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Prabhupada das remembers So, just we were discussing that what is always in the position of servant that the Lord and His energies are interacting and that's what's pervading the cosmic manifestation. Then this is reflected into the material energy. So, in the reflection that's made out of dead matter, out of material energy.

The inferior Brahman. Now, that Brahman still functions in the same way, same process. So, now the question.

Which is better, the smoke or the mosquitoes? Huh? Oh, okay. Because otherwise the last week it seemed to be smoke was not as popular. Grass is greener on that one.

Yeah, grass is greener. The point is, is you're going to have a trouble. It's just which one you don't mind.

You know. That's all. Okay.

So, that reflection then becomes what we see here. It's made out of the material energy but it functions on the principle of the spiritual world. Just like a reflection in the mirror does not have its own potency.

Its potency is the reality. That's the only way it works. Your face moves in the mirror because the real face moved.

Your hand moves in the mirror because the real hand moved. The reflection doesn't do anything. Its potency is coming from the original.

So, the point then being that... Yeah. Okay. In this, this does not mean that what's going on here, that's what's going on in the spiritual world.

It means it's a direct connection. No. There it's because of the desire between the Lord and the devotees to interact.

That's what goes on. So, the reflection here works on those same principles. It's the same potency but it works on what's the desire of the living entity here.

Right? So, therefore there's the transformations. The devotee desires to serve Krishna in a particular way. Yoga Maya arranges the internal potency so that's possible.

The living entity has a particular way that they want to control and enjoy the material nature. Then through the modes of nature, the external potency arranges everything. But the arrangement's based on the same principles of action.

So, yeah. So, then the point being made here by Visvanatha Cakravarti Thakur is that without bhakti, none of these other paths actually have any potency. So, that potency, then, there's a

small fraction.

That's what gives its results. That's what makes it work. But the point is, is if you don't understand that it's the bhakti and jnana, or bhakti and karma, or bhakti and yoga, whatever process you're using, that that's what's giving the result you're in illusion.

It's not that, oh, I'm doing this and because bhakti's involved, therefore it's devotion. No, it only becomes devotion if you see it and understand it that way in connection to Krishna. You don't, you don't get the benefit.

Does that make sense? The government has laws. Everything's going on nicely because of that. Taking advantage of those laws, then the criminal does his activities.

So then he's restricted from using that environment. He still is under the direction of the government. All his facilities, everything that works for him, all his food, clothes, his, you know, how you say, staying arrangements, you know, his bed and breakfast and, you know, like that.

And so you get 30 years of bed and breakfast. OK. So this is being, how you say, it's still not outside the government.

Right. But one might see it that way, but that's not actually what's happening. So in the same way as the whatever is going on in the material world, it's still going on because of that potency.

You see it, then you're not a criminal. You don't see it, you're a criminal. That's all.

Yes. So basically we should keep reminding ourselves to do whatever we do with diversion. Yes.

That's the point. That's why knowledge is there, because knowledge will remind us, because the mind's going to do what it likes. So that's not a problem.

The mind doing what it's like is not the problem. The problem is it's what it likes is the distraction. That's the real problem.

So the intelligence is supposed to create a field that whatever is in that field, it doesn't matter which one is chosen. Does that make sense? Yes. That's the wrong part.

But it's also, even if it's Vaidya, it's still within the air. Just like how you say, the father or the husband provides a house, and in that house it has facilities. So whatever one does within the house, then that's fine.

It means whatever activities can be done are already authorized. But now, which ones? They'll sit in the living room, they'll be in the bedroom, they're going to be in the game, whatever they're going to do. Of course, if you have a one-room studio, this may not have much meaning, but you understand you can do whatever you want within it.

Does that make sense? So that's the element. And then where there is aspects that are not so, how do you say, there can be difficulty. It means you can go into the kitchen, but in the kitchen you have to be careful of the fire and you have to be careful of the knives.

So there's rules. So the world is there, this is what's given, that one can use. But one has to use it according to the direction that it's meant for.

Does that make sense? So the intelligence then creates the field. The mind accepts and rejects within that. Now, if you let the mind create the field, which is what basically is the modern concept, then you have a mind field.

So that's the difficulty, is that it's whimsical. And so it's a mode of ignorance. Why the mode of ignorance? Because you say, well, the person is very intelligent, very qualified.

Yes, but it's due to their ignorance of God and his laws and of the soul and of the relationship that they've chosen whatever they've chosen. So basically the intelligence is used to justify that the mind is... Yes, the intelligence is used by the mind to get done what it wants or, in this case, if somebody questions, to rationalize. Like we discussed, there's some of these, what do you call them? I'm not sure what you call them, what's the period.

But the late 1700s, early 1800s Western thinkers, then they would rationalize their inappropriate behavior with some philosophy. We're all going to die anyway, so what does it matter? What's the big deal? So all these kinds of things they come up with to rationalize you. So we understand the point.

The point is that how things work here, it's only Krishna, how he and his internal potency are within it. And the thing actually functions because of bhakti. There's a little bit of bhakti there.

Why? Because the internal potency is in serving the Lord through devotion. The Lord, there's a quality that's there, Krishna has qualities. That quality then is manifest through his potency.

The potency takes the form, the experiences, the activities, the results. All that is done by his internal potency. She does it out of devotion.

So that means in every action, in every situation, then there's that element of bhakti that's there that actually makes it work. So you get closer to the actual standard of the form of bhakti, the thing works. You've got it farther away, it doesn't work.

But you don't get the benefit of that bhakti unless you recognize that it's for the Lord. Then it's bhakti. You don't recognize, then it's not bhakti.

So this is where the illusion also comes in of the impersonalists that they'll think spiritual means something different than what's already going on. No, spiritual simply means being aware of what actually is going on, not what you think is going on. Intelligence creates the field.

Intelligence means that you will observe the environment you're in and then how that can be

properly utilized for Krishna. Then the mind gets inspired to, within that field, to choose one aspect or another. Parasurama, can you ask somebody upstairs to make some smoke here? And also, where's the machine? Do you understand? Yes.

So spiritual means being aware of what is actually going on. Yes. Not what we think is going on.

Yes. So there's a gradation to spiritual realization. Yes, a gradation is there, but the point is it's still always what it is, whether we appreciate it or not.

So someone on the path, on the way to Krishna, which is the end of knowledge, may have a broad idea that Krishna is behind it, but may not know in detail how it's going on. No, but that means that's enough if that's all the deeper he sees, with how deep he sees in whatever area, that's the depth you need to see. So in other words, if the person sees very broad or narrow, but to not great depths, it doesn't matter.

But if he sees to great depth in something, let's say in his job, he's very expert in this particular area, very developed, very sophisticated, that means in that field or in his life, he should see to that depth. Otherwise, he's not fully engaging his intelligence. The idea is that the direct activities always are more important than indirect.

But if we think about it in reality, how much of our day is actually connected to direct and how much is not? Because these questions aren't coming up generally from the brahmachari, who basically spends most of the day engaged in direct activities. He's sadhana in the morning, then he has prasad, then he goes out preaching, and then he comes back to the temple, does whatever else he's supposed to do, does some reading, goes to bed. There is indirect, of course, because he'll contemplate things and this and that, so many things, but it's the minor.

But someone who's not in that environment, then they'll chant their japa, maybe they get in a little reading, do a little kirtan with the family, now and again this and that, that adds up to four or five hours. So that means there's 19 to 20 hours that everything is indirect. So that means that by quality, of course, that four, five, six hours has much greater importance than the 18 hours.

But the problem is because of our conditioning, we're acting in that 18 hours because we identify with it. So if we don't start seeing that in connection to Krishna, there's always the possibility that we'll get distracted. Therefore, the senior man who used to be so many levels of very seniority, now you only see him for prasad on janmasthami.

Because he doesn't come to the program because that's all new people doing it. So we're talking really, really stark reality here. Devotees can talk all they want about this and that, but the point being made here in the Gita is, what about those 18 hours? And we're given six hours, that's very liberal.

I would say most people spend two to three hours a day in direct activity. And that's the ones that chant the 16 rounds. So it starts dropping very quickly after that.

You know what I'm saying? So what Krishna is giving is an opportunity that all that indirect activity can be connected to him by seeing the needs and the potencies that are happening within his activities. That's the point. It means every activity is being done because of a quality desired.

By our conditioning, we will think it's the object itself, but no, it's what the object will do. Like somebody wants a house, works very hard for a house. It's not that they're so attached to bricks or wood or carpeting or like that.

They're attached to some quality that the house generates. Some security or an element of prestige or the options of family interaction, the emotional platform gained from that. That's the real reason for the house, not the house itself.

It doesn't stand on its own. So that quality is Krishna. That that quality of security can be gained as a house and the aspects of dealing in a house, that's the internal potency.

So the quality of security is Krishna. The house itself, the principle of it, that's the internal potency. That's reflected into the material energy as the particular house you happen to be in.

That's dead matter, but it functions on the principle of Krishna as security and as internal potency interacting. So still that element is bhakti. So that security is only gained when you perform the activities that brings it close to the activity that the internal potency would be doing.

This is just the mechanics of how the spiritual and material work based on the elements of the field and the knower of the field. So if this is recognized, then no matter what one's doing, getting on the bus, still you have to understand that whole principle of how you would get on something, how you would step, how your foot works, all that's because of the Lord and His potency. So something as simple as that, getting on the bus, you can see in a relationship to Krishna, technically.

Not just saying it, but in actuality. So that's what I'm saying, to that degree of sophistication, to that degree you should see. Otherwise, yes, just by engaging in the pure activities, the direct activities, then one will come to the platform of purity and realization.

But it's possible that one could speed that process up by those things that distract one by engaging them. Because we see there's a lot of people very distracted. Yes, so that's the point.

So here, Arjuna is a devotee. He's nicely situated. He's in Varanasi, but he's distracted.

So how that can be connected back, how to see it in reality, that's what Krishna's giving. It doesn't change his position, doesn't change what he's going to do. This is the point.

We think it will change what you're doing. That's because we think what's already going on isn't actually connected to the spiritual platform. Could this by extension, the same principle of

spiritual vision, in any given situation, be extended to the point where we appreciate that not a blade of grass moves without the will of the Lord? Yes.

And so, even in a... I had some service that didn't quite... I was supposed to get a book out, try to get a book out for someone, for a book, and it didn't happen. And then the person that was asking me to do that service said it's the will of the Lord. He just let me off the hook that it was my fault or somebody else's fault or something like that.

It can. That's there. If you see it that way, you've obtained the quality.

You may not know how it got there. So, if one has a good quality, then that's good. And then one can act in that.

If one doesn't, then there's a mechanics how you can gain it. You know what I'm saying? The person's born into a nice family. They behave nicely, they have money, they deal nicely with people.

That's great. But let's say someone's not born in such a family, but he can gain the same qualities by understanding the mechanics how to get it. So that's what's being offered, is that everybody will have some strength somewhere.

But the mechanics is given so that you can understand how to get rid of or how to acquire qualities that are more useful in Krishna's service. So that's what Krishna's gone through here, is that these qualities require. It means you have the quality of not endeavoring, not analyzing everything according to sense gratification, because that's what the materialist does.

Once in a situation, the first thing is, what can I gain from this? What enjoyment can I gain from this? So to not do that then would mean, it's a very simple thing. You control the senses. Okay, that's very nice.

And that's what we're supposed to do. So if that comes very natural, you're not supposed to do that. You don't do it.

Great. In other words, what's the most efficient? That's what you do. But if the senses aren't controlled, then there must be a process to control them.

So that's what's given. So then there's a difference between you and the field. You're the soul.

The field is the material energy. Your connection with it is through your body. So the only way you're perceiving it, the only way you're interested in it, is the body and the mind and senses, by your condition.

You're not looking at it in a different way. There's that Upanishadic example of a young girl, how different people will see her. Make an attractive young girl of age.

So the young boy sees her as the most wonderful person, and that position of supreme sense

enjoyment. The sodden sees her as a bag of stool and urine. And the dog sees her as something nice to eat.

So they're all seeing the same thing, but depending upon the understanding and perspective. So you're going to see it through your conditioning. Now, you can separate yourself from that conditioning because that's not going to get you anywhere.

If it's not working nicely, it's not going to be beneficial in its state of whatever it's in at the present. Because by habit, by the mind, you're just going to act according to your conditioning. So by intelligence then you see, I'm not the field, I'm the soul.

And the super soul is the ultimate controller of the field. So according to my karma, whatever I want, I can desire, and then the Lord sanctioning the modes of nature will enact. And then the field itself will transform.

And then that result that I wanted, or that experience I wanted will thus be gained. So now the question is, is that your desire, and that being sanctioned by the Lord and carried out by the modes and transformed by the transformation of the material energy, will I see that in connection with the super soul or not? Will there be regulation by shastra, guru, sadhu and shastra, or will I act whimsically? Because I can even see this mechanics and still act whimsically and still get a material result. So therefore the devotional element has to be there.

It has to be for the pleasure of the Lord. So this way then you can separate yourself. Okay, this is what I should do.

The person did this. What I would want to do or naturally do, I would start yelling and screaming. But according to what Krishna is saying here, the other person isn't actually the doer.

The modes of nature are carrying out. They're only the instrument. So I can yell and scream at them.

It actually won't change anything because what created the transformation of the modes of nature then was my desire, either at present or in the past. And that result is coming to me through this person. And they just simply have the common element that they don't mind doing that activity that I want to yell about.

But it's not that it actually has any connection with me, the soul, or them as the soul. So then I can consider that therefore there's no need to get angry. This process is there.

It can be applied anywhere. But the point is, why something works nicely or doesn't work nicely is because it's closer to this little bit of bhakti. Because the closer the reflection is to the original, then the better it works.

Right? It means I'm scratching like this on my head. If in the mirror my hand is over here, it

doesn't work very good. I can say, no, but I like like that.

It doesn't matter. Until the finger touches the head, there's no benefit. So people can go on speculating forever of what they think how things should be, how they would like to be, what they would like to do, but it doesn't really matter.

Material energy is still the reflection of the internal energy. It's going to act according to God's laws, no matter what people think. People can say all they like that something's archaic, old-fashioned, the Vedas are out of date.

It doesn't matter. That's like saying water being wet is out of date. Hey, Homer fell into the water and he got wet.

How many thousand years later? Come on, people. Let's move on. Let's not be held back by all these old-fashioned ways of perceiving the world.

People would say, you're crazy. But somehow or another, when they apply that in what they want to do with their life, they forget this point that seeing it other than the laws of God is actually insane. And that insanity, that's called illusion.

That's Maya. So, this is the fun point. It doesn't matter what people think, what's politically correct, what's new, what's this and that.

That's just how people think. It doesn't mean that's the reality. So, when one wants to speak with them, deal with them, one starts and works in their world.

As we discussed before, the psychologist in the insane asylum deals with the person how they think they are. The guy thinks he's Napoleon Bonaparte, he talks with him as Napoleon Bonaparte and slowly tries to bring him out of that. But you start wherever they are.

So, for preaching, we start there, but we never think that their perspective ever has any real value other than its actual connection to Krishna. But that they don't see. So, they're not getting any benefit for what actually is beneficial from their vision.

But we see that point that's beneficial. So, we see the beneficial part, which can be connected to devotion, and we see their position that they're starting at. That's actual preaching.

So, if you only see the philosophy but not the position the person's in or the position the person's in and not the philosophy, you lose out. But, of the two, better to see the philosophy and be a little coarse. At least you're rightly situated, though you're rough.

But, if you're very refined and all that and you apply the philosophy, you're just a very refined person in illusion. Yes? Sometimes we see this happening within devotees, like one being situated in the philosophy and one trying to be nice. Yeah.

But the point is, this niceness, but why is he being nice? They feel that people don't like it. Like,



we ask someone, why should we be nice when we go out? You distribute a book or go out and preach. Why should you be nice? Oh, because it's good.

People will like you better. It would be better for the book distribution, this and that. Okay.

Better for the book distribution? Okay, that has some meaning. But just nice? Why nice? Why not rough? You know what I'm saying? So, the point is, nice goes back to where? Who told you to be nice? For most people in this world, it's Jesus told them to be nice. Like that.

That's the only reason that there's ever... But there's a long distance between when that was the reason people thought I should be nice. You go back 50 years, 100 years, that's the exact reason people thought you should be nice. You're a good Christian because you're being nice.

Nowadays, it's just you're being nice. Nice stands on its own. How does it stand on its own? Where did the quality come from? Nice is a quality.

It's Krishna. So, therefore, there's forms of niceness. That's the internal focus.

Where is it? How does it stand on its own? To see it without its connection to the Lord is illusion. So, therefore, when devotees get into all these kind of new-agey kind of things that are nice, but the problem is if they don't see it actually connected to Krishna, they're an illusion. It doesn't stand on its own.

All these things come from Krishna. They don't see its connection. They're an illusion.

So that much they don't see it, they're an illusion. That much they do, they're benefit. You know what I'm saying? But because we can see everything connected, therefore, wherever the person is, you can see what is that connection and then guide them so that that position they're in, their values, they value Krishna in niceness.

So point out what's real niceness, how that can be connected. Then you've kept them in their position and shown them how to be Krishna conscious of that and elevated them. That's actual preaching.

You know what I'm saying? Nowadays we'll try to say that's soft preaching, but soft preaching doesn't include the philosophy. That's Vedantic preaching. That's what Prabhupada would do.

Is there benefit in being coarse with the coarse? No, you just deal with them how it'll work. See, it means you either have to deal with them as their culture is or you have to go beyond it and deal on the transcendental platform. You understand? So you're either going to start with the conditioned nature and catch the soul or you're going to speak directly to the soul.

So, whichever works. Prabhupada didn't have to speak coarse. See, because coarseness is not the point.

Someone's coarse simply because coarseness is not necessarily the quality that they're looking

for. You know what I'm saying? They're coarse, but much of the time it's, let's say, depending upon the environment. But if you're looking at something more sophisticated, they're looking at it, it's straightforward.

You're not messing around. You're just getting to the point. None of this fluff and all that that gets in the way.

So, does that make sense? Coarseness is not the point. So if you just get straight to the point, you've attained what their coarseness is trying to do. If they're coarse just because they're untrained, uneducated, then it's just a matter of their just being natural.

So if you're natural, even if it's more developed or sophisticated, that's the common point, isn't it? The naturalness. The coarseness is just kind of the form it takes. Yeah, because the point is for one quality there are many forms.

Right? But they'll all give the same experience. You know what I'm saying? So, a little slow, but finally went on. I think there was one other point.

Ah, yes. Let's say another example, just so we spread it out. Is that you have a young person, you know, that they're being coarse, but their coarseness is just that they're trying to be rebellious.

And that rebellious is because they may have some concept of an idyllic world, which everybody begins with. And they're dissatisfied that that idyllic element is not, how do you say, able to be gained or perceived, or there's people that they would think are working against this. Right? So then their coarseness is just an expression of their dissatisfaction in that the idyll is not being obtained.

So therefore you talk about idyll and actual ways of obtaining it, and then examples of how it doesn't, then they're satisfied. You don't have to be coarse. Right? But if it's your nature to be coarse, then you're coarse.

You can connect that to Krishna. Problem is, as they become purified and don't require the coarseness anymore, as long as you're becoming purified, it works. But if you're attached to that coarseness, then, I don't mean as a Sweden, right? But if you're attached to that coarseness, then there'll be a problem because you won't be the person that'll be able to preach to them anymore, but someone else will.

And so you can carry on finding other coarse persons. Yes. Yes.

What about the children? The point is, the actual mechanics of how the material world works doesn't bother anybody. There's no one that it will bother. Only when you drop down into the realm of the conditioning, that's where people have their opinions.

But when you're dealing with the mechanics of what it is, if I say vehicle, generally no one will

have any problem. I say car, some people might because their grandmother or their dog got run over by one. But if not, even that may also be broad enough.

But if I say a specific kind of car or a company, then they may like or may not like, or specifically, then they have their opinions. You understand? The more detail you get in the external, that's where opinions come up. But as you move back to its source, there are no opinions.

So the primary creation is before opinions. So the whole universe has been created in its blueprint form, how it works, how it interacts, how it functions. And the living entities in that state are on the vasudeva sattva.

So they're actually transcendental, though they still have the concept of I'm the controller and enjoyer. But there's no opinions. You understand? So you can preach on the principle of the primary creation, of the qualities, the Lord is in all these different elements, that actual Vedanta element.

It won't bother anybody. But when you want to make it practical, because when you're giving a theory and logic, you have your thesis that you're presenting, your explanation, then you have to give example. Example should be according to the person you're talking to.

So by the time you get to there, you should have some idea of who they are and what example would work. That's then where the preaching is exact, according to the individual. So soft preaching, meaning I don't say the philosophy, that's not very developed.

It's actually based more on the false ego that I wouldn't want them to think badly of me. I wouldn't want to be rejected. So it's actually about me.

It's not about them. Vedanta, because it's about Krishna, he includes all the living entities, therefore, myself, the other person, the whole process, it's all included. So it's universal.

That's why you say it's the universal religion, it's the universal philosophy. Devotees sometimes take it as a philosophy. Well, they're into yoga, and they're into this, and they're into that, and we're into what we're into.

No, it's not like that. There's Vedanta. Then this aspect of Vedanta has been seen not in connection to the Lord, and people use that as an identity.

And this group here, this aspect of Vedanta philosophy, they've taken that, and they use that as their identity and their field of action. So it's also illusory to think that we are just a group, because the philosophy is universal. And when we say universal, we mean it.

We can explain to them how to cigarette. We can sit down and explain to a smoker how to better smoke a cigarette by using our philosophy. But the point is, it's not very developed.

How is it pleasing to Krishna? You can see the masculine-feminine element. You bring that out. You start there, and then you go further.

You know what I'm saying? He's smoking cigarettes. Why? Because he wants to be happy. So his happiness, is that just something he wants to have himself? So can he just go off in the middle of the desert and smoke cigarettes all day? He'll be happy? No, there has to be people.

So then the question comes of the people. And then in the people, so he would like to be appreciated by them and everything else like that, right? So then being appreciated by them, so do they appreciate his smoking? Okay, if they're other smokers, then they're fine, they're cool. But if they're not smokers, are they going to actually see him in good light? So they may be broad-minded enough to leave it, but at the same time, then there's the element of what if they're not? What if it gets in the way? So why have that? Same time as then within relationships, they're going to have something that's more developed, right? They're going to have family or close friends or anything like that.

So if they're smokers, great. But if they're not smokers, then what about the passive smoking? So you're actually harming them. So if you want the relationship to go on, you're slowly killing them.

So are you comfortable with that? And then if you want to have a longer relationship with it, you're actually smoking, so you're killing yourself. So do you want to, is that you're okay with all this? Like that. So these kind of things.

Does that make sense? And even if you're smoking, you don't blow smoke in the other person's face. Why not? Because you're not respecting them as an individual because all souls are individual. All souls are to be respected.

So you're supposed to respect every living entity. That's the philosophy. So that's why you don't blow smoke in the other person's face.

Does that make sense? So the element of serving. Serving is the natural position of the living entity. That's why you light the other person's cigarette.

You want charity and sharing. These are principles that the soul does because whatever they have, it doesn't belong to them anyway. It all belongs to Krishna, so therefore it can be shared.

That's why you offer them a cigarette. Does this make sense? So the point is that we can take anything and show where the philosophy is. So this idea that soft preaching means no philosophy is not well thought out.

No, the point is they need to know more philosophy. Does that make sense? Those that will say this don't know enough philosophy. But that they're able to discriminate, that means they have the capacity to learn that more philosophy that they could successfully use.

Does that make sense? Yes. Which elements of the head to get the results of the activity? Attitude or some external elements of the philosophy? Need they have attitude? Need they have attitude? Attitude's part of it. But who are you talking about, the devotee or the karmic?

Yes, the elements are there.

The point is this attitude is part of it. See, the more you understand this connection with Krishna that it's to please Krishna and yourself as a servant and not the doer, then it works. But if the less those are there, the less they work.

You understand? In other words, you're looking at a way of perceiving this as opposed to more elements. You know what I'm saying? In other words, this chapter is not here to accessorize yourself with terminologies and little techniques and tricks. This is the conclusion of all the mechanics that are there from the previous chapters.

So it's not that, oh, hey, here's a thing about... So how do we... No, it's how do you... It means, in other words, the devotional element is what you should be seeing as a devotee. Right? You're supposed to be seeing everything in connection to Krishna. All these elements are how that will be there.

That's why the jnana works, because the element of its connection to bhakti. That's why the activity works, because it's connection to bhakti. You have to draw that out.

Right? But then the thing is, oh, what is the elements? No, elements are the other chapters. This is how to put it together. You know what I'm saying? So, there are so many ingredients, but we should not be enamored by ingredients.

We should be seeing how to apply those ingredients. You know what I'm saying? That's the point. So the technical point of that, that's the karma yoga, that's third and fifth chapter.

The jnana yoga, that's the fourth and fifth chapter. Does that make sense? So like that, that's where those technical elements are. Here, Krishna is saying how to apply it in a complete way.

How to take everything, all the knowledge that's been there in the Gita, and how to apply that, by having these proper qualities. How do we? How do you prevent psychological breakdown? While practicing Krishna consciousness, how do you prevent psychological breakdown? By being very careful about understanding who you are, and what the material world is. If you think, I am the body, or the mind, or the intelligence, I am the position I'm in, I'm the results of my activities, I'm the cause of the results of my activities, then as long as everything's going nice, there's no psychological breakdown.

The guy, everything's happening in his business, does he psychologically break down? No. His marriage is going great, he doesn't psychologically break down. In other words, when he's winning, it's when you lose, that's when the psychological breakdown happens.

So why did it happen? Because you think you are that field of activity, you think you are the body. So if we understand we're not, where's the psychological breakdown? Why does it occur? Because we're attached. That's all.

We're attached to the idea that I am this body and everything connected to it, and I am the doer, and so whatever I do happens, and the results of whatever I gain, then that is for my enjoyment. That's why psychological breakdown happens. You remove those three, you remove psychological breakdown.

Is that okay? What was happening is because you lose your identity, and when there's no identity, you can't function. Someone who has an identity functions, someone who doesn't have an identity can't function. So we think I'm the doer, I couldn't do, and after a long time of not doing it, especially if other people tell you you're useless, then they fall apart.

Right? If I think I'm the enjoyer and I get whatever I want, and I try to enjoy, and I still get no enjoyment out of it, then I break down because I think I'm the enjoyer. Right? And if I think it's mine, and every time I get it, I lose it and everything, so then how am I, you know, it's mine, where's the possessive element? Then it breaks down. So what happens is there's loss of identity.

And due to loss of identity, then one can't function, because you can only do something if you know how you connect to the field. So the person who's crazy still sees the field, but they don't know who they are in that field. That's all.

The Lord described the process of elevation through karma and yama. In verses 56 to 66, He will speak directly about bhakti. Right? So in here, we're seeing the aspect that Krishna and the Acharyas are bringing out pure devotional service, that's the actual standard.

Right? Anything less than, oh, we already, this is within, right? Yeah. 55, 66, we already read that. That pure devotional service is the standard.

So in this, then the karma, jnana, and jnana yoga, they're brought out as, bhakti is the element that makes them work, that's why they function. Right? But it's bhakti that's the important element. That's where the focus should be.

Right? Not in other aspects. Verses, okay. Though engaged in all kinds, okay, this is 55 to 66.

Okay, working in pure devotional service. Though engaged in all kinds of activities, Arjuna should depend upon Krishna and work always under His protection. Verse 56.

Right? Depending upon Krishna means it doesn't mean, dependence doesn't mean you do nothing. Dependence is dynamic. Right? You're dependent, then you act in a way that connects yourself with your source of dependency.

Right? So the Lord is who we're dependent on, we act in such a way that we connect ourselves to the Lord. Right? Like that. Always under His protection is that the environment is given by Krishna.

We see that environment in connection to Krishna, then we're always protected. We don't see it

in connection to Krishna. We're not protected.

We're on our own. Since inactivity is not an option, Arjuna has only two choices, to work under Krishna's authority or to work under the dictation of the modes of nature. Srila Prabhupada writes in his purport, the word mad-vyapasraya means under the protection of the Supreme Lord.

To be free from material contamination, a pure devotee acts under the direction of the Supreme Lord or His representative. There is no time limit for a pure devotee. He is always, twenty-four hours a day, one hundred percent engaged in activities under the direction of the Supreme Lord.

To a devotee who is thus engaged in Krishna consciousness, the Lord is very, very kind. In spite of all difficulties, he is eventually placed in the transcendental abode or Krishnaloka. He is guaranteed entrance there.

There is no doubt about it. In that supreme abode, there is no change. Everything is eternal, imperishable, and full of knowledge.

So here we see what's being addressed then is the identity element. So inactivity happens when we don't have the proper identity. Then here he is bringing out the element of success, that one will be successful.

He is guaranteed entrance there. There is no doubt. It's not that, well, there's possibilities.

No, there's no doubt. It will work. And so then he can be very comfortable because that I am servant to the Lord and I can function in this capacity.

Otherwise, he's already given up the idea of I'm the kshatriya and I'm the good guy and Duryodhana is the bad guy and he's a kshatriya so we're going to fight. Because he's seeing that in this we're fighting to establish our position as kshatriyas and then we'll enjoy this position with all our friends and relatives. But in this fight all our friends and relatives are going to be killed so I'm not going to enjoy.

So why should I fight? I'm a practical guy, right? So then it's going to be whimsical. So there's going to be inactivity. Why? Because his identity as a kshatriya and as the good guy and Duryodhana is falling apart.

So he doesn't know actually who he is because he thinks, you know, I'm the kshatriya, I'm the controller here, I'm the great fighter, I'm going to get the results, we're going to enjoy the results. But all that breaks down so he can't see who actually he is. So he thinks, I'll just go to the forest, that'll be good.

But then he's not a brahmana so it won't work. Krishna says, you're going to fight anyway. So here he's saying it's guaranteed.

You work under his direction then there's no problem. So this is the point. Either the fool or the, you know, well-situated devotee, they're comfortable.

Everybody else in the material world has a problem, right? Because they're in between, they're like Arjuna, you know, after he figured out what the problem was. Okay. Supreme abode, right? So then there's a place because he can't just be there in, you know, nowhere.

There's no change? Yes. But the fool, that's temporary, right? The fool is temporary, yeah. You can be a fool for a very long time but the particular situations of foolishness, those are always changing.

The upside is that there's unlimited situations that you can be a fool in. So, you know, there will be plenty to keep you busy, you know, and the more of a fool you are the longer it'll take you to get bored. We see this on databases.

Yes, yes. So that's going on nicely. But if you're a little thoughtful, which most people are, then they see the problems but they try to do their best in it.

So that means most people are actually open to Krishna consciousness. They're looking for a solution, you know, like that. And the point is the position they're in is all right only in as much as you can connect it to Krishna.

But otherwise the situation they're in, you know, why is that any, you know, everybody's in a difficult situation. The real situation is the spiritual world. No change, right? We like that.

You know, everything is eternal. You're imperishable, full of knowledge, right? So it's eternal and full of knowledge. Because these elements then, you know, it gives answers.

It solves the problem. And it's a permanent solution. One may wonder how a devotee can be so confident of attaining the Lord's abode.

Srila Viswanatha Cakravarti Thakur explains, right? Because someone will say, oh, I'm so useless, I'm so fallen, I'm so disgusting, I'm so this, I'm so that. The important element that you have to have in all these sentences is I'm so, right? And even if you want to change so, at least I'm, right? That's the important element. So it creates an insecurity, right? Because of the mode of ignorance.

So therefore, Viswanatha is pointing out, one doesn't have to worry in that way. The problem is, I'm not seeing the connection with the Lord. I'm not following the instruction of the spiritual master that will allow me to see this.

This is the weakness, right? So that weakness is there. Then I may be worried this is not going to bring about, you know, the result that I'm looking for. So he explains here.

Arjuna says, But a jnani comes to the stage of naiskarmi and achieves sayuja only after many lifetimes of various austerities and only after all material action of his senses has ceased. How is



it then that the devotees attain your eternal abode simply by taking shelter of you even though they are still engaged in karma and still have material desires? So he's saying, how do they come to this platform? The jnani, he had to come to the stage of naiskarmi and that means he's not doing anything for his own benefit. And then after many lifetimes of this, having stopped the senses from all endeavor, then he comes to liberation.

And you're talking about coming to the supreme abode which is way beyond that. And the devotee, you know, so the situation is way beyond the jnani who's worked so hard. But the devotee, they're engaged already, still in activities.

So the jnani stopped. That's why he got, you know, and he's not only, he stopped the activities, they're without desire. And therefore he got liberation.

You're talking about getting a greater result, the devotee's still engaged in activity, he still has desire. How's that going to work? Krishna says, by my grace this happens. You should understand that my mercy has inconceivable power.

So this is causeless mercy. So it's the endeavor of the living entity to try to please Krishna that pleases Krishna. Not necessarily the, how you say, the success of his endeavor.

The point is, to that degree that your nature is involved in success, to that degree one should be endeavoring to obtain that. Does that make sense? No. In other words, one is materially very successful, that means you should be engaging material success in the Lord's service, in your endeavor.

Someone's not very successful, they engage the attempt to be successful, though they may never be. So just as the person who is not successful, but he's endeavoring to be, can become perfect, but they should never think, oh, I can't become perfect because it's not successful. The person who is able to generate material successful situations shouldn't think, well, I don't have to and I'll obtain the Supreme.

Or that it's because I'm attaining success, that's why I'm developing nicely Krishna consciousness. No, it's the endeavor to please Krishna. It's the bhakti element.

That's what... Does that make sense? That's the point. One is great at one's duties, like you have Arjuna, very great personality, good qualities, very special, uniqueness, his attractiveness. Of all the Pandavas, he was the most attractive.

And all these qualities he has. But now take another king. Mulla was a very great king also.

He was the most... Other than Lord Vishnu, he was the most beautiful living entity in the universe. Right? He could make horses fly. He knew how to deal with them so that regular horses could fly.

Right? Anything he cooked was like nectar. He could tell if it was cooked, simply how it was

cooked by touching the pot. So why is it that Arjuna is so much more prominent than Mulla? Because he was a devotee.

That's all. It's the bhakti, it's not the qualities. Qualities just means that's the nature you have, so those are engaged.

So he connected all those, so therefore they're wonderful in Arjuna. Mulla didn't. So Prabhupada says, you know, we have nothing to do with Mulla.

Right? Great story, but we have nothing to do with him. Right? So the important element within the karma and the jnana, the jnana is its connection to Krishna, the devotion of connecting. That's the point.

Otherwise, what you're using is manipulation of the material energy. Material energy is not what's pleasing to the Lord. It's dead matter.

It doesn't please anybody, you know, in that way. Does that make sense? So this is also the point made before. There's a little bit of bhakti in it.

That's what makes it work. So that element of that endeavor, so that's why here the term brought out in inactivity. Inactivity is never an option.

Right? By engaging in Krishna consciousness, that's real inactivity. Verse 57 describes the practical application of Krishna's instructions given in verse 56. In such devotional service, he should be fully conscious of Krishna.

Srila Prabhupada explains. So that consciousness of Krishna. Right? So either as a person you're doing it for him, you understand the mechanics of it, you understand the philosophical position of it.

Right? So whether it be Brahman, Paramahansa, or Bhagavan platform, all that has to be, you know, some way we're seeing Krishna. So Prabhupada explains. When one acts in Krishna consciousness, he does not act as the master of the world.

Just like a servant, one should act fully under the direction of the Supreme Lord. A servant has no individual independence. He acts only on the order of the master.

A servant acting on behalf of the Supreme Master is unaffected by profit and loss. He simply discharges his duty faithfully in terms of the order of the Lord. Now one may argue that Arjuna was acting under the personal direction of Krishna.

But when Krishna is not present, how should one act? Right? To look for the profit and loss. Because it's not, in any case, the results are already Krishna's. So you're the servant.

You do what you should do according to your duties to the best of your ability to get the best result. Whether there's profit or loss, that's not your problem. Because the result anyway,

whether it's profit or loss, is Krishna's.

Right? And since we don't want loss for Krishna, that's why we always endeavor for gain. So now here it's saying, OK, Arjuna could do this because Krishna was right there. He's driving his chariot.

He's talking to him, so that's OK. But what about me? You know, Krishna's not sitting right here. One acts according to the direction of Krishna in this book as well as under the guidance of the representative of Krishna.

Then the result will be the same. So instruction and personal association are the same. The point of Vapu and Vani.

Because by being in the association of Vapu, right, you get Vani. Arjuna is in Krishna's association. What did he get? Instruction.

Right? So we take that instruction, we get the same benefit. So applying that instruction is where he got the benefit. Not that he's standing next to Krishna.

Right? Duryodhana used to sometimes stand next to Krishna. Right? All the demons that Krishna personally killed stood next to Krishna. Right? So that's not the point.

The point is that the instructions that Krishna gives, the devotee follows, the demon doesn't. But demons also get benefit by seeing Krishna. They got benefit, but so is that what you want? You want to go to Burma for a while and then from there maybe come back here.

Is that what you want? No. Yeah. But the point is you're getting attainment of the supreme abode by following the instructions.

Right? So therefore we can see as the demons got benefit just by being around Krishna, not following his instructions, so that means the liberation doesn't really have any value. If that's what's given out so freely, even a demon, then why would the devotee be interested? You know what I'm saying? You look at it in a bigger perspective. Is that okay? Yeah.

You want to say something? Huh? In my extension, it's finding about who is the spiritual master. Yes. Yes.

It probably says this book as given by the, under the guidance of the spiritual master. So that's Rupa Goswami's point. You approach the previous Acharyas through your Acharya.

But who you're associating with is directly who is there. When we're studying these instructions, we're directly associated with Krishna and Arjuna. When we study Nectar of Devotion, we're directly associated with Srila Rupa Goswami.

So that's, if you follow it through your spiritual master, then you get that effect. Otherwise, if you don't, you're not associating. When you're associating with Srila Rupa Goswami, if you

follow the instructions given here by Srila Rupa Goswami, you're serving the lotus feet.

Very good. Good point. Good point.

So in other words, you take the instructions, then you're serving. Other, by means, because the point is, you're associating, but you have to, so you'll gain the association by following the instructions, but you're getting the benefits that Arjuna's getting by following those instructions. You'll get both for following the instructions.

The Sanskrit word mat-para is very important in this verse. It indicates that one has no goal in life save and except acting in Krsna consciousness just to satisfy Krsna. And while working in that way, one should think of Krsna only.

I have been appointed to discharge this particular duty by Krsna. While acting in such a way, one naturally has to think of Krsna. This is perfect Krsna conscious.

In other words, he's doing the activity with that proper knowledge thinking of Krsna. So that all the paths are connected. Perform your duty.

That's karma. With knowledge, that's jnana. For Krsna, I mean thinking of Krsna, that's jnana.

For Krsna, that's bhakti. That sort of duty is not... One should, however, note that after doing something whimsically, he should not offer the result to the Supreme Lord. That sort of duty is not in the devotional service of Krsna consciousness.

One should act according to the order of Krsna. This is a very important point. Because if it's being done for Krsna, then it should be done according to his desire.

It means, you may like something, but it should be... In other words, one may do according to one's own taste or desire, but one will start there. But if you really want to please the person, then you'll figure out what actually they like. Let's say there's some food I like, and so because of that I offer it to the other person.

But when I find out they don't like it, then naturally I change it. So I start whatever I want wherever I'm situated, and that will be appreciated. You're offering the best, but they don't really like that.

All right? Does that make sense? So, then... Is the difference between whimsical and spontaneous? Yes, whimsical and spontaneous. Whimsical means you're just doing it because you feel like it. So, I've done it because I feel like it, then that result can't be offered to Krsna.

It means it has to be under authority. But, as we were discussing before, is that connection, is then you have to see well, what within it is functioning according to the laws, and start from there and then expand. You know what I'm saying? So, just like the wine is unofferable, but the element of the taste, that has a connection.

And the pure water. That has a connection. All right? So, that's what you have to see, and then from there pull it out.

But you can't then say, well, therefore I can offer the wine. No, you can't. Because the picture is too big.

Right? You have to go... In other words, the farther away it is from the standard authority, then the narrower you have to make the circle to find Krishna within it. Right? You can't say, because I found this little spark here, therefore it's a forest fire. No, it's a little spark.

You know, you have to see it for what it is. One should act according to the order of Krishna. This is a very important point.

That order of Krishna comes through the succession from the bona fide spiritual master. Therefore, the spiritual master's order should be taken as the prime duty of life. If one gets a bona fide spiritual master and acts according to his direction, then one's perfection of life in Krishna consciousness is guaranteed.

Right? You act according to that, you get the result. If you don't, you won't. Like that.

So simply following the instructions of the spiritual master. And his instructions are the instructions coming down from Krishna. Like that.

Yes. Right. The loss of identity.

You regain your identity. What is my true identity in relation to other devotees? We're servant. We're always servant.

It means we're the sole servant of Krishna. So that's the real identity. Then we have a conditioned identity that we happen to be situated in a particular varna, in a particular ashram.

And then within that there are details. And so then we perform those duties but in connection with Krishna. But with the devotees, then we're always dealing with I'm servant.

I'm the sole. Srila Baladeva Vidyabhusana adds, In the matter that I have explained to you before, with the words yat karoshi, yat asanasi, after having offered the activities to me, you perform those activities. Rather than doing them and then offering them to me.

So here Krishna is pointing out is that what's being described here because the 18th chapter is establishing the devotional principle. Right? So that's why it opens with renunciation and sannyasa. What's the difference between them? Yes.

The activity of sannyasa was already given up before it started. Renunciation is given up afterwards. So Krishna is pointing out here in the manner I've already explained to you before then after having offered the activity means you've given up the activity you perform those activities.

Right? The results already given to Krishna then you perform the activity. Rather than doing them and then offering them to me. If you do it and offer it that's karma yoga, jnana yoga, jnana yoga.

Right? You offer it, then do it that's pure devotional service. So this is the difference. So because it's going to be given to Krishna there's that touch of bhakti.

That's why it works. Yes. Is that why we see in the Vedic culture before one is about to do an endeavor there's always, you know, prayers and different things to remind that.

It means you see, yes, it means prayer or the sankalpa these different things are there because then you actually see your position the Lord's position. If you're praying to the Lord that means the result's coming by His grace not by our potency. And sankalpa then you know exactly what you're doing and what is your part within that.

So then the sambandha, the prayoja is very clear so activity can go on. But the idea is to get it to is that I'm servant of Krishna therefore this activity the result of this activity is for Krishna. Then that's why we're doing it.

So one wouldn't have to change the format. Right? Is that the principle that the Veda is establishing is pure devotional service but is being done in such a way that someone who's not situated in pure devotional service would be able to relate to it. Yes.

By extension could that be like somebody wants to eat some pizza so they cook some pizza and then they offer it to Krishna. Yes. Yeah, but the point is but why pizza? Okay, but in other words they're considering it something good.

Right? Means you wouldn't offer it if you thought it was bad. So there is the element that you're offering what you feel is good. So Rupa Goswami mentions that that's one of the elements what you according to your particular community consider good that can be offered.

Right? But the point is what is the element there that Krishna will appreciate? Achieved. Achieved. The duty to offer it.

Okay, the dutifulness that will work. But what we're getting at is that you consider this good so therefore you want to offer this. Right? Now the more you see that Krishna would be happy with this the more the devotional element takes on.

The more that you just make it for yourself and then you go through the mechanics of offering it the less there is for Krishna. Like that. So it's the element is there but the point is the results are for Krishna and then it's cooked.

So that may leave it in that position but it may adjust it. See, when you were looking at it I do what I'm doing and offer it to Krishna it doesn't the elevation of the quality of work is slow. But if I work from the results for Krishna then I do the work the elevation of the endeavor is

quicker.

Because if it's for Krishna then what does actually Krishna like? Right? Does that make sense? So then it moves through that quicker. But if it's about oh it's for me and it doesn't matter we're not fanatic then you're going to stay on that platform for a long time. The point is do we want to improve their quality or do we just want to say the condition state I'm in right now is okay? You know? That's the point.

We don't mind working with it but to say that it's okay you know that it has meaning it has substance it's just you know you're doing that I'm doing this it's like you know you actually have you know a pond with coconut trees around it you know and I have the equal I have a mirage you know so you know why get fanatic here? You know the point is the mirage is always a mirage always will be and always has been. Yeah so this is the point that Krishna's making that is pure devotion do the thing offer it first to him then you perform the activity. The next three verses explain what will be the result of following and not following Krishna's instructions.

If Arjuna becomes conscious of Krishna then he will pass over all obstacles of conditioned life by Krishna's grace. If however he does not work in such consciousness but acts through false ego not hearing Krishna he will be lost false ego means we take it false ego is you know the attitude but false ego can just be the situation. False ego you know I'm the body you know I am this I am living in It seems that it's easier to offer a product or a thing to Krishna than relationships is this because of the false ego? It can be but you could also look at it you can only offer what you have.

You understand? People don't have relationships they can't offer them. Stuff yeah so therefore we offer stuff that's why Prabhupada said the Americans don't do something big here then what's the use of them being American because all they have is stuff and they do big things so you know who's building the temple? America that's right that's right they're doing it they're finally doing it so that's the point and they're doing it and they're doing it big so how could we know that I mean before action we already keep up the result but many of all these they talk it's cheap you can say anything you know point is is you have to analyze think about it look are you? if you are great if you're not figure out what's missing and make it happen that's the point how can we be sure that we already have it the knowledge is here point is do you actually want to know do you want to be honest or do you have some other idea some other motive if you just want to say I'm perfect and everything I do is great then you know don't worry about it you know because you're already perfect but if you want to know then you analyze so to your ability then you and degree then you analyze and that's why association of devotees because others will also make comments and say things right so they can also help or just by their comments or just by interacting then you start to see what is strong and what's weak does that make sense if he did not fight then he would be falsely directed by his nature and would have to be engaged in warfare anyway right because his nature is there it's not going away under illusion Arjuna was declining to act according to Krishna's direction but compelled by the work of his own nature he would act all the same right so by the attitude he didn't want to work but he was



going to act according to that false identity anyway you know so so the so one has to be very careful about what's that term we used where you say something's okay just yeah so Arjuna was justifying his material position his material false ego right and instead of being an attitude going out it wasn't going to work so it was attitude going in right when the attitude's going out then you know that's confidence and all these other things or we might even say they're bold or even give it a bad connotation and if it's going in then you know in the material sense we'll call it humility but actually or we'll call it insecurity or we'll call it insanity or all these different things like this so it means either one if it goes far enough or the other one it goes out and confidence that goes far enough we'll also call that insanity so but it's the same thing it's still acting according to false ego right whether it's the identifying with the situation or means identifying oneself as the doer right Srila Baladeva Vidyabhusan comments Arjuna says even though fighting is my dharma I do not have the inclination because I fear the sin caused by killing brahmanas and gurus Krsna says if you take shelter of false identity thinking you know what is right and wrong and contemplate I will not fight such resolve will definitely not bring results Prakrti, my Maya transformed as the modes of passion will engage you who have ignored engage you who have ignored my words in fighting anyway which will cause killing of gurus and brahmanas being bound by your action as a ksatriya which arise from your impressions you will fight anyway even against your own will so his actions will arise his impressions his previous impressions that's the samskaras that creates how you'll act now right how you identify how you'll act so if he doesn't act according to Krsna's direction you'll act according to your samskaras that's all so it's not something else so it's not glorious right so this position that Arjuna is in then is the position of anyone who is identified with the material nature and then things aren't going so well so they make some adjustments so that they won't have any material problems at least according to their perspective so we can't say that this is a 5000 year old scenario that has nothing to do with today because what Arjuna was doing then is exactly what everyone is doing today so Krsna's point is you either act according to His instruction right and then therefore engage your nature or you're going to engage your nature anyway but the results won't be for Krsna right so by sannyasa you're doing it to please Krsna and therefore you engage in activity which would be according to conditioned nature if not it'll be the other way around but since you're not following the instructions it won't be you perform the activity and then give it up for Krsna you just perform the activity and be bound by it so one does transcend his nature only from the brahma-bhuta platform or is it something that happens as soon as one takes up the devotional service transcendence when does it happen transcendence is transcendence nature but we're bound by a certain nature therefore we work in a certain way so you want to know if it happens what day of the week it happens on but is it something that will only happen from the brahma-bhuta platform that one is able to brahma-bhuta you could say that's you know solid transcendence but real transcendence is bhakti when one comes to the platform of prema then that's you could say you know the highest supreme form of transcendence because in that state then one has situated yourself eternally in your service to the Lord anything lower than that is temporary so even brahma-bhuta platform then until the mature point of that is prema so it's good but brahma-bhuta it's also that you're acting according to the instruction of Krishna you're situated as brahma-bhuta your realization may



not be there but that's your situation so can we act beyond our material nature can you act beyond the material what do you mean by act beyond what's act beyond means but why is that acting beyond what we're saying is I don't have to do that duty that's not acting beyond that's just not acting acting beyond means what's beyond what's beyond yeah so the point is but inactivity has been given up so you're going to act what are you going to act according to you have to act according to what's the condition nature you know what I'm saying means let's say you know oh you know archaic is going to happen in 30 seconds so what are you going to do how are you going to get there you're going to get up walk over to here stretch your arms and fly to the temple and be there with 5 seconds to spare right yeah no why not you can act beyond why all this you know fanatical narrow minded stuff that we have to act according to our condition nature and we can't go beyond that you know what's the problem you just do whatever you want to do you're free well why are you bound by you are what you want to be you know what you feel you are if you contemplate that you will become that right no it sounds good it makes some people billions of dollars but it doesn't it's not reality the point is you have to walk over there you can run if you want if you're smart enough you can put get together a vehicle that works for your body hey great you know what I'm saying so but the thing is you have to work within your condition environment but you're not but you're not conditioned while acting within that environment right that's the point the modes of nature are going to carry it out they're going to carry out it out in the field and you're part of that field that means what is the the modes that pertain to that field that's what you have to work with you don't have something else so this idea well I can transcend but the word what they're saying there is not transcend the word that they that they're looking for is whimsical you know since I'm not the body and we're spirit soul can't I be whimsical about my material position why do I have to be regulated since I'm not it anyway but where does that come from yeah and we see as Arjuna you know by performing the duties of Kshatriya doesn't get what I want therefore I won't do them so if I'm the soul and I'm not the body so why do I have to do anything connected with the body because you know I'm not going to get the benefit of it it's the modes anyway you understand it's the same thing it's not something different we'll always say oh it's so different it's so unique we're so unique no every soul is unique so their situation is always unique but it's still definable right because you have goodness passion and ignorance this is not a fourth mode right unless you're from New Zealand but otherwise then it doesn't doesn't doesn't function you know what I'm saying it will fit it fits in those patterns you understand so that's the difficulty in these presentations is that they have part of it correct but parts not so Krishna is trying to bring it so the understanding is complete so there's no there's no in other words why get a mixed result that's the point of that mixed devotional service means you're getting a material result and a spiritual result so spiritual results I find the material result is always going to be a problem material result here doesn't mean that I get something observable material result means I am invested in it materially so therefore I get the joys or anxieties of that right while if it's being done for Krishna result is there but I'm not materially connected with it so therefore it's not mixed if it's offered to Krishna I do the activity it's not mixed I do the activity offered to Krishna it's mixed right so therefore the strength of karma yoga jnana yoga jnana yoga is it's connection to Krishna it's weakness is it's mixed nature right so that's you know

does that make sense in other words devotion means these elements of buddhi yoga the glass is half full but the point is you're trying to get a full glass for Krishna so you have to be able to recognize what part of the glass is empty like that you can't recognize that then it's just sentiment oh the glass is half full why always see the negative the negative is what's making the problem right we appreciate the positive and we work with that but you also wouldn't it be more positive to have a full glass you know why is it half a glass is good enough why not a full glass we'll start with half a glass half a glass is better than nothing you know what if the glass was empty why do they always say well it's half full right what if it's an empty glass oh it has potential to you know be filled yes why you're seeing it's unfilled it has the potential to be filled right or even what if there's no glass it can only get better yes it can only get better right I like it you got potential yeah yeah okay 51 getting there slowly my hmm ordinance of the Lord finished just in time maybe but I don't know four pages five pages and one day I'm not sure oh Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Rama Hare Hare Hail Lord Shiva Hail the Great Sai Baba the All-knowing Hail the Great I bow to You I bow to You All-Glorious All-Great All-Pervasive All-Touching All-Rubbing You