

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: There is dream also in sleep and there also a sort of *līlā*, play, pastimes, in *nidra*. That may be compared with reflection in other restful condition.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja, we see that different Ācāryas in their *tikas* they give different conceptions of *śuddha-sattva*.

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: Some, maybe that was, I'm not sure, maybe Baladeva Vidyābhūṣaṇa, that *śuddha-sattva* takes on the form of *sandhinī-śakti*, transformation of *śuddha-sattva* is *sandhinī*.

Śrīla Śrīdhara Mahārāja: *Sandhinī*, and then?

Bhāratī Mahārāja: Yes. And *sandhinī* has two functions.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: One is existential potency and the other is the *vaicitra*, or the variegatedness. But then we see again that Śrīdhara Swāmī he says that *śuddha-sattva* is Vāsudeva realisation. How do we judge?

Śrīla Śrīdhara Mahārāja: So generally whatever realisation that Śrīdhara Swāmī has said, that is the general conception. And more particular we shall find in Baladeva [Vidyābhūṣaṇa]. Śrīdhara Swāmī is a follower of *śuddha-advaiti*. Rāmānuja *viśiṣṭādvaiti*. Madhvācārya *śuddha-dvaiti*, and Nimbarka *dvaitādvaita*, and Mahāprabhu *acintya-bhedābheda*. But *śuddha-sattva* is the general conception, he simply says Vāsudeva. Vāsudeva conception is just after Brahman conception, Paramātmā conception, Vāsudeva, then, more developed than Lakṣmī-Nārāyaṇa. In Vāsudeva conception there is no *śakti*, no potency clear. But greater attention will disclose that there is potency, Lakṣmī Devī before Nārāyaṇa. The *śuddha-sattva* generally begins after Brahmāloka. Uncontaminated, the consciousness uncontaminated with material conception, that is *śuddha-sattva*. From there begins really the *nirguṇa*, that is the conception *nirguṇa*, *śuddha-sattva* and *nirguṇa*, synonymous. Positive thing and consciousness, not misconceived world finishes there. Then we enter *śuddha-sattva*, we get the glimpse of the reality. Then that is pure consciousness, pure understanding. But the beginning is Vāsudeva, Lakṣmī-Nārāyaṇa, in this way. And that is all extension of Baladeva. Baladeva is the *arṁśī* and they're all *vilāsa*, *śuddha-sattva*. And now, what was the point?

Bhāratī Mahārāja: I was wondering how this can be adjusted, how you adjust these two different opinions?

Śrīla Śrīdhara Mahārāja: Not two different, one Baladeva Vidyābhūṣaṇa says that?

Bhāratī Mahārāja: He says the *śuddha-sattva* transforms into *sandhinī* potency.

Śrīla Śrīdhara Mahārāja: And master is Baladeva.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Baladeva's potency is *śuddha-sattva*, and he says that is Vāsudeva. And Vāsudeva is the extension of Baladeva. Though Vāsudeva is Kṛṣṇa when only consciousness is concerned, because Kṛṣṇa cannot be eliminated from anywhere, from anything else, in the beginning, when we come to that land, that plane, it is Vāsudeva. Vāsudeva, but when Vāsudeva, a part of Vāsudeva, a particular function of Vāsudeva is to be traced, then it is seen as Baladeva, it is not direct from Vāsudeva proper, but it is His second Baladeva, it is His extension. We separate Vāsudeva from Baladeva, when? Then Vāsudeva is *icha śakti pradhan*, and Baladeva is the serving, fulfilling the *icha śakti*, the will of Kṛṣṇa. That is taken as Baladeva. Am I clear?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then the Vāsudeva what we see in the beginning after crossing Brahmaloaka, the Vāsudeva conception, that is really extension of Baladeva. And Baladeva should be differentiated from Kṛṣṇa in the upper stage, that: *icha śakti pradhan*. The master of willing is Kṛṣṇa, He, and Baladeva is the first supplier of His will. He's only facsimile, a next conception.

Bhāratī Mahārāja: Śrīdhara Swāmī also says that *śuddha-sattva*, which is Vāsudeva realisation, instead of saying *sandhinī* he uses the word *cit-śakti*, which is the same as *sandhinī* but he uses *cit-śakti* as the synonym.

Śrīla Śrīdhara Mahārāja: Only roughly when we,

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]

[*Bhagavad-gītā*, 7.19]

The first hazy, personal conception, first we have some impersonal conception of the whole conscious element. Then, when more attentive we are to find that it is personal. The first conception of personality in the ocean of consciousness, that is Vāsudeva conception. Then when more and more we are attentive to look at that thing, then so many differentiation comes in our vision, ideal.

So many, the Naraki, Nārāyaṇa, then His Saṅkarṣaṇa, Pradyumna and Aniruddha, according to the difference of the functions so many representations of, or delegations, or agents are found, gradual development. But from the chaos we are moving towards the cosmos, in this way, the gradual development. So Baladeva in the higher position in intense cosmos, and hazy, the first beginning we see Vāsudeva, as a whole, endowed with personality, not an inert conscious substance like Brahman. That is Vāsudeva. And Vāsudeva is to be seen in differentiated character, then also we shall see many things there. First Lakṣmī-Nārāyaṇa and His paraphernalia - Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. Vāsudeva in a particular form is there. Then Saṅkarṣaṇa, Pradyumna, Aniruddha. And then again *chaviṣh* Mūrti in Vaikuṅṭha, that is found in Paravyoma, and then crossing that we are

to enter into Ayodyā, Dvārakā conception, Mathurā, and then Vṛndāvana. Deeper and deeper conception will divulge all this realisation.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! *Acintya bhedābheda*.

Bhāratī Mahārāja: Mahārāja, what is the *svarūpa-śakti*, is that the *hlādinī śakti*, is that coming from the *hlādinī śakti* or when does the *svarūpa-śakti*...

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti*, the *sat-cit-ānanda*, *sattva-sandhinī*, *ciram-sat-pradhana*, Vāsudeva, but everyone is conscious there, common, and the *hlādinī* Rādhārāṇī. *Sat-cit-ānanda*, *ānanda* is the central integer. Most original and complete thing is *ānandam*. So *hlādinī* should be the main thing in the *svarūpa-śakti*, *ānandam*. But each one of them is more or less present in another, but principal, *ānandam* is principal but that presupposes also consciousness as well as existence, and generally existence then consciousness and then *ānandam*, *rasa mula*, that fulfilment of bliss.

Bhāratī Mahārāja: And *svarūpa-śakti* refers to *bhakti-śakti* or what?

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti* extended up to Vaikuṅṭha and just above even Śivaloka, *bhakta* Śivaloka, Sadāśiva, he's also included in the boundary of *svarūpa-śakti*. Just after Brahmaloaka the activity of *svarūpa-śakti* begins and it ends to Vṛndāvana, Rādhā-kunḍa, more intense, fine; valuable, in this way the gradual development. That is the original and it is the *vaibhava*, extension coming, rather becoming of lower intensity, lower valuation. In this way it ends in Brahmaloaka.

Dhīra Kṛṣṇa Mahārāja: In *Jaiva Dharma* Bhaktivinoda Ṭhākura says that the *jīva-śakti* is part of the *svarūpa-śakti*.

Śrīla Śrīdhara Mahārāja: *Jīva-śakti* is part of the *svarūpa-śakti*. *Jīva-śakti* is the marginal. Part of the *svarūpa-śakti* may be... *māyā-śakti* is almost non-existing thing, but *svarūpa-śakti* is what is really existent, and *māyā* only a negative misconception of *svarūpa-śakti*. So to be a substantial position that must be connected with *svarūpa-śakti*, a part of *svarūpa-śakti*, infinitesimal. Just as sun and its ray. So *svarūpa-śakti* is the sun. Jīva Goswāmī has said in *Tattva-sandarbhā*, by the example of sun,

suja tat mandala tat vaikatta jiva pariksa rupena catuhvyuha advaiya jnana avidyate [?]

Advaiya jñāna, one undivided whole, may be first seen in classification as *suja tat mandala* [?], and then *kirana* [?], and *tat pariksite maya* [?], this world, and *kiran* [?] is *jīva*. That is some original, smallest facsimile of the original thing, but it has got its real position. So we may consider the *svarūpa-śakti* which is really existing. *Svarūpa-śakti* is really the *suja tat mandala* [?] Then the ray emanating from *svarūpa-śakti*, that is *jīva*, and that may be considered as a part of that *suja mandala*. Just as the dust of the earth, the dust is not the earth, and still, the dust is the smallest part of the earth, in this way. The dust is nothing but the earth. Hare Kṛṣṇa. Gaura Hari.

Bhāratī Mahārāja: Mahārāja, each energy has a different function, so *sat*...

Śrīla Śrīdhara Mahārāja: But we must remember *acintya bhedābheda*, different but not completely separated, some sort of dependence on the higher. A part of the higher and also harmonising the other lower, a relative position, everywhere there is relative position, producing something and product of something, so both sides of the relationship. And that

is governed by law and which comes from the sweet will of the Autocrat, in this way, *acintya bhedābheda*.

Nothing we can fix in its own position, that Einstein's theory, always changing. It may change by the influence by the will of the Autocrat, so *acintya bhedābheda*. We can't see a thing that this is such. Something in dilution in its future must be added to that. Just as Einstein says at present, take the photo of a thing, and one year after take the photo, it will be different, not exactly the same thing. So this sort of merging must be kept in our mind, they are ever changing.

So there also, *vilāsa* is there, and the Supreme Will is there, His control is always there. So we cannot fix anything. We must work under a living master so it may change any moment. With this idea in our hand then we shall go to describe the characteristic of anything else. Not fixed thing like *māyā*. *Māyā* is also flickering. So we are to deal with a higher thing as He will give us, send us the conception, the revelation. It may change. It is not a limited object that we must keep under our subjective control. We must not go to think it like that. Still, a sort of idea about the paraphernalia what we want to go in, some idea we may have. But at the same time we'll think that He can change His position if He likes like a magician. He's showing something to one and something to others, simultaneously. That sort of freedom is with Him, with *svarūpa-śakti*. The *svarūpa-śakti*, that world has reserved the right of showing herself differently to different enquirers. This must be taken in hand before we venture to approach to know about her. Her freedom more than us, we cannot be investigator, she may not allow us to be investigator of His harem, or His internal affairs. With this caution we must try to move there. A delicate thing, it is her sweet will. She may help me to know or may not, may close the door, not to be known. So our intellectual investigation, and to give a particular form, and to broadcast that to the public; all may be falsified.

"I am not such. You have described Me as such and such but I'm not such thing, a new thing."

Reserved; the right, that freedom. So intellectual investigation about all these things, the audacious investigation, attempt that we are to get about the thing, that is not very happy. By Their grace, if we have that primary conception that her position is such and such, very modestly and keeping her prestige, we shall go to enter into her rule, into her formation and anything and everything. Otherwise it will be something, a facsimile, you will be deceived, you'll be shown a false second. That characteristic must always be maintained in our lives, that "She's free, she's subtle."

*bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu*, Pūrvva, 2.22]

Where there is the aspiration of salvation or exploitation, she feels shy to come to that place to be discussed. So very touching, and thereby we should know, touching, her prestige, her sentiment, also to be considered.

Once, Prabhupāda in his office room, he was enquired about the beauty of Rādhārāṇī. Any, from particular quarter, "The Lakṣmī Devī is very beautiful and Rādhārāṇī is less than that." In somehow or other such question came to him. And he could not tolerate that. He wanted to describe the beauty of Rādhārāṇī. But as he was in the position of an Ācārya he

can't say to the public the physical beauty of Rādhārāṇī, he can't say, so there was a clash between the two. He will try to establish the superiority of the beauty of Rādhārāṇī in one current, and another attitude, that it won't be expressed to the public, he can't do that. Two forces clashed, and he lost his consciousness and fell from the chair.

So to deal with those things which are very subtle and very honourable sentiments, that is not an atom in a dead body we analyse with so much study. It should not be treated like that. Hare Kṛṣṇa. Hare Kṛṣṇa. With due respect, honour, love, service, we should approach to know about the very secret, very mystic, higher sentiments. With due respect and serving attitude we should try to approach. Automatically or spontaneously it may come with revelation in my heart in any time it may come. If we do our duty and wait for the time when it will come out of its own accord we are to know, "I am such and such. Do this do that." Think like that nature. Not in the laboratory we should take all these things and show to the public the benefit of that, not like that.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: One practical question, nothing theoretical. I think that I know that I will remain here with you in your temple but I feel that there will be some pressure coming from our Maṭha, about me staying here. But still I am determined to remain. So what is the attitude that should be taken?

Śrīla Śrīdhara Mahārāja: Then I think it is better to consult among yourselves. There is Charu Swāmī and others here and they have got knowledge of the ISKCON and also something about me. So you consult among yourselves what will be the better.

I am a poor man with my own position. Then that big affair of propaganda what contribution may come from me? I am with my own, however small, independent Maṭha, with my own thoughts and ideas and aspirations, I am here.

But my good will was that who came to join Swāmī Mahārāja, if some of them are discouraged by the present behaviour of the ISKCON, they should be helped as far as possible to be reinstated in their spiritual consciousness under the flag of Mahāprabhu, Kṛṣṇa. A good will, there is a good will from me and to translate that into action I have got no such power, I'm an old man. And what program you should take you should consult among you. I of course told previously that if the present administration be very orthodox, very determined in their, very self-sufficient you think, so you meet the other stalwarts that are outside the committee and find a way.

"What should we do? We are others, we are also interested in Swāmī Mahārāja, but we can't keep our interest in this present administration. Then what should be our duty? We should combine and try to live outside ISKCON under the banner of Swāmī Mahārāja. We want to live outside the present administration which we cannot accommodate."

That path may be taken. This I may recognise. Meet one another, especially the leading and qualified persons, and then you consult with them and come to some conclusion.

"Because the administration does not care for us, so should we go astray, or we must live under the banner of Swāmī Mahārāja, according to our capacity and thinking?"

I thought you must not go astray. You that have got love for Swāmī Mahārāja and Mahāprabhu and Kṛṣṇa but you can't place some active confidence in the present administration, you meet and you combine yourself and go on with some activity. Of course you won't try to come in collision with them as much as you can but that is inevitable.

Sometimes after you are compelled to do that also, that is the nature. But in the beginning you try to work as peacefully as possible without giving the least hindrance to them.

In this way you meet one another and think that, “We also want to live and improve our life according to the light which has, which we have received from Swāmī Mahārāja about Mahāprabhu, Kṛṣṇa, etc. We cannot commit suicide. We must be true to our own conscience and own faith that has attracted us to such a great thing, which he realised. And we should have to discharge our duties to my friends who are more or less suffering with the same disease with us.”

That may be, but you are to consult. I am an old man and I am not ambitious enough, but what little I have got I am at your disposal. This is my way of thinking.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, I was thinking, when I return to America to meet with these devotees who are outside. But one problem I anticipate is that amongst those that are outside there’s also so many differences of opinion. So...

Śrīla Śrīdhara Mahārāja: Yes. Everyone has their different way of thinking, but common maximum should be taken, and if in that case my interference may help you, I am ready to do that.

Dhīra Kṛṣṇa Mahārāja: Aha, very good.

Śrīla Śrīdhara Mahārāja: And at present, in the practical field, what I see, if you find there are some who won’t take any initiation from the ISKCON eleven, and they have some regard for me, you may ask the ISKCON people, “You are eleven. At least give recognition to Śrīdhara Mahārāja to be one of you, at least you can grant this much. Though he’s separately existing, he’s independently existing, but you may give some moral sanction to him that he may be one of you. So from anyone’s zone if anyone is desirous of getting his help then you don’t take it as the action of your enemy. If there is some saying in his favour from your own Gurudeva, so at least you can accept him of the status at least one of you. This much you do in your spirit of toleration so there may not be a big crack between the two. But practically it is such that there are so many who come to this creed but unfortunately they cannot have any faith, cannot have any regard for one of you, but he has got faith in him. Then at least you can do this. If you don’t do that then we shall have to find our own way.”

Dhīra Kṛṣṇa Mahārāja: Mahārāja, they may be afraid that you will put them out of business.

Śrīla Śrīdhara Mahārāja: I am beginning a business?

Dhīra Kṛṣṇa Mahārāja: No. If they allowed people to take *dīkṣā* from you then no-one would want to take *dīkṣā* from them.

Śrīla Śrīdhara Mahārāja: Wherever you are going there are so many,
kala jani dijya vilaja patra hiya [?]

The world is a very big thing, so many corners are there. It may not be so. Of course there may be such apprehension, that once let loose, the gate opened, they generally may have, especially the thoughtful persons, they may have attraction.

“Why such a special arrangement is made? But you will have to give a pledge that very temperate we should be in our dealing. Only that will be we won’t canvass for him, for Śrīdhara Mahārāja, then only what will be unavoidable I shall only take them to him. We shall take them, then only to him, in the case of unavoidable case. And generally we won’t canvass in his favour.” Something like that is possible.

Dhīra Kṛṣṇa Mahārāja: I've suggested...

Śrīla Śrīdhara Mahārāja: Anyhow if you consult amongst yourselves. You know the position there, here, everything. I do not know all these things in details, but in general...

Akṣayānanda Mahārāja: I just want to stay with you. I only want to stay with you. I want to stay here. If possible, if you will allow me, as far as you will allow me then I would like to stay here. What they may do I do not know. For some time if you allow me.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Then you are to consult amongst you.

Akṣayānanda Mahārāja: I will not disturb them.

Śrīla Śrīdhara Mahārāja: Consult with Caru Swāmī Mahārāja. He's conversant with the position here and also there, and from long time he is here. Some of you may stay here, some may work there, and how, what is your present number, all these things should be considered and that should be done. And if you who are to stay here, I am of opinion that you must have to go on in your own way. Your habits of taking *prasādam* etc., is different from the habits of the Indians. So you must have your own place where five, six or ten, you can live there in your own way, freely. That is, another centre, subordinate, in connection with this.

Dhīra Kṛṣṇa Mahārāja: Yes. Like this house where you let our Guru Mahārāja stay there.

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: This house, where Bhakti Caru...

Śrīla Śrīdhara Mahārāja: Yes. Maybe there, or even in a greater form if you gather more friends in your company, then another place, or any place in Madhyadwīpa. No centre has yet been established just on the other side of the Ganges. Some land, and you may have your own place there, and you can go on accordingly, your physical habits, so that you can facilitate your service, the capacity of your service more and more. And of course any moment you will come and go. I may not, or my presence also, if possible I also may go sometimes. It may be run in this way, of course if more of you are interested in this thought, this kind of thinking. Now of course what he says, you may stay here, three, four may stay here temporarily. But if you, if it grows then you will have to have a proper place that suits you, your habit, and your nature, and your food, and other things should be done in such a way because your body is not to starve but to serve. It will be utilised in service. That is the creed and not by starvation to try to reach the desired end. But full-fledged service, not only showing through penance our own affinity for the God. But we march like a total war with all our sentiments, feelings, *kāya-mano-vākya*, thought, word and deed, we shall march to Kṛṣṇa, full-fledged. Not the mind or the conscience or anything debilitating the body and other things, no, the wholesale march towards Kṛṣṇa.

So when Swāmī Mahārāja asked me, "I'm very unwell. What do you say? Prabhupāda is not here. I want your advice. I have got some respect for you. Whether I should die working here or I shall return back to India?"

I told, seeing and examining the things I am of this opinion that Prabhupāda has given you that land for your activities in this old age. So I think you should work there, you should die there working. And then your body will be taken here. That will be a greater propaganda for the Gauḍīya Maṭha. And he accepted that.

So wholesale march, 'die to live,' Hegel's words, 'die to live.' To have a proper life we shall have to die, and nothing left, with everything we shall serve and die. "To die in harness." There is an expression, proverb.

Dhīra Kṛṣṇa Mahārāja: "To die in the saddle."

Śrīla Śrīdhara Mahārāja: To die in harness, that is to die in fighting, die in harness. Not a flying man, to die in harness. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

When Caru Swāmī comes here, Sarvabhavan, and you all put you heads together and think out what should be the future course of your activity and service.

I may give some suggestion according to my experience and my consideration and my...

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