

Day-6

Different kinds of Yoga

To get out of this material world, one has to perform akarma. Akarma has two benefits. Number one, it does not give any reaction to work, either good or bad; therefore the future slate is clean. But what about the previous ones which we have committed for many, many life times? Akarma also acts as fire. Every act what we do is like sowing a seed. But performing akarma, acts like fire which burns away the seeds of sinful reactions which are dormant, lying within our hearts. Therefore, if a person continues to perform akarma, then at the end of his life, he has no good or bad reactions to enjoy or suffer and therefore, there is no question for him to come back to this material world. You have to come back only if you have to suffer or enjoy some reactions, whatsoever. That person's slate is empty, no credit, no debit, bank account is closed. Such a person is told, now you have no business here, you can go back to the spiritual world.

Now the question arises, what is this akarma? How should one perform? That is the process of yoga that is described by Krishna in the B.G. We will be discussing about the science of yoga, what are the different kinds of yoga systems recommended by Krishna and what is the topmost yoga system as recommended by the Lord in B.G. Krishna implores everyone in B.G. that one must become a yogi. Sri Krishna says in Gita, Sixth chapter; forty-sixth verse B.G. (6.46)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

tapasvibhyaḥ — than the ascetics; adhikaḥ — greater; yogī — the yogī; jñānibhyaḥ — than the wise; api — also; mataḥ — considered; adhikaḥ — greater; karmibhyaḥ — than the fruitive workers; ca — also; adhikaḥ — greater; yogī — the yogī; tasmāt — therefore; yogī — a transcendentalist; bhava — just become; arjuna — O Arjuna.

(A yogī is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī.)

A yogī's position is higher than an austere person that is a Tapasvī's, higher than a knowledgeable person that is a Gyani's, higher than a person who is working in this material world that is a Karmi's and therefore, Arjuna become a yogi.

Before understanding who is a yogi, we have to understand what yoga is? And before understanding what yoga is? We have to understand what yoga is not, because today there are so many misconceptions about yoga. The moment you think about yoga, some picture comes in front of you. Like a man sitting, may be in Himalayas, lot of hairs growing, his beard touching the ground, so many concepts we have. Firstly we will discuss what yoga is not before we discuss what yoga is.

So what yoga is not? It is not mere physical exercise for a shapely body, yoga for health, early morning T.V. you see beautiful nice music back ground and then a nice lady comes doing some fantastic aerobic exercises, feast for the eyes; you feel I am also doing yoga. This is not; this is some asanas which is one tiny portion of yoga. These asanas or body postures are not what Krishna is recommending as yoga. Or they think yoga for good health and increased sense gratification. For good health, some people say you have to do yoga; you can be very healthy and nice and can enjoy more sense gratification. You find very difficult to eat this kind of food, do not worry, do yoga and then you can

eat it more, so that you can digest. In fact there was one British magazine which had put up, yoga for improved sex life. Before that there is **Yama** and **Niyama**, a lot of regulations. Unfortunately people think yoga is for health, just for body and increased sense gratification. Or they think yoga is to improve life span. It is a fact that a man's life is fixed according to the number of breaths. So many numbers of breaths and it is not according to age or time etc. After that many number of breaths, finished. So by controlling the amount of breaths, you can increase your life span. But that is not the purpose of yoga. As for as long life span is concerned, there are some trees in America which live for five thousand years. But what is the use for existing for such a long time if it is not meant for self-realization. So, it is not merely physical exercise for increased life span.

Or other concept which immediately comes to mind when you say yoga or yogi, a person comes in mind, a renounced person in Himalayas, sitting in lotus or Padma-asana in deep meditation. His ribs are visible; his stomach is touching his back and slowly may be ant hill is growing up. But this is not what yoga is. Not even persons with mystic powers are yogis. Some times when we say yogi, immediately it comes in mind, a person who can walk on water, who can fly in the air, who just stretches his hand and gets anything from anywhere and give it to you. This is mystic yoga. There are so many sidhies. But when Krishna says become a yogi, He is not talking this kind of yoga. So, yes, these are all the side benefits of performing one kind of yoga called Ashtanga yoga. But this is not what yoga is. So these concepts must be kept aside.

So what is yoga? Yoga comes from the root word Yuy. Yuy means to rejoin, or re-link. Yoga means linking persons. Link what with what? Yoga is union in love, oneness in desire between individual consciousness and supreme consciousness, between Jivatma and Paramatma or between the living entity and God.

Every living entity is a part and parcel of God as much as the finger is the part of the body. Separated from the body, the finger has no existence on its own. Similarly if you are able to think, speak and act, it is simply because of our connection with the Lord. Even now we are connected but we have forgotten that connection. Therefore, to connect back our consciousness with the Lord which is already there but we have forgotten. Just like son of a millionaire is a millionaire but some how he forgets and he has gone away. Still he is a millionaire. When he remembers oh! My father is so and so and if he comes back, he is always an heir to that property but it is a question of his remembering and coming back.

According to this definition of B.G, what is or who is a yogi? A yogi is a person whose life and activities are oriented towards re-establishing his lost relationship with God or Krishna. This is what yoga is and this is what a yogi is. Now there are different ways of establishing. Through activities when we do, that is called **Karma-yoga**, through knowledge when we re-link ourselves that is called **Gyana-yoga**, through devotion when we do, it is called **Bhakti-yoga**.

Now, what are the different kinds of yogas recommended? Even before going to yoga, let us discuss what different kinds of human beings are because only human beings can do yoga and not other eighty lac species. Only four lac people of human form of life can do. So human beings are also divided broadly into two categories. Those who are **law abiders** or who abide by the laws of God or those men who live by scriptures, who do everything as per the scriptures and there are those who are **law breakers**. That means they do not abide by the laws of the God. Unfortunately in today's society, more than ninety-nine percent of the people belong to this category of law breakers, where is the question of following the laws of the God, when they do not even believe in God himself. They

are not convinced that even God exists, where is the question of following laws of God. That is the unfortunate situation in today's age.

Let us discuss what are the characteristics of these law breakers? These law breakers are none other than the hard working materialists. Who is a materialistic person? Materialistic person means, a person who believes only matter exists and there is no spirit. He knows nothing beyond matter, Earth, water, fire, air, ether that's all, may be subtle matter, mind, intelligence & false ego. For him there is no question of existence of soul. No question of life after death, no question of God what to speak of spiritual world. So these people have no faith. They think I am a body; goal of life is to enjoy this body, as long as it is there, and therefore, work for it. This is a hard working materialist. They are sophisticated animals, because their whole goal of life is how to eat better, how to sleep better, how to mate better & how to defend better, that's all. If I can make better arrangements, for eating, sleeping, mating and defending, then my life is successful. Through out their life, this is their goal, how to improve standard of material sense enjoyment, that's all. They are conditioned to the bodily concept of life. They think this body is all in all, that's all. And if some one tries to tell them to follow spirituality, some one tries to tell them about life after death, about soul, about God, about the spiritual world, going back to Vaikuntha etc. then they say you are crazy. And when you ask the spiritualist about materialists, he will say these people are crazy. Now the question arises, who is crazy? If you ask materialist, he will say these guys are always just chanting, going to the temple, wasting their time, they are crazy. Ask the spiritualist, he will say, you are crazy. You think body is all in all. If you make any one party judge, they will declare other party to be crazy.

Let us objectively analyze who is crazy, because any one of them must be crazy. Before that let us ourselves

understand who is crazy. Crazy means a mad. So if you go to a hospital where all crazy men are kept or in Pagal-khana as you say. If you go to such a place, then you understand that all kinds of people who have gone crazy are kept there. In a mental hospital there was a man who was very literate but was acting very funny. If you go to such a place, you will find all kind of funny people. This fellow is standing on a platform and he is lecturing, he is going on talking for hours together. No one is there, still he keeps on talking. If you touch him, he will say, keep quite, you do not know I am the president of America, I am speaking to ten thousand people, do not disturb me know. Then you know that he is completely crazy. Why he is crazy, because he thinks himself to be what he is not.

In America, there was a student, around seventeen-eighteen years old, a college girl. She started taking some drugs and she used to have these drugs. After taking drugs, she used to think that she is a bird and she will go around the college tweeting, twe, twe.... Everyone thought it is very funny and laughed at that till one day she was so much convinced that she is a bird that she went on seventh floor of the building and tried to fly from there. Then she had to be caught and put into crazy men's home. So, when we consider a person to be crazy? A person is considered crazy, when he thinks himself to be what he is not. If you are not president of India but you start thinking yourself to the president of India, then something is wrong with you. Similarly it is now up to you to decide, are you the body or are you the soul? If you are the body and then if you think, I am the soul, therefore, I have to feed the soul, then I have to take care of the soul, then you are crazy. But in case you are the soul, then throughout one's life, just spending our whole valuable human form of life looking after the body, nourishing the body, bathing the body, dressing the body, are not we crazy? oblivious to the needs of the soul. Therefore it is up to you to decide, who is crazy? And before

that you have to decide are you the body or are you the soul.

If you are the body, then at the time of death, why do not you feed it, why don't you nourish the person, why don't you keep the person? don't send him outside, because he is a body. But when a person dies, immediately we start beating our chest and start telling, he is gone away. Who has gone away? You are the body, six feet lying. Embrace him, don't leave him. But the same fellow without whom we could not live for a moment, the moment the soul leaves, we don't want to have him. We don't want to live with that person for a moment. Just take away his body, as early as possible. Therefore, these people are crazy.

During visits to hospital, whenever the doctor would come, the patient would say, here comes the crazy fellow. They think doctor is crazy. Both thought each other crazy but the difference is, patient thought doctor is crazy but doctor knew that patient is crazy. So the difference is, one thinks the other one to be crazy but the other one knows the other one to be crazy.

So these hard-core materialists, they are conditioned to the materialistic life and they think all those who do not enjoy as much as they can in this world, are crazy people, wasting away their lives. They don't believe in the existence of soul, they don't believe in rebirth or God and what to speak of spiritual world. They say all this is bogus. This is all just opiate of the masses, just to create fear, just to create some order in the society. Because of this, some fear has been instilled, otherwise actually there is no God, no soul, no spiritual world, nothing, and it's all nonsense. They are convinced about this. They don't discriminate between sinful and pious activities. For them what is sinful what is pious? Whatever makes you happy does it. Just do it that is their philosophy. Some-times we see on their T-shirt, these people have written, JUST DO IT. Whatever you feel like,

whenever you feel like, however you feel like, do it. Don't worry, who cares what. You like it you do it. This is their philosophy. And this is not something new.

There was one muni called Charvak Muni. He also gave similar philosophy. This is not something new, it also existed before but not many people were influenced, because Vedic culture was very strong. But today, because Vedic culture has crumpled because of western and so many influences, therefore today, this Charvak Philosophy has gained popularity. What is Charvak Philosophy? In one Verse Charvak say's:

यावत् जीवेत् सुखं जीवेत् ।
ऋण कृत्वा धृत्म् पीवेत् ।
भस्मि भूतस्यः देहस्यः
कुता पुनर आगमनो भावेत् ॥

Beg borrow or steal but as long as you live, live life king size, enjoy life. But one may say what about sinful reactions? What about going to hell? What about life after death? You may become a dog. What is his reply to it: ultimately the whole body is going to be burnt to a fist of ashes, where is the question of birth after death. Have you seen the soul? Have you seen life after death? Have you seen God? Its al bogus, forget it, just enjoy life. Do whatever you like. Don't worry about sinful and pious activities. What you think is enjoyable, that is pious. If you don't like, that is sinful and they change, every year, their concept of pious and sinful activities changes. Today I don't like it, therefore sinful. Tomorrow I like it, therefore, it is good. This is Charvak philosophy. Vak means speech and Char means very sweet. This philosophy is very sweet to the ears. Who doesn't like this? this is unfortunate situation. They think body is all in all. Ultimately body is going to reduce to ashes. Before you die, just enjoy. They make futile

attempts to become controllers & enjoyers. They try their best to enjoy and control the world, but it is futile.

It is very common, on sea shore, sometimes parents come, bringing their children and they let them go near the beach and parents are sitting at distance and watching the children playing. Children run near the shore where the waves are coming. There the sand is wet and they love to build castles on the sand. Sometimes they spend hours and hours together, huge sand castles they make and after they make, one child sits on one side, the second child sits on the other side of the castle and they start taking out mud from bottom and making a hole from one side and other child makes from other side and when they meet, they feel so happy. Wow! We did it. So they succeeded in building a castle of sand near the shore but they are so busy making this castle of sand on sea shore that they are oblivious to the fact that with each passing moment, the waves are coming closer, closer and closer. Each wave in coming nearer to that sand castle and ultimately one ill fated wave come and when it goes back, all the endeavors which they have done for hours together get finished in one moment. Then you should observe these children. They start rolling on ground, kicking their hands, kicking their legs, such a good effort we made and in one moment all finished. Then they look at their parents to get some consolation. They see the parents smiling at them, foolish children! Then they get really wild. What kind of parents, they are our enemies, so much struggle we did and these people are smiling. But the parents are thinking, foolish people. You are building castles of sand near the ocean where there is high tide every six hours.

We may laugh at these children but we are all like these children. We think this temporary body to be all in all, this life to be all in all and construct so much, make so much efforts in making our castles on sand. I will do this, I will do that, I will achieve this degree, I will collect so much money,

I will build this and this, so busy that we don't notice that with each rising and setting of the sun, we are one day closer to death. Death can come at any moment and we are oblivious, it is inevitable. Like waves, one day one ill fated wave will come, everything will be finished and then we will start crying. But why cry? Why did you build castles of sand, why did you build on sand? That is why Jesus Christ said: Don't build your castles on sand, build on hard rock, so that they will never be destroyed. That is what Krishna also says; don't simply absorb yourself in this illusory, temporary bodily conception of life. You do the needful but focus on eternal soul. Anything that you acquire on the platform of the soul is eternally to your credit. It can never be taken away; it can never be snatched away. But these people don't understand. They make futile attempts, trying to control and enjoy. That is their foolishness. Therefore, Sri Krishna says in Gita, ninth chapter, twelfth verse B.G. (9.12)

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥

mogha-āśāḥ — baffled in their hopes; mogha-karmāṇaḥ — baffled in fruitive activities; mogha-jñānāḥ — baffled in knowledge; vicetasah — bewildered; rākṣasīm — demonic; āsurīm — atheistic; ca — and; eva — certainly; prakṛtim — nature; mohinīm — bewildering; śritāḥ — taking shelter of.

(Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.)

All their hopes will become useless. I will do this, I will do that and so on. All their endeavors right in front of their eyes collapse. All their so called knowledge proves to

be ignorance. I am the doer, I am the controller, I am the enjoyer, I am the proprietor, but ultimately everything is snatched away at the time of death. So, unfortunately, this kind of people, the law breakers form major portion of the population of today's iron age. But they are nowhere yogis, because there is no yoga. Why there is no yoga? because there has to be God first to connect with. When there is no belief in God, where is the question of yoga?

The other category of human beings other than law breakers is the law abiders. Law abiders mean those who abide by the law, those who mould their activities according to the scriptures. Now amongst law abiders, there are four categories, Karma, Gyana, Ashtanga and Bhakti. First one does activities or Karma as per the laws of scriptures. Among those who abide by the laws of scriptures or live life by the laws of scriptures, there are two categories; these are **Sakam Karma** and **Nishkam Karma**. Kama means material desire. Sakam means with material desire. Nishkam means without material desire.

Let us discuss first category that is law abiders who do their activities as per the laws of the scriptures but with material desire. They are called **Karma-Kandis** or **Sakam-Karmis**. That means they are following the scriptures but goal of their life is, I will do these activities so that I can become happy in this world. Today I am not happy doing this, so if I do a little austerity, little charity, little tapasya, little yoga, then in future my life will become better, I can enjoy better, I can exploit this material nature in a better way. This is all **Sakam-Karma**. They follow the scriptures and have some idea of soul. They may have little belief that there may be some soul. They have some idea of re-birth and God but they have no clear understanding of who is God? For them there are so many gods. For them, may be there is re-birth, may be it is not there, may be there is soul and may be not. So they have some understanding but they have no clear understanding of these things based on solid

knowledge. They perform pious activities no doubt but with fruitive intent. Because they are told if you give charity, in your next life you will never go hungry. If you give clothes, you will have never to go naked. If you distribute medicines, you will never be sick. If you do this, you will not have any problem in this life and the next life. Which is a fact, which is true but whether you have food or no food, ultimately old age, disease and death are going to come.

Apart from this fruitive intent, they also do it due to fear. If I do not do, it will be snatched away. Therefore, better I do it, that's all. But they have no idea as to by following the scriptures, they can go back to the spiritual world. They just want to do good activities so that they can be happy. They can be happy for some time but ultimately, this world is full of miseries, so whatever you do, ultimately miseries will come. They do not know that both good and bad karma are equally binding in the absolute sense of the term. They forget the supreme goal of life that is attaining eternal pleasure. Rishabhadeva in Bhagavatam says to his hundred sons headed by Bharat Maharaj S.B. (5.5.1)

नायं देहो देहभाजां नृलोके
कष्टान् कामानर्हते विड्भुजां ये ।
तपो दिव्यं पुत्रका येन सत्त्वं
शुद्धयेधस्माद् ब्रह्मासौख्यं त्वनन्तम् ॥

ṛṣabhaḥ uvāca — Lord Ṛṣabhadeva said; na — not; ayam — this; dehaḥ — body; deha-bhājām — of all living entities who have accepted material bodies; nṛ-loke — in this world; kaṣṭhān — troublesome; kāmān — sense gratification; arhate — deserves; viḍ-ḥujām — of stool-eaters; ye — which; tapaḥ — austerities and penances; divyam — divine; putrakāḥ — My dear sons; yena — by which; sattvam — the heart; śuddhyet — becomes purified; yasmāt — from which;

brahma-saukhyam — spiritual happiness; tu — certainly; anantam — unending.

(Lord R̥ṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.)

That human form of life is meant to do austerity but that austerity which will give you eternal life of pleasure and happiness. So much effort you do and so less enjoyment, like Khoda pahar, nikla chuha, why not do only little endeavor and get so much enjoyment or one percent endeavor and hundred percent enjoyment, eternally. That is intelligence. But these people forget the supreme goal of life. That is called conditioning.

In Russia there was a scientist, his name was Ivan Parallelev. This fellow conducted a test. What he did was, he took a mouse and put it in a box, in the box he made two levers, hand pressed levers and he closed the door of the box. One side of the box was door and the other of the box there were two levers. If you press one lever, some nice piece of food will come out. If you press the other lever, a mild electric shock. So this mouse would go and press one lever and get nice food. Another lever it will press, it will get shock. After some time, the scientist would change the terminals, so some times mouse will get a shock where it got food previously and vice versa. After some time, this mouse was so busy pressing this and this for food or shock, shock or food..... When it was busy doing this, this scientist, opened the door of the cage. That means

whenever wanted, the mouse could go away from the cage and eat away whatever it wanted outside but this mouse was so busy, food-shock, shock-food....that it did not even look back.

Similarly these karma-kandi people, they want to do good to get some temporary material happiness and they want to avoid something to avoid bad reactions. No sufferings, avoid sufferings get happiness or get happiness avoid sufferings. I will do this to get happiness; I will avoid this to avoid sufferings. In this way they are so entangled that they do not know that the goal of life is not just this but to get out of this material world, this prison house of this material world. Though these people are following the scriptures, they get caught up in good karma and bad karma i.e. pious activities and sinful activities and they do not know that the goal of life is not to get struck here but to get out of this material world all together.

This is the difference between a spiritual activity and a pious activity. A material pious activity elevates your position in this material world but a spiritual activity takes you away from this material world altogether. So, though these people are following scriptures, they are doing pious material activities, they want to enjoy this situation better, that's all. Then why did Krishna recommend this? This is simply meant for gradual up-liftment, not an end in itself. Just like, if you want to go to college, directly you can not go to college, you have to go to high school, before that you have to go to primary school, before that you have to go to nursery school etc. So why did Govt. created nursery, LKG, UKG when the goal is to give PhD, give Ph.D straightway, No, if there was only Ph.D degree what will other children do? Directly if they go and sit in Ph.D class, everything will go over their head. Therefore, they have created different levels of education. But the goal of primary and secondary education is not to get settled there only but you have to learn, next, next & next. So people who have no belief in

God, to them slowly, slowly this Karma-Kand elevates. Who don't give charity, it tells, no my dear charity is good for you so that you will not only be happy now but will also be happy in future and in next life. Slowly they come to know Oh! There is life after death. But if you struck there, like now I am following the scriptures, I am happy, I don't need anything, that's all, this is foolishness. So this is meant for gradual up-liftment but not an end by itself. That is not actually yoga because there is no understanding of God and spiritual world yet. So though they are following the scriptures, they have not even come to the process of yoga. So even though these people are following the scriptures, they are not yogis.

From Nishkam Karma onwards real yoga starts. There are four yogas according to B.G. and different kinds of yogas other than these four are simply different names or diluted versions of the same four, that's all. There are no more other than these four yogas. What are these four, **Karma yoga**- A process whereby one performs his work for God without selfish desire for personal gain. Next is **Gyana Yoga**- A press of elevation to spiritual consciousness through cultivation of Philosophical knowledge. Next is **Ashtanga yoga**- Mechanical meditation practice meant to control the mind and senses to help focus one's concentration on the supreme and finally culminating in Bhakti yoga. **Bhakti yoga**- is yoga of selfless ecstatic love of God through transcendental devotional service.

Now don't think that these are four different kinds of yogas. Some people think oh! Oh! You are an ashtanga yogi, I am a Bhakti yogi. No, it is not that you are going this way and you are going this way. You are going to Virar; I am going to Church gate. It is not like this. The four kinds of yogas are not four different paths. In fact yoga is one path. It's like a ladder and different runs of the ladder or steps of the ladder are called by different names, for the yoga process is the same. It is just like education, from K.G. to

Ph.D, its all education. But different runs of the ladder of education are called by different names. First to fifth standard is called primary, next is called secondary, next is called higher secondary, then you call it pre-university, graduation, post graduation and doctorate. It is not that these levels of education are different. Similarly, as per B.G. there are four kinds of yogas. The lowest run of the ladder is called Karma-yoga. Next run is called Gyana, next is called Ashtanga and next i.e. topmost run of the ladder is called Bhakti yoga.

We will discuss what are all these yogas? All other yogas are nothing. Others are water down versions or different names for these four kinds of yogas.

Karma-yoga or Nishkam Karma-yog. It is the art of working without entanglement. It is doing some pious activities without desire for personal gain, name or fame or benefits. Just you want to work without expectation of results. In Sakam Karma, there is an expectation of results. But in Nishkam Karma, there is no expectation of results. I do my duty. It is like duty. Whether things come or not but I do my duty. Here a sense of duty comes. Earlier it was what will I get, If I don't get, why should I do it. But Nishkam Karma is beginning of yoga where person does his duty. Sri Krishna says in Gita, second chapter; forty-seventh verse B.G. (2.47)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

karmaṇi — in prescribed duties; **eva** — certainly; **adhikārah** — right; **te** — of you; **mā** — never; **phaleṣu** — in the fruits; **kadācana** — at any time; **mā** — never; **karma-phala** — in the result of the work; **hetuḥ** — cause; **bhūḥ** — become; **mā** — never; **te** — of you; **saṅgaḥ** — attachment; **astu** — there should be; **akarmaṇi** — in not doing prescribed duties.

(You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.)

You have a right to perform your duty. A father has a duty towards his son. A son may reciprocate or not. So father cannot say, you did not reciprocate, to hell with you. No, my duty I have done; now it is up to you. This is start of Karma-yoga and is called **Nishkam Karma**. I have done my duty the results come or not, I am not attached. Don't be attached to fruits of your activities and don't think yourself to be the cause of the result of your activities. Suppose you did some activity and you got the fruits. Don't think you are the cause of the fruits. Whether you do or not, if it is destined, you will get it. And don't be attached to not doing your duty. If you are not the cause of the results of your activity then why to work, anyway fruits will come, I don't work. No, you have to work, that is your adhikar that is your duty. So this is the beginning of Nishkam Karma. But in Nishkam Karma, there is no clear understanding of God yet. At least I am detached from the fruits of my work, that's all. Whether people like it or not but I am doing my job, that's all.

Higher than that is **Karma-Yoga**. Karma-Yoga means, you do the activity and offer the results to the God. But we do activity what we like, I like to do this but result Krishna, you take. I want to do what I like to do. Here you are attached to activities but not to the results. That is at least beginning of Karma yoga. Sri Krishna says in Gita, third chapter; thirtieth verse **B.G. (3.30)**

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥

mayi — unto Me; sarvāṇi — all sorts of; karmāṇi — activities; sannyasya — giving up completely; adhyātma — with full knowledge of the self; cetasā — by consciousness; nirāśīḥi — without desire for profit; nirmamaḥ — without ownership; bhūtvā — so being; yudhyasva — fight; vigata-jvaraḥ — without being lethargic.

(Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.)

So, first thing is offer the results to Krishna. Then adhyātma cetasā. I am not the doer, soul is part of Krishna, my duty is to serve Krishna. Nirāśīḥi -means work without desire for fruits. Whether fruits come or not, I will continue my duty. Nirmamaḥ- means without a feeling of proprietorship. I am not the proprietor but I am the care taker, Krishna is proprietor. I am a caretaker and therefore, I have to take care of this property. Whatever Krishna has given me, I will take care very nicely for his benefit. Just like a cashier in a bank may count millions of rupees in a day but at the end of the day, he does not start dancing and jumping, oh! I am so rich. Because he knows, this all belong to the bank, I am a cashier, I get the salary at the end of the month. One day if everyone withdraws from the bank that is on salary day, that day he does not sit and start crying, as its bank's money and I am a cashier. That is Nirmamaḥ. Krishna is supplying it, Krishna is taking away, all right, but I take care of whatever Krishna has given me, Nirmamaḥ bhūtvā. But there is a danger, just like working in Govt. Govt. is enjoyer and Govt. is loser. There is a tendency of becoming lax. When you know that I am not attached to the fruits, whether I work or not, fruit is going to come, we may become lazy. Therefore, Krishna adds the word without laziness, vigata-jvaraḥ I have to do my duty without being lethargic.

Very meticulously, knowing that I am not attached to this duty and I am not the result of it and without getting attached to not doing your duty, a sense of duty comes, that in **Karma Yoga**. So you do what you want but offer the results to Krishna knowing that I am not the doer, I have to do my duty. This is Karma-yoga. But, here Nishkam Karmis are not even aware, when they are giving the result, where does it go? No one knows, they are not very clear. Also though Karma Yogis are doing work but they don't know what work. They are giving the results but whether Krishna is accepting it or not, it is not yet very clear to them. Because there is no clear guidance, they have no clear understanding of what Krishna wants from them. They give the results but they are not sure whether work is also being given to Krishna and are they working as per Krishna wants.

But higher than Karma Yoga is **Gyana**. When they start enquiring, alright! I am giving away the fruits but where is the fruit going, where is the recipient of this. Just like when we buy materials from a shop, without your knowledge you are paying taxes to the Govt. and that goes to Govt. A child may not know, a person may not know that he is paying. He may not know where exactly it goes, he may not even be aware that it goes to Govt. But later he understands oh! Ho! This is the way by Gyana. So in Gyana-Yoga, you want to understand who this person is to whom everything is going. When he starts enquiring about it, then he is called a Gyana- yogi. And he uses his brain to understand where it is going, through scriptures, through speculation etc. Because he uses his own speculation to understand where it goes, he slowly, slowly, by this process of Neti, Neti, Neti...., he starts using his intelligence. I am giving this fruit, is it going to him, is it going to him....., No, no, not this, not this..... and in this way he goes on, goes on.... And then he comes to know that the person to whom the results are going is beyond this material world. So that much he comes to know, the fruits which I am offering are

going to someone beyond this material world. That is Gyana Yoga.

So there are two kinds of Yogis, impersonalists and personalists. Impersonalist means, those who believe that Lord has no form, no name that is Nirgun, Nirakar, Nirvisesh, Sarvyapi Barhman, no activities and is all pervading. This is their understanding. But they are not aware that yes, Krishna or the Supreme Lord is not having name but that does to mean that He does not have name, He has a name but He does not have a material name. We have material names. Our names mean simply a label, Ankh ke andhe aur naam Nainsukh. You are beggar but your name is Lakshmipati. So the name and form has no relationship. But Krishna's name is completely spiritual.

These people have no understanding, they think God has no name, which is right, no material name but God has spiritual name. His name actually represents what He is and His name actually has the power. When you say Krishna, directly Krishna is dancing on your tongue. He is non-different from His name. This is described in Upanishads; this is described in so many places, in Puranas also. So these people are impersonal transcendentalists. Why they are doing like this, why they come to this conclusion is because, they use their own head to understand what is beyond. They are compared to a frog in the wall.

One day there was a frog who was in a three feet by three feet well. He achieved doctorate degree in the well itself. So he was a Dr. Frog. What was his doctorate? Complete understanding of what is there in this well. Every inch of that space he knew. One day a frog from the Pacific Ocean happen to jump inside in this three feet well. Dr. Frog said oh! Where are you coming from? This frog said, I am coming from Pacific Ocean. What is this? He said, it is a vast expanse of water. Vast how big? This big,.. No, no, no,.. very big. This big, no, this big no, no.... He started

expanding himself, may be ten times this well, twenty times this well. Oh! you cannot imagine, this three feet well is nothing, this is vast expanse. The story is to tell us that we are three feet well frog and we have got our doctorate degree. I have understood the cosmos. But what is this cosmos? the whole cosmos is this universe. But this one universe is one in millions. There are innumerable universes and that is one fourth of total creation. And beyond this is spiritual creation. Forget spiritual world, you don't even know the material world. You don't even know about your own universe which is like a muster seed. What to talk of that, you don't even know your galaxy, you don't know what is in your solar system. You don't know what is in this earth fully yet. You don't even know how your body is working. How is your hair growing, how the food is getting digested, how the brain is working, and we claim I am God, I can become one with God, so foolish. Sometimes great devotees of the Lord come down from the spiritual world and tell us stop speculating this non-sense. You are in a three foot well; I am coming from a large expanse. The Lord has sent me just to pick you up to come, come, come, back. I don't believe. Where is the spiritual world? How big? This big, this big,..... In your forty gram of grey matter, what can all you put inside? How much can you speculate? Unfortunately, we try to understand that Pacific Ocean through our tiny brain which is forty gram and that is also shrinking after forty years. You can't remember even a telephone number properly. You can't even remember B.G. seven hundred shlokas and you think I want to understand what is God. How can you understand? this is foolishness of Gyana Yogis.

These Gyana yogis are sometimes very much puffed –up. They ask what you are following. Oh! Bhakti yoga, I am a Gyana yogi. As if Gyana yogi is a supreme most position. They think Bhakti means simply rotating agarvatti, finished, two minute early in the morning, this is Bhakti they think. Gyana means learning Sanskrit, reading Upanishads, beating your head against the wall till either wall breaks or your

head breaks, ultimately you have to die without knowing what is what. It is impossible to learn Sanskrit which takes twelve years, after that when will you read all the Puranas, all the Upanishads. We don't have time even to spend two hours for chanting the Mahamantra, where do we have time to read all the scriptures scrutinizingly, understand Pradhana, Mahat-tattava, this that, subtle matter. We don't even know properly what the law of karma is, it is so complicate and we are trying to understand God and come to the conclusion, God does not exist, He has no name, He has no form. Why? because I am not able to manage some small house, how can He manage the whole universe. He cannot be a person like you and me. This is their misconception, because I cannot do, that cannot be done, like that, How can Krishna manage the whole universe? I cannot manage one household properly; I cannot manage one state properly. So He is not person like you and me, which is true but they think He can not be a person. Because a person cannot handle, that is why, is what God means. So this is their problem, they are engaged in speculative knowledge and therefore Krishna says in B.G. that my dear Arjuna this Gyana yoga is a very troublesome path. In twelfth Chapter, from first to fifth verse, there is enough on this subject where in the first verse Arjuna asks; **B.G. (12.1)**

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥

arjunaḥ uvāca — Arjuna said; evam — thus; satata — always; yuktāḥ — engaged; ye — those who; bhaktāḥ — devotees; tvām — You; paryupāsate — properly worship; ye — those who; ca — also; api — again; akṣaram — beyond the senses; avyaktam — the unmanifested; teṣāṃ — of them; ke — who; yoga-vit-tamāḥ — the most perfect in knowledge of yoga.

(Arjuna inquired: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?)

He says, there are two kinds of people, who is better? One who is worshipping beautiful Shyam Sundar form and another are those people who are trying to meditate on your unmanifested, all pervading form. Which are better? Krishna in the next few shalokas tells, both ultimately reach me, but one person is touching nose like this but other fellow, like that, from behind, all the way around the head. Concluding this, Sri Krishna says in Gita, twelfth chapter; fifth verse B.G. (12.5)

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

kleśaḥ — trouble; adhika-taraḥ — very much; teṣām — of them; avyakta — to the unmanifested; āsakta — attached; cetasām — of those whose minds; avyaktā — toward the unmanifested; hi — certainly; gatiḥ — progress; duḥkham — with trouble; deha-vadbhiḥ — by the embodied; avāpyate — is achieved.

(For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.)

It is very troublesome for those whose brain is attached to no form. How can you love a person who has no form? If someone says you love, you say to whom, there is no form, no name and no qualities. Then on what I meditate? And when you try to meditate, you think all kind of nonsense and you are not able to do anything. Generally in this kind of meditation, you start thinking what I did, what

I will do, what is happening, everything is coming into mind. What are you focusing on? This is the problem when they try to understand impersonal, all pervading Avyakat, Nirguna, Nirakar and Nirvisesh Brahman. Ultimately they are lost. It is a fact that Lord has this impersonal effulgence Brahm-jyoti but for us it is very difficult in this conditioning stage, it is impossible. Ultimately they can be promoted to Bhakti-yoga, the culmination of all Yogas through the association of a pure devotee.

If these Gyana yogis, the speculating philosophers, come in contact with a pure devotee, they are promoted to Bhakti-yoga. In scriptures, we have two examples. The first example is of four sons of Brahma, Chatush kumars. They were Brahman realized people, but when they came in contact with Narayana, they directly saw the beautiful form of the Lord in Vaikuntha, at that time; they smelt the Tulasi which was offered at the lotus feet of Narayana. By smelling the Tulasi, they became devotees. They were Gyanis, Braham-Gyanis but they became devotees. The second example is of Vyasdev's son Shukdev Goswami who was a Brahman realized person. He saw no discrimination between a woman and a tree, for him everything was same. For him a piece of gold, a piece of rock, everything was same. But when he heard about the beautiful form of the Lord, beautiful activities of the Lord, beautiful qualities of the Lord, he became attracted. This person was not attracted to anything material, even the most beautiful person would have stood there before him , for him it was nothing but all made up of earth, water, fire, air, ether, mind, intelligence and ego, simply a bag of earth, that is all. He did not think this any important. Any material name, form etc. he completely renounced but when he heard about Krishna's form, Krishna's name, Krishna's activities, Krishna's qualities, he was attracted, which means that these names, forms, activities and qualities of Krishna are not material. If these would have been material, he would not have been attracted. Still this is a bona-fide process but this process is

very difficult and the main profounder of this process was Sripad Shankaracharya. He himself says at the end of his life. Sripad Shankaracharya told his disciples in Bhaj Govindam:

भज गोविन्दं भज गोवन्दं
भज गोविन्दं मूढमते ।
संप्राप्ते संनिहिते काले
न हि न हि रक्षति डुकृञ्करणे ॥

(Worship Govinda, Worship Govinda, Worship Govinda. Oh fool! Rules of Grammar will not save you at the time of your death.)

All this word jugglery that you are doing, trying to speculate what is what, cannot help you at the time of death. Therefore, oh! Mudh-mate, of fool! Just Bhaj Govindam, Bhaj Govindam, Govindam Bhaj. Worship Govinda, worship Govinda. He was a greatest of all Gyana yogis but he himself said this. But unfortunately his followers concocted this verse also. They said Bhaj Govindam, Bhaj Govindam Govindam Bhaj Mudh-mate means; only for mudhas, Bhaj Govindam otherwise Gyana. They speculate everything. This is another speculation.

Next is **Ashtanga yoga**. Ashtanga itself represent what it is. Asht-anga, Anga means limbs, asht means eight. What are the eight limbs of this process of yoga? Yama, niyama, asana, pranayam, pratihar, dharna, dhyana and Samadhi. These are the asht-anga leading from yama, niyama to samadhi. It is a mechanical meditative form of process for controlling mind and senses for focusing on the Supreme Lord, this is very important. This ashta-anga begins with yama and niyama, asana comes later. First come yama and niyama that is where the philosophy of yoga for improved sex life is. Before asana, you have to do yama and niyama which are Do's and don'ts. You have to do this,

this.... You should not do this, this..... very strict rules and regulations. If you hear them, you may actually faint, very difficult to follow this process. We may do some yoga-
asanas, for improvement of some backache, stomachache, headache etc. Don't think it is yoga as Krishna recommends. Doing twenty minute yoga everyday, now I am a yogi. No, you are doing some body exercises or asanas that is not yoga. Unfortunately people think yoga means doing all, like head upside down like rubber doll, anywhere any time you can just turn your body, make it like a football. No, it is much more than this. That is one insignificant part and that has so many side benefits, you can imagine what a yogi achieves. So yama and niyamas are dos and don'ts.

In the sixth chapter of B.G. Krishna discusses this ashtanga yoga and if you hear the first part then you will realize, already we are disqualified. The first statement itself, we are disqualified to perform Ashtanga-yoga. It is like in military, they have a system. If you want to enter military, they will call you in a room and then put a bamboo at some height. If you pass through, you will go home. If you hit your head, that is you are of so much height, stay back. Then you are qualified for further tests. Similarly when Krishna talks about Ashtanga-yoga, if you hear the first verse, you will say stop the Gita, it is not for me. At least, the sixth chapter is not for me. Sri Krishna says in Gita, sixth chapter; eleventh and twelfth verses B.G. (6.11-12)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥

śucau — in a sanctified; deśe — land; pratiṣṭhāpya — placing; sthiram — firm; āsanam — seat; ātmanaḥ — his own; na — not; ati — too; ucchritam — high; na — nor; ati — too; nīcam — low; caila-ajina — of soft cloth and deerskin; kuśa — and kuśa grass; uttaram — covering; tatra — thereupon; eka-agram — with one attention; manaḥ — mind; kṛtvā — making; yata-citta — controlling the mind; indriya — senses; kriyaḥ — and activities; upaviśya — sitting; āsane — on the seat; yuñjyāt — should execute; yogam — yoga practice; ātma — the heart; viśuddhaye — for clarifying.

(To practice yoga, one should go to a secluded place and should lay kuśa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point.)

First of all you have to go to a sacred place that means you have to give up home and go to Badrinath or Himalayas or some holy place, sit there first of all. There itself Bombay people are disqualified. Even if you go there, you give up one wife but carry six wives with you. What are these six wives; these are the five senses and the mind. You are gone there but you are thinking, what my wife might be cooking, I wish I had been with her. There are so many insects biting, if she would have been here, she would have kept the place clean. So, you want to see something, you want to hear something. So it is very difficult in the age of Kali-yuga. Then you have to establish yourself, properly sit. Put up a dear skin and then a soft cloth and then Kusha grass. If you put this grass, wherever this grass is there, no insects will come; it is like a pesticide. Even this dear skin, it has particular chemical property, no scorpion, no insect, no ant nothing will come. So if you sit there, you don't have to worry that some scorpion comes, your attention may break.

So set up this and sit down. Then you have to focus your mind one pointed. Then you should be one hundred percent celibate if you have to follow Ashtanga yoga. First class Brahamchari. Brahamcharya does not mean a frustrated lover who has not found a suitable partner yet. This is forced Brahamchari, what to do poor fellow has yet to find, he has his, the woman in life which he is yet to get and he doesn't want to compromise and therefore, that is the end of it. So this is not Brahamcharya. Maharishi Yaagyavalkyai has described what is Brahamcharya? He says;

**कर्मणा मनसः वाचा सर्वावस्थासु सर्वदः ।
सर्वत्र मैथुनत्यागो ब्रह्मचर्यं प्रचक्षते ॥**

By activities, by mind, by words, under all circumstances, at all places, at all times, who has completely given up sex life, such person is called Brahamchari. Even if you think about sex life, finished. That means every time you are going through the street and you are looking at the Bill-Board, finished. You cannot avoid in Bombay, so finished. In Kali-yuga, who is a Brahamchari? even if you mentally think about it, finished. So except Krishna, no one is Brahamchari. Therefore, after hearing all this Arjuna said in Gita, sixth chapter; thirty-fourth verse B.G. (6.34)

**चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥**

cañcalam — flickering; hi — certainly; manaḥ — mind; kṛṣṇa — O Kṛṣṇa; pramāthi — agitating; bala-vat — strong; dṛḍham — obstinate; tasya — its; aham — I; nigraham — subduing; manye — think; vāyoḥ — of the wind; iva — like; su-duṣkaram — difficult.

(For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, I think, is more difficult than controlling the wind.)

Krishna, I am so powerful, I can control the wind, I can control rain. I can control the wind but I cannot control this mind. And who is speaking, Arjuna. Arjuna was the best of human beings and five thousand years ago, the situation was much better. Arjuna, if wanted, could focus his mind at one spot and not move for hours together. It was tested by Dronacharya. Dronacharya asked Arjuna, come I have kept a bird, bird made up of some soil, kept it on the tree and you have to pierce the eye of the bird. So he called Bhima, what do you see? Do you see the bird, yes. Do you see the tree, yes. Do you see the forest, yes. Dronacharya said, keep the bow down move aside. Yudhishter came, same thing, everyone, one by one. Then Arjuna was called, what do you see? You see the tree, no, you see the branch, no, you see the bird, no, and do you see the eye, no. Then what do you see? I just see that eyeball that I have to focus on. Drona was so pleased, he said, shoot now and I am sure you will pierce that. That was the concentration of mind of Arjuna when he was a child. And as far as his control of his senses is concerned, once Arjuna in celestial body went to Indra-loka. He was son of Indra actually. So Indra was very happy to receive him and he made him sit on a higher seat along with Indra himself. When Arjuna was sitting in Indra-Loka, all the apsaras, like Meneka, Urvashi etc. everyone was dancing. When Urvashi was dancing, Arjuna was staring at her. Indra looked and noticed. He told Urvashi, it looks Arjuna likes you very much, go and satisfy him tonight. Arjuna was in his palace and Urvashi in her best dress-up came in front of Arjuna. The moment she came in front of Arjuna, Arjuna offered her dandvat and he said oh! Mother Urvashi, please accept my obeisances at your lotus feet. Urvashi got angered, very angry, what nonsense, you are saying mother Urvashi? In heavenly planets, there are no

mothers, all are heavenly dancers. No, no you were staring at me when in the morning performance was going on and therefore Indra wanted to satisfy you and therefore I have come. You have to satisfy my desire. So Arjuna said, yes you are right I was looking at you, I was staring at you because I was thinking you had affair with my great, great grandfather Kaurava therefore, I was thinking, you are my great, great grand mother. Of course, in heavenly planets, one day is like our one year, six months is one day, twelve hours. So she was very young at that time when Arjuna's great, great grandfather had gone, that's why he was looking. She was so upset that she cursed him that you will become a Eunuch, napunsak. Then Indra came and said okay, okay! Not permanent but for one year and this will help you when you are in Agyatvas, in the house of Viraat as Vrinhala and you can teach dance to daughter of Virat that is Utara. So in this way that was the potency of Arjuna, that was his mental concentration.

He could actually pierce the eye of a moving fish to win Dropadi, that was the concentration and that was the control over senses. But when he was told Ashtanga-yoga, Arjuna said, my mind is obstinate, too troublesome, I cannot control it and we Kali-yuga creatures, who can't control what to speak of senses and mind, anything for that matter. We say I am doing Ashtanga-yoga. Twenty minutes I sit head down legs up, so no BP for me. This is not the purpose of life. So we feel, we cannot follow the rules and regulations of B.G. of what Krishna is saying. Even Arjuna, five thousand years ago, the best of human-beings say my Lord what you are saying is too difficult. Though Ashtanga-yoga is bona-fide process, may be in Himalayas, one or two people may be doing but not for us. Not for the general masses of Kali-yuga people.

Even if you are able to do a little part of yoga, yama, niyama, asana, pranayam, pratihar, actually by controlling mind and senses, people develop tremendous yogic powers.

You can become smaller than smallest and enter underneath the carpet. You can become bigger than the biggest, you can become heavier than the heaviest, you can become lighter than the lightest and can walk on water without drowning. You can control other people's mind, you can sit here and can tell Kabul, I want best type of Palm grade and you will have the same in your hand. It is possible. Sometimes people are amazed at these sidhies and they think he is God, but this, even an ordinary Sidhi person can do. This is not perfection and surprising. For us it is surprising, someone reads our mind, you are thinking like this now. Oh! My Lord, you are great, I surrender unto you. No, that anyone, even if you have little sidhi, you can do it. This is material perfection. Sidhi means perfection.

There are eight Sidhies or the eightfold mystic perfections-ANIMA (the power to become smaller than the smallest), MAHIMA (becoming greater than the greatest), LAGHIMA (the power to become lighter than the lightest), PRAPTI, ISITA, PRAKAMYA, VASITA, KAMAVASAYITA are but byproducts of reaching the highest stage in mystic yoga. In fact many of us have a certain Sidhi. We don't even know. Just like, there may be many doctors here. You put a black and white X-ray and that fellow will say, within your heart, you have a tumor. How could you see, because I know how to study X-ray, because he has undergone five years of training under his Ustad or professor. So people feel, the person who gets something from nothing is God. This is foolish, this is ignorance. Ignorance is, thinking Krishna an ordinary person or thinking ordinary yogi as Krishna. Krishna is Yogeshwar. Krishna simply breathes out in the form of Mahavishnu and millions of universes come out. He creates Sun and Moon. Let some yogi first creates one sun then we will offer him obeisances. Let him show his universal form, let him open his mouth and whole cosmic manifestation should be seen inside. Then we offer obeisances, otherwise some cheap trickers will do all these things by ashtanga yoga, so there is an inherent danger of falling into trap of

there sidhies. When you do this yoga, you start thinking I am the controller, I am the enjoyer, I am the Lord and this is the danger. Therefore, nearly impossible to perform in the age of Kali-yuga, very strict rules and regulations, very difficult to control mind and senses. However the perfection of Ashtanga yoga is to focus on the Lord within your heart as Paramatma.

So through Gyana yoga we understand the first aspect of God and that is Braham-jyoti. From Ashtanga yoga one can go up to the second level of understanding of God that is Paramatma realization. There are three levels of understanding God, first stage, second stage and third stage. First stage is, understanding the impersonal aspect of God, second stage is understanding the localized aspect of God and the third stage is to understand who God is personally. Just like you see a mountain from a very great distance, how does it look? It looks like a very smooth blue colored object, a shade like that blue colored smooth shadow. This is the first realization of the mountain. But as you go nearer, you see that it is not so smooth, it is rough edged and it is greenish. That is the second stage of realization of mountain. But when you go very near to the mountain, you see that it is not only just blue and smooth, not even just green and rough but there are so many trees, so many insects, so many living entities and so many animals. That is the complete realization of the mountain. So the first level of understanding God through speculative Gyana is that Lord is not of this material world, He has no material names, He has no material forms, He has no material qualities and He has no material activities. That is the first level of understanding. The second level of understanding through Ashtanga yoga is that same Lord is situated within my heart, then they understand that Lord is situated within my heart and then when they come in contact with devotees they understand that the same Lord who is residing in my heart is simply an expansion of Supreme Lord who is situated in the Vaikuntha Loka. And

the culmination of all yogas is Bhakti-yoga which is the topmost yoga system. The culmination of Karma-yoga, culmination of Gyana-yoga, culmination of Ashtanga-yoga is actually to be situated in Bhakti-yoga.

Bhakti-yoga is the easiest means to revive our dormant inherent constitutional position. It is said that love of God is dormant within everyone's heart, it is not to be artificially imposed, it is already there. It is like a seed, it is always in everyone's heart. It is to be watered and nourished so that fruit can be there. Fruit is love of God. So it is the easiest means to revive our dormant, inherent constitutional position. All of us are part of God but we think our self separated, we have to only realize.

Bhakti means Bhakta and Bhagwan. Bhakti means devotional service. If you want to render service, there must be two persons. One must be receiving the service and the other one is who is rendering the service. So one who is rendering service is Jiva and the one who is receiving the service is Bhagwan and the loving relationship is one of loving service. So it includes three terms, servitor, served and service, in other words **Bhakta**, **Bhagwan** and **Bhakti**. These are eternal. Some people have the idea; once I become self-realized then I realize that I am Bhagwan. That means no Bhakti, where is the question of Bhakti? If you are God, do you serve yourself? No. Then you realize there is no Bhakti, no Bhagwan, no Jiva, everything is one and this is the misconception. Ultimately there are only three things, the Lord is there, living entity is there and the relationship is there. Anything other than this is temporary and illusory.

Now how to revive that relationship? First of all you have to understand who is God? Then you have to understand what your relationship is with God? Third is, you have to revive that relationship and when you revive that relationship, you develop true love. So it is called **Sambandha**, **Abhidheya** and **Prayojana**. Just like suppose I

want to go to America. First of all I should know whether America exists or not. Some one tells me that America is a very nice place. Then I will be inspired to go there, some description should be there. Then I shall enquire how to go there, which plane to get, what is the amount I have to pay to get the visa and tickets.

First of all, I should know what America is, why should I be going there? Then what is the benefit of going there, that is like Sambandha. Secondly I do the endeavor to get the requirements or get the qualifications for going there, that is like Abhidheya. Thirdly sit in the plane and land there, then I get what I wanted, that is Prayojana. First thing is to know God and nine processes of reviving that. What are the nine processes of Bhakti, it is very important. By doing anyone of these nine, we can actually realize God. What are these nine processes? In Srimad Bhagavatam, these processes have been described. **S.B. (7.5.23)**

**श्रवणं कीर्तन विष्णोः स्मरणं पादसेवम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥**

There are nine processes of reviving the relation with God which we have forgotten. First and foremost thing is **Sharavanam**. Sharvanam means hearing about God. Next is **Kirtanam** which is speaking about God, Kirtigan means glorifying the God. Third one is **Samaranan**. After hearing, after speaking, you start remembering the Lord every time. **Padsevanam**: Serving the lotus feet of the Lord. **Archanam**: Offering beautiful worship to the Lord. **Vandanam**: Offering beautiful prayers to the Lord. **Dasyam**: Becoming a servant of the Lord. **Sakhyam**: Developing friendship with the Lord. **Atamnivednam**: To surrender everything to the Lord.

You may know it or not, without your knowledge, in the past six days, you have been engaged in the same

devotion because you have been hearing about God. By doing anyone of these, we are in Samadhi. What is Samadhi, Sam-adhi, means twenty-four hours a day completely absorbed in nothing but self-realization. So during this course, we are completely hearing about the Lord. Actually we have been rendering Bhakti. Most powerful process is Sharvanam. Because we are so much conditioned to the bodily concept of life, sometimes we feel hungry, sometimes we feel sleepy or looking at the watch because of our conditioned state, but if we are fully attentively listening, actually we have achieved topmost stage of yoga. What you have been doing in the past six days, is topmost yoga system. If we have the proper consciousness then we can actually receive that message. What I am doing for the past six days is Kirtanam, because when you are glorifying the Lord and everything connected with Him, it is non-different.

The person who perfected his life simply by hearing is **Prikshit Maharaj**. When he was given notice that he will die after seven days, he left everything and heard very attentively, seven days and seven nights to Sukdev Goswami and he achieved the perfection of his life. **Sukdev Goswami** spoke Srimad Bhagavatam for seven days and seven nights continuously and he achieved the perfection of life. The third process is Sharvanam and **Bhakta Prahlad** achieved the perfection of his life simply by remembering the Lord under all circumstances. So having heard, having spoken, when you go back home, you will be meditating on this message what is spoken or discussed, and actually you will be thinking about Krishna. And at the end of that we are inspired to serve the Lotus feet of the Lord and **Lakshmi** has perfected her life simply by serving the lotus feet of the Lord. Archanam means offering beautiful worship to the Lord. Every morning, offering beautiful garlands, flowers, offering dhoop, dipa etc. is called Archana and **Prithu Maharaj** perfected his life simply by the process of Archana. Vandanam means offering beautiful prayers as prayed by so many great devotees in the past. **Akrur**, the uncle of

Krishna, he perfected his life simply by offering beautiful prayers to the Lord. Dasyam means by becoming the servant of the Lord. Hanumanji perfected his life simply by serving the Lord in the mood of humble servant. Sakhyam means developing friendship with the Lord. Arjuna perfected his life simply by understanding Krishna to be only real friend in life. That is true, Krishna is our only friend. A friend in need is a friend indeed. When are we in a need, at the time of death, who can save us other than Krishna, only Krishna saves. Atamnivednam means by surrendering everything just like Bali Maharaj, offering everything including his own self at the feet of Vamandev.

So you can follow all the nine or any one of them can perfect the life. That is the process of Bhakti-yoga. This is the culmination of all yogas. All yogas culminate in Bhakti. So this yoga is attained through two ways. One is a gradual process and another one is a direct process. What is this gradual process? Step by step process, but this may take life time. What to do now? You may get discouraged. Sri Krishna says in Gita, seventh chapter; nineteenth verse B.G. (7.19)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

bahūnām — many; janmanām — repeated births and deaths; ante — after; jñāna-vān — one who is in full knowledge; mām — unto Me; prapadyate — surrenders; vāsudevaḥ — the Personality of Godhead, Kṛṣṇa; sarvam — everything; iti — thus; saḥ — that; mahā-ātmā — great soul; su-durlabhaḥ — very rare to see.

(After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.)

After many, many life times but there is good news, there is another process, direct process. For example, there are hundred and fiftieth floor and you want to go there. There are two ways of going; one is staircase, climb, climb....and by chance if you slip, you come down. There is another way of climbing this, that is get into the lift, press the button, no effort, no endeavor, no stress, simply stand there smiling and you come out, no sweat, no puffing up etc. What if lift stops? In this material world every lift will fail one day or the other. But this lift is Krishna's mercy and Krishna is infallible as His words are infallible. This lift will never fail. This lift will never take you down. This lift only goes up and comes to the lowest level to pickup anyone who is ready to take it. That is the specialty of this lift. What is this lift? How to take it? That will be discussion for tomorrow.

How to practically apply Bhakti-yoga into our lives which is the culmination of all yogas? Tomorrow is the most important discussion. Even if you have missed any of these six days don't worry, but don't miss tomorrow, otherwise it will be like you got the ticket but missed the train. Practical application of what we have heard in the past six days. How to put Bhakti-yoga in our lives by performing Akarma and think of Krishna twenty-four hours a day?

Summary from slide show

Generally the moment you think of yoga, you may think impossible for me. Yes, practically impossible. But yoga does not simply mean such postures, but real yoga means to unite the consciousness between the individual consciousness and supreme consciousness in love, between living entity and God, Soul and God.

There are two kinds of human beings, one kind are the **law breakers**. They can be compared to Ass, who is

carrying a lot of load or burden why? because simply a little grass is hanging in front. And material nature Mayadevi, so expert, she is like a man who is sitting on the Ass. He ties a stick and hangs this in front, so as you go front, the grass also goes front and you will never achieve this. We are trying to become happy in this material world but it is like mirage in the desert. You think somehow if I get out of this school, I will be happy when I go to college. You go to college and then you say, my God, once I get out of this college, I get a job and stand on my own legs and then I will be happy. When you stand on your own legs then you realize that you have to have some one. Then you feel, oh! If I get married, then I will be happy. So in this way we find that oh! Oh! If I get a nice child, then I will be happy and then again all the problems. In which school to put and all the problems, then once he grows up and gets married, then I will be happy and then get the grandson in my hands, then I will be happy and this goes on and on... and never completes. In this way, little more and I will be happy, little promotion and I will be happy. Little better situation in life and I will be happy. But this happiness never comes.

Next are **law abiders**. They perform all rituals exactly, they do all the Karmas perfectly as per the scriptures but their whole motivation is, if I do this, I will become happy in this life and in next life I will be in better material situation. I don't have to suffer, so they want to take happiness and avoid suffering but unfortunately this material world is certified as **Dukhalya-ashashvatam** and therefore they are entangled in these rituals but they forget as to what is actually the goal of life. So they are busy doing good Karmas and very busy avoiding bad Karmas.

Next is Karma-yoga or Nishkam Karma. When we perform the duties in whichever situation we are, give up the fruits and offer these results to the God and in this way when we continue to perform, this is called karma-yoga. But there is also a hitch that there is no understanding of who

God is and even when you understand, we are attached to the work we do but at least renouncing the fruit is there.

Next is Gyana-yoga. Ultimately the greatest realization a Gyani can reach is that God does not belong to this world and He has no material names, no material forms, no material qualities and no material activities. He is beyond this world. Generally the conclusion is, He is Nirguna, Nirakar, Nirvishesh, and Sarbhvyapi Brahman. This is like from distance you are seeing a mountain. Just hazy understanding of who God is. But Upanishads say, this effulgence you see, where is the source of this effulgence, it is coming from Krishna. This understanding they don't have yet.

Ashtanga yoga or eightfold path of yoga system, this begins with you have to go out of the house. To focus on beautiful Chatur-Bhuj Vishnu form within the heart situated as Paramatma. But then even you may be doing, there are chances of a fall down. Your senses may get agitated and one may fall. Here is an example of Saubhri Muni in history who was performing yoga under the water. For years together he was sitting under the water. This person had controlled his breath by Pranayam and sitting in water for many, many years. But one day he opened his eyes and he saw two fish coming together. He was so much agitated that he came out of the water and went to the nearby Kingdom. That kingdom was ruled by a King named Manadata. He went straight and told that I want to get married to your daughter. So king was very much puzzled, he thought if I say no, this yogi may get angry and curse me. If say yes, this old man with slippery body, dirty face, how can I give my daughter to him. King thought of a plan, he said, my dear sir, I can get you married to my daughter but I have only one condition. I have given my daughter the permission that she can get married to whom so ever she chooses, if she chooses you alright. This way, the king conveniently avoided the proposal of yogi. But the yogi was very smart.

He said alright, I will go to her and immediately as he walked out of the palace, by yogic powers, he transformed himself into a beautiful young handsome person, most beautiful. The king had fifty daughters and all the fifty, when they saw him, all of them wanted to marry him and king had to agree because he had given the word. Saubhri Muni married all the daughters of Manadata and he created fifty palaces of gold for fifty queens. Saubhri enjoyed with fifty queens but after sometime, he said, oh my God, I was sitting in water for self-realization and one little fish caused me all these problems. Sri Krishna says in Gita, second chapter; sixty-second verse B.G. (2.62)

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥

dhyāyataḥ — while contemplating; **viṣayān** — sense objects; **pum̐saḥ** — of a person; **saṅgaḥ** — attachment; **teṣu** — in the sense objects; **upajāyate** — develops; **saṅgāt** — from attachment; **sañjāyate** — develops; **kāmaḥ** — desire; **kāmāt** — from desire; **krodhaḥ** — anger; **abhijāyate** — becomes manifest.

(While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.)

All fall down begins with objects of senses. After realizing this, Saubhri Muni left for forest, again to perform Tapasya. But this time his fifty wives also followed. They were very chaste wives and they served their husband. Then husband achieved perfection of life by focusing on Paramatma within the heart and wives also achieved the same destination by serving him. So in this way, so many years Saubhri lost because he got deviated. So there are chances of falling down to all these sense-gratificatory stimulus in Ashtanga yoga. When we realize Paramatma

then we can see Paramatma within the heart of the all living entities and thus then we can become equipoise. Sri Krishna says in Gita, fifth chapter; eighteenth verse B.G. (5.18)

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

vidyā — with education; vinaya — and gentleness; sampanne — fully equipped; brāhmaṇe — in the brāhmaṇa; gavi — in the cow; hastini — in the elephant; śuni — in the dog; ca — and; eva — certainly; śva-pāke — in the dog-eater (the outcaste); ca — respectively; paṇḍitāḥ — those who are wise; sama-darśinaḥ — who see with equal vision.

(The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater [outcaste].)

But the highest of all is Bhakti-yoga. All the yogas must culminate in Bhakti yoga and Bhakti yoga begins by engaging with devotion in Krishna's service as per instructions of a self-realized person. We do not know Krishna and therefore we approach a bona-fide spiritual master who has connection with Krishna and who can reveal Krishna within our heart and then we can become fixed up. Under the instructions of bona-fide representative of the Lord, we engage in the nine processes of devotion of hearing, changing, remembering, serving etc.

The process of engaging in Bhakti is like warfare. The moment you engage in Bhakti-yoga, beginning with hearing and chanting, you are declaring war against Maya. It's not going to be easy. The moment you start taking up the process, problems will come, difficulties will come impediments will come but if you get discouraged and dishearten you may fall down, it is unfortunate. But if you have proper association of likeminded devotees and get

inspired by them and continue the process, the fruit is very sweet. Though it is very easy, still it is not so easy as we think it to be.

A Bhakti-yogi is automatically the best of Karma-yogi, best of Gyana-yogi and best of Ashtanga-yogi. Why? who is a Karma-Yogi? Who works and offers the results to Krishna but a Bhakti-yogi is not only offering the results, but his whole life is surrendered to satisfy Krishna. Manasa, Vacha, Karmena. That is by his thoughts, by his deeds and by his words; he is always offering everything to Krishna, Krishnai Paramastu. He is also the best of Gyana-yogi because Sri Krishna says in Gita, fifteenth chapter; fifteenth verse **B.G. (15.15)**

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ।

vedaiḥ — by the Vedas; ca — also; sarvaiḥ — all; aham — I am; eva — certainly; vedyaḥ — knowable; vedānta-kṛt — the compiler of the Vedānta; veda-vit — the knower of the Vedas; eva — certainly; ca — and; aham — I.

(By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.)

By all the Vedas, I am I to be known. So if you know Krishna, you know all the Vedas. You know all the Gyana. By rendering devotional service to Krishna, all knowledge will be revealed automatically within our hearts without extra special endeavor. He is also the best of Ashtanga-Yogi, because one is already always focusing on the beautiful form of the Lord within one's heart. In this connection there is a beautiful story. One day Narada Muni went to Vrindavan and he saw all the Gopis sitting in lotus posture, meditating. Narada Muni was shocked because Gopis were always

serving. Why are Gopis sitting in meditating posture? Never in their lives had Gopis meditated. He asked the Gopis, what are you meditating on and Gopis told Narada Muni, we don't know somehow or other this Krishna is always occupying our mind, we are meditating to get him out of our mind but He doesn't go. These are the topmost devotees. They are trying their best to take away Krishna from their heart and mind and He does not go and we are trying to sit early in the morning to Chant Hare Krishna and think of Krishna but somehow He does not come. It is the other way around. Everything except Krishna comes only when you sit for chanting. Other times, when you are sitting in front of a T.V., no thoughts come. So Bhakti yogi is automatically a Dhyana-yogi. He is always meditating upon how to please Krishna, how to satisfy Krishna. In this way he is best of Ashtanga-yogi.

There are faithless and faithful human beings. For faithful, there are different levels. First we take to devotion because of fear. Fear of death, fear of poverty, fear of disease, fear of health etc. These are called Karma-Kandi. But higher than this there is a sense of hope. My Lord, give me this, give me this, give me a good home, give me a nice wife. That is slightly better. Higher than that is a sense of duty. I will continue to do it my Lord. But the highest motivation is, My Lord whether you kill me, whether you kick me, whether you ignore me or you embrace me, but I am not going to leave you. I will always meditate on your lotus feet, life after life. I have no other desire in my heart. This is the highest form of love and that was revealed by the Supreme Lord Himself in the form of Sri Chaitanya Mahaprabhu. Hare Krishna!