

2011-03-08 BVPS BG 18.18-18.29 Entanglement in modes

So, in the last lecture I gave you, I said that there are two types of yogis, one is Shanti and Shanti Vishvavahai. Om Shanti Shanti Shanti Om Gaya Sri Krishna Chaitanya Pravalipyananda Sri Advaita Dharadhara Sri Vasari Gauravakta Vrinda Hare Krsna Hare Krsna Krsna Krsna Hare Hare Rama Hare Rama Rama Rama Hare Hare Verse 18 states that knowledge, the object of knowledge and the knower are the three factors that motivate action. Senses, the work and the doer are the constituents of action.

Srila Baladeva Vidyabhusa explains, comments, the same three principles which operate in scriptures dealing with knowledge, jnana-kanda, also operate in the scriptures dealing with action, karma-kanda. The process of knowing, the object of knowledge and the knower, these three elements which operate in the jnana-kanda scriptures are the rules for action or rights, such as jyoti-sthoma, sacrifice. Corresponding to the process of knowing, jnanam is the instrument of action, or the process of action, karanam.

Since the meaning jnana is that by which something is known, it is the instrumental case, karana-karaka, in grammar. What is to be known, jnyam, corresponds as to what is to be done, acts such as the jyoti-sthoma, sacrifice. That is the accusative case, karma-karaka, in grammar.

He who is the knower, jnata, of the action, corresponds to the agent of action. This is the nominative case, karta-karaka, in grammar. The rule of an action, such as the jyoti-sthoma, sacrifice, sangraha, has three ingredients.

The instrument, the object, and the agent, or subject. The words kodana and sangraha have the same meaning. So, now we're getting, means, this element of, okay, knowledge, the object of knowledge, and the knower, are the three factors that motivate action.

Means all action is happening because of these three. One gets one's inspiration, one's motive, and that's from this. Right? So, that would mean that if these are studied, one can then understand one's position, one can understand one's motive.

So, then, here he's, yeah, and then the senses, the work, and the doer, the constituents of action, means what it's made out of. Means you have the person who is, supposedly, is doing the work, right? Then you have the senses, which includes the whole field, because the senses, well, we think sense is just my eye, but the point is, is eye is only functioning because there's something there to look at, because the sun is there, because that whole process is there. I say sight, so fire is there.

So, these elements, all that's included. When we say senses, it means all that. Just like when we see body, we mean all, everything.

Right? But the senses are what actually does the work. The body is the situation, but the senses

actually do the work. So, the senses, the work itself, what you're actually doing, and then the person who's the doer.

Right? So, that's the elements of action. You know these three, you know what's going on in action. You don't know who you are, don't know what the senses are, don't know what the work is, nothing gets done.

Right? And then the other is that knowledge, the object of knowledge, and the knower are the three factors that motivate action. You have knowledge, then you're inspired to do something. Right? The object of knowledge, who it is applied towards, and who is the knower, yourself.

So, if you have the field, you know what you are, what can be done, so what's the connection, then you're inspired. That's pretty drastic. There won't be any psychological repercussions.

Yesterday I got my portion of the seal. That's too much. He seems to be getting even more.

Praise God, but I mean, you've been sitting there for like the last five months. Is this not going to be a problem for you to adjust? Okay. So, now, grammatically, because see, grammar is a very important element because of its scientific presentation.

So, basically, for most of you, this will be, it'll have some meaning. Like that. You know, if there's any Anglo-Saxons here, then I'm sorry, it won't have much meaning at all.

Yes. Okay. So, in here, then you have the knowledge itself is the instrumental case, because it's through the knowledge you get the work done.

So, that means the instrumental case is the one that's very directly, it means they're all connected to the verb. Right? It means the main cases, the primary nouns, means they're connected to, directly connected to the noun. But now, the instrumental means it's assisting the noun, excuse me, not the noun, the verb.

It's assisting the verb. Right? It means all the primary nouns are connected to the verb. All the secondary nouns are connected to the primary nouns.

Right? So, the verb is the action itself, but that action has to be done with knowledge. Right? The two go together. Action and knowledge go together.

If there's only action, no knowledge, and knowledge without action, there's a problem. Right? That's the problem with karma. Right? It's basically, it's action without proper knowledge.

And beyond is it's knowledge without proper action. Right? So, that combination. So, the instrumental means then there's knowledge.

Right? Then, the knower is, I mean, then the object of knowledge. That is the, how do you say? The accusative. Right? It means the verb is being directed at the accusative.

Right? So, that's what is being projected at. You're performing an action projected at something. Then there's the person who's doing it, the nominative.

Right? Does that make sense? So, yourself, who the action is directed at, and the action itself, which is powered by knowledge. You don't have knowledge, the action won't go very well. Does this make sense? Yes.

Yeah. Yeah. I'm not sure they should be farther away.

Same time, you put them too far away, then they disappear. Okay. Does this make sense? So, that's what means you know who you are, you know who you're working with, and you have the proper knowledge.

But it starts with knowledge. Because knowledge means then you know what the action is, what it can gain. Right? The data.

So, you know where it's applied, and you yourself are the person applying it. Right? Does this make sense? So, this important element of knowledge is very, is, it starts there. Also, self-realization starts with knowledge.

Because with that, then you know, okay, who you are, and where that's to be applied on the Supreme Lord. But now, in this, then as we go deeper into this, we understand that we are in the instrumental. We're not in the nominative.

We want to place ourselves there, that we're the subject. No, Krishna's the subject. His inner, internal potency is the object.

We are the instrument. Right? So, we're trying to, to assist in Krishna's activities with his internal potency. Right? So, that combination of knowledge and activity, that's coming from the, the, I'm sorry, the cit potency.

Okay? And the jiva is expanding from the cit potency. So, that's our natural position. Radharani-sladini, whereas the action is being projected.

So, that's in the accusative. Right? The prayoja. And then, Krishna is sat.

I mean, he's the, he's the, you know, he's the basis of all existence. So, he's in the nominative. So, that places us in the instrumental.

Right? Then, the activity that's being performed, whatever it is, that's the particular, you know, pastime, that's particular service. Right? In his purport to this verse, Srila Prabhupada also delineates the connection between knowledge and action. There are three kinds of impetus for daily work.

Knowledge, the object of knowledge, and the knower. The instruments of work, the work itself and the worker, are called the constituents of work. Any work done by any human being has

these elements.

Before one acts, there is some impetus, which is called inspiration. Any solution arrived at before work is actualized is a subtle form of work. Right? So, that, but it's still within knowledge.

Right? So, the work is done, but through the understanding of it. So, only when there's knowledge. So, knowledge is the subtle form.

It's the basis. Right? Because growth always comes from subtle. So, when one knows, then there's inspiration.

There's impetus. Right? That was the point. Prajumna arises when sankarsana is understood.

When you understand the field of action, then, through that intelligence, then you are inspired, because now you know what can be done. You don't know what can be done or know that there's an opportunity. Where's the inspiration? Right? But, so, when somebody who uses his intelligence, the persons who are successful, they use their intelligence.

When they see an opportunity, they take it. Right? So, therefore, they are able to perceive the constituents of work. Right? So, all these different methods on how you can improve the quality of your action and that, then is done by knowledge.

That's where it starts. So, it appears that everything's going nice. You sit down.

You have this conference. You know, you have a seminar, a workshop. You learn something about all these different elements, like this.

Then, from that, you're supposed to be inspired. Then, there's supposed to be work. Right? The problem is, is that, unless you actually know how you fully fit into it and everything, you have that, it won't happen.

That's the problem. So, this completeness that's there, that won't be dealt with. Okay.

When work, then work takes the form of action. Oh, you said then or when? Then. Oh, okay.

Then, that's first. First, one has to undergo the psychological process of thinking, feeling, and willing, and that is called impetus. The inspiration to work is the same if it comes from the scripture or from the instruction of the spiritual master.

When the instruction is there and the worker is there, then actual activity takes place by the help of the senses, including the mind, which is the center of all the senses. The sum total of all the constituents of an activity are called the accumulation of work. So, this is very scientific.

Sometimes we say, oh, well, it's so basic, you know, we need to get into something else to find. This is way over probably everybody's head. Right? And Prabhupada's talking about, and Krishna's talking about, and the acaryas are talking about, this is just how you should look at

things in a normal day.

This is your perspective. Right? Because the point is, is you're successful. You know who you are, you know what the knowledge is, and then you know what the field, and you know what you're trying to do, who you're directing it towards.

Right? If you understand that, you're successful. If you don't, you won't. You understand? So, all this is being brought in.

Impetus comes because of thinking, feeling, and willing. That's based on knowledge. So, this idea is that there's a modern concept, or it's not, yeah, it's a modern concept.

I'm using modern as opposed to contemporary because modern's always been there. Modern means it's not Vedic, so it's temporary. So, that's the actual meaning of modern.

So, there's the idea that I will simply engage the senses and I will be inspired. I don't know what's going on. I don't know what's happening.

Right? I don't know what the goal is, but I'm being engaged. I don't know if any, it means at least in America it was prominent, you know, when I went to school, you may have gone to it. They generally start this process like around seventh grade or stuff like this.

Is that they'll get everybody together, they get you in a circle, or do something like this, and then they start something that's all kind of like in moods and this and that and trying to get you to think, you know. You don't know what's going on. They haven't explained to you what thinking is, how you should think, what's the elements of thinking, what's the purpose of it, nothing.

They just start this because just if the mind likes and you catch it, then you'll do. So they try to generate inspiration without using intelligence. And so thinking means the mind contemplating, accepting, rejecting.

But the mind accepts and rejects based on a field. Right? And that particular field means you can only do something with a field if you understand who you are and where you're going to direct the aspects of the field. So when that's in place, then there can be inspiration of the mind.

Does that make sense? So even it's just a very simple point that even educationalists who are supposed to be quite intelligent miss. Right? And they're supposed to be basing their stuff on, you know, a hundred years of psychological study and stuff, or even more like that. Okay, so thinking, feeling, and willing is that you have knowledge and you'll think about it.

You think about it, then you develop those feelings. Then there's the willingness to do. But what you're contemplating is all those elements, the constituents of action and the, what was the other? Constituents of action and the motives.

Yeah, and the three factors that motivate the action. You're contemplating all that. So when

that's done, then that subtle form is put into action.

And once the mind has accepted that, it's basically, one can see the accomplishment. Then the actual physical application comes. Understand? So this is not just some philosophy.

This is actually how you do anything. You know, you want to get a glass of water. All that's there, because you have to know who you are, because you're the one that's going to get the water.

Right? And then you have to know what the water is, where you're going to gain that water. Right? If you're going to get it from the tap, then there's going to be a method. Right? You're going to have to catch the water in a glass.

Right? That means you have to get, you have to know where the glass is. You have to, how are you going to handle that glass? How is it going to be moved from wherever it is to that water? How that's going to be accomplished. Right? So you have to have all this knowledge as the instrument to actually perform that.

Right? And that, this can be done, then one is thirsty. But through this method, one can quench that thirst. So one is inspired to perform that activity, because it will attain what you want.

Right? So the mind goes through thinking about it. I'm thirsty. Thinking about it.

Okay, here's the field. Here's the different elements. These are the constituents of action.

And here's the things that will motivate the action. So because of that, I'm inspired. So it goes from thinking to feeling.

Once it's feeling, you will do it. You'll walk over, you know, get the glass, go over to the sink, get the water, and then you'll drink the water. You understand? One goes through all this any time one does anything.

Right? So Krishna's point is if you understand all this, then you can start to analyze and understand I'm not the doer. Because actually I'm the instrument, because this process of getting water, I didn't create. If I'm the doer, I created it.

I didn't create it. Right? The concept, I'm thirsty. Who created thirst? Who created that water quenches thirst? Right? Who created that water being its state, it's in, it needs a vessel to hold it.

Right? And that you can take that vessel, put it to your mouth, and drink it. You know, where did all this come from? We didn't make it, so we can't be the doer. We can only be an instrument in this process.

Though technically, in doing the activity, we'll be in the subjective case, because we're the one being involved. But our involvement in that is actually only as an instrument for the higher

principles that we mentioned before, that the Lord and His internal potency are interacting. That's being reflected here.

We can take part in that reflection. Right? And we can see it either in connection with the Lord, so it's actual knowledge, or we don't see His connection. We're an illusion to think I'm actually doing it, as opposed to I'm assisting in it.

Does this make sense? Yes. Mara, is that clear to me, you're saying that contemplation includes all three of thinking, feeling, and willing? Because I was thinking of the verse, Jaya Doshan, Kumso, you know. But that's, it says whatever you contemplate, you go in that way.

So if you're contemplating something not worthwhile, it's going to go that direction, because you have to see the context. But the point is, what about you contemplating doing Harinam? So then from contemplating, then you look at what could be done. There's you, there's these other devotees, there's Times Square, and then there's the process of doing Harinam.

Okay, who's going to lead, the Brindanga, the Kartal, you know, what are we going to sing, like that. So that's all there. It's something you would like to do.

You know that, okay, this is a proper thing to do, so that you become, therefore, attached to the idea. Right? So that's feeling. So it happens through feeling.

Yeah, feeling is attachment. Thinking is desire, or contemplation before desire. And then it comes to that.

So once attachment's there, then you work. Without attachment, you don't work. Right? So then, now you're ready to work.

But what's going to be done is, it means each individual, it's themselves, the senses, right, and the field that they're going to deal with. You know, the actual work. So, you know, I have that, you know, it means I am here, you know, I have a mouth, and it can sing.

So therefore it'll have, or I have hands, and so they can hold Kartals, and by hitting them together, I'll make this proper sound. So the Madanga. You understand? This is what's going.

So, by seeing this, then one can free oneself from being the doer, and one simply is the instrument. But otherwise, if not, we just take, I want to do, I feel like it, so I want to do. Great.

That's there, but then, why do you want to do it? It's okay if it's, you know, like that, Harinam, chant Japa, you know, make an offering, or an arati. Then you don't have to worry so much about it, because it's just, but why are you in that position? Because you have in the past contemplated the field of knowledge, active in devotional service or not, right? Instead of doing the deity worship, you could be out, you know, hanging out at the pub. You know, it's like, does that make sense? But you've made that choice, so you've gone through this, now you're applying the devotional process.

But within that, then there's always the smaller circle, right? There's always a bigger circle, then there's smaller, smaller, smaller, like that. Whatever is our circle, there's always something bigger than that. Right? Does that make sense? And then all this, all these things, that's called the accumulation of work.

Right? Because all this goes together. So the motivation, the thinking, feeling, and willing, the, you know, which creates the inspiration, and then the constituents, all that together, these nine elements, that is the accumulation of work. You see that, then it all works.

And the fun part about all of this is all of them are sambandhabade and prayojana, right? They're just three different aspects of looking at that, so that it makes it complete, so something happens. Verses 19, in the next section, the Lord explains that even the motivators of action and the constituents of action are under the dictates of the modes of nature. So then this brings us back again, another aspect of how we look at the... 19.

Another way of viewing the sambandhabade and prayojana. 19. According to the three different modes of material nature, there are three kinds of knowledge, action and performer of action.

Now hear them from me. So now he's going to show that all these three, you know, aspects of the accumulation of work, they are also under the modes. That knowledge by which one undivided spiritual nature is seen in all living entities, though they are divided into innumerable forms, you should understand to be in the mode of goodness.

So when that... means that we see all living entities, that they're all parts and parcels of Krishna, they're all servants of Krishna, they're actually all pure, they're just by their own contaminated consciousness have come under the modes of nature. So there's no difference. That's the mode of goodness.

If you see this group is this, that group is that, okay. You know, the... how you say, the Western world, you know, they're in a unique position, so all the rest of the world has to follow it. And so what they do and all this, that's the mode of passion.

Because one can't... it's not the mode of goodness because you can't see everyone as equal. Because the point is this, you say, oh, that works for, you know, Asians, but it won't work for Westerners. But then you're saying the souls are different.

Right? No, all souls, their natural position is devotional service. It's not natural that the soul is not doing devotional service. That means if the opportunity is presented, everyone will take it.

Right? Does that make sense? That knowledge by which one sees that in every different body there's a different type of living entity, you should understand to be in the mode of passion. Doesn't mean you can't understand the individual conditioned natures, but you don't attribute that to the soul. Right? The conditioned nature is there, yes, you deal with that.

That's time, place, and circumstance. But what you're trying to get them to is transcendental position. So of the two, the nature of the soul is in a stronger position.

That knowledge by which one sees that in... oh, okay, that was there. And that knowledge by which one is attached to one kind of work as the all in all without knowledge of the truth, and which is very meager, is said to be in the mode of darkness. So one thing, whatever I'm into, the whole world should be into.

Right? That's the mode of ignorance. There's one work, that's so important, everything revolves around that. You know what I'm saying? So that's the mode of ignorance.

No, because it's part of something bigger. Does that make sense? You know, so whatever one's into, that you think that's all there is, right? Just like a manager, you don't think that all there is is managing, but he forgets that management is only organizing self-realization. Individuals are becoming self-realized.

Now, they can do that on their own, if you organize it, you can do something bigger. The management doesn't stand separate from its support of devotional service. Does that make sense? But we'll make it into the all in all, that's the mode of ignorance.

We've got it backwards. Right? Or, Sankirtan devotee will think they're the only ones doing devotional service, everybody else is out to lunch. You know? And that's why would you say out to lunch, because actually lunch comes from the temple, and they're at the temple, so they actually get lunch.

Right? So, now, then, but that attitude is that everybody else, but at the same time is, after they come back from the book distribution, where do they go? Right? To the Brahman? No, they go to the temple. And who's taking care of the temple? Why is it clean? Why do they have a place to stay? Why do they have food to eat? Why is there deity worship? Why is there a place for them to give a class? Why are there even people there to listen to their class? Right? So that's called Sankirtan. But they think the complete Kirtan means only the one thing.

Right? Does that make sense? So they can be applied anywhere. Someone's in the kitchen, cooking, someone's doing puja. You know, if everyone doesn't do puja, like that, then, you know, you understand? So whatever it is, someone takes that and thinks that's all and all.

Right? But motive means you see the complete picture. That's proper. Motive ignorance means you only see what part you're into.

Why are you into that? Because of your conditioned nature. That's what you like to do. You're comfortable with that.

Right? And then because of false ego, we think we're very special. Right? Because that's the whole point. False ego defines why one will not understand all these things and connect it to the Lord.

Does that make sense? Right? So we see it's a very practical thing. Problem is, you know, it's like, oh, it's not there and then when we bring it in, it's so, how do you say? It cuts close to the bone. You know, it just gets so close that one can really analyze, okay, what needs to be improved? Right? And by the motive goodness, then we understand it's the nature of the soul to do this.

So if we're not doing it, all we have to do is do it. We don't have to feel bad and we're disgusting and useless and this and we can't do it. Then that's saying that you as a soul are different from the definition of the soul that Krishna gives, that this is the natural position.

All you have to do is do it. You know what I'm saying? Does that make sense? You find out you're hitting yourself on the head with a hammer and nobody else is doing it. This is stupid.

So, oh, I'm so stupid, I'm hitting, all you have to do is stop. That's all. Right? Okay, so that's knowledge, right? So that knowledge which is goodness, which is based on all the souls are the same.

Right? That is then how then you can perform an action. Right? Why do you feel bad towards somebody? Why do you feel, you know, resentment or the element of revenge? Because you think they're different than anyone else. Right? And they're the doer.

They're not the doer. They're only in the instrument. What was your problem? It came from the modes.

Why did the modes give you that to you? Because you did something in the past, then now you're getting the response. It just happens to be coming through them. Right? It means, let's say, if you got run over by a truck.

Okay? Now, who are you going to be upset with? The truck itself or the person who was driving the truck? Right? Hmm? The driver. Right. You know.

What do you say? So then, depends what kind of truck it was, right? So the point is, who has driven our karma? We have. So it's not the instrument. The instrument is just the person who, it's through them that we received it.

Does that make sense? So this has effect on everything. It has an effect. Don't think, oh, well, that's knowledge.

Now we're just a practical skill. But the thing is, a skill is based on knowledge. Knowledge means it starts here.

Right? If it doesn't deal with self-realization, it's not knowledge. And because the creation has come from Krishna, it's all Krishna, means every branch of knowledge can be connected to Krishna. Because it is.

Does that make sense? Yes. I said that the truck is to blame, or the person is to blame, but it's

ourselves. And why is it that society, if someone runs someone else down, they put them in jail, for instance? Because they took part of it.

Because you're just the instrument, but at the same time, you do have a decision of what you want to be instrumental in. So you have a decision on being the instrument. So what kind of instrument you are, that's still there.

But that's to do with them and the society. It's not to do with you and them. You understand? That's the whole point.

In other words, if it's your karma to get run over by a truck, you will be run over. Now it's just a matter of which living entity wants to be the driver of that truck. You know what I'm saying? That's the question.

So someone who's being careful that they don't end up as the instrument for that, they're not going to be the one that does that. Does that make sense? So that's why we don't have to worry about retribution. Those in a position, then they are.

So the point is, that the person allowed them to be in the position of the instrument and that thing, that's a problem on their part. They were not seeing things correctly. Does that make sense? So that's what has to be corrected.

So it's a matter of what will correct them. You understand? Means, let's say the administrator, right? Who knows the Shastras. Then he will look at it, this person then is, due to their particular consciousness, not aware to be able to do that work properly.

And so he'll correct that. But he's doing it because the person needs to be purified, so that they can properly perform activity. So they will do that activity, that will be the purificatory element.

Right? So they're looking at it from knowledge. The common person will look at it, they did this wrong, now they're being punished, so that's justice, that's correct. Does that make sense? The world is in order, everything's good.

As devotees, we draw the line. I'll give you an example. There was once, I was in a business deal, and at the time, someone cheated me for 10,000 pounds.

And one person said, you should just leave it. So I left it. And then it happened again some years later.

With the same person? No, no, no. Totally different people, just similar circumstances. And at that time I thought, OK, let me take a stance and took them to court at that time.

So why does a devotee draw the line? The point is, it's a matter of, you're supposed to lose the money, but it's not that, but the point is, whose money is it? You know what I'm saying? What's the money for? So the money is there for doing service, or for being engaged in your occupational duties. You know what I'm saying? So the point is, is they're not supposed to be

taking it. So if you are in a position that you could recover the money, then it's worth making the endeavor.

If it's a matter of, you won't recover the money, then as far as the person being punished, that's not so important you get involved in, because they will be punished anyway. You know what I'm saying? So the modes of nature will take care of that. But if by making that endeavor you would get the money back, then why not? But if by making that endeavor, you'll just spend all that money and more, but maybe there'll be some, you know, feeling of satisfaction that they've been punished, that's not really worthwhile.

That's a matter of etiquette. It's a matter of how you deal with it. So if it's just a matter of that, then you avoid.

No, but the point is, is then what's your motive for doing it? If it's a matter that's required for the service, then that's just a fact. So the point is, is they have the money, they have to give it back. That's all.

It's not an emotional thing. You involve the emotions, of course, then there's going to be a problem. So if you can't not involve emotions, then that's, you know, you have to just see what will be there.

Could maybe be moved a little bit more that way, probably. Very stoic, you know. So you don't have to separately practice, how do you say, austerities and, you know, become all these different elements.

You just simply have to perform your duties. It comes on its own. Okay.

So that's the knowledge itself, or what's the instrument. In other words, that's the medium through which you're going to do the work, is through that knowledge, right? And everything's going to be based on that. So if it's based on self-realization, then it has some meaning, right? If it's based on not seeing, but you see the person, right, only, then that's less, that's passion.

You don't see, it's not knowledge, it's not self-realization, it's not seeing people, it's only seeing work, that's mode of ignorance, right? So a man who, so, means in another definition, of that person who doesn't surrender to the Lord, where would that place that person? The person in the mode of ignorance would be known as, there's four kinds of people who don't surrender. Yeah, mudha, because why? He just does work. A donkey just works, right? So he just sees, I do my work, that's all I did, you know? And then when he goes home and the family says this and that, it's, hey, I did my work.

You understand? So that's the whole thing, is that's the mode of ignorance. So it's knowledge in the mode of ignorance, is you think the work is everything, right? So now action. That action which is regulated and which is performed without attachment, without love or hatred, right? This is then your, and without desire for fruitive results, is said to be in the mode of goodness, right? Because love or hatred means if it's the soul and they're pure and they're all the same,

where's the love and hatred, right? Like that.

Without attachment, because this is your duty, right? It's regulated because it's coming from Shastra. But action performed with great effort by one seeking to gratify his desires and enacted from a sense of false ego is called action in the mode of passion. So that's what has to be avoided, right? So that's it.

Means if you can act in goodness, that would be better. If you can't, it's going to happen as passion anyway, then you have to consider. And then, that action performed in illusion, in disregard of scriptural injunctions and without concern for future bondage or for violence or distress, cause to others is said to be in the mode of ignorance, right? So notice that goodness and passion are still based on scripture.

They're still based on authority. But the one is you're doing it without desire, right? And with knowledge. And the other, you're doing it for the benefits you'll accrue from it, right? Ignorance, it's not in regard of the scriptures.

You don't care. It's just your feelings, your mind, your desire. That's all that matters.

Right? Without concern for future bondage. Yo, whatever happens, who cares, I'm going to do it. Right? You know, or for violence or distress, cause to others, you know, because the work is more important, right? Isn't it? You know, the ends justifies the means, right? Because the means is the work.

So, it doesn't matter what the work does because the work is everything. Does this make sense? Right? So you can, so, you know, if we understand, we look at this, then we may see as the modern culture may be very sophisticated, but it's not very developed. It's in the mode of passion and ignorance.

Predominantly ignorance. One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure, is to be said to be a worker in the mode of goodness. I'm just saying.

Okay, so this is now the knower, right? So we've done knowledge, the action itself, and the knower. Okay, without association with the modes of material nature means you have to have knowledge. And then this knowledge is the knower in the field.

Right? Without false ego, you don't think I'm the doer. You understand I am simply the instrument. With great determination and enthusiasm means you know that it'll work.

It's given in the scriptures. It's given by authority. It will work.

And that enthusiasm, you contemplate it because you know Krishna will get the benefit. You're very enthusiastic. Without wavering in success or failure, because if we're only an instrument,

then we keep at it till it works.

You know, if we're the doer, we can say I failed. No, we're the instrument, so we didn't fail. Right? The subject didn't come out right.

The spoon doesn't go, oh, I'm so useless. The subject didn't come out right. But you're not, the spoon didn't cook it.

Okay. That's in the mode of goodness. The worker who is attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure, and moved to joy and sorrow is said to be in the mode of passion.

Right? It still goes back to that fruitiveness. In other words, it's always the same thing. It's not that there's something different, but this applies depending upon its application, then it appears to be different.

Does this make sense? So you get these little variations like that. So the human, how you say, nature is very, how you say, developed like that. So there's all these aspects.

So that sophistication of the human nature means it needs a sophistication of understanding. Right? The worker who is always engaged in work against the injunction of the scripture, who is materialistic, obstinate, cheating, and expert in insulting others, and who is lazy, always morose, and procrastinating, is said to be a worker in the mode of ignorance. But against the injunctions of scripture, because you're not supposed to do that, so that's what you have to do.

And then you're going to always make a comment if someone else is following, oh, that's, you know, like that. Who is materialistic. They're just seeing on the external platform.

They're not seeing to settle the points. They're not seeing with knowledge. Obstinate.

Now, obstinacy is different than determination. Determination means I'm going to get it done, whatever it takes. Obstinate means I've decided how it's going to be done, and if it doesn't work that way, I'm going to keep at that particular way until supposedly I'll get it done.

Does that make sense? So that's the difficulty. Obstinate is I'm walking this direction. You come into an obstacle, then that obstacle shouldn't be there, because I'm going in this direction.

Determination, I just walk around and keep walking. You understand? There's a difference. Obstinacy means I'm unwilling to change, so it's not applied to time, place, and circumstance.

Time, place, and circumstance means in the present, that's the mode of goodness. No, I'm working on my past concept of what it should be. That places me, you know, how you say, concept, the mode of ignorance.

Determination means it's in goodness, it's the present. It works, I continue with it. It doesn't work, I adjust it until it does.

And passion is I'm thinking the future, what I'm going to get from it. So if I'm so absorbed, I don't even notice the present. Right? So then there's a problem.

Okay. Expert in insulting others. Right? Somebody comes up with something, then instead of addressing the point, you insult them.

Right? So that's the mode of ignorance. Who is lazy? Always morose and procrastinating. Lazy is just, they don't want to do things, they'd rather everybody else does it.

Right? Always morose because, you know, things are never as good as you want them to be. And procrastinating means, you know, there's always later. Right? You know, I think their mantra is manana.

Right? Let's do it tomorrow. A winner of wealth. Now please listen as I tell you in detail of the different kinds of understanding and determination.

According to the three modes of nature. Osana Pita, the understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating is in the mode of goodness. That understanding which cannot distinguish between religion and irreligion, between action that should be done and action that should not be done is in the mode of passion.

Right? Because what you're trying to do is just get your work done. So you don't distinguish between it. Right? You're not opposed to it, you just don't distinguish.

You know? You know, you say something, you know, I say something, you don't agree with it, so I just say, oh, so then we agree to disagree. Right? Maybe that's what he thinks, he's in the mode of passion, so, you know, it's not a question of whether it's right or wrong, it's just we have different opinions, so that's cool. Yeah, if you're in the mode of passion, but in the mode of goodness, no, there's what should be done and not done.

So then you tell him, I didn't agree to that, you're saying I should agree, but why should I agree? You know? Why is it suddenly now there's rules, but when it comes to the scripture and that, then it's, oh, whatever we feel. Right? Does that make sense? This way? Okay. Excuse me.

That understanding which considers irreligion to be religion, and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, upartha is in the mode of ignorance. Right? So, so if you consider what's wrong, no, that's right. No, this is the modern day, we have to do it this way, we can't do it like that before, because everything is different.

Who said everything's different? You know, we perceive it's different because we're in the mode of ignorance. It hasn't changed. Birds still chirp, they still fly, dogs bark, fish swim, wind blows, rain falls out of the sky.

Right? Nothing changed. Right? Read literatures, a hundred years old, they say the same thing, a thousand, two thousand. Right? Mahabharata, five thousand years ago, you know, talking about the creation and Brahma and all that, that's, you know, a hundred and fifty trillion years ago.

You know, so it's still the same. Right? Narayana Muni talked about last creation, it was still the same. So it hasn't changed.

So when we say one is the other, that's ignorance. Right? Passion is we're willing, we don't make the distinction, because why? We want to get our work done. So whatever it takes to get our work done, that's what we're going to do.

Right? Mode of goodness is we distinguish. That's more important, because the knowledge is the instrument. You don't have knowledge, then that means your work is going to give some result that's not actually very good.

Right? It may immediately look good, but in the long run, it doesn't. Osannapita, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses, is determination in the mode of goodness. But that determination by which one holds fast to fruitive results in religion, economic development and sense gratification, is of the nature of passion, O Arjuna.

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion, such unintelligent determination, Osannapita, is in the mode of darkness. Right? When we say, well, but they're not doing anything, but that's the point. They really want this, and they always dream the same things and have the same ideas, but they never make the endeavor.

They never actually get involved. Because they think they can, they're fearful, they're this, they're that, they're morose, they feel bad. You understand? So they're never actually doing it.

Yes. It means if you're not acting on what you meditated, it means you didn't contemplate enough. It means you don't actually have enough knowledge.

Because if you think long enough, then you'll feel. And if there's feeling, then we'll be willing. You know what I'm saying? Yes.

So unless they're basically driven by the modes, then only. You know? Does that make sense? You know, they're standing on the corner, you know, and then some girl walks by, so they might whistle or something like that. But sometimes they're so absorbed in their man talk that, you know, they don't.

Then the lady has to come over and insult them and then walk off. You know what I'm saying? Does that make sense? So it's... O Best of the Bharatas, now please hear from me about the three kinds of happiness by which the conditioned soul enjoys and by which he sometimes

comes to the end of all distress. That which in the beginning may be just like poison, but at the end is just like nectar, and which awakens one to self-realization, is said to be happiness in the mode of goodness.

Because we don't necessarily have to do it because it doesn't support our ignorance or our fruitive desires. So it's difficult. We have to go through the endeavor, we have to learn, we have to be qualified.

But then, once we apply that, then we get very good results or very happy. Well, if we don't do that, it comes very quickly. That happiness is derived from contact of the senses with their objects, and which appears like nectar at first, but poison at the end is said to be in the nature of passion.

So it reverses. So senses, and the sense objects, so in other words, the body, the field, all this, that's connected. Then whatever we get from that, then that's, and in the beginning, it's like nectar, and it turns into poison.

It's a problem. Right? You know, the boy and girl together, the romance is really great, and three years later there's a very protracted, very ugly divorce. Right? That's mode of passion.

Because, so it's not defining, it's not the senses and the sense objects. It's that based on that, and which is like nectar in the beginning, but senses, contacting the sense objects that's based on proper knowledge on that, that will be like poison in the beginning and nectar at the end. Because the point is, when you say that which in the beginning is just like poison, and the end is like nectar, what happened there? Right? It wasn't just thinking about it.

Right? When it was doing something. So that means the senses and the sense objects were contacting. But it was for the purpose of properly following the scriptures.

So in the beginning it doesn't seem so great, but after a while it's very, very nice. Right? And the other one, you're not so worried about that, you just want to get things done. So then the senses contact the sense objects, you don't necessarily make the distinction between religious and irreligious.

Yes? About the mode of goodness version, that it's poison in the beginning and nectar in the end, is that only for someone who doesn't have a taste for mode of goodness activities? Is that only for a taste of mode of goodness? It's just, it could be, but the point is, it's not based on the senses touching the sense objects, the happiness that comes from there. It's because this is what you're supposed to do, it's based on knowledge. Does that make sense? Well, I don't understand, why would it be poisonous in the beginning if someone, can't someone appreciate it from the beginning? You could, but, see, the thing is, it still doesn't make, it's just like the mode of passion doesn't lose any enthusiasm, or how do you say? Yeah.

It doesn't lose any good copy due to that it ends badly. You know what I'm saying? So, it shouldn't be that mode of goodness loses some stats, you know, status, because it may start

off not as great. You know what I'm saying? Relatively speaking, compared to mode of passion, it seems like poison because you're not able to enjoy this.

Yeah, that's the point. It's that, it means you're going to have to, to, give up something. Yeah, it's just like, you know, Prasad's right, you just want to dive in and then somebody goes, Mahaprasad, you go, oh.

So that's, that's mode of goodness, right? You know, it's okay, poison in the beginning, sit there, you know, jai this one, jai that one, like that. Have you ever seen a bhanda in Vrindavan like that? They go on in everybody and everything in Vrindavan, you know. Kesi got ki, jai.

Vamsi got ki, jai. And I've seen the guy that he's going on and on and on and then he stops to take a breath so all the babajis lean forward to take the shot and then he starts again and then they all lean back. And then he keeps going and that and then he stops again and they all lean forward and then he starts.

I say, you know, go on for ten minutes and then finally they're, they're, oh. Yeah. Does that make sense? Yeah.

And we're not recommending ten-minute jaya-dwanis after. And that happiness which is blind to self-realization, which is delusion from beginning to end, which arises from sleep, laziness, and illusion is said to be of the nature of ignorance. So, so it's blind to self-realization so it'll be that illusory element.

So it's blind to self-realization and you have another idea of what it should be. You know what I'm saying? Does that make sense? So you're not looking at the elements of the soul, the process that's there, the basis in scripture. You're just looking at, you know, how you say, your delusion of what you think it should be.

Right? So that's much of the case. People, when they, they deal with things is they think it should be like this. Right? So any progress towards that, they think it will be happy.

Right? But the problem is, is can you get something in this way? If it's based on illusion, will you actually get something from it? No, that's why a previous verse said they'll always be morose. Because they never actually obtain what they want. Because you can't.

Because what they want doesn't exist. There is no being existing, either here or among the demigods in the higher planetary systems, which is free from these three modes born of material nature. So, Krishna here, now somehow or another there, if we check the Sanskrit carefully, it didn't say that the Westerners were not included.

Though I have seen devotees say so. You know, we're Americans, we're different, we're unique, we're like that. Yeah.

That's called false ego, that's called devoted ignorance. Yes? I'm sorry, can I go back just one

verse? One verse. Go back two if you want.

Oh, yeah, maybe, I'm not sure how much. So, it's not beginning to end, but that's the basic point. It's just like this.

When the guy gets up at 11 o'clock in the morning, is he, like, real chirpy? No, it's not until he's gone out at 11 o'clock at night, you know, knocked back a few tequilas and all that and snorted whatever he can get his hands on and, you know, he's checking out, you know, the girls on the floor, then you start to see some little bit of, you understand? Yeah, but there, so that's what I was wondering about because I was thinking the person who is re-characterized in mode of ignorance, he's having some presumed, he's having some pleasure, so... He's having some pleasure, it says, that happiness. But most of the time, when you meet them, they're morose. Yeah.

Right? Yeah. And even if they're happy here, it's always, they've got this, now they want something more. So they can't even be satisfied with what they have.

There's no satisfaction. Does that work? Yes. Okay.

So, so unfortunately, many of these things creep into areas that are considered, you know, quite, you know, modern and trendy and, you know, cutting edge and everything like that. You can see it's the one that fits them the most is generally the description of the mode of ignorance with a touch of passion just to give us some drive like that. But very rarely do you ever see its mode of goodness.

Right? Even the other guy out there, you know, with his placard, the world will end and now repent, but he thinks that there's different kinds of souls. So, it's also, you know, you know, mode of passion. Knowledge according to the modes.

That knowledge by which one's spiritual nature, the constitutional position as servant of Sri Krishna, is seen in all living entities in spite of different forms is in goodness. That knowledge by which one sees that in every living body there's a different kind of living entity is in passion. That knowledge by which one is attached to one kind of work is all in all without knowledge of the truth and which is very meager as is in ignorance.

So, means you could be attached to a work, but you have knowledge of the truth. So, then it'll have that mix like that, you know. So, you wanted, but as long as you want to do that work for Krishna, then that part's good, right? It's connected to Krishna, you want to do it for Krishna.

Problem is, is you give more emphasis to that work than to anything else or, you know, in the way either in your own life or you feel how it should be in others' lives. Srila Prabhupada summarizes these different types of knowledge in his purport to verse 22. In other words, knowledge concerning the spirit soul beyond the body is called knowledge in the mode of goodness.

Knowledge producing many theories and doctrines by dint of mundane logic and mental speculation is the product of the mode of passion. And knowledge concerning only with keeping the body comfortable is said to be in the mode of ignorance. So, then our philosophers, you know, the Western and all that, they're in the mode of passion.

Everybody else is in ignorance. So, they're the good guys, right? You know, like that. So, right? So, that's... This is the importance of the purports because they bring out these applications where we would.

So, because the mode of passion is going to generate you want something, so then you're going to come up with all kinds of ways of getting because you've tried this way, it didn't work, so you have another philosophy. Right? Because generally you see when philosophies are there, much of the time there's many of them happening at once. Have you seen the history? There's two or three philosophers at the same time.

One's coming up with something, then others start to think, no, but it's actually like this because they see a different perspective and all that. And then, you know, it takes another some hundreds of years before someone else then contemplates that again and then comes up with something new. So, they're always like that.

Regarding the many theories produced by the knowledge in the mode of passion, Srila Baladeva Vidyabhushan comments, Some of the doctors are, the body is the soul, lokayaka. The soul is different from the body, but the same size as the body, the jains. The Abha is just a momentary knowledge.

Oh, positional, that's the Buddhist or the Biddhist. Does that mean that they, someone who, you know, smokes Beedis is a Biddhist? Not mutually. Or maybe they make Beedis, so they're a Biddhist.

No, but you would have to, it's more of a position of philosophy like that, so. The Atma is God, consisting of eternal knowledge and nothing else. That's the Mayavads because they don't see Chittanananda.

The Atma, different from the body, is a consciousness, all pervasive entity giving shelter to nine particular qualities. Nyaya, right? So all these different things, and these are going to be your basis of all any other philosophy. Because remember, it's not that one is, you know, basically living more in passion, I mean in goodness, then this is the place naturally more of appearance.

When that passion, ignorance increases more, but it's still not enough that it would drop one from human life, then that puts you outside of the Vedic cultural environment. Does that make sense? So, that they have that inclination is coming from the previous lifetimes. So therefore they're coming up with all these things.

And, the ways of thinking, there's only certain paths you can take within the material sphere. That means, there is the soul and it's what it actually is and it's relationship with God. So how

many other variations of that can you get? Right? There's a limited amount.

According to the modes... Oh, action according to the modes. Regulated action without attachment, love or hatred, without desire for fruit or results is in goodness. Action performed with great effort, seeking gratification of desires and enacted from a false ego is in passion.

Right? So that's why enacted from a false ego. That's why some people who are very expert in Nyaya and getting things done or other things, they're able to incite someone's ego to get them to do what you want them to do. They don't want to do what you want them to do because their intelligence is working.

Right? So you bring out their false ego. Oh, what? You chicken? You know, it means, you know, hey, you know, I want you to do this stupid thing. You know, why I should do that? That's crazy.

Oh, what? Why you chicken? You know, so, you know, then immediately, what do you mean? No, I, I don't know, so. Action performed in allusion, disregarding scriptural injunctions, without concern for future bondage or for violence or distress caused to others is in ignorance. In his purport to text twenty-three, Srila Prabhupada equates the mode of goodness with Krsna consciousness.

Regulated occupational duties as prescribed in the scriptures in terms of the different orders and divisions of society, performed without attachment or proprietary rights, and therefore, without any love or hatred, and performed in Krsna consciousness for the satisfaction of the Supreme, without self, without self-satisfaction or self-gratification, are called actions in the mode of goodness. So, but, yeah. In this is that without proprietary rights, it doesn't mean that you don't have occupational rights, right, or ashram, ashramic rights, right, because this means it's your quota, but it's not that it's mine, and that, that's, no, it's still God's, but it's to be engaged.

So, I, I as an entity need to engage in the Lord's service. So, that means the body, mind, and words. So, that means you have to have facilities, right? It means the body is engaged with the sense object.

It means the field. So, that certain amount of field is one's quota to work with, to engage the body, mind, and words. So, it's not someone else's business.

Oh, no, but, you know, we're not attached, but it's all for Krsna, so we just take whatever we want. No, it doesn't work like that. No, you have your quota.

You work within your quota. The worker, according to the modes, free from the modes without false ego, with great determination and enthusiasm, and without wavering in the success or failure. One who performs this duty is a worker in goodness, attached to the work and the fruit thereof, desiring to enjoy them, greedy, always envious, impure, and moved by joy and sorrow.

One who performs work in this way is in passion. One who is always engaged in work against

the injunctions of the scripture, who is materialistic, obstinate, cheating, and expert in insulting others, lazy and always morose, and procrastinating, is in ignorance. So one can understand when certain of these are there, the others will follow.

You're willing to work based according to scripture without the result being for yourself, then the other qualities will naturally come. You're willing to work according to scripture, but your main point is that you want the fruit of result. You're not against scripture, but if it's favorable, you'll do it.

If it's not, then you won't bother. So those other qualities. Someone in ignorance, because they're against scripture, then you know all the other qualities will come.

They're against scripture, so you know they're going to try to cheat you. Right? They're going to try to do all the other things. So it's not that, well, you know, in here they're against scripture, but I think we can trust them.

No, you can't. Yes? I'm sorry, I'm not prepared like everyone with the book, so my questions aren't necessarily perfect, because I just heard you read there, always morose. I was just wondering if it's sort of a repeat of my prior question.

Like this. Let us say in a day someone's an hour happy but 23 hours morose. How would you counsel them? That's the point.

You know, I mean, what do you get? You do something that the last time you did it was two years ago and before that was five years ago. And what do they say? Never. No, you say you never do it, but the other person says you always do that.

You understand? So the point is that perspective is that you see what's the prominent, because that's what takes the element. Because someone in goodness is basically always happy. Right? And then if they're not quite working there, then the others come up.

But that's their position. You know, as it says, shudra laments. They're always lamenting.

It's not that they don't have their moments, but the reason they have their moment is because they're not lamenting at that time. You know, as soon as that stops, whatever's happening is so absorbing that it's more intense than the lamentation that it catches their attention. And so then they'll say there was a moment.

You know, there was something. Wow, hey, that was good. What was that? Hey, that, you know, like, does that make sense? So those moments are what people go for.

So you can understand is that if you're focusing on those things which make you happy for a few moments, there's a good chance that you're kind of in ignorance. You know? Because goodness means you're satisfied because whatever's there, that's you're comfortable with. Because you have knowledge, you're doing this because you're supposed to be doing it.

Right? Means one's always happy knowing what he's supposed to do. Right? If you can figure it out, great. But if you can't, then someone tells you, okay, do this, then you're happy.

People always want to know what I'm supposed to do. You know, what's my position, what I'm supposed to do, how I'm supposed to act, you're comfortable. That's why the modern society has its particular methods.

You know, means you're confident, basically, that you could meet somebody on the street and say hello or good day or how are you and, you know, they wouldn't freak out. Right? Because that's a common point. But, let's say, if you're in Japan, you can't say how are you.

You can say good day, nice weather, but you can't ask how are you because then how am I? Well, actually, you know, I mean, I hate my boss, I hate my job, I don't get enough money, my family always wants more, I've got to ride two hours in this packed train down, I've got to ride two hours back like that, on the weekend I just like to relax but then I have to do all these other things so actually I'm not very good and they have a whole mental breakdown so no one asks. It's not part of the culture. You understand? It's just not there.

But in the West, the Prophet said, you know, the guy's in the hospital bed, you know, tubes everywhere, he can't move and when somebody comes in, oh, hey, how are you doing today? Oh, I'm great. You know? Great means I'm not dead. Okay.

Does that make sense? So in here, what's the prominence? Like that. So always morose means that's the standard position and then occasionally there's something that takes them out of that. You know, somebody said something, a party, a movie, you know, a song, you know, all this different thing and there was that moment and that keeps them going until the next one.

Right? So if they don't have a next one, they kill themselves. Right? Right. So, but the mode of goodness is just the position itself is always happy.

You know? Does that make sense? That's, that's, in other words, it's the spirit of the law, not the law itself. Yes. It seems when it's explained in this way that these different modes are, in a way, self-reinforcing.

If you're in goodness, you would be more and more in goodness. Yes. you would be more and more in ignorance.

Ignorance, yeah. And passion can go either way. It means if it's passion, according to scriptures, and you have that knowledge, so that attachment is there, it will be progressive.

But if one doesn't really care, it's more important you get your work done, then, that that work will make you happy, that's actually more towards ignorance, so you go in that direction. So passion's in the middle. So that, that's the element, is that, that culture which is in ignorance, that's more difficult to bring Krishna consciousness into it because of, you know, just they think it, you know, it happened, therefore it happened, you know, people, rumors, rumors are

generated from the mode of ignorance.

People think, it could be like this and this and that, you know, this person could do that, and so it's happened, so they all sit around and talk about it as it's happened, nothing's happened. But it's good enough for them, you know, it inspires them, you know, so that's, that's the thing, it's the mode of ignorance. And so, you know, that superstitions, all these different things, they can't do anything because, you know, basic stuff, they have to eat and stuff so they'll get that done but you don't see more than that.

There's more sophisticated cultures and the mode of passion is very prominent, so they're willing to work and all that and whatever will work, they don't care, if it's religious and it works, great, but if it doesn't, they're not going to buy it, you know what I'm saying? Does that make sense? So, if in the advertising everyone's a little bit religious so they'll use that, that nice good thing like that, you know, the happy family and all that, and stuff like that, but if that's not what's working, they'll use whatever works, so that's mode of passion, you know what I'm saying? So, they don't care if they break down religious principles, it's not they're opposed to them, but they don't mind breaking them down to get done whatever they want. Yeah, but at the same time, there's an element of ignorance because they don't worry about the future, they only worry about now. And so, that's what the Prophet says, it's a combination of passion and ignorance in modern society.

So, goodness is not there because, you know, as a principle, because it's not based on knowledge, knowledge of the soul and all these things like that. Any philosophies or religions they have you see are all in passion, right? Because you have a Christian soul or a Judaic soul or a, you know, Islamic soul like that. Basically, you're the center of existence.

Yeah, like that. You know, your work, what you do, your ritual, that's important, someone else's ritual is not. You know, so, that's, that's, you know, that's what we're saying, mode of passion with less ignorance is like we consider top of the line.

You know? Yes? By definition, from what you said, as soon as you have a mode of passion, you have a mode of ignorance. There, it will tend there, but you do have those, means there's always an ignorance because one's in the material world because of the false ego that I'm controlling and enjoyer. So, the very underlined, but, what would, in its prominence, you can have someone who, you know, follows all the rules, like a smart guy, all the rules and regulations of the Vedas, does everything perfect, doesn't do anything wrong, but their motive is to go to the heavenly planet.

So, that's the mode of passion. So, it's, it's purely fruitive. But, this situation, they're doing everything according to scriptures because it's their duty, they're detached when they're doing the activity, but there's the underlying passion because they want the future.

Therefore, it's called karmakanda. Right? Does that make sense? They, they don't want that, it's not fruitive, they want to go to the, be liberated and all that, they're performing all their duties

according to scripture, you know, without attachment and all that, though they're attached, of course, to their ultimate result, like that. But, they give up the work because they think by not doing the work, then I won't get that result, therefore, I won't suffer.

So, then, that's, that's not as rightly situated. You know, but they're following the jnana kanda. Right? So, then, you know, the lifestyle's in the mode of goodness.

But, ultimately, as you go through, that's why all these angles are there because then you can see, this part's good. You know, the smartest follow the shastras and live a life in the mode of goodness, that's good. The problem is, is that they're fruitive or can't understand God.

That's the problem. You know, but we'll throw everything out. You know, some devotee says, oh, we should do that, and the other person, oh, don't be a smarta.

So, why did you say we should do that? Was it because you're attached to the rule and that's all, so it's the mode of ignorance, you just see the rule as the important thing? Or, was it a matter of, no, because then we'll get a better result for Krishna. And then, then in that case, then it's like, you know, if it's based on knowledge, the other person, oh, okay, that's cool. But if it, no, no, why do we have to be bound by, then that's mode of ignorance.

So, it's a matter, these things are just a matter of contemplating and practicing and with time, one is able to see. Because if one can, one, in other words, one should pinpoint the fault only. And what's good, leave.

And what's good, cultivate. You know, somebody's very, you know, peaceful and nice and everything like that and, you know, can work with others and will follow authority and that's good. You know, that in that he's not so focused and all that and just everything's good and nice, then that's a touch of ignorance.

He has to be, you know, a little bit more active. But then you want to try to get him active without getting him absorbed in the results. So that enthusiasm is developed based on your duties as opposed to it's based on the results that you'll get.

Ah, here. Srila Prabhupada again equates spiritual consciousness and the mode of goodness in his purport. Because if the mode of goodness is done for Krsna, it's pure goodness.

If it's done just for its sake of itself, then that's just goodness. Purport to verse 26. A person in Krsna consciousness is always transcendental to the material modes of nature.

He has no expectations for the result of the work entrusted to him because he is above false ego and pride because expectations are the result because you think I'm the doer. The doer deserves the work. But the point is that Krsna is the actual doer.

That means He's the subject. We're the instrument. Then that means the result is His.

And in pride we think I'm doing it. No, it's still by Krsna's grace. Still, He is always enthusiastic till

the completion of such work.

That's important as put in there because someone who's very takes up works very enthusiastically but tends to not finish them. That's the mode of passion. Because why wouldn't you finish? What would be the reason? Distracted.

But why would you be distracted? Because you see no result. You don't see the result so you lose interest in the work. But if it's your duty to do, you're going to do that work whether you're getting that result or not.

That's determination. It means, in other words, I applied it and it didn't work that way. That means I may have to make some adjustments until I find out what it is.

But, I do the work I'm doing according to Shastra, according to authority and so then one's determined. Like that. So that's the tendency.

Someone who can start up work and go like that but they never quite finish, they get to that ninety, ninety-five percent and never will quite... That's the mode of passion. So that's what he's saying here is that they'll finish till the completion of such work because that's the mode of goodness. He does not worry about the distress undertaken because the mode of passion is you just want the good you don't want the bad.

So goodness you're willing to take both. Passion you only take the good. Ignorance you only take the bad because then otherwise what do you lament about? Is that okay? He is always enthusiastic because from knowledge and contemplation comes enthusiasm.

He does not care for success or failure means for himself. Means he's not there and he wants the success for Krishna but if it doesn't come it's not that why would one get frustrated unless you think you're the doer? If it didn't work you try again. You keep trying until you get it.

He is equal in both distress and happiness. Such a worker is situated in the mode of goodness. Verses 29 to 35 so in other words what the qualities these Prophets mention are in the mode of goodness but they're being done for Krishna so they're in pure goodness so one's not affected by the modes.

In a sense because material goodness includes passion and ignorance there's no pure mode. It's prominent but it's not pure. But transcendental or pure goodness is purely goodness because it's connected to the Lord.

There is no passion or ignorance. So that's why Krishna consciousness and the position of the mode of goodness look the same. So when we say elevate oneself to goodness we mean pure goodness.

Because otherwise how does someone in passion and ignorance in a very dynamic way elevate themselves to the mode of goodness? What's going to be the motivating force? What's going to

be the potency? Because you can only move through the modes according to your karma. So all walks of life can take up Krishna consciousness because all souls have the same quality. So that means it has to come from the devotional process.

That devotional process then will be able to dynamically elevate one to the mode of goodness because it's being done in connection with Krishna so it's actually pure goodness. That make sense? That's how you can see as a devotee is nicely engaged in Krishna consciousness he's working in pure goodness everything's fabulous. But if he steps out of that consciousness then what he steps into would be what is his conditioned position.

And then we say how could somebody who is so advanced do this? Right? But the point is it's two different platforms. Working on the constitutional position working on the conditional. Therefore many times you see some very very big and when they leave they're out doing something very ordinary.

Right? But when they come back into Krishna consciousness they can do something very great again. Understand? So one should situate oneself in such a way that brings the maximum amount of one's field of activities in connection with Krishna. Yes? So you're saying I think you said that without Krishna consciousness people generally only through their karma can they change you know the predominant mode that's governing their life.

Basically. And... Is this by desire? Of course it can. But we're talking about in a few years or lifetimes.

they can by the desire and association do it but it may take lifetimes. That reminds me of... I don't know the verse but there is a verse in the Bhagavatam says like one can't one shouldn't even bother to endeavor for something because this is related to someone who's not acting as a devotee one shouldn't even bother to endeavor for something because the results one can't change one's karma. No, no, no.

One doesn't bother to try to change it. One does one's duties. Because it's not that see it's like let us say this is the meaning let us say I've gone out into my backyard and I've dug it up a bit and I've planted an eggplant.

Okay? Now the tree is full size and it's starting to give fruit and I notice it's eggplants. So is there something I can do to make those eggplants into tomatoes or cauliflowers? No. You understand? That's the point but we think no, by my work I'll change it.

Just like let's say I go out and I see a bad omen I think that there's something I can do to change it so that it won't happen. But it's basically the omen is only showing you what's happening. You know what I'm saying? It's like you're driving down the highway and you you know you got talking to somebody or something and you missed your turn off and then you know you're one or two places down and you look up at the sign and it's saying something that you wish it didn't.

Right? You know it says Tallahassee instead of Jersey. Right? So therefore then it's not that by you know looking the other way or you know putting a cross or doing different things or you know holding your breath it's going to change it. No.

It's just the matter it's showing you what's happening. Now what are you going to do about that? In that situation do something. But someone in the mode of goodness is not disturbed whether the the situation is good or not good or anything like that.

They just continue doing what's best in the situation. Okay? Is that okay? Like that. So that's the point.

It's not that oh we can't do anything so we'll do nothing. That's the mode of ignorance. Like that.

Like that. And if it's a matter we can't do anything so I'll do nothing that's the mode of passion because unless I can get the result I want I won't do. Right? So by the mode of passion he lands himself by the thinking in the mode of passion he ends up in ignorance.

Right? Does that make sense? Can you repeat that last part? By his thinking that unless I get the result I want then I'm I'm not satisfied with that. That's passion because my work is for my own result. But from doing that so therefore why should I work then that puts him in ignorance.

Right? Because he should be active doing something but according to the scripture. Oops. Okay.

Okay. So that ends here. Okay.

Then on Thursday understanding and determination according to the models. Om Hare Krishna Hare Krishna Krishna Krishna Hare Hare Rama Rama Hare Hare Shila Prabhupada ki Shama Gaita Bhakta Vrinda ki Jai Nityai Gauru Prema Shila Prabhupada ki Shila Prabhupada ki Jai Nityai Gauru Prema Shila Prabhupada ki Jai Nityai Gauru Prema Shila Prabhupada ki