

## 2010-12-09 BVPS BG 1-6 summary. Ch7

Hare Rama, Hare Rama Rama Rama, Hare Hare Om Shanti Shanti Shanti Om Jaya Sri Krsna Caitanya Prabhu Nityananda Sri Advaita Garhara Siva Sarigauda Bhakta Vrnda Hare Krsna, Hare Krsna Krsna Krsna, Hare Hare Hare Rama, Hare Rama Rama Rama, Hare Hare The yogis are the best among all transcendentalists because they realize the Supersoul. Of all the yogis, the one who with great faith always abides in Krsna, thinks of Krsna within himself and renders transcendental loving service to Krsna, is the most intimately united with Krsna in yoga, and is the highest of all. This is Krsna's opinion.

Srila Prabhupada writes in the Purport to verse 47, The culmination of all kinds of yoga practices lies in bhakti-yoga. All other yogas are but means to come to the point of bhakti in bhakti-yoga. Yoga actually means bhakti-yoga.

All other yogas are progressions towards the destination of bhakti-yoga. Factually, bhakti-yoga is the ultimate goal. But to analyze bhakti-yoga minutely, one has to understand these other yogas.

Because the yoga system itself, the essential point is that connection with the Supreme. But at the same time, is there some technical process by which that's happening, how we're connecting, so that those methods of connecting through activity, through knowledge, through meditation, these aspects then are analyzed. And so they have their mechanical needs.

But generally speaking is that they're presented in their particular areas according to the nature of those persons. Does that make sense? Just like, in other words, if devotional service is the ultimate goal of all activity, all yogas, right, but it has these distinct areas, right, that you have the elements of karma, you have the elements of jñāna, you have the elements of jñāna, right, then if the purpose of all that is simply Kṛṣṇa consciousness, then in analyzing that, it would be analyzed, or let's say, if it's analyzed according to the nature of people who would be attracted by that aspect, right, then there's the most chance that they will then take up devotional service, or at least have the opportunity. Does this make sense? In other words, if it's only someone who's a devotee only, and you explain the element of karma just for them, that means then it basically for others who are materialistically inclined, it would close the door, right? But the point is, as we were saying before, is that that element itself, that yoga, karma yoga, jñāna yoga, jñāna yoga, they only work because of bhakti.

Why? Because they're actually part of the process of bhakti. But someone can misuse them and try to apply them separate from bhakti, right? So if it's explained in that language for them, but at the same time it's still just describing bhakti, but in their language then they may misapply it, right? But you still have the opportunity that because it's connected to bhakti, and that's what actually makes it work, then if they're actually sincere, then that association of devotees will bring that process they're using, bring it, you know, real life, the devotional life, and then they'll already be situated. Does that make sense? In other words, by explaining karma yoga, right? It

means, in other words, devotional service, then one aspect of it is activities in Kṛṣṇa consciousness.

So that karma yoga, but if we use the language of the fruitive worker, of the karmī, right? Then they're going to take up everything except for having the right consciousness. You understand? They're doing everything, but the consciousness is not right, right? So if you can change that consciousness, they're already doing everything. Does that make sense? Right? So, right? Same with the jñānī, right? He's following the lifestyle of the element of renunciation and knowledge in Kṛṣṇa consciousness, but his consciousness is not right, right? Or the yogi, he's meditating upon the Lord, everything is there, but the consciousness is not quite right.

Does that make sense? So by doing that, you broaden the scope of people actually being engaged in the pious activities. That easily could lead to Kṛṣṇa consciousness, because it says the pious people surrender. It doesn't say the pious people always do, but at least they're the ones that, you know, you know what I'm saying? In other words, writing in a way for sinful people, that's useless, because it doesn't say that the sinful people surrender, right? Does that make sense? So therefore, when we're defining karma, it's being used through that language, so we know it through there.

Or jñānī, we know it through that language, that flavor. Or yoga, you know, the jñānī, through that flavor. But actually they're all part of bhakti, so they're just being explained in that way, right? Does that make sense? So that's why when we analyze it, then it appears to have that flavor, because that's what we're used to.

We're used to hearing karma as fruitive activities, jñānī as, you know, impersonal realization, right? And yoga, you know, for either merging into the Lord or for mystic cities. So we're used to that, right? It carries, but actually all it is is that devotional service being explained in that flavor. You understand? But underlying, if the devotee studies it, he'll see the proper devotional principles, everything are explained there.

But because of the way the language is presented, someone who is materialistic could mistake them. But at least they're following some authority, right? Does that make sense? So following the Vedic authority is better than not following it, right? But the purpose of the Vedic authority is to know Kṛṣṇa. So the best is direct.

So that's why Vyāsadeva, he has written this and made this scope for everyone. But Nārada Muni said this is not enough because they're just going to get attracted by all these things and never take up Kṛṣṇa consciousness unless you make it obvious, unless you make it direct. So Śrīmad-Bhāgavatam makes it direct, right? But all the other ones, they don't.

They're not so direct. Does that make sense? So that's, therefore, the languages that are used in all that are defining it in that way. But those languages are the language of Kṛṣṇa consciousness.

But because of the context of it, then we take it that, oh, that's yoga language or that's jñāna language. But it's not. It's actually devotional language, but it's just, you know what I'm saying? It's just explained indirectly, right? So it's analyzed and explained indirectly.

So here then, Kṛṣṇa's bringing it where He's explaining it directly, making it obvious, making it clear. So we actually see what is karma yoga. It's not karma, it's karma yoga.

Jñāna, it's not jñāna, it's jñāna yoga, right? The astāṅga yoga, it's actually meant to be connected, devotional service. Does this make sense? Yes? Kind of? Maybe a little bit? Okay. So, therefore, we're saying factually bhakti-yoga is the ultimate goal, but to analyze bhakti-yoga minutely, one has to understand these other yogas, right? Because they're actually part of bhakti.

But they're explained here. The difficulty is when someone goes into these others, and then they study them, and then they get distracted. Now that's unfortunate, right? So it's mentioned right here, that that shouldn't happen because they're explaining bhakti.

So if you see them separately, you've missed the point, right? Does that make sense? The devotee takes up, wants to get into medicine, gets into Ayurveda and all that. Ayurveda is simply only explaining health in relationship to God Consciousness, right? How you can find God Consciousness through the practice of health, right? But someone get into that because it uses a particular language, and those who are in the field, they use that language, but they're materialistic. Then they pick up that materialistic mood and think, well, it doesn't actually have anything to do with Kṛṣṇa Consciousness, right? So then they become good at their Ayurvedic medicine and they're pious, but they're not God Conscious, or at least not in this area.

Does that make sense? So then when they hear something from the devotional scriptures, and then from there if there's a seeming contradiction, then they'll take the side of the Ayurveda, but they don't understand Ayurveda is explaining that, but through that language. So then they're distracted. You understand? So then that's unfortunate, right? Coming from an impious background, coming up to the platform of piety, being favored with the option for God Consciousness, but instead one settles for piety.

That's sad. So much work, because you have to go from an impious background to being pious, that's a lot of work. But for all that work, what are they going to get? Nothing.

So that's what Bhagavatam means, reśrama eva hi kevalam, simply a waste of time. Right? Does that make sense? So we can take that, put that into psychology, cooking, martial arts, philosophy, yoga, any of these things, because they're pious activities. But to settle for that piety and think it's equal to or greater than the holy name is known as the second offense.

Does this make sense? In other words, Krishna is saying there's only bhakti, there isn't anything else. But because of the nature of it, it's explained in that way. Because that perspective, you're looking at it from the aspect of performance of activity.

So you have to use definitions that define that. Does that make sense? The bhakti yoga is the topmost yoga system, as it is confirmed in Śrīmad-Bhāgavatam, 11.14.20. My dear Uddhava, the unalloyed devotional service rendered to me by my devotees brings me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sankhya philosophy, pious work, Vedic study, austerity or renunciation.

So he's not saying that these are bad. He's just saying they won't control him. Right? But devotional service, that controls him.

Right? So in other words, one, devotional service is the point. But the field may be through these other activities. Does that make sense? In other words, through pious activities, then the Lord is, means, that's the medium of exchange.

But the point of using that exchange is devotion. Does that make sense? It's very important. In other words, to do an activity, you have to have a situation.

Right? And that activity gets the result. Right? Make sense? So the activity's importance is the result. And you can only perform the activity in the environment.

Right? So devotional service or pleasing Kṛṣṇa, that's the goal. That's what you're trying to get to. But you have to have a medium.

And that medium has to have a situation. Right? So one has, one, they are non-different, but at the same time, different. Right? So in other words, whatever you're doing, it should be a medium for Kṛṣṇa consciousness.

If it is, good. If it's not, basically, useless. Does that make sense? Yeah? Yeah, because otherwise you have to be very careful, is that, otherwise it will take it and say, okay, we'll throw that out.

You know, we'll throw out the thing. You know what I'm saying? Any little thing, oh, and throw it out. No.

Point is, is taking it as your goal, that's useless. It's only a medium. Goal is love of God.

But in Abhidheya, you have to use some skills. Something has to be there. That's these things.

Right? You're using austerity, renunciation, study, pious work, śāṅkhya, all these, that's what's being used as a medium. And then the environment is an environment that would be conducive to God consciousness. Right? In other words, since that's your goal, because you're, Abhidheya means you're connecting sambandha and pāyajana.

Right? So you try to put yourself in a situation that then you can use these things to please Kṛṣṇa. Does that make sense? So the situation, therefore, becomes important. Right? It means the temple environment, your home environment, your preaching environment, your working environment.

Right? It becomes important to see these in the proper way. Otherwise, if it's yoga stands on its own, then you can have a yoga studio. So the situation is pious but not God conscious.

So that means then, you know, what is your goal? Because how would you have the situation? It means, in other words, a goal is not going to be attracted to a situation that's not compatible. You know what I'm saying? If there's no common ground, what will be the attraction? All right? Because we're taking the masculine and feminine principle here, sambandha and pāyajana, why would these two be connected? If your goal is pure Kṛṣṇa consciousness, right, that would mean the environment of the yoga would be in the same way. You know what I'm saying? One may use language that people are used to.

That's the way it's written anyway. Yoga is written in that language. So it's not hard for us to talk that way.

That's the way it's written. You understand? But the Abhidheya means you're using that medium through devotion. That's going to result in Kṛṣṇa being pleased.

Does that make sense? Otherwise you can't just set up any environment and then say that's going to generate Kṛṣṇa conscious. No, it's not, because that takes prominence. Right? So if there's going to be a balance, then that means if the prominence of the yoga experience is not devotional, means the result will not be devotional.

Then that means even though the technique you're using may be correct, it's not being done in devotion. You understand? Very subtle. Right? Because Vyāsadeva is talking as close as you can, you know, to delivering Kṛṣṇa consciousness through all these pious mediums.

But still, when push comes to shove, it's not enough. At some point you have to say directly. Does that make sense? But the technical words, the analyzation, all these presentations, that's fine.

But you have to bring it closer. You have to actually bring it where you actually reveal what's there. You don't understand that you're using these mediums to bring one near.

Right? Then you've missed the point. Otherwise, how do they connect? You're taking someone down the road, they don't know what the end of the road is, but still if you're not walking down that road, you're not going to get there. You know, you want to get them to that end of the road, but you don't walk down the road, you take a different road.

It's not going to get there. Does this make sense? So one has to be very, very careful. Śrīla Prabhupāda summarizes the sixth chapter as follows.

In the first six chapters of Bhāgavad-gītā, the living entity has been described as non-material spirit soul, capable of elevating himself to self-realization by different types of yogas. At the end of the sixth chapter, it has been clearly stated that the steady concentration of the mind upon Kṛṣṇa, or in other words, Kṛṣṇa consciousness, is the highest form of all yogas. Different types

of yoga are only stepping stones on the path of Kṛṣṇa consciousness.

One who takes directly to Kṛṣṇa consciousness automatically knows about brahmajyoti and paramātmā in full. But by practice of Kṛṣṇa consciousness yoga, one can know everything in full, namely the Absolute Truth, the living entities, the material nature, and their manifestations with paraphernalia. So the living entity, being spiritual, he's not connected to the material world, he can elevate himself through all these different yoga systems.

But the point is to be always absorbed in Kṛṣṇa. That's Kṛṣṇa consciousness. Does that make sense? We see here what we were meaning before about the element is taken, but it's taken out of the context.

It means the yogi is concentrating on paramātmā, so he's meditating upon the Lord, but he's not meditating with devotion. So Kṛṣṇa consciousness means meditating on the Lord with devotion. So you've simply taken that meditation upon the Lord, that's supposed to be with devotion, and you've taken it out of devotion.

Or knowledge about the Lord, but without devotion. It's only for liberation. The other one's only for mystic city.

Or you perform your pious activities, the proper activity, proper lifestyle, but you've taken it out of the context of devotion. So then it becomes fruit of activities. You understand? So in other words, performing your activities for Kṛṣṇa, knowledge about Kṛṣṇa, and meditation on Kṛṣṇa.

Right? So body, mind, and words. That's supposed to be connected to Kṛṣṇa, but when you take Kṛṣṇa out of it, then they become karma, jñāna, and yoga. Right? Hmm.

So this means that only a devotee, Kṛṣṇa consciousness devotee can teach something? Yes. Means if you want to get Kṛṣṇa. If you want to get something else, there's so many qualified people.

You know, they know the knowledge, they may be practicing it, that's better. Right? But in other words, having knowledge, that's important. If you want to teach, you should have the knowledge.

If you can practice that knowledge, apply it, that's even better. If you understand what's the purpose of applying that knowledge in Kṛṣṇa consciousness, you know, that's the best. So the devotee is actually the real teacher.

Because otherwise, human life is not meant to just be expert at different skills. Right? Because the point is, is that skill with time will go away. You know what I'm saying? In other words, if you have the proper knowledge, that skill will go away.

Because when you're young, you can apply the skill. When you get old, you can't. So in other words, the old person can tell you what to do, but if he tries to do it, if he doesn't do it as well as

he talks about it, in other words, he knows it better than he can perform it when he's older.

So then young people will all, oh, he doesn't know. Right? So they'll make mistakes. So that goes away, but the knowledge doesn't.

But if it's material knowledge, when you die, it's gone also. But if you understand that knowledge in connection with Kṛṣṇa, then that's eternal. That doesn't go away.

So for all that endeavor, because all it is, is consciousness. The difference between using karma, jñāna, and yoga for Kṛṣṇa or not is simply consciousness. That's all.

So that's not a separate endeavor. That's why we say Kṛṣṇa consciousness is not a separate endeavor. It's simply being conscious of Kṛṣṇa.

That's what we're trying to get to. And that consciousness should be favorable. So it's devotional.

So being free from karma, jñāna, doesn't mean it's not using the techniques of karma, jñāna. It means it's not for the purpose. Its goal is not the fruit of activities or liberation.

Its purpose is to please Kṛṣṇa. We're so used to that fruit of activities and liberation, those stand on their own. We don't understand that they're actually borrowed from Kṛṣṇa consciousness.

But we're so conditioned that we think that they have meaning on their own. Just be like, I have a lighter, and it stands on its own as a separate entity. No, its purpose is to light something.

But for so long, karma and jñāna have been used separately from Kṛṣṇa consciousness, that we actually think that they can stand it. So that's why it's confusing. Is it there? Is it Kṛṣṇa consciousness or not? These are the problems.

No. Devotional service is the actual activity of the living entity. That's what goes on in the spiritual world.

That's reflected in the material world. So the activities are the same. Problem is, it's perverted because the consciousness is changed from Kṛṣṇa being the center to us being the center.

When we become the center instead of God, all those activities that they do in the spiritual world, like Mother Aśodha goes and wakes Kṛṣṇa up in the morning. Then He tends to the cows, He takes His bath and everything like that. She feeds Him His breakfast.

So all those activities that she does, having the arrangement of the house, nice food is there, nice clothing, ornaments, the schedule. All that is simply to serve Kṛṣṇa. That's reflected in the material world.

It's the same thing. You get up in the morning, you have your bath, you take your breakfast. At least that's the theory, right? It doesn't always work like that once you kind of like cross, how



you say, the sin river, like that.

So then here in the material world, that's what people do in their houses. Why are they doing that? Why do mothers wake up children and get them ready and feed them? Because Mother Aśodha does that. That's how you take care of the child.

But it seems like it stands on its own. Family life stands on its own, separate from Kṛṣṇa consciousness. No, its only purpose is Kṛṣṇa consciousness.

There isn't any other purpose to it. So Mother Aśodha, her son is Kṛṣṇa. Right? So that works very directly there.

But other ladies in Vṛndāvana, their sons aren't Kṛṣṇa. But they're still getting them up, feeding them, getting them ready. Why? So they can go and serve Kṛṣṇa.

Does that make sense? So in either way, it works. That's reflected here. That people think family life functions on its own without Kṛṣṇa consciousness.

No, it doesn't. It's a reflection of activities in the spiritual world. What's changed is the consciousness.

You understand? But when we're defining the house, then it's going to be according to the paraphernalia of the house, the activities of the house. Right? So you're not going to have big philosophical meaning, words, because you're dealing with how the house works. Does that make sense? Does that make sense? So and this is what we mean when we say the yoga process, right, all these aspects of yoga, they're actually defining devotional service.

But when we study these areas, then we study them. They have their own language and everything. But that language is part of the devotional process.

But we're thinking that it functions separately. I have my job. Kṛṣṇa goes out and tends the cows.

Ananda Baba does that. The kings in Mathura, then they do what they're doing. Or the kings in Dvaraka, they do what they're doing, right? You have all the assistants and servants in Vraj.

They all assist. The vaiśya is there. The kṣatriya is there.

The brāhmaṇa is there. The brāhmaṇas there are doing all the yajñas and this and that, all connected to Kṛṣṇa. Right? So that all reflects here.

So people think my occupation is separate from Kṛṣṇa. My family life is separate from Kṛṣṇa. Only sādhana has something to do with Kṛṣṇa.

You understand? But that's an illusion. That's why it's called mayav. So the devotees say, Oh, I'm being practical and seeing my family life and occupation as separate from Kṛṣṇa.



How is that practical? Practical for what? Makes you some temporary money and then you're dead. And then what? That's the point. Right? Right? Why would one work for something one's going to lose? Right? You tell, Oh, you work very hard, you get so much money, but it's all going to be lost.

Are you going to take up the offer? No. But that's exactly what's happening. They're going to work hard their whole life, lose everything.

Nothing. You can't even take one stitch of clothing with you. Nothing.

That's it. But we work very hard. And then we say it's practical.

So that's the point. So to be able to see that all there is is Kṛṣṇa consciousness, all that's being defined in knowledge is Kṛṣṇa consciousness. But we have this, we're under this illusion that it can be defined separately.

Activities, knowledge, absorption can be defined separately. But as we see, even to make the material energy of any attractiveness that we do want to deal with it separately, Kṛṣṇa has to enter it. Kṛṣṇa is the power of economics.

He is the taste within the family life. Right? He is whatever it is that allows us to get anything done. And the taste that we get from that experience.

He enters the dead matter and makes that happen for us. And so even there on the lower level, mechanics still is Kṛṣṇa, though we think it's not. Right? Spiritual world, it's obvious.

Here it's not. Doesn't make sense? Right? So all these different elements of yoga can get you there, but Kṛṣṇa consciousness is the most efficient. Because we can see as we go through, they're very elaborate, these other systems.

You know, the amount of wealth and piety you have to have for karma is very great. Right? Then for jñāna, the amount of knowledge and renunciation, austerity, is very great. And for yoga, we see what you have to go through in order to bring yourself to jñāna, is very great.

But Kṛṣṇa consciousness is the point. If that's there, then everything falls into place. What aspect of activity, knowledge and meditation is important, that's already included.

Does that make sense? Good. In the last verse of the sixth chapter, the Lord introduces bhakti-yoga, which will be described in detail in the middle six chapters. In the first chapter of Bhagavad-gītā, Arjuna becomes depressed and refuses to fight due to family attachment.

Beginning of the second chapter, he surrenders to Kṛṣṇa and begs for guidance. To remove Arjuna's illusion, Kṛṣṇa explains the position of the soul. Since Arjuna's lamentation is still not dispelled, the Lord gives the method by which the soul can be realized, naiskarmya.

At the end of the second chapter, the Lord describes the characteristics of the self-realized

person. Because in other words, the whole point is Arjuna is lamenting, Arjuna is in anxiety, so the Gītā is to remove this anxiety. Right? Because *vaikuṇṭha* means no lamentation.

So to bring him to the transcendental platform, this knowledge is there. In the beginning of the third chapter, Arjuna is confused because he misunderstood that acquiring transcendental knowledge is incompatible with work. To eradicate this mistake, Kṛṣṇa explained *naiskarmya*, *buddhi-yoga*, as work combined with knowledge.

Such detachment, such detached work is a sacrifice and it is the means of attaining transcendental realization. In other words, you're working but the knowledge is less. So it's simply fruit of activities.

Right? The karma. But when you add the proper knowledge of the soul, which is only found in *yantra*, karma doesn't deal with that. Of course, one has to believe in the soul to be comfortable with karma.

Because otherwise, I'm going to perform the activity, but at the time of death, it appears it's lost. No, but you go to the heavenly planets. So you have to believe in you know, the eternal soul for that.

But that's only as much as there, but the self-realized person and all that, that's not brought into it. So that's brought in, so that you can see karma-yoga means that it's karma with this knowledge of the soul, proper knowledge of the soul. Right? So then that makes it *buddhi-yoga*.

But then, this is then being done in connection with the Supreme Lord. Otherwise then, like the *jnani*, it's only up to the level of Brahman. So we're dealing with, you know, the devotional service.

So it will get you liberated, it will get you out of the material world. Be pious, get you out of the material world. Nice karma will free you.

But the point is this, the soul is servant of Krishna. That's why then you have to introduce *jnani-yoga* means you're meditating upon the Supreme Person. And that should be with devotion.

Otherwise you just meditate and then you get, you know, some benefit, but still it's not going to be enough. Right? It still will give you temporary benefit. Such detached work is a sacrifice and is the means of obtaining transcendental realization.

It is performed even by great self-realized souls in order to set a good example for others. The Lord emphasizes that in order to perform nice karma steadily, one should conquer lust and thus overcome material dualities. In the third chapter it's explained that nice karma culminates in transcendental knowledge.

So in each one He's taking it to the next. In the fourth chapter, the Lord glorifies transcendental knowledge as the goal of all sacrifices. Krishna gives the essence of the transcendental

knowledge by revealing the cause of His appearance and the transcendental nature of His pastimes.

So in other words, you're doing an activity, knowledge should be the result, but that knowledge should be knowledge of Krishna. That's the whole point. So in other words, if your activity doesn't attain transcendence, then the activity is not very worthwhile.

Right? And then He's bringing out His nature, His pastimes, His own nature and pastimes, because through knowledge you'll get, understand Brahman and Paramatma. Right? But it's only through devotion you'll understand Him as a person, but that's the goal. So that knowledge is then brought in line with devotion, that will then give you devotion.

That means then you'll realize the Supreme Person. Arjuna is still confused because he did not understand that work in full knowledge is non-reactive, is therefore the same as inaction. As a result, in the beginning of the fifth chapter, he asks which is more beneficial, work or renunciation of work.

Krishna explains that though they are equal, work in knowledge is better than renunciation of work because it is easier and safer. Karma yoga can be replaced with jnana yoga only by a person who is sufficiently purified by detached work. So unless you're completely detached, you won't be able to situate yourself there.

The point is, how will you not be attached? Because if you're actually just a jnana, you're attached to liberation. So there's going to be a limit to the quality of His work. So what's going to power? He's still self-centered.

So you have to be extremely piously self-centered to be able to get to make the system work. So therefore it's better to perform activities. That purifies one.

But at the same time, as the activity binds you, which jnana is trying to get rid of. So if naiskaram, if you're performing the activity not for yourself but for Krishna, then you actually accomplish both. Because the activity is purifying you and elevating you and the knowledge of Krishna then is actually the knowledge that will power the whole thing.

So even if you're not that pious, still it will work. Because devotional service is the highest piety. Does that make sense? Otherwise you have to be extremely materially qualified.

And even then, so much qualification, so much work, and then you end up with a temporary result. Another waste of time. So it's not that one should strive for replacing karma yoga with jnana yoga.

It's not important. Bodhi yoga does everything perfectly. So bodhi yoga is beyond the fruit of results.

It's beyond... In other words, the problems with karma and the problems of jnana aren't in

bodhi yoga. You have the activity by which you can purify yourself and elevate yourself. Does that make sense? Sixth chapter describes how one can attain self-realization by the method of astanga yoga.

As with jnana yoga, astanga yoga is suitable for a person who has been purified by karma yoga. The astanga yoga is the best of all transcendentalists. And the devotee is the topmost amongst all yogis.

So, in other words, the astanga yogi, he has gotten himself to that transcendental platform, but he's going beyond Brahman to Paramatma. So that situates himself better than the jnana yogi, because he only knows Brahman. But the bhakti yogi is better, because he understands Bhagavan.

So the devotee understanding that can deal with the elements of Krishna as Brahman and Krishna as Paramatma, because you know where they're from. So it's different. That's why it's devotional service.

It looks the same, because you're using these techniques, but it's actually different, because you're describing the person, you're glorifying the person, rather than just Brahman or Paramatma. Is that okay? Yes? No? You have another one? Just below. Ah.

Rinse. Non-slip, right? You saw the weather and figured you need a non-slip. Okay.

So now 7 to 12. The other one had a table of contents, I guess? Okay. Chapter 7, Knowledge of the Absolute.

Chapter 8, Obtaining the Supreme. 9, The Most Confidential Knowledge. 10, Opulence of the Absolute.

11, The Universal Form. And 12, Devotional Service. Okay.

Chapter 7, Knowledge of the Absolute. In the 7th chapter, Lord Krishna explains that He is the Supreme Truth, the supreme cause and the sustaining force of everything, both material and spiritual. Advanced souls surrender unto Him in devotion, whereas impious souls divert their minds to other objects of worship.

So He is the sustaining force, He is the supreme cause and sustaining force of everything. So everything is going on through His potency. The Jiva is His potency but He has that independence.

So He is the operational cause. But the material cause is Krishna's energy and works according to His direction. The formal cause is His internal potency working according to His direction.

And He Himself is the original cause. So that means three out of four are Him. And even the method of operation has to be according to the nature of the operational cause and the formal cause.

And the only reason you're doing it is because of the ultimate cause. So even in performing our activity, we're still dependent upon the other three. So much sense? And they're all coming from Krishna.

So there is no question of if they're anything else. But it says, advanced souls surrender to human devotion whereas impious souls divert their minds to other objects of worship. In other words, they think this dead matter is worshipable.

They've done something, they've gotten it because it's theirs, it's important. The methods of getting it become important. Those who inspire them to do this are important.

So they missed the whole point is that it's actually only Krishna. There isn't something else. It's an illusion to think there's something else.

No, there's only Krishna. Right? But it's not it's all one. That we're used to.

No. Everything you're looking at, its only purpose is Krishna. So it isn't anything else other than Krishna consciousness and Krishna conscious activities.

To see anything other than that, that's illusory. So that's what the Gita is giving us. In the first six chapters of Bhagavad Gita, the first six chapters of Bhagavad Gita dealt mainly with Karma Yoga.

The middle six chapters with Bhakti Yoga and the last six chapters with Jnana Yoga. Karma Yoga is the main and you're adding all these other aspects. So you see how to perform activities in Krishna consciousness.

These middle six will deal with that devotion in dealing with this because it's dealing specifically with the Lord Himself. There are all these different aspects of the Lord. We saw that that's all the names of the chapters.

Attaining the absolute most confidential knowledge, which is about the absolute. Opulence of the absolute, the universal form which is coming from the Lord. And devotional service.

And then the last six will deal with the Karma Yoga. Excuse me, Jnana Yoga. Let's show the techniques of that, the fine points.

The point is that if you have your activities, you know your goal, then these techniques are important. So you don't start there. One thing, why not that next because you'll get distracted.

Karma, you get so caught up in the skills that you'll forget the goal. Does that make sense? And also, even if you're presenting all these different things, you're going to start with the activity and all this, then there's going to be the goal, then you're going to perform the activity. Does that make sense? So in other words, the environment is that of Karma Yoga.

Your goal is Bhakti Yoga. But your technique, you're going to use this Jnana Yoga. Does that

make sense? So still, it works, that's the way the mind is thinking, feeling, willing.

So, according to, note on this, according to Srila Baladeva Vidyabhusa, the first six chapters have spoken mainly about the surupa of the Jiva and the means to realize this surupa. The middle six chapters speak about the surupa of the Lord, who is the object of worship of the Jiva, and the means to realize it. So in other words, what is the soul, what is his nature, that he performs activities, he's busy.

He has to have goals. Everything about the Lord, because he's sac-cid-ananda, so how do you get that ananda? It's through work. So that work is based on knowledge, cid, and that's based on existence.

So the soul's eternal. With transcendental knowledge, he performs his activities for a transcendental result. That means his activities are transcendental.

But in these next six, we'll be talking about the Lord, the nature of the Lord, his surupa, who is the goal. So we've established from the first six that Krsna is the goal, that one becomes a yogi by connecting it to the Lord. But now in these next, it'll be about the Lord.

Because now that one's accepted the process, okay, now one has to become attracted to the Lord. So now we'll deal with the Lord. Srila Visvanatha Cakravarti Thakura explains why bhakti-yoga is placed between karma and jnana.

Bhakti-yoga is placed between karma and jnana because of its confidential nature. Because it is, because of its superiority by which it is able to give life to the other two. Because of its being so rare.

And moreover because these two are useless without bhakti, the karma and jnana presented in Gita have been mixed with bhakti and become more acceptable. It is purport to Bhagavad-gita. So in other words, jnana, as we see it, is knowledge of activities.

Right? So you have the activity and the knowledge of activity. So they've been split. Right? They go together.

But they've been split here. And devotional service put in between. Because of the two, of activity and knowledge, knowledge is higher.

Right? So that naturally would come second. And knowledge would come first. But because of its confidential nature, it's put in the middle.

Right? Does that make sense? I'm not sure it comes here. I think it's quoted from one of the acaryas. Burijan Prabhu mentions this.

It's just like when the king goes out. There's army in the front. There's army behind.

He's in the middle. Right? He's not in the front. He's not in the back.

He's in the middle. Right? So devotional service, that's the king. And so karma and jnana are on both sides.

It is purport to Bhagavad-gita 8.28. Śrīla Prabhupāda writes, Chapters 7 through 12 are the essence of Bhagavad-gītā. The first six and the last six chapters are like coverings for the middle six chapters, which are especially protected by the Lord. If one is fortunate enough to understand Bhagavad-gītā, especially these middle six chapters, in the association of devotees, then his life at once becomes glorified beyond all penances, sacrifices, charities, speculations, etc.

For one can achieve all the results of these activities simply by Kṛṣṇa consciousness. So penance is for elevating oneself. So by doing things in connection with Kṛṣṇa, that will give the best.

Sacrifice means sacrificing for the benefit of someone else, voluntarily. So the highest sacrifice is to sacrifice for the Lord. Charity, you're sharing what you have.

So the point is what's the greatest wealth? The greatest wealth is Kṛṣṇa consciousness. It means you have wealth. More important than wealth is power.

More important than power is knowledge. So knowledge is the wealth of the brāhmaṇas. And of wealth, knowledge of Kṛṣṇa.

And of knowledge of Kṛṣṇa, that devotion. So if you can give this knowledge of Kṛṣṇa and devotion to people, that's the greatest charity. Speculations.

So when you contemplate the knowledge of Kṛṣṇa consciousness in connection with what you see around you, and bring what you see around you in line with Kṛṣṇa consciousness as seen by authority, then that's the best use of it. That's the speculative process. You understand? So Kṛṣṇa consciousness automatically includes all these other parts.

So now, hopefully we can understand these middle six chapters. Now we'll test. Just to see whether we end at jñānīs or not.

That was it. Sometimes it doesn't mean anything. Okay.

Verses one to three. Knowing Kṛṣṇa by hearing from Him. Because otherwise you're going to, you can hear about Him, but hearing from Him is very authoritative, especially for someone who doesn't know Him.

For those who have that faith in Kṛṣṇa, then by hearing from the devotees, then there's always going to be something more. You know. Is that what you're saying? You know, because Kṛṣṇa's talking about from the position of tattva.

He's the greatest because He's God. It's just the way it is. He's not... It's like the guy who owns the company.



If he says, yeah, I'm the boss. I'm in charge of the whole company. That's not a matter of pride.

It's just a matter of fact. Right? But if you want to hear about Kṛṣṇa personally from the element of rasa, that you hear from the devotees. Verses four to fourteen.

Kṛṣṇa is the source of all spiritual and material energies and the controller of the three modes. So everything's coming from Him. That's appreciated.

He's controlling it. Then whatever you're dealing with is only with Kṛṣṇa. The spiritual, we're not getting into details.

So we just say spiritual, everybody's happy. But we say material energies, then that means the modes. Right? The dead matter and the modes.

So that Kṛṣṇa is controlling. So that means there isn't anything outside of Kṛṣṇa. He is the supreme controller.

Verses fifteen to nineteen. Two classes of people. Pious and impious.

Verses twenty to twenty-three. The demigod worshippers. Twenty-four to twenty-eight.

The impersonals. So we've got pious and impious. You divided that.

So what is pious, what's impious? Then a pious, then you have the demigod worshippers and the impersonals. So demigod worshippers, okay, are on a lower level. They're fruitive workers.

Then you have the jñānīs. So that's on a higher level. As far as maturity goes.

Why are the jñānīs on a higher level? They dress more cool. Because they have knowledge of what they're doing. They have knowledge of what they're doing.

There's one other aspect. Transcendentalist. Transcendentalist, yes.

Yeah, you could say that aspect would be there. But that would be along with the knowledge. It also would have to do with this other aspect.

More sense controlled. More sense controlled, yes. The detachment.

So knowledge and detachment are always respected. That's why the jñānī socially is greater respect than a karmī. Right? Does that make sense? But ultimately we know that the jñānī, though his situation is greater, there's a problem because of their attachment to the impersonal.

So it's going to be hard for them to be involved in the devotional process. Very easy for them to study. Very easy for them to renounce.

But to engage in the devotional process, big problem. The karmī, he believes in processes and

results and people and relationships and all that, but he thinks it's for himself. Why? Due to lack of knowledge and renunciation.

So if you can have the faith in happiness through personal interaction, being in an environment, a facility, with the proper knowledge and detachment of the *jñānī*, then that's very powerful for elevation. But it'll only work if you add the Lord. Because why would one work for impersonal liberation? And for one who knows the material interaction gives problem why he should work.

So it has to be there's something transcendental, there's the Lord. So because of the Lord, him as a person and we as a person, therefore the cultivation of the relationship with the Supreme Person through activities, then both accomplishes the knowledge and detachment of the *jñānī* and the activity of karma. Does that make sense? Right? Otherwise what will be the motive? So that's why you'll see impersonals will be put on the higher level.

Because that's what drives the lower. At the same time is they're both just pious and so they kind of get stuck here a bit. Right? And 29, verses 29 to 30, *yoga-misra-bhakti*.

Verses 1 to 3, knowing Kṛṣṇa by hearing from Him. In the last verse of the 6th chapter, Kṛṣṇa listed the symptoms of the topmost yogi. He constantly remembers Him and renders devotional service unto Him with full faith.

In the beginning of the 7th chapter, Kṛṣṇa explains how to come to the platform of always remembering Him from within. *Mad-gatenantara-ātmāna*. Since this subject is very important, the Lord speaks about it without having been asked further by Arjuna.

Right? Because generally as a question is asked, I mean, you present something, then the student asks, then you'll actually have a good discussion. They don't want to know that it doesn't go anywhere. But in this case, He's shown His inquisitiveness, right, through questioning in that of, through the first 6 chapters.

But now it's something that He won't know about. So, it's not a matter, He hasn't brought it up. So, it's a matter, you throw something out.

Does that make sense? In other words, you say something to generate a question. Right? But if, but if that's not there, then you have to say something more. And then, then there's a field.

In other words, you only ask a question in a field of action. Right? So, if that field is not created, then how will the question be there? So, the trick is, is how to present something to generate the question. Does that make sense? But in this case, you have to create the field first.

Right? The others may be a little simple thing, and that will create enough field to work with. But you have to be able to think. So, it's creating the field.

In verse 1, Kṛṣṇa explains that with mind attached to Him, by practicing yoga in full

consciousness of Him, we can know Him completely without a doubt. This can be obtained simply by hearing from Kṛṣṇa. Tāc chr̥ṇu.

Yeah. So, now, if you're thinking of Kṛṣṇa, and working for Kṛṣṇa, you can know Kṛṣṇa. Right? Because it means, what is there? It means, basically speaking, you have karma and jñāna.

Right? So, if all your knowledge is about Kṛṣṇa, and all your activities are connected to Kṛṣṇa, what's left? It's all covered. Instead, everything that you're dealing with, all knowledge and all activity, all things that you're dealing with, is Kṛṣṇa. So, you're all just absorbed in Kṛṣṇa.

So, then, one's qualified to know God. Because in the spiritual world, all their activities are connected to Kṛṣṇa. All whatever knowledge they have about whatever they're doing is connected to Kṛṣṇa.

Right? So, then, one is qualified to work in that platform like they work. Does that make sense? Yeah. Otherwise, then... Knowledge about Kṛṣṇa includes everything knowable.

And Kṛṣṇa declares that once Arjuna attains this knowledge, there will be nothing more to be known. Right? Everything knowable means whatever there is. It's not that, oh, Kṛṣṇa deals with this.

No. Gīrī is giving how you know what anything is. Right? So, once that is understood, then you can see Kṛṣṇa in everything.

Because He's saying is that in full consciousness of Him, we can know Him completely without a doubt. Right? So, if you're fully conscious of God in everything, what more is there to know? Everything else is simply just a mechanical skill. You understand? But it's Kṛṣṇa who's important.

Right? You want to deal with a particular field, you have to know the skill. That's nature. Right? So, in the spiritual world, you have your relationship with Kṛṣṇa.

Right? If you're mother of Kṛṣṇa, then what knowledge do you have to know? What skills do you have to have? Right? Mother showed it. Expert at cooking. Expert taking care of the house.

Expert in aesthetics. You know, expert in dealings. You know, management of all these different things.

She knows the seasons. She knows what's what. She knows all these different things.

She knows about the cows. So, all that, then she can do her service to Kṛṣṇa nicely as a mother. You understand? Right? So, in the same way that reflected into the material world, you have your conditioned nature.

So, that means which aspect of Kṛṣṇa's creation would you use as your skill to be conscious of Kṛṣṇa? Does it make sense? So, that knowledge, that consciousness of Kṛṣṇa, that's the point.

You're always conscious of Kṛṣṇa. Then the medium through which you prefer to be conscious of Kṛṣṇa, that's according to your particular nature.

Does that make sense? As Śrīla Prabhupāda writes in his purport to verse 2, complete knowledge includes knowledge of the phenomenal world, the spirit behind it, and the source of both of them. This is transcendental knowledge. Right? In other words, the world itself, the spirit behind it, what makes it work, and then the source of them.

Because Kṛṣṇa is the source of Brahman. He's the source of His energies. So, His material world is one of His energies.

Right? And then His qualities as Brahman reflected into this world, that's the spirit that makes it work. Right? Does that make sense? No? Doesn't make any sense. The spirit behind it, as we were discussing before, is Brahman has entered everything, and so therefore that's why everything works.

Right? Because we've been discussing before, we brought it more up to the Paramātmā level, discussing and touching on the Bhagavān level. So we haven't really discussed the Brahman level for some time. But the point is, Brahman level is the aspect of where Kṛṣṇa's potency, His quality has entered something.

And His energies then take the forms and the activities that support that quality. Right? They have strength. So that's the quality of Kṛṣṇa.

So there's forms of which strength can take. So a column or a pillar is one of them. Right? But that's the formal cause.

That's the internal potency. Then the external potency then mirrors that as a column made out of material elements. Does that make sense? So therefore these three, the original cause, the formal cause, and the position of the material cause, this is all Brahman.

Right? The soul is also Brahman. So when the soul can see this, that's the Brahman platform. So anything that you see, you see it in relationship to Brahman.

It's all Kṛṣṇa's energies. There's nothing else going on here. That's spirit.

That's Brahman. Yes. Okay.

It's in there. Saying this, the spirit is willing but the flesh is weak. Right? So this is the... Does that make more sense? Right? Then when you understand why it is you choose certain ones, you know, places to see the Lord, that's your value.

Right? That's because of your nature. And your nature is what you're going to interact with. So in other words, the knowledge is seeing Kṛṣṇa in everything.

Right? But you're going to apply that knowledge but that's going to be according to your

conditioned nature. So application of knowledge now is going to deal with Supersoul. Because he's the one that sanctions and controls the modes.

Brahman is just the fact, what's going on, is there, how the Lord is entered. Right? And that's what creates that attraction. But that's working with that attraction, making a goal of something that we're working with.

That's Paramātmā. Right? So therefore this is how Kṛṣṇa. Right? He's... Knowledge of the phenomenal world means you have the knowledge of it, you know, and that can go with the skills of it.

And then the spirit behind it, how Brahman is entered. Right? Or how Paramātmā is entered here. This is transcendental knowledge.

Right? But he is the source of both these. Kṛṣṇa is the source of Brahman and Paramātmā. And of the material world.

So the world itself is coming from Kṛṣṇa. It's a reflection of His internal potency. And Brahman and Paramātmā are the manifestations of the Lord in here that are there simply because the devotees aren't... I mean the non-devotees aren't interested in the Lord.

Right? So he's still... Because... Yeah? Does that make sense? So the Lord and His internal potency are interacting. But because that's not appreciated, therefore it's reflected into... In other words, the activities, the situations and activities of the Lord and His internal potency are then reflected as the material energy. So it looks the same, but one's alive, one's dead.

But that reflection is real. You understand? You look in the mirror and you can scratch your nose. Why? Because that... So you can say, how is the reflection moving? Because reflection, that's the material energy.

Right? The mirror is the material energy. But it's reflecting the activities going on on the spiritual platform. So the potency in the material energy is spiritual energy.

Material energy doesn't have a separate potency. Does that make sense? Because it's just like the mirror doesn't have a separate potency, it only reflects what's real. So material energy is simply reflecting what's real.

And because it happens when we do it, we think we're the controllers of it. Right? And we're an illusion that the results are ours. So we're bound by the material, by the modes of nature.

Does that make sense? Yes. This means that in the spiritual world, Vishnu only exists as a person? Yes. Because the point is it's his qualities and all that.

It's just like standing outside the mirror. Do you exist as a reflection or only as a person? Yes. So the reflection is only because of there being a mirror.

You know what I'm saying? So the material phenomena, the Lord is reflected, and that reflection is as Paramatma in Bhagavan. I mean Paramatma in Brahman. But actually, he's a person.

But it's his potency that makes everything work. You know what I'm saying? So it's his mirror. Right? Does that make sense? So that's the point.

The mirror does what he wants it to do. It reflects what he wants. We think, no, it should reflect what we want.

Why would we think that? Because that's the fact. What God wants is what's reflected in the mirror. Right? So what's the problem? We think we're God.

So therefore whatever I think must come to pass. God is satya-sankalpa. What he thinks happens.

So we think we're God. So whatever I think, that should happen. But the problem is, it doesn't.

Unless you bring in a line with the person who actually is satya-sankalpa. So how he thinks is how things happen. So how he thinks, that's what's given in the scriptures.

So you want things to work the way they actually should, then think in line of scripture. Then you'll see things start to work. You don't think according to scripture, then it won't work.

And according to scripture, but scripture is not karma. Right? It's not jnana. It's not yoga.

It's bhakti. So therefore, thinking in terms of the scriptures according to bhakti, that's where you'll get your proper result. Then your reflection will start to work properly.

Right? Otherwise, it's going to work a little less properly. Because if you do it for fruitive purposes, then it's according to your good work. You know, you want everything to work for you, but do you have the karma? You know, you want to be the temple president, so you're doing all the good things, going around shaking hands, you know, kissing babies, doing all the things you should do.

But the point is, do you have the karma to be a temple president on the material platform? To have that respect, have that position, have that facility. Is it your karma materially? Right? So if it's not, you're not going to get it. So the only way you can get it is through devotional service, that you're using this in Krishna's service.

So you're a medium for that. Does that make sense? Because the point is, that's where it's going to go. You come into Krishna consciousness wherever you are, one may move up, but if one moves out, one doesn't move out where one was.

You know what I'm saying? When one goes back to where one was, does that make sense? That's the point. So if you look at it, use the scriptures for piety, that's okay, but then how pious

are you? Right? So you have to use the skills and knowledge given by the scriptures in devotion. That will give the proper, because that's what it's for.

Is that okay? I still have time. The Lord wants to explain the above mentioned system of knowledge because Arjuna is Krishna's confidential devotee and friend. In the beginning, so why would he, why because he's his confidential devotee and friend, why would that be the inspiration to give this knowledge? Yes, but what can you get from this knowledge? Him, right.

So that's the point, because he's a devotee, that's why he's explaining it. If he's not a devotee, he doesn't explain this. Because through this, you can get him.

Right? And Krishna doesn't give himself to anybody unless they have devotion. Because that's the relationship, the relationship, the common point is devotion. The devotee's devotion to Krishna, Krishna's devotion to the devotee.

It's not something else, it's not position, power, fame, that's all Krishna anyway, so he doesn't need that. He already has that. Yes? What is this most confidential that you're giving? That's the essence of the philosophy, but here we're talking about further details of that.

You know what I'm saying? You're going to give all that, okay, now you said Krishna's God, you know, we're the eternal soul, we're his servant, we're trying to develop love of God, the process is chanting the holy names, what's the next thing you're going to explain? What more, what further confidential knowledge are you going to give? What are you going to do? Now that you've explained that to this person, what's the next thing you're going to talk about? Yes, so, then, where did it get into this confidential? The other is just the basics, samandha, abhidham, prajna, something to work with. But we're talking about expanding on this. That's there, but the point is, is who is this Krishna? That you haven't explained yet, just other than he's God.

Supreme personality of Godhead. So it's understood, it's all inclusive, but the essential point is that he's God, we're not. He's a person, and we are also.

He's the supreme person. So we're still dealing with that element. It's how you get him, but here, that's the process by which you'll take up to get him there.

But that feelings that you'll have towards him that attracts him to you, that you haven't given. So that's the point, that's what's here. That's why it's in here, because otherwise the first six chapters are pointing out, he is the supreme Lord, he is the super soul.

He is Brahman. So all that, where you're giving the tattva, what is position of. That's okay.

Does that make sense? So here you're dealing more with him as a person, how one would come to that platform interacting with him. In the beginning of the fourth chapter this explanation was given by the Lord, and it is again confirmed here. Complete knowledge can be achieved only by the devotee of the Lord in the simple succession directly from the Lord.



Therefore one should be intelligent enough to know the source of all knowledge. Who is the source of all causes and the only object of meditation all kinds of yoga practice? You see here how he covered all the yoga systems? In other words, therefore one should be intelligent enough to know the source of all knowledge. That's your jnana yoga.

Who is the cause of all causes? That's your karma yoga. And the only object for meditation. Does that make sense? So all three have been mentioned.

Because causation is dealing with cause and effect. That means there's activity, it's karma. Like that.

That means that's the knowledge side of it. That's why if you have that knowledge then it's so much more effective. Otherwise if you just have knowledge how to perform the activity, that's nice, but the point is how to connect that.

If you can just do that for Krishna and you're satisfied then it's done. You don't have to spend much more. But if you're doing that and still not connecting it then this knowledge of causation and other things that then brings out actually what's going on.

Because you're doing the activity but the only activity you're doing is the operational cause is what works. You can't just do anything. You have to do specific work.

Otherwise why do you have to be trained? If anything you do, no one would have to be trained. No one would come in and have their own way of doing something. So there's a way of doing something.

So because of that, then that's created by that is made by the formal cause. The Lord's internal potency interacting with Him. So what it is you want to get done she interacts with Krishna in that way that gets it.

So if you follow that but that mirrored in the material cause, if you performing that activity that is defined by the internal potency on the external potency then you'll get the result you're looking for. But it's still we're only an instrument. So if we have that knowledge then karma becomes quite useful in Krishna consciousness.

If not, then one thinks one's just being practical and just doing but practical what? You don't even know what you're doing. Is practical mean ignorance? Is ignorance and practical synonymous? If they are, great. But if they're not then there's a problem here.

It's not practical. Practical for what? You got money. But in the same endeavor you could have got God consciousness.

You'd get yourself liberated from material existence. You'd become satisfied, become peaceful. So you don't have any of that.

You're working hard all day. You go home. You yell at your wife.

She yells at the kids. They kick the dog. You can't tell me that's you gave up material life, joined Krishna consciousness to simply become engaged in material life because that's practical.

So that's a waste. So that's why this element of causation is not that's all theory. No, this is real fact, how it works.

Does that make sense? So it's just like you come in, you push the button and the machine works. That's great. What happens when you push the button and the machine doesn't work? Then what? So it's only by knowledge of how that button connects to whatever it is to make the machine works, then by knowing that then you can fix it.

Right? So how much of the things that we just take and just touch it to Krishna and then it's done? So many things may be. But those things that are not, then if you don't know the process, you can't fix it. Does that make sense? So that's the point.

When the cause of all causes becomes known, then everything knowable becomes known and nothing remains unknown. So when you know cause, because everything that's here is working on these four principles of causation. It sees the ultimate.

So when you see him as the ultimate and see how he has entered into everything through his potencies, there's nothing else to be known. Right? Then it's a small thing, a little C-note. Does that make sense? Does that make sense? The guy's a PhD.

You hand him a box of matches, he doesn't know what to do with it. So, oh man, you don't know anything. What does it take? You just hold it like this and go whoosh.

Like that. So that's the point. It's all these skills of material knowledge.

That's nothing. That's like lighting a box of matches. Right? Some of them are a little easier.

Life's easier. Some you have to warm it up. Rub it on your jeans a bit.

Like that. Then it'll work. Does that make sense? How many thousands of men one may endeavor for liberation and of those who have achieved liberation, hardly one can know Kṛṣṇa in truth.

Right? So it's not easy. As Śrīla Prabhupāda explains in his purport to verse 3, even the great demigods are sometimes confused about Kṛṣṇa. *muhyanti yat-sūrayaḥ mam tuvey rāṇa-kaścanā* No one knows Me as I am, the Lord says.

But if one does know Him, then *samahatma-sudurlabhā* such a great soul is very rare. Therefore, unless one practices devotional service to the Lord, one cannot know Kṛṣṇa as He is, *tattva-tahā*, even though one is a great philosopher, scholar or philosopher. Kṛṣṇa is the last word in Brahman realization.

And the devotees alone can realize Him as He is, right? Because Brahman realization is the last

word in Brahman realization. In other words, Brahman is the first word, right? Paramātmā is the second word. Bhagavān is the third word, the last word.

Right? So everything is in Brahman, but there's gradations of Brahman, there's variety in Brahman. So the point is, is that Brahman, is that if you know Kṛṣṇa, then you know Him in everything. Right? Then beyond that, He is as a person, that's beyond.

So all knowledge that's here is already taken care of on the Brahman platform. You've already connected it. Then you understand Paramātmā, still Him, then it makes it even more, makes it practically applicable in your life.

Right? Then you know Him as Bhagavān, then it turns all that into devotion, and whatever you're doing here, situates you there. Everyone's working. You'll consider your endeavor, let's say for economic or social or, you know, emotional benefit, if you're in a better situation.

Right? A better, longer term, you know, more proper facility. No? Right? So now, the spiritual world, is that not the best situation that you could get? Economically, you know, as far as long-lasting, the best emotional interactions? Right? So, that's practical. Devotional service, seeing everything in relation to Kṛṣṇa, so that we actually develop that, that's practical.

Anything else is definitely short. Yes? So when people say practical, it's simply a lack of faith? It's a lack of faith or a lack of knowledge, because generally speaking, they don't give up on Kṛṣṇa consciousness. It's just, they don't know how to apply it in this situation, and because of their material need, they have to be involved in that situation.

So they don't know how to connect it to Kṛṣṇa. Right? And it hasn't been given to them practically. Because generally, what you're doing is nonsense, you have to give all that up.

But the point is, they need that. In other words, they're confused, like Arjuna is. Because material activity means it's not spiritual.

The rightly situated devotee, he's confused with that. He's thinking, if you're doing any activity, it can't be spiritual. Does that make sense? Yes, so that means that spiritual activity is actually also material.

Not necessarily. The point is, generally devotees are quite good on understanding the directness of chanting the holy name, worshipping the deity. In other words, the five direct elements of devotional service, generally no one mistakes them for other than that.

If they do, then you really have a problem. But otherwise, generally those are there. The confusion comes on the indirect.

So that's why the Vedic is there, is indirect is given according to authority. Because what is the Vedic? It's what Krishna likes to do. So it's how Krishna himself leads his own lifestyle.

How he likes to interact. How he likes to view the world. That's what the Shastra defines.

So we take that, then it makes it very easy to engage in the material world. But still, the perspective is not just because we follow that, that's not enough. That's why we say, just being pious and following the Vedic, that's not enough.

It's that you have to follow in connection to Krishna, remembering Krishna. So the knowledge is from Krishna, the technique is from Krishna, and you do that remembering Krishna. And the result is for Krishna.

The knowledge and technique will give you a result. That's for Krishna. So if that's done, then it becomes perfect.

That's practical. But without knowing it, due to conditioning, they will have to act according to their nature, so they will have their family and their economics and everything else. They just have to do that.

So it means it's practical for fulfilling my needs. It's not practical for Krishna consciousness. But what they're doing, if they're seeing with this proper knowledge, this knowledge that Krishna has given, then it is practical in the way of devotional service.

In other words, they're situating themselves where the engaging majority of their time is spent in direct activities, but still they can see that connection to Krishna. It will never give the same effect or taste that direct activities will, but it's connected to Krishna, so it is elevating, it is beneficial. You know what I'm saying? Taking care of your family for so many years and all that won't compare to a very ecstatic kirtan.

You know what I'm saying? But at the same time as, due to conditioning, you need that family experience. But connecting it to Krishna, then it's elevating. It brings you more to the point, you're purified, you'll appreciate the kirtan more.

But if you see it as two different things, then if you're comfortable in family life, then you have to say that the other devotees are fanatic. So fanatic means it's over the line. No, but we're bringing it back to the balance.

We're in the middle. No, they're not. They're over on the side.

The middle is something else. The middle is the ability to see whatever you're doing in connection to Krishna. The middle is not fanatic, so we're going back the other way.

There's the complete materialists, and then there's the fanatic, hardcore devotees. And then we're in the middle, the proper balance between materialism and all that. It's like we're sitting on the beach at the Riviera with our drink and our sunshades on and all that, but we're looking and commenting on what's going on on the beach and all that, according to Krishna conscious philosophy.

So that's the best of both worlds. It just seems like the middle because that's where they are.

Yeah, wherever you are, that's always the middle, right? Because there's always so many who's doing less than you and somebody who's doing more, so you're always the middle.

It's just like China. It's the middle kingdom. It's in the middle.

I think we've gone far east. They say, no, they're in the middle. Yeah? When somebody was telling you that they've been divorced two or three times and it's just going to be that true Krishna now and the others, whatever.

So I was thinking that to see that devotional life means the direct things and if I have these desires for something else, then I have to be practical. Yeah, that's yeah. It's either one or the other.

That's the point. It's one or the other. That's why we're saying it's not in the middle.

Because there's direct devotional service, then there's material activity. There's no such thing as indirect activities, which means the material activities that are connected to Krishna. So when one can see that properly and make the proper balance in your life by how much, in other words, don't deal any less in direct activities than is possible for you to do.

At the same time, what you're not going to be direct activities, make sure all those activities are connected to Krishna. Right? Yes. If the indirect activities, because it's all connected to Krishna, you'll see that there is more... In other words, all activities are connected to Krishna.

Indirect, though it has the force of my own material needs, my own emotions and feelings, it doesn't give as much taste as the direct ones do. But because we're driven by our own needs, it will naturally be satisfied in having done them. But with time, you see it's because the basis is Krishna consciousness.

One gives greater than the other. That's why one naturally gravitates in that way. But seeing it properly, one's able to perform the other activities quite well.

Does that make sense? Yes. Isn't the performance of the direct activities that gives the ability to connect the indirect activities to Krishna? Of course. If the direct activities, they will give you the ability but at the same time you have to know what you're doing.

You have to have the knowledge to do it. So in other words, the direct activities will give you the purity and the devotional inclination to see them in that way. But still, you have to make the endeavor to connect it.

It's not going to be... Automatic means you see everything in connection to Krishna and automatically you get the result of Krishna consciousness. You will elevate yourself because the residents in the spiritual world, they see everything that they do in connection to Krishna. So if you do that here, you'll qualify like them there.

Does that make sense? Yes. So that's the idea that we're trying to... In other words, we're trying

to live a lifestyle and mentality and activities of those in the spiritual world while doing it here. Which is not difficult because this is a reflection of there.

It's an illusion to think it's separate from the reflection there so it's a material world. We can't do those things. No, but what's going on? You know what I'm saying? That's like saying, I can scratch my head in the mirror.

I mean, I can scratch my head but I can't scratch my head in the mirror. Just because you scratch your head, it happens in the mirror. So because you do it on the spiritual platform, it happens here.

So there is nothing that works without the devotional element. Even though it's hidden. Someone's devotion to the scriptures and following the pious activities as given in scripture according to the Brahmins that are there and everything like that, that's the only reason that the karma gives a result.

Otherwise, somebody else who doesn't have faith in the Brahmins and the Shastras does the same activity. He won't get the same result. He'll get something.

It'll be something. It'll be better than the person who doesn't follow that knowledge. You know what I'm saying? But still, it's going to be very temporary.

So it's connection to Krishna though one may not see it, that makes it work. Because Krishna is the working. He is the ultimate cause.

The only reason anything's working is because Krishna's in it. So you deal with it according to Krishna's direction, you'll get the result. You don't, you won't.

The point is what's getting the result now, what do you do with it? You want it to bind you in the material world? You know, you've performed the activity according to Krishna's direction and then gotten the result. Now, if you keep the result for yourself, you bind yourself in the material world. You don't keep the result for yourself, you don't bind yourself in the material world.

You're going to have to do the same activity. So, that's your question, is do you, what result you want to get from your activity? And you say, no, but I worked hard, I want it for myself. That's like, okay, the leaves are there and they're trying to absorb the water from the cells.

No, but it won't work like that. That's why it's said, you feed the root, then it'll go. So, you see the cause of all causes and the results for him, then you'll get the benefit of it.

Even though it's not yours, you still get the benefit. Right? You're going to the temple program, you're going to the program, yeah, the program in the temple car, you're driving your own car. Point is, you get there.

Right? But are you entangled in the temple car? Yes or no? No. But your own car, you've got to take care of it. Someone steals it, they stole your car.

Right? You've got to change the tires, you've got to put the oil, you've got to put the petrol. You know? You know, and whatever the thing is of that, it's your prestige. So you're entangled, because it's yours.

But if it's Krishna's, you're not entangled. Because then, putting petrol in, it's your car, so putting petrol in is a mundane activity. Changing the tires is a mundane activity.

If it's Krishna's car, putting petrol in is not mundane. Changing the tires, it's not mundane. Because it's used for Krishna.

Yes? Yes? When Rupa Goswami says that devotional service should be free from karma again, is that done by seeing that they're part of Bhakti? Yes. When they're part of Bhakti, then... But not just seeing, you have to act within that. It has to be how you feel.

Then it's Bhakti. But seeing is the first step. Okay.

Anything else? Yes? Heat and light, yes. If you want to stretch it, I think. But the light is also an energy.

But why fire? Why taking heat and light from fire? Why not from something else? Example like this means? Yes. So say it again. Right.

Yes, but I'm just saying that's there, but the Shastra also says, you know, green bird and green tree. It also says just like the river flowing into the ocean. It also says just like, you know, the moon lights up the sky while the stars... One moon lights up the sky with thousands of stars.

Why are you taking that example and trying to get Brahman and all that? The point is, is heat and light are energies, no? The point is to see out of context you're pulling in these things and trying to do something with it. You know what I'm saying? In other words, the question should be on what we're dealing with here. You know, heat and light are energies of fire.

So where there's fire there's heat and light. So fire would be the male element and the heat and light would be the feminine. Within those two, then you could say you know, heat's one and light's the other.

You know what I'm saying? So then you're going to get within that. Probably within light then what is it? It works as waves, it works as particles. So one would be male, one would be female.

So you keep on going. Why this example? Why you're trying to create light as the brahman and fire as the... Yes, light is a quality of fire. But heat is also a quality of fire.

You know what I'm saying? You're trying to apply this on the wrong level. What are you looking for in fire? Yes, but did I stop at the pillar? Yes, but did I mention anything about the strength? So the point is you're looking for heat and light from fire. That's Krishna.

Right? And then the form is that of fire. Fire gives that. Because you can also get light from



other aspects of... The moon gives light.

You know what I'm saying? But it doesn't give heat. You know what I'm saying? Does that make sense? Yes, smoke gives heat, but there's no light. You know what I'm saying? So it's what you're looking for.

That's the quality that's Krishna. And then the internal importance, he takes the forms. You know what I'm saying? So that's why even within that is that heat and light is the quality there, but then the form is fire.

That's what you're looking at here. Fire is what you're looking for, but what you're looking for, the essential, is heat and light. You know what I'm saying? So we can say that comes from there.

But the point is when the internal potency performs an activity, what's it for? Why does the internal potency do an activity? For Krishna. And by us assisting in that, what happens? We are pleasing Krishna. So we obtain Krishna through assisting the internal potency.

So Krishna's heat and light, then by dealing with the fire properly, we will get that heat and light. So we, as assistants to the fire, deal with the fire to create the fire nicely, that generates the heat and light. So we obtain heat and light through dealing with the fire.

You understand? So even though you can say heat and light are the energies of the fire, which on what level they are, at the same time as they are the Lord. His potencies expand from him, but it's through his potencies he obtains him. You understand? So you have to know which way to look at it.

That's the important thing, is the perspective. That's what I'm saying as you're taking this. But you caught that example because of light and light and Brahman, because that's what the impersonalists talk about.

So that's why it's easy. That's why I'm saying, why that one? Why not another example? Because that will be one that will be used by the Jnanis. So the Hindu idea of realization will come from there.

So that's why that example, not something else. Westerners will take something more connected with result. You know, like that.

So, you know, according to their conditioning, they're going to take their favorite examples. Is that okay? Okay. Om Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.