

Frequently asked questions

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Can we chant Vishnu Sahastranaam and do nirjala every Ekadashi

Hare Krishna prabhuji
Dandwat pranam

[Perplexity - what to do, what not to do]

In this material nature, due to our imperfections and ignorance, we come across such situations where we are in doubt - what to do, what not to do, how to do, etc.

In Bhagwatgita, Arjun was in the same position when he saw his nears and dears standing in front of him as enemy. He didn't know what to do. As he was a devotee of Krishna, he approached him in full surrender. -

नामोऽस्मै श्रीकृष्णाय नमः
नामोऽस्मै श्रीकृष्णाय नमः
नामोऽस्मै श्रीकृष्णाय नमः
नामोऽस्मै श्रीकृष्णाय नमः
नामोऽस्मै श्रीकृष्णाय नमः

-BG 2.7

Translation

Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. *Now I am Your disciple, and a soul surrendered unto You.* Please instruct me.

Prabhupad says in purport-

By nature's own way the complete system of material activities is a source of perplexity for everyone. ***In every step there is perplexity,*** and therefore it behooves one to approach a bona fide spiritual master who can give one proper guidance for executing the purpose of life. **All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life.**

One should have faith in Krishna, and likewise one should have complete faith in the instructions of the spiritual master. Faith is very important to gain Sikruti in life. In bhagwatgita lord explains that when a person has faith on the masters instructions, when they are determined in one goal, he progresses. And when one is diverted in many routes, it is very difficult for him to be stagnant in this world.

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-BG 2.41

Translation

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, ***the intelligence of those who are irresolute is many-branched.***

This is very simple theory, if one shall remain focused to the instructions of a bonafide spiritual master, there is no risk of one's intelligence being irresolute. In this verse, the lord has also explained the root cause of this condition I.e., when a person becomes many-branched.

In the purport Prabhupada takes example of CC Madhya 22.62 -

śraddhā'-śabde - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

Translation—

“Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service.

Prabhupada further says in purport-

Service in Kṛṣṇa consciousness is, however, ***best practiced under the able guidance of a spiritual master who is a bona fide representative of Kṛṣṇa*** , who knows the nature of the student and who can guide him to act in Kṛṣṇa consciousness.

[One Goal - Surrender To Guru and Krishna]

In Bhakti marg, one should understand that the sole purpose of any activity we do is to satisfy Guru and Krishna with devotional service. One can achieve this by surrendering himself to Guru/Krishna and rendering most honest devotional service unto them. This is Krishna consciousness. One cannot achieve this merely by running behind what's written in specific portions of Vedas or by following what one hears from others.

Therefore Narottam Das Thakur has written -

Sri Guru Charana Padma, Kevala Bhakti Sadma
Guru mukha Padhna Vakya, Chit te kareya Ekya

Here the word “Kevala” means “Only” defines the absolute necessity of being focused in Guru and his instructions. Serving the devine lotus feet's of our Spiritual master is the ***ONLY*** Sadhna for a devotee.

Whatever words comes out from the devine mouth of our spiritual master, it makes our Chit in-line with the mood and mission of our Guru.

If one is not surrendered himself on its Guru, he will never be able to surrender before Krishna. Krishna when had took avatara in Dwapar yuga also had his spiritual master i.e., Sandeepani Muni. He being the supreme personality of Godhead, through this example has taught us the importance of surrendering to a bonafide spiritual master.

Our only aim should be to render first class devotional service go Guru/Krishna.

Whatever activities we do - chanting, sangkirtan, Fasting on Ekadashi, etc., *are not insignificant* . They are measures to *supplement our endeavours of being in Krishna consciousness 24 hours a day.* Their goal is to facilitate a bigger cause, and not to give us any immediate frutitive result which we can enjoy. We can't enjoy anything. We are material beings. Only Krishna is the supreme enjoyer of all the things.

Hence we should remain focused in the instructions of our spiritual masters and follow them diligently. Everything else what we hear in this world is obsolete.

[The Solution]

One should remain focused on the instructions of a bonafide master and avoid getting into delusions. When he does so, as mentioned in BG 2.52, he becomes indifferent to what been heard. Prabhupada writes in it's purport-

When a person factually understands Kṛṣṇa and his relationship with Kṛṣṇa, *he naturally becomes completely indifferent to the rituals of frutitive activities,* even though an experienced brāhmaṇa.

When a person does so, he gets into the transcendental consciousness as explained by lord in below -

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-BG 2.55

Translation

The Supreme Personality of Godhead said: O Pārtha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, ***then he is said to be in pure transcendental consciousness.***

This is Krishna consciousness and this is what we need to strive for. Whatever devotional activities we are doing, its ultimate purpose should be to reach this state. Otherwise it is of no use.

Ys, Aditya

What should we think if we go to a Ganesha temple?

"If one goes to someone else's place of worship, one should think, 'The people are worshiping my Lord, but in a different way. Because of my different training, I cannot quite comprehend this system of worship. However, through this experience, I can deepen my appreciation for my own system of worship. The Lord is only one, not two. I offer respect to the form I see here and pray to the Lord in this new form that He increases my love for the Lord in His accustomed form.' Those who do not follow this procedure, but instead criticize other systems of worship and show hatred, violence, and envy, are worthless and foolish. The more they indulge in useless quarreling, the more they betray the very goal of their religion."

Child birth in family - Parents want worship and chanting to be stopped - what to do?

“Some close relative of mine has been blessed with a new baby.
My parents have told we should not go to temple , or worship .
Also they are doubtful about whether we can chant !
Please clarify prabhuji”

Since you are staying alone yourself in Pune Pr and there is no Social pressure from family, I suggest you continue chanting, coming to temple and associating with devotees. You can say Yes to whatever your family is proposing - no need to tell them. However if you think they will be open minded to listen then you can try to help them understand politely of how not visiting temples & not worshipping lord if a new child is born is one of the Vedic rituals & it's clearly mentioned in BG 2.52 that the ultimate goal of following vedic rituals is to reach Krishna. Devotees have already achieved this goal by being Krishna consciousness & reaching to Krishna directly. So therefore there is no need to follow the rituals as the goal is already achieved

Also giving reference from 9.14, you can let them know how Krishna is directly saying to chant constantly & also he has mentioned no rules for chanting his name.

Still they do not agree Prabhuji or are not interested to hear then you can make them hear from a senior sincere devotee. Speaking of from my experience I have seen people getting convinced easily from them cause of their mercy.

Last option would then be not force them to agree as this would turn situation bad.

You can least make a compromise with them.

For example, won't visit temple & not worship but will continue to chant & read books.
Hare Krishna !

Analogy of Material World, Soul and Spirituality



This is our inner world. Krishna calls our body a City of nine gates. It is dark by default (ajnana timirandhasya). In this city our Soul resides.



When we start practicing Spiritual life then this City becomes illuminated. We are able to see things clearly and in turn able to live a far better life.



Everything we need to live is already arranged by KRISHNA. If we become a bit obedient to him he will easily supply.

- > 97% of water is Salty (this is the Lord's storage tank) -- cannot drink this
- > Through evaporation as required he converts salt water to clouds and rain (this is Lord's water purification system) -- we can drink this water
- > Some of that rain becomes Ice Glaciers and melts slowly through out the year (this is Lord's storage and supply system)

So Water is already there fully in this creation. We will never run out of STOCK. At the same time we cannot manipulate his systems - for example we cannot drink salty water - just not possible.

What is DHARMA - BG 2.7

VEDABASE - [LINK](#)

कर्मण्येवाधिकारस्मात् कृत्याय न प्रज्णाय
धर्मो रक्षति रक्षितः ।

*kārpaṇya-doṣopahata-svabhāvaḥ
prcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi taṁ me
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam*

Synonyms

[kārpaṇya](#) — of miserliness; [doṣa](#) — by the weakness; [upahata](#) — being afflicted; [svabhāvaḥ](#) — characteristics; [prcchāmi](#) — I am asking; [tvām](#) — unto You; [dharma](#) — religion; [sammūḍha](#) — bewildered; [cetāḥ](#) — in heart; [yat](#) — what; [śreyaḥ](#) — all-good; [syāt](#) — may be; [niścitam](#) — confidently; [brūhi](#) — tell; [tat](#) — that; [me](#) — unto me; [śiṣyaḥ](#) — disciple; [te](#) — Your; [aham](#) — I am; [śādhi](#) — just instruct; [mām](#) — me; [tvām](#) — unto You; [prapannam](#) — surrendered.

Translation

Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.



1. Arjuna - first understand that you are not the body but an eternal Spirit Soul. The Soul belongs to the Spiritual world and needs to go there from this material world.
2. However the SOUL will remain STUCK in this world for two reasons:
 1. It will do some work and the results will give good Karmic reactions or bad -- BOTH will require him to stay in this world to enjoy or suffer. That is why KRISHNA is saying don't take the result -- give it to me and you will not get any reactions (good and bad).
 2. The soul will enjoy in this world with the senses and develop unlimited desires -- this DESIRE TO ENJOY will trap him here because KRISHNA facilitates every desire. That is why KRISHNA is saying engage your senses in my service and by doing this your desires will be purified and when fully purified you will not have any desire to enjoy this world and you will go back to KRISHNA.

RIVER and WELL - BG 2.46

VEDABASE - [LINK](#)

ययान् अरथा उदापाने
सर्वताह संप्लुतोदके
तावान् सार्वेषु वेदेषु
ब्रह्मणस्य विजानताह

*yāvān artha uda-pāne
sarvataḥ samplutodake
tāvān sarveṣu vedeṣu
brāhmaṇasya vijānataḥ*

Synonyms

[yāvān](#) — all that; [arthaḥ](#) — is meant; [uda-pāne](#) — in a well of water; [sarvataḥ](#) — in all respects;
[sampluta-udake](#) — in a great reservoir of water; [tāvān](#) — similarly; [sarveṣu](#) — in all; [vedeṣu](#)
— Vedic literatures; [brāhmaṇasya](#) — of the man who knows the Supreme Brahman; [vijānataḥ](#)
— who is in complete knowledge.

Translation

All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.



Truthfulness

Non-violence

Samadhi

Austerity

Charity

Karma

Jnana



RIVER OF KRISHNA CONSCIOUSNESS

BG 2.46

- Krishna Consciousness is the essence of everything mentioned in the Vedas - Study of Vedas, Doing Yajnas, Doing Tapasya, Giving Dana - ALL these are already INCLUDED in the river of KC
- Krishna Consciousness includes the path of Karma (devotees perform all Karma for the pleasure of Vishnu), the path of Jnana (devotees have knowledge about Ishvara, Jiva and Jagat), the path of Ashtanga Yoga (devotees meditate constantly on Krishna and his service)
- Krishna Consciousness is the essence of all religions as well - Buddhism talks about Non-violence and devotees practice non-violence. Abrahamic religions talk about serving and loving God - these are included in KC

ADDITIONALLY the RIVER OF KC can FLOOD everything - it has ONE main thing that no one else has - LOVE FOR KRISHNA which is what the SOUL IS ULTIMATELY craving for eternally. This love will propel the Soul out of Material world back to Spiritual world.

So if you are practicing KC, be assured you are practicing the highest religion - the ultimate essence.

Krishna starts answering Arjuna's question in 2.54 (Kim Vrajeta)

VEDABASE [LINK](#)

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*rāga-dveṣa-vimuktais tu
viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati*

Synonyms

[rāga](#) — attachment; [dveṣa](#) — and detachment; [vimuktaiḥ](#) — by one who has become free from; [tu](#) — but; [viṣayān](#) — sense objects; [indriyaiḥ](#) — by the senses; [caran](#) — acting upon; [ātma-vaśyaiḥ](#) — under one's control; [vidheya-ātmā](#) — one who follows regulated freedom; [prasādam](#) — the mercy of the Lord; [adhigacchati](#) — attains.

Translation

But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.



How does a devotee engage his senses in this world?

Krishna gives a key point - Raga Dvesha Vimukteshu. No attachment and No aversion while moving about in this world.

- A female patient in terminal stage if she starts liking the male nurse that is a problem because her last thoughts will revolve around him - Raga.
- At the same time if she starts hating the male nurse (some women naturally don't like males) then this is also a problem because her last thoughts revolve around him (negative thoughts though) - Dvesha.
- Both cases she will die thinking of him and will take birth again as a Male mostly Karma willing.

If we watch the news about what is happening around and keep us updated with new rules n regulations set by government, does it lead to karmbandhan?

1- Our goal is to purify our hearts and go back to Krishna. We have very very limited time in this life (we don't know how much - it could be one day or one week!) and we have a heart that is charcoal black that we need to purify and make it white. So we should be careful to not waste time.

2- Since we are living in this world we must know basics and for that we can scan Google News once (this is how I have been reading news since many years and i am pretty much updated on what is happening).

3- If your Job requires you to read news or watch news (e.g. UPSC/MPSC aspirant or Journalist) then do it and keep it to the minimum - don't get carried away and start reading three news papers daily.

4- Most News is interesting but not relevant to our lives - Material reality ultimately is temporary, distressing and entangling. And these days it is provocative, explicit and sensual to say the least!

5- Lastly, do not forget the EK NAZAR class!

With this in mind, Watching news can cause Karma Bandhan if you are not careful as to how much you are watching, what you are watching and why you are watching. If you are bored and watch TV for two hours surely it will cause Karma Bandhan (because you did not watch TV to satisfy VISHNU).

Question related to BG 3.4

first half

Question:

If We see cops or any person is beating up an innocent person in a place crowded with people & all know that he is innocent but still we choose to just ignore the scene & walk away instead of helping the innocent person. So in such case do we incur bad reaction? If yes, how can we escape it.

Answer:

If you have the power stop the cop (say you are his boss or you are big politician or an officer with powers) and you don't stop him then you will incur sinful reaction.

If you don't have the power and walk away then you will incur MASS KARMA i.e. Society as a whole will incur sinful reactions for some activities like Cow killing.

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[illegible]

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Krishna's desire?

Question:

Prabhu - I have decided I will not get married. Anyways I am unable to find good matches. I think it is Krishna's desire that I stay unmarried.

What will you answer?

Answer:

There is a concept of free will. It is not that everything happens to us, we start thinking that it is God's will. Marrying or not marrying should be decided based on what guru, sadhu and shastra tells us to do according to our situation.

And finding a good match will be possible with proper effort , and prayers to the supreme Lord Krishna ।।।।

Whatever the mind tells - we should validate with Guru, Sadhu, Shastra.

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1. 本報告係根據本公司及子公司之會計帳簿及相關資料，並參考其他公開可得之資料而編製。

$$\overline{a_1 a_2 a_3 a_4} - \overline{a_1 a_2 a_3} a_4, \overline{a_1 a_2 a_3} a_4, \overline{a_1 a_2 a_3 a_4} a_5, \overline{a_1 a_2 a_3 a_4} a_5 a_6, \overline{a_1 a_2 a_3 a_4} a_5 a_6 a_7$$

My Life - Krsna = Zero

True

Life = Soul + Subtle Body + Gross Body

Soul = Sat + Chit + Anand = Parmatma Tattva = ***Krsna***

Subtle Body = Mind + Intelligence + Ego = Covering of Soul = ***Krsna***

Gross Body = Earth + Water + Fire + Air + Ether = Kshirodakshayi Vishnu resides inside & between each atoms of these Material Elements = ***Krsna***

So Life - Krsna = Absolute Zero

सर्वम्: कृष्णस्यैव प्रकृत्यस्तु सर्वम्: ॥

-- BG 7.19

Lord says - those are great souls who knows that I am cause of all causes. Vasudeva - Lord krsna; Sarvam - everything; iti - thus; सर्वम्: कृष्णस्य - In this entire cosmic manifestation, everything is Vasu There is nothing which is not krsna. What to tell for just a small life of a living entity ॥

In 10th chapter Lord again establishes this -

मम प्रकृत्यस्तु सर्वम्: अहंकारमश्नुते च -- BG 10.8

Lord says - I am the source of all spiritual and material worlds. Everything emanates from Me. In this statement, lord has again used the word "Sarvam". This means everything in this entire cosmic creation of the lord. It includes Spiritual sky, material world, universes, lives of living entities, etc. This is a blanket statement which proves that lord krsna is cause of all causes. This includes life of living entities. Prabhupada writes in purport - Kṛṣṇa is the origin of everything in both the material and spiritual worlds.

Further in 13th Chapter lord says

सर्वभूतमहोत्सवः प्रकृत्यस्यैव मम ॥

सर्वभूतमहोत्सवः प्रकृत्यस्यैव मम: ॥ -- BG 13.23

Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the **overseer and permitter,** and who is known as the ***Supersoul***. Just

imagine if the Supersoul ever rejects his position inside the body of a living entity, that very second, there will be no existence of life. Because there will be no one to oversee and permit the functions of this material body i.e., death.

So Life - Krsna = Life - Supersoul = Absolute Zero Ys, aditya

BG 4.1 - Raj Vidya

Hare Krsna

For BG 4.1, the supreme personality of godhead, lord krsna has established the fact of authenticity as well as the significance of BG in this contemporary world in utmost level of accuracy ever possible.

When this verse is read in a mood of faith, intuitiveness and devotion, one can know about the actual age of BG through this verse. One should understand that when there were many people present in the dharmakhetra kurukhetra, why did Krsna choose only Arjuna to narrate this supreme science. And also as said in this verse, why did he always choose the top "Kings" or top "Khyatriyas" to render this knowledge.

It is because, in the next few verses of this chapter, the lord will explain that the 4 categories of classes of men are created by the lord himself and they are designated with specific roles and responsibilities in the society. Amongst them, the "Khyatriyas" are given the responsibility to rule and govern the people. It is their fundamental responsibility to maintain the order of the society. Hence, the necessity of educating the the "Khyatriyas" with proper spiritual knowledge and Sastra is paramount.

Hence for this reason, lord krsna has always handpicked the greatest warriors and kings to render this knowledge so that they can use it to rule this world, as well as to propagate this knowledge to the people of this world. Like mentioned in this verse, this most sacred science was rendered first to the Sun God (Vivasvān), further it was propagated to Manu (the father of mankind), and then to king of this whole planet - Ikṣvāku (forefather of the Raghu dynasty in which Lord Rama had taken incarnation).

There are various types and forms of knowledge in this world, such as scientific, geographic, linguistic, political, etc. But amongst all of these forms of knowledge i.e., Vidya, the spiritual knowledge is always been defined as supreme knowledge in Sastra. Hence is the same of this knowledge i.e., Raj-Vidya. Raj - means supreme; Vidya - means knowledge. This precisely establishes 2 facts. Firstly, the spiritual knowledge is the highest form of knowledge and it is above all other forms and type of knowledge. Secondly, it is always meant to be learnt by the most powerful uncommon population of the world i.e., Raja - Kings.

Srila Prabhupada says in purport - "Human life is meant for cultivation of spiritual knowledge, in eternal relationship with the Supreme Personality of Godhead, and the executive heads of all states and all planets are obliged to impart this lesson to the citizens by education, culture and devotion."

Hence, one should feel very fortunate and naturally elevated while learning the Bhagwatgita and other bonafide Sastras as because it is neither a ordinary science, nor it is taught to ordinary people as per the logic given by the Lord Krsna himself in this verse. Therefore, one should never

consider a person who tries to learn Sastra as a miser or weak personality. On contrary, they are the most powerful and fortunate persons who and ever exist in the face of this planet. All glories to Srila Prabhupada, Sri Guru and Sri Gauranga.Hare Krsna. Thank you so much.

Why eating live plants is not a sin

***Anatomy of Material Nature* -**

There are 84 lakh species in this world. Every living entity is having a soul, jiva tattva. Which soul will get which body is decided based on their Prarabdh. This way the cycle continues. Lord Krishna being the supreme personality of godhead resides inside the body of each living entities in the form of super-soul. paramātmēti cāpy ukto, dehe 'smin puruṣaḥ paraḥ - BG [13.23.At](#) what time the soul will leave the body, and have another body is decided only by kṛṣṇa, as because he is the supreme proprietor of the body of that living entity. In the same verse he says I am the overseer and permitter of the living entity. When one kills a living entity for food, he actually tries to override the rule of Prakṛiti. As Prakṛiti is always in the control of the lord, by such act the person not only commits a great sin but also, he challenges the supreme authority of Lord kṛṣṇa upon the entire universe. This way he becomes the most fallen. If someone commits a offence directly to the Lord, the lord may forgive it with his mercy. But if someone does offence to the living entities who are under the direct supervision of the lord, the lord never forgives such acts.

From a Vaishnavi's perspective -

Chaitanya Mahāprabhu has clearly established the fundamental principle of devotion. I.e., Jive Daya, kṛṣṇa Nama Pran Saar. It means, the very basic foundation of Bhakti is Karuna I.e., affection towards all the living entities. If one is not affectionate towards other living entities, and gives priority to his own sense objects e.g., kills an animal to satisfy taste of tongue; he cannot cultivate devotion at all. This is because, that person is going fundamentally opposite to the nature of devotion. As described by Chaitanya Mahāprabhu, affection is that very container where the seed of devotion germinates. If one doesn't have that container itself, there is no chance of going further.

The Kṛṣṇa Consciousness Perspective -

When one accepts the authority of kṛṣṇa and becomes his devotee, he develops a Pṛiti or natural deep affection towards the lord. A devotee treats the lord as the most affectionate relationship. His only goal is to satisfy kṛṣṇa and not to satisfy his own senses. Therefore whatever he has, he offers it first to kṛṣṇa, and whatever is the remnants of kṛṣṇa that becomes his Prasad. By taking Prasad he develops more Pṛiti towards the lord. When two persons are in deep relation, they take care of their likes and dislikes. They offer only such food items which the other persons seeks. This way the relationship nourishes. Likewise if we are devotees, we should offer only such things to kṛṣṇa

which he likes or seeks from us. It is very important to understand here that irrespective of whether we are eating vegetarian or non-vegetarian, if we are eating without offering to kṛṣṇa, we are liable to get punished. This is because we are eating without offering to the supplier i.e. kṛṣṇa, we are eating only sins. By offering kṛṣṇa the food prepared by us in the most affectionate ways first, we can get rid of the implementations of sinful activities. This is kṛṣṇa consciousness. Now what we can offer to kṛṣṇa. The lord in bhagwatgita says - patraṁ puṣpaṁ phalaṁ toyāmyo me bhaktyā prayacchatitad ahaṁ bhakty-upahṛtamaśnāmi prayatātmanaḥ. If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it. This way, two things are made clear by the lord himself - 1. Whatever food items we can offer to Lord, it has to be one among the 4 varieties explained by him 2. The three varieties i.e., patraṁ puṣpaṁ phalaṁ although being part of plants or trees, which also are living entities. But these are approved by the lord himself. The instructions of the lord in Bhagwatgita are only for human beings, and hence this establishes the fact that when we are offering these to the lord, we are just satisfying him by following his [instructions](#). In other way, there is nowhere mentioned in Sastra that one should offer anything apart from these items to lord in bhoga. Hence, as we are offering these items to the lord himself, as per his instructions, after offering we are allowed to take them as Prasadam also. This is the simple logic.

All glories to Sri Guru and Sri Gaurāṅga.

Hare Kṛṣṇa