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Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare Thus, karma-prāyaśa is contrary to devotional principles, in the same way as jñāna-prāyaśa. The conclusion is that karma-prāyaśa and jñāna-prāyaśa are both detrimental. But a devotee who properly, who desires to properly pass his life still accepts his duties according to varṇāśrama, as those duties are favorable to devotional service and counted as part of devotional service.

All these activities are no longer called karma. So here is that varṇāśrama itself is not devotional service. Rūpa Gosvāmī makes that very clear in the Nectar of Devotion.

Because sometimes when it's taken as dāsyam, then in some lines the ācāryas will discuss it in the way of varṇāśrama, right? But it means like this, that varṇāśrama means being engaged in the Lord's service, then it becomes part of the devotional service, right? Because pious activities are, you know, generally speaking, what one is engaging in the Lord's service, right? You're cooking nicely, you're dressing nicely, you're cleaning, you're manifesting all good qualities. So these are all what we would call piety, right? So that's all in relationship to the Lord, right? Does that make sense? So when it's engaged in relationship to the Lord, then it's devotional service. But making an endeavor on its own, separate, then that's waste, then that's karma-prayāśrama, right? You're making that endeavor for material benefit without connecting it to Kṛṣṇa for devotional advancement, right? So just to perform the varṇāśrama activities because they'll get the material desire, and then, you know, one will be comfortable, and then one can live in Kṛṣṇa consciousness.

It still would be, indirectly, it's still prayāśrama, right? Because the point is, is you want to live comfortably, right? But being comfortable, then you engage those things in the Lord's service. So it slowly gets connected. But it's still, what we're discussing here is that one is performing one's duties to please the Lord, right? And so the pleasure of the Lord is the most prominent element, right? So that nice karma, so when it's dealt with as nice karma, and the pleasure of the Lord is intended, then it becomes useful, right? But otherwise, it's not part of devotional service.

Here, it just means it's part of devotional service. But the other, it's been engaged in devotional service. You know, like your vacuum cleaner isn't devotional service, right? But then you use it to clean the house so it's nice for Kṛṣṇa, then it gets engaged.

You know what I'm saying? So there's a difference here, because here's, that's why sometimes varṇāśrama is described as varṇāśrama, sometimes the sanātana-dharma, sometimes we discuss it about the weaknesses of it, because if it's not seen in connection with the Lord, then, then it's, it's, it's karma prayāśra. So there's, does that make sense? So in other words, if it's connected to the Lord, that's there, and we have to know how it's connected, because we can come up with all kinds of examples of how, you know, very extreme, you know, because that's

always what we try to do, is extreme examples, you know. But as varṇāśrama is that, so is, is, you know, Duryodhana is doing varṇāśrama and is helping in Kṛṣṇa's pastimes, you know, destroying the demons, so is it devotional service? No, it's like, you know what I'm saying? We don't stretch it like that.

It's that the devotional service, because it's being done to please Kṛṣṇa, because Kṛṣṇa is the one that says, perform your duties. That's what he's saying, indeed, perform your duties, however you're situated in, in, in, in the world. See, in other words, you're going to be a brahmacārī, or you're going to be a gṛhastha, vānaprastha, sannyāsa.

Now, if you're a gṛhastha, you're going to maintain yourself as a, as a brāhmaśacārya vaiśya-śūdra, right? Or you can be a paramahamsa, right? A paramahamsa means paramahamsa. Paramahamsa doesn't mean whimsically not doing, following the Vedas, doing whatever you want. Does that make sense? Right? So, therefore, one is situating oneself so that one can be in fully engaged body, mind, and words in the Lord's service.

By doing that, then varṇāśrama becomes, is counted as part of devotional service, right? Does that make sense? It's not a devotional āṅgāra, you know, it's chanting or that. But if it's connected, you know, in this way, then it's, does that make sense? When you say connected, it means it's always in a favorable manner. Yes, always favorable.

Yeah, because devotional service has been defined that it's conscious of Kṛṣṇa, favorable to Kṛṣṇa, devoid of karma and jñāna. When it's like that, then proper performance of your duties are part of devotional service, right? So it's, it's, on all these things, the fine point is the consciousness, the understanding. Because the point is, is Māyāvādīs see everything as Brahman, we see everything as Brahman.

So you could say we're the same, but there's, there's a difference, right? Does that make sense? So being able to discern that difference, that's what's being trying, is trying to be brought out here, you know. Does that make sense? You know, because Prabhupāda says that the path of liberation for the impersonalist and for the devotee is the same, right? Because you're becoming liberated by engaging in selfless work, according to śāstra, right? But for them it's an end. For us it's, it's not.

It's simply a means. Does that make sense? So the point is, is there's a, one has to use intelligence to tell the difference, right? These bricks are red, apples are red, and so are bricks and apples the same? No. We're, we're not talking about the, the, the mushy, you know, kind of sawdust Indian apples, you know, we're talking about the Western red delicious Washington apple.

So now, you know, then, then it's crunchy. So now will you say it's a brick? No. Why not? Tastes different.

Okay. So that's, that's one of the ways. So intelligence is being applied.

So does that make sense? Power of discrimination is being used. Okay. Does that, does that make sense? So the whole thing is, is everything being Kṛṣṇa is one, but everything being separate from Kṛṣṇa is different.

So you have to be able to understand what's the same and what's the difference. Otherwise, how do you discern? So if we make, if we apply our intelligence so keenly on material elements, why wouldn't we on spiritual? You, you understand? Yes? There are some things that, or do come up with you. It's not simple.

Just part of day-to-day life that people pay attention. If you don't, means the point is, is why not, because everything is connected, you can't connect it. But if you find you can't, you're not coming up very easily with something to connect and it's not really important that you don't require it, then you can drop it.

But you should be very careful that you're not dropping something that has other implications, you know, like washing the dishes or something. So, you understand? I'm thinking of something specific. Specific, like? Like, for example, the bedsheets.

They have different qualities. The different qualities of bedsheets. Yeah, you can spend more, you can spend less.

Well, what's the purpose of having the bedsheets? To cover the periods. So, you could use, like, old dhotis or something. Old saris, of course, would be more colorful.

You know what I'm saying? I mean, back in the 60s, that would have been, you know, pretty commercial. People make a lot of money out of old, there's a whole business where they collect old saris, they make them into clothes, sell them in the West, make things out of them. Very big business.

No, the point is, you're covering the bed. So, why cover the bed? Make it clean. Okay, why do you want it to be clean? Part of devotional service.

What part? Cleanliness. Cleanliness, okay. But why do we want to be clean? To worship Krishna.

Okay, but why do we need to be clean to worship Krishna? That's how He likes it. And why does He like it that way? It's nice and clean. Nice, better, okay.

But, is Krishna clean? Is He the Supreme Cleaner? Yeah. Okay. So, therefore, that aspect, then, He likes it like that.

So, now, okay, so then, it just has to be some kind of a sheet that you can clean. So, why would you pick certain sheets or not? What would be the advantage or disadvantage? They can stay longer, meaning, stay, meaning, you can wash, it means they last longer. Okay, so then, if you're looking at that economic element of it, then, the better the quality, the longer it lasts.

Right? And so, then, if it works out that the length that it lasts, according to the price, you know,

works out better, then that's actually done. And so, why would you want to save money? Not ethnic. So, why would you want to save money? Why is that good? Just because our ancestors said so, but I'm saying, why? No, you know, you can have variety.

You can have variety. Why would you want variety? Well, that's pretty good. Okay, and so, what's so great about that? That's the question to ask.

That's where you got stuck. It went all the way back to there, and you could answer everything up to there about that. Okay.

See, the point is, is that variety makes it so that the mind is inspired, so, therefore, then, one is more enthusiastic to perform one's other activities, because the reason that one's in the grhastha ashram in the first place is because, without that material stimulus, one's not as inspired to do the devotional activities. Right? So, one has to see what is the nature that is involved, how much. In other words, if you're happy with, you know, 100-count sheets, don't buy 1,000-count sheets.

You know what I'm saying? If it's just a matter of sophistication, if it's a matter of the 1,000-count will last longer so than the money. So, whatever is the value, that's what you apply, because you find Krishna in the value. Right? So, you have to find Krishna in variety, you have to find him in cost-effectiveness, you have to find him in cleanliness.

Those are the values that came out. So, like that, is you just have to look at it and see what are the values. Does that make sense? And then connect that back.

So, it's not the sheet. The sheet represents something. So, what is it that the sheet represents? That's what you have to find.

You know what I'm saying? Because, otherwise, there's a million things in the house. So, what do they represent? Why are they there, either as individual or as a group? You know? So, you might find, work out things as groups. You know? And then that has a standard, and then you can judge whether that group is up to the standard.

You have a standard for furniture. So, that means all pieces of furniture in the house should be up to that standard, those values. So, that value should connect to Krishna.

And that way, then, all the furniture becomes connected. But the idea is, think about it. Because, you think anyway.

If you decide to put up curtains, it's not just a two-second kind of consideration. Right? It takes time. So, since you're putting in so much time and effort, why not bring Krishna into it also? You know what I'm saying? Things that it doesn't matter.

You couldn't care less whether, you know, it's a soup spoon, or a tablespoon, or a teaspoon, or a dessert spoon, or if it's bent, or it's straight, or if it's made out of silver or plastic. It doesn't

matter. Then spoons aren't your value, so it doesn't matter what you have.

But you need a spoon to, you know, for some work. So, that's it. As long as it does the work, you're happy.

You know what I'm saying? So, that's the value. The value is the work. If there's some other aspect of value, aesthetics is the value, you know, or certain social considerations, or whatever it is, those are what you connect.

Does that make sense? So, the point is, you don't want to overdo trying to connect it. In other words, it's not important, so you're overly trying to connect it. So, then that would be, you know, prayag.

That would be an extra endeavor. You don't need something, but you have to make a whole philosophy why it's necessary. You know what I'm saying? In other words, you need to dress like a gentleman.

You don't need dress casuals. So, to make a whole philosophy about dress casuals, that's prayag. That's a waste of time.

That one should dress appropriately for the situation, and look like a, you know, cultured person. Then that's very direct. That's not an over-endeavor.

So, therefore, if you're at the temple, then a gentleman means dressing as a devotee. You know, if you're at work, that might have a different definition, so you dress like that. You know, you go out to a formal occasion, that has a different definition, so you dress like that.

So, it makes it very easy. It's not an over-endeavor. But what most will do is that the devotee dress, their home dress, the work dress, formal dress, you know, going out and being, you know, a little bit more sporty or yuppie or something is another dress.

So, they have to individually, each one of them, try to justify. But to justify anything other than devotional dress, you have to lessen the meaning of the devotional dress. So, now, not only is it you're over-endeavoring the other areas, but you're actually taking on the atheistic nature in the devotional.

Does that make sense? So, that becomes a problem. But the point is, here's the principle. What's the value? That's the point.

Someone's only worried about their clothes if they're worried, you know, about how the presentation. There's some people who absolutely don't worry what they wear. You know, I mean, it's obvious, but they don't care.

People talk about it, but they don't care. Or they don't know. They're unsophisticated, they don't know.

Or some of them, they do know, and they just don't care. Does that make sense? So, the point is, what you value is what you connect. So, find the value, and then go through that process as we were discussing there.

Does that make sense? So, that's the process you use. You just keep asking why, you know. You know, just like the four-year-old kid drives in us asking why.

You know, get used to it, because that's what you have to do. Yes? So, prayasa is an endeavor, but there is a goal behind this endeavor. So, as Sepulcher writes in his paper, can it always be connected, that there is some area of, like, interest of Atiyahar, and prayasa is leading to this? The point is, is one's trying to lessen one's endeavor in karma and jnana, and increase one's endeavor in devotional.

But it's an attitude more than the actual endeavor itself, right? In other words, the person following his occupational duty, going to work, making money, it's a lot of trouble. You know what I'm saying? Getting in the car, getting stuck on the M25 for two hours, you know, going all these things. That's a lot of trouble, right? So, but he's doing it because that's just the duty.

So, it's not an over-endeavor. But if he's doing that because he wants the money so he can have facility for the family and do all these different things, and just seeing it from that viewpoint, that's an over-endeavor. So, the over-endeavor is whether it's connected to Krsna or not, right? Does that make sense? If it's connected, it's not over-endeavor.

But it's not a matter of just some glib little saying in that, oh, no, it's all Krsna, like this. It's not one of those. This means you actually, in your consciousness, have to see it, how it's favorable to Krsna.

Because if it's not favorable to Krsna, then it is covered by karma and yama, and therefore there'll be prayas. Does that make sense? It's scientific. That's the problem, is it's so scientific and so clear that the mind doesn't really like it.

Because the mind wants to make the decision on its feelings. I feel like it, that's the justification. I don't feel like it, why should I do it? So, I have duties.

I don't feel like it, why should I do them? Or I have duties I don't feel like doing. I like doing this, what's wrong with doing this? It makes me happy. Krsna consciousness is supposed, I am unhappy.

I join Krsna consciousness. So, Krsna consciousness makes me happy. Now that I have a better perspective on the world, therefore my dealing with the world doesn't make me unhappy, or even I'm able to find happiness in the world, right? So, because happiness is my purpose, therefore then what's wrong with the happiness I'm getting from these other things? Because I'm in devotional service to be happy.

Does it make sense? So, we can make those mistakes as we're not distinguishing that the only

feature that's important is its connection to Krsna. It's connected, it's important. It's not connected, it's not important.

It's that simple. But it's not a matter of because of our attachment or false ego, right? I and mine. That therefore we try to convince others that it's Krsna conscious.

You know what I'm saying? Naturally, on the conditioned platform there's attachment. But it's a matter of honestly dealing with what is the natural connection of this. In other words, I like to eat what I want to eat, but the point is that the eating should be connected to Krsna.

Therefore, I have to offer, and that means I have to offer what I eat, so I should be offering things that will be favorable to Krsna. He could appreciate. So, that means things that are properly cooked, proper flavors and everything like that.

You know what I'm saying? It's not just I'm the one that decides how it works. Does that make sense? So, all these are just taking these different angles. It's connected to Krsna, it's okay if it's not connected.

But as we said before, when that love for Krsna is misapplied somewhere, then it takes on all the qualities of that misapplication. So, then we are dealing actually with the same thing. Right? You know, the love for Krsna is applied into money, so it's called greed.

So, now the whole discussion is going to be talking about money and how money is made and what's the proper way, uses of money, how to deal with money. You know, the considerations of the market, considerations of investment, all these different things. So, all the terminology is all going to be economically based.

But all we're actually discussing is the misapplication of our natural love for Krsna into money. Do you understand? So, it sounds like a different topic. Right? Now, if you apply that into sense gratification, so it's lust, it has a whole different vocabulary and a whole different things like that.

You know what I'm saying? So, then you have your poetries or your other things or, you know what I'm saying, your resorts, all these different things like that. Because if that wasn't there, you know, how you say, the guy working in the garage on his car and stuff like that, when he wants a break, he doesn't think about a five-star hotel and some resort somewhere. He thinks of the chair next to the car and with a beer.

You understand? So, all these different things like that of your niceties, your fancy restaurants, your fancy shops, that's all because of lust. You know what I'm saying? Does that make sense? So, the idea is that there's no need. I mean, no.

The idea is that, therefore, because we're addressing a different aspect of our misapplication of our affection for Krishna. Now, we're talking about endeavor. Right? Because people endeavor.

You know, for most, I mean, let's say for many, endeavor is valuable because it gets results. Right? Some people endeavor is not important, you know, like that. But, so, it's being addressed from there.

So, the endeavor can be into karma or jnana or into devotion. Right? So, if it's into devotion, it's useful. If it's into karma and jnana, it's not.

But, because we're attached to endeavor, therefore, it's, oh, what about this endeavor? What about that endeavor? Because all we have to do is say, anything that has a fruitive result is useless. Endeavor. Anything that's going to end up in not coming up with the knowledge that won't come up with the service, surrender and service to the Supreme Personality of Godhead is useless.

Right? So, only devotional service is useless. Clear. Right? There is no ambiguity here.

But, then it'll be, oh, what about, you know, varnashrama? Or, what about, you know, family life? Or, what about, you know, did we say anything about that? No. If it's connected to Krishna, it's fine. If it's not connected, no, but I have a job and I have to get money.

Is it connected or not? That's all. So, but, because of the attachments, the mind gets in the way of the intellectual process. So, therefore, we have to go through and convince the mind in that language, in that field.

Does that make sense? Right? So, that's what it was meant before when Bhaktivinoda Thakura said that all the different shastras are only describing the same topic, the Supreme Lord. Right? And the different authors, they are looking at the topic and how to connect it to the Lord. Right? So, but they're not bringing out the element of the devotion.

They're simply talking about how to perform the activity in the pious way that is useful in devotional service. Does that make sense? But they don't describe the devotional process. That's described in Parabhidhya.

Right? Because the 14 books of Vedic knowledge are knowledge. Right? And so, you know, 13 books explain the material application and one describes the spiritual. Does that make sense? So, that way, all the varieties.

But we will consider they're different topics. But they're only one topic, how to serve the Lord with body, mind, and words. That's all.

That is the only topic. But 13 of the scriptures focus more on the engagement with the body, mind, and words. What's the appropriate engagement? What's the technical engagement? And one of the scriptures talks about the attitude of seeing that it's connected to the Lord.

Does that make sense? So, because of that distraction, that attachment to these areas, then details that we're attached to, that's what we'll bring up. Does that make sense? So, all these

different scriptures are simply focusing on all these different aspects. There's only two main aspects, karma and jnana.

But within that, there's so many subdivisions and so many qualities that may be prominent. So then, those are dealt with. Right? So, these different angles simply give ways to deal with all those different aspects.

Does that make sense? Yes. Yes. Yes.

Yes. The attachments there, yes. So, you have to be able to adjust the identity.

That means you have to use the intelligence. Ok? Right? So, in other words, the doubt comes from the ignorance. comes in the area of attachment.

So therefore then it has to be dealt with in that language. Just like let's say somebody's very emotional and they're emotional because someone's dealing with them in a particular way. Now if you just speak direct philosophy that won't work.

But you can speak the philosophy but in the context of the emotion and that field that that emotion is being in, being generated from. Does that make sense? So that's where all these things, so different aspects will speak to the different parts of our attachments. Does that make sense? Because the whole point is this retraction.

You're supposed to bring yourself out of that so you can become attracted to Krishna. So the science is very simple, very straightforward. The difficulty comes is that we complicate it by our attachment because we want to be secure that our attachment is okay and I can connect it to Krishna then I'm willing to move forward.

Or if it's not okay then you really got to convince me why it's not. Even that might not work. But since it's about my attachment we can talk all day anyway like that even if I don't agree at least it was.

It just automatically goes because all see the thing is if you're dealing with a reflection it's just like this. You're touching the nose in the reflection. But once you touch your actual nose the reflection's already touched.

You don't have to deal with it anymore. Because all the activities of the world have their place in the spiritual. But the difference is there it's to please Krishna, here it's to please ourselves.

Does that make sense? So that's the point. Yes, that's why the Bhagavatam deals with those things. That's why those questions come up, those situations come up.

They give real life situations. We tend not to connect them. We'll just say it's all philosophy.

Kardama is a brahmachari who wants to get married. Right? Like that. So does that apply in this age? Is that such an old concept that nobody cares about that stuff anymore? Yeah, no more

brahmacharis, no more getting married, you know, like that.

Does that make sense? So the point is it's just as relevant today as it was then because the material world is always the same thing. It's not something different. We think it's different because, you know, now I put on black eyeliner and black nails, therefore it's different.

But no, the whole point is they're going to do something with their eyes and nails to create what they'll consider attractive. You know what I'm saying? But it's not something new. They're not putting eyeliner on their kneecap, you know.

You know what I'm saying? They get a tattoo. Do they have one on their knee? No. Right? The back, you know, you know what I'm saying? So the thing is this specific place is where they put them, you know.

You get a piercing. Where do they get it? They get it on the knee? No. Get it on the back of their calf? That's a big muscle.

You can put a lot of piercings on that, you know. Do they put it there? No. You know, so there's certain places that they think are, and those are already established.

This thing of wearing earrings, that's been there for a long time. You know, that comes from the spiritual world. So it's just, you know, but people think, no, it's unique, it's different.

No, it's not. There's nothing unique and different. You know what I'm saying? If I take the subject and burn it, so now is that unique and different? Right? A little more burnt than that.

So the point is this, well, yeah, of course, if you're telling Bhakti Chakri, then it is unique and different. But, you know, like that. Or the sweet rice and I burn it.

Okay. That'll work more universally. So now what if I have a taste for that? And by the modes of nature, there's another group of people who like it.

So now is that unique and different and special? No, the point is, is its taste and something that you consider nice. Now, whether you have human taste buds or you have animal taste buds, that's another thing. Right? But the point is, is of tasting something that you consider nice.

That's there. Everybody does that. Even the cows, when they go and pick grass, they'll pick the parts that they like best.

They won't just eat any old grass. You know what I'm saying? So everybody does that. But where does that come from? It comes because it comes from the original person.

It comes from the original pastimes. Right? But because we like burnt, you know, sweet rice, therefore, we have to deal with that. We have to put it in that context.

You know what I'm saying? Does that make sense? So then, we will, for us, we're attached to the

burntness. And so, therefore, it says, you know, Rupa Goswami says, offer something that you consider, you know, nice to Kṛṣṇa. So therefore, we're offering the burnt sweet rice.

So we'll consider it's the burntness that is the devotion. No, it's the offering it to Kṛṣṇa is the devotion. The burntness is not actually important.

It's only because you feel it's important, therefore, it's offered. Does that make sense? Right? So nothing in the material world has any value. It's a dream.

But because we value it, we use it as the medium to express the devotion. That's what makes it valuable. The illusion is no longer an illusion when it's connected to Kṛṣṇa.

You know what I'm saying? But it's still made out of illusion. Yeah, yeah. But I'm saying it's still made out of illusory.

You know what I'm saying? The real thing is what's its origin. That's why when you touch the nose in your face, the nose in the mirror is automatically touched. That's what we're missing.

You know, we don't have that faith. What about that? So the stories show, that's why Puranas are important. In fact, it'll say Puranas are more important than the Vedas, simply because they give the, they take the same information and put it into a story where you can directly see.

You know what I'm saying? Yes. So you can see it's there. The Vedas also are paravidya, but the point is, is, but still that connection, it's still the devotion, which is why you're connecting.

That's more important. So paravidya is more important than that. Is that okay? Okay.

Hold on to your hats. The hard labor for activities like visiting holy places is prayasa that is unfavorable for devotional service. Any questions? No? Okay.

So we should continue. He explains it. Okay.

If, however, one goes to the places of Kṛṣṇa's pastimes with a greedy desire to awaken his ecstatic love for Kṛṣṇa and to associate with the devotees, then this is certainly devotional service, not useless prayasa. So it's not that I went to the holy place. That's what's important.

You go to the holy place because in that place, it's very natural to talk about the pastimes associated with devotees and that. That's what's important in going to the holy place. Just to go to the holy place, it's a lot of endeavor.

You know what I'm saying? You know, I mean, sitting in a three-wheeled, you know, I say, you know, this one of these buggies, you know, that was left, I say, with, you know, at least 30 to 40 other people, you know, is not easy. Right? So the idea is that it's a waste of time if the purpose is not to get the association devotees to remember the Lord. If it's just to do it.

Yeah, we did Govardhana Parikrama. OK, great. But that's a lot of work.

You know what I'm saying? So, but did you remember about Krsna? Did you associate with the Vaisnavas? Then it becomes useful. But just to have done Govardhana Parikrama or done that, that's, that's, that's just over endeavor. Makes sense? Fasting means going around Govardhana very quickly or something.

No, fasting means not eating. Not eating. OK.

But that makes you very slow. So it's kind of like grating, right? You take something big that's greater and you grate it and it becomes very small. So you're supposed to be, you grate something, it should become greater, but it becomes lesser.

So like that, fasting makes you slow. You have to fast for Krsna's appearance. So when you fast, you do it just to remember Krsna, you don't have to be distraught.

If you are distraught, you don't eat. So what would be devotional service? Over endeavor? No, the point is, is if, if, if, if, if the alternatives are over endeavor and hedonism, then better stick to the over endeavor. It's not that severe.

The point is, is what's the minimum? What's the problem? So if one just drank some water, then one would be fine? OK, maybe not. So what about some fruit or milk? Like that. In other words, one comes back in as, it's not that you're fasting for Janmasthami and you're getting a little weak, so therefore you cook yourself a big cheese.

You know what I'm saying? It's whatever, whatever will keep you able to do your service. You know what I'm saying? But the point, the idea of the fast days is that we start to learn that we can't, we don't die if we don't eat. You know, as it is, is that breakfast is not on time, we think we're going to die.

So when you fast half a day, you start to find out that you didn't die, maybe almost, but you actually didn't. And so after, you know, many years of that, you start to figure out, well, you know, you don't have to be so crazy about breakfast. I mean, you may eat breakfast, but it doesn't become such a focal point in your life.

You know what I'm saying? You know, it's just like, I had one devotee, he had a very severe, I think some kind of stomach condition that he couldn't not eat every so often. And then somehow or another, because of, I don't know what, it just came out, he had to eat something right then. So he and this other devotee come to the kitchen and it's a codice, right? But now there was subji there, but they took the chapatis, you know, because we made chapatis for the deities.

So there's like two or three chapatis for the deities. They could have eaten the subji, but they ate the chapatis. You understand? Because there's a thing he just had having just, you know, it's a medical condition that, you know, so they just get themselves worked up.

You could do something that touched down than that, and it would have worked. You know

what I'm saying? So one always has to see is that that's the point of the honesty. That's why you keep saying honest, you know, performance of duty or honest performance of duty, that you actually see what actually is required.

And so if nothing's required, but you feel like it, then don't bother. But if something's actually required, then whatever is the minimum. Does that make sense? So however far that minimal has to go, if that means, you know, if it means one bucket of potatoes, OK, but that, you know, that's the minimum.

Does that make sense? Yeah, it breaks and doesn't break. Means if it's a fast of not drinking water, then it would break that. But at the same time, it doesn't technically break a fast.

It only breaks the vow of not drinking water because not drinking water and not eating food are two different fasts. Like that. So you may take both of them.

But if one but to eat food and not drink water, I will continue my fast of not drinking water. If that was there, then, you know, like someone like W.C. Fields would have been, you know, one of the he would have he probably would have. I don't know.

Most of his life, he would have followed near Jalaka. Because he never drank water. He only drank alcohol.

So it's like he just never drank water. So does that make sense? Right. So the point is, is that the food is the main breath of the water is on top of that.

So if one's made that if one drinks, it breaks that part that doesn't break. Right. So.

So even though this is run today, he was his fast was food and water, but he had to break the fast. So he had to do something. So by drinking water would break the fast.

But at the same time, it hasn't broken the other fast, which is that is the major aspect. So there that's why it was it was it was on an improper for Durvasa Muni to get upset, because the point is, is that it doesn't really break the fast. You know, I'm saying fun near Jalaka.

So you drink water. You don't really you don't break the ecstasy fast or you don't even you don't even break that you're fasting, but you break the aspect that you're not drinking water. Is that following the vows of devotional service is not useless prayers.

They're all accepted as part of the process of devotional service. So if you're doing it and seeing it as devotional service, it's not an over endeavor. But if you're just seeing it as, you know, a good thing to do, then it's an over endeavor.

But that can come easy because the devotee for him, everything's automatically connected to Krishna. So he may not think of it. But the point is, is it's the thinking of it that makes it Krishna conscious.

Otherwise, it's only when you give the result later, then it becomes connected. Right. The man's at work.

He's just thinking about the work. He's not thinking about anything else. He's getting the money.

And then having gotten the money. Now he gives money to Krishna. Now all that work and endeavor becomes connected.

But until he gave the money, it's not. Right. But he could have been at work thinking about how he's doing this and he'll get money that he can give to Krishna.

Then right from that moment, it would have been connected. Right. So the devotees have to be careful to not get distracted that technically everything they do is for Krishna, but they're not thinking of Krishna in the process.

Or seeing the connection. And so then it becomes a lot of because that's why that's why you get bothered. If you're thinking of Krishna and how you're going to go to Govardhana and all that, then the people on the thing don't bother you so much.

But if it's a real botheration there, it's because there's some other elements that are there or you're not thinking of the Lord. The prayastha for serving the Vaisnavas is not prayastha. For greed to associate with one's own peers destroys faults in the form of desires to associate with worldly minded people.

Right. So it's not an over endeavor to endeavor to associate with devotees. Right.

So to follow the vows of devotional service associated with devotees. These are not over endeavor. The prayastha for temple worship is the spontaneous manifestations of the heart's emotions.

Right. So that's not an over endeavor. The prayastha for activities like Sankirtan is only meant to open one's heart to chanting the Lord's holy names.

It is therefore extremely natural. So when it's connected to the Lord, it's not an over endeavor. But if it's not, it is.

So we're simply trying to distinguish what is connected and what's not. What's not connected is an over endeavor. So in other words, what he's saying here, over endeavor means don't do anything that's not connected to Krishna.

That's all. But he's going through a very lengthy discussion because we may be confused as what is connected or not. In the area of endeavor, what's connected or not? I'm a devotee, so I take care of my family.

So that's also devotional service. But his taking care is coming home at night, expecting the wife

and kids to come and affectionately interact and discuss about this and chase the kid around a bit. Where has Krishna been in any of this? So far, nothing.

But you ask him, no, I'm a prayastha. It's all about Krishna and all that. Because he takes the family to the temple.

They do Sankirtan. They offer their prasada. But those moments aren't connected.

So those are technically over endeavor. Now, if he sees that, yes, I have to make the kid Krishna conscious. So they're going to be interested in Krishna consciousness if they appreciate what we do.

So therefore, you give that attention that they need on that platform so that they interact, so that you can train them in Krishna consciousness. So it doesn't go beyond. It's not for your need.

It's only how much is there. Because there's a difference. You play with a kid a bit, they're inspired to do their homework.

You play with them more, they don't want to do their homework. So in other words, those kids that don't listen to the parents means it's been more than what's required. You understand? Because it's not getting the result.

So now they become lazy. Because they have an overabundance of mundane emotional interaction. So now it's not important.

If there's a balance, then whenever the parent says something, then they listen. Because there's a dynamic relationship. But if it's too much, you don't need.

If you eat too much, then when it's time for the next meal, you're not hungry. Does that make sense? It's just normal. So the point is that balance, then you can see that it works nicely.

Does this make sense? No, prayāśa means endeavor. In the very beginning, page 6, top, the word prayāśa means endeavor, useless labor. If prayāśa is not giving up devotion.

So here it means prayāśa means endeavor. So the point is it's connected to Krishna, it's devotional service. It's not connected to Krishna, it's useless labor.

So now what he's focusing on is over-endeavoring. And so what is over-endeavoring, what's not over-endeavoring? So therefore, like Mataji was talking this morning, creating a big nice festival for the devotees working hard for so many days, and that's a great endeavor. But it's not over-endeavoring because it's being done for Krishna.

Does that make sense? But you're doing the same thing for, let's say, birthday party for your kid or something like that, that's an over-endeavor. But it seems like it has the same kind of thing. So one has to see if it's connected to Krishna, it's not an over-endeavor.

It's not connected to Krishna, it's an over-endeavor. Whatever it is, it's not that it has to be big great work, it can be even a small work. You know what I'm saying? Like getting up from the couch, walking into the kitchen, opening the refrigerator, getting out a drink, opening the drink, walking back in, sitting down and drinking it.

If it's not offered, it's an over-endeavor. If it's offered, it's not an over-endeavor. Does that make sense? Then there should be some proper consideration there.

Because the point is, if there's only three people doing a festival and they have to do it for a whole community because the community doesn't want to get involved, why would they neglect their own devotional development because others couldn't care less about their own? You know what I'm saying? You have to remember, it's one thing if it's new people. You make that endeavor, you get the response. The people who are awake but pretend to be asleep, you don't even bother trying unless you want to bring a bucket of water.

The person who's actually asleep, you call their name. The person who's pretending to be asleep, you can call their name all day, they won't wake up. But if you dump a bucket of water on them, they will.

So unless you know how to dump a bucket of water on them to wake them up, that they're wasting theirs and everybody else's time, then don't bother. Those who want to wake up, wake them up. Those who are determined to be asleep, then let them be asleep.

Because that's the point. Why did Lord Caitanya go to Orissa and go around India? Because the endeavor in Bengal wasn't working out very good. So you preach where results are.

In other words, if there's only one place for you to do your service, then you stick to that. But if you have two options and one will get a big result and one won't, you pick the big result. Life's short.

Then after that, oh, there's a big success and all this and that. Then if you want to look at the one that wasn't working, then you try. But you don't stick, no, no, you have to be, no.

It's a matter of where the result comes, that's where you endeavor. It's the results for Krishna, not for us. Does that make sense? I wouldn't.

I would tend to not do that, because here it said the prayastha for temple worship, because he's saying the endeavor is a spontaneous manifestation of the heart's emotion. Otherwise, why is they working? I wouldn't use that example. I would use the example of that in preaching.

It means you put your effort in where there's going to be some response. So the thing is, if there's not going to be a response there, why would they put in an endeavor where their own sadhana becomes affected? In other words, how much they can do to not affect their sadhana, do that. Like I said, instead of decorating the whole temple room and the altar and that, just decorate the deities.

That's nice. You've expressed your affection. And those others who come, those who are looking for more than just the prasada, will appreciate and they'll get the benefit.

And those who are just coming for prasada, they won't notice probably anyway. So therefore, and for those persons who are coming, they're not willing to help, they're not willing to serve, clean up, collect, do anything. So therefore, what you can do, you cook that.

If it's easier for you to cook ten pras, cook ten pras. If not, you cook less. Things that are nice, but at the same time you can do in a volume.

So then your endeavors aren't wasted in that you could have been chanting your rounds. You know what I'm saying? So generally, prayasa, you would look at it, it's not that the endeavor itself is prayasa. It's that the application of where you're putting it, it's not worth, the returns aren't good enough.

You know what I'm saying? But if it's out in a new field, then you put in so much effort because then it's just a matter of time you get it. But what we're talking about is like what we said. Those who are awake and pretending to be asleep, don't waste your time.

You know what I'm saying? That's the point. You try to cultivate 300 people who were in the temple, aren't anymore. That same endeavor you applied into 300 people who were never in the temple, and you probably get a lot more results.

And then you get the people who are going to buy all their houses next to each other and have a program and do all that. And they're all professionals making it in the world and have plenty of money. Socially situated, nicely intelligent, have degrees, all the things that they talk about that are important.

But they're using them in devotional service, while the other ones they're using as an excuse not to be. You know what I'm saying? But it's not that you don't try to engage them, but you don't over-endeavor to engage them because why would you? Relationships are reciprocal. You put in as much as the reciprocation will afford.

You know what I'm saying? Does that make sense? Yes. There's always something you try to create. But at the same time, instead of targeting all that, you send out your invitations to them, and you know they'll come to prasada.

So you cook some nice prasada for them. And other people, you target new people or other people that you've been cultivating. And to them, they don't really know the decorations and this and that.

For them, if it's a nice kirtan, a nice lecture, they're happy. And of course, a nice prasada. So then you focus on that.

And then when they come up where they appreciate it, they'll help you. And then they can help

decorate. The point of the temple is to create inspiration.

But that means inspiring something that's already there. It means if you fan a spark, you'll get a fire. But if you fan ash, it just blows around and you get dust.

Does that make sense? So that's the point. You want to, but at the same time, you have to see the returns. Now, let us say you have a Prabhupada disciple reunion or something, that kind of thing, where everyone's going to speak.

That's a different thing. That's going to be for that community. Because then they'll come and then they'll do all those things there because it's a different mood.

Because janmastha means it's a temple program. It's all rituals. It's abhisheks.

It's offerings. It's artiqs. It's nice dressing.

So in their mind, it has nothing to do with them. But if it's a matter of discussing about Prabhupada, then it's about them. And so they'll come and they'll do wonderful stuff, lead the kirtans and do the classes and do all kinds of nice stuff.

They'll offer the artiq. So you target your audience. So therefore, you make something that is for them.

So if you find that the community only likes prasad, then arrange prasad. When all you have to do is arrange prasad. You know what I'm saying? If Sunday program's for you want to forget this, then make it something for them.

Just nice prasad. Come and eat. Hang out and talk.

And then go around and start talking to people and start cultivating and stuff like that. Does that make sense? You target the group. Then it's not prayasad.

But to do all the other things, it's not worthwhile. So you could use that, but you want to be careful that they don't therefore think that making nice arrangements for the deities is over-endeavor. You know what I'm saying? So therefore, the point's the same, but you may use different terminology.

So it's an over-endeavor because it's a waste. So the waste is the point, not that it's there. So worshipping nicely to deities is always good, but you make it according to who's going to appreciate it.

Yeah, you wouldn't use those kind of things because the point is discussing that if it's not an inspiration. In other words, if you say that, chanting and not developing, that's a waste of time. And then everybody goes, okay, so what can we do? Then it's worthwhile.

But if by saying that, then they go, oh, I'll never get the love of Godhead, and everybody just

kind of packs up and goes home. Then that was prayasad. That was a waste.

Does that make sense? The whole point as we open this discussion is that depending upon the field of discussion, you use that terminology and those situations. So you're targeting a certain audience or a certain mentality or a certain situation like that. Then you're going to use that which is connected to it.

Does that make sense? So the difficulty comes is because there's some terms that are overlapping, then we confuse the applications. Does that make sense? But otherwise, then it's, or we see them as completely different and not all connected. Does that make sense? Karma is you're wasting your time in fruitive work.

Jnana is you're wasting your time in knowledge. So one is you're wasting the energy of the body, the other you're wasting the intelligence. But both of them are wasted energy.

Does that make sense? So it's a matter of seeing what's the principle that's being applied at the place. Yes, yes, yes. That's why by studying, when you get the benefit, it's what you've gotten the benefit, it's what you can preach about.

See, now if we discuss this and then we contemplate this and then we're able to understand, like, let's say, Mataji, she can figure out how her bedsheets are connected to Krishna. Then she'll be able to help all the other Matajis who also have exactly the same problem. Or they have the problem, they don't even know they have the problem.

Right? But the point is, is if you worked it out yourself, then that's how you help others. Because you know what state steps you went through to get it. So therefore, you can do the same to others.

But so either you know that one thing very nicely, or you know many varieties of things and how to apply them. It doesn't matter what the point is, is what you value and what you can relate to. If you know that very nicely in connection with Krishna, therefore, you can preach.

Especially if you can take it back to the principle, because in principle, everything connects back to each other. You know what I'm saying? Making the bed nicely or polishing your car nicely, the point is, is that things would be nicely, orderly, done nice, look their best. So that's the common ground.

So if it's like, I like nice bed sheets, I like nice cars, it's like, what do they talk about? I like things to be nice and in order and look good. Yeah, yeah, yeah, I do that. I do that in my car.

Yeah, I do that. Suddenly you have a principle to talk on. Does that make sense? So it's just a matter of going back far enough because the detail is always different.

If you happen to have know the detail of what the other person's working with. Great. You know, but if you don't, the principle, you can always apply into their situation.

Yeah, so that's that's the idea. We learn this, then we can use this to help others. That's the whole idea.

But we can only help others if we've helped ourself with it. Is that does that make sense? Yes, yes, yes, yes. Then that makes it gives that personal touch.

There's no need for prayasa in renunciation, because when devotion to Krishna arises in the heart, the living entity easily becomes disinterested in everything other than Krishna. Bhagavatam one to seven says by rendering devotional service under the personality of Godhead, Sri Krishna, one immediately acquires causeless knowledge or knowledge of eternal, of eternally perfect servitorship of the Lord and detachment or detachment free from prayasa from the world. So when one gives up dhyana, karma and vairagya prayasa and engages in devotional practices, then the obstacles of dhyana, karma, yoga and vairagya cannot pull one down.

So it's the endeavor in them that's the problem. It's not the thing itself. Money is not the problem.

It's the endeavor for money that's the problem. You know what I'm saying? You know, having a family is not the problem. It's the endeavor.

So that the endeavor is what can either be connected to Krishna and being elevating you or not connected to Krishna and will be distracted. Does this make sense? So he's putting here is that renunciation on its own. There's no need for it.

Right. The natural. The point is, is what you're doing in your life.

You connect it to Krishna. He results for Krishna. That's already renunciation.

It's already been done. Right. Sannyasa includes renunciation.

Renunciation doesn't include sannyasa. Yes. It's renounced because connected to Krishna means you see yourself as servants.

So you're only assisting in the process to get the result for Krishna. So if the results for Krishna, then then then it's service. The point is, is if it doesn't get connected to Krishna, even though it's following the Vedas, it's pious, but it's still not devotional service.

That's why that's why now and again it talks about that. It's not talking about our involvement in the Vedas. Because our involvement in the Vedic culture is very minimal.

It's talking about means these twice a day when the when the grihastha cooks rice. Right. Then then he has to do the Bali dawn right after offering to the forefathers the Bali dawn because he has five get five.

You know, there has to have been the yajna. There has to be a study of the Shastra. There has

been taken care of guests.

Right. So then after after he cooks, they're going to offer it to the deity. Then he's got to go and offer it all these places around inside and outside the house.

There's all these Bali peoples. I don't know if you know what you're looking for when you go to really old temples. These old stone temples, you can see them around.

You see something, a little thing coming out of the ground looks like the only the stand like a lotus and there's a flat place on the top. You've seen those. There's nothing else there.

That's a that's a Bali people. But in those things is that they're they're doing is that all the different personalities, all the associates. So the deity is there.

And then in all the astrological directions and everything like that are all the associates. But for the regular Vedic thing, then those are all different demigods or personalities or different things that you're obliged to worship. So you have to go around and put some rice there and feed the animals and do all that.

Feed your Brahman, then then feed your dependents, any other kind of guests like that, you know, and then you eat last. That's the typical. Right.

And so to somehow another take that, which which probably might take you a couple of hours and then get all grumpy about saying, you know, the whole Surya Vijaya Jala is saying it responsive because that's just so ritualistic. That's sad. You know, I'm saying so there's no.

So here when we're talking about we're talking about that people because they've grown up like that, their parents have done it, their parents have done it like this generations back. They've done that. So therefore, their inclinations to do that.

And they think that if I don't do it, something will go wrong. But the point is, is no. Krishna will protect you.

That's why he says you give up all other and just surrender. I'll protect you because you're giving up a lot of things that are recommended in the Vedas. But you're giving them up to please Krishna as a person.

Right. And instead of him as the universal form, does that make sense? You know, let us say you only have a certain amount of time and and you've always associated with the high court judge, you know, at court, you know, and in the back room afterwards and, you know, hanging out and like that. So but somehow another for some reason reason than you bumped into at home, there was something you had to deliver from the office to the home.

And, you know, he was there with the family. They were doing something in the backyard. He said, hey, like that.

So now you could spend that extra time at the court or you could spend that time at his home. Right. So if you gave up spending the time at court to spend it with him at home, would it be considered bad? No, but it's not so formal.

It doesn't have all the different things. It doesn't have all the fancy language and ritual. It's just hanging out.

So that's the point. Krishna's making. It makes it easier.

Otherwise, general questions with a very specific point get very general answers. Okay. So then how would the how would the Shastriya be following this? And Donner, Shastriya, Dhanurveda says what? Dhanurveda.

Five hundred arrows in a day per day is recommended. And how would they do that to make Krishna happy? That if his citizens, his citizens are supposed to be Krishna conscious. Can they be Krishna conscious if they're having problems from the neighboring country or from dacoits? No.

And so how do you keep those dacoits in line? Yes, that's the point. It's a mentality. The whole thing is a mentality all because our mentality is I'm the controller and enjoyer.

And so we're simply trying to change that back to I am the servant. Right. And I'm assisting in Krishna's pleasure.

Right. That's all we're trying to do. So all these, you know, this study that we're doing, that's all we're trying to accomplish.

But we're very stubborn. Okay, that's okay here. But over here, then, you know, yeah, it's been a while.

So we're quite practiced at what we're eating, sleeping, mating, defending has become quite or let us say we're quite accustomed to it, not necessarily good at it, but we're quite accustomed to it. Does that make sense? And then if one's pious, one's very accustomed to following the Vedic rules, you know, one's an intellectual, then cultivating, you know, that knowledge. But one one hasn't seen it in connection to Krishna.

So all the reasons and why one does it, all those have to be dealt with. And as we see is that that Krishna's mentioning in the Gita that there are those who are distracted by the flowery language of the Vedas that then there are many branched. So they can have hundreds of thousands of distractions.

So all the philosophy is approaching all those different distractions from all these different angles. Yeah, basically, which means the point is, is if it has a value, you use it, but how much value is it? You know, I'm saying, because how many youths are vegans, right? It's a popular thing, but also having green pointy hair is having black hair is having pink hair is having a

shaved head is having tattoos is not having tattoos, having piercings is wearing black, not wearing black. You know, I'm saying, so you can't do all of them.

You know, I'm saying. So the point is, is why pick that one? Since Krishna likes cows and dairy products, so then why pick that one? You know, you just talk in general. The point is, is if you simply talk about consciousness, you know, then that'll be everybody will be into that.

You know, I'm saying you pick something that will be universal. Otherwise, it's very, very specific. And then they mistake that.

OK, Hare Krishna's are vegans, so therefore I'm a vegan. So then if I become a devotee, that's naturally seems to be a natural step forward. But being a vegan is very much part of my being a devotee, but it's not part of devotional service.

You know, just like being a group host is not part of devotional service. You know, I'm saying we don't we don't like you. Let's say the group host goes out preaching.

Does he preach group host that is? No, he. You know, you give example of Krishna consciousness applied in grihastha. You don't you don't convince me like, you know, I'm saying.

So you have to be very, very careful. The focus is not on that one's a preacher. You know, the point.

Does that make sense? Because the point is, is where does where when will the cow get the benefit? I didn't buy anything like that, but the cows are still being slaughtered. Come back in 20 years, they're still being slaughtered. Did it stop? No, I've made my point.

Great. But did it actually work? So what cow did you ever benefit? No. Right.

But if I take that dairy product offered to Krishna, not only do I get the benefit, the cow gets the benefit and whoever else eats it gets the benefit. So that means, you know, in 20 years I would have benefited a lot of cows. So which is the higher principle? That's the point.

But the one is just a matter of surrender to the Lord. The other one is I'm doing I'm pretending how because I'm not eating it. So I'm the doer.

But you said that that works. Say again. The point is, is are you using it for Krishna or not? If you take it home and just use it for yourself, then you are supporting it.

If you offer it to Krishna, then the point is the whole world belongs to Krishna. So whatever is in the world should be offered to Krishna. It doesn't matter where it came from.

But the point is, is that the thing is, is then you support them and then they pay taxes and then you get all the other benefits like that. So you got the benefits from that. You know how much? Where are the major taxes from? Alcohol, drugs, meat, all these things that they'll say is all bad.

So that means the road that you're driving on is made with that money. So then stop using the road. Stop using the water.

Stop using the electricity. Stop using all that. You get a house out in the middle of nowhere.

You know, have your well, have your cow, live peacefully. But I guarantee you there's not probably one vegan who's interested in doing that. They're all city people.

There's no farmers who are vegans. You know what I'm saying? Because they have their cow, they take care. But none of them will want to join a farm.

There's so many thousands of vegans. They could create their own ghost shawls. They don't do it because it's an issue.

It's something. You're young. You're fired up, you know, like that.

The hormones have just hit, you know. You're on top of it. You're riding the wave of youthful exuberance.

And you'll watch until you get to 30 and then it drops off and you hit the beach. And then, you know, it's like changing diapers and paying the bills and the mortgage is really the point. Vegans really cares.

You know what I'm saying? So it's just something they do. It's not something so important. You know what I'm saying? So why address that point? You can address something else.

The material world's misery. Yeah, these people do exploit, but they exploit everything. You know what I'm saying? My point is that what doesn't exploit? You know what I'm saying? How do you put on your tattoo? Is the guy there with needle putting it on by hand one prick at a time? I don't mean the customers.

Right? He has a machine. And it's made out of what? And it's working by what? You know what I'm saying? And he has a shop. He's paying money.

And that money's going to the government. You know what I'm saying? So where is this thing I'll just, in those areas I decide to pull myself out of, I'm completely aloof, but everything else I'm involved in. You know what I'm saying? So it's nice, the exuberance that they want to do something and change their life and change the world is good, but the only way to do that is Krishna consciousness.

These other things are not going to do it. They never have. Right? Hippies didn't change the world.

Right? That. Then the punks didn't change the world. Then after that, you know, who's changed? Right? Google changed the world.

Mac changed the world. Because the punk is using their iPad and iPod Nano. You know what I'm saying? So that's the whole point is that, you know, why is it that one they chose? You know? So it's nice that they have that care, but they're not able to do anything materially.

So at least they can do something spiritually. You know what I'm saying? In other words, being someone who's not conscious and someone who is conscious, then the person is, in other words, the vegan will be better than the, who's not vegan is not aware. But someone who's Krishna conscious will be better than the vegan.

So that's Prabhupada's point. New age is fine if you're not a devotee. It's better than the regular karmic.

But if you're a devotee, to go back to new age, that's kind of like, you know, the professor goes back to nursery school, loves Plato, is really cool, you know. They don't have this down in Colombia, you know. You know, stuff like that.

Does that make sense? Yes. For who? You or for the broker? For the broker, it's straight up from business. And for the guys that run the market, it's just straight business.

Just like a casino is just straight business. Owning a casino is not gambling. You're guaranteed to make money.

You understand? So unless you're a technical analyst of the stocks, if you're that, then it's business. But if you're not, you just look at some magazines and a few blogs and this and that, then it's, I wouldn't even just say gambling, I'd just say a waste of time. Because the point is, is the market is such that there's a certain amount of money and somebody makes money because someone loses.

So you'll be the one losing. And the guy that knows what he's doing is making. So for him, it's business.

For you, it's gambling. But it's not automatic. You know what I'm saying? The Western economy, I don't know why.

That means the non-Vedic, they really love the stock market. It's been there for thousands of years. Just before, it was always commodities.

It was rice and how much is there and the difference between, you know, this rice is there and go down. It was, we bought it this and then this here and then making the difference. They've been doing that for thousands of years.

The Romans had a stock market. Well, because I'm not interested in studying that category. Then don't get involved.

Because the point is, you study it, then you can make money. You know, it's like any business. You're going to lose, but you're going to gain.

You know what you're doing, then overall you'll gain 40 percent or you'll gain 60 percent or 20 percent or like that. But you have to know what you're doing. Unfortunately, there's a lot of people who think they know what they're doing.

I think there's a percentage. I forget what it is, but it's something ridiculously small. There's like 7 percent, I think, out of 100 percent are actually analysts.

And then another few percent are, you know, like your brokers and other things like that. And basically 90 percent or 93 percent are the people that are losing the money that these other few percent make off money. Yeah.

So that's the point. Either you're the ones that make the money or don't get involved. Hare Krsna.