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Śrīla Śrīdhara Mahārāja: ...It is infinite. We know that is infinite. Being finite our aspiration is for infinite, so not easily to be satisfied. But as much as I can get, that is enough, but that must be of good type. Our prayer should be that what I shall acquire, what I shall get, earn, that may be of good type. That should be our object always, to associate with goodness, and not bad, not reactionary thing. That is also reactionary, but in reaction that brings good thing, good result, by serving. Serving the truth. Serving means serving the high. And by association with the high, that colour, that influence comes to me and I'm purified. So we shall always try to associate with higher existence, and that cannot be without serving tendency. We can enjoy things of lower type, but if we take the help of service we can associate with higher truth, higher things. And as a reaction we'll get something higher and be purified. Do you follow?

If we're in the mood of enjoyment then we cannot but associate with lower things which I can control and enjoy. But if I'm open to service, then I can get chance of association of the higher thing. And doing something for that, the reaction that comes purifies me, elevate me. By service we grow, by enjoyment we die. And by renunciation we go to disappear, to nothing. Extreme renunciation of the environment, it means to be alone, cut off from all association, to be one, so to be in deep slumber. If I awake then I must come to reject something, or renunciation is not complete. So complete renunciation it is sinful, cut off with all the environment, that is alone, that is cypher, like slumber, deep sleep, renunciation. The life of a servant is a golden life, thriving always, and progressing in the pure and purer world. A scientific understanding.

Devotee: The *bhakta* who has material desires mixed with *bhakti*, he's still on superior platform to a pure *jñānī*? The *bhakta* who has mixed desires, to enjoy and to serve, he's on superior platform to the renunciate?

Śrīla Śrīdhara Mahārāja: Yes, because he may have chance. And the renunciate, whose possessed with that ghost of renunciation, his future finished. And he's in the enjoyment and service, mixed, one day this bad element may go and the good element may thrive, and he'll be saved. So,

ei du'yera madhye viṣayī tabu bhāla, māyāvādī saṅga nāhi māgi kona kāla

["The company of ordinary persons, misguided souls in the ordinary street, is somewhat better than the company and influence of the so-called scholars."] [*The Songs of Bhaktivinoda Ṭhākura, Śaraṅgati*, p 31]

Māyāvādī and *viṣayī*, renunciationist and exploitationist, between the two the exploitation position is better. Because, here we're endowed with some personality, and so many persons, good, bad, are coming. If I can meet a saint and I may elevate my position, there is chance. But when I go to renunciation, to slumber, the whole chance is finished. *Māyāvādī saṅga nāhi māgi kona kāla. Viṣayī tabu bhāla.* It is mentioned in the scriptures. *Bhoga, tyāga, bhoga* is better than *tyāga*, apparently. Why? In the *bhoga* we retain our individuality. And there is possibility that I shall come in connection with some *sādhu* and then I may be transformed. But in *tyāga*, they think that they're very - they boast their higher position than these exploitationists, and ultimately they enter into some black, dark cave, and not to be coming back again. This man has possibility in his future, but

that man he destroys his future also. So this man, apparently though lower, but his future prospect may make him good.

Bhogi tyagi bolche padai bolche [?] _____ [?] Rāmānanda Rāya.

*mukti, bhukti vāñche yei, kāhān duñhāra gati?’
‘sthāvara-deha, deva-deha yaiche avasthiti’*

[“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked.] [Rāmānanda Rāya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

Some aspiring after enjoyment, and some aspiring after liberation. What is the ultimate result of those? *‘sthāvara-deha, deva-deha yaiche avasthiti’*. Those that want liberation, their future is *sthāvara*, like Himālaya, becomes a Himālaya, or a banyan tree. For long, long time sleeping. If in deep slumber the body may be that of Himālaya, or Alps, does not matter, *sthāvara-deha*. And *bhukti*, who wants enjoyment, he gets a demigod position. Those that are aspiring after enjoyment and are doing accordingly, they will attain the position of a demigod. But those that are aspiring after complete renunciation, complete withdrawal from this turbulent world, they necessarily have to go to be *sthāvara-deha*. Because whenever they want to enter into Vaikuṅṭha, the ‘*So ham, I’m equal with You,*’ they’re hurled down for that offence, into the lowest creation, to become fossil. Apparently they have to become fossil.

“Yes. Slumber you want, long sleep, no consciousness _____ [?]

Mukti, bhukti vāñche yei, kāhān duñhāra gati? Mukti, bhukti vāñche. ‘Sthāvara-deha, deva-deha yaiche avasthiti’. So *deva-deha* for the *bhogi* it is clear, then *sthāvara-deha* for the renunciationist is quite necessary. Ha, ha.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
[āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādrta-yuṣmad-anghrayaḥ]*

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord’s lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

[“O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.2.32]

Brahmā says, repenting. “Those, that soul, that they try to retire completely from this world, and climbs up to the highest position, and think that they’re fully liberated, *vimukta-mānina*. They think themselves they’re completely liberated. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. But really, what is their position? That they cannot understand Your higher supreme position, absolute good position. They’re deprived of that truth. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. They’re, within

them the misunderstanding is there, can't understand the reality, *aviśuddha-buddhayaḥ*. They think that they've attained the highest position, but really they're suffering from misconception. Cannot have appreciation of You, the higher substance. *Āruhya kṛcchreṇa param̐ padam̐*. By great difficulty they come up to the highest position, of the enjoying world of creation. *Tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ*. Coming so near to the divine feet of You, devoid of that service, they are hurled down. They dishonour Your holy feet, and for that offence they're hurled down, and become a fossil."

Devotee: _____ [?]

Vidagdha Mādhava: Fossil. He couldn't understand the word fossil, Guru Mahārāja. Means one animal...

Śrīla Śrīdhara Mahārāja: *Sthāvara-deha*, *sthāvara* means this stone, earth, all these, *sthāvara*, wood, *sthāvara*. *Deva-deha* and *sthāvara-deha*, *sthāvara* means which is durable, cannot be easily changed, *sthāvara*.

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti [sarvatra haya nija iṣṭa-deva-sphūrti]

["The *uttama-adhikārī*, sees the moving and nonmoving entities, *sthāvara-jaṅgama*, but never sees their outward form. One sees one's *iṣṭa*, one's most beloved Deity, Kṛṣṇa, everywhere, *sarvatra haya nija iṣṭa-deva-sphūrti*. This is a completely Kṛṣṇa conscious person."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.274]

Sthāvara means this wood, this earth, the stone, all these things are *sthāvara*, _____ [?]

So *sthāvara-deha*, they come down to the lowest creation, like a fossil stage. And naturally it does not matter, because he wants that his consciousness may not remain. There also the fossil, whatever little consciousness may be spared there, then this is almost unconscious, and it is going. And after *crores* and *crores* of *yugas*, from the fossil, a spark soul may emanate and may be transferred to the tree section. And then from there to animal section, again it may be elevated in this way, *crores* of years after, this fossil.

A very difficult position, and to understand it is also a very difficult thing, that the ultimate liberation is similar to fossil. It is only impressed in Rāmānanda Rāya topic, and corroborated by that *śloka* of *Bhāgavatam*. *Āruhya kṛcchreṇa param̐ padam̐*. The last, highest extremity of this world, *tataḥ, patanty adho*, from there, falls down. Why? "You came to the honoured holy feet and you did not worship it. So for that offence, hurled." Do you follow?

"The venerable, the revered feet, you have come very near, Brahmaloḥa, and then Vaikuṅṭha. But you dishonoured that, you neglected that. And this subtle offence, O, you want sleep, slumber, and not service of the holy feet, no service. Coming so very near you neglect. O, go on, take sleep, for long, long time take sleep. *Mukti* you want? Complete seclusion?"

"Yes."

"Go there, in the cell."

Devotee: Is this the ultimate manifestation of envy?

Śrīla Śrīdhara Mahārāja: Not envy. That is the general law of the nature.

Devotee: Of desire?

Śrīla Śrīdhara Mahārāja: Yes. This is going to the opposite side and the reaction must come, of renunciation. Renunciation is to be a culprit, because he has some position in the whole, he can't ignore that. Every atom has some good position, good relation in the whole system. This is called natural and good. He ignores that. He's a sinner. He hates the environment. He fails to judge, to find the environment is for good, it is holy. So he hates everything. Nothing good there can be with whom he'll associate. Everything is bad and he's good, so he's going to be one. And that is the greatest offence, the most pessimistic, and the consequence of pessimism is to go down. Pessimism is punished by the liberal whole. Pessimist has got no room in this world. Pessimist is the greatest sinner.

You can't see that anything really good from universal. You are the best. You know how fallible you are, and you think you're the best. If you come in the company of others you'll lose your position. Such a bad person you are. You're the bad and the whole is good. Be converted into that _____ [?] That I'm bad, everything is good. I'm blind, I cannot see the light.

That is Vaiṣṇavism. Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: For the time being.

Devotees: (Group laughter)

Devotee: Only if you keep me out of *māyā*, if you pull me out, then I can see.

Śrīla Śrīdhara Mahārāja: They say that is envious, nature, environment is full of envy to punish him. But no, he punishes himself. No place of such a culprit. He's the hater of everything, and sycophant of his own. He's the personality who's committing fault every time. He's his own God, and no God outside. No anything outside, the most pessimistic. And the punishment of his pessimism is done in such a way.

Find? Now you find the reason? Without envy. You're thinking that the nature is jealous, with envy, and giving punishment to that man. He's innocent, you think?

But I say this is not innocent, but he's committing the greatest offence, to think everything bad, and he's only good. He wants to be alone, divorcing everything. That aspiration marks him to be the worst sinner, worst hater of everything. He's to be punished.

Just as if one goes to commit suicide he's punished by the government. Do you know? Why? Why one who's going to commit suicide he's punished, why? What is the basis? He does not do any harm ostentatiously to the world. He commits suicide, it is his own jurisdiction. But why that tendency is not encouraged?

So this renunciation to the extreme is committing the suicide. It comes under that law, and they become punished. The life is not for nothing. It has got its good aim. We're part and parcel of the whole holy world, and we must do our duty, our quota. I have no right to fly away from the environment. I must give my contribution, my quota to the whole. Otherwise I'm a traitor, I'm suicidal. I've got my utility relation to the whole, and if I deny to do that, what type of man am I? I

have no right to take me off from this whole system. I'm a necessary part of this whole system, and I must do my duty, and I'll be benefited and the whole will be benefited. I revolt and go to the cell, commit to suicide. So this must be punished. This is not envy. The nature does not allow to do so. If this is encouraged then many will be doomed.

Who are you? You're not independent. You're of this organic whole. The finger is not independent, but part and parcel of an organic whole. You can't do anything independently, then the disturbance will be in the whole system. You have no right, a part has no right to revolt against the organic whole.

It is very difficult? No?

Devotees: No. It is wonderful. Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: So renunciationists, *Viṣayī tabu bhāla, māyāvādī saṅga nāhi māgi kona kāla*. They're the great enemy of the divine, of all the animation, those renunciationists. They're pessimists, they're rebel. They do not believe in the systematic whole. By committing suicide they want to indulge dreadful _____ [?] and inject into the whole world. Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That can't be allowed. A man is suffering from disease, we're to accommodate him. But he's going to commit suicide _____ [?]

Vidagdha Mādhava: So Guru Mahārāja. Swāmī Mahārāja he said some *māyāvādīs* they come back as philanthropists, and do some altruism, do some humanitarian work. Sometimes...

Śrīla Śrīdhara Mahārāja: Maybe from the lower position, is taking the path of *māyāvāda*. But their position by some powerful agent he may be converted, gradually. By the special wish of Kṛṣṇa and His higher followers, one who's going in the line of *māyāvāda* he may be enticed away from that heinous path.

Mahāprabhu _____ [?]

anyera ki kathā, āmi — 'māyāvādī sannyāsī', āmiha tomāra sparśe kṛṣṇa-preme bhāsi

["Although I am a *māyāvādī sannyāsī*, a non-devotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?"] [*Caitanya-caritāmṛta, Madhya-līlā, 8.45*]

Rāmānanda-saṁvāda. "You are so great devotee. What to speak of others? I'm a *māyāvādī sannyāsī*."

Mahāprabhu took *sannyāsa* from *māyāvādī sannyāsī* Keśava Bhāratī.

"*Āmiha 'māyāvādī sannyāsī*'. I'm a renunciationist *māyāvādī sannyāsī* type. *Āmiha tomāra sparśe kṛṣṇa-preme bhāsi*. Rāya Rāmānanda, you are so great devotee that even Myself I'm floating in Kṛṣṇa *prema* by your association. You're so big, so high. *Anyera ki kathā, āmi — 'māyāvādī sannyāsī', āmiha tomāra sparśe kṛṣṇa-preme bhāsi*."

This *sthāvara-jaṅgama*, _____ [?] Gaura Hari bol.

Devotee: _____ [?] One author in the west that had a lot of popularity. It is a spirit speaking through a medium. And much of the philosophy is similar to the Vaiṣṇava philosophy. But one thing they teach...

Śrīla Śrīdhara Mahārāja: If anyone is sincerely doing that is well, otherwise imitationist, *sahajiyā*, there are. Many types of imitationists there are.

We're where? We're in the hospital, we're visiting hospital, so here we expect only to find many types of patients because we're living in the hospital. And in the prison house so many culprits around us. *Ke?*

Devotees: Kṛṣṇa Kiṅkarā.

Śrīla Śrīdhara Mahārāja: O, you have come. Now...

...

Śrīla Śrīdhara Mahārāja: Union in separation, that is the highest type of union. Union that can stand separation, that is the highest type of union. _____ [?]

So you like to go there, in your previous room?

Devotee: Yes Mahārāja.

Devotee: This author who's very popular in the west.

Śrīla Śrīdhara Mahārāja: Which?

Devotee: There's a spirit name Seth [?] that speaks through this author, a medium, and he gives much information of the subtle worlds. But there's one interesting...

Śrīla Śrīdhara Mahārāja: Within his jurisdiction he can move and know and gain maybe information. That must be within his jurisdiction. He cannot say anything of the Vaiṅkṛṣṇa, a ghost. In his own jurisdiction he may move and see and inform, then it is not unreasonable.

Devotee: In theory he accepts God as a person, but he has no information, and he's more interested in the mechanics of the universe.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: This Seth, this ghost. But one thing he says that's very interesting, he says the individual *jīva* is, what he calls, multi dimensional. That one *jīva* can be in many bodies, in different planes, developing differently, one *jīva*. Not one *jīva* per body but one *jīva* may be in several bodies. Like Pañca Tattva, the Lord can do Pañca Tattva, can the soul have that same quality, one soul in many bodies?

Śrīla Śrīdhara Mahārāja: No. The *yogīs*, they can extend themselves to be *kāyavyūha*, in many bodies they may live, as if. But they'll all show what one will do the whole bodies will do that. One body is eating, all the extended bodies they're also eating. Not any other independent work they can be engaged in themselves.

It is mentioned in *Caitanya-caritāmṛta*, when Nārada visited Dvārakā he found that Kṛṣṇa, with *kāyavyūha*, with many extended self, He's representing Himself in so many thousands of kings. Then Nārada was very much astonished to see that *kāyavyūha*. That in every, in His full body, He's in every room of all the queens, *kāyavyūha*. All queens they're thinking that 'Kṛṣṇa has come to me, to my room.' And Nārada was very much astonished.

But Nārada was a higher *yogī*. The *yogīs* they can have *kāyavyūha*, many extended bodies. But Nārada wondered why. The *yogīs* with so many extended bodies, but they must do, move, in a same way. One sleeping, the whole, all bodies will be sleeping.

But in Kṛṣṇa's case it is not that. In every body He's doing something new, new movement. That is only possible with Him.

And this is physical imitation, just like a magician can show, it is something like that.

Thomas?

Thomas: Hare Kṛṣṇa Mahārāja. It's nice to be back.

Śrīla Śrīdhara Mahārāja: Thomas? And another?

Thomas: Yes. And this girl, Miss Robin Sherwood, she's from America. We met her in Calcutta. She's travelling through India for maybe one month. And we preached to her a little bit, and we asked her if she would like to come and see Māyāpur and Navadvīpa and yourself. And she said yes, and we're now just arriving, we just got off the train.

Śrīla Śrīdhara Mahārāja: She comes from America?

Thomas: Yes. We went to the hotel but there was no room in the hotel. So Kṛṣṇa Kīrkarā told me to come and ask you if she may stay with Parama, in Parama Devī Dāsī's room.

Śrīla Śrīdhara Mahārāja: Yes, she may stay with Parama.

Thomas: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How long she's come to visit India?

Robin Sherwood: _____ [?]

Devotee: One week.

Śrīla Śrīdhara Mahārāja: Only a week?

Robin Sherwood: One more week.

Thomas: This is her second time in India. She's visited India...

Śrīla Śrīdhara Mahārāja: You're connected with _____ [?] Ramakrishna Mission?

Robin Sherwood: Yea, yes.

Śrīla Śrīdhara Mahārāja: Are you connected with their centre in America?

Robin Sherwood: Yes, in San Francisco.

Śrīla Śrīdhara Mahārāja: Ramakrishna Mission has got their centre, which party? That Ramakrishna Vedānta Society, or _____ [?]

Devotees: Vedānta Society.

Śrīla Śrīdhara Mahārāja: Vedānta Society, founder, Abhedānanda. Abhedānanda is the founder of Ramakrishna Vedānta Society, here and America, one Abhedānanda. He's direct disciple of Ramakrishna.

Thomas: You know who the founder is?

Robin Sherwood: _____ [?]

Śrīla Śrīdhara Mahārāja: You've heard the name of _____ [?]

Robin Sherwood: O yes, spiritual disciple of Vivekānanda, yes.

Śrīla Śrīdhara Mahārāja: Vivekananda, and their books also you've read?

Robin Sherwood: O yes.

Śrīla Śrīdhara Mahārāja: But you've not heard about Lord Caitanya?

Robin Sherwood: Of course I have, yes.

Thomas: She's known about ISKCON for some years, she's visited ISKCON temples in America.

Śrīla Śrīdhara Mahārāja: Oh, ISKCON temples.

Thomas: She knows Haṁsadūta very well.

Śrīla Śrīdhara Mahārāja: But does she know the difference between the theological conception of Śrī Caitanya and the Ramakrishna Mission? The theological difference between Śrī Caitanya's doctrine and the doctrine of Ramakrishna? Vivekānanda? The difference between the doctrines of

both, you do not know so much? All right, we shall talk here after. Now you're making journey. Go and take rest there, take something, and then we shall see.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Along with Swāmī Mahārāja, many ladies from America, and U.K, and other parts of India, visited this Maṭha and delivered lectures, in this Nat Mandeer, this lecture hall. Many western ladies came here to visit me, and delivered lectures also, in the meeting. Once, one hundred and fifty foreign men and women came, and we had a meeting here, about three or four years back, when Swāmī Mahārāja was living. Have you gone through *Bhagavad-gītā*?

Robin Sherwood: Do you mean have I read it? O yes.

Śrīla Śrīdhara Mahārāja: *Gītā*. Well good. Vidagdha Prabhu, make arrangements for that. Now I dissolve the class.

Vidagdha Mādhava: Jaya Oṃ Viṣṇu-Pāda Paramahaṃsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

Devotee: ...Delhi. But I do not think he's working for ISKCON any more. I was thinking maybe I could...

Śrīla Śrīdhara Mahārāja: That man wanted to start an institution independently?

Devotee: No, that's another man. After him, that man actually started another institution. He was, I think, *māyāvādī*. But this boy he translated maybe six or seven books very quickly.

Śrīla Śrīdhara Mahārāja: Which books?

Devotee: Hindi version of *Kṛṣṇa Book*, and *Teachings of Lord Chaitanya*. Swāmī Mahārāja's books. *Teachings of Lord Chaitanya* he did first, then *Kṛṣṇa Books*, and I think some small books.

Śrīla Śrīdhara Mahārāja: There's one book named *Kṛṣṇa Book*?

Devotee: _____ [?]

Devotee: And I was thinking if he's not working for ISKCON any more, maybe he can do some English to Hindi translation of Bhaktivinoda's books. And also your book is now in English, maybe he could translate into Hindi. Can I approach him on this?

Śrīla Śrīdhara Mahārāja: I don't know how his translation goes on, how much accurate the translation.

Devotee: Should I try to get a sample?

Śrīla Śrīdhara Mahārāja: Ah. If I get a sample then I can. Has he translated *Bhagavad-gītā* in Hindi? No?

Devotee: I think he did. I'm not sure. I've not seen him for a number of years. But I think he did Hindi. But I have to check.

Śrīla Śrīdhara Mahārāja: All right. Translation may be from the standpoint of Śaṅkara, Rāmānuja, Madhva, Nimbarka, so many, and Gauḍīya.

Devotee: He did Swāmī Mahārāja's *Gītā*.

Śrīla Śrīdhara Mahārāja: How he has translated, how much Swāmī Mahārāja appreciated his translation? Accepted by him?

Devotee: Yes. But still I'll write to him and see if he's interested, and get a sample.

Śrīla Śrīdhara Mahārāja: But he translated with who's finance, for the publishing?

Devotee: I think he - oh, for the publishing, I don't know. But at least there will be a manuscript form, so when the money becomes available it will be done.

Śrīla Śrīdhara Mahārāja: But that man he'll do it for free, or he'll want some remuneration for that?

Devotee: No, he did it for free. He did all that work for Swāmī Mahārāja for free.

Śrīla Śrīdhara Mahārāja: It is better if he meets me. I can sound him, and then give my opinion. Where is he, where does he live?

Devotee: Delhi.

Śrīla Śrīdhara Mahārāja: Delhi. Have you consulted Akṣayānanda Mahārāja, the president of the Mahā- maṇḍala? If he wants to do for Mahā-maṇḍala _____ [?] Nitāi. I'm troubled by this cough and cold. So I told you that I shall take class three o'clock, evening. But you've all come. What to do?

Devotee: If you like Mahārāja we can...

Śrīla Śrīdhara Mahārāja: But for the lady, newly come.

Parama: She's here Mahārāja.

Śrīla Śrīdhara Mahārāja: What is, any question from her, wants to know anything?

Robin Sherwood: I have one question.

Śrīla Śrīdhara Mahārāja: Yes, what is that?

Robin Sherwood: I have trouble with relating to God in a form. I see God as formless. But I know it helps to have a concept of God with form to make it more intimate, in more human relationship. So how can I develop a relationship with God _____ [?]

Śrīla Śrīdhara Mahārāja: Eh?

Parama: She says she has trouble seeing God in form, with form. She sees God as formless. But she understands that it's easier to understand God in form. She wants to know how she can understand God in form?

Śrīla Śrīdhara Mahārāja: Not clear to me. Anyone present, anyone?

Vidagdha Mādhava: Yes, Guru Mahārāja. She's more comfortable in an impersonal conception of God. When God takes on personal form, she has difficulty to accept.

Śrīla Śrīdhara Mahārāja: This is your contention? You find? Impersonal God you say?

Robin Sherwood: But I would like to relate to God in a form.

Vidagdha Mādhava: She would like to relate to a personal form. But...

Śrīla Śrīdhara Mahārāja: How it is possible?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How it is possible that the infinite can have a finite form? Is it? Form means finite. So God is infinite, and how infinite can take the form of a finite? This is your trouble?

Robin Sherwood: Yes.

Śrīla Śrīdhara Mahārāja: When you say God, how can you say impersonal? What is the conception of God?

Robin Sherwood: To me, God is...

Śrīla Śrīdhara Mahārāja: God. Impersonal means what? Impersonal means no attributes.

Robin Sherwood: Well, in all attributes. To me, God is either, you know, everything, or appearing in my heart. But to see God in a form, in one form, it's very hard.

Śrīla Śrīdhara Mahārāja: If you can see, then what should you see? If we have any eye experience of a thing then it must have a form. Otherwise how eye can experience?

There was one story, about one hundred years back, when British rule was here. They had their centre _____ [?] the British had a strong centre in _____ [?] town, in northern Bengal. Some bishop was explaining from *Bible*. One boy, he came to me later on, he told that he was explaining, when Abraham, or someone, saw Him in dream, that He's giving some advice to him, to this and that.

Then that gentleman told, "I was a boy at that time, I stood up."

If anyone stood up in the meeting then he's to stop the discourse and...

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