

85.10.16.B_85.10.17.A

Śrīla Śrīdhara Mahārāja: So many types of purity. Without caring for any of them the flow of the heart is so powerful, does not care for anything.

So Jagannātha told, "That was offered by that boy who is considered to be of the worst fate, cursed fate. The princess robbed by Mohammedan and the issue came that boy, so cursed of the cursed."

And his offering attracted Jagannātham so much.

So love is above, wonderfully above, surpassing everything. So Mahāprabhu asked us to take the path of love, way of love, to heart giving, self giving, so powerful. That can attract Kṛṣṇa, and nothing else can attract Him. He's very greedy to eat this love, *prema*. He lives on *prema*, love. Lord of love. That has got appeal, inner existence is that, all of us. Even His love personified, and a tinge within us also. As the birds of the same feather, love likes love.

Mahāprabhu when conquering and capturing Kāzī, He's leading *saṅkīrtana* party, feeling too much tired He came to Śrīdhara Paṇḍita, that poor *brāhmaṇa* who used to sell some plantain commodities to the market and anyhow lived, earned his livelihood. And that Śrīdhara Paṇḍita had a well, and a pot by which he took water from the well that was there. With that water pot which is left outside He took some water and began to drink.

And all the devotees they're, "What are You doing? This pot is always outside and so many dirt are there. What are You doing? We're taking a pure pot for Your drinking water."

Mahāprabhu ignored everything and He took that outside pot, nasty, dirty, and He began to drink water with that. "This is Śrīdhara's thing. This is the pot of My devotee Śrīdhara, this is pure like anything." He used that pot for drinking purpose, left outside, very dirty. With that pot He began to drink water.

*patraṁ puṣpaṁ phalaṁ toyam, yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ*

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a pure hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept."] [*Bhagavad-gītā*, 9.26]

"Whatever is offered to Me...

There's another tale in Vidura's house. Vidura's wife - Vidura was outside for begging. Kṛṣṇa suddenly appeared as guest in his house. Vidura's wife came, and there was nothing, some plantain left, she took the plantain, after accommodating Him in a seat. The cover of the plantain fruit she's producing to Kṛṣṇa and the plantain fruit real that is left on the earth. And she's supplying, she's so puzzled, perplexed, at the joy that Kṛṣṇa is present in her house. She's so perplexed that she's only leaving the fruit, the cover she's giving to Kṛṣṇa and Kṛṣṇa is eating that.

At that very time Nārada and Vidura entered the house. "What are you doing?" Vidura told. "You're leaving the fruit and giving the cover to my Lord."

But Nārada came to her relief. "She's puzzled, but Who is eating, He's not perplexed why He's eating the cover. He could suggest that, 'Oh, give Me the fruit. Why the cover?' But He's eating without any concern."

Then Kṛṣṇa answered. "I neither eat the fruit nor the cover, but I eat what is devotion. I'm accepting her devotion. Neither the cover nor the fruit, it does not supply My will. I do not need either this or that, but I live on devotion, Nārada. *Patraṁ puṣpaṁ phalaṁ toyam*. Everything I eat I take, but nothing I take, I take the idea behind that offering, the idea. The ideal, the purpose behind the material offering. *Bhāva-grāhī-janārdanaḥ*. The very spirit of the thing I eat and never the outward show. I'm a man living in the inner world, so My food is inner substance, not the external thing."

So devotion is such. Devotion is such, does not care for the ordinary rules, regulations of this material world. Still, in our lower condition we're advised to go on in *arcana*. In our stage what we think pure we offer, what is impure we reject. In the preliminary stage it is necessary for our fortune. But when grown then these external things eliminated, and the internal things are given more and more importance.

We're told the Brajen Sil [?] was a big scholar in Bengal, philosophical scholar extraordinary.

So that once he delivered lecture in Rome in World Conference of philosophical _____ [?] And the President told him, "I took you like Aristotle." Brajen Sil was given the position of an Aristotle, he was so learned man.

That Brajen Sil he was student of Scottish Church College. He was to sit in an examination hall and given questions and paper and he wrote the answer. So many questions but only one question, he was so engrossed in answering that one question he forgot everything. So deeply engaged himself in answering that a single question took the whole time. So many other questions left. So when the bell rang, the time finished, what to do? Only one question he dealt, and he left his paper and went away. The brightest scholar of the college _____ [?] Now he was thinking that among the list of the successful candidates his name cannot come. Answered only one question, perhaps there was four, five, six, or something. But still he stealthily he's coming now and then coming to see whether the list has been given of the successful candidates. Then one day he found his name is on the head of the successful candidates.

He was perplexed. "How? Only one question I dealt and I'm heading the list. How is it possible?" He saw the professor concerned. "Sir, I have answered only one question, then how it is possible that you have given my name in the first, number one?"

"Oh, Mr. Sil [?] Your answer is taken in the grade of a research scholar, not an ordinary student. So I put your name on the highest."

So this is like *rāga-mārga*. The formal things all ignored and the substance taken out.

Though formally he should be - he'll come amongst the list of the failed. But the man, the professor, he was a judge of a bold type, and he told, "Oh, the representation, the answer of one question is such high quality that that student can never be considered to fail." So he was given the highest position.

So love is such. Formality, it does not care for any formality in its real judgement. Hare Kṛṣṇa.

_____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari bol. Nitāi Gaura Hari bol.
 Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
 Swāmī Mahārāja kī jaya!
 Sevā Vṛnda kī jaya!
 Gaura Hari bol. Gaura Hari bol.

...

_____ [?] Generally, when all our activity is stopped by the unfavourable weather we think that this is a very bad day. We're men of action, men of exploiting the environment, nature, and gather some energy. Always trying to gather, to collect some energy at our command. That is our nature. Those that live here their very nature is such, collect more energy at his own command. And that can be utilised in need, time of necessity, general nature. What is any hindrance to that we think it's a very bad circumstance, it is opposing my object of life, that is to collect more energy, generally. This is our case.

But to remind us about the importance of the inner wealth we're advised that the outer nature cannot make us so much harm as our internal nature. Apathy to collect more wealth for the inner nature, inner existence, inner man in me, be mindful of that. Losing outwardly that is not much, it's all coming, going. The body is the centre, body will also vanish. Then what is the necessity of the collection of so much energy for this body connection? Awaken in your soul, the proper man within, try to find him out, and try to collect help for him. And that is possible only with the connection of the *sādhū*.

Sat saṅga prasaṅgam nirnam [?] The day in which we do not find any saint, that has no discussion, no giving, taking about the main life, the inner life, the inner substance, we're loser thereby that day. Be conscious in all respects anyhow mind your own lesson, mind your own interest, find your own self. Be unmindful towards the external world and circumstances, and dive deep into the reality, inner world. Find your inner self and inner world where you live, where your inner self living. Try to find home. Back to God, back to home. Your energy utilise for going home, and not for wandering into the land of others, land of death. Try to avoid the land of death at any cost, and always try to find out the eternal soil. You're to find out that you're a member of that soil. And try to understand what is your home, why that is your home? Home comfort, what does it mean? Which is natural, which is in our birth position where from we get our birth. _____ [?]

*sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hr̥t-karṇa-rasāyanāḥ kathāḥ
 taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati*

[Lord Kapila said His mother, Devahūti: "One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."] [*Śrīmad-Bhāgavatam*, 3.25.25]

Kardama Ṛṣi was married to a lady whose name was Devahūti. After passing some years in the enjoyment of married life then Devahūti she got a child in her womb from the Ṛṣi. Prajanas casme kandarpa prajayana ratye [?] So when the object of their marriage union is finished the Ṛṣi gave a proposal for retirement from that married life, and told that, "You have got a child in

your womb and that child is not ordinary child. Lord Himself is coming. So I'm going to live alone for my own purpose, higher purpose of life."

Then Devahūti told, "I got such a good partner, fortunately for me, a sage like you as my husband. But I did not take the advantage of your noble personality to learn anything about the Brahman, about the Lord, about the inner life necessity and fulfilment of life. I did not enquire anything. I was only busy to serve you, to satisfy your desire. Though I got such a noble companion I did not utilise. Now I pray you may stay for some time and teach me, help me in spiritual life. Then you may go."

Then Kardama Ṛṣi told, "You will get that sort of help from your Son. He's not an ordinary man whose coming, He's Lord Himself. You mind it, and in time you'll get spiritual help from Him. So I won't stay, I shall go now." Then departed.

And in no time a child came, and He was brought up by Devahūti with much affection. As specially she heard the child is not ordinary one. But motherly affection helped Him to grow properly. Without thinking she forgot totally that He's not ordinary child, as told by her husband. But one day, the Boy grown up and He's thinking in a mood.

That reminded Devahūti, "Oh, the mood of the child does not seem to be ordinary one." Some serious thought she could trace in Him. "His father foretold that the Lord is coming in You. So that is true then. The mood of the child does not seem to be worldly, above, some transcendental thought in His mind, it is plain." Then slowly she approached the Boy. "Boy, Your father told me that You are not ordinary Boy of this world. You are divine. And I wanted some advice from him. He told that You will advise me. So long I did not mind that. Today Your mood is encouraging me, reminding me about that advice of Your father and encouraging me to approach You for that spiritual advice. Be pleased to advise me what is spiritual truth, what am I, what is this world, where to go? Who is the owner of all this world, what is our duty towards Him? All these things I want to know from You my child. You are not ordinary child."

Then came this *śloka* in *Bhāgavatam* from the lips of the Son to the mother.

*sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati*

[Lord Kapila said His mother, Devahūti: "One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."] [*Śrīmad-Bhāgavatam*, 3.25.25]

This *śloka* came, "*Sataṁ prasaṅgān mama vīrya-saṁvido*. My talk full of potentiality you can find only from the lips of My devotees. *Sataṁ prasaṅgān mama vīrya-saṁvido*. Not only lip deep words, but words that have got depth, that have got spirit, that have got power, that represents reality. Such things come from the lips of My real devotees. *Sataṁ prasaṅgān mama vīrya-saṁvido*. Not shallow words, but surcharged with spirit, with life, and that can enliven us, *vīrya-saṁvido*. *Bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*. And our heart and our ear, they also, both ear and heart they're satisfied. They have touch of the spiritual joy, *rasāyanāḥ*, the ecstasy of the spiritual world is surcharged in their words, and they come to colour our mind. Our heart and our ear, both physically and mentally, and in the soul area plane. *Taj-joṣaṇād*. Attending that sort of talk from the real source, the source of the real *sādhu*. *Āśv apavarga-vartmani*. We're led towards the relief of this worldly life, and in the gradual process we get *śraddhā ratir bhaktir*. *Taj-joṣaṇād āśv*

apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati. And by gradual process we attain these things, our ever increasing faith, *ratī*, then slight taste, and then we get the real love, *bhakti* real. *Śraddhā ratir bhaktir anukramiṣyati.* By gradual process it takes us towards the higher domain. *Taj-joṣaṇād āśv apavarga- vartmani, śraddhā ratir bhaktir anukramiṣyati.*" In this way He began, the Boy began to advise His mother Devahūti. Devahūti-Nandan-Kapila. Son of Kardama Ṛṣi.

There is another Kapila whose *sāṅkhya* does not recognise God. Only analysing the material things, eliminating gradually everything from the spiritual substance, *sāṅkhya*. Kardama-Kapila. _____ [?]

This Kapila also gave what is known as *sāṅkhya* but He has recognition of the Supreme Lord, Īśvara.

But that atheist Kapila - isvara siddhay [?] "No necessity of any god to explain about the existence of this world." That is his conclusion - isvara siddhay [?]

The *nyāyas*, logicians, they told that, "There must be one who has created this. This world is created. There must be someone who has created this world _____ [?]" Their highest conclusion is, "There must be one who has created this. He's God, He's Īśvara."

But atheistic Kapila says, "No, no. No necessity of any god to explain the existence of this material world - isvara siddhay [?] *Asiddha*. In conclusion we don't find any necessity of any creator. Automatically it's being done there. Only two things necessary. One, particle of spirit - and another, matter. Matter and spirit combined created this world. *Śīva* and *śakti*, particles of spiritual dust, so many like sand, dust. So many particles of spirit there as there is matter. Matter and spiritual dust combined, this world is going on automatically."

Ha, ha. One gentleman of this school I met perhaps in Madhupur. A qualified man, he was PMG. I met him in Madras Maṭha. A Bengali gentleman, PMG, he was a follower of this school. I met him in Madhupur. I asked him, 'what have you got from your Guru, this Kapil_____ [?]'

"Oh that *yata jīva*, as many souls are there, everyone is a *śīva*, independent of this matter."

"You're satisfied?"

"Yes, satisfied. *Pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśīvaḥ.*"

"Where your philosophy ends, our philosophy, *Bhāgavatam*, there begins. How it is? Now you think of where the *śīva* exists. So many *śīva*, so many particles of spiritual dust. But should we not think they're living in some position, and what is the relation between them. There are so many, some sort of relation must be within them. And they must stay in some position in some plane. So many staying in some plane and some relation. And how to harmonise them? There, everyone independent unit fighting, or what is their nature?"

Bhāgavata has come to explain about the *mukta jīva*. Here always diseased soul, there out of disease. Now the healthy souls what they do? What is their position, their characteristic, their nature, their object, their pastimes? We're to know that. So *Bhāgavatam* has come. Devarṣi Nārada has asked Vyāsadeva, "Give something what is normal, what is the nature of the natural liberated soul who are not in the disease." And that has been given. There is a centre, and their gradation, their function, all harmonised together. How? That is to enquire. _____ [?] *Gītā* says,

Sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ [5.4]

Ekam sāṅkhyam ca yogam ca, yaḥ paśyati sa paśyati [5.5]

*[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]

...

*[yat sāṅkhyaiḥ prāpyate sthānam, tad yogair api gamyate
ekam sāṅkhyam ca yogam ca, yaḥ paśyati sa paśyati]*

["The goal achieved by the renunciation of action is also reached by the performance of selfless action. One who by careful analysis knows both these paths to be one and the same, certainly knows their true meaning."] [*Bhagavad-gītā*, 5.5]

He can see really who can see that *sāṅkhya* and *yoga* system they're one and the same. One by external elimination trying to reach to the ultimate cause. And another by internal elimination, this is body, this is mind, this is soul, *ātmā*, Paramātmā, elimination within, and trying to reach into the cause. And elimination in the external, this earth, this water, then this fire, then air, ether, where going, external elimination, trying to understand what is the origin. *Sāṅkhya. Neti, neti, neti*. This is not, this is not. This is also dependent, this is dependent, not original, not original. All effect, what is the cause? To enquire in the external process, that is *sāṅkhya*. And internal process, *prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna, samādhi* - going to Paramātmā direction. So by elimination of the substance we come in contact, from the gross we start towards the subtle, more subtle, more subtle, in the causal direction, that is *sāṅkhya* and *yoga*.

But ultimately in *Bhāgavatam* that is all said. Śukadeva where he begins, *svadharmma*.

*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]

In the beginning in his lecture to Parīkṣit, Śukadeva says, he's adding another thing, not these two, another, third thing. _____ [?]

Sāṅkhya-yogābhyām svadharmma-pariniṣṭhayā. Śukadeva begins, "So far, *etāvān*, so much, so far, by these three process. *Sāṅkhya*, external elimination. *Yoga*, internal elimination. *Svadharmma-pariniṣṭhayā*, another process is *svadharmma-niṣṭha*, discharging ones duty as it is recommended in the *Veda*. Respective duty recommended in the *Veda* if it is performed without any special aim or object, *niṣkāma*. Because it has been advised as my duty in my present position by the *śāstra* I'm doing, disinterested. I have got no special end for this. As a *brāhmaṇa* I'm told that 'you must do these things' I'm doing. As a *kṣatriya* 'to keep peace and to control the evil agents are my duty' I'm doing that. A *vaiśya* I'm advised to do. But because it is said in the *śāstra*,

aimlessly without any special interest, disinterested I'm doing my duty as it is recommended in the *śāstra*. But all these three process lead us to *mukti*, liberation. But,

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

Then, after we get released from the external bondage, the fulfilment of life is in the recollection of our Lord Nārāyaṇa the creator - our relationship with the prime cause. We're let out of the net we're entangled in. But after getting release from this entanglement, then we're to search what is our proper relation with the prime cause. Who are we, with Him? Here *Bhāgavata* begins. *Etāvān sāṅkhya-yogābhyām svadharmma- pariniṣṭhayā, janma-lābhaḥ. Janma-lābhaḥ* - fulfilment of our existence, our birth, *janma-lābhaḥ. Lābhaḥ* means fulfilment, the gain, the end. *Paraḥ puṁsā,* what is that? *Ante nārāyaṇa-smṛtiḥ. Janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ.* Our connection, our recollection with the centre with whom we're tied, the harmony, the centre of the harmony. That should be our lookout. Here *Bhāgavata* comes. And others, so many *śāstras*, they come for our release from this external bondage. But then the internal progress after emancipation - '*virajā,*' '*brahmaloka,*' '*bhedi*' '*paravyoma*' *pāya.*

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tābe yāya tad upari 'goloka-vṛndāvana,' 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]

We get admission into the Paravyoma, the special area of the Vaikuṅṭha. That is, we get the visa, in carrying current. We catch the advantage of the in carrying, centre carrying current. We get the visa. And all these, *sāṅkhya, yoga,* and *svadharmma-niṣṭha* can give us passport, to go out of the land we're living in. But after that if we want to have something then visa is necessary.

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