

2011-03-14 BVPS BG 18.42-18.48 Varnasrama details - brahmacaries presidents, begging. Feminine and masculine NF

A kṣatriya is not afraid during battle. He cannot be surpassed by others. Even in times of great distress, of great stress, his senses do not become fatigued.

He is expert in accomplishing his tasks. Even if his death is certain, he does not flee during, flee turning his back to the enemy. Without restriction, he gives up his wealth.

He shows power of domination over those who should be controlled and who transgress the law for protection of the citizens. These are the activities of the kṣatriya arising from his previous impressions. Without restriction, he gives up his wealth.

So there's no, there's no consideration that he's going to gain something from it because that's not his purpose. His purpose is protection, right? The vaiśya, his purpose is profit. So there'll be considerations there.

But with him, there's not. It means he can give away his whole kingdom, right? It's, you don't hear of that. Businessmen may give away a lot of money, but they still have a lot left.

But a king can give away a kingdom, half his kingdom, you know, all these different, they're different in this way. He shows powers of domination over others who should be controlled and who transgress the law for the protection of the citizens. So there's domination over others who have to be controlled.

In other words, some, most people need some control. If it's not in place, things don't work, right? Bhagavatam defines that the sun rises on time in all the different seasons. Everything happens in the universe because of fear of the Lord, like that.

If they were not afraid, they wouldn't do. They'd be doing something else. They'd be busy, right? And so he sees that everybody's controlled, everybody does their job.

The punishment is there, everybody is in line, everybody does what they should. So that means the whole society goes very nicely, like that. And we see here, those who need to be controlled, who can transgress the law, they can be the same persons, they can be different persons.

And then for the protection of the citizens, that's the reason he's doing this, right? So here it says, he uses the word isvara-bhava, you know, for protection of the citizens, isvara-bhava. So isvara-bhava means this, not just you control everybody, but it's control for protection. If it's just control, it's not isvara-bhava, because isvara means the controller.

Controller means he does for protection. The Lord protects the universe. Maintenance means protection.

He's not protecting, it's not a ksatriya, right? There's some purpose he's trying to do, some

game is there. So it means all this is done to protect the citizens, not that you protect the citizens to get what you want. You do what you want to protect the citizens.

So if he's not protecting them, what should he be doing? Exploiting them? So it's like this. The brahmacharya is in the temple. The temple is in the city or something.

So according to that definition that you gave, then the brahmacharya should be out in the forest. No women out there, so no problem, right? Very few gruhastas out there, right? You might have to watch out for the uni-bomber, but, you know, that. But does that make sense? So the point is, is why do we accept all those different things? You don't mind the Sunday feast, right? Mahaprasadam and all that.

But shouldn't you be out in the forest eating, you know, leaves and roots and fruits, you know? Throwing a little bark for spice, you know? You understand? See, this is the problem is we choose just what we want, right? Because your problem was the brahmacharya is having to protect women and gruhastas, which he's not supposed to do. You didn't mention that the brahmacharyas aren't supposed to be in control. Right? Not supposed to deal with money.

You didn't mention that part. That part's okay. You understand? Because that part then it seems like it's a facility.

But protecting the women and gruhastas, that's a responsibility. Right? So that gives trouble. While the other one seems to, you know, give, you know, happiness, position, you know.

You understand? They go together. So, well, brahmacharya means he's a student. He is, how do you say, he focuses on menial service.

So he will be looking at it as menial service. He is protecting for, you know, following the order of guru, right? The guru wants the service done. It's preaching.

That's what he's looking at. So to preach, you have to take care of the devotees who are involved in that. Right? And you're doing it under direction of guru.

You're not independent. Right? Does that make sense? Because it's not a matter of he has to. So just by doing that, his senses are already engaged.

Right? It's done. But the gruhasta, he's in an environment where he has the position of being in that as a gruhasta is basically purely emotional and sensual, right? You don't get married because of an intellectual concept, intellectual need. That's why you got married.

You know, see, come home and tell you, wow, we just, you know, worked out the, you know, the, you know, the quantum theory of universal, you know, oneness. And that's great. Lovely.

Did you bring the cauliflowers? You know, nice, nice. All very nice. That's why everyone got married, right? You understand? So it's purely emotional and sensual.

On this platform, right? Means, of course, the foundation is religious, but religious means you have a nature that needs to address the emotions and senses. So the religious platform is to engage that as a *gruhasta*. Right? And so, therefore, women are a prominent element.

And so now it's a matter of connecting the senses to the Lord through that medium, rather than just directly as the *brahmacharya* does. Right? The *brahmacharya* is simply, there's the order of the spiritual master, he does that. The *gruhasta* is the order of the spiritual master.

But the field he uses is that of the *gruhasta* environment. You understand? So the approach is different. It's not that you can't deal with the same field.

You understand? Does that make sense? So the point is that we have to know what we're doing. The difficulty is that we will take it that the rule is actually the point. No.

The rule is for manifesting the point. You know what I'm saying? Does that make sense? Why do you go into a kitchen to cook? Not because you like playing with knives or fire. You understand? Someone who likes knives and fire, then, you know, cooking is a nice way to engage that.

You know, I mean, there might be other ways that are less nice, right? Does that make sense? So it engages that, you know, pots and this and that, and all the different things that go along with it. So those are all engaged. You like that medium, but the point is cooking.

So if you went in there and did all, you know, pots and pans and this and that, and nothing came out cooked, would somebody consider this valuable? No. So therefore, if one engages in household life, and at the end of that, what comes out of it is not engaging the body, mind, and words in the Lord's service, then, it was a waste of time. You know, it's like the guy going in and, you know, banging the pots around and somebody turning the fire on, turn it off, turn it off.

You know what I'm saying? So that's what's going on, because people don't know that cooking is what you're supposed to do in a kitchen. Therefore, everybody's banging pots and doing that, and they all think that they're great *grehospods*, right? You sit down at the pub and talk about, yeah, you know, I banged on the pot in this way, it made this kind of sound, you know, like that. What did your pot make, you know? You know what I'm saying? So that's what's going on in the material world.

You understand? So we doggedly stick on this point that the focus is on the rule. All right? So here we also see, shows power of determination of those who should be controlled, who transgress law for the protection of the citizen. He's not doing it because morality must be upheld and all that.

We must say something. You know, we must set an example. No, that's all vicious stuff.

You just watch it. The guy that's most upset about moral problems in the community, you probably also, if you check, he's the most worried about money and business. They go together.

Justice, morality, and economics. Those three comprise prana more, extended sense gratification. That's why you always notice that that class, they'll be the most outspoken about it, which is important because it's like this.

If someone can get away with doing something socially that's not good, behaving with someone else or this and that, means that they could steal your money. You know what I'm saying? So for them, if ethics is not in place, means it could be economic loss. That's actually the underlying point.

Not the ethics, because they themselves, if they do something wrong, then everybody should be broad-minded. It's only with everybody else, because they're not worried they're going to steal their own money. You understand? So this is the difference between a ksatriya and a vaisya.

It's important to note, because we just say, oh, if he gets angry all the time, he's a ksatriya. No, anger's a mode of ignorance. So that means the guy's a shudra.

You know, or he may be a dvija, but he needs to control his anger. Anger is not a symptom. We didn't notice in all the description here that anger, you know, like that.

Does that make sense? Okay, these are the activities of the ksatriya arising from his previous impressions. Right? So this also brings up the element of, what is it? Nurture our nature, right? This is always a good, good Western. You know, this is how you say, you know, like the Christians have, how many angels can dance on the head of the pin? Or the Buddhists, is what's the sound of one hand clapping? So the, you know, Western academics or the educationalists, it's nature or nurture, right? You know, these are all, everybody has their little thing to keep them busy, right? So here, it's arising from his previous impressions means it's nature.

But the point is, is someone who has the nature, then you can train them to use that nature in a very high-grade way. So you take the nature and you nurture that. But you can't nurture something that's not there.

You know, we take this rock here and we'll put it very nicely. You know, put some nice water and all that. Get it out in the sun, you know, get a little sun, you know, so it'll turn into a nice tree, right? Right? No? Why not? It's not the nature.

No, but nurture is the thing. It's how you take care and everything. Right? But it may be the nature of the seed to grow, but if I just leave it in the corner somewhere, it's not going to grow.

I have to plant it. So always the Vedic is the proper balance between whatever is the duality that people have a problem with. That's just the way it is.

It's a problem in the material world because it's a materialistic view. Spiritual view means it's balanced. OK.

Farming, cow protection and business are the natural work for the Vaishyas. And for the Shudras, there's labor and service to others. So these are the natural things.

So therefore, business means in trade. It doesn't mean in, how you say, running a hospital or different things like this. That's business, but it's not supposed... Those aren't the natural areas.

But they've turned it into business, so that's natural for them. Farming, cow protection, they go together. Because to farm, you need cows.

And if you have cows, you've got to keep them busy so you have farm. And for the Shudras, there's labor and service to others. Following the qualities of work, every man can become perfect.

So if he simply takes his nature and connects it to Krsna, he'll become perfect. That's dhyana-varnasrama. The dhyana-varnasrama is that there's all these levels, and that's it.

It's not a matter of engaging. So in the dhyana-varnasrama doesn't mean that because every man can become perfect by engaging his nature, it doesn't mean that he can do something that's not his nature. So it means the farmer, means he engages the Shudras in assisting in the farming.

Right? The Shudras don't tell him how to do business. Right? The vaisyas are making money, giving tax. Ksatriyas are protecting.

Right? So the vaisyas and Shudras aren't telling the ksatriya how he should behave. Right? The brahmana is giving directions. The other three aren't telling him what to do.

So that stays in place. That's just nature. Right? Does that make sense? If you go into the kitchen, you know, all utensils are equal.

Right? Isn't it? Like that. No one utensil is more superior to another. God created all utensils equal.

But do they have all do the same thing? Right? Take your pot, you know, cut the vegetables, you know, and then afterwards put the knife on the fire, throw the vegetables on top of the knife, you know, make your barbecue, you know. You understand? So it's very important because what we'll do is like, we'll say, oh, we're devotees. We're not the body.

So therefore, we don't have to care what the body is. Okay. So, you know, take the halva, you know, smear it on top of your head.

You know, lunch is done. Babies do it all the time. You know, they're happy.

You know, so why, why, why, why you make this distinction? Right? Isn't that bodily consciousness? Babies, adults, babies, adult. Isn't that bodily conscious? You understand? So one of the other difficulties in establishing varna-asra is that we can't make the distinction that

spiritual and material and all that go to say. We're saying that because it's material, it has nothing to do with spiritual.

Right? It's the Mayavadi concept. Right? You have your face, you have the reflection in the mirror, but they have nothing to do with each other. No connection at all.

No, it's exactly the same. Whether it's daiva-varna-asra or sura-varna-asra, it looks exactly the same. That's all.

Daiva means it's connected to the Lord. Asura means it's not. That's all.

Right? You accept God and all his opulence, that's theistic. You don't. You only partially accept that's atheistic.

It may be only half atheistic, but it's still atheistic. Right? I have a glass, it's full of milk and it's full of poison. So, what do I call it? Milk? That's milk with a touch of poison in it.

No, I call it poison. Does that make sense? So, therefore, we have to be very careful in applying this, that there's not another motive. It's a system.

It's not a matter of a motive. It's a matter of we have a nature. What is our nature? We engage that.

So, varna-asra is simply to be clear what our nature is. And then, if you have these qualities, then you know, okay, that's what's there. So, that's what has to be engaged.

I don't have a quality, why I should engage it? Right? You don't have a car, should you engage it in Krishna's service? Yes? No? No. So, the point is you have the quality, you engage it. You don't have the quality, you don't.

So, if it's nice and pure and clear, great. If it's mixed, that's what you engage. Yes? Maharaj, I have a question.

Can the brahmana, by occupation, can he have the position of temple president in the temple? What's the problem with that? If he has to pay the taxes for the government. But, whether he's temple president or not, he'll still have to pay the taxes. No? I just saw, I just read that the brahmana shouldn't pay taxes.

So, but what's that got to do with him being a temple president? Because, even if he's not a temple president, he still has to pay taxes. You know, the IRS doesn't come in and go, oh, you're a temple president. Oh, you're a brahmana.

Oh, yeah, yeah. No, it doesn't work like that. You know what I'm saying? So, what does temple president got to do with it? We've got a lot of brahmans, if that were the case.

Yeah. In one of the lectures, you said that the temple president is the position of a ksatriya. It's

the position of a ksatriya who's doing that, means in the way of understanding the relationship between the GBC and the temple president.

Because the temple president, he has administration. GBC does not need administration. He is free to preach like the sannyasis.

So, the position of the GBC, position of the sannyasis, as far as the field of preaching goes, that's the same. Their duties are seen to standards. Preaching is the same.

Their methods are the same. Right? But a temple president, he has a place. He has a, you know, he has a building.

He has devotees and all that. So, he has administration. You understand? So, therefore, it mimics in this, like the ksatriya.

Like that. But you'll see that either brahmans, ksatriyas, or vaisyas will run temples. Does that make sense? Right? Does that make sense? So, the brahman temple, generally, it depends upon what it is.

But much, many, the atmospheres, it will be very nice, you know, pleasant, comfortable. Festivals and other things, the interaction of the devotees is much less formal. And, you know, that kind of the, you know, nice practices and all that will be strong.

If they have an administrative ability, then it will go very nicely. If not, generally, what happens is it goes really great, it's fabulous, and then they somehow or another can't pay the bills. So, they kick him out and bring in a new temple president who can.

Right? And, generally, because it's money, they'll bring in a vaisya. Right? Ksatriyas, then, the temple will be very organized, very strictly, you know, everything. Everybody's got his place.

Everyone's got exactly what they do. It works very, very nicely. It's a very formal mood, but, you know, it works because it's all very nice.

The vaisya, good collection, good show, nice altars, nice this and that. But that's it, unless you can get it. Then that's the only thing prominent.

Everything else is second rate. Right? So, they have a great-looking temple, no one in it. The Brahmins have so many in it, not necessarily a great-looking temple.

Ksatriyas have a balance of both. So, if you go around, you can tell what's there. So, when Brahmin take the role of temporal president, that would be just like the emergency when... Not emergency.

The point is, what's a temple? You know what I'm saying? There is a difference between the temple and the kingdom. You understand? But if some Ksatriya was there, qualified, then... No, it's not a matter. The point is, the temple, what does the temple do? What's its function?

Worship.

Worship. Preaching. Preaching.

Education. Education. So, notice any Ksatriya areas there.

So, it's really Brahminical temples. The temples all over India, they're run by Brahmins. But many times, they have for day-to-day management, someone who comes in and does this.

I'm only saying this is because the Western... Why we're keeping to this formula is because the Western mind basically seems to only be able to work in this way. Whoever's in charge, that's it. It's very hard for them to function on actually the Vedic system, where the guy who's in charge of the administration still is not the top.

Right? Does that make sense? So, traditionally in temples, and moths and everything in India, is that you have a temple manager, but then you have the particular Brahmin who is actually the head of the temple. But someone else does administration, but not as a shudra. It's his charge.

He takes care of that. So, there's a balance between them. They have to work together.

So, that ability to balance that one has that spiritual lead, one takes administrative lead, and they can balance the two. But the spiritual lead is prominent, or the superior of the two. Then that takes more subtlety.

So, generally, the West can't understand that. You know what I'm saying? Like the school. Who's the principal of the school? They take their best teacher.

So, that means then he doesn't teach anymore. So, how will he remain the best teacher? So, it's a problem. What they should have is that they have an administrator, right? And then they have a head teacher.

Right? And so, because education is the most important thing, that should be the most prominent. Same time, it must be practical. So, it can't be that they come up with options that aren't going to be actually able to be applied.

So, it has to be a balance. You understand? You know, the hospital can have an administrator, but it's medicine that's the prominent thing, not making money. Right? So, there must be a balance.

Does this make sense? So, that's the thing. You have a company, and you have the board. The board is to give that broadness to it that the one-person running company may not be able to do.

But now the board's in charge. It's your company, right? You put it up for, what is it? You know, make it public. So, you get the money.

So, you expand the business. So, everybody's making money. But then the board doesn't like what you're doing, so they kick you out.

It's your company. But they can do that, because now they own it. You know what I'm saying? So, these are not natural positions.

They say, it's always done according to nature. Right? So, it's not a matter of that this can't be done. It's a matter of, what are you dealing with? You know, what's actually the point? But we're saying the position, though, is that because there is administration.

So, it should be that the brahmana who is running the temple should be someone who can relate to management of things, right? Because they're there. What is the prime minister? What are these other ministers? They're brahmanas who function in the ksatriya environment, right? But at the same time, if he's smart, he's going to have other brahmanas who, their areas are more of the preaching and teaching and all these things. So, why we have brahmana temple presidents? Because they don't accept the nature of the position when they take the position.

They don't. Do we, means we have problems with them? I've seen we generally don't have problems with them. What we have problems is economics that some of them are good at and some of them are not.

But the real problem is not them. The problem is our misunderstanding because when he does have problem, then they bring in the biggest collector and that made him the temple president. So, he pays the debt and once he pays the debt, everyone's happy and all that.

But once the debt is paid, now where does he focus? So, now it's just still just collection, everybody. They had to pay the debt and so they made so much money in marathons and this and that, but they still go on. You see, there was only the Christmas marathon.

Now, every two months, there's a marathon. So, something's going wrong, you know what I'm saying? Because marathon means you're pushing beyond what comes naturally. It means it's natural to push just like there's a festival.

So, that means it's a festival of collection. How many festivals can you have? Janmashtami is one day. You understand? That make sense? So, then the problem comes is that what do you and now what do you do with all this? You understand? So, there's not a balance there.

The point is, is you have to get a balance between these things. So, when they bring the big collector, they should just make him as an assistant to the brahmanas? You just make him that he should take charge of the collection and those things, but the temple president still remains. But because we have it that the guy on top, he has to do everything, we can't work with these.

You know, concepts, but that's the problem. We have Ishvara-bhava, but it's not real Ishvara-bhava, because Ishvara is God. God protects.

Can you discuss the point of when a GP arranges for collections under one name, but then uses for another thing, say, food for life, and then don't use for food for life, or something like that? No, it's whatever you're supposed to. It means, in other words, if someone gives money for a specific purpose, it must be used for that. So, if there's a need of a change, something, it means an actual sincere change, is that you want to go for this, something else, then it has to be discussed with the donors that they're comfortable with that.

If not, you either use it for what you said you would, or give it back. That's the motto. So, sometimes I see... There's Christmas Marathon.

Christmas Marathon, they say they're feeding homeless children, etc. They use it for something else, for the temple and maintenance and things, and then they say, yes, you'll come along and say, very good, this temple earned this much money on the Christmas Marathon. No, no, but the point is this, here.

Now, we made the point, right? So, now you take it and apply it. Right. Like that.

Well, at the same time is, do the brahmacharis in the temple have a home? So, they're also homeless people. Not vagrants. But, you know.

Isn't that stretch? Because I read the last sloka, it said, Bhagavad Gita is supreme instruction in morality. Yes, it's supreme instruction in morality, but the supreme instruction in morality is everything's connected to Krishna. So, is there, is that connection? That's, that's the thing you're looking for.

Because the weakness is that. You know what I'm saying? So, what's the problem that they use it in this way? The temple goes on. Do you understand? So, in one sense, even though it would not be as straightforward as one would like, because Rupa Goswami says you should be straightforward in ordinary dealings, still it's connected to Krishna.

Now, if it, if they took that and, you know, did something else with it that wasn't as obvious, then there. But we have a tendency is, why that one? Why, why not, you know, it's like, how do you say? Grihastha ashram, you know, so much of the time is, it's just practical that they can't attend programs or do different things. Their money has to be spent in so many ways and, you know, like that.

So, but that gets connected, but indirectly. So, we have a culture where the indirect is the most prominent, because our focus is on the field of activities as, if the field is in place, everything's perfect. So, here is, is that if the money is being spent exactly right, then everything's perfect.

That would be a symptom. But the real perfection is, is it connected to Krishna? Because otherwise, yes, the person's, you know, moral and this and that, and that's good. He's ethical, that's good.

You want somebody like that. But at the same time is, if the ethics doesn't get connected to

Krishna, it's not actual real ethics, because then we're thinking that the world is functioning separate from the Lord. So, the highest ethic means it's connected to the Lord.

And I just like the highest management means it's connected to the Lord. So, they're, they're the highest management, because they see everything's connected. That's what makes it the highest.

This instruction is the highest, because it shows how to connect everything. Does that make sense? So, you have to balance. So, what's there is the sannyasis coming and saying, this is great, they did all this and that, because he's looking at the devotee's commitment, enthusiasm to do something nice for the temple.

Because they're, the brahmachari is doing his service. The temple president spends their money in some other way. It's not the brahmachari's fault.

So, the brahmachari gets full benefit. The temple president, he's the one that now there may be a consideration. Is he using the money exactly properly or not? You know what I'm saying? And the fun part is, is, is we're just being practical in the modern situation and all that.

But that line that we're collecting for the poor kids and all that, that date back to the 70s. So, that's like 40 years old. So, you know, what do we mean contemporary? What do we mean modern? What do we mean up to date? You know, like that, you know.

So, that would be service in the form of passion or ignorance, when you do stuff like that? Where we, you know, it's for Krishna, so therefore, you know, whatever. Yeah, but you have to say, is this for Krishna? And if it gets spent for the temple, it is for Krishna. But at the same time, it's the method you used.

It's for Krishna, so it works. But at the same time is, if it's so prominent, then the tricking itself, but we have to remember of tricksters, Krishna's the greatest trickster. So, at some point, you know, if we are, we know Krishna's the greatest, you know, cheater, then we won't be cheated.

But if we think we're doing quite well, then Krishna always has a way of dealing with us. No, because passion means that it's the fruit of result. Ignorance means it's done in illusion against the Vedic principles.

So, here you could say, well, it's against the Vedic principles of ethics. And so, on that level, it is, but it's still the higher element of it's connected to Krishna is more important. That's why it works.

But since it's being offered to Krishna, why not bring them both in line? You know what I'm saying? Because it's just a matter of finding another angle. Does that make sense? That, you know, businesses and administrations and, you know, how you say, different, how you say, groups that have a particular focus, they're constantly having to change the perspective or upgrade it, or in some way, give some new fresh way of looking at it to inspire the people. So,

that's part of the work.

So, that means that they're not actually doing their work. It means they're paying the bills and they're getting it done. But it's also part of their job description to come up a way to do it, that it will not create a problem.

Does that make sense? In one encyclopedia, the Hare Krishna movement is defined as something that started as a very pure religious movement in the 70s got overtaken by street hustling. Yeah, could be defined that way. But the point is, is they haven't, the street hustling is still connected to Krishna.

You're taking something and street hustling. Girl scouts go door to door with cookies. Is that street hustling? By the pure definition of the term, yes.

But the point is, street hustling means we're taking a particular, it has a derogatory connotation already attached. So, the point is, is no one minds that. You know, people go door to door for UNICEF.

They just want a penny, you know, like that. So, these things are standard. But the problem is, is when the Vaishya element becomes so involved in it, then it takes on a different thing.

You know what I'm saying? Does that make sense? So, the point is, that's not the point. The point is, where's the weakness? The weakness is if it's connected to Krishna or not. That's where it is.

You know, of course, they do the street hustling so that people don't feel hustled. That's better. You know what I'm saying? That would be a higher quality.

But then you could go, well, instead of street hustling, we could do something else. That would be better than that. You know what I'm saying? So, if you want to work on that, what is the top level? You know, people give endowments and, what do you call it, inheritance and, you know, all these kind of things.

But that means that people like your ideology or feel protected. So, then you'd have to preach and follow the Vedic culture to get that. I think in the outside charities, they're allowed to get something like 80% on a minimum and I think it's even up to 90.

It's a large. So, that's what I'm saying. As long as something goes to something.

So, the Sunday Feast, the different things like that, there's something going on. Yeah, it means you have like that, you know, because we look at it. No, it all should go.

But like you said, UNICEF, these other big, big numbers, 90% goes into administration like that, you know, so that's why it's, you know, yeah. But, you know, the more they can go directly, the better. Yes, but that's why you see is, you know, where are the temples poor? Like that.

So, it's just, it's practical. It's just the way it works. Okay, we understand these, these, these difficulties we have with something.

It's natural that there'll be that difficulty. But the real problem is actually the connection to Krishna or not. That's actually the problem.

Because if we're going to say you start from wherever you're at, if that's the mentality that can all be done, only be done, then that's where you start. Connect that to Krishna. But it should be as you purify and there's opportunities for improved situation, then you have to take it.

If you're not, that's where the problem comes in. Does that make sense? All right. As we mentioned, you say, the, the brahman, he doesn't have facility for doing his brahminical occupation.

He's doing a business. All right. Okay, that happens, that works.

But now, if he has the opportunity to do a brahminical occupation, he won't take it because he feels he gets more money from the vaisyas. At that point, now, that's where he loses his position. Not that he's a brahmin doing business.

There's a brahmin who could do brahminical activities and does business instead. That's where the problem is. So if the mentality in that the only way they can see to make money is, you know, your street hustling, that's where you start.

But as you get purified, then they should have the intelligence to branch out. Because the point is, is that the, you know, in the 70s, we were going out and doing that, and it worked very nicely. It was mostly books at that time.

Mostly books and other things. But the thing is, is there is books. Again, we're getting into the element of, how you say, it's preaching.

But at the same time, you take the money and it maintains the temple and the temple preaches. So, you know what I'm saying? It's just one's more direct than that. But the point is that the books will last.

You'll say something, people will forget. The books will remain. So therefore, that's the superiority of the books over just speaking.

But how did devotees live in the 70s? Astute. Yeah, very astute. You know, the temple president lived in his office.

You know, like that. You know, brahmacharis lived in the closet. Yeah, or in the corridor.

But you kept your stuff in the closet, right? You had your BTG box in the closet. And so that's how everyone lived. So somebody who lives like that and they go out on the street, is anybody really going to complain? No, because what else do you have? But nowadays, what's the

lifestyle? A bit more sophisticated.

So shouldn't our methods of generating funds be more sophisticated? It doesn't mean one doesn't go out on the street because brahmacharis, that's what they do. They go out. They go door to door.

Why? Because that element brings in the aspect of humility, right? Well, these other plans that we have, they're, you know, a thing of prestige. You know, we're this and we have this big thing and we're great and you're great. So you got a lot of money and we got a big project.

So, you know, greatness and greatness go together. And so, you know, like this. So that's good to do.

But that's more of the grahastha's business to do that. Brahmacharis can do it. Great.

Whatever it is. But this is, that's there. Brahmacharis, if they go out on the street, it's not actually a problem.

So we should never take it that the hustlers. But if that's all you have, that's a problem. You understand? That's where the problem comes in.

Because the brahmacharis are living the life of a brahman. Brahmans, they beg. So the brahmacharis are doing that.

It's not a problem. But it should be the grahastha's. Should we do something more, right? Unless they're brahmans and then that's what they do.

Does it make sense? So we have to be able to get back to the principle. Otherwise, one will just argue all day over, you know, the books or the money, how it's being spent and this and that. And so it's all connected to Krishna.

But at the same time, we may not be seeing that connection. So the weakness is, is it being connected to Krishna? Is it being seen in that light? Yes. Brahman is not supposed to take money for educating people.

Well, is it OK to take money and then pass it on to, say, the temple or some project? Yeah, but then it should be that that's what it's for. Yeah, yeah, yeah. But that's what it is.

Because then it's just an expected that, you know, we're using the temple facility. And so, you know, we should be giving something to the temple for that. But it's not for himself.

No. And in that case, it's OK to take as much money as it's possible to get. Just bring out the sugar cane squeezer, run everything through, you know, fold them over, run again, you know, do it until they're about this big.

Last drop like that. Yeah, you can do that. But not for yourself.

But then that means that there must be a balance between what you're offering and what you're charging. That's the point. Does that make sense? You have to be able to get to what's the essential point, right? So the money goes to the temple.

The temple should give something for the person who's educated. You know what I'm saying? So there has to be a balance. You know, and it's not that he's a paid worker.

It's a matter of this is temple gives like this. So one has to see the mentality. If we just go by rules, there's there's never an exact rule because every situation is unique.

So that means the rule has to be applied to every unique situation. That's why only the principal can do that. So, yes.

Nowadays, we have many Brahmacharis in the world who preach preaching. And in these services, they have very intimate contact with new artisans. And also, I see many have their own economy.

And so, but who, what, what's how has that been generated? You know what I'm saying? Was it there before? They had their own jobs. Yeah, but was it there before? You go back. Yeah.

And the society wasn't there a long time before. No. No.

Why not? Because Prabhupada didn't say it that way. Prabhupada didn't set it up that way. But what's the difference between that and what's now? What changed? The temple became dysfunctional in many places.

That's another thing. What's dysfunctional? Relationships. So what's not being done? So the point is, is you're preaching women are coming.

Right? To preach, you need money. So who should be taking care of that? The temple. Yeah, the brahmacharis aren't being protected.

So they're going to preach. Right? So there's five brahmacharis in the temple. They're dealing with the women having to collect the money.

And the 500 grihasthas living outside couldn't care less. So those 500 grihasthas outside, they could be taking care of all these ladies. They could be generating the money and giving it.

And the brahmacharis could be just preaching. But they're not. So does that mean the brahmachari will stop preaching? That's a good point.

But it's not an ideal situation. But the grihasthas won't take care of the women either. Why? Because if the husband talks to the young brahmacharini, the wife's not going to allow it.

So he can't. So therefore, that means the women should work out how to take care of these brahmacharinis. But they don't want to take care.

Who wants to take care of a young girl that doesn't have any facility or this and that? She's a trip. So the women don't want to take care. So then what does that mean? The brahmacharinis have to take care of themselves.

What does that mean? Catch a brahmachari. And who do you catch? The one who's making more money. Do you understand? So it's a greater point.

It's not that, oh, the brahmacharis are doing this. The brahmacharis just want to preach. They're making the money because they're going out and doing it.

So they're going out. They have a job, and they're using it in preaching. But that's bad.

But the grihastha has a job, gives no money for preaching. That's fine. Does that make sense? So these kind of points, it's not, oh, this is the thing.

Stop the brahmacharis. Do that. You stop the preaching.

It's not ideal, but at least it's going on. We have to look at the bigger social thing of how to actually create. Do you know what I'm saying? It's just like this.

If we're going to make a place, why do the brahmacharis, why aren't they satisfied doing their full-time service and this and that? Because there's no facility. They're expected to live in the same facility as the brahmacharis would. That won't work.

They have to have very nice, comfortable facilities with nice food, nice clothes, nice everything. And then they'll be comfortable there. Eventually, still, they'll need to get married.

But they'll do some nice years, and they'll get nicely trained before they do get married. But that's not offered. Why? Whose fault is that? The brahmacharis? No, that's the grihasthas.

They know this stuff. They don't arrange that. So this is the problem.

The social system's not understood. No one wants to pay for what's there. So they end up paying anyway, but not for Krsna.

So that's the difference. So you end up working hard and paying for only your family, while previously they would have worked that hard and took care of the whole temple. Like that.

So the point is, women, you have to spend money on them. But no one's willing to do it. So therefore, then, the women have to make their own way.

So does that make sense? So it's a bigger social picture than just targeting a few points. Because if we notice when we target, all the points we've targeted, we've targeted the president because he's an authority, not his responsibility. The brahmacharis, because money, right, or the ladies, you know, the sannyasis, you know, that they're moving around, why are they involved? The gurus.

But if we notice that in all these discussions that we've had over the last four and a half months, not once have we ever asked a question about a grihastha, never. They are squeaky clean, pristine, abundant. All because they're just being practical.

What's practical? I have needs, and those needs must be taken care of. And everybody can understand that. And so therefore, that's what happens.

And if anybody complains, we give some big emotional reaction, shut everything up because this is just what I need. Bus. That's as far as we go.

No more intellectualness than that. But the point is, is if we say grihasthas are most important, they're the center of the community and everything, because that's what Manu says. Of all the situations, the grihastha is technically the most important.

Why? Because without it, the whole system doesn't run. But it doesn't mean they're the most respectable. They're the most important.

You understand, there's a difference here. We say most important means most everything. No, most important because the grihasthas produce brahmacharis.

Grihasthas produce the girls. The brahmacharis and the girls, when they grow up, they get married. The grihasthas, they retire from grihasthas and become vanaprasthas.

The grihasthas are the teachers. They're the administrators. They make all the money.

So they're the most important of all the eight in the varnasrama system, but they're not the most respectable. But who's more respectable? Sannyasis and vanaprasthas. How many are there? You know what I'm saying? We may have, what, like 190 or 100 sannyasis in here? Eighty-one.

Eighty-one. OK. Eighty-one sannyasis.

I used to know everyone and names where they were, but that was when there was like 20. So 81. How many grihasthas do we have in our movement? Tens of thousands.

Hundreds of thousands. So it's not a big deal. How many vanaprasthas do we have? I don't know if we could even get up to 81.

Is this what I said? So the point is we can balance this by knowing what's what. If you don't educate your brahmacharis, you won't have grihasthas. If you don't have grihasthas, the whole thing falls apart.

See, the quality of grihasthas depends upon the quality of your brahmacharis. So therefore, if education is not prominent, this society disappears. So therefore, who teaches? The brahmins.

So that makes the brahmins the most important, to make it work. But the actual day-to-day

running of it, it's grihasthas. But the focal point is this.

We have to have satyugas sannyasis. You know, you should at least have dvapara-yuga brahmacaris. But, you know, we can have, you know, dyed-in-the-wool kali-yuga grihasthas, and that's just normal well-being practical.

It's not balanced. Yes. Should the brahmacaris be trained for becoming a good grihasthas? Means, what does that mean, training to be grihasthas? What does it mean? Already in the brahmachari stage, to be given some ideas how to function as a grihastha.

So what are those ideas to function as grihasthas? Well, how to cooperate with the temple and how to support the temple, but at the same time... So that's an economic... Okay, so that's one thing. So you have dharma, artha, kama, and moksha. So artha has been covered there.

The other three? No, nobody cares. As long as they give money, who cares? Right? Right? In the West, why do we cultivate the Indian community? Money, that's all. We're not making devotees.

Some, but that's not the point. You understand? So when you say, should the brahmacaris be... So what does that mean? According to Gita, what does that mean? Right? It means we always have to look at it back according to what we've been taught here. What does that mean? You want to learn something.

What is the first point? Connect to Krsna. Connect to Krsna. And then... But within that, what are we working with? I mean, when Krsna says five factors of action, what's the first factor? The field.

So what's the field? Grihastha, what's the basic field? House. The wife. The wife.

That's the basic thing. That's the one point that will never be discussed. Why? Because you have to know what you're talking about to discuss it.

Right? Shravanam kirtanam. No shravanam, no kirtanam. And how much the guy learned down at the pub is not enough for kirtanam.

Right? Because what do you get at the pub? Yeah, you know, show her who's boss, you know, show her who's... That's it. That's about it. That works for about one nanosecond, and then there's three days they don't talk to you.

So that one didn't work. And the amazing thing is that so many thousands of years, the men have never worked that out. Okay, you understand? So what has been... What is the nature of man? What's the nature of woman? That's Sankhya philosophy.

Right? Third chapter, right after the second chapter, where we've discussed the understanding of Brahman and everything, and how to see Krishna and everything, then Sankhya is the next, which defines the masculine and feminine principle, the dynamics. You understand that, then it works. But you can apply it as a brahmachari into your field, and if you can apply it perfectly in

that field, and you don't have any need beyond that, you remain a brahmachari.

And if you can apply it perfectly, but you want to apply it beyond that, then you become a grihastha. But you don't know that, technically, you don't do as well as you could. It's not about giving money.

Why do you give money to somebody? Why? Because you appreciate what they're doing. You appreciate what they're doing. So the temple does something the community appreciates, they will give money.

The problem is the temple's not doing something to impress the community, and they're demanding money because they're the temple. But what's the difference between the guy running the temple and the guy in the community? As far as his personal life, not necessarily much difference. Yes, maybe he's there at the temple more, he has more of that facility, which is good.

But at the same time, he's not any more inspiring. So why you should give him money? So that's the problem. Temple does something inspiring, why people won't give money? There are no collectors in Chopati.

No collectors. But they have tons of money. Why? Because they do something that impresses the community.

So the community gets together, they raise the fund money. I think they have a policy, they don't ask for donations. Yeah, they don't ask for donations, they don't make like numbers.

Yeah, well, that may be a newer thing. Yeah, so I'm just saying, it works. In the past, you don't have to say, people like to give.

If there's an opportunity to give, they give. You know what I'm saying? Of course, that takes some thinking, arrangement and all that. I don't want to make it too simplistic here.

You know what I'm saying? But the point is that they learn how to cooperate with the temple and give to the temple. What about service, time, energy? Does that make sense? Yes, no? Yeah, so that means training of the brahmachari means you train them, what is the masculine-feminine principle. Then that automatically divides the brahmacharis into those who have the naisthika perspective and those who have the upakarvana perspective.

It makes them both better brahmacharis. But you're defining the principle on which it's based, not techniques. Because techniques, that one man said, you know, that's the idea, is the grihastha, he's the one that can give the best advice.

Now, the thing is, who gives the better advice? You know, the guy in his 20s or 30s who's a grihastha, the guy in his 50s or 60s. Yes, why? Experience. Experience, but what is that experience brought out? Realizations in? In the ashram.

In other words, he's speaking from principles more. Right? When he's 20 and 30, he did this, he got the job, that, that, so when he tells his friend, yeah, you do it like this, then it works. But he's attached to that particular method.

Well, the guy in his 50s, 60s, it's not. He understands there's a principle on which it works. That's the difference.

So, the Veda concept is why wait until you're 50, 60 years old before you figure anything out? You should already be taught the principles from the very beginning. So, by the time you do get married, you already have all the knowledge of someone who's a vanaprastha. But it's knowledge, it's not realization.

Right? If you can realize it, then why would you get married? Is the vanaprastha, is the dynamic family life his focus? No. Because he's realized. Right? So, the brahmachari who understands what you taught them, he gets married.

The brahmachari who understood and realized, he doesn't. It's that simple. So, it's not a matter of, you know, this and that, about the, you know, the men and women and this.

It's a matter of what is a man, what is a woman? Because the point is, is who's God and what's his creation? That's the masculine-feminine principle. God, masculine, creation, feminine. So, God and his creation are exactly the same as any other male-female interaction.

The same principles. Right? Detail is different according to how you apply it. It's exactly the same.

Right? Is that okay? It's a little difficult to understand. Ah, yes, but this is where it starts. You understand this point? Then you'll understand how to train brahmachari.

If you don't understand, you'll never understand. Because repulsion doesn't work. If you look in history, those who preach the most, I'd say, repulsive methods, or the methods of repulsion, they're all married.

Every last one of them. Because that's not the point. Because if, you know, okay, how you say, you know, women are bad, so therefore you don't get married.

But then what happens if you meet a woman who is nice? Then what? Your theory is out the window. Yes. Yeah.

You understand? And if we say, oh, because it's all this trouble and this and that, and so many things like that, but that's renunciation in the mode of passion. The mode of passion is engaging of the senses and attachment. So if it's going into the negative, it works.

But what happens when the pendulum goes back? Because energy always moves both ways. Then when it comes back the other way, they get married. Three times.

Three times. Well, you know, they say, third time's a charm. You understand? So the point is, is what's the principle of it? It's not, it's a matter of, if I say, okay, I say, you can take a car to Calcutta, but it'll cost you more money.

Like that. And because you're sitting right there in the front, you can actually see all the craziness that's going on on the road. And that, like that, while you take the bus.

Oh, yeah. And the car, then you have to arrange it ahead of time. And, you know, the driver may be good, may not be good.

All this and that. So, you know, but that's there. But you do have the independence that you can, you know, once you get to Calcutta, you can move around how you like and come and go at the times you please.

Okay? So, but the bus, you know, you don't have to make previous arrangements. You go walk out the front gate, get on the bus, you know, and whatever it is, three or four hours, you're in Calcutta. You know, you're farther back.

You don't see the insanity going on the road like this and that, you know. But, you know, once you get to Calcutta, you have to get off the bus and run around like that. But there is one coming back in the evening, so you don't have to worry about it and parking and this and that.

Because Calcutta is small, you can walk from one place to the next like that. But there's a problem if you have to pick up goods, you can't carry that around. So then, so you just have to, what do you want to put up with? What are the benefits? And what are the things? Then you make your choice.

You understand? That's training a brahmacharita. This is what a woman is. This is what a man is.

These are the common points. These are the differences. Then you, then for the upakravan goes, oh, this is what it's like.

I can relate to that. So now I can, you know, with confidence go into this. And the naisthika goes, oh, okay, that's what it is.

No, I don't need that. I always thought maybe there was something. No, I don't need that.

Does that make sense? If you're teaching mechanics of a car, it has nothing to do with the specific car. Mechanics are mechanics. Then you can apply it to a specific car.

But our problem as brahmachari, training means we're dealing with a specific car in the negative. You know what I'm saying? Does that make sense? That's the difficulty. That's why it doesn't work.

Because one of the points that it mentions, Vatsyayana mentions that one of the reasons that

women have a problem with men is because the men follow the advice of other men and try to apply that advice exactly to their own wife. Do you understand? Each woman is different, but they can't see the principle. They only see the external.

If the man explains, well, this happened in our family, and then he can either tell you the principle, or you can draw the principle, and then you take that and apply that in your life, that'll work. But if you try to do it exactly as he did, that guy who gave the advice, if he used that advice exactly the way he said it again, won't work. Because the situation changes.

And if he's able to adjust it and make it work, means he's understanding the principle, but he probably hasn't explained it to you, or you didn't understand. So therefore, you apply the detail. And so it fails.

Where is that quote from, Maharajji, you said? You said Vatsyayana. Vatsyayana? Vatsyayana. Vatsyayana.

So, Maharajji, you say that the brahmacharita can learn the male and female principle from Bhagavad-gita, I don't know, God and creation. You can learn from Gita, you can learn... Means Bhagavatam gives more detail. It's a principle.

Feminine has a nature. It always works in the same way. It's just a matter of what situation it's by.

Masculine has a nature. It always works the same way. Does that make sense? So it's mainly Bhagavatam, it shows.

But there's something of male and female. I mean, how to interact. No, it means you can gain it from anywhere.

You know what I'm saying? Because it's a matter of you have the knower, the field, and the field. So the knower is the masculine position, the field is the feminine. All right? Does that make sense? So that means the knower, the field, has something that they want to get to accomplish.

But you can only accomplish it through the field. But the field will only respond in its own nature. So the masculine principle has to deal with the feminine principle according to the nature of the feminine principle.

And we're dealing with mode of goodness in the present. What is happening right now in that field? You understand that it applies in the grhastha life, it applies in business, it applies in management, it applies in your art, it applies anywhere. It's the same thing.

Everything's only made of these two. Does that make sense? So the science then is applied back into this. Bhagavatam, because it's the broader, how do you say, greater manifestation of the Puranic element, therefore, one can see these things there.

But Mahabharata has so many examples of this. Draupadi is speaking very strongly about how they've lost the kingdom, they're out in the middle of nowhere. Duryodhana, who's a nonsense, is on the throne and Yudhisthira is good, is out in the forest.

And Yudhisthira responds very calmly and very pleasantly. Though he says what he wants to say. He calls her an atheist.

He says what you're speaking is atheistic, but he doesn't, he says it very nicely. You understand? So we have the examples, just we don't pick them up. Yes, they do, but what's the principle? What's the principle? Okay, self-help book.

The guy comes home and the wife says, you know, he says, okay, what's the plan for something and that. She says, why don't we go out for dinner? Like that, or not, it's not even that, she doesn't even say that. She'll say, we never go out for dinner.

All right? And so then he'll say, what do you mean? We went out three days ago. And then she gets upset and walks off. He's going, what happened? Facts.

She said we never go out, that was wrong. We went out three days ago, that was right. Facts.

Why is she upset? Why is she so mental? Right? Self-help book. What she meant was, I want to go out to dinner. So then when she says, we never go out to dinner, then he can, okay, well, where would you like to go? Right? And then they say, well, I don't know.

And then if he says, what's your idea? Come on, don't be mental. What do you want to, then she walks off again. And the guy's, you know, what's going on here? So, so she says, you know, you know, we never go out to dinner.

Oh, where we'd like to go? Well, I don't know. So then he's supposed to come up with ideas. You know, think of something that would be appropriate.

Right? Use this intelligence, right? Because in all this, you notice that the woman is working from the platform of the mind. And the man has to respond by intelligence. But the man says, why are you being so mental? What is that intelligence? That's just an emotional response.

Why? I'm frustrated because things aren't going the way I'd like. I want to control it. It's not going, so I get frustrated.

Right? Does that make sense? Do they ever explain that? No. You understand? Do they understand that principle? No. So now, do they understand the indirect and the direct? So the intelligence and mind that they don't know.

So therefore, then he has to go through. Okay, then last time we did go out to that restaurant. And so, because, you know, how you say? Oh, okay.

Yeah. So then, then he says, oh, hey, we could go to this one. Right? And then it's just, oh, we

always go to that one.

No, the last time they went was like three months ago. Like that. So that means he could go, well, you know, we'll make up your mind.

And so then she walks off again. So what's it here? Because the variety is necessary. So he's come up with that.

She doesn't know, because if she knew, she might say, or she would allude to it. Right? She just knows she wants to go out, but she's not exactly sure. So she wants the husband to help her make that, come to that decision.

Because it's when she's decided, that's when it happens. Intelligence creates options. Mind, you know, agrees on one of them.

That's the way it works. That's the way the mind and the intelligence function together. Right? That's not in your self-help book.

Right? So now she needs variety. That's also not in your self-help book. Why? Because God is Atmarama.

He is there. All the energy is there. When he manifests the energies, it's to taste that interaction.

The energy is unlimitedly, how you say? Variegated. So it's the variety that gives that life to it. So it would interact on all these different levels.

Now the masculine doesn't mind, because he has all those aspects also. So in other words, if the man follows the interests of the woman, it'll be nice for him too, because it's variety. But the field that goes out is established by him.

Right? Does that make sense? So the balances. This is the masculine-feminine principle. This is not in your book.

All the book will say is that, you know, she'll indirectly say like this. So therefore, be a little careful. But they'll give one or two examples.

And as long as in that example, it works. And then you say, great. But when it just more than that, then it won't work.

Does that make sense? So it's not a matter of tricks. The self-help book is giving you tricks. But the trick is supposed to make you aware of a principle.

That they can't tell you. Right? So in other words, she comes in, well, I don't know. So he says, oh, hey, we could go to this place.

No, I don't think so. So that means, OK, they go to about five or six places. Then, OK, we've been

to that one last week.

And then that was there. That was the next best. So then you have to think, OK, well, what's the thing? You know, they can try another one.

No, oh, we always go to those places. So then it's not a matter of where do you want to go. Or it could.

It depends on the mood. You want to go? I'm not, you know. So or it's a matter of he's going to go, hey, I've heard of this new place on, you know, how you say, what is it? Blackout on Blinker, right? So we can check that place.

And so then she'll go, oh, yeah. Or then she said, well, I was thinking of. Oh, yeah, that's great.

You understand? So what's going on here? Unless you understand the masculine feminine principle, how do you move with it? Because the man's saying, you know, it's just got to be all like this and all that. But, you know, why should it be like that? You know what I'm saying? I go out. I go to the coffee shop.

I plunk down, you know, my money. I get my coffee and I get my donut. OK, I go the next day, you know, I put the money down.

Then I get another donut and coffee. No problem, right? No one ever thinks that that is strange, right? Is it strange? Is there anything weird about it? No. OK, but the guy goes out and gets a gift for his wife.

And then she responds very nicely, right? Natural. Now, he thinks that it'll just keep on going like that forever. But it doesn't.

Why not? You can't go back and sit down at, you know, the thing there and go, hey, coffee and donut, you know, like that. And then they come with the bill. What do you mean? I paid yesterday.

You understand? So this is where the brain's not working because we don't understand the nature. When it comes to things, men are very good at understanding the masculine, feminine nature. But they don't apply that when it comes.

If it's if it's conscious, they don't apply it. That's called stupid. You understand? That's why it says men attached to women are more stupid.

You have man and woman. Man's more intelligent, woman's less, right? But a man attached to a woman is less intelligent than the woman. Why? Because he doesn't apply these principles.

Does this make sense? So that's not in your book. It'll never be in your book because they don't understand the principle. They can't understand God and the Creator.

They see a lot. So they can help a lot. But it only really helps when you when you're able to understand that point that they're trying to make.

And much of the time, they can't express it. You know what I'm saying? So when they say, yeah, you do like this in their mind, they're thinking of some principle. And so it works for them.

But they give an example. When you try to use it, it doesn't work. Why? Because the principle is not being given.

So either they can't express it or you can't find it. So that's the difficulty, the self-help. Because why does it say self-help? Because you've got to apply it.

They're not going to apply it for you. They help themselves when you paid for the book. That helped them.

Now, you can read it. But until you apply it, you have to do it yourself. So it still comes back to self-realization.

Is that OK? Sorry, I mean, I don't want to. How do you say? Yeah, discourage. You know, your in-depth studies and all those things like that.

But the point is, there's principles. And unless you see those in relation to this, it's not going to work. So the four qualities you described before that need to be there are that the man needs to be sensitive and sense-controlled, and the woman needs to be chaste and satisfied.

Is this a long-term training, or just even starting? No, that's the central point. It means the brahmacharya is sense-controlled. Only if you're sense-controlled can you be sensitive.

Your senses aren't controlled. You can't be sensitive. It means not to others.

Yes, to yourself, of course, but not to others. And so if the woman's chaste, she can be satisfied. So the point is, she'll be chaste if he's sense-controlled.

And she'll be satisfied if he's sensitive. So if the brahmacharya is trained in these two things, he'll be able, and she's trained in those, because the woman follows the man. If he follows his duty, she'll follow hers.

He doesn't follow his, how she'll follow hers. So those are your two principles, sense-control and sensitivity. What's your name? Snag.

What's snag? Snag? You know what snag is? Sensitive new-age guy. OK. By worship of the Lord, who is the source of all beings.

Wow, we got through two sentences. I'm thinking, wow, we'll get through a little more. We've still got 10 pages.

By worship of the Lord, who is the source of all beings and who is all-pervading, a man can

attain perfection through performing his own work. Source of all beings means all souls are coming from him. They're all the same.

They're all equal in nature. Means the soul itself. And so that means there's nothing that's not connected, and who is all-pervading.

That means everything that's going on, all energies, how everything responds, is coming from God. So that means there's nothing else. So worship of the Lord, a man can attain perfection through his own work.

So worship of the Lord, and who is the source of all beings and that, and can attain perfection through the performance of his work. So we see Bhagavan in the first. We see the element of Paramatma and Brahman in the other two.

Source of all beings, who is all-pervading, a man can obtain perfection. So seeing the Lord in everything, in all situations, ultimately to please the person in devotion, he can attain perfection through his own work. So it doesn't take another work.

It means whatever you're doing, you start with that. Srila Prabhupada explains how one can turn his daily work into bhakti using the process of naiskaranya. Everyone should think that he's engaged in a particular type of occupation by Hrsikesa, the master of the senses, right? Because your occupation means you're engaging your senses.

You're using the senses to manipulate the material energy, right? And then that gives us transformation, and that transformation, at least, is supposed to be the profit, right? Ideally, the transformation is not your loss, right? But it's through the senses. So that means that that is given by the Lord of the senses, right, by Krsna. And by the result of the work in which one is engaged, the Supreme Personality of Godhead, Sri Krsna, should be worshipped.

So whatever is the result, that has to be connected, right? Right? The result of your work, you got married. So that means the marriage is connected. Now that marriage is connected, there's children.

Those should be connected to Krsna. By that marriage, then now you have a house. So that house should be connected, right? Because of that, you need money.

So that money should be connected. Does that make sense? So, like that. If one thinks always in this way, in full Krsna consciousness, then by the grace of the Lord, he becomes fully aware of everything.

So full Krsna consciousness means being conscious of Krsna in everything, what everyone's dealing with, but also it could be full Krsna consciousness means the full manifestation of Godhead means Bhagavan, so devotion. Then by the grace of the Lord, he becomes fully aware of everything, so that everything, he knows how everything is functioning, he sees the Lord everywhere. Because that's, everything is working on these principles.

That is the perfection of life. So now life is perfect because now one is transcendental, right? And the ultimate perfection is because of the devotion. Then that's, you know, it's action.

Because we're not interested in perfection. It's not devotional. It's temporary.

The Lord says in Bhagavad-gita, 12.7, *kesam aham samudarta*. The Supreme Lord Himself takes charge of delivering such a devotee. That is the highest perfection of life.

So we see here, that is the perfection of life, is that you see God in everything and connect everything to God. And the highest perfection is that the Lord has delivered such a devotee who's always absorbed. So you see here in just a couple of sentences, Prabhupada said this whole thing of how to see the Lord on all these platforms and to connect everything to Him, right? Because it's selfless work, work that's been ordained by the Lord.

You see your nature that's been given by Hrsikesa. Think that he's engaged in a particular type of occupation by the Lord, who's the master of senses, so senses are engaged. So there's authority.

Then, *naiskarya*, the result is for Krsna. But he's able to see with this knowledge, Krsna everywhere and everything. So do your duty with knowledge, without attachment.

And then it's being done to worship the Lord for pleasing Krsna. Always remembering Krsna. We see that has been said here.

So now each of these points will get one or many chapters to explain. But it still comes back to this, that's all it is. So it's always that simple.

In whatever occupation one may be engaged, if he serves the Supreme Lord, he will achieve the highest perfection. So perfection always means liberation, being transcendently situated. The highest perfection, that means devotional service.

Here, according to Srila Baladeva Vidyabhusam, Arjuna raises a question. What if one possesses the nature and qualities of work of one varna, but wishes to perform the work of a different varna? The Lord answers in verse 47. Duties prescribed to one's nature are free from sin, because that's what you're supposed to do.

The lion kills the deer, he's free from sin. The man kills the deer, unless it's been done in connection with sacrifice, then there's sin. So doing your own, how you say, occupation, there's never a sin.

Therefore, one should better engage in his own occupation, even imperfectly, than accepting another's and perform it perfectly. He's doing it perfectly, but still the sin is connected. Every endeavor is covered by some fault, so you will make a fault, so that sin will come out.

So one should not give up the work born of his nature, even if it's faulty. Every endeavor has a fault, so there's going to be some mistake. So the point is, one is always going to make a

mistake.

One is endeavoring to not have those mistakes there. Yes? Would you have a tendency to become whimsical if you start to try to do others' work? Of course, but where does the whimsical come from? Your mode of ignorance. So that means one's not in proper knowledge.

So one means to do some other's duty means you don't understand yours. We all use the thing, oh, we're not this body, but the point is, what are you going to do the work with? The body. So the point is, we're not the body, why are you using it? Right? The rules are connected to the body.

And you say, oh, we're not this body, Prabhu, so we can do whatever we want. Yes, so use the soul, do whatever you want. Leave the body out of it.

Right? The rules apply to the body, not to you. It's true. That's good, good understanding.

But the body is going to function according to those rules. You follow the rules, it works. You don't follow the rules, it won't work.

So to think that I don't need to follow them is illusion, so therefore it won't have a good result. Right? So you're doing your own duty, though it has mistakes, but it's at least situated in the Lord of goodness, while you're doing someone else's that's situated in ignorance. So even if you do it so nicely, it still doesn't work.

Right? Because the point is, work means self-realization. Even if it is faultless. Srila Prabhupada writes, although fire is pure, still there is smoke.

Okay, we'll hear one just... So always notice in here, Arjuna's question is, Krishna is very clear, there's this and there's this. Much of Arjuna's question is always a doubt of what if there's a mix. Because you always see these situations.

But the point is, is what's of one nature is dealt with that way, what's in the other nature is dealt with in that way. So, does that make sense? So it's not a matter, it's something new. It's still made out of those two elements.

So you have to deal with each of those according to that aspect. You know what I'm saying? A chutney is a combination of the salty and the sweet. Right? So, therefore, you won't serve it in the middle of the salties, but you won't serve it with the sweets.

So where does it go? At the end of the salty before the sweets. Sweets, yeah, it goes in between. Right? So it's still... So it's connected with the salty, but it's just before the sweet.

So it's kind of like... Bridge preaching. Huh? Bridge preaching. Bridge preaching, yes.

You know, the chutney philosophy has to be brought out here. Although fire is pure, still there is smoke. Right? So the fire itself is pure.

So Krishna says, you do your own duties, it's pure. But it doesn't mean that there won't be some fault. Because we take the field itself exclusively as perfection.

Therefore, then we think if there's a fault in the field, there's a fault in the work. But the real fault is its connection to Krishna, and it's your work being done for Krishna. That's the real proper thing.

Now, because it's being offered to Krishna, therefore one will try to get the best result free from fault. So one's always endeavoring to remove the fault, but it's not because the fault is there, it's a problem. Yet smoke does not make the fire impure.

Even though there is this smoke in the fire, fire is still considered to be the purest of all elements. So the person is doing his duties, and if there's some mistake, or someone's always being situated nicely, and then he does something that's not good. But it doesn't mean that him being situated and doing what he does, becomes impure because of this other aspect.

Does that make sense? Of course, you're only going to get smoke from fire, but if you only have a few little sparks and coals and a huge room full of smoke, then one doesn't really call that fire. So then one can say, maybe they should be doing something else. Fire is still considered to be the purest of all elements.

So work, activity, that's considered the best. Where's the mode of goodness? Situated. In the present, right? So that's where the action is done.

That's the most pure. The past is ignorance, the future is passion. So it's considered the best.

So that's why the prominence means you have the knowledge, but it's only useful if you apply it in Abhidheya. And in Abhidheya, that's where you see actually what someone's doing. If one prefers to give up the work of a ksatriya and take up the occupation of a brahmana, he is not assured that in the occupation of a brahmana, there's no unpleasant duties, right? So that's the answer.

I want to give this up because so much trouble, but in the other duty, there's also just as much trouble, right? Does that make sense? You know, you live in the temple according to the way the temple commander tells you to live in the temple. You live in, you do in the temple according to what the temple, the, you know, the temple commander present tell you what to do. You dress how they say you should dress.

You eat how they should say you should eat. You spend your money how they say you should authorize, you should spend your money, right? That's a problem. I want independence, right? Okay, so then what do you do? You get married.

That's a big mistake, but the point is, is now instead of the temple commander telling you what you wear, your wife tells you what to wear. Instead of you saying, you know, what's for dinner, she says what's for dinner, right? You know, instead of you spending your money, she tells you

how you spend your money. So it's the same thing.

Everybody has what's their benefits and what's, what's their not. So the two go together. So it's just by changing the situation, you will not get rid of problems.

The point is, is what problems you can live with, right? And which problems you can't, but there's no question of not living with problems. So most people who say, well, I can't live with this problem. No, they can't live with any problem.

When in the winter time, one takes a stone from the fire, sometimes smoke disturbs the eyes and other parts of the body, but still one must make use of the fire despite disturbing conditions. Similarly, one should not give up his natural occupation because there are some disturbing elements. Rather, one should be determined to serve the Supreme Lord by his occupational duty in Krishna consciousness.

That is the perfectional point. How do you get variety if every time you go to do something, it'll perfectly work in that way? Will you change it? No. So because there's, therefore, there's variety.

So obstacle is part of the variety, right? That is the perfectional point, right? One's determined to please the Lord. When a particular type of occupation is performed for the satisfaction of the Supreme Lord, all the defects in that particular occupation are purified. So it doesn't mean they go away, they're purified.

When the results of work are purified, then when connected with devotional service, one becomes perfect in seeing the self within, and that is self-realization. Okay. So you're doing the work connected to Krishna, means the results will be connected to Krishna, and that will then purify.

Then, because we said the results always move back to the field. So that means then you're, it means the field, you're in that field of self-realization, knowledge about all these different things, that increases. So by performing devotional service, automatically knowledge is gained.

Srila Baladeva Yadubusam further explains, the activities of all the varnas, including those of a brahmana, are contaminated with some fault, since they are all composed of the gunas and must be accomplished by using material ingredients. That's just the way it is here in the material environment. It is just like smoke covered by fire.

By removing the smoke, which is a portion of the fire, the portion containing heat is used to eliminate the cold. Thus, removing the fault in one's duties by offering the actions to the Lord, one should utilize the remaining portion which generates jnana in order to realize atma. Okay, you're taking the smoke, which is a portion of fire, so of that smoke, a portion of that contains heat, right, because the smoke contains the heat.

So that aspect, that's what's used. Okay, so thus removing the fault in one's duty by offering the actions to the Lord, right, so whatever is the fault, that aspect is still, it's all offered to the Lord.

Then one should utilize the remaining portion which generates jnana in order to realize atma.

Then what's left means you have to analyze, so that will generate the proper knowledge that you've done it in relationship to the Lord, that will give realization, right? In other words, action, the sandhya, is combined with the results for Krsna, which is then, you know, hladini, that combination is called bhakti, right? Action, where the results for Krsna, that's called bhakti. Then, because the result comes, that moves back to the sambandha position, so that's the sandhini policy. Sandhini gives realization, right? That's technically how it works, that's Caitanya-caritamrta.

Okay. In this next section, Krsna will describe the progress from jnana, yoga, to the ultimate conclusion of dhita, pure devotion. Okay, so we'll continue with that tomorrow.

Srila Prabhupada ki, sama-dvaita bhakti-bhendiki, jnana-dvaita gaura prema-dvaiti.