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SAHANA VAVATHU SAHANAO GUNARTHU SAHA VIRYAM GARAVAVAHAI TEJASVI NAVADHITAMASKAMA VIDVISHAVAHAI OM SHANTI SHANTI SHANTI OM JAYA SHRI KRISHNA KETANYA PRABHUMIKTYANANDA SHRI ADVAITHA GADHARA SHIVA SARIGAUDA BHAKTA VRINDA HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE According to Śrīla Baladeva Vidyābhūṣaṇa, verses two to four describe those who have given up śāstra out of laziness or because the required worship was troublesome. They faithfully worship demigods, demons or ghosts in the spirits. The faith of such persons arises not from the scripture but from the pious and impious impressions stocked in their minds.

Therefore, in their worship they follow not śāstra but their own conditional nature. This is described in Bhagavad-gītā, 7.20. Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures. So in here we're having to learn how to... we have to be able to find what's the principle that's being discussed.

Then there's the specific detail that is given, generally as an example or as a specific point. Then there's the reason that it's given. What is the... why would this need to be discussed? What's the problem? And so we have to be able to discriminate all these different aspects, then we actually are understanding.

So if we can see the Lord in this, how is He involved, the jīva, the field of activities, then that's the proper perspective there. Then examples are given here. Demigods, demons or ghosts in spirits.

So those are very specific. That accomplishes the point very directly. But the point is what is to be gained, because there may be other smaller details or other details.

So here, demigods, demons, ghosts, what's the principle? Why would people worship? Why wouldn't they be worshipping the Supreme Lord? So it's said that their intelligence is lost because of material desire. So they want something, right? So material desire, what does one want? Nothing or something, right? And that something is opulence. So what is it that demigods, demons, ghosts, spirits have? They have some opulence.

They have some power. They have some position. They have something that we're interested in or that they can give us.

Does this make sense? So it's very clear in demigods, pious activities, they have that power and office. Demons, through their misdirected pious activities and their impious activities, they're in that position. The ghosts also, the same thing.

But you can get something from them, right? By worship of them, by appreciation of them,

then there's something to be gained. You can't gain anything from something you don't appreciate, right? Does that make sense? Okay, so now this is clear, okay? So in this case, power, material facilities, these are the qualities that is looked for, right? There's many varieties of manifestations of that, right? These then are very specific because they basically cover everything, right? Goodness, passion, ignorance, like this, it covers the lot, right? But now, so that's to be there, but then we have to be able to see that purpose. So would this also include, okay, so then the devotee is not distracted by demigods, demons, ghosts and spirits, right? Demigods, they ride around in their swan airplanes.

Demons have big fangs and horns on their head. And, you know, and ghosts, the little white things that kind of float around like that, like out there, that white floating, you know, so, okay? No? Clear, right? Everyone will agree with that, right? Now, what about that there's somebody in the material sphere, another human being? He's more powerful, he's more well-situated, and by appreciation of him, then you could get something from it. Is that the same thing, right? In principle, yes.

So that's where we're looking at. Because an example is given, what are you going to give? The best example. No? You know, if we want to say, you know, the guy has a nice car, so we're just going to say some just little thing.

Yeah, he's got a wagon R, you know, he's got a Suzuki, you know, is that what we're going to say? No, they got a Rolls, they got a Porsche, they got a, right? You don't have to go through and mention everything, you mention one or two. That says it. Right? But there are others in the category.

Okay, you want to say, you know, he's very wealthy, you know, and that kind of aristocratic. So he's, you know, yeah, you know, guys riding around in Rolls Royces. You know, who do they think they are? And they go, okay, anyone in a Rolls Royce.

But what if he's driving a Bentley? Does it apply to him? Does the point apply? Yes. Okay. Let us say we're talking about, you know, more sporty cars.

So, yeah, guys driving around in a Porsche, you know, who does he think he is? You know, okay. So anybody in a Porsche, what if he's driving a Maserati? Does it apply? You understand? So the point is, is this Krishna going to go? Demigods, demons, ghost spirits, you know, powerful, you know, national leaders in the political field or in the administrative field, also in the intellectual field. But that could also be like academic kind of field.

And that it could also be, you know, scientific field. It could be somebody just interested in, you know, kind of new age yoga stuff. And in that it could be a stress for logical.

They could be in the terror car. He could go on for days. Right? Does it make sense? So that's the point.

You have to understand the principle. Otherwise you miss the point. What was his name?

Paramataka Guru.

Right? He's going, they're going along. And, you know, they're going for some distance. It's a group, a guru, you know, a bogus guru and his bogus disciples, basically.

The whole story is about them. So they're going along and their guru, he's riding on the horse or whatever it is. And they're all walking along.

And they're going to some other village. So while they're walking, you know, something of value fell off the horse. Right? Because they had all the stuff there.

And when they get to the next village and the guru's looking for it, and then the disciple says, oh, no, that fell off, you know, a few kilometers back. The guru's like, why didn't you pick it up? And he says, well, Guru Maharaj, we didn't understand, you know, because you didn't say anything. So we thought it was okay.

You know, it fell off and you didn't say. So, you know, okay, Guru Maharaj, he knows all things, you know, like this. So he says, no, no, no.

Whatever falls off the horse, you pick up. Okay. Right.

Next day, they're riding along. Right? And then the horse passes stool. The disciple goes, picks that up.

The disciple, the guru's looking going, what is this? Are you Guru Maharaj? You said whatever fell off the horse, you know, from the horse, you know, so I picked it up. Like that. Says, no, you idiot.

I don't mean like that. So it's just so confusing, Guru Maharaj. Give a list.

Please give a list. You know, like that. So he gives a list of all things that could fall off the horse, you know, like that.

And what things, you know, like that. So then the next day they're riding along and something happens that something goes in front of the horse. The horse gets a little scared.

Guru falls off. Right? And, you know, the horse then keeps walking. Disciples pull out the list.

Guru's not on the list. They keep walking. I'm sorry.

Say, hey, what's going on here? You know, it says you're not on the list. You understand? So we're supposed to be intelligent. You don't understand the principle.

Right? Because example, how many examples can you give? So you pick those which give the most clarity and stick to that. But then you're supposed to use your intelligence to apply it. That's what manana is.

Right? Manana means you take that knowledge, contemplate it, and you try to see it in your life. Right? Because the point is, is everybody in this room is an individual. And what their environment they're exposed to, the situations are different.

So, but the same time is, it's the same material energy. It still responds in the same way. Does that make sense? So each person has to take it and apply it into their situation.

So you have to understand the laws on which it functions. Then you can understand the application. Make sense? If you don't understand the application, we've missed the point.

Right? Because God consciousness has to be applied in your life. Right? Not in someone else's. That's also nice.

But, you know, it starts with yourself. If you can apply it in your life, you can teach someone else. If you can't cook, can you teach someone else? No.

So the better you are at cooking, the better you can teach. So the better you are at self-realization, the better you can help others. But it's not just exclusive.

You only worry about yourself, and when I'm perfect, then I can help others. No. As long as you know more than the next guy, you can teach him something.

And just because you're teaching doesn't mean you're not learning. Right? So they go on simultaneously. That's why it says the most important occupation of a brahman is studying and teaching.

Right? It doesn't say just teaching. And it doesn't say just study. It's study and teach.

Right? Just like the vaisya. It's make money and give in charity. Right? You know what I mean? So if he only gives in charity, makes no money, you run out of money.

He only makes money, doesn't give in charity, no one else gets any. Texts 5 and 6, in contrast, describe not those who are whimsically giving up following the Vedas, but those who are against the Vedic injunctions. Right? So those who follow, you know, who have faith and follow, those who have faith and whimsically do whatever they like, and those who don't have faith and are opposed.

Those who out of pride and egoism undergo severe austerities and penances not recommended in the scriptures, who are impelled by lust and attachment, who are foolish and who torture the material elements in the body as well as the super soul within, are known as demons. Because if it's not sacrifice that's authorized, then it's not in a relationship. Because there's you, there's the Lord, and there's the field.

So out of pride and egoism we think we are the fields and the field's ours. So we can do with it whatever we want. But the point is, it's never ours.

It may be our quota to work with, but it's not ours. It belongs to someone else. So that means it has to be used according to how that someone else appreciates it to be used.

That's the point. So the rules explain how to deal with the field in relationship to God. And everything is connected to God.

It's just a matter of the explanation given in scripture. Its point is a personal relationship with God through the parampara in devotion. Does that make sense? So the activities are favorable, they're given in Shashtra, they're approved by authority, and they're to please the Supreme Personality of Godhead as a person.

So that's what the Vedas are for. That's all the Vedas are defining. But because they're dealing with different classes of people, then ultimately means that the principle is that the soul is there, God is there as the supreme controller, and His energy is there.

Does that make sense? So cit acit anisvara. Now, how you see yourself, how you see the material energy, and how you see the Lord, that then is varieties of detail are given. The principle never changes because God is God.

But as a person, that's the highest understanding. As Paramatma, that's next down. As Brahman, that's down below that.

As scripture, then that's below that. Laws of nature, right? The supreme power, omniscient, omnipotent. Something is there, just some power somewhere.

It's dead matter, it's not doing anything. God's energy enters it, therefore it seems special or wonderful. So you go out and appreciate the morning sunrise, you're actually appreciating God.

So you become purified. That's why you feel good, right? You're out there, the fresh air, you smell, you go, wow, this is nice. You appreciate it.

Then why do you feel good? Because you've appreciated a potency of God. Right? And then you go in the sun, you know, the sunrise, the birds, all these things, and you feel better and better about it. Then you go and say, yeah, so it's so nice going out early in the morning.

That's what happened. No, that's not what happened. It's because you appreciated God and all these different forces.

That's what happened. Because you go out another time, and you don't appreciate it. Oh, it's so cold, and like this and that, and those birds, they make so much noise, and then you don't feel good.

You understand? So, all this is addressed in the scriptures. So that somebody, you know, anybody, anywhere, is in some way appreciating God and their relationship with Him and their relationship with the material energy, with that quality, or with that aspect of Godhead. You understand? That's all that's being described, because Krishna's saying, this is knowledge.

That means there's nothing else being described. But now the point is, this is very important, you know, just going from yesterday's conversation, is then the difficulty comes, is because we can't discriminate between the details, and we can't actually understand what is, you know, Godhead. Right? Because we can't discriminate that there's variety in the field, and we can't discriminate that there's variety in the nowhere of the field.

And so, therefore, we think that, OK, here, when they're talking about the demigods, then that's completely bogus and nonsense. What's bogus and nonsense about it? Not seeing it in connection to Krishna. That's the part that's bogus.

So, when we say a demigod worship, but they faithfully worship the demigod, what's the problem? That they're respecting someone senior to them? They're respecting God's officers? That they're respecting someone who's manifesting and, how do you say, managing a potency of the Lord for the proper maintenance of the universe? You know, because they're neophyte devotees? You know what I'm saying? So, the problem is, we're not seeing them in relationship with God. You see them in relationship with God, of course they're respected. But, if you see them in relationship with God, you understand they're not only an officer working with a potency that's coming from God, so, therefore, God's more special.

Right? So, if you only kind of have some understanding, then the material desire, you still work within your area, but you see it in connection with God. So, that's a start. Right? In this case, that would be karma yoga.

Right? There's a little bit of knowledge there, so the jnana yoga is there, but it's just a touch, so the prominence is karma yoga. But, as you go, and then you start thinking about it, well, if these guys are so great, and I'm getting all the facility, but they get their power from God, so how much greater is God? Why am I going to these persons? I should go to God. So, that knowledge increases, so the quality of the karma increases.

Understand? So, then one moves up. So, if one is in touch with the devotees, that process moves very fast. In one lifetime, one moves through all these varieties of material interest and desire.

Right? If one's not a devotee, this can take a long time, hundreds, thousands of lifetimes. You know? But it's progressive. We understand? So, when the scriptures are saying all these things, they're not saying all these things.

They're saying one thing. The jiva should engage the material nature in the Lord's service, because the jiva is God's servant. That's what it says.

Right? So, the jiva, who's not the field, should worship the Supreme Lord by engaging the material energy in His service. That's all it's saying. So, if you're seeing God as a certain power, then, therefore, you're working with that field of power and connecting that field with that power.

So, you're doing that, but if you don't see God, you're in maya, you see God, it's progressive. Right? Just because you see the energies and all that at work, but that still doesn't mean that that's the highest. The highest is God's a person, and He's not really that enamored by this place, because this only takes a spark of His potencies to manage.

Full manifestation of potency is, you know, when He's there and trying to make Radharani not upset with Him. That's using full potency. You understand? So, that's much more tasty.

You know, managing the material world, that's a spark of His energy does that. That's no big deal at all. Does that make sense? You know, the man is there, has a multinational, huge, you know, empire, you know, of companies and this, tens of thousands of workers, and he goes into his office.

It's easy for him. He sits down there, you know, crunches a few numbers, makes a few phone calls, gives a few directions, and everything goes on. But why is he doing that? That's what he does.

He's a businessman. That's what he does. But what's his interest? His family, his friends.

Why is he... That's just, you know, something that's there. So, what takes more energy? That business? Or making the family work nicely? Making the family. That's much more.

The other one, you don't have to invest your emotions, just use your intelligence. The family, you have to use your intelligence and invest emotions. You understand? Much greater.

So that's why Bhagavan is greater than Paramaham or Brahman. Does that make sense? Because the emotional content in a relationship is greater. One is just the qualities.

The next is that there's a person who's managing those qualities. Then there's the person from whom all those qualities come. Does that make sense? So, therefore, the scriptures are only talking about one thing, the relationship of God and His energies.

That's all that's being described. So now, we have to be able to take what's the essence of something and be able to apply that. Does that make sense? Otherwise, then we'll think the scriptures are contradictory, you know, different things don't apply here or there, and so then we'll be bewildered.

So that's the problem. So we have to use our intelligence to be able to see. So how is that intelligence be able to be functioned? Because it's not controlled by material desire.

Right? As I said before, lust is the basis of all of the modes working. Right? So if it's seen in connection with the Lord, we're simply a servant. So it should go the way the Lord likes it.

Where's the lust? Right? You understand? So, the more we understand this, the more we can work this way, the more efficient it is. And we have to be able to discriminate and tell what is the purpose of something and accomplish that, because that's what Lakshmi's doing. Right?

There's a quality of Krishna, she's accomplishing that field, that activity, that will gain that, that will interact with that.

So that's what's going on in the universe. Whatever Krishna's mood, she understands, so all arrangements are made. Does that make sense? Krishna wants to play with the cowherd boys, so where are they going to play? According to a lot of Hindu, how do you say, artwork, you know, it'll be in clouds with an Om sign.

You know? But, you know, I mean, it may be fun, but, you know, still. So, therefore, there's a forest, there's cows, there's a river, there's frogs, there's wells, there's all these different things, there's lunches. Right? If there's no lunches, how do you have fun stealing each other's lunch? You understand? If there's not a forest, you know, how much can they run around and mother just showed his house and yell and scream and wrestle? No, you can't do that, so you need a forest.

You understand? So, the internal potency arranges all that. Does that make sense? And the methods on which that friendship can be expressed, so that's what's going on, and that's reflected here. So it's the same thing.

Right? So you see it connected to the Lord, you're seeing, you don't see it connected to the Lord, you're in ignorance. So that discrimination to be able to see what the point is, how to understand what is a higher principle, I mean, what is a higher understanding of the principle, so, therefore, what's a higher ritual to obtain that principle, but most important is understanding the connection with God and the purpose of the point made in Shastra. So if you have a higher one, or you have the ideal, great, if you don't have the ideal, then Shastra always has adjustments.

Does that make sense? You know, you want to bathe the deity, you know, for the Abhishek with honey, if you don't have honey, you can use gur mixed with water. There's always an alternative, because the sages know material world does not go the way you want it to, right? Sometimes it works, sometimes it doesn't. So they've made alternatives.

They're smart. Modern man is not that smart, but a modern man, due to pride, thinks I'm more smart, so the sages, they're not practical, I'm practical. You know what I'm saying? No, the sages are practical on how to get everything done you want in relationship to God and His laws.

And modern man doesn't see that. So it seems to work, but actually doesn't. You know what I'm saying? You know, anywhere in the world, you go to New York, what's the picture they show? What do you see? Yeah, but just anywhere? Yeah, and anywhere in Manhattan? They show Harlem, right? You understand? You know, Italy, what do they show? Pisa, Colosseum, you know what I'm saying? How do you say it? Anybody's ever been to Pisa? It looks like it's this monument just standing there.

Actually, there's the basilico and the church, and in the back, there's this tower. But they get an

angle, so it looks like it's on its own. But it's actually just something in one corner somewhere, right? And so, does the rest of Italy actually look like that? Right? You know, France, the Eiffel Tower, does the rest of France look like that? So, this is the point.

It's, things aren't, how do you say it? There's, you know, what they consider the perfect thing, and then what? Does that make sense? So, their attainment of this modern perfection, what does it actually look like? Right? We can go on for days being, you know, grumpy about, you know, modern society. Does that make sense? So, we can say as well, the Vedic's not practical. It means if you go by saying that the modern looks pretty impractical also.

You understand? Right? So, material world is what it is. You understand that, you can deal with it. You don't understand it, you won't be able to deal with it.

You will be bewildered, because it says here, whose intelligence has been stolen by material desires. So, the only way that one will focus on that, because there's an appreciation of that. So, that's nice.

One's seeing God there, but one doesn't know it's God. Oh, modern is so practical. So, practicalness, that's God.

You're appreciating God, but you don't see it in relationship to God. Therefore, your intelligence is stolen by illusion. Because if you understood it's God, then God makes the practical work.

So, then, you know, how else is God applied? How else is God involved? Does that make sense? Srila Baladeva Vibhushan describes these demons as follows. They perform austerities, which give pain to others. Right? They're doing something very austere.

Working 16 hours a day, you know, at your business, that's austere. You know? Does that make sense? And the people who work there, they don't like the guy, because he's so, you know, nasty, because he's so materially absorbed, he wants his profit. Therefore, he's rough with everybody.

Right? They perform austerities, 16 hours a day, and which give pain to others, annoys all the workers there. You understand? This is what I'm meaning. But we're not speculating in that it's not connected.

Don't just come up with anything and get attached to it. Because then that will be speculation. Speculation means it doesn't connect into the lecture you thought of it.

You know what I'm saying? Just like Prabhupada makes a point that the dreams are consisting of whatever you've seen. So, then, the point was made in the class that therefore, everything that you contemplate in your head, you've seen, you've experienced at some point. So, there's nothing that you can't experience.

So, it's there in the universe. And then, you know, our doubting Thomas, you know, raises his

hand and says, Hey, you know, so does that mean that, you know, it's all there in the universe, so, you know, in my mind, I'm dreaming up, you know, this purple and green, you know, a barf with wings that, you know, flies around the universe. So, does that exist? So, this is called mental speculation.

No, but the point is, do wings, does flying, have we seen that? Right? Have we seen vomit? Have we seen purple and green? Is there a concept that things could fly around the universe? Right? So, simply we, by speculation, have put them together. But all the elements exist. So, this is what we mean by one speculates or doesn't understand the point.

You understand? The connection is not strong. So, it's a fine point. Get it right, it's glorious.

Get it wrong, then it makes a lot of trouble for you and others. Right? If I give you a butter knife, how dangerous can you be? Right? But, what can you do with it? Not a whole lot. Right? But if I give you a very nice, sharp knife, you can do so many more things, but it's more dangerous.

So, these chapters can get you to do more, and they're more dangerous. Use them right, it's great. Use them wrong, then, you know, problem.

Endowed with obstinacy, given by me alone to let them accomplish their desires for sense objects, they make the combination of elements of the body wither away by means of such things as useless fasting. They also make me wither away by offending me, who I'm situated within their bodies. Right? So, here is that, you know, you can't interact.

How do you interact? So, therefore, he'll pull back. Right? The point is, it's a relationship between the soul and the Supersoul. You don't engage that, then he'll step back.

That means they lose the mercy of the Lord. Right? Because the mercy is that interaction. Because that interaction, that's the mercy.

Right? Mercy is not... Because if you say, okay, God, give me this. Right? And so, he gives you that. So, you think that's great.

But the relationship is that this thing is important to you, and that potency that makes it work and that attractiveness is actually Kṛṣṇa. So, you're interacting with Kṛṣṇa. But what's more important, interacting with Kṛṣṇa as a thing, or interacting with Kṛṣṇa as a person? Right? So, that he gave you this, that's his mercy.

And that, as that thing, he'll interact with you, that's his mercy. So, if he pulls back from interaction, that means the mercy is pulled back. They are devoid of discriminating scriptural knowledge.

Right? So, they can't tell what's what. They'll just be dogmatic about things and all. Know for certain that these persons who do not follow the injunction of the Vedas are demons, are demoniac.

Right? So, we say, divine and demoniac. So, demoniac is not connected to Kṛṣṇa. Divine is connected.

Does that make sense? Śrīla Prabhupāda writes in his purport, in verse 6, the word acetasā is significant in this connection. Persons of normal mental condition must obey the scriptural injunctions. Says normal mental condition.

You know? One has authority issues, one has all kinds of sociopathological issues. That's not normal. Those who are not in such a position neglect and disobey the scriptures and manufacture their own way of austerities and penances.

Right? It is just like, remember, big temple, major temple, then, you know, they had the rule that, you know, you wouldn't necessarily see that they were washing the feet after going to the bathroom. But, if someone ate, they had to take a bath before doing puja. Or if they passed urine, they had to take a bath before doing puja.

So, it is pointed out to them that the real problem in eating and going and passing urine is that the clothes become contaminated, not that you become contaminated. You pass stool, you become contaminated. You know? So, all it is is that the pajaris, after finishing the morning puja, should change their clothes, take breakfast, do whatever else they are going to do, and then before the noon service and all that, put back on their puja clothes and, you know, see if their hands, mouth and feet are washed.

They are clean. Right? That's the actual pancharatric standard. It's practical.

Right? What was the answer? Oh, well, we follow a higher standard. We bathe after everything. But it's not necessary.

So, they are making up their own rule austerities, their own penances, their own rules. It's whimsical. It's well-meant, but it's whimsical.

And what's the result of that? Now people say it's not practical. No one wants to do that level of puja. But if all it was is you had to... So, what would be more practical? Simply you change your clothes, and like that.

Then people would do that. So, at the time, it would get fixed. But now it's who wants to change their clothes.

You don't want to do anything. You understand? So, this is the thing. We make up our own things.

It's always going to create problem. So, everything goes down, down, down. And then small rules that are important that they don't necessarily worry about.

They don't worry about washing their feet after eating or going to the bathroom. But they worry about taking a full bath, you know, because he sneezed. You understand? So, this is the

point.

It's that disobey the scripture, manufacture your own ways of austerities and appearances. But remember, we're applying this. It means there is the element of the demons.

So, that's there. But what we're discussing, you know, specifically in light of is the person who has faith, but whimsically follows. Right? And so, now what happens? Vedas get a bad name.

Oh, they're not practical. So, now, this is going even more towards that demoniac mentality, because now one's rejecting the Vedas. Well, before it was you accepted the Vedas, you were just whimsical about its application.

Right? That's why we have to stick to what the Acharyas give us. Does this make sense? And why the whimsicalness? We have some other desire. Oh, you know, prestige.

Oh, we're the best. We follow the... No, it was a matter of just practical. This is what it is.

No, no, we're better than that. You know, we're better... Who said that's better? You know, you could eat in the shower. That way you'd never actually become contaminated.

Or in the shower. Huh? Or in the shower. Yeah.

Yeah, yeah. Just in the shower. You turn on the water, and then you eat, you know.

Like that. You might have to wear, like, a hat or something. So that you won't get everything wet.

Okay. One should always remember the ultimate end of the demoniac people, as described in the previous chapter. Right? That's Sanskritification.

So that's ultimately what one's trying to get to. You know? So, any aspect of it is useless. Connected to Krishna, it becomes useful.

Right? So, because that was connected to Krishna, right? So, cleanliness was valued. So they're connecting their activities to Krishna, they benefit from that. And therefore it goes on, and everything goes nice, they advance.

But, because it's whimsical, whimsical is temporary. And so then, now, where is it? Does that make sense? This is the element. The Lord forces them to take birth in the wombs of demoniac persons.

Right? Because if you take birth in a demoniac womb, then you're going to be exposed to a demoniac situation, and demoniac perception of that, and demoniac interaction with that. So it will cultivate, it will nicely cultivate the demoniac mentality. Does that make sense? Consequently, they will live by demoniac principles, life after life, without knowing their relationship with the Supreme Personality of Godhead.

If, however, such persons are fortunate enough to be guided by a spiritual master who can direct them to the path of Vedic wisdom, they can get out of this entanglement, and ultimately achieve the supreme goal. So, one takes that demoniac situation, and tries to connect that. Then as one goes, and gradually, gradually, one sees more, what is pleasing to Krishna as a person, and so one improves the quality.

Does that make sense? So, this is, this is the point. See that? So, in this we can see all kinds of things. You can see the straight up front, you know, dyed-in-the-wool, card-carrying, you know, demon.

But at the same time, as you can see, what are the demoniac tendencies within the living entity that are keeping him from being God-conscious? We have to be able to see these levels, otherwise then, oh, that's for the demons, that doesn't apply to us. Right? Demoniac is the principle. Right? It's not in line with God.

Either it's whimsical, or it's, you know, completely opposed. You know, just like you have jealousy and envy. Same basic thing, one's heavier, one's lighter.

Among the three types of worshipers described in verses 2 to 4, those who worship in Rajas and Tamas would be more inclined to develop the demoniac qualities mentioned in verses 5 to 6. On the other hand, those who worship in Sattva would not indulge in the demoniac practices because of their superior Sattvic qualities. They are more likely to receive the mercy of the devotees and develop their dormant Krishna consciousness. Right? Because they're pious.

That's what it says. Pious people surrender. There's the situation of knowledge.

There's the aspect of elevation. Rajas and Tamas, that's not important. So, because of the lack of importance, there's always the element that it won't be progressive.

They're not going to take advantage of the association with devotees. According to Srila Visvanatha Cakravarti Thakur, now Arjuna asks a question. You have described in the previous chapter those who give up scriptural rules and do things whimsically.

And in this chapter have described those who, according to Asura scriptures, worship Yaksas, Rakshasas, Pretas, and other beings. You have also described those who perform austerities and other acts with no scripture at all. Those who follow... Those who give up the scriptural rules, those who follow the demoniac... He means the scriptural directions that are meant for the demoniac mentality, and those who don't follow anything at all.

Right? Like you have the Daityas and the Dhanavas. So, the Daityas generally just vary broadly. They tend to follow the scriptural rules.

Right? But for demoniac purposes. So, they're generally more sophisticated and all that, in general. And the Dhanavas are the ones that tend to not worry about that stuff so much.

But they have... Because demoniac is the common element, they do well together. That's why I always hear about the Daityas and the Dhanavas. So, they hang out together.

You know? Everybody... You know, if they're, you know, wearing, you know, very high class, you know, dhoti and chudder and ornaments, and, you know, speaking very nicely, and, you know, nice palaces and all, that's generally Daityas. You know, the ones out in the, you know, forest, you know, with big teeth and that, and, you know, rip your head off, drink your blood, those are generally Dhanavas. But that's, you know, a very extreme example.

Does that make sense? So, here is that those who follow the scriptures, but for demoniac purposes, and those who don't follow at all. Right? And then those who, you know, have faith, but they've given up. Right? Or, those who don't have faith and have given up.

Yes? Wouldn't you lose your faith when you give up? The point is, is the faith is there in something. So, it's a problem. But, I mean, devotees who aren't really worried about practicing really properly and keeping good association, what happens to them? They give up.

Because the whimsicalness is more prominent than what's following. So, if they're following mainly, there's a little whimsicalness here and there. Then, with time, that whimsicalness will go away.

Because the point is, whimsical is created by material desire. And so, by following the rule, one feels one's material desire will be, you know, how you say, compromised. So, by being whimsical, one gains what one wants.

Right? But because it's such a natural habit of the conditioned soul, that one doesn't even notice one's whimsicalness. You understand? It just becomes normal. And even devotees will sometimes sit around and discuss them as normal, standard, cultural ways of dealing.

But they don't understand. They're whimsical, because where's the connection to scripture? You know what I'm saying? Magic plastic shoes. Yeah, magic plastic shoes, or let's say, Varnashram means everybody is out growing carrots.

You know what I'm saying? But where does the scripture say everybody is growing carrots? No. You know, it means that it's, you know, how you say, agricultural basis. But who does farming? When Krishna mentions the Varnas, who does farming? Vaishyas.

So, it should be, Vaishyas should consider, you know, farming. But it's not the business of brahmana and ksatriyas to do farming. They support it.

They create facility for it. But they're not the ones doing it. Vaishyas do farming.

Does that make sense? So, if someone says, no, you know, these brahmanas sitting around and, you know, talking all this theory and that, why don't they do something practical and get out their fingers dirty? Why are they so worried about getting their fingers dirty? You know, and

get out here and, you know, grow cabbages. Like that. But that is whimsical.

Why? Because I think it's important. And so, if the rest of the world doesn't do it, I have a problem with that. No, you like growing cabbages? Grow them.

Who's stopping you? You know what I'm saying? You know how many more cabbages would grow if you weren't writing emails on the subject? And just out practically doing something? But, of course, they have, you know, nice organic dirt on their keyboards, so they're still in touch with, you know, nature, you know. You understand the point? So, this is where the whimsicalness comes in, because what I do, the world should do. Right? And if you don't do what I do, there's something wrong.

So, I can only do something that everybody else does. Therefore, if everybody's not doing it, I actually won't be inspired to do it. But because I want to do it, everybody else has got to be inspired.

But, if you look at it, who is that? What varna? Shudra, because they're dependent. Vaishyas, I'm going to grow this because I need it and I'm going to make money off this. And if nobody else figures it out, hey, I got the money.

I got the cabbages. You want to eat? Hey, go ahead. Here's a cabbage.

Like that, you know. I'll trade you that little funny piece of paper with faces on it that you can't eat for this nice cabbage. Okay? So, you know, they're outgrowing them because they can do something with them.

Right? Does that make sense? So, one has to understand what's actually going on. Does that make sense? Yeah. These all end up as asuric beings.

They all end up. Right? So, it says those who do things scripturally. Right? So, the power of devotion, remember, is that if someone just has faith in the demigod and is doing all these things, with time it will go down because what are you dealing with? Material world, what is it called? Huh? Asat.

Asat. So, it's temporary. So, that means everything, if it's bad, it will become good.

If it's good, it will become bad. So, that's samsara. It's a cycle.

So, it will go down. You understand? Now, devotees following this, and he's whimsical, but what's more powerful? Material energy or devotional service? Right? So, if he sticks to devotional service, then Krishna says, even if he's doing things that aren't ideal, he will become perfect because he's actually rightly situated. He's situated in devotional service, though there's a lot of bad habits.

So, that generates the whimsicalness. Does it make sense? Right? So, if one sticks to the principles of devotional service, then one will gradually become purified. Right? One's

intelligence will therefore become purified.

One will be able to understand things as they are and make adjustments. But if one doesn't, one overemphasizes the material energy and the practicalness and this and that, then there's every chance one will be distracted. Does that make sense? So, those devotional activities that are direct, those are the most powerful.

Those activities that are indirect, they're, you know, they're powerful, but not as powerful. Does that make sense? So, in other words, the direct, yeah. So, then if someone's situated in direct activities, right, and then complaining about, you know, the practicalness, that's one thing to consider.

Okay, it works for them. But if someone's situated and the indirect is prominent, and talking about the material, you know, and practical and not getting involved in all these different things, they're in a very weak position. You understand? Does that make sense? Someone's, you know, engaged in chanting, preaching, all these things very nicely.

They don't want to get involved in so many little things. That's a minor point, actually, because they're so well-situated and they're prominent. These others will adjust with time.

But someone who's not, you know, who's just, you know, in the community and saying all these things, they're not so strongly situated. So, therefore, come back after a few years, see if they're still doing it, you know, or if they've gone on to more important practical things. You understand? Please let me know in like manner, as much as possible, the categories of deva and asura assumed by food and other things to be mentioned corresponding to the vision of the three gunas.

Because it said, your faith defines what you're going to do. By looking at what you do and analyzing what modes it's in, you can see the faith. Because faith, can you see faith? Hard to see faith.

But you can see what someone does. So what someone does, what someone eats, what someone speaks, that you can see. Analyze that into what the modes are.

You can understand the faith. So, verses 17 to 22, food sacrifices, austerity and charity according to the modes. Because austerity means what you're willing to, what trouble you're willing to go through to accomplish something.

Right? Sacrifice means, in that accomplishment, that endeavor, it's for someone else's benefit. Right? Right? Charity means that benefit you have gained, you're willing to share it. Right? What's the other thing? Food.

Everyone's got to eat. Right? Otherwise, you don't eat. There is no activity.

Right? Does that make sense? So, food is the basis. Therefore, you know, I say, Bhṛigu Muni

then, in the Taittiriya Upanishad, then says, aham annam, aham annam, aham annam. Because when you eat, that's what you are.

Right? So, that's Upanishad, not New Age. Right? So, food, that's the basis. Right? Then, sacrifices, austerities are how you're going to, what, how you're going to perform your activities, and how you view the result.

And charity is what you do with the result. You understand? So, again, sambandha abhidheya prayojana, quite complete. One could say, well, why these four? Because this covers basically everything.

Okay, seven to twenty-two, this is chapter nine. Even the food each person prefers is of three kinds, according to the three modes of material nature. The same is true of sacrifices, austerities and charity.

Now, hear of the distinction between them. Foods dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. So, now this is mode of goodness.

Such foods are juicy, fatty, wholesome and pleasing to the heart. Right? So, now, foods increase the duration of life, okay, great, purify one's existence, that we are not so worried, give strength, health, great, happiness, well, I'm happy because I'm healthy, and satisfaction, I'm satisfied because I'm healthy. But the point is, is that the eating of it brings happiness, the eating of it brings satisfaction.

And the eating of it is pure. So, therefore, those elements that are of a higher quality of purity, that's preferred over ones that are lower quality. Does that make sense? You know, so you're, you know, your rice, your, you know, how you say, you know, moong dal, ur dal, these things are higher grade grains.

Something like soya is lesser. Right? So, there's a hierarchy even amongst these things. So, we'll always say, oh, it's so healthy.

But it's so healthy, that's what they feed the animals. You understand? So, you have to define what kind of health you're looking for. You know what I'm saying? So, so, that's the point.

So, you know, what is, what is for, most mode of goodness? How does it do? How does it work? Like, such foods are juicy. Okay. That, generally, everyone is good with.

Except, of course, if it's a paneer subject. Then you only want paneer. No one wants the juice.

Right? But it's supposed to be juicy. Right? Fatty. Oh, this is a, this is a tough one here.

You know, all that ghee is going to kill you and all this and that and like that. Wholesome. Right? So, it has to be balanced and all those things made out of proper ingredients.

That, basically, what everyone will agree with. Pleasing to the heart. Right? So, depending upon the quality of the heart, it will be pleasing to you.

Right? Because also, you know, garbage is pleasing to the pig. You know, but the point is, is, you know. Does that make sense? Foods that are too bitter, too sour, salty, hot, pungent, dry, and burning are dear to those in the mode of passion.

Such foods cause misery, distress, and disease. Generally, most will agree with that. notice here.

Too bitter, too sour, too salty, too hot, pungent, how do you say? Pungent? Okay. Dry. Okay? Because dry will be astringent.

You know? That's five. There's six tastes. What one wasn't mentioned? Sweet.

Sweet. It didn't mention too sweet. You can't have too sweet.

You can eat sugar straight. You understand? So that also should be noted. Foods prepared more than three hours before being eaten, food that is tasteless, decomposed, and putrid, food containing, consisting of remnants and untouchable things, is dear to those in the mode of darkness.

It says, In the past, great authorities selected those foods that best aid health and increased life's duration, such as milk products, sugar, rice, wheat, fruits, and vegetables. That list is given by Viswanath. That's quoted from Viswanath.

Right there. So, interesting that sugar is given as an item. Right? You know, but then we'll have to, you know, by the authority of the sugar blues that people will, devotees will.

Of sacrifices, the sacrifice performed according to the directions of Scripture as a matter of duty by those who desire no reward is of the nature of goodness. Right? It's a sacrifice, it's according to Scripture, not whimsical. It's done because that is your duty.

It may be something to do, but is it your duty? Right? By those who desire no reward is naish karma. That's goodness. But the sacrifice performed for some material benefit or for the sake of pride.

O chief of barbers, you should know to be in the mode of passion. Right? So, if you're trying to get a benefit for it, or, you know, some position or prestige, then that's going to be mode of passion. Any sacrifice performed without regard for the direction of Scripture, without distribution of prasada, spiritual food, without chanting of Vedic hymns and remuneration to the priests, and without faith is considered to be in the mode of ignorance.

So here, even it says remuneration to the priests. It's part of the ritual. It's just to be done.

Not, oh, they're materialistic, why can't they do it? No, it's just there. You know, direction of

Scripture. Scripture says do this, you can't, oh, we're not fanatic, then don't do it.

Chant. We're not fanatic, just have a big kirtan. You know, you're going to add a ritual to that, follow the rules.

Right? So, prasada is not distributed, so it should be very nice. Right? And it should, then I'll come up with that. Austerity of the body consists in worship of the Supreme Lord.

The brahmana is the spiritual master and superior is like the father and mother. And in cleanliness, simplicity, celibacy, and nonviolence, that's austerity. Not standing on your toes or, you know, doing all these things.

So, respect of authority, clean, simplicity, celibacy, nonviolence. So, nonviolence means acting according to Scriptures. Right? Celibacy means that one is not engaging the senses outside what is one's occupation.

Right? Simplicity means it's according to Scriptures, so it works just very clean. The connections between it and the Lord are very natural. Right? Cleanliness, how you say, it looks clean, it's pure.

In a sense. And respect for authority. So, that means the Supreme Lord, brahmanas, the spiritual master, mother, and superior is like the mother, father.

Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature. So, generally there's a problem with not agitating others. And satisfaction, simplicity, gravity, self-control, and purification of one's existence of the austerities of the mind.

So, these are there. So, if that's done properly, then that's austerity. That defines austerity.

In other words, proper performance of one's duties according to body, mind, and words. So, if that's done for a material purpose, it throws it into passion. If it's done whimsically, that throws it into ignorance.

Yes? How to understand what is the simplicity of the mind? Simplicity of the mind. You don't make it complicated. You know what I'm saying? You just sit down and chant.

You don't have to do so many things. You just make it simple. Keep it easy.

This threefold austerity perform a transcendental faith by men not expecting material benefits, but engaged only for the sake of the Supreme is called austerity in goodness. See that common point? You have faith in it that it's going to work. Right? You are following scripture.

You're not looking for benefits for yourself. You're doing because you're supposed to be doing it. It's for the sake of the Supreme.

That means the austerity of the body, mind, and words is in the mode of goodness. That means you could do those austerities, but in passion or ignorance. Penance is performed out of pride for the sake of gaining respect.

Honor and worship is said to be in the mode of passion. It is neither stable nor permanent. So, pride and gaining respect, honor and worship.

So, you're gaining something. In other words, pride and gain. You know? Does that make sense? Because gain and safety.

Pride means you're socially well-situated. You're safe. Right? And then, gain.

So, gain and safety. So, that's the mode of passion. And it won't last.

Right? So, someone gives a big charity and they have to sit there and take the picture with that, you know, six-foot-long check and all that big grins everywhere. What mode are we dealing with here? Passion. Right? So, those who are smart, they go through and do these things because they know people in the mode of passion want to be honored.

So, then they'll give money for that. But if they're not honored, they don't come. Penance performed out of foolishness with self-torture or to destroy or injure others is said to be in the mode of ignorance.

Yeah, so we always see destruction and where other people are bothered. You know? So, that's always ignorance. Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of goodness.

All that has to be considered. So, whatever is being given, time and place also, not just, oh, it's practical. I mean, I was planning to give him later at this nice time like that, but, you know, I just saw him now and it's in my pocket and I just, you know, all this, you know, why all this trip? So, I just go over and hand it and he's busy talking to somebody and what's this and all that.

The other guy says, well, what do you got there? And, you know, you know what I'm saying? So, it's wrong time. Wrong place. Out of duty, that's what you're supposed to do.

Out of expectation of return. Like, one place it was, you do the Shayanarivas, which means the deity is put into a bed. This bed is made out of rice.

It's a huge amount of rice. You're talking about hundreds of kilos of rice to make this bed out of. I mean, if you do it properly, it's actually over a thousand kilos.

One deity, right? And our temples have a lot of deities. And so, we discussed all this, that, you know, we need, you know, so many hundreds of sacks of, I mean, so many hundreds of kilos of rice and we're using the minimal amount but to make it nice. And so, when the day came, we got like this little bag of rice, you know, enough that we could put a few grains on each bed.

And when the authority was questioned, they said, what are we going to do with all the rice afterwards? You know? So, that'll be a waste. So, why we should do this? We said, okay, so we won't do the ceremony. No, we have to do the ceremony.

You understand? So, what modes are at work? Right? Passion. Because what am I going to get back from this? Right? I'm going to have this stack of rice that I don't want to do it. Not only that, you put colors all over it and it's got flowers and all this stuff in it.

You know? So, it's like, you know what I'm saying? But what could you have done with a few hundred kilos of rice? Right? After the program. What could you have done? Distributed it. Right? Either cooked it or just given it away.

And so, not only, then, not only you had a nice ceremony, it was really nice, everyone's impressed, but so many people are fed. As we see, if it's not, food's not distributed. Right? Not that they didn't distribute food.

You know? But, point is, it was another opportunity. But here, it's like, what are we going to get back? I'm going to have this pile of rice. It's a problem.

No. We'll work that out afterwards. You know what I'm saying? Because otherwise, if you apply that, why should you do anything? You know? We may decorate with all these flowers and then after the program, what do we do with all the flowers? You know what I'm saying? So, to a worthy person also, who you're giving it to.

Right? So, the worthy person is the mode of goodness. So, that's what you see. One is they deserve the charity.

You don't give charity to someone who doesn't need it. That's one thing. Or you don't give charity that's meant for somebody who has certain qualities who doesn't have those qualities.

Right? You give it to a poor person, what is their qualification? They're poor. So, if they're poor, then they qualify. Right? But, if let's say it's a yajna, then is being poor enough? No.

It's that they know how to do the yajna. Then, so you have to see what the qualification is in that environment of charity. But charity performed with the expectation of some return, with a desire for fruit and results, or in a grudging mood, is said to be charity in the mode of passion.

Right? So, again, this thing of where there's some return or, you know, or some benefit in the future you'll get from doing that. Right? And, or, grudgingly, you know, oh, why do we have to do this? You know, why are they so materialistic? Then, grudging, this mode of passion. And charity performed in an impure, at an impure place and an improper time to an unworthy person or without proper attention or respect is said to be in the mode of ignorance.

Right? So, they just do it. They're not involved or not being, how you say, focused or respectful then. Right? So, these are, you know, giving it clear so you can see it.

You can combine. The guy's so proud and giving to charity and he's going to get so much benefit and when he does give it he's not paying proper attention. So, what are you dealing with? Passion and ignorance.

You understand? So, does that make sense? You know, he's doing everything the right time, the right place, everything like that. He's doing it with all proper attention like that. You know, everything's done properly.

It's his duty and everything like that. But he does have, you know, some desire for some result from this or some recognition. So, what modes? Goodness and passion.

Does that make sense? Or he's doing everything according to that and he's not worried about getting anything back from it at all like that. Doing everything like that but because, you know, he's so absorbed in, you know, just these things that when the charity is given he's not paying proper attention and everything like that. What are the modes? Goodness and ignorance.

You understand? So, these things are given so you understand the clear what they are and then the mix. So, in other words, something that's destructive, that's done without proper understanding, everything what should be done is not done, everything not done is done, that'll be ignorance. Whenever there's the pride, whenever there's desire for respect, fruitive results, you know, that you don't really want to give it, why don't you want to give it? Because, you're attached, because then you'd have it, right? Well, if I give it to him, he'll spend it.

If I keep it, I spend it. Yes? Is the passion more attached than ignorance? It seems that... Is... Passion is, you could say it's manifest more but ignorance is from previously. How did you get to that point of ignorance? You know what I'm saying? If the passion is so great, it'll turn into ignorance.

You know, one thing, it's just like you take Freud, right? So, you know, I say we're not necessarily applying this on Freud but we're just... it's his theory. But, if the shoe fits, you know. So, he studies crazy people, right? And so, he's not known for studying sane people but he's known for studying crazy people.

And so, what was his conclusion? Right? Everything goes back to sex. Okay? So, now, from that, then he's saying everything in the world this and that but then, according to Gita, that is true but on one... one... one kind of people. What kind? The demoniac.

Okay. So, now, if you have great material desire and it goes, it turns into illusion. Right? Madness.

So, that means the crazy person got there because of their lust and the basis of... of lust is sex desire. So, crazy people will be, you know, have too much sexual desire. You understand? So, it's... we didn't need him to come up with this stupid, you know, understanding.

You know? Does that make sense? Because then, because of that, he'll apply it in all kinds of

weirdo places. You know? You know, he'll say, you know, all the... you know, all... the sons all want to have sex with their mother. Right? Because she... they see her as the ideal person and all that.

And they were telling this to Prabhupada. Prabhupada looked at it and said, maybe in your country, not mine. Like that.

You understand? So, demoniac mentality, then he applies it in so many misapplied ways. So, the principle is correct, but he doesn't know why it's correct. That's why he has ignorance.

That's why I always say, but it's great knowledge that you can go to the university and get degrees, PhDs, but it's still ignorance because they don't know how that increased material desire turns into madness. That they can't follow. Because if they could do that, then they would take it back the other way.

So, what's going to correct it? What will correct it? Madness. Knowledge. Goodness.

Right? So, by that proper understanding, then they would have to be cultivated in that way. You know what I'm saying? So, the techniques that they have to get them to speak and interact, those are nice. Those are techniques.

They develop those nicely. That's great. But what's the purpose of it? So, they get them speaking, and then they get them involved, and then they get them back into material life.

So, all it is is that they're too crazy to engage how others are. So, they bring it back to a more balanced, their materialism back to a more balanced state. But they don't go beyond that.

You understand? So, always be careful of anybody who that's their training. So, depending on the prominent mode of nature, there is difference in the way of eating and performing sacrifices, austerities and charities. Those who can understand analytically what kind of performances are in what modes of material nature are actually wise.

Those who consider all kinds of sacrifice or food or charity to be the same cannot discriminate, and they are foolish. So, in other words, you can't discriminate. These are the areas to discriminate.

It shouldn't just be who's in control and who's got the money. If that's all you're discriminating in, great, but it's one field. Right? But the human, you know, has to go broader than that.

One has to see all this. Therefore, those who advocate that one can do whatever he likes and attain perfection do not follow the direction of the scriptures and mislead people in general. So, this, you know, whatever, jato mat tato pat, you know, it says, however many ways there are, that many ways to go, you know, to the Supreme.

No, it's not like there's one road, but there's two directions. Towards the Supreme, away from the Supreme. Like that.

So, since there's one road, you have to be able to discriminate so you know where you're situated and which direction you're going. Verses 8 to 10 describe food according to the modes. Juicy, fatty, wholesome, and pleasing to the heart.

Those foods which increase the duration of life purify one's existence and give strength, health, happiness, and satisfaction are modes in the mode of goodness. Right? So, purifying one's existence. What's the most purifying? Prasada.

Right? So, then, that's the most important element. Because existence is purified. It's there.

Health. What's the importance of health? You can do service. So, does health stand on health's sake? No.

That's the point. Oh, if you're healthy. No, no.

The point of health is that you can do things. Service. So, that's why Bhagavatam mentions that's basically the only thing that, you know, a devotee or a sadhu, you know, might pray for, might endeavor for, materially.

It's just proper health. Because then you can do service, but it doesn't stand on its own. Health food freaks, that's their life.

You know what I'm saying? It becomes too prominent. Yes. Yeah, that's the problem.

It's too prominent. Point is, health is necessary to do that. So, you're once careful about health, what one eats, that's fine.

But then see that it results in, because food means then sacrifice and charity will be performed. Otherwise, what's the meaning of eating food? Too bitter, sour, salty, hot, pungent, dry, and burning are the tastes of foods in the mode of passion. These are going to, because they're going to give trouble.

Too bitter, right, it increases the bile. Sour, the salty, the hot, pungent, all these increase bitter or mucus. And so, it throws things out of line.

And so, that's a problem. So, there has to be a balance. They should all be there.

So, someone may read this and go, oh, so then all these things are bad. Right? But it also then mentions the next, food that's tasteless is also bad. Right? So, would that mean British cookings in the mode of ignorance? Wow.

Well, we're not saying the scones and the crumpets are in the mode of ignorance here. We're talking about the peas and carrots. Hmm.

Astringent. Astringent is anything that constricts when you eat it. Cola beans are astringent.

I think coffee is astringent. These are the things they do that, you know, in the western, what

else? Omelette is astringent. Yes.

Honey is astringent. Yes, it is. It's astringent.

Hmm? Butter, not so much. I don't think it's astringent. It doesn't create constriction.

Yes? Unripe bananas. Huh? Unripe bananas. Unripe bananas, yeah.

So, you know, like this, there's always something there. So they're required in the taste. You know? So, you know, in goodness, you'll find those tastes there.

You know, in passion, ignorance, you'll find them in other things. Like that. Yes? What's the difference between hot, pungent, and burning? Hot, pungent, and burning.

They're basically the same kind of things. But, it's where the effect is. I mean, all of them, eventually the effect will be in the stomach.

But generally something we would call pungent, I mean, yeah, pungent, you notice it in the mouth. They're like chilies, they're pungent. But let's say you put so much spices, then, taste-wise it's not.

It's a very full, strong taste. But in the stomach, it will create the heat. Because they have different names, so they're different, they're defined by where they, that aspect.

Because, distress, misery, disease. Distress, misery, and disease. Yeah, I guess, I guess that's where it ends.

Because too much chili will generate, especially red chili, will generate too much mucus in the system. These kind of things. Old, tasteless, decomposed, putrid food, consisting of remnants and untouchable things, are in the mode of ignorance.

Hmm. Consisting of remnants, so that would mean like a sausage. Yes.

Well, they're old. You can't say they're tasteless. Decomposed, probably.

Putrid, yeah, I guess. Consisting of remnants, that, they're not necessarily. Okay.

It would be leaning in that direction. Because the point is, is it can be, how do you say? Hmm. How do you say? What do you mean by it's kept? You know.

In other words, you've taken the milk, it has a short lifespan, but the cheese will have a longer lifespan. But there are lighter levels of it. You know, so it's, so definitely one could consider, you know, Limburger in the mode of ignorance there, I would think.

But the thing is, this problem also mentions milk products never go bad. They're never completely finished. So it's, it'll be leaning towards that direction, but it's not actually, you know, like that.

Old, like this, like, but there's always exceptions, that's the thing in these, like, like achar. You know, you take lemon or mangoes and that, and you pickle them. So pickles, even though they're old, they're not, not considered in the mode of ignorance.

Yeah. So that means there has to be, you know what I'm saying? But if it's, you know, pickled pig's knuckles or something, then that might, you might consider in the mode of ignorance. Food in the mode of goodness is prepared with pure ingredients.

Trying to think, cooked in pure consciousness. Means it's got pure ingredients that you put into a, you know, like into a cannon or something with pure consciousness. And then, oh, that's it.

So that's puffed rice. Right? Well, I mean, at least in the American commercial, the puffed rice is shot from guns. So they have these huge cannons and they shoot puffed rice.

That's how they get it. So this must be what they're talking. So that means that's in the mode of goodness.

According to that. And served by pure persons in a proper environment. Very important.

This is, this is missed. Ayurveda gets very much into this. It gives eight different aspects of, you know, serving, eating, all these different things.

If that's not right, it doesn't work. You know, so this idea is, you know, just stick some buckets on the side and everybody eats and this and that. And because, you know, it's all maya, then that's not mode of goodness.

You know, properly sitting, properly served, proper environment for eating. You know, like that. And by pure persons.

So what would that indicate? That always new bhaktas should be serving. Right? Because they're the pure ones. Right? Once they get older, then they're worried about the position and authority.

Yes. That's it. Like when I came to India, if you went to a festival at a Gaudiya Math, only second initiated devotees served Prasad.

No one else served. Yeah. No, that would be, that would be standard.

Depending upon, the higher grade who you're feeding, the higher grade of who's serving them. Like that. Does that make sense? So it's like, these are all considerate because then they're able to serve in a way that they're performing their duty.

Right? Without desiring the results. You know, not trying to impress anybody. You know, so all these things.

So all the things of the mode of, you know, austerity and charity in the mode of goodness is

being performed. Does that make sense? Well, less pure person, that'll be less. Yes.

The point is, is senior doesn't mean they're the only one, means, the point is, is they're senior and then you have junior. So the ones in between, those are the guys that serve. Okay? It may be, if it's his place, the senior man may be involved in the serving.

But the point is, that you're respecting those who are senior to. That's the mode of goodness. But then, the senior man, the advanced devotees, they're the ones who then make the arrangements.

And the senior amongst them, they're sad. You know, like we see Lord Caitanya would serve prasad. Like in Haridas Thakur's program, after he went to serve prasad, because he would eat enough for five people, he would serve enough for five people.

And so then, you know, he was so ecstatic that the subdominator told him, you sit down. You know, like that. And then, you know, subdominator, and all that level of devotees, they serve prasad.

Does that make sense? Yes. The Brahmins are serving because they can control the senses. So, it's a modern day adjustment that you feed the service before they serve other people.

Is that part of the tradition? Are you sure you want to get into this? This can be... Oh, we only have three minutes. OK. There's a limit on this one, but this is easily a two-hour conversation here.

No. It's not... I mean, the point is if it's going to be very... Then they can take something just there, but to fully eat... Once you've fully eaten, how are you going to serve? Right? What do you want to do after you've eaten? Sleep. So, how are you going to... The point is that you pay attention and everything, and you're active and do all that.

So, it's like, it's a matter of, you know, they're going to eat and then after they eat, you're going to eat half hour, 45 minutes later. Then don't... Then one shouldn't eat. If it's one of these things that's going to be a two, three-hour, you know, whole arrangement, then, you know, eat something, that little bit of something that will get you through and then take your meal afterwards.

Otherwise, what's the meaning of... How is it a sacrifice? How is it a... If you're eating first and then taking care? You know what I'm saying? So, that's the point. They do it and that sounds great, because they'd all love to eat. That's the motive for it, but it's whimsical.

If you have someone who they have, okay, you know, problems with their stomach, so if they don't eat very often, they're going to have problems. Then they should eat, but that's the one individual. Most people aren't like that.

You know what I'm saying? So, individual cases may be there, but they don't have to eat a full

meal. They just eat something, because you're only getting yourself... Even if it's there, you're serving the Sunday feast for two hours, it's only two hours. You know what I'm saying? How much do you need to eat to make... not die in two hours? You know what I'm saying? Does that make sense? So, if they eat a samosa or a little bit of this and that's it, so it's a snack, then that's one thing.

You know what I'm saying? But they don't sit and have a full meal. That's not proper. Because if you're... You're serving means you're the host.

Does the host eat before the guests? No. So, people who can be fed fully before you even feed the senior men, that's small children, elderly people. It means elderly.

In the Vedas, when they say elderly, they mean elderly. Pregnant women. Like that, the diseased.

They can be fed fully before, but they don't sit down there where everybody else eats. You feed them in a different place. This idea, oh, it's the kids and this, and you have to feed them, then you do it right there, you know, in front of everybody.

That's not done. It's done in another place. You know? So, feed them.

Yes, they can be fed before anybody. But it's not that they're being fed before also impacts on the senior men being fed. You know, work it out to do them both.

You know, it's like we went to somebody's house once. They said, you know, come at this time. We came at that time and then ended up sitting there for 15 minutes.

Finally then, you know, how you say, you know, how you say, the mother, the daughter, the granddaughter, you know, and the, you know, son-in-law, you know, finally come out. We're just sitting there, right? And then, you know, what was going on is they were feeding the baby. You know? And then the grandmother, when she comes out, then with this big, kind of like, smile, just kind of says, baby first.

And it's kind of like, it took four people to feed a baby. And it's kind of like, you know, okay, so the grandmother and the son-in-law, then they take care of the guests. And the mom is with the baby.

No one's going to complain. The grandmother didn't need to be there. And then, you want to know the fun? Is then afterwards, then when actually it came time to cooking, then the mother, oh no, I think it was the mother, the mother then had to, you know, cook or fry some stuff.

She had to hold the baby. How come the grandmother didn't hold the baby? And then, when that was too much, it was obvious, okay, she couldn't hold the baby. Who was the baby given to? The son-in-law who's serving prashad.

So he has to hold the baby and serve it at the same time. It's like, you know, I mean, you know,

you know, so, you know, could have been the mother took care, grandmother and son, they're taking arranging. Then, the grandmother takes the baby, goes into the, you know, the room, and then the daughter and the son-in-law, then they cook and serve.

You know what I'm saying? But, it's just whimsical. So, that's how these things come up. Seems great, but it's just according to their attachments.

Does that make sense? Is that okay? Yes, so you have to work it out. It has to be practical. You know, nobody should die because that's anything.

Very disturbing, the guy serving prashad, because everyone's sitting in line and then he just falls over, you know, and wipes out. You know, so then the servers can sit. Yeah, then the, what do you call it, the other servers can go, wow, he wiped out six plates.

That sets a record. The other guy only did five, you know, like that. You know, like this.

Does that make sense? So, the point is, is that it practically has to work, but still you have etiquette. That's what etiquette's for. It regulates.

Because, even though one doesn't know or the senses are not in control or because you know the philosophy, the etiquette is there and the culture is there because it will regulate. But, its purpose of regulation is simply to obtain what the direction of scripture is saying. It's not for something else.

So, its efficiency or its practicalness is how well it obtains the direction of scripture. That's the point. That is what we call tradition.

Is that okay? Chai Srila Prabhupada ki. Samaveda Bhakti Vrindiki. Jai Nityai Gauru Premanandi.