

82.11.19.D_82.11.20.A

Śrīla Śrīdhara Mahārāja: ...the golden age comes to peep, awaken. Again the new awakening of the worldly movement begins. So now I finish here. Om Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrī A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: Mahārāja, you were explaining about the subjective evolution _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Eternal good _____ [?]

Eternal play of the absolute good extended, how it extends itself in the mundane plane. Eternal play of the absolute good, how it comes to extend itself to this mundane plane. The eternal *līlā* coming here, *prapañca* _____ [?] comes down. It is eternally going on, everything there, and sometimes it gets the chance that it comes down to this mundane. That will be the purport. Eternal play of the absolute good, how He extends in the mundane plane. Evolution means from unknown coming to the known zone _____ [?]

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: What is he saying?

Devotee: Evolution means, he says, there is a certain change also found in evolution...

Śrīla Śrīdhara Mahārāja: A process of change.

Devotees: A line of evolution, process of evolution. Change. Power is changing into matter. At every step evolution changes _____ [?]

Śrīla Śrīdhara Mahārāja: Evolution means the gradual expression. Hare Kṛṣṇa.

Devotee: Mahārāja, whenever we're saying subjective evolution _____ [?] it's not limited. That is why it is quite natural that everything change, as we can find change in Kṛṣṇa *līlā*...

Śrīla Śrīdhara Mahārāja: Everything is eternal, every part also is eternal.

Devotee: Yes. That is why the evolution is quite natural there...

Śrīla Śrīdhara Mahārāja: No progress.

Devotee: Because monotony is not there, actually. Nothing can be static...

Śrīla Śrīdhara Mahārāja: It is not progressive. Progression may be tested here, but everything is already existing.

Devotee: Existing, but we cannot realise the whole thing...

Śrīla Śrīdhara Mahārāja: You may not. It may come down here in a progressive way.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And that may be seen by us as evolution, but that is coming by instalments.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. It is there.

Devotee: Everything is eternal, and that is perfect.

Śrīla Śrīdhara Mahārāja: The sun is rising, the sun is already there in full phase, but partially it is coming to our vision, and we say sun rising.

Devotee: Yes, it is like that.

Śrīla Śrīdhara Mahārāja: But it is there. To our sense experience it is coming gradually, expression.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja says that, "Any business talk, otherwise he'll go away, he's got his call for others."

Bhakti Sudhīra Goswāmī: No. I'm finished for now.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. A call from some other part _____ [?] So almost finished here, eh?

Bhakti Sudhīra Goswāmī: Well, what I want to do is, I have this one transcript with me, when you spoke on the subjective evolution of consciousness to Svarūpa Dāmodara at Gaura Pūrṇimā time. So I want to publish this, but there's some questions that I have to ask you, that it's not clear to me.

Śrīla Śrīdhara Mahārāja: What is that?

Bhakti Sudhira Goswami: Well, I'll have to get the transcription and ask you. I don't have it with me right now. I can go get it if you want.

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhakti Sudhira Goswami: I don't have the transcription with me, it's in my room.

Śrīla Śrīdhara Mahārāja: Transcription _____ [?]

Bhakti Sudhira Goswami: Transcript means you speak on a tape and we type it out.

Śrīla Śrīdhara Mahārāja: You have got with you?

Bhakti Sudhira Goswami: In my room.

Śrīla Śrīdhara Mahārāja: You may bring that?

Bhakti Sudhira Goswami: I'll bring that to you now.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhira Goswami: O.K. And before I go I just wanted - on one other thing in regards to these publications, so we want to make the *Śikṣāṣṭakam, The Subjective Evolution of Consciousness*, and then...

Śrīla Śrīdhara Mahārāja: Subjective?

Bhakti Sudhira Goswami: *Subjective Evolution of Consciousness*. That will be one...

Śrīla Śrīdhara Mahārāja: Subjective Evolution of Consciousness...

Bhakti Sudhira Goswami: That's the title.

Śrīla Śrīdhara Mahārāja: Evolution in the mundane plane...

Bhakti Sudhira Goswami: Well...

Śrīla Śrīdhara Mahārāja: ...that presupposes. It is already there, just as the sun is there, coming to us part by part. It is already there. Evolution means coming in a particular process by instalments to us, but it is already there, whole thing. That must be cleared.

Bhakti Sudhira Goswami: Yes. This is against mundane evolution.

Śrīla Śrīdhara Mahārāja: Yes, mundane, evolution extension in the mundane.

Bhakti Sudhira Goswami: Right. So then another book I was thinking of was on the subject of Guru, because you have spoken so much about Guru. So I was thinking to make one book about Guru.

Śrīla Śrīdhara Mahārāja: You may consult *Guru And His Grace*, one article already written by me long ago.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] That is published in *Harmonist* as well as in *Back to Godhead*. _____ [?] You may consult that as a basic principle.

Bhakti Sudhira Goswami: Yes. We can include that also.

Śrīla Śrīdhara Mahārāja: Yes. And you may use it as introduction to that book.

Bhakti Sudhira Goswami: Yes. So what do you think should be the title of the book? *Guru And His Grace*?

Śrīla Śrīdhara Mahārāja: Yes, maybe.

Bhakti Sudhira Goswami: That maybe, yes. O.K.

Devotee: _____ [?]

Bhakti Sudhira Goswami: I like when you said, "Guru, heavier than the Himālayas." You once said, "Guru is heavier than the Himālayas." I wanted to use that title. But if you think *Guru And His Grace* is a better title then I'll use that. You would prefer...

Śrīla Śrīdhara Mahārāja: Yes. Yes. Heavier than Himālaya, that is a partial representation.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Rather, *Śrī Guru And His Grace*. _____ [?]

Śrīla Govinda Mahārāja: _____ *To Err Is Human* _____ [?]

Śrīla Śrīdhara Mahārāja: *Śrī Guru And His Grace*.

Bhakti Sudhira Goswami: *Śrī Guru And His Grace*. And then we wanted one other book I was just thinking of was a general questions and answers book. People have asked you so many questions...

Śrīla Śrīdhara Mahārāja: Yes. General questions, some qualification, that is on the spiritual plane. General questions, of spiritual mind, of spiritual enquiry.

Bhakti Sudhira Goswami: Right. Yes. Like once, our Guru Mahārāja had one book called *Perfect Questions, Perfect Answers*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. What title do you like?

Bhakti Sudhira Goswami: I don't have a title for this book yet.

Śrīla Śrīdhara Mahārāja: Ideal questions and ideal answers. Perfect questions, perfect answers. Perfect questions, then who will - where there is enquiry there is want. How can that be perfect?

Bhakti Sudhira Goswami: Yes, right. It's only the answer that made the question good.

Śrīla Śrīdhara Mahārāja: Question put _____ Govinda Mahārāja. The perfect question, perfect answer. _____ [?]

Devotees: _____ [?]

Bhakti Sudhira Goswami: You can give it some other name.

Devotees: _____ [?] Devotee is asking some questions to his master, and master is giving the reply.

Śrīla Śrīdhara Mahārāja: _____ [?] relevant questions _____ [?]

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemanē hita haya']

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caitanya-caritāmṛta, Madhya-līlā, 20.102*]

_____ [?]

*varīyān eṣa te praśnaḥ, kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ pumsām, śrotavyādiṣu yaḥ paraḥ*

[Śukadeva Goswami says: "Yes it is a real question because two inherent signs of enquiry are here. Firstly, it is a general question: to find the solution is necessary for every one of us, and the answer to it will help us all. Secondly, one who already has proper knowledge of his own self will also accept this question to be most relevant. So, one sanction comes from the subjective realm, and another sanction is that it is good for the whole public."] [*Śrīmad-Bhāgavatam, 2.1.1*]

A question from the real plane. The enquiry in the realistic way. The question that ought to be. Something like that. _____ [?] Proper question, and question in realistic plane, or natural questions, and the ultimate question. Swami Mahārāja has said, "Perfect Question." _____ [?]

Bhakti Sudhira Goswami: I don't know if he actually said that, but...

Śrīla Śrīdhara Mahārāja: The question that ought to be, that should be. _____ [?] Ideal question. _____ [?] And fundamental questions and answers. Most plenary, such a general, universal, _____ [?] 'ke āmi,' 'kene āmāya jāre tāpa-traya' / ihā nāhi jāni -- 'kemane hita haya'. From the deepest plane, all comprehensive. _____ [?] The questions that should be. The questions of the absolute characteristic, absolute questions. Enquiry. Enquiry of the absolute. What does it mean? Absolute qualification of the enquiry. Enquiry the absolute. God the infinite. Enquiry the absolute. _____ [?] What is the absolute position of the enquiry should be. Enquiry the absolute. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The recognition of the enquiry, that question, it is given in the beginning of *Bhāgavatam* in the speech of Śukadeva. Śukadeva begins with this line. "Yes, Parīkṣit Mahārāja, your question is a relevant one. Questions are numberless in the world, infinite, but that the *ātmavit*, one who has got knowledge of his self analysis, they won't accept other questions. But this is to be accepted by them who know of their own real necessity."

...

Bhakti Sudhīra Goswāmī: One other thing I needed to know was in these books sometimes I want to use some pictures or paintings.

Śrīla Śrīdhara Mahārāja: Yes. You may do accordingly. But that may not make the subject light. The pictures should be selected of such nature that they may not undermine what you are going to say there.

Bhakti Sudhīra Goswāmī: Right. Yes. So, I don't want to use many pictures, maybe only a few.

Śrīla Śrīdhara Mahārāja: Of serious nature, yes. Mahāprabhu. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: And there's one picture I'm not sure whether it's an authorised picture or not. Sometimes they show Rādhā and Kṛṣṇa together.

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: I don't know if we can use that picture or not.

Śrīla Śrīdhara Mahārāja: You will always remember this main principle of the whole tenor of Prabhupāda's life.

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

The *rāgapāṭha*, the love divine, is always over our head. And we shall try to serve that with respect. We're not able to walk in that plane. It is on our head. In this way we shall try to describe

anything and everything. This tenor of mind must always be kept up with much care. That has not come under our feet that we shall walk there. Never. It is always on our head. Our Guru Mahārāja they will be walking there, but as for ourselves we'll always keep at respectable height - higher distance.

Devotee: _____ [?]

Bhakti Sudhira Goswāmī: Normally, I would not use any such picture of Rādhā and Kṛṣṇa embracing.

Śrīla Śrīdhara Mahārāja: No.

Bhakti Sudhira Goswāmī: But there's one particular picture I wanted to know about its authenticity.

Śrīla Śrīdhara Mahārāja: That is blasphemy.

Bhakti Sudhira Goswāmī: In the *Ādi-līlā*, volume one, they're showing Rādhā-Kṛṣṇa combined and then Lord Caitanya. So they showed Kṛṣṇa, then Rādhā-Kṛṣṇa combined, then Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: So with all seriousness, Rāmānanda Rāya saw with his own eyes, the Kṛṣṇa is there and Rādhārāṇī there. And the halo of Rādhārāṇī has covered Kṛṣṇa, as emanating from, Mahāprabhu was covering. But that is very, with all respect if it is possible to express we may do that, transcendental evolution, keeping the dignity intact.

Devotee: _____ [?]

Bhakti Sudhira Goswāmī: I know. Generally it's not given. It was only in that chapter. We have one chapter on Rāmānanda Rāya. But I wanted to make sure that's an authorised picture.

Śrīla Śrīdhara Mahārāja: It should not be enjoyed.

Bhakti Sudhira Goswāmī: I'll show it to you later.

Śrīla Śrīdhara Mahārāja: That people may not enjoy that, then there will be chance of offences.

Bhakti Sudhira Goswāmī: _____ [?] But other times they look all right. Just like, here's one picture, there's nothing suggestive in this picture. This picture's all right.

Devotee: It's all right. _____ [?]

Bhakti Sudhira Goswāmī: _____ [?] But the same person he may make another picture which is not all right. _____ [?]

And also, Mukundamālā Vilāsa and myself, we have to edit these lectures a little bit. So sometimes we have to make a decision to clarify what it is that you mean, your intended meaning. So we have to make that decision on the basis of what we understand from you from...

Śrīla Śrīdhara Mahārāja: If you find some necessity you may refer to me, if possible.

Bhakti Sudhīra Goswāmī: Yes. But sometimes we just have to make a decision...

Śrīla Śrīdhara Mahārāja: Very urgent decision you are to take.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Then what's with you if it is possible you may consult now. Any points there? Have you noted those unintelligible points? You may send a list.

Bhakti Sudhīra Goswāmī: Right, I'll send you a list of certain points. But sometimes you will say something in three different ways, at one time. So sometimes it appears...

Śrīla Śrīdhara Mahārāja: So what will be the _____ [?]

Bhakti Sudhīra Goswāmī: No. But you want to use one of these three things, but sometimes you will say three of them.

Śrīla Śrīdhara Mahārāja: How?

Bhakti Sudhīra Goswāmī: So we have to select one.

Śrīla Śrīdhara Mahārāja: For example?

Bhakti Sudhīra Goswāmī: I wish I had an example. But if you say, er...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: I'm going to go... I can't find an immediate example of what I was talking about. But in this talk on the Subjective Evolution of Consciousness, one thing that I needed to know was, you referred to, you said *chayaya gharbha sambhutam* [?]

Śrīla Śrīdhara Mahārāja: *Chayaya gharbha sambhu.*

Bhakti Sudhīra Goswāmī: What is that?

Śrīla Śrīdhara Mahārāja: *Chayaya gharbha sambhutam, vande bhaktya samescaram.*
Oh, that has come. There I wanted to say... Anything more connecting this, no?

Bhakti Sudhīra Goswāmī: Well, you said it's *chayaya gharbha sambhutam, vande bhaktya samescaram.* Where is that verse from?

Śrīla Śrīdhara Mahārāja: This is in the *stotra* of Navagroha [?], by the nine planets by Vedavyāsa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] philosophical, ontological reference _____ [?]
I wanted to say thereby, perhaps cited that example.

Bhakti Sudhīra Goswāmī: You said, "The sun, moon, all the planets. First there is hazy consciousness and then material consciousness, when consciousness is coming into the stage of matter, material conception. Before that, we experience a sort of vague consciousness, and crossing that we come to material consciousness."

Śrīla Śrīdhara Mahārāja: Yes. And also the deep reference is this, thereby, I want to say that the representation of *chaya* and the matter, shade, shadow, and then material conception. Just behind that, what is the feeling in me, in my subjective relativity, that is only conscious unit and not matter. I'm directly in connection with the idea, the Berkeley's theory, everything is an idea. So the idea of a particular thing is nearer to me, and that is a part of consciousness, so everything is conscious, and no matter. The Berkeley's theory, that I'm a conscious unit, and I'm concerned with the conscious thing in me, and that is with all reflection. All things of material conceptions are floating on the conscious ocean. Every idea of the material existence to me, it is only part of my consciousness, nothing more.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Do you follow?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: So the whole world is *chaya*, then it is becoming a shadow of a material, then material full conception springing up. But originally, that which is backing that *chaya* conception, shadow, before that it is pure consciousness.

So, Śukadeva Goswāmī, he gave the description of the world, in the assembly of Parikṣit Mahārāja. He gave his own conception about the external world, as he was shown by the Absolute. No rigid conception of the material world. The subjective controller, as He likes to show one, he's bound to see that, like that hypnotism. So we're in hallucination, we're living in the material world, that is, we're living in the hallucination, that is *māyā*. The controller is the absolute subject, and just as Viśvarūpa in *Bhagavad-gītā* [9.5], *paśya me yogam aiśvaram*:

*[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-bhāvanaḥ]*

["In an unmanifest 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]

"Oh. You want to see this, you see." And Arjuna saw. And whomever He wanted to see, he saw, as Sañjaya saw, none else. So all the world of our experience is controlled from the high centre, and that is individual question. One can perceive one way, another can perceive another way, in the same position.

Devotee: So Mahārāja, you were saying that the world is nothing but illusion.

Śrīla Śrīdhara Mahārāja: Illusion, yes illusion. What you see, it is illusion.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: How can we differentiate between Śaṅkara's philosophy and Gauḍīya's philosophy then?

Śrīla Śrīdhara Mahārāja: Śaṅkara's philosophy is *nirviśeṣa*, and what I say this is *saviśeṣa*. And this depends according to the Absolute Will.

Devotee: Śaṅkara is also saying this world is a perverted reflection of that original world. It's nothing but an illusion; illusory vision, about the original...

Devotee: We say it's illusory, we say it's real but it's temporary, it has reality but its temporary effect isn't.

Śrīla Śrīdhara Mahārāja: Reality in this sense that there is possibility of such vision. And this is variegated nature as willed by Him, designed and destined by Him, and always dependent on His will. Ultimately it is such, depends on Him.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: So *cit ābhāsa*, that is the shadow of consciousness?

Śrīla Śrīdhara Mahārāja: Then there is both individual and general. Suppose, if God's will, absolute - that is at the basis of everything, he may continue some sort of experience for some time, and he may not. It is His sweet will.

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]

[*Caitanya-caritāmṛta, Madhya-lilā, 15.179*]

Mahāprabhu says, "If the whole mundane world is abolished, no harm in the eternal pastimes of Kṛṣṇa."

One who is the possessor millions of *kāmadhenu*, that is the milking cow, at their sweet will, he may not care if one she-goat dies. *Koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?* He's not dependent on this. Suppose all the prison houses are abolished at one time. Simultaneously in a kingdom all the prisons are closed, let loose. Then if the government is firm then no harm. Again it may gather and be – come into existence. The potency, the possibility is there. But the independence of Kṛṣṇa cannot be limited by any condition.

Bhakti Sudhira Goswami: So you also mentioned Madhvācārya and...

Śrīla Śrīdhara Mahārāja: Yes, *satyam jagat tat tato*.

Bhakti Sudhira Goswami: These five classifications, by Madhvācārya, but you said that, "There is a thing and then the presiding deity of that thing."

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhira Goswami: Then you said, "Within him there is Guru *tattva*."

Śrīla Śrīdhara Mahārāja: What is extended, they're going, just as – already what has been extended here by the Sweet Will, suppose an office has been organised by an expert officer, and there are many things there. And then a particular part may be examined, it is possible, this is this. But the whole official system may be done away with. During the time of war, so many organisations are necessary to be created for the war department. And war finished and the whole thing, the order department, the other, labour department, all goes, vanishes. Something like that, the temporary reality.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Temporary reality.

Bhakti Sudhira Goswami: Say like the thing is water, then if the presiding deity would be Varuna.

Śrīla Śrīdhara Mahārāja: On the basis of general plan the particulars are going. And when the foundation is removed – no necessity, then nothing is there, everything finished. It may be like that; temporary reality, not permanent reality.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Reality relative; that may be in this mundane plane, temporary reality, not so real reality. Again after, again if the war breaks out, then again from the previous position they may go on organising their officers, their soldiers, different departments; all these things.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: But that may be temporary on the whole.

Bhakti Sudhira Goswami: So what I'm saying is then, what would an example be of a thing and a presiding deity of that thing – within this temporary reality?

Śrīla Śrīdhara Mahārāja: Oh, the Madhvācārya, yes, that *jayatam jagate jagat* [?] The soul, but the unit of consciousness within the material case, that is the second, *devata*. And the dictation of the Paramātmā is there, the general reference to this mundane world, the Paramātmā. And then within that, Baladeva, who represents the nearness, the vicinity of Kṛṣṇa *līlā*, feeling Him.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Taking us near to Kṛṣṇa *līlā*, eternal *līlā*. And within that the final is Rādhā-Govinda.

Bhakti Sudhira Goswami: Yes. You said *cit vilāmṛtam*.

Śrīla Śrīdhara Mahārāja: *Caitya* Guru, and then first the body, and within that *jīvātmā*, and within that the Guru, and within that Baladeva Who's specially meant for Kṛṣṇa *līlā*, and within the heart of Baladeva we find Rādhā-Kṛṣṇa, the ultimate principle. That is the five stages of explanation of Madhvācārya.

Bhakti Sudhira Goswami: Yes. So *devata*...

Śrīla Śrīdhara Mahārāja: *Devata* means *jīva*.

Bhakti Sudhira Goswami: *Jīva* – not the demigods?

Śrīla Śrīdhara Mahārāja: Demigods also as they're considered *jīva* in higher form, in a little higher layer, but they're *jīva*. And then Guru, mediator, the connecting link between the transcendental and this mundane.

Bhakti Sudhira Goswami: There's also something that you called *chitta suddhi* [?]

Śrīla Śrīdhara Mahārāja: *Chitta suddhi*.

Bhakti Sudhira Goswami: We didn't understand what that was.

Śrīla Śrīdhara Mahārāja: *Chitta suddhi*, that is also a relative thing.

*svarūpe sabāra haya, golokete sthiti.
muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitih*

[*Svarūpe sabāra haya, golokete sthiti*: "This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."] [*Sermons of the Guardian of Devotion*, v 1, p 182]

[*Muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitih*. "Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Suddhi, according to our theological rules, that *suddhi* means that *mukti* proper takes us to Goloka. Otherwise some sort of contamination is there.

But ordinary people when they're free from this mundane world, mundane references, they will say, "We're liberated, we're pure." The purity of the heart, the purity of one's conception, as a relativity, that is a relative.

The Rāmānuja, they want when they reach the Vaikuṅṭha they'll say that, "We're wholly, exhaustively purified."

And the Gauḍīya they'll say that, "As long as they don't get the soil of Vṛndāvana they're not exhaustively purified."

Svarūpe sabāra, self determination, in Hegel, self determination; the final...

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