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Hare Rama, Rama Rama, Hare Hare, Hare Rama, Rama Rama, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, It's the same action. You eat the right amount, the right kind of food in the right season, you make yourself healthy. You don't do that properly, you make yourself sick.

You take milk, it gives you diarrhea. So you take milk in a different form and it cures. So this transformation that is there means it's transformed by Krishna Consciousness.

And so now we'll see all these various ways in which this Krishna Consciousness can be applied in our daily life. So that's the first point is that establishing that Krishna Consciousness can be applied in your daily life. Because otherwise, if I sit there, so my daily life is automatically spiritual.

No, your daily life only becomes spiritual when it's connected, when it becomes yoga. It's not connected, it's keeping you here. But it's connected, it's freeing you from here.

In the second chapter, Krishna explained karma and jnana yoga. Arjuna misunderstood that there are two different incompatible processes leading to different goals, that he should choose one of them. So intelligence is better than work.

So then he takes jnana. He doesn't understand they go together. So this is very, very common.

We should always remember is that what Arjuna, the bewilderment he's going through, he's going through that bewilderment because that's the bewilderment we go through. Therefore, in verse 332, Arjuna asks Krishna to tell him decisively which process is the best. The Lord answers that jnana and karma are in fact two stages of the same progression, and thus they are not contradictory.

Arjuna should combine them and thus free himself from bondage of work. In this commentary to Bhagavad-gita 33, Srila Baladeva Yajñabhūṣaṇa writes, the word *niṣṭha*, or steadiness, is in singular rather than in dual to indicate that there is only one steadiness, in the sense that both types of *niṣṭha*, karma yoga and jnana yoga, have only one goal, that of realizing *atma*. There are not two *niṣṭhas*, and with two different *sādhana*s and *sādhya*s, but rather one steadiness of two types with the same goal.

Do we understand? So in other words, you're fixed in karma yoga or you're fixed in jnana yoga, then one would think that there are two different methods, two different paths. But he's pointing out that it's no, it's only one path. Krishna says very clearly later, there's only one path.

It's just a matter of what you're doing with the path determines which way you're going and how far you get. That's all. There's only one path.

There's not more than one. So here is, because otherwise, as I mentioned, it would be in dual.

You're talking about two things.

There is a case for that. In Sanskrit, you have singular, dual and plural. So you're talking about two things here.

It would have been in dual, but it's not. It's talked in singular. And also it's important to note that it is the same thing on two different levels in a progression.

Does that make sense? But it's still one thing. It's very important because sometimes we take this term yoga ladder to mean that you do this, then that's done. Then the next thing, then it's done.

Then the next thing. Right. And they're completely different.

But the point is, is if you look at it as you know, it means what is the term ladder mean? Ladder means it's one thing that you can elevate yourself with. It's not many things. You know what I'm saying? In other words, when we say ladder, we don't mean, you know, little box with arrow, then next little box and then another arrow, next little box.

No. Ladder means it's one thing. That one thing will elevate you.

But there are stages in the elevation. You understand? Then yoga ladder becomes a very good term because it's one thing. But otherwise, we just see is, you know, something.

Then the next, the next, and they're not connected. Then we've misunderstood the term. OK.

Yes. Verses three to nine. Bodhi yoga is better than false renunciation.

The beginning of third chapter, Arjuna asked, which is better, renunciation or work? In verses three to nine, the Lord explains that since selfish activities bring bondage and inaction is impossible, detached work for his pleasure is the best course of action. In other words, we'll think there are so many options, but it's either you're going to do the work that is you, but you're motivated by, right? Like that. Or the next alternative, as Arjuna gave, then you do nothing.

But that's not possible for the soul. It's not an option. People like to toy with it as if it is an option.

But it's not. Right. That's the meaning of mental speculators.

Right. Is they toy with ideas that actually have no reality. Because if they had reality, wouldn't it have worked? Right.

Wouldn't people now be, it's like this. What happens? Like somebody figures out, you know, that, you know, if you have kind of a round thing and put a hole in it, then it makes moving things about easier. Right.

Right. And so there from there, then it comes out, you know, the one wheel, you know, then you have your wheelbarrow and everything like that. And, you know, and, you know, Freddie runs around on a, what do you call it? You know, a unicycle, you know, like this.

And, you know, so it slowly builds up. Right. And then you have, you know, some very advanced technical things of wheels.

Why? Because it worked. Therefore, it develops. Is it going around in a circle? Right.

You know, you find there and then, you know, it builds up to a car and then people don't know this doesn't quite work. And then it goes back down until they're riding around in unicycles again. Right.

That's how we see it's going. Right. No.

So why not? Because there's no need to work. There's no need to work. But in these various philosophies and social ideas and customs, how does it go? Is it building one on another? No, it's going in cycles.

So what does that mean? It didn't work. So it's like the grass is greener on the other side. You get to this side or go back to that side.

That's something, but it just means it didn't work. It means it was a theory that didn't have anything to do with reality. You know what I'm saying? I mean, of course, something to do with reality, you know, but it doesn't mean that it was practically applicable.

So therefore, it keeps changing. Right. So that's the point is this idea of inaction doesn't work.

Otherwise, why does it come back around? Because it doesn't work for the soul. So that so that means is that that only leaves then your second alternative is working to please the Lord. So you can either you work to please yourself for your own material purpose, no matter how undignified or dignified, or you work for God.

These are the only two alternatives. There's not a third alternative. Man tries to create this third alternative, but it doesn't actually exist.

Right. So that's why karma yoga seems so strange. Because you're doing activity, the same activity, get the same results.

But now it becomes spiritual. I didn't change because it's like I changed the whole method. Then that means it's spiritual.

Right. Does that make sense? Right. It's just like now we hear about.

Hear about the stories of like saintly persons, you know, in the Western tradition. And it seems that they're quite nice people. Right.

Quite normal people. No. You know, comfortable to be around and everything like that.

Everybody likes them. But now, if you ever see any kind of theatrical depiction of a very spiritually advanced person. They always portray the part as something completely abnormal, nothing to do with everybody else.

Always has this wild look or, you know, they're not connected with what's going on and, you know, all this kind of thing. No. And they always have to do some kind of far out hairdo.

Right. You understand. So that's that's the thing is that they can't understand that no spiritual is the most normal.

Right. Like once I heard heard one God brother once he was making a comment. Prabhupada is the most normal person.

He didn't mean normal and ordinary means normal as he's not crazy. Right. Everybody else is crazy.

He's not. He's normal. Right.

In other words, spiritual is normal. So performing the activity to please God, that's normal. Performing the activity to please yourself, that's abnormal.

Does that make sense? Yes. The short option, because then it still leaves them in the absolute position. Because I'm still the controller.

Right. I mean, just look at it just as an example, because one would think, well, why would that be? Why would there be the element that God has created the world, but he's not actually in control of it? Yes. It leaves us in control.

You know, we'll put it on Satan. But who did the activity? Us. Right.

So we do the crime, blame it on someone else. Yeah. Blame it on someone else.

And then, you know, God's out of the picture at the same time as if we have faith in God. But who is the one that's freeing us? We. Ourselves.

Because because of our faith. Therefore, we're free because God has no control in the world. Right.

Satan does. But if we have faith in God, then we can get over Satan's influence. So it's God only has, you know, influence when we get free from the material entanglement.

Right. And then we can understand is what is the motive for having that faith? To go to heaven. You understand? And who gets the benefit of that? We do.

Right. God's already there. You know, I mean, starts to become crowded for him.

Right. You know, so, you know, we'll take up all the good spots and everything like that. So it's not explained that there's a relationship with him.

Right. In fact, the concept that God in the Garden of Eden was moving with Adam and Eve, they take him not to be the supreme as God had himself, but as a demiurge. Is that how you say it? Like that.

It means he's a lower God. He's a lower manifestation. And actually, some will say he's the Satan.

Right. This is how weird their theological discussions become. They can't discern because they can't tell that material is part of God's creation.

It's in his control. But because you perform your actions, action, reaction, they'll say, do good work, you get good results. And so they accept the basic element of karma, but they can't see the overall of karma.

Because I can see this. Right. So I did the work.

I get the result. But what they can't understand is you've done work in the past that maybe you get a good result, but maybe you're getting a bad result now. So that then because you can't blame it on God.

Right. Though you'd like to, but you don't. So you blame it on Satan.

But it's never blamed on herself. We only get the credit for doing good work. Right.

Of course, the sinner, of course, is there. You understand? So the thing is very, very mixed. The idea is that the living entity doesn't want to give up.

So the impersonal concept does not give up. I am the controller and enjoyer. Right.

Because it's I control, I perform my sadhana, I come to the platform Brahmananda where I enjoy the Ananda of Brahman. Right. So there's nothing beyond I am the controller and enjoyer.

So here it's a matter of you doing the same work, but to please God. So what's left out? Yeah, us. We're not the controller and enjoyer.

We're part of a relationship with God. Right. So that means nothing has to change.

We change it because we're changing whether we want to be in the material world or out of the material world. Right. Whether we're optimistic or pessimistic.

Basically, that's all there is. In your philosophies and religions, it's basically optimism and pessimism. That's basically what it is.

Right. Optimism is you do good work, you'll enjoy here, you'll get a good result. Pessimism is, you know, you can do all the good work you want, but still you're not happy.

So therefore, just try to say remove your existence. You understand? Then you can have whether you know what the soul is made out of. You know how long he's there or whether you have a deity or what deity or whether it's the Supreme Lord or not.

That's all varieties within these two. But that's all there is in philosophies. These two are combinations.

The mundane can't go beyond karma and beyond. Right. So that's why in the beginning of Gita, then the spirit has to be there that you understand that there's something beyond.

Right. There is there is such a thing as spiritual that is personal. That actually deals with our position, God's position, the material world in reality.

What's going on now? Is that OK? Yes. But don't connect. Yes, like that.

But the point is, is that your your your your nothing changes, but the consciousness changes. So Vedic doesn't mean something changes like, OK, in the Western system. When you eat, you pick things up and put it in your mouth, chew it, swallow it.

Right. So in the Vedic, it's different than that. Right.

No, it's the same thing. It's just a matter of how you pick it up. Right.

So the thing is, is that let's say, I mean, things may have times. I'll give an example. Things may have changed so much since that this doesn't apply, but I'll give it a shot anyway.

OK, is let us say you're sitting at the table and it's kind of more of a formal environment. Can you put your elbows on the table? Right. You shouldn't.

OK, so now why is that? Right. I mean, why do people do it? Right. Right.

It's it's relaxed. You know, you can pick things up. You don't you know, you don't have to.

So it's not that it's not it's inefficient. So what's the consideration? Polite culture. Gentlemen.

Right. So therefore, if that's the that. In other words, eating becomes, say, not altered, defined.

Or. Developed through the medium of culture. Right.

So all it is, is so is there is it such a different concept between uncultured eating and cultured eating? Right. I mean, there's the element of culture, but the principle is the same. So the only consideration is, is it more cultured or less? Right.

More refined or less refined. So Vedic means more refined. That's all the considerations are

more refined.

It's more efficient. It means it means. Yeah.

Does that make sense? So therefore, when devotees say Vedic is unimportant. Means they're saying I'm not refined enough to either appreciate it or be able to apply it. Because it takes more refinement.

Just like if you tell, you know, that uncultured purpose purpose person take your elbows off the table. What's the problem? You know, I say, you know, you know, you know, you know, you're so, you know, aristocratic and hoity toity. Go on and on and on making complaints.

But it's just a matter of culture. It's not that it changes that the Vedic doesn't change. Right.

Is it a change in eating that whether your elbows are on the table or not? As far as culture go, it means it's a refinement because that's the medium. But if you look at it as ritual, then you'll say, yes, it's a big difference. Right.

So devotees are looking at the Vedic as ritual rather than a culture. Right. What does Prabhupada call? Does he say the ritual of Krishna conscious or devotional service or the culture of devotional service culture? So culture is the point, not ritual.

Right. Ritual is just the form of that culture. So it's not a different.

How you say the method is not different. It's just it's because of the cultural appreciation. That's why it's considered higher.

That's why it's recommended. Right. Krishna is the most cultured.

Right. Would that would devotees generally accept that principle? Yes. OK.

So therefore, wouldn't you want to use the most cultured ritual to interact with him? Right. So that's what the Vedic system defines. It defines that culture, which is common with God, how God likes to act.

So therefore, it works. Does that make sense? So it's not that these other things aren't known. The situation's there.

You know, you're out at some formal dinner outside somewhere. They expecting you with all the forks and knives and this and that. Then, you know, typically, technically speaking, according to the Vedic thing, it's something that one would know.

But as one's own personal culture, one wouldn't use it. But if you need, you use it. Does that make sense? Like Yudhishtira, what does he speak? What language? Sanskrit.

Yes. But when he and Vidura were discussing before going to the forest, what language were they speaking? Hmm. Yes.

Some Mleccha language like that. And in the Vedas, generally the Mlecchas refer to, you know, simply people that are kind of more northwest of India. Right.

And so, but, you know, and does that make sense? So that means he was speaking a language that was used by these tribals. How could he do that? He studied it. How is it Vidura knew it? He studied it.

So why would two people who are kings, you know, and in their royal family, why would they study this? Because they were planning to do something with those people. Yes, that's there. But where would the idea come from? Does the nobility do anything just whimsically? There's a plan.

Where does the plan come from? God. And how does that plan of God come to us? Shastra. You can make a good movie, right? The plan of God.

Does that make sense? So that means the Kshatriyas following Shastra, they know the Mleccha language. You understand? But does the Mleccha curriculum include Sanskrit? No. So this is the point we're trying to say is that it's, you know, some archaic thing.

No, it already includes Mlecchas and Yavanas, technical things, arts, sciences. Those have been there since time immemorial. It's just depending on the consciousness, whether you take them as more important or not.

In the other ages, less important. In this age, more important. But it's always been there.

Right? Does that make sense? So this idea is that I just continue doing what I'm doing and I don't actually connect it to Krishna means you're not getting the benefit. Or to think I don't have to change anything. Therefore, I don't have to follow these Vedic things.

Then that's all right as long as you accept the culture position that goes along with it. Right. Let's say Pancharatra.

That's above the Vedic. So you can't say I don't follow the Vedic. So because we don't have we don't follow the rules and regulations.

Pancharatra is there because the soul's condition. So those rules are rules you have to follow. Vedic, you may need to follow them or not.

You could say that. But Pancharatra, no conditioned soul can claim he's free from that. Right.

So that says you do take a bath, do atmanlis, then you're qualified to worship the deity. So someone says, I don't care for these rules. Then what's the meaning? Then it would be like saying it says, you know, I'm cooking lunch.

I said, no, but you don't know how to cook. That doesn't matter. You know, we're devotees.

We're above the rules and regulations. You know, so, yeah, go for it. You know, I'm saying no one would say this.

So the point is, is this they're not functioning within the area. The point is, if you're above the rules and regulations, why would you be involved in deity worship? You know, management and all that. Isn't that lower? Right.

Even within the material system, the administration and management is lower than than the platform of knowledge. Right. And then above the platform of knowledge is the platform of devotion.

Right. So it's the platform of devotion that makes one free from these lower. So why is it that we're free from the intellectual aspects and for the aspects that are favorable in the devotional? But, you know, we're being very practical down to earth by being absorbed in even a lower level of consciousness and lower level of activity.

Does this make sense? Right. We we we skip the the transcendental position that is defined by the brahminical culture. Right.

And brahminical activities and then drop us and say that's not important because we practice devotional service, but then make it very clear that it's very important to work on the Kshatriya and Vaishya and Shudra levels. But the brahminical is not important. Does that make sense? Right.

So that that's not logical. That's not intelligence. That's not buddhi yoga, which means yoga using your intelligence.

Right. It may be engaging your conditioned nature, but who defines that? Actually, it is karma yoga. It is buddhi yoga.

That's the scriptures, not us. So we can't speculate. Right.

That's what was talked about before. The many paths means you speculate on different ways it can work. But if it's not connected to the supreme, it is many paths.

Oh, we did this. We did that. That didn't work.

So now we'll do it like this. We'll do it like that. But the point is, is it's still not connected to the supreme.

So it's many branched. So it's not that when it talks about that, the intelligence is many branches, only talking about the gross materialistic, you know, worshiper of the demigods. Right.

And even if it was. That's the only application. Then one is Arjuna suggesting worship of demigods.

No. Why would it come up then? You know, too, even if it is discussing that, then is Krishna commenting upon their performance of ritual and lifestyle that they're following the Vedas? Is that what he's complaining about? No, he's saying that you're following the Vedas, but your intelligence is many branched. It's not focused on the one supreme, on the order of guru.

You understand? So then where would it come that, OK, we're throwing all this out. So also goes all the culture. Yes.

Krishna says that if you fight in consciousness of me, you will not incur sin. Right. He also says, if you remember me at the time of death, then you will come to me.

Right. So how can we understand that it's not by our endeavor that we are becoming free from materialism? It's not by our endeavor, because the point is this means you're making the endeavor. But the point is, is that is what is that endeavor based on? Desire to please the Lord.

And and those things that please the Lord, where did they come from? Did we create those things that please the Lord? No. So that means there's already a process to please the Lord. That has been there since time immemorial.

Right. And so that's the point, you know, that Bruce, that famous person, who can I talk to? So, you know, it's about following in the footsteps of the great the chariots because it works. Right.

So we are making the endeavor to follow that. So that endeavor, that's what's pleasing. But the point is, the result has come by Krishna.

The path is already created by Krishna. So we can take part in the endeavor. Right.

By having the right consciousness of our position and the goal. In other words, endeavor is what is practically done. Right.

Sambandha and prayojana are understandings, proper mentalities. Right. In other words, you're not doing something and you do something in the in the activity.

So being involved in the activity, that means your commitment to the relationship. But the environment in which it is done has already been established. Right.

The materialist thinks I'm making the endeavor. I created the field. I'm creating the results.

Therefore, the field and the results are mine. But he doesn't understand that. No, the field already existed before you came.

It will be there after you're gone. And the results come by the arrangement of the Lord. Not by something else.

Does that make sense? So in other words, one's involved. That's why one gets credit. Arjuna gets credit for fighting.

Right. But it's still within him because what's important is the endeavor and the relationship. Relationship being important, the endeavor in that, that's what's important.

There are two ways by which the self. OK. There are two ways by which the self can be realized.

The process of detached work, karma yoga or buddhi yoga, and the process of philosophical speculation, which entails renouncing the work, jnana yoga. Both processes are authoritative. But one should guard against premature renunciation.

Jnana yoga can be adopted only after sufficient purification through performance of prescribed duties. Premature renunciation cannot purify the heart and is therefore rejected by the Lord. The honest householder engaged in karma yoga is better than the mithyacari pretender.

In the purport to verse four, Srila Prabhupada writes, the renounced order of life can be accepted when one has been purified by the discharge of the prescribed form of duties which are laid down just to purify the hearts of materialistic men. Without purification, one cannot obtain success by abruptly adopting the fourth order of life, sannyasa. According to the empirical philosophers, simply by adopting sannyasa, retiring from fruitive activities, one at once becomes as good as Narayana.

But Lord Krsna does not approve this principle. Without purification of heart, sannyasa is simply a disturbance to the social order. On the other hand, if someone takes to the transcendental service of the Lord, even without discharging his prescribed duties, whatever he may be able to advance in the cause is accepted by the Lord, buddhi-yoga.

So in here we're seeing karma yoga. It means in here we're looking at the element, because these terms are, how do you say, overlapping in as many ways as we use. So karma yoga, buddhi-yoga are the same.

At the same time as, you know, in here we're giving jnana yoga as separate. But also this is a matter of jnana yoga, what it is that you're connecting with. So the jnana being applied in naiskarmya, right, will elevate you.

But the problem is, is it will only elevate you once you're to a certain standard. But if you have material desires, it can't free you from that. It's only by karma, by engaging those desires for a higher purpose can they be purified.

Once one actually is detached, then the path of jnana can function. But the only path that can get you there is karma. Does that make sense? So this combination then, that's your buddhi-yoga, you're using that.

That will get you to that position. So then in this case, means in other words, that by renouncing family life doesn't mean that the purification is obtained, right? So the Mayavadis are taking it, that this is the way it works. They take it that simply by accepting it, then you've elevated yourself to that platform.

You may have put yourself in the situation of elevation, but whether you can actually take advantage of that situation, that they have not determined. But you can only do that if you properly perform. That's why the general tendency is someone is brahmachari, then they get married, then they take sannyas.

Right? Because through that, then they've gone through the activities, engaged and purified, then they come to that position. Does that make sense? So if someone is able to go from brahmachari straight into sannyas, then we can understand they've done this process previously. But it's not that it's not done.

Does that make sense? It's done. And so we see what the acharya is to set example, then they'll set example, they'll do things that we would need to do to get ourselves to that position, but they'll do it very quickly. Right? Like how long was Shankaracharya a brahmachari? Nine? I heard he took sannyas at six, but you know, whatever, six or nine, okay.

He was twelve, I heard. Somebody else is nine. It's got to be a nine, right? It's got to be good, number nine, number nine, right? You know, it's got to be something important.

But, you know, maybe, okay? So the idea is that, so they show, but how long do they do? It's like Krishna and Balaram, they go to the gurukul. How long are they in the gurukul? Yeah, so they learn everything in that short time, but they went to the gurukul. You understand? That's the whole idea.

Lord Caitanya went to the gurukul, but at sixteen he opened his own school. You understand? So they show, they go through it quicker, but they'll show what's important. Okay? So in other words, it's not by putting yourself in that situation that you're automatically there.

Does that make sense? So that's why we see, just as you'll find persons who have, you know, taken up the sannyas order aren't always able to maintain it, same way as those who are grihasthas, who leave that and take up that position, not necessarily sannyasa, but so-called detached, it's not necessarily that they can maintain it. But because they're not sannyasis, no one really cares. But it's the same principle.

In verse five, Krishna explains that the soul cannot remain inactive. In the purport, Srila Prabhupada writes, It's not a question of embodied life, but it is the nature of the soul to be always active. So it's not that because the soul is embodied, therefore they're active, but the soul by nature is inactive.

No, it's not a matter of that. It's the nature of the soul. Because if it wasn't, then... The body is only a dead vehicle to be worked by the spirit soul, which is always active and cannot stop even for a moment.

As such, the spirit soul has to be engaged in the good work of Krishna consciousness. Otherwise, it will be engaged in occupations dictated by illusory energy. In other words, the body is alive because there's a soul there, and it moves around.

As soon as you remove the soul, it doesn't do anything. So it's not the body that creates the activity of the soul. The soul is inherently active.

There's not a time that one's not doing... No one's even just breathing or dreaming or... You know, something's going on because that's the nature of the soul. Since inactivity is not an option, Arjuna's only choice is between proper and improper activities. Proper meaning connected to the Lord, improper meaning not connected.

Of course, if not connected, we can also take what is considered to be proper and improper. Just like in the path of materialism, then for the karmis, then they'll say good work is doing moralistic activities, nice work that's good for everybody. And then the pessimists, the impersonalists and all that, they'll say exactly the same thing.

Doing good work and everything, right? Do you hear that? Buddhists, do they do nice work? Good work? Yeah. What about the impersonalists? Are they doing nice work, giving charity, opening schools and... Yeah. So they all say that.

You have to do good work. But it's not connected to the Lord. So it's good work on the material platform.

So yes, you can say within the materialism you have two choices. Right? But one choice is what's established by God and one choice you just make up. Right? So whether you accept that it's coming from God or you just think you're being a nice guy, that's also your option.

Point is you always have this connected to God or not. Right? So directly means you do the activity for God. That's Buddha yoga.

Indirectly, you do it because that's, you know, the Shastra direction. It's like this. Then that means it's pious.

Right? Does that make sense? Or you decide yourself, this is good, this is not, but where did the principle of good and bad come from? God's created the concept. So even there that you're following that concept, still you're following God's law. But since you don't acknowledge God, you're an illusion.

Right? See? Since inactivity is not an option, Arjuna's only choice is between proper and improper activities. The proper activity should be performed with proper consciousness. One should act not only with detached, as recommended in verse 3 to 8, detachment, but also, but with desire to please the Lord, verse 9. This is the perfection of karma yoga.

Srila Prabhupada describes the stage in the message of Godhead. One must not enjoy the fruits of his work himself, but must dedicate the same for the transcendental loving service of the personality of Godhead. This is the first step on the ladder of devotional activities.

Lord Caitanya taught this process of devotional service, or work with transcendental results, to

Srila Rupa Gosvami at Dasyamedha Ghat in Prayag. Lord Caitanya said that only one who is fortunate can get the seed of transcendental loving service by the mercy of Sri Krsna, the personality of Godhead, and that of the spiritual master. Karma yoga, or work with transcendental results, is the seed of pure devotional activities.

So there's the root there. There's something that's based on these instructions, these directions. That gives the ladder, so it's based on something.

It's not an ethereal ladder. So here is that proper work should have proper consciousness. Does that make sense? So in other words, that gives you, within this, then you have, you know, doing proper work or not proper work.

So now, in doing proper work, you have two choices. Doing it in proper consciousness or not. Right? Does that make sense? So we have improper activity basically has not proper consciousness.

But proper activity could have improper consciousness or proper consciousness. So what is proper consciousness? Krishna consciousness. And what is proper activity? Devotional service.

But how does it become devotional service? When it's connected. So when the consciousness is proper, then proper activity becomes Krishna consciousness. So what is that proper activity? Prescribed duty.

Prescribed duty is what this gospel gives. Does it make sense? So in other words, we take it that this third option doesn't really exist. Does this make sense? So improper activity is improper consciousness.

So there's proper activities, proper consciousness. Right? But we don't connect that that proper activities is the same activities you could do properly with improper consciousness. Does that make sense? So we take it that the proper activities are something completely different.

Does that make sense? So that's why sadhana we can generally connect. Generally devotees do pretty good on that. Right? And they can tell whether it's mixed with karma, jnana and other things like that.

Direct devotional activities. But when it comes to those activities that are proper activities, but they don't have proper consciousness connected to it, they can't tell the difference. They can't tell what it is.

Right? In other words, it's proper activity. So they're doing it, you know, if they're Krishna conscious, they're doing proper activities. So any activity that's defined as proper activity, then must automatically be connected to Krishna.

Does that make sense? Does that make sense? So because proper consciousness can be, is connected, naturally connected to proper activity. Right? So that means, and if I'm doing any

activity that I consider is right, that's proper activity. Right? So therefore, what activities I consider proper are automatically Krishna conscious.

You understand the logic that's being used? But where's the fault? Yeah, I considered. Let us say it's even scriptural. So I'm not considering.

What's the weakness? The gap. Yes, but what's that gap? What's the fallacy in the logic? They're saying that all A's are B's, therefore all B's are A's. Yeah, well I'm saying it's all those, you're A, B, C. So C is A. So they're taking it that proper activity, I'm automatically Krishna conscious.

No, but it's because you perform the activity in Krishna consciousness, makes it Krishna conscious. So you have proper activity. So it can either be performed in proper consciousness or not.

So they're saying because I'm a devotee, I'm doing it in proper conscious, therefore any activity I do that's approved is Krishna conscious. But it may not be. And then you have the stretch where, you know, therefore, Shastra is good work, so therefore whatever I would by my conditioning call good work is also good work.

So therefore, even that is automatically Krishna conscious. Do we see the fallacy in the logic here? Right? Logic's always that simple. It's just finding its application, you know, where it's being applied.

You know, what's A, what's B, and what's C? And therefore, what's the, well, we're not connecting it. Does that make sense? Are we catching this? This overlap? In other words, there's two options, but in there you have the activities. They overlap.

Good activity, proper activity, can be spiritual or material. Generally speaking, and we could say as, okay, improper activity could also be spiritual, you connect it to Krishna. But generally speaking, people who perform improper activity generally don't have proper consciousness.

Right? Because it's the pious person who is able to appreciate proper consciousness. Right? So the overlap comes at proper activity. So proper activity can be done in Krishna consciousness or not.

Right? So that means real proper activity is in Krishna consciousness. And proper activity that's not Krishna conscious, we will say, actually, it's not proper activity. So we could categorize pious activities recommended in scriptures not being done for Krishna as impious, as improper activity.

In other words, the activity and the consciousness go together. Like buddhi yoga means intelligence, you know, consciousness and activity go together. Right? Does that make sense? So we, the activity, that's another means that by practice you get the skill.

Right? Knowledge, you can gain the knowledge quite easily. Right? Now consciousness, that's

the thing we're having to cultivate. Right? So now, here is the point where the connection, right? We have the activity, that we can do.

Intelligence is there, of course it has to be cultivated. But generally that's also a good thing. But the point is, is what is that intelligence now based on? Shastra, okay.

But in relation to what we're discussing here. What's missing? I have activity, I have, you know, I have intelligence. Goal? Applied? Krishna and Krishna consciousness.

Okay. So, okay, consciousness. Okay? So that means we may not have Krishna consciousness, but our intelligence is being based on the principles of Krishna consciousness.

You understand? You can say, that's your goal, but it's also will become your method of working, will become your identity. That's the nice thing about devotional service, comes the whole thing. But, same time in here.

So what are we saying? We're saying we have the activity. That's A. Right? Then we have the intelligence. That's B. So intelligence is connected to the activity.

Then what? Our activity will be good or not? Good, right? Means if you combine intelligence and activity, you'll get a good result. Right? Because intelligence means you know the field, you know how to operate, you know its purposes, you know what you can gain. Right? So focus is there.

Right? So an endeavor means applying the senses. So senses are controlled by intelligence. Right? So that means, when we say intelligence, means the senses are being properly applied.

So that's B. So B is connected to A, that we've defined. Right? Now the point is, is B connected to C, which is consciousness. Right? So if the Krishna consciousness is there, right? Then that will mean, then the intelligence, it's the one.

So therefore my activities are Krishna conscious. Right? My activity is connected to the intelligence. Right? A is equal to B. B, the intelligence is connected to Krishna consciousness.

I may or may not be, but it's based on that. Right? So when I perform, and because B equals C, therefore when I perform the activities, right? With that intelligence based in Krishna consciousness. Therefore, A equals C. A means my activities equal Krishna consciousness.

That's why karma yoga can be defined as Krishna consciousness. You understand? Does that make sense? So the three sort of elements, so that false ego or that degree of false ego is what determines... Yeah, it depends upon the level of consciousness. So it means what it is.

But that's why you can have the new bhakta washing the pots, and he's not thinking about Krishna one nanosecond. He's just thinking when he can finish and get, you know, some prasad. I mean, he is thinking of Krishna, okay, as prasad.

Okay, but the consciousness may not be that developed. Or someone else who's, you know, the head pajari comes in, and he cooks an offering, and he washes pots, and he may be very elevated. But the process of washing the pot won't be any different.

Right? The application of the intelligence is different as the consciousness. It's just developed. So, but both are getting the benefit.

It's all devotional because it's all connected. Right? Does it make sense? So the consciousness develops by applying... Yes, because your intelligence is based on... That's why it's called buddhi-yoga. Otherwise, it would just be called bhakti-yoga.

Because we can't develop the consciousness on its own. No, the consciousness is developed through cultivation because we have, you know, basically by our own determination, practiced that I am the controller and enjoyer for a long time. Right? So if you have a bad habit, how do you correct it? Create a good habit.

Create a good habit, yes. Like that. So that takes some practice.

So that's sadhana-bhakti. Sadhana-bhakti is a method to create the good habit so that you change that consciousness. Does this make sense? Right? Does everybody catch what we're doing here and the logic and everything like that? Means we'll study this specifically in the third year.

You know, exactly how it works and what's all these things. But we can see what's correct and what's incorrect. That's easy.

Because logic is that simple. Right? Does that make sense? So in other words, the person is doing the activity that you would do in Krishna consciousness. Okay? That's A. B, he's applying his intelligence to it.

Okay. C, he's doing it because he wants to be recognized by the other devotees that he's really on top of it, you know, on top of his game, good manager, you know, good leader and everything like that. That's C. Right? So, is A, Krishna conscious? No.

But he's being done under the authority in Krishna consciousness. So, does that make it Krishna conscious? It's touching, right? In other words, this will be, there's something there, there's karma-misra in there. In other words, the work is favorable to Krishna.

But his consciousness is still polluted by karma and beyond. So, in this case, beyond. I mean, karma.

You understand? So, that's the impurity. It means C is not so strong. So, how strong C is, is how strong A is.

His consciousness is good and A is bad. Right? So, the amount of purification. Yes.

So, therefore, if he continues doing it in good association, he'll become purified. So, in the beginning, he's motivated that everyone will recognize. And because he's using intelligence, then if Krishna allows, then he may be recognized.

And then he'll start to figure out that this is not important. Or, if he's not sincere, then it'll distract him and he'll think, you know, why am I, you know, managing in this small time kind of scene where hardly anybody recognizes. I could go out in the corporate world and be very much appreciated.

Right? It never happens, but, you know, people think like that. They generally end up pumping gas again or something like that. That's generally what happens.

You understand? Yes. What would be an example of the consciousness polluted by jnana? Consciousness polluted by jnana? By performing this, I'll be freed from material attachments. And so, because... And material attachments make me suffer.

So, being freed from them, I'll be happy. Right? You know, so it's in goodness as opposed to passion. But it's still a... Yeah, it's still something there.

Because, in other words, karma, you're trying to enjoy something, the fruitive result. Jnana, you're trying to be happy by removing the fruitive result. But in neither of them is Krishna the center.

You can make Krishna the center. That's the process of the karma yoga and jnana yoga. Right? In other words, we want to free ourselves from the material world and be freed from all this entanglement so we can please Krishna and serve in the spiritual world.

Right? But most of the time, we'll take it from that side rather than just, you know, we want to please Krishna and make him happy. No matter whether we're in the material world or the spiritual world. It's kind of like, yeah, of course, but I'd like to get out of here.

But... Yeah, yeah. Just as a side note. And karma would be, you know, like, we like to do this because it's so nice to do nice things for Krishna.

Yeah, yeah. Like that. Does that make sense? Okay.

Okay, so we understand it's this proper... Proper activity naturally is proper consciousness. So what does that mean? What would be another application of this? Proper activity is supposed to be performed in proper consciousness. If we apply it back, what defines proper activity? Proper consciousness.

Okay, but let us say, how do we know what is proper activity? According to the scriptures. According to the scriptures. So what does that mean? We follow scriptures.

But if we apply proper activities to perform proper consciousness, what does that mean? Scriptures are to be performed in what way? Proper consciousness. And proper consciousness

is? Krishna consciousness. Krishna consciousness.

In other words, all the scriptures are to be engaged in Krishna's service. Because the scriptures define proper activity. Right? And so the consciousness that goes with proper activity is Krishna consciousness.

Right? So now what happens? Now here is what we were discussing before. Since we're on this logic and it's working. Is you have those who support the Veda and following the Veda culture.

Right? But it stands on its own that that's proper. It's an end in itself. It's good enough.

But the consciousness might not be there. So we'll call them smarties. You know? Does that make sense? So what have they missed? They missed the point is that the consciousness has to go along with the proper activity.

Right? Does that make sense? And then the devotees, because they've heard of this, then when they say proper consciousness, then what do they much of the time define? The activity doesn't matter. Yeah, the activity of the śāstra doesn't matter. It's the consciousness.

Who has consciousness without activity? The impersonalists. The impersonalists. So in other words, all they've done, though it's connected to Kṛṣṇa, that's there.

One always says take that, connect to Kṛṣṇa, it's always better, even if it's at the lowest level. But what have they replaced on the mundane viewpoint? What have they done? They've switched from... They've replaced karma. Yes, they've replaced karma, which is I do the activity, that stands on its own as good.

And the other is I've removed the activity and just the consciousness stands on its own. Because they're going to remain in jñāna when they go back to karma. Yes, they can't remain in jñāna because they're not pure enough.

They go to the lower ends of karma, which is irregularity. Yes, so then they go back to what they were before taking up the śāstra, which much of the time you just don't want to know about. Does this make sense? Do we see the logic here? So in other words, we see that what's being meant here is very practical in our life for understanding how Kṛṣṇa consciousness works.

It's a science. So science means very clearly definable, very clearly observable. But you have to apply it.

That's the culture. That's the art. You understand? It means the science on its own, if you don't apply it, that's useless.

Art on its own without the science, you know, basically is useless. Does that make sense? When the two are combined, then it works. Because otherwise science won't have any direction.

People will just... Yeah, they don't do anything. ...here and there without any... Yeah. It means

they'll speculate.

It means it's not going anywhere. And the other one, they'll be fixed in a certain thing, but at the same time there's no basis of it. So with time it will change.

You know what I'm saying? The science, because they're not able to apply it, therefore they will change the science to try to come up with... By changing it, it'll work. No, but work means you have to apply it. And the other is they're applying, but because they don't have any... any specific... How do you say? Definition.

Therefore it will adjust. Right? You know what I'm saying? Does that make sense? The man... The man, in escaping the plague, comes to a place where they don't have the plague. Right? Now, because they don't have the plague, they turn them as witches.

Why? But what's the difference? Only they take a bath. Right? Now, then something happens so that you feel you've done something wrong and then the... you have to blame it on someone else so you blame it on the witch. Right? Something goes wrong in your life.

Right? Then, after that, you go looking for anybody who is different than how you think. And they're a witch. Right? Okay? And you say is that you're doing this because this is what is... what God wants.

Okay? Now, where is that evolved? How did that logic work? You have issues with witches. You've defined what is a witch. Did God define what was a witch? How does it work? Where is the logic? You understand? It's only sentiment.

You understand this? But because of this logic, hundreds of thousands, maybe even millions, some say millions of people died because of this material logic that's so-called spiritual. You understand? That's why I was saying this is very, very practical. Then you can actually see if what you're doing is actually real and Krishna conscious because the logic is complete or you've allowed your own consciousness to become mixed in it and not seeing that, then you're actually doing something.

You say it's God conscious, but it's not. You understand? Or it may be God conscious, but it's mixed. We're not saying that those persons then weren't in some way or another God conscious, but did the activity... Where were the activities defined by and everything like this? You know what I'm saying? Their teacher.

You know, someone come up and slap him in the face. What does he say? Right? Yeah, turn the other cheek. Let him slap you on the other side, you know.

Makes him happy, you know, so whatever. But then what are they doing? Turning the other cheek means the person did nothing to you. Just you don't like him, so therefore you killed him.

You know what I'm saying? So in other words, the teacher would convert them and make them,

this one, no, you just killed him first. Kill first, then talk. You understand? Where is the logic? But like this, religionists have not seen the logic in their theology and therefore misapplied it for, you know, as far as Western history goes, for thousands of years.

You understand? So it doesn't matter what their religion, they're always misapplying. Right? Does that make sense? Somebody says Zeus, somebody says Thor. They kill each other.

Why? Because they said they're different people. You know what I'm saying? So they're not actually understanding. You understand? So this logic makes a lot of trouble in society because when you apply, your life is going to be based on your culture.

So if your culture is not based on the Shastra and not based on Krishna consciousness or God consciousness, then you're going to actually make mistakes because there will be something mundane involved. Right? If it's not based on scripture, it will be mundane. If it's not based on God consciousness, it will be mundane.

Even if it's based on scripture. You understand? So it's only spiritual when it's based on scripture and it's, in other words, proper work, proper consciousness. Otherwise, it is mundane.

Right? No discussion. Not being dogmatic, we're just meaning the discussion ends there because it's been established. Does it make sense? Right? So this is the problem.

Arjuna can't tell the difference between mundane activity and spiritual activity because he thinks spiritual means no activity and mundane means activity. So to be able to perform good work with proper consciousness, this is a new concept to the living entity. Why? Because material consciousness means karma and jnana.

Karma means activity, not based on higher consciousness. Jnana means based on higher consciousness, no activity. Right? Does that make sense? So one supposedly has proper consciousness, but no proper activity.

And one has proper activity, but no consciousness. So Buddha Yoga is where proper activity and proper consciousness are combined. Does this make sense? So this is now being... Sorry.

Jnana? Yeah. I mean, it gets to at that level, but below that it's karma. You perform the proper activity, I get the result.

Right? Because through karma you purify the senses. So what are they doing up to the point of jnana? Working. Yeah, working.

But what are they trying to do? Working with the mind. Working with the mind. But for what purpose? Hmm? Get the result.

The result in? Integration. They're engaging the senses to do what with the senses? Right? The senses are giving them trouble, right? So why are the senses giving trouble? They're attached to the foot. In other words, they're in an impure state.

So the yoga system is how to purify the senses so that what is in a pure state, the one can now function on the platform of just jnana. Does that make sense? It means on the higher level, yes. But only the last two, only jnana and samadhi.

The lower ones, we don't follow their process. We have our own process. Does that make sense? But jnana and samadhi, that's the same with them.

In both. Does that make sense? In other words, meditating on Krishna is a natural part of devotional service. Right? But because the materialist sees the good work as beneficial, but not proper consciousness, right? Therefore, it's not devotional service.

Because it's not devotional service, therefore they have to have a mundane process to bring them to that platform. Right? But all good work is based on God consciousness, right? Because God consciousness is defined in shastra. Does that make sense? But in looking at the shastra from the mundane viewpoint, then you take it and come up with a system that stands on its own, that's not actually in itself Krishna conscious.

You know what I'm saying? You know, it's just like someone could do yoga for all kinds of material purposes and it would be seen purely in that way. But how many people would generally see chanting Hare Krishna maha mantra japa in a material way? They generally just stop doing it. You know what I'm saying? Does that make sense? Because it's not from the material perspective.

Right? But the concept of chanting a mantra to get some benefit, that you can look at from the material perspective and come up with all kinds of processes. You understand? So therefore, is that the yoga system, Astagya yoga system, though the jnana is the important part, all this other aspect is developed to make it complete in itself, separate from devotional service. Though it's based on the shastra, which is proper work.

You understand? Does that make sense? Right? So in the same way, jnana and karma. So, in other words, the activities in the Vedas are meant as proper work to be engaged in Krishna consciousness. But now, Jaimini, means the other one is Patanjali, looking at it from a mundane viewpoint.

So now, Jaimini looks at it from a mundane viewpoint and then takes the activities, but only for mundane purpose. Right? So therefore, it appears it becomes a whole separate system. Right? But it's based on the system of devotional service.

Does that make sense? So, therefore, all these various other aspects of it become, you know, absorbed there. Aspects that are supposed to be that if you are on a lower level of consciousness and all that, an attachment, perform these things in Krishna consciousness and elevate yourself up. But they'll take those activities, put it within their system, and then it will keep you on that mundane level of consciousness.

Does that make sense? So like that, they take the devotional, the good works defined in the

Shastra, and then they view them, or interpret them, from a non-Krishna conscious platform. Right? So that's good work without proper consciousness. So then you end up with all these other systems.

Right? So Vedavyasa, he's giving proper work, proper consciousness. Does that make sense? Srila Prabhupada comments on verses 3 to 9 in Renunciation Through Wisdom, chapter 1. A person should never give up his prescribed duty without scriptural authorization, for this will cause chaos in the world. Since it is impossible to maintain the body without activities, since it is impossible to maintain the body without activities, it is impossible to totally renounce activities.

You can't even maintain yourself without an activity, so you can't actually renounce all activities. Does that make sense? I mean, some of the members of the IRA tried that, but I think they lasted about six weeks, and then they weren't able to continue their revolutionary activities. On the other hand, the tree of material entanglement, which thrives on fruitive activities and their results, can never bring forth any hope for peace.

It is for this reason that the Supreme Lord has explained how one is to perform activities, right? In other words, it means the material activities, the material nature, the tree of material existence, you could say, thrives on fruitive work, or karma, right? But to maintain the body, it won't just function just on that. You can't not do activities, right? So you're stuck in between. If you perform activities, it nourishes the tree of material existence, right? But to not nourish it, you give up the activity, but you can't actually give it up.

You can give up much of it, but you'll maintain some of it to maintain the body. So then, how do you actually get out? There is no other method, right? In other words, performing proper activity, giving up proper activity, or giving up a lower proper activity for a higher proper, but it won't work unless it's connected to God. Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world.

Therefore, O son of Kunti, perform your prescribed duties for his satisfaction, in this way you will always remain free from bondage, Bhagavad-gita 3.9. So, work done as a sacrifice has to be performed, otherwise work binds you. He doesn't give another alternative. Right? Remember, it's good work, you know, I mean, it's good work or bad work, that's all there is.

So, good work means good work done with good consciousness, because good work done without good consciousness is just better bad work. You know what I'm saying? The guy goes into the bank, robs the bank, but, you know, ties the people up, doesn't shoot them. He's a nice guy.

Okay? You know, or he goes into the bank, robs the bank, and shoots all the people. So, which one of those is better? The one who doesn't shoot all the guys. But, his going into a bank and robbing a bank, is that okay now, that he didn't shoot everybody? No, it's still bad work.

You understand? It's just less, less, more or less, you know what I'm saying? Okay. So, he killed

all the people, right? And so, therefore, he used, you know, a very nice, you know, what is it? Glock or something like that. And, you know, very carefully, very, he nicely shot them all, so they all died instantaneously.

You know, but, you know, but a previous guy who went into the bank, you know, he used a baseball bat and killed all the people. So, which is better? You understand? So, there's always within the improper, there's more nice and less nice. But, what's it based on still? It's still based on laws of God.

In other words, you're, you know, you're not supposed to commit violence to other creatures. So, therefore, even if there's violence, what's less violence is always better. Yes, like that, you know, yeah.

You don't shoot. Yeah, yeah, like that. And, you know, you take care of the guy in jail.

And, you know, and the guys that are just, you know, the boys that, you know, they've done all kinds of bad things to your group, but they're only doing that on the leader. So, you get rid of the leader, it doesn't mean that you now shoot all them. You know, now they become your blights.

You know what I'm saying? So, these are all, like you said, the ethics of the gangsters. Does that make sense? Yeah. Not having the proper consciousness, even in our movement, can make us work on these principles through a regulation of rules and... I don't quite understand that.

What do you, I mean, what's the purpose of what you're saying? Understanding that sometimes if you don't have the proper... Consciousness. Consciousness, like... Yes. Means if you're performing the proper work, then still there'll be benefit.

Because in this case, why are you performing proper... Why is a devotee performing proper work? That's not what I meant, he's trying to please Krishna. Yes, it's ultimately trying to please Krishna. He may have forgotten Krishna, be absorbed in mundane things, but he's still doing that work because of the authority of proper work is coming from, you know, through the parampara to please God.

So that's why even a devotee who's conscious not good still develops. You know what I'm saying? You know, unless they're so absorbed then they may go away, but it's because of the weeds, not because of their performing of the devotional activity. Right? That doesn't go away, that's eternal.

So, what we're saying here is therefore being conscious of it, that'll make it go quicker. That'll make it more efficient. Right? So that's why even the devotee at some point he connects his activity to Krishna.

If he's actually done that, then in performing the activity, as long as he didn't change something, then he will get some spiritual benefit from it. Right? So, that's why a lot of times

devotees say, oh, I'm doing it for Krishna because maybe at some point that was the consciousness, or a certain aspect is connected to Krishna. You know, in other words, but there you have to watch out the same, you know, weak logic.

You know, okay, I'm a family person, I connect and I'm connecting my family to Krishna, therefore I am Krishna conscious. Right? So, A, B, C, right? So now, I'm Krishna conscious because I took my family to the temple. Right? And so I'm Krishna conscious.

Right? So, that's right, it's connected. But because he's making a weakness because I'm a family man and I've connected to Krishna, then therefore he thinks any activity I do in family life is automatically connected to Krishna. So, I take my kids on vacation to, you know, the Bahamas or something like that.

There may be nothing that they do in connection to Krishna, but they'll still think, right, I'm a Krishna conscious family person. So, going to the temple they've connected. So, even if they take the family to the temple and they're completely thinking about their business all day, they still will get devotional benefit because they have connected that.

But, the point is, no matter how nice they are and behave so wonderfully, you know, while they're on vacation, they get no spiritual benefit because it's not connected, because there was no conscious effort to connect it. So, consciousness and the activity were not connected. So, therefore, it's not God conscious.

You understand? Not that he couldn't, but he hasn't. But he's making the misunderstandings because I do these few things that are Krishna conscious, therefore, all aspects of my household life are Krishna conscious. No, they're not, but as long as these major things are connected, those major things are more powerful than these smaller things.

Therefore, he still advances. You know what I'm saying? The little things he does in illusion are not as powerful as those major things he does in Krishna consciousness. That's why he advances.

But at the same time, as those little things, if not connected to Krishna, at some point will get in the way. The weeds will grow. And so, sometimes, that may distract him too seriously from his Krishna consciousness.

Does this make sense? Yeah. So, it's a lot, but the point is, we make this mistake that a connected one, it's all connected. No, you actually have to connect it.

It means you're doing it, so who else has to connect it? You've chosen. It means, household life means you could keep it very simple or very elaborate. So, the point is, who's made that decision? Right? You have.

So, therefore, in doing that is that if you want, if it's supposedly good, if you're saying that, okay, the activities of my household life are good, so then, okay, that's good work. We'll take

your word for it. Now, where's the good consciousness that goes with it? If it's there, then you can say it's all connected.

If it's not, it's not connected. Something's connected, so then, you know, it makes it work. Right? You know what I'm saying? So, especially, that's why you see new devotees will develop so nicely as opposed to, let's say, ones who've been around longer in the household ashram.

Because the new one, he's doing all these side things, but his consciousness is not. So, he's doing these things, but he's thinking about going to the temple and doing things and all that. So, he's got good consciousness, even though he's doing improper work.

Right? So, he's not even really focusing on the improper work because his consciousness is good. Right? But later on, he becomes used to this and becomes just a natural day-to-day part of the thing to be God-conscious. So, then, he may not be so conscious while he's doing these other things.

Right? Because it worked in the beginning, why wouldn't it naturally work now? He's more advanced. But the point is, he's not following the process he was in the beginning. Yeah, always thinking.

No, he may not have been very developed in his thinking. You know? But the point is, he was thinking. Does that make sense? So, it's science.

So, these, especially these next few chapters, we'll be pointing out these mechanics. Simply, if it's connected or not, that's all. And then, within mechanics, that will be the last chapters.

Right? In other words, the quality of the mechanics is described in the last chapters. But that's based already on the principle that you're connecting whatever mechanics are there to Krishna. Right? Nothing is useful unless it's connected to Krishna.

That's it. That's the bottom line. Then, what is the quality of what you're, you know, connecting to Krishna and what's the quality of your intellectual application? Does that make sense? In other words, prescribed duties are the best activity to offer to Krishna.

Right? And then, as a... Does that make sense? Right? And then, as far as intelligence goes, that intelligence, fine intelligence that can discern between the elements that the Shastra is defining, between the gross and the subtle elements and their workings and interactions, that would be a better intelligence. So, buddhi-yoga means the combination of activities and intelligence being engaged in the Lord's service. Right? So, then that would mean that prescribed duties would be your best activities and fine intelligence based on the direction of Shastra.

You know, like what's said, the modes of nature and divine and demoniac nature and all these different things. So, that combination would be the best offering in buddhi-yoga. Does that make sense? So, the Gita then points out all these things so that you can understand.

To perform all activities only as a sacrifice for the satisfaction of Lord Vishnu is true freedom from the results of activities or the real art of karma-yoga. So, in other words, here we're saying the art is the application. Art is always the application.

Right? Though this, through this process of karma-yoga, one is free from the shackles of fruitive results and one's inherent eternal loving devotion for the Supreme Lord gradually manifests. This type of karma-yoga is also referred to as desireless action or nais karma. Right? Or, in other words, activities performed without expectation of any sense gratification.

One who works in this way offers all the results of his actions to the Supreme Lord instead of enjoying them himself. So, in other words, it says this kind. That means there's other aspects of karma-yoga.

So, sattva karma-yoga is also there. But, that's only defined in that you have so much desire that that's more prominent. Right? But the proper form is nais karma.

Is that you're performing the activity, the activity of karma without desire for the fruitive result. Right? So, sannyas karma-yoga would be the eye-hand of nishthana? Yes. That would be a better, yeah, a better form of that.

Yeah. Because you're always going to have, see, this is something we also have to get used to because we were describing before as you have improper activity, proper activity. Right? But proper activity means proper consciousness.

Right? So, that means proper activity and proper consciousness and proper act, proper activity meaning without consciousness is improper activity. Right? So, where is the sandhi? Where is the junction between improper activity and proper consciousness? Proper activity. Proper activity.

You understand? In other words, proper activity can be in with proper consciousness as bhakti or with, with improper activity as pious mundane activities. Right? There's always a sandhi. That's where the trouble comes.

Because it should be this or that. No. There's always that middle point.

There'll always be. So, there's two, there's two points. But there's always three considerations.

Right? Because, because the third, the third consideration is the overlap between the two points. Yes. So, that's the point.

There's only black and white because grey is made out of black and white. But the point is, is how you're looking at it. You know? The, you know, the grey you can call white.

The grey you can also call black. Like in India, grey would be called white. You know, you have a grey chudder.

They'll call it sada. Because it's not dark. You understand? So, the twilight is always there.

Right? And so, it has a quality that could be in either, either. Right? The twilight has both qualities. It has both qualities of night and day.

Does that make sense? So, you're always going to have that. So, here he's saying, is that, you know, nice karma, then it's always going to have that element of the higher level and also the lower level. Right? In other words, that freedom from any fruitive results at the same time as there may be an endeavor for fruitive results.

But the common point is that it's being done to please the Lord. Right? So, when it's only being done to please the Lord exclusively, then that will be the highest form. Right? It's also, you're including your own pleasure in it.

So, that would be a lower form. Yeah. I mean, in this case, renunciation.

Yeah. Renunciation, of course. So, it's a matter of how renounced.

You know, you're giving a lot or just giving a small, whatever it is. Right? Does that make sense? Okay. So, then, we'll end here.

Yeah? So, we'll continue tomorrow with the human life is meant for yajna.