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Season 2, Episode #18  
Gita Comes Alive Learning Community  
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\*Scribe-RJ for JA: transcribing Jeffrey's words – errors may occur.

Jan 12, 2022: **Chapter 18: Secrets of Yoga and the Final Goals of Yoga**

Sandi Welcomes everyone: Special guest Laura Plumb.

Secrets of Yoga and the Final Goals of Yoga. Is this nectar of the Veda not a medicine? Something that restores us to who we really are? The 'omeopathic cure for the sorrows and miseries of life.

19:10:23 Sandi:

I am sharing my screen to show you the search function on your membership. Go to Gita Comes Alive Season 1 or 2. As the video gets going, this function will bring up a term and everything that he said. Especially if you are looking up a word to see how it is used. It is also in the app, Gita on the Go App. Search Function. You can go chapter to chapter. You can type in karma for example, and everywhere in the book, it shows up. Then you can read exactly what was said about karma. If we were looking for shraddha. You would be able to easily find shraddha rather than flipping back and forth in the glossary. It is a good reference tool. You can take notes in it. To ask Jeffrey questions about he what he meant from class. You can download the notes to your device. The Search function on your membership and the Gita on the Go App.

Teachers of the Vedas honor those Gurus that came before us. Guru Pranams

**JA chants: guru mantra**

Om guru brahma guru Vishnu  
guru devo Maheshvaraha  
guru sakshat para brahma  
tasmai shri guruveh namaha

The guru reveals Brahma, the creator  
The guru reveals Vishnu, the preserver  
The guru reveals Shiva, the destroyer  
The guru reveals the supreme Brahman  
I offer my respects to such a divine guru.

19:12:33 [Scribe for JA - rj:](#)

For yogis, our lineage is our born again adopted family. Of course, we all owe a debt of gratitude to our ancestors for all of the tapasya they went through to make our bodies possible and to our parents for bringing us here. The Vedas are the mother, and the Guru is the father, who initiates us into the inner circle of Vedic Vidya. Chapter 18 is a long chapter. I will go through it quickly. Please make your HW: go back and memorize all of the important sanskrit words in this chapter. They are the summary of this Gita. You should and must know these to articulate the Gita worldview if you share it with people. 7582 years ago, Arjuna and Bhagavan had an amazing convo, for us on our behalf so that all posterity this message would be heard.

19:15:30 [Scribe for JA - rj:](#) 624 v1. - 628 v. 5

Since tyaga is the detachment from the intention and outcome from doing it where sanyasa is withdrawing from the world. In tyaga it is still necessary to perform yajna, dana...yajna the practices that sustain us, dana, giving back and sharing to the social body, and yajna, our reciprocal relationship with the devas yajna is social harmony, and tapasya personal perfection.

19:18:01 From Andrea goldsmith: OM-icron

19:18:12 [Scribe for JA - rj:](#) 629 v. 6- 630 v. 7

There is no hall pass for practitioners to abandon tapasya, yajna, and dana. 631 v. 8- 633 v. 10 Now Bhagavan is going to take us step by step through subjects.

19:22:04 [Scribe for JA - rj:](#)

And so, we see that Bhagavan is testing our knowledge of the gunas by refining it and showing us the different rajasic, sattvic, and tamasic attitudes. We are going to watch as each term is described in gunic manifestation. 633 v. 10- 635 v. 12. In the Sanyasa order, sattva is necessary for this in the world it is a matter of how they work. 636 v. 13 There are 4 types of yoga. Ashtanga asana and pranayama. Karma yoga, bhakti yoga, and jnana yoga. Jnana yoga is science. It is the analytical study of matter, and how our relationship to matter should be ideally practiced and we use our buddhi to practice jnana or sankhya yoga. So, Krishna says, now focus your buddhi faculty and listen to me very carefully as I describe the 5 factors of action in sankhya teachings.

19:23:25 [Scribe for JA - rj](#): 637 v. 14

There are 5 factors in all actions performed by human beings: adishtana, karta, karana, cheshta, daiva. Now he is becoming analytical with us and teaching us sankhya, situation, the doer, the senses with the action being conducted, the methods that are used, the grahas and the planets. Indirectly in this last one he is referencing jyotish where the planets are in the sky are influencing where the other 4.

19:24:55 [Scribe for JA - rj](#): 638 v. 15.639 v. 16

Just as a sidenote. This is the missing vitamin in blind faith religions. They do not learn sankhya this is why there is a major split between science and the older institutions. They burned this knowledge. The divide between religions and modern science is that because they do not respect each other. The science is missing connection to divine and the religions are missing scientific action.

19:27:05 [Scribe for JA - rj](#): 640 v. 17.

He is learning that no one can be killed, but you have to remove them from their body in a certain way for it to be a yoga. 641 v. 18 This is called sankhya. We are learning how to separate these different departments so our perception in matter is governed by these. We heard the 5 factors. There is the knower, knowledge, the objects of knowledge and the constituents of actions.

19:36:11 [Scribe for JA - rj](#): 642 v. 19- 644 v. 21

These are states of perception and observations which are worldviews. they can be sattvic, rajasic, and tamasic. 645 v. 22-647 v. 24 we are applying the gunas to all situations, so the science is shown to us. 648 v. 25- 662 v. 39 These are the categories. These are the gunic understandings in the yogic science, that Bhagavan is sharing with us as the essential nature of Ch. 18. He puts it all together so that we know each of the distinctions and have scientific vocab to discuss it. This is the opposite of blind faith. This is the discernment of buddhi awakened. With a lifestyle with parameters so the senses are controlled. Elaborating on the statement that only the gunas are changing.

19:38:52 [Scribe for JA - rj](#):

This is the science course leading to us towards how to live within matter and our relationship with Bhagavan. The one thing that we doubt that we can keep are the relationships that we have had here. These create the bondage to stay here. We need answers: How do I live here scientifically. This is a science experiment. The entire reality is a scientific construct created by the discernment of Bhagavan. He is initiating us to be scientists. So, we see all of these discernments to have a language ascertaining the guna of things around us and observing it very carefully, seeing its guna and testing to see if what we saw is true. This testing is adhikari. Adhikari is the level of attainment of each person from life to life. Are they animal. Are they human in the rajas phase of selfish desires. Are the sattvic stage with the devas, where they see the laws of nature and the procedures where nature is being conducted and they can agree to cooperate that come back as karmic reactions. There search is not an uneducat...?

19:40:02 [Scribe for JA - rj](#):

Instead of having a book of morals telling you what to do, that is junior college. The veda is the university. In junior college you learn part of the truth. You are not adhikari and not refined enough to learn. Nor is the knowledge available. This chapter tells us the differential between Vedic

knowing which is a library. All of these subjects have entire texts to describe them. This is why, we talked about the Virus

19:41:26 [Scribe for JA - rj:](#)

The difference between being a scientist and just having opinions is a matter of education and willingness to see what is going on. And the ability to conduct the examination. That is sankhya. That is basic training in yoga. All of the ashtanga yoga, asana and pranayama. It is not complete in itself until it moves to the other yogas. Then we learn to observe things. That is jnana. Then we will stay active unless we go into a monastery. If we still say we are done we do tapasya, yajna, and dana. We still circulate energy. We still have a yajna, an ecological relationship with laws of nature.

19:41:48 [Scribe for JA - rj:](#)

Speak how this is landing on you. And what will you do about it?

19:43:52 [Scribe for JA - rj:](#)

Be the scientist in training. Saying what will this change? This has been the missing vitamins in our Western civilization. This is why this argument of a virus is demagoguery. Why people are being forced at gun point to take medicine where the authorities are not following the laws of nature. This is showing us how we should do yajna and all of our laws are restored to nature for the future. We are all doing tapasya, not just exercise in a gym, just for the body. But what are you doing from life to life. That is missing in religion and science. These are one-offs not answering the ultimate question which is who are we in this long journey. Isn't the recognition with respect of everything around us the missing vitamin in our lives? Don't we disagree over the superficial designations. Don't we see all living entities that way?

19:45:42 [Scribe for JA - rj:](#)

We torture other beings in prison camps. If these were humans, we would say that was horrible. How do you feel about the animals being tortured. But do you understand the consequences? Do we have a right to torture the animals? There are better ways to feed a population, which doesn't make us into murderers. That we don't torture beings. The so-called religions spread this like colonialization. This is the best of all of that, not blind faith religion, as a permanent feature of your being so you can become a tyagi, so you can walk through matter without causing excessive harm doing tapasya, dana, and yajna all the time. You are in charge of being here.

19:45:54 [Sandi asks:](#) How is this changing your life?

Once you know this knowledge what vrat or commitment will you make?

19:47:46 Richard L: Being more aware of the subtleties. My bedroom could be cleaner. Cleaning up tamas.

19:49:39

Hana W: From the last talk, Ch. 17 with the word good and bad, how tamas, rajas, and sattva are a truer description. In my mind, I used to look at good and bad. I like the truth of looking at it, not that even tamas is bad. I like the spectrum and how there are so many layers. I have always been drawn to the sattvic. I have tendencies towards rajasic and tamasic. I am doing my best to move

towards sattvic, as well as seeing others through the gunas. I like this subject. With this Chapter 18 it breaks it down even more. It will take me years. Just three gunas. That is enough for me. All of these verses you just explained are a lot for my mind.

19:52:09

JA: This knowledge and continuing to expose ourselves until we memorize it. Instead of only getting the 3 gunas. Make a notebook for sankhya. your HW is to write these down 20 times each and then ask your guru until it is clear. You should be behaving as if a graduation depends on it. You should not excuse yourself. It is not as complex as the mistakes. This is just the tip of the complexity of reality. With a vocab I can share with other students, or I can call my Guru. It is easy for you to think that I cannot bother my teacher. That is what I am here for. If you have no more questions, do your HW until it is memorized. That is what this chapter is. Memorize all of the details of this chapter within the next 6 months.

19:53:30

Geza: When I was a kid, my dad used to say something profound to me every time I did something stupid. He said think before you act. Think before you talk. I didn't have this knowledge to know what I should think about. Even if it is just to myself, I try to think before I act. But usually don't have a framework, I was lost for many years. This gives me something to think about.

19:54:26

Lindsay: For the gunas for me, I realize that I have to be honest with myself. Not label things good and bad. A lot of my behaviors lean towards tamasic. I am evolving those. I was doing something the other day. I was not even thinking about my practices. I was like oh no, always remember and never forget. You always help remind us Jeffreyji.

19:56:26

Zubin: A poison connoisseur. Verse 660. It's suggesting that whatever begins or tastes like poison ends up being suffering. Usually, I go for the nectar which does turn out to be rajasic. That's what I will have to discern when I encounter things that trigger my senses.

19:57:55

JA: Each of these verses would talk to us, learn all of this vocabulary. Because this is the portal to the next level. Then you will know all of these terms. Next time you will not even consider using illiterate terms like good or bad. This requires a scientific approach. The gunas are not just 3, they are 9 3 for each of the 3. This is really an invitation to a way of life. That way of life is a scientific worldview. Combined with a worldview that is a profound relationship between us and the source of everything.

19:59:03

Sharon: Related to sattvic and the yellow is the color of sattva, red is rajas, and tamas is blue. I had heard it as red, white and black. I don't see that any color is gooder or badder than any other color. Can you expand on the colors and the gunas.

20:01:09

From Glenn Adams: Question... What are meat eaters doing to the temple in their bodies and what would you recommend them to do if they are not going to stop eating meat?

20:01:27

JA: You are gooder and badding the gunas. Nor were the colors a way to try to diminish the true meaning. The entire spectrum of reality is encompassed by the gunas. It's not a value statement. Creative is rajas. Entropic is tamas. Balancing process is sattva. In the light spectrum there are two ends red and violet. Ultraviolet and infrared. The metaphor of the gunas of being like the gunas is the colors is that they encompass everything. It is the absolute 0 of matter. It is dark and that's all it is. Only when the light of Brahman enters matter is when it activates. That is the creation, and the sustaining is the homeostasis of matter only for a little while. That is going into decay.

20:03:18 [Scribe for JA - rj:](#)

Tamas is no light inert matter. If you move it and shape it that is called rajas. With that rajas you create an entire universe, but you notice it is going back down to tamas, then that is where we are. In the midst of that entropy. It is with tapasya. That we move ourselves up into that entropy. It's with sattva that we stay at the ideal point to move within matter. This is the training to stay in that balance point. Imagine that it is tightwire training walking 100 feet up. Getting on the wire is rajas. The likelihood of falling is immense and to know where the balancing point is. When it is all, you see. Then you will not be in the Abrahamic is in. That is what all of you is effective by.

20:04:39

Glen: I'm looking at my life and referring back to know thyself. Know thyself. It's been recommended that I start eating meat. What are my choices. And what is eating meat doing to someone's temple?

20:08:37

JA: It's not about how to use the gunas for my needs. It's rather to see them in the larger sense. You have an assumption, that only meat will cause flesh to be on your body. If it is animal fat. Then take ghee. There is no evidence that you can't get enough protein. If you did find that. Then you would start at the bottom of the killing line. Then you start with the eggs. They don't have to be killed. These are in a non-alive form. If you say that there isn't enough in that. Worse case. Best case is if it is a matter of life and death, then you will eat meat. It's a matter of circumstance. Hold the right consciousness and attitude. In the best useful way. In Sattva for your environment. None of the environments are the same. Different questions. Are there recipes that you can learn to keep you embodied. Is the only reason why you don't have weight. What was really a science question is a sankhya question. First learn the Sankhya so you are better at asking questions. I haven't said science is wrong. I have

20:09:37 [Scribe for JA - rj:](#)

The colonialization spread Jesus as sattvic, but he is sannyas. He has to do tapas, yajna, and dana. This is not a rule book. Sankhya is science. The second half of chapter 18 is going to take us back to Bhagavan in person.

20:11:43 [Scribe for JA - rj:](#) 663 v. 40

Everywhere inside of a jagat everything made out of prakriti is controlled by the Gunas because it exists within matter. It's created, exists a while, and deconstructed. Matter is never created or destroyed by the forms are. 664 v. 41 Briefly this is the answer to the so-called caste system. These require abilities, the social body has a head, arms and shoulders, a belly, and legs and feet. There are some people who provide services that are necessary.

20:13:01 [Scribe for JA - rj:](#)

That means that they each have a vehicle that is inclined toward a particular kind of work that is suitable for that kind of work. Therefore, the optimum job for that person is a skill set that allows them to function in society. The reason we don't see this is that we are surrounded by machine being robotized. We are being stripped of our fundamental service being needed to exist here as a person. These are varnas.

Q&A

20:15:04

From Sharon Hinckley: I am a teacher, but I don't do all of those things.

20:15:25 [Scribe for JA - rj:](#) 665 v. 42

One's own particular nature is to work as a brahman. Raise your hand after each one shama, dama, tapas, shaucha, kshanti, arjava, jnana, vijnana, astikya.

666 v. 43 shaurya, teja, dhriti, dakshya yuddhe, apalayana, dana, ishvara bhava

20:16:23 From Sharon Hinckley: I kill plants so definitely not this one. I do paint & I also do full body reflexology. And I also teach.

20:18:29 [Scribe for JA - rj:](#)

667 v. 44 krishi, gorakshya, vanijya. Paricharya atmaka is a shudra. Is there anything despicable about this? My family weren't teachers. This isn't about caste. Caste means inheriting money from your family. And inheriting money without working for it. 668 v. 45 What education should be asking is what work will be making you happy from life to life. Partly we test in Jyotish to see what examples you really like. You pursue that until you are good at it. You are performing a function that you are happy with. No one sees you as less than. No parts of the body are cut off.

669 v. 46 Working against one's own nature always leads to a negative outcome.

670 47-673 v. 50 he said this arjuna because he said I am not going to fight. He is not there to kill. He is acting to protect dharma. Arjuna knew what his job was all along. Now svadharma is being reexplained. We have summarized how we are to be in matter, now we have switched to our Brahman nature. We have had a science class for how to be embodied. Now he will describe us as a brahman being.

20:26:06

From Laura Plumb: The Atma's natural affection for Me is reawakened...

20:27:08 [Scribe for JA - rj:](#)

674 v. 51 This is the shift that we are making.

675 v. 52 Now he has leapt ahead to the perfection of yoga. Now having a relationship with parama isha

676 v. 53 This verse we have made the cross. We are now able to disassociate our identity from prakriti and enter into brahman.

677 v. 54 Look what he has done in 3 verses.

First, we were going to Brahman and being brahman and then we were possessed of the qualities that show we are not in prakriti, now we are going to reawaken. As this divine reawakening begins

to unfold. The atmas natural affection for me is awakened. They can adore and serve me. In this ecstatic mood. This cannot be accomplished by any action other than us doing it. A guru leads a horse to water. Bhagavan is doing the same, but he is summarizing. Each verse. He is taking the whole Gita and summarizing. First the science part and now connecting to him.

679 v. 18 This means while they are still embodied. It does not mean leaving the body and the material world. At that stage of yoga, we are here, but now the gunas are sattvic, and now we have turned in the direction of Paramatma and Bhagavan and now we are entering into the supreme abode while still managing a body in prakriti.

20:32:19 [Scribe for JA - rj:](#)

680 v. 57- 682. v. 59 You will follow your gunas and follow your nature, but in this case, the alternative is to stay in a constant connection with Bhagavan.

683 v. 60 In other words, Arjuna is saying i won't fight, but all of his life he is trained as a protector. Now Arjuna is learning that he has to act according to his own nature. But he will misact unless he knows this:

684 v. 61 yantra arudhani mayaya just as if they were attached to a machine that turns them around and around. This is explaining Jyotish. That machine. The body is called our animal. It's the zodiac. The animal is attached to the world going around and around. That animal is pinned to that yantra. Which is described as that yantra. He's just summarized all of that in one verse. We are attached to this or that. We will continue making bodies here and be back here until we are not, until then our svadharma defines what we are supposed to be doing. The blueprint of that is in our rashi chakra.

20:34:57 [Scribe for JA - rj:](#)

685 v. 62 This is the big secret. Now he is saying at that point. You can completely re-enter my immortal realm, be in a relationship with me. You are still managing your body, you are still on earth, but you are simultaneously here and there in Brahman. There you are in a dynamic and constant relationship with the Supreme being. Not some day, You don't die. You are there and here. In an intimate relationship that is beyond all other relationships and potential.

686 v. 63 Guhyad ghuyatara; that knowledge which is the secret of secrets." Do as your wish. He doesn't say if you don't accept this you go to hell. Welcome to Abrahamic religions. Bhagavan says if you don't do this then do what you want. You either stay connected or I can't force this. How do I force it. Does someone pull out a gun and say you must love me?

20:38:47 [Scribe for JA - rj:](#) Modern science speaks against and hates religion because they had a gun to their head. The religions keep saying that. If they would stop trying to force people. He says now that I have given you this secret of secrets.

687 v. 64. Please here my supreme words, for you are most beloved to me. Now he tells us how to do bhakti yoga. We have learned all of the others. Now we are invited to bhakti yoga.

688 v. 65 Focus your manas and discernment upon Me, ardently dedicate yourself to Me, offer everything to Me, bow to Me, and vow to adore Me, and in this way, you will surely come to Me. If I were in a religion I would say, give me everything. Give me all of it. But you know that Krishna is talking to Arjuna. Give it to me. You still will have it in your bank account. If not, then now act as if I am always acting as your best friend and with you. Acting in that consciousness if giving it to me. What do you give to the person who has everything.

689 v. 66 dedicate yourself entirely to me. It's not got anything to do



20:42:21 [Scribe for JA - rj](#): It's not about joining. I don't even understand how the colonizing Abrahamics could read this book and not get this answer. It doesn't seem scary enough. I will destroy you if you don't serve. You will go to hell. It's way to friendly. It's all about your choice. There is no punishment or penalty.

691 v. 67 That is just the opposite from shove this down someone's throat. That is colonialization by religion. You forget who is speaking. The being scared the bejesus out of Arjuna. Then he said, please show me this form. Please don't share these intimate teachings with one who is not ready. Look at their adhikari.

20:43:53

From Sharon Hinckley: Excellent class tonight. So sorry I do have to leave early tonight. See you on the 19th.

20:45:58 [Scribe for JA - rj](#): No one is pointing a gun at you.

691 v. 68 But one who does share this parama guhya most sacred and secret wisdom, performs the very highest service to Me. If you walked up to the right person and told them this. They would be happy and Bhagavan is happy. The wrong person would say that you are crazy. You can't blame them.

692 v. 69- 693 v. 70 Did you hear that? You should be thinking, I get it. We are doing you and Sandi a huge favor by being here. You are agreeing to let us share this with you. There could be 10 million. It would be pretty wonderful. If they were really here and kept listening. But I'm not in charge of that. I can't be attached to that part because I don't have control of that. In a certain way you are perfecting our life.

694 v. 71 Even if one hears this convo with no understanding and merely trusts its message, they will achieve the complete freedom and liberation of moksha and then they will enter the realms of the immortal beings.

695 v. 72- 701 v. 78 The Shri is Lakshmi. There is more that contains the secrets of yoga. The secrets that the way out of this world is simple and gracious. It's a loving friendship and relationship and only each individual can choose that. We all have as many births as we would like. According to the Gita, one of the 3 most succinct vedic texts in the library, Gita, vedanta sutras, the 10 Upanishads are the triad of Vedic knowledge.

20:53:49 From Andrea Goldsmith: Bhagavad Puranas!!

20:54:03 [Scribe for JA - rj](#): I am going to branch out from the Gita into the supported puranic and Vedic knowledge that deepens and I will take a psychological perspective to those things that have been called mythology. We will go into a variety of subjects that supplement this and you will learn where to find it in the Veda and each topic will deepen our understanding and this is yogic psychology. We will understand the true depths of human condition.

20:55:55

**Sandi: HOMEWORK**

- Page 276 Those 2 verses are so beautiful. We wanted to put something there that would stand out. Two verses to memorize. The last verse is important. The other gitas have not put in the feminine divine. This is why you can't use God. Because it is called Shri Krishna
- Please listen to the Citti Media. Jeffrey is helping everyone reframe the narrative around India and this Vedic worldview. When we are long gone you must speak this properly.

20:57:41 [Scribe for JA - rj](#): I am so looking forward to going into some of the other stories in the Gita.

20:57:41 From Laura Plumb: Great class! Thanks Jeffrey, Sandi, Reivin!

### **Sandi introduces Jeffrey DeVoignes to lead the final Chant**

JD: Doing one of JA's favorite tunes.

From Laura Plumb: Thank you Jerry Divine

From Kate: Thank you Jerry. Big Hug!!

From Lindsay: Such beautiful music, thank you Jerry!

21:09:15 [Scribe for JA - rj](#):

Kavindra thanking Jerry DesVoignes:

Jerry is a true manifestation of Saraswati, he has brought his generosity into this world. As I watch him bravely hold on to this life, in it you heard the dedication and devotion and yearning, and tender loving that is the very essence of Bhakti. Thank you all for your presence. This is the very essence of Bhakti that we only share with those who are ready. This is Madhusudana. This is the sweet taste of honey. That being who gives the sweetness. No longer feeling inhibited by having the sweetest intimacy with Bhagavan who has led us through the conflictedness of this world. Until we again are no longer blind and can see. Now begins the poem that is the lengthy intro to being restored in our truth.

### **CLOSING REMARKS FROM JA**

May this knowledge always be with you. May this Gita produce a clarity and vision within you that is not extinguished by anything in this world. May you then lovingly awaken the world with this message. Jaya Shri Bhagavan. My beloved Sandi is my feminine divine in this world. The lila that we can do in this world is cooperating with one another.

21:10:56 Sandi: Pranams Jeffreyji ---

Reminder to students The Bhakti class from Sunday is up online. Dream of Radha Krishna tonight!

