

83.04.06-12-14 A

Śrīla Śrīdhara Mahārāja: [00:00 - 01:00 ?] Then he began to address the *sannyāsīns* there.

Bale, śuno sannyāsīra gan. Mocā-ghaṇṭa phula-bari, dāli-dālnā-caccari, śacī-mātā korilo randhan.

So many preparations of vegetables. _____ [?] Which has been arranged and cooked by Śacī Devī? Like nectar, very, very tasteful.

Śacī-mātā korilo. Tā'ra śuddhā bhakti heri', bhojana korila hari, sudhā-sama e anna-byañjan.

A new thought. When Śacī Devī cooked it, blending Her very, very pure devotion temperament.

Śacī-mātā korilo. Tā'ra śuddhā bhakti heri', bhojana korila hari, sudhā-sama e anna-byañjan.

A new idea. That after it is cooked, then we shall offer to Him, and then we'll take. Here omitted. When She was cooking Her heart was full of dedication to Kṛṣṇa. And Kṛṣṇa is accepting that. By Her cooking - Her cooking was committable for Kṛṣṇa to take the different preparations. It doesn't depend on us, that we shall offer to Kṛṣṇa. But when She was preparing that, then and there Hari has taken by Her nature of the devotion to Hari. *Śuddhā bhakti heri', bhojana.* Just like nectar, you all taste.

Yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi.

You mind it that the great *yogīs* after practising hard practices of *yoga*, what they gain, simply by taking *prasādam* they'll get more than that. Outwardly Śiva's enjoying, Śiva will take *prasādam*. But this enjoyment of taking *prasādam* will go, will take you higher than the *yogīs*. *Yoge yogī pāy.* What they get by practices of *yoga*, you will get in ___ [?] only by taking *prasādam*.

*yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi
kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi'*

Mahādeva, Śiva, He also began to dance when He takes the *prasādam* of Nārāyaṇa. He's reminding His boys, disciples. "I shall dance. Put here. *Yoge yogī pāy jāhā.* The *yogī*, what they get by their *yoga* practices, automatically you'll get the enjoyment here."

[From *The Songs of Bhaktivinoda Ṭhākura, Gītāvalī*, p 76] [Also in transcript 81.08.31.C]

But I wrote it, *yoge yogī nahi pāy jāhā*, what they *cannot* get you'll get here.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: *Yoge yogī pāy jāhā, bhoge āj ha'be tāhā.* They can't reach to such height, the *yogīs*.

yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ

mukunda-sevayā yadvat, tathāddhātmā na sām̐yati

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

All artificial practices, what that has to do with the independent absolute life? That won't have any influence over the Absolute. That may affect me for some time, *yoga* practices, to make my mentality a little calm. Durability of calm, specially the mind, that sort, by controlling the air, controlling our breath, we can get some calmness within our mind. So I practised it some time. But what to do with the Absolute?

Only *śaraṇāgati*, without surrender, no other path towards the Autocrat. None can control Him, only by the opposite method. To get Him approaching in the opposite method, not to conquer, not to approach that to conquer Him. But just the opposite.

"I have not come to conquer, but I have come to take shelter. I do not find any shelter in me, neither the broad world, anywhere. But only You can give proper shelter. I have come, don't avoid me my Lord. I'm the most wretched and You are the highest good. You must help me. You give protection for me. I'm helpless."

So He's independent. He's the Autocrat Absolute only, without *śaraṇāgati*, we're subject, He's Super Subject. He has got only subjective existence to us, not any object, never. Always in the Super Subjective area He dwells.

*yathā nabhasi meghaugho, reṇur vā pārthivo 'nile
evam draṣṭari dṛṣyatvam, āropitam abuddhibhiḥ*

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty."] [*Śrīmad-Bhāgavatam*, 1.3.31]

Just as patches of cloud in the sky, then many dusts in the air, so by locating the dust we say that the air is filthy with dirt. By tracing the cloud we say the sky is cloudy. But what is the connection between cloud and the sky? Sky we cannot trace - with the help of the cloud we say the sky is cloudy.

So *draṣṭari dṛṣyatvam, āropitam*. Really, He's got subjective characteristic, and we have to trace Him as Śrī Mūrti and others which take Him down in the objective world to understand the position. And the facility of understanding His position, we try to take Him down in the objective world. But really He's holding the subjective position to me. I'm subjective, He's super subjective. I can't make Him object of my mundane or mental senses. He's naturally holding superior position. But to make Him possible in our understanding we try to attribute something of here, mundane, in His connection, and try to understand Him.

By the books, the advice, that is knowledge, but we try to keep in books, in the objective world. I may forget, so the writing system is there. I can understand Him by consulting the books - this material, we can trace, "Oh. He's such and such." He's coming down in the objective world to

facilitate our understanding, or faith. But really He's always transcendental, supra-mental, transcendental, that is His real position.

Evam draṣṭari dr̥syatvam, āropitam abuddhibhiḥ. He's not confined in the - though in *Bhāgavatam* He's there, and we worship the *Bhāgavatam* with flower before we begin to read it. We try to bring Him in the objective position. But we should try to understand that by this we're being taken to the transcendental world. It is managed for that. Book, *Bhāgavatam*, there is His words there, so want to worship. "Oh. He's not ordinary thing within our eye experience, something transcendental, so reverential. Śrī Mūrti also we revere, for figure, because of this infinite connection with the transcendental we must worship the Deity." In the objective world also, to take me there, that is not ordinary, a mystic thing which has got its existence to trace to the Super-Subjective world. With that idea we're to approach *Bhāgavatam*, or the Deity, or the Ganges water, or anything pertaining to Kṛṣṇa, and His own.

Gaura Hari. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Evam draṣṭari dr̥syatvam, āropitam abuddhibhiḥ. So *prasādam* connecting it to Him. By taking, apparently by enjoying, you are doing transcendental service to *prasāda*. That is in the subjective world.

'Hari' boli 'khāo sabe bhāi. Tripurāri nāce jāhā pāi'.

[yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi
kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi']

_____ [?] Mahāprabhu mentioned there in Pandapur, He says _____ [?]

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Ke?

...
[15:20 - 16:52 ?]

Śrīla Śrīdhara Mahārāja: ...also they committed mistakes, at least I detected twice, and that was collected.

...
[17:02 - 18:05 ?]

Śrīla Śrīdhara Mahārāja: ...*saṁhitā, saṁgatiḥ*, assimilation in the life of activity of Śrī Kṛṣṇa, *saṁhitā*.

Bhāratī Mahārāja: Assimilation.

Śrīla Śrīdhara Mahārāja: Assimilation, or adjustment. Organic characteristic, *saṁhitā* means organic characteristic. *Saṁgatiḥ* means solidarity _____ [?] to show the unity in plurality. That should be the general meaning of *saṁhitā*. Different type of conduct is found there and to try to look through harmony. So the harmony in the life of Kṛṣṇa. Something like that, *saṁhitā*, to show the unity in different, apparently, opposite activities in His life. That harmony in the life of Śrī Kṛṣṇa,

or adjustment, or proper assimilation. Or organised view, unified view, or something like that. You may give a proper, suitable word, but the meaning will be like this, to show the unity in plurality, the mutual connection with different pastimes.

Hare Kṛṣṇa. Assimilation, proper assimilation, in the life and pastimes of Śrī Kṛṣṇa. The real standpoint.

Hare Kṛṣṇa. Gaura Hari.

Bhāratī Mahārāja: Proper assimilation of the pastimes of Śrī Kṛṣṇa. Something like that.

Śrīla Śrīdhara Mahārāja: But it is taken by the linguist for the approachable, you may give such name. Familiar to the linguists. Hare Kṛṣṇa.

Bhāratī Mahārāja: And then this *Prema Pradīpa*, how should that novel be Forwarded? As for the Vaiṣṇavas or for the general public?

Śrīla Śrīdhara Mahārāja: *Prema Pradīpa*, it is written generally for the Brahmo mentality, who are followers of the *nirviśeṣa* aspect. It is meant for them specially. *Prema Pradīpa*.

Bhāratī Mahārāja: Who would - which persons are we attacking when we write this, mainly?

Śrīla Śrīdhara Mahārāja: This Rāmānanda, Rabindranatha, the whole group of the Brahmo School. The impersonalists group of the *Upaniṣad*.

Bhāratī Mahārāja: Perhaps the *yogīs*..

Śrīla Śrīdhara Mahārāja: _____ [?] ultimately impersonal, the Paramātmā, anti personal. The Brahmo School, the Paramātmā School, both may be covered, the impersonal school. 'The ultimate cause of the universe is impersonal, not personal.' It is against them. It is personal _____ [?] Ultimate cause is personal. Absolute Truth is personal - personal conception of the Absolute Truth.

Bhāratī Mahārāja: What kind of consideration should there be for giving a title in English? We gave one, we thought of one title, but it sounds a little mundane. *The Torchlight Of Love*. Something for the western countries so they'll be attracted also to read it.

Śrīla Śrīdhara Mahārāja: Divine light to help the personal connection with the Absolute. Something like that. By the help of that light, *pradīpa* means light, showing to the light of love. Which can show us the loving attitude in the Absolute. That we can live with Him in love, as in a family. Such light, such divine light which can help our life in His family within affection. That light will show that we can live in that affectionate position with Him, with the Absolute. That sort of light. You are to summarise.

The Loving Ray Of The Absolute. The Ray of Affection From The Absolute.

Bhāratī Mahārāja: It is divided into praba [?] each chapter praba.

Śrīla Śrīdhara Mahārāja: Praba.

Bhāratī Mahārāja: Yes, ten prabas are there.

Śrīla Śrīdhara Mahārāja: Praba, lustre. Affectionate lustre that can show my position of affection in Him. Everyone is in affectionate position with Him. This light can show that you are in affectionate position with the Absolute Lord. Your fulfilment of your life is in affectionate position, acquiring affectionate position in Him. The consort-hood, the son-hood, father-hood, all affectionate position.

Bhāratī Mahārāja: There are some words which are very difficult to express in English. Especially when he's talking about *bhāva*, four types of *bhāva*. So that is very difficult to get across to the English speaking person. *Samcārī*, all these things.

Śrīla Śrīdhara Mahārāja: *Samcārī*. *Sthāyi bhāva* and *samcārī bhāva* - mood, attitude, *uddī*.

Bhāratī Mahārāja: *Uddīpana*, one.

Śrīla Śrīdhara Mahārāja: This is temporary. *Uddīpana* may be a foreign thing, can excite. Which helps us remember, that is *uddīpana*, to remember the thing. _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa.

...
[31:15 - 34:58 ?]

*bhidyate hrdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe '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]

"He's my own." When the seal of the heart is broken, that flow of love comes out. And love can give recognition who is my own, or who is not my own. And then all knowledge of alternative process vanishes, no alternative. "This is *the* man," my heart says. *Bhidyate hrdaya-granthiś*. So *prema*, the flow of love can only, it will not go and make friendship with anybody and everybody, it will go to the proper place. And then all possible alternatives will vanish, of the search. And then the little reaction what I had in the previous platform, or plane, that will vanish. So first pray *bhakti*, then knowledge, _____ [?] *karma yoga jñāna*. He's independent, *bhakti*, love, he's independent - and the knowledge, that will have no position there. And the reaction that already I had in the past locality, that will also vanish.

*bhidyate hrdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani*

Wherever I shall cast my searching look, the response will come, one and same, everywhere the response will come. "I am your own, you are searching Me." From everywhere the ego will come and corroborate, "You are searching Me." So no other alternative, so enquiry will be finished. And what loan I incurred in this ordinary plane of senses, that will also disappear. This is proof positive

transaction. Love is independent, nothing can produce it. *Ahaitukī apratihātā*. This is causeless, as well as its progress can never be stopped or hampered by any other force in the world. *Ahaitukī apratihātā*.

Devotee: Causeless means unconditional.

Śrīla Śrīdhara Mahārāja: Causeless means it is eternally existing, nothing has created it, causeless. It is Svayaṁ Bhuv, it is self existent, causeless means self existent. And it's *apratihatā*, it's progress can never be disturbed by anything else. Uncontrollable, *ahaitukī*, or causeless, *apratihatā*, _____ [?] irresistible.

Devotee: If heart is the source of love, then what is the source of knowledge?

Śrīla Śrīdhara Mahārāja: Knowledge, that is what is calculated, not automatic. What, when we analyse, then which comes within the calculation, that is knowledge. So *jñāne prayāsam udapāsyā* [*Śrīmad- Bhāgavatam*, 10.14.3], set aside, leave aside the attempt that your calculation will make you, will bring fulfilment for you. Give up, dismiss it, once and for all. No calculation can take you there, it is automatic, *ahaitukī*, causeless, self sufficient.

Bhakti, that is normal, that is automatic function, spontaneous. And unfortunately you are cast away from that normal position, to some foreign conception, and there you are to calculate all these things. In a limited position you are cast, thrown off. But in original position, calculation is unnecessary. Calculation is there where there is possibility of being deceived. Where possibility of deception, calculation comes there. There no deception, cent per cent, friendly flow of activity, action, there, so no place of any calculation. When we come in the layer of calculation, we're already in limited position, undesirable and unhealthy position, so the calculation is necessary. In uncivilised world where one is eager to cheat another, there calculation has got some position. But where there is no possibility, no trace of any cheating, mutual help and that is spontaneous, then it is redundant, calculation. Calculation is a diseased stage of a soul proper. So in soul's soil there is no calculation, no room for any calculation. It is opulence and opulence of affection and love. Everyone is of sacrificing, of giving mood, not robbing mood. So it is redundant there, it is a cursed position to have our life in a calculative area, it is deplorable.

So *jñāna śūnya bhakti*. Mahāprabhu says the real civilisation begins here, this, *jñāna śūnya bhakti*. That is to be adoptable to a particular plane which is above calculation. We must try to have our admission as a member in that plane of high civilisation. No calculation, no cheating, nothing of the kind. At least try to have a ticket of that. "Yes, here you are. I'm purchasing a ticket in the *jñāna śūnya bhakti*, the plane of love. Yes I admit." Otherwise it's all false scent, to run after false scent, the knowledge. And this *karma* is the positive madness, mad work, mad energising is *karma*, exploitation, with a mad activity. And the calculation in the middle, that is to live in the land of doubt. That is undesirable. Try to have your ticket to live in a land of opulence, and opulence of affection, love, service, co-operation. That is the real civilised world where we can go. That is God's domain.

