

83.09.14.C\_16.A\_20.A

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. \_\_\_\_\_ [?] You may offer that to me.  
*kesa sadvam śrī-gurave namaḥ.* All these articles I offer to my Gurudeva as *dakṣiṇā*.  
 Hare Kṛṣṇa. Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** *Praṇāmas.*

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Ajñāna-timirāndhasya jñānāñjana - śrī-gurave namaḥ.*

Now, whatever Vaiṣṇava you find you give your *praṇāma* to them. And go to near the temple - just on the front of the temple Nat Mandir, and there you take the Name. And then afterwards you may take your *prasāda*, along with other devotees.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** Your name is Muralidar \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Muralidar. Married?

**Muralidar:** No, single, *brahmacārī*.

**Śrīla Śrīdhara Mahārāja:** Muralidar dāsa Brahmacārī. Gaura Hari bol.

...

**Akṣayānanda Mahārāja:** ... therefore that is not *sāyujya karmaṇa*.

**Śrīla Śrīdhara Mahārāja:** Not *sāyujya karmaṇa*. So \_\_\_\_\_ [?] but he's altered such from this side, that is entered Brahman. And then from Brahman he goes upwards, not *sāyujya*, not buried on that place, and the possibility of going further, up. *sri kṛṣṇa mantra kalibhi upasyadi brahma nibhana uchatī* [?] Suppose in the last time he had some memory of Kṛṣṇa or Nārāyaṇa or some devotee, that will fetch him upward.

**Akṣayānanda Mahārāja:** Yes. Then one more question. In this next one,

*jyāyasī cet karmaṇas te, matā buddhir janārdana  
 tat kiṁ karmaṇi ghore mām, niyojayasī keśava.*

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy-ātmikā-buddhī*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] [*Bhagavad-gītā*, 3.1]

So in the pada cet [?] there is *karmaṇaḥ rājasik* or *sāttvika karma apeksa* then *buddhi sāttvika jñāna*.

Then \_\_\_\_\_ [?]

Then in the Vamanvas [?] it is told, \_\_\_\_\_ [?]

So in the pada cet [?] *buddhi* is given as *sāttvika jñāna*. And in the Vamanavad [?] it is given as *vyavasāyātmikā buddhir*. But *sāttvika jñāna* is the same as *vyavasāyātmikā buddhir*?

**Śrīla Śrīdhara Mahārāja:** Not always.

*vyavasāyātmikā buddhir, ekeha kuru-nandana  
bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām*

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."] [*Bhagavad-gītā*, 2.41]

**Akṣayananda Mahārāja:** Yes. that is above *sāttvika buddhir*.

**Śrīla Śrīdhara Mahārāja:** *Vyavasāya*, *vyavasāya* means *udyam* [?], enthusiasm. Here only one ended. The *vyavasāyātmikā buddhir*, the enthusiasm only towards one particular end, not multifarious aims, objects of life, but only one.

He says that, "If you think that this is better then how do You ask me to be engaged in the war, in the fighting, this *karma*?" *Tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava*. [*Bhagavad-gītā*, 3.1]

*kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ  
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

What is *karma* and what is not *karma* it is very difficult to understand. By *karma*, only physical attempts should not be considered. But really the mind is there and that is the real seed of *karma*, the real cause is in the mind. The physical is innocent. The culprit is the mind. If you do not move your physical limbs but you go on mentally planning and planning, so you are committing *karma*. And if in mind you are clear to obey the direction of the God or *dharma*, and then physical activity has no value. Mind is all important, internal, that plan, purpose, impulse, *saṅkalpa*, that is all important thing. So the object is divine and the activity may be mean, even killing, stealing, killing, murdering, if for the Absolute Good, then it is all right. In this way it is going to be explained. The mind is everything in *karma*, not the physical attempts.

"So if you engage yourself in the fighting with some higher purpose then it cannot be considered as *karma*. At the same time if you sit without any physical attempt, but mentally you

are planning you are doing *karma*. *Karma* is to be traced in the mind and not in the body, the body is innocent. As the mind says, it only serves that. But for higher end of life also the body may do."

*[yasya nāhaṅkrto bhāvo, buddhir yasya na lipyate]  
hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

Destroying the whole universe he may not do anything, it is also possible. Only physically, mentally he's possessed by the Supreme Authority and he's doing. So physical activity should not be considered to be the criterion of ones action, good or bad. That has been traced there. What is there, after?

**Akṣayānanda Mahārāja:** There's still one difficulty though Mahārāja. This one difficulty, this *buddhi* is given as *sāttvika-jñāna* in the pada cet [?]. But in the amu varj [?] it's given as *vyavasāyātmikā*...

**Śrīla Śrīdhara Mahārāja:** *Vyavasāyātmikā buddhi*, above *sāttvik*, *nirguṇa*.

**Akṣayānanda Mahārāja:** Yeah.

**Śrīla Śrīdhara Mahārāja:** *Vyavasāyātmikā buddhir, ekeha kuru-nandana*, [*Bhagavad-gītā*, 2.41], only one, to satisfy Him.

**Akṣayānanda Mahārāja:** That means in the pada cet it's general reference only?

**Śrīla Śrīdhara Mahārāja:** What is the next *śloka*?

**Akṣayānanda Mahārāja:** Next *śloka* is, *vyāmiśreṇeva vākyena, buddhiṃ mohayasīva*...

**Śrīla Śrīdhara Mahārāja:**

*vyāmiśreṇeva vākyena, buddhiṃ mohayasīva me  
tad ekam vada niścītya, yena śreyo 'ham āpnuyām  
śrī bhagavān uvāca*

["My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."] [*Bhagavad-gītā*, 3.2]

Then?

**Akṣayānanda Mahārāja:** *Loke 'smin*...

**Śrīla Śrīdhara Mahārāja:**

*śrī bhagavān uvāca*  
*loke 'smin dvi-vidhā niṣṭhā, purā proktā mayānagha*  
*jñāna-yogena sāṅkhyānām, karma-yogena yoginām*

[The Supreme Lord replied: "I have already described the two types of faith to be found in this world. I have established that the learned who are aware of the conscious world, and those who are mainly active in the mundane plane, both engage in the (rudimentary) practice of the path of devotion (*sādhana bhakti-yoga*) by respectively following the path of knowledge and the path of selfless action offered to the Lord. Actually, the staircase leading to the land of dedication is one, while only faith is twofold, according to the steps attained by the aspirants."] [*Bhagavad-gītā*, 3.3]

*na karmanām anārambhān, naiṣkarmaṃ puruṣo 'śnute*  
*na ca sannyasanād eva, siddhiṃ samadhigacchati*

["Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?"] [*Bhagavad-gītā*, 3.4]

Pacitya suddhi [?] two phases, one *sāṅkhyā-yoga*, "*Neti, neti, neti*. This is *ātmā*." To find out that plane and to do accordingly. Another, *karma-yoga*, to do everything without attachment, and the aim will be higher. Not for *karmana-vasana*. This ordinary purpose of life is eliminated and \_\_\_\_\_ [?] *śāstra* has said *naiṣkarma*, without, "Because the scriptures have ordered me I'm doing. It is my *dharma*. I have no separate interest within me. Only by the order of the scripture I'm doing." This is *dharma*. In *Bhāgavatam* also.

*etāvān sāṅkhyā-yogābhyām svadharmma-pariniṣṭhayā*  
*janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ*

["The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."] [*Śrīmad-Bhāgavatam*, 2.1.6]

Śukadeva Goswāmī says, *Sāṅkhyā-yogābhyām svadharmma-pariniṣṭhayā*. These three things may take us up to this stage. What three things? *Sāṅkhyā-jñāna, neti, neti*, this is *pāñca-bhut*, this earth, air, all these material things, then there is mind, then there is intelligence. All these are material, eliminating them there is *ātmā*. In this way elimination. "I have no interest here, here, here, all stages eliminated." This is *sāṅkhyā-jñāna*. And *yoga* also by *prāṇāyāma, pratyāhāra*, to enquire the inner stuff within, that is another thing, *yoga*. It also takes the *jīva* to the level of his own position, eliminating the negative side. *Sāṅkhyā-jñāna* eliminating the negative side, and *yoga* by internal enquiry of the Paramātmā, that also eliminated from the negative connection. And the *svadharmma* as it is in the *śāstra*, "*Brāhmaṇa* should do this, *kṣatriya* should do this." Yudha vighraha sasan [?] And the *brāhmaṇa*, Yatra brahma patigraha [?] *Śāstra* as it is mentioned in the *karma-kāṇḍa*. If without any *karmana*, as duty it is given by the *śāstra*, with this spirit if one does, then all these three takes us to the same level, *tirtha-suddhi* [?] Then, Nārāyaṇa *bhakti*, Nārāyaṇa

*smṛtiḥ*, then begins positive side. And this is all withdrawn from the negative side by three means, *sāṅkhya*, *yoga* and *svadharmma*, in *Bhāgavatam*. Here also *sāṅkhya* and *karma yoga*. If we do the imperative duties that come to us only as duty and not any special purpose, then the *karma* is *karma yoga*, this *karma yoga* and *sāṅkhya*.

*sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ*  
[*ekam apy āsthitaḥ samyag, ubhayor vindate phalam*]

["The learned do not support the opinion of the childishly foolish mundane rationalists [known as *karma-mīmāṃsakas*] who hold that the path of renunciation [*sāṅkhya-yoga*] and the path of action [*karma-yoga*] are separate. One who carefully follows either of these paths will achieve the same result."]

[*Bhagavad-gītā*, 5.4]

It is also mentioned hereafter, *yoga* and *sāṅkhya-jñāna*, *aṣṭāṅga*, is one and the same.

And *niṣkāma-karma dharma parin* \_\_\_\_\_ [?]

Withdrawn from the negative side we may come to the absissa, then Nārāyaṇa *smṛtiḥ* by *bhakti* we can make progress towards that. Now you try to understand.

*vyavasāyātmikā buddhir, ekeha kuru-nandana*  
*bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām*

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."]  
[*Bhagavad-gītā*, 2.41]

Those that have got proper energy, there the object of life is one. And when scattered, disturbed, energy drawn by different directions, that gives these trifle results of our *karma*.

**Akṣayānanda Mahārāja:** Then, my question is, then why in the pada cet [?] for *buddhi* have we got *sāttvika-jñāna*?

**Śrīla Śrīdhara Mahārāja:** *Sāttvika* - what is the original *śloka*?

**Akṣayānanda Mahārāja:**

*jyāyasī cet karmaṇas te, matā buddhir janārdana*  
*tat kiṁ karmaṇi ghore mām, niyojayasi keśava.*

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy-ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] [*Bhagavad-gītā*, 3.1]

**Śrīla Śrīdhara Mahārāja:** Then?

**Akṣayananda Mahārāja:** In the pada cet [?] *he Keśava, he Janārdana, rājasik or sāttvika karmapekṣa.*

**Śrīla Śrīdhara Mahārāja:** "If *buddhi-yoga* is better then why do You engage me in this dangerous battlefield?"

**Akṣayananda Mahārāja:** "If *sāttvika-jñāna* is better than *rājasik* and *sāttvika karma*, then why do You engage me?"

**Śrīla Śrīdhara Mahārāja:** *Sāttvika-jñāna*, where do you get *sāttvika-jñāna*? *Buddhi-yoga.*

**Akṣayananda Mahārāja:** In the pada cet it is given, *karmanah rājasik* or *sāttvika-jñāna apekṣa*, then *buddhi, sāttvika-jñāna, jyāyasī cet karmaṇas te, matā buddhir janārdana.*

**Śrīla Śrīdhara Mahārāja:**

*jyāyasī cet karmaṇas te, matā buddhir janārdana  
tat kiṁ karmaṇi ghore mām, niyojayasi keśava.*

**Akṣayananda Mahārāja:** Yeah. \_\_\_\_\_ [?] Different?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. *Sāttvika-jñāna*, that is also within *māyā, sāttva-guṇa, sāttva, rāja, tāma*. So here the purpose cannot be that, that is because *sāttvika* is within *māyā*, so *vyavasāyātmikā*.

*Vyavasāyātmikā jñāna?*

**Akṣayananda Mahārāja:** No, *vyavasāyātmikā buddhir*.

**Śrīla Śrīdhara Mahārāja:** A little after, that conclusion will come, *vyavasāyātmikā buddhir, ekeha* [*Bhagavad-gītā*, 2.41]. Go on reading.

**Akṣayananda Mahārāja:** After. But my problem is why in the pada cet [?] and anuvar [?] there is different meanings for the word *buddhi*?

**Śrīla Śrīdhara Mahārāja:** By *sāttvik*, not, just as in many places *sāttva* has been used for *śuddha-sāttva*.

**Akṣayananda Mahārāja:** Ah, this question.

**Śrīla Śrīdhara Mahārāja:** *Sāttva* is *śuddha-sāttva*. *Vyavasāyātmikā buddhir*, that is more of *śuddha-sāttva* characteristic.

**Akṣayananda Mahārāja:** Then it's all right. Pure goodness.

**Śrīla Śrīdhara Mahārāja:** Just as Viṣṇu is called *sāttva-guṇa* Avatāra, Kṣīrodakaśāyī, *sāttva-guṇa*, but He's always *śuddha-sāttva*.

**Akṣayānanda Mahārāja:** All right, now I understand.

**Śrīla Śrīdhara Mahārāja:** Just as the sun is seen through the cloud, not real sun, but from the zone of *māyā* the real sun cannot be seen, it is *sāttva*. But Viṣṇu is always *nirguṇa* - He's told as *sāttva-guṇa* Avatāra. Because within this *rāja* and *tāma*, that *sāttva* is seen to be mixed *sāttva*, not pure *sāttva*, *viśuddha-sāttva*.

**Akṣayānanda Mahārāja:** From our vision it is *sāttva*. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** In English, how to translate *sthita prajñā*? [*Bhagavad-gītā*, 2.55]  
Generally, "A man of steady intelligence."

**Śrīla Śrīdhara Mahārāja:** *Sthita prajñā*, properly adjusted.

**Akṣayānanda Mahārāja:** Properly adjusted. Oh, that's good. Because generally they say, "A man of steady intelligence." But I'm not satisfied with steady intelligence. Properly adjusted, that we'll...

**Śrīla Śrīdhara Mahārāja:** Not influenced by separate interest. That is *mukta*, *sthita* means *nirguṇa*, that is properly adjusted. Peculiarity there, with the Absolute, with the Centre. Properly adjusted, absolutely adjusted in the connection of the Absolute interest. Only final adjustment with the Absolute consideration, proper adjustment, adjusted properly.

...

From the Absolute standpoint it is *līlā*, everything is done by His sweet will. But the difference for us that we can't dive deep to feel it. So many prejudices, or local interests, of different types, that comes to cover our calculation. The difficulty is there. *Māyā* means that. Prejudice of different types. All false, local calculation, that is making far away. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

**Dayādhara Gaurāṅga:** And the false local calculation, that is overcome by...

**Śrīla Śrīdhara Mahārāja:** We're to try to overcome, to raise ourselves above the interest of local calculation, and to reach up to the plane where universal flow is going, *nirguṇa*. And there is also differentiated character. In Vaikuṅṭha, our attraction towards rules and regulations, and above that the innate flow of love. And again there are sub-divisions, different camps, different types of service.

**Dayādhara Gaurāṅga:** Harmonising.

**Śrīla Śrīdhara Mahārāja:** In every camp there is possibility of particular perfection. But ultimately the zenith is in the service of Rādhārāṇī. Within the *rasa*, different *rasa*, then *mādhurya-rasa*, the all-comprehensive which has got everything in it, it is possible. And there also differences,

differentiation. So we're to eliminate, eliminate, elimination and acceptance, up to *rādhā-kaiṅkaryyam*. Elimination and acceptance, even in the positive world, what to speak of this negative side. And the middle, that is a stage of equilibrium, something like *mukti*, or *nirviśeṣa*, non-differentiated area, but that is also local, temporary.

No permanent solution until we reach the dynamic world of service. Utility is there. The world is not without any object. The Buddhist, the Śāṅkarites, as they conceive that only to merge into zero conception, that is everything, that is the highest end, to stop. Stoppage of everything, that is their conclusion. It cannot be, it has its purpose. To become zero cannot be the end of life. *Samādhi*, stop of all movement. Movement, plurality is that. It is not. Plurality may work in harmony, and that is the success, harmony and plurality, and movement and no hitch. Here in this world movement means aggression. But there it is not, the opposite. Movement means sustenance, *sevā*, service, everything is helping others, sustenance, movement means. And here movement means dissipation, movement means aggression, exploitation.

*[na tatra sūryo bhāti candra-tāraṅgāḥ, nema vidyuto bhānti kūto 'yam agniḥ]  
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

*[Muṇḍaka Upaniṣad, 2.2.10-2] & [Kātha Upaniṣad, 2.2.25 - part 5, mantra 15]*

The existence, real existence of the truth, and the existence is wholesome. Not only nothing, not even injurious, but it is wholesome existence. Everything is good. All great movement, waves of grace of the Lord. Everything!

*tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtāṁ vipākam  
hr̥d-vāg-vapurbhīr vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā says, "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]

*[Śrīmad-Bhāgavatam, 10.14.8]*

Try to find out that everything, every wave is favourable to you. The solution is there. Every wave is favourable to you. No apprehension of unfavourable - about anything. Adjust yourself in such a way. That is what is necessary for you and for all. *Tat te 'nukampāṁ susamīkṣamāṇo*. Everything is positive and everything is good. To read negative and to read bad, injurious, that is our false ego. We're to get out of that, the false calculating ego, that is the ego in bondage. Ego in bondage means the ego calculating false, false misreading, miscalculating, misdeeds. Only through

the help of the agents of the harmonious world, and by the advice in the books that come from that harmonious world, with the help of *sādhu, śāstra*, we can get relief of our present diseased condition. We're in disease, *hr̥d-rogam*, heart disease, the disease in the centre, heart, the feeler. That has been accepted as the centre, the heart, the feeler. And the brain, the calculation, the brain like computer if it works as well, if it can read the environment through the heart normal, through the normal heart.

*bhidyate hr̥daya-granthiś, [chidyante sarva-saṁśayāḥ  
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khlātmani]*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Gaura Hari bol. Wonderful *śloka*. *Bhidyate hr̥daya-granthiś*. Your heart is sealed, the feeling portion, the reading portion of you is sealed. Break up the seal, then you will come to feel everything is your friend. *Bhidyate hr̥daya-granthiś*. Our attempt should be to break the seal by ego. The real ego has been covered. That seal should be broken! Natural feelings should be allowed to flow out, to feel. *Bhidyate*. Then you will find everything is all right. Your brain will say, "Yes, now I find every calculation gives the desired result." The computer will say, and the heart will be opened. Heart will be opened, the ego, the selfish heart. But within the heart, that will be broken, the cover will be broken, seal will be broken. The natural flow will come to feel properly what is good, what is bad, what is tasteful, what is bitter. The real heart from within comes to justify. Then the brain will see everything is all right, subservient to the feeling, *ānandam*. *Sat, cit, cit-caitya*, knowledge. Above that central thing is *ānandam*, happiness, blissfulness, pleasure, joy. That is the thing for which everyone is trying their best, that feeling, heart's food, not brain's food. Heart's food we're searching for. And that misrepresentation of the heart, that ego, that is the worst enemy, unsatisfied, and giving reports: "This is not good, not good, not good." And we're running hither thither: "What is good?" To search for that. But, when the proper heart from within comes out, *bhidyate hr̥daya-granthiś chidyante sarva-saṁśayāḥ*. all doubts cleared, "Oh, we're in perfect harmony."

*Kṣīyante cāśya karmāṇi*. And the past dues will all be cleared immediately, past dues of our *karma*, the reaction, what was to come on me to have its realisation, that will finish in no time. We shall live in the eternal harmony. Like some evil dream, something came in the middle, like a bad dream. Now I'm awake and no bad dream is here - eternal connection. Hare Kṛṣṇa Gaura Hari. Gaura Hari. Gaura Hari bol. That wonderful *śloka*.

*bhidyate hr̥daya-granthiś, chidyante sarva-saṁśayāḥ  
kṣīyante cāśya karmāṇi, [mayi dṛṣṭe 'khlātmani]*

*Karma*, that is reaction which I'm to clear off from my previous activity. That will also disappear and the harmonious outlook will come in me. And how it can come? When the heart will be opened. We're to break open the heart. Heart, that feeling, that is the most original thing in us which feels joy, pleasure or pain. That feeling of pleasure and pain, that is the most important factor, heart.

*[yato vācho nivarttante, aprāpya manasā saha]  
ānandam brahmaṇo vidvān, na vibheti kutaścaneti*

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya-Upaniṣad*, 11.9.1]

When we can come to such conclusion, that the Infinite, the Greatest, is really *ānandam*, not pain. The whole is pleasure, no pain, then all apprehension of pain will disappear. It's all pleasure, no pain. *Gītā* is always asking us, "Concentrate in you. No complaint against the outside environment, but everything is in you." So be attentive to you, to your ego. No necessity to correct your outside environment. We're always dissatisfied with the environment and want to correct them to suit our purpose.

No! Your taste is bad. Everything is all right. Your taste is bad. Just as Rūpa Goswāmī has given one analogy. One who is attacked with bile, the sugar candy that will taste bitter. When the attack of bile is gone, disappears, then the sugar candy will taste sweet. So bitterness is not in the sugar candy, but it's in the tongue. So take that sugar candy, that is the medicine of that bile disease. So, take the Name, now it is bitter, but you go on taking in a particular process and the Name will cure your bile disease and it will seem to be tasteful. You will be able to feel, "No, sugar candy is tasteful." So the wrong is in us, in the tongue, and not in the sugar candy.

*[syāt kṛṣṇa-nāma-caritādi]-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu  
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī*

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

There is an attack of ignorance, bile of ignorance, and go on taking and the bile's disease will be off and you will get the taste of sweetness from that thing. So it is, though on the whole, Kṛṣṇa consciousness, God consciousness, may not be sweet, still, by the help of our previous *sukṛti*, and also our reason based on that *sukṛti*, go on with *sādhana-bhakti*. And we shall no sooner reach in a stage where we'll be able to find, "Oh, it is very sweet. Kṛṣṇa consciousness is very sweet, very beautiful." The whole process of *sādhana* is like that. *Avidyā, ajñāna*, due to miscalculation we suffer, we feel pain, but the pain is outside, it is sweetness. With such attitude we're to approach. And the favourable association can keep our strength for investigation what will be necessary to attain the goal. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Today is the day of appearance of Bhaktivinoda Ṭhākura. In this modern age, he came with this full truth. It is he who foretold that: "Those days are not far off when we'll be able to see that the foreigners, the Europeans, Americans, they're also coming to join under the flag of Lord Caitanya and go on with Kṛṣṇa *sāṅkīrtana*." He could foresee that such a natural and easy thing, why it should not be understood by the sincere intellect. It must be understood, cannot but be

understood. There are men, well-meaning persons, they cannot but understand this sort of universal love. The Lord is love and let us be happy in His connection and go on with the life of love. Love should not be appreciated by the persons? It is impossible. So no sooner, all sincere intelligentsia will come to appreciate what is given by Mahāprabhu, the doctrine. And along go on singing the glories of Śrī Caitanyadeva.

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