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Sadhguru chants Hare Rama Rama Rama Hare Hare Sadhguru chants Hare Krishna Hare Krishna Sadhguru chants Hare Rama Hare Rama Rama Hare Hare Okay, lesson thirty. The next stage is to regulate habits, diet, practice fasting on special days such as the Kadasa, etc. 6.14. With an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

Advancement is not possible without control of the senses. Krishna is the ultimate goal of life, and the Visnu-murti situated in one's heart is the object of yoga practice. To realize this Visnu-murti within the heart, one has to observe complete abstinence from sex life.

Therefore, one has to leave home and live alone in a secluded place, remain seated, as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called yoga class and thus become a yogi. Notice the interesting sex life daily at home or elsewhere.

One has to practice controlling the mind and avoiding all kinds of sense gratification of which sex life is the chief. Sex life means everything that goes with it. 6.14. With an unagitated, subdued mind, devoid of fear, completely free from sex life, one is able to enjoy sex life.

life, no one worries about that. Right? Does that make sense? So, the point he has is that abstinence from that, because that will distract. We have to remember he's saying here Paramatma.

So Paramatma is who is sanctioning everything to go on. So you're not going to be able to understand who is sanctioning everything if whatever you're sanctioning is always not connected to him. Right? So if things are connected to him, then there's no problem.

We'll see as this purport goes on. No one can perform correct yoga practice through sex indulgence. Brahmacharya said for all these different kinds of yogis who present that through sexual practice, then they'll elevate themselves.

It's not going to happen. Right? These means the elements of through sexual activities, they use it as a sadhana. It doesn't, you don't get realization of the Supersoul.

You can only understand Brahman. You understand? Paramatma is beyond that because then here's the person that deals with it. So you're dealing with the environment, not just the specific situation.

You know, like you were saying, the pillar and the strength within the pillar. That's Brahman level of understanding. So you won't get past that.

Paramatma means he's the one sanctioning. So that means it has to be something that an application of that masculine feminine principle that he would consider, you know, an improvement, a development in relationship. The other one, you're understanding the

dynamics of energy, but it's general.

It's not specific. Does that make sense? Yes. Does everybody have Brahman realization? Does everybody have? How do you mean Brahman realization? I don't know.

You don't know? No. I mean, what is the definition of Brahman realization? It means that you can understand how Krishna pervades everything through his energies and see the dynamic. If you just say he does that, that means you appreciate it, though you don't actually realize that.

Because it's like, if Krishna is pervading everything, you know, like that, and God's everywhere and everything like that, but somehow or another, your next door neighbor's God is not God, only your God's God. So, you know, it's a bit of a contradiction, you know, so realization of it, though they have some knowledge of it, but only some, right? The Vedic rituals will give a very, you know, the detail. So, but Paramatma's there, so what is right and wrong as far as cultivating the relationship and elevating yourself to him as a person? Does that make sense? So that means these other practices, the maximum they can give you that, that's maximum, that's if, but the problem is this, unless they're so intellectually absorbed, and if they are that intellectually absorbed, why would they use that as a path of elevation? You know what I'm saying? So if they had the intellectual, they wouldn't do, use that as a path, why would you use something so inferior when you can use something superior? Because if you're using intelligence, then the renunciation would be the prominence, so therefore you would use the process of jnana, not karma, right? But if you're using karma, do you have the intelligence to actually be absorbed in the Brahman? You understand? So it's better than nothing, but it's not going to get, it's not going to be that dynamic and actually, because you're dealing so much with the false ego, because you're dealing with the Mahabhutas, all right? And so therefore that's, the Mahabhutas are the gross manifestation of false ego, all right? So therefore we see those who use these paths, you know, generally Shaivites and these like that, they're very arrogant, like that, you know, they're very kind of rough in their character, so it's not, one is not going to actually become a yogi through like this, so it's being pointed out.

Brahmacharya is taught therefore from childhood, no one has no knowledge of sex life, because they just do things because it's fun, you know, they couldn't care less about other elements of it, social elements and what they're going to benefit. Children at the age of five are sent to the Gurukula, the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming Brahmachars, right? So Brahmachars means fixed in Brahman, right? Celibacy is one of the qualities, right? Respect, celibacy, cleanliness, work attitude, study, right? Sadhana. These are all aspects of Brahmacharya, but they're not actually the Brahmacharya.

Brahmacharya means situated in Brahman, right? Brahman, right? Brahmacharya means, does that make sense? So we'll say, oh, Brahmacharya means, yes, he is a celibate student, but the whole point is to situate oneself in Brahman, right? So that's the point, so it's not just Brahmacharya means young students, so you're just training them in something, right? Does

that make sense? So the modern education doesn't train Brahmachars. It trains an occupation. Occupations go with Grihastha.

Therefore, someone learning modern education is not a Brahmachar, they're just an unmarried Grihastha, known in modern language as a bachelor. Does that make sense? They're not actually Brahmachars, so it's not just, oh, they're young and they're being educated. No, the young being educated in Brahman.

So that means the knowledge of Brahman and the lifestyle of Brahman, right? Because having knowledge is not enough, you have to be able to apply it. That implies a lifestyle, right? Without, yes? If they're living this lifestyle, the Brahmacharis, without understanding, theoretical understanding, because they just go with the flow, it's like in the Gurukula. But if they go with the flow, just like in the Gurukula, but the point is, is if you ask them, they have an understanding of what's going on.

Because if we really want to get into going the flow, you know, you could pull out most Grihasthas in that, and they're only doing because they want to. They feel like being, they feel alone if they didn't have a partner, and it's kind of boring without the kids. And so they have the facility just so they can do all that.

So that's pretty much going with the flow. Everyone on the planet from the bug right on up to, you know, Lord Brahma is doing that. You know what I'm saying? So we have to be very careful about this, because the one thing is, as adults, we can say going with the flow, and the kids are just kids, so they're going with the flow.

But then that's understood. Kids will just go with the flow because they don't, they're not that developed. But when an adult's just going with the flow, that's not glorious at all.

You know what I'm saying? You know, if a dog, you know, gets down and barks and bites your ankle, it's normal. But if a human does that, you think that's a little strange, right? You know, so when the adults will talk those things, because the point is, is they're being trained, but at the capacity they can do. Because otherwise, the adults have learned the knowledge of human culture, but how many follow? Do you know what I'm saying? Not that it's important, you know, they're just symptoms, but we have to remember is that Krishna is God, but, and the living entities that's even material energy is what it is, but it's the culture that's important.

Because if you have culture, then you have relationships. If there's no culture, there's no relationships. You know what I'm saying? If there's no duties, then why do you need to be involved with the other person, other than they can help you do what you're doing? You know what I'm saying? But if it's a matter of, I do these duties, they do those duties, and that makes a complete unit, then there's some meaning to the relationship, that there is an element of sacrifice.

There is an element of working for someone else's benefit. Does that make sense? Otherwise,

it's just, I'm doing this and I can't do it alone, so if someone else also takes part in it, then I get what I want. And then nice is if they also get what they want, that would be considered more, you know, how you say, cultured.

But it's not actually culture, it's only business. Business, culture starts when you have a nature and therefore you do that. The knife cuts the vegetables, the strainer strains the things, the water, you know, washes the vegetables, the spoon stirs the vegetables, the pot holds the vegetables while they're on the fire.

You know what I'm saying? Then you have something that's complete. Does that make sense? So even though Krishna can do anything and everything, He doesn't. Right? He's the son of Maharaj Nanda, so He could do anything He likes, He's God.

But, you know, He gets up when she wakes Him up. He goes to sleep when she puts Him to sleep, He eats when she feeds Him. He wears what she dresses Him in.

You understand? So this idea is that we are, you know, we're devotees and so we're beyond the rules. That's nice as tattva, as philosophy, but as culture, it doesn't work. You understand? That's why Westerners don't have a culture, because there's no idea that I'm restricted to a particular sphere of activities because of my particular position.

No, this verse of, you know, everyone should stick to and do their own duty, like that, that's like the bane of the Western mind. It is far better to discharge one's duties, even though faultily, than another's duties perfectly, because that's the whole point. Well, I can do it better.

You know, the women should do this, the men will do that. No, but I can do what the men are doing better. This verse is like the direct opposite of what the Western mind feels is the real purpose of their, you know, endeavor.

So great, it gets things done economically. You could say on one level, economically, the Western culture does quite well, because the first world does better than the second world economically, better than the third world, better than the fifth world, like this, you know. But as far as culture goes, and we generally find the farther down we go, where they're not so good at modern culture, where this verse is not like their motto, then their social and personal interactions are of a much greater quality, not necessarily sophisticated, but the depth of actual feelings and emotions is much greater.

But economically, they're not necessarily doing so well. So the point is, is then we can see, so when we say artificial economy, we mean artificial, not just because you're trading in something that doesn't exist, you know. Does that make sense? You derivative of this and that of something that may be grown if somebody did grow things like that.

But the point is, is it's artificial because the economic element takes precedent over the actual human culture. That's what's artificial, because the jiva by nature has, the human culture is standard. Does that make sense? So the point is, is you're restricting yourself because then

relationships go well, but we don't like to restrict ourselves because we see economics as the pinnacle.

And if you have economics, you have facility, and you have the facility, you'll be happy. And that's where they end the equation, right? Because why? Because that equation works great for economics. But anybody who actually understands the system, then understands why do you need facility for relationships.

And relationships means you have duties, and there's a position of what you can do and what you can't do. So ultimately, it comes back to that. So therefore, to use a method that goes against that, to establish a position that would use that, it doesn't work.

Hence, the Western culture. Anything other than the Western culture views the Western culture as a lack of culture. It's just the way it is.

Every culture of the world, it's not first world, will view the first world as lacking culture. Having money, having facilities, having power, influence, yes, that they'll all agree they have. But none of them will agree that they have any culture or any substantial relationship.

Why can they be successful in economics if they have such a good basis in relationship? Because the point is, is economics is on an agreed basis of what is common value. That's what you're trading in. You know what I'm saying? Because you just have the thing is people buy something because they need it or want it.

And so if you get people to not want what's actually of value, then you know what I'm saying? Because the point is, is if I have good relationship, I'm satisfied in that. I don't need that six Gucci bag. You know what I'm saying? I got some simple thing from the person that means something to me.

So it has more meaning than that \$6,000 bag. So they have a house full of stuff that we call nostalgia. The other one has this fancy place that nothing in it has any actual personal meaning.

Does that make any sense? So it's like you don't have the need to push for that. If that's your natural position, that's what you do, then someone with that will have lots of money. That's why people from those cultures can be extremely wealthy, but they know that the most important is the relationship.

Does that make sense? So like when it mentions the seven ungas of the kingdom, then of course, then his army and other things like this are very important. But ultimately, when it gets back down to it, then right at the end, basically you have the king, the minister, his wife. You can lose the army, you can lose everything else, but if you have those, then you can rebuild.

So even though they're the most powerful, most wealthy, they know the order of what's important. Does that make sense? Well, the modern culture doesn't. You have money, you have

to be happy.

Without such practice, oh, as you were saying, so where we started from is the boys can practice that. And so when they graduate, they'll be following the culture. Then as time goes, they can gain more and more of the understanding, but because they're already practicing that understanding with the practice will result in realization.

Well, the adults have an understanding, but it's very rare to find anybody who actually practices the culture. It means they're Krishna conscious. They know the philosophy, but as far as culture goes, it's seriously lacking.

And so therefore, because they have the knowledge but not the practice, there is no realization. Therefore, you have no community. The only thing that holds this group together here is they're listening to this philosophy.

They chant Hare Krishna. But as far as what they eat, what they value, how they train their kids, how they interact with their wife, what they call friendship, probably as many people that are here, you're going to have that many definitions. That's not community.

So on the material platform, there is no community You know what I'm saying? But if you go into some village somewhere, they all have basically the same thing. You know, someone wants a little more, a little less of it or like that, but it's all the same entity. You understand? So that's the difference.

So even if we say they don't have as much understanding, they have the practice. And when they become an adult, like the adults now, they will have the understanding, but they'll be at a much greater advantage because they'll have the understanding and the practice which the adults don't have. Does that make sense? Yes.

So then how to create this community with such a versatile and diverse group of rugged-minded individuals? Yes. Like the way you presented it. People who are not ready to give up their own ways, but still are hankering for a sense of community.

Then you have to start from the principle, right? The detail is where you get it. Like food, everybody understands food is important. It's just when you decide what food it's going to be, that's where the difference of opinion starts.

But when you deal with principle, so that you have common principles on which everyone's functioning, then they can understand the translation. Just like, okay, I deal in rupees and you deal in euros and someone else deals in pounds. You can appreciate money and the monetary influence it has, the power it has.

But if you don't understand the principle of money, then there's really going to be a problem. So the first place to start is on the principle of what makes the human existence. In other words, in the relationships with people and spending that time and the quality of the

interaction, what's the basis of it that they're trying to create an environment in which everybody can improve themselves.

That you can start with that. So the Vedic is based on those principles. It's a principle based.

And then it has its particular detail. The detail of the Vedic culture is just what is the specific application that Krishna likes of the principle. But there's basically speaking 8,400,000 applications of principle.

Because all animals, they have their family life, they have their food and this and that. The principle is common. So if you start from that, then you'll be able to start community.

And then as devotees actually have an understanding fully of why they're doing something, what their motive is, then they can, with time and practice as they become purified, decide whether to continue with a purified form of their own conditioning or to make any adjustments into the tradition coming down from Krishna. So it doesn't, it won't really matter. So if the principle is clear and the culture is clear, then there is no difficulty in having differences in the application.

Because even in the Vedic, in terms of location, time, place and circumstance, you have north, south, east, west. Because what's happening in a village is because people are from that area and from that cultural background. But if you go to the mountains or you go to the sea, then you have a totally different scenario because of the geographical location.

So when we see people out here doing the Chinese food, the Russian food, the Italian, the South American, but the principle is it's prasadam and they know how to sit and eat it. Like it's very rare, just my own personal, that I've ever gone anywhere to anybody's house and you can sit and comfortably eat. Rare, because they don't know how to serve, they don't know what is the discussion, they don't know the time frame, or that eating is also devotional service, or what kind of, let's say they're having a program, so they'll invite friends, but the friends are so different in their mentalities that there won't be a natural common conversation.

So you can't just relax and eat, you have to be very formal. So it's rare that you find. So that's the cultural aspects we're talking, though based on what you mentioned that unless those things are there, is that it's done in a way that it could be offered, and it's offered to Krishna, and so, and you know, it's prasad and it's devotee association, and those are the foundations, but even these finer elements, that's where it really becomes lacking.

I heard that in the Vedic culture there is no such thing as food being sold, because food is understood as a basic necessity for human beings, so it is given, it's part of the, it's just part of the... Yeah, I mean, it's there, you do have stuff like that, but there's a certain, it's understood as that you're traveling, you need to eat, and so you don't have a facility, someone has an inn, they can provide that, and so, but it will be done at, you know, a proper cost. Only for travel, it's not like in a village or in a... Generally, yeah, not in a village, but it would generally be for traveling

or some situation where it's not available, but it wouldn't be, you wouldn't use it as something to make very large amounts of money off of, you know, it's just, you know, you are making some money because you're putting the effort. So that is an artificial creation of the western mindset of having that economic incentive to try to exploit every need in every situation for profit making.

Yeah, yeah, and you find the greater the need, the more they exploit it, you know, it's just like a cosmetic, it's got the same chemicals that, you know, your rash cream has, but the rash cream costs you, you know, two dollars, but the anti-wrinkle cream costs you 80, you know, so they're exploiting, you know. Isn't one of the three major activities of profit-sharing agriculture, creating grains in order to sell them to make profit in that way? Yeah, but it's great, he's talking about the food's been cooked. Okay, right.

Yeah, it's already been cooked, so it's because in all these things, grains aren't sold at exorbitant prices, you know, that means this, in these forms, it's in this raw state, it's, so that's why trade and that's done on that level, it's more natural, you're making your profit, but people are getting what they actually require, but the modern is that you don't require it, that's why there's advertising, you don't have to advertise things that you require, like there's no big advertised, big billboards for, let's say, a broom, you know, a toilet paper, or, you know, stuff like that, sometimes it comes out as a new, there's an ad for it or something, but it's not like an ongoing thing, but most of the things that you always see on billboards you don't actually require, you know what I'm saying, it means you get yourself, let's say you get yourself a nice truck, right, it's built solid, you come back after 20 years, it's still there, still works, so you don't have to advertise a truck, right, but you do have to advertise a luxury car, right, especially the new model comes out every year, every two years, because you don't actually require it, if you're just getting from point A to point B, the truck will do it, you know what I'm saying, does that make sense? So, the idea is that what you don't require, they have to advertise, otherwise you wouldn't be, because by association, then a desire is created, if a desire is contemplated, it turns into need, and when you need, then you'll endeavor to buy, so it's clever, it's following God's laws, but they're using the laws for their own purpose rather than more balanced, you know what I'm saying, in other words, it's necessary, it means you put things out on the street and make it look attractive, but it's only right there, what you have is supposed to be what they require, I'm saying the rule is you're not supposed to sell things that people don't need, like that, yeah, without such practice, no one can make any advancement in yoga, whether it be jnana, jnana or bhakti, notice also bhakti, says without such practice, and Prabhupada says, or you can't make advancement in bhakti, he said he's trained, but he said practice, he didn't, he's trained, therefore without such knowledge, Prabhupada said practice, therefore, as we can see, is that the brahmachari, therefore, is in an advantageous position because they're practicing, even if they don't understand what it is, because if we take anything from the western culture, why when you greet somebody, you go hi, because according to Vedas, offering respect to somebody with one hand is considered uncultured, that's why it is two hands, you know, I guess, you know, I guess you go hi, that's considered better, you know what I'm saying, but it's

two hands, so it's the point of why do you do that, nobody will know, you know, why do you have to have a stand-up kitchen, right, why is the freezer on top, not on the bottom, right, the freezer is right there, but how much do you use the freezer, how much do you use the refrigerator, right, the freezer should be down and the refrigerator up, why do you do that, right, why do you have to have that little, little table in the corner, that the table, actually it looks nice, but it doesn't do anything, and therefore, because it's just empty, then you have to get a little, some little, you know, basket or something that doesn't do anything either, and then you got to fill it with dry flowers, which don't do anything, why, you understand, so, so any adult, if we got onto the actual cultural platform, would not be able to explain anything that they do, and so what they're doing actually has no basis, while what the gurukul boys are doing, even if they can't explain it, it's actually real, yes, there's no culture without education, yes, there's no culture without education, maybe that's why you see, is that the person who just grows up and goes through life, they fit into the culture, just because they don't want to be different, it's the feminine nature, is you don't want to be different than everybody else, you want to be unique within your being, you know, part of the crowd, you know, like that, but, but it's only through education, so those who you see are considered, you know, would be considered socially cultured, even in the Western, they're only like that because they're educated, and there's a good chance they can tell you why they're doing what they're doing, it may not be Vedic, but they can say why they're doing it, because they've been educated, they've been told you have to do this, you can't fuck that, you can't, you know, talk while you eat, and, you know, put your elbows on the table, and all these different things, like nowadays, you don't, I don't even see it like that, you know, it's like that, so you understand, but they know because they've been educated, but your general culture, you're not educated, it's just you go along through it, a few things, of course, your mother will tell you a few things, but then it's just the more obvious ones, but the refined ones generally not, unless you're from a family that's like that, and they only know it because they were trained. Yes? In regards to the culture differences between the third world and the first world, like you talking, there's more culture in the, like, less developed societies, but at the same time, we can see the, like, corruption or the common ideas of, like, common things like roads and things in the third world, you know, and the first world will be more... That's why I said, that's why I use the word sophisticated. It may be more sophisticated, but you go into the village, they all have roads.

But that wouldn't be part of the culture. Yeah, it means you have to walk from point A to point B, so everyone walks on the same path, so because you always walk on it, the grass doesn't grow, that's why you can see the path. What I mean is, like, people sometimes only conscious about their families or their houses, so they don't really care about common things, like, you know... If it's a village, then generally they do pretty well.

It's common, so it's all common. In a village, it's all common. It's in the city that they don't, because remember, you have a road, not because you and your neighbor made it, because there's somebody, you know, who's called in the city council, they decided to have it, so they're the ones that see the importance, and so they want to see the thing, because there's parking

there, because you're there.

Otherwise, you'll park anywhere, you know, even if it disturbs everybody else, you know. If they didn't put the street lights, you know, they're probably half the drivers would be dead, you know. If they didn't make all the different rules on that, probably even more would be dead.

So the only reason they're there is because there's a handful of people on top of the pile that want to control it, and if everybody's dead, there's no economics, and there's no fun in controlling a bunch of dead people, right? Like that, unless you're a musician, right? So therefore, you're not going to... it's not going to have any meaning. So the Western culture, as you know it, is due to a handful of people that sit on top of it, not the common Westerner. They don't make the street.

If it's up to them, why is it the signs are everywhere about, if you litter, it's \$500 fine, because the common man will litter. So who cares about that? The person who looks at the city is theirs. They like a nice-looking city, just like the wife likes a nice-looking house.

So if the husband comes in and leaves socks all over the place and that, it's littering. There's going to be a problem. You understand? So they look at it like that, but the common man doesn't look at it.

It's just facility for him. So if it's up to him, he'll park in the wrong places, do everything and all that. So the only order that's there is not because of the common man.

It's because of those people that I mentioned that are educated. So it's the same principle as the Vedic, right? So the common person, he lives in the village, in the Vedic system, because he's unsophisticated. So therefore if he throws some garbage on the side of the road, it won't matter, because the side of the road is natural and the garbage he's throwing is natural also.

The only reason that the villages are a mess is because they're full of plastic, because who made the plastic? The villager? He's too simple for that. It's some sophisticated guy made it, but he only made it to make money. So therefore the Vaishyas are in control, not the Kshatriyas.

You put the Vaishyas in control, it turns upside down. You put the Kshatriyas in control, there's order. But without the Brahmins being in control of the Kshatriyas, then there won't be progress.

Does that make sense? So it's a complete package. All the different aspects are there. The thing with the Vedic is that all the aspects of the four varnas and four ashrams, which cover all the general mentalities, are in a balance, so that they can cooperate together.

While the modern, they're taking aspects of it, and because they're following the laws of those aspects, they're getting success. But the problem is, is because they're not seeing that one aspect in the context of all the other eight, I mean the other seven, therefore it's out of balance. You make money because you sell something for more than you bought it for.

Right? So economics works on that principle. And it means somebody wants something, that's why they'll buy it. So they want it, and you have it, and you sell it to them for more than you got it, you make money.

That's God's law. But now when you make economics the sole central feature of a culture, then there's going to be a lack of balance. Does that make sense? You can have those that are focused more on it, so the business community is focused more on it, but the community fits within the greater community.

They don't run the community, they can't, because economics isn't the top consideration. Right? It means Brahman is the top consideration on the material platform. That means the Brahmins have to be the head of society.

Right? And then there must be order, so everyone has to do their duty, because artha comes from dharma, therefore there must be order. Only because there's kshatriyas, there's economic development. If there's no kshatriya environment, you don't make money.

Right? Because you look, the country where the kshatriyas are strong and create a stable environment, they're the ones that are prosperous. The guys that are having civil wars, and this and that, they're not so prosperous. So we can say what we like about economics, but it only works because of governance.

And governance is only as good as their advisors. You understand? So what is working in the material world, whether it's eastern, western, or in the city, or in the village, is only because it's following God's law. The problem is, they're unscientific in following God's law.

That's why they only get partial prosperity, and then partial doesn't work. Does that make sense? It's back to the previous point of prasadam culture. Can you explain what is the proper discussion and time frame for honoring prasadam? And just where I'm coming from, is there's different contexts.

There's amongst friends, there's in temple prasadam hall, and even I heard, I was told that Srila Prabhupada would honor prasadam sometimes in a very meditative contemplative silence without speaking to anyone. That was in private, yeah. That's because who can you eat with that won't drive you nuts? Therefore, you just eat on your own.

I'd probably go to people's houses and eat together, because they would be creating the environment. The devotees don't know how to create the environment. It means the point is, this conversation has to be something light.

It's no issues. You don't discuss management. You don't discuss this, because then you have to think about that.

And so you can't concentrate on the prasadam. Just like when you're chanting, you're not supposed to think of something else. So when you're eating, it should be you're thinking about

the prasadam, how it works.

You can say it's sense gratification, but absolutely everything you do is sense gratification. Now it becomes devotion, because it's connected to Krishna. So this idea is that there's sense gratification, there's not sense gratification, is that it's connected to Krishna.

So honoring prasad and appreciating prasad and the taste is also a service to Krishna. So those who don't understand that, that's the influence of Mayavada philosophy. It means if you engage the senses, it has to be Maya.

But there's nothing that you're doing that's not engaging the senses. Right now, you're engaging your sight and sound. That's two senses.

So is it sense gratification? Yes. So what I'm speaking is not. Are you here for some other purpose? It's a gate.

Oh, that's another thing. But that means if you appreciate knowledge, then you'll be happy. But being happy by engaging the senses is not sense gratification if it's connected to Krishna.

This is what we miss. We think that there's Maya and there's Krishna consciousness, and then there's something in between. No, there's just Maya and Krishna consciousness.

We always create this illusory third party that doesn't exist. So in other words, the conversation is something that's pleasant. The time frame is depending upon the meal and its nature and the situation, just what would be the normal amount of time to eat in that.

So shorter than that's not recommended. Longer than that's not recommended. Like that.

If it's more informal, then naturally, then it will, how you say, the less rules may be there, but also the longer, shorter you may take. It depends on just what's the mood of the environment. But if it's formal, it'll have more of a set time.

You know what I'm saying? Like that. But the idea is that you're serving and seeing that everybody gets what they need. So that means you have to actually know how to eat to serve.

If you can't, if you don't know how to eat, you won't be able to cook or serve. Like that. So actually being able to eat.

So that's the problem. Most devotees don't know how to eat. That's why they can't cook and serve.

Because you know what goes, it's like if rice and dal go together, if I have rice but no dal, what do I have to serve? Dal. What if I have dal but no rice? Chapatis. Yeah.

And you put the chapati in your left hand. Then you take your spoon, pick up the rice, put it inside. Then if you put the spoon down with your right hand, roll it up.

And then with your right hand, it would be uncultured to do it with your left hand. Does that make sense? It's a basic, they're simple. Anybody can do them.

Because the thing is, is in India, anywhere you go into in the traditional Indian house, doesn't matter where it is in the city or in the country or in the north-south, if I see, like he said, is that what they'll feed you is different. What they'll feed you on is different. But the actual mood of service is exactly the same.

There's no change in that. So that's the commonality in culture. We look at it, culture has to be common because we all wear blue shirts.

Then we're the same. You know. No, it's that you cover the top part of your body.

So whether it's a shirt or it's a chudder or whether it's plain or it's colored or patterned, that doesn't matter. You're covering the top part of the body because that's culture. So that's the thing, is that the Indian actually has the broad range of accommodation.

The Western doesn't. That's the thing. The Indian actually has the broad range.

Like in India, the guy can have a full beard and long hair and nobody says boo, or he can have a bald head and nobody cares. But in the West, it's the guys with long hair, they hang out with the guys with long hair and the guys with bald heads hang out with the bald heads. You know what I'm saying? So that's what Krishna's meaning, that mode of ignorance, we take religion to be your religion, your religion to be your religion.

So from the Western point of view, we'll say, oh, the West, the Vedic is very narrow. No, it's actually the broad-minded one. It's the Western that's extremely narrow.

Because first world Western can't accommodate second world and third world. They just can't. And even within first world, they'll only accommodate their own, what's on the side of their mountains, what's on the other side.

The French don't like the Germans, the Germans don't like the French. It's just the way it is. And then nobody likes the English.

So it's just the way it is. And the fun part is, you know, all the people that leave the countries are all the same people, right? Just somehow or another, he married that one and now he's French, while his parents were Germans. So it's the most narrow.

And then within your area, within your region, around your village, it gets down like that. So it's natural, there'll be differences, but you have to have something that accommodates it. You know, like underlying, there'll be something that you call, they're French.

There's a big difference between the North and the South and the city person and the village person. But there's an underlying element. So therefore you can tell the difference between them and the Spanish or them and the Germans.

But so the same way as the Vedic culture provides that, that it can accommodate everybody. Because the Vedic culture, even the outcast has a position. So he fits in, he has a place, you know? So he gets benefit.

You have a criminal and the criminals that are, you know, put in jail and all their stuff is taken away. Where does that stuff go? It's given to the outcast. Because the outcast, one of their duties, they're dealing with those kind of people, right? So they're getting benefit from it.

So there's, you know, there's always criminal again. So they're always getting benefit. There's not that many criminals.

There's not that many outcasts. So it works. So everybody's taken care of in the Vedic culture.

That's the thing the Vedic culture deals with. But we have to understand the principles it deals on. If we only deal on the externals like the Western culture does, then it won't be understood.

That's why devotees are unable to understand the Vedic culture, because they simply look at the manifestation of it, rather than the principle upon which it's manifest. Yes? In the modern scenario that we're facing in our own society, that different groups don't get along. Even in India, you can see this group is in North, South, East, West, different castes and all that.

And you see that in some ways, people who are from the West, but educated, they can kind of deal with people from all over the world. They don't have a problem if you don't feel intimidated or threatened by it. But the educated in India are the same.

Yeah. It's just that it's rare. So the point is, is it being educated? Well, even in the West, it's educated, it's rare.

It's just like here, Mayapur. You have a big place, there's 4,000 devotees here, but how many can actually manage the place? Because very few can deal with both the Western and the Indian, and deal with the city and deal with the village. So, I mean, it's just rare that you have such persons.

But you take someone from an educated culture family, you know, like somebody like Bhakti Shumar, he can work anywhere in the world. So what's common is just that a level of culture allows you to work. That's why these Kshatriyas and the Brahmins are trained, because then they can work with anybody anywhere.

You know, the Vaishya, it'll do him well to be trained, because then it will broaden his... But if not, he can do something in his village. And the Shudra, it doesn't matter. If he is that kind of trained, then he can be the assistant to those kind of leaders.

And if not, then he functions in his environment, and he's happy, because his home is there, his work's there, everything's there, he doesn't have to run around. So the basic thing is, that's why Prabhupada's pointing out here, is being educated. That's the whole idea of the Gurukul, is that

your leaders are educated.

And because of that, then they have a common culture, and they can work with everybody. And even theirs, like you say, like you take the kings, you have the king, let's say, you know, Ashakuni's family, they're kings of Afghanistan. So this particular local culture that's there, that was always there.

So you have these aristocratic kings, who are kings of that place. But the local populace is basically just basic, what it is now. But they live their lifestyle, but they're able to accommodate this other, because they know what's the basic principle.

So as long as they follow their own rules, social rules, then that's okay. If it's against the Vedic principle, that they won't allow. But if it doesn't, if it's in line with the principle, but just whatever is local for them, you know, how they like to cook or dress or this or that or interact, that doesn't matter.

The king sanctions all that, because it's, you know, it's how they'll function. So because of the training, they're actually able to accommodate this wide range of social environment. Because if someone's a king here, they could become a king there.

So that's the common thing. So that's why the person has to be of nobility, because nobility, they would be able to function on that platform. Then if they're properly trained, they'll be, you know, benevolent and nice, and people will like them.

If they're not well trained, they may just know enough to be able to manage, but not be able to, you know, gain the support of their people. So it's education. Okay.

One who, however, follows the rules and regulations of married life, having a sexual relation only with his wife, and that also under regulation, is also called a brahmachari. Such a restrained household brahmachari may be accepted in the bhakti school, but the jnana and jnana schools do not even admit household brahmachari. So here's the point that's being made.

Here is the superiority means you have a general point, but the why it's being made is that devotional service is so powerful that if someone practices grihastha brahmachari, that means sex life is involved, but it's controlled, it's under regulation, because the verses, this point is about to regulate habits, diet, fasting, like this. So they can advance in this form of yoga, while in the jnana and dhyana schools, it's not possible at all. You have to be totally celibate, right? So that's what he's saying, is in these other things, you can't be a yogi, you know, if there's any sexual activity.

But in bhakti, then there can be, if it's regulated within the line of devotional service. So therefore, devotional service is more powerful. It's the more powerful.

But the jnana and dhyana schools do not even admit household brahmacharis. They require

complete abstinence without compromise. In the bhakti school, a household of brahmachari is allowed controlled sex life, because the cult of bhakti yoga is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord.

So therefore, unagitated mind, because free from fear, as we mentioned, the fear means is that we're afraid of our relationship with the Lord. So we're fixed in that relationship with the Lord. Sex life is controlled and regulated or avoided, then one is able to absorb oneself in the Lord, right? And make Krishna the ultimate goal.

But if that's not there, you're afraid of your relationship with Krishna, then we don't actually like that element of surrender. So that aspect where there's fear, then we won't surrender, we won't think of Krishna, we won't make Krishna the ultimate goal of that. Well, it'll be something else, right? Or if sex life is not regulated, becomes too prominent, becomes too distracting.

And therefore, then it's not... Sadhana and other things don't go very well. Like we don't hear a Bilva Mongol, you know, in his purvashrama, being very absorbed in sadhana. But you must admit he was very determined, very austere.

But we don't hear that his sadhana was very good. So he wasn't meditating upon Krishna. Yes.

Cult. Yeah, cults like it means like a culture means here, the cult means you're cultivating like that. And devote means that the karmis like to do that and devotees in being trying to make themselves, you know, in good with the karmis, they love to catch on these words.

So 20 years from now, when cult is not a bad word to use in the Western culture, our devotees will still be going, oh, you can't use that word. Like that. That's like that political correctness means what's happening right this moment, not what was happening 20 years ago.

Like that. No, cult is fine. It's a cult.

It's a word. You look it up in the dictionary, it'll tell you what it means. That's always fun is that the word that you can't use, just look it up in the dictionary has a totally different meaning.

This is because people, people think it's like sect, a sectarian. Yeah. But the point is, it means this particular group, being a sect isn't the problem.

It's that if you can't see how your situation fits in with everybody else, you know what I'm saying? You could say a family is a sect, because what they do is completely different than their neighbors. What they do on Saturday night's different from the other, when's movie night, when's going out to dinner night, when's date night, all these different things. These are all different.

So you could say they're a sect. So now if they are able to understand the principles of their culture and therefore be able to accommodate and fit in, then there's not a problem. But when that particular family can't relate to anybody else, no other family appreciates.

Because everybody's doing that in general, therefore they're not called a sect. But when there's a specific way of dressing or ritual or that, then it's easy to identify, then they're a sect. So the principle is that if they can't accommodate others, that's where it's a problem.

You know, it means, think about it, it means Lord Caitanya, when he was here in Navadvipa, the rulers were of what religious background? Muslims. They had no problem with that. Only when they stopped in practicing Sankirtan, then there was a difficulty.

And as soon as, and that's all they were asking about. And as soon as that's adjusted, then everything goes back to normal. Does that make sense? So that's ability to function in all these environments.

But did they become Muslims? Did they, you know, worry about being seen as good in the eyes of the Muslims? No. Okay. So 6.15 to 7. Thus practicing constant control of the body, mind and activities.

So here, constant. So that's nishta, it's fixed. The mystic transcendentalist, his mind regulated, attains for the kingdom of God or the abode of Krishna by cessation of material existence.

So mind being regulated. That's what you have to regulate, right? The intelligence is going to work in a logical pattern. But the mind is simply accepting and rejecting.

So it doesn't necessarily have to work in a pattern. So that's why there's regulation. So there is a pattern.

What should be accepted? What should be rejected? Then you use your intelligence. What's the best way to accept? The best way to reject, right? Attains the kingdom of God by cessation of material existence. Because if the mind's controlled, it's always focused.

Body, mind and words are always constantly connected to the Supreme. There is no material existence. So it doesn't mean you have to leave the situation you're in.

That's how the Mayavadis will interpret it. It means right now, however you're in, even as the grihastha brahmacharya, the household of brahmacharya, he is situated not in material existence. He's on the transcendental platform because body, mind and words are engaged.

There's no possibility of one's becoming a yogi or a juna if one eats too much or eats too little, sleeps too much or does not sleep enough. He who has regulated his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system. Such control is attained automatically by devotional service.

So it will automatically come. So then, you know, it means the question as before is that if we continue to practice it, it will automatically come. It's just a matter of who will get the benefit.

Because if you're Krishna conscious, you go back to Godhead. Whether you're cultured or not is another thing, right? Like we read in the fifth canto about the Kim Purushas and the Kinnaras,

that they're talking about their, you know, God conscious understanding. But at the same time, they also mention, you know, we're forest people, right? You know, if you have a body of a human, the head of a horse, it's better to stay out in the forest, right? You know, the cities that may not be appreciated, right? So therefore, they live out there.

And because of that, you know, they're not as sophisticated as the city dwellers, right? You know, they're not city dwellers who have gone out and taken vanaprastha sannyas and are living in the forest. You know, they're from the forest, right? They're forest people. But they're fully Krishna conscious, right? Does that make sense? So the two, in other words, you have the philosophy, you have the practice of the direct elements of Krishna consciousness, then you have all the indirect elements to engage in Krishna service, that there's a recommended traditional culture, because it's more refined and more in line with the Krishna conscious culture by the residents of the spiritual world, right? You want to fit into the spiritual world, why not practice the culture? You know what I'm saying? You know, you have that celebrity you love so much, so what do you do? You try to talk like them, walk like them, dress like them, do all the things that they do, right? So therefore, if you want to go back to Godhead, why not, you know, the opportunities given, you know, take up that culture.

So, but the point is, is even if that culture isn't so sophisticated or developed, it doesn't matter if you're Krishna conscious and you're engaged in these direct activities, it's more powerful, as it says, it's, you know, how you say, the cult of bhakti yoga is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord, so it's a superior process. So therefore, you know, putting aside all the comments we make about the culture or the lack of it in the modern scenario, if one is Krishna conscious and one is engaged in these direct activities like that, even if all the indirect are not engaged, then one can still go back to God, you know, but it will be rough, you know, saying you don't follow the culture, you get the reactions of not following the culture, you know, say you follow the culture, you go through the process, you know, someone's married and, you know, goes on, it seems boring and ho-hum, same person, this and that, in and out, but there's no emotional distraction, so therefore, by cultivating devotional service, it goes on very nicely, you're absorbed there, and with time, as you lose the sexual attraction, then the absorption in Krishna consciousness, your life is very stable and steady, but if it's a matter of this and that, looking for this one, and then you found someone, and then they found somebody else, and then you lose that, and then back and forth, they marry this one, and then they leave you, and then it's this, and that, I mean, so it's rough, but it doesn't mean that your Krishna consciousness can't go on just as nicely, but the point is, is being human, then the culture comes with it, we don't like so much craziness, right, we like steadiness, right, so that's why it's recommended you follow the Vedic, because it is more steady, but you have to understand the principle, because otherwise, coming from such a variety of backgrounds, then it won't work, unless you understand the principle, and even if it is from India, as Prabhu pointed out, the basic social and cultural differences are so great, I mean, it's just in India, there's over 200 languages, these are languages, not dialects, then you have the dialects, and I said, Bengali, you walk from here towards the border, when you get near the

border on this side of, on Indian side, you can't hardly understand what they're saying, it's Bengali, you cross the border, you don't understand what they're saying, I just heard, I think it was yesterday or something, the Madhav Garanga, he was on the road, standing on the road, some Bengalis came by, and somebody came up, he said something to them in Bengali, they're talking Bengali, so he said something in Bengali, they answered him in Hindi, and then he asked, I'm speaking Bengali, why are you talking Hindi? And they said, well, we're from this place, and then, you know, from this place in Bengal, and as far as we're concerned, we can't understand what you're talking about in Bengali, so therefore, you know, we thought Hindi would be a common ground, you know, you know, so yeah, like that, does that make sense, you know, in America, like that, I remember, I was, let's say Atlanta, America, whatever, somebody uses Atlanta as their hub, United, so I'm there in the airport, I can't understand what, you know, they're asking me, did you pack this bag yourself, did you, you know, this, you know, all those questions they would ask, like that, I didn't know what they were talking about, so, you know, you do have that, so we're talking about 20, 200 languages, then there's dialects, right, and so all that's being accommodated within, because the commonality of the Vedic culture, that's what holds it together, like now, by a very thin string, but you know, I mean, does that make sense, so that's why, that's the importance of it, it's able to accommodate, while other cultures don't have that broadness, you know, they, yes, right, it's not so much about the culture, but if we're practicing it, others will pick it up, because it being superior, it's very, it's very nice if you're eating, and people are worried if you're getting enough, and if there's anything you want, it's much nicer than they come by one time, and you know, if you want half the bucket, they'll give it to you, but they won't come back around again, because they're making their own plate, you know, they got other important things to do, so you know, so if you want more, you're not going to get it, so it will automatically, that aspect will also attract others. You could suggest, but the main point is, encourage the devotional understanding, the devotional, you know, the devotional practice itself, then if there's an opportunity for the culture you mentioned, we're mentioning here, because it comes up like that, you know, and because it's that, you know, it's like, it means we're talking, and you've come here, and so therefore, how you say, when you go to the market, you have to, you know, how you say, sell at their price, but if they come to you, you sell at your price, so therefore, when I'm here, I can talk all the culture, but if I go somewhere else, then you know, you have to be more careful.

Does that make sense? So that's the emphasis. The first thing is the devotional practices of chanting Hare Krishna, understanding we're the soul, not the body, and that the ultimate goal of life is developing love for God. That's where you, that's your central point.

Then other practices here, the regulate habits diet, we see is that this has come after taking the order of the spiritual master, and somehow or another, applying it in your life, no matter what. That's, that was, so the first is hearing, second is application, third is now regulating your lifestyle and bringing it more and more in line with that. So it doesn't start here, you know, so we don't start by telling people about, you know, codice, you know, being a vegetarian, or these kind of things.

We start with the actual yoga process of chanting and remembering God, seeing ourselves as servants of God, we start there. Then we add the other aspects as you're able to accommodate. Does that make sense? So even with devotees, that's the main thing you emphasize.

You can point out the cultural aspects that those will help, and if they're able to apply it, great, but if not, then even if they can't apply it, and materially it falls apart, if they're Krishna conscious, it will still be an advantage for Krishna consciousness. You know what I'm saying? Your material situation falling apart is not advantageous for having a stable situation, right? So it's going to be a disturbance, but the material world not being stable is very supportive of our philosophy and our devotional practices. Right? You understand? So devotionally, there's no situation that's bad, but because we're conditioned, conditioning means we're attached to our material situation.

We like it to go good, and we generally put together religion and things going nice, because from dharma comes artha, so therefore I'm practicing Krishna consciousness, which is religion, therefore I should get artha, things should be nice. But the point is, is we actually, there is the dharma of Krishna consciousness, then there's the dharma that applies within the material. It's the same thing, but we have to know how to convert it.

Right? So devotees will be getting the benefit of dharma applied in Krishna consciousness, but very few get advantage of dharma applied in their material situation, therefore the material situation is very rough. Right? Does that make sense? But even if it's going nice and perfect, it's still, it's the material world. That's why you have situations like the Pandavas, the emperors of the world, they lose that.

They get it back, then they walk away from it. Right? You know, so, does that make sense? You know, so, so that's there just so we don't get disturbed, well I'm practicing why this should happen. No, it happens to the best of us.

It's the material world. Spiritual world, then you don't have that problem. Yes.

In one of the classes, it was mentioned that one cannot go back to God without adopting the version of culture. Yeah, well that's etiquette. It's etiquette, specifically said, not the culture, the etiquette.

So does that mean that? You know, I'm saying of being respectful to others. In other words, if you are practicing the third verse of Shukshashtakam, that's what's required. You know? Does that make sense? So if you, if you're not following the external application of rules of the, of the culture, as long as you're, as the etiquette is followed, then it'll work.

Because it's just a matter of training. So when you get back to Godhead, they'll train you in the culture. If you haven't already learned it, kind of picked it up here, they'll train you there.

It doesn't matter. But the point is, is if without that etiquette, you won't be able to learn. Unless you respect others, how will someone train you? Right? And once you've learned it, if you expect

respect for yourself, then why anybody will want to be with you? You know what I'm saying? So that's what's, what's necessary.

Right? Humble, humble, because you're just a servant in the line. There's always a head, tolerant, because there's always going to be, you know, there's, everybody's being accommodated. So therefore, to create the variety, therefore, there's all kinds of, you have to wait.

Coward boys have to behave themselves at Mother Gishoda's house. Right? You know, I mean, they can laugh and giggle and things like that, but they, they can't be crazy. But as soon as, you know, and then they go out, you know, they get the cows, they're out there at the, the, the outskirts of the Vrindavan village, they still have to disobey themselves, because their parents are still there.

But as soon as everything's worked out and agreed, and they leave for the forest, then they become all, you know, crazy and everything. You know what I'm saying? So therefore, tolerance is necessary. Humility, respect is necessary.

These are underlying elements that holds it all together. Right? Then there's the culture that just makes common ground, that makes it very easy. You know? Does that make sense? So if, let's say, hospitality is a principle.

So therefore, even you're not from that culture, and they've never seen you before, they can be hospitable, and it works very nicely. So different arrangements, different food, you know? Does that make sense? Yes? Q. Maharaj, I've just got a question on a detail. When it comes to, like, inviting guests over to your place, honoring Prasad, and you give them, like, a sort of nightly talk just in case you want them to be comfortable, but obviously the principle is that you're using the Krishna consciousness.

Why does Krishna prefer for us to eat with our hands? A. If you eat with your hands, it means, because, you see, the digestion starts from seeing and smelling the food. So that's why if it looks nice, the arrangements are nice, because you can actually smell it, right? You know, if there's so much smoke in the curtain, like that, it's hard to smell it. You know, like that, you know, the cat boxes, you know, hasn't been, you know, changed in a while.

You know, all these different things that makes it, like, so it starts from there. That's the first stage, seeing and smelling. The second stage is touching it.

So when you touch it, the energy goes into it, right? That's the second stage, so it's already being energized. Third is then you're chewing it. Then, you understand? So when you use the forks and all that, you don't get as much energy into it, like that, is it? Yeah.

Q. I've always been taught that it starts from survival. A. No, no, no. It starts from just seeing.

I mean, you see it and it's something you like, it looks attractive. You know, that's why this just

getting it done is not really enough. You know, you could say, okay, for the deities, we'll do nicely, but not for the devotees.

No, but if you have the health of the devotees, also, it looks nice. Presentation night, how everybody sits is nice, or, you know, the environment's clean, the mood's nice, all that affects. Q. Is the reason why in Jagannath temple the kitchen is that dark that the Kshatriyas can't even see? Already it's got touched from... A. No, that's just that they, you know, over the generations kind of like lost the certain aspects of the culture and cleanliness.

Otherwise, if they cleaned it regularly, it wouldn't be so dark. So it's not, in other words, there's not these ideas. These are coming in from this kind of Mayavad and Tantra kind of impurities that we have that, you know, if it's dark, you can't see, therefore it's more spiritual.

No, so, you know, it should be nicely bright so you can cook nicely, but there is, you know, they don't worry about it because then you'd have to... It's work to clean the kitchen, you know, like that, so, you know, who's going to do it? Since Brahmins are doing it, they're the ones that have to clean it, so therefore, if you're the big Brahmin, you don't clean the kitchen, right? But because they don't have shooters involved, therefore, it doesn't get cleaned, right? But we see in Gundica, Lord Caitanya Himself with all His associates who clean it. So that's the standard. Questioner 1 So Maharaj, if one now doesn't learn culture here, does it mean that one has to go first to Gokula to learn it there, perfect, and then go? Answer If you haven't learned culture here, then definitely you go to Gokula.

The standard is you go to Gokula anyway. It's not that it's a second-rate thing that you went to Gokula and then straight go to Gokula. It's just like that.

Standard, right? It means if it's not standard and not good, so Bhagavatam, that's about Goloka or Gokula? Gokula, so it can't be all that bad. It's also, it's pointed out, I just read the other day, that Krishna, He thinks according to the situation of Gokula, not of Goloka. So He thinks in the way of that there's demons and there's this and that and all the elements that happen here, the temporariness of here.

Because if you think, hey, it's eternal, so, you know, if I don't see Radharani now, then, you know, that means I got plenty of time. I am time, so hey. No, He thinks according to the mentality of Gokula, like that.

So that's the standard. So even if they're in Goloka, the mood is Gokula, so being in Gokula is not a problem. Why is it said that in here we appreciate more stability and less emotional turmoil and everything, and Krishna just the opposite here? Because their relationships are set.

If a relation, means that's how you know a relationship is strong, and Chanakya says, friendship is tested during adversity. Like you have so many friends, but when things go wrong, then you see who's actually your friends. The ones that stayed all the way through, you know they're the solid friends.

The other ones are friends, but only when things are okay. So like that. So when that commitment is there, that no matter what, then you get more variety and intensity.

Does that make sense? The point is, is everything's going nice. Everybody's dealing very nicely. The husband says all the right things.

Everything goes very nicely. So what's the need of being grumpy, right? Because then it creates variety, because otherwise nice gets boring, right? So there's no need. He hasn't said anything that would start an argument, but you start one anyway.

Right? Just to create the variety. No? So that's there, because it's so close, therefore it can be done. You don't do that with someone you don't know so well or have the sense of possession.

You're always nice to those people. But if there's a sense of possession, then you can choose whether to be nice or not. You understand? So it's the internal potency establishes the pastimes.

It's according to Krishna's desire that they do it. So that's the feminine nature. So that variety and everything, in the spiritual world it increases, the one's pleasure.

In the material world it decreases. But because it's feminine, you can't get away from it. So whether the feminine is based on internal or external, the feminine will act as feminine.

Does that make sense? Sound okay? Yes? Okay, so then we'll continue with this tomorrow. Thank you.