

## 2010-11-24 BVPS BG 5.29, Chapter 6 intro

SAHANA VAMATU SAHANA OM BHUNAKTU SAHABHIR YANKARA BABA HAI TE JASLINA VADHITAMASTHU MA VIDLISHA VAHAI OM SHANTI SHANTI SHANTI OM JAYA SHRI KRISHNA CHETANYA PRABHU NITYANANDA SHRI ADVAITA GADADHARA SHIVA SADHIGAURA BHAKTA VRINDA HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE Krsna says, I am the guardian, bhakta-rama, of the yajna, of the karmakandes, and the guardian of the austerities, tapasam, of the jnanis. That means I am the object of worship, the karma-yogis and jnani-yogis. So what the karmis are looking for in their fruit of work, that's Krsna.

And also the process that they use to gain that, that's Krsna. And for the jnanis, then, what they're trying to obtain, that goal, that peace, that's Krsna. Because the quality, the value is Krsna.

And then the process that's there, that's Krsna. So He is the guardian of the yajna of both the karmis and the jnanis. I am the great controller of all people, sarva-loka-mahesvara, the paramatma, the object of worship, the yastanga-yogis.

So they worship the paramatma, paramatma is controlling everyone. So what everybody is, means, yogis specifically, then looking to paramatma, now we're seeing it's a bit more personal. But it's not fully, it's localized.

Because it's the Lord without His associates. That's the difference between paramatma realization and Bhagavan realization. Bhagavan means with His associates.

So it's the interaction between the Lord and His devotees based on affection. That makes Bhagavan in His specific capacity. Well, paramatma, then, He is the controller and the Lord of the material world.

He sees that everything's going. He's the goal in everything of the material world. But, unfortunately, He's not accepted with His associates.

Right? Because we think paramatma, He's just there Himself. But, technically, paramatma is not there Himself. That's how the yogi will see Him.

But He actually is with all His associates. There's no question of the Lord being alone. Just like Mahavishnu, you think of Him alone.

But when Krishna and Arjuna went to visit Him, there's a palace, all His associates and His servants and everything. Does that make sense? Because that's Bhagavan. But when we are dealing, then, basically, we're looking at it, He's just alone.

So, that's why it's considered a lesser concept. It's the concept of the material world. So, we're... It means the materialist is separating God completely from the existence.

Right? The person on the Brahman platform accepts God as His potency. It's how He's entered into everything. But the personalized aspect is not there.

It's just the potency. Right? Paramatma means they see the person behind it, but they don't see His pastimes, His interaction with the devotees. Right? So, these are concepts of the material world.

Right? It means they're bona fide, but they're concepts of here. Because when you get to the spiritual world, there's always Krishna and His associates. There's nothing else other than Bhagavan.

Right? So, these other two are non-different, but leading to. Does this make sense? Yeah? I am the friend of all entities who gives benefit to all living entities by instruction about bhakti, through the medium of my devotees, out of my mercy. I am the object of worship to the devotees.

So, He's the friend of all living entities because He's giving them instruction about bhakti. Right? Of course, He's taking care of them and everything like that. But the friendship is that He's trying to give bhakti through the devotees, through the preachers.

So, that's why Krishna doesn't appreciate it when we bless Him, the devotees. Because they're the ones that Krishna's mercy is coming through. It's not coming through some other medium.

It's coming through the devotees, the preachers. And so, He's the object of worship of the devotees. The devotees.

So, here we have all... In this, He's dealing with three things, but textually He's also dealing with four. Right? So, the karmis, then, they're not actually seeing any platform of the Lord Brahman, Paramatma or Bhagavan. They're seeing that they perform this activity according to shastras.

So, they're seeing Krishna's shastra, the injunctions of the scriptures. So, I follow that, I get the results that I'm looking for. Right? So, like that.

Nice. Okay? Pious, but still mundane. Then, the jnanis, they're seeing the Paramatma feature.

I mean, seeing the Brahman feature. So, now we're getting into transcendence. Right? The yogis, then, are seeing the Paramatma feature.

But the devotees are seeing Bhagavan. Right? So, we have all these four levels. So, the pious person could come to the transcendental platform.

Right? And those on the transcendental platform, by good association, come to the devotional platform. Make sense? But the person who's impious, less chance. Right? Basically, because Krishna has come as Lord Caitanya.

Because Lord Caitanya is the mood of the devotee, then there's some chance. Right? And then,

because he starts with the most fallen first, then, you know, it kind of works. You know, of course, this puts a little bit of a break on, well, you know, I'm the senior man around here.

I came first. So, I should be respected more than the others. No.

If you've come first, means you are more fallen than the others who came later. You know? That's why you were chosen first. Right? You know? So, you know, in this way, there's a balance.

But, same time as devotional service, devotional service. So, you have been doing devotional service longer. So, that's to be respected.

Right? Because age can be respected from the platform of the shudras. Sacrifice is respected, you know, on the platform of religiosity. So, there's more sacrifices been there.

Greater age has been there. Then, there's a matter of, you know, is there greater knowledge? Is there greater devotion? Like that. Those are other considerations.

But just because I've been around longer, then, one, is then, that's by age, which is a shudra consideration. And, two, Lord Caitanya says the most fallen first. So, then, you know, your own material qualification, are worse, are less pious than the people who are joining now.

Does that make sense? So, Krishna's very expert in putting things into perspective. Like that. He always has these contradictions.

Right? In this verse, Krishna claims the different positions the conditioned souls strive for. He is the enjoyer, the master, and the best friend. With no place left for their fall pretences, the jivas are invited to cooperate with the Lord and attain peace, or to be eternally frustrated in their hopeless struggle for independent enjoyment.

So, in other words, cooperation or frustration, these are the only options. There aren't other options. It's illusion to think there's another option.

Right? Illusion means you think there's something else that's not existing. Right? That's what an illusion is. It's not there.

But you think it's there. Right? Like there's, you know, a mirage in the desert. You think it's there.

It's not there. So, this idea that I'm going to be the controller and enjoyer and be actually happy, that's an illusion. It doesn't work.

Right? The concept that a controller and enjoyer would be happy, that's fine. But that's God. You know, we're not God.

So, the concept basically is okay. But the problem is we're trying to put ourself in a position we're not. Right? The jiva is not the controller and enjoyer.

The jiva is an instrument. So, the instrument won't function separately. You understand? Let's say you go to cook and you pick up a spoon.

Right? But when you go to push it one way, it wants to go another way. What do you do with that spoon? Right? One, because you know how to cook, so you know how to push the spoon. But the spoon has its own idea.

No, no, no. We don't scrape the bottom. We should be scraping the sides.

You know, like that. Does that make sense? So, then what can you do with that? Then you just, what do you do? You leave it alone. It does its own thing.

You understand? So, instrument means it's cooperating. So, then that potency goes through. It's going through anyway.

But you're thinking, no, but then where's my position? You know, where's my free will? Like that. It means whatever you have, you have it anyway. So, now do you want to bring that in line with the Lord? Or do you want to keep it separate from the Lord? That's all.

It's not like, no, these great things will happen on my own. It's the potency that works is the Lord's potency. It's not someone else's potency.

It's not our potency. Right? The jiva, right? One ten thousandth of the tip of the hair. You try picking up.

Now, imagine this. You know, we're amazed with an ant, right? Or sometimes there's a beetle, I think. You can pick up like 40 times its own bodily weight.

Right? And I think ants can pick up something like six times or ten or something like that. So, now, how, if we go by that, which is considered amazing, even if we give it 40 times, right? Or make it even more amazing, a hundred times its weight. Now, one ten thousandth of the tip of the hair, what's a hundred times that? Huh? Yeah, one hundredth the tip of the hair.

Now, your pen, is it bigger than that? Yeah, so, just so you can pick up the pen means it's beyond your capability. You understand? So, that means it's Krishna's potency that allows you to pick up the pen. But you, because of your desire to be involved in that activity, can be.

But it's the Lord's potency that's allowing it to happen. Right? So, that is your free will. It's what activities of the Lord's do you want to be involved in.

Right? Now, we can say, but that doesn't make for any fun or happiness. What if you go, let's say you go to a theme park. And you get on a ride.

Can you do anything about the ride? Get on the roller coaster. No, let's turn left here instead of right. Or, you know.

Can you do it? No. You just go to. But, do people find it enjoyable? Right? Yeah, some people.

But whatever it is. Yes? The soul is amazing. Oh, so you want to say that it can pick up the pen on its own.

Is there such a thing as by yourself? No. It means, in other words, you're saying that the Lord's potencies are amazing. So, the jiva's one of them.

So, the jiva's amazing. God's amazing. The internal potency's amazing.

Even Maya's amazing. Right? The external potency's quite amazing. You get so much variety.

But you can get nothing out of it. That's pretty far out, isn't it? You know what I'm saying? Unlimited varieties. But anything you try to taste, there's no taste.

That's also quite amazing. And the variety is basically, as far as we're concerned, unlimited. Right? It means there's 8,400,000 main varieties.

And then within that, there'll be detail. But still, that's quite. For us, that's a lot.

You go into a shop and there's two, three varieties. We're confused. Right? So.

So, in other words, the soul is amazing. Because it's the Lord's potency. But still, it's position.

The idea is to understand the position. Right? The jiva is independent, you know, minutely. So, it can choose to cooperate or not.

So, it has that freedom. But it's a matter. But it's not a matter of whether you are working on your own or not working on your own.

Because there's the idea, if I surrender, I'm not working on my own. You're not working on your own anyway. Right? And, you know, this idea of what is enjoyment.

If I have to be the controller to enjoy it, but you don't have to be. You know, it means, in other words, you're sitting in the audience and there's a drama going on. Are you controlling the situation? Are you telling Hamlet what to say? Which way to hold the skull? You know, and everything like that.

Is that what's going on? No. So, the point is, and the feelings that are there on the stage, you feel those. And people are happy.

Right? The better they're able to make that connection, the happier they are. Right? So that means you're enjoying through someone else's activity and emotion. And the ride, it has a particular experience.

You have no control. You have a choice whether to go on that ride or not. But once you're on it, that's the way it is.

Right? You have a choice to start some karma. But once you've started it, then, you know, it goes the way it goes. But we'll consider that enjoyable.

You understand? So, there's not a problem for the jiva to be cooperative with the Lord, because the Lord's pastimes are wonderful. Right? And they're amazing. So, if we're involved in that, we will taste that amazingness that the Lord and His associates taste.

Right? Which is what's going on here, but on the very... Krishna says it's a spark of His splendor. And we're overwhelmed by this spark. So, what about the whole package? You know, Krishna Himself, fully.

Not just the spark. So, that's why it's always pointed out, is that whatever happiness is here, then, you know, some happiness is there, but still, it doesn't compare with the happiness of actually dealing with the Lord. Directly.

Right? And the only way some taste is here is because it's the Lord's potencies. But because of illusion, we don't understand it's the Lord's potencies. So, therefore, we have to try to enjoy separate from the Lord, which is not going to get us very much.

Right? Therefore, you bring it down to minimal. That minimal will be temporary. Right? Look at it this way.

Mother Yashoda. What's her relationship with Krishna? Yes, Mother. Okay, Mother Yashoda came.

Very obvious. Quite. I guess you could say it's a rhetorical question or something.

But now, let's say we come back. What about tomorrow? Same thing. What about a hundred years? Same thing.

What about a million years? Same thing. What about eternity? Same thing. Okay.

Now, that's called sthaibhava. That's why things don't change in the spiritual world. Right? There's variety, but it's within the specific relationship.

Okay? Does that make sense? Now, in the material world, then, someone has a relationship with someone today. But what about after a hundred years? A thousand years? It changes. So that's why that's the variety in the material world.

It's because you're trying to gain this variety separate from the Lord. Right? Unless you're dealing with the material energy, that means it's the Lord's potency that's in it that's making it work. It's not conscious on its own.

So because your need for enjoyment is constant, and since you can't get that enjoyment from the material energy, what are you going to do? You try one thing, and it doesn't work. What are you going to do? You're going to try another thing. And when that doesn't work, it's another

thing.

Right? But Mother showed her that she'd have to try some other route. No, it's perfect. So the living entity, because he's trying to separately enjoy the material energy, therefore his relationship with the Lord is constantly changing.

You understand? From moment to moment. Definitely lifetime to lifetime. But why is it in your next life you're in a different form or species or situation than this life? Karma.

But why is the karma there? Actions. And why is the action there? Desires. Right? So that means the desires are changing, therefore the variety of species of life.

Right? So there's no satisfaction. So that's why the material world is so temporary. That's the way it is.

Because there's no satisfaction. If you see the Lord, we're servants of the Lord. Does that change? No.

The Jiva's nature of being servants of the Lord never changes. Right? So all you're doing is changing from the conditioned state and relating to the Lord based on that, to purifying yourself to where you come to the constitutional position. And then you relate to the Lord there.

Right? So in that way then, being a servant, that becomes fixed. Right? So then, within the conditioned state, then it's fixed. Then when one comes to the constitutional state, then that is eternally fixed.

The other one's temporarily fixed. Does that make sense? So it's just the nature of the material world. So the living entity then here is pointing out no false pretenses, because what you're looking for is Krishna.

The method to get what you're looking for is Krishna. So now we can try to be separate, try to be that Krishna who we're trying to obtain and that method that we're using. Or we can be cooperative in trying to please Krishna through the method that he's given.

You know what I'm saying? So activity doesn't change. It's just our perspective of it. Because we think, oh, if I surrender, then activity stops.

No, surrender just means the perspectives changes. Does that make sense? Srila Prabhupada writes in Renunciation Through Wisdom, Forgetful of his relationship with Lord Krishna, the living entity falls into the clutches of maya or illusion. Under the influence of maya, he tries in vain to act the part of an enjoyer or a renouncer.

But this is all a mere fantasy. In fact, the real affliction of the living entity is the pretense he is the enjoyer or renouncer. So we'll say, oh, he's engaged in this nonsense, that's the problem.

Or he's so renounced and that's so good. Or he's so practical and that's really nice. You understand? But Prabhupada's pointing out that's actually not the problem.

The problem is he thinks he's the enjoyer or renouncer. That's the problem. Then being the enjoyer or renouncer, then through karma he'll be in situations of enjoyment or renunciation.

So that the manipulation of the dead matter isn't the problem. The situations that one's in, that's not the problem. The problem is the mentality.

Right? Under control or an enjoyer. That really is the problem. So that's why we see this seeming dichotomy between the concept of prayaschitta of the devotees and of the non-devotees.

You understand? So for the devotees, because it's just a change in mentality, you change the mentality, what's the need of... Okay, let's go back. Justice in the material world. What is that justice? For reformation.

Yes, it should be for reformation. But it's within what medium? Artha. But in context of what we're discussing.

In other words, is it real, the situations that the living entity are in, are they actually real? No. Means the dead matter that's there exists. But the concepts of what he thinks that situation is for, or what he can do with it for his own enjoyment, that's illusory.

Right? So what's the prayaschitta for illusion? Devotional service, that's the real prayaschitta. But on the mundane platform, do people think it's an illusion? No, they think it's real. That's why then in the Vedas, you know, gives prayaschitta, or punishments, because they think the illusion is real.

So the punishment comes in the form of illusion. You understand? You have a bad dream, and in the dream you do something you shouldn't do. So then the punishment is then in that dream, then, you know, someone will, you know, give you some punishment.

You'll be put in jail in your dream. You know what I'm saying? But it's all illusion. So the real point is, is wake up.

Then where's the need of prayaschitta? You understand? That's why we see in the sixth canto of Bhagavatam, the whole point of the Ajamila story is prayaschitta doesn't mean anything. It's not important, because if you wake up and you're acting in Krishna consciousness, that's the real point. So if someone then in illusion does something that's not Krishna conscious, what's the solution? Krishna conscious.

Krishna conscious. They should wake up and be Krishna conscious. So you want to find what situation will make them wake up and be Krishna conscious.

Right? Now, what's the difference between how the Lord will deal with it and the devotees will



deal with it? Okay. The Lord will try to show him how he connects, and the devotees? Okay, well, that's there. That's if you're dealing with the neophytes.

Now, or those who just don't understand what process is working. But now, the Lord says as you surrender, he reciprocates. So therefore, he will adjust the material energy as you are seeing the material energy.

Yes? The devotees give mercy. Because the Lord, it's that only when you surrender can he reciprocate in that way. But he's always looking.

He's always trying to create situations that you will surrender. Right? But the devotees don't care. They just walk right into your life and tell you you're nonsense.

That you should be chanting Hare Krishna. Right? And so, because of that, then we see it takes on another. It's more dynamic.

Right? So therefore, the Lord may be giving, still giving reactions and all that according to your activities. But the reactions are there because it's supposed to purify that mentality. You're supposed to understand this activity gives a bad reaction.

Therefore, it shouldn't be done. Right? But ultimately, it should be that it pleases Krishna. So you're Krishna conscious.

It doesn't please Krishna. Why you'd want to do it? It pleases Krishna. Why you wouldn't do it? You know? Does that make sense? So yama niyama means what pleases Krishna, what doesn't please Krishna.

But in the beginning, we just see, okay, what regulation is good for us, what's not good for us. Because we're going to say the ritual is what's the important thing. But actually, it's the mentality that's the important thing.

You understand? Ritual is a medium. Right? Pastime means, what pastime? Why doesn't it say, you know, seriously getting down to work? No, it's called pastime. Why? Because they don't have anything to do.

Does Krishna have to do something? No. So therefore, he just has fun with his devotees. But to make it, to give it that variety, to give it that intensity, to give it that fullness, therefore, all these different situations are created.

Those situations in which you can most efficiently taste relationship, that's your culture. Right? Because if you just do anything you like, then how do you relate to someone else? How is someone, how do you define two people as friends? What makes them friends? Yes, there's something similar. Now, if each living entity just does whatever he likes, where will there be any friendship? There's no friendship.

Where will there be relationship? Where will there be taste? So therefore, there's a common

culture. And within that culture, then you can taste. The culture is so perfect that all the twelve rasas can be tasted.

You know, everything is there. You know, so it's all to be found there. We just can't remember what it's called.

Not chait. No, there's a village in Vrindavan, that the place where Agasura was killed. And so, the place is named after, you know, the Sanskrit that they said, which means, he ate him.

I can't remember what the word is, but the word that the cowherd boys said when Agasura swallowed Krishna. Agasura, Bhakasura, he ate him. You know, it's kind of like, he ate him.

So, the village is called that. So, in other words, that's not going to be, you know, your five primary rasas. That's going to be within, you know, fear or, you know, horror or these other kinds of things.

So, all rasas can be tasted within the culture of Krishna consciousness. So, that culture is given in the material world. Because you're dealing with Krishna in the material world.

Everything is Krishna, as we've already pointed out. Whatever the karmis, the jnanis, the yogis and the devotees are looking for is Krishna. And so, that means there's a common culture that all of them would follow.

That's why the culture for the karmis, the jnanis and the yogis is the same. But they have different philosophies. That's why we say, you know, we're Hindu by culture, but Vaishnava by philosophy.

But these guys are Hindu by culture, but, you know, karma-mimamsa by philosophy. Or Hindu by culture and, you know, impersonal Vedanta by philosophy. Or Hindu by culture and, you know, how you say, Patanjali, you know, mimamsa as philosophy.

So, Hindu simply means those who follow the Vedas. Does that make sense? So, there's a common culture. So, that means anyone at any time can take up Krishna consciousness.

That's why the culture is used. So, to say that it's Kali-yuga, the culture can't be used, that's an illusion. Because Krishna's energies still function.

Your relationship is still with Krishna through His energies. Unless you're directly accepting the devotional process. You know what I'm saying? So, still the medium is the same.

Now, because it's not manifest so nicely, because so many people aren't interested in the culture. But that doesn't mean it still doesn't work. Right? You have a machine that works perfectly well, but no one knows how to use it.

That doesn't mean the machine doesn't work. Someone who knows how to use it, uses it. It works.

The idiots don't know how to use it, so then they got to do something else. Right? You can't use the blender, because it doesn't work. It's Kali-yuga.

So, we have to take a five pound hammer and smash the tomatoes. You know, like that. Or run over them with your car tire.

You know, something like that, where the car tires work really well. Really get a fine smoosh. Of course, there is a little problem of the oil on the floor.

It gets a little blackish color, but we're working on that. You know, like that. So... But you don't want to use rain tires, right? Because everything gets stuck in between, like that.

Best is slicks, you know, like that. So, if you go to the drag racers, they get the best tomato sauce. Because of the flat tires and all that.

Especially if they have wrinkle wall, because you have more surface area on the ground. Instead of just this way, like this way. So, they can more efficiently squash more tomatoes.

There's only a small problem, because dragsters don't have reverse. So, you know, that would be much better if they would just reverse over the tomatoes. So, they have to go forward over the tomatoes.

You have to have a bigger amount of place to smash the potatoes. So, that is the weakness of it. You do have a quarter mile, so... Hmm? Okay, yes.

Hindu. Yes. But it meant those people on the other side of the Sindhu River, who followed the Vedic culture.

Like that. So, in that way we can say, yes, we're Hindu. But we're Hindu by culture, not philosophy.

The problem, what we say, when we're being crabby about those who follow the Vedic culture, but are not devoted, what are we upset about? That, you know, they get up in the morning and they take a bath and brush their teeth, or that they're respectful to their elders, or they keep their house very clean, or they serve guests nicely, or they dress, you know, with dhotis and chudders and wear tealock. You know, or... What's the problem? The siddhanta. That's the problem.

We have to make this distinction, because we put the two together. No, it's the siddhanta's wrong. Their philosophy's wrong.

Right? They have this hodgepodge kind of... You know, it's a mix of karma and jnan. Right? You know, do whatever, you know, you want to do to get your... You know, you strictly follow the rules to get your karmic result, at the same time as, you know, at the end it's all one. And so, therefore, it doesn't matter which path you take.

You know, so it's a real... You know, how do you say it? Real kitschery. But somehow or another, it's the common kitschery, so they all like it. Okay.

So renouncer joy, it means also the renouncer... Renunciation's an opulence. So renouncing is also an opulence, right? Like you see... You know, if we say, well, what's the taste of renunciation? Renunciation means you're not involved with it. But it also means that you have no control over something, so therefore there's no enjoyment from it.

But because you've seen that there is no enjoyment in it, therefore, the happiness of not being involved in the complications of it. Right? In other words, the karmic has full faith in the happiness you'll gain from the activity. But from performing the activity and the results that he gets, you can see is that it doesn't really balance out.

Why? Why doesn't it balance out? Because it should be balanced. Okay. So even if it is balanced, it means what's the quality of the jiva that appreciates pain? Right? Satchitananda.

Right? And since one is not seeing things in connection with the Lord, there's duality. So one doesn't see happiness and distress as part of one package. Right? But on the spiritual platform, it's all in connection with Krishna.

So if you're with Krishna or separated from Krishna, you're absorbed in Krishna. So that ecstasy is there. Just the ecstasy manifests through happiness or distress.

But in the material world, it's not like that. Right? At least those who claim to be the controllers and enjoyers don't appreciate that. Not like that.

Does this make sense? Maybe that was too subtle. In other words, the men don't think it's working right. Yes.

I couldn't follow the connection between happiness and distress and renunciation. Happiness and distress and renunciation. Because it's like this.

You think that I'm going to get happiness from it, but the distress is there, but you're so focused on the happiness that you don't notice the distress. Right? But with time, then things get old for the living entity. Right? They need variety.

So you start to notice that the distress is also part of the package. And because the living entity can perceive happiness because of his nature, but not perceive distress, therefore he's going to come to the point of saying, the distress is greater than the happiness. And that's going to bring out the pessimistic side, which is going to lean him over to Dhyana.

So renunciation. So the point is, I don't get involved with it. There's no distress.

Right? Does that make sense? Right? The karma is, I don't get involved. There's no happiness. Right? But for the jnanis, it's, I don't get involved.

Then there's no distress. And lack of distress is called happiness. Because material happiness means removing the distress.

So the karmis are doing it on a moment-to-moment basis. You know, the jnanis try to do it on a more permanent basis. But it's the same concept.

You get rid of the distress, you're happy. Right? I don't have so much wealth, I do a big yajna, and then I get wealth. Right? But then there's all these difficulties that come with it.

So for the jnanis, it's, I don't get involved in those activities that give material distress. Therefore, I'm happy. Does that make sense? So the renunciation, then, is a kind of opulence.

So it gives some happiness to the living entity. But the problem is, is the material world is not ours to enjoy or renounce. It's Krishna's.

Right? You go into someone else's house and enjoy it without their permission, then that's not good. Or if you walk into their house, right, they're all having a family reunion. You walk into the house and say, you know, I'm giving up this house.

You say, you know, I renounce. You guys can have it. It's kind of like, who's this guy? Who invited him? So it's still, it's not, that's the point.

So as Prabhupada said, it's a mere fantasy that we're controllers or enjoyers. So that's why then we can be involved with anything in the world, but it's connected to Krishna. So it's not a consideration of enjoyment or renunciation.

It's just where you situate yourself. You're more involved with material interactions or you're less involved in material interactions. But either position is that of, you know, it's all being done for Krishna.

It's sannyasa. Does this make sense? Both of these pretenses are false because the natural position of the jiva is to be neither the renouncer nor the enjoyer, but the enjoyed. The real enjoyer is the Supreme Lord and the jivas are enjoyed by Him.

The jiva can be happy only when he accepts this subordinate position. Srila Prabhupada explains in *Beyond Birth and Death*. God expanded into many and we constitute those expansions.

God is one without a second, but He willed to become many in order to enjoy. We have experienced that there is little or no enjoyment in sitting alone in a room talking to oneself. However, if there are five people present, our enjoyment is enhanced.

When we can discuss Krishna before many, many people, the enjoyment is all the greater. Enjoyment means variety. God became many for His enjoyment and thus our position is that of enjoyed.

So this element of variety, right? So the living entities, everyone is different, right? Uniquely different, but at the same time is a common position, right? That is servant of Krishna, you know, the same culture. And that the living entity in his striving for variety, you know, creates his material entanglement. Because he is trying to be the enjoyer.

He can't get it, so he looks for different, different varieties. But in the spiritual world, then the variety comes in different ways to please Krishna. Because Yogamaya will create a situation.

Now, how in that situation you can serve Krishna and make Him happy? So that creates the variety. But here, the situation we are trying to enjoy ourselves. But we create the situation by our previous trying to enjoy.

Right? So the spiritual world, by our service to Krishna, that creates situations in which we can serve again. Understand? It's just the effect of Mahamaya, Yogamaya. And because there is Krishna's will there, then Yogamaya is working according to that.

So what interactions the devotees have, because how they surrender, is how Krishna will interact. So how you surrendered, what service you've done, then Krishna will desire situations in which that can be brought out again. Does that make sense? So, because it's always increasing, therefore it's always changing.

Right? And here, because it's always decreasing, it's always changing. What's that? Does this make sense? That is our constitutional position and the purpose for our creation. Both enjoyer and enjoyed have consciousness, but the consciousness of the enjoyed is subordinate to the consciousness of the enjoyer.

Although Krishna is the enjoyer and we the enjoyed, the enjoyment can be participated in equally by everyone. Our enjoyment can be perfected when we participate in the enjoyment of God. There's no possibility of our enjoying separately on the bodily platform.

So in other words, enjoyer and enjoyed, because it's a relationship, both are happy. Right? The subject and the object both enjoy the interaction with the verb. Right? It's not a problem.

Like that. So we are the instrument. So that means we're connected with the verb also.

So that means we're part of the process of the enjoyer and the enjoyed interacting with each other. Right? So even within enjoyed, we're junior enjoyed. Right? It means the eternal associates, they're the senior enjoyed or the superior enjoyed.

So we can be instruments in their interaction. Right? That's our position. Because there it's clear, enjoyer and enjoyed, but there must be that medium.

How does enjoyer and enjoyed come together? That's a pastime. So the more wonderful the pastime, the more involvement there needs to be. There's more arrangements.

So that means then one can be involved in that. So the desire of the enjoyer, one is part of that,

but one is also connected with the enjoyed. Because in applying the verb, the enjoyer applies it according to the mentality or position or situation of the enjoyed.

Right? So the jiva means then he participates in both. Right? So that's the uniqueness. Because otherwise, well, they're just another.

No, the enjoyer and enjoyed, that's the Lord and the internal potency. Right? Then the jiva is the tatasta is there and takes part in both. That's their unique position.

As instrument, you have to be able to work according to the will of the enjoyer, who's operating the verb. But at the same time as you have to be completely sensitive and supportive of the, how you say, the object, which is where the verb is being applied. Right? Does that make sense? Basically, it makes sense for anyone who doesn't speak English, right? Or if you speak English, then you're, how you say, well-educated in something.

Hmm. The material world is created for the jivas. Yes.

OK, so is the material world created because the jiva is independent? So therefore, in independence, some can choose not to be involved. Means you could say yes, but it's all simultaneous because when you have the internal potency, you're going to have the external. If you have substance, you're going to have shadow.

Krishna is the sun. If he's shining on substance, what are you going to get? Shadow. So that's the illusory energy.

And then those two have a point where they meet. What's that? That's the jivas. So the jiva can choose the substance or the shadow.

That's the point. So it's simultaneously. It all happens at once.

That's why there's these categories, not something more or something less. So it all happens together. It's not separate.

OK, well, these guys aren't. So now what can I do? Oh, I'll make the, you know. No, it all just happens at the same time.

And because there is the option to be involved in the temporary, then you have to have a creation which is temporary. Right? Does that make sense? So in the spiritual world, they always see everything in relation to Krishna. So that means their relationship with Krishna is eternal, so there's no need of anything else.

But in the material world, then there's the element of the living entity not seeing himself in relationship with the Lord or anything else. So then there's going to be the element of, you know, his change of interest. So it's going to be temporary always.

Does that make sense? You know, the time factor is involved. While in the spiritual world, time

is not there. It's submissive to the Lord's pastime.

God. OK. OK.

OK, so, therefore, our enjoyment becomes perfect when it's connected to the Lord's. Right? When it's connected to the Lord's, then we'll be happy, as we defined before. As the arranged situation's already created, we accept to be part of it.

Right? And others, you know, the emotions and things that they feel, then by us taking part in that, then we're also satisfied. Right? By our two previous examples. Accepting the actual position of the Lord and the jīva is the only means for obtaining peace in the realms of ādi-ātmika, ādi-bhautika and ādi-daiva.

Thus in his purport, Śrīla Prabhupāda declares that verse 29 is the greatest peace formula. The Lord is the master of material nature in the condition souls are under the stringent rules of material nature. Unless one understands these bare facts, it is not possible to achieve peace in the world, either individually or collectively.

This is the sense of Kṛṣṇa consciousness. Lord Kṛṣṇa is the supreme predominator, and all living entities, including the great demigods, are subordinates. One can attain perfect peace only in complete Kṛṣṇa consciousness.

So, yeah, because peace means there's no distress. Vaikuṇṭha means no distress. So if one's in Kṛṣṇa consciousness, there's no distress.

There may be variety of tastes of rasa, but there's no distress. Because distress, why does distress come? Because there's a change in identity. In the material world, you have an identity, and you have activities, you do a goal that you can get.

Then when you don't get that goal, something changes in the environment. Because when you get a goal, whatever you act for, you get a result. That's your prayojana.

Now, due to karma, or due to misunderstanding of the process, or your identity, you may get a result you don't like. But nonetheless, it is a result. And that result, as soon as it's gained, moves back to the field of activities.

It becomes part of samādhī. So that changes the field now. Now your identity has to change, because we have a false identity.

It goes by, we're born in this family, then we identify with it. Now if that family falls into bad favor socially, then we have a problem. Because our status was based on this family.

So before it worked for us good, now it doesn't work for us well. So whatever results come, become part of the field. So that makes us unsteady.

What are we going to do? What do we have to do now? The family is in disrepute. And we have



a great need for social status. What are we going to do? Donate a lot of money to the temple and make sure everybody else knows.

Okay, that will work. Okay, so something has to be done, some good work. So therefore we have to become the big charitable person.

Before we were just a member of this family. Now we're the big charitable person. Or we might disassociate ourself with that family.

So now we have a different identity. You understand? So identity constantly has to be changed because the enjoyment doesn't happen. As soon as we're trying for enjoyment, we will change our identity.

So that's why everything is temporary. Does that make sense? But the spiritual world is connected to Krishna, it's always enjoyable. Well, no one is going to change the situation.

The spiritual world is eternal, so that's also not a problem. So this way one can be peaceful. Everything is connected to Krishna.

He's the goal of everything. He's what one is working for. So then one has no problems.

One will actually be peaceful. And without peace there can be no happiness, Krishna points out. So, therefore, Krishna gives this peace formula.

Then you can be happy. Srila Visvanatha Cakravarti Thakur summarizes the fifth chapter. This chapter explains that the jnani and the yogi, by niskam karma-yoga, attain liberation after realizing both atma and paramatma.

So here, that sannyasa karma then shows how the jnani comes up. Because before we've shown how the karmic comes up to the transcendental platform. Now we're showing how the jnani comes up to that transcendental platform.

By combining this. But we've also seen is that this element of the yogi means it includes the karma. But the emphasis is on the understanding of it.

When the understanding is less, then it's more on the karma. When the understanding is more, then it's on the jnani. Even more, then it's on the bhakti.

Yes? Peace will be in liberation. Yes, but what does liberation mean here? That's the question. So, in other words, peace is found in liberation means you're not involved with material energy because you're performing the activities of naiskarmya, connected to the Lord.

So you're not involved with the material world, but you're involved with the spiritual world. So there's no material distress and so one will be peaceful. And because one is engaged in Krishna consciousness, one will be happy.

Because, in other words, happiness from the peace that comes from not being involved in the material world is quite temporary. Because you get bored. As I mentioned, you're in a room alone, talking to yourself.

How long is that good for? Right? But if you're in a room with others and can discuss something, then you're happy. So, therefore, peace is found in liberation. But liberation simply means not being involved in the material energy, but being involved with Krishna.

So the process of naiskarmya affects that most easily. Because just to not be engaged in material energy and not do anything, that's going to be very difficult. But to be involved with engaging material energy in the Lord's service, then technically you're not involved with the material energy.

So that works very easily. I just want to help you on this one. Yeah, yeah, yeah.

Realizing Paramatma in the English translations, how we can create those Krishnas. How they can? Yeah. How we can go further and realize them.

Because we pointed out that Krishna is beyond Atma and Paramatma. Like that, there's a person there. That's the point.

In other words, the jnani is seeing Brahman, but he's not actually seeing Brahman properly. He's not seeing that Brahman is the Lord's energy. The person, his potency is what pervades everything.

That's the Brahman. So do they have any chance to see them as visitors? That's what we're explaining in this chapter. Is that the process of jnana and yoga, all these different things, those find their perfection when they're connected to the Lord.

So in other words, they're seeing the Lord as Paramatma. But the point is that he's a person. There's a particular purpose of the material world.

So they're seeing that. So this means that they can be absorbed into this process of buddhi-yoga. It's whatever they're doing.

The karma, the jnani, and the yoga can all be absorbed in buddhi-yoga because it contains all three. But it contains all three because it's connected to the Lord. So each is a detail, but as they are seen in connection with the Lord, they're seen as one process.

Does that make sense? That would be, yes, ultimately that's what one's trying to get to. It means one can be liberated and still have that contamination, but then that means then that liberation is temporary. That's why then only the devotee has real liberation because he gives up that purusha bhava, I'm the controller and enjoyer.

While the impersonalist doesn't give it up. He thinks I'm the controller and I'm going to give up. I'm going to, through renunciation, give up the world and this way become the ultimate

enjoyer.

Does that make sense? So you can be on the liberated platform, but not be, you know, I say, Krishna conscious. Does that make sense? That's why it's dealt with, it's a neutral state. So that neutral state is something you go through.

Like if you have daytime and you have nighttime, but how do you get from daytime to night or night to day? Through the twilight. So that Brahman, the Paramahansa, these are the middle portion, these are the twilight. So the use is that they're the road through which you'll go, but they're not an ultimate goal.

You know, just like you want to get from here to Calcutta, runner God is something you have to go through. But if you take it as a goal, you're not going to get to Calcutta. So, but the process of getting the bus and riding to runner God is the same for the person going to runner God and the person going to Calcutta.

So getting to the liberated platform is the same for the devotee and the jnanis. But the point is, for them it's a goal, for us it's not a goal. So that's why it's so hard for them, because they're trying to obtain something in a permanent state that's not obtainable.

Well, for the devotee, he has something much higher than he's working for. So if you have a higher taste, the lower taste is easy to give up. But they don't have a higher taste.

They're just trying to get rid of taste. Very difficult. You know, so that's why Krishna's saying this nice karma is the proper thing.

Because through nice karma, karma is used. So therefore the jnani and the yogi then can very easily obtain to that liberated platform that they're looking for and go beyond. But if they try without nice karma to do it, it'll be very difficult.

Does that make sense? Yes. Yes. Basically it's in the association of devotees.

There may be various ways you come in contact with devotees, but it's only through the association of devotees that anything actually happens. Does that make sense? So... Still, it'll happen quicker if they're in the association of devotees. But then the point is, if they're in the association of devotees, there's a good chance, seeing the higher point, they'll give it up.

That's why it says in the Bhagavatam, you know, whatever one wants, that one has to come to the Lord for it. So even if you want liberation, it'll be quicker if you go through the Lord. But at the same time, once you approach the Lord for that, then he'll remove the desire for that.

And then, you know, it's like Dhruva Maharaj. He just wanted, you know, very, how do you say, as big a karma as you can get, you know. But he worshipped the Lord for it.

So in the process, he lost that interest. Does that make sense? Yes. From? Yes.

The point is, is pleasing the Lord would be the biggest secret. But at the same time, is it still, you have to be pleasing the Lord. If you think, I'll just use it and then drop it and then enjoy, then you're back on the material platform.

So then, you know, it doesn't work. So you have to continue that. And if you continue that, then you'll see the taste of the devotional service and the taste of the material facility can't compare.

So then, one will give up one's taste for that facility. But since it's engaged in devotional service, one doesn't necessarily need to give up the facility if it's favorable for service. But if it's not favorable for service, then it'll be given up.

Does that make sense? Yes. Because the New Book, the secret is in it. The secret.

Yes. The point is, is principle of attraction. But what's that based on? No, but I'm just scientifically explaining it.

So, attraction is in which category of sambandha, abhidheya and prayojana? Goal? No, that's a need. That's attachment. So it's sambandha.

So which part of sambandha? Shankar, shana, prajumna. Prajumna. Okay.

So now, if you contemplate something long enough, it turns into attachment. If there's attachment, then you'll endeavor. Right? So that part's great.

But why would you be inspired? You want to have a result, but where does that inspiration come from? Because we've mentioned three out of four. Inspiration comes from the goal, but how do you know what goal you can get? In other words, unless you've studied the field, sankarsana, only then you can see what results you can get. You know, you can find yourself in that.

You have an identity, and then you're inspired. Then you can make, then you can be, then the inspiration will come. Then by contemplating it, then you say it'll come on its own.

No, it means it'll come to the point where your attachment, you'll work. You understand? So they kind of go, well, you take it, you think about it, you contemplate it, but what if someone doesn't have a goal? They can't think of a goal. They don't know what they want.

So will they be able to use this? Will they be able to use this system? No. And the point is, does it just come on its own? No, you have to make the endeavor. So the person just sits back and thinks, well, it'll come on its own.

I'll do nothing. No, the book says it just comes, it's just attracted to you. Why would it be attracted to you? The situation is attracted in which you can perform.

Right? In other words, you have a situation that's static. By contemplating it, then it becomes dynamic. That's inspiration.

Right? But at some point, then that has to go into abhidheya activity to get prayojana. You understand? So in other words, they give you techniques, kind of exercises for hoping that the other three will happen. But they only talk about one.

You know what I'm saying? So they have one quarter of the secret. You understand? So all of these systems, that's all they have. Or even if they have, say something like strategic planning, it actually has all three.

You know, where you are, where you want to go, and what you can do to get there. Or what you want. They make this as if it's two different systems.

Or what you want to get to. So where are you? So make a plan to get there. In other words, you start with prayojana or sambandha.

Right? Plan's always at the end. Okay? So that's that. But then their focus on what is sambandha, what is the field, then is always economic.

Economic and political. And so what's dealing with economics and politics, which is part of the field, of course, then is going to be... And so they break it down in different ways. And in doing that, they get distracted, so they actually don't understand the field.

You know, it works for mechanically getting a particular result, but it doesn't show you who you are as a person. Or who other people are. So everything's just dead matter.

It's just statistics. So that's why the people that use those systems are very efficient, but very, you know... They'll have problems in sincere interaction. And their application will be mundane.

It won't be... It'll be harder to connect to the spiritual platform. Because they... You know, because substance to them is influence and money. You know, and then when you get that, you have sense gratification and all those different things.

But it's not designed for liberation or for bhakti. So it'll be hard to connect. So that's why it's hard to connect any of these, because most of them don't deal with the field.

That means they refer to it, but it's just a side thing. You know? It's just like, oh, you're going to cook, so you get some ingredients together. And then you want to do all this, but the point is that someone who really knows cooking knows the quality of your ingredients, has a big influence on the quality of your result.

You know? And if you don't know technique, it's just you feel like eating. So yes, you're going to the kitchen, you will cook something, because you are hungry. But the quality of it's not going to be that great.

It's... You know, it'll be dependent upon your skill. So someone who knows, then knows you have to know the field, you have to have proper field, you have to have the skill, you have to know what you can... You know, so... There was someone in full knowledge and technique, you

know, can get a better result. But these systems don't bring out that.

They'll bring out one thing, take the others for granted. So this is the weakness. You know what I'm saying? So they deal with one part, or two parts, or three parts, but they don't understand the whole thing, because ultimately, it can only be understood if it's seen in relationship to the Lord, the Jiva, and the material energy.

That has to be your perception of the field. But they'll only look at the material energy. But then the point is, the Lord is there.

If you don't manage... If you don't operate His material energy the way He likes, it doesn't work. Right? What happens? You go out, you know, you have some kid that's there, and it's his ball. You know, and you ignore him in the game, and this and that.

What happens? Yeah, he takes his ball and goes home. You know, so, you know, game over. You understand? So the point is, if you don't include God, and you don't understand the Jiva, you won't actually understand material energy.

So you won't actually deal with it in such a way to get a permanent result. Otherwise, why isn't everybody... Why is it, if you look in Forbes magazine for month to month, the people at the top, you know, rich people, are different? Right? Because if they knew the secret, knew the formula, knew it, why aren't they always rich? Because there's something missing in their... their formula. Brahma or Brahman? Brahman is the Supreme.

I mean, ultimately, they have to come to that kind of understanding. You know? But, the point is, is that they have to understand why would Brahman need variety? Why is there interaction? That means relationship. That means the personal element.

So they have to understand that Brahman is personal. Right? Because otherwise, then, you know, it's not going to work. They're working on the karma platform without proper knowledge.

So, it's hit or miss. They do something, it worked. You know, they have some theory and all that, but they still don't know, they don't understand that the laws that they're working on to predict that, you know, the accomplishment of their theory are still coming from somewhere.

They didn't happen by chance. Because if they happen by chance, that means, if it's chance, that means the theory could change, the theorem could change, the law could change. But they'll say laws of nature, they don't change.

So that means they're accepting the permanency. But if it happened by chance, well, why is it a law? You know? So, it's a contradiction in their philosophy. That's the point.

Except for Vaishnavism, everything will have a contradiction that won't work. And the reason Vaishnavism has no contradiction is because they understand God and He is the source of

contradictions. So they can bring everything back to the Lord.

So there's no contradiction. Is that okay? But the point is, it's like this. You want something.

If you're looking for an opportunity, is it going to be there? If you're not looking for an opportunity, will you ever find one? Right? So if you come there and go, oh, the place is full, and then drive off. Yes, so you're sitting there thinking. But do they say how long you'll be thinking? Okay.

You go to a parking lot. How long can you stay in a parking lot? How do they charge? By the hour. In some places, by half an hour.

So that means somebody's going to be very conscious. You're not just going to park your car there and go wandering around the city. You're going to park your car there, and as soon as you're done with your work, you're going to get out.

Right? So that means, just by statistically, if you sit there long enough, you'll get a parking place. But so the point is, is when you say you think of it, means you're looking for the opportunity. Right? But what happens if the opportunity comes and you don't drive your car into it? Yes.

So do they tell you to do that? Do they tell you you have to drive your car? You know, once the car, the spot comes, you have to drive your car into that spot. Do they tell you that in the book? No. Because they just know human nature is, you know, something you want when it's there, don't make the activity.

But they're saying it's the law of attraction just come to you. It's according to their law. Wherever you sit your car, the parking spot should come there.

That's the full law of attraction. You know, so you're in the middle of the street like that and you want a parking spot. So this comes to you and suddenly there's this red and yellow line around.

You just get out of your car and, you know, walk over to the thing and when you come back you get in your car and you drive off and the yellow lines disappear. But then if you're really law of attraction, why do you have to get out of your car? You can just sit in your car and get the parking spot and all the things you want just come out of the store. All the people will come out, you know, they come out of Saks Fifth Avenue and say, did you want to buy some perfume? Yes, of course.

You know, and like this. So you just have to roll down your window. You know, that's the real thing.

Yeah, yeah. I remember there was one devotee, he was, when he'd go shopping like in Lloyd's Bazaar, he wouldn't get out of the rickshaw. He'd just drive up to the front and then they had to come out to him and bring him everything and everything like that.

Yeah, I'm saying he nods his head the most because the person who did it was French. Like

that. That's, come on.

You know, that's, you know, why do you have to get out of your, why do you have to go into the guy's shop? You know, it's like, you know. So, like that. But at the same time, why do you even have to get in your car and drive down there? You can just stay at home.

You know, and it all should come to you. That's called eBay, right? Yeah, why get out of bed? You know, it's just the breakfast will come to you. I don't know.

You know. So, therefore, you can see is that the philosophy, they focus on this, but they've seen you focus on this, the other ones come automatically. But that's the weakness is that there's somebody who doesn't take it.

Oh, there's a parking spot, and then the other guy drives in because he doesn't take advantage. You know what I'm saying? Or, you know, he's sitting there waiting and focusing for a while, and the spot doesn't come, so he drives off. But if he waited long enough, he will.

You know, if you wait long enough, you know, in the nighttime, everybody goes. You have the whole parking lot, you know. So, how much you want.

So, you know what I'm saying? So, the point is, positive thinking means you will take advantage of it. Two is, unless you have the desire, then, what is Paramatma's sanction? If you say, oh, there's no parking places, what is Paramatma's sanction? No parking places. But you, you want a parking place, then Paramatma sanctions it.

But they don't understand this problem. Where is Paramatma in their philosophy? So, they think it's me, I'm attracting it. So, that means I'm the center of the universe.

But if you center the universe, why is it so much trouble? You know, so to say, this is the secret. No, this is part of the secret. You know? It's this, it's one quarter of the technique of the secret.

But, but the technique is the smaller portion. The mechanics is the smaller compared to the actual bigger picture of the soul, God and material energy. That's the big part.

The mechanics is the small part. You know what I'm saying? So, so, you've already taken the big picture and the small picture of the small picture, then that has four parts and you're also taking a quarter of that. you know, you understand how secret is it.

Yeah. Yeah. So, in other words, you know, if Krishna wants a parking spot, then it'll be.

If he doesn't, then there won't be. In other words, he wants me to get some exercise. You have to park five blocks away.

Does that make sense? So, this is the weakness in these. It's not that there's not some truth in it, but it's not complete. Right? So, unless it's connected, once you're connected to the Lord, then all these other things become obvious.



Yes. You can say, no, Pradyumna would be the inspiration to be involved because purpose will come within sankarsana. You know, that means that's what we have right in the beginning.

In the very beginning, you have on page three, the spirit. In other words, sankarsana is going to be the spirit, the purpose, the subject, and the process of understanding. Okay? So, it's going to have all these four.

Right? Now, you'd be inspired to do that. That would be Pradyumna. In other words, you know what the mood is, you know what the purpose is that you can get, you know what the subject matter is, and you know the process.

But this is all theoretical. You understand? Then, then, actually, practically applying the knowledge, that'll be Abhidheya, and, and then the result of understanding means, then you go back to God. Yes.

That's what I'm saying. These four are samandha. So, within the four, then the point is, is understanding it is Sankarsana, being inspired by that and wanting to act, that's Pradyumna.

You understand? So Pradyumna is where you add the, the mood to be involved. The attraction. You understand? But the attraction comes from studying these.

So that they don't, that means they'll tell you, you know, okay, make a list, you know, what do you want in life, and that, because, if you think about it, it goes around and around. You write it down, it goes more, and then you refine it, and all that. So what are you doing? You're, you're actually having to deal with Sankarsana.

Right? That's the point. Then, once it becomes very clear what your desire is, then they said, now everything else will just happen. Yes.

Does, does that make sense? Yes, you could also get that. Okay. Okay, so then you could say the spirit is, is Prajumna, the purpose would be Prayojana, would be, you know, Aniruddha, the subject would be Abhidheya or Vasudeva, the process, excuse me, the subject would be of a Sankarsana, and the process of understanding would be Vasudeva or Abhidheya.

Right? So in other words, Sambandha means the, the, the understanding behind all three. Right? But in, in just the mechanics of what's the field, what you can do, what result, there is a proper mood. So that's Prajumna.

That's the spirit. So you start with that. If the spirit's right, then, then you will be able to approach the field properly in that.

That's why we say unless one has that, you know, devotion to Krishna, one can't understand anything else because the, the spirit's not right. So here he's saying even you don't have, but theoretically just accept Krishna's God. If you have that, just that theoretical acceptance, then you'll, you'll make progress.

You'll be able to get. And then with that you'll be convinced. Then it will become dynamic.

Is that okay? Okay. In Chapter Six, Jnana Yoga. In Chapter Two, the Lord gave preliminary knowledge of the soul and His entanglement in the material world.

Since these instructions did not awaken Arjuna's innate knowledge, Krishna recommended detached work, buddhi-yoga, by which the eternal spirit nature of the self is realized. In other words, He gave the knowledge but that didn't inspire. So knowledge wasn't enough.

He's a kshatriya. He's an active person. So he needed something that would inspire him because body, mind and words have to be involved.

That's where inspiration, you see, how to be involved. So naiskarmiya then is the natural position. And it's a better position.

So, one could say he was less qualified in that he heard but didn't take it up. But, the, the, solution is actually a superior position than just hearing the knowledge. That's what's so nice about devotional service.

Is the best, means in other words, the most unqualified, the only thing that will work for them is the best. Right? Someone who's qualified, you can use something that's less best. Does that make sense? So that's, that's the... One who has realized his spiritual nature often thinks himself as identical with everything else.

When he deepens his knowledge, he understands that there are actually two different categories of living beings. Vibhu, the Supreme Soul, and Anu, the Spirit, the individual soul. The Supersoul is the master and the individual soul is the servant.

In chapter six, it is clearly stated that the Supersoul is an expansion of Krishna and one who directs his service towards him is the best yogi. So, first means you see that one's identical with everything but then one starts with more cultivation one is able to make distinction within Brahman, between Supreme Brahman and subordinate Brahman. Right? And then as we go more, then Krishna will give even more detail because as a person, then there's so much variety.

So there's, okay, there's the Supreme and then there's ourselves. Like that, so we'll see ourself, we'll see the Supreme but then you can start to see within that, you know, the different energies, how they work in everything because if everything's Brahman, that means the interaction of the energies from the Lord is also Brahman. Right? But that's being seen from the Parabrahman platform.

Right? Means how the Supreme Brahman has entered everything. Right? Rather than just the generic Brahman. Does that make sense? Okay.

Yes? Okay. In chapter five, Krishna explained how to achieve liberation through naiskarmiya.

And at the end of the chapter, he explained how to achieve that same liberation through astanga yoga.

Now in chapter six, Krishna will connect naiskarmiya with astanga yoga. And we will describe the process of astanga yoga in greater detail. Astanga yoga, a mechanical meditative practice, controls the mind and senses and focuses concentration on Paramatma.

This practice culminates in samadhi, full consciousness of the Supreme. So you see what's happening here is he's given the spiritual knowledge because karma Arjuna knows. Right? But spirit he doesn't know.

Right? Because first chapter is karma and then the natural distress that comes from it. Right? So then, in the second chapter, he gives that knowledge. Right? By which you can understand you know, what reality of what's going on.

But in that it should be you take that and apply it yourself. Right? That's how Upanishads work. They just give the knowledge.

And then you're supposed to apply it. That's why it's meant for very intelligent people. So Vedanta, which is the essence or the philosophy of Upanishads, is meant for very intelligent people.

Because there are no, it's not like Purana where it gives examples and shows people how they applied it. It just shows it's there. Then you're intelligent, you'll take it, contemplate it, apply it in your own life and figure it out.

Right? But, it's not working. So since he's engaged in karma, he's given the spiritual, now we bring in naiskarma. Right? In other words, performing your activities with detachment, meditation on the Supreme.

Right? So, so that's introduced. Then we get, the fourth chapter will give knowledge. Right? And so, this knowledge then is also then connected to naiskarma.

Right? Then the combination of karma and jnan, you know, the third and the fourth chapter, is then combined again in the fifth chapter with naiskarma. Right? Now we're adding yoga as a thing. Now we're showing how that can be combined with naiskarma.

So then that means you end up with naiskarma. Right? Or buddhi-yoga means it includes karma, jnan and yoga. Right? Does that make sense? So, in other words, you're doing something and when that's very clear, then you add the next thing.

And you expand that. Right? And then you, then you take something else, then you add them together. Then you take something else, then you add that in.

So, whatever will make it very clear in adding all these things up, Krishna's going through. Right? Then the complete process is there. Then the rest of the Gita after this chapter will be

detail.

Right? It means the next six chapters will be the important detail, the Lord. And after that will be technical detail. It means the technique of naiskarma.

Right? Because otherwise he's shown naiskarma is important. But now, seeing how naiskarma applies in the day-to-day life, you know, right down to, you know, minute detail, that'll be in the last six. Right? Because you have to understand the general concept, then you have to know your goal.

Right? Then you can get into technical detail. Because otherwise if we give technical detail, you don't know what it's for or why you want to attain it. Why is anyone going to take it seriously? That's why technical technique in the Vedas is always last.

Concepts are first. The general principle, all the elements, the Supreme Lord. Right? But in your modern concept, then that will be, you know, you just wait, it's all theory.

No, but without that, how are you going to be inspired? Because the point is, how many people, you know, are inspired by these, you know, different self-help processes? They're inspired, it will do something for me, but because it doesn't actually show them the connection with the Lord and everything like that, therefore, how many are successful? They keep buying new books. So who is successful? Writers. The writers, right? In the publishing houses.

They're the successful ones. And the people who are successful, are they buying those books? No. No.

That's the point. So it has nothing to do with that book. Right? In other words, by their karma, they're doing the right thing.

So they've studied what the right thing was, but they don't understand is where did that come from? Why is this rich person doing the things he does? Because of his good karma. So what did he do to have that good karma? That was following the tenets given in the Vedas. That is not included in the book.

Right? It's not there. So that means they're only giving part of the picture. They're only seeing the result of it and then doing from there.

But you have to know the whole background. Yes. Yes.

Yes. Yes. Yes.

Yes. Yes. Yes.

Yes. Yes. Yes.

Yes. Yes. Then you'll be able to apply it very nicely because the field has been established.

You know what is there. There is sambandigyana that's there. Without sambandigyana, how will you get inspired? How will you act? How will you get a result? Right? Because you don't know what it is.

Yes? Maharaj, you mentioned that as going through the chapters in Bhagavad Gita, as one thing becomes clear, then a bit more is added, and then more. So, what would determine how quickly for the reader these points will become clear? How quickly for the reader? It would be up to the individual. Because the point is this, even if they become clear, there's always more clear.

You know, like there's perfect, more perfect, most perfect. So there's clear, more clear, really clear. It's something that you can study your whole life, because Krishna is unlimited.

So it can go on and on and on. There'll never be a time, there's nothing to learn. It's just like, let us say, you don't know cooking, right? So then, you see someone cooking, right? You sit there, you take all your notes and everything like that, and afterwards you ask a few questions, you get all your proportions right, everything's perfect.

Now you're confident, right? So you go home and you start to cook. All right, so you saw them put the ghee in the thing, and then put in the cumin seeds, and then after that they put in this and that, and then they stirred it around, put some water, and, you know, boiled it, and then like this, and took it off, like that. So it's simple, right? Now, but when you go to do it, it's like, how much ghee, how hot is that ghee? How big is the pot? Yeah, all these different things, you know, how big was the fire? You know, because most people don't look at that.

It's under the pot, you know, like that, so they don't notice that. You know, so those things that, how will they know? They have no experience. So then they're going to do something, and it'll come out to be a total mess, you know, and then when they go back the next day, now they'll pay attention to that.

How hot was that ghee? How much, they put, how much is that? Even if they got the proportion, okay, so they don't worry about that. But how long did you cook it? How brown was brown? You know, because brown has a lot of variety, you know, like that. You know, in other words, short of jet black, it's still possibly brown.

You know, so, is that no sense? So it's, you know, and it's already brown, the cumin seeds. So, you know, you have a lot of variety, you know. So these kind of things is that, so you have some knowledge, you go to apply it.

Then from applying it, then you're more aware. Then you'll be able to gather more knowledge. Then you'll be able to apply it.

So it goes back and forth. So that's why one can study it unlimitedly and one can go farther and farther. So it will constantly be progressive as long as one is not distracted from that application and improving the knowledge.

Yeah, yeah, because distraction is always going to be a problem. Because when the mind is busy with something else, it won't think of this. Like that, yeah.

Okay. So verses one to nine. Nice karma linked with Ashtanga Yoga and the beginning and the dance stage in Ashtanga Yoga.

Because you're going to have to show the connection and then the two levels of the... Because Ashtanga Yoga has eight different levels, but they're basically in two categories. First six, the last two. So you have to understand the application between them.

Like that. Verses 10 to 32, the practice of Ashtanga Yoga. It means how you would go through.

In other words, we see we start with the bigger. How to connect it, which is the most important. In other words, how to connect something with Krishna, that's the most important knowledge you can give.

Then the general categories within it. Then the details. You see? It's always going to go in these three.

Right? So in other words, when you give the overall view of something, you have to give the overall view in connection with Krishna. Right? Then the next level. Then you can show what are the breakdowns within that.

And ideally also how each of those sections connect to Krishna. Right? Then the third, you're going to give the detail, the practical application. Right? So either you can show how each thing connects, or since you've already shown that, the people should reconnect themselves.

Make sense? So if you start off just saying something that is just an overall of the practice, that's not actually giving the proper knowledge. Does that make sense? So most people start with just giving the general concepts and the practice. But why are those general concepts there? Where did they come from? God's created it.

It's God's law. So unless you understand God and his connection to this subject matter, why would there be these distinctions? Right? Why would that be there? You know, it's like they say, okay, we want to study, let's say, social interaction. Right? So how are we going to understand social interaction? You're going to say, well, you know, social interaction, so there's so many varieties of social interaction.

You know, there's personal and there's a group. And then there's, you know, family units and community units. And then there's friendships and clubs.

And, you know, so it'll seem like all these different random things that you can observe. But why are there relations in the first place? What is the basis on what any of those kind of relationships are going to work? So that you're only going to see if you understand God. So there's God and his creation.

Right? What is the purpose of relationship? Right? So what people think, you know, they'll come up with, you know, sentimental ideas. Okay, that's all right. Family.

What about a business relationship? You know, just officially getting something done. But the point is, if it's a relationship, it can't actually have a different principle than a family relationship. Right? The medium is different.

But the point is, why is there a relationship in the first place? What is it going to do? Why have relationships? Yeah. To enjoy the experience. To enhance enjoyment.

Right? So the point is, is you have a business relationship and you make profit. Does that enhance your enjoyment? Right. So the point is, is it's not money, it's enjoyment.

Money. You see enjoyment in money. Therefore, you have the business relationship.

There's still the point. The ultimate goal is not money, it's enjoyment. So if you don't see that, and why will the money make you enjoy? So there can be more facility in your other relationships.

Yeah. So there can be more facility in your other relationships. So that means if you go out and you make the money and you have the facility, but you don't use it actually practically in relationships with your family or friends, then it means you haven't actually completed the process.

Relationships will generally fail. Yeah. And so relationships will fail.

So that's why you can't understand. You've given your family everything, but your wife divorced you for the guy down at the front desk. And your son drove off in his Ferrari and you never see him again.

And what happened? I did everything for them. No, you created the situations, but you never actually did anything with them. So that's the point.

The point is the Lord directly interacts with the devotees. That's relationship. So who he is, who they are, what is the etiquette in which they interact, what makes the flavors of the different, that's where it starts.

You understand that, then you can understand any other relationship. It's a detail whether it's a husband or wife, parent and child, teacher and student, you know, businessman and a businessman, friend and a friend, master and servant. Those are details.

So they're starting off saying, well, there's all these categories. They're starting with the second, but they can't explain where it's coming from. So first is the Lord and how, what is his connection with the subject matter, right? Then once you've connected the subject matter, then you can give the breakdowns and they have some meaning.

Then when you give the detail, it's all connected. It becomes one subject matter. But otherwise, it's kind of like all these different things.

It's like trying to learn medicine and you start it with just all a completely dissected body. You've never seen a whole body. So how would you actually learn? So if you've seen a living body, then you can understand what's going on.

So everything's alive because of God. He's the living force in everything. So unless that's understood, then the other things aren't going to make sense.

That's why all the original Vedic literatures, they all start with creation. And people go, what's this for? What's this got to do with it? But you have to know where it comes in. Let's say like Dharmasastra.

The Lord, creation is there. Then when it comes down, then it comes down to the point he's created everything. Then he creates what's right and wrong, what's right action and wrong action.

That's where the Dharmasastra comes in. So Dharmasastra explains that. So now you can understand is that Dharmasastra is defining right and wrong action, which are dependent upon what the Lord is, what he considers correct and what's incorrect.

And correct and incorrect will be based on relationship, what will enhance your relationship with him and the devotees. So that's what Dharma's for. It's not for something else.

And so people use Dharma to come and wipe out a community or stuff. That's not exactly right. Or break down relationships.

That's not what it's for. It defines the political field as part of Dharma. But it's not a political thesis.

Arthashastra is. Does that make sense? So like that it has to be. Then 33 to 36, Arjuna declares himself unfit for Ashtanga Yoga.

Because. You know, in other words, so it takes so much good quality, he can't use it. Because remember here, Karma, Gyan and Yoga are mediums of Naishkarmya.

In other words, the soul does service. Service means it's unattached work. Actual service means unattached work.

So Naishkarmya is the basic principle of the soul. Now techniques we add to that is Karma, Gyan and Yoga. These are the mediums you can use.

Does that make sense? So we have a problem if the mediums aren't connected to Krishna. They're connected to Krishna, they're just part of Bodhi Yoga. There isn't something else.



It's not like, okay, Karma, Gyan and Yoga, we don't use those, we use something else. No, Karma, Gyan and Yoga connected to Krishna is Naishkarmya, is Bodhi Yoga. So to use Ashtanga Yoga, Arjuna says, I'm not qualified.

Gyan, he wasn't also so much inspired. Karma, yes. But that Karma with the higher knowledge, so then comes the Karma Yoga.

You understand? But it has that Gyan in it, so depending upon the position, one way or more. But there's an element of Ashtanga Yoga that's useful. In other words, we'll see that the first six levels aren't so useful for the devotees.

It's already included in the devotional process. The last two are. But as its own independent process, very difficult.

As part of the process of Bodhi Yoga, yes. When you combine the three and take what's important from each, that's useful. Verses 37 to 45, the destination of the unsuccessful yogi.

Got to know what happens to him. And verses 46 to 47, the yogi is the best of all transcendentalists and the devotee is the topmost yogi. OK, so then you establish here the devotee.

OK, so then tomorrow we'll begin with page 62. Twelve pages. Keep getting bigger.

Is it in the next one I get also? OK. Thirty-five all together. OK.

And the middle? Me like this. Huh? Oh, OK. So it's the same like this.

But it should go faster at the end anyway, because there's technique, so it's like that. Yes. Jnana Yoga.

Jnana. Because meditation. Because the element you're extracting from that.

What does a yogi do? He meditates on the Lord. So the point is, is we're trying to perform our service remembering the Lord. You understand? So that aspect of meditation is what we're going to take from Jnana Yoga.

You could call the whole process Jnana Yoga because they try to come to samadhi. But, you know, since that's not their goal, it's just the Lord is actually liberation, then they may not like that. But they will call it like that.

If you say Jnana Yoga, people understand what you're talking about. You know, because if you say Hatha Yoga or Raja Yoga or Kriya Yoga, then they'll understand what part of a sangha yogi you're talking about. But if you say Jnana Yoga, that generally means you practice the first six, now you're practicing the last two.

But if you say Hatha Yoga, it only means you're practicing the first three. You know what I'm

saying? Like that. Kriya Yoga is the three with some extra, you know, the subtle aspects of Hatha.

Whereas Raja Yoga means you're including, you know, your dharana and stuff like that, your pranayama and like that. So, you know, these kind of things. Does that make sense? So you're taking the knowledge of the Lord, the living entity, and the material energy from Jnana Yoga.

But you're not using that lifestyle. And you're taking the lifestyle of Karma Yoga, but not the fruitive element of it. So you're taking the lifestyle of Karma Yoga, the knowledge of Jnana Yoga, and the meditation of Jnana Yoga.

That will be Buddha Yoga. Now, depending upon yourself, you may be focusing on one or the other more. That will situate you.

Are you a Karma Yogi, a Jnana Yogi, or a Jnana Yogi? But if it's devotional service, it's all Buddha Yoga. It's all Bhakta Yoga, depending on the focus. That's all.

That's all. Does that make sense? So they're overlapping terms. So that's why there's a natural ladder, but at the same time, it is one ladder.

You know what I'm saying? In other words, you see the ladder, but it's not like it's this, that's given up, then this, and that's given up. No, because the ladder is one piece. It's one entity.

There's different rungs on one ladder. So how do you actually visualize it? Because the point is, the Karma is the activity through which that knowledge is applied, in which you're meditating upon the Lord. But even the meditation's not enough.

Why are you meditating on the Lord? You know what I'm saying? So it means, are you meditating because you want something for yourself, or are you meditating to please the Lord? So that, then, is the Bhakti. So ultimately, all three have to be imbued with Bhakti, otherwise they don't work. Is that okay?