

2010-11-29 BVPS BG 6.2-6.6 Yogas combined. Where is problem- What s our culture

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, He who performs actions prescribed by the scripture as inescapable duty, karyam karma, without expectations of results, anacritah karma phalam, is called a sannyasi, since he renounces the results of his actions. He is called a yogi because his mind does not dwell on the enjoyment of the objects or the senses. A person who merely renounces duties such as the fire sacrifice is not called a sannyasi, nor is the one who merely half-closes his eyes without external bodily activity, akriyaha, called a yogi.

So when it's inescapable duty means it's something you have to do, then if it's something you have to do, then you're going to always work it out. There's always in the mind the option that I don't have to do it, there's a way around this. So any problem that comes up, we try to get out of that problem, right, by avoiding what we should do.

So here that, that's not done. And not only is that not done, but the result that you want to get from it is not, you're not claiming for yourself, right? So now in the material platform, you call this person crazy, right? He's doing work that's a trouble, is this it? Oh, okay. Doing work that's a trouble and he's not even getting the result from it.

You'd say he's crazy, right? But the same time is, is, the point is, is staying in the material world, if that's called sane, then you don't mind being crazy, right? Because this is sannyasa. So, so he's saying here, he who performs, he's not staying in any particular position, right? So whoever it is, whatever varna, asrama, it's, they perform their duties and that's what's supposed to be done, right? And the results are not for themselves, that's sannyasa, right? So we see here is the mentality we're trying to gain, right? And the sannyasa, that's the platform of the devotee, right? Does it make sense? So a lot of these terms are non-different from devotional service, we just have to know how they're non-different, right? Because when we say sannyasi, we'll think of the asrama, but actually sannyasi is a devotional mentality, right? Because we can say is, oh, but then, you know, the, the, the jnanis, they could also be sannyas, you know, be very religious, so they perform their duties, but not connected to the results like that. On one level, you could say yes, right? On the material level, you could say yes, but still, there's a reason that they're performing their dharmic duties, right? That they're fixed like that, that's an identity for them.

In other words, the identity is, I'm religious, I always do my activity. Result's not for me, you know, I'm very renounced. But is that a devotee? No.

So therefore, it will have a temporary result, right? Maybe very pious, but it's still temporary. So the real thing is that it's not for you. Why is it not for you? Because it's for Krsna.

Why are you performing it? Because you're a servant, right? Krsna likes these activities to be

done, therefore you're doing them, right? Not because I'm a good guy, that's why I do it. Does this make sense? So it's an important point because even in our daily life, we say, oh, this devotee did something that's wrong. Why is it wrong, right? And generally, you'll get some kind of cultural answer, you know, which is good, which is pious, but it's not necessarily because it pleases Krsna or because that's the way Krsna wants it done.

You understand? So if you were inherently pious in that way, you might give a different answer, right? But whether someone's from a pious background, impious background, it doesn't matter. If it's Krsna who's being pleased, they'll give the same answer. You understand? The spiritual platform, there's always one answer, Krsna's pleasure.

We're His servant. The material platform, then there's going to be the variety of answers because of the difference in condition natures. Right? That make sense? Yeah.

So, and then he's a yogi because he controls the senses, right? He's not interested, he doesn't dwell on the objects of the senses. Senses are there, senses engaged, but he's not dwelling on the sense objects. Why not on the sense objects? What's the similarity with the karma aspect? Do we see some commonality here? He sees everything as Krsna's energy? He sees everything as Krsna's energy? Okay.

So then that would take that from that, okay, as the rules to be done. Okay, it's from that, and then what about the other half? He's not attached to the fruit of getting it. He's not attached to the fruit of getting it.

So why would you dwell on a sense object? Yeah, because the sense object will give you a particular enjoyment because that's result. Right? So because he sees, you know, the senses are to be engaged in Krsna's service and the results are for Krsna. Therefore, why would he dwell on the sense object? Right? When the senses are engaged, then you would see the connection and see that it's all going properly.

But when you're not engaging, you wouldn't dwell because the result's not for you. In a sense, it's the same principle. Right? But one's in the activity, one's in the concept of using of the intelligence.

Okay? Now in here, we also notice that only the karyam and the yoga is mentioned. Excuse me, the karma and the yoga is mentioned. What happened to jnana? No idea.

Yes, what was the similarity? Renunciation. Renunciation yes means not engaging the senses. But the point is, is what are the senses connected to? When we say body, mind, and words? Right, it's intelligence.

So here's, here's yoga's looking at senses from, but from the mind. But you can also deal with senses from the intelligence. You understand? Does that make sense? So in either way, also in the karma, means from the mind, I want to do this, I want the results.

That would be from the mind. I'm supposed to do this, and the results are for Krishna. That's from the intelligence.

So we see in both of them, the intelligence is the central point. Right? So the intelligence is actually the point here. But it's being applied in karma and in yoga.

Right? Because what's, what's the point in karma and yoga? What's the common point amongst those two? There's activity. There's activity, and that will mean that's coming from? Why, what, when is activity there? Desire. Desire, is that enough? Personal motivation.

Personal motivation. Okay, so that's gotten to the end result. Right? So desire will be your identity.

You know, that, because unless there's identity, you won't have a desire. right, if you don't see that I could get this, right, you won't have the desire, and then seeing that you can get it, then you get attached to it, then only you act, right, thinking, feeling, willing, right, does that make sense, so because, so the action is happening because of the mind, so in both of these there's action or inaction, I'm saying one is you're controlling the senses, which is an action, right, it's an endeavor, you have to use intelligence and make a choice to not do something, or in the karma, you're making a choice to do something, or of course, within that is the things you shouldn't do, they're not your karma, so you don't do them, the things you should do, you do do, right, does that make sense, so in other words, the mind is one of the common elements, therefore, much of the time, yoga is why sometimes we say karma and jnana, right, this is the only time you ever hear karma and yoga and not jnana mentioned, right, because knowledge is the central point here, but karma and yoga, they're common because actually they're considered, yoga is considered karma, because it's only until you get to meditation that it goes out of that realm, but the first six stages are karma, you know what I'm saying, you're performing an activity and you're getting results, only when dharma, which is fourth, then meditation comes, does the results not for you, so therefore, you're not getting the results, so it's inaction, that's real, that's why it's said that, nor is one who is merely half-closed eyes without externally bodily activity, a kriya is called a yogi, you know, because he's doing the form of the yoga, but he's not actually a yogi, it's only when the senses are controlled, and sense can only actually be controlled when they're connected to Krishna, because that's the whole point, we're not just trying to create an environment in which everybody is all good and nice, controlled senses, considerate of others, doing all these nice things, that's great, but we leave that to other, other literatures to do, right, the real point is, is that connecting to Krishna, right, so in other words, when the intelligence is applied, then you will actually understand this activity has to be performed, and this activity, the result is for Krishna, right, or the senses need to be controlled, right, and so therefore, I don't meditate upon the sense objects, does that make sense, in other words, the more you can make these connections, the more you see it's one consistent topic, right, it's not different, otherwise you see, oh, there's so many different topics, no, it's one point, you're just looking at it from different vantage points, like we said, when we're looking at karma yoga, jnana yoga and jnana yoga are also included, but they're

not the prominent, so the perspective is from activity, jnana yoga, it's not that you're not performing activity, and it's not that you're not meditating, but the focus is on the knowledge, right, and yoga is, there's activity, that's definitely there, there has to be knowledge, otherwise how do you know what to do, right, and if you're going to control the senses, that means there's renunciation, that means that's knowledge, right, knowledge and renunciation go together, right, you perform bhakti, you get, you get karma, jnana and vairag, right, you perform karma, if it's proper according to shastra, you get jnana and vairag, you understand, but that with a lot of trouble, then you get a little bit with bhakti, for a little bit of, you get so much, you know, so it's, it is the most effective of all of them, right, means you get the most results of an activity, you get the quickest way, gain the knowledge and able to apply it, because you see the whole picture, and the meditation is so much easier, right, you're meditating upon a living person who has qualities, who has activities, who has pastimes, right, for the yogi paramatma, he just stands there, he's not doing anything, what's to attract, I mean, of course, his personal beauty is there, but, you know, that's, that's not as effective as name, form, qualities and pastimes, you understand, so bhakti is, is the, the, how you say, the sulambanam, or the, the ultimate of all the yoga processes, because whatever's in the others is within bhakti, and much greater, plus the other ones, it's only karma, it's only jnana, it's only yoga, but bhakti includes all of them, and they're perfect balance, what's the actual perfect part of it, right, means doing nice activities according to shastra is the best part of the karma, right, the problem is going to the heavenly planets, right, because that's going to be temporary, and it's going to increase your material desire, so when you come back here, you have material desire of one on the heavenly planets, but you don't have the facility, you're a human being, so what do you do, okay, well, that's, that's on a good day, but what is, what is the, what would, what, what would be the natural sinful activity, because you want that degree of intensity of fullness, so you become sinful, then you'll go down, then you get tired of that, you know, being kicked around for a while, you know, yama is pretty good at what they do, and then you come back, then you start to become pious, until you get pious enough to go to the heavenly planets, that's samsara, you just go around and around and around, right, so the, that you're doing pious activity, being able to cooperate with others, follow the shastra, respect, you know, the, you know, the authority, like that, that's not the problem, the problem is, is that they don't understand the goal, right, gyan, that they have knowledge, right, that they're not interested in material entanglement, right, that they see everything on the transcendental platform, at least some of it, you know, that's not the problem, the problem is, is they think whatever they see is illusion, and that ultimately it's all one, and there's no separate identity, so they don't actually have a complete understanding of Brahman, in other words, there's a problem, not in their, so much their process, but in their result, right, karma also in this result, right, the yogi, he's meditating upon the lord and everything like that, that's not the problem, right, the problem is, is they're unresolved of merging into the lord, right, and if they're going to become a devotee of the lord, why wait until the conclusion of samadhi before starting devotional service, they could start at yama and niyama, right, that's what we do, right, chant Hare Krishna, right, that's the best of all things to do, and avoid the, you know, four-legged principles, you avoid breaking those, so that's, that's, that's the best of all the material engagements, you understand, so it's

already started there, so day one, you know, new bhakta, you know, comes in contact, then they start this, yes. What you're saying sounds like the twelfth chapter, like the essence, Krishna says, think of him, and then beyond that, it just gets into the dhamma, jnana, everything, the essence of it all.

Yeah, the essence is to always think of him, but the point is, is if you're thinking of him, then you're going to express that, so that means you're going to do an activity, that's karma, you know, performing that activity, why you would be thinking of him, that's because of jnana, you know, so the all three will always be there, but it's just where you're focusing, is that, so there's never a time when they don't go together, just like Krishna's energy are non-different, right, so he's the, he's existent, his energy will mean there's an activity done to get a result, so then you have sambandha, avidya and prayojana, you know, so it's all there, like that, it's just a matter of what you're looking at, which aspect you're looking at, because there's only, basically there's only one subject matter and that's Krishna, it's just a matter of what you're looking at, does this make sense? Yes. No, karma yoga means engaging your activities for elevation, it means that it's connected, yoga means it's connected to the supreme, so that's the thing, is that yoga, the term, means connected to the supreme, but you can also connect to the supreme through just following the shastra, right, you know, or, or, you know, the level of brahman or paramatma, but the actual ultimate is connecting to the person, bhagavan, you understand, that's the ultimate aspect of yoga, so that's why all these are discussed, so sometimes we're discussing the importance of following the scripture, that's why he says here, he who performs actions prescribed by the scripture as inescapable duty, karyam karma, right, so that's pious, that's simply accepting the authority of the scripture and following it no matter what, right, but it says without expectation of results, anasrita karma phalam, so that then puts it into a different category, so now it's, it's no longer karmakanda, because karmakanda, you're going for the result, it's fruitive activities, why fruitive? Fruitive means result, you know, you know, brahmavadis, because that's his result, does that make sense? The yogi, because there's mystic cities or emerging in the supreme, it's result, that's what they're known by, then there's a process for gaining it, so that's what we see, that's the external, is this what we see, but the point is the use of the form and the activity is what result it gives, understand, does that make sense? So that's the point, focus is on the results, so when the results are connected to krishna, then naturally for it to actually get a result for krishna, that means you have to do the activity that is connected to getting that result, and you can only do that activity if you have, understand the field and have the proper identity in dealing with that field, right, so that's automatic, those go if the result is there, because otherwise, let's say, you say, you know, you have to understand the field and analyze the field and understand that very nicely, okay, that's an important part, but so someone does that and then when they go to apply it, you can't guarantee what direction they're going to go, it depends upon what the result is for, right, you know, or say, you know, become inspired, you could do it, all these different things like this, you know, it's just whatever you want, you meditate upon that, that'll, it'll draw it to you, but the point is, is once it gets to you, then what are you going to do with it? So it's undefined, you'll be goal-oriented and this and that, but that's to get the goal, but once you get it, what are you

going to do with it? Do you understand? And you have a plan and all that, great, but that plan is going to do what? It's going to get a result, what are you going to do with the result? Right, so, so basically it comes down to result, right? Yes, in other words, we just went through all, and then when you combine all of those, then that's, that's your strategic planning, but that was all of your, your, your self-help. Well, sambandha has two, you have the analyzing the field, but generally they only do that within strategic planning, like that, but when you're attracting in that, that's prajna.

So, does that make sense? So, the goal is what's the thing, and then, but you have to have the field and the proper identity, so we see here, inescapable duty and without expectation of results, so inescapable duty is the sambandha, without expectation of results, that's your, your prajna. So, when those two are situated properly, abhidheya has to be right, right? Because you, you have your right understanding and you know what your goal is, so as long as you're paying attention and acting in the mode of goodness, then you'll get your results. Of course, if you're a passionate ignorance, you won't be attentive enough, you still may not get your result, but the point is that someone who has these mentality generally will be better situated in the mode of goodness, right? Because if you don't want the result, you can't be unpassionate, and if you know that it's duty has to be done, that means you know who you are, it can't be in ignorance, so it basically would be in goodness.

So, by defining sambandha and prayojana very nicely, then abhidheya naturally follows. Does that make sense? But is connected to liberation, do you want that result? Do you want to be liberated? So, then is it without desire for result? It's not a desire for immediate mundane result, but it's a desire for, for a spiritual result, and that spiritual result is for you. You know, is it because they just want to please Brahman? Brahman is feeling so bad that this portion of Brahman is an illusion, and he wants that portion of himself, his little finger is an illusion, that it's not connected to his body, so he wants it back.

Is that, is that why the, the Brahma body is going to so much trouble? Right? No, because Brahman doesn't have any feelings or nothing, so what does it care? You know, so why, why would it matter if you go back to Brahman or not, you know, because if you're Brahman anyway, what does it matter if you're an illusion or not? Because anyway, even if you say, but you're suffering, but the suffering is also illusion, so you're not actually suffering, so why worry about it? You know what I'm saying? So, it doesn't, it doesn't make any sense, in other words. Right then. So, only the devotee actually is intelligent.

Right? You know, the mind is proper. Only the devotee is actually pious. That's why I said, even you have a very nice, pious person, ultimately they're not pious, because it's not for Krishna.

So, it's still for themselves, though it may be the best quality of things that they may want for themselves, and the maximum amount of people may benefit from their own selfish endeavor. Right? But still, ultimately, it's still for themselves. And how long will they be good and nice like this? You know, after a while, something, you know, it's like, you're working hard, you're for

yourself, and you're famous for what you do, but it's obvious it's for yourself, you know, and you're taking the credit.

But then when you do selfless work, then the recognition you'll get is greater. And then you can become proud. And then if that pride, you know, what's to keep them from becoming proud? Right? Because you don't have the element that I'm the sole servant of Krishna.

Right? Does that make sense? And so, at some point, then that pride will, because pride is false ego. So, that means there's going to be false identity. And that false identity is, therefore, once you throw off sambandha, then prayojana is expanding from sambandha.

Right? You contemplate sambandha, it becomes, you generate prayojana. Or do activities in the, you know, based in the field of sambandha, you get the prayojana. So, if the sambandha is off, your prayojana will always be off.

You know what I'm saying? And so, therefore, it's just a matter of time before something goes wrong. Does that make sense? You know? And then you have the tabloids. Yes? Devotee Yeah.

The point is, is anything connected to Krishna is better than something that's not. I mean, in other words, what's better is to have, you know, in other words, you have, this is the thing. You have a guy sitting there, you know, in the desert, but he has a coconut in his hand.

Right? But the guy, but that's it. He just sees sand, but he's got a coconut. Right? The guy next to him, he doesn't have a coconut, but he has this amazing, fabulous mirage, you know, like that.

It looks just like, you know, Dubai would be, you know, would pay money to have his ideas, you know, of what he sees out there. You know, so it's a fabulous mirage. But does it have any substance? No.

So, that means, that means the devotee, even though he may not be very accomplished, very developed, you know, in whatever capacity, but he has Krishna. So, Krishna is real and the material energy, that if you don't see a connection with Krishna, then it is not real. So, what's, what's, what's, what's so great about a lot of illusion? You know what I'm saying? So, that's, that's the point.

That's the thing, is that, that, you know, some will say, oh, well, the karmis are better. No, they're not. Why does the karmis say, hi, how are you, this and that, you know, because he's having a good day, you know.

That's all. And when he's grumpy, he doesn't do that, you know. So, you know, you move around, somebody's going to be in a good mood.

So, therefore, you say, oh, they're so, yeah, but if you take each individual and follow around all day, he may not be so nice, you know. And even if he is nice all the time, great. But the point is,

is how deep is that? What's the meaning of it? What's the value of it? You know what I'm saying? Why is he nice like that? You know, he could be sincerely pious, okay, but where did that piety come from? How do you define piety? Because piety means what you're seeing as a result of previous activity.

So, what activities generated that? Where did that come from? You know, you can't just make it up. So, it has to be following the laws of God to generate that piety. So, therefore, someone who's, but they're not recognizing those laws.

So, how will they be consistent? So, today they're good, but tomorrow they may not be, or this lifetime they're good, next lifetime they won't be. So, anything that's temporary, you don't consider great. You know what I'm saying? So, if you look at it from a bigger picture, then it takes on a different, because the Acharyas are looking from the eternal platform, right? So, compared to eternity, anything material, no matter how good it is, isn't worthwhile, right? Lord Brahma, you don't get more pious than that in the universe.

His life is three quarters of a second on the eternal platform, you know, an experience, that's it. So, are you going to call that great? You know what I'm saying? You go home, your wife's grumpy, okay? She's been grumpy all day, and then for three quarters of a second, she smiles, and then goes back to being grumpy. Then you'll consider everything's perfect, right? Right? Not exactly.

The three quarters of a second is, it was good while it lasted, right? Okay. If we just add a few more three quarters of a second, then you'll say, that was good, right? Okay. So, like that.

But, you know, that's leaving it at its extreme state. Okay, we understand here? So, is that, we're establishing on both of these that the sambandha and the abhyojana are correct. That's the common point.

To do that needs the intelligence. Yes? Is that why you say that it starts with sambandha, then abhyojana, and then back again? Is that the mind's thinking, feeling, and knowing? Yes. So, the feeling is the abhyojana.

Feeling's part of it. Okay. In verse two, the Lord explains that sannyasa, jnana, and yoga are the same, because they both involve renunciation of desire for sense enjoyment, right? So, now He's established that the underlying is the jnana.

Now He's taking the step, now bringing out the jnana, right? Because jnana is what's going to make them work, right? You can see the karma. You can see the meditation of the yogi. Now is the jnana.

How do you see the jnana? Through the action. Yes, that's the thing. You see it through the action.

So, now we're going to the jnana itself. The Lord explains that sannyasa, jnana, and yoga are

the same, because they both involve renunciation. In verses three and four, Krsna explains that even an astanga-yogi must perform nice karma in the beginning of his practice.

By detached work, he becomes qualified to renounce the work. There are two levels in astanga-yoga. The neophyte stage, yoga-loksu, yoga-ruloksu, and the advanced stage, yoga-rudha.

In the beginning stage, one performs niskam karma-yoga and practices astanga-yoga at the same time. When he becomes steady in his meditation, he may give up work and engage in astanga-yoga exclusively. Srila Baladeva Dibhushan comments, For the practitioner of yoga, mune, who desires to obtain, arukso, steadiness in meditation, yogam, prescribed karmas are the cause of his elevation to that stage, since they purify the heart.

For one to attain steadiness in meditation, yoga-rudhasya, cessation of those prescribed karmas is the cause of maintaining such steadiness, samah, because they interrupt his meditation. So you're only going to get to these advanced stages of detachment through karma, because that's what was being pointed out before, is that jnana is there, but that's very difficult, is a path on its own. It only becomes successful when you add the karma.

But karma is being added to jnana here. You understand? So that means it's actually the path of renunciation, but you're performing the activities. Or you can say, of course, that jnana is being the activity, but it's the knowledge that is, Krishna says, armed with knowledge, not armed with good activities.

Right? So it's the knowledge that's the driving force. Does that make sense? But that ultimate knowledge means knowledge of Krishna, because otherwise it's not real knowledge. If it's knowledge connected, if it's knowledge about the Lord is called paravidya, or transcendental knowledge.

If it's knowledge that's not directly about Krishna, but indirectly about Krishna, you know, how the material energy works, that's called aparavidya. But if that indirect knowledge doesn't connect to Krishna, that's called avidya, ignorance. Yes? In the Upanishads, aparavidya is called ignorance.

So they don't have such a thing. In other words, the Upanishads, you have transcendental knowledge, paravidya vedanta, that's knowledge. And things like Ayurveda and other things like that, that's called avidya.

So such a thing as going to Harvard, they don't even consider as knowledge at all. You know, that's just a polished animal, bus, finish. There's no other consideration.

But when you see it from the viewpoint of the other scriptures, then there's a distinction on whether it's pious connected to Krishna, or impious and not connected to Krishna. So they're saying, you know, Ayurveda, if you connect it to Krishna, then it's aparavidya. Right? It's dovetailed.

But it's not connected to Krishna, that's ignorance. You know what I'm saying? Yes. I mean, it includes also avidya, but they group those together.

Because the point is, is the Upanishads are for who? Yes, for the renunciates, right? Because renunciate is the path of renunciation. Right? Because it's, how do you say? Uttara-mimamsa. So it's after.

Right? The brahmanas are for the grihasthas. Right? So the brahmacharis memorize the samhitas. Then as grihasthas, they apply the brahmanas in the, you know, the yajnas and all their activities.

Right? Then, as vanaprasthas, they focus on the aranyakas to understand the metaphysics and all that of the, you know, what's the higher forms? What are the subtle aspects of the yajna? What does it actually mean? Not just the gross, but what's the subtle philosophy and everything like that? And then the Upanishads, the sannyas, that's for that straight, how you say, the knowledge in its pure state. That's ultimately what everything else is for. Yes.

So that's why the knowledge and sannyas go together. So that's the point here. The one who does his duties without expecting result is called a sannyasi.

Right? And so is also then one who sacrifices, you know, renounces his duties, but doesn't actually, you know, how you say, give up the ultimate result and all that. He controls his senses, but doesn't ultimately give up the results. Then he's not actually a sannyas.

Right? So they're showing how now in this, because we've already established how karma and jnana go together. Right? But now we're going to establish how jnana and yoga go together. Because the point in jnana that's important is the sannyas element.

Right? It means that with knowledge you're performing the activity that result is not for yourself. So nice karma. Right? So yoga also has karma making it work.

And then they go, go beyond that. So the karma also is, the karma itself is only useful when that knowledge is there. So you're hitting that middle point.

Right? You can get to meditation if you perform the activities. Right? And the activities are elevating as long as you have the knowledge. Right? So if you have the knowledge, you'll perform the activities that will bring you absorption in the Lord.

Does that make sense? Otherwise, why are we studying Gita? Right? No, no, no, not that. But why would it be? What is the medium of Gita? A battle. I mean, that's there, but I'm saying, what is going on here? What is Krishna speaking? He's just saying, okay, pick up your bow and then put this many fingers here and then hold it in this way and use this arrow for this and that.

Yeah. But the focus is on knowledge. Yeah.

Focus is on knowledge. So knowledge is the key. Right? Means the point is, is the knowledge is,

so you get to, but knowledge is, is, is static.

You have to apply knowledge. So only becomes dynamic when it's applied. You'll apply it through what? Karma.

Right? So if it's properly applied, then it becomes devotion. Right? So just having the knowledge isn't enough. Otherwise we'd say, well, having the knowledge, that's devotion.

No. Using the knowledge to please Krishna. Right? Using the knowledge as nice karma to please Krishna.

That's knowledge. Right? That becomes bhakti. Because real knowledge means bhakti.

Real activities means bhakti. Real absorption of meditation means bhakti. Is this, we're seeing the, these, these, okay.

So, so in other words, it's only through the karma, the nice karma, right? In other words, through renounced work, jnana and karma combined, that the yogi elevates himself to meditation. Right? And the result of, of karma and jnana is the meditation. You understand? So if you perform nice karma, automatically the remembrance of the Lord's name from qualities of past lives comes.

Right? Does that make sense? So activity itself is useless without knowledge. Right? But knowledge is useless without the actual detached, real renunciation. Right? So then your, your activities become truly fruitful.

Right? In giving that devotional understanding. Then it brings you to yoga, yoga, yoga rudha, which means you're meditating upon the Lord. Right? Does this make sense? Means you do that.

They're doing it and meditating on the Supersoul. So in the earlier stages within the, in the second chapter, then, of the Patanjali Sutras, then it's mentioned that there's, you know, glorifying about the Supersoul and everything about him. So they see the, the, the connection to the Supersoul and that basically is that, is the inspiration for doing the activities.

All right? You know, he'll be the common theme throughout, but he's not actually the goal. Right? Does that make sense? So not in a direct way is the Patanjali Sutras defining that, that obtaining devotion to Paramatma is your goal. Because when they're talking in the last chapters about samadhi and, and the attainment there, there's no more mention of, of, of the Lord as, as a, as a something to obtain.

So in other words, they're trying to obtain the Lord to meditate upon him for other purposes. Right? Does that make sense? So he's not the goal, he's just the process, or part of the, so samandha-nabhite, but not prayoja. You understand? So that's where, that's where it goes wrong.

Right? So it's, it's, uh, you're getting mixed up. You have agnostic and you have atheist. So it's, it's agnostic means you follow the rules.

You don't know or don't care. Okay. So they're agnostic means that they, they, they don't know about the Lord or they don't care.

Some of them know, but don't care. Some of them don't know and also don't care that they don't know. Like that.

But they all follow the sastra. Right? So in this way, they're following authority. But the problem is, is obtaining the Lord isn't their ultimate goal.

Therefore, we say they're atheistic. Right? But calling them atheistic, still they're in a better position than those who don't accept the Vedas. Because all you have to do is change the goal and then the process becomes useful.

Does that make sense? But if you don't change the goal, then it's useless. But for the others, you change the goal, but they don't actually have a process. You know what I'm saying? You go down to the yoga center, right? And someone there is teaching yoga, right? And they, you know, good chance they learned from somebody here in India, you know, how to do some yoga and stuff like this.

Got themselves a certificate and stuff like that. Okay. But now, their lifestyle outside of the yoga room, how much is it affected by yoga? What will be affected? I mean, there's a good chance certain things will be affected.

Their diet will probably be affected, right? And yes, a few things are regulated, a few things like this. But does it regulate, you know, how they brush your teeth or how they use toilet paper or water or how they dress, how they deal in family life? You know what I'm saying? It's not actually. What's the yoga process for dealing with friends? It doesn't define.

Because the yogi is supposed to be a practitioner. Means you're only a yogi after you've been a brahmachari, right? You know, and that only after 12 can you actually practice the yoga asanas, you know, seriously. So that means for 12 years, you've been following the Vedic culture.

So what's the yogi's lifestyle? Right? The Brahmanical culture. But someone just takes that, or let's say, you know, he's down at the university, you know, comparative religions, and he's right into Shankara, and he knows Vedanta Sutra and all. Well, what's his lifestyle? So he'll even be worse off than the yogi, right? Do you understand? So this is, that's why it's said that those who are following are better situated.

It doesn't mean that their conclusion is any better. Right? It just means they're better situated. So if you can convince them, they already have the lifestyle and practices to match it.

Right? But if they don't, you know, then even you do, then the problem is, is accepting that

lifestyle and all that. So when you have that proper knowledge, then you perform detached activity. That's efficient, because just having knowledge doesn't work.

You have to have activity. Right? But the activity is fruitive, so it has to be detached work. Then that combination between knowledge and activity, that, that's very dynamic.

That will increase your knowledge and increase your detachment. So then you actually get the success from jnana. Right? And elevating yourself is the purpose of karma.

But you don't stop just at, you know, material pleasure, material facility. Takes you beyond, so it liberates you. But, because then it's being done in the yoga that is meditating upon the Lord, because only through karma can you get to the yoga rudra.

Right? Then that meditation of the Lord, that's what's going to take you into the spiritual world. Does that make sense? Like that. Because jnana won't get you anywhere.

Karma won't get you anywhere. You combine the two, that'll get you out of the material world. The meditation on Krishna will get you into the spiritual world.

So either directly meditating in yoga ruksha, I mean yoga rudra, or you're indirectly meditating on yoga rudra. Excuse me, yoga ruksha. So, so yoga ruksha means you're following the rules and regulation, you're performing the karma, so your activities are for Krishna.

You may not be always meditating upon Krishna, but you're doing it to please Krishna. So it still has that, but it's not that deep, it's not that mature. Samadhi means mature meditation.

So this is occasional. Right? Does that make sense? So the meditate, the point of meditation is already starting before you get to the point of meditation. But when we say meditation, that means now it's, it's basically fixed.

Yes. I was just asking in the process, in the temple, they're going through the Dhruva Maharaj pastimes, and so it seems to sort of describe that, you know, Dhruva Maharaj had darshan of the Lord, and then at that point he realized, oh, I've just been going through the material things, actually you're the real thing. And I asked the Krishna to go, but I didn't want to actually, it's something about this, but he was saying that actually during that process, you know, was that the case? That although we started with the material thing, during that process, it was very gradually, he began to realize that meditation... I mean, he, yeah, well, I mean, in one sense, but the thing is, is he's doing, what is the dynamic element? What's the dynamic element? Okay.

I mean, that's his inspiration. That's his drive. Okay.

But what, but, but that would just result in a kingdom. But why did he see the Lord? Yeah. In other words, he contacted bona fide gurus following the process.

That's why then the Lord is pleased. You understand? If he hadn't met Narada Muni, he had just gone out in the forest, he wouldn't be seeing Vishnu. Right? Like that.

Might see some demigod, I mean, Hiranyakashipu, you know, all these big, big demons. They do this, and then does the Lord come? No, Brahmo will come, Shiva will come, Indra will come, somebody else will come. Because, yes, because it was there, so that, then when the Lord's pleased, then he was able to see.

Because Kamsa, did he see Krishna? Yes. And did he surrender? No, no. So it's not even just seeing Krishna.

I mean, every day we go to the temple, we see Krishna. Every day we're chanting Hare Krishna, we're directly in contact with Krishna. Right? But do we care? No.

Agnostic, right? You know what I'm saying? Yeah, it looks nice today. Who wants breakfast? You know what I'm saying? So that's the element, is that we have to, is that, it's that combination of following Guru's order. And he had the determination to follow it.

His determination may be materially based, but it doesn't mean that it won't give him that drive. But once he comes in contact, then by the grace of Guru, he was able to appreciate the higher. So he was really focused on following order of Guru, therefore he got the result.

So that means, the way we have to learn from that is if we have that determination to follow Guru's order, no matter where it's coming from, then we'll get the result. But the point is, is how determined are we? Dhruva was determined. You know, so... See, but see, over here, what's the problem with him being totally materialistically driven to get a kingdom? What's the problem? That's the point.

So that's why you shouldn't hold on to that, because otherwise you hold on to it. Then you're looking at, how can someone with such materialistic drive actually be God conscious? That's the underlying question. No, but you already answered it, but you already answered it.

It's connected to Krishna, therefore it's fine. That's the problem. That's the problem.

That's why socially we don't do well. Because socially we follow the modern world religions, like that. And of that, the prominent one that takes over, because it is the basis of modern economics and sciences, is the Protestant, which means protestant, means which is against authority.

Because what's the basis? Catholicism, how are you going to be successful in Catholicism? You follow authority means, can you just go out anywhere and offer your prayers? No, you have to go, and under the direction of a priest, in an authorized way, offer your prayers. Right? But what's the Protestant point? Anybody can go anywhere. That's where they make a point of me riding along the horses, and stop, there's just a nice place, and sit down, and you know, like that.

You know, same time as they appreciated that field, so did the pagan. And the pagan got burnt for it, but they don't, you know. So, you know what I'm saying? So the difficulty comes is that

you can do whatever you want.

So that's what the modern society is. You can say, no, it just came on its own, and that, you know, the science and everything, it's secular. No, it's not secular.

They're exactly following the Protestant philosophy. Man can't function without religion. You know, even the scientists, right? They can't function without religion.

But their religion is, whatever you feel like doing, that's right. Because ultimately, what's to keep them that, to apply that only to God? Yeah, but that's the problem, is that what's driving, because they've gotten rid of authority. So what's the key? Seeing that you are connecting your faith always to God, and not putting it into something else.

But the philosophy of the mechanics of it, that you're going to use, it works. I mean, temporarily it works, but you know. You understand? So that's the difficulty.

So if you get distracted by that, then you're not going to have a social system. Because what is the problem? Let's say you have someone who's a manager, and he just wants to be the temple president, and wants to be in charge. So if he uses that, and runs the temple very nicely, because he has a big false ego, so he doesn't want to be criticized, he never wants to be wrong.

Right? He wants to always be, you know, the absolute authority. Now, what's wrong if he's seeing that and erasing the Krishna, so someone criticized, oh no, but you know, your temple's not so clean. He'll make the temple clean.

You know, and something like this. And then someone else has more knowledge than him in an area, he'll go and study until he has as much knowledge or more. So the point is, is that he's connecting all that to Krishna.

And if he keeps connecting it to Krishna steadily, then like Dhruva Maharaj, he's going to figure out that at one point he's going to realize the Lord from that. And then he's going to say, what an idiot I've been. You know, I've been doing all this service for Krishna with these other motives.

But now we'll say, oh no, it's bad. Oh, you do it, your false ego, you're this or that. And then what happens? Nobody wants to be the president.

And then what happens? Right? Then all the anarchists sit around with big smiles on their face. But how many people are good anarchists? What do you have to, to be an anarchist, then what kind of intelligence do you have to have? You need to be a sannyasi to be an anarchist. Basically, you know, but you have to be intelligent.

How many like really, you know, hardcore intellectuals do we have in our society? So that's the problem. A few people may say these things, and then it ruins it for everybody else, who actually would be quite comfortable to go on, couldn't care less if the temple president's doing

this or that, as long as it works. You know what I'm saying? So that's the problem.

So like this, before you had a king, you know, like this, and people remember Henry VIII, right? Like that, you know, basically for various reasons, but whatever it is, but he'll be seen as a good king or Elizabeth. She'll be probably be seen in a better light as a monarchy, you know, overall, though, but you know, but he is, you know, so you see these people there, but in their personal life, if you check, it wasn't necessarily very ideal. But the point was, is they're in that position to do a certain job, and they're doing the job well.

But when you connect the personal with it, then, then it means it should be ideal, they're connected, but at least if they're getting the work done, you know, it's like, what is this, Venu. Venu was not considered personally good, but he was a good manager. You understand? So as long as he, he was progressive, it was okay.

Personally doesn't progress, but the people can, it's fine. But when he started getting in the way of the people progressing, that's when he had to be removed. That's the consideration.

Does that make sense? Okay, so if that's there, then, then it goes on, because that's all that matters. Does it matter to the people what the guy does? George Washington, he's considered, you know, great. He was one of the greatest statesmen, you know, on the planet in the last few thousand years.

But the guy died of syphilis. You know what I'm saying? So that must say something. You know, somebody somewhere, there was something going wrong, you know? So, so, you know, you know, like that old thing, they all wear those powdered wigs, you know, that was very fashionable.

Why did they wear powdered wigs? Because of syphilis, your hair falls out. So that's why they wore powdered wigs. But it was so common, everybody wore powdered wigs.

These things aren't well known, but I say this is, these are the reasons. You know? You know what I'm saying? One or two may have been bald, okay, but how many people are like that? So therefore, it's, it's, it's, that thing, it doesn't matter. Other people who are statesmen, then it may be a consideration.

You know, is this guy's lifestyle getting in the way of running the, running the, the, the, the administration? Then it's a matter of, yes, to correct his lifestyle. But if it's going fine, what's the problem? You understand? It's not our business. It's, it's administrator's business.

Does that make sense? So this is, the whole point is, is that, but why in the, why is it in the modern democracy? What's the whole thing of, what's the importance of pointing out the fault of your, of, of somebody who's in an administrative position? Yes, so that's the whole thing. So it's not so, and political, and they're being, what about their politicalness? Correct. Correct.

Right. So they're being politically correct. That's all.

So it's pure politics. They're mixing morality with politics. So it's not actually dharma.

They drop it to Niti. So they, by hook or by crook, are going to get in, in, in, in position by removing everybody else. So they get in the position, but it's very temporary.

But because it's not based on dharma, do the people, by bringing these stories up, have faith and authority? No, that's the problem. So the point is, is if it's for, you know, we, the people, the problem is, is the people get disheartened. So then what are they going to do? If the leaders are involved in sense gratification, do they go, Oh no, I should be upstanding.

No, they get absorbed. You know, one of the biggest problems they have is people don't come and vote. You know, when you say, yeah, he got, you know, 50% of the votes, but that's probably of like 20 or 30% of the whole population.

This, the point is, is that it's, no one cares because who cares for that? I remember my mom, who are you voting for? She was going to say, Oh, this one. I said, why? He's, he's less bad than the other one. That's all.

It wasn't like, I really liked this person. And it was like, this is less bad than the other one. That's it.

You know, so, so because they're making, they're using these, these, these techniques. That's why we're going, what all this is, is that they're using techniques that aren't based on the authority of the Veda. They work because they're portions of the Veda, but you have to have the complete picture.

Administration has to be run from Dharma. You can run business from Artha, but they're running administration from Artha. So therefore it's just big business.

It's not actually administration. You're using administration to support. The business is so big you need administration, but it's supposed to be administration, you know, needs money.

Not the other way around, right? On that level. Does this make sense? So what we're saying here is that what happens is this, when you drop it down here, because why, why, why this point? Because in Niti, or ethics, there's also justice and economics. So along with being worried about, oh, he's motivated and he's this and that, which is what? Ethics.

And if somebody does something wrong, we want justice. But ultimately, what's the fight over? Economics. It's not over who's qualified, who has the proper knowledge, the devotion.

It's economics. This guy came into my zone and, you know, collected at the K-Mart, and we don't like that. You know, so it's all over economics, you know, and if it's anything else, then it's going to be justice or ethics.

So just those three things, that's pranamoy, that's Artha. It never goes above to Dharma. What is the nature? Otherwise, why is it in the Dharma Shastra, it says that the king who's doing

administration, he has to be aware of the, I think it's, yeah, eight, eight, ten kinds of, of, say, what are they called? Bad activities that come up that are based on greed.

Yeah, greed and, and eight that come up from anger. So the idea, but that's the main thing. So in other words, he controls the senses that he wants.

Otherwise, then he gets into, you know, breaking all the regulative principles, stealing people's land, you know, doing all kinds of stuff he shouldn't. You know, so, so, you know, so in other words, like the king is there, he goes into a place, you know, his men come in, you know, catch everybody, beat them all up and walk off with all his goods or that, usurp his land, take him out. What's the problem with it? Yes.

What were you going to say? Dharma. Yeah. But, but otherwise what's the natural response? National face evolution, revolution.

Okay. Okay. But I'm just saying it's fine.

Cause I was giving example based on your previous answers, but now you've changed your position. Okay. Which is good.

Yeah. Cause now you're talking Dharma instead of Artha, you know? So in other words, someone say, Oh, it's not nice. It's not good.

You know, he's supposed to, you know, like this, but also protect the people. Why should he protect? Because that's Dharma. So he's not supposed to use physical, you know, force and, and take people's land.

Cause that's, that comes from anger. Those are two, those are two vices of anger. Oh, that's it.

Vices. So, so, so that's the problem. But if we say, Oh, it's not good, it's not nice.

Then that's ethics. So yes, something against Dharma is always going to be an unethical, but the point is, is, do you see all ethics in connection with Dharma? If you do, then that's good. If you don't, then that's a lower platform.

Does it make sense? But that's the same thing. Because the point is, is that the anxiety is how could he be so materially motivated about getting a kingdom? And that brought him up to the point where he saw the Lord. Yes, that's the point.

Don't worry about, in other words, keep your eye on it. Yeah. You know, in other words, it wasn't getting worse for Dhruva Maharaj.

He was focusing on the process because in other words, his goal of the process was to see the Lord, right? Then from seeing the Lord, then he'll ask for the kingdom. So the Lord became part of his process. But, but the point is, is because he, he was doing that from the platform of, you know, bona fide authority, you know, devotional authority, therefore the process changed.

So it's different than Patanjali focusing on that, but not having that devotional connection. So he was actually following a devotional process, though he didn't know it. Right? So that's the thing.

So that's why we're not worried. It's only a worry when it affects their service and affects others. Otherwise, if it's only personally affecting them, as long as it doesn't affect the service, then it's workable socially.

But ultimately, individually, he still has to deal with it. You know, for himself to, to, does that make sense? In other words, we're splitting here the difference between, between the lower level of social and the higher level of social. Higher level means based on the actual nature, and the lower level means on just, on the, on just getting something done.

Right? There's a difference between pragmatism and dharma. Dharma is practical, but the reason it's more complicated is because in practical, this is a lot more there. You know, you go out, you open a factory, you dig in the earth and pollute the atmosphere.

Great, but ultimately that's going to make a problem. Right? So, but dharma wouldn't let you do that because the, you know, the environment also has to be considered. So you can do that in a certain way.

Right? Therefore, the, the, the dharma doesn't recommend very large scale, you know, factories and this and that, because the bigger it is, the more this problem comes up. The small thing, you'll do it by hand, but as soon as you get into the machines, then it's a problem. Does that make sense? Yes.

Yes. No, he was aware of it. That's why he's out there.

Let's see. See, the thing is, is what we're trying, what we have to be very careful of trying to bring out that, well, actually morally it was okay because he wasn't so, you understand, the moralistic platform only has value if it's connected to Krishna. You know what I'm saying? So that's why sometimes it comes, you have, yeah, a devotee, he's not very well behaved, this and that, but he's better than a very nicely behaved Karmi because he's connected to Krishna.

Right. See, the problem comes is because you start off with one thing and you use certain ways of presenting and that, but eventually you get to your point, but you have to understand it's what you're presenting makes, creates the field. So that's why in the Vedic you try to give your point immediately, then give an explanation of it because otherwise, you know, like with him or like with you, I'll start to answer based on what you're, what you're talking about.

And then you'll say, no, no, I don't mean that. And then, no, I don't mean that. And then finally he says, you know, I was only talking pure and holy devotion, you know what I'm saying? So, so like that.

So we have to be very careful here. Otherwise we're wasting a lot of time because you have to

understand both of you have just come new. Everybody else has discussed this threadbare two chapters ago.

You know what I'm saying? But it's important to you because it's dealing with misgivings and misgivings are based on the mind and the mind has an attachment for certain social customs. And so morality is a very strong one, you know, material motive, all these different things. So that's why whenever someone new comes, they always bring this up.

You know, like yesterday we had someone bring up about temple president thing, kind of thing that we discussed right in the beginning, because that's always the first thing everyone gets into the political, you know? So that was, we're discussing the beginning in the introduction, you know what I'm saying? So this is the problem. If you don't present it direct, then we can give more direct and move on. Otherwise you're going through this whole thing and then having to deal with that whole thing, then we spend a lot of time.

Does that make sense? So if you can say exactly what you want, that will work a lot better for everybody. It means everyone benefits because they hear it on a farther level than they were before, but still it doesn't benefit us in the way of that we still have so many pages to go. And this is volume one of three.

Yes. No, what's the difference is that karma gives Gyan and Vairag, right? So he wants that, he's endeavoring for that. So for him, it's just karma.

He doesn't realize he's been engaged in bhakti yoga. But we are from the platform of Gyan, we'll think Gyan will function on its own. So we'll just be renounced and ignore our material needs.

So we do our service, but we don't engage necessarily outside our service, our needs in Krishna's service. So we're doing this, you know, like direct activities for Krishna, and then we're doing nothing for Krishna. We're supposed to go from direct to indirect.

Does that make sense? So that's the problem. So we're thinking Gyan will function on its own, but Krishna is very clear, Gyan doesn't. It's not efficient.

You have to have karma with it, but it must be nice karma. So in other words, I'm going to be involved in family activities because I get a result. If you say, well, the results not for you, why I should do it.

But the point is, is you can't function without it. That's why. So you have to do the activities, you have the knowledge and have to do the activities, how to combine those.

That's nice karma. Does that make sense? So Krishna's trying to convince us because otherwise, that's what Arjuna already did in the first chapter. You know, if we're supposed to go for a higher result, why I should be fight this battle, I'll just go to the forest.

He's already tried that. You know what I'm saying? But this is the difficulty, you know, and it reflects. If you're in the temple, then you're sincere.

You're not in the temple, then you're not. You know what I'm saying? Or the brahmacharis, then that's good, but the grhastas, they're out of it. Right? You know, so you're going to come up with all these different things because of this contamination.

Does that make sense? Yes. You know the process. Wave your arms madly.

The advanced stage, yoga ruta, begins at the level of dhyana, and it is described in verse four. Right? So dhyana, so that means yama, niyama, asana, pranayama, pratyahara, dharana. These six, that's yoga rukshu.

Right? And then dhyana and samadhi, that's yoga ruta. In verses five and six, the Lord explains how by controlling the mind, one can achieve the yoga ruta stage. One should deliver himself from the material bondage with the help of his mind, and not degrade himself.

The mind is both a friend and an enemy of the conditioned soul. For one has conquered the mind, the mind is the best of friends. For one has failed to do so, the mind remains the greatest enemy.

The uncontrolled mind is an enemy of the conditioned soul because it is addicted to sense gratification. Srila Prabhupada explains in the purpose, right? Five and six. So addicted to sense gratification.

What's the definition of sense gratification? Hmm? Karma. Karma. Okay, but I'm saying, what's the problem with it? That's the point.

It's not the medium. So that's why when we engage the senses in Lord's service, that's called karma yoga. But if the senses aren't engaged in the yoga service, we'll call that fruit of activities or just lust or karma, like this.

Does that make sense? So that's just important because otherwise we get the idea if the senses are engaged with the sense objects, then that's nonsense. But it's only nonsense if it's not connected to the Lord, right? Then, of course, that's why there's prescribed duties. So everybody has what senses that in what way connect to the Lord.

That defines the duties. That's why the social system is important. Hmm? Does that make sense? So Prabhupada explains, the purpose of the yoga system is to control the mind and to draw it away from the attachment to sense objects.

It is stressed herein that the mind must be trained so it can deliver the conditioned soul from the mire of nescience, right? It's attached to the sense objects, but what's it attached to? Why would it be attached to the sense object? Because of the identity that I'm enjoying and control of that experience. Okay. Yes.

So it's going to be the experience gained from, right? In other words, the sense is not the problem, the sense object's not the problem. The problem is when they're engaged, the result that comes from that, we keep it as our own, right? So if you're not attached to the senses, but the senses are engaged, that's called naiskarmya. You understand? So naiskarmya means the senses are engaged.

So do we see where the problem is coming? Because we have an idea of what jnana is, we have an idea of what karma is. So Krishna's trying to blend the two, but we're not used to that, because we've always karma is karma, jnana is gone, you know? Like that, but the two are blended, because ultimately they're blending that and then blending in the yoga, and then that will be all blended into bhakti. Krishna's a good teacher.

The mind must be so trained that it can deliver the conditioned soul from the mire of nescience. In material existence, one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because the mind is involved with a false ego, which desires to lord it over material nature, right? Because there you think I'm the controller and enjoyer, that's the thing.

The real ego is I'm the servant, right? So that's why this purusa bhava, this is what keeps us in the material world. You remove that, then there Because you, but the only way you can remove it is, I'm servant of Krishna. Because you say the purusa bhava has given up with the jnanis, but it's not, because they still think I'm the controller and enjoyer.

Because they say, Brahman's the supreme, I am Brahman, and by being on the Brahman platform, then that gives you the ultimate ananda, so that means they're still the controller and enjoyer. But it's passive, instead of active like the karmis. So they're saying, I'm a passive materialist, so therefore I'm better than you who's an active materialist, basically.

I mean, that's, I don't know. Some people jump with that reduction, right? Huh? Yeah, no. It's a very natural action.

Oh, okay. Yeah, okay. Therefore, the mind should be trained so it will not be attracted by the glitter of material nature.

And in this way, the conditioned soul may be saved. What's the problem with the glitter? It distracts. It distracts, and then what's the next stage? Glitter falls off.

Okay, that's the problem, right? You've got to put more glue, maybe it'll stick. You know, put glue, glitter, and then more glue, but then you lose the glitter, so. Okay, but glitter turns into what? What's glitter? Glass.

Okay, glass. But, I mean, what's, what's, you know, how do you say it? In philosophical platitudes here, what would be the glitter? Promise of enjoyment. Okay, but that's, that's, that, that itself, promise of enjoyment creates? It's maya.

Well, okay, you have the illusion, but what's the illusion working through? Through the identity. Identity. Now we're getting in between.

Yes? The sense objects. But what's, what's, what's the whole, the whole idea? What's the glitter? Because we mentioned attachment, so now that they're mentioning glitter. Perception.

Perception. Of course, but I mean, that'll be illusion or not. How to connect it to Krishna.

Okay, but you can, but, okay. Yeah? But that would be, then you're dealing with the illusory aspect. But what's the glitter going to turn into? If you deal with glitter, what does it turn into? Result.

It turns to attachment. So if you're attracted by the glitter, then by meditating on the glitter, what happens? It becomes attachment. So that's why you have to be, but why, but, so that's why glitter is a problem.

The problem, it's not that neither the glitter is as nice, okay, you know, but the point is, is glitter is what's going to create attachment. And now why is glitter there? That's the other thing. We already mentioned it before.

Yes, but what is the glitter? Means, now we said the problem with glitter is it'll turn into attachment. What is the glitter? It's Krishna's potency. But which potency? Illusory.

And which means? Attraction. But so what's the problem with it? What's the problem with attraction? It's temporary. But why is it temporary? Distracts from Krishna.

And so since it's distracting, what does that make it? Maya. Maya, okay. That means, in other words, when you're using the thinking process, you always have to keep going back, back, back, back until you get to, you know, I say this reduction process.

Then it becomes very simple. Point is, it's illusion, so you think this is enjoyable. Therefore, it glitters, and by meditating on it, you get attached to it, right? So therefore, then you will make the endeavor.

So you have to simultaneously cultivate the knowledge, right, of, you know, what is illusion and what's not. That's the vidyam ca vidyam ca, right? So you have to cultivate that, but at the same time, you also have to cultivate, you know, this element from the yoga side of controlling the senses. It's still based on the knowledge, but if I don't get involved in the But by time, if you practice that, then the heart will be purified, as Baladeva is pointing out, right? Since they purify the heart, that's why the karma is correct.

Then the glitter will reduce. You understand? But that's because you're replacing it with Krishna. So he's the attractive one.

The glitter actually is Krishna, but we don't see it as Krishna. That's why it's a problem. You see, the glitter is Krishna.

If you see something that's attractive and you think, well, actually that's attractive because of Krishna, what's the next step? Yeah, you think of Krishna. So then that whole thing just became something to make you think of Krishna, and then you forget about it. You understand? So the glitter itself is not the problem.

It's that if you think it's illusion, I mean, if you're under illusion, then you think it's because of the enjoying element. But otherwise, suddenly the glitter is nice. Oh, that's attractive.

We can use that for Krishna. You know, that's another thing. You know what I'm saying? So in the process of controlling the senses, constantly trying to connect that element to Krishna, is that the process of... It'll work.

If you keep doing it, it'll work. But, you know, all these things are slow because you're using mechanical process. That's the point.

It's never as quick as direct, chanting Hare Krishna, serving the Deities, serving the Vaisnava. It will never be as fast as that. But the point is, the problem is, we're not absorbed in the direct because the indirect is distracting us.

When we take the indirect and keep connecting it, it starts losing. You know, like Prabhupada says, you have these poisonous snakes, you break their teeth. They're still snakes, but they can't bite.

You know, and after a while, then you're not afraid of the snakes anymore. So then, you just... So combined, I mean, you take the direct, but still some glitter, then you combine it. Then you combine it.

That's why the... What's the fundamental law of the Vedas? Yes, but it has two parts. Always remember. Yes, always remember, never forget.

So always remember is the direct, never forget is the indirect. You understand? Because why would you forget? Because you'd be distracted. Yeah, be distracted.

So therefore, if you never forget Krishna, means you take those things of distraction, connect those to Krishna. Therefore, you never forget. And always remember means make that endeavor to be engaged in direct activities.

You know what I'm saying? So in other words, you're basically speaking, you know, and your brahmacharya, vanaprastha, sannyasa, their main activities are direct. There's very minimal indirect, right? So it's basically focused on remembering Krishna. So one is under some other authorities, I'm going to make sure you do it.

Others are more mature, so they're doing it themselves. Grihastha means now you're dealing with direct and indirect. That's why when you consider a grihastha, you have to consider his occupation, his sadhana, and his family.

Right? But let's say for the others, you only consider what service they can perform according to their nature and their sadhana. You understand? So it's not that you've added a third thing. You've added the inverse of always remember.

The direct, you've added the indirect. Now, in other words, there is a facility to engage a wide variety of indirect. Therefore, the mind should be trained so it may be attracted by the glitter of material nature.

And in this way, the conditioned soul may be saved. One should not degrade himself by attraction to sense objects. The more one is attracted by sense object, the more one becomes entangled in material existence.

The best way to disentangle oneself is to always engage the mind in Krishna consciousness. The word heat is used for emphasizing this point. In other words, that one must do this.

So when you say best ways to engage the mind in Krishna consciousness, so that means the best is just remember Krishna. Don't even bother. But if you're not, then you use these techniques of indirect where you're dealing with Paramatman and Brahman, and therefore connect it.

And if not, at least then you're engaged just because it's the authority of the scriptures given by Guru, Saru and Shastra, which is like Prahlada and Dhrumara's position. You know, he's not looking at it from these other, Brahman, Paramatman, didn't even come into it. Just he knows this person he can get.

He lives in the forest. I want to see him. How am I going to see him? Then Narada Muni gave the clue.

So he's just engaging because of the authority of the Guru. So he's doing that because of that, then because his focus was so nice, you know, Vyavasaya-atmika-buddhi. So his focus on the Lord was Vyavasaya-atmika.

What his purpose of doing that was, was not Vyavasaya-atmika. That was from the flowering words of the Vedas, because the kingdom is supposed to make you happy. So therefore, always engage the mind means you either do it directly on the platform of yoga, yoga-ruta, or you do it on the lower platforms of yoga-rukshu, which means you connect your activities and connect those with the process in some way.

Does that make sense? So that's why the karma is so important, because the activity is there through which then you can connect that through nice karma. So even if you want the result, but you do it so the result ends up for Krishna, you know, then it still will be counted as nice karma, but you're working from renunciation as opposed to sannyasa. But by continually doing that, you will come to that stage, where you'll be purified.

Then it comes to sannyasa, where it's already for Krishna, it's automatically for Krishna. Does

that make sense? Because in nice karma we have, we have, you know, sakam and niskam, right? Because sakam means renunciation, niskam means it's sannyasa. And within sakam, then you're going to have that which is, you know, connected to Krishna and that which is not so well connected to Krishna.

You know what I'm saying? It's more connected to self, so then it will get... So we have to be able to always appreciate overlapping terms, because they work. You know, you know, this very clear thing. See, if it was all just clear in little boxes, right? Would, would Nrsimhadeva have been, oh I'm not saying, would Vishnu been able to kill Hiranyakashipu? No.

He killed him because of overlaps. So overlaps is where things connect and where things happen. You understand? That's, that's the thing.

So Krishna likes those places. Why do you chant your Gayatri at the sandhya? Why not, why not, you know, it's daytime, so no chant. Why the sandhyas? Yeah, those are all the overlaps.

You know, so that's where you have the two contradictions. You have the masculine and feminine principle. That's where they're most intense.

You understand? Because you have male, you have female. Okay, but where does, where does, where does the experience come when they're combined? So in abhidheya, abhidheya means that point where they're overlapped, right? Because you have the situation, you have what you want to get, that's the overlap. Oh, you have a situation.

Okay, yeah, hey, we have a situation here, right? You know, so, so like that. Or yeah, I want this goal and all this and that. They're just sitting around and talking about it.

But it doesn't actually become dynamic until what I want and the situation I'm in, I connect it to. You understand? So taste is in the relationship, where it's dynamic relationship. Otherwise, when it's static, it creates something.

Does that make sense? So just let's, let us take, take an example. Let us say you have some friends and they're talking together. Hey, yeah, it would be great to go to Puri.

Yeah, we could do this, we could do that. And they'll all talk about it and say, yeah, well, you know, maybe we can go in January. Yeah, let's just, they're all talking about it.

So they become excited, right? But is it dynamic? Actually, no, because they're not doing it. They're just talking. In other words, they're becoming inspired.

They see, hey, we're here, you know, and, you know, Puri's there. And, you know, there are, you know, modes of transport to get us there. And, you know, so therefore, they're seeing a field and seeing a possibility.

Then they talk about it. And so, you know, everyone says, yeah, okay, so, you know, you know, you know, after the Krishna's marathon, then we'll all make our plan and this and that. So, so

everybody's happy.

Now, what happens if after the, after the marathon, they don't go through with it? There'll be disappointment. But the point is, is that it was an experience, no? Sitting and talking about it was an experience, no? But the experience of actually doing it is a greater experience. That's why one is frustrated.

Otherwise, if it's just equal, then, hey, we had, we, you know, we already got our experience from it, you know, and that makes a lot easier. It costs us cheaper, you know, it takes less time. Hey, we've only talked about it for, you know, 15 minutes, you know.

It was the whole thing. We went on the beach and we went here and we went there and we did all these things and saw, you know, all these different things. It all happened in 15, 20 minutes, right? Well, the other thing, it's going to take you days to do all that, you know, so much money, time and all that.

And you know, there's no sunburn, you know. You know, there's so many things. You understand? Because it's higher.

So this is the problem. So that means when it's, the sambandha and the prayojana are combined practically, the experience from that is greater than the attraction, right? Does that make sense? It's still in sambandha. Because you're, in other words, you're seeing possibilities in the relationship, but you're not doing anything.

Because until you do something, only then it becomes abhidheya. Only if you do something is there a result prayojana. In other words, you'll have a need.

That's why the purpose is given. You know, what's the purpose? The purpose is because you want to get that, right? So the purpose will be the prayojana aspect within the consideration of sambandha-jana. Does that make sense? The spirit, in other words, that's aniruddha.

The spirit, that will be prajumna, your attraction, right? Like that. Then the subject matter, that will be the sankarsana, just the field itself. You know, and then the process of understanding, then that's your abhidheya.

But still, that's all the considerations within sambandha. So the sambandha, to be correct, because otherwise, how are you going to connect them unless you have all the knowledge? But still, it's static. Then you have to apply it.

Yeah, that's the abhidheya. Then you get to live. That's why it's different.

The purpose of Gita and the result of understanding is going back to Godhead, right? So the purpose is so that you understand who you are, God is, and that, so you can situate yourself in a transcendental platform. But the result of it is you actually go back to Godhead. You understand? They're different.

Does that make sense? So that's the idea. It's seeing these subtle differences. That's what makes the philosophy work practically.

The more you can see this, the more practically you can apply it. If you just sit around and talk, then, you know, nice, but you'll drive everyone nuts. But the point is, is you have to be able to practically use it, right? Then it has some meaning.

Real yoga practice entails meeting the Paramatma within the heart and then following His dictation. For one who takes to Krsna consciousness directly, perfect surrender to the dictation of the Lord follows automatically, right? So you're not even dealing with Paramatma, you're dealing with Bhagavan, because Bhagavan is speaking this stuff, right? It's not Paramatma, it's Bhagavan, right? Because otherwise, He's there, He has relationship with Arjuna and that, so that has to be Bhagavan, because Paramatman means it's just Him. In order to make the mind a friend, we require a good association.

The best association is a sadhu or a person in Krsna consciousness. With his instruction, the saintly person cuts off our attachment to material association. To cut something, a sharp instrument is required.

And to cut the mind from its attachments, sharp words are often required. The sadhu or teacher shows no mercy in using sharp words to sever the student's mind from material attractions. Right? Because if you sever the attractions, then you dry up the attachments.

Because if you just attack the attachments, is intelligence working? Right? Remember, we said chit's in the middle, but it means when you're going, how does the mind go? Sambandha abhidheya prayojana, how does the mind go? Sambandha prayojana abhidheya, that means attraction goes into attachment by crossing over intelligence, not by using intelligence. Right? So you've already attached to it, then you go back and use the intelligence to get the work done, but not the intelligence to decide, why am I doing this work? You understand? So that's why you nail the attraction, not the attachment. Most go for the attachment.

And then you give all logical arguments, and no one likes it. Right? So unless you can bring them to the intellectual platform, then it'll work. If it does, great, but if it doesn't, then better to go for the attraction, because the attractions connect with the identity, connects you with the field.

Because if you work, start from the field and everything here, you're not bothered with the attraction, the attachment. Then you deal with it and you see what can be there, who you are and everything. Then when you come up with the attractions, you've already dealing on the intellectual platform.

So that way you already distract from the attachment. But it's just, now I just surrendered to Krishna and this and that. Nice, but you know, it works to some degree, but if you want it to permanently work, you have to get rid of attractions, because you attack that one attachment,

okay, but then what about the next attraction, which will turn into attachment? So if you attack attachments, there'll be no more.

So don't worry about what attachments are there, worry about what attractions are there. You know, it's like karma. If you do good work now, don't worry about what bad work is there, right? Because that's just going to come on its own and that will go away.

Does that make sense? Yes. Can you give an example of attraction and attachment? What is the difference? Okay, let's say desire to, you know, desire, what does that mean, sir, how you say it? The need for family life or the attraction to women. The one will turn into the other.

See, here you're taking, I mean, is it clear to everybody else? You know what I'm saying? You're attracted to women, so that ends up with you getting a family? Yes, yes, but I just say family life is bad, or if I just say, okay, you know, okay, women are bad, but the thing is, is what if you meet a woman who's not so bad? You know, like I said, oh, you know, they're selfish, there's that, what if you meet one that's not? You know what I'm saying? So the point is, is what is it about being in family life? What is, what is, what is the point of there? You know, is that security? You know, because the point is, the security is the point, right? You have gain and safety. Well, gain is your progeny. Safety is your identity, right? So that's within, so the point is, is what is it in, what is it you're looking for in that? Does that make, what, what is, what is it that it makes it make you feel safe? The point is, is Krishna's the one that makes you feel safe? You know what I'm saying? So you have to see what is the actual point.

So it says, they want a house, but when you, once, it's a goal, but once you get the house, it becomes part of prasambandha. What, why do they want the house? Yes, safe, like that, those options for doing things. So in other words, if you attack the house as a house, that's a goal.

But if you attack the house as safety and what it is that motivates you to get the house, that will be, that's the neutral point, because then you're working in intelligence. Does this make sense? Because, because the house will be both. So you don't bother with the attachment part of the house, you deal with the, the attraction part of the house.

Yes, the opportunities that it gives you. Yeah, because that is it. So it's like, oh, I want a house.

Yes, but the point is, is what are you going to do in the house? You know, if you say, you know, I want a house. Oh, that's nonsense. Why do you want a house? That's so materialistic.

What do you mean? So you say, how, why do you want a house? What are you going to do in the house? Well, I don't know. So then how do you know what kind of house you want? You know, maybe, maybe you don't want a house, maybe you want an apartment, maybe you want a studio, maybe you want a closet, you know? Yeah, that's the problem. It's just, you attach, just the house, oh, you know, you don't, but why do you want it? You understand? But at the same time, just because you're working there doesn't mean that it's not done proper, tastefully, with etiquette.

Because the point is, is because you're dealing with an attachment, which is on the emotional platform, you're introducing the intellectual platform. So unless you can make a connection, emotional connection between the two, then it won't go so well at the time. But otherwise, then you just start with those when you're, people are in a neutral state.

You know what I'm saying? Does that make sense? Then, then they're more open to the intellectual, but that's what's the easy part to discuss. Yeah, okay. So, and here.