

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

82.04.28.B

**Śrīla Śrīdhara Mahārāja:** ... the highest advice of Mahāprabhu comes to adjust, to help our adjustment in such position. “You are going to be lost there in Kṛṣṇa consciousness. You are a drop, a drop; you are thrown into the ocean. What will be your position? What will be your position? So this advice you accept, it will save you, somewhat. Save you somewhat, if you come this side.”

*āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ*

[“Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.”] [*Śikṣāṣṭakam*, 8]

The greatest medicine for the devotees. You have come to measure the immeasurable, but always keep this in your mind. This is *the* principal you will always embrace. When you are out to connect yourself with the infinite love, or give your anything, infinite is His character we must remember. He’s only one to you, but He has many like you. Your only one is He, but He has many to deal with, *āśliṣya vā pāda-ratām pinaṣṭu*. He may embrace you with much affection and adoration, or you must be prepared for the opposite, the alternative. *Pāda-ratām pinaṣṭu mām*. You are sticking to His feet and He is trampling down you under His feet, so cruelly. *Pāda-ratām pinaṣṭu mām*. You have caught hold of His holy feet with much prospect, much aspiration, with whole heart, still you will have to see that He is trampling down you. He does not care for all your attempts and affections. You are giving your best, but that is not a dishonour, and that is dishonoured hatefully, your offerings, *āśliṣya vā*. He may embrace you sometimes, and at the same time you’ll be prepared that His dealings may be so much cruel to you. He will trample down under His feet all your offerings, yourself, *āśliṣya vā pāda-ratām pinaṣṭu*. His adoration and His negligence, hateful negligence, both must be prepared. *Āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā*. You should be prepared for more adverse circumstances. What is that? His indifference, may not care, when He’s giving punishment He’s nearer to you. But when He’s indifferent to you it is more intolerable. There is no union, 'He’s neglecting me so much, He won't like to keep any connection. He does not know me. I am a foreigner, unknown man, indifferent.' That is more intolerable for the devotee. Rather punishment they may accept as boon, but this indifference is more heart rending to them.

Then: another step, higher. What is that? *Yathā tathā vā vidadhātu lampaṭo*. He’s embracing and adoring another, just on your front, on your face, without caring a little for you. You think that this is mine, my claim, my right, and that is being given to another just on your face. That will be more increasing trouble to you. This is the law of affection, law of love. It cannot tolerate, it is too much to tolerate, but you must be prepared for that, prepared for that from the beginning that this Kṛṣṇa *prema* means this. *Yathā tathā vā vidadhātu lampaṭo*, He’s autocrat, He’s love, He’s the love, the *prema* is such. It is mercy, it is not justice. No law is there and you have selected this to be the highest fortune for you, and you must be prepared for that. The *prema* is such. *Prema* - there is no justice in *prema*, it is free, it may go anywhere and everywhere. The very nature is this. So you can't claim, no claim, no right you will have. The highest thing is of such nature. The rare in this way, very, very rare, and the nature of rarity is such.

*Yathā tathā vā - mat-prāna-nāthas tu sa eva nāparaḥ*: But from your side unhesitating adherence to that principal, it is required. It is real love and you must be prepared for that. All eventuality, all adverse circumstances, this is the real type of Kṛṣṇa *prema*, die to live. If you can accommodate all these different stages, good or bad, then you come this side, this side, it is of such nature. Mercy is above law, justice within the law, mercy above law. *Prema* also above law, but it has got its own law.

So: another parallel *śloka* of this given by Rūpa Goswāmī.

*viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti*

*nipatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the raincloud."]

There is a kind of small bird named *cātaka*. What is the English name I don't know, *cātaka*, a small kind of bird. Their nature is that they only drink the water, the rain water, and they never eat any water from the Earth, whether river or fountain or lake or anything. Their very nature is that with their face, with their mouth upward, they are hankering for rain water. Rūpa Goswāmī is taking this example; the devotee's nature should be like that. Always after, to get, waiting in expectation of the rain water, that Kṛṣṇa love, and no other love.

So, *viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mam*. A devotee is praying to the Lord; "You are friend of the fallen, so I have got some hope, *viracaya mayi*, so You may grant Your grace, gracious hand extend, *dīnabandho, viracaya mayi*, or You may punish me, severe punishment You may impart to me. *Dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mam*. I have no other alternative but to be wholly surrendered in Your feet, *kācid anyā*. How?

*viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti  
nipatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena*

That bird *cātaka*, he's always with his eyes fixed up praying for rain water. But rain water may come profusely, not only to fill up his small belly, but the whole body will be sufficient. The rain water may come, or the thunder may come without. Bolt from the blue may come and finish his small body to non-existence quarter. But still, the nature of that bird only to pray exclusively for the rain water and he won't take any water from any place under any circumstances. So our attitude should be toward Kṛṣṇa, independent of His extension of gracious hand toward us, it is our duty.

In this connection one *śloka* is coming to my memory. When in Kurukṣetra Kṛṣṇa met Rādhārāṇī after long separation, perhaps hundred years separation, outward separation, then They came. Kṛṣṇa coming in connection with Rādhārāṇī, coming near to the *gopīs*, especially in front of Rādhārāṇī, He found Himself very - that He has committed the great crime, done misdeed, misbehaviour, found Himself coming to the *gopīs* and remembering their quality of love and surrender, He found Himself the most criminal. And so much so that He was bending His body and going to touch the feet of Rādhārāṇī.

*Kim pādānte luṭhasi vimanāḥ*. One poet has represented this scene in this way and that poetry, that poem has been collected by Rūpa Goswāmī in his *Padyāvalī*.

*[kim pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ  
kiñcit kālam kvacid abhiratas tatra kas te 'parādhaḥ  
āgas-kāriny aham iha yayā jīvitam tvad-viyoge  
bhartr-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyah]*

["Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologize to You."]

Kṛṣṇa coming in touch with the atmosphere of Vṛndāvana, now He's a king, a paramount king almost in the whole of India, but when He came in connection with the *gopīs* He found Himself a criminal. And bending His body He was just going to touch the feet, then Rādhārāṇī, coming back, She remarks, *kim pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ*. "What is this that You are coming to My feet? It is wonderful, *luṭhasi vimanāḥ*, and You are unmindful. I see You have lost the balance

of Your mind and You are coming to do this thing. *Svāmino hi*, You are master of the situation. No explanation can be called from You. You are *swāmī*, You are husband, You are My master. And I am Your maidservant. *Svāmino hi svatantrāḥ*. And this is the arrangement of the Vedic scriptures.

*Svāmino hi svatantrāḥ, kiñcit kālam kvacid abhiratas tatra kas te 'parādhaḥ*. For some time You were engaged in some other quarter; what's the harm? What is the fault in You for that? It does not matter. This right is given to You by the scripture, by the society, *kvacid abhiratas tatra kas te 'parādhaḥ*, no crime, no sin. Already You are given that liberty by the scriptures and society so You have not committed anything wrong.

*Āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge*. I am really the criminal, the culprit. The meanness is with Me, the defect is with Me wholly. Why, how? For the separation You are not responsible. Why You consider Yourself that You are faulty, that You have committed wrong? *Jīvitam tvad-viyoge*. The positive proof that I sustain My life. I am still living. I did not die from the pangs of Your separation. I am showing My face to the world, that I am not faithful to You. The standard of faith which I should have maintained for Your love, I could not. So I am a criminal and You are not so.

*Jīvitam tvad-viyoge, bhartṛ-prāṇāḥ striya iti nanu tvam mamaivānuneyaḥ*. It has been written in the scriptures by the saints that the wives, they should be thankful, exclusively devoted to the husband. It has been ordained in the scriptures. *Bhartṛ-prāṇāḥ striya*, *striya* should be *bhartṛ-prāṇāḥ*, the women should be devoted exclusively toward their husband, towards their Lord. *Tvam mama*. So in this meeting I should fall to Your feet and I should beg Your pardon, forgiveness. Beg for Your forgiveness that I have really no love for You. I am maintaining this body and showing My face to society. I am not a proper partner of You. So You please forgive Me. And You are doing the opposite, what is this? Don't do so.”

So this should be the ideal of our affection towards Kṛṣṇa. We, the finite, in His connection, with the infinite, we should be of this attitude. That little connection, attention may I have any time. But I will be all attentive toward Him. And there is no other alternative.

Mahāprabhu says *ekagra* [?] *bhakti*, exclusive devotion towards Kṛṣṇa, autocrat. The absolute good, the absolute love, is autocrat. And our posing must be of this type, if you want, being so small, if you want so great a thing, then this is not injustice. But our demand should be like this, our prospect, our adjustment, our understanding, must be of this type.

A small incident I - when anyone goes to fight for the country in the battlefield, then no luxury, no room for any luxury, or any other desires may be sanctioned there.

I remember in this connection, when Gandhi formed his non-violent army, one of their soldiers told, so-called soldiers, volunteer, that, “You please arrange for a cup of tea for us.”

“No, no. The water of River \_\_\_\_\_ [?] That may be supplied to you and no tea. If you are ready, come forth.”

So if we want to connect ourselves with Vṛndāvana, leader of Kṛṣṇa, our attitude should be this:

*trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”]

[*Śikṣāṣṭakam*, 3]

Now we shall come to understand the method recommended by Mahāprabhu. *Sahiṣṇunā*, not only about the external position in my present life, but the whole life our attitude. No complaint from my side, any complaint from my side should be carefully eliminated. And full independence of the other side. Acceptance and non-acceptance, the risk of that must be taken on our head, and then make progress. *Atho va vasra sesagram jitya vadhoksaje* [?]

Sometimes you will get and sometimes - so it is a general way. But there are more hopeful prospects for us. In some way or other if we can enter in the group, there is a group of such nature, so everyone is of such nature, and we come together, they will console one another in their own party. So

many groups in different *rasa*, in *sākhya rasa*, *mādhurya rasa*, *vātsalya rasa*, so many of the similar section, similar nature, and they:

*[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam  
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām, budhā bhāva-samanvitāḥ*

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

“The scholars come to Me thinking that I am all in all. Everything from Me, I am all in all. With this consciousness they approach Me. *Bhāva-samanvitāḥ*. And they take the path of sympathy and affection, love. *Aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate, iti matvā bhajante mām, budhā bhāva-samanvitāḥ.*”

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam  
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

“*Tuṣyanti ca ramanti ca*. They mix together and they talk about Me. Talk about Me, interchange of their thoughts, that gives consolation to their hearts and they live as if this is their food, talk about Me. *Tuṣyanti ca ramanti ca*. High kinds of pleasures and they find when they talk about Me amongst them naturally.”

*teṣāṁ satata-yuktānām, bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

*Teṣāṁ satata-yuktānām*. “In this way they go on discussing about Me and feeling as if they are enjoying My presence there in their talk. And also I give some other line of thought to them and when...

*teṣāṁ evānukampārtham, aham ajñāna-jaṁ tamaḥ  
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

“Sometimes in separation also suddenly I appear before them when the feeling is very much acute, then I suddenly appear before them and quench their thirst. That also I do.”

And Mahāprabhu He has also, after giving all these things, then we have got another solace, another very fine and high type of solace to us.

[Kṛṣṇadāsa] Kavirāja Goswāmī has also given that. *Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite.*

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.50]

“Don't be afraid. Outwardly you are expressing, you are feeling a horrible pain of separation, but internally at the same time, simultaneously, you are feeling an unparalleled type of *rasa*, that is pleasing feeling, pleasure, peace, or joy or ecstasy you are feeling.”

Externally pangs of separation, but internally a satisfaction, it is there maintained, it has been told to us. And from the general example in the world also we can have some experience to keep up our faith in this subtle matter. That Shelly, or someone says that, “Our sweetest songs are those tell of saddest things.”

["Our sincerest laughter with some pain is fraught;  
Our sweetest songs are those that tell of saddest thought."  
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

When we are reading any epic and there's separation between the hero and heroine, and very cruel condition, they are so sweet to us, we are shedding tears, and still we cannot leave the book.

The pangs of Sītā Devī, Rāmacandra after banishing Sītā Devī, when we go to read that Rāmacandra is banishing Sītā Devī when She's with child, uncared for in the forest, and fortunately the forest was that of Valmiki's *āśrama* near, and they took Sītā Devī and put Her in a cottage and began to serve Her. So this is very painful, but when we read that story we can't keep away from that, we go on reading, reading, shedding tears and still reading. So there is some sweetness within the pain. It is possible. So Kṛṣṇa *viraha* is such.

*Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite.* The special characteristic in Kṛṣṇa *prema* is this; that externally we feel extreme pain, but internally heart is filled with some extraordinary ecstatic joy. So this is what Mahāprabhu has given to us. As much as we can catch His instructions, the meaning of His instructions, we shall prepare us. This is our fare in the way. *Patheyo* [?] means fare. What is this, the money necessary to go from one place to another?

**Devotee:** Passage...

**Śrīla Śrīdhara Mahārāja:** Passage, passage money. This is our passage money to go to Vṛndāvana. And when we are connected, we are acquainted, we are introduced with so many like us, then our joy knows no bounds. Of same nature, of same group, of same thinking and same attitude, we get great solace and consolation from them. So we need not be afraid. Back to God, back to home, that is our home. In spite of all these things we shall think firmly that that is our home, home comforts. And in other places we are all considered to be foreigners. And you see how foreigners, the C.I.D.s are always coming and taking a count. “Who is here, who is there?” No information. So we are not foreigners there. Here we are foreigners. Any man is treating in any way they like. But still, that is the most hopeful and full of the highest prospect and our place of inner satisfaction. We shall aspire after that. We cannot but keep aspiring for our home. What is the real joy, real ecstasy, we are not acquainted

with; that is the trouble. As much as we shall go ahead we shall be conscious. The practical feeling we shall have about the nature of that joy, ecstasy, beauty, charm and more encouraged, more, more encouraged.

*yad-avadhi mama cetah kṛṣṇa padāravinde  
nava-nava-rasa-dhāmany udyataṁ rantum āsīt  
tad-avadhi bata nāri-saṅgame smaryamāne  
bhavati mukha-vikaraḥ suṣṭhu niṣṭhīvanam ca*

["Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever-new pleasure in Him, whenever I think of sex-pleasure, I spit at the thought, and my lips curl with distaste."] [*Bhakti-rasāmṛta-sindhu, dakṣiṇa-vibhāga, 5.39* - quoted from Yamunācārya]

Rūpa Goswāmī says, “As long as I did not come in touch with this Vraja *rasa* – when the worldly pleasure was of much importance to me: but as soon as I have come in connection with that *rasa* then if any similar *rasa* comes in my memory from this mundane world my face becomes disfigured and spit comes on my tongue.”

So, we shall think of that.

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam  
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu, 1.1.11*] & [*Caitanya-caritāmṛta, Madhya-līlā, 19-167*]

*Raso vai saḥ.*

*yam labdhvā cāparam lābham, manyate nādhikam tataḥ  
yasmin sthito na duḥkhena, guruṇāpi vicāltate*

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā, 6.22*]

Not so far, even lower position, what the *yogīs* get, there also it is mentioned. *Yam labdhvā cāparam lābham, manyate nādhikam tataḥ*. If we get a slight taste of that ecstasy, at once we come to this final understanding there cannot be any pleasure, peace here, that can be comparable with this type of *rasa*. *Yasmin sthito na duḥkhena, guruṇāpi vicāltate*. And alternatively if we are settled in that sort of atmosphere of that *rasa* then no pain of any type can disturb us, cannot affect us in any way, it is of that peculiar *rasa*. And that *rasa* is possessing in this way. There is another side also.

*[nāham vasāmi vaikuṇṭhe, yoginām hṛdayeṣu vā]  
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of S-B, 4.2.41 & 4.30.35]

This is, we are advised about the dearth and high position; we must be prepared of such. The fact is not so cruel in reality. He says, “*Mayi te teṣu cāpy aham*. I am always with My devotees.”

*[samo 'ham sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktiyā, mayi te teṣu cāpy aham]*

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

If such exclusive devotee is in any place He's always, like shadow He's always invisibly moving after him. This is His nature.

*aham bhakta-parārdhīno, hy asvatantra iva dvija  
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

“Oh. Durvāsā. You know Me totally, that I am, though you know that I am independent, but I know I am not independent. I am dependent to My devotees. You may take it, independently dependent to My devotees. This is My nature.”

So these are the sayings of the Lord. We must be prepared for anything, unfavourable circumstances. But there are positive examples, He's everywhere.

When I came to this path after finishing my college career, to discourage and to dissuade me from this path, one of my learned nephews he told me, “Kṛṣṇa, the Lord, He's of course there, but He's so far, so far. There are so many stars whose light could not come to this Earth. And the speed of the light is such. Still there are so many stars whose light could not reach this Earth so, so great magnitude, infinite. And if there is any God, has He got any time to think about us? Negligent.”

But I answered intuitively, “But is there any place where He's not present?”

Then he was silenced. Any place where God is not present? Any place, any persons, anything? He's everywhere. What can he say? He was silenced. So He's so far, *tad dūre tad v antike*, He's the nearest to us.

[*tad ejati tan najati, tad dūre tad v antike / tad antasya sarvasya, tad u sarvasyāsya bāhyataḥ*]

[“The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything.”] [*Śrī Īsopaniṣad*, 5]

At the same time we must think He's the most affectionate, His care to us is most acute and sincere. His sincerity and His care, His affection towards us has got no parallel. At the same time this is also true, so we must not be discouraged.

But still Mahāprabhu has given us warning; “That you are coming to search after Kṛṣṇa, Kṛṣṇa is not as a sweet-ball from the market, take and finish. It is not like that. The highest of the highest, you are going to attain that goal, must be prepared for everything.”

But at the same time the devotees will come, “No fear, we are of the same order. We all walk on in a straight line.” So don't be afraid, the devotees are there. So we are told that more than Kṛṣṇa, His devotees, His servitors are more sympathetic towards us, and the resort of our life and fortune, His devotees. *Mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ*.

*[ye me bhakta-janāḥ partha, ne me bhaktāś ca te janāḥ  
mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ]*

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

And He says that, “Who is servant of My servant, they are My real servant.”

In this way, so many things, so *sādhū-saṅga*, *saṅga*, the association is the highest valuable thing for us. To make our advance and progress toward infinite, our association - that is all important factor; our guide. We must stick to that, to this conclusion.

*'sādhū saṅga,' 'sādhū saṅga,' - sarva śāstre kaya / [lava-mātra sādhū-saṅge sarva-siddhi haya]*

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.54*]

So *sādhū-saṅga* has been given, the good association, the *anukula*, favourable association, that is our wealth, our real wealth is there.

What's the time?

**Devotee:** Ten.

**Śrīla Śrīdhara Mahārāja:** Ten, oh ten thirty I have got engagement. I had better stop.

.....