

Brief summary for Tuesday 28th November (9.4 - 9.6 session)

We must thank all our teachers for their contribution to what has been written below. These are things we have learned and heard from other gracious souls whose teachings are expressed in our own words/understanding.

If you missed part 124, [check out the notes here](#).

You can find [all the previous notes here](#).

In 9.34, Krishna says the entire creation is pervaded by me in my unmanifest form. I pervade this universe with My hidden presence. All created beings are situated in me, but I am not situated in them. Everything conceivable is situated within Me and yet, I am not situated within that total entity.

Having glorified the knowledge, now Krishna is going to speak about it. Having caused one to be inquisitive by praising this supreme and confidential wisdom, in this chapter Krishna speaks more about bhakti and loses Himself. As we have discussed before, there are two types of knowledge about it: aisvarya and madhurya. Aisvarya is how we ordinarily think God should be. Adjectives that distance us, like omniscience, omnipresence and so on. Madhurya is sweetness. Sweet devotion. It makes Him like us, by which we can have intimacy. There is more opportunity to interact with Him. God becomes accessible.

Vraja bhakti is infused with this madhurya. The ultimate manifestation of divinity relating intimately with His devotees, such that His Godhood is concealed. If it wasn't concealed, this intimacy couldn't take place, nor would it be sweet if it didn't manifest in relation to the ultimate feature of divinity.

Madhurya is necessary for bhakti to be there, but the madhurya and aisvarya are intertwined. In order for there to be madhurya, there has to be aisvarya. God acting needy is charming BECAUSE He is God. Similarly his stealing. It can be off-putting in this world.

Aisvarya manifest in Vraja is not paid as much attention. The whole Vraja witnessed Krishna holding Govardhana, but it didn't affect their Madhurya. Instead they put their sticks up too. When the Supreme Godhead relates with the devotee as if He were not God, and is if His devotee were the highest object of love, this is sweet devotion. Sweet devotion has as its background the Godhood of the Absolute.

Generally devotees in the mood of servitorship (dasya) desire knowledge of Krishna's opulences. But even if we aspire for another mood, we can't ignore it. Without sambandha jnana, knowledge of our relationship with Krishna and matter, etc, bhakti won't be as fruitful. While knowledge of God's sweetness is there, we also have to pass through this aisvarya, even if it may be a bit more stretching of the brain. In this verse through the tenth, Krishna speaks of His majesty (aisvarya), knowledge of which is necessary for entering the realm of sweet devotion, wherein it is ultimately suppressed by the power of devotion itself.

The theological basis for this loving devotion is Krishna's majesty—His Godhood. First philosophy and theology (theory or tattva), then from this arises love (realisation and bhava). There is oneness and difference at the same time. Krishna introduces this idea here in the Gita. Gaining aisvarya-jnana, knowledge of Krishna's inconceivably opulent potency and His relationship with the world—all matter rests upon Him yet He remains aloof—should stimulate our reverence and devotion.

We automatically have heat and light when we have fire. We can't have one without the other, but they are different at the same time. Sometimes people say that God is out there, or up there, as if He is very far away. Srila Sridhar Maharaja once answered this saying is there anywhere that He is not? Krishna's form is everywhere. the more affection there is somewhere,

the bigger it actually is, but specificity is required for love. First though Aisvarya is needed for Madhurya.

Krishna says here that although His form is unmanifest, it is all-pervasive. Krishna is not ultimately formless and therefore all-pervasive. His form is all-pervasive, although unmanifest to mundane eyes. Avyakta-murtina or "unmanifested form" highlights this. He pervades the sarvam jagad or complete material cosmic manifestation. Although His form is ever present, we cannot see it with our gross senses. Srila Prabhupada quotes the Bhakti-rasamrita sindhu 1.2.234 (originally Padma Purana) where it says:

"Kṛṣṇa and His Holy Names cannot be grasped by the material senses, but when a person develops the tendency to accept the Lord's Holy Name and transcendental form, Kṛṣṇa then spontaneously appears on the tongue and in the other senses."

When a conditioned soul is awakened to Krishna consciousness and renders service by using their tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one's understanding of Krishna gradually blossoms. Srila Prabhupada writes:

"Lord Sri Krishna's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. In the Brahma-samhita (5.38) it is stated, premanjana-cchurita-bhakti-vilocanena santah sadaiva hridayesu vilokayanti: one can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if one has developed the transcendental loving attitude towards Him. Thus for people in general He is not visible."

All beings exist in Krishna, but He is not in them, in that He is not attached to the mundane world as are the living beings. Taittiriya Upanishad 2.6 says that "having projected the world, He entered into it." He merely desired that there would be many and manifested creation. He is in the world, but not of it.

Krishna is the cause, the world is the effect. The effect is present in the cause, and the cause invisibly pervades the effect. Krishna pervades the whole universe with His form, since He is its cause, but is invisible to the senses. The Lord is the substratum of everything and projects into everything created. Sahadeva says in the Mahabharata (Sabhaparva) that the mind, intellect, cosmic intelligence, wind, fire, water, earth, ether and the four fold beings reside within the Supreme Lord Krishna. But where does He reside? He reveals that He is in each and every living entity as Paramatma (Supersoul) and that He is the substratum of all beings. But none are His substratum for He is His own substratum and doesn't depend upon anything for residing and functioning.

All living entities are situated in Krishna, the complete conscious entity and cause of everything. He is not situated in the entities as He is aloof and unattached, unlike clay which is present in its effects such as pots, etc. His primacy over everything is taught. Krishna says I am not in them, namely, I do not depend on them for My existence. There is no help derived from them for My existence. The Supreme Lord is unattached and unaffected like space containing unlimited variegated forms but is not affected by or attached to any of them.

There is a term in sanskrit that describes transformation: Parinama. For example, milk is a pure substance but when it comes in contact with a souring agent, it turns to yoghurt. Yoghurt is a parinama or transformation of milk. To mistake one object for another is called vivarta, for example, mistaking a rope for a snake.

Krishna is saying that the universe is not a parinama or transformation of Him, nor is it a vivarta or illusion. He has not transformed His existence to become either the individual living entity or the material world. Nor should they be mistaken to be Him, like a rope is sometimes mistaken to be a snake.

Krishna is the Absolute, self-effulgent reality. The jivas and the material world are also real; both are transformation of Krishna's potency or shakti.

The jivas are eternal, existing as the marginal potency (tatasth-shakti). The material world is of the external, material potency and is subject to destruction even though it is also real. The jivas and material world are transformations of Krishna's potency, which is non-different from Him. Therefore they are simultaneously one and different with Him.

This conception is inconceivable or acintya, because it can be understood only through scripture and not experienced by ordinary, material intelligence. Wherever one experiences both difference and oneness at the same time, the perception of difference is stronger than the perception of oneness. Therefore, Krishna is the Absolute Conscious Entity, different from both the individual living entity and the material world.

Krishna has begun describing His simultaneous connectedness and non-connectedness with matter. The material world rests on His energy, but He is aloof. He is the source of the material world, and He maintains it, but He does not directly associate with it. He is free from material nature, but material nature is not free from Him.

Krishna appears to contradict Himself in verse 9.5. He says: and yet beings do not abide in Me. Behold my Godly power! While I am the sustainer and cause of beings, my Self is not contained in created beings. Behold my inconceivable simultaneous one and different nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Behold My supernatural mystic opulence. Although My very Self is the mainstay and guardian of all beings, I am not implicated by them. Supporting all, yet beyond all, My Self is the source of everything.

Krishna previously said that all beings are within Him, yet here He says the opposite: "beings do not abide in me." Krishna said that He is pervading the universe, the shelter of the universe, yet here He says I am not in them, since I have no relation to them.

Created beings of this world do and do not abide in Him at the same time. Krishna tells us "Behold my Godly power, by which I do the impossible."

See my extraordinary skill in action in doing what cannot be done. The word yoga in yogam aisvaram is understood as power and not spiritual discipline. Baladeva Vidyabhushana explains the etymological root of the word yoga as "that which is used in difficult tasks." In other words, yoga is Krishna's capacity (dharma) characterised by the determination to fulfil His promises through a body of inconceivable energies.

Krishna's inconceivable shakti reconciles all apparent contradictions (acintya-bhedabheda). He is one with the world while simultaneously different from it. He maintains all living beings without being within them. While created beings are within their bodies and sustain them due to being attached to them, Krishna enters and sustains all without attachment. The jivas accept a body, protect it, develop attachment to it and remain in that body. Krishna is not like this, He is detached. It is not out of a sense of self-preservation that Krishna sustains the world. Even though He is the maintainer of all living beings and protects them all, Krishna is not situated in them. He is not subject to them.

Srimad Bhagavatam 1.11.38 says:

"This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."

Krishna is not affected by the modes of nature, although He presides over material nature. This is a most wonderful characteristic of His, making the impossible possible. Srila Bhaktivinoda Thakura quotes Krishna as saying:

"All beings and elements exist in Me alone. Do not conclude from this that all beings exist in My actual self. Rather, they exist by the power of My maya-sakti. You, the jiva, will not be able to comprehend this fact by your own limited intelligence. Therefore, understand it to be My mystic opulence, and know Me as bhuta-bhat (the supporter), bhuta-stha (all-pervading) and bhuta-bhavana (the maintainer of all

manifestations). Consider My activities to be the functions of My energy. Fix yourself in the conception that there is no difference between Me and My body, as I am Absolute Spirit. For this reason, I am actually completely aloof, although I am the cause and basis of the material manifestation.”

Krishna does not support beings as a jug supports the water contained in them. They are contained by His will or divine Yoga power. His will alone projects, sustains and controls all beings. All this creation comes as a result of His will in the form of consciousness. The grandeur and majesty of His mysterious omnipotence is beyond the powers of the mind to fathom and so there is no contradiction in what Krishna states in these verses. He is factually beyond human conception. As for Him there is nothing beyond His scope because His divine supernatural power encompasses everything and is fully capable at all times in accomplishing the impossible and reconciling perfectly any contradictions.

All beings are in Me, Krishna said, and now, everything that is created does not rest in Me. Within the realm of Krishna's inconceivable potency or mystic opulent, everything rests in Krishna. But that doesn't present even the smallest of burdens to Him. He maintains all that exists while remaining completely separate and detached in the spiritual world. Srila Prabhupada points out:

"The Lord is not directly concerned with the maintenance and sustenance of this material manifestation. Sometimes we see a picture of Atlas holding the globe on his shoulders; he seems to be very tired, holding this great earthly planet. Such an image should not be entertained in connection with Krishna's upholding this created universe."

To help us understand His inconceivable and mystical relationship with the material energy, Krishna offers an analogous example. However, in doing

so, He appears to contradict Himself again by saying that all beings do abide in Him.

Krishna says: just as the air blows everywhere, being always situated within the sky, so are all beings situated in Me. Air, although massively expansive by nature, is always situated within the jurisdiction of space, and yet, air and space remain distinct from one another. Similarly, know that all beings are situated within Me. Just as the all-pervasive and limitless wind rests always in the sky, blowing everywhere but moving within the vastness of space, in the same way, all of the cosmic elements are situated in Me, all beings move in Me, but I am not in them. I remain apart, my own person.

While Krishna says here that all beings are situated in Him, as opposed to having said they are not in the previous verse, He qualifies His statement to explain Himself to Arjuna. All beings are in Him inasmuch as the wind is contained in space. Although wind is contained in space, space or the ether is not attached to or dependent on wind. Although the two have a relationship as sustainer and sustained, they are not in contact with one another. Although all living entities are within Krishna, dependent on Krishna and supported by Krishna, they nevertheless act independently. How can one who is completely dependent act independently? This is an inconceivable feature of the relationship between the living entities and Krishna.

Just as the wind, although everywhere, is always in space, for without space nothing can exist, at the same time wind has no connection with space because space has no parts to be connected with, being all-pervading. One thing may abide in another thing but the attributes of one need not be possessed by the other. This is what Krishna explains using this example.

The sky, like an upside-down bowl, contains the wind. In the same way all beings rest in Krishna. Just as the sky is detached from the wind, the wind, though in the sky, blows freely and independently. The sky restricts only the area of movement, not the movement itself.

Krishna limits the activities of the conditioned living entities, regardless of the extent of their power, to the circumference of the material world. Within the material sphere they are free and Krishna is detached from their independently enacted activities and from the reactions their activities generate. The living entities are thus simultaneously fully dependent on Krishna and independent of Him.

Srila Vishvanatha Cakravarti Thakura explains that this example doesn't entirely explain the nature of Krishna's relationship with the world, which Krishna Himself has said He maintains by His mystic opulence, or inconceivable power. Hasn't this example made the inconceivable conceivable?

The example falls short inasmuch as while both the sky and wind are unconscious, Krishna and the living beings are conscious. The Lord's powers are inconceivable and not just like common ether and wind. The example is given for the understanding of the common person so they may more easily understand the siddhanta or correct conclusion. It is an opportunity to begin to understand this subject. Actually in regard to the Inconceivable Entity, there is no real scope for comparison.

The sky is nonattached to the wind because the sky and wind are unconscious matter and matter does not form attachments. However, only in one case does living spirit remain nonattached while living in this world and controlling it, and that is in the case of the supreme controller. In this way the inconceivability of the supreme controller's being nonattached is established.

Consciousness is the basis of attachment, yet Krishna remains unattached to that which He sustains. How can He who is the creator remain untouched by, or aloof, from His creation? If this can be so, it is indeed extraordinary and proves that He is inconceivable. Krishna began His explanation of His inconceivable relationship with the material world in Chapter Five (5.14-15) by saying "I do nothing. The material nature is the doer." Srila Prabhupada in his purport there says Krishna is the cause of

material nature though and not a blade of grass moves without the will of the Supreme Personality of Godhead.

Krishna is present everywhere, yet at the same time He is separate. Inconceivably simultaneously one and different. Krishna is everywhere and we all live within Him. Yet He is also beyond this world, untouched by the work of creation and maintenance. He is far away in the sense that He is detached and does not interfere.

This is the inconceivable mystic reality of Krishna's identity with and difference from the world and the living beings, to which Vishvanatha Cakravarti Thakura says we must simply fold our hands and offer respects, acknowledging Krishna's greatness.

One can only realise bhagavat-tattva by the mercy of Bhagavan. Without His mercy, one cannot have darshana of Him. One can see Bhagavan only by bhakti, which is the propensity to render favourable service to Him. Bramha-samhita 5.38 states:

"Saintly persons whose eyes of devotion are smeared with the salve of prema (pure love) always behold Sri Krishna within their hearts as Syamasundara, the embodiment of inconceivable qualities. I worship that original personality, Govinda."

Although Sri Bhagavan is all-pervading, He always exists in His human-like feature of Sri Krishna. The sun is always existing in his individual, personal form, yet the sun pervades the whole universe by its light. Similarly, Bhagavan, by His yogamaya, remains situated in His own personal form, and at the same time He pervades all moving and non-moving entities throughout the universe.

Krishna makes the point to Arjuna that realisation is never possible with one's gross, material senses. He is revealing Himself to Arjuna out of mercy. His yogamaya-shakti, which is expert at making the impossible possible, is the cause of great astonishment. It is only by the help of this

shakti that Krishna remains aloof from all beings, even while sustaining them. Srila Bhaktivinoda Thakura quotes Krishna as saying:

“Souls in material bondage cannot really understand this tattva, so to explain it with a mundane example is not very satisfactory. Yet, in an attempt to make it clearly understandable, I will give you an example. Although you will not be able to understand it fully even after serious contemplation, you will be able to comprehend something. Sky is an all-pervading element, and within it, the movement of the atoms is multi-directional. The sky is the substructure of everything, yet it is always aloof from the activities of the wind. In the same way, even though all of the living entities emanate from and are directed by My energy, I, like the sky, remain ever aloof.”

The qualities and characteristics of the Lord are unlimited and can't be contained within any boundaries. Therefore His activities and relationships are inconceivable. Krishna has begun to impart knowledge of His inconceivable relationship with the universe and all living entities. While the knowledge gives an indication of the character, greatness and capacity of God, it also exposes our inability to comprehend such matters through mundane logic and reason.

In texts 9.4 - 9.6, Krishna discussed His relationship to the maintenance of the material world. He explained His greatness in relation to the sustenance of the world. Next He will explain His position in relation to its creation and destruction. Arjuna may wonder, what happens to all the living beings who abide in Krishna at that time of cosmic dissolution?