

83.03.04.B

**Śrīla Śrīdhara Mahārāja:** ...that is the line, not that \_\_\_\_\_ [?] No. That is not the line.

**Devotee:** Bhakti Vijayatīrtha, he always teaches us to think like this. And any offence is my offence. He's not - he's always the humble servant.

**Śrīla Śrīdhara Mahārāja:** When there were so many came to me with some such sort of hallucination, I asked them - Kṛṣṇa has come to them, so many ladies and gents, Kṛṣṇa Himself is coming as a friend, as husband, as this and that. I requested fervently to them, ask that Kṛṣṇa who comes to you, please withdraw Your, this fascinating self, and appear to me with Your real self. Withdraw these fascinating - the ghostly aspects, and come in real form to us. Please reveal Your grace in the real form, and not in such fascinating ghostly hallucinative form.

**Devotee:** It's not ghostly Mahārāja.

**Śrīla Śrīdhara Mahārāja:** There are so many tests to a devotee. In different stages, different kinds of temptations come, in different colour, in different figures. We're to avoid them. It is mentioned in the *śāstra*.

*Aṇimā, laghimā, vyāpti*, like the *yogīs*, so many *siddhis* they come. They become, like a servant they approach, so many *siddhis*. *Aṇimā, laghimā, vyāpti, kāmāvasāyitā*, so many things will approach to dissuade from the path of pure devotion. And most humbly we're to beg to be forgiven, and humbly we shall appeal them, please withdraw.

"O Lord. Withdraw Your *māyā*, different sections, different classes, and come graciously in Your real form. As given by Mahāprabhu and Nityānanda Prabhu. The Vaiṣṇava Ācārya come in that form, withdraw these forms. However glamour we may find there, but that should be completely dismissed."

There in *Bṛhat-Bhāgavatāmṛta* you'll find when a *jīva* attains liberation, Māyā Devī, in different fascinating ways, approaches him and says, "I'm your maidservant. Whatever you'll like, I shall serve you. Why do you pass away from my zone to the higher zone? Remain here. I shall serve you to your satisfaction." In this way Māyā herself approaches the liberated *yogī* and comes to him as devotee.

But devotee, the ways of the Vaiṣṇava, they will all dismiss all fascinating figures and proposals, and they will become only the dust of the feet of the Vaiṣṇava. That is their wealth.

*Dhūli-saḍṛśaṁ vicintaya*. Mahāprabhu Himself says, "Oh Kṛṣṇa, please consider Me as one of the dusts in Your feet. Not even servant."

*[ayi nanda-tanuja] kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau  
kṛpayā tava pāda-pankaja-sthita-dhūli-saḍṛśaṁ vicintaya*

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Not even a servant of Your Holy Feet, but a dust of Your Holy Feet. Please consider Me."

This should be the nature, and way of our prayer. Others, many things may come as the result of our *bhajan*. But those phantasmagoria should be given up, dismissed. And only the feet dust of the Holy Vaiṣṇava, that should be the aspiration, our goal. The beacon light will be the dust of the feet of the Vaiṣṇava. That is the real path to go to the damsels of Vṛndāvana, their service to attain. From my own heart I appeal to you. Don't bring any blasphemy in the name of Bhaktisiddhānta Saraswatī, and A.C. Bhaktivedānta.

**Devotee:** I'm saying he appeared to me, he did. He did appear to me. It's the truth. He appeared to me. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Of course. After reciting the whole of *Bhagavad-gītā*, then Kṛṣṇa addresses Arjuna. "What I have to say, I have said. Now, you're free to select your own course."

*Yathecchasi tathā kuru.*

*[iti te jñānam ākhyātām, guhyād guhyataram mayā  
vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru]*

["I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish."] [*Bhagavad-gītā*, 18.63]

"What I have to say, I have said Arjuna. Now you're free to choose your own course."

That is my last word to you madam. You may take any course. But this is my appeal to you all. What more can I tell you. This is my heartfelt appeal to you. Hare Kṛṣṇa. Are you to leave today or tomorrow?

**Devotee:** I leave today. I came without permission from Bhakti Vijayātīrtha, so actually I was wrong. I shouldn't do that.

**Śrīla Śrīdhara Mahārāja:** Please say to Jayātīrtha Mahārāja, this is my appeal, please convey to him. These are my words to him, my request...

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** If he himself, or anyone, wants to see me, I like that avoiding that LSD, they may come to me. Not along with that. On my behalf you'll request them, if anyone of you comes to see me, then they may. Leaving aside that LSD they may come here.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Because I think that it is my bad fortune that LSD will come with the shadow here. Our Guru Mahārāja was greatly opposed to these things. He fought his whole life against all of these things.

**Devotee:** LSD is not intoxication \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** We know it thoroughly well, that he fought the whole of his life against all these malpractices. Hare Kṛṣṇa. I'm tired. Old age. I'm tired.

...

...Vṛndāvana is included, Mathurā maṇḍala. And then another, Dvārakā. Mathurā Kṛṣṇa, sometimes in Mathurā, then the latter part in Dvārakā. Mathurā, between the two, Vṛndāvana and Dvārakā. Such conception. Then, anything else?

**Devotee:** Guru Mahārāja. Is each and every living cell within the body a separate living entity?

**Śrīla Śrīdhara Mahārāja:** Hmm? Can't follow. Every living soul?

**Devotee:** Cell - within the body, is that a separate living entity, separate *jīva*?

**Śrīla Śrīdhara Mahārāja:** Not separate *jīva*. No question of connection with any cell. Cell, if analysed, there are many constituent parts. And every soul there, they also again divided, and everywhere there is soul, it may not be so. Innumerable souls are wandering. When necessary they're connected with a particular material substance, and that may grow. If cell is the origin, of the soul, then cell can produce souls. That sort of idea will come. The soul has nothing to do with cell. According to its *karma* it will connect with any cell of any form, or any animal, or any vegetable. Its origin is not cell.

Soul is independent of matter. Matter cannot produce soul. Soul also cannot produce matter.

Soul is marginal potency, and matter is gross potency of the Lord. They're two branches, main, principal, and of lower, comparatively. Two potencies coming from the same source. *Aparā śakti*, the lower potency of the Lord is matter. And little higher potency of the Lord is *jīva* soul, the origin of *jīva* soul. So different potencies coming from the same substance. One is Brahman, another is Virajā. And when they're connected, then it can grow. One is *prakṛti*, another is *puruṣa*. One is light, another is watery substance, another is like light. Two different potencies of the Lord.  
\_\_\_\_\_ [?]

...

[*bhūmir āpo 'nalo vāyuḥ khaṁ mano*] *buddhir eva ca*  
*ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*

["My deluding potency in this world is divided in eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego."] [*Bhagavad-gītā*, 7.4]

"*Aparā yam*, this is a lower potency of Mine."

*apareyam itas tv anyām, prakṛtiṁ viddhi me parām  
jīva-bhūtām mahā-bāho, yayedam dhāryate jagat*

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

And there is another, finer potency, named as *jīva* soul. And that potency, entering into this potency, the movement of the world making possible.

The material potency also in its different stages has been described as earth, water, fire, air, ether, but all material, fine and gross. All material.

But soul - though ether is the most fine - but soul is not in this category. The stone, earth, is gross. And ether is very fine, but still it is the outcome product of material potency. But soul does not come from this, from the same. It is something categorically different from this. And when that can come in contact with this gross potency we find life. These are all lifeless things, life here. And soul also, without this material substance, soul also can live in the higher sphere also, if it's connected with the spirit of dedication. Not with the spirit of predomination.

Gaura Haribol. Any other question?

**Devotee:** Mahārāja. In Swāmī Mahārāja's books, he says that there's two types of *brahman*. *Saguṇa brahman* and *nirguṇa brahman*. I was wondering if you could explain the difference between the two, *saguṇa* and *nirguṇa brahman*.

**Śrīla Śrīdhara Mahārāja:** *Brahman* when connected with *prakṛti guṇa*, *sattya*, *raja*, *tama*, three *guṇa* symptom of *prakṛti*, that is material existence. This is conceived as the most gross, and fine, and middle stage, *saguṇa*. When *brahman* is connected, that is *caitan*, spirit, soul, is connected with this matter, then it is known as *saguṇa brahman*. *Baddha jīva*. *Baddha jīva* is *saguṇa brahman*. He's also *brahman*. *Brahman* means consciousness. The portion of the consciousness that's in contact with matter, that is *saguṇa*.

And which has got no relativity with this material world, that is *nirguṇa*.

*Guṇa* means *satya*, *raja*, *tama*, three *guṇa*. *Guṇa* is a thing like a disease. Diseased *brahman* or healthy *brahman*, normal *brahman* or abnormal *brahman*. Though *brahman* is always normal, pure, but still, when it's in contact with this mundane world, that is with the tendency of 'lording it over,' or the tendency of exploitation, enjoyment, that is *saguṇa*.

And when it is above the touch of enjoyment, or exploitation, engaged in the service, it is *nirguṇa*.

*Guṇa* means disease. *Brahman* when endowed with enjoying...

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