

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...birth and death, then he commits suicide. He loses such a chance, a great and most valuable chance that it amounts to suicide. Gaura Haribol. Gaura Haribol. Mahāprabhu. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. No question came today.

...

Parvat Mahārāja: ...then where it fits, our independent will, our free will, where does it fit?

Śrīla Śrīdhara Mahārāja: Your free will is a part of the Absolute free will.

Parvat Mahārāja: So one can say therefore I do whatever I want and that's the Supreme will?

Śrīla Śrīdhara Mahārāja: Yes. But the nature of spiritual substance is such that every atomic existence is free, but free is limited. He's limited and everything belonging to him is limited. And with Absolute the whole thing is Absolute. This is to be applied in all things, not only freedom. In magnitude, in intelligence, in freedom, in every way in a system there is part and there is whole, the relation between the part and the whole. Every cell of your body has some sort of freedom, and still it is within the organisation, everything. Everything, suppose in a family when it is in harmony, there is the guardian, and there is hierarchy of the guardian, and free submission of all of the family to the guardian. Is it not possible? That obedience to the higher guardian: does it mean self effacement completely if free service is not possible? What do you think? Free service, loving service, loving offering: if one loves another does it mean that he loses his existence? Eh?

Parvat Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Even you may die for him, but does it mean that you have no freedom? If through love you want to sacrifice wholesale for the object of your love, you do so much submission, but does it mean that you have no existence at all? If you like to efface yourself, your unitary, your specific existence cannot be maintained thereby, it is gone? Free offering means all forced? One may offer something being enforced and freely. Is it not possible? To offer means by compulsion: free cooperation is not possible? What do you conceive about that? Retaining your freedom you cannot surrender to your superior? If coerced, forced, no happiness, happiness vanishes, de-materialised. And when free you can enjoy what is known as free will, love. Love means free sacrifice. Love presupposes free sacrifice. Sacrifice, but when it is free sacrifice, that is *prema*. Attraction, free attraction existing between the free entities: that is called *prema*. Force, but not force of the meanest nature, but the highest natured force that is, and that force even can take down the Absolute to the finite. Infinite can be subservient to finite. It is such a force. So sacrifice and freedom can go together. Sacrifice does not mean that losing ones freedom, free identity. What do you think?

Parvat Mahārāja: It seems that the supreme free will of the Infinite is sanctioning the free will of the minute part.

Śrīla Śrīdhara Mahārāja: When you are aiming at that, then in that case you will aim everything in a similar angle of vision. Then the Absolute is enjoying, He's continuing His *līlā*. When the

freedom in the absolute sense you consider, then the whole thing within Him, in His body, is as one; and it is His *līlā*, *līlā vāda*. In one sense you will give wholesale to Him, and in another sense you will take something out of Him: that cannot be. When in every way you are thinking, your form of thought, you attribute whole thing to Him, then in that sense He's one, *advaya-jñāna*, He's going on with His *līlā*.

And no one to be aggrieved existing outside, none is aggrieved existing outside, all within Him. He's going on with His *līlā*. No separate entity to be aggrieved. He's all in all, the wholesale in one, the whole system, it is He only. The absolute freedom, absolute existence, absolute nature, in all phases if you come to that oneness, then no one to grudge, none left to grudge. He's within Him. It is His *līlā*. He's going on with His own play. None to say against that, and if you with partial representation you got to give some importance then it is divided there. But it's not divided equally: proportionately, superior, inferior.

In a hierarchy in official circle, the higher, higher officer he's prevailing through the clerks and other lower. Whatever he'll say they have to obey. That does not mean that they do not exist. The officer's position, his power, can be supposed to work through everyone, his direction. And whatever anomaly he's coming to correct. He's already there, pervading. So, so many gods, but Kṛṣṇa pervading everywhere, whenever necessary He can control. So such, go to the higher plane there.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu / praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

In *Bhāgavatam*, in *Bhagavad-gītā*,

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.
na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanah]*

["In an un-manifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."]

["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.4-5]

"I am everywhere, everything in Me. I am nowhere, nothing in Me. Note the peculiar mystic position of Mine in relation to all."

In *Bhāgavatam*, *yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu, praviṣṭāny apraviṣṭāni*, the great created masses, water, air, fire, heat, ether, how they exist intermingled. One is within everything and also not there always. The ether is within the earth, within the water, within the fire, heat, everywhere, and still there is somewhere He's not there. If necessary He can assert.

Just as relative positions, the paramount power here, the central authority of India, but still I'm considered to be the possessor of this land. But within twenty four hours notice, or even a

minute's notice if necessary for battle they can occupy this position, their right is enshrined. In this way adjusted, the powers, the figures, everything adjusted in this way. Not assert, always, everyone does not assert. God does not assert, everywhere, it is His will.

"I am everywhere, I am nowhere. Everything in Me, nothing in Me. *Paśya me yogam aiśvaram*. Try to understand the peculiar position that I have got."

So in everything you are to follow this dictum. Whether we exist or we do not exist, God exists. I do not exist, only God exists, we can't take that. And we also cannot take what the Śāṅkara, "That this is mal existence, in proper existence we and God one and same thing." And that is *sāyujya mukti, brahman*, that is non-specified, non-dynamic some substance, non-differentiated substance, *nirviśeṣa*.

But we follow according to the Vaiṣṇava Ācārya this *bhedābheda* can be maintained all through in the true organisation, not only in the mundane, in the true aspect of the whole. That is also, this is the perverted reflection, one and many, adjust in this way, one and many is always there. The *kāṣṭhā-kalā*, one and many, the foundation and the – the container and the contained, the relationship is always there, everywhere, and both of them are true. But the power, the lord-ship, that is adjusted in different ways, small or big. Space, time, power, in every way some adjusted position between the two, finite and infinite. Hare Kṛṣṇa.

Ha, ha, so, *jñāne prayāsam udapāśya* [Śrīmad-Bhāgavatam, 10.14.3], so finite cannot know Infinite, but Infinite can make Himself known to finite. So through *sevā*, service, we are to get His will in our favour, then as much as He will be known to me, He makes Himself known to me I'll have to be satisfied with that knowledge. I cannot think that the Infinite will be imprisoned in one cell of the finite brain. That is futile, that is foolishness. To know and finish all the characteristics of Infinite, for a finite being, it is sheer foolishness. So knowledge, this enquiry, has been discarded, to some certain extent. What is necessary for my real benefit to be reinstated in a proper adjusted position, *sevā*. Without knowing the whole I can be placed in my highest position where I can draw my best benefit, *sevā*.

The *gopīs* were not big scholars. They did not care to know anything, but they were particular for service. And they could draw the best benefit from the Absolute. Not through scholarship but by sacrifice and service at another plane. Don't apply yourself in the plane of force, nor indifference and knowledge, but try to apply to be utilised. Utility, you try to live in the plane of utility, as a whole, utility as a whole, try to achieve. Seek your achievement in that plane of utility. Neither *karma* energising: foolish energising has no value: so foolish enquiry also has no value. But utility, try to find out your small quota in the Infinite utility; that is service, that is plane of love. You can be best benefited in that plane. So try to find a short cut to enter into the plane of utility, and give service, be utilised, and then you will be most benefited. That is the line. Hare Kṛṣṇa. Do you follow, to certain extent?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, that utility, usefulness, and usefulness which is decided by the highest quarter. Hare Kṛṣṇa. That is service.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jñāna-sunya-bhakti, I repeatedly told that I came to that plane where Mahāprabhu is recommending *jñāna-sunya-bhakti*. *Jñāna-miśrā-bhakti*, *karma-miśrā*, rejected, *jñāna-miśrā* rejected: *jñāna-sunya-bhakti* – a hammer came on my head. *Jñāna-sunya-bhakti*, *jñāna* is to be eliminated? Searching, that means surrender is greater than searching, with self interest. Surrender to the Absolute decision is better than searching for self interest. That is done in terms of finite. By surrendering we can utilise the intelligence and justice of the Absolute, so that is infinitely higher. The Divinity has its peculiar character of this type. By surrendering we come to such a higher plane, we are allowed to live with such a high order of people that cannot be conceivable from our mundane self searching plane. Cannot accommodate what sort of generous dealing we may have by surrendering, by coming, taking ourselves to the foot of the noble. Their line of thinking is noble, and ours more or less satanic, self searching. Self searching means to create disturbance in the environment. And by sacrifice we come in the plane of the noble where one can thrive by sacrifice, service. So diabolical change, die to live, die to live, if you want to live an honourable life you'll have to die wholesale, of this mundane, everything to be banished, good or bad.

'dvaite bhadra-bhadra-jñāna, saba-'manodharma', ['ei bhāla, ei manda',-ei saba 'bhrama']

[“In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, ‘This is good, this is bad,’ is a mistake.”] [*Caitanya-caritāmṛta, Antya-līlā, 4.176*]

Good and bad, calculated from this reasoning, this side of thinking, and that is all false.

So Hegel's idea is very sweet, ‘Die to live.’ A very general word, ‘die to live.’ Learn to die, and you won't die, you will see that you are immortal. Die in body consideration, but if you ignore your body consideration with body interest you will find yourself in soul plane, it is immortal.

Like Socrates: and he could reject all the favourable proposals to save him, “No, give me the poison glass.” And unhesitatingly he took it. “I know sure that I'm immortal. To prove that I'm immortal I'm hatefully rejecting this material prospect, to take, I'm dying.” Die to live. “I'm immortal. The connection with the mortality it is injurious to me. I prove it by dying.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari.

All right, a request coming from some quarter.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

...

...in order to pacify the *āsura* these things have been adopted. In this way Mahāprabhu has given explanation. Gaura Haribol.

The Vasudeva's son Vāsudeva, that is also eternal, and Nandanandan that also eternal. Svayaṁ-Bhagavān is Nandanandan, and Vāsudeva is *kāyavyūha* of Nandanandan. Svayaṁ-Bhagavān: Svayaṁ-prakāśa, Svayaṁ-prakāśa-vilāsa. *Prakāśa: prābhava-prakāśa, vaibhava-prakāśa. Vilāsa: prābhava-vilāsa, vaibhava-vilāsa.* In this way, from Svayaṁ-Bhagavān it is deviating, different conceptions in intensity, *prakāśa, vaibhava*, outcome incarnation. But Svayaṁ-Bhagavān Nandanandan, that has been told to be original Absolute in *prema-loka*.

You are to go through *Caitanya-caritāmṛta* there when this *prakāśa, vilāsa*, and also it has been in *Laghu-Bhāgavatāmṛta* by Rūpa Goswāmī. Before dealing the whole thing you are to go through *Laghu-Bhāgavatāmṛta*, original, and at least *Caitanya-caritāmṛta*, is explained there,

and the *tika* also by our Guru Mahārāja, Bhaktivinoda Ṭhākura *tika. Amṛta-pravāha-bhāṣya*, and this *Anubhāṣya, Caitanya-caritāmṛta* you are to contact with them, very closely, and then you take the pen, how to refute. Hare Kṛṣṇa.

You take to the notice of the ISKCON who has especially published those books, whether it has got real connection with the manuscripts. First read it, and find difference, and then refer to the original quarter, whether they have published in this way. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: This is definitely the book. The book he's referring to, we're certain that this is the book.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Who is the responsible officer of the publication? Satsvarūpa?

Aranya Mahārāja: Rāmeśvara Mahārāja in Los Angeles, but Jayadwaita Mahārāja does all the editing. Jayadwaita Mahārāja in Philadelphia is the chief editor, and Rāmeśvara Mahārāja is the publisher.

Śrīla Śrīdhara Mahārāja: So you may refer to them, 'That this we find, then what's the matter? I bring to your notice it has been done, and what to do against that, you think and do.'

Akṣayānanda Mahārāja: And this man has another article coming again next month, in the same, he's written at the end, 'To be continued.' So next month he's going to make more points.

Śrīla Śrīdhara Mahārāja: Yes. It'll be very sad.

Akṣayānanda Mahārāja: He's made a dedicated effort. He's fault finding very meticulously, very technical manner.

Śrīla Śrīdhara Mahārāja: They went to get that *Bhakti Kuṭīra* in Purī and in that auction they're defeated. So they have got some complain and lapse. And perhaps from there he has got the insinuation, and starting against.

Akṣayānanda Mahārāja: We had another idea is that we think that Satsvarūpa has criticised Bhakti Vilās Tīrtha Mahārāja in the biography; and that will also cause it.

Śrīla Śrīdhara Mahārāja: Oh. That may be, yes. The other day that Rūpa Vilās, means that Bhāgavata Mahārāja from Bagh Bazaar Maṭha, he also came, "That in the books of the ISKCON are drastic criticisms against us is published. So they want to discredit us all." He asked me, "We are told that they have some affectionate connection with you, so you try to pacify them so they may not do so. Otherwise we shall be also forced to take the opposition movement." That Bhāgavata Mahārāja came the other day, at night, met me here. Hare Kṛṣṇa. His grievance is also like that. "Only Keśava Mahārāja and yourself exempted and all others including us are drastically criticised. And thousands and *lāks* of books are with such criticism against us is being spread throughout the world. So for our self protection we are to oppose." This was his remark. So when he will see that in a paper the criticism has been out, they have also got paper, they will also...

Akṣayānanda Mahārāja: Counter.

Śrīla Śrīdhara Mahārāja: Yes, attempt, it will be difficult thing. Anyhow you inform it to the central authority. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: This statement is here Mahārāja.

Śrīla Śrīdhara Mahārāja: You first go through *Caitanya-caritāmṛta* and the commentary.

Akṣayānanda Mahārāja: Regarding that Nandanandana.

Śrīla Śrīdhara Mahārāja: Yes. All these things are there, then you will, and in *Bhāgavata's Tīpani* of Sanātana Goswāmī, that is the authority. Jīva Goswāmī's also there, Rūpa Goswāmī's *Laghu-Bhāgavatāmṛta*, and *Dashami-Tīpani* of Sanātana Goswāmī. And also Viśvanātha Cakravartī, all these authorities you are to consult. And in the beginning you go through *Caitanya-caritāmṛta* and Bhaktivinoda Ṭhākura's commentary and Prabhupāda's [Bhaktisiddhānta Saraswatī] commentary; then prepare yourself what should be the ground of protest. Nitāi Gaura Haribol.

Parvat Mahārāja: In *Bhagavad-gītā* Kṛṣṇa says in the verse:

traiguṇya-viṣayā vedā, nistraiguṇyo bhavārjuna
[*nirdvandvo nitya-sattva-stho, niryoga-kṣema ātmavān*]

[“O Arjuna, when defining non-devotional paths based on action and knowledge, the *Vedas* deal with the three modes of material nature. Foolish men, whose intelligence is covered by exploitation and renunciation, engage themselves in the cultivation of action and knowledge. Thus, they remain in ignorance of the principal object aimed at by the *Vedas*, which is transcendence beyond the three modes of material nature. But Arjuna, you be free from duality, live in the association of My eternal devotees, and give up all pursuits for gain and preservation. Then by *buddhi-yoga*, dedicating your intelligence to Me, reach that plane which is free from material qualities, and situate yourself in that transcendence which is the object of the *Vedas*. In other words, withdrawing yourself from the cultivation of action and knowledge, engage exclusively in the path of devotion as commanded by the *Vedas*.”] [*Bhagavad-gītā*, 2.45]

At the end he says, *niryoga-kṣema ātmavān*. Śrīla Prabhupāda says that, in the translation, “Be transcendental to all the modes, be free from all dualities and from all anxieties for gain and safety, and be established in the Self.” And this Self here is with capital letter. Now, my question is...

Śrīla Śrīdhara Mahārāja: Self means *ātmā*.

Parvat Mahārāja: *Ātmā*, the soul.

Śrīla Śrīdhara Mahārāja: Denounce your relationship and cooperation with the mental and physical plane, and concentrate in the plane of your self, *ātmā*. And the *ātmās* function, the natural function of *ātmā* is with Paramātmā, and not with the material world, you will find. *Ātmā tuṣṭaḥ* [*Bhagavad-gītā*, 2.55], to withdraw from the different planes where we move and live: in this way. *Amnamay kosh*, *prāṇamaya kosh*, *manomay kosh*, *vijñānamaya kosh* and *ānandamay*

kosh. Different planes of life.

The first stage, the most gross plane is the physical body, *amnamay*. *Amnamay* that is by feeding we are compelled to maintain. Food is necessary to keep up a particular plane, that is *amnamay*, *amna* means food. If you give up the food, that plane will die. That is *amnamay kosha*, one state, the outward state, outward encasement. And then next, subtle case, is *prāṇamaya kosha*, vitality. That is said to be a particular encasement, finer, to this physical encasement. Then *manomaya kosha*, then the mental system within that: a third, finer plane, encasement of *ātmā*. And then *vijñānamaya kosha*, there lives *ātmā*, the *taṣṭhā-śakti*. And *ānandamay kosha*, that is the plane where *svarūpa-śakti* Bhagavān lives. Where the Godhead with His own paraphernalia lives in *ānandamay kosha*, the most fine plane.

So differentiation from gross to subtle, so differentiation stage. So self means withdraw to your soul leaving aside your attachment and your connection with these three gross encasements outside. That is *amnamay kosha*, *prāṇamaya kosha*, and *manomaya kosha*, and concentrate, withdraw in the *ātmā kosha*, then you'll find that self determination, that *svarūpa-siddhi*, *ātmā tuṣṭaḥ*. Then you will find you will feel a natural attraction from the Paramātmā and you will be asked to cooperate with that inner centre within you. That is the meaning: the self.

*uddhared ātmanātmānam, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*

[“The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy.”] [*Bhagavad-gītā*, 6.5]

This is improper self that I'm human being, I'm a beast, I'm a [demi-]god, all improper, that is identification with improper self conception. Your proper self conception if you attain that you will find that your relationship with Paramātmā. You will feel the attraction there for Paramātmā, not any attraction for this filthy gross atmosphere. Withdraw to the self conception. Your self is within a particular system in God conception. And now your contact with the so many gross elements have forcibly taken you away from your internal and proper vision towards outside, *bahirmukha*, and forced you to come and connect with the outer world. We try to withdraw, *neti, neti, neti*, this is not, this is not, this is not. *Tanma, tanma, tanma*, that is not, that is not, in this way eliminate everything and go to your self.

*indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

[“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [*Bhagavad-gītā*, 3.42]

Buddhir ātmā mahan para [?] So withdrawal from the external coatings and to retire in *ātmā sakhatka* [?] And from there to Paramātmā *sakhatka* [?] Deep, deeper and inner quest, enquiry to be promoted, that is meant here. Nitāi Gaura Haribol. [?] Nitāi Gaura Haribol.

Parvat Mahārāja: Satyavak just came from Māyāpur.

Śrīla Śrīdhara Mahārāja: All right. Any knew news, any newcomer there?

Satyavak: No newcomers Mahārāja.

Śrīla Śrīdhara Mahārāja: And Veñkaṭa Prabhu?

Satyavak: Veñkaṭa and Parisevana they're just coming after one hour maybe.

...

Parvat Mahārāja: Paramātmā realisation is also realisation of the Personality of Godhead as Paramātmā also seems to be person.

Śrīla Śrīdhara Mahārāja: In deeper vision, Paramātmā is seen as Vāsudeva. It is above Brahman, that Kṣīrodakaśāyī, Kṣīrodakaśāyī as Antaryāmī within *ātmā*, *jīvātmā*, and with watchful attention we can understand His dictation also from within, inner voice. And sometimes the *yogīs* they feel them in the _____ [?] they imagine Him here. It is mentioned in *Bhagavad-gītā*. So Brahman conception, Paramātmā conception, then that becomes Vāsudeva conception. When clear, more clear, Paramātmā conception leads to Vāsudeva conception. General *yogīs* are concerned with that. That all comprehensive aspect is Brahman, and all permeating aspect is Paramātmā. And everywhere with more deeper vision it is seen to be personal. Superficial vision it is hazy, impersonal. Nothing is impersonal in this world. Every molecule, atom, if completely viewed, there must be person. That is, person means consciousness, all consciousness.

Māyā is illusion. *Māyā* is also personal, *Māyā* as a whole is person. She's repenting, "Oh Kṛṣṇa, You have created me, or I'm with You, but the people say," we find in *Dhāma Parikramā*, Bhaktivinoda Ṭhākura's writing, "Where is Kṛṣṇa, I'm not there. I'm eternally created only to be aloof of You. What is this? You must accept me as Your maidservant."

Kṛṣṇa will say, "Yes, yes, you are also serving Me but indirect way, so that is service, be satisfied, don't repent." In that way His solace.

So with the farthest vision everything is conscious.

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