

## 2011-02-15 BVPS BG 14.9-14.22 Dealing with reflection wont help

Sadhana bhavatu sadhanao bhunaktu sahabhir yam karavavahai tejasvi navadhita-masthamavid-vishavahai om shanti shanti shanti om jaya sri krsna cetanya prabhu nityananda sri advaita gadadhara siva sadhi gaura bhakta vrnda hare krsna hare krsna krsna hare hare hare rama hare rama rama rama hare hare So, making... I'm trying to make it clear, then. So, up to now, then, Gita is given, the difference between just performing duties. All right? It means we're starting off with a pious person.

We're not starting off with an impious person, right? Arjuna is a pious person. So, he's performing his duties. So, even in trying to get revenge on Duryodhana, still duties is the medium they use.

They still use dharma, right? It means... Duryodhana may use niti, right, and not necessarily follow dharma, but the Pranavas do, right? So... But then, though that's an enlightened position, it doesn't actually... It means, let's say, enlightened, it's a progressive position, but it's not enlightened. In other words, he doesn't know about the soul, right? So, now when we add in the element of the soul, so then that changes, seemingly, what one would do, right? Because that's one of the symptoms, you know, of the materialist and of the neophyte, right? The neophyte is called prakrita-bhakta, right? So, prakrita means material, right? So, is that the form of it is the all-in-all, right? You do the form, you get the result. Because I did that, that's why I got the result, right? So, the attitude isn't necessarily the consideration.

Of course, people will say the attitude is important if the attitude's obviously wrong, right? In other words, if it's different from the standard application of, you know, accepted cultural materialism, then we'll say there's an attitude problem. But if it's within that, attitude won't even be mentioned. It'll simply be the form, the action performed, that that's what got your result, right? You did it, the form, therefore, you applied that form, therefore, you got the result.

You understand? So, now, so that's Arjuna's then first mistake, first bewilderment, is that, okay, now that you've, I'm performing dharma and you're adding this spiritual element, so therefore, the externals of what I'm doing should change. Instead of me performing my duties as a ksatriya, I leave all that and go to the forest, because material means I perform my duties, spiritual means I do nothing, right? You understand? Right. So, then, Krishna makes it very clear, no, we have this karma yoga, jnana yoga, and jnana yogas, like that.

And it means you're performing the same duties. But now you're taking the elements of what you're doing, because anything you do, you're going to be using your own desires, motivations, the goals, right? You're going to be using your intelligence, right, through knowledge, and you're going to be meditating, right? Means you go to, if you go to every office cubicle, right, in the world, there's a picture sitting there on the desk. What's that picture, right? Huh? Yeah, wife and kids, not a Picasso, you know, not their motorcycle, you know, it's like a, what do you call it,

the Ducati monster or something, you know, it's like that.

No, you know, it's, it's, it's some, somebody, a family kind of orientation, right? That's their inspiration. So, so, actually, they're doing it because of that gold for them, right? There's that element of sacrifice, right? So, it's not, it's, so, you're, all these elements are there in anybody's life, but the problem is they're not connected to the Lord. So, when they're scientifically connected, then it becomes karma yoga, jnana yoga, jnana yoga, right? But understand, in this, still the process is quite prominent, right? But in applying these, it didn't change performing, the performance of one's duties.

It doesn't change Arjuna's performance of duties as a ksatriya. It's just whether he's focusing more on fighting the battle, the work being done, the result being gained, right, for karma yoga, or the knowledge of how, you know, the soul and the super soul and all this and that and the interactions of the, of the potencies, right? Or meditating on the Lord that I want to do this to, you know, like this. Does that make sense? Right? But in any case, the duty doesn't change as you add this layer, okay? So, this becomes confusing here, right? This is the point of confusing, because these two things are going on at once, but it's actually the same thing.

It's already begun, it's just a matter of making it scientific. People do this anyway, but it's not connected, right? Then we bring it to then, now in these chapters, right, it opens up, it means actually in the middle chapters, then it brings in the element of pure devotional service, right? So, this also then brings in a clear point, a point of clarity and that of confusion, right? The clarity is, yeah, it's done for Kṛṣṇa, it's for Kṛṣṇa's pleasure, right? While these other forms of karma yoga, jñāna yoga, jñāna yoga, you can have your own purposes in mind, right? But there it's obviously for Kṛṣṇa, right? So, it's considered superior. So, now does pure devotional service change, that you're using these tools of karma yoga, jñāna yoga and jñāna yoga that are based on, are, you know, the approach to your dharma? Does it change that? No, right? But now, what's the difference between these two situations? The consciousness, yes.

And what is that difference in consciousness? Yes, it's on Kṛṣṇa rather than yourself. In other words, it's switched from the element of focusing on the process to focusing on pleasing Kṛṣṇa, right? Now, you want to please somebody, what's the next step? You're going to do something, right? So, now in doing something, it's going to be according to dharma, right? And according to karma yoga or jñāna, right? Does that make sense? So, it doesn't change, but it changes the focus, like karma yoga means you're focusing on the process of karma that the result is given to Kṛṣṇa. Or jñāna yoga, you're focusing on all the knowledge and that, and going through that, and then it's connected to Kṛṣṇa, right? So, karma and then it's yoga, right? Jñāna yoga.

But śruta-bhakti means that it starts with Kṛṣṇa, pleasing Kṛṣṇa. In other words, the element of relationship is the main thing. I'm Kṛṣṇa's servant, I want to please Him, right? Then you're going to do an activity.

So, that brings you back to the first six chapters, right? The proper forms of your duty with knowledge, right? Remembering Kṛṣṇa, right? Does this make sense? So, the difference is

where it starts, where the focus is. That makes a difference. But it doesn't change the form, right? Because the neophyte thinks it's the form that's doing it.

So, if you change the consciousness, you have to change the form. Because it means, the materialistic consciousness means what? What do you think you are? The form, right? The body. That's the field of activities, right? So, when you identify the field of activities, then you'll have that perspective, right? As you add in the element of, okay, there's the Supersoul and the soul, right? Then you start to, you know, bridge this, then you're adding in the karmajñāna and yoga, right? But then you're supposed to take it a step further, where it's between the relationship between the soul and the Supersoul, not that the soul, okay, situated in the body and how he can connect to the Lord, you understand? Because then you're going through still the body, the field, to get to the Lord.

No, it's the soul and the Lord, you express it through the field. You understand the difference? One is a process to obtain the Lord, the other is just directly how to please the Lord. But in form, I mean, in application, they don't look any different, you understand? These are the confusing points, right? And so now we add a fourth aspect to it.

In these last chapters, that within, because you're going to use the tools of karmajñāna and yoga, so now these are the tools, the finer tools, how they're applied, right? Because your conscious is going to be affected by the modes, it's going to be affected by, you know, the divine and demoniac nature, right? You know, who defines good and bad? Krishna. Yeah, that's the thing, but the tenses will do it, right? Demoniac means we've defined it, you know what I'm saying? Or good can mean we don't define it, God defines it, but we think the form of good, that is good on its own, right? Once it's been defined, then it stands on its own, it's separate from God, you know what I'm saying? Like in the modern context, why we speak so strongly about it, you know, morality, justice, these are, they stand on their own, they may have been given by God, the laws are given by God, but once they're given and we accept them, then they run on their own without connection to the Lord. So that's technically demoniac, right? That's why it causes problems, but if it's seen in connection to the Lord, it's no problems.

Yudhisthira applies it, it looks like regular dharma, but it's, he's seeing it in connection with the Lord, that's why there's never any problems, right? Does that make sense? Because the universe is the Lord, so you follow these things in connection with the Lord, where's the problem, right? It's in perfect universal harmony, you understand? It's just also, you understand the keys to this quote-unquote, you know, soft preaching, you understand? Means we got things way beyond anybody's got, because they, they'll say, yes, it's all in there in the universe in harmony, but they wouldn't have a clue how that works. It's just a nice idea, but we can say exactly scientifically, step by step, how that harmony works, okay? So we see, so now we're adding this fourth element there, so does this make sense? Okay, so that then brings into, that's why we're studying, then, goodness, passion, ignorance, because they're going to have an effect. If you're applying karma yoga, therefore something in goodness is going to give a better effect, right? Passion is going to give less, ignorance is not going to really give much

effect at all, right? At least not what you're looking for, right? You know, and jnan, right? If you have, that means goodness is essential because of it being based on knowledge, goodness is enlightening.

Passion and ignorance aren't, so it's not going to be useful at all, right? And in jnana yoga, then it'll be a mix between them, right? Because you're going to have the element of the activities of yoga, but the meditation, right? So the meditation's mind, mind has to be in goodness to be able to meditate. Of course, passion will drive one to meditate, but then that means the quality of the karma goes down, so then even within that it's mixed. Does that make sense? Because karma, you can have the element of maybe it's not properly in goodness, but because it's connected to the Lord, it'll be purifying, it'll be uplifting, and it'll gradually purify you till you come to goodness, then you can use that, use goodness, you know, as the efficient way to apply it.

Does this all make sense? So that's why then the modes are important. So when I say it's important to get to the mode of goodness, it's not that the others can't be used, at least passion can be. Ignorance is not really very useful, right? Does that make sense? So it's, in other words, passion is a progress from ignorance, but it still has all kinds of material problems, right? Because of the desire, that attachment's always going to create a problem.

It gives a drive, so there's activity, right? Only through activity you get result, but because of the attachment, then there's going to be a problem when it comes to the result, right? Because the result's different, therefore you'll change the activity. Does that make sense? You know, you want to do something, you know, and so therefore this is the proper way to do it. But that proper way of doing it gets a result for Kṛṣṇa, but I want the result for myself.

So then the point is, is that if you're looking at the material point, to change results means you have to change the operation, right, the activity. So that means then your activity's going to be separate from what Kṛṣṇa's given because your goal's separate. That's the meaning of a separatist, right? So separatist is only mentioned when it's dealing with devotion, service and passion or ignorance.

Goodness is not mentioned as a separatist, right? Does that make sense? Because your goal is different, therefore your activity is different. You understand? If you're looking at goodness, then your goal is different, it doesn't change the activity because everything's in line with God anyway. That's the way it is.

So whatever your goal, it's not going to change the activity. The mode of passion, you think it's separate, right? Mode of ignorance, you can't tell the difference. Whatever's good, you'll say it's bad, whatever's bad, you'll say it's good.

You know what I'm saying? You know, it's just like nowadays, something's, let's say, really good and they go, wow, sick. You know, it's like, you know, stuff like that. Okay.

Okay, verse 9 summarizes, there's page 14. Verse 9 summarizes verses 6 to 8. Goodness conditions one to happiness, passion the fruit of action, and ignorance covers one's knowledge and binds ones to madness, right? So conditions one to happiness. It's nice, you like it that way, you don't want to be in another situation, right? So let's say you take, you know, some, you know, fairly, you know, wealthy people or big executives or things like that.

Where do they stay when they're traveling? Nice hotels. Okay. And so what's the benefit of staying in a nice hotel? It's nice service.

It's easy, right? There's no troubles, right? So that's their, but you'll see, and will they like it just because it's more expensive and all this and that and they get served? Is that enough? Can the place be dirty? Can it be untidy? Can it be not according to the times that they say? You know, can it be not logically managed? No. So these are all symptoms of goodness, right? So in other words, they're attached to the mode of goodness there. So we'll say, oh, these materialistic guys, but they're materialistic.

Yes, but materialistic in the mode of goodness, you know what I'm saying? So one has to be able to see where the mode's working. So that aspect of them is very good. They like it organized.

They like it clean. You know what you say, you're going to get done. You're responsible.

It's all good qualities, but their ultimate goal is themselves. That's where the problem was, right? So it's not in their process, but because we will, because the process and the result are connected naturally, then, and we don't understand the consciousness as the actual problem. Therefore, we'll say he's materialistic, so staying in these hotels is bad, right? He's wasting money, this, that, so, you know what I'm saying? But what he's paying for is technically the mode of goodness, right? That's actually the difference in your hotels, right? You know, does that make sense? You know, when you say the backpacker's one, that's the mode of ignorance there, right? You know, so, you know what I'm saying? But you do get, but then they'll also talk about, you know, there's that little place out in the country, a little, you know, what do you call it, bed and breakfast, you know, a little chalet, an old couple, and why do they like it? It's got the same qualities.

Yes, it's homemade, it's got more personal, but it's got the same qualities, right? But in a simple way, rather than, you know, so therefore it's not expensive, it's not, so, but that's the common point, is that the mode of goodness, right? But their application, use of goodness is wrong, so if you don't understand this, you'll think because the activity and the result are connected results bad, therefore the activity's bad. But what we're saying is results bad, but because it's not connected to the Lord, so it's not the activity that's the problem, so having situations that are good, clean, tidy, nice, that's fine, but you want, your approach to it should be it's connected to the Lord. Keep it to this chapter, otherwise there's been a, he's, in other words, those who, because it's open, those who come, keep it to the point that's here, don't take it out of this chapter like that, otherwise then the difficulty is those who have already been through all the

other chapters, and it kind of like goes back to them.

Of course it's a review, so that's okay, but at the same time as the time is short. Yes? So that's the whole thing. Arjuna threw out the baby with the bathwater when he thought, okay, great, now spiritual, so I don't do my duties.

That was the difficulty. So that's the point. So we're trying to be able to discern that we're going to do activity, that activity should be in the mode of goodness, right, which means according to sastra, which means according to duty, but more important than proper performance of duty in the mode of goodness, you know, without attachment, naiskarmya, is the consciousness connected to Krishna.

Yes? Yes, conditionedness. Yes, whatever it is means, that's why it says not to be elated in happiness, you know, or lament in distress. So that would indicate that happiness and distress are going to come anyway.

They come like the winter and summer season. They just, that's the way it works. But we don't become overly happy in happiness or overly distressed in distress.

It also indicates another thing. Let us just give a practical thing. Let us say you have, what is, means, one of the big faults in, you know, pointed out in, how you say, you know, by management gurus is the problem of a, you know, group of, a working group of people.

They're working with problem solving only, right? So why would one fall into that trap of problem solving in connection with this point that you just made? Not so much emergencies, because those will come up, but that all they're trying to do is remove problems, right? Rather than create, you know, some plan, some direction, some, what's the motive for that? Why does it naturally fall into that? Make it better, so goodness, right? So they're conditioned to goodness that everything's running nice. So when a problem comes up, oh no, not again. And so then, then, since that's their motive, what's their, what's their resolution going to be? Yes, stop it from happening no matter what.

So it's like Niti. It's not Dharma, because the nature of something is happiness, stress, calm. Your manager, it means problems, right? It's like deities cry, right? Cars break down, you know, like that, you know.

So there's always something going wrong. That's just the way it is. So when you accept something, you accept the nice and the not nice of it.

And so therefore, if you don't become disturbed, that's equal points. So here is that you don't want anything that drops you from the mode of goodness that it's happy. And so therefore, you try to make very strong points to keep it from happening.

Does that make sense? So, and that matches very nicely. It goes hand in hand with the other element that the action I perform is actually what gets the result, right? So therefore, you want

your result, so therefore you use very, you know, draconian methods to get it. Same way is that you don't want things to drop from the good result you have, so you use draconian resolutions that ensure that.

Sound like world history? Yeah, so that's the whole point. It's because of the neophyte mentality, the material mentality that all this goes like that. So it's not that the Vedic is a different technique, right? Of course, technique is better because it's given by God, right? But more important is the difference in the Vedic is the consciousness.

You change the consciousness, that's the essential point, right? So whether you don't know, so you're using some modern methods, or you're using, you know something, you're using Vedic methods, that's not as important as the consciousness. If the consciousness is right, then anything else can be engaged. But naturally, if the consciousness is purified, you'll naturally use the more superior systems, right? Why would you use an inferior system, right? You know what I'm saying? You know, you've grown up with this old, you know, aluminum pot, you know, that's, you know, half-scratched and this and that, and everything you cook in it sticks, right? But, you know, that's what you, you know, your mother used, your grandmother used, your great-grandmother used, and, you know, so, you know, this is the way it's been, you know, like this.

And so then they come along when they tell you, hey, why are you using this? There's this pot that doesn't stick, you know, it works very nice, and this and that. But then you say, no, no, but yukta-vairagya means you can use anything in Krishna's service, so, you know, that's fanatic, you know, that you should use, you know, this, this non-stick pan. You understand? That's what devotees are saying when they use the term.

Very rare, you do have devotees that know, but I'm saying very rare, they're actually looking at it from the point of consciousness. Generally, they're looking at it from the point of the activity gives the result, because they actually want a different result. They want to, they want to start with a different activity.

Does that make sense? You understand? So we're trying to split the vision, right? Seeing with a different vision the same thing, so nothing changes. You understand? Does that make sense? So the, when we're discussing these points, have we brought up a point that's different than what is all, what we've been reading in the books for years? No. So what is being pointed out, how we're viewing those things, right? That's, that's the change, right? Just like Arjuna, it doesn't change what he does.

The situation, what he's going to do in that, the result to be gained, none of that changes. What changes is his consciousness. So now the result is, is out of, is, you know, for Krishna, the out of affection, right? So the activity is to see, ensure that that good result for Krishna is gained.

So that means you'll have to do his ksatriya duties even more properly. Right? Okay. Passion the fruit of action, right? That you're going to do an activity that gets a result.



So much of the time when we work on these result-oriented things, that's great, but who's the result for? Why, why are you focusing on the result, right? Because Krishna focuses on the result. That's standard, standard spiritual practice, right? But that result, that, that focus is naiskarmya, right? Naiskarmya. So when you're result-oriented, what's the goal? What is the, what's the consciousness connected with the goal? One has to see that, right? If it's, if it's, if it's fruitive, then it'll be passion.

You know, if it's, if it's sacrifice, then it's goodness. Right? You know what it says? But if it's for Krishna, you know, then that's pure goodness. Okay.

Ignorance covers one's knowledge and binds one to madness, right? So madness means it's not connected to the Lord. Material world means everyone's mad. It's just the difference between whether it's workable mad or clinical mad, that's all.

Right? In other words, people whose ignorance is so great, then they put them in a special institution, right? But if the ignorance is not that great, right, then the, the, they're allowed to, you know, move in society because everybody else is crazy, so it works. Right? You know what he says? Verses 10 to 13 describe how the effects of the increasing modes manifest. Right? So there's the essential point, happiness, fruit of action, and covering knowledge creates madness, right? Then you see how they work.

When goodness becomes prominent, all the gates of the body are illuminated by knowledge. So that means every aspect of your body, because the body is the field, right? So that means the field's always connected to, you know, proper action to the Lord. So that means all the gates will be illuminated.

When passion dominates, great attachment, fruit of activity, intense endeavor, uncontrollable desires, and hankering develop. When ignorance dominates, darkness, inertia, madness, and illusion are manifested. Right? When goodness increases, one perceives the world as it is and feels happiness.

Right? When, because if you see it as it is and you see Krishna connected, you see the soul, you see everything properly, and so, you know, or at least you see all the rules that the Lord gives, and so then everything is balanced, you know, it's happy. When passion becomes prominent, one is unable to give up sense gratification. When ignorance increases, one loses his knowledge, develops aversion to these prescribed duties, does not attain results from his work, and becomes absorbed in illusion.

So when you say, oh, I can't get anything done, this is actually the mode of ignorance. So then you have to go back. So then loses his knowledge.

So when you lose knowledge, then these other things come up. Because if you have knowledge, why would you not do your duties? Or why would you not get your results? Right? You're performing the right activity, you get the right result. You're not performing the right activity,



you won't get the result.

Right? So that means it's based on knowledge. So by cultivation of knowledge, you remove ignorance. Right? And by cultivation of passion, I mean cultivation of knowledge, then you'll also adjust this mode of passion.

It doesn't mean drive is not there. Right? So somebody's active, always busy, getting into things. Is that the problem? No.

The problem is that they're not connecting it to the Lord. It's not being done in goodness. Right? Somebody's very active, somebody's not.

That's another thing. Verses 14 to 15 describe death in each of the modes of nature. One who dies in the mode of goodness attains the pure higher planets of the sages.

One who dies in the mode of passion takes birth amongst fruit of workers. One who dies in the mode of ignorance takes birth in the animal kingdom. Right? Because the sages are in goodness, so knowledge, they're trying to elevate themselves.

So one who dies in goodness comes to a position to try to elevate himself. Right? Then passion, one takes birth amongst fruit of workers. Right? So those who are trying to get results, yes.

So passion, you can only be reborn in passion? Passion, basically, yeah. You can. Yeah.

Yeah. Like that. So that's, that's going to be like that.

And one who dies in the mode of ignorance takes birth in the animal kingdom. Because then in ignorance, madness and all that, you know, one doesn't have, how you say, right? One is aversion to prescribed duties. Therefore, it's not a choice.

Right? Instinct, it's just, you just will always do that. You know? Can you imagine the dogs are ignorant? He doesn't want to bark. You know? Cat doesn't want to catch the mouse.

You know? It's like that. So, you understand? So they are just forced by the modes to perform their prescribed duties. That's why the animal life is purifying.

Because they perform their duties and it is austere. Right? You imagine your whole life, you never took a bath. You know? Like that.

You know? So it's austere. You know? You live in a hole somewhere or, you know, sit in a tree. You know? You're sitting in a tree.

That's your house. Now, when a storm comes, you know, you just have to hold on. You know? It's like the guys in the, what do you call it? You know, Florida, when the storm hits, they're in the toilet holding, in the bathroom holding on to the toilet.

Right? That's the same principle. Right? Yeah. And otherwise, yeah, not much.

Hellish planets then may just be lower elements of the, it depends what they are. If they're animals or if they're, because you can also be an animal in the heavenly planet. So very nice, nice forest, nice things like that.

There's no, you know, guys with chainsaws and bulldozers, you know? So your forest is going to be there. Right? So, but it's, but still you're an animal. Right? So you're getting purified.

So for the animal, it doesn't really make any difference. Yes, there's a very great opportunity there. Yeah.

Yeah. Mother passion. Well, I mean, all of them do because there's 8,400,000.

So there's a lot, but yes, the majority of them, you know, the 8,000,000 are animals. So that's automatically ignorance. Then the 400,000, most of those are also in ignorance, but they're fruit of workers, but more down towards ignorance.

So they're more like animals. Right? And then the higher end, there's a few that are, you know, working goodness. Verses 16 to 18 describe the results of activities done in the three modes.

Actions in the mode of goodness result in purity, in the mode of passion results in misery, and in the mode of ignorance results in foolishness. Purity, because you're following your duty, you perform it with knowledge, you will get purified. Right? So purity is the minimum.

Now, if you do it, the knowledge is greater, you can even get liberation. Right? But that means you're more pure. Then passion is misery because anything being done for a fruit of result, the fruit of result, even though gained, will go away or adjust.

The field is always changing. Right? Does that make sense? Means, let's say you have a kaleidoscope, okay? And you don't move it. Does it change? No, but as soon as you move it, it changes.

So that's how energy works. As soon as it moves, it changes. So if you're attached to the particular form, right, that particular result, you will be in distress because it will change.

Right? But if you're attached to Krishna, it doesn't change. Krishna doesn't change. He just gets better and better.

Right? And Krishna's everything. So then you're in contact with Krishna no matter where you are. Right? That's why the devotee is comfortable whatever situation, because it's still Krishna.

Right? So whatever Krishna's given, one's very happy with that, and if it changes, then... Right? Like the Pandavas, when they got news that Krishna had left, right, then what's one of their prayers in regard to this change? Okay. Means they're talking about how Krishna was very kind by His blessings, and He gave them all the facilities that they had. You know, nice family, nice kingdom, nice wealth, power, their positions, you know, all their facilities.

That was all by the grace of the Lord. And now it's changing, so they're just remembering the Lord. So they're not disturbed by the change.

You understand? That's why do we... It means Duryodhana is disturbed. Right? He's there happily living in Hastinapur, and then suddenly all these sages show up with the Pandavas. Right? From that moment, his life, you know, the situation changed.

His life becomes miserable. Right? Because the mode of passion. But the Pandavas, they were living in the forest.

Now they're going to live in the city. Then they're kicked out again in the forest. Then they go back to the city, right? You know, it means they go... House of Lakh, they're out for a year, and they win Draupadi.

Then they come back to the city. They're there for, I think, 11 years. Then they're kicked out again.

So for them it doesn't matter, because the situation, whatever it is, they'll remember Krishna. Right? And then mode of ignorance is foolishness, because what you say should happen doesn't happen. Right? It means everybody says, oh, it should be like this, but it doesn't actually happen.

Right? I mean, it's just like this. You're looking at the commercial. Okay.

And the guy, you know, finishes his shower, gets out his particular deodorant, you know, sprays it on, finishes dressing, walks out the door of his house, right? And as he hits the street, what starts happening? Oh, right, yeah. Every shop he goes by, every lady he goes by, you know, of course, they're good-looking ones, right? You know, the other ones, I guess, don't have noses or something. They don't work.

Yeah, yeah, like that. So then he walks down the street. By the time, you know, the commercial's gone, you know, just 10, 15 seconds, there's at least 20, 25 ladies chasing behind him.

Right? So now, that's, you know, for the common person, that's inspiring, right? Right? Otherwise, why would it work? Why would they make it as a commercial? Because people will buy it. But is that actual reality? No. So it's foolishness to think that by wearing this deodorant, that's what's going to make all my, you know, interactions with, you know, family and that work perfectly.

Right? Isn't it? Because, I mean, if that was the thing, if that actually worked, then when the couple goes to the marriage counselor, he would just, first question he would ask is, like, what deodorant are you using? And he would say this, and I'd say, oh, my God, you have to use this, you know? And then he would take it home, he would use it, and everything gets done, you know? Right? So this is foolishness. So what they're doing is they figured out how to make money off of people's ignorance. Right? Now, that is a businessman.

Right? You have to give him credit. He's, you know, maybe demoniacally applied, but that's a businessman. Right? You can take the others, what is the cause of, how you say, loss for everybody else, that's where he makes his profit.

Right? In other words, when the stocks are going down, that's when he's making money. Right? So therefore, even economics we can learn from this. Right? So what's the difference? It means, right, it's the greater difference, ignorance to goodness.

Right? So you use knowledge. Right? And they're in ignorance. So the difference between them, that's the greatest profit.

You understand? So things in the mode of passion then have to cost more to make profit, you know? Does that make sense? So therefore, you know, your private jet, you know, your yacht, your, you know, fancy, you know, how you say, car, you'd have to charge more to make that profit, because the difference between goodness and passion is less. Right? But because the ignorance, then it's greater, so therefore, you know, it works easier. You can work by volume, because there's more people in ignorance.

Right? So that's what you're working with. Do you work by volume or markup? So it's just a matter, do you want to work with ignorance or work with passion? Goodness, you're not going to make much out of that. Okay.

Oh, that one, I guess you have to charge the most for. Right? You know, like, what is it? We just, we saw, we were talking hotels, the Burj Al Arab. It's, the top rooms are \$12,000 a night, right? The minimum rooms are \$3,000, you know, like that.

That's like one bedroom, like that, \$12,000. Yeah, there would be a lot of chapatis. Yeah, actually, if you converted that into chapatis, that would be interesting, you know, how much you'd get for that much.

Keep you busy for a while. From goodness comes real knowledge, from passion comes greed, and from ignorance comes foolishness, madness, and illusion. Right? So same stuff, you know, because greed, that's why it's going to end in misery.

Because you do a work, you get the result, you enjoy that result. Okay, fair enough. But where's the problem gone? You get greedy, you want more than what actually comes from that endeavor.

And so that's where then it falls apart. And then ignorance gives the same, more foolishness, more madness, and more illusion. These, those in goodness go upward to the higher planets, those in passion live on earth, right? And those in ignorance go down to hellish worlds, right? So hellish worlds means, can't mean lower planets, but it also means, you know, being a dog, that's a hellish world.

Śrīla Prabhupāda writes in his purport to verse 17, since the present civilization is not very

congenial to the living entities, Kṛṣṇa consciousness is recommended. Through Kṛṣṇa consciousness society will develop the mode of goodness. When the mode of goodness is developed, people will see things as they are.

In the mode of goodness, people are just, in the mode of ignorance, people are just like animals and cannot see things clearly. So they may be sophisticated animals, but it doesn't mean they're not animals, right? Like that, that's the point. So consciousness defines the species, right? So that's the... The importance of developing the mode of goodness is further confirmed in Śrīmad-Bhāgavatam 11.13.4-6. Lord Śrī Kṛṣṇa says, according to the quality of religious scriptures, water, one's association with one's children or with people in general, the particular place, the time, activities, birth, meditation, chanting of mantras and purificatory rituals, the modes of nature become differently prominent.

So all these things then define how you deal, what modes you're in. So this is very interesting. Religious scriptures, so what you're choosing, why you're choosing.

So when you're saying, okay, because religion is acting according to the nature of something, right? Not necessarily a ritual that's connected with some sort of... How we would define religion, you know, that it's basically a body of particular rituals or beliefs, right? But if you take that rituals or beliefs, then a businessman, he's going to do business. So is that nature or not? Why does he do business? He has to do business. So that's actually nature, that's his religion, right? It's one aspect of his religion.

So now, depending upon what are his books, it will define the modes that he's working in. You understand? So then if we make the mistake of yukta-vairagya means this book is important over Gita. In other words, you use Gita in business, then you're dealing with goodness.

But if you're using one of these self-help books, then depending upon their perspective, you're dealing with passion or ignorance here. Because scripture means it defines the nature of something and what activity should be performed to get what results. You understand? So this is the broadest way of looking at it.

So, in other words, modern business, it means your whole... Consumers, it's a philosophy, it's a religion. You understand? Academia, it's a religion. The scientists, it's a religion.

New age, it's a religion. Because people act according to their nature, right? So that's the thing is that means we'll get into more detail of that in the third year. So your water means how you deal with water.

Is there a difference means where is your glass for drinking water? Is it sitting in the middle of, you know, in the bathroom, in the middle there with toothbrushes all around? For most karmis, that's where it is. You know what I'm saying? So they can't tell the difference in water, how they deal with water. You know what I'm saying? How they respect water.

Like that. One's association with one's children or with people in general, how you perceive

them. Right? You see it according to scriptures, or is it according to one's own desire, fruit of activities, greed, or is it ignorance? Right? Particular place, how you see it.

You know, what places they like to be in. Are they clean? Are they dirty? You know, are they for getting results done? You know, the time, right? Means what is the proper time to do something, right? So place, time, you know, and then you're going to get birth, right? That'll be according to the modes. So you can see what modes are prominent like that meditation, what they absorb themselves in, what they're always thinking of, right? Chanting of mantras, right? What mantras they'd be chanting, how would they chant it? How do they approach them? You know, is it a matter they chant because they're supposed to, they chant because they want the result, you know, or they don't know what they're doing and they don't chant properly, right? And purificatory rituals, right? What rituals you'll use, what you'll take is important.

You know what I'm saying? So is it, you know, the various things that are there in the Vaishnav culture, those rituals are important because if you say they're not so important, don't be fanatic, then do they, do they therefore live a life free from rituals because they're not fanatic? No, they'll have their own rituals, right? Middle class, you know, first world rituals, right? Like that, what you do, like how you, how you do things. So they'll say they don't like it because they think the ritual is the thing. Remember what we were saying before, because of prakriti, then one sees the ritual itself and that's all.

One doesn't see, one thinks the ritual is actually what's getting it. No, it's the ritual is the medium, the consciousness is what's actually going to get because the modes of nature are going to get. So before we said karma yoga, okay, you have your result, nice karma is the essential element, right? Activity done with that desire for result, but then that can also be in modes, right? You don't want to result because you don't care, you don't want to result because you want it for some other material, you know, personal situation, you know, or you want the result because it's going to be, you know, proper, properly situated, you know, or you want it for Krishna.

The modes of nature become, okay, okay. Among the 10 items I've just mentioned, the great sages who understand Vedic knowledge have praised and recommended those that are in mode of goodness, criticized and rejected those in the mode of ignorance, and shown indifference to those in the mode of passion, right? So that's the, you know, ignorance is just rejected, passion one's indifferent, because it's not something you want, there's nothing to gain from it. Means if you properly apply it to, in knowledge, then it will move, shift from passion to goodness.

Until one revives one's direct knowledge of the spirit soul and drives away the illusory identification with the material body and mind caused by the three modes of nature, one must cultivate those things in the mode of goodness. By increasing the mode of goodness, one automatically can understand and practice religious principles, and by such practice, transcendental knowledge is awakened. So unless one direct knowledge of the soul, then one

uses, tries to do things in the mode of goodness.

So in other words, if it comes naturally, then you don't have to try to cultivate, you know, through this process, the mode of goodness, because one's already in goodness. If you're on the platform to soul, then there's no problem. But if not, then one would be careful to see that all these different things, which everybody's involved in, right? Those 10 items, there's no one not involved, it's just how they define, right? You know, because here you have to know the broadness of it.

Religious means according to nature, right? We'll say it is dharma, but dharma means the inherent nature. So then you're going to take, okay, so what books do you put, what bodies of knowledge do you put your faith in? Does that make sense? You know, except you go out and get a gossip magazine, you know, and so they put their faith in there, that what they say, this is actually the fact, you know, this is what's important. You know what I'm saying? Does that make sense? So this is there, you go out and buy your, you know, what is it, your Cosmos, you know, 10 ways to break off that relationship, you know, stuff like this.

So you take it, this is actually how it's going to work. You understand? So it's their religious scripture, they base their life on it. You understand? So now it's just, we should know what real religion is, means it's connected to the Lord.

So therefore then we're going to use those scriptures that are connected, right? And so then it makes it a whole lot easier. Yes? How do you adjust birth? Well, there are the, how you say, a particular group you generally find at most festivals with guitars and all that. No, that won't work for you.

Okay. Means you engage your, whatever is your position in, you know, connected to the Lord, right? And so then that purifies the position of birth. These are indications.

Yeah, that'll work also. That's even better. But the point is, is whatever your position, if you connect it to the Lord, then it becomes fine.

It means you have to deal with what you can control. You can't control, you know, where you've been born, but you can control what you do with it. Is that okay? Having described the three modes and their effects, in the final section of the chapter, the Lord explains how one can transcend them.

Okay, so now how they work. So now this verse is 19 to 27. 19.

When one properly sees that in all activities no other performer is at work than these modes of nature, and he knows the Supreme Lord who is transcendental to all these modes, he attains my spiritual nature. When the embodied being is able to transcend these three modes associated with the material body, he can become free from birth, death, old age, and their distresses, and can enjoy nectar even in this life. Arjuna inquired, O my Lord, by which symptoms is one known who is transcendental to these three modes? What is his behavior, and



how does he transcend the modes of nature? So again, he's acting, asking, you know, what will it actually practically look like? The Supreme Personality of Godhead said, O son of Pandu, he who does not hate illumination, attachment, and delusion when they are present, or long for them when they disappear, who is unwavering and undisturbed through all these reactions of the material qualities, remaining neutral and transcendental, knowing that the modes alone are active.

So it means, in other words, you are observing, okay, so here's something's illumination, you know, it's mode of goodness, here's something with attachment, here's something with delusion. So they come up in your life and connect with others. So then if it's whatever it is that we're inclined towards, we'll say that's good.

What we're not inclined towards, we'll say it's bad, right? So that's fine, but the point is, who's doing all this? It's the modes. So why you should worry about the modes? Because we're not the modes, the other living entities not the modes. Therefore, it's just the modes acting.

And because people identify with it, they go along with it. You don't identify with it, you're not actually connected, right? The mode is acting, but you're not. So it's not a matter of hating attachment or illusion, or being attached to illumination, you know, or when one of those is lost, then one feels bad, or one is ganged, or one feels bad.

Yes? Question being asked. Well, goal is fixed, but that means that's still the result of an activity. You know, so yes, goal is fixed, but what does that mean by when you say goal is fixed? What is that goal? Okay, but then you have to be able to see that in connection.

So how would that apply here? Your goal is Krishna, so then? You're using the modes, but from what position are you using these modes? Yes? Pure goodness. From pure goodness, so what does that mean? You're transcending the modes. Transcending, how are you doing that? By not identifying.

By not identifying with the field, but identifying as Krishna's servant, as the soul, and seeing how the Supersoul is working, right? That's how it is. So in other words, if your goal is that, but you're going to, it's through this, this seeing. In other words, there's the point being made, but then there's how you do it.

Like Krishna's gone through, described the modes themselves, then how they act, then how they give results, and now he's telling how to transcend, right? Because the first is just the field, how they work, that's just the way it is, and what results they get. That's still just all the modes working, but to transcend them is you don't identify with them. Yes? Is theoretical knowledge that I'm not material or something like that, is that, to not identify with it, is that enough? What do you mean by theoretical? Not realized.

What do you mean by not realized? I have no experience that I'm not this body. You have no experience. So that means you identify with the body.

So then how will you... I might identify that I'm Krishna's servant. Okay, but does that have any application? Does that change your action? Does it change how you view things? So then there is some understanding, you understand? So it's just to that degree that it's there, to that degree results your death, right? So as soon as it's there, it has a change, right? The new person understands, okay, there's Krishna, there's the soul, right, there's the body, and it already is changing their life, how they kind of look at things and all that, it changes. So then that faith comes, they associate, they move forward.

So there's some understanding, so there's already the fact. Who is situated in the self and regards alike happiness and distress, who looks upon a lump of earth, a stone, and a piece of gold with an equal eye. In other words, how it can be engaged in Krishna's service, outside of being engaged, what's the use? You know, happiness, distress is the same, because both of them are just the modes of nature, because real happiness is connected to Krishna.

The material, just by the modes, you know, the one comes, the other one comes. So just the two sides of the same thing. Who is equal towards the desirable and the undesirable, who is steady, situated equally, equally well in praise and blame, honor and dishonor, who treats alike both friend and enemy.

So praise and blame, both of them don't matter. So, okay, praise, I don't get bothered, but if I'm being blamed, now I have to show how I'm not to blame, right? But we see like Rupa Goswami, then that Digvijay Pandit came and wanted to argue, you know, because he said, I heard you're the greatest scholar, and he says, you know, so anyway, what's the purpose? Because I'm going around defeating everyone. Establishing himself, okay, so then he wrote the thing, okay, you're the greatest scholar, okay, get out of here.

So he doesn't care, right? So in Jiva Goswami defeated him. So it's correct in that, you know, in other words, you know, they're not going to bother the guru. If you want to bother the guru, you have to bother us first, right? But at the same time as he didn't understand the position of Rupa Goswami in that, why get involved with people who see it on the material platform? So we don't care like that, you know, so therefore, there he has the both sides, the gloriousness of it, at the same time that there is a higher position, you know, so you learn both positions, you know, what you would do and what others would do, right? At the same time as there's also the element of catching the mood of the guru.

Okay. Who treats alike both friend and enemy, and who has renounced all material activities. Doesn't mean that you can't tell the difference, it means the like means you deal with them according to what is proper for the situation.

It doesn't mean that, you know, you say, I remember one situation, there was this boy, really nice boy, you know, really well-situated and everything like that. And this one girl was there, and they had known each other since they were young, right? And then there was an idea to arrange their marriage. And the girl was actually quite, you know, quite favorable.

And so then she saw that, you know, he dealt with her in a particular way. And it was very nice, she was very appreciative. But then because, you know, the family was visiting and this and other people were coming, you know, it's a social time and all that.

Then other, you know, girls who would come over and all that, and he would deal with them exactly the same. He was just as nice to them as he was to her. And then she understood, this guy is just nice, that's all.

It's not that he's nice to her because there's a particular relationship or an interest, it's just he's nice, that's all. So he can't distinguish between someone and, you know what I'm saying? So he can't understand the appropriateness of how to deal in one situation or another, you know? So that's not exactly, you could say it's the first step in equal poise, in that you deal with everybody socially nicely, right? Or what was it? Diomedes or Diogenes. He would deal with everyone socially not nicely.

You know, he was equal to all, right? So then, that's what it means, it means equal means whatever someone deserves actually to get, you know what I'm saying? That makes sense. Yes? Considering the general populace and how they view us in terms of how we preach. Who's us? And who's them? Devotees and people that don't know about.

Okay, which devotees and which people who don't know? I'm trying to speak generally. Generally means middle class, slightly educated, probably up to a BA kind of degree or a college degree or at least that have a value of that. Situated in generally a, you know, white collar kind of job, kind of situation.

And, you know, has the general normal accepted middle class values and views on life. That's what you mean. How many of those are there in the world, right? How many of those are there in Africa? Okay, not so many, but there's a lot of people in Africa, okay? How many people like that in South America or Central America? Okay, more, but yeah, but less in comparison.

How many in, you know, Cambodia or Kampuchea or Laos or China or, you understand? In India, okay, like they're south of a little bit more. Okay, what about, you know, how you say? Tajikistan or Berserkistan, Insanistan, you know, any of those, you know, like that. Okay, how many in the East Bloc? Okay, so are you starting to see the point? So in other words, what's in Western Europe, England and America? And we can throw in Canadians for good measure.

Okay, so does that make sense? So how many are we talking about? You might be getting close to one billion, which is, and it means that there's a possibility of that, but in America, that's not most of the people. You know, so you're talking about out of possibly one billion people, maybe 250 million out of seven billion. Okay, so now, would you like to re-present your question of that's the general, that that's the way everybody is? You understand? This is the problem, because those group that you're talking about, they do have the computers and the email, therefore, they think they are the world.

But that's already been tried, and I think it was, you know, what is it? 67 or 68, you know, at the first Woodstock. You understand? This is the problem, because there's a lot more perspectives than that group has, and they're the minority. And unfortunately, they're not actually the ones that are in control.

The ones in control are generally conservative, because they understand regulation and rules. That's the only way you can establish any kind of, you know, systems. You understand? So, that would put them, according to the previous verses, you know, that Krishna was saying, in illusion.

So, that would put them actually in a very pleasantly educated mode of ignorance. You understand? So, they're conditioned to their particular level of niceness. But you compare them, but if you ask all these other groups in the world if they're nice, all other groups in the world have a name for them, a specific name.

And it's not necessarily what you would call, yeah, it would generally be derogatory. You know what I'm saying? So, this is the illusion, that general group. Because the point is, is if someone, due to their neophyteness, doesn't present things properly, that's not just the devotees.

You know what I'm saying? So, you look in history. How did the Christians deal with everybody else? If you go back in history before, you know, your more, you know, constraints. You don't have Amnesty International and all these other things like that, you know, like that.

So, how did they deal with the other communities? Hang them high. Yeah, they would just kill them. You know what I'm saying? You know, how did, you know, the Muslims, if they get, you know, get a head their way, they kill them.

So, this is just neophyte. You know what I'm saying? What is, what is that particular group you're talking about? What's their opinion of somebody who's not like them? What should happen to them? It should be, you know, completely gotten rid of, eradicated. Though they'll try to do it in a more pleasant way.

You understand? So, all it comes down to is just neophyteness. It's not a matter of, you know, if one's a devotee or not a devotee of this. It's just neophyteness, that's all.

When one is controlled by the modes of nature, one is going to see in that way. So, it doesn't matter if one's a devotee or not. So, what's the solution? You know, some other, you know, kind of modern, you know, seemingly democratic approach.

No, it means you have, it means, democracy means, okay, everybody should be elected. But, now those who are elected that actually are running the things, are they agreeable that anybody can come into their committee? Not at all. They, they see it that an oligarchy should run it.

And the oligarchy is like-minded people. Right? So, even in that, the so-called modern

democracy, there is no democracy as such. You know what I'm saying? It doesn't exist.

This doesn't make sense. So, it's an illusion to think that that group that you're talking about is actually what goes on. You know what I'm saying? You know, where do you find them? You find many of them in Louisiana, you know, Alabama, Oklahoma, you know, Tennessee.

You know, like that. You know what I'm saying? You go around, maybe you find a few in Montana, but there's only 10 people in Montana. You know what I'm saying? Idaho, you'll find the taters.

Right? You understand? So, where are these? This is the illusion. And this is why preaching doesn't move forward. Because that small group thinks of the world and how they think, which is material.

Because the definition is material. It's not based on the soul. It's not based on at least these scriptures.

You understand? This is the problem. Because the point is, this philosophy is presented nicely. It's not a problem at all.

Did Prabhupada get problems? All these problems we connect to the devotees preaching. Did Prabhupada have those problems? No. So, therefore, it's not a matter of the philosophy or the culture.

It's a matter of the presentation. So, because of realists. So, that would mean that if we want to improve our preaching, we would focus on those methods that would make us more advanced.

Rather than, you know, what words we use in an article. You know, because, you know, since when is English editing going to make one more Krishna conscious? Right? The opening verse, you know, I'm not, the, the, kind of like the, I don't know what, there's probably a proper name for it. But in the book, sometimes they have a verse right in the beginning, you know, just on its own.

That kind of like sums up the, the approach to the book. So, in Bhagavatam, what's the verse the Prabhupada gives? Right? It means these, this knowledge of Krishna, even if it's imperfectly chanted, means it wouldn't get past the editor. Honest people will take it because they'll know the essence.

So, what does that mean? Dishonest people will get worried about the grammar. So, now, that's an indirectly saying about that particular group you're talking about. You understand? So, in other words, even though that group deals with themselves very nicely and puts everybody else in a bad light, the scriptures don't put them in a good light at all.

Because it starts off, moralists and all these other people, they throw out before they start talking very, you know, Vedanta Sutra and that doesn't, because that's, it deals with these kind

of people. But any devotional literature in its invocation already throws out these people. If you're one of these people, don't even bother reading past this invocation.

Just put the book down and walk away. You understand? So, it's something that we have to understand. It's just because we think that that's what's going on in the world now and that's what's nice.

But that's not necessarily enough. You know, would, let's say, a strict Catholic agree with that groups? Right? And there's probably more strict Catholics than there are that group of people. Would the Muslims agree with it? You know what I'm saying? So, what is this group? That's why I always find it interesting.

That group is a very small group. Of course, it is one of the groups that the, when you're doing, running for election that you, how you say, have to address. And there's a good chance that that group will show up for voting.

So, therefore, you talk about them more because a lot of the other groups, there's, I mean, there's nine in America, there's nine voting groups. So, some of them don't even show up. So, that group will show up.

You know, so, therefore, you hear more about them. Right? And when you're getting, trying to get things practically done, they're the ones that are getting away if, you know, they don't like what you're doing. Not that you can't get it done, it's just an annoyance.

You know what I'm saying? So, they may have good points and the basis of what they want to do may have a well-meaning basis. But if it's not connected to Krishna, it's just as useless as, you know, the guy in his muscle truck with the two shotguns in the back window. It's just as useless.

It's just as not connected to Krishna. Does that make sense? So, on material, that's the point. Wet stool or dry school, which is better? Right? They're both stool.

So, that's the point. If it's not connected to Krishna, and we mean connected, and Krishna's giving here, because we've just gone through here, and according to this shown by the modes, we have a problem here. Right? There's a mode of goodness in that they want, they're talking about knowledge, but the knowledge they're talking about is not connected to Vedas.

So, it's actually ignorance. But there's, but it's still the mode of goodness is working there. So, that element, they want everybody to be nice and deal with each other nicely.

So, that's mode of goodness. But the purpose for that is everybody, you know, will be happy and enjoy themselves. So, there is the element of goodness there, but also passion.

But what they call enjoyment and happiness, they don't actually know what's happening like that. So, that's ignorance. So, there is some well-meaning elements that other communities

could, would do well to imbibe.

But just that they themselves stand pristinely pure, that's one of the, you know, big, biggest, I'm not, I say, you know, anomalies or falsities or falsehoods of, you know, the modern time. Because if you don't push that, you don't make money in school systems and stuff like that also. So, you know, I mean, you know, there's also economic elements involved.

But all those people generally work at a job. And so, even according to, you know, standard social system, where does it position them? Shudras, you know, or intellectual artists. So, they're all Shudras, most of them.

So, even there, they're not socially in a strong position. How many businessmen you hear talking like this? Or how many, you know, actual administrators talk like this? Right? Educators are here, so many talk like this. So, you're going to have Brahmins and Shudras.

But unfortunately, in the modern age, they're not the ones getting anything done. It's the administrators and the businessmen that run the world. So, they're barking up the wrong tree.

You know what I'm saying? And the businessmen and the administrators are so smart, they let them think they are the world. Hope that wasn't too... Okay, now your question. After we've gone through a few points, too, so that you define your question very clearly to the audience, lest they get bewildered by it.

Well, what I was thinking is when you're talking about praise and blame, how it says that we don't care about what they think about us as devotees, whether, you know, if we did something wrong, it doesn't matter if they think it's wrong. But what happens if we did something right? Then, I mean... You're going to say like this, the devotees went out on Harinam wearing their dhotis. Did they do something wrong? No, okay, so they went and they were, you know, didn't deal nicely with somebody because, you know, they're all, you know, karmic nonsense demons.

Okay, so that's a very neophyte mentality that has to be corrected. So, if the karmis are upset, yes, they would be upset because Vaishnava etiquette is not being followed. Because if you see all living entities as part and parcels of the Lord, and it's the modes of nature that are working, then they're karmis just because of that modes that they're in, because they're not self-realized.

So, you make them self-realized, then they'll stop acting in that way. So, by that, then that's there. But what happens... But the point is, is do they focus only on that? No, they also go after, we shouldn't do Harinam out in the street in dhotis, we shouldn't talk about Krishna, we shouldn't be so direct and bold and, you know, and that this is real knowledge.

So, that is according to previous points that Krishna makes, that's in the mode of ignorance. You know, what he said here, what was it? When ignorance increases, one loses his knowledge. So, they just work on political correctness, they're not actually working on knowledge.

It develops aversion to his prescribed duties, right? So, what do they go after? Deity worship,



Vedic education, Vedic dress, Vedic food, Vedic anything. Aversion to prescribed duties. We're describing ignorance here.

Does not attain results from his work and becomes absorbed in illusion. Do any of these people are successful in any way, materially or spiritually? That's my challenge. I will say no.

I don't know any of them. There may be some that are, but I don't know of any of them at all. Anyone who takes political correctness as their philosophy is not successful materially or spiritually.

Amongst themselves, they pat each other on the back. They send lots of emails. They have long paper trails that they think are glorious.

And also materially, they compare themselves with child soldiers in Sudan or something. Oh, we have it so nice. But compared to the group they're actually a part of, they're not really that successful.

Yeah, they're not very successful. Yeah, they're not actually that successful. But maybe they don't want it.

Their success is in not being part of that. But I think mostly they are. I guess just to make it very specific, do we care what people think about us? Yes, but the point is, you have to know, the question is then.

Yeah, that would be the question. So what is the definition of blame? It means you do something wrong. It's not you that's done it wrong.

It's your consciousness is wrong. The modes of nature carried out what your consciousness was. So we correct the consciousness.

That will correct the activity. Not that by making a material adjustment, now Krishna consciousness will go perfectly. Does that make sense? So what's wrong, you change that.

But what's right, you keep. But here it's baby bath water, the tub, like that. Burn down the house that the baby had a bath in, like that.

Pump the water out of the reservoir. Go for it. So that sort of meaning is that it's an absolute destruction.

So that sort of meaning is that they don't want anything to go wrong. Not that they want things to go right. Because what's right? Right is everybody's absorbed in Krishna consciousness.

But that's not seen. Just nothing should go wrong. Yes, I'm going to be here until the meant about the mistakes.

Yeah, yeah, yeah. And what is the problem? What is the problem? Now it's not such as much

because everyone's more distracted. The mode of ignorance has been more.

But all our problems go back to what? You know, the gurus fell down. You know, when was that? The mid 80s. This is 25 years later.

You have to be in ignorance to think in 25 years you can't do something. You know, you know what I'm saying? Gurus fell down. This one happened.

That one happened. All the things. They're all talking about stuff from the 80s and 70s.

You know, they're talking about today. So that's the mode of ignorance. Does that make sense? So this is the problem.

You have somebody who's dynamic, knows what he's doing. He, let's say, he goes into something that's, a situation that's failing. He turns it around very quickly.

You can see the results immediately. That's because he knows what he's doing. So if in 25 years and all the committees and this and that, nothing's happened, that means they don't know what they're doing.

So that means that's a mode of ignorance. Because at least mode of passion, something would happen. Though it would make you miserable, but if something was going on.

You understand? So it's the mode of ignorance. Does that make sense? So that's the difficulty is that that particular group has that pride. But the pride is that, and that pride in that we are educated.

We're this or that. So we're different. We're special.

That's the problem. But here it's not a matter of us. It's the Vedic knowledge.

We follow it. It's glorious. You don't follow it.

You get the problems that are mentioned here. The modes will carry it out. So it's not a matter of the soul is implicated.

And then there's ultimately the point is what is the main process to elevate one from passionate ignorance? It's chanting the holy name. So when we're trying to find a solution to all these problems, is the chanting the holy name. Is that the whole main point? No, we'll make some material adjustment.

Therefore, we'll get. That's why I started this lecture today on that point. Is that we think by adjusting.

So it's the same problem is in the second chapter. So the difficulty is most devotees are stuck in the second chapter. They have that knowledge and therefore they know we're not the body.

We're the soul. So therefore we have to change everything. But it's not a material solution.

It's a spiritual solution of consciousness. You change the consciousness. It's because of consciousness.

Prabhupada deals with everybody nicely, right? So they want everything dealt with nicely. But that's a mode of nature. No, we want to please Krishna.

We see everything in connection to Krishna. Therefore, it's all Krishna and everyone is connected to Krishna. Why we wouldn't feel nice? We like Krishna.

We'll like all the souls because they're also connected to Krishna. All situations are connected to Krishna. We can see Krishna.

So then that becomes... That's the position. So that's why Prabhupada deals nicely. It's not some technique.

You know what I'm saying? You know what I'm saying? So the big book distributor goes and gives a book distribution seminar, right? So many devotees come and he gives. So they're going to ask, how do you do it? What are your lines? What's your approach? And he'll explain that. And so what will they catch from it? Most.

The technique. And then they'll go and try it. Does it necessarily work? No.

What is it? It's actually he has a particular mood. That's why he's successful. Because you'll see the successful book distributors, they have so much variety of ways that they distribute the books.

So that means there's something common in their approach, not in their technique. So that's what has to be trained. That's what has to be contemplated.

But others think if you have the technique, then you have it. Right? But if it means... And... Yeah, does that make sense? And if we're taking, you know, in this case, you know, the being politically correct, the book distributor who, you know, distributed his books, and the people he distributed it to are pleased with that. Okay? So now if you're taking that person, why aren't there... Why aren't we... Don't we have thousands of those people? Because no one else caught the mood.

So those people are still distributing books, you know, after 20, 30 years, and everybody else is doing something else. You understand? So it's the mood that makes it work. Does that make sense? So it's not the technique.

So technique is useful, but it's the medium for carrying the mood. So they have the mood, they use the technique, it works. You don't have the mood, you use the technique, it doesn't necessarily work.

You understand? Like that. You know, unless you, you know, are so expert, then you can figure out, well, what techniques will work as a basic thing? But as by performing them, you catch the right mood, then they'll work very well. Right? So that's Vaidhi Sadhana.

Vaidhi Sadhana is that technique that works, but what you're trying to get to is understand the mood, then it becomes Raghunatha Sadhana. Then it's very dynamic. Does that make sense? So like that.

The point is, is right and wrong is defined according to Krishna. And what's wrong, correct it. And what's right, you keep.

But otherwise here, because form is seen exclusively, then, you know, what's right is thrown out with what's wrong. Because much of the time, the element's not the problem. The devotee who's going out and, you know, he's being rough and, you know, Krishna's everything and everybody else is the nonsense.

So is his boldness the problem? He's bold. He's going out there. He's up front.

He's very direct. Is that actually the real problem? So what's the real problem? But he's speaking directly. He's, you know, open.

He's approaching the people. Right. Knowledge, his knowledge may be right.

Krishna's God, you know. Realization. Yeah.

OK, there. Insensitive, right? In other words, you're dealing with another living entity that's also part and parcel of Krishna. So he has to be respected.

OK, maybe he's situated not in an ideal position. But the point is, is that position that he's in is the position he'll have to work from. So if you've already said he's a total nonsense, a rascal demon, then how do you start with that and connect it to Krishna? Does that make sense? Right.

So the boldness, you know, the directness, the, you know, straightforward. That's not the problem. The problem is, is the lack of Krishna consciousness that you see other living entities in connection with the Lord.

And that's why he's not nice. Right. It's not a matter of certain words and all these different things like that.

I think the snake was very good at words. Right. Tricked Adam and Eve.

Right. So good language is not necessarily. You know what I'm saying? Any good materialist is good with words.

Or he just overpowers it by action. You know, like that. But, you know, they're saying that words

are, are, they're good at.

So just being a good wordsmith doesn't make you Krishna conscious. That's not the solution. Does that make sense? I've seen, you know, communication, devotees involved in ISKCON communication.

And they go to these interfaith programs. Right. It's one of the main things.

And they're going to these programs where there's nuns and nuns cover their head, but they won't cover their head because they don't want to present themselves wrongly. But the other nuns are kind of like, well, you know, you're a fully practicing person. Why, why you wouldn't cover your head? Why do you have a philosophy about that? Do you understand? So they have aversion to.

You know, the Vedic system. So that means they're in ignorance. And so therefore it's just a matter of time before they fall away.

Yes. Embarrassment. So that means if you translate an embarrassment means you have another identity.

So he means you do identify with the body. And so, and a particular kind of body. Like we said, you know, middle class, you know, mildly educated, you know, slightly enlightened, you know, like that.

So, and that's the identity. And because of that, one can't identify beyond that actually is the soul and what's there. One can't see that the Vedic culture is the natural culture of the enlightened person.

It can be like anything else misused. But it means if you look at it, you know how you say it. From an analytical position, someone situated in a very well set up kitchen, though they don't know how to cook, is better situated than someone who's in a really, you know, a kitchen with no facility, but, you know, might be doing a better job.

Situation's better. No? Why wouldn't it be better? He's in a better kitchen. Someone's in a less better kitchen.

We're talking about the field of activities. Is there any difference in the field of activities? A good kitchen and not well set up kitchen. Yes.

Okay. So that means the devotee who is following all these rules nicely, but at the same time doesn't have the right attitude. So therefore, he's making a mistake.

Is better situated than the devotee who's being careful not to, but rejects that Vedic situation. Do you understand? So that means that the fanatics that they're complaining about are better situated than themselves, though they may or may not be on a better level of understanding. So their sensitivity is more.

That's great. But the other ones have more commitment, more determination. Because the ones that don't have that identity actually don't do anything.

They're not successful materially either. You understand? Because if you're wishy-washy, you don't make it anyway. They argue that the external.

The external doesn't matter. Then why are they simply speaking external? Every word that comes out of their mouth is about external. So that means it must be the mode of ignorance that they can't take.

The difference between external and, you know, moods. That's what these chapters are for. They give us the fine tools to be able to situate ourselves properly in the karma yoga, jnana yoga, and jnana yoga, according to our duties to serve Krishna.

You understand? So it's ignorance. It's not. They think they're in knowledge.

They're in ignorance. Because this stuff they don't even know. If you start to bring this stuff out, one of the first things they'll say is, well, I don't know all that philosophy.

Why? Because they've been reading Kavi for the last 10 years. They haven't been reading Gita. People who read Gita don't say all that stuff.

You understand? It's not getting anyone anywhere. You understand? Therefore, Prabhupada gives the example again and again. If a thousand fools get together and say a lie is truth, it doesn't make it true.

So a thousand emails doesn't make a falsity truth. It's just straight, blunt fact, which they claim is very important. Truth and facts.

So that is truth and facts. Like you say, but in the past, so what? We're talking about right now. What are you going to do this second? Take what's good.

Leave what's bad. If you can't do that, then move. Let someone else do it.

You know what I'm saying? You get milked from the go-shop. You can't just take it as it is. Why? Because there's hairs, there's that in it.

You have to strain it. But if you point out, oh, there's hairs in the milk, and throw the whole thing out, one would have to classify oneself as foolish, which means the more the vigorous. Well, the goodness means you know that that's the way it is.

Good comes with bad, so therefore it goes. Prabhupada said there's no such thing as bad publicity. So that means they don't even know publicity.

American government takes a constantly bad publicity and turns it around into good. You know what I'm saying? McDonald's just did a thing. Someone came out with a thing.

One guy did this thing where one month all he did was eat at McDonald's, and he almost died. And then he does this whole big blitz on them, and it was really bad for them. They really had problems.

But then they worked out how to make a thing out of it. They turned the thing into a family restaurant. Now the thing is called, I'm loving it.

And they're doing well all over the world. I mean, when I was a kid, it was just a fast food thing that idiots went through. Now it's like, how you say, hot cuisine.

You go there and take your family out to a family restaurant, go to McDonald's. It's kind of like, what? You know what I'm saying? So this is, they took the thing and turned it around. It's called spin doctrine.

So they're not even smart enough to do that. Because why? They don't have faith. McDonald's has faith that this is how we're going to make our money.

Whether they eat the food or not, that's another thing. Probably find out Ronald McDonald's a vegetarian. It's like, he's not going to eat that stuff.

You know what I'm saying? Someone complained to Murdoch once about the quality of shows on his television. He says, well, I don't let my kids watch it. He said, it's just business.

This is what the people want. They're stupid enough to watch it. I'm smart enough to make money out of it.

You know what I'm saying? So not even good in that field. They say, oh, it's so bad. Nothing's too bad.

It's a spin doctrine. You know what I'm saying? You're talking political, then that's the field. That's your medium.

But they think there's real truth and real knowledge and real life in politics. That's why it's called political correctness. Political is the term.

Correctness is just, it's an adjective of political. The noun's political. So that's the field.

So in politics, it's just a matter of who's expert at presenting it. That's all. So even there, you can just go on.

But then the point is, the real problem is the neophyteness. It's a matter of being Krishna conscious. You improve the Krishna consciousness, you improve the culture.

You improve the culture. People like culture. No? I mean, since the 60s, yoga's become very popular.

You understand? Even Kambuja's a culture, right? You understand the point? So the whole point



is, is it's approached as a technique that actually isn't connected to Krishna. And because it's not connected to Krishna, then they're not going to get the spiritual benefit where Krishna carries what you lack and preserves what you have, because they're not connecting it. And they're not materially actually have any good, you know, very, if they weren't devotees, they would not be very highly placed in the material world.

They'd be just another white-collar worker, another face in the crowd. So materially, they're not going to pull it together either. So why we should listen to all this crap? You know what I'm saying? In reality.

Is that okay? Is your question answered? Right? In other words, blame means is that you understand you're not the one doing it. That doesn't mean that it's not corrected, because it's for Krishna. If there's something wrong, the result's for Krishna.

So if you're not getting the result, you want to adjust, you know, how you're going about it to get the good result for Krishna. You know what I'm saying? So it's self-correcting. If one's God conscious, understands the method.

But we think, oh, I've done it. So therefore, you're the nonsense. So therefore, you know, you should, you know, ideally, how you say, transfer yourself to another planet so that we don't have any problem.

And then, you know, that's that would that would be the nice thing to do. Okay. Okay.

And who has renounced all material activities. So that's the last point. Such a person is said to have transcended the modes of nature.

One who engages in full devotional service and failing in all circumstances at once transcends the modes of nature and thus comes to the level of Brahman. Right. That's the real equal poise.

That's the real. Because one is engaged in full devotional service, because that's the only way that this will be done. Right.

These are techniques to get one there. And I am the basis of the impersonal Brahman. Right.

So it'll bring you to the Brahman platform by following this. Which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness. Right.

It's the basis of it. But he's the source of it. So that means the personal aspect of dealing with Krishna.

That's actually what you're trying to get to in Brahman. Because everything's Brahman. But Krishna as a person is the supreme Brahman.

So that's. OK. So that ends.

OK. So verse transcending. When one properly sees that in all activities, no other performer is at work than the modes of nature.

And he knows the Supreme Lord who is transcendental to all these modes. He attains Krishna's spiritual nature and takes the nectar of liberation even in this life. So that's the point is when you see the modes, because it goes both ways.

Because it means you see as the modes are creating the good that they're also creating the bad. Right. So we're not disturbed by them means we ourselves being able to see Krishna and connect to Krishna aren't distracted.

So the problem here, what we're discussing is that we're becoming distracted. We actually think that the modes are being carried out by the soul. So therefore, if we change what activity they do, we'll change the results.

So they're actually not seeing that it's the modes that work. That doesn't mean, you know, someone's not to blame. Right.

But what is to blame? Not the activity. It's the consciousness. Right.

So in other words, the activity, when I say modes, we're saying what's going on and the results are coming. Dealing with the field because the modes are affecting the field. Right.

And our consciousness comes from the modes. So when we say that, so when one sees it separately, then it's the consciousness that's actually the problem. So if there's a problem somewhere, you have to change the consciousness.

And depending upon their level of realization or level of or their attachments, then you're going to create, put them in a situation, performing activities that will bring them towards correcting that consciousness. So that's what has to be done. Not these other things, but they're connected.

Like we said before, you want to do something for Krishna, you have to do an activity. Right. And so then that activity then would be according to these directions.

Right. Using, using, it means in devotional service, using the elements of karma, jnana and yoga. Right.

According to these fine points of, in this case, the modes of nature. Then, then the thing, it starts to work. The living entity can transcend the modes of nature by understanding them properly under the guidance of a bona fide spiritual master.

Such an understanding entails, one, to observe the three types of transformations of the field of action, perceive the separate existence of the soul. Right. So all, all transformations, all results are coming from the field.

We desire it. So that's, we're the operative cause in that we desire it, but the modes of nature carry it out because the modes of nature control the field. So you may say the body does it, but we're not the body.

Right. The mind does, but we're not the mind, we're not the intelligence. But consciousness, that we are.

But our consciousness can become polluted. So pure consciousness. So when you see that we're separate from the transformations of the world, then you see properly.

Two, to know Krishna's position as the transcendental master of the three modes. This understanding qualifies one for bhakti. Right.

So Krishna's transcendental, he's only carrying it out according to the desire of the living entity. Right. Because what's, what means that we're just defining the masculine position.

How does the masculine relate to the feminine? Yeah, means in other words, how the feminine approaches the masculine, that's how the masculine responds. So if we approach Krishna, you know, as, you know, dead matter, that this particular dead matter in this situation will give us happiness. That's how Krishna reciprocates.

But he's not attached to it. He's not those things. Right.

He's simply sanctioning it and the modes of nature carry it out. Right. So his potencies carry it out.

Right. So if you do. So something.

This understanding qualifies one for pure bhakti. Srila Prabhupada writes, in other words, devotional service in Krishna consciousness is the sign of liberation from material entanglement. Because you're doing things to please Krishna.

So that means you're, you, you know, I'm not the, you know, the material energy and, and you're dealing with it to connect it to Krishna. So that's the symptom. But to make sure that one is, one doesn't come distracted, right, because Maya is very clever.

Right. Then this analyzation then will allow one to see. When one is freed from the influence of the modes of material nature, he enters into devotional service.

Right. So that's why sadhana, we're practicing devotional service. So as we become freed from the modes, that much we're actually engaged.

So those areas where we're not acting, that's, that's nicely engaged. Those who are acting according to the modes, then that's a problem. So then it's about taking that, giving the result to Krishna, then it purifies, and then it becomes the naishtana.

Then it comes to devotional service because one's not worried about the field of activities. One's worried about Krishna. And worrying about Krishna, then one engages the field of activities.

You understand? In other words, one is engaging the field of activities to connect to Krishna. The other is, you want to please Krishna, so therefore you engage the modes. Right.

You engage the field. In verse 21, Arjuna asks three questions about transcending the modes of nature. He wants to know the symptoms and behavior of one who is transcendental to the three modes and how the modes may be transcended.

Srila Baladeva Vidyabhusan comments, Arjuna asks about the characteristics and conduct of one who is beyond the gunas and the practice to reach that stage. The first question is, by what symptoms a person knows that he himself is beyond the gunas? The second question is, what is his conduct? Does he act by his free will or according to regulations? The third question is, by which practice will a person surpass the gunas? Right. How do you know yourself is beyond? And if you're beyond, what's your conduct? Do you act, follow the rules? You don't follow the rules? Right.

Like this. And here the question of you follow or not follow someone who's beyond. Right.

Who's beyond. Then he has the choice. But someone who's controlled by, there's no question of choice.

Right. Because then the choice is goodness or ignorance. So someone beyond the modes, he doesn't follow the rules and regulations.

It doesn't matter because he's following the element of love for Krishna. So he's trying to take the field and use it to the best for Krishna. You understand? Well, the other person is saying, oh, we don't have to follow the rules.

But then it also goes along with you don't have to follow the rules is you don't have to be controlled by the modes. You know, but you're allowing yourself to be controlled by the modes. So therefore, you'll be controlled by the rules.

You're not controlled by the modes. You're not controlled by the rules. You know, saying you have money, spend whatever you like.

You don't have money. You don't spend anything. No, we don't have money, but we'll spend whatever we like.

Why are we controlled by these rules? Right. That's ignorance. It's illusion.

Right. Krishna answers in verses 22 to 27. Verse 22 answers the first question.

By what symptoms the person knows that he himself is beyond the gunas. Such person does

not hate the illumination, attachment and illusion when they are present. No longs for them when they disappear.

Right. So this is what we're saying is that it's not what someone's doing. That's the problem with the political correctness is they hate what they consider bad and love what they consider good.

Right. They have their particular words, particular situations. They love those.

They're attached to them. Anything other than that, they hate. So it's a problem.

Right. So they don't understand. It's the modes that are going on.

So if there's a problem, then the modes are there simply in response to the person's consciousness. Right. Change the consciousness.

Then it changed which modes are going to work. Or at least the effect of the modes. Srila Prabhupada writes, when one is conscious of the material body, he acts only for sense gratification.

But when one transfers the consciousness to Krishna, sense gratification automatically stops. So as it's transferred, to that degree, it'll stop. So those areas that stopped, keep that.

Those areas that it's not stopped, that's where you want to make adjustment. One does not need this material body. He does not need to accept the dictations of the material body.

The qualities of the material modes in the body will act. But his spirit soul, the self, is aloof from such activities. How does he become aloof? He does not desire to enjoy the body, nor does he desire to get out of it.

So that means he doesn't hate. There's no attachment or hate. I'm here.

So it means soul has to be situated somewhere. And he wants to relate to Krishna and serve Krishna. So we happen to be in the material body.

So that's engaged in Krishna's service. And so on that platform, then they will come to the point of when this body ends, they get a spiritual body. Then you don't have to worry about it.

How does he become aloof? He does not desire to enjoy the body, nor does he desire to get out of it. Thus, transcendently situated, the devotee becomes automatically free. He need not try to become free from the influence of the modes of nature.

He doesn't have to try separately. That's the problem with these other systems, is they try separately to control what modes are controlling it. He simply is devotional service.

So when we say one should be situated in goodness, means you should be situated in devotional service so the response is there, that it's naturally, you know, by the modes would be goodness. But because you're doing it for Krishna, it's pure goodness. It's not a separate

endeavor.

That's the problem when we take that platform to preach, no, mode of goodness must be, no. Because separately, how are you going to get there? By what method? But this is that you automatically, you purify, you're not involved because you have knowledge. Knowledge is connected with goodness.

So therefore, you're situated in goodness. So it's devotional service that's going to change the modes. So if somebody's rough and not dealing nicely and creating a bad impression, then problem is that you're giving the modes of ignorance or passion.

So then how to correct that? By devotional service. So this idea of stopping devotional service, that's going to solve the problem. That means whoever's professing that has no idea of Bhagavad-Gita, no idea of our philosophy.

And unfortunately, even materially, doesn't even know what's going on. You know, you could give them some credit if at least they were materially successful. You know what I'm saying? But there's not even that.

So, we'll end here. Continue on Thursday. How much is left? I don't know.

We can just go on. It's a bigger chapter. Om Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama.