

83.03.30.A

Śrīla Śrīdhara Mahārāja: ...I answered, that you have got ideas of the *sādhu*, but a *sādhu* will fly away from the human society, and retire into some solitary place. And there...

...

...I may be a beggar, and in this life also may be a beggar, even may be murdered as because my kings position. So all these things. I'm a scholar, then next I may be a madman.

This one Brajanshil [?] a good scholar of international fame (Brajanshil [?], philosopher. Many world conferences he attended. But in the last stage he was, he became mad.

A scholar next moment may be mad. So in this world no permanent value of any attainment.

But our plenary connection with Kṛṣṇa, that is from the soul to the Supersoul. The soul's connection in eternal plane that has got, however slight, but still it is substantial, it is real.

Others are all flickering, temporary, hoaxing, no value. In the movement, coming, birth and death. We're moving within birth and death, birth and death, in this world. But that all relative positions are illusory. Now it is, next moment it is not.

But the soul to Supersoul, soul is real, Supersoul is real, and any friendship or any connection with that, it is permanent. So however bright may be this prospect of this illusory world, that must be dissolved for the slight connection of the souls plane towards Supersoul. Such importance we must give in our whole life, in all the activities, they may be influenced by this thought.

*api cet sudurācāro, [bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]*

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

What is from the relative consideration, from the worldly consideration, is good or bad.

'dvaite bhadṛābhadrā-jñāna, [saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

Dvaite means we are separate conception, not organised whole, connected with the Absolute, not universal, but provincial, local interest. *Bhadṛābhadrā-jñāna*. Calculation from the local or provincial interest, good, bad, all false, no value. The paramount power will come and smash this provincial.

If there is war - in the second war time, in England, when they were apprehended, the greatest attack from Hitler, after France was crushed, there was some ordinance. All individual properties came to the prime minister. An ordinance was, all the properties, of all, big or small, all came to the state. Individual ownership was abolished for the time being. Because anywhere, any preparation

for the defence may be taken. So there for that view the whole individual rights were given away to the state.

So all our acquisitions of this local interest, provincial interest, they've got no value from the standpoint of the Absolute Interest. *Dvaita bhadṛābhadrā-jñāna*. Any moment the Absolute Interest may come and demolish these local transactions. So, *dvaita bhadṛābhadrā-jñāna, saba-manodharma*. It is mental speculation, mania, it is all mania. But from the Absolute consideration what is the truth, that is ever truth, not unchangeable truth. That may have, *vilāsa*, have play. The change of play that is not death. *Līla*, that is *līlā*, pastimes, that may come back again. In this way. Your points clear?

Devotees: He's not here. He's gone.

Śrīla Śrīdhara Mahārāja: Oh, put the questions and fled, ha ha, because I did not like the question, interruption.

Badrinārāyaṇa: No. Govinda Mahārāja called him.

Śrīla Śrīdhara Mahārāja: Call of Govinda Mahārāja, a practical call, this is theoretical. Ha ha ha. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

*yā nīśā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā nīśā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

There is a world where ordinary people are fully awake there, in their own interest there. But there are others, they do not find any interest in that worldly life. They dive deep and awake in some other world, and they have got all their interest in that plane. Hare Kṛṣṇa. Awake in your world of soul, and awake in the world of matter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. How much our attraction to Kṛṣṇa will be that we may be taken to His real connection, that should be our all concern. What the others will do, making, fabricating this conspiracy, this or that, may be ignored for our own interest. But according to the capacity, according to the stage of realisation, everything varies.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām
[yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]*

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with advice, 'Leave aside action, and cultivate knowledge.' Rather, cultivating

their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.”] [*Bhagavad-gītā*, 3.26]

Karmārpaṇa. First *varnāśrama karma*. Then to be very particular to give up the result to Kṛṣṇa, to offer the result of all the duties towards Kṛṣṇa. Then to give up wholesale and jump into the service of Kṛṣṇa, gradually advancing. According to ones own stage of realisation it will work, the advises will be suitable and work.

Kṛṣṇa says: “To teach the people, I have also to undergo, to practice their duties.”

*utsīdeyur ime lokā, na kuryāṁ karma ced aham
[saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ]*

[“If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity.”] [*Bhagavad-gītā*, 3.24]

“Sometimes I have to take the, make imitation for their activities to save them, to help them in their position.”

So Kṛṣṇa also comes here, sometime, He engages Himself in worship, Kṛṣṇa also worships. So many Deities, father, mother, all, *brāhmaṇas*. He’s also washing the feet of the *brāhmaṇas*, to teach them, in their layer, their plane, He does so. Different stages of realisation.

Na buddhi-bhedam janayed, ajñānām karma. [*Bhagavad-gītā*, 3.26]. But ultimate things are of this type. Progress, elimination and acceptance, progress means elimination and acceptance.

Bhaktivinoda Ṭhākura explained free will. “All will be open for our free will, free understanding, all will be open to receive new light, new idea, that must be tasted by the criterion.”

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dayādharma Gaurāṅga: Mahārāja. I have a few confusing thoughts in my head.

Śrīla Śrīdhara Mahārāja: What is that? Say.

Dayādharma Gaurāṅga: Trying to serve the Absolute Good. In Malaysia many nice things happening. But at the same time the resistance is very great from Hamsadūta. And so I’m wondering, sometimes the sentiments are mixed, in my head, to keep going. Every time they produce some insult, it seems that Kṛṣṇa supplies more reciprocation from the public, more preaching opportunities. But my presence there is an irritation to them.

Śrīla Śrīdhara Mahārāja: Naturally.

Dayādhara Gaurāṅga: So I wonder, which is the better service for Kṛṣṇa? To go on preaching, or to consider that they are also preaching Kṛṣṇa consciousness, and to relinquish the field to them?

Śrīla Śrīdhara Mahārāja: What do you find in your heart, that the type of your preaching is more purer, or their type of preaching is purer? How does your heart responds, your conscience respond to your activity?

Dayādhara Gaurāṅga: I think by Your Grace our preaching is more mature, and theirs is more immature. But I don't say that they're not preaching Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes. But in the consideration of position, do you find you can understand that your attempt is more sincere and of purest type? Is it?

Dayādhara Gaurāṅga: I could not say that. They're very sincere. But I just think that their preaching is...

Śrīla Śrīdhara Mahārāja: Only the quality of their preaching is of lower standard?

Dayādhara Gaurāṅga: Not as mature standard of preaching. Their preaching is more obligatory.

Akṣayānanda Mahārāja: As a duty.

Dayādhara Gaurāṅga: Obliging the public to serve Kṛṣṇa. Whereas our preaching, somehow, by your mercy, our preaching is...

Śrīla Śrīdhara Mahārāja: Then with the call of the book distribution and you can give the idea which is within the book.

Dayādhara Gaurāṅga: Yes, yes.

Śrīla Śrīdhara Mahārāja: So of greater, higher level, you're preaching. And they're only distributing the books, and inviting them, and making friendship with them, in this way. Your level will be in higher plane.

Dayādhara Gaurāṅga: Their conception is that it's more like a club or a society, this Kṛṣṇa consciousness. Our conception is that it's more individual necessity.

Śrīla Śrīdhara Mahārāja: More nearer to ideal, more abstract towards spiritual ideal. And they're more in the material surface.

Dayādhara Gaurāṅga: I think.

Śrīla Śrīdhara Mahārāja: Diplomacy, dollar, all these things, society, social. And yours ontological, more ontological. And their attempt more social.

Dayādhara Gaurāṅga: I feel that way.

Śrīla Śrīdhara Mahārāja: But now what do you like? They're in such a fighting position, you want to go on, or you may have your field of action somewhere else? Haṁsadūta Mahārāja, he has taken you to me. You have got some obligation to him. And whether under his direction, his subordinates are doing something wrong to you, or he does not know the local authorities are giving some resistance to your activities? What do you think about that?

Dayādhara Gaurāṅga: I think he's condoning.

Śrīla Śrīdhara Mahārāja: He's concerned?

Dayādhara Gaurāṅga: He's condoning the irritation.

Śrīla Śrīdhara Mahārāja: Their attempt is corroborated by him, directed and corroborated?

Dayādhara Gaurāṅga: I think corroborated. Maybe not directed. But they feel the irritation.

Śrīla Śrīdhara Mahārāja: Whatever they do he gives consent, approval? Now what do you think? If you like you can change your field of preaching of activity. In London a centre is established. Then in San Jose he has got very big preaching centre. In South Africa, Bhāratī Mahārāja, he was attempting, but now he's a little depressed for want of assistance, proper. Then other places also where service of your type of scholarship may be well utilised. You consider with Akṣayānanda Mahārāja, and our Goswāmī Mahārāja, and Mādhava Purī Mahārāja, and this Aranya Mahārāja, etc. And then inform me what you will like to do. How energy should be best utilised with less hitch with ISKCON. Less hitch, and more activity.

Relief work. I first told that our object is like relief work, starting a relief work. Those disappointed and dejected, with no place in ISKCON, still they're sincere, hankering for Mahāprabhu, and Kṛṣṇa, and Swāmī Mahārāja, how we shall try to help them in our sincere way. And so if any hitch we don't want, still if any collision comes we shall try to tolerate it as much as possible, and go on with our relief work. It is not a new creation, but to help the real movement of Swāmī Mahārāja from the ontological standpoint. To keep up the ontological standard of Swāmī Mahārāja's mission, with something more little added. And that is *mādhurya -rasa*. Not so much cultured by him, perhaps for the social position of the foreign country, that may not be undermined. The social position is such that *mādhurya rasa* may be dishonoured as the custom of the country. So he perhaps...

But as we are given up the mantram but we do not go to analyse the meanings of the mantra very much, only selected few. In this way we're to say there is something, but we must approach very, very carefully. It is there on our head. In this way keeping harmony with the mantram, and the other advises in *Bhāgavatam* and *Caritāmṛtam*, and Mahāprabhu, they're fully engaged in that. But respectable distance, that should be kept. And never we shall think that we can walk over that plane. But it is just over our head. In this way we're to tread that there are such things, higher things like that. You consult with your friends, and select about your field of work, preaching. Fight is not very desirable, relief, a spirit of toleration we must have.

Dayādhara Gaurāṅga: The field has grown so intense in the last few months. The activity is very nice. There's so much to do.

Śrīla Śrīdhara Mahārāja: Very successful. So many men are favourable to you? But you have got some substantial thing to give to them. But they have got only book distribution, and no intellectual food, or religious food, to explain?

Dayādhara Gaurāṅga: They just have some loyalty that they're pushing, pushing, like this. But since I returned to Malaysia you asked...

Śrīla Śrīdhara Mahārāja: Anyhow, wherever you'll go you'll find your field, amongst the intellect. So Malaysia, London may be higher field for you. Many people of high calibre may appreciate your characteristic of preaching. Recently our Akṣayānanda Mahārāja, Mādhava Purī Mahārāja, and others, they went there and preached. Where Mādhava Purī Mahārāja also delivered lectures in some universities there. The Parvata Mahārāja, that Āśrama Mahārāja, they also want help of relied preachers, everywhere. In many places your preaching may be welcome. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Kana Giri Mahārāja: Guru Mahārāja. It seems even though we're working in the spirit of relief, they take it as a fight, or a competition with them. How can we overcome that?

Dayādhara Gaurāṅga: They feel threatened.

Śrīla Śrīdhara Mahārāja: Who are you?

Giri Mahārāja: Giri Mahārāja.

Śrīla Śrīdhara Mahārāja: Giri Mahārāja. Ha, ha. That will help us to particularly look for another plane. The decision, the Absolute decision will come from higher plane. It will help us to search for the higher plane more intensely. Whether the path I have taken is only imagination, or there is reality there? That Kṛṣṇa is everything, He protects His devotees. All this is imagination, theoretical, or it is real? We must make experiments with this truth in our own life, and then we'll make progress step by step. Such test will come, will be extended to us by Kṛṣṇa Himself.

"You have faith in Me as Absolute, or in any other potency, that they're master?"

Only lip deep? When you speak that Kṛṣṇa is everything, He's over all, is it a lip deep statement, or it really comes from your heart and conscience? Nothing can be done without His consent. All these imaginary propaganda, or it is real? To live in, reality to live in, or only to preach?

Fight for fight, that is not a very high stage. Ignore the fight. Let it go on in its own way, and I shall be busy in my own thing. Let them come on the back, not in the front. They will come as the consequence of my previous lives. So we shall show our back, and many wounds may come to my back. But in the front there will be peace, and Kṛṣṇa, and I shall make progress towards that. Go forward towards Kṛṣṇa. And as a result of my previous activity they may attack in my back. Ignoring them I shall make progress towards the front. Kṛṣṇa is everything, and that must be realised as truth within me. Otherwise what value has it got, only lip deep propaganda? There must be life within to

back this preaching. The words that come from our lips must be backed by spiritual realisation, that Kṛṣṇa is all. Hare Kṛṣṇa.

In Manipur, some hundred years or two hundred years, I don't remember. There, all Vaiṣṇava disciples of Narottama Ṭhākura. The King also. And one General named Mr Tikendrajit, he wanted to overthrow the influence of the British there. And he used for those war materials the temple of Rādhā-Govinda's compound. And anyhow they sent the British military god. And one Captain, or one military officer, was sent to find out the truth behind the rumour. And the King did not allow him to enter into the temple compound, 'he's a *mleccha*.' But he forcibly entered. And the General Tikendrajit he murdered him at once, that European General was murdered. Then a military force was sent to capture the whole Manipur, and with special instruction that the temple compound that was utilised for this political purpose, so that must be demolished. And it was so demolished that the Deities, by the shots of the cannon, the whole temple and the Deities was also smashed and destroyed.

Then our Guru Mahārāja was explaining the thing. "Then what is this? People will say the Deity which was worshipped by the disciples of Narottama Ṭhākura, They had not the power to protect Themselves? Kṛṣṇa has no power to protect Themselves, They're all idols, dolls? What is this?"

Prabhupāda explained in some other way. "That without the will of Kṛṣṇa nothing can be done. So what is the will of Kṛṣṇa, that His worshippable figure will be demolished by the shot of cannon? Nothing can, even a straw cannot move without the will of Kṛṣṇa. And such a great thing, disaster was done by the will of Kṛṣṇa?"

He told, "Yes."

"Why?" He explained. *Arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir*. We generally identify, if spiritual truth comes down in this mundane world, in our plane to help us in that formula, that is not the same as wholesale spiritual. So to do away with our wrong conception, that what we see that Deity that is Kṛṣṇa. To demolish that wrong idea, this was done by Kṛṣṇa's will.

Do you follow? Am I clear?

Bhakti Kanan Giri Maharaja: Yes.

Śrīla Śrīdhara Mahārāja:

*arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
[śrī-viṣṇor-nāmnī-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir]
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ*

[Śrīla Vyāsadeva states in *Padma-Purāṇa*: "Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."]

We're really pilgrims to the hell, by knowing only the superficial things. Thinking that this what we see as stone, that is Kṛṣṇa. Kṛṣṇa is limited there. To do away with such conceptions, Kṛṣṇa takes such bold steps.

"That I'm not your, this sense conceived, eye conceived, stone piece. I'm something else."

To elevate you to that position, what was given by him to elevate you from the lowest position to somewhere again, that is demolished to give you some higher type.

Suppose the national flag, that is the honour of a nation. But if the flag, by the enemy party is captured and it's trodden underfoot, of course that is something. It's dishonoured, nation's honour is demolished. But still we're to think that the nation is there. Though honour of the freedom, the freedom is related with that flag, that is torn to pieces, or bruised underfoot, or maybe burned to ashes, but independence may be there. Again coming and conquering the enemies. So some sort of relation is there. The honour of the freedom of a country is with the national flag, but still the national flag does not represent the whole of the freedom. In such a way.

It is necessary, this Vighraha, but by that you must try to understand, go further, that is a symbol given to you. And you're encouraged to say that It is He Himself, not otherwise. But that Himself is not what you conceive by your senses. You're to differentiate there.

So elimination and acceptance, progress means, always. Here Bhaktivinoda Ṭhākura, free, all will be unprejudiced to accept truth. Expectant to understand revealed truth, and there, comparative study in the revealed truth.

As I told, the Christianity - Goswāmī Mahārāja is here?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: That Christianity is static or stagnant, and this is dynamic, what is that?

Bhakti Sudhīra Goswāmī: You said, "Is the position of Jesus stagnant, or dynamic and progressive?"

Śrīla Śrīdhara Mahārāja: His Kṛṣṇa conception, dynamic and progressive, which?

Devotee: Or static.

Śrīla Śrīdhara Mahārāja: Static is Christianity? Conception of Jesus is static?

Bhakti Sudhīra Goswāmī: You said, "Is the position of Jesus static or dynamic? Is Jesus' position static or dynamic? Can He make further progress?" You were saying that Jesus, "Is *His* position dynamic or static?"

Because the Christians may say, 'Well He knows everything.'

So you said, "Is He barred from making any further progress? Is He a member of the dynamic world or the static world?"

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Further consideration and realisation than what was given by Jesus. Fatherhood of Godhead. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Sudhīra Goswāmī: So when we see the writings of Ṭhākura Bhaktivinoda, we see that he's discussing this comparative theism of Christianity, and *Vedānta*, and then the *Bhāgavata*. He has this one English talk that he gave on the *Bhāgavata*, and...

Śrīla Śrīdhara Mahārāja: *Bhāgavata* Speech.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Booklet.

Bhakti Sudhīra Goswāmī: Do you know when he gave that?

Śrīla Śrīdhara Mahārāja: In Dinajpur [West Bengal], when he was an officer in Dinajpur District he gave that lecture [in 1869]. The Brahmo party, they were trying their best to take him towards their support. But there in *Bhāgavata* speech he declared clearly: "No connection with you. I am a servant of the Vaiṣṇava creed." In his *Bhāgavata* speech openly he declared.

Bhakti Sudhīra Goswāmī: Yes. He spoke in that lecture, he mentioned Ram Mohan Roy, who was the founder of the Brahmo Society.

Śrīla Śrīdhara Mahārāja: Yes. The Brahmo. He asked them to make further progress.

"It's not ended there. With free will you're to start with open inquiry. Then you'll be able to see that what Mahāprabhu has told, that is not idolitary."

And their main objection was that these Vaiṣṇava's are idolitary, idolitors.

"No. It is not idolitary. You come to see in this light."

Bhakti Sudhīra Goswāmī: But when I was reading this of Bhaktivinoda Ṭhākura, it reminded me of so many things that Your Divine Grace had told us at different times. Because Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura he said that you are carrying the conception of Bhaktivinoda Ṭhākura. So by examining these writings...

Śrīla Śrīdhara Mahārāja: He was satisfied by that poem written by me [*Śrīmad-Bhaktivinoda-viraha-daśakam*] so much that: "It is not *his* writing, Bhaktivinoda Ṭhākura has himself written it through him." He remarked like that. It was so accurate representation of Bhaktivinoda Ṭhākura's creed was to him that he remarked in this way. "It is not written by him, but Bhaktivinoda Ṭhākura has written it through him."

Bhakti Sudhīra Goswāmī: So Bhaktivinoda Ṭhākura he said in that lecture that when studying a particular author that we must trace out his exact position in the line of thought.

Śrīla Śrīdhara Mahārāja: And meant for whom? What section? Same author may write a book for the primary students, school students, college students, same author may prepare such books. It is like *Veda*, for different classes. According to the capacity, and the standard, they will accept the

teachings. In *Gītā* also, *Gītā* also recommending many things as *karma*, *jñāna*, *bhakti*, *yoga*, so many things. But there is a comparative study. If we're particular we see that all taken towards *bhakti*, surrender, how? How *karma* ends in devotion. How *jñāna* ends in devotion. How *yoga* ends in devotion. Everything ends in devotion. The connection is given there.

Who cannot, who miss this connection giving, they say, "Oh, *Gītā* has supported us." The political revolutionary people they also get their support from *Bhagavad-Gītā*. "*Gītā* has supported us." Everyone: "*Gītā* has given us support." But the link is there, ultimately leading towards devotion. And in the end,

*sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"All phases of duties should be abandoned." *Mām ekaṁ śaraṇam vraja*. "And ultimate end will be to take refuge under My feet, clearly. And you will have not to be pained for that, amply rewarded you'll be. Leaving aside all conceptions of duties you ever can imagine and understand, give up everything. So give up everything you have acquired so far. So much risk you're to take. Whatever conception of duty you have got so far, give up everything. Kṛṣṇa conception of Godhead is a revolutionary thing, for which the right, My relationship with you, if you hear it will seem to you to be quite revolutionary. You have no independence. You're wholesale Mine. So independently you're coming to sue transactions from Me? You've come for transactions? Wholesale, every inch, you're Mine, not outside Me. That is your proper location, And you have come for transactions. You're a separate party, I'm a separate party. Give up all such conceptions of duties and inquiries, and everything, wholesale. You are Mine wholesale."

That is Kṛṣṇa. This is *the* truth. Prepare yourself for that, *śaraṇāgati*, *mām ekaṁ śaraṇam vraja*. To Arjuna also He told,

*man-manā bhava mad-bhakto, mad-yājī mām namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me*

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"I promise you that I'm everything. I'm not deceiving you. You're My favourite. You're my friend. At least I won't deceive you, cheat you. So plainly speaking Arjuna I'm everything of you."

Painfully He's speaking of Himself to His friend Arjuna.

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