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Prabhupada das remembers Sri Advaita Garadhara Srīmas Adī Gaura Bhakta Vrnda Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. So, page 14. The renouncer in ignorance gives up duties because of lack of knowledge.

The renouncer in passion, though knowledgeable, still gives up his duties because of the bodily inconveniences accompanying them. Śrīla Baladeva Vidyābhūṣaṇa describes such person as follows. Even after knowing that performing prescribed actions with no desire is the cause of liberation, if the desire of liberation gives up those actions out of fear of bodily pain, such as having difficulties to obtain the materials for sacrifice, or disliking the discomfort of the morning bath, his renunciation is in the mode of passion.

Since such experience of discomfiture is the quality of the mode of passion, having given up the actions, that person will not attain steadiness in jñāna, which is the result of performance of action. So any action performed always gives a result. It's very important to always remember that it's only through activity that something can be obtained.

So whatever it is that you want to obtain, whatever it is that you want to develop, the correction or something you want to correct, it's only done through activity. It's not going to be done through inactivity. Inactivity is not going to get you any results.

So here is that, so knowing this, knowing what to do, if one gives that up because there's going to be some variety of problem, it's difficult to make the arrangements, it's difficult to go through the activity itself, then that's in the mode of passion. So passion will never be steady. Only goodness will be steady because goodness is dealing with the present.

That's where steadiness is, passion's future. So the problem is it's not here. So how will it be steady? So one has to be very, very, in other words, why are these points being given? All these different fine points are given so that one can check one's devotional service.

One's supposed to be doing things, connecting everything with the Lord. You're supposed to see everything in connection with the Lord, everything somehow or another dealing with the activity, one's situation, one's results connected to the Lord. So how to check that that is? So here's one of the ways to check.

Why won't it be proper? Because it's controlled by the modes. Modes are the problem. So you can check in this way is why is one giving up the activity? If one gives up the activity because one is supposed to, then that's goodness.

If one gives up the activity just whimsically, that's ignorance. But if in knowledge you know the good effect of that activity and give that up, that's passion. So one has to check because so many times they'll say, oh, Kali Yuga, you can't do these things, this and that.

Is it really that you can't do or is it because of the mode of passion? Remember, Westerners are known for the mode of passion and ignorance. They're whimsical and they're extremely fruitive. A consumerist culture works because of the mode of passion.

You think that if I get this object, I work hard, get the money for it, buy it, then I will be happy. That's mode of passion. Mode of ignorance, I'm whimsical, I do whatever I like.

Be yourself, be true to yourself, like that. What do you want to do? It's all about you. That's called the mode of ignorance.

It's not all about us. It's about God's creation and us in relationship to that. There's no such thing as just us.

It doesn't happen. Because we want to be happy, but how are we going to be happy? Are we saying, it's all about you, so go to the forest, get away from everything, give up all things, and just sit there and absorb yourself in yourself? Are they saying that? No, buy this, get that, do what you want to do, go where you want to go, be what you want to be, you know, like this and that. No? That's the idea.

So that's mode of passion. And because you think you can do it on your own, it's mode of ignorance. Right? So we have to be very, very careful when we look at our devotional service, and we can't do this, we can't do that, oh, that's Kali Yuga, you can't... Cisco, what's so special about Kali Yuga? Kali Yuga is the worst of all the times, and so it's somehow or another so special that you can't do anything? You know what I'm saying? So generally if we look carefully, then we can analyze whether our giving up of an activity is actually based on the mode of goodness because it's our duty, or it's because we don't want to take the trouble.

In other words, I'm willing to take the trouble in things that I value. Right? In other words, middle class, western values, I'm willing to work very hard. Like that.

Maybe even slightly, a little bit upper class, upper middle class, let's say. I'm willing to work hard. But Vedic, I'm not willing to work, therefore it's not practical in this age.

Right? It's hard to get the ingredients. Right? It's difficult. But you can do it.

Right? It means you're sitting in your house in whatever country it is, and people come over to your house and all that, and the lady's going to the kitchen and hang out, and then the lady of the house is showing off the Italian marble on the countertops. They're not in Italy. How did she get that? So if you can get that, why can't you get the cooking utensils that they have in India? You know, why can't you get all these things? It's easy.

You just get it, put it on a boat, it lands up at your place. No, but that's so much trouble. You can't do these things in Kali Yuga.

You can only import Italian marble. You understand? So, this is the difficulty. Is that actually

we're saying it's not possible.

You know, therefore we don't need to follow the rules. Oh, we just chant Hare Krishna. Oh, it's yukta-vairagya.

But oh, it's just the renunciation and the mode of passion and ignorance. You understand? So the point is, the idea is that this should be applied in our own life. We should take this, analyze it in our own life.

You know, don't worry about others unless you're responsible for them. These things are application in your life. Where did Arjuna apply it? In everybody else's life? Right? You know, ever hear in the story that, you know, Arjuna's going, Hey, just a dumna.

You know, hey, that's a bit in the mode of passion there, isn't it? No, he's using it in his own life. So very important. When we get this, then it's ourselves that we should be applying it on.

Not using it as a club that hit everybody else over the head. Finding fault, therefore putting yourself in a superior position. Remember we were saying, I think Baladeva, Viswanath was saying that by finding fault in others, we feel that we're in a superior position.

Right? So we try to make our own, establish our own security, you know, by finding fault in others. No. It means if you can find it in yourself and help yourself with it, then you can help others.

But if you can only find it in yourself and not use it to help yourself, just make yourself insecure, you still won't be able to help others. Right? Does that make sense? Someone who doesn't know who they are, is uncomfortable who they are, will not be able to make someone else comfortable. Right? If you ever wondered why people don't necessarily like you in certain situations, it's because you don't like yourself in those situations, that's why.

You feel uncomfortable in a group, that's why they feel uncomfortable with you in that group. Does that make sense? So the point is, is you apply this on yourself in a positive way, that you see what's passion, what's ignorance, and avoid that. Right? Goodness, cultivate only because it's useful for devotional service.

But the real point Kṛṣṇa's made in the middle six chapters is, if it's connected to Kṛṣṇa, it's valuable. If it's not connected to Kṛṣṇa, not very valuable. Then one can be steady.

His mode of goodness, that's steadiness. Passion, ignorance are never steady. When one performs one's prescribed duties with regulation, giving up all material association and attachment for the results, his renunciation is in goodness.

Verse nine. Here the Lord repeats His opinion about sacrifice, charity, and penance, expressed in verse six. Quote, All these activities should be performed without attachment or any expectation of result.

They should be performed as a matter of duty. End quote. Such detached, dutiful work results in transcendental knowledge.

So why would Kṛṣṇa be recommending this? Right? He just wants to give trouble to us. Right? And because it is trouble, therefore, if we renounce it, then it's in the mode of passion. You know, He's got all these tough rules just to harass.

Right? Isn't it? No, because how does Kṛṣṇa deal? Does Kṛṣṇa ever not do something? Right? Mother Śōtā goes to wake Him up in the morning and goes, Hey, Mom, you know, I'm God. I'd rather just stay home today. I don't want to get into all this stuff like that.

Can somebody else take the cows out? You know. He's always busy. Right? Isn't it? He's always busy.

So, in that, He's performing His duties. He's doing it without attachment. He's doing it for the pleasure of His devotees.

Right? There's nothing that He's trying to gain from it other than the pleasure of devotees. So now, what is that based on? That's based on affection. Right? So affection is a farther development.

Right? Rūpa Gosvāmī explains that when there's, when there's, hang on a second, when one sees a relationship, right, then, and one is inspired in that relationship, right, sees a relationship, that's the saṅkhya-saṅkhya aspect of sambandha. He's inspired in that, right? There's desires and everything. Then that's the prajumna.

Then there develops attachment. Right? So that's ānirūpa. Right? Prajumna.

Right? So when that's in place, so notice that going from sambandha to prajumna, which is how the mind goes, there's a jump over abhidheya. That's where intelligence is applied. So that means the mind accepts and rejects.

It's not necessarily based on intelligence. Should be. But the principle of attachment means it's not intelligence that you've accepted it.

Right? So that's why it's because it wants it. So the intelligent person works within an intelligent field so that the mind, when it accepts something from there, it is intelligent. But the reason the mind accepts it is not because it's intelligent, it's because it wants it.

Right? So if you're in bad association, the field has bad options, you get attached to that, you have bad attachments. Right? You have good association, the field is good, you get attached to anything in that field, it's good. Does that make sense? Right? So, then now that's attachment.

Then the next stage of attachment is consideration. Does that make sense? So, therefore if someone is considerate, you know they're attached. That means then they have, they're inspired in the relationship and they see that there is a relationship.

Does that make sense? Okay. Now you remove consideration, then there's a doubt whether there's attachment. And if there's no attachment, maybe it's because there's no inspiration.

If there's no inspiration, maybe because there's no relationship. You saw how fast that moved? That's why it moves that fast when you do something inconsiderate. You know, the word, the tone of voice, the particular activity, that's all it took.

Because that's the process. This is Rupa Goswami. He says, this is how rasa works.

You know, so that's why the man is there, he's going along, he's very chirpy, everything's going. He says the wrong word and bang! Everything falls apart and you wonder, what happened? That's what just happened. That's the science of it.

You said something that was not actually considerate of the situation, you know, and that you were dealing in, who you're dealing with. And so therefore, it goes through that, it backtracks through that. You're inconsiderate because if you're attached, you're considerate.

If you're not considerate, it means you're not attached, means you're not inspired, means there may be no relationship. Therefore, why he went from chirpy to insecure. And then, if there's insecurity, then because that's the position of relationship, that's also the material world controlled by anger.

You know, it's ignorance. So therefore, anger comes up. Right? Standard.

Right? Not some other thing. It's always that. Why? That's the process.

Okay? So now, we're looking at it this way because Krishna's always inspired, always considerate, always dealing. Why? Because he's attached. But now the process began by seeing the relationship.

Establishing oneself in the relationship. Right? That's where it starts. Okay? So, what is that? What's the word being, that's been used here, that's being used all the time in the mode of goodness? Performance of your duties.

Right? Because we don't have that attachment to Krishna. We don't have that spiritual attachment to the living entities. Right? So we start off with performance of your duties.

From performance of duties, when you become good at them, you know why you're doing, because that's goodness. If you're doing your duties and you don't have the knowledge why you're doing it, then it's goodness mixed with ignorance. Right? Are you performing your duties but it's fruit of result? That's passion.

Right? But performance of your duties with knowledge, that's goodness. You understand? Right? So you perform your duties with knowledge, you will become inspired. Because inspiration, prajumna, he is the lord of intelligence.

So it's natural, if you're doing what you're supposed to do with the proper understanding, you will become inspired. It's just the process. Yes? If you do your duties without knowledge, will knowledge automatically follow? Well, if you do your duties without knowledge, will knowledge come? If you have good association in your study, yes.

Because from activity comes knowledge. Because you do something, you have to get knowledge. That's why, amongst, even amongst, I mean, amongst sudras, age is considered the point of respect because they've been doing it the longest.

So they will actually, from that association, actually gain the knowledge. Because they're not getting it from authority, they're getting it from practice. Right? That's why a brahmana, he gets his knowledge from authority.

So even though he's ten years old, he's respectable. But the sudra, when he's ninety, then he's like, everybody should respect. Right? A brahmana, everybody has to respect.

Right? So he's ten years old, everybody still has to respect him. But a sudra at ninety, anybody at ninety, is supposed to be respected by everyone. So it's by that, that, you know, eighty years of experience, then they have, they know things that, you know, the common person won't know.

Just from experience. Does that make sense? So, action will generate knowledge. But the point is, is one should be cultivating knowledge with the action.

It's much more efficient. It's quicker. Because, if one is only performing the activity without knowledge, what's the drive? It has to be sentiment.

Sentiment's based on the mind. Mind's not steady. Right? Intelligence can be steady.

But mind is, generally tends to not be steady. That's the, the function of the mind is to create variety. It creates the taste.

Intelligence doesn't create the taste. It's variety that creates the taste. Yes.

And then, the difference between knowledge and realization. Knowledge and realization. Knowledge means you know what it is.

Realization, it's important to you. It's part of your life. But knowledge is sufficient.

Knowledge is sufficient to act. Yes. But if you're acting on realization, then it's much deeper.

So if you have knowledge, you can give that knowledge. You have realization, you can give realization. Like that.

It's just, it's more efficient for yourself and for, for preaching. But, that means action based on knowledge, that cultivation will give realization. Right? And then from that, the natural thing is

to therefore, to teach, give that to others.

Is that, is that okay? Okay. Where, where were we? Yes. What about the nature that we should follow? Everybody has their qualities.

They're all nature. But that nature still has to be seen according to duties. Because, otherwise, you, means, as we mentioned, qualities are generic.

You can do anything with them. But, but, it's just like, communication is a generic quality. But if you, you know, speak Sanskrit, you know, to communicate, that's one thing.

If you bark, that's another thing. You know what I'm saying? So, depending upon how it's applied, it's in the detail that you see the quality of it. Right? In application.

Otherwise, they're generic. So, one could say, oh, it's my nature to be free. But what does free mean? You know, I walk through walls.

You know, I don't care about Mack trucks. I walk through, down this road, they can run me over, but nothing happens, right? Like right in the cartoons. I fall off cliffs.

I just make a little shape in the ground, you know, and then I crawl out and walk off. Okay, I have to dust myself off a bit, yes. Right? Isn't it? No, I do what I want means I choose which rules and regulations I'll follow.

But because I chose it, I feel I'm free. I'm still following rules. I'm still the servant.

But because I've, I've whimsically chosen, I feel I'm free. But you're still going to follow rules. So the Vedic point is since you're going to follow rules anyway, why not follow ones that would give you a long-term benefit rather than just following whimsically and not really getting any proper benefit.

You know, because it's not stable. The living entity being eternal wants stable results, and you can't get stable results unless you perform duty. So, one has to see what is the duty that connects with that nature.

Because the nature and the duty are synonymous. They're not non-different. You know what I'm saying? Because Krishna's created it.

That's the law. Whatever is the nature, that's the duty. Right? Does that, does that make sense? So it's like, you know, it's like, you get a dog because you want to get rid of your mice.

Right? Hmm? Right? Rats, mice, you buy a dog. Right? No. You buy a cat.

Right? You know, you want to make sure that, you know, people don't come onto your property that shouldn't. So you get a cat. Or you get a hamster.

They're so cute. Like that. Everyone will come in, you know, and then they'll see the hamster.

Oh, so cute. And then, you know, like this. And then you can come up behind and hit him on the head.

Right? That's how it works. So, no, the thing has a nature. Therefore, that's what it does.

Right? The dog has a nature. Therefore, he has an occupation. Right? The cat has a nature.

Therefore, it's occupation. Right? Horse has a nature. Therefore, the occupation.

The bull has a nature. Therefore, the occupation. Does it make sense? So, human being has a nature.

Therefore, the occupation. You understand? If you whimsically deal, then what it is, is whatever is the rules that you do follow, that's the form that you get next time. So, you actually do follow your nature.

Because not following your nature, that's an aberration. Right? That's not correct. Does that make sense? So, it's a matter of knowing what the actual nature is.

So, most people, when they're whimsical, they're in ignorance. They don't actually know who they are. Does that make sense? You know.

So, it says, you know, you have the, I'm sorry, you know, take just the, you know, modern examples. You have the, ladies will say, oh, we don't have to follow this concept of femininity that people talk about. You know, we'll go out there and, you know, we'll do it ourselves.

We'll go out there, we'll be the CEO of the company, we'll do all these things, we'll do all these things. Great. And then, what do they do with their money? They get themselves a really nice house, set it up, they have a fabulous kitchen, great bathrooms, great living facilities.

They can never use it, of course, because they're always working. But they're going to set all that up. They're going to want to do things there they can't.

They have enough money they can hire people to arrange it, then they can attend that. They don't have there an anxiety because they want to do those things they can't. Right? And then, after they've set themselves up, then, once they have it there, are they happy that just they have it? No, they have to share it.

So, they're going to have to find some kind of partner. You know what I'm saying? To share it with. You know, even if, you know, so, ideally, it's someone else who is also going out and doing things as much as they are, but if not, even the guy who's lazy around the house and do nothing, as long as he's there and will interact nice when she comes home, it'll work.

You understand? So, still, the things that the nature, the woman there, they don't go away. You know what I'm saying? They just don't go away. But they can say whatever they want, but the nature is still there.

So, the Vedic concept is, why fight nature? Know what it is, work within it. If you can do all those things, great, but know what your nature is so you know what you're obtaining. So, it's not just the position, because the guy has the position, as long as everybody does what he wants, if he's not recognized or that, what does he actually care? He'll just sit in his office and, you know, and do his work.

But the woman who's successful, she has to be recognized. Everybody, when she walks in, they have to smile. Nobody can be grumpy.

Nobody can have a bad hair day. That's her right, because that's the way it would be if she was at home. You know what I'm saying? But the guy, no, you know, he spends his day dealing with bad hair days.

Everybody else has one. Why? Because he's a man. You understand? It just doesn't change.

That's nature. You know what I'm saying? It doesn't mean that one can't be a professional, but if one's a professional and ignores one's nature, that's called ignorance. So one should be performing one's activities with knowledge.

Then you can get done what you actually are looking for. Does that make sense? You know, it's like Draupadi's, you know, even though she's at home, she's not your typical stay-at-home girl, right? That means she's probably got, you know, thousands of maid servants and man servants and a whole palace to manage. You know, that's a lot of stuff.

Like that. She takes care of the money of the Pandavas, right? It's meant she's telling the other queens at Dwarka that only she knows how much money the Pandavas has. They don't actually know because she manages the money.

So you're dealing with, you know, billions there. You're dealing with thousands or tens of thousands of servants. You understand? And, you know, you're hosting kings and all that.

You're not just hosting, you know, someone who comes over who doesn't know anything and you're sitting in front of the television and say, hey, great, yeah, you want something? It's in the fridge. She's not doing that. You know? You know, so it's very elaborate stuff that she's doing.

And they're happy. It's not everyone's grumpy and really wishes, you know, Draupadi go away. They're all happy doing that service.

Thousands of people. So that is someone doing big time management, but still within the feminine nature. You understand? So does that make sense? So that's the point, is that if you start with your duty, then from there, the intelligence, by cultivating that, the knowledge is there, then there'll be inspiration.

Inspiration will naturally develop that attachment that will develop that point of consideration. And then from there, it goes from consideration and goes into, I think, oh, I forget what it is.

There's something and then it goes into ecstasy, I think.

So that's the process that goes on in rasa, right? So material world, you know, if you get consideration, you're doing great. Don't even bother with ecstasy. Just like that.

Just like that. In fact, these days you get in trouble for ecstasy, right? So, yeah, you got to watch out. Okay, does this make sense? You understand? So, in other words, Krishna, it's already down, he's doing his duty as God, right? So that's already gone on.

He has a relationship, he's inspired in that relationship, right? And he's considered to the living entities. Why is it that according to your nature he reciprocates? What would that mean? Consideration. Right? That's what he says.

You know, as they surrender, I reciprocate. What's that? Consideration. Right? Does that make sense? So, that's already there.

Now, if the living entity is supposed to develop a relationship with the Lord, where does he start? Right? You start in sambandha. What's your duties? What should you be doing? That's where you start. So, you have knowledge and you're doing your duties, that's the basis of relationship.

Passion and ignorance aren't basis of relationship. Right? Even animals, they have relationship with other animals. Why? Because they do their duty.

And they use their brains to do their duty. Whatever brains they have, they use it. That's why they have relationships.

Why don't human beings have relationships? Because they don't do their duty, they don't apply their intelligence. It's all about themselves. You understand? Very straightforward, scientific stuff.

Right? Does that make sense? So, all Krishna is asking us to do is do like he does. He's farther down the line, but if we do it, we'll catch up. Right? It's the inherent nature of the soul.

Therefore, you'll catch up. Therefore, it will work. Does that make sense? Next verse describes the qualities of the intelligent renouncer.

Neutral to inauspicious and auspicious works, the intelligent renouncer in goodness has no doubt about his work. Srila Prabhupada describes him as follows. A person in Krishna consciousness on the mode of goodness does not hate anyone or anything which troubles his body.

He does work in the proper place and at the proper time without fearing the troublesome effects of his duties. Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities. Right? So beyond all doubts, people have doubts.

Why? Because they're afraid of the troublesome effects or they don't have knowledge. Right? So ignorance will generate doubts. The mode of passion will generate doubts.

Right? But in goodness, there's no doubts. Where's the doubt? Right? So who's doubtful? Right? The people who don't want to do their duties. You know, or have defined, whimsically, that their duties are something outside of Krishna consciousness.

Right? I'm Krishna conscious, yes, but I have to be practical, Prabhupada. So therefore, I have all these other things I'm doing. Who's created that? Someone asked him to do that? No.

So he's created that. So it's a mode of ignorance. Therefore, ignorance means doubts.

There's no knowledge. Or it's too much trouble, so he gives those up. Passion.

Doubts. You understand? Does that make sense? Yes. Yes.

Why would it distract you? A leader means you get others to do what you're already doing. So you're doing what you would be doing and involving them in it. Why would it be a distraction? You chant Hare Krishna, so you inspire others to chant.

You like kirtan, you inspire others to do kirtan. You like to worship the deities, you inspire others to worship the deities. You like to tell others and help others, you inspire others to help others.

That's leadership. You know what I'm saying? What you're talking about is the mode of passion of the trouble of management. Giving up the trouble of management because it's a trouble.

The Prabhupada says here, he works in the proper place at the proper time without fearing the troublesome effects of his duty. Proper place, proper time means consideration. So what we say here, attachment means attachment to Krishna.

So that's what spontaneous devotional service is. Spontaneous means you're attached. Right? You're not attached, it's vaidhi, it's regulative.

Right? So therefore you perform your duty with knowledge and then with time that inspiration will come. When that inspiration will come by that contemplation, it turns into that attachment. So spontaneous comes by the performance of duties.

This idea I'll get spontaneous separately is not going to work. How do I get attached to something that I don't actually know what it is and I don't have a relationship with necessarily? It doesn't work. It's just sentiment.

You know what I'm saying? Yes. But where does science come from? Just like what I've been talking now for the last 35 minutes, has it not been science? You understand? Has it not been science? So this science means you actually understand all other sciences. Modern science is simply facts.

It's numbers. It's based on, what's the guy, Da Vinci? Da Vinci or what was the other guy? Huh? Galileo, yes. I think it's Galileo.

I can't remember if it's Da Vinci or Galileo who said that the intelligent person, then when he analyzes things, he'll be able to express it through mathematics. So this whole modern concept is basically based on that. You can see it in mathematics.

So all it is is facts. So when you say science, you simply mean facts. Through my senses, I'm able to perceive that it's here.

So I count all these pillars and say there's that many pillars here. Then I'll start calling that science. But I missed the point.

The point is, why pillars? Why aren't there aardvarks here? You know what I'm saying? No, here. See, it's like this. In this assembly, there's a lot of people here.

And the basis is we're discussing philosophy. So if you have a question, then you have to be able to say your question in one sentence. You can say it in one sentence.

Then it's a question worthy of this assembly. Because then that means everybody will know what your question is, and that also proves you know. You've been talking now for about two minutes, and you still haven't asked your question.

That means actually you don't know what you want to ask. You understand? So that means two minutes, everybody's been sitting here anticipating something happening, and it hasn't happened. Does that make sense? So for the benefit of everyone here, say it in one sentence.

It is scientific. See, the problem is that you think it's not scientific, but all that thing is scientific. What is Ayurveda? Ayurveda is they're going to take the pulse.

What are they checking? They're checking the mucus, bile, and air, which means they're checking the balance of the mode of goodness, mode of passion, and mode of ignorance. Right? So you have three modes. Three times three is nine.

Nine times nine is 81. And by that balance of how much it is, how many portions of goodness, passion, and ignorance within the 81, they can tell you what disease you have. If that's not science, I don't know what is.

You know what I'm saying? The problem is is you're enamored by mathematics that it's in perception. You know what I'm saying? You're enamored by that. Therefore, you will not understand that traditional knowledge means it's knowledge that works.

That's why it's tradition. Knowledge that doesn't work is not called tradition because no one uses it. You know what I'm saying? Just like this.

Let's say somebody rides a skateboard. Okay? Now, how many feet do they put on the

skateboard? Any idea? Yes? No? How many feet? How many? We're talking math here, science. Right? How many feet? Right? It's a binary question.

You have one or two. You could have zero also. You have three options.

Okay? What is it? See, this is the problem. You're asking a question on science that you can't even deal in the field. You know? The point is people ride a skateboard with two feet.

Why? Because it works. Therefore, the tradition in skateboard riding is using two feet. Nobody rides around on one foot.

It doesn't work. If it worked, they'd do it. If it worked, they'd ride around on their nose.

But it doesn't work, so they ride around on two feet. That's what tradition means, what works. So when we say tradition, we think, oh, it's something that doesn't work.

That's modern speak. No. Tradition is what works.

If you don't know the science, why it works, just say that. Say, I'm ignorant of this tradition. That means I don't know the science.

But don't say, because I don't know it, it's not a science. That's really self-centered. That's very subjective.

You understand? Okay. Okay. He does not hate anyone or anything which troubles his body, because as previously seen, the field and the soul are separate.

That means it's the modes of nature that are creating all the situations that you're in. So it's not the soul. The soul doesn't do it, so we don't hate anyone.

Right? The auspicious, inauspicious work, we're not attached to it, because it's what's nice for Krishna. That's what's important. Anything else is actually not important.

Right? Because the nature of the soul is to serve God. So if it's connected to God, great. If it's not connected, then it doesn't matter.

So that's the point where we're saying, oh, when, you know, there's the standard rules, it's not the rules that are important, it's the surrender to God. Okay, so therefore, we don't have to follow the rules. Right? So we always have to take it into that.

Whatever's the exception. Whatever's seemingly not following authority. Right? Does that make sense? So, that's because we're attached to inauspicious work.

Right? Or you have the others that, oh, see here, it has to do this, you have to do that, you have to, they're attached to auspicious work. Right? And generally most any, you know, how you say social, you know, psychological or political opinions are based on these two. Who's attached to auspicious, who's attached to inauspicious.

Right? That's all it is. It's a fight between these two. But the devotee is not attached to either.

Their point is this, whatever serves Krishna, that's what's going to be used. Right? And so mode of goodness, that means you follow your duties. So it's already defined what you use.

So it's not that you're attached to goodness, which is auspicious, it's just this works. This is what pleases Krishna. So we use it.

So he's understood, intelligent. Right? Not the person who's good at collecting facts. Or whose definition of truth is facts.

Right? Science is facts. Truth is facts. Economic is you buy things which are facts.

You know, I have great relationships because I have a lot of facts. I have a lot of stuff. You see there's a consistency here? But in all of this, where is the actual relationship with people? Where is the knowledge of who you are? Who God is? What's the field? It doesn't exist.

And so then when you bring that element in, it's not consistent with that other field of whimsicalness and, you know, and desire for fruitive results. And therefore it is troublesome and therefore it's not practical. You understand? So we have to be very careful we don't fall into this trap that our being practical in yukta-vairagya is actually just the mode of passion and ignorance.

Does that make sense? Here Arjuna raises a doubt. But it is better to completely give up actions than simply to give up the results because that complete renunciation of action will produce steadiness and jnana without disturbances. So here is... Because Krishna is saying results.

He's always talking about give up the results. Do your duty. Give up the results.

Right? If those two are there, activity is all automatic. The mind is thinking, feeling, then willing comes automatic. So how you think and feel, that's what willing or activity you're going to do.

So if the sambandha is in place, the prayojana is in place, abhidheya will naturally happen. Right? It's just, you know, people don't talk about that. Right? Isn't it? Means always people are focusing on what will inspire you or what is your goal or what is the plan, which is still, you know, your duties.

Yes. Could you say that if those two are in place, inactivity would actually be more work than activity? If those two are in place, inactivity would be more work. Yeah, I would say it's stretching because the point is if you're attached to something, you work.

Yeah. Like that. If you're not attached, you don't work.

That's why you're in the position but until you're inspired on the goal, until you see that that's what you want, you don't act. I'm thinking activity and inactivity. Like, I mean, because it's so natural when you have prayojana that you just have to act on it, then actually... Well, I'm just

saying, it means technically you could say yes, but the point is it's not such an important consideration because people will act anyway.

I mean, if he wants to do it and then you lock him in a room so he can't do it, yes, that will be a disturbance. But generally it won't happen. Like that.

It makes a good theme for the movie, right? The guy wants to go out and save the world so they lock him in a room. So, like that. I have a younger brother.

I've done similar things to him. Yes, okay. The best way to harass somebody is when they want to do something, they'll let him do it.

So you just wanted to know if that was the best way to get your younger brother. Yes, probably it is. He's bigger than me today.

Oh, he's bigger than you. Okay. So then that's even more fun, right? I think the little brother gets more taste out of harassing the bigger brother than the bigger out of the smaller.

Okay. So, here Arjuna's point is that, okay, if the point is give up the results, wouldn't it be more efficient to just give up the activity that generates the results? You know what I'm saying? Because this is how the impersonalist thinks, right? It's that I don't want the result, therefore give up the activity that gives the result. That's natural.

Everybody does that, you know? Oh, don't do that. So what's the point? Don't do the activity that does that, right? Or don't do that activity because it gives up here. So his point is here because Krishna's been saying do your duty, do the activity, but give up the result.

But his point is that that's so much work, right? You're doing all that work and then giving up the result. Wouldn't it be easier since the point is to give up the result, is don't do the activity, right? So you bring it back to yourself again. What's being left out is the element that the reason you're giving up the result is for someone else's pleasure.

That's sacrifice, right? That's charity, right? And doing that, that's austerity. So Krishna's saying don't give those up. Why? Because that's how relationships are nourished.

Relationships are nourished through charity, austerity and sacrifice. Right? If all it is is about ourself, then you can give those up as some sages will say. Krishna said in the beginning.

Some sages say give these up. Right? As we mentioned before, Kapila and Sankhya is that you analyze so that you stop doing anything that gives a result. Right? Because then you're free.

You're free from being bound by results. Because results are what then produces your future karma. Do no activity, get no results.

So that's the natural thing. That's the impersonal idea. So that's why we think, okay, so if we don't want, we're not supposed to be attached, so therefore don't do the activities.

You know what I'm saying? Okay, we're not supposed to be attached, so we're married, so we don't do any activities that would express attachment. So why get married? I'll be real, Prabhu. We're not fanatics.

It's kind of like, hello. So this is the point that we're there. So Krishna's saying do the duties because that will give, that then cultivates relationship.

Ultimate relationship is with God. And that means with God and the devotees. So duties are done.

Sacrifice, charity and austerity therefore is performed. And so relationships are developed. But Arjuna's saying, but if we're trying to get rid of the results, therefore don't do the activity.

But if you don't do the activity, then what's your position? What's your identity? So that means if I give up the activity, I'm not servant. Servant means they do an activity. So that means I'm just Brahman.

And Brahman supposedly does nothing. But somehow or another, God's Brahman, he's active. Spiritual energy's Brahman, it's active.

The jiva's Brahman, it's active. And the material energy is active because of the Lord's potency. So where's the question of inactivity? So it's an illusion.

So it's through ignorance because you bring it back to the position. But if we're not servant, then that means we're in ignorance about who we are. So even though it appears to be very intelligent, you know, the big jnanis and big impersonals, they're actually in ignorance.

Is that what I'm saying? So that will produce steadiness and jnan without disturbances because it's the activity that's the problem. Like you said before, it's the activity that creates the problem because I just want to focus on my spiritual life. But the point is, no, it's through the activity that you get that results for Krishna.

The Lord answers that because it is impossible for the embodied to give up all activities, nahi kascit ksanam api. Bhagavad Gita 3.5 One who renounces the fruits of actions is truly renounced. Right? Because you don't do something, that doesn't mean you're very renounced because you don't have anything to renounce.

But someone who does something and that result is not for themselves, that's actually renounced. You know what I'm saying? I do no work. I'm a lazy bum.

I sit at home. I've renounced all the money of the world. Yes, I'm so renounced.

No one's going to say, wow, he's great. No, they'll say he's a lazy bum. The guy with the billion, you know, that makes, you know, what is it, you know, however it is, 50, 60 billion dollars and he gives away 10 billion, 20 billion.

They'll say, that's renounced. That's something special. In his purport, Srila Prabhupada underlines Krishna's definition of a sannyasi.

Quote, There are many members of the International Society for Krishna Consciousness who work very hard in their office or in the factory or some other place and whatever they earn they give to the society. Such elevated souls are actually sannyasis and are situated in the renounced order of life. Because the point is, is gross comes from subtle.

So the point is, is this sannyasa form comes from a mentality. And so if the sannyasa is at the end of the progression of the forms, that means one's trying to get to that. So that means, that's what one's trying to develop, that mentality.

So at least it's done minimally through that form. But the ideal is, is that mentality is used in the total system. That's what it's for.

Does that make sense? So, yeah. So the idea is, if someone is giving up the results of their work for Krishna, that's sannyasa. So if that's done, someone's in that position.

That's what one's trying to get to. Right? The form is just to, so that you are able to see that combination. Then it's very nice.

But the point is, everything given to Krishna. Therefore, if someone gives everything to Krishna, that's sannyasa. So that means, grhasthas could have so much or have so little.

Right? If they had more, oh, that's not so good if someone's talking about real Krishna consciousness. You know? Like that. But at the same time, it's a matter of what's given to Krishna that's important.

Not what you didn't create. Oh, I didn't, I could have made so much money, but I didn't, so I should be respected for that. No one's going to buy that one.

You know? You know what I'm saying? Little kids sit around. Eight-year-olds, that's their game. Well, you know, I would have done all that, but I didn't, so I won.

You know? It's like, you know, so like that. Just because you're 40 years old and say it, doesn't make it any less, you know, juvenile. Right? Just the kids say it with that naivety.

You know what? The adult says it with that panache. So everyone goes, oh, okay, yeah, right. In the last verse of this section, the Lord describes the results achieved after death by both the attached and the detached.

For one who is not renounced, desirable, undesirable, and mixed results accrue after death. The renouncer does not have to suffer or enjoy such results. It means karma is based on results of your activity.

Right? But if the results are not yours, then the results of those activities don't come to you.

Right? But if you're attached materially to the results, then that means the results of that comes to you. So then what's good will come, what's bad will come, and what's mixed will come.

But if it's done for Krishna, then there is nothing. That's why it's called okarma. You're performing the activity results not yours.

Therefore, you get out, you're liberated. Right? Well, it's free from material existence. But as Krishna points out, that's not good enough.

You have to develop love for Krishna. You have to go to the spiritual platform or let's say the devotional platform. That's the actual transcendental platform because it's permanent.

The other is temporary. But the point is getting out of the material world is by doing activities, by doing renounced work. That's how you get out.

You perform your duties in knowledge without desiring the result. That's going to get you out of the material world. Right? Because you're doing it to please Krishna, that gets you into the spiritual world.

Those attached to sense enjoyment achieve various results after death from the activities they have performed. In contrast, quote, this is not so for the persons who renounce, as I declared. They attain liberation by the jnana contained with the actions.

That is the real result of tyaga that I explained. Srila Baladeva Yudhisthira's commentary in verse 12. So it's that knowledge that gives the liberation.

That's why action performed with knowledge gives liberation. Action performed without knowledge, that's nice. But the point is it may change.

It's not steady. But if you're steady at it by keeping a good... If you're intelligent enough to keep a good association and to keep doing that activity, that knowledge will come. Then one will be free.

Does that make sense? Because devotion naturally will generate knowledge. Bhagavatam says, devotional service naturally develops jnana and bhairava. They come as a side thing.

So liberation comes as a side effect to devotional service. So that's why you don't have... But since we're so worried about it, then we talk about it as a front thing and then from there move on to devotional service. But that's the difference.

You know, which... perspective you use. Starting with Krsna, then back to our position or starting with our position, going to Krsna. Does that make sense? In verse... In verses 7 to 12, the Lord equates the words tyaga and sannyasa, which indicate His own answer to the question, are sannyasa and tyaga the same or different? Though some sages think they are different, but Krsna's opinion is that in their highest sense the renounced order of life and renunciation and the fruits of work are exactly the same.

So... Because sannyasa is a state of mind. So it's not the position. So if one's seeing the external, I did the work, give up the result, or I'm living in the renounced order, they're actually both the same.

Like that. But the point is, what we're trying to say is that that performance is, you've given up the results beforehand, that's even better. So we're making the distinction here.

That's sannyasa. Giving it up after, that's tyaga. But the position of sannyasa can be had by anyone.

So ultimately there's no difference. A real sannyasi should perform his sannyasa duties with detachment. And the person who gives all results of his activities to the Lord is a true sannyasi.

Srila Prabhupada writes in his purport to verse 13, quote, A question may be raised that since any activity performed must have some reaction, how is it that the person in Kṛṣṇa consciousness does not suffer or enjoy the reactions of his work? Kṛṣṇa will answer this question in verses 13 to 18. In other words, everything gets a reaction, so how is it the devotee is not disturbed by that reaction? Because we're saying he won't be disturbed by it. So we think that means the reaction doesn't come.

So then there's something wrong with the process, right? Because religion generates, that's why we're favorable to religion because it's supposed to generate an auspicious result. We like auspicious results. So therefore then we have an inclination towards religion.

We didn't read the first verses? We didn't. We read up until 18, I think. Yeah, okay, so this is within.

Yeah, yeah, this is within. 13 to 18 means it's within. I just didn't put the marker.

Within the first section, right? First section is 1 to 18, so this is the second. Okay, summary of karma, summary of jnana. So this is summary of karma.

I thought we read, but also at the same time I did get distracted. I think I was blabbing a lot. Verses 13 to 18, summary of jnana.

The person in Kṛṣṇa consciousness does not suffer and enjoy the reactions of his work because he renounces the idea that he is the doer and accepts that the main doer is the Supreme Lord. According to Vedānta, there are five causes for accomplishment of all actions. The place of action, the body, the performer, the various senses, the many different kinds of endeavor, and ultimately the Supersoul.

Okay, so here we have in sambandha is the place of action, right? Because there has to be an environment. You're not going to perform an activity in this kind of vacuum. If you're in the vacuum, you've already attained nirvana, so you don't have to perform any activity, right? So the point is, but there is no vacuum, so there is no nirvana, so you'll always be doing

something, right? And you need a place.

So the place is there, the body is there, because that is going to be where the senses are, right? The body is necessary because it's the vehicle for it, right? Then there's the performer, right? The living entity. And then the various senses, right? They'll all be involved because you're going to use the senses. Our contact with the outside world is the senses, right? We're sitting here now using the ears and the eyes.

Like that. Does that make sense? And, you know, how you say, avoiding using the nose too much because there's so much smoke, right? So, like that, yeah. Then, so that's all sambandha.

Then the many different kinds of endeavor, that would be the abhidheya, and ultimately the Supersoul, because he sanctions the results. So this is actually what's going on in the process. In his commentary to verse 14, Srila Baladeva Vidyabhusana explains these five causes as follows.

That which is ruled by the jiva is called adishthanam. This indicates the body. The doer, karta, is the jiva.

Karanam refers to the senses, like the ear and the mental faculties. They have different functions in accomplishing the actions. Daivam refers to the parambrahma.

Worthy of worship by all, he is the fifth element in the accomplishment of action, among the causes of action. This means that the Lord, Hari, the antayami, is the chief cause. Those who are convinced that the body senses pranas and jiva are only secondary causes and that the Lord is actually the initiator of action, primary cause.

Such people give up both the desire for results for themselves and the concept of being the doer and are consequently not bound by their actions. So here prana means the activity, the endeavor itself. Because action happens by air.

Movement means movement happens by air. That's what goes on. But if the jiva's actions depend on the Lord, his actions become mere engagement by the Lord in fulfillment of the Lord's goal.

Jiva is simply like a piece of wood. The rules and prohibitions of scripture meant for the jiva would then be useless. Because then the doubt comes up.

Because we'll say, OK, if he's the cause, then he must be the doer, so it's all his fault. So what is the meaning of me having to follow anything since he's the doer anyway? So what does that mean? I should be able to do whatever I want because I'm not actually the doer. He's the doer.

You know what I'm saying? Because we're always looking for that. That's the problem with philosophy. We're going along very nicely and moving along the point, and then we go, hey, we find another loophole with which again, no, I'm still the controller and enjoyer, you know, stuff

like that.

It would not be possible to initiate action by one's own intelligence since it is seen that the jiva is simply made to act by the Lord. Because the doubt comes up, no, but he's only sanctioning what it is we want to do. The point is, see, is the Lord and the internal potency are already interacting, right, based on their mutual affection for each other.

And then there's so many qualities in which you can taste the relationship. So all the various forms are to taste all those variety of qualities. Does that make sense? So that's actually what one's dealing with in a relationship.

So then that is what's reflected here. So that becomes all the situations that are here, the situation of the material world, the particular forms of the bodies that are there, the senses that are there, the particular endeavors that are there, right? Because the internal potency is generating the forms and endeavors that obtain those qualities, you know, bring out that quality. Does that make sense? So it means, let's say, Krishna is handsome.

Okay, but how does that handsomeness manifest? How is that handsomeness appreciated? It just happens? No, there's a situation in which it can be appreciated. There are those persons who will appreciate it. There will be those activities or interaction that that will come out.

You know what I'm saying? Does that make sense? The guy is very handsome, okay? But let's say, you know, he got a flat tire, so he has to fix the tire. Is that where his handsomeness comes out? No. Maybe in the commercial, but not in real life.

You know? You know, they'll be there and they'll stop the picture. Yeah, I got that thing. Hey, spray a little water and all.

You know, do this thing, then they can bring it out. But the point is, that's not where it's manifest. The handsomeness is in another area, you know, where the emotions, because then it's between you.

Here it's between him and the lug nuts, right? So that's not, you know, lug nuts don't really care. You know, they're not going, wow, check this guy out, like that. No, lug nuts don't worry about this stuff, right? Does that make sense? So, yeah.

So, the Lord, he is sanctioning, therefore, the living entity, the material energy is going to function by the modes, according to, it's a reflection of that internal potency, between the Lord and the internal potency. It's a reflection of that. The jiva wants to be involved.

And he thinks, I'm the controller of this and the enjoyer of this, when he's not, it's already going on. You can take part, but you're not the one that actually makes it function. But you want to take part in this one thing, you have the karma for it, it's sanctioned.

You don't have the karma for it, it's not sanctioned, right? Just like you go to the carnival, you

have the money, you know, and you don't have a heart problem, you can get on the ride, right? You don't have the money, you have a heart problem, you don't get on the ride. Do you understand? It's just the way it works. So, Paramatma, he sanctions what it is you want to do, but he's made available what's there, everything like that.

But then by saying, well, if he's doing it all, then what's the need of the rules on that, and everything, you know, on us, because we're just there. So it's not a matter of I apply my intelligence, I'm just being made like a puppet to do what the Lord wants. No.

The Lord's doing already what he wants. This is the reflection. You want to be involved in the reflection, it's a matter of you want to be involved, that's up to you.

It's your choice, your intelligence, your free will. That's what he's sanctioning. Does that make sense? Now, you do that to please him, then it's devotional service, right? You do it that in knowledge, it's emotive goodness.

You do it in passion, ignorance, then it's a problem. The jiva is the substratum of the body, senses, and promise which is supplied by the Lord, and which operates through the powers bestowed by the Lord alone. Being the possessor of these bestowed powers, the jiva rules over his body and senses by his own desire alone for accomplishing his actions.

The Supreme Lord, situated within all the jivas, giving his permission for the jiva's action, sets the actions of the jiva in motion. The jiva wants to do these, but the potencies are the Lord's. Those potencies have been given to the jiva, but the point is that the jiva is still not the Lord of those potencies, but it's his quota of potencies.

So, you want to do something, the Lord will set them in motion. He is not at all forced to act in one particular way by the Lord. This is supported by the author of Vedanta, Paratacca-caktehe.

His powers come from the Supreme Lord, Vedanta-sutra 2.3.40. But then, at least, the liberated jiva should not be the agent because he no longer has a body, senses, and promise. So now he's liberated, why should he have all these and be affected by these? Because this is the question. Is the devotee who's acting in the proper way detached, is he affected by all this? That's the question.

So, therefore, he's liberated, why should he be affected? Okay, we understand the conditioned soul being affected, but why should the liberated soul? No, this is not so, because the liberated souls have spiritual senses and body by which to accomplish their spiritual desires. The internal potency means that surupta-sakti can act either way, as internal or external. So even though you may have a body made of these material elements, it's spiritual because you're engaging it in spiritual activities.

Does that make sense? So it's not that because they're liberated. No, the senses are spiritual. Spiritual means not material.

That doesn't mean it's not made out of material nature. It means it's not engaged separately from the Lord. Spiritual means connected to Krishna.

Material means not connected to Krishna. We have to understand, material and the energy that's here, those are actually technically two different things. There's inferior energy, and you use that in the Lord's service, then it's spiritual because it's the same thing.

Does that make sense? It's the same thing. But people don't use the material energy for the Lord, but that won't be allowed. Spiritual energy is not going to allow that to happen to itself.

So she takes the form of the material energy. You know what I'm saying? That's the way it works. Does that make sense? Right or wrong, whatever a man performs by body, mind or speech is caused by these five factors.

So you're doing something according to authority, with knowledge, and without attachment to the results, then that's right. You're not following in that way. It's wrong.

You're doing it for Krishna. It's right. You're not doing it for Krishna.

It's wrong. But the activity is still controlled by these five. One who thinks himself the only doer, not considering the five factors, and especially not considering the Supreme Lord as the super cause, is less intelligent and cannot see things as they are.

On the other hand, one whose intelligence is not entangled and who is unmotivated by false ego is not bound by his actions. Srila Prabhupada describes in his Purports, the unintelligent and the intelligent worker. A foolish person cannot understand that the super soul is sitting as a friend within and conducting his actions.

Although the material causes are the place, the worker, the endeavor, and the senses, the final cause is the Supreme. Right? Because these are the reflection. Right? In other words, these are the material causes.

That's what you're working through. Right? The jiva then thinks he's the actual one who's making the work, getting the work done. Right? But the point is, the material causes are reflections of the internal potency.

You know what I'm saying? It means that, the place, so there is a spiritual world. Then there's the material world. The worker, there's devotees there, they're performing.

Then there's the materialist here, but doing the same activity. The endeavor, the activity that's performed in the spiritual world. Mother Jyotindra wants hot milk.

Right? What does she do? Right? She milks a cow, puts it in a pot, puts it on the fire, boils it. The material world. Right? It's the same thing.

Right? Does that make sense? So it doesn't change. The place doesn't change. Right? You know

what I'm saying? Mother Jyotindra goes to the gosala, milks the cow.

Right? The material world, it's not that you go to your bathroom, milk the cow. No, it's in the gosala. Right? You know, the pot's in the kitchen.

You know what I'm saying? The fire's not on your bed. You know what I'm saying? It's not kept in the shoe closet. You know what I'm saying? It's the same thing.

Mother Jyotindra cooks in the kitchen. People here cook in kitchens. The senses.

Same senses. Same five senses there, same five senses here. They still do the same thing.

They still see with their eyes, touch with their hands. Right? Right? So it all is the same. It's the reflection.

The choice is, do you want to connect that to the Lord, because that's its origin, or do you want to deal with it separately? You see like this, then you're beyond the modes. You don't see like this, then one is controlling. Therefore, one should see not only the four material causes, but the supreme efficient cause as well.

One who does not see the supreme thinks himself to be the doer. Okay. So here is what Prabhupada talks about.

So this answers the question. He talks about the material cause and the efficient cause. Right? So the efficient means himself, and the material cause means all these other factors.

Right? So the four factors are the material and the Supersoul. He's the efficient. Because material energy transforms.

We don't actually make it, as we discussed before, we don't make it transform. We take part in the activity through which it itself transforms. We didn't make it do that.

You know what I'm saying? We're boiling the water. We don't make it get hotter. We don't make all the little molecules bounce around and make themselves hot.

We didn't do that. We went through the process authorized by God, through His laws, that makes that happen. So we only took part in the process.

We're only servant to the process. Material energy, she changed herself. So that means she's a reflection of the internal potency because she changed herself.

Like that. So we, in any case, are always just the servant. In this verse, the Lord informs Arjuna that the desire not to fight arises from false ego.

Arjuna thought himself to be the doer of action, but he did not consider the supreme sanction within and without. It's interesting because we're in 18th chapter here. And then this question that's been brought up, wouldn't it be better to give up the activity that gives that bad result? I

mean, if the point is to give up the result, wouldn't it be better to give up the activity? What would that support? Yeah, Arjuna not fighting in the battle.

Right? Because that was his point. I'm not going to fight. So, you know, he's found another loophole here in the philosophy.

Now we're talking nice yon and everything and detachment. So now he's found, yes, now this supports. He's gone through 17 chapters.

Yeah, yeah. But that's the point, is removing all doubts. Because when we finish this chapter, he says all doubts are removed.

Because they come from passion and ignorance. Right? Because giving up the fight is either due to ignorance or due to passion. Ignorance is whimsical or it's too much trouble.

Does that make sense? The fun part that just struck me is that we're going to suffer. So it's either with the smoke and no mosquitoes or with the mosquitoes and no smoke. You know, there's not an option you're not going to suffer.

We had a window with no smoke and I just managed to get two mosquito bites. And now I have both the mosquito bites and the smoke. You can have both.

Okay, okay. You can have both. But you can't have neither.

Some material loss though. You know. So you can get bad, worse, or mixed.

Right? If one does not know that a super-sanctioner is there, why should he act? But one who knows the instruments of work himself as the worker and the Supreme Lord as the supreme sanctioner, is perfect in doing anything. Right? So the impersonalist will think, why should I act? Because there is no supreme sanctioner. Right? Because Brahman doesn't do anything.

I'm the only one doing anything. Like that. And, yeah.

So, so, but if one knows it's the supreme sanctioner, then why wouldn't one act for his benefit? Because the benefit goes to him. Therefore the reaction doesn't come to you. So there is no material reaction for the endeavor.

Such a person is never in illusion. Personal activity and responsibility arise from false ego and godlessness or a lack of Krishna consciousness. It doesn't give many options there.

Okay. Personal activity means something that's only done by yourself for yourself. It's not, there's not, you know, either, you know, immediate or extended.

The actual point, personal means you understand God. Right? Theistic is personal. Right? Monistic is impersonal.

Right? So it's just you. Right? Theistic is personal. So personal activity means if it's not done in

connection with the Lord, then it's, you know, it doesn't give good results.

It's actually impersonal. Anyone who is acting in Krishna consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing does not kill. This is the point of not being attached to auspicious or inauspicious.

You can't see the point. You know what I'm saying? Just like we were discussing before. It's laudable that, let's say, you know, we said the Vegan position is don't be involved in anything that gives any trouble to an animal.

Right? You know, it means ideal is supposed to be beyond that. It starts with that. That's the obvious.

Right? You know, it should be any people or any situation or nature or anything like this. But the point is because there is something beyond that, the Supreme Sanctioner, like this, there is the element of benefiting. OK.

By not drinking the milk, OK, I don't support the activities by which they are bothering the cows. But at the same time, I'm also not giving that spiritual benefit to the cow that I could be giving by taking that milk and offering it to Krishna. Right? It means the cow is going to go through that anyway.

I'm not involved, so therefore, I'm not supporting it. You know? So, OK. Good.

But the point is still the cow is going to get no benefit. You know what I'm saying? So that's the point. When you don't see the Supreme Sanctioner, then one deals in a different way because I think I'm the doer.

So if I don't want a particular result, I don't do the activity. But if the result is for Krishna, I still do the activity. So I'm still buying milk and I'm still offering it because the result's not for me, it's for Krishna.

Does that make sense? So the point is So here's the point where attachment to auspicious or inauspicious then gets in the way of devotional service. Nor is he ever affected by the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged.

But if the soldier kills on his own personal account, then he is certainly judged by a court of law. So in other words, it's done in the proper fashion and it's authorized. Right? Because otherwise, you know what I'm saying, we shouldn't then take this to the extreme because it didn't work in Nuremberg, this one.

You know, they tried this one. But the point is, does that make sense? Do you want to say something? No? Okay. So the point is, if it's under the sanction, that's why it's your duty, it's sanctioned by the Lord, therefore, you're not going to get a reaction.

Does that make sense? So that's why it's duty that's sanctioned by the Lord. Just because you're working under superior authority, then as long as that works, that's great. Your country is not going to subject you to any problem like that.

But unfortunately, if you lose the war, then they're going to have their war crimes court and you may be subject to it. Right? But your country won't subject you to it. You'll get a medal from your country.

The other country may not appreciate it. Do you know what I'm saying? So the point is, is that's why mode of goodness means it's actually sanctioned by authority. It means it's in connection with the Lord.

Right? Verses 1-12 explain how to remain free of entanglement from the viewpoint of karma. Verses 13-17 have explained how to obtain the same result from the viewpoint of Gyan. Right? So one is giving up the results.

The other is understanding the sanctioner. If you understand the sanctioner, you've automatically given up the results. You understand? Because there's always these two perspectives that you can use.

Right? So you're using it from karma, then that's good. It's progressive. Gyan, you're looking back the other way.

But it's limited. Right? But devotion then already includes the other two because it's even farther on the path. Right? So it already includes the karma in Gyan.

Right? Now in verse 18, the Lord concludes that the Jnana-Kyanda and the Karma-Kanda scriptures are based on the same principles. It means that they're not... the principle is the same. It's just two methods of obtaining the same thing.

This is the problem. You have this... sometimes this... tense... what did I say? Tensity, stress... where is it? You know, the contention between two parties. I can't think of the word.

Hmm? Enmity. Enmity will be there, but then... Yeah, okay, that'll work. But there's always... Conflict.

Hmm? Conflict. Conflict, but it's where it's... the relation is strain. There everyone's, you know, sitting around with nice smiles, but it's a little strained.

Tension. Tension. That's the word.

Yeah. There's that tension because of this object of karma and Gyan. The element of, you know, performing the activities, that's nonsense because we're not supposed to be attached.

But the point is, we're not supposed to be attached to the result. Doesn't mean we don't perform the activity. So grhastha has all the facility.

And so, therefore, those of the renounced, you know, positions, then they all think, well, that's all maya. But the point is, you're gaining the same thing. If you understand it through knowledge or through action, it's the same.

Does that make sense? So that's Krishna's point. It's just two different positions. If you have both, then it makes a more complete social system.

Right? Because the point is, what's the bigger point? The point of the sannyasa is not that it's renounced as much as you don't have anything to entangle one so you can preach. The point is, a grhastha can preach, but there's a limited amount he can do in that position as an active grhastha. Right? Does that make sense? As a vanaprastha, more.

Because as a grhastha, you have an occupation. That takes time. Right? There's so many family obligations.

That takes time. The renounced positions, there is no occupation. So that means what you're doing is already connected.

And there's a greater reduction within the ashram side of emotional interaction with others. You know what I'm saying? So that means more time. So it's efficient for that, for preaching and teaching.

But as far as sannyasa renunciation, then any position within the varnashrama system can get the same results. In verse 18, states of knowledge, the object of knowledge and the knower are the three factors that motivate actions. So you have knowledge, the object of knowledge and the knower.

So you have knowledge, which is the field. You have the object of knowledge, which is your goal. Right? But then you have the knower, who knows this.

So there's you who knows and there's the Supreme Lord who knows. Right? So you can deal... It means you situated in the field can perform the activity to get the results. But the Supreme Lord is who has created the field, created the endeavor and will give the results.

Right? So he's the supreme knower. And so we can take part as servants of that supreme knower by knowing the field and knowing what the goals are. Does that make sense? I think we'll end because the next... We have a bigger purport.

We're up to 42. Getting somewhere. Now a question comes is... I'm happy to run these classes through the week.

But I'm not sure what everybody else's schedule is because I think tomorrow starts Parikram. So does that mean everyone's going to be gone on Parikram? Or how does it work? So do we run the classes or wait till after the Parikram? Or any ideas? Who would not be here? Raise your hand. Okay.

And basically everybody else would be here. Huh? You're leaving Maipur, so I mean that's... Okay. Does it make any difference? Okay, so then majority looks like they'll be around.

So the same timing, 6 to 7.30? Or to make it... Would you be... Even though you'd be here in Maipur, would you be going on Parikram? Not necessarily. So... Huh? Maybe. Because I'm just saying is there a question of any benefit if we stop at 7 instead of 7.30 for going out? Not specifically.

Okay. As long as you get over there in time. Because they're going to get up, they're going to pack, they're going to walk for a really long time, then they're going to get there.

Then there's going to be either the talk and then the kirtan or the kirtan and the talk then the prasad, right? So the main point is the kirtan, the talk, and the prasad. So that if you're there by about 11, then you're doing fine, right? So I guess 7.30 doesn't matter. Okay.

Okay, so then we'll continue tomorrow same time, same place, same station. Yeah, because I would say today is 12... 16, so... Yeah, 16 pages. Hopefully, yeah, probably this week and a little bit of next week.

We should be able to get through that. Yeah, we did two pages today. Om Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare Śrīla Prabhupāda ki saṁhitā bhakti-vṛnda ki jayantā gaura prema-nandana