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BVPM: **Page 49. One can attain a transcendental realization only by the mercy of *bhakti*. Even the *jnani,* who desires *sayujya* should include *bhakti* in his *sadhana* in order to attain his goal. In such a case, as Srila Visvanatha Cakravarti Thakura points out, some small portion of the *hladini-sakti*, or *bhakti* enters into *vidya* in order to give *vidya* its results, just as *bhakti* also enters into *karma-yoga*, in order to give the results of *karma*. This can be said because there are many statements saying that *karma, jnana, yoga* and other processes are just useless labor without *bhakti*.**

We were discussing that one is always in the position of servant, that the Lord and His energies are interacting, and that’s what’s pervading the cosmic manifestation, then this is reflected into the material energy, so in the reflection, that’s made out of dead matter, out of material energy, the inferior *brahman*. Now, that *brahman* still functions in the same way, the same process. That reflection then becomes what we see here. Its made out of the material energy but it functions on the principle of the spiritual world, just like a mirror does not have its own potency. Its potency is the reality. That’s the only way it works. Your face moves in the mirror because the real face moved. Your hand moves in the mirror because the real hand moved. The reflection doesn’t do anything. It’s potency is coming from the original.

That does not mean that what’s going on here, is going on in the spiritual world, a direct connection. No. There, its because of the desire between the Lord and the devotees to interact. That’s what goes on. So the reflection here works on the same on those same principles. It’s the same potency, but it works on “What’s the desire of the living entity, here?”. Therefore, there’s the transformations. The devotee desires to serve Krishna in a particular way. *Yoga-maya* arranges a particular potency so that’s possible. The living entity has a particular way they want to control and enjoy the material nature, then through the modes of material nature, the external potency arranges everything, but the arrangement’s based on the same principles of action.

So, the point being made here by Visvanatha Cakravarti Thakura is that without *bhakti*, none of these other paths actually have any potency. So that potency then, there’s a small fraction that then gives the result. That’s what makes it work. The point is if you don’t understand that it’s the *bhakti* in *jnana*, or the *bhakti* in *karma*, or *bhakti* in *yoga,* whatever process you’re using, that that’s what’s giving the result, you’re in illusion. It’s not that “Oh, I’m doing this, and because *bhakti’s* involved, therefore, it’s devotion.” No, it only becomes devotion if you see it and understand it that way in connection to Krishna. If you don’t, you don’t get the benefit.

The government has laws. Everything’s going on nicely because of that. Taking advantage of those laws then, the criminal does his activities. So, then he’s restricted from using that environment. He’s still under the direction of the government. All his facilities, everything that works for him, all his food, clothes, staying arrangements, his bed and breakfast, “And so, you get 30 years of bed and breakfast.”. It’s still not outside the government. One might see it that way, but that’s not actually what’s happening, so in the same way, whatever’s going on in the material world is still going on because of that potency. You see it, then you’re not a criminal. You don’t see it, you’re a criminal.

Q: So, basically we should keep reminding ourselves to do whatever we do, with devotion.

A: Yes. That’s the point. That’s why knowledge is there. Knowledge will remind us, because the mind’s going to do what it likes. That’s not a problem. The mind doing what it likes is not the problem. The problem is what it likes is the distraction. That’s the real problem. The intelligence is supposed to create a field that whatever’s in that field, it doesn’t matter which one is chosen.

Comment: That’s where the *raga* comes*.*

BVPM: That’s the *raga* part, but even if its within *vadhi,* still. Just like the father or the husband provides a house, and in that house, it has facilities, so whatever one does within the house, then that’s fine. Whatever activities can be done are already authorized, but now, which ones? They’ll sit in the living room. They’ll be in the bedroom, they’re going to be in the game room. Whatever they’re going to do, of course, if you have a one room studio, this may not have much meaning. You can do whatever you want within it. That’s the element. Then there can be difficulty. You can go into the kitchen, but in the kitchen you have to be careful of the fire, you have to be careful of the knives. So, there’s rules.

The world is there, this is what’s given that one can use, but one has to use it according to the direction it is meant for. The intelligence then, creates the field. The mind accepts and rejects within that. Now, if you let the mind create the field, which is what basically is the modern concept, then you have a mind-field. That’s the difficulty. It’s whimsical, so it’s the mode of ignorance. Why the mode of ignorance? You’ll say the person’s very intelligent, very qualified. Yes, but it’s due to their ignorance of God and His laws and of the soul and of the relationship that they’ve chosen whatever they’ve chosen.

Comment: So basically the intelligence is used to justify the mind.

BVPM: Yes. The intelligence is used by the mind to get done what it wants or, in this case, if somebody questions to rationalize. Like in the late 1700’s early 1800’s Western thinkers, they would rationalize their inappropriate behavior with some philosophy. “We’re all going to die anyway, so what does it matter? What’s the big deal?” All these kind of things, they come up with to rationalize. The point is that how things work here, it’s only Krishna, how He and His internal potency are within it, and the thing actually functions because of *bhakti*. There’s a little bit of *bhakti* there. Why? Because the internal potency is serving the Lord through devotion.

There’s a quality that’s there. Krishna has qualities. That quality then, is manifest through His potency. The potency takes the form of experiences, the activities, the results. All that is done by His internal potency. She does it out of devotion, so that means that in every action, every situation, then there’s that element of *bhakti* that’s there, that actually makes it works. So, as you get closer to the actual standard of the form of *bhakti*, the thing works. You get farther away, it doesn’t work, but you don’t get the benefit of that *bhakti* unless you recognize that it’s for the Lord, then it’s *bhakti*. If you don’t recognize, then it’s not *bhakti*. This is where the illusion also comes in of the impersonalist. They’ll think spiritual means something different from what’s already going on. No. Spiritual simply means being aware of what actually is going on, not what you think is going on.

Q: Maharaja, can you explain what it means the intelligence creates the field?

A: Intelligence creates the field. Intelligence means that you will observe the environment that you’re in and how that can be properly utilized for Krishna. Then the mind gets inspired within that field to choose one aspect or another.

Q: Spiritual means being aware of what actually is going on, not what you think is going on. So, there’s a gradation of spiritual realization?

A: There’s a gradation, but the point is it’s still always what it is, whether we appreciate it or not.

Q: So, someone on the path, on the way to Krishna, which is the end of knowledge, may have a broad idea that Krishna’s behind it, but he may not know in detail how it’s going.

A: That’s enough if that’s all the deeper he sees. In whatever area, that’s the depth you need to see, so in other words, if the person sees very broad or narrow, but for not great depth, it doesn’t matter, but if he sees the depth of, say, his job, he’s very expert in his particular area, very developed, very sophisticated, that means, in that field, in his life he should see to that depth, otherwise, he’s not fully engaging his intelligence.

The idea is that the direct activities always are more important than indirect, but if we think about it in reality, how much of our day is actually connect to direct, and how much is not? Because, these questions aren’t coming up generally from the *brahmacari* who basically spends most of the day engaged in direct activities. Sadhana in the morning, then he has *prasadam*, then he goes out preaching, then he comes back to the temple does whatever else he’s supposed to do, does some reading and goes to bed. There is indirect, of course because you contemplate things, this and that, so many things, but it’s the minor.

Someone who’s not in that environment, they’ll chant their *japa*, maybe get in a little reading, a little *kirtana* with the family, now and again, this and that. It adds up to about 4 or 5 hours. That means theirs 19-20 hours that everything is indirect. That means that by quality, of course that 4, 5 or 6 hours has much greater importance than the 18 hours, but the problem is that because of our conditioning we’re acting in that 18 hours because we identify with it.

So, if we don’t start seeing that in connection with Krishna, there’s always the possibility that we’ll get distracted. Therefore, the senior man who used to be so many levels of very seniority, now you only see him for *prasadam* on Janmastami, because he doesn’t come to the program because that’s all new people doing it. We’re talking really really stark reality here. Devotees can talk all they want about this and that, but the point being made here in the *gita* is what about those 18 hours? And we’re giving 6 hours. That’s very liberal. I’d say most people spend 2 to 3 hours in direct activity. And that’s the ones that chant the 16 rounds. It starts dropping very quickly after that.

What Krishna’s giving is an opportunity that all that indirect activity can be connected to Him. By seeing the needs and the potencies that are happening within His activities, that’s the point. Every activity is being done because of a quality desired. By our conditioning, we think it’s the object itself, but no. Its what the object will do. Like, somebody wants a house, works very hard for a house. It’s not that they’re so attached to bricks, or to wood, or carpeting. They’re attached to some quality that the house generates. Some security or an element of prestige or the options of family interaction, the emotional platform gained from that. That’s the real reason for the house. It doesn’t stand on it’s own. That quality is Krishna.

That quality of security can be gained as a house, and the aspects of dealing in a house, that’s the internal potency. The quality of security is Krishna. The house itself, the principle of it, that’s the internal potency. That’s reflected into the material energy as the particular house you happen to be in. That’s dead matter, but it functions on the principle of Krishna, as security and His internal potency interacting. So, it’s still that element of *bhakti*, so that security is only gained when you perform the activities which bring it close to the activity that the internal potency would be doing.

This is just the mechanics of how the spiritual and material work, based on the elements of the field and the knower of the field. If this is recognized, then no matter what one’s doing, getting on the bus, still you have to understand the whole principle of how you would get on something, how you would actually step, how your foot works, all that is because of the Lord and His potency. In something as simple as that, getting on the bus, you can see your relationship to Krishna, technically. Not just saying it, but in actuality.

To the degree of sophistication, to that degree we should see. Otherwise, yes just by engaging in the pure activities, the direct activities one will come to the platform of purity and realization, but its possible that one could speed that process up by those things that distract one, engaging them. We see a lot of people very distracted. Here, Arjuna is a devotee. He’s nicely situated. He’s in *varnasrama*, but he’s distracted. How can that be connected back, how to see it in reality? That’s what Krishna is giving. it doesn’t change his position, it doesn’t change what he’s going to do.

We think it will change what you’re doing. That’s because what’s already going on isn’t actually connected to the spiritual platform.

Q: Could this, by extension, the same spiritual vision be expanded to the point where we apprecieate that not a blade of grass moves without the will of the Lord? I had a service where I was trying to get a book out of printing. It didn’t happen and the person who had given me that service just said, it’s the will of the Lord. He let me off the hook. He could have said it’s my fault it’s somebody else’s fault, or something like that.

A: It can. If you see it that way and attain the quality, you may not know how it got there. So, if one has a good quality then that’s good, and then one can act in that. If one doesn’t then there’s a mechanics how to gain it. A person’s born into a nice family. They behave nicely. They have money. They deal nicely with people. That’s great. But, let’s say a person’s not born in that family, he can gain that by understanding the mechanics of how to get it. That’s what’s being offered, that everybody will have some strength, somewhere. But the mechanics are given so you can understand how to acquire qualities that are more useful in Krishna’s service. That’s what Krishna’s gone through here. These are the qualities required.

You have the quality of not analyzing everything according to sense gratification. That’s what the materialist does. One’s in a situation, the first thing is “What can I gain from this? What enjoyment can I gain from this?” To not do that, it’s a very simple thing, you control the senses. Very nice. That’s what we’re supposed to do. If that comes very nicely, that’s not what we’re supposed to do, and you don’t do it, great. What’s the most efficient, that’s what you do. But, if the senses aren’t controlled, then there must be a process to control them, so that’s what’s given. Then, there’s a difference between you and the field. You’re the soul. The field is the material energy. Your connection with it is through your material body. The only way you’re perceiving it, the only way you’re interested in it is the body, the mind and the senses, by their condition. You’re not looking at it in a different way.

There’s that *upanisadic* example, of a young girl and how different people will see her. An attractive young girl of age. The young boy sees her as the most wonderful person and that position of supreme sense-enjoyment. The *sadhu* sees her as a bag of stool and urine and the dog sees her as something nice to eat. They’re all seeing the same thing, but depending upon the understanding it’s respective, so you’re going to see it through your conditioning.

Now, you can separate yourself from that conditioning because that’s not going to get you anywhere. If it’s not working nicely, it’s not going to be beneficial in its state of whatever it’s in at the present. By habit, by the mind, you’re just going to act according to your conditioning. By intelligence, you see that I’m not the field. I’m the soul, and the Supersoul is the ultimate controller of the field. So, according to my *karma*, whatever I want, I can desire, and then, the Lord sanctioning, the modes of nature will enact. Then the field itself will transform, and then that result I wanted will thus be gained.

Now, the question is, your desire, and that being sanctioned or carried out by the Lord and transformed by the material energy, will I see that in connection with the Supersoul, or not? Will there be regulation by *guru, sadhu* and *sastra,* or will I act whimsically? Because, I can even see this mechanics and act whimsically and still get a material result, therefore the devotional element has to be there. It has to be for the pleasure of the Lord. This way, you can separate yourself, “Okay, this is what I should do. The person did this. What I would want to do, or naturally do I would start yelling and screaming, but according to what Krishna is saying here, the other person isn’t actually the doer. The modes of nature are carrying out.

They’re only the instrument, so I can yell and scream at them, and it actually won’t change anything, because what created the transformation of the modes of material nature then, was my desire either at present or in the past. That result is coming to me through this person, and they simply have the common element that they don’t mind doing that activity that I want to yell about. It’s not that it actually has any connection with me, the soul, or with them as the soul. Then, I can consider that therefore there’s no need to get angry.

This process is there. It can be applied anywhere, but the point is that why something works nicely or doesn’t work nicely is because it’s closer to this little bit of *bhakti*. But the closer the reflection is to the original, then the better it works. “I’m scratching like this, on my head, if in the mirror, my hand is over here, it doesn’t work very good.” I can say “No. But I like like that.” It doesn’t matter. Until the finger touches the head, there’s no benefit.

People can go on speculating forever on how things should be, how they would like them to be, what they would like to do, but it doesn’t really matter. Material energy is still the reflection of the internal energy. It’s going to act according to God’s laws no matter what people think. People can say all they like that something’s archaic, old fashioned, the Vedas are out of date; it doesn’t matter. Water being wet’s out of date. Homer fell in the water and got wet, that’s how many thousands of years later? Come on, people, let’s move on! Let’s not be held back by these old ways of perceiving the world. People would say you’re crazy. But, somehow or other, when we apply that to what they want to do with their life, they forget this point, that seeing it other than by the laws of God, is insane.

That insanity is called illusion, *maya*. This is the fun point. It doesn’t matter what people think, what’s politically correct what’s new, what’s this or that, that’s just how people think. It doesn’t mean that’s reality. So, when one wants to speak with and deal with them, one starts and works in their world. As we discussed before, the psychologist in the insane asylum works with how they think they are. The guy thinks he’s Napoleon Bonaparte, he talks with him as Napoleon Bonaparte and slowly tries to bring him out of that, but you start wherever you are. As a preacher we start there, but we never think that their perspective ever has any real value other than it’s actual connection to Krishna, but that they don’t see. So, they’re not getting any benefit from what is actually beneficial in their vision. We see the beneficial part that can be connected to devotion and we see their position that they’re starting at. That’s actual preaching.

If you only see the philosophy, but not the position the person’s in, or the position the person’s in, but no the philosophy, he’ll lose out. But, of the two, better to see the philosophy and be a little coarse. At least you’re rightly situated, though you’re rough, but if you’re very refined and all that, and you don’t apply the philosophy, you’re just a very refined person in illusion.

Comment: Sometimes we see this happening with devotees. Someone tries to give the philosophy, and one is trying to be nice.

BVPM: But the point is, why is he being nice? If you ask someone, why should we be nice when we go out? “You distribute a book, go out and preach, why should you be nice?”

“Oh, because it’s good. People will like you better. It will be better for the book distribution. This and that.”

Okay. Better for the book distribution, that has some meaning, but why nice? Why not rough? The point is, nice goes back to where? Who told you to be nice? For most people in the world, Jesus told you to be nice. That’s the only reason, but there’s a long distance between when that was the reason people thought you should be nice. You go back 50 years, 100 years, that’s the exact reason people thought you should be nice. You’re a good Christian because you’re being nice. Nowadays, you’re being nice, nice stands on its own. Why does it stand on its own? Where did the quality come from? Nice is a quality. It’s Krishna, so therefore, there’s forms of niceness, that’s the internal potency. How does it stand on its own? To see it without its connection to the Lord is illusion. Therefore, when devotees get into all these New Agey kind of things, they are nice, but the problem is if they don’t see it actually in connection to Krishna, they’re in illusion. It doesn’t stand on its own.

All these things come from Krishna. They don’t see it’s connection. They’re in illusion. That much, they don’t see, they’re in illusion, how much they do, they’re benefitted. But, because we can see everything connected, wherever that person is, you can see their values. They value Krishna in niceness. So, point out what’s real niceness. How that can be connected, then you’ve kept them in their position, and shown them how to be Krishna conscious in that, and elevated them. That’s actual preaching. Nowadays they’ll say that’s soft preaching, but soft preaching doesn’t include the philosophy. That’s Vedantic preaching. That’s what Prabhupada would do.

Q: Is there a benefit of being coarse with the coarse?

BVPM: You just deal with them, how it will work. You either need to deal with them as their culture is or you have to go beyond it and deal on the transcendental platform. You’re either going to start with the conditioned nature and catch the soul, or you’re going to speak directly to the soul. Whichever works. Prabhupada didn’t have to speak coarse. Coarseness is not necessarily the quality they’re looking for. they’re coarse but much of the time its depending on the environment. If you’re looking at something more sophisticated, its straightforward. You’re not messing around. To the point, none of this fluff and all that that gets in the way. Coarseness is not the point. If you get straight to the point, you obtain what their coarseness is trying to do.

If they’re coarse just because they’re untrained, uneducated, then its just a matter of their being natural, so if you’re natural, even if its more developed or sophisticated, that’s the common point: naturalness.

Comment: Coarseness is just the kind of form it takes.

BVPM: Yeah, because the point is that for one quality there are many forms, but they’ll all give the same experience. Another example is you have a young person, they’re being coarse, but their coarseness is just that they’re trying to be rebellious. They may have some concept of an idyllic world, which everybody begins with. They’re dissatisfied that that idyllic element is not able to be gained or perceived, or there are people they would think are working against this. So, their coarseness is just an expression of their dissatisfaction in that the ideal isn’t being obtained. Therefore, you talk about ideal and actual ways of obtaining it, and then example of how it does it. Then, they’re satisfied.

You don’t have to be coarse, but if it’s your nature to be coarse, then be coarse. You can connect that to Krishna. The problem is that as they become purified and don’t require the coarseness anymore, as long as you’re becoming purified, it works, but if you’re attached to that coarseness, I don’t mean as in Sweden, then there’ll be a problem because you won’t be the person who will be able to preach to them anymore, but someone else will, so you can carry on finding other coarse persons.

Q: What about the children?

Comment: The point is the actual mechanics of the material world works, doesn’t bother anyone. There’s no one that it will bother. Only when you drop down to the realm of conditionings, that’s where people have their opinions. But, when you’re dealing with the mechanics of what it is. If I say vehicle, generally, no one will have a problem. I say car, some people might, because their grandmother and dog got run over by one. If not, that may also be broad enough, but if I say a specific kind of car or company, then they may like or not like. Then they have their opinion.

The more detail you get, in the external, that’s where opinions come up. But, as you move back to its source, there are no opinions. The primary creation is before opinions. The whole universe has been created in its blueprint form, how it works, how it interacts, how it functions and the living entities in that state, are in the *vasudeva-sattva*. They’re actually transcendental, though they still have the concept of “I’m the controller and enjoyer.”, but there’s no opinion. So, you can preach on the point of the primary creation, the qualities of the Lord, all these different elements, that actual Vedanta element, it won’t bother anybody, but when you want to make it practical, because you get into logic, you have your thesis you’re presenting, your explanation, then you have to give examples. Examples should be according to the person you’re talking to. By the time you get to there, you should have some idea who they are and what example would work. That’s then where the preaching is exact according to the individual.

Soft preaching, I don’t say any philosophy, that’s not very developed. It’s actually based more on the false ego that I wouldn’t want them to think badly of me. I wouldn’t want to be rejected. It’s actually about me. It’s not about them. Vedanta, because it’s about Krishna, He includes all the living entities, therefore, myself, the other person, the whole prospect is all included. It’s universal. That’s why we say it’s a universal religion, universal philosophy.

Devotees sometimes take it as a philosophy, “Look, they’re in to *yoga* and they’re into this and that. We’re into what we’re into.” No. it’s not like that. There’s Vedanta, then this aspect of Vedanta has been seen not in connection with the Lord, and people have to use that as an identity. And this group here, this aspect of Vedanta philosophy, they’ve taken that, and used that as their identity and field of action. It’s also illusory to think that we are just a group. The philosophy is universal.

When we say universal, we mean it. We can sit down and explain to a smoker how to better smoke a cigarette by using our philosophy, but the point is, that’s not very developed. How is that pleasing to Krishna? You see the masculine/feminine element, you bring that out. You start there, and you go further. He’s smoking cigarettes, why? He wants to be happy. Is that happiness something he can have just by himself, so he can go off into the desert and just smoke cigarettes all day and be happy? No. There has to be people, so then the question comes to the people. Then, in the people, he would like to be appreciated by them, and everything else like that. In being appreciated by them, do they appreciate his smoking? If they’re other smokers, they’re fine, they’re cool. But, if they’re not smokers, are they actually going to see him in a good light? They may be broad minded enough to leave that, but at the same time, there’s the element of what if they’re not? What if it gets in the way? Why have that? At the same time, with their relationships, they’re going to have something more developed. They’re going to have their family, close friends or anything like that. So, if they’re smokers, that’s great, if they’re not smokers, what about the passive smoking, so you’re actually wanting the relationship to go on, you’re slowly killing them, so are you comfortable with that? Then, if you want to have longer relationship with them, you’re actually smoking, so you’re killing yourself. Are you okay with all that? Even if you’re smoking, you don’t blow smoke in the other person’s face. Why not? Because you’re not respecting them as an individual. Because all souls are individual. All souls are to be respected, so you’re supposed to respect every living entity. That’s the philosophy, so that’s why you don’t blow smoke in the other person’s face.

The element of serving. Serving is the natural position of the living entity, so that’s why you light the other person’s cigarette. Charity and sharing, these are principles of the soul. Whatever they have, it doesn’t belong to them anyway, it all belongs to Krishna anyway, so it can be shared. That’s why you offer them a cigarette. The point is we can take anything and show where the philosophy is. This idea that soft preaching means no philosophy is not well thought out. No. The point is, they need to know more philosophy. Those who will say this don’t know enough philosophy. But, that they’re able to discriminate, that means they have the capacity to learn that more philosophy that they can successfully use.

Q: What specific element of *bhakti* does a *karma-yogi* have to have to work?

BVPM: What’s the point of the question?

Q: Do they need to have the attitude?

BVPM: Attitude’s part of it, but who are you talking about, the devotee, or the *karmi*?

Q: Visvanatha Cakravarti Thakura said that *karma-yoga* and *jnana-yoga* must have elements of *bhakti.*

 The elements are there, but the point is that attitude’s a part of it. The more you understand its connection with Krishna, that it’s to please Krishna, and yourself as a servant and not the doer, then, it works, but the less those are there, the less they work. In other words, you’re looking at a way of perceiving this as opposed to more elements. In other words, this chapter is not here to accessorize yourself with terminologies and little techniques and tricks. This is the conclusion of all the mechanics that are there from the other chapters. The devotional element is what you should be seeing as a devotee.

You’re supposed to be seeing all these things in connection with Krishna. All these elements are how that will be there. That’s why the *jnana* works, because the element of its connection with *bhakti*, that’s why the activity works, because of its connection to *bhakti*. You have to draw that out. But then they think, “Oh, what are the elements?” No. The elements are the other chapters. This is how to put it together.

There are so many ingredients, but we should not be enamored by ingredients. We should be seeing how to apply those ingredients. The technical point of that, that’s the *karma-yoga* in the third and fifth chapter. The *jnana-yoga* that’s the fourth and fifth chapter. That’s where those technical elements are.

Here, Krishna’s saying how to apply it in a complete way, how to take all the knowledge explained in the gita, and apply that by having these proper qualities.

Q: How to prevent psychological breakdown while practicing Krishna consciousness?

BVPM: By being very careful about understanding who you are and what the material world is. If you think, “I am the body, or the mind or intelligence, I am the position I’m in, the results of my activities, I’m the cause of the results of my activities”, then as long as everything is going nice, then there’s no psychological breakdown. The guy, everything’s happening in his business, does he have a psychological breakdown? No. His marriage is going great, then his psychology’s not going to break down. In other words, when he’s winning, it’s when you lose that the psychological breakdown happens. It will happen because you think you are that field of activity. You think you are the body. We understand we’re not. Where’s the psychological breakdown?

Q: Why does it occur?

BVPM: We’re attached to the idea that I am this body and everything connected to it and I am the doer, so whatever I do, happens, and the results of whatever I gained, then that is for my enjoyment. That’s why psychological breakdown happens. You remove those three, you remove psychological breakdown. What is happening is you lose your identity. When there’s no identity, you can’t function. Somebody has an identity he functions, so he doesn’t have an identity, he can’t function.

We think I’m the doer and I can’t do. So, after a long time of not doing, especially if other people tell you you’re useless, then it may fall apart. If I think I’m the enjoyer and I get what I want, I try to enjoy and I still get no enjoyment out of it, then I break down because I think I’m the enjoyer.

If I think it’s mine, and every time I get it, I lose it, so then, where’s the possessive element? Then, it breaks down. What happens there is loss of identity. Due to loss of identity, one can’t function, because you can only do something if you know how you connect in the field. The person who’s crazy still sees the field, but they don’t know who they are in that field.

**The Lord described the process of elevation from *karma* through *jnana*. In verse 56-66, He will speak directly about *bhakti*.**

Here we’re seeing the aspect that the *acaryas* will bring out pure devotional service. That’s the standard. In this, *karma yoga* and *jnana*, they’re brought out as *bhakti* is the element, that’s why they function, but it’s *bhakti* that’s the important element. That’s where the focus should be. Not on other aspects.

**Though engaged in all kinds of activities, Arjuna should depend upon Krishna in order to remain always under His protection.**

Depending upon Krishna doesn’t mean you do nothing. Dependence is dynamic. You’re dependent, then you act in a way that you can connect yourself with your source of dependency. The Lord is who we are dependent on, we act in such a way that we connect ourselves to the Lord. Always under His protection is that the environment is given by Krishna. We see that environment in connection to Krishna, then we’re always protected. We don’t see it in connection to Krishna, we’re not protected. We’re on our own.

**Since inactivity is not an option, Arjuna has only two choices: to work under Krishna’s authority, or to work under the dictation of the modes of nature. Srila Prabhupada writes in his purport:**

**“The word mad-vyapasrayah means under the protection of the Supreme Lord. To be free from material contamination, a pure devotee acts under the direction of the Supreme Lord or His representative, the spiritual master. There is no time limitation for a pure devotee. He is always, twenty-four hours a day, one hundred percent engaged in activities under the direction of the Supreme Lord. To a devotee who is thus engaged in Krishna consciousness the Lord is very, very kind. In spite of all difficulties, he is eventually placed in the transcendental abode, or Krishnaloka. He is guaranteed entrance there; there is no doubt about it. In that supreme abode, there is no change; everything is eternal, imperishable and full of knowledge.”**

What we have to see is that what’s being addressed is the identity of the element. Inactivity happens when we don’t have the proper identity. Here, he’s bringing out the element of success, that one will be successful. He’s guaranteed entrance there. There’s no doubt. It’s not that there’s a possibility. No, there’s no doubt. It will work, so then he can be very comfortable that I am servant of the Lord, and I can function in this capacity.

Otherwise, he’s already given up the idea that I’m the *ksatriya*, I’m the good guy and Duryodhana is the bad guy. He’s a *ksatriya,* so we’re going to fight. He’s saying in this that, “We’re establishing our position as *ksatriyas*, and then we’ll enjoy this position with all our friends and relatives, but in this fight, all our friends and relatives are going to be killed, so I’m not going to enjoy, so why should I fight? I’m a practical guy.” Then, it’s going to be whimsical, so it’s going to be inactivity. Why? Because his identity as a *ksatriya* as the good guy and Duryodhana as the bad guy, that’s falling apart, so he doesn’t know actually who he is.

He thinks, “I’m the *ksatriya*, I’m the controller here. I’m the great fighter. I’m going to get a result. I’m going to enjoy the results.” But, all that breaks down. So, he can’t see who actually he is. “So, I’ll just go to the forest. That will be very good.” But, then he’s not a *brahmana,* so it won’t work. Krishna says “You’re going to fight anyway.” Here he’s saying, it’s guaranteed. You work under His direction, then there’s no problem. This is the point. Either the fool, or the well situated devotee, they’re comfortable. Everybody else in the material world has a problem, because they’re in between, like Arjuna after he figured out what the problem was.

Surpreme abode: So, then he thinks there’s a place, because you can’t just be nowhere.

Q: But, the fool then is temporary.

BVPM: The fool is temporary. You can be a fool for a very long time, but in particular situations of foolishness, those are always changing. The upside is that there’s unlimited situations that you can be a fool in. There will be plenty to keep you busy, and the more of a fool you are, the longer it will take you to get bored.

Comment: We see this on a daily basis.

BVPM: Yes, so that’s going on nicely. But, if you’re a little thoughtful, which most people are then you see the problems and try to do their best in it. That means most people are actually open to Krishna consciousness. They’re looking for a solution. The position they’re in is alright only in as much as you can connect it to Krishna. But, otherwise, the situation they’re in, why? Everybody’s in a difficult situation. The real situation is in the spiritual world. No change. We like that. Everything is eternal, imperishable, full of knowledge. It’s eternal and full of knowledge. With these elements, it gives answers. It solves the problem, and it’s a permanent solution.

**One may wonder how a devotee can be so confident of attaining the Lord’s abode. Srila Visvanatha Cakravarti Thakura explains,**

Someone will say “Oh, I’m so useless. I’m so fallen. I’m so disgusting. I’m so this. I’m so that.” The important element that you have to have in all these sentences is “I’m so.” And even then, if you want to change so, at least “I’m”. That’s the important element. It creates an insecurity because of the mode of ignorance. Therefore, Visvanatha is pointing out that one doesn’t have to worry in that way. The problem is that I’m not seeing the connection with the Lord. I’m not following the instruction of the spirutal master that will allow me to see the Lord. This is the weakness.

That weakness is there, then I may be worried that this is not going to bring about the result that I’m looking for. So, he explains here:

**Arjuna says “But a *jnani* comes to the stage of *naiskarmya* and achieves *sayujya* only after many lifetimes of various austerities and only after all material action of his senses has ceased. How is it, then that the devotees attain Your eternal abode, simply by taking shelter of You, even though they are still engaged in *karma*?”**

They still have material desires. So, he’s saying “How do they come to this platform?” The *jnani* had to come to the stage of *naiskarmya*. That means he’s not doing anything for his own benefit, and then after many lifetimes of this, having stopped the senses from all endeavor, then he comes to liberation, and You’re talking about coming to the supreme abode, which is way beyond that. So, the situation is way beyond the *jnani,* who’s worked so hard, but the devotee, they’re engaged still in activities. The *jnani* stopped, and it’s not only that he stopped activities, but he stopped the desire. Therefore he got liberation, and You’re talking about a greater result for a devotee who’s still engaged in activity and still has desire. How’s that going to work?

**Krishna says: By My grace, this happens. You should understand that My mercy has inconceivable power.**

This is causeless mercy. It’s the endeavor of the living entity to try to please Krishna that pleases Krishna, not necessarily the success of his endeavor. To that degree that’s your nature is involved in success, to that degree one should be endeavoring to obtain that. If one is materially, very successful, that means you should be engaged in material success in the Lords service in your endeavor. Someone who is not very successful, they engage the attempt to be successful, though they may never be. Just as the person who is not successful, but he’s endeavoring to be, can’t become perfect, but he should never think, “Oh, I can’t become perfect if it’s not successful”, the person who is able to generate materially successful situations shouldn’t think, “Well, I don’t have to, and I’ll obtain the Supreme.” or that, “It’s because I am attaining success, that’s why I’m developing nicely in Krishna consciousness.” No. It’s the endeavor to please Krishna, it’s the *bhakti* element. That’s the point.

One is great at one’s duties, like Arjuna, a very great personality. For his qualities, he’s very special, that uniqueness, his attractiveness. Of all the pandavas, he was the most attractive. All these qualities, he has. Now, take another case. Nala was a great king, also. Other than Lord Visnu, he was the most beautiful living entity in the universe. He could make horses fly. He knew how to deal with them so that regular horses could fly. Anything he cooked was like nectar. He could tell how it was cooked simply by touching the pot, so why is it that Arjuna is so much more prominent than Nala?

Because he was a devotee.

That’s all. It’s the *bhakti*. It’s not the qualities. Qualities just means, that’s the nature you have, so those are engaged. You connected all those, so therefore they’re wonderful in Arjuna. Nala didn’t. So, Prabhupada says “We have nothing to do with Nala.” Great story, but we have nothing to do with it.

The important element within the *karma*  and the *jnana*, is it’s connection to Krishna. The devotion of connecting it. That’s the point, otherwise what you’re using is manipulation of the material energy. Material energy is not what’s pleasing to the Lord. It’s dead matter. It doesn’t please anybody in that way. This is also the point made before. There’s a little bit of *bhakti* in it. That’s what makes it work. That element of that endeavor. That’s why here the term being brought of inactivity.

Inactivity is never an option. By engaging in Krishna consciousness, that’s real inactivitiy.

**Verse 57 describes the practical application of Krishna’s instructions given in verse 56. In such devotional service, he should be fully conscious of Krishna.**

That consciousness of Krishna, either as a person you’re doing it for Him, you understand the mechanics of it, you understand the philosophical position of it, whether its on the *brahman*, *paramatma*, or *bhagavan* platform, all that has to be some way seen in Krishna. So, Prabhupada’s explaining:

**When one acts in Kåñëa consciousness, he does not act as the master of the world. Just like a servant, one should act fully under the direction of the Supreme Lord. A servant has no individual independence. He acts only on the order of the master. A servant acting on behalf of the supreme master is unaffected by profit and loss. He simply discharges his duty faithfully in terms of the order of the Lord. Now, one may argue that Arjuna was acting under the personal direction of Kåñëa but when Kåñëa is not present how should one act?**

Unaffected by profit and loss, because in any case the result is Krishna’s. You’re the servant, you do what you should do, according to your duties, to the best of your ability to get the best result. Whether there’s profit or loss, that’s not your problem. The result anyway, whether it’s profit or loss, is Krishna’s.

Since we don’t want loss for Krishna, that’s why we always endeavor for gain. Now, here it’s saying, “Okay. Arjuna can do this because Krishna was right there. He’s driving his chariot. He’s talking to him, but what about me? Krishna’s not sitting right here.

 **If one acts according to the direction of Kåñëa in this book, as well as under the guidance of the representative of Kåñëa, then the result will be the same.**

So, instruction and personal association are the same. By being in the association of *vapuh*, you get *vani*. Arjuna’s in Krishna’s association. What did he get? Instruction. We take that instruction, we get the same benefit. Applying that instruction is where he got the benefit. Not that he’s standing next to Krishna. Duryodhana used to sometimes stand next to Krishna.

All the demons that Krishna personally killed, stood next to Krishna. That’s not the point. The point is that the instructions that Krishna gives, the devotee follows. The demon doesn’t.

Comment: The demons also get benefit by seeing Krishna .

BVPM: They got benefit. So is that what you want? You want to go to the *brahman* for a while and then maybe come back here? Is that what you want?

A: No.

BVPM: The point is you’re getting attainment of the supreme abode by following the instructions. Therefore what we can see is that the demons got benefit just by being around Krishna, not following His instructions, so that means the liberation doesn’t really have any value. If that’s what’s given out so freely, even a demon, then why would a devotee be interested? Look at it in a bigger perspective.

Comment: By extension, that’s true of the spiritual master.

BVPM: Yes, that’s why this book is given under the guidance of the spiritual master. That’s Rupa Gosvami’s point. You approach the previous *acaryas* through your *acarya*. But, who you’re associating with is directly who’s there. When we’re studying these instructions, we’re directly associating with Krishna and Arjuna. When we study Nectar of Devotion, we’re directly associating with Srila Rupa Gosvami. That’s if you follow it through your spiritual master, then you get that effect, otherwise, if you don’t, you’re not associating.

Comment: Srila Prbahupada says htat if you simply read Bhakti Rasamrita Sindhu, you’re associating with Srila Rupa Gosvami, but if you follow the instrucitons, you’re serving the lotus feet of Srila Rupa Gosvami.

BVPM: Good point. So, in other words, you take the instrucitons, then you’re serving. You gain the association by following the instructions, but you’re getting the benefits that Arjuna’s getting by those instructions. You’ll get both by following those instructions.

**The Sanskrit word mat-paraù is very important in this verse. It indicates that one has no goal in life save and except acting in Kåñëa consciousness just to satisfy Kåñëa. And while working in that way, one should think of Kåñëa only: "I have been appointed to discharge this particular duty by Kåñëa." While acting in such a way, one naturally has to think of Kåñëa. This is perfect Kåñëa consciousness.**

He’s doing the activity with that proper knowledge, thinking of Krishna. All the paths are connected. Perform your duty, that’s *karma*. With knowledge, that’s *jnana*. Thinking of Krishna, that’s *dhyana*. For Krishna, that’s *bhakti*.

**One should, however, note that after doing something whimsically he should not offer the result to the Supreme Lord. That sort of duty is not in the devotional service of Kåñëa consciousness. One should act according to the order of Kåñëa. This is a very important point.**

Because it’s being done for Krishna, then it should be done according to His desire. You may like something. One should do according to one’s own taste or desire. One will start there, but if you really want to please the person, then you’ll figure out what they like.

Let’s say there’s some food I like, and because of that, I’ll offer it to the other person, but when I find out they don’t like it, naturally, I change it. I start wherever I’m situated, and that will be appreciated, “You’re offering the best.” But, they don’t really like that.

Q: Is this the difference between whimsical and spontaneous?

BVPM: Yes. Whimsical, you’re just doing it because you feel like it. “I’ve done it because I feel like it, then the result can’t be offered to Krishna.” It has to be under authority. The connection is that you have to see what, in it is functioning according to the laws. Start from there and expand.

The wine is unofferable, but the element of the taste, that has a connection of the pure water. That has a connection. That’s what you have to see and from there, pull it out. But you can’t then say, “Well, therefore, I can offer the one.” No. You can’t because the picture’s too big. The farther away it is from the standard authority, then the narrower you have to make the circle to find Krishna within it. You can’t say “Because I found this little spark here, therefore it’s a forest fire.” No. It’s a spark. You have to see it for what it is.

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

You act according to that, you get the result. You don’t, you wont. Simply following the instructions of the spiritual master and his instructions are the one’s coming down from Krishna.

Q: The loss of identity and regaining of identity: What is my true identity in relation to other devotees?

BVPM: We’re servant. We’re always servant. We’re a soul, servant of Krishna, that’s a real identity. Then, we have a conditioned identity. We have a particular *varna*, and particular *asrama*. Then, within that, there are particular details. Then we perform those duties, but in connection to Krishna. With the devotees, we’re always dealing with, “I’m servant. I’m the soul.”

**Srila Baladeva Vidyabhusanaadds. “In the matter that I have explained to you before, with the words, *yat karosi, yad asnasi*, after having offered the activities to Me, you performed those activities, rather than doing them, and then offering them to Me.”**

Here what’s being described is here because chapter 18 is establishing the devotional principle. That’s why it opens with renunciation and *sannyasa*, what’s the difference between them?

Comment: The activity of *sannyasa* is already given up before it’s started.

BVPM: Yes. Renunciation is given up afterwords. Krishna’s explaining here: **after having offered the activities to Me, you performed those activities.** The result’s already given to Krishna, then you perform the activity. Rather than doing them and then offering them to Me. If you do it and offer it, that’s *karma-yoga*, *jnana-yoga, dhyana-yoga*. You offer it, then do it, that’s pure devotional service. That’s the difference.

It’s going to be given to Krishna, there’s that touch of *bhakti*. That’s why it works.

Q: Is that why you see in Vedic culture before one is about to do an endeavor, there’s always prayers and different things to remind that?

BVPM: Yes, prayer and *sankalpa*, these different things are there because you actually see your position and the Lord’s position. If you’re praying to the Lord, that means the result is coming by His grace, not by our potency. And the *sankalpa*, you know exactly what you’re doing and what is your part in that. The *sambandha,* and *prayojana* are very clear, so the activity can go on, but the idea to get through is “I am the servant of Krishna, therefore the result of this activity is for Krishna.” Then that’s why we’re doing it.

One wouldn’t have to change the format. The principle that the Veda is establishing is pure devotional service, but it’s being done in such a way that someone who’s not situated in pure devotional service would be able to relate to it.

Q: By extension, could it be that somebody wants to eat some pizza, so they cook some pizza and they it to Krishna?

BVPM: Yes, but why pizza?

A: It’s the person’s mode of sense gratification.

BVPM: In other words, it’s something they’re considering good. You wouldn’t offer it if you thought it was bad. There’s the element of “You’re offering what you feel is good.” So, Rupa Gosvami mentions that that’s one of the elements. What you, according to your particular community consider good, that can be offered. But the point is, what is the element there that Krishna will appreciate?

A: Cheese. (nice laughter.)

A: The duty to offer it?

BVPM: The dutifulness, that will work. But, what we’re getting at is that you consider that it’s good, so therefore, you want to offer this. Now, the more you see that Krishna would be happy with this, the more the devotional element takes on.

The more that you just make it for yourself, and then you go through the mechanics of offering it, the less there is for Krishna. The element is there, but the point is the result is for Krishna, then it’s cooked, so that may leave it in that position, but it may adjust it. When you’re looking at it that I do it and I offer it to Krishna, the elevation of the quality of work is slow. But, if I work from “The result’s for Krishna.”, then I do the work, the elevation of the endeavor is quicker. Because if it’s for Krishna, then what actually, does Krishna like? Then, it moves through that quicker, but if it’s about “Oh, it’s for me, and it doesn’t matter. We’re not fanatic.”, then, you’ll stay on that platform for a long time.

The point is, do we want to improve our quality, or the conditioned state I’m in right now is okay? We don’t mind working with it, but to say that it’s okay, that it has meaning, it has substance, it’s just “You’re doing that. I’m doing this. You actually have a pond with coconut trees around it, and I have the equal. I have a mirage, so why get fanatic, here?” The point is a mirage is always a mirage, always will be and always has been.

This is the point that Krishna’s making, here is pure devotion. Offer it first to Him, then you perform the activity.

**The next three verses explain what will be the result of following and not following Krishna’s instructions. If Arjuna becomes conscious of Krishna, then he will pass over all obstacles of conditioned life, by Krishna’s grace; if however, he does not work in such consciousness, and acts out of false ego, not hearing Krishna, he will be lost.**

We take it that false ego is the attitude. False ego can just be the situation. False ego: I am the body. I am this. I am living in

Comment: It seems like its easier to offer a product or thing to Krishna than relationships. Is this because of the false ego?

BVPM: It can be, but you could also look at it that you can only offer what you have. People don’t have relationships, they can’t offer them. Therefore, we offer stuff. Prabhupada said, if the Americans don’t do something big here, then what’s the use of them being American? All they have is stuff and they do big things, so who’s building the temple? “Americans! That’s right!” That’s why they’re doing it. They’re doing it, and they’re doing it big.

Q: How can we know that before action we already give up the result?

BVPM: Talk is cheap. You can say anything. The point is you have to analyze. Think about it. Look. Are you? If you are, great. If you’re not, figure out what’s missing and make it happen.

Q: How can we be sure?

BVPM: The knowledge is here. Do you actually want to know and be honest, or do you have some other idea, some other motive? If you just want to say “I’m perfect and everything I do is great”, then don’t worry about it, because you’re already perfect. If you want to know, then you analyze. To your ability and degree, then you analyze. That’s why in the association of devotees because others will also make comments and say things. They can also help just by their comments, or just by interacting, then you start to see what’s his strong or weak.

**If he did not fight, then he would be falsely directed by his nature and would have to be engaged in warfare, anyway.**

His nature is there. It’s not going away.

**Under illusion, Arjuna was declining to act according to Krishna’s direction, but compelled by the work of his own nature, he would act all the same.**

By the attitude, he didn’t want to work, but he’s going to act according to that false identity, anyway. Arjuna was justifying his material position, his material false ego. Instead of his attitude going out, it wasn’t going to work, it was attitude, going in. When the attitude’s going out, that’s confidence and all these other things, or we might even say they’re bold, or give it a bad connotation. If it’s going in, in the material sense, we’ll call it humility, or we’ll call it insecurity or we’ll call it insanity or all these different things. Either one, if it goes far enough, we’ll call that insanity. It’s the same thing. It’s still acting according to false ego. Whether it’s the identifying with the situation or identifying oneself as the doer.

**Srila Baladeva Vidyabhusana comments: Arjuna says, “Even though fighting is my *dharma*, I do not have the inclination, because I fear the sin caused by killing Brahmanas and Gurus.” 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 resolve will definitely not bring results. *“Prakrti*, My *maya*, transformed as the modes of passion will engage you, who have ignored My words, will engage you, who have ignored My words in fighting anyway, which will cause killing of *gurus* and *brahmanas.* Being bound by your actions as a *ksatriya,* which arise from your impressions, you will fight anyway, even against your own will.”**

His previous impressions, that’s the *samskara*, that creates how you’ll act now. How you identify, how you act. If he doesn’t act according to Krishna’s direction, he’ll act according to *samskaras*, that’s all. It’s not something else. It’s not glorious. This position that Arjuna’s in then, is the position of anyone who has identified with the material nature. Then, things aren’t going so well, so they make some adjustments so that they won’t have any material problems, at least according to their perspective. So, we can’t say that this is a 5,000 year old scenario that has nothing to do with today because what Arjuna was doing then, is exactly what everyone is doing today. So, Krishna’s point is, you either act according to His instruction, and then, therefore engage your nature. Or, you’re going to engage your nature anyway, but the results won’t be for Krishna. So, by *sannyasa*, you’re doing it to please Krishna and therefore, you engage in activity according to conditioned nature. If not, it’ll be the other way around. But, since you’re not following the instructions, it won’t be, you perform the activity, and then give it up for Krishna, you just perform the activity and be bound by it.

Q: One can transcend his nature only from the *brahma-bhuta* platform, or is it something that happens as soon as you take up devotional service?

 BVPM: You want to know what day of the week it happens on? *Brahma-bhuta*, you could say, that’s solid transcendence. Real transcendence is *bhakti.* When one comes to the platform of *prema*, that’s, you could say, the highest, supreme form of transcendence. In that state, then one has situated yourself, eternally in your service to Lord. Anything lower than that is temporary.

Even the *brahma-bhuta* platform, even the mature point of that is *prema*, so it’s good. But *brahma-bhuta* is also that you’re acting according to the instruction of Krishna, you’re situated in *brahma-bhuta*. Your realization may not be there, but that’s your situation.

Q: Can we act beyond our material nature, considering one’s condition as a *brahmana* or *ksatriya*?

BVPM: But why is that beyond? What we’re saying is, “I don’t have to do that duty.” That’s not acting beyond. That’s just not acting. Acting beyond means, what’s beyond?

A: *Bhakti*.

BVPM: Yeah, so the point is inactivity has been given up. You’re going to act. What are you going to act according to? You have act according to what’s the conditioned nature. Let’s say, oh, *aratika*s going to happen in 30 seconds, so what are you going to do? How are you going to get there? You’re going to get up, walk over to here, stretch your arms and fly to the temple and be there with five seconds to spare. Right? No. Why? You’re going to act beyond. Why all this fanatical, narrow-minded stuff that we have to act according to our conditioned nature, and we can’t go beyond that. What’s the problem? You just do whatever you want to do. You’re free! You are what you want to be. What you feel you are, if you contemplate that, you will become that. No. It sounds good. It makes some people billions of dollars, it’s not reality.

The point is you have to walk over there. You can run if you want. If you’re smart enough to put together a vehicle that works for your body, that’s great. The thing is you have to work within your conditioned environment, but you’re not conditioned while acting within that environment. The modes of nature are going to carry it out, they’re going to carry it out in the field and you’re part of that field. What are the modes that pertain to that field, that’s what you have to work with. You don’t have something else, so this idea that you can transcend, but the word that they mean there is not transcend, the word they’re looking for is whimsical. “Since I’m not the body and we’re spirit soul, can’t I be whimsical about my material position? Why do I have to be regulated, since I’m not it, anyway?” But, where does that come from? We see that Arjuna, by performing the duties as a *ksatriya*, doesn’t get what he wants, there I won’t do them. “So, if I’m the soul, and I’m not the body, so why do I have to do anything in connection to the body, because I’m not going to get the benefit. It’s the modes, anyway.” It’s the same thing. It’s not something different. We’re saying, “It’s so different. It’s unique. We’re unique.” No. Every soul is unique, so their situation is always unique, but it’s still definable. You have goodness passion and ignorance. There’s not a fourth mode, unless you’re from New Zealand, otherwise, then it doesn’t function. It fits in those patterns. That’s the difficulty in these presentations. They have part of it correct, but parts not. Krishna’s trying to bring it so the understanding’s complete. Why get a mixed result? Mixed devotional service means you’re getting a spiritual result and a material result. Spiritual result is fine, the material result’s always going to give you a problem. Material result, here, doesn’t mean you get something observable, material result means, I am invested in it materially. Therefore, I get the joys or anxieties of that. While, if it’s being done for Krishna, the result is there, but I’m not materially connected with it, so therefore, it’s not mixed. If it’s offered to Krishna, I do the activity, it’s not mixed. I do the activity, offer it to Krishna, it’s mixed. Therefore, the strength of *karma-yoga*, *jnana-yoga, dhyana-yoga* is its connection to Krishna. Its weakness is its mixed nature. These elements of *buddhi-yoga*, the glass is half-full, but the point is you’re trying to get a full glass for Krishna, so you have to be able to recognize what part of the glass is empty. If you can’t recognize that, then it’s just sentiment. “Oh, the glass is half-full.Why always see the negative?” The negative’s what’s making the problem. We appreciate the positive, and we work with that, but wouldn’t it be more positive to have a full glass? Why is it, half a glass is good enough? Why not a full glass? Start with a half a glass. Half a glass is better than nothing. What if the glass was empty. Why do they always say it’s half-full? What if it’s an empty glass? “Oh! It has potential be filled! Why are you saying it’s unfilled? It has the potential to be filled.” What if there’s no glass?

Comment: It can only get better.

BVPM: I like it. You’ve got potential, kid.