

Srimad Bhagavatam Canto 10, Chapter 2, Text 34

FOLLOWING IS A LECTURE ON THE SRIMAD BHAGAVATAM CANTO 10, CHAPTER 2, TEXT 34 GIVEN BY HIS HOLINESS BHAKTI CARU SWAMI IN ISKCON TOWACO, USA, ON 05 MAY 2009.



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Om Namo Bhagavate Vasudevaya
Om Namo Bhagavate Vasudevaya
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Srimad Bhagavatam. Tenth Canto. Chapter Two, 'Prayers by the Demigods.'
Text Thirty Four. (SB 10.2.34)

sattvam visuddham srayate bhavan sthitau
saririnam sreya-upayanam vapuh
veda-kriya-yoga-tapah-samadhibhis
tavarhanam yena janah samihate

SYNONYMS

sattvam – existence; visuddham – transcendental, beyond the three modes of material nature; srayate – accepts; bhavan – Your Lordship; sthitau – during the maintenance of this material world; saririnam – of all living entities; sreya – of supreme auspiciousness; upayanam – for the benefit; vapuh – a transcendental form or body; veda-kriya – by ritualistic ceremonies according to the directions of the Vedas; yoga – by practice of devotion; tapa – by austerities; samadhibhis – by becoming absorbed in transcendental existence; tava – Your; arhanam – worship; yena – by such activities; janah – human society; samihate – offers (its obligation unto You).

TRANSLATION

O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samadhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles.

PURPORT

As stated in Bhagavad-Gita (18.3), yajna-dana-tapah?-karma na tyajyam: the Vedic ritualistic ceremonies, charity, austerity and all such prescribed duties are never to be given up. Yajno danam tapas caiva pavanani manisnam (18.5): even one who is very much advanced in spiritual realization must still execute the Vedic principles. Even in the lowest stage, the karmis are advised to work for the sake of the Lord.

yajnarthat karmano 'nyatra
loko 'yam karma-bandhanah

“Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world.” (Bg. 3.9) The words yajnarthat karmanah indicate that while performing all kinds of duties, one should remember that these duties should be performed to satisfy the Supreme Lord (sva-karmana tam abhyarcya). According to Vedic principles, there must be divisions of human society (catur-varnyam maya sristam [Bg. 4.13]). There should be brahmanas, ksatriyas, vaisyas and sudras, and everyone should learn to worship the Supreme Personality of Godhead (tam abhyarcya). This is real human society, and without this system we are left with animal society.

The modern activities of human society are described in Srimad-Bhagavatam as the activities of go-khara, cows and asses (sa eva go-kharah? [SB 10.84.13]). Everyone is acting in a bodily concept of life involving society, friendship and love for the improvement of economic and political conditions, and thus all activities are enacted in ignorance. The Supreme Personality therefore comes to teach us how to act according to the Vedic principles. In this age of Kali, the Supreme Personality of Godhead appeared as Sri Caitanya Mahaprabhu and preached that in this age the Vedic activities cannot be systematically performed because people are so fallen. He gave this recommendation from the sastras:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha
[CC Adi 17.21]

“In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” The Krishna consciousness movement is therefore teaching people all over the world how to chant the Hare Krishna mantra, and this has proved very much effective in all places at all times. The Supreme Personality of Godhead appears in order to teach us Vedic principles intended for understanding Him (vedais ca sarvair aham eva vedyah? [Bg. 15.15]). We should always know that when Krishna and Lord Caitanya appeared, They appeared in suddha-sattva bodies. One should not mistake the body of Krishna or Caitanya Mahaprabhu to be a material body like ours, for Krishna and Caitanya Mahaprabhu appeared as needed for the benefit of the entire human society. Out of causeless mercy, the Lord appears in different ages in His original suddha-sattva transcendental body to elevate human society to the spiritual platform upon which they can truly benefit. Unfortunately, modern politicians and other leaders stress the bodily comforts of life (yasyatma-buddhih kunape tri-dhatuke [SB 10.84.13]) and concentrate on the activities of this ism and that ism, which they describe in different kinds of flowery language. Essentially such activities are the activities of animals (sa eva go-kharah [SB 10.84.13]). We should learn how to act from Bhagavad-Gita, which explains everything for human understanding. Thus we can become happy even in this age of Kali. [End of Purport]

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O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga,

austerities, penances, and ultimately samadhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles.

The demigods are offering their prayers to Krishna when He was in the womb of His mother, in the prison of Kamsa. The Supreme Personality of Godhead is appearing, but in such an apparently painful way. Now why does the Supreme Personality of Godhead appear? He appears, as it has been mentioned here, to create the good fortune for the living entities. What kind of living entities? There are two kinds of living entities. One is sadhus and another is demons, duskrtina, and the miscreants. The Lord appears to paritranaya sadhunam. His appearance creates good fortune for the sadhus, because they're generally troubled by the demoniac people.

In order to deliver, or in order to protect the sadhus the Lord appears, and in order to protect the sadhus and create the good fortune for the sadhus and rectify the situation of this planet the Lord kills the demons. These two activities are performed by the Lord. The demons are the ones those who break the law of the Lord. They're the criminals, the miscreants. Just as in a state those who break the law, those who don't abide by the law of the state they create disturbance for others. What does the state do? What does the king do? King punishes those people. Sometimes he gives them death sentence. When these miscreants become completely deviant they act in total defiance to the king's law and acts in a whimsical way for their own benefit, for their own sense gratification, then the system of punishment is there.

In the broader sense, in this material nature also, the Supreme Personality of Godhead, who is the King of Kings, who is the Supreme Proprietor and Supreme Controller, He has given the law. And those laws are known as dharma. Dharmam tu sakshad bhagavat-pranitam. [SB 6.3.19] The actual meaning of dharma is the law given by sakshad Bhagavan, the Supreme Personality of Godhead Himself. That is the ultimate law and that law is called dharma. Those who follow the law are the peace loving subordinates of the king, and those who break the law they're the miscreants, they are the trouble makers.

Law and order, breaking the law is crime and crime must meet with punishment. This is how the law and order is maintained. When somebody commits a crime he must be punished, that is not only the law of the state or the system in the human society, but that is the law of entire material nature. Dharma is followed, the path of dharma. Those who follow they're sadhus. The sadhus mean good people, law abiding citizens, and good people and those who do not abide by the law they're the miscreants or duskrtina, or demons.

Sometimes when these demons become too powerful and they act in total defiance of the Lord and they create a situation, when the law and order situation is completely disrupted, in total defiance of the Lord then the Lord comes Himself. That is called the incarnations. The Lord comes to yada yada hi dharmasya glanir bhavati bhārata. [BG 4.7] Whenever the dharmasya glani, there is a decline, there is a blemish in the dharma. There is total defiance of dharma and adharma becomes established by the demons. Adharmasya abhyutthanam, ahhyutthanam adharmasya. Dharmasya glani, dharma, there is a decline of dharma and uprising of adharma. Then in order to rectify the situation He comes.

So, when the adharma prevails then the sadhus suffer. Sadhus are the people those who abide by dharma, the law and order, dharma, those who believe in the Lord, those who act according to the Lord's instructions. When adharma prevails then these people suffer. In order to save them from that, protect them from that suffering condition the Lord comes and He again reestablishes dharma. Dharma-samsthapanarthaya. Samsthapanarthaya means in order to establish dharma, sambhavami yuge yuge, I come from time to time. [BG 4.8]

This appearance of the Supreme Personality of Godhead is called avatara. The word avatara means to descent, avatara. From the spiritual sky He comes down to this material nature. That's why He is called avatara. When He descends, irrespective of what form He assumes, He always remains in His transcendental position. In this respect Prabhupada gives the example, just like a king may go to the prison but the king doesn't become a prisoner. The king, in order to teach the prisoners some good lesson, he may even act like a prisoner. He may become one of the prisoners just in order to teach them how to behave, how to get out of the prison house. Now even though the king wears the prisoner's uniform still he remains the king. And the prison authorities they all know who he is, that the king is just dressed up like a prisoner, he is behaving like a prisoner. In this way the king is allowing the prisoner to develop a relationship with him. When the

prisoners develop a relationship with him, a loving relationship with him, and the prisoners accept his authority and say, “You are the boss, you are the leader”, then the prisoners become eligible to get out of the prison house.

The Supreme Personality of Godhead sometimes assumes that kind of a role. Those roles are known in His pastimes as human beings, nara-lila. He assumes the form like that of a human being. He’s born like a human being. He acts like a human being, but does He become a human being? No! His activities are super human. Like Krishna appeared as the son of Nanda Maharaja and son of Vasudeva and Devaki. It appeared that He is like a human being, but His activities are super natural. Like, just after His birth He appeared in His four-armed form. He assumed His Narayana form just after His birth to reassure His parents, Devaki and Vasudeva. “Don’t worry, it is Me. Now I have come.” No human being can do that.

Sometimes people develop a misconception or harbor some misconception that by practicing yoga man can become God, or by austerities, or some penances, or something one can become God. That’s actually demoniac mentality. God is always God, and the living entities are always living entities. Living entities can never become God. Living entities can be in a conditioned state or he can be in a liberated state. These are the two situations for a living entity but the living entities can never become the Supreme Personality of Godhead.

Just like a prisoner, He can either be in an imprisoned state or he can be in a free state, but he can never become the king. If somebody thinks I am in the prison now, but when I get out of the prison then I’ll become a king. Is that a right understanding? No. Rather, it is the most heinous, rebellious attitude. It’s a rebel. Rebel is a person who wants to become the king, who doesn’t accept the authority of the king and he himself wants to be the king. And of all the punishments the punishment to rebel is the worst kind of punishment. To go against the king and try to usurp the king’s position is the most heinous crime. Therefore, those who try to become God themselves they are the worst kind of criminals.

[Alter curtains open] Jaya Sri Sri Gaura Nitai ki jaya! Jaya Sri Sri Sita Rama Lakshmana Hanumana ki jaya! Jaya Sri Giridhari Gopala ki jaya!

The point is that sometimes the Lord may come and play the role like that of an ordinary human being. Like, there He doesn’t assume the role of the Supreme Personality of Godhead. He doesn’t act like the Supreme Personality of Godhead. Those pastimes of the Lord are considered to be most wonderful, because in those pastimes the Lord gives, Krishna gives a living entity an opportunity to come extremely close to Him, very, very close to Him. He allows the living entities to develop a human relationship with Him. Not recognizing His identity or not really being absorbed in His identity as the Supreme Personality of Godhead, they develop an intense loving relationship with the Supreme Personality of Godhead and that is Krishna’s Vraja Lila, Krishna’s Vrindavana pastimes.

In that Vrindavana pastime Krishna is actually allowing all the living entities, all the residents, all His associates, those who are surrounding Him to develop a very intense loving relationship with Him. Relationship in friendship, relationship in parental, relationship in conjugal. These three relationships are not generally available in Vaikuntha, because if one recognizes the Supreme Personality of Godhead as the Supreme Personality of Godhead he can’t become His friend. He can’t treat Him like a friend because friendship is among equals. In parental the parents are superior and the child is subordinate. So Krishna allows that kind of relationship also, where the devotees become His parents, superior, and He becomes their little baby, little child. And conjugal, just like a loving relationship between a young boy and a young girl.

These three relationships one cannot have with the Supreme Personality of Godhead in general. God has descent but He maintains His spiritual identity. His form although may appear like that of a human being, but that form is transcendental, sac-cid-ananda. Ishvarah paramah krishnah sac-cid-ananda vigraha.

[Brahma Samhita 5.1] His form is sac-cid-ananda. Whichever form He assumes in order to incarnate, whether it is a fish, whether that form is that of a tortoise, whether it is a boar, whether it is a half man-half lion, all these forms are transcendental. Satvam visuddham, visuddha satvam, pure goodness. That means beyond the material modes of nature.

Material nature has ignorance, passion and goodness, three modes. Daivi hy esa guna-mayi, guna-mayi, this

maya is daivi, divine, and it is guna-mayi, endowed with three modes. Tribhir gunamayair bhavair [Bg 7.13]. Traigunya, three modes. So these three modes are material. Even the goodness in the material nature is material. Its impure goodness, mixed goodness, mixed with passion and ignorance. It's not pure goodness. Pure goodness is beyond material nature, visuddha sattva. Visuddha sattva, that means just goodness. There is no room for ignorance and passion.

So, in that situation the Supreme Personality of Godhead remains all the time, sattvam visuddham vasudeva-sabditam. [SB 4.3.23] That visuddha sattva is Vasudeva and therefore Krishna is Vaasudeva: who is always in visuddha sattva. Just as vasudevah sarvam iti sa mahatma sudurlabhah. [BG 7.19] Vasudevah sarvam iti. The transcendental reality is the Absolute Reality. And Krishna is situated there, in that Absolute Reality.

When the Supreme Personality of Godhead comes then it becomes absolutely real. We see how this material nature becomes spiritualized by the presence of the Supreme Personality of Godhead. Just as the gopis are singing jayati te dhikam janmana Vraja srayata indira sasvad atra hi. [SB 10.31.1 Gopi Gita] Jayati te dhikam, ever since You took birth in Vraja, janmana Vraja srayata indira sasvad atra hi, indira, Lakshmidivi is constantly residing here. Lakshmidivi is here means there is no scarcity. Everything is absolutely opulent. Srayata indira sasvad. Sasvad means constantly, all the time. Sasvad atra hi.

That is how the whole atmosphere becomes spiritualized due to Krishna's appearance. Good fortune prevails everywhere because Lakshmidivi who is the goddess of fortune, who creates all good fortune, She is always there. So when the Supreme Personality of Godhead appears in this way the whole atmosphere becomes spiritualized and the Sadhus rejoice, but the demons become envious because the demons want to create their own arrangement. They also want to bring prosperity, but what kind of prosperity the demons want to bring? They want to bring material prosperity.

We can see how the whole world has become so demoniac now because everywhere there is the endeavor for material prosperity. There is no effort for spiritual prosperity. The material prosperity is prevailing. And material prosperity means arrangement for sense gratification. Everyone is trying to make arrangements for sense gratification. And then what happens? That arrangement will one day crumble, it collapses and when it collapses, then there will be total chaos. Law and order will be completely in disarray. But when the Lord's influence prevails then the real prosperity prevails. Krishna Consciousness is not going to plunge us into poverty. Rather, Krishna Consciousness is going to bring real prosperity, that prosperity will be based on the real opulence. What is the real opulence? The real opulence is good food, that is the real opulence and we can see wherever ISKCON is there, there is good food, nice prasadam. [Laughs] That is the real opulence. People are not aware of it but a time will come when the situation will become so chaotic, they won't have anything to eat. Then they'll realize what an opulence it is to have some delicious prasadam. When people are starving then they will realize.

Like, Vrindavana Chandra observed Nirjala Ekadasi yesterday. So now he will have... [Laughs] By fasting we appreciate how wonderful food is! Sometimes it is good to get in some sort of difficult situation so that we learn to appreciate the real wealth. They have created all kinds of artificial arrangements and when these artificial arrangements crumble then they will wake up. And when they wake up, what will happen? They have already become so used to their comfort that they won't be able to tolerate that. Can you imagine what's going to happen to America if there is no electricity? If the electric supply fails in the middle of winter? What's going to happen here?

I remember there was some scarcity of gas, petrol some twenty, thirty years ago. And people were killing each other! I remember, once the news was petrol was being rationed. So only some petrol pumps could give out the petrol. So there was a huge cue to get gas. And at one point the tank became empty. The person who was next to get the gas he became so upset he just killed the petrol pump owner, gas station owner! So this is how intolerant people have become.

So that is the situation. Like, when the situation goes out of hand we can't imagine what kind of crisis will hit the society. Law and order will be totally lost. But those who are devotees of Krishna they will not be affected by that because they know how to depend upon Krishna. What will be a devotee's attitude? If there is no food, he will think that, "Well, Krishna wants me to fast today." Therefore it is good to practice this

fasting on Ekadasi! [Laughter] Like, some day there is no food we are used to get. And we can also consider, like Krishna is giving us so much. Actually, we end up over eating every day. So if some day there is no food, then we will, in the right consciousness we will consider that, “Well, Krishna gave so much food at one time that I over ate and today Krishna wants me to fast. He knows what’s good for me.” And those who are devotees of Krishna they will never have any scarcity.

Mahaprabhu, when He met Srivasa Thakura, Srivasa Thakura couldn’t live in Navadvipa after Mahaprabhu took sannyasa. So he left Navadvipa and he came to a place where Isvara Puri actually appeared and he was staying there. So when Caitanya Mahaprabhu was going to Vrindavana, from Jagannatha Puri, He stopped there. And He asked Srivasa Thakura, “Srivasa, how do you maintain yourself? Like, you don’t do anything. You are just...” And Srivasa said, “I don’t have any desire for doing anything. Since You left I lost interest for everything.” Then Caitanya Mahaprabhu told, “Srivasa, there’ll never be any scarcity in your house. Even Lakshmidivi may go out with a begging bowl, but there won’t be any scarcity in your house.” That is the assurance Caitanya Mahaprabhu gave to His devotees. Even Lakshmidivi may have to go out with a begging bowl, which is an impossible situation. How can the goddess of fortune go out with a begging bowl? But Mahaprabhu is pointing out even if THAT happens, still, My devotees will never suffer. My devotees will never face any scarcity. I’ll provide. Yoga kshemam vahamy aham [Bg 9.22]

“Whatever they lack I’ll provide and whatever they have I will protect.”

Therefore, a devotee should have complete faith in the words of the Lord and not be perturbed by any situation. He is there. He will take care. If He is not giving it to me now there must be some reason. There must be some reason for my benefit that He is not giving. Like, if we have some disease and the father says, “Today you don’t eat anything. Fast.” Now, a good child, obedient child, what he will do? He will just accept the instruction of his father. But a disobedient child, what he’ll do? He’ll start crying, “Where is food? Where is food? I am starving!” Now he has got typhoid, and in typhoid it is advised that one shouldn’t eat, one should fast. So that’s why the father isn’t giving him any food but the child is crying and the neighbor thinks, “Oh look, the father is so cruel. He is not giving the food to the hungry child.” And he comes and he gives him some food, feeds him. And the result is, his condition deteriorates. Therefore, the best thing is to understand what Krishna’s arrangement is and go according to that arrangement. And that is a devotee. He just accepts Krishna’s arrangement. “Oh Krishna, You want me to be like this? You want me to go through this situation? Okay, fine, I will. I am ready for that.” That is the intelligent thing to do.

When the Lord appears He appears in His transcendental form and when He appears He creates the absolute good fortune for everybody. And by appearing what He does? He establishes dharma which is performed in the form of tapah, yajnah, yoga etcetera, and samadhi. So by performing these spiritual activities one then achieves the spiritual perfection and in this way his relationship with the Supreme Personality of Godhead becomes established. He becomes absorbed in samadhi. Samadhibhih. He becomes absorbed in samadhi, that is, he becomes absorbed constantly in thinking about the Supreme Personality of Godhead and that constant absorption of the Supreme Personality of Godhead is the beginning of devotional service to the Lord. Therefore, it has been described that after the perfection of astanga yoga, after samadhi one actually becomes eligible to become a devotee of the Lord.

So these good fortunes are created by the Lord. Now, in the age of Kali, Sri Caitanya Mahaprabhu has given us a very special benediction. That is in other ages one had to climb from one step to another and come to the ultimate stage of devotion. But in this age Sri Caitanya Mahaprabhu directly has given us the devotion, which is the ultimate spiritual practice, ultimate spiritual achievement. So we have got the ultimate in such an easy way. The highest spiritual practice, highest spiritual achievement has been rewarded to us, has been awarded to us irrespective of any qualification and eligibility. Just mercy! That is our good fortune, that we have become the recipient of Caitanya Mahaprabhu’s mercy, Srila Prabhupada’s mercy.

Thank you very much! All glories to Srila Prabhupada! Gaura Premanande! Hari Haribol!

Any questions? Chandrashekhara, there may be questions on the internet? See. Where did Srivasa go? Somebody should attend to this. Do you know how to do that? [Devotee: there are no questions] Okay. Yeah, Samika Rishi prabhu? They are taking care.

Devotee: In the prison house the inmates do not understand the position of the king if the king arrives there and the guards and the superintendent of the prison house they know. But due to the intimate relation the prisoner they could get out easily more so than the superintendent? So the thing is the superintendent's position is an indirect position to one who develops an intimate loving relationship.

BCS: Right. Right, that's true. That's why the position of human beings is superior to that of demigods.

Devotee: Maharaja, another short question. Like, most of the people they think we are doing good, we are indebted, we are law abiding citizens, we are kind, we are nice, so what is the need for devotional service? Bhakti? We are already living nicely; people are happy, nice to the neighbors. So mainly people are like that. They don't accept. They are like he is doing his job, I am doing my job, and so what is the need of developing the...

BCS: Yeah. Yes, that way they'll get the benefit of that system. The system that they're abiding by they'll get the benefit from that system, but they're not going to get the benefit of the Lord's arrangement. Because then He'll say, "Okay, that's fine. You are abiding by the American law, enjoy in America. But you won't be able to get the spiritual benefits unless and until you accept My authority."

Devotee: Those who are in that position, come to Krishna easily. Like, when you suffer, it is easy for men to come to Krishna and people who think everything is okay, I am surrounded by my family, I am taking care of them nicely, I work hard and you people are lazy. Are those people more in a worse position than the one who is really outwardly bad but because of his criminal mentality he realizes that I am inferior? I am just asking you the question.

BCS: Yeah. In this age of Kali, it has been said that it is better to be fallen than elevated, because patita pavana hetu tava avatara. [Savarana Gaura Pada Padme, Srila Narottama Dasa Thakura] Caitanya Mahaprabhu has come to deliver the fallen souls. So it is fortunate that I am fallen. Mo sama patita prabhu na poibo ara. You won't get anyone as fallen as I am, so I am the recipient of Your mercy, and the main thing is that it depends upon one's clarity of consciousness. You know, like some people in spite of enjoying take to Krishna Consciousness very easily, some people in spite of suffering intensely; still they don't want to accept. So this is due to sukriti. When one has ajnata sukriti he becomes more open to Krishna Consciousness. That's why the devotees have to go out and create that ajnata sukriti for others by giving them prasadam, giving them Prabhupada's mercy in the form of his books. So this is how we have to create the good fortune for others. Yes?

Devotee: I have a question. You said that the Lord comes in a human form and He has the loving relationships, but whoever He associates with they were His associates before too. You know what I am trying to say?

BCS: Yeah.

Devotee: So that circle is limited.

BCS: Okay, I got your question. There are two types of associates of the Lord. One is called nitya siddhas and the other is called sadhana siddhas. Nitya siddhas are the eternal associates of the Lord that come from the spiritual sky with the Lord. But sadhana siddhas are the practicing devotees. By practicing devotional service they become qualified to associate with the Lord. So when the Lord comes they get an opportunity to associate with Him. It's not that all the associates are His eternal associates coming from the spiritual sky. The others are getting an opportunity to also become His associate through practice. Like, the sages of Naimisaranya, I am sorry, the sages of Dandakaranya. In Ramachandra's pastimes the sages, they developed an intense love for Ramachandra. So they got an opportunity to become associates of Krishna. There again, these sadhana siddhas are of two kinds. Sruticari and rishicari. The sages of Dandakaranya are the rishicari siddhas, sadhana siddhas. And sruticaris, the exponents, those who studied the Upanishads and developed a very high position, high level of devotional service. They are the sruticaris associates of the Lord. Also, we can see that the demigods were told by Brahma, the Lord instructed Brahma to inform the demigods to take birth in the Vrishni, Yadu dynasty, and Yadu family. So here the demigods, those who are qualified, they

got a chance to take part in Krishna's pastimes. So in this way, those who become qualified they get a chance to participate in Krishna's pastimes in this way. Okay? Haribol. Yes?

Devotee: Maharaja, there is a description of in the Nectar of Devotion. The media by which either the bhava bhakta or priya bhakta rises, that either by Krishna's mercy or by His devotees' mercy, or either through sadhana or by Krishna prema. Now, sadhana is not the same thing. Sri Krishna devotee also known as sadhana bhakti.

BCS: I couldn't understand, what is your point?

Devotee: My point is because we are talking about, you know, getting Krishna's mercy here. In the same context in the Nectar of Devotion there is an explanation about how the bhakti or priya bhakti arises, it is explained there are two ways, either through sadhana [inaudible] or by sadhana bhakti.

BCS: By sadhana bhakti, sadhanabhinivesa [Bhakti Rasamrta Sindhu 1.3.7] Abhinivesa means absorption. Now this abhinivesa can be through sadhana, but at an advanced stage that will become spontaneous due to love. The sadhana will transcend into bhava. First is practice and by practicing we'll achieve the perfection. But that also will come gradually. First is nistha. First is actually bhajana kriya. Bhajana kriya will lead to anartha nivritti. Anartha nivritti will lead to nistha, from nistha to ruci, then ruci to bhava. The taste, once you get the taste, you see, we are practicing. We are practicing but the practice is an effort. But by the practice when you get the taste then there is no more effort. Then it is automatically. Like, a child, mother has to force the child to eat but when a child grows up a little and gets the taste then the mother won't have to force him to eat. He goes and steals the food and eats it because he got the taste, right? So this is how from ruci it will gradually lead to bhava. And then, you know, it is again like from a devotee's side there is sadhana, from Krishna's side there is mercy. Devotees are endeavoring on their own. Both are actually necessary. We can't just don't make any effort and depend upon Krishna's mercy. That means we are not serious. So our sincerity, our seriousness will displayed by our effort of sadhana and as Krishna sees, and now the point has been made that by sadhana alone one cannot achieve perfection. With the sadhana we can simply make an effort but actual perfection will come by the mercy of the Lord. We can't force Him. If we say that by sadhana I'll get Krishna that means I am actually superior to Krishna. I am ordering Krishna. Krishna, You have to give me because I am doing this. But by sadhana we come to realize that I can't expect anything out of my sadhana. On my part I am doing sadhana but actually it's entirely up to Krishna what He wants to give. A very wonderful example in that respect is the yogi who is performing such austerities for so many years and the cobbler, right? The yogi is thinking because I am practicing I must get it. I must. And when he doesn't get what he wants he gets upset. That means he is not really depending upon Krishna. He is trying to control Krishna. But our position is not to control Krishna. Our position is to serve Krishna. Whereas the cobbler, he is completely dependent on [Krishna]. When I will be delivered? Well, you have to wait for a long, long time. As many leaves are there in this tamarind tree for that many lifetimes you have to come back. And he started to dance in ecstasy. Oh, at least some day I will be delivered. Some day the Lord will bestow His mercy upon me. And then what happened? All the leaves from the tamarind tree fell off and the chariot came from Vaikuntha to take him. So this is the mercy of the Lord and the devotee depends upon the mercy of the Lord so that... the point actually is that Krishna is not so concerned about our austerities and penances. Krishna simply cares about our dependence upon Him. When He sees that we have become completely dependent upon Him then He says, "Okay, now you are qualified." So, the ultimate spiritual achievement is a product of Krishna's mercy.

Okay, thank you all very much! Okay.

Devotee: Completely mercy. One may be, by your mind that you ask for the mercy or beg for the mercy or look for the mercy. Another is completely materially impoverished, completely bereft of everything and then you depend. What is more important? I mean, one time we like pray also to Krishna that You are the Lord of the materially impoverished and another is that You feel completely dependent on Krishna out of fear instead of love for Krishna, that is also dependency. Which one is...

BCS: It will depend upon the individual, right? Like, some people may be in the middle of all the opulence and he is not affected by that. And somebody, because he is attached, so in order to purify him Krishna may take everything away from him, right? So it will depend upon...

Devotee: The consciousness of who is praying?

BCS: Right! It will depend upon the person's attitude of surrender and detachment. Krishna is the perfect physician as Sanatana Goswami pointed out, Caitanya Mahaprabhu pointed out. He is the perfect doctor, so he knows how to treat that patient. And a perfect doctor doesn't treat all the patients the same way. He knows what medicine one needs and accordingly He gives the treatment.

Thank you! Hare Krishna! All glories to Srila Prabhupada! Gaura Premanande! Hari Haribol!