

## 2012-03-19 BG a 3.115

Okay, so this is the top of the purport above that. That is the proof of a Kṛṣṇa conscious man, one who has lost all inclinations for material sense gratification, although the desires are present. So, because he remains satisfied in the transcendental loving service of the Lord, he can remain steady like the ocean and therefore enjoy full peace.

So desire may be there, but because the point is that the desire has to turn into result, before there's action, right? So the problem is not as much the desire as the action, right? It means if desire is there, but there's no action, then what's the problem, right? Like, you may want to eat on a fast day, but you don't, right? So what will you get credit for? For not eating, right? So that's the idea is that desires may come up, right? So it says, the incessant flow. A person who is not disturbed by the incessant flow of desires. That means desires are always coming, right? One may say, oh no, but they'll go away.

The problem is not that they go away, it's that you don't do anything with them. You know, it's just like that on a fast day you feel hungry. That's not the problem.

The problem is if you eat, right? So that may come up. Does that make sense? So the idea is that so many things may come up, there may be so many desires, but we don't act upon them. Why? Because the results for Krishna.

Because desire is in sambandha, in prajumna, right? But for action to take place in abhidheya, then there has to be, the mind has to touch on prayojana, right? It has to touch on prayojana, right? So when aniruddha is there, then there's the inclination to perform the activity, right? But if it never gets to aniruddha as a matter of our own sense gratification, then the desire simply becomes an impetus for doing something for Krishna, right? Or it's something that we don't bother with. Does that make sense? So it's not a problem. So you remain satisfied in the transcendental loving service, right? So that's how you can tell the Krishna conscious.

Because the other one is that it's just he's stopping the desire, so there's always that little edge and stuff like that, yes. So we just have to make sure the desire doesn't touch on aniruddha. Yeah, that's all, right? That's all, because the point is this, it has a purpose, right? So that's not a problem.

But the point is this, then who's the purpose for? Right? That's where it goes. Because you'll see the field, then there'll be, oh, hey, with this field we could do this, right? And so pradyumna is like that. That will give us this result, aniruddha.

But now the point is this, so that result could be for Krishna. So then when abhidheya, it's devotional service. Or when the same process, you see the field, there's the inspiration, you see that's the goal, you think, I would like that.

Then you act, then it's Sanskrit application. Right? That's the difference. So if one understands

that the result or naiskaranya is for Krishna, then there's no problem.

So in the beginning, desires will come up, because that's habit. The mind just, all the mind does is look at a situation, what can we get from this? That's what it's been doing since time immemorial. So that continues that now.

That shouldn't be a surprise or a shock, right? The idea is that what we're changing is who it's for, because who it's for makes a difference between sense gratification and devotional service. So that's why we start there, right? I mean, of course, we've started with the principle that we're not this body, we're the soul, right? We're servants of Krishna. It's God's creation.

So that we would be, from the intelligent point of view, we would appreciate that this is God, so therefore I won't try to use this for myself. That we'll start from that. But once that's established, the devotee doesn't walk around thinking that as a regular thing.

He's already understood that. What he will think about is then the field. Who's it for, right? Is it for Krishna or not? That's what one can think about.

So that's then what makes the process work. Then as that becomes established, then after a while, then those desires basically won't come up. But that's something that we're not worried about, if they come up or not.

Because the Yamunacharya, this quote that we have from a Yamunacharya that was just previously mentioned, that whenever you think of sex desire, then you would spit at the thought, right? So it means as far as desires coming up, what would be significant in this connection, in relationship to, we'll think that, though as soon as you become Krishna conscious, all the desires go away. It may think. It's not that he thinks about it.

It just comes up. Because the mind sees an opportunity. It just brings it up.

It's not that he's contemplating on sex life when there's nothing there to invoke it. You know what I'm saying? When the situation that could invoke it, then the mind would just go, hey, here's an opportunity. Okay? What adhikara would we generally speaking give to Yamunacharya? One of the gurus of Ramanujacharya.

Uttam. Uttam. Right? So that means the mind, that's just what it does.

Right? You know, if dogs bark, that's what they do. So it's not something to, you know, like they say, if you don't like dogs barking, don't keep a dog, because they're going to bark. Right? So we could say, but the problem is you are going to have a mind, so let's just get used to it.

So that's why Krishna uses incessant, because wherever you turn the head, wherever the senses are applied, it's a different situation. Right? Or it's a different aspect of the same situation, so you could contemplate what you could get from it. Right? So the point is, if the practice is whatever you could get from it is for Krishna, then it automatically, things don't

progress, unless it's your duty.

Right? Because if it results for Krishna, it's not your duty, then it's very easy to not get involved. Right? If it's something you want, even though you shouldn't get involved, you get involved. But if it's for somebody else or something else, then if it's not yours, you don't get involved.

Right? It means it's not, you have the building, it has these corridors, on each side of the corridor, there's little rooms, little doors. Right? And everybody's sitting in their little room. And you come to them with something.

Let's say he's in, how do you say? He's in education. Okay? And so then you come to him and say, yes, there's the problem with the... You come to him that there's this problem, there's this open sewage area right next to the school, and the kids are being disturbed by that. Right? And so he'll go, oh, yes, no good point, but this is sewage.

We're education, so therefore you have to go to the sewage department. Right? You know, and the sewage department then will say, oh, yes, that's very nice, but that area is managed by the road department. You know, that's not under us.

So then the road department will say, you understand? Because it's not your area, so what do you care? Right? Does that make sense? So the only reason that we get involved in so many things is because it's for us. As soon as it's for Krishna, then we're not going to be... Right? Then we have other rules that we make sure we perform our duty. Because it's not for us, therefore we should perform our duty.

Right? So the thing is, is not only will we drop the elements of sense gratification, we also might drop opportunities to serve Krishna because the result's not for us. Right? Does that make sense? But in other words, the mind comes into control because of this. Right? And as he progresses, he's satisfied because the Krishna conscious process is very nice.

He's satisfied. Therefore, whatever opportunities are there are just for Krishna. Does that make sense? Can I just ask a question to clarify it? So the person whose department it wasn't, they should have thought it's for Krishna and done it anyway? No, not necessarily.

Means if it's connected to them, yes. But if it's not... What I'm pointing it out is that it's so easy to not get involved if it's not your area. But let's say... Let us say the local gossip.

Right? Now, is it their duty to get involved in everyone's life? They have a portfolio. That's what they're supposed to do. The local community council has entrusted them with the fine details of everybody's life.

And also to start up conversations, to create discussions, to come to conclusions, and possibly even some little vigilante work on the side. Right? You understand? There's nothing for them to do. Absolutely nothing.

But they're so inspired to get involved. Yeah, but if your only capacity is dealing with what curriculum goes on in the classroom, what are you going to do about it? You can only say, your help will be go to that department. I just see this sometimes, you go to this department, this department... But that's a whole other discussion.

It means if you have issues with the Mayapur runaround. See, the thing is, I think Lord Chaitanya is a syringe. If you can handle the Mayapur runaround, then you can stay here.

If you can't, you go. So just right there, some people within a few days leave. Just because... I've had times, because Mayapur is so big, you go to one place and you're looking for... Oh, you have to talk to this lady.

So then you go, Okay, where are they? Oh, they've gone to the Lotus. You go to the Lotus, Oh, they just left for the big kitchen. It takes you ten minutes to get over there.

Oh, they just went to the Brahmacharya ashram. You get there. Oh, oh, they just went to Navadweep.

It's like you spend three hours and then you miss them. It's like that. And that's just the normal.

Yeah, that's at least what we used to call it in the 70s. The Mayapur runaround. You know, in other words, take the example and first see its application.

Then when we understand the principle that it's supporting, then if there's a detail within the example that you would like to bring out, then you can go to that. But if we don't understand the example and we just get involved in the example, it's the discussion, we miss the point. Just like in yesterday's class.

The class is about that the demigods, even though they're so elevated, their senses get distracted and they think of sense gratification whenever there's an opportunity. Though they may not act on it because they're pious, but they think about it. But the devotees, it doesn't come up as something important.

In the beginning it will, but as it goes, it's not important. So the point is this, only by devotional service can you conquer this. Even the great sages and great demigods can't because they don't have that absorption of devotional service as the sadhaka does.

Because you remember, there are neophyte devotees who have been elevated to that position, but you're not performing sadhana anymore. You're not practicing further. You know what I'm saying? As a dynamic, you may continue doing what you're already practiced at, but there's no way to increase it specifically.

It means you could, technically, but generally they don't because the normal thing is we get absorbed in the activity and think just absorption in the activity makes it devotional service rather than it's the consciousness when absorbed in the activity that makes it Krishna

conscious. You understand? So in other words, catch that because they could have brought up the points about how you say it, about the girl and the attraction and all that, but generally it doesn't because most of the audience is grihastas so they're not about to bring that one up when a sannyasi is giving the class. But if it had been in a temple where it's mostly brahmacharis and a couple of grihastas, then that definitely would have been the question that would have come up.

So is it okay should the ladies not wear ankle belts? You would have gotten all these kind of questions. Like that. Does that make sense? So we understand the point.

Then if need be, if the example is something that's being used there so you could get into these side points and they would be supportive of the main point, it's okay. But otherwise, then the principle's been missed. Does that make sense? Yeah? Yes.

Just the side point? What about the ankle belts? Yes. The demigods, they have kind of the same problem as some of these very pious Hindus. No? We said neophyte devotees.

Yeah. But the same situation actually. They're very pious, but they don't know... It's the same people.

Who do you think gets those positions? Yeah. Right? It's not the stinky tofu wala that's in the village around Shanghai that is getting the position. Demigods are liberated beings.

No, they're not liberated. Who said they're liberated? No, they're neophyte devotees. In other words, our devotees who are more distracted by their family life, money, position, sexuality, prestige, in their next life they become demigods.

That's what Gita says. If you're practicing devotional service and you get distracted by all these material things, you're not well fixed in the devotional process, then you go to the heavenly planets. Then afterwards, then you come back and take birth in a pious, religious, or brahminical, or one of these upper class families.

Not necessarily devotees, just pious, upper class families. Right? Does that make sense? If someone is very fixed in devotional service, but they didn't complete going back to Godhead, they'll be born in the family of devotees. Do you understand? So the demigods are neophyte devotees.

Like Indra. Yeah, like Indra and all the other 33 million. Lord Brahma, Shiva, Narada, the four Kumaras, those four, OK, maybe they're a little more advanced.

You understand? Like that. We have to be clear on the position. Otherwise, why are they so distracted? They're not liberated.

Right? Brahma, you know, maybe, our Brahma happens to be, but he's not necessarily. Shiva always is, the four Kumaras always are, Narada Muni always is. But other than that, you know,

there may be a few on, you know, Tapaloka, you know, Janaloka, like that.

But otherwise, their positions, just means the higher ones, that, you know, Brahma, his sons, the Prajapatis, the Nakshatras, you know, these are your top, most purified within the class of demigods. Because these ones are not interested in sense gratification. Right? But anyone from Indra on down, that's why they're there.

He's not a demigod. That's a transcendental planet. You know what I'm saying? He's not counted as one of the demigods.

That's Vaikuntha. Is that okay? Right? You know, it's just generally, these things aren't brought out so starkly. But that's the reality.

Because people don't like stark when it comes to the reality of actually their position. Because everyone's very comfortable, however they've worked out their life, that it's perfect. And on one level, yes, it is.

But on another level is, you know, how serious is it? How dynamic is it? Because we can always increase how dynamic our situation is. But if it's just a matter of, you know, I go to the temple when I think it's right to go to the temple, and I'm involved with the temple how much I think I should be involved. So that I'm involved, and I do something, and I chant, that's according to Guru-Sadhana-Shastra.

But how much I'm involved, and what I decide is involvement, that's purely my own quim, actually. You know what I'm saying? Is it Shastra that only on Janmashtami or possibly a few other major festivals is the only time you'll go to the temple because you're so busy at your occupation and with family? Is that a Shastra point? No. So how much of our communities around the world that's how they've defined it.

So what's the basis? It's their own quim. They won't like to hear this at all, but that's the reality. So therefore going to the heavenly planets is seriously a major point, you know, as a possibility.

Not being born in a family of devotees. You know what I'm saying? Does that make sense? But it's according to their desire, so you get what you want. So that's what they want, so that's what they'll get.

They just don't like within a spiritual movement being told you're not going to get to that platform, you're going to get to heavenly planets only based on prestige that it wouldn't carry. That would be the objection. But being in a heavenly place, I'm sure any of those persons wouldn't mind having a vacation in Paris or Bali or someplace like that or Milan.

They would be happy, especially if they had enough money to go out and buy some stuff. You know what I'm saying? Like that. They would be very comfortable with that.

And while they're doing that, there would be very minimal Krishna consciousness. You know,

basic, they'd probably chant their rounds and like that, they'd be vegetarian and think about Krishna when they're eating, like that. But other than that, at the spa and when they're shopping and all this and that, they're not going to be thinking.

Does that make sense? So that's the reality. So those people, because devotional service is so powerful, then the exchange rate is so great that the piety of devotional service, that will elevate them to that platform. Does that make sense? So the point is, but a little bit more will elevate you back to Godhead.

So therefore, why not take advantage of that? That's the point. But if we're always, oh no, but that's fanatic and we've tried all that. No, it's just that no one tried all that.

You tried fanaticism, but you didn't try serious devotional service. If that's what you're talking about. Oh yeah, yeah, we did all that way back.

Now we're more mature. And it's like no, it's just, you missed the point. Your false ego is getting in the way.

The difference between, let's say, what's heavenly and heavenly with the demigods and what is Krishna would be surrender in itself. Because the question of surrendering one's result also. Yes, surrendering the result, but that means all the result.

The point is, you walk into a grhastha's house, how much of that house is connected to Krishna? The altar's connected. Probably most of the pictures on the walls are connected. You know, that what they cook in the kitchen generally would be offered to Krishna.

At least the major things would be offered to Krishna. Maybe the kid's cereal is not offered to Krishna. You know, it's like I've never heard of the Cheerios or Corn Flakes going on the offering.

But you know, maybe, whatever. You know what I'm saying? A few things like that, the candy bars and stuff like that maybe if they order out for pizza that might not be. You know what I'm saying? So Krishna gets, you know, the puja goes on in a standard way.

Like that. and you know, but other than, and they probably have some dhotis and saris in their closet. But other than that, there's a good chance the whole rest of the house simply reflects whatever social conditioning that they're from before they joined.

You know? Means basically 100%. You know what I'm saying? And this is reality. So, that full surrender, you know, what's the consideration about the living room or bedroom or bathroom? You know, the kids or, you know, the garage or the dog or... You know what I'm saying? Does that make sense? So it's not considered.

So it's not connected to Krishna. And then they'll go. So it means direct activities of devotional service is connected.



They chant. Right? They take prasadam. They go to the temple whenever they can.

Like that. And, you know, take part in the, you know, the Bhagavatam class or the kirtan if they're a little more serious. Otherwise they just come for prasadam.

Take darshan and take prasadam. Right? So, the point is direct devotional activities then, you know, they're doing to some degree. And that's why they're, they are situated or advancing at whatever pace they are.

It's because the direct activities are so powerful. But all the indirect activities, you know, the element of, you know, you always remember Krishna. That's the direct.

But never forget that there's very, very little endeavor. And if you mention those then everybody gets all bristling about it. You know? Like that.

So, there's no forum for discussion. So you don't. So therefore you come along and just say, yes, it's all nice.

Or, you know, do a workshop on just chanting and all that. So you improve that because that becomes more powerful. They'll advance more by that.

But the problem is there's no cultivation of what's distracting them from Krishna. So, if they get absorbed enough, like you have a kirtan mela. So, people will go and get absorbed in the kirtan.

If there's no kirtan mela they may not go to the kirtan. So because of that they are, so they advance. So it's good.

It's a good thing. But the point is is, will it be enough? Because the point is is at the time of death that's the point. So the point is is, you know, as they were saying there, if you know the art of dying, the art of dying is how you live.

Because at the time of death you're going to take shelter of whatever's the most important to you. Whatever gives you shelter. Right? You know what I'm saying? So, therefore, if it's, you know, how you say, unfortunate kids in Vietnam, you know, during the middle of the war, you're going to have a problem with your shelter.

You know what I'm saying? But if it's Krishna, then fine. But the point is, is how you live your life is what you're going to think of. You know what I'm saying? So that's the thing.

So if they think of Krishna, fine. We have nothing to complain about. But, you know, generally speaking, most people, if there's something they're concerned about, they over-endeavor in that area.

Let's say someone's worried about security. Right? Let's say he's worried, you know, there's been quite a few, you know, thefts in the neighborhood over the last six months. It's increased.



And he's into security. Now what's he going to do? Right? He's going to put bars in his windows, you know, alarm system like that. He's probably going to get himself some, you know, weaponry like that, you know, some electrical things or, you know, mace or even possibly a gun, you know, if it's allowed.

You know what I'm saying? You know, he's going to get safes, put his stuff away, you know, and not just regular things. He can pick something maybe with a retina scan or, you know, just, you know, stuff like that. He's a little over-endeavored, but, you know, like that, right? Let's say security meaning money.

Then he's going to have money here, he's going to have money there, he's going to have money under the mattress, you know, it's going to happen. You understand? So if we understand it's the time of death that defines when you go back to Godhead, that depends upon what you've done during your life, then you'd want to make sure that you're doing enough that Krishna is a prominent element in your life. You understand? Rather than, we're doing just how much we can and don't push.

Yes, then Krishna gives a rule for such persons do not disturb their mind. Right? There is a rule for that. So it is true.

But then the person who the rule is being applied upon can't have much ego. Right? Because he's in the mode of ignorance. That's why you apply the rule.

But at the same time, because he's in the mode of ignorance, he's very proud. So that's why then those who are more advanced that would be applying the rule don't disturb the ones in the mode of ignorance who have to have better qualities that they're not disturbed by people who have less qualification taking the position or attitude that they have more. Right? So it balances out.

So the advanced devotees have better qualities so they tolerate the lack of good qualities in the less advanced. And they just encourage how much you can. So just encouraging, then that's nice.

But it's only nice because it's the devotional direction. It's not nice because seminars and workshops are the politically correct modern thing to do. You know what I'm saying? These things came up only recently.

I mean, they did come up I think in the 80s. Right? But devotees are always behind the times. So in the 90s devotees got into them.

You know? So devotees are still working on political correctness of the 90s even though we've already gone into the, you know, we passed the noughts now we're into the teens. You know what I'm saying? So it's... That's what we're talking about. That's dangerous.

Means you're engaging how much you can and how much you're actually conscious of your

connecting though you may not be conscious of everything. You know what I'm saying? Just like, let's say in front of the toilet. Right? Okay? There's this nice, neat little shaggy rug.

Right? It may be an oval rug. It may be a round rug. Sometimes it's a square rug.

Or it might even be the one that's the U-shape that even fits in around the toilet. Okay? So you have that variety. Okay.

Now by modern definition and all that instead of putting the toilet at the end you always have the shower and bathtub at the end. Right? So that means if you want to get to the bathtub you have to go by the front of the toilet. Right? And then after going by the front of the toilet you go to take a bath.

You're clean. Right? Now what happens when you step out of the toilet? Where do you step? Right? Because you're wet. You don't want to get the floor wet.

Right? That would be uncultured, uncivilized, un-Western. Right? You know, this wet, you know, Indian bathrooms are just an insanity for these, you know, super sophisticated, very qualified, completely impure personalities. Right? So, you know what I'm saying? So, where will you step? On the dry rug, which is in front of the toilet, which is the one you stood on to pee or, you know, stood on the other way when you sat on the toilet.

So, what's its position? Contaminated. Right? So, now you're going to walk throughout your whole house. So, what's the nature of your house? Funky, stinky, dirt.

That's why the Shastra says, Maleshas and Yamanas by culture, says those who are Brahminical culture have zero to do with them. Now you understand why there's zero tolerance? Because their lifestyle is wholesale impure. Wholesale.

Not even there's anything pure. Okay, maybe their hand. No, that's not even that.

It's just no bug. There's no pathogens. They take their little squirt bottle and put a little bit on after they shake your hand or touch something like that.

But, that's not pure. Contamination's still there. It's just all the bugs and the contamination are dead.

So, now your hands are covered with dead pathogens. It's sort of a continuous ignorance. Yes, it's a continuous ignorance because then, you know, in there as you look on the shelf, okay, you know, just as you're walking out of the bathroom on the right there, all around the sink, on the shelves there and if you open the little mirror thing there then inside.

How many little bottles and little squirty things are there? Lots. at least 30, right? That's got to be admitted otherwise it's just it's not a bona fide western bathroom. Right? How many of those belong to the husband? Right? If it's a meat it's almost probably all of them.

No. No. No, that's, don't even try that.

Don't even try that. The toothpaste belongs to him. He can tell.

It's the tube that squirts in the middle rather than at the end. That's the guy's one. Yeah, no cap.

Okay? Everything else belongs to the lady. And why does she have all that? Right? Because she wants to look beautiful for Krishna or just she wants to look beautiful because she's a woman. So, where's the connection? 30 bottles of stuff you could connect to Krishna not one of them is.

And why does the guy squeeze the toothpaste in the middle? Because he's just it's the easiest thing to do. But if it's Krishna's tube of toothpaste how would he squeeze it? From the bottom. So, that's why somehow or another I'm not sure who maybe I think it was the last, you know, million, you know, housewife march on Washington D.C. that changed the manufacturer that they don't use the tin tubes anymore they use the plastic ones because even if you squeeze it from the middle it doesn't change the shape and all that.

Like that. That I know of it's a it was a bill from Congress that one. Like that.

Just, you know, the domestic peace within the nation. But there's that level of ignorance like this. It's almost like sleep because people Yes.

That's the whole point. So that's why in this class we analyze it. And that's why you only see certain people in this class.

There's even the fact of deodorants. Deodorant? Yes. These kind of questions that... But deodorant, what's the problem with deodorant? Most people actually can smell the real smell.

Yeah, but they should be using deodorant. Yeah. Because the point is they're not supposed to smell for Krishna and the Vaishnavas.

They want to smell bad for the Karmis that they can do. Unless you want to preach to them. Then it's better you don't smell bad.

Yeah. But I'm saying the point is but the point is why they do anything. You know, what's the reason? What I'm saying is they only do that because it's Western.

Right? Now, if you're in America you have certain things in your clothes and this and that. But if you're in Europe they don't have those. You know what I'm saying? They have a different set of stuff.

Like that. That's their conditioning. And depending whether you're South Europe or North Europe or East or West.

You know, in Asia they have different stuff. You know what I'm saying? But also there the

culture in itself is... it's degenerating. That's another discussion.

Wait, wait, wait. You don't have to try to prop up some support for the Western culture because the Asian culture is degrading. No, no, no.

The Western culture all the cultures in itself but the Western culture even Europe Not degrading. It's just like let's say we have a garbage you know, one of those big garbage dumps you know, those big metal things that are always you know, you always see them in the alleys you know, in all the movies. You know, people are either crawling out of them or going into them or you know, how you say, looking through them for something.

Right? One of those. Now let's say inside is a bunch of garbage. Okay? So it's garbage.

Now, if it's one day old and not so bad funky garbage or it's been there for three days because you know the sanitation engineers are on a strike and it's become more funky. So is that a discussion? You're saying it's becoming degraded. We're saying it was it's been degraded from the day you know at you know Havana convinced Adama to eat from the fruit of the tree that had all the karma in it from the previous king.

Maybe what I was trying to say is like before maybe you would have an Italian kid he would be old mama mia and the American kid would be very different from that. Now the Italian kid is also that kind of iPad hamburger and the American kid as well so it's all becoming kind of the same. But you're talking about a New York Italian kid? No, no.

It's just the other American kids are becoming like the New York Italian kid. No, like the European culture that is older. No, but what does this got to do with the discussion? No, in this You understand what the discussion is? The same point where we discussed democracy.

Because the point of the discussion is that once your question was as the demigods you know they're liberated but they're not and then we pointed out that they're neophyte devotees because they were neophyte devotees when they left their body and didn't think of Krishna so those things they're distracted by that's what they got. What are people distracted by? Wealth position beauty power right? Good ride you know that's what it said you know what is it? You know shukteria meva nikamah pratityas tuvanti so before that it mentions the demigods offer prayers to the Lord because then from that they get their position their ornaments their vehicles their you know everything like that so what they're what the demigods are known for is what everybody's mad after here so the neophyte devotee means he'll still be mad after madhyama means he's not mad after so that's why for the madhyama going to heavenly planets is important for the neophyte it's a natural progression right? It doesn't mean it's spiritually progressive but it just means you know you get better facility that's what we were discussing so who cares on you know who introduced what you know because the American kid there's probably you know other than the iPad and those things like that but probably most of the food that the kid eats is probably the American kid eats is Italian you know what I'm saying you know I mean probably you could only say you could probably only say thick milkshakes and

burgers a hamburger is you know truly oh no probably pumpkin pie you'd have to give pumpkin pie Reese's peanut butter cups corn bread huh? corn bread corn bread yeah probably but that still would be the African influence so there is no you know what I'm saying so the point is as far as America doesn't have any culture any culture has it gotten from Europe but as far as technology that it's the rest of the world is following technology and business okay so economics and technology that you could say but that's not culture that's just things it's things it's the money you have and the things that you have what you do with it that's the culture right? you know the American kid will be going down the street like this you know like that with his iPod you won't see a European do that they'll sit there and very nicely listen to their music and sit there in their seat in the tram car you know just like everybody else but they're just listening to their music yeah hang on we're not talking Amsterdam it's still in the 60s no I'm saying even Italy even small villages north of Italy what is the point? what is the point? the point is that I think that what I wanted to say is it's sort of like something about the ritualistic part of just living in itself so no no no but wait but you're quoting one ritual against another? no no no being American against being Vedic? no no no what I'm saying it's just the way one acts daily of bathing oneself like that for example you know I would ask myself if an American person you know didn't have a shower please make a point out of this otherwise I'm going to you're not going to be allowed to talk anymore because you're new in this assembly these guys have been here for two years this is the second year and end of the second year so don't waste their time yes I'm giving you that responsibility don't waste their time yes yes what I wanted to say is that maybe in the daily living like an American person or whatever person living in modern society let's say doesn't have the ritualistic of cleansing oneself like taking a bath or like a river knowing of the river or the natural resources that is around oneself and and it's sort of that kind of ignorance or that kind of illusion in having these commodities that also takes one further away from understanding sort of makes one sort of more ignorant yes yes that's what I wanted to say but didn't we already say that? wasn't the example we were giving pointing out that? no so that the person that I said that there's 30 things in the in the thing or where the rug is put that's a western culture if I go into if I go into an Asian bathroom there is no rug in front of the toilet you know what I'm saying? you might put the rug at the door or outside the door so once you're clean you go out and you don't you know what I'm saying? so that's what we were mentioning so what I'm saying is why take such a long step to say that? and now what are you going to do with that? now that you've said that now what? what does that apply to what we're discussing here? to the incessant flow of desires? yes I apologize ok yes the point is words catch something you have some feelings about them and then this and that they've been a part of your discussion and they take it down that road unless you keep the initial point in mind that path though may be valid at another point is not valid in this assembly because this is a class this isn't just a general yak you know what I'm saying? like that so the point is is that being able to contemplate being able to apply if the question is you're thinking this path how to connect that to Krishna that's fine because then that's applying as we were saying in Manu is that self-satisfaction you've applied what the Shastras say what the Acharyas have given into your life you don't see how that connects because in all this you never ask well what are we supposed to do with that rug or what are we supposed to do with the toilet paper or what are we supposed

to do with our living room that never comes up as a question but that would be a real question you know what I'm saying? because nobody wants to know because no one wants to change their lifestyle right? or not say change the lifestyle let's say purify the lifestyle either just as it is it can remain as it is you connect it to Krishna by its understanding or there might be some considerations that a slightly different arrangement might be more pure or more Krishna conscious does that make sense? you know what I'm saying? yes what is your nature and what facility you have but direct is not necessarily direct is chanting Hare Krishna hearing Srimad Bhagavatam associating devotees no but the first point I was making is because you used the word direct they're indirect that's your key because they're not direct every living entity can chant Hare Krishna every living entity can associate with Vaishnavas every living entity can hear Bhagavatam every living entity can go into the temple take darshan of deities every living entity can live in the Dham right? that's direct indirect means what's according to your conditioning you have a particular conditioning so what's correct for you to engage in Krishna's service is what's according to your conditioning in other words, your values right? so that's the key let's say we're taking this the modern lifestyle what are the values of the modern lifestyle? you know what I'm saying? people don't think about it they just unknowingly are involved like Prabhu was saying it's just ignorance but there's basic values right? things should be means you know in what we project you know in the magazines and this and that project it should be tidy and clean the purity is left out right? you know it should be sophisticated right? it should be nice it should be practical right? it should be prestigious it should be enjoyable right? so none of these principles have any opposition to Krishna consciousness it's just a matter of connecting them to Krishna indirect that's what your point is from the day from the day when you get up in the morning and you take a bath what's its connection? right when you put on your tilak that's direct but everybody takes a bath but not everybody only devotees put on tilak in a sense so that's why it's called Vaishnav Chinda means those things that identify you as a Vaishnav right? does that make sense? so that's why all this study is there so we can judge and analyze is our life going in that direction does that make sense? so the point is it's indirect means it's according to your conditioning now the point the first point the easiest is what is the value that you have in that conditioning forget the ritual what is the value that you have in that conditioning that then you see in connection to Krishna then automatically whatever it is you're doing is connected indirectly but connected now since you've connected Krishna and the result is for Krishna then you can consider well is there any more approved form of this value that would be more pleasing to Krishna does that make sense? then that changes it possibly from a western into you know towards the Vedic you know what I'm saying? right so the guy is ordering out for pizza okay but he offers it to Krishna right because that's what he has that's his food right and then with time he figures out as well you know get it from a vegetarian pizza instead of a meat eating one and then he figures it out why don't I cook it myself yeah so that's the natural progression but you start from wherever you are so I don't have a problem that houses are the way they are the problem is that in the house is that there's probably very little contemplation of why it is the way it is and therefore there's very little connection to Krishna you know what I'm saying? so it's just by conditioning that's all right if you're from the west coast then you're basically going to have the tan furniture you know if you're from the you

know northeast then it's probably wood it's just conditioning you understand? but why value what is the value? the one is solid it's got some tradition it's got some you know the old world element to it you know so it's got some you know like that so that would be the value so those things are where you connect the other one is it's light and it's you know has that kind of more fresh kind of you know west coast feel you understand? so that's why that is the value so that's then what you have to look at to connect so it's the value that's what Krishna says it's the value that's important it's not the ritual it's the value but the point is is that value will always be expressed through a ritual that's a bit close to the leaves I think does that make sense? right? so what we're trying to get to is what is the actual main principle then the second thing is then you can look at the forms that you and activities that you are connecting to the principle but if you don't connect the principle it's not connected if I perform an activity even if it's Vedic if I don't connect it to Krishna it's still not devotional service it's the most pious you can get of the activity but it's still not devotional service right? but you know so in consequence you can take a western ritual and through the principle connect it to Krishna do you understand? now you'd have to decide whether the ritual and activity itself or the forms and activity itself are ideal and would there be something better but that's a further step not an immediate step okay? yeah? I was thinking that actually you really have to come to a fanatic obsessive state and even like the furniture that you want to have in your house you want to bring Krishna into it so you're going to consider alright how many chairs do I need because I want to have Vaishnavas come and I want to you know greet Vaishnavas as my guest and you know give them prasadam and all like that so actually we have to come to a fanatical state no but fanatic will mean that sentiment is stronger than knowledge so I'm not using that definition yes so the point is you would say you want to say thorough the more thorough or complete or focused we are because fanatic means it's just emotion so it's not actually thought out because then in here you say chairs why chairs? because why chairs? why not sofas? why not yeah but why either chairs or sofas? why not a mattress on the floor? well here in the northeast United States it's cold so you want to get off the floor it's but yoga mats are only this thin and the yogi considers he's off the floor so it's cultural conditioning yes it's cultural conditioning they'll simply say you have to get off the floor what's the floor made out of? the floor is wood you don't really have to get off the floor if it's marble you got to get off the floor you know what I'm saying so we just use these things we just say them but the point is there's a heater in the room if you're really worried about floor why not have floor heating? that's what the Romans did like that if the floor is warm you're warm so it doesn't matter right and devotees generally may have a choice and when we have temples especially when we build temples we have a full choice so why not floor heating? why not floor heating? because if it was floor heating devotees could wear regular devotee clothes and sit on regular mats in the temple room and run a temple just the same as a program as same as you could in India if you used floor heating you could say oh it's more expensive or more this or more that but the point is it's what's more valuable culture or not because if you really want to get into expenses then no one should connect themselves with women they're ten times as expensive as men so if we really were talking really about money then you know we just get on our horse and head out to the outback and hey how are you both? that's it you got your jeans and you got your little bowl with a handle on it and you're done you know what I'm saying so



therefore all these things they just say them but they don't think about them so that's fanatic but because everybody does it you don't say it's fanatic so it's only sentiment yeah but what furniture was there? we're not saying can't have furniture we're saying what furniture we're not even saying that it says why have furniture so you've made the point you want to greet Vaishnavs so all I was doing was taking it further step because you said fanatic I was pointing out here is that the point is fanatic means totally absorbed but the thing is you're not totally absorbed because the distraction is just using your own conditioning what about really for the would that chair or that thing be the most comfortable for them? now let's say they're older they have problems sitting on the floor then you'd want to have chairs and stuff like that but if they're younger no you know if they're practicing practice that if they're yogis then you know they'd rather sit on the floor chairs are mostly most chairs everybody has in their house are highly uncomfortable very rare or maybe that ergonomic one behind the desk that they sit at for their computer that one's not bad but most everything else is pretty much junk you know what I'm saying so it is better to sit on the floor you can stretch your legs out you can lay down on each side you can't do that in a chair you know you know what I'm saying you know as we used to do as teenagers slide right down where you know basically you know normally it means that your hip would be at the you know the L joint of the chair but you slide down so it's your neck there and then you stick out and then your legs go way out and then you bend your legs like that and just stick your hands up on the thing like that okay then you kind of get down a little bit but there's a good chance that in your contemporary Vaishnav western society they wouldn't appreciate that you know unless they were teenagers so you don't have really much opportunity so it's very limited just like a coat you can only use it as a coat when it gets warm you can unzip it when it gets more warm then you have to do that sporty look and tie it around your waist which really looks you know it doesn't look very cultured but a chudder you can just fold it up put it on then if you want to take a nap your coat is absolutely useless but a chudder you can cover yourself with so the point is to actually understand that how we did you know buy all this stuff for pre-hosted residents actually we didn't need it it was simply cultural conditioning involved it's cultural conditioning yeah and that money could have been used for more Krishna conscious yes if you want to take it to that higher higher you know level but on the lower level all you have to do is see is that okay what are the Vaishnavas that would come to my house they would be comfortable in what setting and so therefore we get that kind of furniture you know what I'm saying so that's why I asked so let's say let's say that they are more eclectic so you want sofas or chairs right you'd want chairs because they don't want to necessarily sit right next to the other they're too individualistic and the sofa then you're kind of part of the scene and no one wants to sit in the middle so you're going to waste the seat so therefore you'd have to have more sofas and sofas are more expensive than chairs so therefore like that now let's say they're all the same kind of group and they're real homies right then sofas are great because then you know three four of them can sit together and it's all buddy buddy you know the chair then you don't feel part of the scene unless you're kind of like the honcho right then you sit in the chair you know what I'm saying so you'd have to consider means in other words there has to be consideration but we do things simply out of conditioning that that's just how you would do it if it was if you were a karmian that was your

house that's what you'd do and if you were a devotee and it was your house you'd do exactly the same thing all you do is change as I said change the pictures and add an altar that's it you also remove an altar the television you just change the altar this is 2012 this is not you know you know up to the mid early 80s in fact you have one of those you know 56 inch that's mine yeah come on you know and if you're really like you have it you know hung on the wall so it doesn't take up space you know then you have more space for you know sitting and doing kirtan does that make sense? so the idea is that we're not are we conscious of it so all these desires are coming but unless we're seeing the result for Krishna then the difficulty comes is that we we may be distracted by them so the devotee is not distracted because all the desires that come through are not he sees the results for Krishna so it doesn't matter if you're using a western form or a Vedic form that's not that's not the actual point devotional service is the forms themselves and the results of interacting with those forms are for Krishna is that does that make sense? that's that's the real the real point so so and just use it this way and then that way and then this way and then that way then it's more useful because at least you can use it with knives is that is that does that make sense? you know so that's what we're trying to do now it can be a further step now in in being everything's absorbed in Krishna now would Krishna like it some nicer a different way then that's a next step the first step is whatever your situation you're in no matter what it is connect that right that's the first stage so even your house is like completely covered with you know junk and garbage and old you know how you say pizza boxes and Chinese little boxes with sticks sticking out of them you know and of course you know your liberals you know array of soft drink cans or like that then the point is if you see that the point is there you're comfortable so that means it's a shelter so actually Krishna's the actual shelter so what you're looking for in your house is Krishna that house as it is you've connected but that's all the more conscious you are so to you living like that is normal so what you are conscious of you've connected to the Lord right now you can consider well if it's the Lord that's his comfort and this belongs to God so would God like his house looking like this then you might throw out the old boxes and cans you know and socks go in you know the pan you know the thing for the hamper you know like that and does that make sense that would be the next thing that you don't have to change you know the furniture and what's where what room you use for what then it may come that you know it makes adjustments like that it's just a matter of there's a natural progression but even if it doesn't whatever you have if it's connected my point is that devotees don't take that step because they're worried is that because I only see I'm living in a house of forms because of my attachment and my conditionings but if I contemplated in connection to Krishna consciousness I may lose some or all of these forms of my attachment so therefore I don't want to contemplate but what we're saying here is what's the problem of contemplating it because you don't have to change it you have to just see it in connection to Krishna so that means you have to have a superior quality to connect because Krishna has superior qualities you can't connect well it's such a garbage dump you know that's not what you're going to connect because that's a lesser quality but that I feel comfortable it feels very homey very lived in you know just kind of like a rat's nest or something you know like that I won't say pig sty because pigs actually are very careful you know what goes where in their pig sty you know there's a lot of mud but the mud's in a particular place you know pigs are

very careful in their pen they'll only pass stool in a particular place they won't pass stool where they're living like that you know so like that does that make sense? you know so it's a matter of you start with whatever it is so it's not a problem no one has to be afraid of applying the Krishna conscious process it means in other words Vedanta no one has to be worried about now when it gets down so it's actually on the transcendental platform of connecting yourself to Krishna the principles now as you drop down into the particular conditioning you have there it might get scary but if it's too scary don't worry about it you know just see that the Krishna conscious principles are in place and you can apply that to everything in your life and nothing changes that's the point you don't have to change anything you just have to change the consciousness so when we say that we mean it the devotee is not catching that point think no if we're going to change it it has to be all Vedic if we're Krishna conscious and then when that doesn't work for us then it's oh that's fanatic to be that you know we're just being natural and we're going to be fanatically western right but they'll present it that we're the liberal ones no they're fanatically western but both of them neither of them have changed the consciousness so that's the weakness that's why either one of them might have a problem the one you'll definitely have a problem the other one it's only if you don't change your consciousness yes yeah my identity will change but all we're changing is I'm servant of Krishna we're not attached to I'm not servant of Krishna right maybe Hiranyakashipu is but we're not attached no devotee is attached to I'm not you know they're not attached to no I am this body I'm not the soul right they all accept that so therefore the consciousness changing to connect everything to Krishna that's not going to be the problem because we think we are the body so therefore anything connected with the body is us and so if there's any adjustment in that I won't like it so if I change my consciousness I change all the forms because as an American I am fanatic American means fanatic whatever you do you have to do it absolutely totally and completely frequently otherwise you're not an American at least not a red-blooded patriot that's just the way it is otherwise you're the ho-hum guy that has to watch you know some soap opera to give some meaning to your life does that make sense so the point is is that and then when I said guy I meant guy because girls they're going to watch it anyway right they're the girls so does this make some sense we're not needing to change but we're just going into these things to point out that we're not thinking at all some say no no no my house is Krishna conscious what does that mean is Krishna conscious yes because you have an altar you do some worship for your deities you offer your food to the deities and pictures are about Krishna you may have some kirtan now and again with the family like that so these are major elements within your consciousness and you've adjusted those and those are direct they're the most powerful so yes that's very good but what we're saying because the question started why would devotees end up on the heavenly planets instead of you know born in devotees families or going back to Godhead because they're distracted by all these other little things that they don't even aren't even aware of does that make sense so we're just pointing them out so someone can be aware but we're trying to point it out where it's not scary because it doesn't change anything the forms stay exactly as they are right that little as we always said that little triangular little side table that's sitting at the you know landing on the stairs that has that little how you say how you say basket you know the what do you call it reed basket that inside is that little potpourri

dried flowers you know and next to them are some little ceramic little whatever they are you know like that then the point is why is it there it has no particular purpose but it's value is aesthetics you know or homeliness you know that homeliness I don't mean ugly I mean you understand maybe hominess would be better you know that doesn't mean that you know the gangs moved in also you know what I'm saying potpourri in the K-47 yeah yeah you know the whole thing you know but you know but it's it's you've had it you've had it chrome plated so you know it's nice and shiny oh my god yeah does that does that make sense so so then it's connected because it's aesthetic so therefore all the things the curtains the furniture what's where is for it looks nice so if it's Krishna's house you want it to look nice for Krishna so therefore whatever you have in the house make sure it's nicely placed and nicely taken care of so it is aesthetic if it is your value make sure you're doing it nicely right then you know at some point later if it comes up then you could consider whether that's important or not if it is and you can maintain it great but if you know you can't maintain everything in your house then maybe don't have all that stuff that needs maintenance does that make sense or get a smaller house but it's amazing how much stuff you can stick in a house my parents moved from the house to an apartment last year doesn't mean they didn't take everything with them more than you would have thought yes that's the thing and it doesn't fit it fit in the house but it doesn't fit in the apartment so that's what I'm saying I think kitsch developed from people moving the combination between moving birthday parties and you know like that okay does this make some sense everybody's okay you survived so now footnote that was supposed to be just reading that so we could go into the footnote I specifically put it there just that last sentence so we could go you know the footnote had some context Srila Prabhupada writes in his purport Srila Bhagavatam 3.24.44 when one's mind is in full Krishna consciousness and one fully engages in rendering devotional service to the Lord becomes just like an ocean unagitated by waves this very example is also cited in Bhagavad Gita one should become like the ocean the ocean is filled by many thousands of rivers and millions of tons of its water evaporates into clouds yet the ocean is the same unagitated ocean the laws of nature may work but if one is fixed in devotional service to the lotus feet of the Lord he is not agitated for he is introspective so the laws of nature may work means the situations don't actually change and what happens to you doesn't necessarily change right? the ocean is there water's coming in and the sun's evaporating it so there's always seemingly change but the ocean is the same right? like that yeah you mentioned we have to be aware this is to be introspective yes to be introspective so because he's introspective so he sees everything in connection to Krishna so when one's mind is full of Krishna content whatever is the extent of the nature of your mind if it's fully absorbed you're absorbed even if it's not even if it doesn't cover as much of categories or as depth of categories as someone else right? in other words what I'm mentioning here in these details is is is is a secondary point like we said you know okay there's 30 we had mentioned about the the okay you don't want water on the rug that's I mean you don't want water on the floor okay but put the rug in such a place or have two rugs you know what I'm saying? that's the thing because generally you're not wet when you're in front of the toilet right? but when you come out of the shower you are so move it over where it's in front of the shower not in front of the toilet little things like that you know what I'm saying? but but even even if one can't be that

then at least you're taking a bath getting ready so you can do devotional service you're clean so you can serve Krishna Krishna likes you clean so you're doing even if those kind of details you don't get into right? you want to look nice for Krishna so therefore all the cosmetics all the different creams this and that so that's it's connected now whether you want to go through each and every tube and figure out if you actually need that you know you know what I'm saying? that's another that's another detail it's just how what is one's capacity? you know what I'm saying? somebody has 30 bottles of stuff because they thought about each one and they're very specific from a very specific company and a very specific you know how you say? not a brand that would be the company but within the company a very specific not a model usage but it would be item purpose but I'm talking about the thing itself you know in the catalog it's got a number product product yeah it's a very specific product right? because you've analyzed it and all that so then it's just a matter of why you analyze that why what's the purpose of that you connect that and then it's done but some people have it just because they saw it it was there on the shelf it looked shiny or whatever it is it looked new you got it so maybe you use it maybe you don't you use it once or twice and that there's probably 10 other things like that so if you really thought about it well you only actually use these ones but these other 9 you don't need but then it would have to be you know how you say? efficiency or conciseness or non-clutteredness or these things would be the element that you'd want to connect to Krishna then you'd get rid of it otherwise just having them there gives you comfort because it's options so being comfortable then you'll be able to be because you're comfortable then you're satisfied then you are able to engage in devotional service so therefore don't take those things away if the person can't handle it because they totally wig out I mean totally okay he does not look outside to material nature but he looks into the spiritual nature of his existence right so he doesn't have to look outside means it's not that you're going to be happy by what's outside the facilities the forms the interaction the results no it comes from inside from devotional service because the point is is the forms are already there the senses are already looking at them that's already there right but the point is is that what's its connection to Krishna that means that the potency that makes it work is what actually it is the form is only for carrying that potency right that makes sense like that with a sober mind he simply engages in the service of the Lord right so sober means he's thoughtful so he's not overwhelmed by something because sober means you think about it so it's not just sentiment right does that make sense one can be very thorough but it's based on one's intelligence otherwise then one may be very thorough if it's sentiment but then the next day it may change and then it goes the other way thus he realizes his own self without false identification with matter and without affection for material possessions because he sees himself and God and then this is the world we're in so what about me what about God how do I connect with that particular environment and how is God connected that's my connection to God the other things are only external that deal with the conditioning in other words with the body and so they may be interacted with but I'm my absorption is in that and the other thing I do by practice so as our devotion deepens we have this other side where we become less prominent less prominent yes it doesn't mean it's not as far as activity goes doesn't take up any less time it may take up even more time because now not being attached to it it's for Krishna you may do it better because it's for Krishna just like if

you're cooking for yourself not so easy if you're cooking for Krishna cooking for someone else more easy right does that make sense so just like that if I can't cook well for myself but I can cook well for someone else so in the same way as all the activities I'm doing if it's for myself I'll only do it so good if I'm doing it for someone else I'll do it better like if I dress for myself I'll only dress to a certain level I dress for others I'll dress better right if I'm just behaving how I feel like behaving that won't be so good if I'm behaving how others will be pleased it'll be better right so why would one do that so sacrifice means it's for someone else voluntarily so the supreme is it's for Krishna right because everything else belongs to him anyway so you're supposed to be nice to you know the businessman you meet him because that businessman belongs to Krishna anyway he's Krishna's devotee he doesn't know it but still the soul belongs to Krishna that's why you're supposed to be nice to him not because if you're nice to him then you'll get the deal no that's just how economics works right so therefore the businessman is only nice if he thinks there's something to gain from you if he doesn't think there's anything to gain he's not nice unless by culture he's nice as a person anyway it has nothing to do with his business but otherwise the other person he's not nice but he will be nice if he knows it's good for business right or he chooses a business where he doesn't have to be nice right he's the only guy in the city that carries dry ice so you want it it's on his terms you know you bring your own box you don't bring your box you don't get you know you can say well I'm going somewhere else because you can't he's the only one that has it so therefore you go back find yourself a box and bring it and he can be as nasty as he likes because you have to get the dry ice you know what I'm saying so it means you could you know match it all up but the point is he's only nice because he has to be but a devotee is always nice because that's what is good for Krishna and as a second point this is really good for the Vaishyas is also because by being nice you'll get the deal and therefore the profit and the profit is for Krishna so therefore you also get credit from that side so you get double credit that's good right does that make sense so therefore engaging the skill properly so that you get a good result because the result is for Krishna and that the whole principle of why you're involved in that is you as the soul right you understand so therefore you as the soul have connection to Krishna and your conditioning you can connect to Krishna so you can win on both sides but much of the time because we're afraid of you know engaging our conditioning therefore we don't even get the spiritual we lose on both sides so what Prabhupada and Krishna and everybody all the Acharyas are offering is that but due to the mode of ignorance we think no they'll be lost I don't want to get involved I will lose all what I know is you know my life and my western and my conditioning that I want fine but you know then find a positive thing you know what I'm saying you know what I'm saying like let's say you always have an issue with food oh we're westerners we can only eat this but what does that mean western so then only eat pasta Italians only eat pasta you know but you're not doing that that's western you know otherwise you're American just eat American food what's American no they eat food from all over the world right China is from Asia but they eat that once a week you know Thursday night is Chinese night so what's the problem but if I give you chapatis and subji oh you can't eat that even though you go out you know every other every other you know Sunday night is you know Lebanese you know so the pita bread and you know the kind of I don't know what they are those gooky kind of things like that you know they eat that but that's



fine but Indian oh we can't eat it we're American you know what I'm saying so so that's the difficulty is that we're afraid of losing something when it's just a matter of connecting Krishna is food you need to have food food that'll take that'll nourish you that's what food's for therefore you have to have a proper balance between nourishment and taste to say we don't we don't worry about taste that's foolish because then how will you assimilate anything you know what I'm saying because those people who don't worry about taste generally aren't that healthy right you know what I'm saying so the point is is you have to have a balance between taste and nourishment so then if you like that kind of particular food stuffs then see that you're getting that right does that make sense so that would be the thing is that you know we're saying you know Americans we have a thing but what is the culture right if it's Italian they have a balance they only eat really heavy things you know maybe once a week most of the time they cook light you know you know what I'm saying continental the same you know what I'm saying also all these different cuisines they all have their their special cooking and then their daily cooking but what what sells in America not the daily cooking that's too ethnic you know you have to have the special cooking does that make sense so that that means then then they're already having a culture of eating really heavy crazy stuff that's why then they have to have also that culture of just all this new agey you know how you say food kind of stuff you know like that you know you know what I'm saying because they haven't they don't have a culture of food but the problem is is they don't have a culture of food supplements you know what I'm saying so that's why they don't get healthy either way does that make sense one or two are but why are they healthy because they're regular they eat the same thing day in and day out like Miss Bragg she eats the same thing that's why she's made this stuff right but she uses that all the time she doesn't use salt she'll just use that on everything so it works but we'll just put it here and there on stuff we like you understand so they're regulated that's why it works for them then they write the book but the people who read the book take something here and there they don't regulate their life you know what I'm saying so that's the thing is that we're not considering that even within this we're not even following we say Western but we're not actually following you know what I'm saying there's an order to stuff right means if you have a traditional Western dinner right you eat salad throughout the meal or it has its spot it's a course right so unless you have a pitta constitution you can't eat it throughout the meal you'll get sick but because it's cold you don't notice the intestines aren't working properly right so it builds up in there it creates all kinds of toxins you know and then you get all kinds of funny things but they don't they don't see that right so that's why there was a tradition to eat something in a particular order every culture has a way of eating something what they'll be eating what season at what time of the day they don't mix it up you know what I'm saying you don't have waffles for dinner right does that make sense it's a breakfast so they have a thing and then they're regulated to that does that make sense so like that they they they of course unless you're a teenager you're home alone and there's a toaster right then you might do that does this make sense so in other words we're taking whatever is there finding the principle in it and then that's what's connected to Krishna right and then the other thing is it's not that well Indian is bad we're westerners therefore Indian is bad no it's a matter of you're not even you're not even being western what's your diet sandwiches is not a western diet no dietician western dietician will tell you sandwiches is a diet



it's a snack it's something that fills in between meals it's not a meal you know what I'm saying so therefore by western standards most devotees who follow a western diet because they don't like the Indian food is not actually a western diet you know what I'm saying so then so what you've connected the one thing the other thing is you want to connect the western diet nice connect it properly do it properly because the point is why do you follow it for health so then what's actually going to make you healthy follow that does that make sense so that's what we're looking for is that then you get both sides now then the detail of what that forms that you're using look like where they're coming from from the Vedic tradition whether they're coming from western tradition then it doesn't matter but if it doesn't come from tradition what's the meaning then don't say western just say you know whimsical you know modern whimsicalness that would be the the the or not modern let's say contemporary whimsicalness I'm whimsical with whatever happens to be available very sweet yes very strictly whimsical about whatever happens to be available does that make sense so that you can't take that as a platform and even if you want to take it as a platform great then see that you do that nicely you know saying the results for Krishna why be whimsical what's the what's the value of it in other words you have the value of the overall then the value of the specifics you know what I'm saying you have the value of food and then you have the value of what kind of cuisine so you have these two that you can connect right the one is Vedanta it's it has that direct though it's Burma right or you may see it that it's pious or impious therefore it's Paramatma right or the western is just the skill is being because the result is for Krishna so you have all those aspects does this make some sense ok we'll continue after the break I may have prematurely brought these down wow we're almost there ok om hare krishna hare krishna krishna krishna hare hare hare rama hare rama rama rama hare