

2011-03-25 BVPS BG 18.58-64 Confidential discussion on confidential knowledge

Okay, so 58, 59, 60. Okay, the next 58, 59, 60 explain what will be the result of following and not following Kṛṣṇa's instructions, the bottom of 50. If Arjuna becomes conscious of Kṛṣṇa, then he will pass over all obstacles of conditioned life by Kṛṣṇa's grace, right? Because we said before, how does it work? It means there's all this mechanics, but ultimately the mechanics are there just to prove to Kṛṣṇa our sincerity.

Ultimately, it's still relationship between the Lord and the living entity. So it's by His grace one will cross, not because I've done the mechanics, therefore I deserve the results. That would be karma-mimamsa.

That's karma-mimamsa's philosophy. You do this activity, you get the result. Therefore, because you've done activity, you will get result.

So it's got nothing to do with the Supreme. Supreme simply supplies it, but it's based on your demand. But here it's being balanced out is that you have your demand, but depending upon your activity only, then how it pleases the Lord, then you'll get your result.

So still daiva means it's still the Lord's grace. Like that. Otherwise, then we're the controller.

Because I did it, He has to respond. But if I did it and then if He's pleased, He responds. But it's not whimsical.

You've done the mechanics, then you get the result of mechanics if you deserve it, according to proper work, proper attitude. So it's this fine balance between the work does get results, but at the same time the results are still not controlled by us. This balance is important.

If, however, he does not work in such consciousness, but acts through false ego, not hearing Kṛṣṇa, he will be lost. So if you're conscious of Kṛṣṇa, then you get the result, because material illusion means we're not conscious of the Lord. That's simply all it is.

It's that simple. This is the thing, this 18th chapter brings it down to really simple, hitting exactly the points of application. But all the previous chapters were all the fundamental knowledge necessary to be able to apply these simple principles.

That's the Vedic element. So we'll say, oh, it's simplistic, you know, or it's too complicated. No, it's actually, it's very simple, not simplistic, because it has all this sophisticated understanding and machinery like that.

So if one can understand this knowledge to a sophisticated degree, but able to understand its application is very simple, then you'll be successful. We try to complicate the application, right, or simplify the knowledge, then it won't work. We tend to put it the other way around.

We want very simple knowledge applied very complexly. But the idea is that it's very complex knowledge, very sophisticated knowledge applied very simply, very straightforward. This is the Vedic.

This is why it always has to be seen. You know, it's that when we say, you know, the Vedic won't work. No, that's only because we have the formulas backwards.

Because people are working in the world and being successful. Why? Because they're coming close to these formulas, but they're not actually understanding them. So they're unable to apply them in another area.

Right? Means you take a spoon, right, and you put it into a bowl of soup and you put it into your mouth. Right? Now that's, it's liquid. Now what happens if it's some ice cream? It's solid.

So is there a different method? No, it's still the same method. But people can't make this connection because all they see is the soup and all they see is the ice cream. So those are very different.

One's hot, one's cold, one's liquid, one's solid. So they have nothing to do with each other. Right? Modern time, it's nothing to do with any other time.

This is unique, different. No, it's not. It's the same thing.

But they're not able to see the spoon. They're unable to see the formulas in which the process works. Right? And intelligent people get a glimpse of that spoon.

Therefore, they're able to be successful or they write books on success or like this. But they still don't understand the whole spoon because behind the spoon is a hand. Right? So there's all these different things.

So they don't really understand. So the Vedic shows you the whole thing. So it's very, all the different elements, it's very sophisticated.

But it's a very simple process. So if you don't follow what Krishna says, you will not be successful. It's no question of anything else.

You can't say, well, it doesn't matter or it's a different time or use so many rationalizations. It doesn't matter. You hear what Krishna says, it works.

You don't hear, it will never work. If he did not fight, he would be falsely directed by his nature and would have to be engaged in warfare anyway. 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. We have samskaras. That's why we act in a particular way.

That samskara means the activity we've performed in the past, the situations and the mentalities that we've allowed ourselves to be subjected to. Those give results. That's the present situation.

So the present situation is based on our previous activity and mentality. That previous activity, that previous mentality generally will be present now. So that means you're going to still act in the same way.

So you either act on the Krishna's direction, which takes you beyond the modes. If you don't act according to Krishna's direction, we will be governed by the modes. It's not that there's another option of the modes, for the modes, by the modes.

So that's the choice. And we're seeing is that that's the choice that Krishna is going to give to Arjuna. He's simply saying, these are your choices, and then he's going to say, now what do you choose? You either act according to it or not.

It's that simple. You act according to the direction, you're transcendental. It doesn't mean that this is where the confusion comes.

I'm transcendental, I don't have to follow any rule, I just do what I want, right? Because transcendental is a whole bob. No, but the point is, is in the spiritual world, they still use intelligence, right? If you want to know about intelligence and knowledge, look at the last three parts of the Nectar of Devotion, right? That's the intelligence of the spiritual world. How do you define the mood based on, you know, all the different bhavas, the sanchari bhava, they're looking straight or their head's gone to the side.

You know, just that subtlety makes a difference in the whole attitude and how they're dealing. The looking, the excitement is there, it's more of a direct, the head goes to the side, then it can either be, you know, a very much acceptance of it or an acceptance of it that will act in a negative way. You know? Because like when someone's, you know, annoying you or not necessarily annoying you, you want to show your prowess and you take them in a lesser position and you'll look with your head, you know, it's just natural.

But it could also be favorable, like the gopis are, how do you say, you know, harassing Krishna. They want to be with Krishna. Go away, who are you? Get out of here.

We don't want to talk to you. We're chaste girls, you know, you're that, you know, debauchee. Get out of here.

We'll tell Nandabhadra, we'll complain to the king, Nandabhadra, that you're harassing us. You know, like that. So that comes with that.

Then you can tell the difference, what is there. So that means very fine intelligence. This idea is just bog, just what you feel like.

No, that's mode of ignorance. Right? We just think that, you know, that when we hear that this transcendental platform was beyond the rules, that means you just do whatever you feel like. No, you do whatever you feel like within the field of what works.

Spontaneity means you are inspirational within a practically working field. Right? We think inspirational just means you do whatever you want. That's why it comes out so weird.

You know what I'm saying? That's the element. Yes? I wanted to ask you, Maharaj, because you mentioned that for the, you know, either we're under Krishna or under the bulls. So for the general mass of the devotees, sometimes it's kind of mixed.

But that's the point. When you're under Krishna's direction, you're not. And when we're not, we are.

So sadhana bhakti means you're trying to, with this knowledge, with these tools given by Krishna in the Gita, then trying to identify where we are and where we're not. Where we are, make sure we stay there. And where we're not, then we make that endeavor to correct it.

You know, in Krishna, you've made that endeavor, and by his grace you've gained something. He'll protect that. Right? And he'll make up for what you lack by giving you opportunities.

People will say something. You'll read something. You know, you'll, by experience, gain something.

But still you have to take it. Because still, even if Krishna puts you in the perfect situation, you have to take it. I put you in a room full of maha-prasad.

Still you have to eat it. Right? It's not a matter of, oh, just because I was there, then that was... No. That's the perfect situation.

That's what we're trying to understand here is having a perfect situation doesn't mean that you'll still get a result. Results come from action. So even you have a perfect environment, you still have to do the activity.

And depending upon the quality of your understanding of the activity, then you get the result. You can be in a perfect kitchen and cook something terrible. You can be in a very meager kitchen and cook something very nice.

It depends upon how you use what's there. If someone's trained and intelligent and qualified, then we'll take a good kitchen and do something very special. So the devotees are therefore... One has to acknowledge what's here.

It's not a matter of fighting for our attachments. You know, fighting for our misgivings. No, they're okay.

No, they're not okay. But it's not that we don't work with them. Right? We're attached to

material energy.

We're attached to sense gratification. We're attached to facility, prestige. So that's okay.

So something that deals with all of that at once is the grhastha ashram. It deals with the maximum amount of material facility. But it's not a problem.

Right? As long as one understands the science. So therefore, if you understand the science, then the grhastha as much as the brahmachari can free themselves from material existence. Right? Brahmachari has less need.

So therefore, he has to deal with less facility. Grhastha has more need, so he deals with that facility, with that need. Point is this, that whatever is the body, mind, and words, whatever is the definition, that's engaged.

So if it's broader, it's engaged. If it's smaller, it's engaged. You know, so the spider is doing his little bit, and the big monkeys are doing their bit.

Right? But it's the same. Does that make sense? But if you have knowledge, if you don't have knowledge, then the brahmachari ashram will be safer than the grhastha ashram because there's less to distract them. They may be distracted, but there's less to distract.

For the grhastha, there's more to distract. Does that make sense? So that's why then this knowledge is there, and it's not a problem how one's situated, as long as one is able to identify the field. Right? That's what is known.

And then he knows who he is, the knower, and God. And then what's the relationship, how to act. If he knows this, then whatever the situation, he will be successful.

But it's a matter of identifying that. We say, no, no, it's okay. It's not okay.

But we'll work with it. You know what I'm saying? It's not okay that one is uncomfortable with the devotional attire because that's what they wear in the spiritual world. If you don't like it now, why will you like it then? You know what I'm saying? And to speculate on, well, you could have unlimited options.

Well, God could wear blue jeans. Yes, he could. But he doesn't want to.

He prefers his dhoti. And not only that, blue jeans are the wrong color. He wears yellow.

You ever heard of yellow jeans? Maybe the mods will wear them, right? Like that, but that's so 60s. So, you know, it's not going to fly. So, you know, so the blue works.

You know, we see they've been wearing these blues since the, what is it, 1800s, right? You know, up to now, it's still, you know, it's getting more and more fashionable, more and more accepted, right? So blue works like that. But blue is for Radharani. So we're putting ourself in

the feminine position, right? And so we're wearing our blue jeans.

But Krishna is in the masculine position, so he doesn't wear blue, right? He wears yellow. You know what I'm saying? So one can speculate unlimitedly. You know, he could also wear, you know, baby diapers.

You know, he could do so many things. You know, why do we sit around and discuss he could wear? Yeah, he could, but he won't. That's the thing.

He's God, he could, but he doesn't. So live with that. God is a person, he's made a choice.

So now you can speculate all you want, but God's made his choice. Now you're going to go with it or not. So the point is, if you don't like it here, you won't like it there.

That's all it is. So that's the point of Gokul, is Gokul is those last little bits of what you don't like have to be gotten rid of before you can go develop love of God. So therefore the practice now.

Does that make sense? So by rationalizing it is not at all beneficial. But seeing that, OK, I like to wear the non-devotional clothes. And so therefore then within that, well, how can you connect that to Krishna? So the principle of clothes is to look like a gentleman.

That's the principle of it. It's not for something else. Because the gentleman then is practical, it looks nice, it's attractive.

You know, it can be, you know, it has a multiplicity of applications. You know, so it's of all elements that you would pick of clothing, that would be the most essential. Then you would, according to season, apply it.

But gentleman you can apply all the time. Right? But, you know, it's hot out, so you'd wear this. You know, it's cold out, you'd wear that.

These are specific. But gentleman is the principle. So then how to be a gentleman wearing non-devotional clothes? Right? So then, and that you can't also speculate.

You can't just go, well, it could be this. No, you have to go by, in the non-devotional environment, what does a gentleman wear? So then you have to wear that. So even though you're saying is that, oh, you know, why you're so bound by these Vedic rules, be more free.

You're not free to wear anything you want in the modern environment. You have to wear a specific. You're bound.

You know what I'm saying? You know, you can't go to the, you know, goth concert in your suit. Especially if you've got a pink tie. Maybe it was a black suit, black shirt, black tie.

Maybe you get away with it. You know? But, you know, and you can't wear what they're going to wear to the concert, you know, to the board meeting. You know, unless you own the

company.

But, you know, like that. Skateboard. Yeah, skateboard.

Okay. Then you get away with it. Like that.

But then everybody's wearing that, right? Not everybody else is in suits and you're there like that. The question is, do they have a board? Ah, do they have a board. Yes.

Yes. Yes. Oh, yes.

I knew there was a hand somewhere. I've heard some rumors and seen some things that in America devotees are saying that they're following Prabhupada's order of dressing like gentlemen. Yes.

I haven't seen it. I have not seen it. Right.

It means I grew up being trained how to dress as a gentleman. I do not see devotees dressing like gentlemen. Yeah.

But, I mean, instead of devotional clothes. No. Well, no, they're saying that they're dressing like Prabhupada said, like gentlemen.

Yeah. But I don't see it. Yeah.

They're dressing like some street trash. And even that they do bad. You know, they don't know how to match their underwear that sticks out with their pants and the chain.

They don't have it. No one would say this is fashionably good. A couple of people do.

But that's because as karmis they would dress well. Most devotees are slob. So they dress as a slob and then claim it's what Prabhupada said.

Look in those old pictures and see how they were dressed. Prabhupada said up-to-date, not 1960s or 70s. He said up-to-date.

So are they wearing up-to-date clothes? You know? Is that what they're wearing? No. They look like slob. So all it is is they're using that but misapplying it.

This is one of the elements that one learns from Niti that we were discussing before. Is that people are going to use... Niti means you get done what you... efficiently get done what you want to get done. You don't care about anything greater or long-term.

That's why it will be pravritti instead of nidritti. Dharma will have the element of nidritti. It's longer term.

You know, I'm doing pious activities, next life I'll enjoy in the heavenly planet. So you restrict

yourself now. But nidritti means I do whatever it takes now to get done what I want now.

So one of the very, very common elements, you know, like this, is that you quote dharma so that everyone will accept it, but you're only applying nidritti, you're not applying dharma. Because the point is, is dharma means the inherent nature. So you said, yeah, Prabhupada says they're gentlemen, but what's the inherent nature of a gentleman? Do they look like a gentleman? Would they be able to walk into Wall Street and people wouldn't say, you're in the wrong building? You know what I'm saying? Could they walk into some of those stores on Fifth Avenue and not get thrown out? If they were gentlemen, you'd walk in and they would show you around.

But they'll say, are you sure you're in the right store? I think you're looking for Macy's. You know what I'm saying? You know, so that's the point. They're not dressing as gentlemen.

A few individuals, yes, but this en masse American movement of this, they're not. Because they're not using their intelligence, they're only functioning on the mind, and the mind is in the position of a misgiving. Because a misgiving means the mind is attached to it.

A doubt means I'm unable, due to my perception, unable to put together what you said intelligently. So if you can logically explain it with examples that are, how do you say, relevant to my nature, my situation, then doubts can be cleared. But misgivings, even if you give them most logically, you cannot clear them.

Why? Because one's attached to them. That's what I'm saying is, then they'll make a philosophy. So they have a misgiving, so they'll make a philosophy about it.

But that's the problem. That's what Arjuna's trying to do. And Krishna doesn't allow it to happen.

So if he didn't allow Arjuna, why he should allow anybody else? And he was such a great devotee. And Krishna doesn't allow him to do it. So they have to understand is that the problem's not they want to wear that, because why are they doing it? They're saying it's all this philosophical.

It boils down to the bottom line is they're insecure. That's all. So they'll be more secure wearing clothes that they're comfortable with.

But neither do they have the philosophical understanding to know that that's actually what they're looking for. And neither there is necessarily the element of trying to come to the platform of moving on from that, removing, doing something with the attachment. Because the Vedic system is you have the attachment, fine, but take it and through the mode of goodness, engage it.

Even if the thing's even in passion or ignorance, but you have to apply the mode of goodness, because you have to have knowledge, you have to deal in the moment. You have to do the right

work. So even that is like, great, then dress like one.

You know, they're saying, oh, we have to represent the movement. Don't think back. Then think we're a bunch of slobs, like that.

You know, it's like, then dress like a gentleman. That's the whole point. But then, you know, then they got to spend money.

You know? Yeah. So then, you know, put your money where your mouth is. You know, it's like that.

Let's see some. Yes. Is it okay as long as you're honest about, okay, I feel safe? Honest, but honest means completely honest.

Honest doesn't mean I'm honest where I am, but not honest about how the philosophy applies. I have to be honest in my position, honest about my attachments, and honest how the philosophy would apply to that attachment. In other words, if they just say, I don't feel good, I go to work, people look at me, I can't handle it.

I just want to go to work, do my job, get out of there. So if I wear karmic clothes, then they don't bother me. But then look like a gentleman.

You know? And stop trying to impress a bunch of 19-year-olds when you're 50. Or let's say 60. Be more reasonable.

You know what I'm saying? It's like, don't bother. Basically, unless you share, you can't get away with it. I'm not sure how many millions that costs.

You know what I'm saying? So in other words, don't bother. Like that. You're an old fuddy-duddy.

Dress like one, but dress like a, what do you call it? A cultured one, a respectable one. You know? Because that is, aesthetics are timeless. That's the whole point of the Vedic cultures.

You're dealing with Krishna, so you're dealing with eternal. So it's not bound by time. You know? It's how you put things together.

Because a new fashion is what? Something that they were using before, just a new twist on it. A new understanding of it. You know what I'm saying? You know, pleats are out, then pleats are in.

Then pleats are out, then pleats are in. Colors are out. Then they change the texture, or they change the this.

That's all they do. It's the same things. You have two legs, right? Your waist is bigger than your ankles.

And basically, this is what you're considering. You know? That's it. You have to be able to put them on and take them off.

You know, like that. And so, you want to hold some stuff or not, depending upon. You know, if you're wearing, what do you call it? Flamenco pants.

There's no pockets. You know what I mean? It's like the thing on your tights. It won't show.

You will not get the aesthetics of the human form as well if you put it in a pocket. So, these things like that. So, you know, you have to see the element.

And so, how much can you do with it? You know, is there a cuff or not? Are there pleats or not? You know, is it straight, or is it tapered, or is it belled? You know, or is it stovepiped? Right? No, those haven't come back. Those are good. Right? You know what I'm saying? You know, does it look like it's going to fall off, or is it, you know, keep your belly button warm? You know, it's like, you know, these are all the different things that are there.

You know, what kind of pocket? Is it a straight pocket? A slit pocket? Is the pocket inside so you don't see it? Or are the pockets obvious? You know, do you have pockets on the side of your legs, you know, or not? You know, do you go down? Do you have a zipper so you can turn into shorts or not? You know, just little simple things. And all they do is play with that. You know, so it's not like they're coming up with something new.

You know, it's not like, you know, they come up with fashion. Well, you know, people are different now. They've got three legs, you know, like that.

You know, pants for horses. They haven't come up with that yet. You know, something like that.

Might be a big market. Yeah, might be a big market there. Yeah, you know.

Did you know that your \$600,000 racehorse is running around naked? You know, he could be wearing some, you know, designer, you know. Versace has come out with a new line of racehorse, you know, pants, you know. Winners.

Yeah, yeah, for winners, yes. So you can put the sponsor. Again, yeah.

Okay. Okay. Surya Baladeva Vidyabhushan comments, Arjuna says, Even though fighting is my dharma, right, that's the religious element, I do not have the inclination because I fear the sin caused by killing brahmins and gurus.

Notice the key words here, right. You know, I know fighting, yes, I know that's what I should do. Yes, yes, I know it's like that.

It's good, you know, but. Yeah, so like that. I do not have the inclination because I'm not inspired.

I see the field, but I'm not inspired because I fear, because fear means I don't see my relationship. My relationship is with all these people and that whole thing and Arjuna interacting with all these. But if they're all dead, who am I? How can I interact? So therefore, I'm not inclined.

Right. And now it says the sin caused by killing brahmins and gurus. Either it's that that's going to support the thing.

Or because you notice in the list of all the people he saw. Right. Brahmins and gurus were, you know, two of them.

A few more. You have your fathers, grandfathers, uncles. But there were a lot of friends, cousins, nephews, nieces, you know, like that.

A little farther north than there would be a few like that. So that's there. So he's quoting Dharma.

So he started with Dharma, ended with Dharma. So it sounds good. But you didn't notice it in between.

It was the lack of knowledge. You know, in other words, does that make sense? You know, in other words, very nice organic bread sandwich. But in between is, you know, nothing interesting.

But, you know, no one notices as much. You know, so it's packaged nicely. Like that.

And then he's, so that gets there. Or there's the element by killing that, then I'll be sinful. Then where's my identity of Arjuna, who's the great person who never does any sin, who's always righteous, like that.

And then also the reaction coming from that. But if it says Dharma, then there is no sin. So therefore we can understand there must be some misgiving here.

Otherwise, why is it, why is all this being mixed? Or it's just a matter of, you know, he just is not able to put it all together. So Krishna will explain it, and then it will be accepted. Krishna says, if you take shelter of false identity, thinking you know what is right and wrong and contemplate, I will not fight, such a result will definitely not bring results.

Right? Because the result comes by endeavor. So you can think, oh, I'm missing out on the bad results because I'm not doing the work. But that's what the Mayavadis think.

I don't do material activity, I get no material results, so therefore I'm liberated. No, you're liberated because you engage the senses in the transcendental method. That's the point.

So he's saying it's false identity, that's why he's contemplating what's right and wrong. But one has to contemplate one's identity based on actual, the soul. And then going back from that,

then you see what's the conditioned nature, and then you engage it according to the position of the soul.

Therefore, he is engaging the kshatriya nature. That's the body. Right? That's the field.

But he is the soul, then that doesn't change. So the application is the same. Like that.

Yes. I keep thinking about this. When you say misgivings, it's a very polite word for resentment.

Isn't it? Yeah, but it's the term used, doubts and misgivings. You'll see that Prabhupada and the kshatriyas, they always use it. Where resentment is there because, see, a doubt comes because it'll be a problem with identity.

And ultimately the point of identity crisis is fear, and fear means you're envious of God. That's the root of fear, because I'm envious of what my actual position is. You know, it's just like you're envious of the authority, because you want to be the authority, but actually they're the authority and you're not.

And so I don't really want to supplicate myself to this person, but I'm supposed to, and I should, but I don't like that because I see myself out of false identity that I should be authority. Who is he? I've been around longer. Hey, I'm a Prabhupada disciple, or I was here before he joined, or I made him a devotee.

You can just go on and on and on with the list of reasons that the mind comes up with, but it ultimately comes back to the authority. And so then that generates fear, because then you don't know who you are. Like the Mayavadis are fearful of their relationship, because then that means they're not God.

You know, they're not the Supreme, that they're going to be the servant, and they don't like that. So they're fearful. That's why it's worth it.

Raga, paya, krodha. So the raga is the karmic. The paya is the impersonalist, and the krodha is the Buddhist and the voidist.

So Krishna consciousness can actually overcome those previous samskaras. Yes, they can. But when people try to apply it for years and years, maybe in a shallow way, a superficial way, they don't get the result, then it becomes making a new philosophy.

Yes, because the identity is that it's really tough. See, if a new person comes up with a philosophy, immediately it's observed, and people just say it's bogus and throw it out. Difficulty is someone's been around, you know, 30, 40 years.

Then the terminology is a method, and many of the times it's correct to a particular point. That's why the six systems of Vedic philosophy, we learn them, because up to a particular point they're correct, and so therefore they're very useful in defeating all these bogus philosophies. Like Prabhupada, what he's discussing, in any environment, but especially in a non-Vedic

environment, logic is very important.

So logic can defeat anything illogical. But that's the first and lowest of all the Vedic philosophies, is just logic. The logic's perfect, you liberate yourself, you know, like that.

It's not perfect, you bind yourself, because you're not seeing things exactly. So, in other words, seeing things, that's correct as a basis, but the conclusions on what you do with that, that's where they fall short. You know, or the atomic theory, you know, is that everything comes, it means there's earth in the form of the bricks, then there's earth in the form of the earth, then there's just the element earth that's there in the primordial creation.

So when you can get everything back to the primordial creation, then you free yourself from this world of manifest forms. So it's true up to that point, but where they fall short is that, why does that work, because that primary manifestation, that's where you see God in this internal potency acting, that's how you come to the Brahman platform. But they can't see the person's working, so they technically never get there.

You know what I'm saying? In Sankhya, they understand the masculine-feminine principle and how all the 24 elements work together in that, but they can't see is that masculine-feminine principle comes from God, it's God and His creation, that's the origin of masculine-feminine principle, that's why it works that way. I would say, from what I can see, a lot of times it's just false ego, because you'll notice that, you know, just being, as Prabhu mentioned, honest, is that you'll notice that it's most difficult in certain regions of the world where that particular so-called civilization then does consider themselves superior. They've had this problem for thousands of years, like that.

So it's not that that samskara is going to go away, but in other words, if it comes up in Asia or South Central America, or Africa, or even in Europe, then they're just newbies and they don't really understand, it's so obvious how they're off. But if it comes up in these other countries, Yeah, well, you do the math. Then it's, no, it's very, you know, this is the way it is, this is reality.

You know, it's like, you know, one, so what do you call it? One-twenty-fourth of the world's population claims that they are the cutting edge and they're the ones that are establishing. And then of most of that one-twenty-fourth, they consider most of them are out of it also. So you're coming down to this extremely small person who they're somewhat educated, and they represent what they consider modern man, the epitome of the culmination of, you know, starting out as the microbe and crawling out of the water, and then, you know, coming along and, you know, hitting your wife over the head with a, you know, club, and dragging her home up to, you know, Wall Street.

Yeah. So then it's, the difficulty comes as that ego comes through, that conditioning comes through. So whatever, but it is based on what they feel is correct.

But what you feel being correct, that's the mode of ignorance. It's already been defined.

Because even mode of passion means you follow authority.

Just you do it to get done what you want to get done. Mode of goodness means you follow authority to get done what you should get done. But so anytime you just have, this is what you feel, they felt like that or they wanted to do it, you know.

You know, we can't have this happening, you know, everybody's coming out in Prabhupada's guru puja, and everybody's doing whatever they want. No, but they feel like that. You know, the three-year-old kids, they want to do it.

It's nice, but what should they be doing? What's the occupation of the three-year-old? You know, but, you know, so they have an occupation already, right? You know, it's already, you know, it's like, you know, basically to keep the mother warm from the waist to the shoulder. You know, that's their occupation, you know. But, but the, the, but, no, but they feel like it, and that becomes the supreme.

So your feelings are the supreme. But the problem is, is these feelings aren't based on Krishna's feelings. So they're not the supreme.

In the spiritual world, it's all about Krishna's feelings. What would Krishna like? But it has to start with him. Therefore, it comes to authority.

But they, the authority is simply their feelings. Because it's only their feelings and their kids' feelings. It's not someone else's kid.

Oh, why, how come the parents can't take care of the, where's the discipline? Where's the, you know, where's this and that? But if their own kid is like, why doesn't everyone understand? So you can understand, from this you can see it's simply the mind. And that's not the authority. The authority of the mind is the intelligence.

The authority of the intelligence is the consciousness. Right? And the consciousness is the supreme consciousness. There's no access, and that's why you see how many meetings, how many, you know, wonderful plans.

And you check, all the plans are good plans. But the point is, is if you apply the plans through the mode of ignorance, they won't work. You can only apply the plans minimally through the mode of passion.

You know? But it has to be through the mode of goodness. Then they'll work. So it's not that the individuals aren't great.

The situation, their plan, the problem is, is that they're not applying, that's the first point in the Gita, when the introduction is the spirit of Gita. So if the mood's not right, it won't work. Because the spirit is the inspiration.

Because if you're not inspired, you can't work. So if the inspiration's wrong, you won't do the

right activity, therefore you won't get the right results. You know what I'm saying? It's very, very simple.

So the point is, is that those devotees are intelligent enough, they have enough experience, they have enough maturity, that very easily they could turn it around. Very easily. But unless this is understood, you can't.

Because Krishna says here, is that, it means you will be lost. Not hearing Krishna, you will be lost. But actually false ego, not hearing Krishna, you will be lost.

That's all. And we're talking about a great devotee quoting Shastra, all these different things, but he's not applying it according to how Krishna says it should be applied. So Gita is the fundament on how you apply the Shastra.

Because the Shastra is the Veda. The end of the Veda, the conclusion of the Veda is Upanishads. Gita is the Upanishadic knowledge being given to us in Puranic form.

So it's done through relationships, through people. So it's very practical to be applied. Upanishads, all these great renounced personalities.

Gita, you have a Grihastha on the battlefield. And the considerations are his family life. In the Upanishads, forget family life, go to the forest.

Here it's a matter of, you're involved in the family, that's not the problem. Are you connecting it to Krishna? So it's much more universal. They're talking about, it's not practical, it's 5,000 years old.

No, this is, Krishna, he was there 5,000 years, he's still there today. So this is his knowledge. It's non-different from him, means it still works.

Greeks, you know, ancient Greeks and Romans, they're gone. Because they're not connected to Krishna. So they're affected by time.

But what's connected to Krishna is not affected by time. You just have to be intelligent enough to see how to apply it. And if it doesn't work, it means we haven't applied it properly.

And that itself is not a fault. Because then we get so insecure as, oh, you know, you're saying, we tried Varnashtra, we tried this and that, and we failed at it. You know, the temple lies, this and that.

So now you're blaming us. No, we're not. That's why it's called sadhana.

It's understood, mistakes are made. But the point is, are you going to learn from your mistake? Or are you going to take yourself, put yourself in the center by, I'm the victim and all this and that, and you know, why can't you see the good and the glass is half full? Yeah, but we're trying to make the glass completely full. So that it's half full, yes, that's our strengths.

But unless you can understand it's half empty, it will never become full. That's the point. You want a full glass? Understand it's half empty.

But unless you understand it's half full, then you're going to, you won't deal properly then. You'll put too much. It sucks.

You'll get perfect because you understand it's half full and it's half empty. That's acintya-veda-veda-tattva. Is that okay? Yes.

Simple is, to be simple is really hard. Yeah. Unless we let go and let Krishna help us.

In His words then, what is it? Let go, let God. Let go, let God. Yeah.

I mean, that's a latitude. No, it's a Vedic thing. It's because it's focus, endeavor, and the Supreme, daiva.

So the daiva means the work is for Him, the results are for Him, so therefore it's up to Him how it will work. So that's the element, the nice karma. Like that.

But one has to understand is even one's made a mistake, it's a mistake to be in the material world, so it's not that we just made a mistake now. That's all we've been making is mistakes. Now we're actually on the situation to not make those mistakes, so we're actually very well situated.

Right? So even a devotee, what we would consider within the devotional environment, not well situated, is a million times better than anyone else because the others, no matter how nice and professional and first class and up-to-date in the situation, there's no connection to Krishna, so it's useless. So therefore, it's great not just utilize what you have instead of living in the past and trying to get something out of it for yourself, just take what you have and connect it to Krishna. It doesn't matter.

You're living out in some nice organic farm out in the middle of nowhere. It doesn't matter. Take that, connect it to Krishna.

You don't have to rationalize. And why rationalize based on modern stuff? You know what I'm saying? Organic was good. The concept that organic is better than artificial has always been good.

You know what I'm saying? But just now, when you go around, whenever I go, I'll get organic. I just got some organic turmeric. It's organically grown by the devotees, how you say, like that turbinado sugar, that kind of thing.

And suddenly that's the special thing. The organic's always been good. That's just standard.

So that their devotees are doing it, then that's special that they've come to it. But why are they saying it's organic, it's good? There's a good chance it's because the modern says organic's

good, rather than just organic's the way God made it. You know what I'm saying? So does that make sense? So in other words, we're taking stuff that is said in the Vedas, but our actual application, the actual final connection is not to the Veda.

So in other words, this is what we want. And the Vedas also say it's good. But I'm going to do this whether the Vedas say it's good or not.

If I can find a quote. The businessman is going to do what he's doing. Now, if the Veda says that's also good, then he's double profit.

I get the money, plus I get the religious element. But if the shastra didn't say, oh, that's not, I'm just being practical. He's going to go for it anyway.

So that's your question. That's where you define the mode of goodness and passion. And it becomes very painful here because then a lot of what we do, especially based on modern things, is mode of ignorance.

When Prabhupada says passion and ignorance, the passion is that you're working for fruitive result. Everything else is ignorance. Even though they're very sophisticated in knowledge, that they can't see its connection to Krishna.

And they don't see the working according to authority. It's ignorance. So even the person who's from some religious bend or something is trying to do the right thing, they're better situated, even though it would be very annoying.

But they're better situated because there's at least that concept that religion has some authority and therefore goes back to God, though they don't know the mechanics in there. So many times their connections aren't right at all. You have to have faith.

Therefore, anybody who doesn't have faith, we can kill them all. So how did you get to that conclusion? The point is, no, if God's God and everybody's his servant, then everybody should have faith in God. So how to develop that faith? If you kill off some, everybody else will work.

It worked for Charlemagne, but it didn't work for the guys he killed. You know. And it's... Is that... Yeah.

In that regard, there's a saying that it's simple to be difficult, but it's difficult to be simple. Ah, yes. Very good.

Yeah. That's good. See, that's why I always use the word sophisticated.

Because when we say sophisticated, it doesn't imply difficult. But if we say complicated, it means difficult. So generally what happens is the modern approach, much of the time, is complicated.

And so they'll start off with something complicated, but it doesn't work so good. It gets

something out of it, because there's some element of workability. But what happens with time is they develop it, it becomes more sophisticated.

So it actually becomes more simple. That's when they start being efficient. You know, so the company's been there for so many... It becomes more sophisticated.

That's why it's working. You know. Does that make sense? Yeah.

So... For example, simplicity is one of those virtues. Yes. The simplicity, that's very sophisticated.

Yes. And it doesn't mean that it's not sophisticated how it's done. Yeah.

It's just... How do you say? Just to give an example, like Omkar. He was famous as one of the best deity dressers. But if you actually look at pictures, I mean, his dressing was very sophisticated, but if you looked at it, extremely simple.

He put some pearls on the neck, some on the ankle, some on here. And Krishna wore no other ornaments. Like that.

But you think so much is going on. Like that. Well, others then, you know, it's head to toe.

You know, it's like Dworkadish. But it doesn't get the same effect because it gets complicated. You know what I'm saying? So it means when you see the pattern or the formula by which that complexity functions, then it becomes sophisticated.

It's actually simple. Because it's the formula that makes it work. Now, that formula could be applied again and again and make it very developed.

But it's still, if you see the formulas, very easy. Yes. Because it's his pleasure that are the formulas.

In other words, what Krishna likes is what is defined in scriptures as the formulas. Because he's unlimited, but he's a person. That means there's unlimited ways to apply the unlimited options to specifically please him.

In a specific way. Like Radharani cooks for Krishna. But she can unlimitedly transform all the various ingredients and get unlimited preparations that are still within the category he likes.

So, yeah, that's what we're talking about. This is what we're trying to say is the Vedic, very sophisticated. So this concept that we have to approach the modern up-to-date man to be accepted.

But what's the working element there? It's the sophistication. But the devotees don't know it's the sophistication. They think it's the forms.

Oh, because he dresses like that, that's why he's accepted. No. Then you're saying the dress makes the man.

And if that worked, then you don't need models. Why do you need someone who has to pay \$2,000 for an hour's shoot to wear those blue jeans? You can just pull anyone off the street. Just bring in your daughter.

It's much easier. She gets some attention. And, you know, Haribo.

Everybody's happy. No, because it's the person that makes the outfit. That's why when the model wears it, they look great.

And when everybody else wears it, they don't. That's why fashions have to change. If everybody wore it and looked great, why would they change their fashion? There'd be no need.

So the point is we see the form, the external form. And we think by my operating it, the operational cause, then I'm getting the result. But they don't understand.

No, you're operating it only as an instrument because it's reflecting the formal cause, which is the internal potency. And you're following the methods of the internal potency, how she serves Krishna, in the reflection. Then the material energy, like the original, transforms.

And we think, I got the result. You didn't get anything. We're simply the instrument in this process of the Lord's energy serving the Lord.

We can be servant. That's the only position available. God's already taken.

Internal potency's taken. So what's left is instrument, like that. Unlimited options, like that.

So no one has to go unemployed. But the best thing is you only need to be a soul to qualify. And so that's actually what's working.

So neither the karmis understand that, nor the devotees. And the karmis, just by the modes, they happen to be in this kind of sophistication. And another time, they'll be in a different.

And sometimes it's lost. Like the Greeks, they developed a very sophisticated. And for 200 years, it was lost.

There were these wars. There was no language, no written anything, no arts, nothing. It just like the whole sophistication, it disappeared for 200 years.

And then somehow it became peaceful, then it came back again. So it's just the modes. And so we're seeing the modes and not understanding it's the modes.

We're thinking that the effect, the material effect, is actually what's making it happen. So we're just as much ignorant as the karmis. But the problem is we don't have that material drive they have.

And so how are you going to be successful? And then you're going to tell me that we're talking about material nature. You're going to tell me that everybody's going to have the drive of a

downtown Manhattan businessman or professional? You're going to get that? You're going to establish that on the West Coast? You're going to establish that in Florida? You know, it means, no. It means that they can do it.

You can go there, get in there, dukes it out, get yourself a position, then you can. I would say, materially, most would not be able to do that. And the insult to injury, the ones that do it the best, that come from a village and come in there and do it the best, are from India.

Because they look at the field. They're more realistic about the field. They're just as materially absorbed.

So the conclusions are wrong. But they'll look at the field and see what's here and look for opportunities. So they use intelligence, while the others, West Indians, they just go by feelings.

And so feelings aren't going to get you what you want. It's intelligence. Feeling may be the drive.

You know, without feeling, you're not going to work. But unless there's intelligence, you can't get the result. Does that make sense? So that's the thing.

They're limiting themselves. As soon as they say professional, how much of the Western world is actually professional? That function on a professional platform? It's a very small group. That's why you don't get into the party, because you're not one of them.

You know what I'm saying? So it's very narrow. And then they're saying, no, this is how we're going to present. Yes, but then, okay, you want to present it from that, do it.

I don't see it happening. I just don't see it happening. Because when the professionals do get in there and do it, then somebody else, some bureaucrat, will say, no, it can't go like that.

And so it'll stop. And so that's not professional. So it means even you take it materially, it's not working.

So the point is, is unless you see what it is there, so it's the sophistication, that means they've worked with this for a long time. And so now it's starting to work. What is it that's working? Why is it that the women are more comfortable with the modern concept of the position of women than, let's say, they were in the 60s? Because we had time to adjust to it.

Had time to work it out. What happens is that in the 50s, then it says women were one of the paraphernalia. And so they were getting attention, but it was so shallow that after a while they say, no, it's not going to work.

So then they want to be free. But all the things they're asking about, in most of the other indigenous cultures of the world that were sophisticated, women had big positions. I mean, the top, what was it? Physicists in history was a woman.

In the Greek, in Alexandria. Like that, big. She was the top.

She was a professor. She taught classes. So all the men who were into physics, because there were no women in the classes, because there was always men, she was teaching them.

No one had a problem with it. But the point is, is they were still women. So they knew how to balance.

So these things is the men don't know how to behave. And so therefore, then they want some sensitivity. But since the men aren't giving it, so therefore they'll become independent and get their own needs.

Because the men aren't getting it, so they'll get it. So the useful thing of the modern element of that consideration of equality of women is the sensitivity to a woman's needs or position. That's what's useful.

All the rest of it doesn't work. So therefore, the sophistication, that's the element you're looking for. That consideration of others, that's what you're looking for.

But if that gets too sentimental, it won't work either. You know, the sophistication becomes complicated. So you have to be able to know.

And this is beginning stage. These are the other chapters of Gita. This is the Brahman platform.

Just understand what element of Krishna is what's at work. What is the working element of the modern man and his method? Sophistication is Krishna. It's not modern man.

Because there's always been modern man. I mean, you go to Papua New Guinea. There's a modern man there.

It's today. It's 2011. And he's there.

So he's a modern man. But he's not that sophisticated. You know, may have a great logo.

But you know, other than that, that is. So it's not seen as what's actually working is Krishna. And because of time, because of 50 years, you know, then they're starting to see some of the ways it's working.

So they're becoming more sophisticated. They're coming closer to the actual original form. But because they don't see the correct connection of what they're doing to the original form, and the original form to Krishna, therefore, it's an illusion.

Even though they're so developed, they're still an illusion. So it's mode of ignorance. But the devotees have the opportunity to see that.

And because you don't see it in ignorance, you see it in actual knowledge. You can operate it better than them. As we said, just, you know, Prabhupada said, live elephant, dead elephant, it's

still worth a lakh of rupees.

So now it's probably worth a lot more. You know, so that means even the Indian culture, that's actually dead Vedic culture, it's still more valuable than the Western culture. Because they can go in and do what the Westerners do much better.

Why? Because they're able to see, to break it down and analyze it more. So those are what's left of the Vedic culture. That's why they work.

They lose that, then it's gone. Their kids who were born in America, then they lose it. Their parents are active.

They know without work you won't get anything. So then their kids are successful only because of that. Not because they see what's left of the Vedic culture.

But they'll be like any, you know, decent family that has a good work ethic. And so then they'll be successful also. And so because it's the second generation, with those who have gone, therefore they'll be more active.

But you give it one or two generations, and they'll be like everybody else. You know. I'm hogging that moment.

Do you think as Krishna consciousness spreads all over the world, as, well, it will as devotees, if as devotees mature, it'll be injected in different cultures, as Prabhupada writes, according to time, country, candidate. The forms may be different, but because if the devotees are mature, they'll be able to present what makes us push to the spirit of it. Yes.

And that will work. But more important there is that what you're saying is correct, but there's still something missing. Is that, why do those forms work? The point is, is it doesn't matter what the culture, if the form's not close to the form of the internal potency, it won't work.

In other words, in the mirror, you want to scratch your nose, which part of the reflection do you have to scratch? You can't scratch your ear. It won't work. You have to scratch the nose.

It's not a real nose, but that's what you have to scratch. So the point is, is that we say, but what is, but the problem is, is in there it leaves the opening for still the mode of ignorance that we will make up what's there because it's time, place, and circumstance, so therefore we throw out all authority. No.

You apply authority according to time, place, and circumstance. They use the term, time, place, and circumstance means I make it up. No.

Time, place, and circumstance means I apply it for now. The fire's too hot, I turn it down. The fire's too low, I turn it up.

Not that, time, place, circumstance, I do whatever. I just make it up. This is where the weakness

comes, is that there is an original form.

If you take sophistication, that's the quality of Krishna. If you're taking it back, Krishna is the embodiment of all qualities. His qualities are effulgent.

That effulgence is the Brahman. So the Brahman is the effulgence of qualities. That effulgence pervades everything.

So that effulgence pervades the material energy. So there is where that element or that effulgence of sophistication is. So then the internal potency takes the various forms and activities that bring out and serve sophistication.

The nice dress, nice talk, nice manners, nice situations, nice dealings, nice facilities and paraphernalia, all that is originally made. The rich person has a ring on their finger. You know what I'm saying? They don't have a 50 carat, how you say, thing with a stud on it, on their thigh.

No one will see it. It goes on the finger. So if you look at what they do, the chokers are very sophisticated.

But most people don't wear them. But they're actually coming from this side. You know what I'm saying? So all these things, it's already been established what sophistication is.

Now, you come close to that, and, in other words, you come close to the form that the internal potency has already established. Then that means your reflection of your dealing with illusory energy is then in sync. Therefore, you're involved in that act, then that's why you get the result.

But if you see this, then you can use it for, one, getting better results, but two, more important, is you can use it for self-realization. But you don't see this, then you're just bound by the modes, and they'll say they'll get sophisticated. But if they don't have the modes to be sophisticated, they never will be.

So the people in these different places that come in contact with Krishna consciousness, they will be inspired to come closer to Krishna's forms as much as they see that what we're doing works. But you have to explain what works. But to make it work means you have to know what it is and have faith in it and apply it.

So the solution is Vedanta, not some New Age nonsense. Because they're actually looking. They already have New Age nonsense, and they're freaking out.

That's why they're doing New Age nonsense, because everything else didn't satisfy them. And they're still doing, because it still doesn't satisfy them. Otherwise, why do they change? They're becoming closer and closer to the Vedic yoga, Ayurveda.

Yeah, but at the same time without knowledge. So they're coming closer. Oh, there's no difference.

No, there's a lot of difference. One's in pure goodness, and one's in total ignorance. But also some of them, because they don't have knowledge, they might be straying away again.

Yeah, they'll stray away again, because to them it doesn't matter. We're New Age. They're New Age.

So it doesn't matter. It's all a hodgepodge. No, they have to know Vedanta is the universe.

Vedanta is the only universal religion. Stuff that we've talked about for this last so many hours, we haven't talked about Krishna and God and this. We've only talked about the potencies and their interaction.

You can say this to anybody that has intelligence. That's the thing. And saying it works.

The culture is also universal. But the culture, what's universal about the culture is the purposes that they obtain. The culture is those forms and activities that obtain the quality.

Now you'll have an ideal external form to manifest that. But if you don't have that, it still works. This is the point where the devotees are missing, when they're using the yukta-vairagya or the time, place and circumstances, that there's still original form.

And then there's the ideal manifestation of that. So the ideal's not there, but it doesn't mean the form can't be gained. That's what they miss.

If you know what it is. It's just like this. If you have a shirt and you're one button off and you button it up, will it work? No.

Maybe if you can really pull it off and you've got wild hair and this and that and a nice pose and like that and it's on some kind of Dior or something, maybe you get away with it. But it doesn't work. So it doesn't matter if it's an Aero shirt from America or it's some Mexican shirt or it's a Chinese shirt.

It still won't work. Why not? Because it's supposed to be done in a particular way. And that's established already beforehand.

We're taking it that it's established in the American culture or let's say the Anglo-Saxon culture has established it. But they haven't. It's just the modes of nature have done it through them.

But the modes are a reflection of the original. So just by people's karma, then the various manifestations of the modes are coming up. But how it works.

So unless they see the principle on which it works, which is the connection, unless you can see that the original cause and the formal cause are the basis, because that's the primary creation of everything and the secondary creation. You try to deal with the secondary creations and you can say, you know, yukta-vairagyan, time, place and circumstance till you turn blue, you know. But it won't work.

Until you see the connection. They're making the connection only because the modes of nature are directing in that way due to their previous samskaras. They don't have the samskaras, it doesn't work.

They don't become the billionaire because they don't have the samskaras. The other person has the samskaras, the modes of nature arrange it. Some guy comes up with some stupid idea and then next bang, he's a billionaire.

There's other people coming up with the same ideas, right? You know, the mechanic down at the shop, you know, fixing the car, came up with the idea, mentioned it to a few friends, they all thought, yeah, yeah. But some kids in the garage did it and they're the billionaires. And he's still, why? Because of the karma.

The modes of nature. You know what I'm saying? You know, it's like, everybody sitting around their living room watching the news can tell you what the government should be doing. Right? But it doesn't happen.

Right? Because they're not the ones to do it because they don't have the karma. So we have to really be grounded to inspire people in the right way. That's the point.

You don't have, means this Gita, what it's giving here, this is universal. Once they've accepted this and convinced, then it's very easy to discuss about Krishna. That's why it's ending with Krishna as a person.

Because once you've accepted that, then Bhagavatam and all these others, then you can take the forms. But the point is, even you're wearing whatever you're wearing, you know, you're a punk on the street. The point is, then you should look like a proper punk.

You know what I'm saying? Your hair doesn't have a green stripe in it. You're not going to make it. You know what I'm saying? You're a brunette.

It's not going to make it. You know, bleach it. Do something.

But the point is, unless you know what it is, I want to fit in with the punks, but unless you know what a punk is, how are you going to fit in? You know, that's the point. So, that's why we're saying, is that the same knowledge, it will make you, the knowledge that will take you back to God is the same knowledge that will make you successful in the material world. Because the point is, the original and reflection are the same.

The difference is, is you think the reflection is happening on its own. You think America happens on its own. It's a reflection.

And it's being powered by the modes of nature. The modes of nature are the mirror. Your desire is the mirror.

But what it's reflecting is the original culture. So maybe it's not a dhoti, but the point is, is

Krishna is a gentleman, therefore he's wearing a dhoti. You can't get a dhoti, you can still be a gentleman.

The Brahman element is all-pervading. It can always be applied. The perfect form for the Bhagavan aspect may not be able to be applied.

You know what I'm saying? Is that, OK, you're serving Krishna as a person. What would you feed him? Right? Not a bag of chips. Right? But the principle is, is that whatever you have, you offer to Krishna.

So you're out on Sankirtan, the only thing available is a bag of chips. That's what you offer. But that same devotion that can be offered with, the same thing of whatever you have can be given to Krishna.

But the point is, what's missing simply is that form there, but the form of Brahman, that here is something that has, you know, some semblance. It means, in other words, if you eat it, then you're not going to die today from starvation. Maybe later, but you're not going to die today.

So it has an element that'll work. So that's where yukta-vairagya, that's for time, place, and circumstance. But if you don't understand Vedanta, how do you know you're working? Because time, place, and circumstance means the present.

But they're not talking present. They're talking 80s, 90s. You know, it's rare to see someone who's, you know, today.

You know what I'm saying? And they keep changing. You know, it's like, you know, it's like, you know, what are they? You know? Does that make sense? Yeah, yeah. So.

Very sophisticated and simple. Yeah. That's the thing.

So that's the point. That's why this is at the end of the Gita, because all that knowledge before was necessary to understand this. And this will be taken much further than once we, then we get into the second canto.

Second canto starts with this knowledge. Like that. That's what it's about, is how to do that.

In the Vaisnava, it's all flow. That's the key. Then you see, how did everybody apply that? How did Kardama and Devahuti and Kasyapa and all, how did they apply this? Or not apply it, right? You know, the one got, you know, the first story is, you know, Kapilamuni is their child.

The next story is, Haranyakasipu is their child. So that means someone used it properly, someone didn't. Right? You know, so.

Okay. Okay. Okay.

Then, okay. Oh, okay. No, he continues.

Krishna is saying, if you take shelter of the false identity, thinking that you know what is right and wrong and contemplate, I will not fight, means that you know, thinking that you know, not actually knowing. Such resolve will definitely not bring results, because it's your resolve, it's your focus. So unless the focus is right, your endeavor can't be right, so therefore you can't get the results.

Prakriti, my Maya, transformed as the mode of passion, will engage you, who have ignored my words. Right? So in other words, you in the mode of ignorance will be engaged by the mode of passion, not by the mode of goodness. Will engage you, who have ignored my words, in fighting anyway, which will cause killing of gurus and brahmins.

Being bound by your actions as a kshatriya, means this condition nature, which arises from your impressions. You will fight anyway, even against your will. So you're going to fight anyway.

You're going to do whatever you're going to do. So the point is this, the same points that they're making, it's like, they'll be talking about the karmic clothes and how you have to dress in this way, and the modern, you know, man won't accept it, and this and that. If they weren't devotees, they'd still be complaining about how people dress, how people don't dress anymore, why can't they dress, you know, properly.

They'd be saying the same thing, and they'd be wearing the same clothes. So what Krishna's saying is, you either do it connected to Krishna, following this Vedanta understanding, or you'll do it anyway, forced by the modes. So either you're doing it with knowledge, connected to Krishna, purify yourself, or you'll do it anyway, forced by the modes, and you won't be purified.

It won't get you any benefit. Because if we're saying yukta-vairagya means you're getting spiritual benefit, you're getting liberated by that. But is it happening? Is it practically happening? That's the difficulty.

So it's not that that's a problem. Whatever their problem is, you know, the point is, lady wants to be the big manager. Great.

But management still works on the same principles, whether it's a man or woman. Fire still burns. It doesn't matter if you're a kid or this or that.

It doesn't matter. It works the same way. So the principles of management still have to be exactly applied the same if it's a woman or a man.

And so if the woman can do it, great. But if she can't... Because the point is, you get results because of the element of naiskarma. So the thing is, it goes great as long as it's not... She doesn't have that sense of ownership.

But once she... And because she's working for someone else. Right? So that's the nature, dependence on that. But once she comes up at the top, she becomes the CEO, it may work, it may not.

Because now it's hers. If it's not yours, then it has its own identity and you'll work according to its nature. But when it's yours, it has to work according to yours.

You know what I'm saying? In other words, I want a particular accessory. Then I work whatever it takes to get that accessory according to the need of the accessory to be gotten. It's in some show window.

I have to go to that shop. I don't say, you know, I want it so you better come over to my house. No, I have to go to that shop and do whatever it takes to get it.

But once it's mine, then I do what I want. You know, I may keep it out, I may wear it, I may put it in the closet and forget about it because once I did have it and then somebody made some snide comment about it and so that reminds me of them so I won't wear it anymore. So all these things.

So that's okay with dead matter. But what happens when it's people? You know, it's your people who are working for you and then you have that sense of ownership that they should do what you want and they don't understand. You'll get frustrated and everything.

And so it's not going to work. Well, the man can more easily keep that element of detachment. So that's why occasionally a woman can do it.

But the point is, is how many women are in the workforce? There's just as much, if not more than men. Why aren't they all on the top? Because it's not the nature. They can do it, great.

No one's complaining. But to just make this general thing means you don't know the nature. If you don't know the nature, it won't work.

It's not science. So you're going to act according to your nature. So they're going to still act in the same way.

Does that make sense? Therefore, one should not think that by rejecting the Lord's order he becomes independent, right? Because we're servant anyway. Servant of internal potency, servant of the external. That's what it's going to be.

One will remain controlled. The only difference will be that we'll be under the control of the material energy. That's all.

Seeing with this knowledge, even though you're working with material energy, you're not under its control. You're under the control of the internal. Because the modes of nature are simply the reflection of sam-vid-saṅgī-vinādīni.

So you're working with the same mechanics, just one's binding, one's free. Detecting that Arjuna is still unable to give up his false concept of being the doer and the knower in verses 61, 62. Because here, doer is, I am the doer, means that's an identity.

I am the knower. It's all in sambandha. So therefore, he's not going to be able to get the results.

His sambandha is wrong. Therefore, his abhidheya-prajojana won't come out. So, it's knowledge.

I'm not the doer, and I'm not the knower, right? I am a knower, but Kṛṣṇa is the ultimate knower. So therefore, I have to bring my knowledge in line with His knowledge. And I have to bring my doing in line with His.

Then it works. In verses 61 to 62, the Lord imparts even more confidential knowledge. The Supreme Lord is in everyone's heart and is directing the wanderings of all living entities, right? Because up to now, this is all Brahman.

So now, more confidential. Now, Paramatma. And directing the wanderings of all living entities who are seated as on a machine made of material energy.

Kṛṣṇa advises Arjuna to surrender unto Him, because by His grace one will attain transcendental peace and supreme eternal abode, right? So, the Brahman level, that will give you the peace, and that situates you. So you're in external Brahman or you're in internal Brahman. Right? So it situates you.

So, to give up that one, you have to be sure that what you want to get from it is gained. Right? It means, I'm doing this, I free myself from material energy, situate myself in the spiritual world. What's the point? I won't be in anxiety.

I'll be free from anxiety. So when I see that, then I'm willing, okay, then I'm willing to consider more. Kṛṣṇa is a person.

Kṛṣṇa declared this knowledge as most confidential. He told Arjuna to deliberate fully, then do as he wished. So now, so he can bring up, okay, let's just read this.

Śrīla Viṣṇujā Chakravartī Ṭhākura writes, As it is stated in the śrutis, the Lord is situated in the heart. What does He do? By His own śakti, He makes all living entities engage in their respective actions. This is so because Svabhāva itself cannot make the living entities do anything.

Right? You have a nature, but that's just a field. Fields don't work. Right? You have to do something with the field.

I have a fabulous kitchen. It doesn't cook lunch. I have to cook lunch.

Right? This is the problem. We think, if I had a meeting, if I had a plan, it's done. No, you still have to do it.

Right? Field is not enough. You have to perform the endeavor. Right? So therefore, it's Paramātmā that makes it happen.

So, if it's in line with what He says is right, that's pious. You'll get your material result. It's not in line.

It's impious. It won't get your result. Now, if it's in line, and it's done for Kṛṣṇa, then that's called devotional.

Right? Now, if it's not in line, and it's devotional, nice, but it's not as devotional as if you'd figure out that doing something correctly would be better offering. But still, you can start from there. At least the mood is right.

Now, get the form to match. The living entities, like artificial dolls attached to a device with strings, are made to move by māyā. Right? So, that's all.

You want it, it happens. So, if you want the internal... But, the point is, is we can say, oh, we're dolls, but we like the position. We're not complaining how the modes of nature are making us do things and saying that this is, you know, you know, where's my involvement.

No, we're very involved. So, in the same way as we understand this, that's what's going on, then we're able to switch from being controlled by māyā to be controlled by the internal potency. And, if we think this is great, that's, you know, unlimitedly times better.

Right? You know, billions of times better. So, that doesn't make sense. Situation, you know, that we will be controlled is the same.

Śrīla Baladeva Dvīddhī Bhūṣaṇa explains, Therefore, surrender to that Lord with body, mind, and all other elements. Then what happens? You will attain the eternal place with absence of all suffering, the abode of the Lord glorified in the śrutis as tad-viṣṇu-paramāparam. That person is none other than I, your companion.

This has been stated by me before, with sarvasya cāhaṁ hṛdi sāni viṣṭhā, I, Kṛṣṇa, am situated in everyone's heart, Bhāgavad-gītā 15.15. It has also been stated by you and accepted by the devas and rishis with the statement, param brahma param dhamma. You, Kṛṣṇa, are the supreme Brahman and supreme form, Bhāgavad-gītā 10.12. I have also shown that to you directly by manifesting universal form. Therefore, remain fixed in my teachings.

So, you say, what will be the result? Result will be, you'll go back to Godhead. Right? So, in the introduction, result of following this is you'll go back to Godhead. So, our goal is, we're trying to please Kṛṣṇa, but the result will be you go back to Godhead.

Remember, the result, the dative is always, how you say, connected, but on the outside of the relationship. Right? The subject and the object are interacting through the verb. Right? The result comes as the dative.

It's another case. Right? So, we're trying to please Kṛṣṇa. Right? By working with His energies, according to their nature, and according to His pleasure.

Right? That makes us the instrumental case, connected to the verb. Right? And so, we're trying to please them. Results come.

You go back to Godhead and all that, but still, even you go there, you're still trying to please Kṛṣṇa. So, if we were trying to go back to Godhead, something else would happen? You're trying to go back to Godhead, but then, then the thing is, what's the matter? You have to please Kṛṣṇa. So, that's the thing.

If you want a specific result, it still comes from a relationship of subject and object. So, unless you understand, that's the problem. People know, okay, here's me, here's what I want.

But the point is, is unless you apply the verb on the object, you're not going to get the data. That's the difficulty. So, that's, the advertisements don't tell you that, because that's work.

It's just a matter of, you go out, spend your money, get the thing, you know, that's done. But the point is, is you still have to apply it. You know what I'm saying? You know, you know, how you say, give her roses, you know, like this.

As the advertisers of Valentine's Day, great, that's, you have the roses, but unless you present them nicely and say the right thing, you're still going to get yelled at. You know, so still, the point is, is it just she has the roses, or is that, there's a mood that comes from that. So, that means you're trying to please her with the roses, but it's still, there's, you know, then, you know, the house will be peaceful for three days.

You know, that's what happens. Right? You know, what is it saying here? Attain the eternal place with absence of all suffering, right? So, we're always trying to get to that Vaikuntha platform, right? I remember one Guru Hasan, he said, why, you know, doing this, why are you doing this? And he said, my wife will be peaceful for three days. With this big, bright, you know, and I said, three days, what's three days? He said, he was like, three days.

You know, that's the thing. Like that, he said. I mean, if you're working in a field that works in nanoseconds, then, yeah, three days is a lot of nanoseconds.

Yes. Yeah, but he goes from, from talking first person to third, he goes back and forth. Because the point is, is it's all him, but there is a difference.

Means they're one and the same. Him and Brahman are the same, but the Brahman is his qualities. But still, he is the person, his order has his qualities and applies them.

Right? And he is Paramatma, he is the companion of the living entity, because he can't separate the Lord and the living entity. But he's only acting according to the, the, how you say, distracted desire of the living entity. Right? He's only, as you, means, as someone surrenders to Krishna, that's how he reciprocates.

His mother, you know, surrenders to him as seeing him as her son. That's how she wants to

serve. So he reciprocates as her son.

But if you don't see that relationship with him, you only see it with dead matter, then, then he reciprocates through that dead matter. So it's then Paramatma is who reciprocates in that way. So you're still, it's still you and the Lord and your interaction.

But, but it's still according to your need and desire rather than his. So Bhagavan means it's his need, his desire. That's what makes it unique.

That's why spiritual is Brahman. You know, applying that and elevating yourself then is Paramatma. But then once you've done that, the point is, is once you've come to that Brahma-Bhuta platform, then, then he still says that beyond that there's him as a person.

So, not Paramatma as a person, but here, here is that full, full person, meaning, you know, his feelings, his entourage, his paraphernalia, his places, what he likes to do. Does that make sense? So he's saying surrender unto him utterly because... That's where you're going to apply this knowledge. Because what he's giving here is knowledge of how Brahman functions because everything is Brahman.

But you have to know how it functions. Illusion is thinking it's not working according to the principles of Brahman. You understand Brahman, you know how everything works.

So that's why if you understand at one area, you're intelligent, you can apply it in another. That's why the benefit of the Purana, it will give you another example. The Upanishads will just give you one example.

You use your intelligence and apply it everywhere. You know what I'm saying? But they have to give an example. You know, the knife cut the potato, but then there's another story where, you know, the knife cut a cauliflower and the knife also cut a carrot.

So then I said, wow, hey, this is, this is, you know, deep. You know, and so then I start to apply, wow, you know, he might even cut the grass on my finger. You know, like this, you go beyond.

But Upanishads only say, you know, cut the potato. And then you understand the principle of cutting, it's been applied to a potato, that means anything that can be cut, the knife can cut it. You know? So, so that's, that's the difference is that the Purana will explain it.

So that makes the advantage. But the intelligent man, the Purana can only give so many examples. You know, as it is, as the original, original, you know, Bhagavatam is, you know, unlimited.

So we've just gotten what can be spoken in seven days and seven nights. You know, like that. So if, you know, if you had two weeks to live, it'd be twice as big.

You know. So in 62 of these things, there are other things, so that's like, Abhidheya. Yes.

And then he goes in 63 and he's going, right? you know, yeah, the person. Then that's the prayoja. Because you're going to apply this knowledge of Brahman, which is the spiritual, the spiritual mechanics of the cosmic creation.

Right? And because the material world is reflecting of the spiritual, it's the same mechanics. It's just being applied in stupid things. But you're tightening a screw, it's the same whether it's on a Ferrari or on, you know, the kid's tricycle.

It's the same thing. It works in the same way. So it's not different.

So we think, oh, it's different, it's a tricycle, so it has nothing to do with a Ferrari. That's the same thing, it's a screw. It's got wheels, they go around, you know.

So when Rupa says that a devotee works better than a non-devotee, he's because the devotee is more inspired. More inspired because he's pleasing Krishna and he has more knowledge. Why are the, why are the Goswamis able to sit under a tree but they're able to advise emperors? Because they know how the place works.

And, yeah, and when, when that was their position as grihasthas, they were doing the work of emperors. Yeah, it's like that. But now their duty is not that.

They don't do it, but they can tell you how it works. You know, so, so that, that's the thing is that it's not that they don't know. So this idea to say that, you know, here's another fun one, is that, you know, Prabhupada was, you know, from another time.

Either, either they're more liberal, that's the 60s, or they say, okay, well he's from the spiritual world so he doesn't actually know how it works here. That's saying like, you know, he knows his real face but he doesn't know how it works in the mirror. It's that stupid.

That's that naive. It's called deism. It's actually atheism.

So when they say Prabhupada doesn't know what, maybe he doesn't know a fact, but he knows how it works. That's the thing is that if you're from the spiritual world, you know the mechanics of how the creation works. Maybe you don't know a specific detail, but that's just facts at which you can learn.

You know, it's not difficult. you, the door opens, you walk inside, you push the button of where you want to go. That's it.

Now that's done. That was a five second class. They make it sound like, oh no, but how, you know, escalator, you know, you know, you step on the thing and you just stand there.

And then when you get down to the other end you watch and you step off. That's it. You know, so, you know, what else? You know, so, so it's, it's not like it's more detailed.

You know, you have a steering wheel, you have a gear knob, you have a few pedals, but you

have horses and you have these reins and you have whips and you have sounds and you have, it's just as sophisticated. When Garga Muni got Prabhupada's first dictaphone, Garga Muni spent an hour in the shop in the Lower East Sides with a guy explaining to him. And then he gave it to Prabhupada.

And Prabhupada knew how to work it. because Prabhupada understood the principles. And Garga Muni was totally, he said, wow, this person's really not from this world because he understood, but it took me an hour.

He just understood a few things. But it's not mystic. It's just, you see.

That's what Krishna's taught. And when we say Shastra Chakshus, it just means you can see. It means what Shastra says, you see it.

That's all. It's not this mystic, because we throw that in because of the mode of ignorance. Because I don't know it, the unknown.

So the unknown and whimsical, they go together. So you'll notice those cultures, they're more into one, the other goes along with it. You know, they go together.

They're a pair, right? So therefore... The next three verses reveal the most confidential knowledge of Bhagavad Gita. Right? So he says this is more confidential, but then there's more confidential than that. Because you're going to, the knowledge that's there is this knowledge of how Brahman works.

That's just the way, that's all knowledge is that. Then you're going to apply that in here in dealing through Paramatma. Right? But it's at a devotion to Bhagavan.

So now if you can go directly to Bhagavan and work there, it's done. The Gopis did it. Maharashtra Katvanga did it.

So it's possible. But if not, then you follow the processes that show how to do it. You want to make up your own processes, then hey, it's like kids making up their own games.

But, you know, it doesn't pay the bills. Great game. It doesn't work.

So now we have the most confidential. He says this. Verse 64.

Krishna says that because Arjuna was his very dear friend, he will speak to him his superior instructions, the most confidential knowledge of all for his benefit. Right? And before it was most confidential knowledge. Now it is most confidential of all.

Because anything connected to Krishna is confidential. In text 64, the Lord uses the word bhūyā, again. Right? So see, this is... What do you say? Bhūyā.

Yeah. It's a Vedic term. That's why it works.

Because what they're saying is, yeah, successful. But the point is, again. Right? Bhūyā.

To indicate he has already spoken this knowledge, Śrīla Prabhupāda explains, the Lord has given Arjuna knowledge that is confidential knowledge, knowledge of Brahman. Right? So that's what you mean. And still more confidential knowledge, knowledge of the Supreme, of the Supersoul within everyone's heart.

And now he is giving the most confidential part of knowledge, just surrendering the Supreme Personality of Godhead. Right? So we see this, see? Bhagavan Paramah... Brahman Paramah Bhagavan. Right? And so we're saying, the formulas are very simple, but their application is extremely sophisticated.

Because the point is, Brahman is all-pervading. That means you can take this knowledge and apply it on anything. You know, a little bug.

Anything can take it. That's the... The end of the ninth chapter, he has said, man-manā, just always think of me. The same instruction is repeated here, to stress, the essence of the teachings of Bhagavad Gita.

Right? So just thinking of me means him as a person. But, still, he includes everything. So even thinking the instructions here, thinking of how he's entered into everything, thinking of the workings of the material energy with Paramatma as the controller, all these are still thinking of him.

But still, the most confidential thinking of him is thinking of him as the person. Right? So that's why the sahaja just jumps there, and it doesn't affect. The gopis just thought of Krishna, and they were there.

Sahaja means they talk like that, but they're still here. You know what I'm saying? So it didn't work. Sahaja means easy.

You know, it just means it didn't happen. You know, they make it into this easy process. So that's why this... And their thing is this spontaneity, the bhāva, right? They have bhāva, and we have bhāva.

So this whole point is, in the spiritual world, that is their position. Right? Because sat means their position as servant of Krishna. And they're spontaneous there.

But here, if we're acting as servant of Krishna, fine, but if we're not, that spontaneity is... Here, existence is ignorance. Therefore, spontaneity here is ignorance. Unless it's based on these higher principles.

Then only it becomes mother goodness. Right? So that's the problem. It sounds great.

Why is it great? Because it is great in the spiritual world. But here, if it's not connected, it's just ignorance. But it sounds great because it means the real nose is great.

But we're thinking it's the reflected one, that that's the real one. And we're trying to somehow get something out of that. No.

It's originally there. That's why it's great. That's why it's great.

Does that make sense? So that's where the falsity comes in. That's where the illusion is. It's very fine lines, just like that, which one you're looking at.

So that's why it looks all there, but then the little thing is missing. Or the machine is there, but it's not plugged in. You know? So even like the Vedic, they follow all the thing, but smartness means it's not plugged in.

They're doing all the rules. We're not complaining that they're following rules. We're complaining that they're following the rules and not understand this connection to Krishna.

Devotees think, oh, it's the rules that are the problem. No, it's not. It's that they have the perfect environment, perfect activities.

They're doing it nice karma. They're doing everything, but it's not plugged in. It's not connected to Krishna.

Therefore, it keeps them in the material world. Right? Yes. Yeah, that's it.

That's it. They're the same thing. So what is the fight? The fight is between the pro-Vedic and the liberals.

It's not actually amongst those who understand Vedanta. Because the point is, is the Niyamagraha, that they accept authority, follow rules. That's not the problem.

The problem is, is they don't see a connection with the Lord. And they don't see a connection with the individual. You know, it's too, you know, blanket.

But the same problem is there in the liberal, the Niyamagraha, is that they throw out the rules because they don't see their purpose. And they apply to the individual, but what do they apply? They don't have any standard. There is no rules to apply, so therefore they make them up.

And so, of the two, at least the conservative accepts authority. So that's a step forward. But if they don't connect with the Krishna, it's still a waste of time.

But the liberals then are very, it's very difficult to be situated there because all they've done is taken that, they're, yeah. So now Vedanta means you're taking the authority and you're applying it to the individual at time, place and circumstance. That's actual Vedic.

So the term time, place and circumstance, that's Vedic. If it's not, that's the opening of Manu, is if it's not applied like that, it's not done right. And if it's not applied to the individual, it's not done right.

Manu, in the opening, in the second chapter, in the opening of that, that's where it's explained. But we'll take the time, place and circumstance and practical, that's a modern thing and the Vedic is all that, no. It's the other way around.

The Vedic is that and modern man by trial and error finds that by doing it in this way it works. But what they don't understand is what they're doing is following God's laws. That's why it works.

Those things, no, because of my independence and feelings, that's why it works. No, it's somehow, no, you're willing to accept authority. It's not worked and so you're willing to accept authority.

And so then the modes of nature will make it work for you because now you've accepted the laws of God. So then it starts to work. It's still the surrender of the living entity to God but they don't see it.

There's some superior, I don't know what it is and they just give up. I'm the controller, I'll make this business and it never works. But then they just give up and then it starts to work.

Why? And then they get into this whole bother. You just have to let go and this and that. Let go, but it's with knowledge.

You knew I couldn't do it. You knew what you were doing and knew that it's not getting, so someone else is in charge. But you had knowledge.

That's why it worked. But the guy that comes to the seminar, it doesn't work for him. Why? He has no knowledge.

Razor's edge. Razor's edge. That's the point.

But it's very clear. Any devotee can understand it because the razor's edge is Krishna is God, the living entity is the soul and then there's material energy. Then you perform activity and the goal is to please Krishna, develop love for God and that process is chanting.

Every devotee knows this. That is the essential fundamentals that everything else is built on. This is just showing you ways to understand who you are in God and the material energy.

Otherwise, we understand, oh, I'm not the body. Then we'll say, we're not the body. Oh, you can't do that.

We're not the body, Prabhu, so I can do that. What do you mean? No, it's the body that's going to do it, so this body can't do that. You're the soul.

Yes, you can do it, but you need a body to do it in, so you need a different body to do that. So you either come back with a spiritual one or come back as a Paramahansa. But the body's working in the modes, those modes aren't going to work.

It's like I come into the kitchen with, how do you say, a sledgehammer and all that. He says, OK, I'm here. I'm ready to cook and all that.

He says, you can't use that. Hey, I'm not this body. We're not the sledgehammer, Prabhu.

That doesn't mean the sledgehammer works, just because you're not the sledgehammer. No one said you were the sledgehammer, Prabhu. We're saying the sledgehammers don't work.

Why can't you see my inspiration and my desire to be involved? Why are you only seeing the negative? And it's kind of like, and then this is to a civilization that claims to be so practical and intelligent and sensitive, but they're so self-centered and so uninformed. It's sad. And then because they said it in that way of feeling, you're supposed to accept it and let them off so their false ego's not crushed.

So those are the rules. You follow those rules and you're in like Flynn. And you don't, and you're weird.

Okay. So always think of me. Okay, so then.

At the end of the ninth chapter, he has said, man-mana, just always think of me. The same instruction is repeated here to stress the essence of the teachings of Gita. So the essence of Gita is just thinking of him as the person, the Supreme Person.

Therefore, chapter nine, which contains the verse beginning, man-mana bhava mad-bhakto, is entitled, The Most Confidential Knowledge. And you see that same verses is repeated now. Right? So it's already been given, but the point one has to understand is that I can't, means you're going to learn something in depth, layers.

So the first six chapters explain what is the field that you're working with? You know, what is the soul? What is God? So, Gyan has been given. But then, the point is, is that Gyan's useless unless it's connected to the Lord. So that's your middle six chapters.

Bringing out pure devotion is more important. Right? Now, the last six chapters, they'll tell you the fine technical points of the first six chapters. Right? How you're going to apply that.

You know, how you understand the difference between the soul and the field. Because if you gave that in the beginning, it's an overwhelming amount of knowledge. But just to understand what's karma yoga, jnana yoga, jnana yoga, now you can get into finer details.

Then he's going to come to the conclusion again, like after six chapters, seventh chapter comes to the conclusion. Then after all those chapters, those latter chapters, now this 18th chapter, at this point, he brings the same conclusion. Right? So just like in the third and fourth, give karma and jnana, then you put them together in the fifth chapter.

So then you've taken all these mechanics of the 13th through 17th chapter, and the 18th chapter, he puts them together. Right? But then still, then you have the conclusion in the

seventh chapter, man, manav, man, patot, now again that's happening. You understand how it is? So it's a natural progression.

You have to give, and you can use this when you preach. Right? It's not, oh, we have to think it's a new form. No, this is the form.

Give the simple principles, exact fundamentals that always work. Then show what it's supposed to do, connected to God. Then once they've accepted that, then you start to fill out details and go farther and farther.

So this gets up to this point. Bhagavatam will get into finer points. Right here he hasn't described the 24 elements.

He's referred to it, but Bhagavatam will get that. He'll show how the modes exactly work, what's been created from what mode. He doesn't say the mind comes from the mode of goodness.

Right? That's said in the Bhagavatam. But you just know you have to work in goodness. So if you're working in goodness, it means the mind's accepting things and rejecting according to goodness.

So then you'll be properly situated. Does that make sense? So you get more and more, so that's why Bhagavatam is the deeper study. That is the, then Caitanya Charita Mita will show how you apply that in the Gaudiya perspective.

It's not more knowledge, it's the Gaudiya perspective, how you apply that in Braj. So this way then it gets deeper and deeper. So then we'll, today's what? Friday.

So on Monday. Yes, so then the same schedule, 7.20 tonight. Continue.

Om Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. Srila Prabhupada ki, Sama Vekabhakti Vrindaki, Janatai Govinda Vrindambi.