

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

83.9.14-16-20

**Guru Mahārāja:** ..... we are very, very far off in the lower position. But such prospect we have got that as family man we can live with Him and serve Him. What more we want? This appealed to the core of my heart and I came out. I want such God. I want to live with Him as family man, with God. So Kṛṣṇa consciousness of Godhead can accommodate our family life with Him. What more may we want? I have come to serve that, *mayātma-bhūyāya ca kalpate*:

(*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me  
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai* )

("One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.") (*Śrīmad-Bhāgavatam*, 11.29.34)

"As if they're My own, as if they're My own soul, *ātma-bhūyāya*."  
"Viśate tad-anantaram, enters into Me."

(*bhaktiyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā, viśate tad-anantaram* )

("By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine.") (*Bhāgavad-gītā*, 18.55)

Enters into that conception of Godhead, that means His family, family life with Him. How good is it? All sorts of our enquiries and inner aspiration may be satisfied with Him. *Akhila-rasāmṛta-murtiḥ*, all different types of aspiration within us can find fulfilment in Him, the whole self, exhaustively, nowhere else. Only in Him, *akhila-rasāmṛta-murtiḥ*, in Kṛṣṇa. All, gross or subtle, however subtle it may be, so many earnest aspirations within us, and everything may have fullest satisfaction only in His connection, and He is Kṛṣṇa. Who is Kṛṣṇa? Who can attract all *naths* within us and give satisfaction to that, the whole nervous system in its fullest extent can attract it and give them satisfaction. He's Kṛṣṇa. Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

.....

**Guru Mahārāja:** ..... in this age he was the pioneer of *śuddha-bhakti*, pure devotion, pure devotion, uncontaminated, unmixed with *jñāna*, *yoga*, *karma*, etc, what is pure devotion based on complete surrender, complete surrender, by surrender we gain.

And Gauḍīya Maṭh is preaching slavery. There was a rumour long past, the Ramakrishna Mission and others said: "Oh, Gauḍīya Maṭh is preaching slavery, *kṛṣṇa-dāsa*. We are so 'ham, we are the biggest, so 'ham, *brahmāsmi*, I am the greatest. Instead of that they say you are slave to that Kṛṣṇa, they're preaching slavery."

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) told that: "Gauḍīya Maṭh stands for the dignity of the human race, for all animation." The most dignified position, slavery, surrender. Surrender to what? To the Absolute Good, Absolute Centre. Surrendered life, selfless, wholesale selfless surrendered life to the whole, how pure? Ha, ha.

And that: "I am the *brahmā*," that impossible thinking, ha, ha, that is the greatest disease, that: "I am the biggest. I want to be monarch of all I survey. I am the most heinous exploiting agent. I am *brahmā*."

Gauḍīya Maṭh preaches complete self-abnegation, self-surrender, to the prime cause, the Absolute Centre. That is divine, to give is divine. And the aspiration that "I shall get," that is devilism. "I want to lord it over everything" that is devil spirit.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

You have appreciated Bhaktivinoda Ṭhākura's *Life and Precepts* very much?

**Devotee:** Very much.

**Guru Mahārāja:** In short, how it is represented, the Life and Precepts of Śrī Caitanyadeva.

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** A few years ago I was very much attracted to Bhaktisiddhānta Saraswatī Ṭhākura's writing. Then more recently Bhaktivinoda Ṭhākura's writing has become very relishable .....

**Guru Mahārāja:** More attractive to you?

**Devotee:** Very relishable, yes.

**Guru Mahārāja:** Very simple.

**Devotee:** Very simple and very organised.

**Guru Mahārāja:** The *Ācāryas* that come, sometimes they make it clear and sometimes they make it complex, purposely.

**Devotee:** Bhaktisiddhānta Sarawati Ṭhākura was .....

**Guru Mahārāja:** Has made it complex.

**Devotee:** Very complex, very developed.

**Guru Mahārāja:** Very ontological aspect, he has dealt much. But in the simple way Bhaktivinoda Ṭhākura has distributed. It is necessary, analytic, synthetic, because in a simple way there is the possibility of becoming *sahajiyā*. We can take it like this mundane thing but this is all *aprākṛta*, the other side of the globe, it is such.

*kṛṣṇera yateka khelā sarvottama nara-līlā  
nara-vapu tāhāra svarūpa  
gope-veśa, veṇu-kara nava kiśora, nata-vara  
nara līlāra haya anurūpa*

("Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.")

(*Caitanya-caritāmṛta, Madhya-līlā, 21.101*)

Very similar, but not the same, far, far off, but similar.

*kāma-preme dekho bhāi, lakṣanete bheda nāi  
tabhu kāma `prema' nāhi haya*

("My brother, lust and love appear as one and the same; yet, lust is never love.")  
(*Kalyāṇa-Kalpataru, U, 18*)

Roughly calculating there is no difference between lust and love, but still, you carefully note that lust is not love. One is connected with this lower feeling, this flesh and blood, and another, the highest reach of the souls.

**Devotee:** The sentiment is similar but .....

**Guru Mahārāja:** Similar but opposite.

*Aprākṛta, aprākṛta bat*, very similar to mundane but not mundane. That is the highest position. So Candi dāsa says:

*sava rupare manu su satya taro pare nahi (?)*

Of all existence this human form is the highest, even above God conception. In the ideal human conception is above all, even above God conception. Here we are to understand.

.....

Śukadeva Goswāmī who is supposed to be always constant in the position, along with Brahman. No mundane reference in his consciousness, wholesale conscious character. No charm for any mundane attraction, always he's in the plane.

Śukadeva's personality was necessary to inaugurate Kṛṣṇa conception of Godhead. Because everyone knew that he had not the least attachment for this mundane. And what is very similar to mundane, that is to be given to the world as the highest conception of Godhead. So that man, who had not the least attraction, and he did not come down to this level of mundane enjoying movement, always continuous flow of spiritual connection. He did not care to wear a cloth even. No attraction, careless wholesale. He was selected to give out to the scholastic section that the highest type of the *līlā* of Godhead is like mundane.

Giving some hearing, Parīkṣit Mahārāja says: "How do you say that Kṛṣṇa, that Parabrahman, that highest conception of Absolute is crawling in the compound of Nanda and sucking the breast of Yaśodā? The *yogīs* and *jñānis*, they're trying their utmost for lives together, life after life dedicating to find that thing over and above their own soul, trying so hard. Sometimes they meet for a second and then again separated. And that thing is crawling you say, that Paramātmā, above that Godhead Kṛṣṇa. How is that possible? Then what type of *sādhana*, what type of means they have adopted to attain that end?"

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam  
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ  
(Śrīmad-Bhāgavatam, 10.8.46)*

"It is impossible! Then all other endeavours are useless! This is *karma*, *jñāna*, *dhyāna*, etc, so many means to get that Absolute Truth, they are useless! By them we are told that for a second or so, they're connecting saying something I have experienced, however little it may be, some wonderful things I experienced for a second. Such is the history of the holy men we are acquainted with. And you say that very thing is crawling on the compound of Nanda and He's sucking the breast of Yaśodā? And Yaśodā running to whip Him, and He's crying: "I won't do My mother for any longer this offence. Please spare Me this time."

(Mother Yaśodā was breast feeding her small child, Kṛṣṇa, when the pot of milk on the stove boiled over. Setting Kṛṣṇa aside, she ran to catch the milk pot. Being neglected, Kṛṣṇa decided to break the pot of churned butter and ran away to feed the monkeys. Mother Yaśodā was quick to follow Him when she discovered the broken churning pot. She found Him not far off sitting atop an over-turned wooden grinding mortar feeding the monkeys the stolen butter. Kṛṣṇa, however, quickly saw her coming at Him with a stick in her hand, and immediately He got down from the grinding mortar and began to

flee in fear, and He is crying: "I won't do it again Mother any longer - not this offence. Please spare Me this time.")

Is it possible? A farce? Who'll come, a sane man will come to understand, to accept that as divinity? What do you say? If it is possible then how wonderful *sādhana* is there, I want to know that by which the Godhead can be controlled in such a way. Is it possible? How wonderful that is. It is impossible. To make the impossible possible, if there is any means I want to know that. Why, how is that?"

Ha, ha, ha. The life of self-surrender. Not keeping up one's own ego to connect with some higher thing and try to utilise that for his own purpose? No! Complete surrender. Die to live. How to die and what is death, that is to be considered. What is surrender? What is that death? Then die to live by which we can live properly by that surrendering. That is the basis, wholesale, wholesale, the degree of surrender, the degree of surrender, that is the basis to get all these things. Give and you'll get, give and get, ha, ha. You are to give as a proper gift not only ordinary useless things but the most wholesale. You are to give yourself wholesale. Or as in Hegel's very good words: "Die to live."

*Ātma nivedana dainya ghucāo jañjāl. Jañjāl*, difficulties are coming, but, the only way to do away with them is to give yourself more and more and more. There lies the solution! Difficulties are coming and what is the cure for that? Give more, learn to give more.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.  
Hare Kṛṣṇa. Nitāi. Nitāi.

Individuality is also there, but it is on the surrendered plane.

Hare Kṛṣṇa.

To die in the physical sense is nothing. Mahāprabhu says:

*sanātana, deha-tyāge kṛṣṇa yadi pāiye  
koṭi-deha kṣaneke tabe chāḍite pāriye,  
(deha-tyāge kṛṣṇa nā pāi, pāiye bhajane  
kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine )*

"My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."

("You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.")

(*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*)

Sanātana Goswāmī wants to teach us. When he came from Vṛndāvana to Purī to have the *darśana* of Mahāprabhu he came by the same route which Mahāprabhu had taken to

get to Vṛndāvana from Purī, that jungle way. And there, taking water from different places, or different types of food, he got some itches on his body. And also something oozing from the body. And Mahāprabhu when He met him He used to embrace, and that oozing juice, Mahāprabhu's body was smeared by that. Sanātana Goswāmī felt much pain. "What is this Mahāprabhu?" Sanātana Goswāmī, to avoid His welcome he went to go away but forcibly Mahāprabhu took him and embraced him. And those things used to touch His body and he was very much pained by that.

Then Sanātana was consulting with Jagadānanda Paṇḍita. "I came to get something but by my misfortune I'm committing some offence. This bad juice, that is touching the divine body of Mahāprabhu committing offences. So I must go back or perhaps it would be better if I give away this body just in front of the wheel of the Jaganātha cart, it will be smashed to death and I shall get a good next birth, very happy."

And anyhow that came to Mahāprabhu that Sanātana was saying like that. Mahāprabhu was very much excited. "What do you say? You have come to such conclusion, a fools conclusion.

*sanātana, deha-tyāge kṛṣṇa yadi pāiye  
koṭi-deha kṣaṇeke tabe chāḍite pāiye,*

"If it is possible for anyone to achieve Kṛṣṇa only by giving this physical body then in a second, I want to die crores (ten million) of times. It is not so easy! What is the value of this body? This has got some negative value, and I shall sacrifice this body crores of times in a second if possible to get the grace of Kṛṣṇa. So, this is not the way at all. It is not a big thing. It is not a valuable thing - this is a negative representation (the body). What is this? It is nothing! Kṛṣṇa wants the inner attention."

*dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate  
vidūratvād uttamatāhānya tasyās ca nāṅgatā*

"If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion." (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 12.128*)

Rūpa Goswāmī says: "Whereby we can feel, have some type of attraction towards Him by sacrificing *dhan* - money, *śiṣya* - and men that are submissive to me, by them, by good work that they are producing, *śiṣya dibhirdāraiḥ*, - or by a good wife. i.e., my wife may be a devotee and I may think that by that connection I will get devotion. Or, my disciple will be a devotee and in that way I shall acquire some devotion - No! That is small. That is a lower type of devotion - not pure. So, you are to give everything not by second representation, not through a representative - but you, you yourself have to give, to give away to Him, everything! Then, there will be pure devotion."

So devotion means sacrifice, dedication. Death, wholesale death of the ego. Ego is to be dissolved completely into the fire and the alloy will vanish and the bright gold will come up. *Ātma-nivedanam* (service to Kṛṣṇa in full self-sacrifice), *śaraṇāgati* (surrender), that is the only way. *Prapanna-jīvanāmṛtam*, when we want to be *śaraṇāgata*, to take shelter under His feet, that is also analysed in six ways and to understand them separately and take up all these things for our good. What is that surrender? How to taste it? And who are the other stalwarts that came in this way? How they dealt? What was their character? How their movement? To get encouragement from that, that unknown wholesale giving, unknown path, unknown path. But there are so many light-houses, the light-houses are there, the stalwarts, looking at them we shall make progress on that way. How giving we can live, give and live.

Bhaktivinoda Ṭhākura says in one of his songs:

*keśava tuwā jagata bicitra karama-vipāke  
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra*

*tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane  
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,  
jaimini, bauddha āowe dhāi'*

*tab koi nija-mate, bhukti, mukti jācato,  
pāta-i nānā-bidha fānd so-sabu--bañcaka,  
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād*

*baimukha-bañcane, bhaṭa so-sabu,  
niramilo vividha pasār daṇḍabat dūrato,  
bhaktivinoda bhelo, bhakata-caraṇa kori' sār.*

*keśava tuwā jagata bicitra* - "Oh, Lord! Your creation is a very wonderful type, different and variagated."

*tuwā pada-bismṛti, ā-mara jantraṇā, pekhaluṅ raṅga bahu citra* - "My real pain however, is from out of separation from You. And here I am seeing a diverse character of different types, different sectarian views."

*tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi* - "But the real purpose of all these things is only our separation from You."

*tuwā pada-bismṛti, ā-mara* - "If we are to diagnose properly, only our separate existence from You - separate consciousness - is the root of all this faithfulness."

*kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'* - "I am suffering from Your separation, but so many doctors of different types have come. They are running to me to cure me; Kapila - Śaṅkara, Patañjali - Yoga, Gautama, Kaṇada - *dhai*, *kanabhaji*; everything produced from atoms - Kaṇada. Bauddha - that is, the dissolution of the mental system ends everything. Jaiminī, although good activity is transient, still, what to do? "Go on doing good activity and try to live happily; there is no other end to life."

*tab koi nija-mate, bhukti, mukti jācato* - They come apparently to represent You, but, when they give delivery to things, we find that either they advocate enjoyment or salvation; exploitation or salvation, that is in their fund and nothing else! In whatever dress they may couch, but ultimately if it is analysed we find either salvation, pleasure or this total dissolution into indecipherable something?

*bhukti, mukti jācato, pāta-i nānā-bidha fānd* - But, to take us to that goal, only these two goals, they create various kinds of charming traps to catch us. But, ultimately, they lead us to these two and nothing else. Either the higher planes of life in the subtle world (for the time being) or complete annihilation, effacement.

*baimukha-bāñcane, bhāṭa so-sabu* - Why are they here? It is the view from the Universal standpoint; they have come to segregate those that are not sincere. Those that are sincere will not be affected by such canvassing. *baimukha-bāñcane*, they come for only those half-hearted persons and take them away from this camp. Then, the devotees may go on in their own way peacefully. They won't be able to come to disturb them. They are in their own path. That is the underlying purpose of You.

*niramilo vividha pasār* - They have created multifarious very charming things for their canvassing:

*daṇḍabat dūrato, bhaktivinoda bhelo, bhakata-caraṇa kori' sār* - But anyhow, I might have been saved. I understand that definitely only the feet dust of Your devotees is everything for me - nothing else! I want only the holy feet dust of Your devotee - *bhakata-caraṇa* - No other ambition I have got! And I have got this sort of yearning by Your Grace. So, Bhaktivinoda discarded them."

Hare Kṛṣṇa. Nitāi. Gaura Nitāi.

I composed one poem of eleven stanzas about Bhaktivinoda Ṭhākura. Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura), my Gurudeva, appreciated that very much. And he told to someone that: "It is not he who has written, Bhaktivinoda Ṭhākura has written through him." And some other place he has told: "Oh, I am confident that, what I came to inform, to teach the people, that will be left after me." And, to 'me', while reading the composition, he told: "A very happy style you have given to the śloka."

There it is mentioned: (in *Śrīmad-Bhaktivinoda-viraha-daśakam*, 4)

*dharmāś carma gato 'jñātaiva satatā yogaś ca bhogātmako  
jñāne śūnya-gatir japena tapasā khātir jighāmsaiva ca  
dāne dambhikatānurāga bhajane duṣṭāpacāro yadā  
buddhim buddhi-matām vibhada hi tadā dhātrā bhavān preṣītaḥ*

"O Bhaktivinoda Ṭhākura, you appeared at the hour of our greatest need. At that time, everyone practised body-worship and flesh religion, which any honest man will admit is ignorance. The *yogīs* were cheating the public with cheap miracles, exploiting them for money and pleasure. The philosophers, bewildered in trying to capture the infinite, found that their knowledge had led them to the void of nihilism. The mutterers of *mantras* were working to become well-known *japa*-chanters. Ascetics practised murderous torture for spiritual suicide. The proud gave in charity only to secure their

fame. And all these abominable acts were performed in the name of *anurāga-bhajan*, the highest devotion to Godhead. At that dark hour, when all good intelligence had been spoiled by misconception, you were sent by the will of Providence."

*dharmas carma gato* - "You came in a period when your necessity was felt the highest. What was going on at that time, in the name of religion, devotion? *dharmas carma gato* - They preached that what has no interest with this body that cannot be called religion. Religion mainly came in relation to the bodily connection they asserted.

*jñātaiva satatā* - And who is an honest man? An idiot is an honest man.

*yogas ca bhogātmako*, *yoga* - this from *jīvātmā* to *paramātmā* - that took the shape of the *yogīs*. They came to make trade, to show some miracles to the people and get some money or something, good name, *bhogātmako*.

*jñāne sūnya-gatir* - And what is the achievement of pure knowledge? That is to be resolved in nil? In zero? That is the highest achievement of knowledge. To take us to cipher, *sūnya-gatir*.

*sūnya-gatir japena tapasā*, And by this *japam* and *tapasā*, penances...

*khātir jighāmsaiva ca* - But, to get some prestige, some popularity by this *japam*? One is making this *japam* (chanting the Holy Names), his attention is toward that of the appreciation of the people. A popularity seeker. And *tapasā*: the penance of vindictiveness, that penance was used in *tapasā*.

*dāne dambhikatā* - And the gift, the donation - that took the shape of Brahman; "I can give so much. I am a great giver in this game - a fame seeker. I am a great man. I have made a gift to so many places." A class of ego creating.

*anurāga bhajane* - And in the name of this loving service, *duṣṭā-pacāro yadā*, this mundane practice. These mundane practices went on in the name of *anurāga bhajane*.

*dhātrā bhavān preṣiṭaḥ* - In such a critical moment, you were sent by the Provident Sphere."

Then the next *śloka*.

(*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte  
yasyāmsāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate  
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam  
tasyāmsī bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ* )

("The effulgent, nondifferentiated aspect of divinity known as *Brahman* is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as *Paramātmā* is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled beelike devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute *Brahman* or *Paramātmā* or even *Nārāyaṇa-bhakti*, but *svayam-bhagavān* Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."

(Śrīmad-Bhaktivinoda-viraha-daśakam, v 7)

"Just as the moon, he helps the stars to twinkle, and he's (the moon) supposed to also help the 'asadhi'. Many drugs, the moon's rays help to gain their potency it is told - so also you have come to enliven the scriptures with the proper meaning and to please the real saints that are in the world. Like a moon, you have come here in this world." Then the next, "You have done a great service to the worldly people by composing many devotional scriptures, books and so many other things. Ācārya Rāmānuja, the great scholar, and many others also did, but your greatness and nobility is not to be limited there. What is more... *yad dhāmnah khalu dhāma caiva nigame brahmeti*.

That Brahman has been considered by the Vedic scholars to be the halo of the Absolute and even by the great yogīs. They are, with great trouble, searching after the Paramātmā - the All-Pervasive Spirit, All-Comprehensive, and All-Permeating. With great penance they are searching after that which is only a partial representation of Nārāyaṇa, Who is searched after by the great and who are above this self-salvation. Personally, they are engaged in the serving of this Nārāyaṇa in a happy way.

But, Nārāyaṇa, whose original full-fledged aspect is Kṛṣṇa, you have come here to give that! Not this Paramātmā, nor Brahman, nor even *Nārāyaṇa-bhakti*, but Svayaṁ Bhagavān, Who is the very full representation of the different types (expansions) that they are. That original conception of the Absolute, Svayaṁ Bhagavān Kṛṣṇa, who is All-Ecstasy, You have come to give that thing to the public. And, that is also in Vṛndāvana, the highest sphere, where He's receiving the different types of services including *vātsalya*, filial service, and, where Rādhārāṇī, with all of Her paraphernalia, is giving Him the highest form of affectionate service, you can give us the position of service in that plane!"

Then the next:

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ  
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam  
jīvādyair abhiraḥṣitaṁ śuka-śiva-brahmādi sammānitaṁ  
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*

("What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.") (Śrīmad-Bhaktivinoda-viraha-daśakam, v 9)

"What is sanctioned by Gaurāṅga, and the very purpose, the inner meaning is known to Svarūpa Dāmodara .....

End of side A, start of side B, 14/16/20.9.83

**Guru Mahārāja:** ..... you may offer that to me.

*kesa sadvam sri guruve namah*

All these articles I offer to my Gurudeva as *dakṣiṇa*. Hare Kṛṣṇa.

**Devotee:** *Praṇāmas*.

**Guru Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa.

*om ajñāna-timirāndhasya jñānāñjana-salākayā  
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ*

"I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."

Now, whatever Vaiṣṇava you find you give your *praṇāmas* to them and go near to the temple, just in the front of the temple *nath mandeer* and there you take the Name, and then afterwards you may take your *prasāda*, along with other devotees.

..... *Nāma*. Muralidar.

**Devotee:** Your name is Muralidar

**Guru Mahārāja:** Muralidar. Married?

**Devotee:** No, single, *brahmacārī*.

**Guru Mahārāja:** Muralidar dāsa Brahmacārī.

Gaura Hari bol!

.....

**Devotee:** ..... therefore that is not *sayujya karmana*.

**Guru Mahārāja:** Not *sayujya karmana*. So .....

but he's (altered such from this side, that is entered *brahma*, then from *brahma* he?) not *sayujya*, not buried on that place, and the possibility of going further.

*sri krsya mantra kalibhi upasyadi brahma nibhana uchati (?)*

Suppose in the last time he had some memory of Kṛṣṇa or Nārāyaṇa or some devotee, that will fetch him upward.

**Devotee:** Yes. Then one more question. In the next one:

*jyāyasī cet karmaṇas te, matā buddhir janārdana  
tat kim 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)

So in the *pada cet* (?) there is *karmaṇaḥ* ? .....

So in the *pada cet*, *buddhi* is given as *sattvica jñāna*, and in the (*banmanva* ?) it is given as *vyavasāyātmikā buddhir*. But *sattvica jñāna* is the same as *vyavasāyātmikā buddhir* ?

**Guru Mahārāja:** Not always.

*vyavasāyātmikā buddhir, ekeha kuru-nandana  
bahu-śākhā hy anantās ca buddhayo 'vyavasāyīnām*

("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)

**Devotee:** Yes. that is above *sattvic buddhir*.

**Guru Mahārāja:** *Vyavasāya*, *vyavasāya* means *utsāha*, enthusiasm. Here only one ended. The *vyavasāyātmikā buddhir*, the enthusiasm only towards one particular end, not multifarious aims, objects of life, but only one.

"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 kim karmaṇi ghore mām, niyojayasi keśava, (Bhagavad-gītā, 3.1)*

*kim 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 you are clear in the mind to obey the direction of the God or *dharma* then physical activity has no value. Mind is all important, internal, that plan, purpose, impulse, *saṅkalpa* (acceptance), 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, *hatvāpi sa imāḷ lokān, na hanti na nibadhyate*:

*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate  
hatvāpi sa imāḷ 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 one's action, good or bad. That has been stressed there.

What is there, after?

**Devotee:** There's still one difficulty though Guru Mahārāja. This one difficulty, this *buddhi* is given as *sattvica-jñāna* in the *pada cet*. But in the *amu varj* (?) it's given as *vyavasāyātmikā* ....

**Guru Mahārāja:** *Vyavasāyātmikā buddhi*, above *sattvic*, *nirguṇa*.

**Devotee:** Yeah.

**Guru Mahārāja:** *vyavasāyātmikā buddhir, ekeha kuru-nandana*, (*Bhagavad-gītā*, 2.41), only one, to satisfy Him.

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

**Guru Mahārāja:** What is the next *śloka* ?

**Devotee:** Next *śloka* is:

*vyāmiśreṇeva vākyena, buddhiṁ mohayasīva .....*

**Guru Mahārāja:**

*vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me  
tad ekaṁ vada niścītya, yena śreya '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?

**Devotee:** *Loke 'smin .....*

**Guru 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 karmaṇām anārambhān, naiṣkarmyaṁ puruṣo 'śnute  
na ca sannyasanād eva, siddhiṁ 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)

*Pacītya suddhi* (?) two phases, one *sāṅkhya-yoga* (the analytical discrimination between spirit and matter), *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 the *śāstra* has said *niṣkarma*, without, "Because the scriptures have ordered me I am doing. It is my *dharma*. I have no separate interest within me. Only by the order of the scripture I am doing." This is *dharma*. In *Bhāgavatam* also:

*etāvān sāṅkhya-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: *sāṅkhya-yogābhyām svadharmma-pariniṣṭhayā*, these three things may take us up to this stage. What three things? *Sāṅkhya-jñāna*, *neti, neti*, this is *pāñca-bhūt*, 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 *sāṅkhya-jñāna*. And *yoga* also by *pranayama*, *pratyahara*, 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, *sāṅkhya-jñāna* eliminating the negative side, and *yoga* by internal enquiry about 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," *śāstra* as it is mentioned in the *karma-kanda*. If without any *karmana*, as duty 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* 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, pravādanti 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*.

**Devotee:** Then, my question is, then why in the *pada cet* (?) for *buddhi* have we got *sattvika-jñāna* ?

**Guru Mahārāja:** *Sattvica* ..... What is the original *śloka* ?

**Devotee:**

*vyāyasī 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)

**Guru Mahārāja:** Then?

**Devotee:** In the *pada cet* (?) he Keśava, he Janārdana, *rajasik* or *sattvika karmapekṣa*.

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

**Devotee:** "If *sattvika-jñāna* is better than *rajasik* and *sattvika karma*, then why do You engage me?"

**Guru Mahārāja:** *Sattvika-jñāna*, where do you get *sattvika-jñāna* ? *Buddhi-yoga*.

**Devotee:** In the *pada cet* it is given, *karmanah rajasik* or *sattvika-jñāna apekṣa*, then *buddhi*, *sattvika-jñāna*, *vyāyasī cet karmaṇas te, matā buddhir janārdana* ...

**Guru Mahārāja:**

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

*Sattvika-jñāna*, that is also within *māyā*, *sattva-guṇa*, *sattva raja tama*, so here the purpose cannot be that, that is because *sattvika* is within *māyā*. So *vyavasāyātmikā*. *Vyavasāyātmikā jñāna* ?

**Devotee:** No, *vyavasāyātmikā buddhir*

**Guru Mahārāja:** A little after, that conclusion will come, *vyavasāyātmikā buddhir*, *ekeha* (*Bhagavad-gītā*, 2.41). Go on reading.

**Devotee:** After. But my problem is why in the *pada cet* (?) and *anuvar* (?) there is different meanings for the word *buddhi* ?

**Guru Mahārāja:** By *sattvic*, not, just as in many places *sattva* has been used for *śuddha-sattva*.

**Devotee:** Ah, this question.

**Guru Mahārāja:** *Sattva* is *śuddha-sattva*. *Vyavasāyātmikā buddhir*, that is more of *śuddha-sattva* characteristic.

**Devotee:** Then it's all right. Pure goodness.

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

**Devotee:** All right, now I understand.

**Guru 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 *sattva*. But Viṣṇu is always *nirguṇa* yet He's told as *sattva-guṇa Avatāra*. Because within this *raja* and *tama*, that *sattva* is seen to be mixed *sattva*, not pure *sattva*, *visuddha-sattva*.

**Devotee:** From our vision it is *sattva*.

In English, how to translate *tasya prajñā* ? (*Bhagavad-gītā*, 2.61) Generally, "A man of steady intelligence."

**Guru Mahārāja:** *Tasya prajñā*, properly adjusted.

**Devotee:** 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 .....

**Guru Mahārāja:** Not influenced by separate interest. That is *mukta, tasya* 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.

.....

**Guru Mahārāja:** ..... from the Absolute standpoint it is *līlā*, everything is done by His sweet will. But the difference for us that we can 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.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

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

**Guru Mahārāja:** We are 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 to rules and regulations, and above that the innate flow of love, and again there are sub-divisions, different camps, different types of service.

**Devotee:** Harmonising.

**Guru 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 are to eliminate, eliminate, elimination and acceptance, up to *rādhā-kīṅkarā*, 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 *nirviśa*, 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, the 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*, the 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.

*ta eva vantam anuvārga sarvam  
tasya vāsa sarvam idam vivāti*

The existence, real existence, of the truth is this, and the existence is wholesome. Not only nothing - not even injurious - but it is wholesome existence. Everything is good. All is great movement, waves of grace of the Lord. Everything! *tat te 'nukampām susamīkṣamāṇo:*

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtam vipākam  
hṛd-vāg-vapurbhir 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. Have no apprehension of unfavourable circumstances about anything. Adjust yourself in such a way. That is what is necessary for you and for all. *Tat te 'nukampām susamīkṣamāṇo*. Everything is positive and everything is good. To read negative and to read bad, injurious, that is our false ego. We are to get out of that, the false calculating ego, that is the ego in bondage. Ego in bondage means the ego calculating faults, 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 are in disease, *hṛd-rogam*, heart disease, the disease in the centre, heart, the feeler.

*(vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ  
śraddhānvito 'nuṣṅṇuyād atha varṇayed yaḥ  
bhaktim parām bhagavati pratilabhya kāmam  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ )*

("One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa.") (*Śrīmad-Bhāgavatam*, 10.33.39)

That has been accepted as the centre, the heart, the feeler. In 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 hṛdaya-granthiś, chidyante sarva-samśayāḥ  
kṣīyante cāsya karmāni, mayi dr̥ṣṭe 'khilātmani*

("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)

A wonderful *śloka*. *Bhidyate hṛdaya-granthiś*, your heart is sealed! The feeling portion, the reading portion of you is sealed. Break up the seal and then you will come to feel everything is your friend. *bhidyate hṛdaya-granthiś*. Our attempt should be to break the seal by the real ego. The real ego has been covered, sealed. But, the seal should be broken! The natural feeling should be allowed to flow out, we should be allowed to feel. Then you will find that everything is all right.

Your brain will say: "Yes, now I find every calculation reaches the desired result." The computer will say likewise. And the heart? The heart will be opened. Heart will be opened and ego, the selfish part, the cover of the heart, that will be broken, the seal will be broken. And the natural flow will come to feel properly what is good and what is bad. You will find what is tasteful and what is bitter. The real heart from within will come to justify. Then, the brain will come to see that everything is all right.

What is subservient to feeling - *ānandam* ? *sat-cit, cit-caitya*, knowledge. Above that knowledge is that central thing - *ānandam*, happiness, blissfulness, pleasure, joy. That is the signal for which everyone is searching. That feeling is the heart's food, not the brain's food. It is heart's food which we are searching for, and that misrepresentation of the heart, that false, selfish ego, that is our worst enemy! It is unsatisfied, and always giving reports: "This is not good, it is not good." And we are running hither and thither: "What is good?" We are searching for that! But, when the proper heart from within will come out, then, *bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ*: all doubts will be removed, "Oh, we are in perfect harmony."

*kṣīyante cāsyā karmāṇi*: The past dues will all be cleared immediately. The past dues of our *karma*, reaction, birth, what is to come on me to have its realisation, that will be finished in no time! We shall enter our natural harmony. Then, we shall see that like some evil dream, something came in the middle - it was like a mad dream. But now, I am awake and the dream is nowhere. Only, the eternal connection.

Hare Kṛṣṇa Gaura Hari. Gaura Hari. Gaura Hari bol!

That is a wonderful *śloka*, *bhidyate hṛdaya-granthiś*. *Karma*, that is reaction which I am to clear off from my previous activity. That will also disappear and the harmonious outlook will come in me. And how will it come? When the heart will be opened. We have to break open the heart! The heart! The feeling thing, 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 for us.

*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 is all pleasure, no pain. The *Bhagavad-gītā* is always asking us, "Concentrate in you! Have no complaint against the outside environment, but everything is in you." So be attentive to you, to your ego. There is no necessity to correct your outside environment.

We are 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. For one who is attacked with bile, the sugar candy 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 is 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 be seen 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 anudinam 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." (*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 your reason which has come to you 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 and 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 are 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 here 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 are also coming to join under the flag of Lord Caitanya and go on with *kṛṣṇa-saṅkīrtana*." 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, that 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 Doctor .....

End of recording, 14/16/20.9.83.

