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Harihitaṁ sahanāvavatu sahanābhūnaktu sahabhīryaṁ karavāvahai tejasvi nāvadhītamastu mā vidviṣāvahai Om Shanti Shanti Shanti Om Jaya Śrī Kṛṣṇa Caitanya Prabhu Nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare Okay, so we discussed that for one who is on this platform, yoga-rūḍha, who's attained to the Supersoul, then he's not affected by the dualities of the world, right? So that's the common... He's not affected by the dualities. They don't bother him. He's not interested or, let's say, not... It means hot, cold or nice or not nice or whatever it may be, that doesn't bother him, right? So that's just as a situation.

Then we see... So that's the common platform. Then within that, then the two levels of where one sees everything equally, right? And so there's nothing of value to him in the world, right? So that's on the way of things, situations, facilities, right? So first of all, they're not affected by the situations. Two, they're not attracted by the situations.

And then the higher level is then, even within relationships, one is able to be equal poised, right? So then one is able to see everything in connection with the Lord, right? So point being made is that if the mind is controlled, then the Supersoul is reached, right? Because what is in the way, right? If you control the mind, then what's between you and the Lord? What's the obstacle, right? Because you don't have the material intelligence, right? Because the mind will control... The intelligence will be controlled by that mundane intelligence. So that means that if it's controlling the intelligence, it means it's not controlled. If it's being controlled by the material intelligence, still on the material platform, it's not controlled.

So if the mind is actually controlled, that means what is it being controlled by? Yeah, the spiritual intelligence, by consciousness of the Lord. So that means the controlled mind is in contact with the Supersoul. You understand? Very simple.

Verses 10 to 32, the practice of... So that's the whole point of the yoga system is to control the mind, right? So what will be pointed out is here is the yoga system, how it goes through all the stages of the yoga system, right? Now that we're going to deal with the practice. But the point ultimately is that this practice, instead of it being done like this, because then you come to the point of remembering the Lord, then you take up the devotional process. You take it up right from the beginning, the devotional process.

Because the other, you're following naiskaranya, but it's not actually connected to the Lord. But for the devotees, they follow naiskaranya right from the beginning. So they already have that benefit.

Does that make sense? Because naiskaranya is going to free you from material entanglement. That's just the way it works. You practice naiskaranya, then you will get free from material entanglement.

But that doesn't mean you'll go back to Godhead. Going back to Godhead is another point. Just because you got yourself out of the house doesn't mean you got yourself into a different situation.

You're just not in the situation you were in. We take it as simultaneous. Why would we take it as simultaneous? Because liberation we consider as the ultimate spirituality.

You understand? But it's not. It's just normal. So in other words, being in the material world is negative.

Coming to the liberated platform, now you're just in the neutral state. Now, developing left with Krsna, that's the positive. Does that make sense? So that's what we're trying to do.

Because otherwise the problem is when you go from the negative, you have something. When you go to the neutral state, then you have nothing. But still that nothing is better than being in the negative on one level.

Yes, for some time. On one aspect it is. On another aspect, at least the nature of the soul is being engaged.

So that's why the karma is the most efficient element. It drives all the others. Because activity is the principle of the soul.

The soul is active. It should be active for Krsna. So if it's active not for Krsna, but a person is active, then you can take that activity, connect that to Krsna.

They'll become purified. That will bring them naturally to the neutral state. But because they're active, they won't stop at the neutral state.

They'll keep going until they obtain Krsna. But how will you obtain Krsna unless you have a goal? It means activity won't happen unless there's a goal. Because thinking, feeling, willing.

Unless there's a feeling that there's a goal... Oh, that's yours. The sock. The singing sock.

So... Because there's a goal, there's action. So what's going to prompt activity on the liberated platform when there's no need for activity? Does that make sense? In other words, to appreciate the Brahman platform needs no activity. Does that make sense? So what will prompt one for something further? Activity.

Yes, but what will create that activity? Because unless there's a goal, there's no activity. In the spiritual world, there's activity, but you cannot go there. Okay, but where will that come from? Association.

Association, right? In other words, by association, then with the devotees. In other words, bhakti comes from bhakti. So the devotees have that, so then one gains that from them.

So if that goal is already there beforehand, then one is not distracted or bewildered at the platform of liberation. One just continues. Right? Does that make sense? Because we have to... The liberated platform is neither here nor there.

Right? You're situated on the spiritual platform, but because there's not love for Krishna, then one won't go into the spiritual world. You understand? But because there is no... How do you say? And because there's no proper understanding, then one can get distracted, and there's no good association, one can get distracted and become attracted by the material energy. You understand? So it's not a very nice position, because if you put the two together, we say the impersonalist goes to the Brahman platform, how long does he stay? Right? It's a temporary time.

Why? Because he needs activity. Does that make sense? So that means it is not natural for the soul to be enacted. So to be on the liberated platform is not a natural position.

Right? It's a starting position, but it's not a natural position. The natural position is love of God. Right? Does that make sense? So the reason that this is pointed out again and again... Otherwise, why do we even bother with this? Two things.

One is that we think that obtaining liberation is something important. Right? It's a material concept, and being overwhelmed by material concepts, that's why we're here, then we think it's a value. Right? We think it's important.

But the other thing is that when by the performance of devotional service, you know, this nice karmic aspect, within devotional service you will be liberated. And then when you get to that liberated position, one should not make the same mistake you did before. Is not take developing love for Krishna seriously.

Not take up good association seriously. Just comfortable to remain in that neutral state. Right? Because if you don't move forward to Krishna, you have to move backwards to the material energy.

Yes? Does the devotee necessarily come to a neutral point where he's not one or the other? No, the devotee already has a goal, so therefore that's why we call it Brahmabhuta. It's not exactly just liberated. It's not just mukti.

Because he already has the goal. But the point is, the position of liberation doesn't have that goal. Right? It has that knowledge, but the point is, this knowledge is not enough for activity.

There has to be the goal. There has to be that inspiration. And that is gained by association.

So if you don't have a little bit of the idea, you won't get the association that will develop that. You know what I'm saying? If you have a little desire, then by association you can make that substantial. But if there's no interest, why would you take up association? Does that make sense? So in other words, this element of association is just as important now, it's going to be

that important later.

One thinks, oh, well, I'm liberated, now everything's fine. No, that's then, if you don't have good association, it's not going to work out great either. You understand? So association is the most important thing.

So that's why, from this stage, then we try to practice that, we try to develop that. Does that make sense? So that's why, if one doesn't appreciate the association of devotees and all that, then the situation is actually sad. Because now you may think it doesn't matter, but later on, then where are you going to go? Of course, one may say, oh, but then those devotees are, you know, you know, perfect, so naturally I could surrender unto them and be able to, but that's a detail.

That they are perfect and you surrender, that's a detail. The principle is, do you appreciate the association of devotees? Right? One should be in the association of devotees. That's the principle.

The detail is there for those who are more advanced. You understand? So if you can't appreciate it here, you won't appreciate it there. Right? Think of all the demons who came to Vrindavan.

Now, what is Vrindavan full of? Devotees. Now, did they coming to Vrindavan, because they were in Mathura, right? So they're with Kamsa and all these other demons, right? Then they come to Vrindavan and there's all these devotees, then they go, wow, this is great, the association of Vaishnavas and all this and all that. And so then they took up devotional service, right? Isn't that what happened? No, they're right there and they couldn't care less.

Why? Because they can't see. You understand? So the point is, is that means from now we have to appreciate. If we appreciate, then the whole journey of Krishna consciousness is very easy.

That's the key, the association of devotees. If we don't have that, then it's not going to be very easy. Does that make sense? Okay.

Verses 10 to 32, the practice of Astanga yoga. Having described the yoga ruta stage, Krishna now explains how to practice yoga in that stage, right? So in other words, you're going to do all these different activities, but unless you actually understand the goal and how it works, right? So we're connecting Naishkamya with yoga, right? Naishkamya is the first six stages, but we will learn Naishkamya in connection with the Lord. Astanga yoga connects it to the Lord, but you're not actually doing anything in connection with the Lord until yoga ruta, right? So here is that, now we've connected this devotional service and the yoga ruta stage of meditating upon the Lord.

This is the valuable stage. This is basically your liberated stage. So that has been connected to the Naishkamya that's been described in the previous chapters.

So we can see that this is what's valuable. So you start with what's most valuable. You start with the principle, the connection, showing how it's connected with devotional service, and all that.

Then after they get into the lower detail. Then you talk about the kusasan, and the deer skin, and not too high, not too low, and all this stuff, right? But that's the part that Arjuna is going to have problem with. Right? The principle is not going to have any problem.

He can't have a problem with the principle. Right? Unless you're in high school or something. But other than that, then you can't have problem with the principle because it always applies.

The yogi must concentrate the mind by remaining in seclusion and avoiding disturbance from external objects. In his purport to verse 10, Srila Prabhupada explains how all these rules are perfectly executed in bhakti-yoga. All these perfections and precautions are perfectly executed when one is directly in Krsna, directly in Krsna consciousness.

Because direct Krsna consciousness means self-abnegation, wherein there is very little chance for material possessiveness. A Krsna conscious person knows well that everything belongs to Krsna, and thus he is always free from feelings of personal possession. As such, he has no hankering for anything on his own personal account.

He knows how to accept things in favor of Krsna consciousness and how to reject things unfavorable to Krsna consciousness. He is always aloof from material things because he is always transcendental. And he is always alone, having nothing to do with persons, not in Krsna consciousness.

Therefore, a person in Krsna consciousness is the perfect yogi. So... OK, let's come to the next verse. OK, let's go through the next verse also.

In this section, Krsna gives strict rules and regulations for focusing the mind on the Supersoul. The yogi must be devoid of sex life and fear because there are obstacles for advancement in yoga. Right? What's sex life and fear? What are some other terms we could use? Philosophical terms.

Gain and safety. Gain and safety. OK.

Something else? Raga-dvija? Attachment. Yeah, and fear or desire. Like that? Or... The purusa-bhava.

Controller and enjoyer. That's the last one I'll think of, right? That's perfectly normal. I mean... You understand? So it's the same thing.

Because fear is... The problem is, why are you afraid? Because you're not in control. Right? And sex life will be... You are, at least around here, considered the highest of all varieties of enjoyment. Right? In other words, controlling something, what's the maximum you can get at it, would be connected with this.

Right? And so fear would be taking... taking the control to its farthest and the other way. Right? Does that make sense? Because your fear... Because something else is in control. You want to be in control.

Make sense? So it's the same thing. Just there's all these different aspects that come out. One has to know the connection.

Otherwise they're just different, different things. And you have so many things and how do you remember all those things? But the principle, that you can always see. Right? So even if you can't remember so much variety, you know the essence.

Śrīla Prabhupāda writes in the purports to verses 13 through 14. One has to practice controlling the mind and avoiding all kinds of sense gratification. Right? This is now about talking about how yoga works.

Means this asaṅga yoga. Avoiding all kinds of sense gratification of which sex life is the chief. No one can perform correct yoga practice through sex indulgence.

Brahmacārī has taught therefore from childhood when one has no knowledge of sex life. Children at the age of five are sent to the gurukula or the place of the spiritual master. And the master trains the young boys in the strict discipline of becoming brahmacārīs.

Without such practice no one can make advancement in any yoga. Whether it be jñāna, jñāna or bhakti. Right? So without that training you're not going to be successful in anything.

One who however follows the rules and regulations of married life, having a sexual relationship only with his wife, and that also under regulation, is also called a brahmacārī. Such a restrained household of brahmacārī may be accepted in the bhakti school but the jñāna and jñāna schools do not even admit household of brahmacārīs. Shankara was in the jñāna school and if householders came up and started discussing philosophy seriously he'd say first take sannyāsa then we'll talk.

Because as a householder you won't be able to have entrance into this system. So why waste your time? Either go away or take sannyāsa. They require complete abstinence without compromise.

In the bhakti school a householder brahmacārī is allowed controlled sex life because the cult of bhakti yoga is so powerful one automatically loses sexual attraction being engaged in superior service of the Lord. So this is very important that there's no means the devotional process is dealing with the cultivation of emotions or sentiments towards Kṛṣṇa. But that does not mean it's not scientifically based.

Right? Because if we don't see the scientific base and we only have the emotions then one at best you can call that neophyte. Right? Because that's what's the definition of the neophyte devotee. Right? He has sentiment for Kṛṣṇa but doesn't know the philosophy.

So he can be easily distracted from that. Or if he's really fixed then he can't be distracted but he still has no idea what you'd say. You know? Does that make sense? So that's the definition.

That's at best. And if it starts they start making up their own ideas that you get the sahajiya. Right? That you're learning in negative devotion.

No? The sahajiya he makes up his own process but it's based on the emotion. As long as emulsion can be cultivated that's his goal. While in the actual bona fide line as long as you're spiritually developing and moving forward that's the point.

And the ultimate goal is that relationship with Kṛṣṇa. But their point is as long as emotions are being felt then it's fine. So whatever you can do to cultivate those emotions you know, in some way seemingly connected to Kṛṣṇa then that's fine.

That's sahajiya. Right? Does that make sense? So that's these are the two sides of the razor's edge. One side is sahajiya one side is the impersonal.

So we've discussed the impersonal a lot sahajiya we don't discuss as much. You know, that will come up. You know what I mean? That's in negative devotion that'll come up in the future class when we get into the what do you call it? Jaya-dharma then that will be dealt with quite a lot also in the tattva-vidheka.

So there means there is the sentiment but you can or must be able to explain it scientifically how it's working. Right? So it's not a matter of just oh the bhakti can do anything. No, but here Prabhupāda's saying is that they can admit the householder brahmācārī.

Right? He is part of the system because the devotional process is so powerful. Now why will it work? Bhakti is more powerful than anything but the point is are we in tune with bhakti? That's the problem. The problem is not that the holy name is not powerful.

The problem is we're not interested in the holy name. So now if one is engaged in sexual relationships without regulation then where is the scope for being aware of the spiritual content? It's just chanting the holy name. We see that there are those who take up the chanting.

They give up everything on the spot. But that's because they're somehow or another by the Lord's grace they're appreciating. Right? So one can appreciate if that regulation is there.

That's the importance of it. That's why the Shastra regulates everything in your life because that means everything you're doing things in your life why? Because of material attachment. Right? And so therefore all those things are connected to the Lord so that then you're purified.

You're elevated. And as you become purified then as Rupa Goswami mentions then that jaundice of material attachment as it gets less one is able to appreciate the sweetness of chanting the holy name. Right? The holy name is always sweet.

Just we don't perceive it that way. It's not that we're chanting a lower state so we have a lower level of the holy name. No, the holy name is always the same.

Does that make sense? It's us who changes. Right? So in this then we can see is that the devotee going back to the previous thing is that all these rules and regulations of the Ashtanga Yoga system is perfectly accomplished in Krishna consciousness. Right? It's the highest and most powerful of all the yoga systems.

So that means then the devotee he's directly connecting everything to Krishna consciousness. Right? The yogi is not. He's conscious of Krishna.

But in Rupa Goswami in his definition then where do they stop? Right? Okay. They're conscious. Right? So that's Dharana.

They're focused. So they're conscious. Then they focus on the Supreme.

On the Supersoul. So then they're Krishna conscious. But then it's not.

Is it favorable to Krishna? Why are they focusing on Krishna? They want mystic city. They want liberation. They want to merge into the Lord.

Something they want. So is that favorable? No. And is it free from karma and jnana? Because they either want mystic cities which is karma or liberation which is jnana.

So it doesn't come into the definition of pure devotional service. Or even devotional service at all because it's not favorable to the Lord. Where did it go wrong with these yogis? Where did it go wrong? Yeah.

It seems they got pretty much everything together and then they choose Pauline. Because means you have see in the material world are people kind of like on one level naturally inclined to doing what's correct? No. On one level not.

But let's say personally if you put it between two things do they kind of have a conscience a little bit? Yeah. A little bit they have. But you know the tendency by association and by the atmosphere surcharge they will generally end up doing something wrong.

So therefore it's not unnatural for a living entity to want to do some pious thing and also the concept that you get a result from work. Right? So you combine those two therefore there's all these processes of elevation. Right? But does that mean you're interested in God consciousness? No.

So that means there has to be all these processes of karma, jnana and yoga that are there for the living entity who is inclined towards pious deeds. And wants to elevate himself but at the same time is still not interested in God consciousness. You understand? So basically what you've done is taken the devotional process and just broken it up into parts so people take this or people take that.



So it's not to frighten them off? Yeah. Because they don't want it. The point is if they wanted it why would they be here? You know what I'm saying? Because tatastha means you can see the spiritual you can see the material.

So that means we can see and spiritual doesn't mean Brahman because soli sat cit ananda because Brahman is sat. So that means we can see the spiritual activities. Right? But we don't choose that.

We choose the reflection of the material world. So what does that say from the start? That we've already chosen poorly. Yeah, we've already chosen poorly.

So now just within it now you have you know worse and more worse choices within the material world. You know what I'm saying? So that's did I say something? No. Does that make sense? Yeah.

So yeah. So they here. So now so there's very little cause for material possessiveness.

Right? This is very important because possessiveness what does it do? Right? Means if we're looking just on what we were discussing before the philosophical aspects. It creates attachment. And? Reaction.

Okay, it gets a result. So you get some more things from it. Attachment means you'll work.

You'll get more results. Where do those results go? You get a result from prayojana. Where does it go? Goes back to sambandha.

What is? So what does that create in sambandha? More facilities. So that would be as far as these points we're discussing here in the relation to fear. What will it create? Means more facilities create more fear.

Control. Security. Safety.

Right? So therefore, if there's material possessiveness then all this comes up. So if there's no material possessiveness one's not material entangled. It's that one thing.

That's why then it always concentrates on naiskaranya, giving up the result. Because if you give up the result then it's not a matter of your enjoyment and then when the result is gained it's not yours when it moves back to sambandha. It's still Krishna's opportunity for service.

So it doesn't create fear. It doesn't create material security. You're not dependent upon the material energy.

Because it's for Krishna. Why would it be for Krishna? Why would you come to the conclusion it's for Krishna? Right? In sambandha. Natural position.

In other words, you're seeing the nature of the soul. Right? You're seeing God. You're seeing

the soul.

You're seeing material energy. So that's sambandha jnana. So by that then you understand this is for Krishna.

You understand? So therefore, when you see like that you'll endeavor like that. When you get that result it'll come back and there's more for you to see like that. In other words, it'll increase your sambandha jnana.

Your understanding. Your realization. That will increase your determined endeavor and your good results in Krishna consciousness.

See, it nourishes itself. It goes on and on. This is the natural perpetual motion machine here.

Right? But so now we see Prabhupada is bringing this out in relationships. Some would say, Oh, this is just dry falafel. This is not.

Possessiveness. Material possessiveness. That's what everything works on.

It's yours. That's why you work for it. Right? There's a house there and you're working hard paying the mortgage.

Why are you paying the mortgage? It's your house. You're not paying the neighbor's mortgage. At least you don't think you are.

You know, maybe. Of course, there may be a problem because he is your lawyer. You know, so, you know, maybe you should check up.

Maybe. Okay? So, a conscious person knows well that everything belongs to Krishna. Right? So everything is already Krishna's.

Now it's just a matter we can take part in that. Right? You know, we even say, Well, no, if it's not ours, it won't be fun. But you can go over to a friend's house and have fun.

But you know everything in the house is theirs. So you deal with it appropriately. Right? But it enhances the relationship.

So it's not a problem. And thus he is always free from feelings of personal possession. Right? Because that's the problem.

That's why the importance of doesn't see, you know, stones, pebbles or gold. You know, it's not a problem. Because there's no possession.

And then the next one is that he doesn't see the people as possessive. Because do you, can you possess a soul? No. You are a soul.

But you can't possess one. Krishna possesses all souls. We can associate with souls, but we

can't possess them.

You know what I'm saying? So the only sense of real possession comes from association. You know what I'm saying? In the material world it comes, but is it based on the soul? Husband and wife, is that based on the soul? No. Because you don't marry the souls.

You marry the gross and subtle bodies. So that sense of possession is not based on the soul. But in the spiritual world, therefore relationships there are based on the nature of the soul as servant of Krishna.

So that means those relationships are real. That's real friendship. So associated devotees in the spiritual world, that's real friendship.

Because the possessiveness is actually that of the soul. You understand? So we're seeing very clearly, there's a reflection here. On one side it's perverted, because it doesn't work properly.

The other side is perfect. Right? So talking badly about the material energy is not that it exists, that it works the way it works. It's that we're attached to it as opposed to being attached to you know, the spiritual energy.

That's the problem. But the things that are going on, that's why in bhakti there's no problem with the householder. Right? Does that make sense? The spiritual world, do they have children? Right.

At least in Goloka. By Kunti you don't hear about it. But in Goloka they have children.

So therefore, being married and having children isn't the problem. The problem is it's not seen in relationship to Krishna. Therefore the regulation.

You understand? Therefore the regulation. And because Krishna is the important point, the householder life is simply a medium for it. So it's not as important as the Krishna consciousness.

You understand? So therefore, who wants to expand it? You understand? So the residents of the spiritual world aren't looking for, you know, further extramarital relationships because that's not the point. So if you want to be like them, then you have to be like that here. Very scientific.

It's not just, oh, it's bad. That's just morality. But who defines good and bad? Why isn't it good and bad? It's not good in the relationship with Krishna.

Krishna is a central feature. Therefore that's what you're trying to expand. And it's the medium.

Does that make sense? He knows how to accept things in favor of Krishna consciousness, how to reject things unfavorable to Krishna consciousness. Okay, now that's yama and niyama. That's already the first point of yoga.

So he knows. Why? Because he doesn't have material possessiveness. He sees it in relation to Krishna.

Therefore it's easier to see what actually cultivates Krishna consciousness, what doesn't. But if we're clouded, then we're all going, oh no, but this is very, it's valuable to me, so we're trying to somehow or another connect it. There is a method.

But the point is it becomes more difficult when there's material possession. If there isn't, it's very easy. This is not favorable.

It's just given up. But if there's material possession, then you're going to have to engage that possession in Krishna service. How will that be done? Through regulation.

Otherwise Krishna's not going to just accept it any way you like. You know what I'm saying? You see what I'm saying? He's always aloof from material things because he's always transcendental. So aloof, then, you're already his pratyahara.

You know? He's always alone. Right? We mentioned here, he has to be alone, go to the holy place and not be involved in material entanglement. So he's involved in activities within the material environment, but they're not material because there's no possession.

So that's the superiority of the bhakti. The other systems can't do that. They're dealing with the mundane mind and intelligence and body.

So they have to put it in a perfect situation that you can go through mechanically and not get distracted. Then when you get to the point of absorption in the Lord, that's the point where it now could turn into bhakti. When you see the Supersoul, you could surrender and take up devotional service.

But now, for all that trouble, you could have just been doing devotional service from the beginning. Is that what I said? So it's just, devotional service is the superior bhakti process. We get distracted by the others because of our attachment, our material possession to karma and jnana.

But otherwise, bhakti is the natural, it is the yoga system. These others are taking portions of them and then through advertisement trying to make them into something special. That's why it says about these other things you can consider it an exaggeration.

How happy you'll be on the heavenly planets and all that, what facilities you get and how happy you'll be with those facilities, that is exaggeration. Going to the Burma, how happy you'll be there, that is exaggeration. So you could say that about the scriptures, but they don't exaggerate, people aren't inspired.

But devotional service, then it's not an exaggeration. That's why it's given. Because we're not used to it because we don't deal with these areas.

But the point is, as you go, you live for tens of thousands of years on the heavenly planets and you have this very nice body, nice facilities, so much enjoyment and everything like that, you'll be really happy. So it sounds great here, so people are inspired. But when you get there, your experience is only going to be a hundred years, so it's not going to be any longer than here.

Right? And what's your problem here? Right? What's the real problem here? Death, old age, okay. Well, there you won't see the old age, you'll stay sixteen and one day you'll just disappear. So that problem won't happen.

But let's take socially. What are the social problems in this world? Possession, okay. Yes.

But now you have, okay, you just got out and bought a fancy car, so that puts you on the top of the pile in the whole world? The relative, yes. But what's the problem? Envy. But why would there be envy? You have a great car.

Yeah, they have a better car. Right? So the point is, you have a great demigod body, but someone else has done more piety than you. He has a better demigod body.

You have a nice mansion, he has a better one. You know what I'm saying? Does that make sense? So the point is, is your capacity for enjoying the heavenly pleasures is going to be less than someone else. Of course there's going to be someone less than you, but still.

So it's exactly the same thing. It's just, you know, in other words, how do you say? You know, it's the difference between a soap opera that, you know, is down and, you know, just, you know, in the common people, and that, and one that's on the Upper East Side. Right? That's the only difference.

It's the same thing. Just the paraphernalia is a little nicer. But the experience is exactly the same.

Right? Does that make sense? So that's the exaggeration. Right? You know, it's just like in the morning when your alarm goes off. Right? And then you can, you can hit the snooze button.

Right? And that gives you a few more minutes. So somehow know that it's really important at that time. Right? And then after taking advantage of that, then when you finally do wake up, then you think how stupid that was, because now you're late.

Right? But at the time, that, that, you know, however you set it for, that five more minutes is so important. So that's why then they can say going to the heavenly planets and it's deathless. You're there, you know, you know, it's like eternity.

Because instead of being, you know, now you live a hundred years, there you live ten thousand years. It's the moon, or some of them, even more, millions of years. You know? And then, like one cycle of, of the, what do you call it? Of the four yugas, is four million three hundred, yeah, three hundred and twenty thousand years.

Right? So Indra lives for, for fourteen of those. Right? So that means it's quite a few million years. But still to him it's only a hundred years.

In his time frame. So for us it seems it's so long, but it's, but it still is exaggerated. The time is over in no time.

Right? Does that make sense? Otherwise, you know, Indra would be so overwhelmed by the ecstasy of how long he's going to be there, he wouldn't care, couldn't care less if others are doing yoga and this and that. But he's very careful. They're doing, and he doesn't want to lose any of his, you know, short stay there.

Does this make sense? Okay. So, having nothing to do with persons not in Krishna consciousness, because if they're not in Krishna consciousness, why would you want to be with them? Right? In other words, you associate with like-minded persons. That's the point.

So Krishna conscious, that's the basis of like-minded. Then within there, then you have the detail. Therefore, a person in Krishna consciousness is the perfect yogi.

Right? He's all, he's in Krishna conscious, he's focused, so you're already there up to, you know, Dharana, Samadhi. Right? Pratyahara, he's pulled his senses away, he's alone. You know, Yama, Niyama, he knows what to do, what not to do.

So he situates himself properly, that's asana. Right? You control his activities, engage in Krishna service, that's pranayama. You understand? So he's the perfect yogi.

Right? Okay. Yes. So then yoga can only be accomplished through this ability to control, means to, the need to control and to enjoy.

So what is being taught, what in brahmacharya is being taught? Sense control and under what conditions? Following authority. Right? So that's the two. So that puts it right there.

You know, so you're not the controller, you're not the enjoyer. So that's how you're taught. In that environment you gain knowledge and skills and character.

Then when one practices grihastha life, one will still be a yogi. Right? Because one understands one's not in control. Right? Means you have to be a fool to think you're in control if you're married.

Right? So, like that. But we won't talk anymore about it, but, okay? Does that make sense? So, that element of working under others, work, so, sacrificing for others, that's the, that's the natural principle of the soul. That's the natural principle of relationship.

So, how are you going to have relationship if you're not willing to sacrifice? Right? So, that sacrifice, that's what that makes it. And to do that, when, how do you sacrifice? How do you know what to sacrifice? In what way? That comes from authority. Right? So, guru, sadhu and sastra, they define what is the sacrifice to be performed.

Otherwise, you make it up and it won't work. Right? When you make it up, it just doesn't work. You say, oh, no, they're so spontaneous.

Yeah, but they're spontaneous within what? Within things that work. You know what I'm saying? Does that make sense? You know. They're at the party and they decide to go, you know, swim in the pool.

Okay, so that works. But they don't, you know, at the party decide to jump off the roof. You know what I'm saying? It would also be wild and crazy and, you know, really spontaneous, but would it work? No.

Yeah, for a very short time. Extremely short time. Does this make sense? So, in other words, their spontaneity is still happening within a sphere of set rules.

Just that by karma, they're able to somehow or another perceive these options while others can't. They're not comfortable in the, others are not comfortable in the field. They're comfortable in the field.

They can see the options in the field. They can work within those options. Therefore, you say, this person is very spontaneous.

Does that make sense? That's why, just for, you know, hey, an example, you have someone like Picasso. He paints these wild paintings, right? And they sell for millions of dollars. Others try to copy the same thing and do crazy stuff.

Nobody could care less. Why? Because Picasso is actually a trained painter. So he paints within the regulations of painting.

He just has very unique ways of presenting it. Well, these other guys don't actually know anything about painting. They just throw some stuff around.

Because otherwise, if it was up to that, then, you know, like, you know, little kids would be the greatest painters. They go into the kitchen. There's always a mess.

They eat lunch. It's a mess. You could take a picture of that.

It would be up, you know, every day would be a new, like that, you know. Does that make sense? So it's because it's working within a framework. Does that make sense? Which is so interesting because the modern works like that.

Modern music, you have a framework. You don't do one note different than it's written on the paper. But after the performance, they go, oh, very nice, you know, presentation or interpretation or everything like that because you understand how much more to put into it, how much less, how much this, how much that.

So it's within a framework they're using that spontaneously. You understand? Or the Indian

music. Whenever a musician plays, they will never play the same piece twice in the same way.

Never. But it's based on a very strict system of music. It's exact.

But within that, they can put it together in so many different ways. You know? Or cooking. There's strict rules of cooking.

But if you understand the system, you can come over unlimited variety. At least Radharani does. Right? Krishna's been playing with seven different notes since time immemorial.

And still his music bewilders Brahma and Shiva who are the best musicians within the material universe. And they are just what is that? Does it make sense? So in other words, real spontaneity is coming within a structured field. In other words, it's with following the principles, but you are able to come up with all the variety of detail.

So that means someone who's good in the material world at doing this only has the karma to be able to work with that detail because they're working on the principles. There's no such thing as just do whatever you want. It doesn't work.

Right? Did the Bohemians or the hippies did they become successful? No. If they did, then maybe we have something that we could say there's a flaw here in this presentation. But there, just do whatever you feel like.

And then you understand? They ended up in the office in suits. Yeah. That's the whole point.

They ended up back in the office in the suits. And that was the smart ones. There are still some hippies.

You know, these guys, 70-year-old guys are still the same. Instead, the dunya bumped into one. He came, this was quite a while ago.

It would have been, I think, back in the 80s. So this is already 20 years later or something. So, he had come to the temple.

And somehow or another, there was, in the morning, the devotees came out. He happened to have visited there. I think he was visiting Mayapur in his tour around and all this.

And, there was this whole scene happening in the street in front of the temple. So the devotees went to see what was happening. There's like a terrace there.

You could see what's going on down there. So what had happened is there was this light pole. And there was a light.

And there was this, a thief had climbed up the pole trying to steal the light. But in the process, he got electrocuted. Right? And so everybody is marveling at this insanity.

You know, so the devotees are saying, you know, how stupid the guy is and this and that. And



then the hippie says, no, no, he's actually quite elevated. Because he died reaching for the light.

So that's a hippie. That's a pure unalloyed. The goal of Ashtanga Yoga is Paramatma realization.

In verse 14, Krishna declares that in order to realize this goal, the yogini must include bhakti in his practice. Because there has to be something, because the yogini the Lord is there, so you have to somehow know to connect to him. It may not be very high grade, but you have to connect to the Lord.

Karma, jnana, or Ashtanga Yoga cannot award the desired success unless they have some connection with bhakti. This is a very important point. Because there always is that aspect within it.

Like you see, they're always doing some worship, some something, the dedication of scriptures, because Krishna is the sastra. You know, like that. There's always something that's there.

So that little bit, that's what's awarding it. They're thinking it's their process of jnana, but it's not. It's its touch with bhakti.

So that's what's actually giving the result. But because that's not what's of interest to them, their path of jnana and their process of jnana, or their path of yoga and their process of yoga, that's what is important to them. So the little bit of bhakti that you use is a side thing for them.

You know what I'm saying? Like your car. You want to go out, drive your car around, do whatever you want to do, go fast, slow, go through the corners, you know, ride down the street, everyone looks, wow, you know, all this kind of stuff. But you have to put petrol in your car.

Right? So the point is, it's only working because of the petrol. But you don't really think about it. That's a side thing.

You just have to fill it up with petrol. And then you do whatever you want. So this is why it gets mixed.

Because, mixed is because, or mixed, yeah, is that the bhakti is not seen in its own stature. It's just seen as something that goes along with it. Does that make sense? So that's why they'll never take it seriously.

They're the big thing. And then that's a small thing. Does that make sense? The process of jnana, for example, must include bhakti in order to award liberation.

As it is stated in Bhagavad-gita 5.17, following all these rules and regulations for control of body, mind and activities, the yogi attains the abode of Krsna by cessation of material existence. Right? So Krsna always goes in and out of this yoga, showing the astanga, but going into bhakti. Just like a jnana, He's showing the process, but going into bhakti, or karma.

He's going into... Because they're synonymous. You can separately deal with them, but

otherwise, their only meaning is their positions in relationship to the devotional process. In this verse, *santim nirvana paramam*, does not refer to the Buddhist concept of voidism, but to cessation of the materialistic activities, Srila Prabhupada writes in the Path of Perfection.

So in the practice of spiritual consciousness, all these activities are present, but they are spiritualized. Right? We discussed before, spiritualized means because you're seeing it as Krsna's energy. And therefore, working with it, then that cit potency manifests to you as internal potency.

Because remember, cit is beyond the spiritual manifestation and the material manifestation. Just as Krsna is beyond. You understand? So the cit potency includes both these energies.

Then there's the specific manifestation, the spiritual. Right? Which then you'll get *samvitsandhini* and *hladini*. Or the manifestation of the material, which you'll get, you know, goodness, passion and ignorance.

You understand? So the cit is beyond, includes both. Right? The cessation of material existence does not mean entering into the void, which is only a myth. Right? Because there is no such thing as a void anywhere.

I've heard it, that there's something, someone else told, also confirmed it, but I don't know where, that the, because the Buddhists are so interested in the void, which means there's nothing, that they get put into the mud in the bottom of the Garbhodak Ocean. Right there. Because there there's no senses, no nothing.

And so there they can feel its void. You know, this is the Brahmanandis, you know, get into the Brahman. Right? Like that.

But they go into the Garbhodak mud. There's no void anywhere within the creation of the Lord. I am not void but spirit soul.

If I were void, how would my bodily development take place? Where is this void? If we sow a seed in the ground, it grows into a plant or a large tree. The seed is originally given by Krishna, placed in the womb of material nature, and thus many living entities are generated. How can one argue against this process if the seed of existence is void? How has this body developed? Right? So in other words, if the source is void, how does things come from void? Right? They say it's illusion, but where did the illusion come from? So right there you have a problem, because if we're saying void or Brahman, and that's all there is, there's no variety, it means Buddha is, I mean, the Mayavadis, there's no variety, the Buddhists, there's nothing there.

Void means there is nothing. Right? So in other words, you'll just disappear. They'll say the perfection is the light, you just put out the candle.

That's, yeah, I'm sure that's great fun. So, you know, the problem is that, where is it? How could it work? How could you have, where would this illusion come when it creates all this? And where

would all this variety come out of nothing? If nothing's the greatest, then why all this variety? And then that's there, why do they spend time doing months with all these mandalas that has so much variety? You know what I'm saying? It doesn't, there's no connection, so it's only through this little bit of bhakti that's in it that it actually makes the thing work. Yes? What's the relationship between Buddhism and atheism? Is it basically the same thing? It's the same thing, it's just a matter of, basically Buddhism means that it's a philosophy of pessimism.

It's a form of dhyana, you know, it's like you could say the most extreme form of dhyana, where they're pessimistic about material enjoyment, you know, well-founded, but their conclusion is that they're forgiving of all material activity, and since material activity is illusory, therefore, when you give it up, then there'll be nothing, you know, so that's how they get, so, you know, and the lightest forms of it will be, you know, like your Western pessimists, that, you know, there's nothing, you know, good comes out of anything, you know, like you're existential, do I exist, and this and that, all these kinds of things, where they're a bit negative on material enjoyment, on one sense, but on the other sense, they're generally very, what was the word again? You know, grossly, very hedonistic, you know, like that, so it's, what is it in there? Well, you're beyond, I mean, your karma then is that, you know, most extreme is, you know, we are the body, and this comes from material energy, and therefore, by the combination of matter, then life has been generated, and when this life's over, then that's it, you know, so therefore, enjoy whatever you can now, because that's all, so that's the extreme, the other way, you know, and then everything else is kind of, you know, somewhere in between or a combination, but Buddhism, basically, the principle of it, what makes it different than, let's say, the impersonalism, though it's a form of impersonalism, is that they don't accept the Vedas, so that's why they're atheists, because automatically, you don't accept the Vedas, you're automatically an atheist, because the Vedas are talking about God, so you don't know about God, so you're an atheist, so they're atheists, while, let's say, in the Vedas, there's atheistic philosophies, but their basis is not actually atheistic, their interpretation is atheistic, but the Buddhism, its basis is atheistic, so naturally, their interpretation is going to be that way. Yes? When you're, like, on to just criminal anesthetic, or something like that, or in a criminal, and you're actually unconscious, I guess, is that an actual... I can't fully understand that in terms of, like, the void? The void, but there is no void, so you have to go into something. Void, the concept of void is there's nothing there, but the point is, even if you take void, what's holding that void? What's allowing that space? So, just that there is nothingness, that means there's space, so the void is actually filled up with space, you know what I'm saying? So, generally, you think of it as dark, because there's nothing, because light would be something.

So, if you have an experience where you aren't able to perceive anything, because of the darkness, there's no engagement for the senses, there's nothing for the mind, the intelligence, then we call that void. You understand? So, one could look for that experience, or if you add the light to it, then that experience. Does that make sense? So, your deep sleep or that unconscious state means that you're still within God's creation, right? Just that, basically, you're just merged into the form of the Lord, right? Does that make sense? So, that's what's gained.

So, the merged into the form of the Lord in that state, where there's nothing, there's no consciousness, or merged into the Lord where there's consciousness, or merged into material endeavor. These are basically the three options for the conditioned soul. Does that make sense? So, being merged into the Lord, that's generally in sleeping, the end of creation, these kind of things.

Or, in merged into the Brahman, then you have that element, the vasudeva sattva, as we mentioned, the mahat. When Krishna glances, the living entity goes into pradhana, then it's alive, there's that energy, but there's no distinguishing of form, not at least for the living entity. Living entity can't appreciate it until the secondary creation.

Right? In the primary creation, there is variety, but that's what those who are actually on the Brahman platform is appreciating. Right? It means the variety of the Lord and His energy's interactions. Right? Does that make sense? So, in other words, one is just going into existence, in Krishna's existence, so one merges into Krishna.

Right? And that's why that deep sleep is considered refreshing, because you're actually associating with Krishna, but you're not conscious of that. You know, just like the blood goes by the soul, so it gets energy, that's why it is energized. We think it's the heart.

No, it's because it goes by the soul, so it picks up consciousness and energy, so that's what permeates the body. Does that make sense? Right? Well, the dreaming state, then you're absorbed in the material activity, so you don't actually rest, because you're still active, but suddenly, but not grossly. Is that okay? No questions about the silver thread.

In verses 16 to 17, the Lord warns about some other obstacles for the aspiring yogi. He should be regulated in eating, sleeping, recreation and work. In this way, he'll be free from material miseries by practicing yoga.

Right? So unless there's regulation, you can't develop spontaneity. Right? That spontaneity is only in relationship with the Lord. Spontaneity in the material world, right, you know, that hasn't worked out so great.

You know, that's the line where... So how did that work out for him? Right? So, like that. So here we see eating, that's where it says sleeping, okay, recreation and work, because you have your work, then you have that which makes it so you're comfortable to do your work. But there has to be a balance.

Means your recreation can't disturb the work. Right? That it has to support the work, it has to enhance the work. Does that make sense? Right? And recreation, then, if we look at it, if we actually look at it, we're only going to pull that, because we've dealt with others, basically.

But recreation, because it's something that generally devotees don't discuss very much, right? Now, in recreation, then, what's the principle of... What's the principle of relationship? Right? To make it work, what do you have to do? Sacrifice, right? Right, because the whole thing is, we're

trying to do everything as sacrifices, as an offering. So, the point is that sacrifice means you're voluntarily giving up something for someone else's pleasure. Right? So, then, recreation means the same thing.

Does this make sense? So, in other words, recreation is a change from your normal work environment. It doesn't mean you're doing any less activity. Right? Take your family on vacation.

Right? It's as much or more than regular work, because there's the element of sacrifice. But if we're thinking, oh, but, you know, where was my time? But the point is, is what is my time? Is there such a thing as actually my time? My time means I engage the senses, means you have to serve the senses. So, that's dead matter.

So, you might as well be serving some moving dead matter. You know, walking and talking dead matter. You understand? It's a higher principle.

You understand? So, this idea that I will enjoy myself alone, that doesn't happen. No. Alone, you should be pulled out from that material concept and be connected to Krishna.

But as a bhakti yogi, it doesn't mean you're not playing your part within the, you know, how you say, the overall scheme of things. Does this make sense? Yes? No? So, just to put recreation in perspective. Could recreation be connecting to Krishna? Whatever it is that you are inspired to do, that, you know, like that.

So, you know, do kirtan for Krishna, cook for Krishna, whatever it is you like to do. You know? In other words, your recreation, it means, recreation is going to be made out of elements of your work or your ashram. Right? In other words, there's only varna and ashram.

Right? There isn't another category. Right? Because Manu very clearly says, there's four ashrams and four varnas. He says, there's not another position.

There isn't anything else other than this. So, that means, then, like brahmacharya, you know, it goes through these different things. So, when you have, so family, it means, for brahmacharya, vanaprastha, sannyasa, okay, it's very simple.

Ashram means sadhana. Right? And the lifestyle that goes with the sadhana, support of that sadhana. Right? In other words, the direct activities themselves and whatever it is that you need to do to, so that you can do that.

Okay? But then, if you add family life, grhastha, that means, so family life has to be seen in connection with sadhana. Right? In other words, it itself has to be a sadhana, though this is indirect. Right? It's not direct service to Krishna, but it's indirect in that you're taking all those activities within, in the family environment and connecting those to Krishna.

So, therefore, it's a sadhana. Right? So, recreation, and then you have your work, so something

that goes off of that, but it still has to be the element of sacrifice, because work means doing your duties, the sacrifice. So, recreation has to be in the same light.

So, if it's in relationship to your ashram, then it also has to be in the same light. You notice what I'm saying? So, in other words, it will be, if it's just a personal thing, it'll be a hobby, and if it's a shared thing, then that will be whatever activity is there. Does that make sense? So, in other words, it means it's an activity that that's not what maintains you.

Right? Occupation maintains you. Hobby doesn't. Some people turn their hobby into their occupation, but the point is, it's not your occupation.

So, does that make sense? Just like in the ashram, those things that are separate, they support the main. Right? You do your hobby, then you're more inspired to do your occupation. You have, there's some recreation, then you're more inspired to perform your sadhana and family duties.

You understand? So, it has to be seen in light of that. Because for us, the idea of recreation is doing whatever you want, crazy, it's nothing to do with Krishna, but that's not the meaning of recreation. Just like eating, you know, doesn't have that connotation, or sleeping, or working.

So, why would recreation? Otherwise it would be inconsistent. Right? And then why would Krishna mention it? After going through all this trouble, why would he mention something that's, you know, not connected with Krishna consciousness? Right? Verses 18 to 23. The Lord describes the advanced yogi.

He is regulated in his mental activities and is situated in transcendence. He is not dependent on the dictations of his mind. Rather, the mind has come under his control.

Nor is his mind turned off or extinguished. Because it is the yogi's duty to think always of Krishna. Because the yogi is absorbed.

So, this is jnana yoga, how to absorb yourself in Krishna. Such an advanced yogi, so he's regulated his mental activities, means he's in control of the mind. Right? But the point is, his mind still is accepting or rejecting.

The point is, now it'll only choose within what is favorable to Krishna consciousness. Right? He means, accept what's favorable, reject what's not favorable. That's what makes him the perfect yogi.

Right? While before, it may or may not be favorable, the mind is accepting and rejecting. That's the problem. So, it's not the problem that the mind accepts and rejects.

Right? The point is, so you don't have to get rid of it, like the Mayavadis or the Buddhists think. Right? It's that the mind is just accepting that which is connected to Krishna. And it becomes useful.

Is this okay? Therefore, it's neither turned off nor extinguished. Such an advanced... Such an... That's why it says, tune in, drop out, not turn off. Such an advanced yogi is devoid of material desires.

Actually, it is not possible to become desireless. The desire for sense gratification must be overcome by the process of purification. But the desire for service to Krishna should be cultivated.

Right? In other words, in a reflection, the point is, there's what's reflected and then there's what's original. So, you want to get back to what's original. So, the mistake is thinking that the reflection is actually what's important.

No, it's what is being reflected is what's important. What's important? The nose in the mirror or your actual nose? Right? So, that's the point is you're trying to get to the original. Right? So, therefore, it's not a matter of stopping the desires, it's transferring them.

But, because we are so accustomed and so practiced at material endeavor, we'll regulate or control that or even stop that so that we can re... How you say? Reconsider and develop a new habit which is actually real activity connected to Krishna. Does this make sense? Right? Because the problem is we're doing the material that's a... The problem is that it's not connected to Krishna, not the activity. It's that it's not connected to Krishna.

So, you want to bring it in line with what's the original. So, if we can't tell the difference, then better not to deal with it. Does that make sense? That's why when starts off... What does... When the brahmachari first comes to the temple, right? The new... What do they do? Are they engaged in a lot of indirect activities? No.

Basically, as much direct as... And it has basically nothing to do with whatever they've done before. Right? Who's washed that many pots before becoming a devotee? Right? You know? Like that. Very rare.

Right? Very rare. I mean, I have heard of one or two devotees that they found them washing pots somewhere. But... But anyway, generally... You know what I'm saying? So, all they're doing is chanting and doing that, taking prasad, of course.

Very important. You know, going out to Harinam, Bhakti Srees. Everything like that.

So, they're engaged like that. So, they start to distinguish and get the taste. Understand the philosophy and get the taste for Krishna Consciousness.

Then, as one matures, then one can start to look at one's position, one's conditioned position. And then look at that. OK.

Do I need to be... How much do I need... Do I need to be... Or how much do I need to be involved in material activities? Not so... Well, I'd say, in activities that are indirect. Right?



Because we're working here on the principle of so-called material. Right? So, then... But in maturity, then you can look at them properly and you can see how to regulate them and connect them to Krishna.

But if one can't see how to regulate, connect to Krishna, better to don't deal with it. Because it'll only entrap you. Does that make sense? So, that's the whole process, is how to pull one's mind out.

So, you're not overcome by the sense gratification, but you control the mind through the process of purification. Right? Then you're able to cultivate Krishna Consciousness, because it's two different things. Right? There's the direct and the indirect.

Right? So, you have to cultivate the direct. You have to cultivate, you know, service to Krishna, chanting the holy name, the association of the devotees, the worship of the deity. One has to cultivate that.

That's what will get you into the spiritual world. Remember, liberation will only get you out of the material world. But it's that devotion, cultivating the devotion to Krishna, that will get you into the spiritual world.

Yes? In the spiritual world, do devotees engage in indirect? Do devotees engage in indirect? What's indirect there? What would be an example? They're not directly with Krishna, but they're doing. What are they doing? Let us say you're in the kitchen cooking lunch for the deity. Is that direct or indirect? Direct.

Okay. Let us say you have, you know, inordinate, you know, attraction to cooking and all the different techniques of cooking and all that. So engaging that, what is that? That's indirect.

Right? But since you're cooking for the deity, you've connected your indirect directly to Krishna. Right? So that's why the direct are so good, because they take things that are naturally indirect and connect them to Krishna. Right? Does that make sense? Okay.

So, therefore, everything they do is directly connected to Krishna. That's the facility that they're given, because that's their mentality. Is that okay? A yogi who is free from material desires is always steady in his meditation on Paramatma.

In order to become steady and determined, the yogi should practice brahmacharya. Srila Prabhupada explains in The Perfection of Yoga, When a candle is in a windless place, its flame remains straight and does not waver. The mind, like the flame, is susceptible to so many material desires that with the slightest agitation it will move.

A little movement of the mind can change the whole consciousness. Therefore, in India, one seriously practicing yoga traditionally remains brahmachari or celibate. There are two kinds of brahmachari.



One is completely celibate and the other is grhastha brahmachari. That is to say, he has a wife, but he does not associate with any other woman and his relations with his own wife are strictly regulated. In this way, either by complete celibacy or restricted sex life, one's mind is kept from being agitated.

So that's the whole point, is that these things will take the mind away. So, therefore, the regulative principles they're the things that will take the mind away in the greatest possible manner. It means it means if someone gets too absorbed in intoxication, what happens? He loses austerity, but I'm just saying you take a man on the street, he's so absorbed in intoxication, what eventually happens? He becomes irresponsible.

Huh? Ignorance, right? You know, they can kill themselves from this or ruin themselves. Say someone gets overwhelmed with gambling. Yeah, just lose everything.

In other words, everything he has, he can lose. He can lose it through intoxication. You know what I'm saying? Is that what I'm saying? Illicit sex, how much of that gets distracting? If sex is regulated, it's not so distracting.

Illicit sex, that becomes more distracting. Regulated sex, he's at home with the family, he's interacting, he's at the office, he does his work. If there's illicit sex, then when he's at home with the family, he's thinking of something else.

When he's at work, he's thinking of something else. So it means he can't perform his duties. Right? And mediating then creates the mentality that one can't distinguish the soul.

You know what I'm saying? Does that make sense? So, in other words, to satisfy your palate, you're willing to kill other people. So that means there's the least amount of austerity, and austerity means proper performance of your duties. Right? So the actual performance, real duty is the soul, you know, in their relationship to Krishna.

Right? So that means there has to be that austerity. So mediating is going to take one farthest away. You understand? So the main point's not the mercy, it's the austerity.

Because generally, devotees switch the two. They take mediating as mercy. No, intoxication's mercy.

Drug dealers, are they very merciful to others? No. But meat eaters can be. Right? But drug dealers can be quite austere.

But meat eaters aren't. In a sense, it's austerity that's the main effect. Out of a sense of morality, we always try to say it's mercy.

It's actually not, it's austerity. Does that make sense? Because most people aren't, you know. So.

Okay, so the idea is that these things, so regulation controls the mind, that's why it's so important. Well, these others, there has to be absolutely no connection with. Right? But in

bhakti-yoga, there can be connection, but it has to be regulated.

Is that regulation? Why the regulation? Because it's in place, and the regulation connects it to Krishna. Right? Does that make sense? Right, okay. Does this make sense? Means directly? Practically? Right? Yeah? So we don't have to get into grungy details.

Okay, great. Verses 20 to 23. Described as samadhi reached by such an advanced yogi.

Established in boundless happiness, the yogi never departs from the truth because he is convinced that nothing greater can be gained. A bhakti-yogi is the perfect example for this. The best practice of yoga in this age is Krishna consciousness, which is not baffling.

A Krishna conscious person is so happy in his occupation that he does not aspire after any other happiness. There are many impediments, especially in this age of hypocrisy, to practicing hatha-yoga, jnana-yoga and jnana-yoga. But there is no such problem in executing karma-yoga or bhakti-yoga.

Bhagavad-gita 6.20.23 purport. Because these others, if there is an impediment, it won't work. As we mentioned, the flame, it will waver.

If the mind wavers, there will be no focus. So how are you going to meditate upon the Lord? But here is you're doing service for the Lord. So even if you're not meditating, you're still connected.

You're still in the yoga system. The day, it's a yoga of meditation. So until you obtain meditation, it's not really happening.

So when it says they're practicing, meditating for 10,000 years, that doesn't mean they're taking 10,000 years to get up to the point of meditation. No, they'll get up to that quite quickly. Because there are yogis now who get up to that point.

Not that they get anywhere, necessarily. But, you know, in 77, they were at the Kumbh Mela. And they were walking along.

He would go out walking with the sannyasis and, you know, senior men. And there was a group of some, like, young sadhus. You know, very young sadhus.

But they looked very bright and everything. Prabhupada asked, how old do you think they are? You know, I'll say, oh, they look, you know, 18, 20, this, that. Prabhupada says they're 300, 400 years old.

Because of yoga, they stopped the breathing. So you live for 300 years, but you're not doing anything for that time. You know, you stop the breathing and everything's inside.

You know, you do that for so many weeks and months. What are you doing? Nothing. Then you come out.

Okay, great. Okay, 300 years, but you still didn't do any more activity than you would have in your regular lifetime. That's all.

You know, it's just like the machine. The machine will last, it will run, let's say, for 100 hours. Now you can turn it on, leave it for 100 hours, and then it's gone.

Or you can keep turning it on and off. Wow, it's, you know, for 10 years, you know, that's more. No, but it only ran for 100 hours.

You know, it's not going to... Does that make sense? So to be able to focus like... So in other words, they're meditating for 10,000 years on the Supersoul. Then they're realizing the position. You understand? You know, to get from meditating on the Supersoul to full samadhi, that's what's taking them that time.

So that means you have to have nothing bothering you. And this is for... And this can be done in Satya Yuga. Right? It's not actually working.

You don't hear of it working so well. Some people still do it, but it's a general thing in the other yugas. You know? And I don't know if we discussed here, the rule on what's the minimum you need to do to keep alive in Satya Yuga? I don't remember.

Okay. In Satya Yuga, you simply have to keep the marrow in the bones. Right? In Treta Yuga, you have to keep the flesh on the bones.

In Dwapara Yuga, you have to get some air. And in Kali Yuga, you have to get a handful of rice. It means, in other words, a handful of food, that's all.

Right? So that means they could be moving the life airs within the marrow of the bones, and the white ants can come and eat their body. So there's just a skeleton there. But they're still alive.

They're still meditating. Right? So that would mean there would have to be a slight amount of, you know, you can't be distracted. Right? You know, one ant comes up and bites you.

Could you imagine, you know, thousands of them there eating you? But you're just absorbed in meditation. So that's the meaning of the flame does not waver. Right? So they would have to be pretty focused to do that.

So that means they can't be connected to anything else. Okay. Srila Prabhupada describes some of the difficulties for the mystic yogi in renunciation through wisdom.

The eight mystic perfections, anima, laghima, prapti, prakamya, and so on, which the yogi acquires during his discipline, are byproducts of his yoga practice. In samadhi, the yogi regards all these mystic perfections as insignificant. Many yogis, after mastering a few of these mystic perfections, pretend to have mastered them all.

And because of a restless mind, they deviate from the goal of permanent samadhi. On the

other hand, for the karma yogi, the devotee of the Lord, there's no such possibility. His heart and concentration remain fixed on his goal because he always works for the pleasure of Krsna.

He is always in samadhi, the yogi's ultimate destination. In the Lord's devotional service, the devotee experiences ever-fresh emotions, and his perfections become more mature. The transcendental bliss he relishes is inexplicable and inconceivable to mundane mercenaries.

Mundane mercenaries. So, in other words, we should not print this paragraph in Soldier of Fortune. So, in other words, these come as by-products of the yoga system.

But for the devotee who's always absorbed in the Lord, there's no importance here. Because absorption in the Lord is so much greater. It's so much greater.

It's so much greater. But the difficulty comes is that one can get distracted by this. So that's why it's mentioned in the Anartana Vriya that when you're going through the six stages there, then the sixth one is where you're distracted by the benefits that come of devotional service.

Does that make sense? So, someone... We all... We all understand this? So, the point is that one is successful. One is fixed. One is successful.

Right? One has gotten beyond the point where one wants to do something and can't. What one wants to do in devotional service, means in the way of his sadhana, he's able to do. He's not distracted by his lack of skills or other things like this, or absorption material, like that.

But from that, then recognition is there. Facilities come. Then he may get distracted by that.

So it's the sixth. So here we see the yogis can get distracted. It's just part of the process.

There's always going to be anarthas, obstacles. So, they get distracted. But the devotee won't get distracted because in Krishna consciousness there's ever more and more fresh things.

So, those things which are coming don't have the taste. Right? You had a little bit of that facility before. Now more of that facility is coming.

Does it make sense? Right? So, he's not distracted by this. And so he'll just continue. Just as a side thing, this also explains the position of senior devotees who may fall away.

They're not falling from the same platform that we're falling from. You understand? Because unless you can say you've gotten to that sixth level of anartha nidhriti, then only you can say, then make a comment. But otherwise, they're falling away because of being distracted by the facilities that come from devotional service, not from the distractions of just directly their own attachments.

You understand? It's different. Because they always say, oh, how could they fall? No. They're falling on a different platform.

Right? Does that make sense? Or like Jara Bharat. It's a different platform. Does that make sense? So, that's also... All these things, they apply philosophically, they apply socially, they apply individually.

You know, that's why they're all perfect. Mundane mercenaries. Because someone does something for something.

So, technically, on the material platform, everyone's a mercenary. Just some are open about it, and some are not. That's all.

That's all. Bhakti-yoga gives such powerful spiritual taste that it attracts even the great liberated souls, as it is confirmed in Śrīmad-Bhāgavatam 1.7.10. All different varieties of ātma-rāmas, those who take pleasure in ātma, or spiritual self, especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service under the Personality of Godhead. This means that the Lord possesses transcendental qualities, and therefore can attract everyone, including liberated souls.

Someone does something because of the taste that one gets from it. No activity is done if it's not giving some taste, or it leads to some taste. You work hard, so then you can get your house, or some other facility.

So, maybe the working doesn't, but the money you get from it, that you can buy your house, that does. So, because of this, everyone is working for this taste, ānanda, it's the nature of the soul. So, now you have liberated souls who don't get any ānanda out of the material energy, but they find the service to the Lord to give that special taste, and so they are attracted by that.

So, that's very important to note, that this is natural attraction, because here you're free from the perverted, the mundane. So, it's natural. Why is this being pointed out? Because the point is, as we're saying, we'll get to the liberated state through the process of naiskārya.

One should know that there's more beyond that, otherwise one may be satisfied with that. I performed a thing, it was without that, I get a taste for that. We may get attracted by the taste of the naiskārya, as opposed to the devotional.

You know what I'm saying? Otherwise, why does one become proud? Yes, I'm doing this, I'm giving up, all these other guys are so absorbed in all this. Why is that happening? Right? So, a sadhana is very good, and he feels proud, and all these other guys say the sadhana is not good. So, what is he doing? He's getting a taste from proper sadhana.

Right? So, to do the sadhana, there must be some element of naiskārya, right? So, he's getting some taste from that, he's elevated himself, he's getting a taste. But the problem is, because now he's in the claim of possession of that, I am austere, I am a good sādḥaka. Therefore, then he'll look at others through the mundane perspective.

Right? So, by that, which way is he looking? Up or down? Down. So, will there be ever fresh

taste? No. So, it's just a matter of time before, you know, all that's left is his false ego about his sadhana, but it's actually not any better than anyone else's.

Right? But he has reasons for it. And in his mind, nobody else does. Right? But to the point, someone else is not there, they have a reason.

You know, that's why they're not there. Yes, of course, you know, one's own reasons are always better than anybody else's. No? That's... Could you say that success is the pillar of failure? To kind of reverse... Success is the pillar of failure, you can say, but at the same time, success is also the pillar of success.

You know, money comes from money, but also money is lost from money. You know, it's just a matter of using intelligence. Yes? Yes.

Yes. It means fortune... Fortune is a position. Fortune means... Fortune means, if you understand the fortune, means you're able to observe the environment you're in and distinguish it between something that's less fortunate.

So it's a matter of intelligence. The difficulty comes is then when the mind brings in the false ego. That's where the problem comes.

Right? But to be able to observe it, you know, that, let's say, one is, you know, of all places in the universe, to be within the holy dawn, you can't get better than that. You know, and if one's able to spend more time, right? Because Nectar of Devotion is saying, you know, if you spend, you know, a year or six months or even a fortnight, you know, in the holy dawn, then one is, you know, liberated. So how greatly fortunate that is, but why has that come? You know, because we're such, we're so intelligent, such great devotees.

Like that, you know, it's like, no, it's because of the grace of Guru and Krishna and the Vaisnavas. You know what I'm saying? So it's like, so that's the whole point. Does that make sense? So being able to appreciate it, and then what will that appreciation do? It will invoke more Krishna consciousness.

In other words, how kind Krishna is, how kind the devotees are. Right? You know, how kind the dhamma is. So like that, then one is able to develop.

When one becomes proud, then there'll be a problem. In other words, we don't see ourself as the cause. The ultimate cause is always Krishna.

We can be involved in the process of causation, but we can be someone who's operating, but even our operation is as an instrument. Because when we try to operate it on our own, it doesn't work out so good. But if we operate as an instrument, then it works very well.

Because what we're operating is something that's already established between the Lord and His internal potency. So then what we do, then if we do it connected to them, then the material

results that come, the material cause won't actually be material, it'll be spiritual. Because the formal cause, the person who's the formal cause is also the material cause.

It's just a fuller manifestation than a partial manifestation. Does that make sense? So if we are the instrument in assisting them in serving Krishna, then what we do doesn't work as a negative in the material cause. It acts like a manifestation of the formal cause.

So we get spiritual results. Does that make sense? One, two, three, four, five. This is big.

I was thinking, wow, we're almost done. No, we've still got more. This is the biggest chapter, no? Huh? Till now.

Oh, there's bigger. Maybe, maybe. We're not revealing, but maybe there's bigger.

Okay. Om Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma  
Hare Hare Śrīla Prabhupāda ki, samavitā bhakti-vṛnda ki, jaya nityāi gaura prema-nandī