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**Śrīla Śrīdhara Mahārāja:** ...That gentleman told, "I stood up, and he stopped his delivery, and asked me, 'What do you want to say?'"

"You say that from *Bible* that Abraham saw God in dream. But if God has no form, then how he saw in dream, and what did he see?"

He stopped for some time and told, 'I shall have to consider it, and tomorrow I shall answer, the next sitting I shall answer. What the boy has told, it is of course difficult to answer.'"

So it is mentioned in the *Bible* also that sometimes in dream they see God.

How we're to understand? Not form like this. Everything has got a form. The atom has also got a form, the constituent parts they've got a form, every atom, molecule, they have a particular form. If anything is analysed, so many different particles come. Everything has got a form, a quality, a limitation. Form means limitation. Limitation may be in different ways. Even sound may have a form, different type of sound, sound may have a form, limit. Some forms are not to be conceived by our mundane senses. That is the opinion of the Vaiṣṇava philosophy.

But He has got everything, otherwise what is not in the cause can never come in the effect. If there's no form in the cause, then no form comes in the effect in this world. But the difference is, this is mundane and that is spiritual. Soul's eye can see the form, not this fleshy eye. So also, everything, that is transcendental form He has got. Transcendental sound He has got, body, everything transcendental...

...

...He's got no legs, no hands \_\_\_\_\_ [?] He can see, but He's got no eye. That is, not this mundane eye, but He's got spiritual eye. The eye of knowledge \_\_\_\_\_ [?] Everything is there. But not like this fleshy substance.

In dream also we can see, we can hear, in dream. But that is not exactly this mundane, but drawn from this mundane. Do you follow? In dream we can see form, but this eye has got no experience of that at that time. It is drawn from this mundane world. But still, without the help of this eye we can see in the dream, we can hear in the dream, we can walk in the dream. But that is not really walking, or seeing, or hearing, as we do when we're awake, this physical, subtle.

So also in the plane of soul it is possible to see, it is possible to feel, to catch, everything is possible. And that is more real than we do here. Because soul proper, the knowledge is, the conception is very pure. Here it is rather vague, attempts here vague. But that is very clear.

So if we compare our dream experience, and this wakeful experience, and we continue the line, then we'll be able to feel that in pure soul also such conception, the talking, the seeing, hearing, everything may be possible, but in different planes. It is possible. And that is not imaginary. That is more real than we've got in this concrete world. This is rather vague. The estimation of this physical experience is rather vague and incomplete. And that is more complete and more real and more substantial, that transcendental experience.

That is natural. Otherwise, impersonal means non differentiation, impersonal. And that is more possible. When He's impersonal, we cannot have any connection with Him, because He's got no attributes. Impersonalism. Impersonal, then this material substance, the objective, impersonal, no

person. Then if no person, no subject, then He's mere object. He cannot be subject. This is not possible.

He's super subjective existence. So impersonal is a marginal conception, abstract marginal conception is impersonal, which has got no attributes, and which is not understandable. Then how can we say that anything is impersonal? If it's impersonal, that has got, cannot have any attribute. Or like fossilised substance, no possibility that the attribute is there. But that is also a mere object of our subjective experience. And really, the impersonalist school they say the ultimate reality is impersonal. Then impersonal means which cannot be caught and known by any means from our senses, or our thinking capacity, or anything else. So that is unknown and unknowable. So we have no right to say anything about Him, what to have any connection with Him. Unknown and unknowable. Impersonal. Just as we're in a dreamless sleep, in dreamless sleep we have no experience of anything. So impersonalism is reduced to that position, that can be only marginal, and not positive thing.

So we're to try in this way, that finite cannot know infinite, but infinite can make Himself known to finite. He's super-subjective, beyond the jurisdiction of our senses, the limit of our thought. Our thought cannot reach so far, so high, to the so subtle world. But that subtle-most thing can come down to our experience. Only the connection is possible there by devotion, by dedication. By *bhakti*, we can attract Him to come to our level and to give experience of Him to our plane. That is possible. And we can never go up to His realm where we can see Him. The whole thing, that He will come down graciously to satisfy my every necessity, He may come. And only by dedication, by devotion, we can attain such a condition where He can come and accept me in any way He likes. And my life will have fulfilment then. He can come down. I cannot go up by my own power.

But only increasing my negative side, *dainya*, 'I'm so poor, I'm helpless, I'm needy, I'm fallen.' In this way I can invite Him. With sincere attraction, sincere love, I can invite Him to come down in my level. 'I'm so poor, helpless, mean, all these things. I deserve Your blessings. I deserve Your grace. I'm so fallen.' In this way, increasing our negative side we can attract the positive.

And when the positive comes to accept us, then we can find Him. This is the line of thought. The small can attract a big only by explaining his negative position, can attract, and the positive may come. High may come to low, to help him, to grace him, to bless him. Our position is that with the Supreme Entity, with God, means that. And by this way only we can get Him. We're to do in such a way that He may be attracted by His natural kindness and graciousness. And He will come and accept me as His servitor, as His slave. He'll be kind enough to accept me. Then only a slave can come to mix with the Master, if he's a sincere slave. In that way connection is possible with the so high Supreme Entity as God.

And God means, He has got all these attributes that He can meet and deal with anything in His created world. And very closely, very intimately, He can mix and come and accept and take service, He can do. Nothing is very negligent. Only when he does not want Him, He does not care to come. But if he sincerely wills Him, hankers after Him, He cannot but come. Because everything belongs to Him, and He's got a gracious heart, He can't leave us, as if.

Nothing is impersonal in this world. If we scrutinise then we'll find that there is some specification differentiation particular. Impersonal in the sense that non recognisable, then unknown and unknowable it is not possible. Everything is in the consciousness of God. God cannot

know anything else, that cannot be, God does not know about anything. It is redundant, self conflicting. He knows everything. Then through Him everything has got some sort of manifestation, some sort of experience, about its nature, its future, its path, anything, everything. The past, present and future, everywhere there is God, One. So nothing is beyond His knowledge. Even every point of fossil, every atom of fossil, there also God living. Nothing is outside Him.

As you told, so also one European lady delivered a lecture here in this hall. "That we can live with God as family man. This has attracted me most to come here, leaving aside everything, that I can live as a member of the family of God. What more can I want? I'm attracted by this idea. And I've taken risk to come to that mission where it may be possible that one day I'll be happy to serve God as my family head."

Then nothing is impossible. Only the small can capture the big through love and attraction, not by power. Which is impossible to attain by power, that can be attained through affection, through love, through service, through humility. Especially, if we want association with the higher, we must be humble. And my appeal will also be of that nature, to Him, to attract Him. And that is called devotion, *śaraṇāgati*, surrender. The very beginning is surrender, causeless surrender, without any prayer, surrender. No condition, unconditional surrender, that can move the biggest power, the highest power. The most subtle thing, surrender, and as much as its unconditional, it can move the whole, the biggest thing, such it is. And this is called devotion proper, dedication proper. It is approached from the negative side. This is an astounding way. *Bhakti*, devotion proper, has got astounding consequence, results. Unconditional service, the greatest force ever known to the world, that the biggest can be moved, the biggest can be compelled.

This Japanese, this jujitsu, a fashion of fighting, jujitsu, have you known? Do you know? Anyone? When anyone's coming with heavy force to attack, only he slipped and he fell. Something like that. Negative. Punishment, attack by negative line.

So unconditional surrender, that is the greatest force ever discovered, or invented, the high surrender. That moves the highest power. And if you approach Him through any other means you're nowhere. Very finite. He's infinite. But this is the only weapon by which He's hit, unconditional surrender. And He'll be mad to come to you.

*kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā  
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarsṇī ca sā*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindu*, Pūrvva, 1.17]

In Rūpa Goswāmī's *Bhakti-rasāmṛta-sindu*, this *śloka*. What is *bhakti*? What is devotion? *Kleśa-ghnī*. The first instalment we get, that all our pains are removed, troubles removed, that first instalment, *kleśa-ghnī. Śubhadā*. Then we can feel that very auspicious things are approaching towards me. *Mokṣa-, laghutā-kṛt*. Then we can feel that even liberation is feeling to me very non substantial, unfruitful, *mokṣa-, laghutā-kṛt*. Then *sudurllabhā*. Yet we find yet more we have to make

progress, *sudurllabhā*. Even the liberated souls also cannot approach Him, we can find, *sudurllabhā*. Then *sāndrānanda-viśeṣātmā*. A peculiar type of ecstasy, joy, enters into our mind when in relativity with that God consciousness. The last effect, or gift of devotion, *śrī-kṛṣṇākarsīṇī ca sā*, as if Śrī Kṛṣṇa, the centre of attraction, He's forcibly drawn towards him. *Śrī-kṛṣṇākarsīṇī*. Kṛṣṇa the Autocrat is forcibly drawn towards him. Such is the power of the *śaraṇāgati*, that surrendering, or devotion, serving attitude. Intense serving attitude can draw the highest Subjective Existence to him, nearby. *Śrī-kṛṣṇākarsīṇī ca sā*. These are the effects, these are the functions, or forces of devotion, we're told by Rūpa Goswāmī, direct disciple of Śrī Caitanyadeva.

The *prema, bhakti* in its highest form is *prema*, love divine, and that has got so much power, and none else. Such power we can never expect to find anywhere. Love, not force, not power, but this sort of power which is negative in character. This is devotion. Form. All the elements that are with me, they have their fullest satisfaction in His company. Whatever demand or hankering of variegated nature there may be in me, everything can have its satisfaction by His connection. *Vaiṣṇava prati aṅga lāgi kānde prati aṅga mora*.

*[rūpa lāgi āṅkhi jhure guṇe mana bhora, prati aṅga lāgi kānde prati aṅga mora  
hiyāra paraśa lagi hiyā mora kānde, parāṇa piriti lagi thira nāhi bāndhe]*

["Seeing the festival of His divine beauty My eyes shed tears, My intoxicated mind is fully absorbed in tasting His virtues, every part of Me deeply craves for every part of Him and My heart incessantly yearns for the thrill of His touch. O *sakhī*, by such intense irresistible love attraction My heart cannot have patience to have Him."] [From Jñāna Dāsa, *Vaiṣṇava-padāvali, Anthology of Vaiṣṇava Songs*]

In *mādhurya-rasa*, it is told by Rādhārāṇī. "Every particle of My body is crying for the embrace of His corresponding particle. All My limbs are crying to get embraced by that body. Not only Myself, but all the particles, all the atoms by which I'm formed, the whole are crying to get, and welcome, an embrace of the other."

That is the God. And every atom has got claim to get the embrace of Him, that positive, negative connection. That is already there. And it is we that separated ourselves from Him. Or we may say, it is our birthright, constitutional demand. But free choice, we're under such helpless condition.

*Svarūpe sabāra haya, golokete sthiti*. In my soul's deepest existence I'm there. That position, in my deepest conception, I'm placed there, I'm adjusted there. And the maladjustment, I'm far off, that is only hallucinating. My separation with God, that is a hallucinating condition. But if I'm awake properly, this hallucination disease is cured, and I find myself in my own original position, then I'll see that I'm there. *Svarūpe sabāra haya, golokete sthiti*. I'm there, my soul is there, in a particular position, embraced with the Supreme Soul, the Lord of Love. But our deviation, that is in the process of hallucination, *māyā*, misconception. Misunderstanding has taken us so far.

Such hopeful assurance we're given by the experts of the spiritual world. "That you *are* there, but your misconception, *māyā* has taken you so far from you. So far from your own property, your own possession, your own self. You're a foreigner in your own land. That is your present position. But everything there. The wholesale fulfilment of your inner heart is there, and is possible to regain. All particulars of hankering, so sweet, is possible, and free. Not by any partial aspect as we

sometimes do here. But the wholesale, with Him I'm connected in such a way. Very near, very closer, very intimate, my position with Him."

"What man has made of man." Wordsworth's poetry is one. As he's in a philosopher's side. "Everything is all right. But what man has made of man. Man has created in his own world and he's losing the nature's gift."

But not only man, the whole creation we find, all created from Him, and we're to be readjusted. Our problem is to be readjusted with our former position, or our natural position. That is God. We want to be reinstated, readjusted, what we've lost by dint of our free choice which is vulnerable free will.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The fulfilment of the fullest order, fullest nature, is possible. I may not know what sort of fulfilment I really want for me. I'm not aware of that. So many subtle hankerings are there in the background. They'll also all come out and we shall have a full engagement with the holiest thing. That is possible, perfect and complete engagement in service. Service is a holy thing. Exploitation is a nasty thing. And wholesale dedication, that is service, that is the purest thing ever found in this world. And in that plane we can have our fullest fulfilment invested to my innermost desire. It is possible.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Only in their dream, deceived, by our present knowledge and estimation of the environment. We're to get out of that trap, that proposal of exploitation. This *māyā*, the misconception is throwing a snare to catch us in her trap. "I shall make you happy. You remain here as my master. You exploit me. I'm ready to be exploited by you." This is all misunderstanding. We're a particle. We cannot be a king of the whole. But only misconception makes this possible, if we're being be-fooled by such proposal of *māyā*. "Oh you, stay with me. I shall make you king, lord of my heart. Everything I shall offer for you." This is all misunderstanding for this particle of soul, consciousness.

But the other proposal, you're really a part, just a point of light. You're nothing, very, very meagre. You come to understand you're that position. And, call for adjustment with the whole, that is reality. And this is misunderstanding, misconception, error. The proposal of *Māyā* that 'I shall make you king,' that is only a trap, a snare. And the truth is that you're smallest of the small. Still, if you approach in this way that you're very small, you're unfit to become a slave with that highest power, that call is reality. And that will take you to the kingdom of heaven. That is truth. So we must not allow ourselves to be enticed by the proposal of an exploiter, 'I shall make you king of this world. So many things I shall supply for your enjoyment.' That is all hoax. Ultimately we're fettered thereby and we're forced to become a slave to the whims of this *kāma*, *krodha*, *lobha*, these meanest things. And by accepting the proposal of slavery towards that high domain of the Supreme Lord, there we live properly. Really, we enjoy free air for breathing.

...

...then what benefit we can have from such unknown and unknowable substance, cause?

Then the grace, the God and His blessings, holy things, all these high ideals will go, they'll vanish? The idea of goodness will vanish? Ideal of devotion, dedication, God's grace, all will vanish? Everything will lead to impersonal? That is a spiritual death, to think that God is impersonal, He cannot extend His grace to us fallen *jīva* souls. He cannot do this, that. He's ultimately impersonal. He's a zero.

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...impersonal cannot create anything, the world created, all things created comes from Him, springs from Him. How, if He's inert and without any spiritual exertion, extension? That is the conclusion of the hopeless, the disappointed. Only the disappointed that are working in the wrong way, they're ultimately disappointed, it is their judgement. 'He's impersonal. There's nothing good in this world. The world has got no good thing to give, no representative character.' Impersonal means to do away with everything.

Rāmānuja said, *sakala kalyana guna karni* [?]

Śāṅkara said, "Impersonal."

Rāmānuja said, "All the good qualities, He's the source of all the possible good qualities we can ever think about. *Sakala kalyana guna karni* [?] Not impersonal, not *nirguṇa*, not devoid of all attributes. He's rather the source of all the good qualities. That is the positive substance. That is He, God means He. The embodiment of all good qualities, that is God. And not this summation of all negation, all sorts of negative things collected together and has produced God, the prime cause, impersonal.

Puruṣottama He's named. The conception of impersonalism also accommodated in Him in His one part.

*[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ  
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

*[Bhagavad-gītā, 15.18]*

You say that you've read *Bhagavad-gītā*? But you still read *aksaram paramam brahma* [8.3] *Dvau bhūta-sargau* [16.6] Two kinds of created things, *aksara*, *kṣara*. What is *aksara*? Which is constant. And *kṣara* that is making rounds, moving. And *aksara* stagnant.

"Two kinds of objects created by Me. I'm above both of them. *Kṣaras cākṣara eva ca, kṣaraḥ sarvāṇi bhūtāni* [15.16] All you see they're all moving. And *kūṭastho 'kṣara ucyate*, the constant, the stagnant part, the prime cause of the *kṣara*, that is *aksara*. *Aksaram paramam brahma*. Sometimes that is called by particular sections as Parabrahma. But *kṣaram atīto 'ham, akṣarād api cottamaḥ*. What is My position? I transcend both *kṣara*, the moving world, and the unmoved world. I transcend both of them. My position is there. And so I'm told as Puruṣottama. *Kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*. Both in the scriptures and in the society of saints I'm told as Puruṣottama."

*brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca  
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]*

[Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."]  
[*Bhagavad-gītā*, 14.27]

"I'm the support of that Brahman, what is called Brahman, all comprehensive aspect of the world. I'm even above that, I'm support of that thing."

It is mentioned in *Bhagavad-gītā* clearly.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati  
[samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."]  
[*Bhagavad-gītā*, 18.54]

"Once who has attained the position of Brahman, that purely spiritual consciousness of soul, of personality, not with reference to any mundane material world, but purely soul consciousness, Brahman. *Na śocati na kāṅkṣati*. He does not aspire after anything in this world. Neither he mourns if he loses anything of this world. *Na śocati na kāṅkṣati. Samaḥ sarveṣu bhūteṣu*. The loss and gain of this world, both aspects are equal to him. *Samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*. Then he's eligible to get My devotion. From that soul consciousness, to Supersoul consciousness, leaving down this material line of abstract and hallucinating exploitation. From the *jīva* soul plane, to Supersoul plane, to My plane, he's starting, his movement begins. *Mad-bhaktiṁ labhate parām*. My *parām bhaktiṁ labhate*, My real, pure devotion, then he becomes eligible to attain."

It's in *Bhagavad-gītā*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

That God, that the Ultimate Reality must be personal, and we'll be able to approach Him through service. And to live in that holy environment. Our inner aspiration is such. And that is really true.

And that ultimate end is impersonal. We all jump into somewhere where we've got no trace, that is undesirable thing. Everything, that ultimate death, we accept ultimate death of the soul, that cannot be desirable.

But how to get fulfilment of all our mere hankering, that is the problem, and that is possible in the land, in the plane of dedication. Not in the plane of exploitation. If we're ready to dedicate ourselves for the satisfaction of the whole, the centre, then we can have such a laudable and aspiring, desired life we can have. Only through dedication, to the centre, to the central aim, not to any part, but the whole, representing the whole, the centre. Now, whether the centre can represent the whole, that is a troublesome question, whether the centre can serve? The *Upaniṣad* says that what is faith? This is faith. The conception of faith is this. What is that?

*yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

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