

## 2012-02-27 BG a 2.84-86

Hare Krishnamurti Hare Krishnamurti Hare Rama, Hare Rama, Rama Rama, Hare Hare 3. There are principles to regulate attachment and aversion pertaining to the senses and their objects, which should not come under the control of such attachment and aversion, because they are stumbling blocks in the path of self-realization. So, see, principles are there to regulate attachment and aversion. We generally talk about attachment, but also this detachment that's based on aversion is also regulated.

Otherwise, then, if it was up to that, then, just as those who are fanatically attached to the senses will then say that everything about it's okay and anybody who isn't into the senses is a problem, the same way you'll have the opposite, where there'll be those who will say that anything attached to the senses, connected to the senses, is bad. So, therefore, there can't be any contact with the senses. Does that make sense? Just like, you know, one day I was taking prasad and making some comments and someone was mentioning they had heard another devotee saying that if you enjoy the prasadam, it's maya.

So, in other words, you're taking prasad, you're appreciating the nice flavors, that's maya. Because they can't understand the senses connected to Krishna is Krishna consciousness. They just think if the senses aren't engaged, that's Krishna consciousness.

But that's Mayavada philosophy. The Mayavadis say engaging the senses is material, so not engaging the senses is spiritual. So, therefore, there's rules that regulate these things.

Otherwise, we will go too far one way or too far the other way. So, it's always there. It's just the common platform.

So, both are there. So, one should not come under the control of attachment and aversion. One may have the tendency towards attachment or be engaging attachment or aversion.

But one is not under its control. Yes. This basically means under the control of the mind.

Under control of the mind? Yeah. It means you're whimsically doing what you think is nice, rather than what is your duty. That's why the duties are given, because if we put it together, it won't be complete.

You see that social systems, religious systems, they'll take one aspect. And the aspects they're taking are, generally speaking, real. But they can't make it complete.

In the social structure, then people are in family life. You're not supposed to be too involved in it. Your parents are smoking and drinking and going out and this and that.

You're not supposed to do that. You're just supposed to watch cartoons and drink your milk and cookies. When you get older, you can do all that stuff.

But it's mixed. It's a mixed environment. It's not clear.

What's retirement is not clear. When people retire, it's not clear. It's just not scientific.

You're using capitalism as a basis. And so, economics is one of the four aspects of the culture. But to make that the only basis, then it gets out of balance.

So things that are covered by other aspects aren't taken care of. So capitalism is there. So it grows nicely.

People are able to make their money. They use their intelligence. They see opportunities.

They take them. They make money. Basically, the system prospers.

There's money. But only some people have it. So then you have a whole thing of taking care of the others, welfare, this and that.

They're not giving in charity, necessarily. So others aren't taken care of. If the others are given in charity, how is it controlled? So it's just somebody happens to like this, care for the puppies, or something like that.

So what happens to the others? Nobody cares about the kittens. You know what I'm saying? So the problem is it's not scientific. So therefore, the care for the general mass is there.

Though the way you make money is that. That you have to have, the government has to be able to regulate it. So the government will always tend towards control.

The money thing is whatever will make money. The people just want to be taken care of. The intellectuals want to be able to think freely.

You understand? So each one is going into the other's area. It's not scientific. It's one thing.

Does this make sense? So that's why there's regulation. And here, notice Krishna doesn't say there are rules to regulate attachment. He says there are principles.

Those principles are applied with rules, by rules. But it's the principle you have to see. If you don't see the principle, you're not actually regulating attachment and aversion.

I mean, you are, of course, to some degree. But if you don't understand, like if we're fasting, we don't understand it's a matter of doing something to please Krishna, or that by fasting then we don't get involved in, we have more free time. Right? Because he doesn't say it's a half-day fast.

Okay. Now, what have you saved time on? Cooking. Right, cooking.

There's no breakfast. Right? You're going to cook for lunch, but there's no breakfast. That means the cooking of breakfast, the eating of breakfast, cleaning after breakfast.

If you're eating and drinking, then you're going to the toilet. So all that time is saved. Right? Plus, if you get up in the morning and you're hungry, you start planning.

You know, it's okay, we're going to do this, and then at the Guru Puja, but then between the Guru Puja and the class, and that will pop out, we'll get something, you know, like this. All these things, there's no planning. All that time is saved.

But if we think it's just because we're fasting, that's what pleases Krishna. No, it's that you're putting, you would rather put the time into doing some service for him. Though taking prasad is, of course, service.

But something more that you're taking, there's some sacrifice. Right? Of course, sitting down and finishing off that last quarter of the bucket of halava, it is a sacrifice, right? You know, you really have to put in that effort. But we understand that idea that, willing to do something you'd like to do, but use the time for something that would be beneficial for someone else.

Right? So there's someone else's Krishna. Does this make sense? So with that, then your fasting will have the most meaning. Right? Because you're doing to please Krishna, then you don't have problem involved in other things, or cooking, or doing different aspects.

But if the thing is, no, we're just fasting, right? Isn't it? It's just like this. It's like, let us say it is a codice. Okay? And so then, you know, it's time for serving prasad.

So, you know, whoever serves prasad serves prasad, eating, it all goes on. Let us say somebody decides they're doing nirjala. It's not nirjala, codice, but they want to do nirjala as their vrata.

Nice, good. Do they like to serve prasad? No. So now, they're being controlled by their, it becomes, there's no control on their aversion.

So now, they won't serve the Vaisnavas, because they're fasting. So the fasting becomes the most important thing, rather than it's just an increase in service. Because the point is, is you're fasting, so you have the time.

It means you're not going to eat, so you could serve prasad and chant japa. But you don't want to be around prasad. You understand? So the principle is being missed here.

The regulation is there. But the principle is being missed. Does that make sense? You know, the brahmacaris are these, the grahasvas are this, the grahasvas are these, brahmacaris are like this.

So this is because the principle is not understood. So that's why attachment and aversion has to be regulated by principles. You understand why you're doing it, therefore, it goes very nicely.

One should follow the rules and regulations with detachment. As long as the material body is there, the necessities of the material body are allowed, but under rules and regulations. Because the material body is there, it's made of senses, it has to be, it means the senses are

engaged.

So as long as it's there, that's not the problem. But it's under rules and regulations. And yet we should not rely upon the control of such allowances.

So it's not that it's the control of the allowances that we're relying upon. The senses are engaged, but I'm dependent upon the regulation that the rules give to control the senses. Does that make sense? There's a rule.

And so if I follow that rule, my senses will be controlled. But the problem is, is if there's some difficulty in following that rule due to the circumstances or that, then I won't be able to control the senses. Right? Shouldn't be.

One has to follow those rules and regulations unattached to them because practice of sense gratification under regulations may also lead one to go astray. Right? So it's not just the following of them, but unattached to the results from it. Right? I'm attached to this, but there's a control.

Right? Because something may happen that that control's not enough. It's just like, how do you say? You know, you see the man in the park. He's got the leash on the dog.

In fact, it's a choker chain he's got on the dog. And he's pulling on it. But the dog's still walking, and he's still going down the street.

So the problem is, he's relying upon this control as the only means that sometimes it doesn't work. So there must be detachment. You understand? There must be detachment, yes.

Right, yes. Yes, yes, yes. Because the point is, all these rules and regulations are given for the various situations that we're in.

So if that situation we're in is important to us, then those rules for that apply. If that situation's not important to us, then the rules don't apply. Does that make sense? You know, just like someone is involved in family life, so there's so many regulations that are there because there is the sense of attachment to the family life, so the regulations are there.

Right? But someone who's not attached to family life, then those rules don't apply to them because there's no need for it. Right? But what Krishna's pointing out here is those rules and regulations will control, but the detachment to that, so one is involved in the family activities, but the results are for Krishna. Because if the results are for us, then our desire for that result, the rule and regulation, may not control it enough.

Our attachment may be greater than our following of the rule. Right? But if we're following the rules and the result is for Krishna, then that combination makes the rule have some meaning. Because if the end result's for Krishna, then my practice of that activity then would have to be in line to please Krishna.

Right? So, it's not just looking at the situation, the activity, but you're starting with the result and working back. Does that make sense? So that's always the way that the thing works. Because it's, I have the situation, I can use the situation for Krishna, but if I'm thinking about Krishna and using the situation to serve Krishna, it's always going to be stronger than dealing with the situation because I like to be in this situation.

And then, it's supposed to be connected to Krishna. Right? Does that make sense? If I connect it first, it works better. Right? If I plug in the blender, it works better than if I go to use it and then figure out I have to plug it in.

Right? As much as there's always the chance of an accident, even on the Royal Roads, although they may be very carefully maintained, no one can guarantee that there will be no danger even on the safest road. The sense enjoyment spirit has been current a very long, long time, owing to material association. Right? So it means the material association that the situation is there and there's something within that situation I can enjoy.

So that's material association. Because if we're thinking, here we're in this situation, there's nothing to enjoy, it's all for Krishna, that's not material association. Therefore, in spite of regulated sense enjoyment, there's every chance of falling down.

Therefore, any attachment for regulated sense enjoyment must also be avoided by all means. So, attachment to the regulated sense enjoyment. You understand? In other words, we have attachment for a particular thing, but then the attachment to be involved.

You understand? So, in other words, at all times, all the three aspects of sambandha, abhidheya and prayojana are functioning. Right? So, in other words, situations are there, being attracted to situations, being attached to results. Right? Being attached to the endeavor, because it gets you results.

So the whole idea is that if the results are for Krishna, we're not attached to the methods. But we like being in that environment. Therefore, we're engaged in activities in that regulated environment.

But attachment to Krishna consciousness or acting always in the loving service of Krishna detaches one from all kinds of sensory activities. Therefore, no one should try to be detached from Krishna consciousness at any stage of life. So it should always be, that's the natural, you connect to Krishna.

Then it works very nicely. Because we're saying is that we're being unattached to the whole process. That's now Kripa Prabhupada is giving.

That's going to happen by attaching to Krishna. So the principle of attachment is there. That's the nature of the living entity, is attachment.

But we're trying to detach from the material, meaning we're trying to detach from seeing

opportunities for sense gratification. So we're trying to attach. If we attach to Krishna, then the detachment is accomplished.

Otherwise, just working on the elements of detachment and regulation, we may not have, it may not be successful. Prabhupada said, even if everything is very carefully maintained, something may go wrong. The whole purpose of detachment, so therefore no one should try to be detached from Krishna consciousness at any stage of life.

So brahmacharis were naturally attached. But then grhastha, it doesn't matter. And then later, we'll get serious.

I can remember being in the 70s and stuff like that. Indians would ask, you're young and all that, why you're doing this? This is for later in life. It says, what about your family? Oh, there is no family.

No family? No mother, father? No, no, they're dead. What about brother, sister? No brother, sister. Okay, then it's okay.

Then it's all right. Yeah, very nice. Very good.

But if that all was there, why you would be doing this? That's old. When you're too old to do business and all that, you lost the taste for all that. You can't do it anymore.

You can't chew and digest. Then you get rid of it. Yes.

Yeah, no, it means the service is, the fasting is to increase service, not to decrease service. And at the same time, there's also the element of lack of austerity. So sometimes, even though we could do it, we're not accustomed to it.

That's why then it's just a regular rule. So it's not that each individual makes a decision whether we should do it. No, fasting is the standard.

And then if it finds that, by regular practice, one's unable to function, then one eats. So that's why it's given. If fasting is there, but if you can't fast, then, you know, fruits or roots or milk, something simple like that is taken.

You know, then it moves back from there. You know, it's not that, you know, you can't fast, so therefore get out the bucket of hollaback or something like that. Of course, it's fast, there's carrot hollaback.

So that's why the principle has to be understood. The whole purpose of detachment from all kinds of sense attachment, the purpose of detachment from all kinds of sense attachment is ultimately become situated on the platform of Kṛṣṇa consciousness, right? So here's the principle, right? So the principles are that the whole purpose of detachment from sense gratification is to become attached to Kṛṣṇa. Right? So that's what you're looking at.

So if it's getting in the way, you can't do service, you're not thinking about Kṛṣṇa enough, then there's something wrong with it. Then you have to make adjustment until Kṛṣṇa consciousness is added. Yes.

Yeah, so that's why the general principle is one should fast. Because otherwise it could say that fasting is recommended and so if it doesn't create any disturbance in your service, then one should fast. And how much, you know, if it's a disturbance, one, you know, adjusts the fasting.

But if you left that up to every individual, most likely no one would be fasting. You know what I'm saying? Because there is the element is that it's like as soon as the sun comes up, you know, you may be dying, you know, of hunger, right? And you can't, you know, it's like making it to breakfast is like impossible. And that's included already the snack, right? But now when you fast till noon, somehow you lived all the way to noon, you didn't die, you didn't have your snack or your breakfast.

And then depending upon, you know, how much the, you know, how you say, the furry condition of your toes, you didn't have elevensies either. Right? So you made it all the way through and then you can see, wow, I don't die if I fast. So then it just makes it that much easier to focus on your job and all that on a regular day instead of always about eating and this and that.

You know, should I finish this round or should I wait but then the light will come up and then sometimes it is so quick I don't get anything. So, you understand? So it's a matter of also it pushes the boundaries but not constantly, just twice a month or whenever those festivals are. And then we make it to noon but then we're almost dying to noon so breakfast is easy.

Then you have to fast till evening time to sunset. Right? There's two of those. Right? But then we make that so now the noon fasting becomes easy.

Right? And then, but that, you know, you're definitely going to die. Then you have that monster. Right? So you make it till midnight.

Hey, then six o'clock is quite easy. You understand? So you also have that element of just the practice that one wants to make that effort because it's not every day. You know? But one would be very careful about taking vratas yourself that are, you know, basically based on the authorized principles but, you know, for your specific situation that would take the austerity to greater than you could do on a regular basis.

You know? Does that make sense? Yes? Does fasting have anything to do with spiritual consciousness? Does fasting have anything to do with spiritual consciousness? Meaning? They're very run down and thin but they can still fast very easily. And I've seen some others, you know, maybe their mind is weak or something. So you're saying the Samoans could, the Samoans could learn something here.

I don't know, but I just thought, you know, maybe, I just wanted to know if fasting has to do

with it, you know, how is it related to something that's fast or not? You have constitution, you have practice. It's just a matter of practice. Anything becomes easy with practice.

You know? But the point is if you're committed to the practice it makes the practice go a lot more smoothly than if you're not. You know? You know, in other words, if you're going to fast anyway you might as well be happy fasting. But if you're, you know, you're grumpy all the way through every time then it's going to make it hard every time.

Does that make sense? Also, you see, vata tends to be thinner fat. And vata, they get, anything to do with the senses comes up quite strongly but then if you ignore it it goes away. Pitta comes up, it doesn't go away.

Therefore, you have the element like Parikrit Maharaj is out hunting and they're going, pushing so much in the chase and everything like that they get so thirsty. You know, it's kind of like you have kings who are offering their kingdom for a drink of water. Like that.

You know what I'm saying? So that's pitta. Kapha, generally, they don't even notice. You know? So, like that.

You also have that element. But that will be coming from you know, previous life of your practices also. Then you get a body that's adjusted with that.

3.35 It is far better to discharge one's prescribed duties even though faulty, faultily, than another's duties perfectly. Destruction in the course of performing one's own duty is better than engaging in another's duties. For to follow another's path is dangerous.

One should stick to his prescribed duties. Where's a footnote? Oh, here it is. Okay, here.

Let's go back to that. Therefore, in spite of regulated sense enjoyment, there is every chance of falling down. Therefore, any attachment for regulated sense enjoyment also be avoided by all means.

Footnote. An example of such attachment to regulated sense enjoyment is given in Śrīmad-Bhāgavatam 5.15.5. My dear king, the merchant on the forest path of the material world, his intelligence, victimized by home, wealth, relatives, and so on, runs from one place to another in search of success. Sometimes his eyes are covered by the dust of a whirlwind.

That is to say, in his lust, he is captivated by the beauty of his wife, especially during her menstrual period. Thus his eyes are blinded and he cannot see where to go or what he is doing. Purport.

It is said that household attraction resides in the wife because sex is the center of household life. *yānmaitunādi-grhamedhi-sukhaṁ hituccham* Śrīmad-Bhāgavatam 7.9.45. Materialistic person, making his wife the center of attraction, works very hard day and night. His only enjoyment in material life is sexual intercourse.



Therefore, karmis are attracted to women as friends or wives. Indeed, they cannot work without sex. Under the circumstances, the wife is compared to a whirlwind, especially during her menstrual period.

Those who strictly follow the rules and regulations of household life engage in sex only once a month, at the end of the menstrual period. So one looks forward to this opportunity. His eyes are overwhelmed by the beauty of his wife.

Thus it is said that the whirlwind covers the eyes with dust. Such a lusty person does not know that all his material activity is being observed by different demigods, especially the samgans, and are being recorded for the karma of one's next body. So here one is following regulation, but one is becoming overwhelmed by this.

So that's why it says, therefore, in spite of regulated sexual enjoyment, there is every chance of falling down. Therefore, the element of Krishna consciousness is the most important aspect. It's not the rules.

It's the Krishna consciousness. The rules are to carry the Krishna consciousness, or to create an opportunity for Krishna consciousness. So now if one sees the principle of Krishna conscious children, then that becomes more prominent, because that's the Krishna conscious element.

Then there's a process for that. There's a proper time for that. So then the regulation will be able to control the situation, because the Krishna consciousness is involved.

But without the Krishna consciousness, then it's very dangerous, and it may not work. It may not work. Vishwamitra is a very controlled person, a very powerful person.

But when an opportunity arises, then he is unable to control, simply with the regulations, to control the environment. So therefore he's given as an example, because he's not Krishna conscious, even though he's such a powerful yogi, he can't control. But Haridas Thakur, because he is Krishna conscious, he is able to control.

And we see that it's not equal. Right? Does that make sense? You know, Menaka, okay, she is one of the top five of the apsaras. You know, so naturally, it's going to be... But he is also a, how do you say, a Brahma... a Brahmarshi, right? A Rishya Brahmaloka.

Right? So Gandharvas are on the lower platform. Right? Still even then. But Haridas Thakur, Maya Devi herself, is coming.

Right? And not only that, then in both cases of Maya Devi and of the prostitute, both become Krishna conscious. So not only does he not become deviated, but they become Krishna conscious. Does that make sense? Right.

Okay. One should therefore discharge his prescribed duties in full Krishna consciousness rather than those prescribed for others. Materially prescribed duties are our duties enjoined according

to one psycho-physical condition under the spell of the modes of material nature.

So they're prescribed because of this psycho-physical condition. So this idea is that we don't have to worry about them. That's a misunderstanding because we'll say, okay, we're not this body.

That's true, we're not. But the reason those duties are there is because even though we're not the body, we act as if we are. Right? The fact is, yes, we're not the body.

But also the fact is we're conditioned and that's why we have that body. Right? It wasn't just an arbitrary, just out-of-the-hat thing. You know, that was, as it said in the purport here.

Especially the sun-god and are being recorded for the karma of one's next body. All the different demigods, it is observed. So they're putting down, this is what he did, so therefore Yamaraja looks at all that and then he'll go, okay, these are all the activities that you've done, so that means this kind of body would be, you know, what you would really like.

Right? So... Yeah. So the point is, is being Krishna conscious is the real point. Because otherwise we'll think, no, there's more benefit in the others.

Right? Why is it said that the different... And going back, we're going to just touch on this. We're not going to take this any farther. As we were saying before, is that the ideas that we were discussing, that the aspect of, okay, you know, there's no regulation on activities that, you know, what men do or women do.

What's the... What is... I mean, this is what I've heard. I don't know, others may have heard others. Arguments about why, you know, why women don't give class or do these different things is the element of what benefits will be gained from it.

One is recognized, one gets facilities. And so then there's that idea that by doing this I'll get material facility. Because otherwise, why would you do someone else's duty unless you get a benefit from it? Right? You're not doing your duty though you're getting a benefit that the regulation is there, but there's a specific benefit.

You're willing to work. You know what I'm saying? Something may be very difficult to obtain, but because you want it, you'll work for it. Therefore, doing someone else's duties may be difficult, but because you want that result, you're willing to work.

While your own duties, those are the ones that are actually naturally in line with what we do. They are just, you know, day to day. It's boring.

So therefore, one's not necessarily as inspired to do them. That's why then all the other rules that'll be said that you must perform your duties and everything like this. Does that make sense? Spiritual duties are as ordered by the spiritual master for the transcendental service of Krishna.

But whether material or spiritual wants to stick to his prescribed duties even up to death rather than imitate another's prescribed duties. Duties on the spiritual platform and duties on the material platform may be different, but the principle of following the authorized direction is always good for the performer. Here again, the principle.

Whether it's a material duty or a spiritual duty, they must be performed. They're always good for you. So the spiritual duties, it's obvious, is directly for Krishna.

By performing them, one is directly purified. Though, if you take advantage of the situation and are Krishna conscious, you get more purification. Material duties, if you see them, it means if you perform them, then it always gives a better situation, but not necessarily a spiritual purification.

But if you see them in connection to spiritual, then you get the spiritual benefit. But the principle is the same. It's working on authority.

It's not whimsical. So neither spiritual nor material duties then allows for being whimsical. When one is under the spell of the modes of material nature, one should follow the prescribed rules for his particular situation and should not imitate others.

Because you're under certain modes, then those rules regulate those modes. Someone else is not under those modes, they have different duties, and you think, well, how come they can do that? Because they don't have a problem. Right? So the rules are given where there's a problem.

Right? It means that brahmachari, like we were saying, brahmachari, now, what are the basic rules, right? He has to study shastra. What would he rather be doing? Eating halal. Yeah, eating halal, doing something else, sleeping, playing, you know, like that.

He has to respect authority. What would a teenager rather do? Decide himself. Yeah, not respect, do whatever he likes.

Cleanliness, right? The cliché, you know, why don't you clean up your room, or something, or, you know, make a mess in the house, you know, playing baseball in the living room, you know, stuff. Because cleanliness is not part of the thing, right? Dress codes, right? Because otherwise, you want to dress whatever you like. You know, when you're small, you dress however your mommy says.

When you're older, you dress how your wife says. In between, you like to do all kinds of crazy stuff. Right? So therefore, the brahmachari is regulated.

Right? Does that make sense? Right? Control of the senses. It's up to them, they'll do anything, you know? So the senses are controlled. Does that make sense? So, so these things are, these are where the regulations are.

It's always where the weakness is. And so if there's no regulation there, right? Does that make sense? Very strict rules on regulations for the boy. Girls, it doesn't mention that.

Right? Girls are always going to be active. They're not going to be lazy. Do you understand? So they don't have those rules, because there's no need.

Does that make sense? You know, with the girls, they'll say, being satisfied and being chaste. Right? Working for others' benefit. It says working for others' benefit.

They're going to work, they're going to be active. The boy is work. Right? And the only reason you're working is because someone else told you, otherwise you wouldn't work.

Girls are going to work, but work for others' benefit. Do you understand? Right? The boy has sense control and sensitivity, because he's uncontrolled senses and he's insensitive. Right? For the women, it's not a matter of sense control or insensitivity.

They're always sensitive, they're always controlling the senses. It's just a matter of where they're going to direct the senses. You know, or whether they'll be satisfied in these situations.

You understand? Where one's strength is, that's where the other's weakness. That's why you perform your duties, because your duties apply to your situation. Does that make sense? You know, it's just like the person's, the vanaprastha, he's with his wife, he has facility and all that, but they're quite detached, they don't get too much into all these things, so the grasta may think, wow, this is great, you know, we'd save so much money and time by doing this.

No. That's his duty, not your duty. Does that make sense? However, when one transcends the modes of material nature and is fully situated in Krishna consciousness, he can perform anything and everything under the direction of a bona fide spiritual master.

So when he transcends the modes, you can say, the soul is transcendental, yes, but are we acting on the transcendental platform? Conditioning means the transcendental soul is not acting transcendently. Right? Because the soul is always transcendent with the body, but by consciousness he identifies with it, therefore he suffers. So the soul is always transcendental, but now whether they work in that capacity, that's the question.

So then he can perform anything and everything. Right? Great, we like that part, but now notice the next half of the sentence. Under the direction of a bona fide spiritual master.

So therefore, again it comes back to spiritual direction, what should be done, what should not be done. Does that make sense? So, yeah. So one doesn't pick and choose, one thinks whatever's coming.

9.26 If one offers me with love and devotion a leaf, a flower, a fruit or water, I will accept it. So now, we've gotten, we've been, everyone's going to act according to their nature, engaging that, I mean, one can control the nature by following regulation, that is best accomplished by

Krishna consciousness, and in performing those duties in Krishna consciousness, the ones that are according to your conditioning and given by the spiritual master, that's the best. Right? So now in that service, now in service, then one offers to Krishna with love and devotion a leaf, a flower, a fruit or water, Krishna will accept.

Right? So now we've gone through the process of how to situate yourself in devotional service and what you're doing. Now, Krishna will accept. Yes? Just regarding duties, what does it mean when Krishna says that there's no work that affects him? No work that affects him, meaning Krishna.

Yeah. And he doesn't aspire for a piece of action, and he says that when he understands this truth about him, also he does not become entangled in the fruitive reactions of work. What does that mean? It means Krishna is, Krishna, there's no work, he doesn't, it's not that by doing the work he gets attached to the results or attached to the experience of performing the activity or attached to the identity that comes with that activity or that situation.

He's a lord because everything's him, so he has nothing to gain from it. So for him, interact, these activities, identities, activities, are for the result of interacting with the devotees, pleasing the devotees. Right? Does that make sense? Yeah.

And so how then, if one understands that truth, then one also does not get entangled? Because if you understand that the truth about Krishna and that he's not attached to anything and he has no work to perform, then why is he doing this? Right? In other words, we see the natural flow here. It means now we come to the devotional activity. Right? The other one is we're conditioned so therefore we regulate that conditioning, right, in a progressive way.

But it's supposed to be connected to devotional service. Right? Because otherwise it's just pious, which is nice, but still, it's just pious. But connected to Krishna, then it becomes valuable.

Then, connecting it to Krishna, then it's because Krishna was the connected devotee. So the whole point is it's not that we're, the rules and regulations of devotional service that pleases Krishna, it's that you're doing something to connect it to him. You know what I'm saying? It means you made some arrangements for somebody.

The arrangements are nice, but in actuality what's underlying it is the endeavor and the trouble you went through to make those arrangements. You understand? Is that what it says? Yeah. So Krishna wants only loving service and nothing more.

So it's not the rules and regulations, it's just the loving service. But because we're not doing loving service, therefore, and we're just engaged in materialism, we are, our activities are regulated so that, first of all, by regulation, then there can be upliftment. If there's no control of sense gratification, then it's just going to go anywhere and the mode of ignorance is prominent.

You regulate it, you bring in goodness, so then there's an ability to be, to apply the principles of

upliftment in this activity. Then, of upliftment, service to Krishna is the best. Right? And then, in service to Krishna, you're doing that to please Krishna.

Right? We understand how it's working? So it's not that the rule and regulation is what's important. So many times we'll get distracted, oh, it's the rule that's important. Or, you know, oh, it's the upliftment, therefore, we don't care for the rule.

No. The rule creates the environment in which the devotion can be expressed. Right? So, the rule on itself has no meaning other than the devotion.

But the devotion, how are you going to express it without the rules? Or the form? Right? So Krishna wants only loving service and nothing more. Krishna accepts even a little flower from his pure devotees. He does not want any kind of offering from a non-devotee.

Because otherwise it may be very... But it's not an offering. It's a loving service. It's not what's being offered.

Right? So that's why it doesn't matter what's being offered. So one may say, oh, you know, it's like, why Indian food? Why not Western food? It's all, you know, we're Westerners and Western for Western. It's like that.

Does that make sense? So that's why then the Russians should just stick to, you know, bread and borscht. You know, like that. And if they eat anything outside of that, that would be going against nature.

Right? You know, like that. You know? I'm not sure what Americans would eat. Maybe buffalo jerky.

That you could say would be the one thing that would be purely American. Because there are no bison anywhere else in the world. So anything else would be actually going against.

You know? Yeah. Okay. So, for Krishna, so then, so it's true.

Because Krishna's only interested in the loving service. But why are you choosing the Western over the Indian? And notice the comment that was made was we're Westerners. So that means the bodily consideration.

So what's that got to do with Krishna? So that you offered it to Krishna. That aspect is nice. So that much was good.

But that you chose that one, that didn't have anything to do with Krishna. You know what I'm saying? So something's connected. But it's not as much as you consider Krishna.

And therefore, what would Krishna like to eat? Therefore, I cook what is available. That would be nice for Krishna. Does that make sense? So the difference is whether you're starting with Krishna and working back.

Because if you start with Krishna, as you work back through the process, everything's connected. But if you start with your situation and then work forward to Krishna, it gets to Krishna. So therefore, it's bona fide.

But so many steps on the way may not have been as Krishna conscious as you could have gotten the full benefit from. Though at the very end, it becomes fully Krishna conscious. You're sitting there, you're making the offering, you're thinking of Krishna, you're getting the full benefit.

Yes. And the Mayavadis, they go through all these steps, but they never get to Krishna? Yes, they go through these steps and never get to Krishna. Or certain steps that could be used, don't use.

Like that. So there's some benefit for them in terms of regulation? There's benefit in terms of regulation. It's pious.

So therefore, if you can somehow or another convince them of Krishna consciousness, piety will be very easy for them. So the regulation of Krishna consciousness will be very easy. That won't be difficult.

The difficulty for them will be seeing everything in connection with the personal and the devotional. Like that. Regulation and spirituality, that will be easy for them.

The devotional, that will be the weak. For the karmic, because he's doing everything as that purport was mentioning, that Bhagavatam purport. So he's working very hard day and night.

He's victimized by home, wealth, relatives and so forth. He runs from one place to another in search of success. So it's all about people and the interaction and the relationship and the taste.

But he has a problem in regulation and spirituality. So relationship is there, but he's unable to distinguish between matter and spirit. He's unable to regulate that he's supposed to do this, not that he wants to do this.

With Mayavadi, he's supposed to be regulated and he's supposed to be spiritual, but the sensual and the emotional and all that, that's the weakness. See, because each one has a weakness. That's why Bodhi Yoga is the emotional content, the relationship, the endeavor, the results.

That remains, but the results aren't for us. You take the fruitive element out of the karma. And the jnan, that spiritual regulation, spiritual understanding, remains, but you're removing the element of speculation, where it's not connected to the Lord, or the so-called non-work.

So therefore you're working in knowledge for Krishna. So that's the perfection of the two. What is it that makes the soul and the male body need to be told to work? What is it that makes the soul and the male body need to be told to work? Where's the female? The soul and the female

body will work.

Because the element of dependency means that there must be connection. So that means connection happens by endeavor. For the masculine principle, you have both.

You can work in rasa or in atmarama. So the default setting is generally in atmarama. Just sit there and you're self-satisfied, wallowing in your living room of old pizza boxes and remotes and other things laying all over the place.

Does that make sense? So that's why there needs to be self. That's kind of like an untrained mayavadi. An untrained mayavadi? The spirits are not... Yeah, I guess if you look at it from meaning impersonal.

Yeah, then yeah, you could say that. See, you have the principle that applies, but it's not that that guy's necessarily a mayavadi. You know what I'm saying? Mayavadi has a very specific term.

But the underlying principles are the same. Does that make sense? Yeah, it just goes back and forth. Mother takes care of the child, right? So child doesn't necessarily do any work.

Mother does all the work. Right? Does that make sense? So then the untrained male gets used to that. And so then at the end of life, because that's where it's at, he thinks of the female.

So at the time of death, in the next life he becomes female. Right? So then they're very... like that. And then because they're attached to the male, next life then they become masculine.

So it just goes back and forth. He is not in need of anything from anyone because he is self-sufficient. And yet he accepts the offering of his devotee in an exchange of love and affection.

To develop Kṛṣṇa consciousness is the highest perfection of life. Bhakti is mentioned twice in this verse in order to declare more emphatically that bhakti, or devotional service, is the only means to approach Kṛṣṇa. So anything, according to Mimamsa, anything repeated becomes more important.

You know that that's a primary point. So here Prabhupāda's pointing it out. It's mentioned twice, so that means it stands out.

So it's the only means to approach Kṛṣṇa. But now, the point is this, with devotion, how do you know what to offer in devotion? How do you offer this leaf and flower? What flower? What leaf? What fruit? You know. Like that.

So, that's where then the regulation comes in. Right? Now where does the regulation come from? It's not that we've made it up. It comes from śāstra.

Who's given śāstra? Kṛṣṇa's given śāstra. So He's only interested in the devotion, but He gives the method to approach so that we may offer in devotion. Right? So that's why the scriptures



give all the rules and regulations, so that we will use it to serve the Lord.

No other condition, such as becoming a brāhmaṇa, a learned scholar, a very rich man, or a great philosopher, can induce Kṛṣṇa to accept some offering. Without the basic principle of bhakti, nothing can induce the Lord to agree to accept anything from anyone. So it doesn't matter what your qualifications.

So it's not that, yeah, if we develop these material qualifications, then it'll work. And so therefore, if you don't please Kṛṣṇa, no one else is pleased. So if you develop these qualifications, but don't please Kṛṣṇa, no one else will be pleased either.

Otherwise, you know, devotees are learning. They're becoming very good at things. But it's not necessarily that the karmīs that they're trying to impress with all this are being impressed.

Why not? Because Kṛṣṇa's not impressed. But karmīs can be quite impressed with each other. But Kṛṣṇa is hardly impressed with that.

Yeah, but it's a specific niche, you know. You know what I'm saying? With Kṛṣṇa consciousness, then you can impress people in general. So that's extended sense gratification? It's just extended sense gratification.

So it's just those within that particular group, then they become involved. Simply because if you're doing what they're impressed by anyway. So there's an element that someone has to be not impressed, actually, for them to have an identity of being impressed with each other.

Yeah. Yeah, it means everybody else doesn't wear black fingernail polish, therefore you have an identity. If everybody wore it, then what's the identity? Then you're the guy who doesn't wear it.

You know, like that. It's just... Bhakti is never causal. The process is eternal.

It is direct action and service to the Absolute Whole. Yeah. So there's nothing coming from the transformation of the mundane or from our endeavor in the mundane that will attract Kṛṣṇa.

It is direct action and service to the Absolute. So the direct element, that's the devotion. The indirect is just what's being dovetailed.

Right? That's all. 927. Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform, do that, O son of Kuntī, as an offering to Me.

So here now, Kṛṣṇa's being... His targeting. So what is He showing us? The activities themselves only become valuable when they're connected to Him. Those activities can be extremely simple.

Right? Fruit, flower, leaf or water. Right? Now, specifics on what areas to target. Whatever you do, right? Because whatever you're not doing, you don't have to worry about.

Right? That's why you do your duties. Those are according to psychophysical nature. Those are

natural for you.

So you're going to be doing something. Right? Means what you're not doing or what someone else is doing, it doesn't matter. It's what you're doing that you offer.

So in other words, what everybody else is doing, don't worry about that. Worry about what you're doing. That would be the other side of it.

Because we're always worried about everybody else engaging what they're doing in Krishna consciousness. But what are you doing? Whatever you eat. Right? So that's a prominent thing.

Right? We're always doing something. We're always eating something. Whatever you offer or give away.

Right? We're going to be giving something to somebody or giving away in charity. Something is going to be given away. And what are austerities you perform? So those things are done for Krishna.

Right? So that means your austerity is what will be something where the senses are being restricted. You know? Like that. So that has to be connected to the Lord.

Because everybody is austere. Right? You know, it's just like... The other day, looking at some of these, how do you say, modern dress shoes. I don't know what it is, but they're somehow longer than they used to be.

Same width, but really long. So that means really narrow. That means they really squish your toes.

That's austere. You know? But, you know, so people are being austere, but they're not doing it for Krishna. Giving away something, does it always have to be prasadam in order to be connected? Give it away.

So it means when you get so much prasadam you can't eat it all, then you should give it away. I'm just wondering about, you know, you can give, like, things that are not offered to Krishna. No, but it says whatever you offer or give away.

It means, in other words, you're offering to somebody out of something, out of respect, or friendship, or something, you're giving away out of, you know, caring, or not caring, or something like that. You know, you're giving away because it doesn't have any meaning for you anymore, so you're getting rid of it. But the point is that you're giving it up.

It doesn't have any value in service to Krishna, therefore you're giving it up. It doesn't have any meaning. I mean, it has meaning, it's connected to Krishna.

So it's lack of having material need is done as a service to Krishna. Or you're giving it, you know, people are poor, they need money, so you're giving them. But why would you give them just

because they're poor? It's because everybody's part and parcel of Krishna.

Right? And so, therefore, on the material platform, they don't have facilities that they could engage to do service to Krishna, so we have some extra facilities in that area. But that's why then it should be done in connection to Krishna. So being given away, then they should become Krishna conscious in the process.

Right? Does that make sense? People are hungry, you give them food. But it's not that you've just satisfied the hunger, but you've given Krishna consciousness from the process. So it's prasad and they understand the process.

Right? Does that make sense? One should not forget Krishna in any circumstance. Thus, it is the duty of everyone to mold his life in such a way that he will not forget Krishna in any circumstance. Everyone has to work for maintenance of his body and soul, of his body and soul together, and Krishna recommends herein that one should work for him.

Everyone has to eat something to live, therefore he has to accept the remnants of foodstuffs offered to Krishna. Any civilized man has to perform some religious ritualistic ceremonies, therefore Krishna recommends do it for me. And this is called arcana.

Everyone has a tendency to give something in charity. Krishna says, give it to me. And this means all surplus money accumulated should be utilizing and furthering the Krishna consciousness movement.

Nowadays people are very much inclined to the meditational process, which is not practiced, practical in this age. But if anyone practices meditating on Krishna 24 hours a day by chanting the Hare Krishna mantra, round his beads, he is surely the greatest meditator and the greatest yogi. And so we've given, given all these, you're going to maintain the body and all that, so you're working.

So, therefore, do that in connection to Krishna. You're taking care of yourself, the family, whoever it is. All these different things are being done for Krishna so that you can do service.

The food is offered to Krishna. Rituals are done in connection to Krishna. So, footnote 48.

Srila Prabhupada writes in his Purport 2, Srimad-Bhagavatam 1.15.24, The surest way to the path of peace, therefore, is dovetailing everything to the established rule of the Lord. The established rule is that whatever we do, whatever we eat, whatever we sacrifice or whatever we give in charity, must be done to the full satisfaction of the Lord. No one should do anything, eat anything, sacrifice anything or give anything in charity against the will of the Lord.

Discretion is the better part of valor. And one must learn how to discriminate between actions which may be pleasing to the Lord and those which may not be pleasing to the Lord. Like sometimes we'll say, just that sentiment or those feelings that's what makes it important.

In a life that has no meaning, therefore, something we feel strongly about, then we'll take that's important. That here it's a matter of discrimination is more important. To be able to discriminate between what's material and what's spiritual.

Even if that means that the emotional content may not be as prominent. So in other words, we're dealing, the emotions, the actions, everything is connected to the Lord. So that will make everything work very nicely.

Because otherwise, then without the discrimination, then it just becomes sentimental. And the problem with sentimental, it tends to become fanatic. And whenever anything becomes fanatic, then it means that you're overemphasizing something that means it's out of social balance or out of spiritual balance.

It will bother others. Yes? I want to ask about prasadam. Is the food cooked for Krishna or is the food just offered to Krishna? How much of that food is just offered to Krishna? How much is that prasadam? It means how much you're offering it or how much is the consideration.

I mean, just cook what you like and offer to Krishna. Yeah, but the point is, if you're cooking it with the standards of what Krishna likes in the way of cleanliness and things like that, and the results for him, so therefore, that aspect of it he likes. Is that what you're... Yes? Yes? I heard once in a class of some Ayurveda teacher, he said that the recipe I use to ignore the bodily urges and go for the mental urges like lust, greed and business.

And according to Ayurveda, we should listen to the bodily urges and follow them, not ignore the mental urges. Ignore the? Mental urges. Who doesn't say ignore the mental urges? What Ayurvedic doctor would ever say that? Psychology comes from the Ayurveda.

So that's the mind. Just like you control the bodily urges. Here it said you ignore.

They're saying don't ignore anything, you engage it according to regulation. So if you ignore one and not the other, the other saying is that one side ignores one thing and the other side ignores the other. But the point of the Ayurveda is regulation.

It's not a matter of... Does that make sense? So you're regulating the emotions and all that. You're regulating the intelligence. You know what I'm saying? Ayurveda describes logic.

Why? Because it regulates the intelligence. Then the intelligence will be in a healthy condition. You understand? So the mind, how it deals, then it'll be in a healthy condition.

The body, it's regulated to be in a healthy condition. So it's all about regulation. Not about whether this is ignored or that's ignored.

You know what I'm saying? Is that what you're saying? The principle that you work with something you become conscious of. You work with something that you become conscious of it. You work with something that you are conscious of.

You don't worry about things that are beyond your authority. Yeah, it means you don't. Unless it's within your duties that you should be conscious.

That's why the Vedas are so important. Because just if we only act on the principle of engaging what we're conscious of, without necessarily higher authority, then what we're conscious of will engage. That's nice.

But there may be elements that we should be engaging, we should be conscious of that we're not, just because of our particular conditioning. So the Vedas will point out what you're supposed to be conscious of. Does that make sense? Yeah.

So it's a matter of engaging one's nature according to one's position, but according to authority. Because authority will give what's the whole aspect. Just like the person goes in the kitchen, they cook really nicely, right? But in cooking, they take up the whole kitchen, and after they leave, it looks like a bomb hit the place.

So that means they're engaging the cooking and that's all they're conscious of, but their quality of cooking and their offering to Krishna will improve if they become conscious of the environment that they're working in. So they may not be, but the rules dictate that. Therefore, Caitanya Charita Mita, it points out that when the Dwaitacharya Prabhu and his wife were cooking, that when they finished the last preparation, the kitchen was also simultaneously clean.

So that means as they're doing something, as soon as they finish cutting those vegetables, all those things are put away. As soon as that pot that they're into is used and it's washed, the knife, then it's cleaned. So you do it at the moment.

When you finish, the last preparation, all you have is that one pot. So by the time you empty that pot out, then you're getting ready for the offering, that pot's been washed and it's done. So then you understand what is the standard.

So it's brought out. It means how good a cook is a Dwaitacharya. So there's an example being set there.

Because others, when you hear about him, you get into this aspect, the detail of it. So in one sense, you get... There's more explained, you could say, in connection with prasadam, in relationship with the Dwaitacharya, than in any other instance of the Chaitanya Charita Mita. Because there, the whole cooking process, the invitation process, the cooking process, the serving process, the accepting of remnants process, is all explained in connection with the Dwaitacharya.

Others, then, you have a festival and it mentions what food was there, maybe the serving is mentioned, maybe something's eaten, but not all the aspects. With the Dwaitacharya, all of them are, because he's a charita. Discretion is a better part of valor, and one must learn how to discriminate between actions which may be pleasing to the Lord and those which may not be

pleasing to the Lord.

Because Krishna's given the rules, then you have to be very careful that if you're saying, you know, we're transcendental to these rules, that you're not following that rule is actually pleasing to the Lord. Does that make sense? Because generally any material element is there because we're worried about it on the material platform. Does that make sense? So, by our conditioning.

So, because of conditioning, then we worry about it. You know, just like Prabhupada's been mentioning, you know, since we've been reading the books in the 60s, that, you know, how we said, you know, old persons, brahmins, cows, women and brahmacharis are to be protected. That's a symptom of human society.

Right? But this is the first year I've seen it publicly being propagated that we should take care of old people. Why? Because the people putting up those things are old. That's why.

So, when they were 18 years old, they couldn't care less. Because we've had old people in the movement since the beginning. Remember, we had one brahmachari here, far out guy, brahmachari.

He was 90 years old. You know, and he'd go out on Stampedon, do everything that all the other, you know, 18-year-old brahmacharis were doing. He was really wild about it.

He was a yogi or something, so he was... You know, so we've always had old people. You know, but only now, when there's a lot of them, then it's, hey, wait a minute. So, is it because Krishna said you're supposed to take care of old people? Or is it because now I'm worried we're getting old, now I'm worried about taking care? And Krishna also says to do it, so it's backbone.

You know what I'm saying? So, this is the thing of discriminating which is pleasing or not. Do we start with ourselves or start with the others? So, it may be. That's why discrimination is important.

It may be that what you're conditioning, what you like to do is fully authorized and is bona fide. But it also may be, it can be connected, but it's not actually very strong. You understand? Like that.

You're doing something for devotees, but your actual motive for it is mundane. You'll get the benefit because it's directed at devotees, but there's also going to be a weakness because of the mundane motive. Does that make sense? So, that's the point, is that they both function at once.

Because there's all Krishna's energy, the material and spiritual can function at the same time. That's the task of shakti. So, you can get the benefit of both at once.

And they aren't necessarily from the fruitive mind. How do you say? Seemingly both beneficial.

Like that.

There is no room for personal whims. We must always be guided by the pleasure of the Lord. So, it's not a matter of our whims.

You know, oh, they feel like it. Nice, great. But when does, because you feel it, you feel like that is the absolute standard to judge things by.

No, you consider it, but it's ultimately what's Krishna's desire. Therefore, our whim must be brought in line with Krishna's desire. Therefore, intelligence is needed because you have to discriminate.

So, that's why the emphasis is on intelligence. Though people are worried if you emphasize the intelligence, there'll be no emotional content. But it's not the way it is.

We only worry about that because our own material life doesn't have emotional content. Therefore, we're worried that it'll get less. Such action is called yoga, karma-sukha, kaushalam, Bhagavad-gita 250, or actions performed which are linked with the Supreme.

So, this is linked. So, it's considering your conditioning, but it's linked. If it's not linked, it doesn't have any meaning.

That is the art of doing a thing perfectly, connected to Krishna. So, in the beginning, we'll connect it from us to Krishna. Then, as we mature, we'll start from Krishna and connect it back to us.

If I do something in devotional service and feel myself happy, it might not be devotional? No, if you like to do something for Krishna, that you become happy, that's just automatic. The soul is by nature ananda. So, being happy is normal.

The question is whether Krishna is involved in that or not. That's the point. It's not that something done in pure sacrifice is, I'm not happy.

No, because the point is, what about the soul? Then, it's satchit. Where's the ananda part? Right? So, being happy is not a problem. It's that being happy not connected to Krishna.

That's the problem. Because otherwise, this idea that we shouldn't be happy, that's the Mayavada idea. But that, oh, we're looking for our own happiness, that's the karma idea.

That's fruitive. The point is, we're doing the activity to please Krishna. When we become happy from that, that's just normal.

Krishna's happy, so we're happy. What is the purpose of dasami, about fasting? In dasami, we should eat once, and in dasami also, we should eat once. What is the purpose? How do you define once? I'm going to try to not make the mistake of two days ago.

How do you define once? No, what do you mean by once? One plate. Can this plate be eaten? Afternoon. What about after the sun goes down? That's part of the question.

I wanted to ask that also, which time of the day should be taken also? But you still haven't defined once. So once is a plate. Is there anything on the plate? Normal meal, so the plate can be refilled.

This is not normal, this is more than normal. That's more than normal. What do you mean, more than normal? Did you ever read Chaitanya Charita Rita? Where they continue offering things and putting on Lord Chaitanya's plate.

Do you understand? Why I'm bringing this out is, this is where all the misconceptions come up. We have our own idea of what these mean. Once a day means grains.

If you take fruit, milk, little things like that, that's not considered eating according to the Vedas. Like someone who just doesn't eat any grains at all, they're considered to be as good as permanently fasting. Because there are people like that.

I've met one, I've heard of devotees seeing others. They never eat grains. You know what I'm saying? So, therefore, that's considered fasting.

That's why in the Kadasi, then you're fasting from grains. So, therefore, if you eat fruits and this and that, it's not considered eating. So, the simplest is just fruit, milk, like that.

And if you cook all kinds of nice things, but it's still considered not eating. Does that make sense? But we will have our idea, oh, that's so rich, that's so heavy. That's only because the media tells you that things that are rich, it's cholesterol, will make you fat, and if you're fat, then you're not going to get any action.

You understand? So, that's why it's important to us. But otherwise, other things we don't worry about. What about the tea? What about the tea? Yeah, it's also said that if it's not cooked in tea, then it's not considered that... What we're talking in this context is grains, like that.

We're not talking cooked or uncooked. That's a consideration within that. So, in other words, once a day, so that would mean that your general time of eating then is at noon.

Around that is lunch. So, it's describing there, so the breakfast is there, you eat lunch. Generally, it means you don't eat dinner.

It doesn't mean that if there's some fruit or something later in the day, that there's no second full meal. Full meal means grains. And duodecy, because you're going to start drinking water and things like that, you don't want to eat immediately because you haven't been so much before, so then that time is there.

Then you eat. Right? Because you also have to know, because with that, is that they didn't sleep on the codice night, so if you eat in the morning early, then you'll be sleeping, because then if



you sleep during the day, then, you know, then you get fast lag. So, now at night you won't be able to sleep.

You'll just throw yourself off. So, therefore, you don't sleep until the sun goes down. So, it's a whole program, a whole package that's based on understanding the Vedic culture.

It's not just rules. Does that make sense? So, that's what's being done. That's what's being done.

So, that's why we don't take parts of it and then, on top of that, give our own definitions. A vrata is done according to a particular time of the day, but if you're doing a vrata, breakfast isn't an option. It's either noon, three-quarters of the day, or sunset.

These are the great eating, if you're only eating one time in the day. The other thing is it's not one time, it's one meal. One has to know the difference.

You know what I'm saying? Just like uncooked food doesn't mean raw. Uncooked food means it's not cooked in ghee. Like a chapati is uncooked.

Rice is uncooked. Dhal is uncooked. You know what I'm saying? A paratha or a puri, that's cooked.

Because it's cooked in ghee. Right? But you can put ghee afterwards, it's still considered uncooked. So, devotees make this mistake that eating uncooked food means raw.

No. Raw means raw. It'll say raw.

You know what I'm saying? So, the definitions are according to the Vedic cultural tradition. Is that okay? Yes. Maharaj, you mentioned about following the rules of the Vedic cycle.

Once you've tasted the benefits of the Brahma Murti, but you're engaged in the seva during the evening, is it okay to be attached to that? Doing a sadhana Brahma Murti and basically focusing more on seva during the day as opposed to the evening? Yes. It means however it works, if you can do. It's just like, see, in India, because of the piety or like that, the normal thing is in the villages, they go to bed at 11 o'clock at night, 10, 11 at night.

They get up at 4 or 5 in the morning. Everybody. And they don't sleep in the day.

It's just the way it is. Everybody. From the little kids up to the old men, that's just what everybody does.

At 11 o'clock in the evening? Yes. They go to bed at 11 o'clock at night, 10, 11 at night, and get up at 5 in the morning. So, if you just adjust the schedule, move it a little bit, you go to bed at 9, get up at 3, so, you know, it works.

So, I'm just saying, because of the piety, it works nicely. Westerners are not known for their

piety. You know? So, these things become very difficult.

You know? The regulation of lifestyle. So, therefore, you pick what works. And so, of that, the Brahma-muhurta, and these things are considered the most valuable.

So, therefore, you make the adjustments in your day. How are you going to obtain it? Oh. Okay.

Finish that lesson. Okay. So, in other words, so, we see here is that, that Krishna was, was, no, it doesn't.

Does this one have? Doesn't have 29. No, it doesn't. I know what page the lesson's on.

It's all before these fours, right? Lesson, no, that's lesson 27. Lesson 29, so that's on page 74. Seven, two, three, two, four.

Lesson 29. Okay. Next stage is to worship Krishna by all means.

Okay. So, that means, then, the general process. Okay.

Okay. We see here is that, okay, God conscious, the transcendental loving service is never imposed artificially upon any living being, but is inherent in him. It can be revived only by practice.

Right? So, if you establish the devotional service, what you're trying to get, it can only be revived by practice. That practice is first to approach the bona fide spiritual master, and then is to worship Krishna by all means. So, now we've gone through all these means that by engaging oneself, by taking one's, that one should be engaged in activities.

Right? That should be based on Shastra. Those should be connected to the Lord. And it's the connection to the Lord that's important to the Lord.

Right? So, therefore, whatever you do, connect it to the Lord. I don't really understand much of this. Go on, Sudhir.

Yes. In connection to the change of ashramas, we see in Vaishnava Shukla how he was appointed to take sannyas by his spiritual master. Right.

And we see it like that. So, it's the principle that the change of ashram is actually taken care of by one's authority, and that in the Vedic tradition it's not so much that the individual tries to sort the thing out. No, it's a combination of both.

The point is, you're talking about the sannyas, but how did Prabhupada situate himself before the sannyas? Where was he situated? Vanaprastha. So, he had made that endeavor. You know what I'm saying? So, he was endeavoring within his family life.

He had his business. He was doing everything. Like that, he then took up Vanaprastha.

And then, there, in this case, then, you know, his authorities then, you know, brought him to sannyas. But the point is, is that it's natural there because of Vanaprastha. He was already living that life.

He was always engaged. He was living in an ashram. Everything that he did was, you know, for funds and everything were done for these, for the Krishna consciousness development.

All his plans were about that. You know, even any engagement with the family was all to raise money for Krishna consciousness development. So, at that stage, then, you know, then it becomes more obvious.

Others will notice. And then, that works easier. But the point is, is that endeavor has been made.

That retraction from grhastha ashram. So, the endeavor has been made. So, that's it.

The considerations for us as individuals are considering that the cycles of ashram, how we should how we should go about finding ourselves in that cycle, applying ourselves in that process. At some stage, we may, the authorities should be the one deciding for us. In one sense, the authorities confirm what you're already doing.

You know what I'm saying? You're leading kirtan and then they decide that this is a nice kirtan, so then at the festival we want you to lead kirtan. So, the authority decided that, but does that mean you weren't leading kirtan before that? So, now it becomes the official kirtan. So, he was already renounced, so now it just becomes official.

Now it's called sannyas. So, it's a matter of making official what you're already practicing. Does that make sense? So, it's always both.

You know, you're endeavoring within the confines of the authority. It means shastra gives us direction, we work according to that. Then the finder authorities may give further direction based on how we follow authority.

Does that make sense? That makes it easier. It's a combination of both, basically. It's always a combination of both.

If it's not a combination of both, then the authority gives one recommendation. Grihastha. Grihastha life, full, whole life, is meant for those who aren't going to make a separate endeavor.

So, they won't be brahmacharis because they'll just grow up with a family. Then they'll be grihasthas, and then, you know, they won't exactly renounce, but, you know, they can't do anything, and they get, you know, kind of pushed to the side. But they never really become brahmacharis, so they're grihastha their whole life.

So then, that's another thing, but then the authorities don't come forward and say anything either. You understand? So for those who make that endeavor, then it will be noted. So it's a

combination of both.

Does that make sense? So I'm curious, we'll start with lesson three tomorrow. Om Hare Krishna  
Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare Shall I  
Prabhu Pariki? Narayan! Shall I Bhaktivinda Ki? Narayan! Shall I go to premature? Premature!