

Grihastha Dharma

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Date 26th July 2020

Online class for ISKCON Vizag

So I welcome you all again and again to today's Sunday festival lecture, I don't know whether you will get the feast but at least you are getting the lecture. So Grihastha Dharma, I suppose there is the majority of Grihastha's in this world, on and in ISKCON also, we brahmachari's, sannyasi's also are in minority and you are grihastha's are much, much bigger number. So this is kind of the world of Grihastha's including ISKCON world is full of Grihastha's. So that may be also the reason why I am asked to speak on Grihastha dharma. I don't why I am, I was never a Grihastha, but what to know about grihastha or grihastha dharma but I as you have asked me to talk, so I will do my duty.

Dharmam tu saksad bhagavat-pranitam (SB 6.3.19)

Dharma is given by God. The Grihastha's don't get together and they make dharma for their griha or so not individually or the society institution doesn't get together and they come up with grihastha dharma. Grihastha Dharma is eternal. It has always existed since the beginning of creation. And this dharma means, dharmam tu saksad bhagavat-pranitam, it is all written. Srila Vyas dev kindly wrote compiled the principles of dharma's, the Veda's and Purana's. Bhagavatam dharma is based on the principles given by God or Bhagavatam dharma is based on Srimad Bhagavatam.

So in 7th Canto, Chapter 14, there is a dialogue between one grihastha Yudhisthira Maharaja and Narada Muni. Narada Muni is authority, he knows dharma, he is one of the twelve mahajans. So Yudhisthira Maharaja has inquired and as Iskcon Vishakhapatnam has asked me or inquired from me, what is

grihastha dharma Maharaja? So some similar question was raised by Yudhisthira Maharaja, he is a grihastha. So then the answer to that question the dialogue, discussion about the grihastha dharma is there in seventh canto, chapter 14.

So Srila Prabhupada has kindly summarised each chapter including this 14th chapter in the beginning of this chapter. So I am going to run through some of those statements, summary statements of Srila Prabhupada in this chapter, which talk about the grihastha dharma.

Before I talk I should also say what is not grihastha dharma or who is not a grihastha. One who resides in griha is grihastha situated in griha is grihastha. So the grihastha's are of two kinds, one kind is a grihastha asrami or grihastha dharmi, one who follows the dharma of grihastha is grihastha dharmi, grihastha asrami and the other one is grihamedhi, and unfortunately this world is filled with grihamedhi's. In fact as soon as Srila Shukdev Goswami started his talk on Bhagavatam second canto he gets on the cases of these grihamedhi's and they said that these grihamedhi's

**nidraya hriyate naktam
vyavayena ca va vaya?
diva carthehaya rajan
kutumba-bharanena va (SB 2.1.3)**

That at night time, well day and night they spend in nidraya (sleeping) and what else vyavayena ca va vaya they are uselessly wasting their night times in sex indulgence. So this is night's business, of course eating also goes on and then they eat what they, unmentionable thing they eat against dharma, their diet is against grihastha dharma diet and as soon as they get up diva carthehaya rajan kutumba bharanena va. So as soon as they get up then where is money? Where is money? Where is money? Which is sweeter than honey for them and once they have money, kutumba bharanena va they stay busy in maintaining the family, shopping or doing this or doing that.

So this is briefly, this is a grihamedhi, not following the grihastha asram dharma. They don't follow, well they don't know nor they are interested to know what the dharma is and then the others, the other party, as Yudhistira Maharaja was interested and you are interested they find out what is grihastha dharma.

Dharma is prescribed duties everyone does, oh I am doing my duty any way they don't find out what is their duty, what is their dharma. So the first business of course is to understand grihastha's dharma. Well as we say grihastha dharma because now some of you are, many of you are in grihastha dharma, so that becomes your dharma, then there is also brahmachari dharma, there is vanaprastha dharma, there is sannyasa dharma and there is brahmin dharma, ksatriya dharma, vaishya dharma, sudra dharma. So grihastha's may be brahmin grihastha's, grihastha's may be ksatriya grihastha's as Arjuna was a ksatriya and then that is a dharma for ksatriya and then there are grihastha's are vaishya's and then there is grihastha vaishya dharma.

In seventh canto the dialogue between these two great souls, Srila Narada Muni and Yudisthira Maharaja, they are talking about Varnasarma dharma, dharma of different varna's, dharma of different asrams and this fourteen chapter is dealing with the grihastha dharma. Well before I may be get into that but we are not always grihastha's or we are not always brahmachari's or sannyasi's or brahmin, ksatriya or vaishya or sudra's, what we always are, we are souls, parts and parcels of Krsna and then the soul has eternal dharma, nitya dharma. So the grihastha's also simultaneously they have their nitya dharma, eternal dharma and then grihastha dharma also.

grihe thako vane thako , sada hari bole dako vadane hari nam karo re

As Srila Bhakti Vinod Thakur is saying, this is dharma of all the living entities, grihe thako vane thako, whether you are

grihastha of a griha (householder) or you are someone in the forest van (vane thako) baramachari or sannyasi the common dharma of all the living entities is the chanting of Hare Krsna in this age of kali, or that is also described as Bhagavat dharma. So it is like the achintaya behada behed, one dharma is for everybody and then some additional dharma for somebody belonging to this asram or that varna but basically as the soul, we all, belonging to all varna's all asrams, we have one common eternal dharma that also has to be understood but then talking of grihastha dharma. Narada Muni advised to Yudhistar Maharaja, grihastha's first duty is , I am reading in the summary of this chapter, grihastha's first duty is fully dependent on Vasudev Krsna and try to satisfy him in all respects by executing ones prescribed devotional service, his prescribed duties as a grihastha. He perform devotional service and depends on Vasudev Krsna and Narad Muni says this is the first duty of a grihastha, the first foundational principle. So the grihastha as a his married, he had different devotees say in this, they say Krsna is your marriage partner also. It is not just an affair between wife and husband, no, no Krsna is in the picture. He is your marriage partner, may be the first partner, he is the first one and then keeping that Krsna in the centre, wife and husband are serving even each other. Well there property, they build a house, keeping Krsna in the centre of the family of the house, they make the griha into temple. Ghar ek mandir hai not only dil ek mandir hai. Not only your heart is a temple but the where grihastha resides, he makes that into temple, you have a devaghar, the temple, deities. In fact the grihastha builds house for god and the guests. So the first thing grihastha does is a transform his griha into temple or asram, okay that's grihastha asram, you grihastha's have to make your griha into asram, grihastha asram and reside in okay you are not ready for brahmachari asram or sannyasa asram but you have to belong to one of those four asrams in order to you accepted as a civilized, a member of the civilized society. So okay at least now, not ready for baramachari or sannyasi, not yet. So stay

in a griha but make griha into asram. So dedicate your asram your griha in service of the Lord and service of devotees of the Lord. I mean lot of grihastha's specially in Bengal they call this is Thakur Badi, my badi, my property my home also Thakur badi. Lot of times families have properties and they are even their homes, they are in the name of the deities, there family deities own the property. So they make offering like that unto the lord, for the pleasure of the Lord
je dine grihe, bhajana dekhi, grihete goloka bhaya.

When I have sadhu's coming, vaishnava's coming to my home and there is kirtan going on in my home and Mridangam is tatai tatai bajela kol ghan ghan tahe jhanjakra rol. I feel that I am in Golok Vrindavan. So that kind of experience grihastha's could expect Grihastha asrami could expect and should experience they are transforming their residence into Vaikuntha and inviting sadhu's coming over.

This devotional service will depend on instructions of authorities and the association of devotees who are actually engaged in devotional service. So this is the advice of Narad Muni that Grihastha's should be, they have to be connected with Spiritual masters, with the parampara or even spiritual institution and ISKCON. Srila Prabhupada that created this Iskcon. Prabhupada says just to give association to the world, association to the Grihastha's. Prabhupada has created this Iskcon.

So the devotees have to kept in touch with and grihastha have to always seek advice/consultation from the Spiritual master you could say or siksha guru's your diksha guru's. This is most essential otherwise well, the Griha become andhakupam—deep dark well. You need someone to come with the torch light of knowledge and throw light on this or that and make you enlightened and lift you up from the dark well, take you out . So that is done by the acarya's, the spiritual masters, your shiksha gurus and this is very, very essential connection for the grihastha's and these Acharya's, these spiritual masters

will teach you what is grihastha dharma, guide you, they will be your friends, philosophers and guides. They will understand your needs and concerns. So that connection has to be very strong connection and Srila Prabhupada is saying have association with those devotees who are actually engaged in devotional services.

Beginning of devotional service is sravanam, Srila Prabhupada is writing, one must hear from the mouths of realized souls and in this way grihastha's attraction to his wife and children will gradually be reduced. Some people, lots of people will be surprised to hear this that Grihastha's are supposed to be minimizing their attraction to their wife and children and Prabhupada has mentioned wife and children but then paraphernalia and property and this and that and all. Grihastha's are caught in the middle of aham mameti aham mameti, this is me and this is myself.

So goal is to come out of this right and one day they have to, the grihastha asram is not the first and the last one, there are two more asrams to go. So we have to prepare gradually, developing detachment and of course you develop detachment to wife and children and reducing attachment to wife, children, household items and paraphernalia and property and this and love, friendship and society that Prabhupada talks about is by increasing your attachment to Krishna.

For the maintenance to his family a grihastha while earning, what he requires for his living must be extra conscientious and must not undergo extra ordinary endeavour simply to accumulate money and unnecessarily increased material comforts. the grihastha is only one of the four asram you know, grihastha's is the only one who acquires wealth, fund, accumulate possessions but he has to be very careful, Prabhupadaa says atyaharah prayasas ca is to be avoided there are more items also prajalpo niyamagrahah the atyaharah try to make more money and this is because of the greed so of course your needs are welcome, you take care of the needs but the

grihastha may and they do become greedy and they want to accumulate more and more money and they get into double shifts and triple shifts and so this needs to be avoided. They want to acquire more money , Prabhupada is writing to increase material comforts but you don't do that I means that's what if you are acquiring, want to acquire more and more wealth and more property, more comfort and luxurious life. So that is once ends up becoming Grihamedhi.

You are supposed to be grihastha asrami belonging to grihastha asram and practicing grihastha dharma, then you will to keep your life simple living high thinking, don't make your home into a comfort zone or home theatre. Once I was invited for a Sat sang by a grihastha family in Nagpur, when they were conducting the satsang there is a big television, and so I wasn't very happy to see the big television screen there and I was calling bad name or idiot television and I also said, in India they call this television as doordarshan and I said now you see some actors from bollywood or Hollywood for they are not very door, they are not far from where you are, you can't really call that as doordarshan it somewhat door somewhat far but if you really want to take have a doordarshan then doornagari, Lord is in Golok and that's very far far away, if you could have a darshan that would be doordarshan , if you really want to go for doordarshan and then I was again invited for the program by that family and to my great surprise and pleasure I noticed there was no TV and in the place of TV there was a altar with Radha and Krishna.

So don't make your home into a home theatre or comfort zone, make that into a temple, make that into a asram, grihastha asram and lead a simple life. Don't work like a donkey (Mudha). Otherwise the grihamedhi grihastha's are compared with the donkeys, they work very very hard like donkey does carrying big loads of washer man's cloths and some grass is always around, is available something simple something basic need is could be fulfilled all the donkeys need but he think

no I have to carry this big load so that's one thing. Donkey is known for carrying big loads and donkey's is also known for getting the kicks of the she donkey, she ass. When a donkey runs after she donkey, wanting to enjoy sex pleasure then she just kick in the face. So grihamedhi's are known for this is their dharma, their adharma, so opposite of this is a grihastha dharma keep it simple, simple living and high thinking could be motto of grishtha's.

I was again last time, I was in America some association in fact, they said Swami ji Swami ji, we follow a formula called kiss formula. KISS, I said I am sannyasi we have nothing to do kiss. Then he said no, no not that kiss, KISS – what kiss is this? KEEP IT SIMPLE STUPID. Keep it simple stupid, oh stupid keep it simple. That is what Narada Muni is advising and Srila Prabhupada is repeating that principle for grihastha to follow. One should not be extravagantly engaged in making money and spending money extravagantly. Specifically a Grihastha should engage in agricultural activities to earn money. Hari hari

As said in Bhagavad-Gita 18.44 – krsi-go-raksya-vanijya? agriculture, cow protection trade are special duties of grihasthas. So this is Krishna is talking about the grihastha dharma, Vaishya dharma or grihastha or Vaishya like Nanda Maharaja was Vaishya he was a head of Vaishya community and what did they do. krsi-go-rakya-vanijya?. Krishi – farming. Srila Parabhupad writes what is our basic needs? annad bhavanti bhutani , Lord has said in one word, there are few other items but the very basic need in anna – food and your economic problem is solved if you have anna, if you get the food. Srila Prabhupada always encouraged, you have a land, land and the cow, land and the cow. In other words we are agrarian economy, agrarian versus industrial economy. The world is into and this started some 500 years ago, western civilization and science and technology and this and that and industrialization are they made even agriculture, a business

enterprise and then mostly depending on industry, industrial economy, but the Vedic economy, the grihastha's , we are followers of grihastha asram, our members belonging to grihastha asram, we follow Vedic principals, Vedic dharma, grihastha dharma is vedic dharma. So the Vedas encourage this agrarian economy.

And again grow what you need, the necessity is grow grains, vegetables that is the Grihastha dharma but don't grow tobacco. Hari Hari. You know the (Oh Krishna) I was on Padayatra in Gujarat and that as we were walking through big Tobacco fields, miles where ever we looked out tobacco field disgusted. I met the farmer who was farming the tobacco, I asked him how come your tobacco field doesn't have fencing, previous other fields, grape garden , this garden, this field, that field we were seeing fencing but your tobacco field has no fencing and this farmer said Maharaj Oh Swami ji not even donkey eats this tobacco so what is the need where is the need of fencing, I said except one donkey one kind of donkey the human donkey goes for this tobacco and you know what the ill effects and damages and cancer and all, so krsi-go-raksya-vanijyam. Grihastha should engage in agricultural activities and cow protection , agricultural cow protection, trades of cow protection also Krishna Gopal,

gopal gopal nanda yashoda dulal giri vara dhari gopal

Gopal, Gopal, Gopal, Gopal even Krishna in fact in Vrindavan everyone is gopal, Go is Cow, pal is protector, one who takes care of the cow he is Gopal. So Vrindavan is full of Gopala's but Krishna, we think Krishna is gopal but no everybody is gopal, Krishna is principal Gopal, the main Gopal, the leader Gopal, so even god takes care of cows, protect the cows. Cow is such a useful animal, cow is our mother one of the seven mothers, cow is a mother, the grihastha's should be protecting cows but you know what is, what happens in this world today, the world of grihamedhies.

So understand what is expected from the Grihastha and follow that, and then Prabhupada writes, grihastha should be very affectionate towards lower animals even birds and bees, treating them exactly like his own children. A grihastha should not indulge in killing animals or birds for sense gratification, the cocks and hens are birds, so you know what happens to them. What are worldly people and grihamedhi's are doing with the cocks and they are also useful, cocks in they get you up early in the morning, braham muhurta. They are the first one to get up. I was born in the village I know I remembered the way.

In Dwarka Krishna books says, Bhagavatam says in palaces of Dwarkadhish, Shri Krishna there were cocks and they would crow do their dharma and then Krishna would get up. So they are useful and they should be protected and looked after as a family member, Prabhupada says. But you cock, you are disturbing my sleep during early morning hours I will get you, I will kill you I will eat you, this is the response of grihamedhi's and then they kill cocks and hens and chicken and gobble them up.

Oh Krishna, Grihastha should not eat anything not offered to the supreme personality of God head as it is said in BG 3.13.

**yajna sistasinah santo ,mucyante sarva kilbisaih
bhunjate te tv agham papa ye pacanty atma karanat**

The devotees of the lord are released from all kinds of sins because they eat food that is offered first to, first for sacrifice. So you know the famous statement of Sri Krishna in Bhagavad-Gita 9.26 patram puspam phalam toyam yo me bhaktya prayacchati. This is dharma of Grihastha, they made their home into a temple and next to the temple or alter there is a kitchen also and ours is also kitchen religion, religion is practice , ladies, mataji's are practicing religion in kitchen by cooking for the lord patram puspam phalam toyam or they may be doing chappan bhog also and that is offered to the lord and

then the family sits and enjoys Prasad, wonderful climate is created, atmosphere is created by such offerings and honouring prasadam at home and Srila Prabhupada also says, the grihastha's they feed prasadam to everybody. It is also Prabhupada use to say those were the good old days the grihastha's would cook offer to the lord and then they would go to the public places and distribute Prasad, and anybody else hungry around here, ok no more responses everyone is satisfied and they would go home and then eat and patram puspam phalam toyam not matanam, chickenam, briyanium.

If they would follow this dharma offer food to the lord first patram puspam whatever the grains or fruits or milk and honour that all over the world if they do that, that will transform the phase of earth and you know, right now what world is going through the Pandemic situation and that also has transformed the phase of the earth and you know what the cause is , this eating bats and rats in Wuhan in famous city in China where they kill all sorts of animals and birds and mix this with that and the snake soup and ants bread and then that generated this virus and this was exported and reached all over and you know what the world is going through. Every human being is being tortured because of the wrong kind of diet, that they are not following the dharma or grihastha dharma as prescribed by the lord, prescribed by the sastra's and acaryas like Narada Muni.

Srila Prabhupada ki jai.

Holy places of pilgrimage mentioned in purana's as summary , yes this also, has to be specially your Andhra Pradesh is full of so many Holy places, Narsimha you are next to Simhachalam, Ahubalam, Kurumshetra and Balaji ki Jai. You are welcome, you could go to Vrindavan, Mayapur , Jagannath puri dham ki Jai, so this is strongly recommended and Iskcon takes Yatra's out , so you mentioned and you are welcome to Pandharpur, Lord is waiting and how he is waiting, kar katavari thevuniya, Keeping his hands on the hips, waiting position , why are the

Grihastha's from Vishakhapatnam not coming , Andhraites why are they not coming lord is waiting. So go on pilgrimage, visit holy places but this has to be done by

**yasyatma buddhih kunape tri dhatuke
sva dhih kalatradisu bhuama ijya dhih
yat tirtha buddhih salile na karhicij
janesv abhijnesu sa eva go kharah (SB 10.84.13)**

Again it is said you go to the holy places and you just take a holy dip and you think oh I did my pilgrimage finished I had a holy dip ya tirtha buddhih salile na Just take, salile means water taking bath in some sacred river or sacred point and then finish I did, no what you should be doing is abhijneshu the knowledgeable or the dham gurus , in Vrindavan they have pandas, the pandits the learned they are the guides, of course to present a guide have become professional and not the exploiters. So best thing Iskcon takes out yatra's so please go on yatra , Prabhupada organised, founded Mayapur Vrindavan dham, temples, projects there and festival there, Gaur Purnima festival, Kartik festival, Damodar masa, Damodar month in Vrindavan. So you go on pilgrimage like this and let Iskcon devotees, your shiksha guru, diksha guru, your councillors guide you during such pilgrimages. In this way you should fully engaged in worship, grishthaha should be fully engage in worshipping Supreme personality of Godhead for the benefit of his family, his society, his country , and the humanity at large , so you could say this is high thinking not a selfish thinking or narrow minded thinking. So grihastha, staying in griha but he also thinks whole world is my family or vasudhaiva kutumbakam. Kutumba – Family, wife, husband children that is one Kutumbz and Vasudhaiva, Vasudhaiva kutumbakam – everybody on this planet is part of my family Vasu-dha-aiv-Kutumb-Kam thought like this and do something for the benefit for your family, your society, your country , humanity at large and that is what is encouraged in Iskcon for grishastha's to do , specially Srila Prabhupada used to remind

that is also there, Chaitanya Mahaprabhu has asked someone from your state Andhra Pradesh – Kurma Brahmin – CC- Madhya - lila 7.128

yare dekha, tare kaha Krsna upadesa amara ajnaya guru hana tara ei desa

This gentleman, Kurma brahmin I called him, he was ready to go, he had invited sadhu. The sadhu was Chaitanya Mahaprabhu himself parivrajakacarya and he had made enquiries oh tell me about Grihastha dharma, my duties and Chaitanya Mahaprabhu had enlightened him and then he had become enlighten and he was ready to go with the lord, but Mahaprabhu said No, No, No stay behind, stay here, what should I do?

yare dekha, tare kaha Krsna upadesa

Everyone you meet your neighbours, your friends, your colleagues, your business partner, tare kaha you preach , teach them , give them Krishan upadesh, and by doing so then your family , society, country and Humanity at large is served and in other words Grihastha are supposed to be doing Paropkar CC -Adi Lila 9.41

**bharata bhumite haila manusya janme yara
janma sarthaka kari kara para upakara,**

So Grihastha's have to be paropkari, giving charities and assisting others and make your life perfect by doing so. So time is over, time is running out, I think we stop I guess can't be dealt with in one session or one hour, so should we stop now.

Q 1 – Question from Ranghuvanshi Ram Chandra Prabhu question – Maharaj ji you said that as a grihastha's it is our duty that before we take our prasad , we asked if anybody else is hungry out there then only we take Prasada (Its lock down now, you can't go out) how do we follow this in practical day to day life in Kaliyuga?

Answer – Well ISKCON has food for life programme, ISKCON has midday meal programme, so if you cannot do yourself you could feed, if you have some guest coming or some sadhu coming to your home you could feed them also. Athithi Devo Bhava, Atithi are welcomed here and are treated here as god so you could feed them , brahmin Devata's you could do, you can share Prasad with your neighbours or sometime you have a function at your place and no function, spiritual function is complete without prasad distribution. This is something out of your home from your home you could do the feeding others, but as I said, I think we have Iskcon family so through this family you could sponsor, sponsor Sunday feast (prasad) and the hungry guest you are feeding they are fed on your behalf and those poor children in schools at mid day they are hungry so we distribute millions of plates of prasad. During this Pandemic situation Iskcon has done such a marvellous job of feeding you know tons of prasad for needy and hungry people. So like that or when there is earthquake or this or that calamities, the grihastha's could go with Iskcon devotees and feed so you could find some ways and means to share prasad with others as much as possible. You do it directly or do it through temple do it through Iskcon different food prasad distribution programmes.

Thank you so much Maharaj ji , for giving so many different options.

Q 2 – Question: Maharaj ji you said one should not do atyahar, but how do we know what is the definition of atyahar, may be my wife wants more money but I want to live simple. How I am supposed to adjust as a husband it's my duty to fulfil her desires also , how do you define Atyaharah.

Answer – I think I did not read, but one advise was when our family members demand this or demand that, then don't take every demand seriously, you could fulfil something but not everything and you will have to let your guide , your friend, philosopher , your counsellor if you cannot preach to your

wife, or maybe could be vice versa also, wife cannot preach to husband he may also be wanting some gratification of the senses and so Iskcon authorities, Iskcon Gurus, Iskcon counsellor, social masters they could do the preaching if you cannot manage, bring them on to the scene and let them do the talking. But I also was thinking or remembering that Atyaharah, as much as you could digest so far talking, talking of eating and ahara means eating , so tongue eats as much as you could digest , Prabhupada said to keep the body and soul together, the amount of food you need to keep the body and soul together. So that much is the need, and additional thing is greed, additional thing is atyaharah.

Srila Bhakti Vinod Thakur explains that each of our sense has food or Aahar. When normally think eating food something to eat that is aahar , that is also aahar but the eyes also have aahar, eyes are seeing forms, seeing ok the sense object. Eyes sense object is form , form is aahar and the ears have Shabda as aahar and skin which is another sense in the body, the touch or the sparsh is aahar, like that we have five senses and there are five sense object. Sabda, sparsh, rupa, rasa, gandha and gandha is aahar for nose, nostrils. So we need to check whether the aahar that we are feeding or each of our sense is getting fed, how much we are feeding and what we are feeding is a right food or wrong food. That form you are looking at, are you supposed to be looking at the form or you better close your eyes, oh what about the music, shabda. May be you should plug your ears and go away it's some nonsense cinema music and the touch and this and that. So this is this comes under sama, dama, tapaha, saucham. If the sense controlled mind controlled, so each senses aahar the food of each sense is to be reviewed or controlled or governed and better feed the right kind of food. So this is also part of grihastha dharma, we have to learn. A grihastha should be learning, this is dharma for the sense control, mind control and so that we don't get into trouble.

So atyaharah so what happen see this answer is getting longer
– (BG 2.62)

**dhyayato visayan pumsah, sangas tesupajayate
sangat sanjayate kamah, kamat krodho 'bhijayate**

As one contemplates different objects of senses, Krishna says in second chapter it develops attachment “sangas tesupajayate, sangat sanjayate kamah” from attachment comes develops lust, and when lust is not fulfilled comes Krodha the anger then (BG 2.63) smrti-vibhramah, you lose your intelligence (BG 2.63) smrti-bhramsad buddhi-naso and then you lost your intelligence and then pranasyati you fall down right enter those three gates down to hell. So briefly I could say that what we should be doing is (BG 2.62) dhyayato visayan pumsah we have to change the objects of our senses we should be choosing spiritual objects for all our senses including our mind (BG 15.7) manah-sasthanindriyani and if we contemplate on spiritual object of senses and then you meditate and contemplate on those object of senses you will develop attachment, same thing will happen , you will develop attachment, you will develop attachment to the form of Krishna as you see or as you hear the holy name and holy scriptures you will develop attachment again to the holy name , name ruchi jive daya all that will happen , those four Kumara's just by smelling the fragrance of tulsi as they entered vaikuntha, fragrance they become immediately attached to the Lord.

And mandira-marjanadau we could also touch the deities or touch the feet of the Lord or touch the floor and clean it and the touch sensation is satisfied and we develop attachment to the spiritual objects and anyway I am making it again too long I am supposed to be making it winding it up, so then as we develop attachment to spirituals sense object then what happens “ sangat sanjayate kamah”, instead of Kaam coming into being or into existence you develop “sangat sanjayate Prema” you develop prem, and then as you develop prem there is no

anger doesn't come into picture and you do not loose intelligence in fact you (BG 10.10) "dadami buddhi-yogam " Lord gives you intelligence and what do you use that intelligence for (BG 10.10) "mam upayanti te" to come back to me, the other person the grihamedhi have no control over senses he was doing all sorts of atyahara with all the senses of gobbling up sabda, sparsh, rupa, rasa, gandha and he was ending up pranasyati ending up in the hell, while the grihastha asrami who has his sense object are spiritual sense objects and then he is getting prem and getting intelligence and we are going back to home back to Godhead , they jump into the boat called Iskcon and our captain is Srila Prabhupada and Prabhupada is the captain of the boat and destination is Goloka.

You are a thief, you are accumulating so much and you should be punished. So instead of getting punished Hare Krishna grihastha asrami following grihastha dharma he is rewarded with the Krishna prema and Vaishanva bhakta prem and he goes back to the Lord brings his family member with him or pushed them on the right path back to home which is also duty of the Grihastha or the children that you have given birth to. You have to make sure their Krishna Conscious has been cultivated. You have to make sure they don't have to die, may be this time they will die as they have taken birth but no more birth no more death, you have to prepare them for that goal.