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Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Hare Kṛṣṇa. Okay, we are on Tādekarana 4. Kṛṣṇa is the ideal saint. So one should approach Kṛṣṇa through his transparent medium, spiritual master, and thus Śrī Kṛṣṇa will reveal Himself." And then on the next page, lesson twenty-six, one can begin to practice such devotional service, okay, one can begin to practice such devotional service under a bona fide spiritual master, and by doing so one can gradually revive his God consciousness even in this mundane world.

And it says still, it's the association of devotees, right, so that by that association then within this world it can be done. We have to, it's always the point is that it's God's creation, it's His cosmos, so it's not a matter of that you can do something here, you can't do something there, no, it can always be done. But the point is, is that here naturally it's, how you say, it's the place for those who are distracted, so that means there will be distractions, right.

But the point is, is if one is Kṛṣṇa conscious, one's not distracted. So it's being superior level of consciousness that can be practiced even here, right, like that. So one doesn't have to worry, so that's why it says even in this mundane world, otherwise you would think it's material and so spiritual, God and spirituality, devotional service is spiritual, so you wouldn't be able to practice that here, no, but you can even be practiced here because it's still God's place, it's just not the best place, you know, or out in the, you know, in the, you know, basement to the garage, right, you know, instead of being up in the living room, right, so, but it's still God's place.

There's a, lesson twenty-seven, God consciousness or transcendental loving service of God is never imposed artificially upon any living being, but is inherent in him, it can be revived only by practice. So this idea is that, well, this is not natural, we'll go, oh, the Vedic culture is not natural, there's so much restriction or it doesn't practically apply or, you know, some will go on and on and on, but that's saying that it's an imposition, that the mundane consciousness is actually the normal consciousness and spirituality is something artificially applied, but this, the point here is that it's not artificially applied, this is natural to the soul, being conditioned, that's artificial, right, so that being artificial, but, you know, it's inherent because that's the nature of the soul, you've simply covered, right, we won't say that the living entity that has fallen into a mud puddle, that it would be artificial to have him take a bath and be clean, right, though being clean is the natural state, right, being covered with mud, that's something that's been artificially applied, does that make sense? So, but it says it can be revived only by practice, so engage it from the great devotees and then only by practice will that come out, it's not that you just hear it and then it's done, you know, but it has to be applied. Lesson twenty-eight, the general process is to approach first to the bona fide spiritual master, you want to get to Kṛṣṇa, we know Kṛṣṇa through the spiritual master, right.

Twenty-nine, next stage is to worship Kṛṣṇa by all means, then according to the direction of the spiritual master, we apply that in serving Kṛṣṇa. Thirty, next stage is to regulate habits, diet,

practice, fasting on special days such as the Kadasi, etc., right, so we've approached the spiritual master, we've heard what's the position, we take up the worship by Kṛṣṇa by whatever we can, then we start to regulate all the habits, the diet, and special fastings, all these different things are solely, solely all added in, right. Lesson thirty-one, one should practice equilibrium of mind so that one may not be disturbed by worldly gain or loss, right, because gain and loss is always there, that's because we're talking about temporary, that means temporary means it has to be created, it has to be destroyed, does that make sense? So gain and loss are just the way the material world is, so if we're going to become, come to the spiritual platform, which is eternal, we have to not be disturbed by the temporariness of the material world, does that make sense? And how practically can it be applied, like, not to be disturbed? How means... Not to respond to the impulses? No, it's not a matter of not responding, it's a matter of understanding, because the thing is, is here, it's not that spiritual means, you know, we're like this very pleasantly peaceful zombie, you know, like that, you know, we're not talking about the zombies in the movies, right, those are bad zombies, you know, we're talking here about good zombies, you know, like that.

No, the idea is that one understands a position, but through knowledge, then one is not disturbed, right, or one is so absorbed in Kṛṣṇa, one doesn't notice, does that make sense? Because that's also, you know, so either of those are practical, right, you're so absorbed in something, so you don't notice something else, you know, you happen to be hungry, and then something came up, so you get so absorbed in that, you forget you're hungry, so that's the best, we're so absorbed in Kṛṣṇa. But the other is that you don't get distracted by it because of knowledge, you're able to establish what's the position of you, the nature of things, and so that's just, that's just the way it goes, does that make sense? It's not that one doesn't notice it, but it's that one is not affected, may not be disturbed, so it's disturbed meaning one can't perform one's service, does that make sense? Thirty-two, one should practice concentrating one's mind only on Śrī Kṛṣṇa, the Absolute Personality of Godhead, but not to disregard other empowered living beings, known as gods. You concentrate your mind on Kṛṣṇa, but don't disrespect the others, right, so if we're not disrespecting the demigods, that means we're not disrespecting the devotees, right, does that make sense? So in other words, there's God and all the living entities, they're all parts and parcels of the Lord, so nobody's disregarded, but the focus and worship is just on Kṛṣṇa, does that make sense? It's not that to not worship demigods we have to think badly about them, just we're not interested in worshipping, that's all.

Lesson thirty-three, of all such devotional practices the most important is the association of saintly devotees, chanting the holy name of Kṛṣṇa to live in a sacred place and to worship the ārcamurti of Śrī Kṛṣṇa. So these five principles of devotional service, these are the most important of all the activities to be performed, because if those are solid, then everything else will come, the regulation will come, the not being disturbed by worldly gain and loss, we'll be able to worship Kṛṣṇa by all means, right, does that make sense? We'll properly deal with the spiritual master. Lesson thirty-four, association of devotees, that's why it's put first, yeah, yeah, you might say it's like that, but traditionally I think it's put in this order anyway, because in the

association of devotees then that's when you hear about chanting or the sacred place has some meaning, worship of the deity has meaning, so it all begins with the association of the spiritual master and the devotees, that's why it says the general process is first to approach the bona fide spiritual master, right, so you're starting with devotees, because it's from devotees that one gets faith, and then from that faith one can practice.

I'm not quite sure, you know who lives in Māyāpura, check out their Facebook pages. Yes, that's association, the point is, that's why he uses the word up here, by all means, right, somehow or another you involve yourself, if you can't do then, you know, there's no temple in your place, then you know, you're on wine watching Mongolartac somewhere, right. And even if there is a temple here, is it still okay? To go to the temple, I mean to stay at home and watch on the internet, I know it was very popular, I mean just as a side point, very popular in Los Angeles back in the 70s, they had put in a thing where you could see, maybe even it was early 80s, they put in something where they had, you know, a video of the Mongolartac and all that, and they had a channel I think, and so then some devotees would just, you know, wake up in the morning, turn on the television, while laying in bed then, you know, they talk about Mongolartac, like that, and afterwards turn it off, go back to sleep, you know, so, I'm not talking, I don't know if you're talking about that level of, you know, I say, yes, or if you're, and the normal thing is if it's possible, you attend physically, and if not, then you, you know, the point is this, the point is this, what is not possible, then you take advantage of what are the alternatives, not that when something's possible, you take advantage of the alternative.

You know what I'm saying? That would be good. I can only count four here. You can only count four? Association of Devotees Chanting the Holy Name, Sacred Place, and Worship the Alchemy.

And what will you do in the Association of Devotees? Chant? Yeah. No, but what will you do in the Association of Devotees? I will play Monopoly. Shuffle cards.

Bowl of pool. What would you do? Talk about Krishna. Talk about Krishna.

So talking about Krishna is? It's Krishna-katha? Yeah, but I mean in relation to the five. Remembering? Hearing Srimad-Bhagavatam. In other words, in the Association of Saintly Devotees, you're going to hear Srimad-Bhagavatam, but there is also is that the element of, besides hearing from them, is also that association with them.

You know, that dadhati-pratigrinati-guhya, like that. But when you say Association of Saintly Devotees, it means both. So if you give both, it's there.

Just like when we say, worship the Archa-Murti, it includes the worship of Tulsi. Because some lists will put, it's important to, you know, how you say, hear Srimad-Bhagavatam in the Association of Devotees, chant the holy name of the Lord, live in the Sacred Place, worship Tulsi, and worship the deity. So it'll mix them there.

You know what I'm saying? So, whichever way it's done, they're all included. Then, 34. In the

course of practicing such spiritual training, the devotee commits any mistake.

Sri Krsna saves him from falling down. So here, falling down means giving up the devotional process, right? Or falling into, you know, the, how you say, out of a situation to be in contact with devotional service. Does that make sense? So it says, if he commits any mistake, he saves him, right? And so, then, someone may be doing something, it's not quite right.

He's not chanting properly, he's not dealing with devotees properly, but if he's sincerely committed to the process and understands it, though he's not necessarily able to always follow it, right? Then, Krsna saves him, you know, from being distracted. You know what I mean? Distracted meaning giving up the process. Otherwise, if it was up to us, we probably wouldn't be doing so good, right? Lesson 35.

Salvation, knowledge, renunciation. All such attempts are mundane rather than spiritual. For one who practices pure devotional activity, all other qualities are automatically achieved, right? So here, salvation, knowledge, renunciation.

You don't have to endeavor it separately for them. Salvation comes with devotional service, right? Knowledge comes with devotional service. Renunciation comes with devotional service.

No, we say, no, but you have to practice it. No, you only have to practice it in devotional service, right? In other words, you get up in the morning and you're thinking about, yeah, you know, wow, it's cold and hungry, I've got to eat this and that. You look at the calendar and today's the codice and okay.

So now you practice what? Renunciation, right? You understand? You don't have to separately deal with it. My advice is you have to separately be renounced. You understand? But the devotees don't, right? There's plenty of codices.

There's plenty of fast days, you know. So, yes. But you said that our up to salvation is the same.

It's the same. But their process is already included in ours. But they have to deal with it separately.

They may, but they just see it as being renounced on the codice rather than the devotional element of pleasing the Lord. Does that make sense? So for them the focus is on renunciation. For us, it's focusing on Krishna consciousness.

Then, you know, knowledge also. We hear Śrīmad-Bhāgavatam. That's knowledge.

We discuss with devotees. We're going to hear knowledge like that. We've been, you know, asked to study the books.

Prabhupāda's asked that. So it's part of the process, right? So it's not, all these things are included in the process. But they'll study knowledge to become liberated, be renounced, to get liberated, all these different things.

So it'll be a great problem because it's not connected with anything. But if you're fasting because it's janmāsthāmi and you want to please Kṛṣṇa, that's easy. But you're fasting just because by fasting then you'll get liberated.

That's more difficult. You know, because you generally think, Oh, I'll get liberated tomorrow. I'll eat today.

Yeah, like that. Mahārāja, what about if you start to get used to, like, not eating grains on the code? You get used to not eating grains on the code. So that's a bad thing.

No, I mean, that's like... Rather than you're sitting there, you know, like that. You have to strap yourself into the chair. Is that what you mean? It doesn't have the same, you know, feeling of accomplishment, you know.

And then when you fall over in the chair and bang your head, you know, it's some kind of memento to remember for a few days of how austere you were on the code. So, yeah, so it doesn't have to be, like, agonizing? No, the whole point is that devotional service means it's not agonizing. That was the point with Mataji's question the other day.

If you're supposed to be detached and only do things for Kṛṣṇa, then you should choose a service that you absolutely hate. So that would then be, you know, proper, you know, detachment, because otherwise you like the service. No, but it said, Prabhupāda said in the beginning, one performs the service because he likes the service, right? But after a while you start to notice the reason you like the service is because Kṛṣṇa's pleased.

So then Kṛṣṇa becomes the focal point. Right? So all these different things that are given there, it's like we were saying there, fasting on a special day, equilibrium of mind, is that if you're, let us say, you're doing something for someone, you don't have to regulate your diet or practice fasting or that, you just automatically are involved in taking care of it. Why? Because of the attachment to the person, the affection for the person.

So devotional service, that will come automatically. So, since that affection is not there, you practice the activities through which that affection is expressed. Does that make sense? So the idea is then, by that association, then you're always thinking of that is for Kṛṣṇa.

But you can relate to the activity. The activity has to be done, the body, the mind are going to do that, you know, but then slowly, slowly the consciousness follows that. Right? So that's why the importance of the association of devotees, because they're always creating the situations in which it's to be followed.

Does that make sense? Yeah? Yes. Mahārāja, with the practice of equilibrium of the mind, I wanted to ask you about like a detail of preparation for sādhanā. In one of your lectures you mentioned about like the art of taking cold bath.

In regards to our application of that, if one is getting the symptoms of like a cold, what are we

missing? Hot water? No, the point is that if you're taking care of yourself throughout the day, generally it's not that you're warm all day and when you take a cold shower that's when you get sick. You know what I'm saying? It's that you're not taking care all day, so this adds on top of that. You know what I'm saying? So you just have to see that you're careful about, you know, in other words, don't be just concerned about the cold when it comes to time for a shower.

You know, it's all through the day, you're making sure that you're properly warming, because that, you know, those, that 30 seconds where, you know, you're in between something and you're a little cold, but you could handle it, but the point is, is it just, all that just adds up. You know what I'm saying? But if you're sick, then one doesn't do that. The point is, is you get more benefit from the cold bath than a hot bath, right? As far as just the general health goes, right? Warm bath is generally connected with, you know, how you say, you know, scrubbing and cleansing, you know, washing the hair, scrubbing and doing all those things.

Then, because you're going to be involved in it longer, the warm water is important, right? But generally, once all that's clean, then the last final rinse is cold, right? You know, and cold means it's not, cold means it's not warm, right? That doesn't mean it has to be freezing. Huh? Cool, yeah, cool, but means it's not warm. Huh? Well, it depends on how, what was the temperature of your room.

You know, but basically like that, you know, it means, means you're, you're, huh? I was just going to tell you, I think that Sri Bhavan is coming directly from the Ganga. Oh, then that's not so bad. The water in Gdansk, in North Poland, that's, that, that, I think there's a block of ice there that there's some little gnomes are sitting there with matches or candles, kind of like slightly melting it before it comes through the tap, yeah.

I'm not sure how they do it, but, yeah. If you put water under pressure, you can have it lit with under zero degrees. Oh, really? Yeah, so they must have perfected that, like that, you know.

The point is, is that it's, it's, yeah, you know what I'm saying? So it doesn't have to be harsh, but it, you know, it's like that. In the summertime, you don't seem to mind that, you know, so it's like that. But the point is, is it's there, but if one's sick, then one would use warm water.

The idea is, you know, also the point is, is if you take a very hot shower, and then when you stop with that, then the air is colder than that. So you want to also find a balance that it's not too hot, that it's, you're going to feel cold after the shower. It means that you're worried about feeling cold during the shower, but if you take a cold shower, you don't feel cold after the shower.

You know what I'm saying? Like that. So like for five minutes, ten minutes, you don't feel cold. So then you can put on your T-lock, do everything, and you don't, don't feel it.

But if you take a hot shower, you don't get that benefit. You'll feel cold, the air will be colder, so you have to find a balance. But if you're sick, then you, how do you say? Yeah, then you just, you take a warm bath.

Or if you're really sick, then you can even take a half bath or, you know, how do you say? At least in other, in America they call it a French bath. I'm not sure if that makes any sense. No, they don't use that term in France.

That's a faux pas, right? Okay, yes. Someone else had something. Yes.

Actually, speaking of that, a devotee did once tell me that like she was like busy with Deity worship and all, her body wanted to do its nature's call. You can do that, but the point is, is that the clothes that you're going to wear in the Deity worship shouldn't be worn in the toilet. Yeah, so the point is, if that's done, and especially if what you're wearing in the toilet is wool, then it doesn't become contaminated.

So then things like that work. No, silk's contaminated by air. Silk gets contaminated.

Silk doesn't get contaminated by wearing it. See, you understand? Yeah. So in other words, silk, if you eat in it, sleep in it, go to the toilet, it becomes contaminated.

Only wool doesn't. Yeah, yeah. Silk, the advantage of that is, let's say you have some silk clothes that you use for puja.

You can put them on, do the puja, take them off, fold them up, use them the next day. You can do that for ten days, like that, and then have them washed. But you're only using them during the puja.

But if you eat in them or sleep in them or that, then they're not, then they have to be purified before the puja. But silk can be purified, like wool, by sun, moon, or wind, like that. You know what I'm saying? Yeah.

Oh, that's, it's all in the deity worship book. One of those books that all temples have, but no one ever walks in. I got up to that level, then I went back down.

Oh, okay. I found my real propensity. And somebody stole my Arjuna Kodaki.

Oh, okay. Living in a temple, and, yes. But they're probably not reading it either.

You can be satisfied knowing that, that they're, even though they stole it, they're still getting no benefit. You don't have to feel so bad. Yes.

But something very small... It means the Chaturmasana, that is just, it means, what is, what means in Chaturmasa, what's the most important rules? Stay in one place and... No, but what are the specific Chaturmasa rules? Hmm? These are, these are, you know, major rules, but not the primary rules. The primary rules is that you increase hearing and chanting. That's the main thing.

Right? And then, to do that, if you only eat once a day, how much time do you save? You understand? That's the point. And that, during that time, because generally the weather is such

that it's, I mean, Zodiac, depends on where you are, but by the Zodiac signs, they're not that great for the stomach and things like that. You have to be very careful.

So then, one is taking lighter food and things, and being very careful of those things that have, that are, how you say, nutritionally very powerful, because then it will create more lust, or it can create sickness like that. So that's why the spinach and the erdal are missed, because it's just, what is missed out are things that can, are very good for the health, but if you're not careful, then they can also create trouble. Right? So, those kind of things, and you're careful about that.

Then, you aren't luxurious in your lifestyle, so you pick something that's less than that. You know what I'm saying? So, therefore, the grass is always on a nice, comfortable bed. You know, bed means those things with the feet and all that kind of stuff.

So then they'll sleep on the floor. That means, you know, they'll put their bedding on the floor instead of on the bed. You know what I'm saying? Does that make sense? So, these kind of things, they restrict that.

And it just makes it more simple and everything. But, one has to note that it also, there's a rule, one should not be engaged, especially in eating or these kind of things, that there's an over-endeavor for it. You have to endeavor more for it.

So, let us say like this. The brahmachari, every day, comes in with no previous arrangement, sits down, eats, you know, and walks away. Right? So, his time investment is 15 minutes or 10 minutes or 20, in eating.

Right? And then he goes away. Now, that same brahmachari, when he does chatramas, because he can't eat what they're cooking for the other devotees, will spend two hours arranging his special kichari with no salt or anything in it. Now, you tell me which of the two is better for chatramas, according to the chatramas rules.

You understand? So, in other words, what comes easily? You have facility. The grouch has facility to cook whatever he likes. So, he can arrange like that.

You know, he's going to put all these different things to make it nice. Right? But in the temple, you just eat what you get. So, therefore, you eat.

But you eat once a day. When prasada happens, like that. You have three points.

It's after the noon, after three-quarters of the day, or after sunset. So, in other words, fasting until noon, that's standard. But whether you eat at noon, that's you once a day, eat at three-quarters of the day, or eat at sunset.

That's up to you. I would say it's up to the weather, up to your health, up to, you know, how things work, what will work best for you. You know, like that.

What's the meaning of not shaving? The meaning of not shaving means you don't spend any

time shaving. You get that. So, all these things are to get, you know what I'm saying, it's not to, you know, cut a profile.

No, it's not for that. Yes. Actually, I mean, being a Niskanth devotee, I'd never eat it.

I'd get around to yogurt. And Urdol, no one eats it anyway. Yeah, it means if you're South Indian, it is a major, major problem.

It's probably the toughest on South Indians, Jatam Mas, because they can't eat without yogurt. And everything they eat is made with Urdol. It really turned into yogurt at that time also.

If you're making yogurt, you'll suddenly find it didn't turn. It comes out weird, like clabbered milk or something. And then if you check, oh, it's not.

Well, there's only those four. Those are the main. Yeah, but the thing is the green leafy vegetables.

That's the general translation of spinach. And so they're very hard to digest during that time. But salad is different? No, it's still hard to digest.

I mean, I don't excuse any offenses here. Salad, you never digest. Salad's only benefit is roughage.

That's the only benefit you get. It has all those fabulous vitamins and minerals, but we can't digest cellulose, so we can't get at it. A cow, yes, but we actually don't get at it.

So the actual only benefit you get is roughage, which for most tropical diets isn't a problem because they eat lots of vegetables and this and that. But in your European diet, then between their meat and bread, there is no real roughage. So without salad, basically, if you eat that diet, you'll kill yourself.

So salad is a godsend for them because it creates the roughage. So when you bite, if you happen to, whatever you happen, how much you chew, that you happen to get some of the juice released from those leafy vegetables and all that, you'll get benefit from that as far as the vitamins and minerals. Otherwise, the rest won't because everyone eats salad because it's full of salt, but you can't get it.

But if you put it into a blender and juice it, then you get some benefit from it. When I would make salad, I mean, one day a week we had salad, but we'd have spread cheese in there and carrots in there. Well, the cottage cheese isn't exactly a green leafy vegetable.

Either it's olive oil and olives and small cubes of cheese, and all these things. So the point is that the leafy vegetables, they're hard to digest at that time, so they're just avoided. See, we're always looking for a loophole, but the point is, is the loophole for Krishna or is the loophole for us? Yeah, that's the point.

Because Lord Caitanya, then, for His mother to follow, so these simple rules, these were given for His mother. Then in the Codice, it means no grains and beans. That's it.

That's the bottom line. And for Chhatra Mas, these four are avoided. That's the bottom line.

Like that. So then when we try to take, oh, that's so fanatic. No, that's four rules out of 44.

So we've dropped 40 rules. Right? Yeah, so there's 44 rules. We've dropped 40 of them.

Right? And then all the side things we're not worrying about, like eggplant and corn and beetroots and carrots and all these different things that are also generally those who are very strict about it, they avoid. So, so many things that would be traditionally avoided already aren't worried about. So just this last one is there, and even then we'll try to... I was taught the loophole of just throwing a little... That works because you chemically change it, but it means it actually has to cook.

It's not that you just kind of like drop it in and that's it. It has to cook. It chemically changes it.

But what you have to be able to still understand you're going to deal with is the heating effect that's still there. So it creates heat in the body. It still will do that.

So you're trying to avoid that. You're trying to avoid the heat that will be created by the milk, just like the particular heat and that will be created by the sourness of the yogurt. You know, that kind of thing.

So you have to see it so you don't have any problem. You don't end up with boils. You know, you don't end up climbing the walls.

Then no problem. Is there any point to do with the climate? Does the same sun and planets and zodiac signs have effect on other parts of the planet or only here? Okay. Like this.

In the tropical areas they're using chili in their cooking. Right? And so generally they don't have a problem with digesting fatty foods. Therefore they cook with fatty foods since fatty foods are actually the mode of goodness.

Having a food that has no fat in it is actually the mode of ignorance, according to Gita. So, but the Europeans, they eat all their fat without chili. Okay? Which devotees in the world are always complaining the Indian food is too rich and you can't digest it and this and that? Western devotees can never eat chili.

So that's the point. They like their richness when they're young, but they don't put the chili. Which Prabhupada showed.

And then they'll blame it on Indian cooking. No, it's on their lack of knowledge of nutrition and how to cook. You understand? So, it applies anywhere.

Because if that's the case, then we should definitely not see any pants in India by any devotees because this is the wrong hemisphere. This is the place of Dodis. Pants are for the West where it's, you know, below zero and everything and you don't wear your pants and boots and that.

Your legs will freeze off. And though you can, because of the snow, you could get a little toboggan to sit on and push yourself around with your hands because you don't have any legs. But, you know, that's okay if you stay in your place.

Does that make sense? So, that's the point. Somehow or another, it's only the Indian stuff can't be exported, but everything else from the rest of the world can be imported. You know what I'm saying? It's a one-way valve.

I very strictly make that. Does it make a difference when the salad is cooked for the digestion? But then this is still a green leafy vegetable. I don't mean just on the Chaturmasa, but generally.

Ah, yeah. It means slightly. It means the point is that cellulose, we don't digest.

So, how much is there? So, that's why I was saying it's valuable as roughage, but to think you're getting all those vitamins and minerals from it, you're not. The cow is. The horse is.

Right? The goat is, but we're not. You know what I'm saying? It means this rock has so many minerals in it. I'm sure that it's easily, you know, quite many times the minimum daily requirement.

You know what I'm saying? So, therefore, if you ate this rock, you would get so much from it, right? According to the theory. But can you digest the rock? No, but there are bugs that eat rocks. That's their food.

Like when they go to carve deities, they go to the mountain where that rock is and they look for where the bugs have been eating the rock and then they cut from there for making the deity. Right? Because they don't eat dead rock. They eat living rock.

You know what I'm saying? You understand the principle? It means cooked means you're going to break down the cellulose so you can get at it. What I'm saying as far as Chakramas goes, whether it's cooked or not cooked, it's still shock. Like that.

That's what we're saying. But as far as nutrition goes, it's better. But at the same time, this roughage is necessary.

So, if your diet is such as lots of vegetables, you don't need to eat raw salad. But if it's not, then salad works. You know what I'm saying? Yeah, they eat raw salad.

But in the West, traditionally, where do they eat the raw salad? Everywhere. No, that's not traditional. That's now.

That's modern man. Traditionally, where is it? If you had a formal dinner, where is the salad?

Some will be at the end or in the beginning. It's never mixed in between because raw food and cooked food don't mix properly.

You can't digest it. You know what I'm saying? So, modern man, in the name of nutrition, eats a salad throughout the meal. He'll have problems.

Yeah, like that. But if you eat at the beginning or at the end, then it'll work better because then you have the uncooked and the cooked and then like that. You understand? So, that's why, even if you follow the tradition of diet of a local area, that'll work.

But they're not following that. You know what I'm saying? They'll say, Oh, we're Western. They'll say, Americans, what's Western about them? You know what I'm saying? What is this Western? What tradition do they follow? We're Western.

You have to do like... What do you mean you have to do like that? The place has been there 200 years. You know what I'm saying? And before that, they were all British. So, now they're going to follow all the British diets and everything like that? No.

So, what does this mean? You can't do it. Yeah. I mean, Indians were living there way before the Europeans came and quite comfortably.

You know, a different lifestyle. Their lifestyle is closer to the concepts of what we deal with. But then they come along and live in the same place.

So, it's all just attachment that we say these things. Oh, that diet fits here. Yeah.

What is the diet of the North European? It's called, you go out yourself, 20 of you go, attack a bear, kill it, take it home and roast it on the spit. That's called North European cuisine. You know what I'm saying? So, that's the point.

You know what I'm saying? We're not talking here Romans and Greeks who had a little bit more sophistication. We're talking Germanic tribes, which means, basically speaking, all of Europe. So, if you're not Greek, right? You're not Roman.

You're not Welsh, Scottish or Irish. Then you're Germanic and that's your diet. Coleslaw probably came later because then you have to sit down and actually grow something.

You know what I'm saying? So, once they got settled then they started growing cabbages. Then you have coleslaw. The Indo-Europeans, if you go into Central Asia, then that's a different thing.

But all the Indo-Europeans, those are all the Germanic tribes. Everybody came from India. Oh, you mean the gypsies? That's another thing.

They even speak their language from here. But that's a different thing. So, if you want to go gypsy on us here, that's okay.

Just be careful in Bulgaria. You might come happy with a large stick or something. Yeah, but that's a different thing.

Generally, Europeans don't count them as Europeans. You know what I'm saying? At least the other Germanic tribes didn't. Does that make sense? They also featured very well in the resort facilities in Poland last century.

You know what I'm saying? So, my point is all this concept that no, we're from this place, we have our thing, and this is our lifestyle, that's all nonsense. That's just what is developed. You know what I'm saying? So, you read about something.

If we started a whole thing about rocks and how much you get out of it and all that, guaranteed, in a very short time, you'd have companies making very super fine rock powder that you can mix in with the different things. Some would even color it or flavor it. It would start happening.

But that doesn't mean it's our food. You know what I'm saying? That's the whole point. It's called black pepper.

If they know how to use it, yeah. It means people don't like chili because they don't know how to use it. No, that's like an achar.

Yeah, but it doesn't mean that you don't put chili for the ghee. Right? Yeah, because you get all the different tastes. But it is pungent.

But it's a different thing. But it does help. So, on your cheese sandwiches, put mustard.

And potato chips. You can, but you have to have enough mustard and pepper. Otherwise, then it won't all work.

When I was growing up, I would go to the pool and they would put mustard. Yeah, yeah. But don't believe them about the Limburger cheese.

Okay. Had enough digression for today. Yes.

These lessons from 20 to 26, if you look at them, you could actually take them, look at them as a description of the qualification of the spiritual. If you read 21, the Last Truth of Sri Krishna is acceptable only to those who have undergone transcendental training, could be taken as the spiritual master. He has already done this training.

And therefore, he is qualified to teach. And then 23, such a pure in-heart devotee is not only rare, but is very much dear to the heart of Sri Krishna, also can be taken in this way. 24 as well, there are some critical to indicate his purity.

Like this. And then, in this way, the conclusion will be in lesson 26. And then, from lesson 27, this Vikarna continues with the process of devotion.

Yeah. Just an alternative. Yeah, yeah.

No, nice. Because the point is, if you study, then you can teach. So it would work, work, work both ways.

Then the Vritti. The Sambandha part of the Bhagavad-gita analysis establishes, established that the living entities and the material nature are subordinate to Godhead. That the living entities through those, all those spiritual by nature are conditioned by the inferior material energy.

And they can be freed of this conditioning only by the mercy of Godhead. The Abhidheya part describes how the living entities can attain His mercy, this mercy of Godhead through the process of devotional service. Right? Because it's all, all describing, it's all Sambandha beyond.

But now we're describing the Abhidheya part of Sambandha. Right? So in other words, that means this is the position of the living entity he should take up devotional service. And that taking up devotional service, this is how you're going to get the Lord's mercy.

Right? Because it's only by His grace one can be free. The Abhidheya part is divided into two sections. Man's duty towards Godhead and the nature of Godhead.

The first section describes the endeavor made by the devotees to attain the Lord's mercy. And the second section describes the Lord's merciful reciprocation with these sincere endeavors. Only by such causeless reciprocation can a devotee attain the Lord.

Right? So what we do and what the Lord reciprocates with. Right? So both sides. Because otherwise we always think of, OK, this is what I'm supposed to do.

You know, here now it's being explained what God does in reciprocation. The beginning of the Sambandha part established that all living entities are parts and parcels of Godhead. The Abhidheya part opens with the same statement pointing out its natural consequence.

You know, so natural consequence is that if you're part and parcel then you'll serve. OK. Adhikara 1. Every living being living entity being God's parts and parcels it is everyone's duty to cooperate with him by performing transcendental loving service.

Lesson 1. Every living entity OK, same thing. So, introduction page 11. So two divisions of materialistic consciousness.

What is this consciousness? This consciousness is I am. Then what is I am? Then what am I? In contaminated consciousness I am means I am the Lord of all I survey. I am the enjoyer.

The world revolves because every living being thinks that he is the Lord and creator of the material world. Material consciousness has two psychic divisions. One is that I am the creator and the other is I am the enjoyer.

So material has these two. It's always the foundation of everything. You remove these two

there is no material consciousness.

That's why it's first is I am servant of kindness soul I am servant of God. Right? Krishna is the enjoyer. We'll take that.

OK, that's basic philosophy. Now let's get into some fancy stuff. No.

All the fancy stuff is simply applying these two into the particular situation. Fancy simply means the detail. Like that.

The principles are never fancy. Right? They're always straightforward. Like that.

Yes? Just to make sure is this Pravaka who's writing this? Means means the the Adhikarana in this case is always is the first lesson of this section. Like that. Previous sometimes it would be the first one and summing up the whole whole thing.

Yes, the conclusion. The first and last. Because the two are the same.

Right? But different. Like that. Then where it says lesson one every living entity that's Prabhupada.

And then he says introduction page 11, 7 like this that's what Prabhupada's given. Then these parts that are quoted here then those are from the purports or from in this case the introduction on page 11. Then the thing with the little bullets all the little stuff like the vritti all these things that's what then the author has put in to make it clear to bring out you know what's here.

Does that make sense? And then within that there may be within that quotes from other places and other things brought in. It's there. So what was before given as a set of review questions like that here is being given as the point being made.

Right there. So in other words what's on the bullet the two visions that's the point to gain from here. You know does that make sense? Yes.

So the actual position of the living entity as a cooperator. But actually the Supreme Lord is both the creator and the enjoyer. And the living entity being part and parcel of the Supreme Lord is neither the creator nor the enjoyer but a cooperator.

He is the created and the enjoyed. For instance a part of a machine cooperates with the whole machine. A part of the body cooperates with the whole body.

The hands legs eyes and so on are all parts of the body. But they are not actually the enjoyers. The stomach is the enjoyer.

Right? The legs move the hands supply food the teeth chew and all parts of the body are engaged in satisfying the stomach because the stomach is the principal factor that nourishes

the body's organization. Therefore everything is given to the stomach. One nourishes the tree by watering its roots and one nourishes the body by feeding the stomach.

For if the body is to be kept in a healthy state then the parts of the body must cooperate to feed the stomach. Similarly the Supreme Lord is the enjoyer and the creator and we as subordinate living beings are meant to cooperate to satisfy Him. Right? So it's everyone's duty to cooperate.

This is the point that's being brought out is that being part of the whole Right? So if God is everything then that means everything that's part of God has to cooperate with God. That's just the natural position. Right? But the real enjoyment of the living entity is service to the Supreme.

This cooperation will actually help us just as food taken by the stomach will help all other parts of the body. The fingers of the hand think that they should take the food themselves instead of giving to the stomach then they will be frustrated. The essential feature of creation and of enjoyment is the Supreme Lord and the living entities are cooperators.

By cooperation they enjoy. The relation is also like that of the master and the servant. If the master is fully satisfied then the servant is satisfied.

Similarly the Supreme Lord should be satisfied. Although the tendency to become the creator and the tendency to enjoy the material world are there also in the living entities because these tendencies are there in the Supreme Lord who has created the manifested cosmic world. So we have those tendencies because the Lord does.

The difficulty is that He is the creator and enjoyer while we're not. We're the created and enjoyed. Right? So we can cooperate in the Lord's controlling and enjoyment.

And by that we'll be satisfied. Just like when it gives the example of fingers by trying to enjoy the food themselves we'll be frustrated. That's why the living entity in the material world is frustrated.

Right? So that's why I said passion and anger. Because the desire to enjoy but the frustration of not being able to. Right? So that's always going to be the factor.

But if we please the Lord then that anger goes away. That passion goes away. Right? Because suffering comes from passion.

Right? Ignorance is automatically. Means see goodness beginning, middle and end it's nice. Right? Like that.

Passion in the beginning it seems good but it gets the result later it becomes bad. Ignorance is always bad. Beginning, middle and end.

Does that make sense? So you're looking at the but in the mode of passion it's good in the beginning and good in the end. But that's just our perception of it. And the mode of mode of ignorance is also this is not nice a little bit in the beginning.

It's like let us put it like this. The worm in stool is it nice to the worm? Yeah. Yeah.

So therefore why does he think it's nice and you don't? Because he's in full you know consciousness of his position. Or he's in ignorance. So the person in ignorance thinks ignorance is nice.

And in ignorance it's like austerity and it's like that. Means you know it's nice though you may not appreciate it immediately. But with time you do.

But with practice then it's it'll be always nice. One gets the taste. Yeah, one gets the taste.

But in the beginning then it will appear to not be nice. But because through knowledge you know it is then it becomes. Well passion immediately appears to be good but you know you get the result and then with time then things start to not work out so good.

You don't say like that. Seventh three. Out of many thousands among men one may endeavor for perfection and of those who have achieved perfection hardly one knows me in truth.

Only the devotee can know Krishna. It is not possible for the Brahman realized impersonalist or the Paramatma realized yogi to understand Krishna the Supreme Personality of Godhead as the son of Mother Yasoda or the charioteer of Arjuna. Even the great demigods are sometimes confused about Krishna.

Mam tu veda na kascana no one knows me as I am the Lord says. And if one does know him then samahatma-siddhur-labha such a great soul is very rare. Therefore unless one practices devotional service to the Lord one cannot know Krishna as He is tattvata-ha.

Even though He is a great scholar or philosopher only the pure devotee can know something of the inconceivable transcendental qualities in Krishna. His being the cause of all causes His omnipotence and opulence and His wealth fame, strength beauty, knowledge and renunciation because Krishna is benevolently inclined to His devotees. He is the last word in Brahman realization and the devotees alone can realize Him as He is.

So those who are not devotees they may be able to realize Brahman but they can't realize the person the supreme Brahman. The yogis also though they are dealing with the person they can't understand Krishna they can't understand His pastimes that He sits in the heart that He controls the creation that they may be able to appreciate but that He is the son of mother Yasoda that He is driving Arjuna's chariot that they can't understand because that takes devotion that takes affection it's only through affection that you can understand the personality otherwise you appreciate qualities right so the impersonalist and the yogi then they appreciate you know God's greatness His unlimitedness His power you know His omnipotence omnipresence all these different elements but the person behind that that they don't appreciate you know what I'm saying you know you can go in look at a big company big factory offices everything is well organized you can appreciate that but it doesn't mean you can appreciate the person who is the cause of that yes to some degree but the person is being

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