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

BVPM: 58, 59 and 60 explain what will be the result of following and not following Krishna’s instruction. Bottom of page 50. **If Arjuna becomes conscious of Krishna, he will pass over all obstacles of conditioned life by Krishna’s grace.**

What we said before was “How does it work?” There’s all this mechanics, but ultimately the mechanics are there just to prove to Krishna our sincerity. Ultimately, it’s still relationship between the Lord and the living entity. So, it’s by His grace that one will cross. Not that, “Because I’ve done the mechanics, therefore, I deserve the results.” That would be *karma-mimamsa*’*s* philosophy. “You do this activity, you get the result. Therefore, because you’ve done activity, you will get result.” It’s got nothing to do with the Supreme. The Supreme simply supplies it, but it’s based on your demand. Here, what’s being balanced out is that you have your demand, but, depending upon your activity only, how it pleases the Lord, then you get the result. *Daiva* means it’s still the Lord’s grace, otherwise, then we’re the controller. “Because I did it, He has to respond.” If I did it, then if He’s pleased, He responds, but it’s not whimsical.

You’ve done the mechanic, then you get the result of the mechanics, if you deserve it according to proper work, proper attitude. 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 Krishna, he will be lost.**

If you’re conscious of Krishna, you get the result. Material illusion means that we’re not conscious of the Lord. That’s simply all it is. it’s that simple. This is the thing, this eighteenth 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. We’ll say “Oh, it’s simplistic.” or “It’s too complicated.” No. It’s actually very simple, not simplistic, because it has all this sophisticated understanding and machinery.

If one can understand all this knowledge to a sophisticated degree, but be able to understand that it’s application is very simple, then you’ll be successful. If you try to complicate the application, 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 “No. 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.

When we say, “The Vedic won’t work.” No. That’s only because we have the formulas backwards. 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. You take a spoon, and you put it into a bowl of soup and put it in your mouth. 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, all they see is the ice cream. Those look very different. One’s hot; one’s cold. One’s liquid; one’s solid. So, they have nothing to do with each other. Modern time has 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. Intelligent people get a glimpse of that spoon. Therefore, they’re able to be successful, or they write books on success, but they still don’t understand the whole spoon, because behind the spoon, is a hand. There’s all these different things they don’t understand, so the Vedic shows you the whole thing. With 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 not a question of anything else. You can’t say, “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 that particular activity we’ve performed in the past. The situations and mentalities that we’ve allowed ourselves to be subject to, those give results. That’s the present situation. The present situation is based on our previous activity and mentality. That previous mentality generally will be present now. That means you’re still going to act in the same way. You either act under Krishna’s direction, which takes you beyond the modes, or if we 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. That’s the choice.

That’s the choice that Krishna’s going to give to Arjuna. He’s simply saying “These are your choices.” 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. This is where the confusion comes in. “I’m transcendental” doesn’t mean “I don’t have to follow any rule. I just do what I want because transcendental is the whole *bhava.*” The point is that in the spiritual world, they still use intelligence. If you want to know about intelligence and knowledge, look at the last three parts of The Nectar of Devotion.

That’s the intelligence of the spiritual world; how to define the mood based on all the different *bhavas*. *Sancari-bhava*: they’re looking straight, or their head’s going on to the side. 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 a very much acceptance of it, or it can be acceptance of it that can act in the negative way.

When you want to show your prowess and you take them in a lesser position, then you’ll look, with your head “Awe, what’s the big deal?” it’s just natural. It could also be favorable. The *gopis* harass Krishna. They want to be with Krishna “Who are You? Get out of here. We don’t want to talk to You. We’re chaste girls. You’re that debauchee. Get out of here. We’ll complain to the king, Nanda baba that you’re harassing us.” Then you can tell the difference with whats there. That means very fine intelligence. This idea that *bhava* is just what you feel, that’s the mode of ignorance.

We just think that “We hear that on the transcendental platform, one’s beyond the rules, that means you just do whatever you feel like.” No. But, you do whatever you feel like within the field of what works. Spontanaeity means you are inspirational within a practically working field. We think inspiration just means you do whatever you want; that’s why it comes out so weird.

Q: Maharaja, you mentioned before that I’m either under Krishna, or under the modes. So, for the general mass of devotees, sometimes it’s complex.

BVPM: Yes, that’s the point. When you’re under Krishna’s direction, you’re not, and when we’re not, we are. *Sadhna-bhakti* means that you’re trying with this knowledge, with these tools given by Krishna in the Gita. Then, trying to identify where we are and where we are not. Where we are: Make sure we stay there and where we’re not, then make that endeavor to correct it.

Krishna, you’ve made that endeavor, and by His grace you’ve gained something: He’ll protect that, and He’ll make up for what you lack. People will give you an opportunity to say something, you’ll read something, you’ll experience or 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-prasada*, still, you have to eat it. It’s not a matter of “Oh, just because I was there .” No. That’s the perfect situation, but what we’re trying to understand here is that having the perfect situation doesn’t mean that you’ll still get a result. Results come from action.

Even if you have a perfect environment, you still have to do the activity. Depending on you’re quality of understanding the activity, then you get the result. You can be in a perfect kitchen and cook something terrible, or you can be in a very meager kitchen and cook something very nice. It depends upon how you use what’s there. If someone trained and intelligent, and qualified, then will take a good kitchen and do something very special. The devotees have to acknowledge what’s here. It’s not just a matter of fighting for our attachments, fighting for our misgivings. “No, they’re okay.” No. They’re not okay. But, it’s not that we don’t work with them.

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-asrama*; it deals with the maximum amount of material facility, but it’s not a problem as long as one understands the science.

Therefore, if you understand the science, then the *grhastha* as much as the *brahmacari* can free themselves from material existence. *Brahmacari* has less need, so therefore he has to deal with less facility. *Grhastha* has more need, so deals with that facility, with that need. The point is that whatever is the body mind and words, whatever is that definition, that is engaged. If it’s broader, it’s engaged. If it’s smaller, it’s engaged. The spider is doing his little bit, and the big monkeys are doing their bit, but it’s the same, if you have knowledge. If you don’t have knowledge, then the *brahmacari*-*asrama* will be safer than the *grhastha-asrama* because there’s less to distract them. They may be distracted, but there’s less to distract, while for the *grhastha*, there’s more to distract. That’s why, then, this knowledge is there.

Its not a problem how one’s situated as long as one is able to identify the field; that’s what is known. Then, he knows who he is, the knower, and God, and what’s the relationship. 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.

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. To speculate on how you can 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. Have you ever heard of yellow jeans? Maybe the mods will wear them, but that’s so ‘60’s. it’s not going to fly.

The blue works. We see that they’ve been wearing this blue since the 1800’s up until now. It’s getting more and more fashionable, more and more accepted. Blue works, but blue is for Radharani. We’re putting ourselves in the feminine position, so we’re wearing our blue jeans, but Krishna’s in the masculine position, so he doesn’t wear blue. He wears yellow.

One can speculate unlimitedly. He could also wear baby diapers. You could do so many things. Why do we sit around discussing what He could wear? He could wear, but He wont. He’s God. He could, but He doesn’t, so, live with that. God is a person. He’s made a choice. Now, you can speculate all you want, but God’s made His choice. Are you going to go with it, or not? The point is that if you don’t like it here, you wont like it there. That’s the point of Gokul.

Gokula 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. Therefore, the practice now. By rationalizing, it is not at all beneficial. But, seeing that “I like to wear the non-devotional clothes.” Therefore, within that, how can you connect that to Krishna? The principle of clothes is to look like a gentleman. That’s the principle of it. It’s not for something else. For a gentleman, it’s practical, it looks nice, it’s attractive, it has a multiplicity of applications, so of all elements that you would pick of clothing, that would be the most essential. Then, you would, according to season, apply that. But, gentleman, you can apply all the time. It’s hot out, so you wear this, it’s cold out, so you wear that, these are specific gentleman is the principle.

How to be a gentleman wearing non-devotional clothes? 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.

Even though you’re saying “Why are you so bound by these Vedic rules? Be more free!” You’re not free to wear anything you want in the modern environment. You’re bound. You can’t go to the goth concert in your suit. especially if you’ve got a pink tie. Maybe if it was a black suit, black shirt, black tie. Maybe you could get away with it. And you can’t wear what they’re going to wear to the concert, to the board meeting, unless you own the company.

Comment: If it’s a skateboard company.

BVPM: Okay, then you get away with it. But, then everybody’s wearing that. Not, everybody else is in suits, and you’re there like that. And, do they have a board?

Q: 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.

BVPM: I have not seen it. I grew up being trained how to dress as a gentleman, and I do not see devotees dressing like gentlemen. They’re saying that they’re dressing like Prabhupada said, like gentlemen, but I don’t see it. They’re dressing like some street trash, and even that they do bad. They don’t know how to match the underwear that sticks out of the 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 of our devotees are slobs, so they dress as a slob and then claim that it’s what Prabhupada said. Look in those old pictures and see how they were dressed. Prabhupada said up to date, not 1960’s or ‘70’s. He said up to date. Are they wearing up to date clothes? No. They look like slobs.

They’re using that, but misapplying it. This is one of the elements that one learns from *niti,* that we were discussing before. *Niti* means 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 *pravrtti*, instead of *nivrtti. Dharma* will have the element of *nivrtti*, because it’s longer term. “I’m doing pious activities. Next life, I’ll enjoy in the heavenly planets.” So, you restrict yourself, now. But, *niti* means, “I do whatever it takes now, to get done what I want, now. ” So, one of the very common elements is that you quote *dharma*, so that everyone will accept it, but you’re only applying *niti*. You’re not applying *dharma*.

The point is that *dharma* means the inherent nature. Prabhupada says the gentleman, 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.” Could they walk into some of those stores on 5th 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*.*”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 they mind is in the position of a misgiving. A misgiving means the mind is attached to it.

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 relevant to my nature, my situation, then, doubts can be cleared. But with misgivings, even if you give the most logical thing, you can not clear them. Why? Because one’s attached to them. Then they’ll make a philosophy. 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. Krishna doesn’t allow it to happen. If He didn’t allow Arjuna, why should He allow anybody else? He was such a great devotee, and Krishna doesn’t allow him to do it. What they have to understand is that the problem’s not that they want to wear that. Why are they doing that? They’re saying it’s philosophical. It boils down to, bottom line they’re insecure. That’s all. 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 what they’re actually looking for, nor is their necessarily the element of trying to come to the platform of moving on from that, doing something with the attachment.

The Vedic system is that you have the attachment, fine, but, take it through the mode of goodness, and engage it. Even if the thing’s 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. Even that is like “Great. Dress like one.” They’re saying “Oh, we have to represent the movement.” They’ll look back and think we’re a bunch of slobs. Then, dress like a gentleman. That’s the whole point, but then they’ve got to spend money. So, then put your money where you’re mouth is.

Q: Is it okay, as long as you’re honest about it?

BVPM: Honest means completely honest. Honest doesn’t mean “I’m honest why 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 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 *karmi* clothes, then they don’t bother me.” But, then, look like a gentleman and stop trying to impress a bunch of nineteen year olds, when you’re fifty, or let’s say, sixty to be even more reasonable. Don’t bother. Unless you’re Cher, you can’t get away with it. I’m not sure how many millions that cost.

Don’t bother.

You’re an old fuddy duddy, dress like one; but dress like a cultured one, a respectable one. Aesthetics are timeless. The whole point of the Vedic culture is you’re dealing with Krishna, so you’re dealing with eternal. It’s not bound by time. It’s how you put things together. A new fashion is what? Something they were using before, just a new twist on it. A new understanding of it. Pleats are out, then pleats are in. Pleats are out, then pleats are in. Colors are out, in, out. Then, they change the texture, or they change this. That’s all they do. It’s the same things.

You have two legs. Your waist is bigger than your ankles and basically, this is what you’re considering. You have to be able to put them on, and take them off. You want to hold some stuff, or not depending on whether you’re wearing flamenco pants. There’s no pockets. You will not get the aesthetics of the human form as well if you put in a pocket. These things, like that. You have to see the element. How much can you do with it? Is there a cuff or not? Are there pleats, or not? Is it straight, or is it tapered or is it belled, or is it stovepiped? Those haven’t come back. Does it look like it’s going to fall off, or does it keep your bellybutton warm. These are all the different things that are there. What kind of pocket? Is it a straight pocket, a split pocket, a pocket inside, so you don’t see it? Is the pocket obvious, like you have pockets on the side of your legs. Do you have a zipper, and then you can turn them into shorts. Little simple things. All they do is play with that. It’s not like they’re coming up with something new.

It’s not that people are different now, they’ve got three legs. Pants for horses. They haven’t come up with that yet. There might be a big market there. “Did you know that you’re $600,000 racehorse is running around naked? Versace has come out with a new line of racehorse pants, for winners.

Q: Do you think they’d put the sponsors?

BVPM: Yeah. Okay. **Srila Baladeva Vidyabhusana comments: Arjuna says, “Even though fighting is my *dharma*,**

That’s the religious element

**I do not have the inclination, because I fear the sin caused by killing Brahmanas and Gurus.”**

Notice the key words here. “Yes, I know that’s what I should do. Yes, yes. I know it’s like that. It’s good, but I do not have the inclination because I’m not inspired. I see the fighting field, but I’m not inspired because I fear.” Fear means, I don’t see my relation. “My relation is with all these people, and that whole thing of Arjuna interacting with all these, but if they’re all dead, who am I? How can I interact? So, therefore, I’m not inclined.”

And now, he says “The sin caused by killing Brahmanas and Gurus.” Either because that’s going to support the thing, or because he noticed in the list of all the people he saw, Brahmans and Gurus were two of them . You have a few more. You have fathers, grandfathers uncles, but there were a lot of friends, cousins, nephews, no nieces. A little farther north and there’d be a few. He’s quoting *dharma,* so he started with *dharma* and ended with *dharma*, so it sounds good, but he didn’t notice that in between it was the lack of knowledge.

In other words, a very nice organic bread sandwhich, but in between is nothing interesting, but no one notices as much. It’s packaged nicely. That gets there, then there’s the element that by killing that I’ll become sinful, then where’s my identity of Arjuna who’s the great person that never does any sin, who’s always righteous, and then also the reaction coming from that? But, if it’s his *dharma*, then there is no sin. Therefore, we can understand that there must be some misgiving here, otherwise, why is all this being mixed? Or, it’s just a matter of he’s 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 resolve will definitely not bring results.”**

The result comes by endeavor. You can think “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 result, so therefore, I’m liberated.” No, you’re liberated because you engage the senses in the transcendental method. That’s the point. He’s saying his false identity, that’s why he’s contemplating what’s right and wrong, but one has to contemplate one’s identity based on the actual soul. Then, going back from that, then you see what the conditioned nature is, then you engage it according to the position of the soul. Therefore , he is engaged in the *ksatriya* nature. That’s the body; that’s the field, but the soul, that doesn’t change. The application is the same.

Q: When you say misgivings, it’s a very polite word for resentment, isn’t it?

BVPM: Yeah, but it’s the term used. “Doubts and misgivings.” You’ll see that Prabhupada and the *acarya’s*, they always use it. Doubt comes because it will be a problem of identity, and ultimately, the point of identity crisis is fear. Fear means you’re envious of God. That’s the root of fear. I’m envious of what my actual position is.

You’re envious of authority because you want to be the authority, but actually, they’re the authority and you’re not. “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. But, 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 a list of reasons that the mind comes up with but it ultimately comes back to the authority, then that generates fear because then you don’t know who you are.

The Mayavadis are fearful of their relationship because then that means they’re not God. They’re not the Supreme. They’re going to be the servant, and they don’t like that, so they’re fearful. *Raga, bhaya, krodha.* *Raga* is the *karmi*. The *bhaya* is the impersonalist and the *krodha*  is the Buddhist, voidist.

Q: So, Krishna consciousness can actually overcome those previous *samskaras*?

BVPM: Yes.

Q: But when people try for years and years, in a shallow way, a superficial way and don’t get the result, then it becomes making a new philosophy.

BVPM: Yes. It’s really tough because if a new person comes up with a philosophy, immediately it’s observed and people just say it’s bogus, and throw it out. Then if you look at someone who’s been around, 30,40 years, then the terminologies, 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. Therefore, they’re very useful all these bogus philosophies. Prabhupada when he’s discussing in any environment, but especially in a non Vedic environment logic is very important. Logic can defeat anything illogical, but that’s the first and lowest of all the Vedic philosophies. It’s just logic. The logic’s perfect, you liberate yourself. If it’s not perfect, you bind yourself because you’re not seeing things exactly. So, seeing things correctly is a basis, but their conclusions on what you do with that, that’s where they fall short. Or, the atomic theory. There’s earth in the form of 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 the 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 and His 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. Sankhya, they understand the masculine and the feminine principle, and how all the 24 elements work together, in that but what they can’t see is that masculine and feminine principle comes from God, and His creation is the origin of the masculine and feminine principle. That why it works that way.

Q: So, what’s blocking them from going further.

BVPM: I would say, from what I see, a lot of times, it’s just false ego. You’ll notice that just being honest is most difficult in certain regions of the world where that particular so-called civilization does consider themselves superior. They’ve had this problem for thousands of years. it’s not that necessarily, *samskaras* are going to go away, but 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 us so it’s obvious how they’re off.

Q: What’s left?

BVPM: You do the math. But, if it comes up in these other countries, then no it’s just the way it is. It’s reality. 1/24th of the world’s population claims that they are the cutting edge, and they’re the one’s establishing, and then most of that 1/24th, consider that most of them are out of it also. So you’re coming down to the extremely small percent who are somewhat educated and represent what they consider modern man. The epitome of the culmination: starting out as the microbe, crawling out of the water then, coming along, hitting your wife over the head with a club, then dragging her home to wall street.

The difficulty that comes is that ego comes through, conditioning comes through, but it is based on what they feel is correct. But taking what you feel as correct, that’s the mode of ignorance. It’s already been defined. 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 do it to get done what should get done. Anytime you have “They felt like it, they wanted to do it.” We can’t have this happening, everybody’s coming up in Prabhupada’s *guru-puja*, and everybody’s doing whatever they want. But, like the three-year-old, “No, they want to do it, it’s nice.” But, what should they be doing?

What’s the occupation of a three-year-old? They have an occupation already. Keep the mother warm from the waist to the shoulder. That’s their occupation. “No. But they feel like it.” And that becomes the Supreme. Your feelings are the Supreme. The problem is that 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 through authority, but they want to be the authority and simply their feelings.

It’s only their feelings and their kids’ feelings. It’s not someone elses kid, “Oh, how come they can’t take care? Where’s the discipline? Where’s the this and that?” But, their own kid, why doesn’t everyone 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, of consciousness is the Supreme consciousness.

Comment: On the mental platform there’s no access to Krishna consciousness, which can actually remove those *samskaras*.

BVPM: There’s no access, and that’s why you see, how many meetings? How many wonderful plans? You check, all the plans are good plans, but the point is that if you apply the plans through the mode of ignorance, they won’t work. You can only apply the plans, minimum through the mode of passion, but it has to be the mode of goodness, then it will work. It’s not that the individuals are not great, the situation, their plan, the problem is that they’re not applying right. That’s the first point in the Gita. That’s the spirit of Gita. If the mood’s not right, it won’t work. The spirit is the inspiration. If you’re not inspired, you can’t work. If the inspiration’s wrong, you won’t do the right activity, you won’t get the right results. It’s very very simple.

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 cant. Krishna says here “Acting in false ego, not hearing Krishna, you would be lost.” That’s all. We’re talking about a great devotee, quoting *sastra*, all these different things, but he’s not applying it according to how it should be applied. The Gita is the fundiments on how you apply the *sastra*.

The *sastra* is the Veda. The end of the Veda, the conclusion of the Veda is the *upanisads*, Gita is the *upanisadic* knowledge being given to us in *puranic* form. It’s done through relationships, through people, so it’s very practical to be applied. The *upanisads* are for these great renounced personalities; the Gita, you have a *grhastha* on a battlefield. The considerations are his family life. In the *upanisads* its: Forget family life. Go to the forest. Here, it’s a matter of, you’re involved with the family life, but that’s not the problem. Are you connecting it to Krishna? It’s much more universal. They’re talking ”It’s not practical, it was 5,000 years ago.” No. This is Krishna. He was there 5,000 years ago. He’s still here today. This is His knowledge. It’s non-different from Him, that means it still works.

Asian’s 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’s not affected by time. You just have to be intelligent enough to see how to apply it. If it doesn’t work, that means we haven’t applied it properly, and that itself is not a fault, because then we get speakers saying “We tried *varnasrama*. We tried this and that. We failed at it, temple life. So now, you’re blaming us.” No. We’re not. that’s why it’s called *sadhana*. It’s understood. Mistakes are made.

The point is, are you going to learn from your mistake, take yourself in the center by “I’m the victim.” and all this and that, and “Why can’t you see the good, and the glass is half-full.” Yeah, but we’re trying to make the glass completely full. It’s half full, that’s very nice, but unless you can understand that it’s half-empty it will never become full. You want a full glass? Understand it’s half empty. But, unless you understand that it’s half full, you won’t deal properly either, you’ll put too much, this, that. You’ll get perfect because you understand that it’s half-full, and it’s half-empty. That’s *acintya-bhedabheda-tattva*.

Comment: Simple is really…

BVPM: Hard.

Comment: Yeah. (laughter) Unless we let go and let Krishna help us…

BVPM: Let go, let God. It’s a Vedic thing because it’s focus, endeavor and the Supreme, *daiva*. *Daiva* means, the work is for Him, the results are for Him, so therefore, it’s up to Him, how it will work. That’s the element of *naiskarmyam*. What one has to understand is even if one’s made a mistake, it’s a mistake to be in the material world, so it’s not that we’ve just made a mistake, now. We’ve always been making these mistakes, now we’re actually on the situation to not make those mistakes, so we’re actually very well situated.

Even a devotee, within what we would consider the devotional environment, not well situated, is a million times better situated that anyone else, because the other, no matter how nice and professional and first-class and up-to-date with the situation, there’s no connection to Krishna, so it’s useless. Therefore, it’s great to 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 if you’re living out in some nice organic farm out in 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? The concept that organic is better than artificial has always been good, but just now, when you go around, you’ll get it. I just got some organic turmeric, by the devotees, turbinado sugar. Suddenly that’s a special thing, but that’s always been good. That’s the standard. That devotees are doing it, that’s special, but why are they saying “It’s organic; it’s good.”? There ‘s a good chance it’s because the moderners say organic is good, rather than just organic is the way God made it.

We’re taking stuff that is said in the Vedas, but the actual final connection is not to the Veda. “This is what we want and the Veda’s also say it’s good. But, I’m going to do this whether the Vedas say it’s good or not.” The business man is going to do what he’s doing. Now, if the Veda says that’s good, then it’s double profit. “I get the money, plus I get the religious element.” But, if the *sastra* didn’t say, then “I’m just being practical.” He’s going to go for it, anyway. That’s your question. That’s where you define the mode of goodness and passion. It becomes very painful here, because, a lot of what we do, especially based on modern things, is mode of ignorance.

The passion is that you’re working for fruitive results, everything else is ignorance. Even though they’re very sophisticated in knowledge, if they can’t see the connection to Krishna, and they don’t see the working according to authority, then it’s the mode of ignorance.

Even the person that’s from some religious bend is trying to do the right thing, they’re better situated even though they can be very annoying, because at least there’s that concept there that religion has some authority, and it therefore goes back to God, but they don’t know the mechanics are there, so many times their connections are not right at all.

You have to have faith, so therefore anybody that does not have faith, you can kill them all. How did you get to that conclusion? If God is God, and everybody is a servant, then everybody should have faith in God, so how to develop that faith? You figure that if you kill off some, everybody else will work. It worked for Charlemagne, but it didn’t work for the guys he killed.

Comment: There’s a saying that It’s simple to be difficult, but it’s difficult to be simple.

BVPM: That’s why I always use the word ‘sophisticated’, when we say sophisticated, it doesn’t imply difficult, but if we say complicated, it means difficult. Generally what happens is that, in the modern approach much of the time is complicated. They’ll start off with something complicated, but it doesn’t work so good. They get something out of it because there’s some element of workability, but what happens with time when they develop it, it becomes more sophisticated. It actually becomes more simple. That’s when they start being efficient.

 The company’s been there for so many years, so it becomes more sophisticated. That’s why it’s working.

Comment: For example, in deity worship, simplicity is one of the virtues. But simplicity is very sophisticated.

BVPM: It doesn’t mean it’s not sophisticated, how it’s done. For example, like Omkara, who was famous as one of the best deity dressers. His dressing was very sophisticated, but if you looked at it, it’s extremely simple. Some pearls on the neck, some on the ankles. Some on here, and Krishna wore no other ornaments, but you think so much is going on. While others, it’s head-to-toe, like Dwarkadish, but it doesn’t get the same effect, because it gets complicated.

When you see the pattern, or the formula by which that complexity functions, then it becomes sophisticated; it becomes actually simple. It’s the formula that makes it work. That formula could be applied again and again and could get very developed, but still, if you see the formula, it’s very easy.

Comment: The formula and ultimately, is Krishna pleased by that.

BVPM: 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 is unlimited, but He is a person, that means there are unlimited ways to apply the unlimited options to specifically please Him, in a specific way. Radharani cooks for Krishna, but she can unlimitedly transform all the ingredients and get unlimited preparations, but it’s still within the category He likes. This is what we’re trying to say about the Vedic culture that is very sophisticated.

The concept is 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 that 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 whom you have to pay $2,000 for an hour 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 Hari Bol, everybody’s happy. No, because it’s the person that makes the outfit. That’s why when the model wears it, they look great, 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 the fashion? There’d be no need. The point is that we see the external form and we think that by my operating it, the operational cause, then I’m getting the result. They don’t understand that , “No. You’re operating it only as an instrument, because it’s reflecting the formal cause, which is the internal potency therefore, the methods of the internal potency, how she serves Krishna, likewise the reflection, the material energy transforms.” 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.

You can be servant; that’s the only position available. God’s already taken. Internal potency is taken, so what’s left is instrument: unlimited, options, so nobody has to go unemployed. The best thing is, you only have to be a soul to qualify.

That’s actually what’s working. Neither the *karmis* understand that, nor the devotees. The *karmis*, just by the modes have to be in this kind of sophistication, and another time they’ll be in a different, and at sometimes it’s lost. The Greeks developed great sophistication, and for 200 years it was lost. There were these wars, there was no language written, no arts, nothing. The whole sophistication disappeard for 200 years. Then, somehow or other it became peaceful, then it came back again. It’s just the modes.

We’re seeing the modes, and not understanding that it’s the modes. We’re thinking that the material effect is actually what’s making it happen, so we in just as much ignorance as the *karmis*. But, the problem is that we don’t have that material drive that they have. We’re talking about material nature, then you’re going to tell me that everybody’s going to have the drive of a downtown Manhattan business man 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? No. They can’t do it. You can go there, get in there. Duke it out, get a position. I would say materially that most would not be able to do that. And the insult to injury, the ones that come from a village, come in there and do it the best are from India.

Comment: Because they’re motivated.

BVPM: Because they look at the field. They’re more realistic about the field. They’re just as materially absorbed, so their conclusions are wrong, but they’ll look at the field, see “What’s here?” and look for opportunities. They use intelligence. While others, Westerners go by feelings. Feelings aren’t going to get you what you want, it’s intelligence. Feeling may be the drive, without feeling you’re not going to work, but unless there’s intelligence, you can’t get the result. 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. You’re not one of them. It’s very narrow. Then they’re saying, “This is how we’re going to present it.” “Yes, okay you want to present it from that, do it.”
We don’t see it happening.

Because when the professionals do get in there and do it, some buerocrat will get in there and say “No. It can’t go like that.” So, it will stop. That’s not professional. Even taken materially, it’s not working.

Unless you see what is the sophistication, that means they’ve worked at this for a long time, 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 a woman, than let’s say, they were in the 60’s? They had time to work it out. In the 50’s, women were one of the paraphernalia. So, they were getting attention, but it was so shallow, that after a while, they say, “No. It’s not going to work.” So, 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.

One of the top physicists in history was a woman in Alexandria. Big. She was at the top. She was a professor; she taught classes. All the men who were into physics, because there were no women in the classes, she was teaching them. No one had a problem with it, but the point is, they were still women. They knew how to balance. These things as the men don’t know how to behave, therefore, then they want some sensitivity, since the men aren’t giving it, then they’ll become independent, and get their own needs. The men aren’t getting it, so they’ll get it.

The useful thing of the modern element, of that consideration of the women, is the sensitivity to the woman’s needs, her postion. That’s what is useful, though all the rest of it doesn’t work. Therefore, the sophistication is the element you’re looking for. Consideration of others, that’s what you’re looking for, but if that get’s too sentiment, that won’t work either. The sophistication becomes complicated. This is the beginning stages.

These are the other chapters of Gita. This is the *brahman* platform, just to understand what element of Krishna is what is at work, what is the working element of the modern man, and his method. Sophistication is Krishna, it’s not modern man. There’s always been modern man. 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. Other than that, they’re the same.

It’s not seen that what’s actually working is Krishna. Because of time, because of 50 years, then they’re starting to see some of the ways it’s working. So, there becoming more sophisticated. They’re coming closer to the actual original form, but because they don’t see the connection of what they’re doing with the original form, and the original form to Krishna, therefore, it’s in illusion. Even though they’re so developed, they’re still in 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.

Prabhupada said a live elephant or dead elephant is still worth a lakh of rupees. Now it’s probably worth a lot more. Even the Indian culture, which is acutally dead Vedic culture, is still more valuable than the Western culture. They can go on and do what the Westerner’s do much better. Why? Because they’re able to see and break it down to analyze it more. Those are what’s left of the Vedic cultre. They lose that, then it’s gone. Their kid’s are born. Their parents are active, without work we wont 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 decent family that has a good work ethic, so then they’ll be successful also.

Because it’s the second generation, with those who are gone, then they’ll be more active, but you give it one or two generations, and they’ll be like everybody else.

Q: Do you think that as Krishna consciousness spreads all over the world, as devotees mature it will be injected in different cultures, as Prabhupda writes according to time and candidate, the forms may be different, but if the devotees are mature, they will be able to present what pleases Krishna, the spirit of it.

BVPM: What you’re saying there is correct, but there’s still something missing. Why do those forms work? The point is that it doesn’t matter what the culture is, if it’s not close to the form of the internal potency, it won’t work. In the mirror, if 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 your nose. It’s not a real nose, but that’s what you have to scratch. The problem is that in there it still leaves the opening for the mode of ignorance. 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. We use the term time place and circumstance and mean “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. 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 *brahman* is the effulgence of qualities. That effulgence pervades everything. That effulgence pervades the material energy. Where that element or effulgence of sophistication is, then the internal potency takes the various forms, and that bring out the various activites that serve sophistication. 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. They don’t have a fifty carat thing with a stud on it, on the thigh. No one will see it. it goes on the finger. The chokers are very sophisticated, but most people don’t wear them, but they’re actually coming from this side. All these things have already been established, what sophistication is. You come close to the form of the internal potency’s already established, that means your reflection of dealing with the illusory energy is in synch. Then you’re involved in that act, that’s when you get the result. But, if you see this, then you can use it, for one, for getting better results, but then then two, more important is you can use it for self-realization.

You don’t see this, then you’re just bound by the modes. You can say they’re sophisticated, but if they don’t have the modes to be sophisticated, they never will be.

Comment: So the people in these different places that come in contact with Krishna consciousness, they will be inspired to come closer to Krishna’s form, as much as they see that what we’re doing works.

BVPM: But, to make it work, you have to know what it, have faith in it and apply it. So, the solution is Vedanta, not some New Age nonsense.

Comment: Because they’re actually looking.

BVPM: 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 it because it still doesn’t satisfy them. Otherwise, why do they change?

Comment: Because they’re becoming cool with Vedic clothes yoga, *Ayurveda*…

BVPM: But at the same time without knowledge. There coming close. “Oh, there’s no difference!” No. There’s a lot of difference. One’s in pure goodness and one’s in total ignorance.

Comment: Also, because they don’t have knowledge, some of them might stray away.

BVPM: 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 hodge podge. Vedanta’s the only universal religion. That’s the stuff that we’ve talked about for the last few hours. We haven’t talked about Krishna and God, we’ve only talked about the potencies and their interaction. You can say this to anybody who has intelligence. Saying it works.

Comment: The culture is also universal.

BVPM: What’s universal about the culture is the purposes that they obtain. The culture is those forms and activites that obtain the quality. Now, you’ll have an ideal external form to manifest that, but if you don’t have that, this is what the devotees are missing when they’re using the *yukta-vairagya*, or the time place and circumstance there’s still original form, and then there’s the ideal manifestation of that. The ideal’s not there, but it doesn’t mean that 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 with one button off, if you button it up, will it work? No. Maybe if you can really pull it off and you’ve got wild hair, and a nice pose and it’s on some kind of dior, maybe you can 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 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 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. Just by people’s *karma*, then the various manifestations of the modes are coming up. Unless they see the principle of how 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), if you try and deal with the secondary creation and try to say *yukta-vairagya* and time place and circumstance until you turn blue, but it won’t work until you see the connection. They’re making the connection, only because the modes of nature are directing them in that way due to their previous *samskaras*. If they don’t have *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 the next moment, bang! He’s a billionaire. There’s other people who are coming up with the same ideas .

The mechanic, fixing cars down at the shop came up with the idea, mentioned it to a few friends, they say “Oh yeah yeah, this and that.” But, some kid’s in a garage did it, and they’re the billionaires, and he’s still there. Why? Because of the *karma*, the modes of nature. Everybody sitting around the living room watching the news can tell you what the government should be doing, but it doesn’t happen becase they’re not the one’s to do it, because they don’t have the *karma*.

Comment: So, we have to really be determined to inspire people in the right way to go to Krishna.

BVPM: That’s the point. This *gita*, what it’s giving here, this is universal. Once they’ve accepted this and they’re convinced, then it’s very easy to discuss about Krishna, and ending with “Krishna is a person.” Once you’ve accepted that , then the Bhagavatam. Then you can take the forms.

The point is that whatever you’re wearing, even if you’re a punk on the street, the point is then you should look like a proper punk. Your hair doesn’t have a green stripe in it. You’re not going to make it. You’re a brunette, it’s not going to make it. Bleach it. Do something. You may think I’m going to fit in with the punks, but unless you know what a punk is, how are you going to fit in? That’s the point. this same knowledge that will take you back to Godhead is the same knowledge that will make you successful in the material world. The point is that the original and the reflection are the same. The difference is that you think the reflection is happening on it’s own. You think America happens on it’s 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. What is reflecting is the original culture. Maybe it’s not a *dhoti*, but the point is that Krishna is a gentleman, so if 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’re serving Krishna, as a person, what would you feed Him? Not a bag of chips. But the principle is that whatever you have, you offer to Krishna. So, if you’re out of *sankirtana*, and the only thing available is a bag of chips, that’s what you offer. But that same devotion, it can be offered with the same thing. Whatever you have can be given to Krishna, but what’s missing is simply that form being there. But that form of *brahman*, that form that has some semblance, in other words, if you eat it, you’re not going to die today from starvation, maybe later, but you’re not going to die today. It has an element that will work. That’s where *yukta-vairagya*, that’s where time place and circumstance. 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 80’s, 90’s It’s rare to see someone who’s today.

Comment: Very sophisticated and simple.

BVPM: That’s why this is at the end of the *gita*. All that knowledge before was necessary to understand this. This will be taken much further, once we get into the Second Canto. Second Canto starts with this knowledge. That’s what it’s about: how to do that. Devotees are like “Oh, it’s fluff.” No. that’s the key. How did everybody apply that? How did Kardama and Devahuta and Kasyapa apply this, or not apply it? The first story is got Kapila Muni as their child, the next one got Hiranyakasipu, so that means someone used it properly, and someone didn’t.

**Krishna says, “If you take shelter of false identity, thinking you know what is right and wrong, and contemplate ‘I will not fight’,…”**

Meaning thinking that you know, not actually knowing.

“…**such a resolve will definitely not bring results.”**

It’s your focus. Unless your focus is right, your endeavor can’t be right, therefore, you can’t get the results.

***“Prakrti*, My *maya*, transformed as passion will engage you, who have ignored My words...”**

In other words, you, in the mode of ignorance, will be engaged by the mode of passion and not by the mode of goodness.

**“…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*,…”**

Meaning his conditioned nature, which arise from your impressions.

**“you will fight anyway, even against your will.”**

So, you’re going to fight anyway. You’re going to do what you’re going to do. The same points that they’re making. They’ll be talking about the *karmi* clothes and how you have to dress, and the modern a man won’t accept it if they weren’t devotees, they’d still be complaining about how people dress, how people don’t dress right any more. “How come they don’t dress properly?” They’d be doing the same thing, and they’d be wearing the same clothes. So, what Krishna is saying is you either do it connected to Krishna, following this Vedanta understanding, or you’ll do it anyway forced by the modes. Here 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.

*Yukta-vairagya* means you’re getting spiritual benefit. You’re getting liberated by it, but is it practically happening? That’s the difficulty. It’s not that that’s a problem. Whatever their problem is, if the lady want’s to be the big manager: great, but management still works on the same principles whether it’s a man or a 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 applied exactly the same whether it’s a woman or a man. If a woman can do it, great, but if she can’t, the point is you get results because of the element of *naiskarmya*. It goes great, as long as she doesn’t have that sense of ownership, because she’s working for someone else. That’s the nature, but when she comes up to the top and becomes the CEO, it may work, it may not because now it’s hers.

If it’s not yours, then it has it’s own identity, and you’ll work according to it’s nature. But when it’s yours, it has to work according to yours. 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 and say “I want it, so you better come to my house.” No. I have to go to that shop and do whatever it takes to get it, but once it’s mine, I do whatever I want.

I may keep it out. I may wear it. I may put it in the closet, and forget about it because when I did have it then somebody made a snide comment about it, and it reminds me of them, so I don’t want to wear it any more. All these things, that’s okay, but then that’s matter. But what happens when it’s people? It’s your people who are working for you, then you have this sense of ownership that they should do what you want. If they don’t understand, you’ll get frustrated with them, so it’s not going to work. The man can more easily keep that element of detachment. That’s why ocassionally, a woman can do it. But the point is, how many women are in the workforce? Just as much, if not, more than men. Why aren’t they all on the top? Because it’s not the nature. If 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 wont work. IT’s not science, so you’re going to work according to your nature. They’re going to still act in the same way.

**Therefore, one should not think that by rejecting the Lord’s order, he becomes independent.**

We’re servant anyway. Servant of internal potency or servant of the external potency, that’s what it’s going to be.

**He remains controlled**,

the only difference is he is under control of the external energy.

**Seeing with this knowledge**

Even though, you’re working with material energy, you’re not under it’s control. You’re under control of the internal, because the modes of nature are simply the reflection of *sandhini* and *hladini*. You’re working the same mechanics, it’s just one’s binding and one’s freeing.

**Detecting that Arjuna’s still unable to give up his falce concept of being the doer and the knower,**

It refers here to 61 and 62, because “I am the doer”, that’s an identity. “I am the knower.” That’s all in *sambandha*. Therefore, he’s not going to be able to get the results. His *sambandha’s* wrong, therefore, *abhdeya* and *prayojana* are not going to come out correct. It’s knowledge. “I’m not the doer. I’m not the knower, but I am a knower. Krishna’s the ultimate knower, so therefore, I have 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…**

Because, up till now, this is all *brahman*. Now, more confidential, now *paramatma*.

**…directing the wanderings of all living entities, who are seated as on a machine made of material energy. Krishna advises Arjuna to surrender unto Him, because by His grace, one will attain transcendental peace and the supreme eternal abode.**

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*. It situates you, so to give up that one, you have to be sure that what you want to get from it is gained. “I’m doing this. I free myself from the material energy and situate myself in the spiritual world. What’s the point? I won’t be in anxiety. I’ll be free from anxiety.” So, I see that, then I’m willing to consider more; Krishna’s a person.

**Krishna declared this knowledge as most confidential. He told Arjuna to delebrate fully, then do as he wished. Srila Visvanatha Cakravarti Thakura writes “As it is stated in the *srutis,* the Lord is situated in the heart. What does He do? By His own *sakti*, He makes living entities engage in their respective actions. This is so, because *svabhava* itself cannot make the living entities do anything.**

You have a nature, but that’s just a field. Fields don’t work. You have to do something with the field. “I have a fabulous kitchen. It doesn’t cook lunch. I have to cook lunch.” 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. Field is not enough. You have to perform the endeavor. Therefore, it’s *paramatma* that makes it happen. If it’s in line with what He says is right, it’s pious. You’ll get your material result. If 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 Krishna, then that’s called devotional. Now, if it’s not in line and it’s devotional, nice, but it’s not as devotional as if you figured out that doing something correctly would be a 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 *maya.*”**

You want it. It happens. The point is we’re going to say “Oh, I’m just a doll.” We like the position. We’re not complaining. How the modes of nature are making us do things, and saying “Where’s my involvement?” You’re very involved, so in the same way, if we understand that that’s what’s going on, we’re able to switch from being controlled by *maya*, to being controlled by the internal potency. And if we think this is great, that’s unlimitedly times better, billions of times better. The situation, that we will be controlled is the same.

 **Srila Baladeva Vidyabhusana explains: “Therefore, surrender to that Lord with body, mind and all other elements,**

Then, what happens?

**then, you’ll attain the eternal place, with absence of suffering, the abode of the Lord glorified in the *srutis*, as *tad visnoh paramam padam,* that person is none other than I, your companion. This has been stated by Me before with, *sarvasya caham hrdi sannivistah* “I, Krishna am situated in everyone’s heart.” (Bhagavad-gita 15.15)*.*  It has also been stated by you, and accepted by the *devas* and *rsis* with the statement *param brahma param dhama*, “You, Krishna are the Supreme *brahman* and Supreme Form.” (Bhagavad-gita 10.12). I have also shown that to you directly by a universal form; therefore, remain fixed in My teachings.”**

He’s saying what will be the result. Result will be you’ll go back to Godhead. In the introduction: “Result of following this, is you’ll go back to Godhead.” Our goal is we’re trying to please Krishna, but the result is we’ll go back to Godhead. The result, the data’s always connected, but the from the outside of the relationship. The subject and the object are interacting through the verb. The result comes as the dative, it’s another case. We’re trying to please Krishna by working with His energies according to their nature and according to His pleasure. That makes us the instrumental case, connected to the verb. We’re trying to please them. Results come. You go back to Godhead and all that. But even when you go there, you’re still trying to please Krishna.

Q: If we’re trying to go back to Godhead, something else will happen?

BVPM: You’re trying to go back to Godhead, but then the thing is, what’s the method? You have to please Krishna. You want a specific result; it still comes from a relationship of subject and object. Unless you know, that’s the problem. People think “This is me. Here’s what I want.” But the point is, unless you apply the verb on the object, you’re not going to get the dative. That’s the difficulty. 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, then it’s done. But the point is, you still have to apply it. “Give her roses.” They advertise on Valentine’s day. Great. You have roses, but unless you present them nicely and say the right thing, you’re still going to get yelled at. Is the point that she has roses, or is there a mood that comes from that? That means you’re trying to please her, with the roses, but still the house will be peaceful for three days. That’s what happens.

**Attain the eternal place with absence of suffering.**

We’re always trying to get to that *vaikuntha*. I remember one *grhastha* was asked, “Why are you doing this?” and he said, “Wife will be peaceful for three days.” With this big bright smile. “Three days. Three days!” If you’re working in a field of nanoseconds, yeah, three days is a lot of nanoseconds.

Q: When Krishna’s talking about Himself in the third person, is He talking about the *paramatma* there?

BVPM: Yeah. But He goes from talking first person, to third, back and forth because the point is, it’s all Him, but there is a difference. Him and *brahman* are the same, but the *brahman* is His qualities. Still, He is a person who has those qualities and applies them. He is *paramatma* as the companion of the living entity because you can’t separate the Lord and the living entity. But, He’s only acting according to the distracted desire of the living entity.

As someone surrenders to Krishna, that’s how He reciprocates. Mother Yasoda goes to Him, 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 He reciprocates through that dead matter. It’s then, *paramatma* who reciprocates in that way. It’s still you and the Lord, and your interaction, but it’s still according to your need and desire, rather than His. *Bhagavan* means it’s His need, His desire. That’s what makes it unique.

Spiritual is *brahman*. Applying that and elevating yourself, that then is *paramatma*. But the point is that once you’ve come to that *paramatma,* then He still says that beyond that is Him as a person. *Paramatma* is a person, but full person means His feelings, His entourage, His paraphernalia, His places, what He likes to do.

Q: So, when He’s saying “Surrender unto Him, utterly.”

BVPM: That’s where you’re going to apply this knowledge. What He’s giving, here, is knowledge of how *brahman* functions. Everythign 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. If you understand one area, and you’re intelligent, you can apply it in another. That’s the benefit of the *purana*. It will give you another example.

The *upanisad* will give you just one example, you use your intelligence and apply it everywhere, but they have to give an example. The knife cuts the potato, but then there’s another story where the knife cut a cauliflower, and the knife also cut a carrot. We say “Wow. Hey, this is deep.” Then, I start to apply, “It might even cut the grass, or my finger.” It will go beyond, but the *upanisad* will only say it will cut the potato. Then, you understand the principle of cutting has been applied to a potato, it means that anything that can be cut, a knife can cut it. That’s the difference. The *purana* will explain it. That makes the advantage, but for the intelligent man, the *purana* can only give so many examples.

As it is, the original *Bhagavatam* is unlimited, so we’ve just got what can be spoken in seven days and seven nights. If you had two weeks to live, it would be twice as big.

Q: In 62, He’s saying “Surrender unto Him, utterly.” So, that’s like *abhideya.* Then, in 63, He’s going to onward.

BVPM: Then, that’s the *prayojana*. You’re going to apply this knowledge of *brahman*, which is the spiritual mechanics of the cosmic creation. Because the material world is a reflection of the spiritual, it’s the same mechanics. It’s just being applied to stupid things. You’re tightening a screw, it’s the same on a Ferrari, as on the kid’s tricycle. It’s the same thing. It works in the same way. It’s not different. We think it’s different, “Oh it’s a tricycle, it has nothing to do with a Ferrari.” No. It’s the same thing, it’s got a screw, it’s got wheels. They go around.

Comment : So, when Rupa says that a devotee works better than a non-devotee, it’s because the devotee is more inspired.

BVPM: He’s more inspired, because he’s pleasing Krishna, and he has more knowledge. Why are the *gosvamis* able to sit under a tree, but they’re able to advise emperors? Because they know how the place works. When that was their position as *grhasthas*, they were doing the work of emperors.

Comment: Mode of goodness means they’re steady.

BVPM: They’re steady, but now their duty is not that, they don’t do it, but they can tell you how it works. it’s not that they don’t know. This idea that, (here’s another fun one), “Prabhupada was from another time,” either, they’re more liberal and “That’s the 60’s” or “Okay, he’s from the spiritual world and he doesn’t actually know how it works here.” That’s like saying, he knows his real face, but he doesn’t know how it works in the mirror. It’s that stupid. It’s that naïve. It’s called deism, it’s actually atheism.

When they say that Prabhupada doesn’t know, maybe he doesn’t know a fact, but he knows how it works. 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, which you can learn. It’s not difficult. The door opens, you walk inside, you push the button where you want to go, that’s it. That’s done. That was a five second class, but they make it sound like, “Oh, no.” An escalator: you step on the thing, and you just stand there. When you get on the other end, you step off. That’s it. What else? It’s not like it’s more detailed.

You have a steering wheel. You have gear knob and you have a few pedals, but you have horses, you have these reigns, you have whips and you have sounds. It’s just as sophisticated.

Comment: When Gargamuni got Prabhupada his first Dictaphone, Gargamuni had to spend an hour in the shop in the lower east side, with the guy explaining to him. Then, he gave it to Prabhupada, and Prabhupada knew how to work it, because Prabhudpada understood the principles, and Gargamuni was thinking “Wow. This person is really not from this world. When it took me an hour, he just understood it in a few seconds.”

BVPM: It’s not mystic. It’s just, you see. When we say *sastra-caksusa*, means you can see. What *sastra* says, you see it. That’s all. it’s not this mystic. We throw that in because of the mode of ignorance. Because, I don’t know. The unknown or whimsical, they go together. You’ll notice those cultures that are more into one, the other goes along with it. They go together. Their a pair.

**The next three verses reveal the most confidential knowledge of Bhagavad-gita.**

He says this is more confidential, but then there’s more confidential than that. The knowledge that’s there, is knowledge of how *brahman* works. All knowledge is that. Then, you’re going to apply that here, in dealing with that through *paramatma*, but it’s out of devotion to *bhagavan*. So, now, if you can go directly to *bhagavan* and work there, it’s done. The *gopis* did it. Maharaja Khatvanga did it, so it’s possible. But, if not, then you follow the processes that show how to do it.

 If you want to make up your own processes, then it’s like kids making up their own game, but it doesn’t pay the bills. Great game. It doesn’t work. Now, we have the most confidential.

**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.**

Before, it was most confidential knowledge, now it’s most confidential of all. Anything connected to Krishna is confidential.

**In text 64, the Lord uses the word *bhuyah*, ‘again’…**

Comment: Booyah!

BVPM: Yeah. It’s a vedic term, that’s why it works. What they’re saying is “Yeah, it’s successful.” But the more important point is, again. Bhuyah!

**…to indicate that He has already spoken this knowledge. Srila Prabhupda explains.**

“The Lord has given Arjuna knowledge that is confidential (knowledge of Brahman) and still more confidential (knowledge of the Supersoul within everyone's heart), and now He is giving the most confidential part of knowledge: just surrender unto the Supreme Personality of Godhead.”

So you see the three, *brahman, paramatma* and *bhagavan*. As we were saying, the formulas are very simple, but their application is extremely sophisticated. The point is *brahman* is all-pervading. That means you’re going to take this knowledge and apply it on anything. A little bug, anything .

**At the end of the 9th chapter, He has said *man manah,* just always think of Me, the same instruction is repeated here just to stress the essence of the teachings of Bhagavad-gita.**

Thinking of Me, means Him as a person, but still, He includes everything, so thinking of the instructions here, thinking of how He has 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. That’s why the *sahajiya* just jumps there and it doesn’t affect.

The *gopis* just thought of Krishna and it they were there. *Sahajiya* means they talk like that, but they’re still here. It didn’t work. *Sahaj* means easy. It means it didn’t happen. They make it into this easy process. Their thing is the spontaneity: the *bhava*. They have *bhava,* and we have *bhava.* The whole point is that in the spiritual world, that is their position. *Sat* means their position as servant of Krishna and it’s spontaneous there, but here, if we’re acting as servant of Krishna, fine, but if we’re not, that spontaneity is the existence of ignorance. Therefore, spontaneity here is ignorance unless it’s based on these higher principles. Then only, it becomes the mode of goodness.

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 the real nose is great. But we’re thinking it’s the reflected one. “That’s the real one.”, and we’re trying to somehow or other, get something out of that. No. It’s originally there, that’s why it’s great. That’s why it’s great.

That’s where the false ego comes in. That’s where the illusion is. It’s a very fine line. Which one you’re looking at. It looks like it’s all there. The little thing’s missing. “Oh, the machine’s there, but it’s not plugged in.”

Even the Vedic, they follow all the things, but *smartas*, means it’s not plugged in. We’re not complaining that they’re following rules, we’re complaining that they’re following the rules and not understanding it’s connection to Krishna. Devotees think, “Oh, it’s the rules that are the problem. ” No, it’s not. they have the perfect environment. Perfect activites, they’re doing it *naiskarmya*, but only thing is it’s not plugged in. It’s not connected to Krishna, therefore, it keeps them in the material world.

Comment: And the *sahajiya* is *bhagavan* focused, but he’s not following the rules.

BVPM: That’s it. They’re the same thing. What is the fight? The fight is between the pro-Vedic and the liberals. It’s not actually amongst those who understand Vedanta. The point is that the *niyamagraha* that they accept authority, follow rules, that’s not the problem. The problem is they don’t see the connection with the Lord, and they don’t see it in connection with the individual. It’s too blanket, but the same problem is there with the liberals, the *niyamagraha*. They throw out the rules because they don’t see their purpose, and they apply it to the individual, but what do they apply? They don’t have any standards. There is no rule to apply, therefore, they make them up.

Of the two, at least the conservative accepts authority. That’s a step forward, but if they don’t connect it to Krishna, it’s still a waste of time. Vedanta means, you’ve taken the authority and applied it to the individual according to time place and circumstance, that’s actual Vedic. The term ‘time, place and circumstance’, that’s Vedic. The opening of *manu* is that 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 of the second chapter, that’s where it’s explained. But, we’ll take it “Time, place and circumstance is a modern thing and the Vedic is all the rules.” No. It’s the other way around. The Vedic is time place and circumstance, and modern man, but trial and error, finds that by doing it in this way, it works, but what they don’t understand is that what they’re doing is following God’s laws. That’s why it worked. They’ll think “No, it’s because of my indepence and feelings, that’s why it worked.” No, somehow or other, you’re willing to accept authority .

It’s worked, so you’re willing to accept authority, so the modes of nature will make it work for you, because 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 like that. They think it’s some superior, “I don’t know what it is.” Then they just give up. “I’m the controller, and I’ll make it work.” and it never works. Then, they just give up and it starts to work. Why? And then they get into this whole *bhava* that “You just have to let go.” Let go, but it’s with knowledge. “You knew that I couldn’t do it.” So someone else is in charge, but you had knowledge so that’s why it worked. But the guy who comes to the seminar, it doesn’t work for him, why? Because he has no knowledge.

Comment: It’s a razor’s edge.

BVPM: Razor’s edge, but it’s very clear. Any devotee can understand it because the razor’s edge is Krishna’s 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 of God, and the process is chanting.

Every devotee knows this . That is the essential fundaments that everything is built on. This is just showing you ways to understand who you are, God and the material energy. Otherwise, we understand “Oh, I’m not the body prabhu, so I can do that.” What do you mean? It’s the body that’s going to do it, so this body can’t do that. You’re the soul, but you need a body to do it in, so you need a different body to do that. Either come back with a spiritual one, or come back as a *paramahamsa,* but the body working under the modes, that body’s not going to work.

It’s like I come in the kitchen with a sledgehammer and say “Okay, I’m here and I’m ready to cook.”

“You can’t use that.”

“Hey! I’m not this body! We’re not the sledgehammer, prabhu!” That doesn’t mean the sledgehammer works. No one said you were the sledgehammer, prabhu. We’re saying, sledgehammers don’t work.

“Why can’t you see my inspiration and desire to be involved? Why are you only seeing the negative?”

And this is to a civilization that claims to be so practical and intelligent and sensitive, but we’re so self-centered and so uninformed. It’s sad. Then because they’ve said it in that way of feeling, you’re supposed to accept it and let them off so their false ego isn’t crushed. Those are the rules. You follow those rules and you’re in like Flynn. You don’t, and you’re weird.

**At the end of the 9th chapter, He has said *man manah,* just always think of Me, the same instruction is repeated here just to stress the essence of the teachings of Bhagavad-gita.**

The essence is alwaysto think of Him as the Supreme Person.

**Therefore, chapter 9, which contains the verse, beginning man manah bhava mad-bhakto is entitled the most confidential knowledge.**

And we see that same verse is then repeated, now. It’s already been given, but the point ione has to understand is you’re going to learn something in depth, layers. The first six chapters explain what is the field you’re working with. What is the soul, what is God. *Jnana* has been given, but the point is that *jnana* is useless unless it’s been connected to the Lord. So, that’s the middle six chapters bringing out pure devotion is more important.

The last six chapters tell you the fine technical points of the first six chapters; how you’re going to apply that. How you understand the difference between the soul and the field. If you gave that in the beginning, it’s an overwhelming amount of knowledge, but just if you understand what is *karma-yoga, jnana-yoga,* and *dhyana-yoga*, now you can go into finer detail. Then, He’s going to come to the conclusion again, like after the 6th chapter, 7th chapter comes to the conclusion, then after all those latter chapters, this 18th chapter, at this point He brings the same conclusion.

Just like the 3rd and 4th, give *karma* and *jnana*, you put them together in the 5th chapter, so you’ve taken all the mechanics of the 13th through 17th chapter, and the 18th chapter he puts them together, but just like in the 7th chapter, you have the conclusion, *man manah bhavah mad-bhakto,* now again that’s happening. It’s a natural progression. You can use this when you preach. You don’t have to think “Oh, we have to come up with some new form.” No. this is the form. These simple principles, exact fundimentals that always work, then show what it’s supposed to do, connect it to God, then if they’ve accepted that, then you start to fill in details and go farther and farther. This gets to that point. Bhagavatam will get into finer points.

Here, He hasn’t described the 24 elements, He’s referred to it, but Bhagavatam will give that, He’ll show what’s been created from what mode. He doesn’t say the mind comes from the mode of goodness, that’s said in the Bhagavatam, you just know you’re supposed to work in the mode of goodness. But working in goodness means you have to accept and reject according to goodness, so then, you’ll be properly situated. That’s why Bhagavatam is the deeper study.

Then, Caitanya-caritamrta will show you how to apply that in the Gaudiya perspective. It’s not more knowledge, it’s just the Gaudiya perspective of how you apply that in Braja. In this way, it gets deeper and deeper.