

1. Jagadananda's 1st presentation

In the Bhagavad-gītā, Lord Kṛṣṇa says that above the senses is the mind and above the mind is the intelligence and even above the intelligence is the soul. In the purport of the 3rd chapter 40th verse, Śrīla Prabhupāda also explains that the intelligence is the next door neighbour of the soul. So in the first part of my presentation, I am trying to assert that when the scriptures and Srila Prabhupada are referring to intelligence, they are referring to another kind of intelligence, that which is connected to the heart, different from what we conventionally understand intelligence to be, associated with the head or brain.

In BG 3.40 the topic is how lust conquers different parts of the body - the senses, the mind, the intelligence and there Śrīla Prabhupāda writes that the lust conquers the intelligence and the intelligence is the next door neighbour of the soul so what happens is the living entity in its conditioned state is unable to live on the soul platform because the intelligence has taken over and it covers the soul. So this is the first place where I got a sense that Śrīla Prabhupāda is talking about an intelligence that is connected to the heart.

If you read 17th chapter of Bhagavad-gītā the divisions of faith, at the beginning Arjuna asks a question. Lord Kṛṣṇa answers that question and in the purport of the 3rd verse of that chapter Śrīla Prabhupāda writes that the three modes of the material nature spread their influence to the heart. When the mode of goodness influences the heart then the heart is in the mode of the goodness, similarly if the mode of passion predominately influences the heart then the heart is in the mode of passion, and similarly if the mode of ignorance influences the heart then the heart is in the mode of ignorance. So according to the influence of the modes of the material nature the heart has a particular disposition. So that's another strand of this presentation.

Finally in 10th chapter verses 10 and 11 Lord Kṛṣṇa says:

teṣāṃ satata-yuktānāmbhajatāṃ prīti-pūrvakam
dadāmi buddhi-yogaṃ taṁyena mām upayānti te

and

teṣāṃ evānukampārthamaham ajñāna-jarṁ tamaḥ
nāśayāmy ātma-bhāva-sthojñāna-dīpena bhāsvatā

So in the above verses, Lord Kṛṣṇa is pointing out, dwelling in the living entity's heart, He dispels the darkness born of ignorance. So when I read the 3rd chapter verse, the 17th chapter verse & the 10th chapter verse, my understanding is Śrīla Prabhupāda is referring to the intelligence connected to the heart.

Second Part:

I am not scholar or in the medical profession, I don't have much idea but I understand that the brain has two parts. The left brain which is the logical part & the right brain which is more connected to the affective or emotional side or it is connected to the heart. So most of us struggle with this, that we accept Kṛṣṇa consciousness from the head or from the left part of our brain but what happens is our heart as was explained earlier is influenced by three modes of material nature because of the long standing association in the material realm. So the left brain is telling us something and our right brain and our heart because of its conditioning is pushing us in another way.

Śrīla Prabhupāda has taught us that Kṛṣṇa consciousness means transformation of the heart. In the second canto there is a beautiful verse called the steel framed heart. In this verse Śrīla Prabhupāda writes 'Kṛṣṇa consciousness is transformation of the heart'. So when I hear our conflict, my realization is that we have to accept Kṛṣṇa consciousness more from the heart in a way that heart & soul are synonymously used.

But how to do it? How to actually get to the heart? How to practise Kṛṣṇa consciousness from the heart? It can only happen when we act in our relationship with guru and Kṛṣṇa from our heart, our heart connecting with the pure heart of guru and Kṛṣṇa. Our heart that is influenced by the three modes of material nature coming in contact with the pure heart of guru and Kṛṣṇa becomes transformed and our heart's desires change. Then we can go beyond the shoulds of Kṛṣṇa consciousness, when our core desires change in our heart.

Śrīla Prabhupāda told us once that "Nobody is telling me to get up in the morning at 1 o'clock and translate the books. I am not governed by rules, i.e. I should do it, but I am doing it because I love to do it." So that's another platform, the platform of the heart. But all of that, fructified from a seedlike state because of a relationship he had with Śrīla Bhakti Siddhanta Saraswati Thakur, unto whom Śrīla Prabhupāda gave his heart. He wrote in Lilamrita

that he gave his heart in the very first meeting to Śrīla Bhakti Siddhanta Saraswati Thakur. Although he was sceptical in the first place to meet him but when he met him, in an instant, in his heart he knew that Lord Caitanya Mahaprabhu's teachings are in the right hands & that I should surrender unto him. So he gave his heart and that giving of his heart, in that moment it propelled his life, till the fag end of his life. We have also been hearing about gratitude, so acting from the heart means acting with gratitude.

When we are connected in a relationship with Vaishnavas, with Kṛṣṇa then we can chant from the heart or read from the heart or hear from the heart. So if we are not connecting with soft heart of Vaishnavas, our hearts will remain steel framed and our performance of Bhakti will be mechanical.

That's my limited understanding on this topic.

2. PTdd's 1st presentation

Mahārāja was speaking yesterday a lot about being a human and that being human means being thoughtful. And part of what we are trying to address here is how to do things from heart and not mechanically. When we think of matter...on the platform of matter, everything is mechanical; there is no consciousness. And the reason things become so mechanical for us is that we identify with that which we are not – matter. We identify with either our gross body or the subtle body, but both of them are matter. And therefore, it is very easy to get on the mechanical platform.

But, the symptom of a soul (from Bhagavad-gītā Chapter 2) is consciousness. Any living entity that is conscious or consciousness implies that there must be an evolution. Matter does not go through evolution and in the animal species the evolution of consciousness is automatic so to say...animals do not actively invest their consciousness in their activities, and yet they go from one particular form to the next higher form. And when they go to a higher form of life, part of what happens is that their sphere of control increases. But in the human form of life evolution of consciousness is meant to do something else. If we also use all our consciousness in increasing our sphere of control, we are not really evolving very well!

| Śrīla Prabhupāda writes in the 2nd canto...in the famous change of heart verse – SB 2.3.24...well, the first three chapters of 2nd canto speak about

gradual development of devotional service....and Śrīla Prabhupāda writes in the purport....he quotes the pañca-upāsana method which is a gradual method & then finally Śrīla Prabhupāda says– “The system of pañca-upāsana, recommending five mental attitudes for the common man, is also enacted for this purpose, namely gradual development, worship of the superior that may be in the form of fire, electricity, the sun, the mass of living beings, Lord Śiva and, at last, the impersonal Supersoul, the partial representation of Lord Viṣṇu. They are all nicely described in the Second Chapter, but in the Third Chapter further development is prescribed after one has actually reached the stage of Viṣṇu worship, or pure devotional service, and the mature stage of Viṣṇu worship is suggested herein in relation to the change of heart.”

Further Śrīla Prabhupāda says - “The whole process of spiritual culture is aimed at changing the heart of the living being in the matter of his eternal relation with the Supreme Lord as subordinate servant, which is his eternal constitutional position.” So, in the human form of life what is the evolution of consciousness that is expected or when does it actually reach the fullness?The fullness of human evolution is when one becomes subordinate to the Supreme Personality of Godhead or when one actually comes to the stage of worshipping Viṣṇu.

And what does change of heart mean? Change of behavior is just one part or the first level. We can look at this at three levels. There is the behavior part, which we are all very good at, but beyond the behavior is the change of emotions, which is the next higher level. But deeper than that is the change of desires. Unless the change of desires happens at a deeper level, the control of emotions or change of behavior will only last so long. There will always be a threshold beyond which it will not last unless the deep desires are changed.

Mahārāja also couple of times mentioned yesterday Kapiladeva’s teachings in Canto [3.25.32](#) ~~3~~...that by the process of bhakti, the subtle body can be dissolved. So this change of heart is something that is expected when we are following properly bhakti.

So now, let us go to some basic of bhakti. What is bhakti? Bhakti is

sarvopādhi-vinirmuktamtat-paratvenanirmalam
hrṣikeṇahrṣikeśa-sevanambhaktirucyate

It is engaging our senses in pleasing the senses of the Lord.

But how do we engage the senses in pleasing the senses of the Lord? Through sadhana bhakti of course.

And what is the definition of Sādhana Bhakti?

kr̥ti-sādhyā bhavet sādhyā-bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya prākṛtyam hr̥di sādhyatā

In simple terms, it means engaging the mind and senses in the activities of devotional service and while doing that keeping in mind the goal of the activity...which is bhāva, and this is a potentiality in every jīva. So, it is only when we engage the mind & senses while longing for the goal that it qualifies as sadhana bhakti...and only then will it actually produce bhāva or we can say - only then will it produce the change of heart...otherwise it is not going to happen. It is not a mechanical process at all. We can keep chanting, we can keep reading but it will not produce the expected result of changing the heart if the goal is not kept in mind.

And again, this also comes up in the definition of pure devotional service in the Nectar of Devotion. Who knows the verse?

anyābhilāṣitā-śūnyamjñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamām

In this definition, there are two parts, there is the svarūpa-lakṣaṇa & there is taṭastha-lakṣaṇa. Three of these characteristic are taṭastha means secondary – jñāna-karmādy-anāvṛtam & anyābhilāṣitā-śūnyam...meaning practising without any other desire but wanting to practice bhakti for the pleasure of Kṛṣṇa & without fruitive mentality or mental speculation. So these are secondary characteristics of bhakti.

The primary characteristics of bhakti are ānukūlyena kṛṣṇānuśīlanam. Jīva Gosvāmī in his explanation in Bhakti Rasamrita Sindhu says that because the word ānukūlyenais in instrumental case - (ānukūlya becomes ānukūlyena), it indicates that favorableness is a necessary qualifier for defining anuśīlanam, not as a secondary element that can be assumed to exist in anuśīlanam and which need not be mentioned separately. In the definitional of pure devotional service, the role of ānukūlyena is an absolute must for it to even make it “bhakti”. And what does ānukūlyena mean? It means the explicit intention to please Kṛṣṇa while doing the activities of devotional service. And

Kṛṣṇa is of course the object of our service & when we say Kṛṣṇa it does not mean just Kṛṣṇa but Kṛṣṇa & His expansions, His part & parcels...everything is included, it is all-inclusive. And then, there is anusilanam - cultivation...and we ~~we~~ cultivate based on the teachings of previous acaryas. So, when we say intention to please Kṛṣṇa, there is consciousness that is being invested. We are living entities, we are alive...we are souls and that means there is consciousness that is involved. And if that conscious intent is not there in our devotional activities, then it is not even bhakti. We can keep trying to make our activities pure and purer but purity is the secondary characteristic in the definition of pure devotional service. Before making it pure, we have to make sure that we are actually practicing bhakti. And for something to even qualify as bhakti, the most important thing or the core of bhakti is “the conscious intention to please Kṛṣṇa”....this must be there in our activities for them to become bhakti. And if that conscious activity is not there, then how will it produce the change of heart? Not possible. It is bhakti that dissolves the subtle body. And without bhakti, the activities are not going to touch the soul...they will remain on the surface and we are not going to feel deeper satisfaction or they may not be awakening of some attachment for Kṛṣṇa or some feelings for Kṛṣṇa.

So, the main message I wanted to share is that conscious practice is very important. In fact, we can even try it now by taking a minute to chant the Hare Kṛṣṇa Maha Mantra once in your mind while having an explicit conscious intention to please Kṛṣṇa. And the moment we have that intention, immediately we will feel an upliftment of our consciousness & something will happen to our hearts.

Let us chnat together - Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Last thing I want to say is that we can first of all try to invest our consciousness in the primary activities of sādhana like hearing, chanting, studying Śrīmad Bhāgavatam & Bhagavad-gītā & also at least when we are interacting in our primary relationships- with spiritual master, mentors. When can try to invest at least in these 2 broad areas....try to consciously invest & not become mechanical. And when we do that, automatically this consciousness will spill into other areas of life.

3. PTdd's explanation of the 'bhuta-suddhi prayer' used in deity worship

Prayers that pujaris offer before entering the altar so that they can be situated in the proper conception of 'T'...because we have been talking about when we are impelled with our identification with the subtle or gross body, then we are not able to connect with our heart. I find this to be a very useful tool. Before we start chanting or before we start reading scripture, if we situate ourselves in the proper conception of 'T', then we will be able to access much more deeply and we will be much more conscious. Our consciousness will actually contact the transcendental sound vibration & we will feel much more cleansed & things will enter into our heart.

So I would like to read this prayer & perhaps we can make it our daily practice. So many things may be going on in our lives but when we are doing our primary practice of sadhana, we can engage in the practice with a proper conception of self.

“I am by nature the eternal servant of Kṛṣṇa but because of my bad fortune I have been inimical towards Him from time immemorial & thus I have identified myself with my body & continuously wandered in the cycle of birth & death in the material world suffering the burning three fold miseries. Now as a result of some unimaginable good fortune my spiritual master’s mercy has enabled me to know that I am Kṛṣṇa’s eternal servant and infinitesimal spiritual being completely apart from gross & subtle body & so by the order of my spiritual master, I have obtained the good fortune of serving his lotus feet & following his footsteps, the Lotus feet of Lord Caitanya Mahaprabhu & Śrī Śrī Rādhā Shyamsunder.”

In our own words we can also compose. If we practice with a proper conception, we will certainly be able to enter much more deeply in our practices.