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**Śrīla Śrīdhara Mahārāja:** ...he became *sannyāsī*, Kṛṣṇa Nanda Swāmī, later on. He came to my place here to visit, Kṛṣṇa Nanda. Eight brothers they are, all brilliant, so that the government gave the title to their mother as Ratna Garbha. Their mother had got that government title Ratna Garbha, who has given birth to so many jewels. One of them, so many *sādhus* also, one of them was secretary to Jawaharlal [Pandit Nehru] and was commissioner or - ambassador to Bangladesh, some doctor. He came from Cattagrama.

**Devotee:** There's one big doctor there that has Ayur Vedic dispensary, he's a very rich man.

**Śrīla Śrīdhara Mahārāja:** Who? Doctor \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** What name?

**Devotee:** I can't remember his name.

**Śrīla Śrīdhara Mahārāja:** There is one Kanan Gopara or some village that is their original residence, Kanan Gopara, near Cattagrama town. Hare Kṛṣṇa. Puṇḍarīka Vidyānidhi, Mukunda Datta, Vāsudeva Datta.

**Akṣayānanda Mahārāja:** That is the original place of Puṇḍarīka? That land where your temple is is the original place?

**Devotee:** He was there, and his *bhajan-kuṭīra* was there.

**Akṣayānanda Mahārāja:** *Bhajan-kuṭīra*, same land? Purchased by yourself?

**Devotee:** And half committee. We're not full ISKCON, we're called Chaitanya Culture Society. And the local Hindu committee they have joined, combined together, and we have purchased.

**Akṣayānanda Mahārāja:** Joined, amalgamated.

**Śrīla Śrīdhara Mahārāja:** And who is the Ācārya of that zone?

**Akṣayānanda Mahārāja:** Jayapatāka Mahārāja?

**Śrīla Śrīdhara Mahārāja:** Jayapatāka?

**Devotee:** Na. He comes once, very short visit, he'll come for one...

**Śrīla Śrīdhara Mahārāja:** Did you visit Dhaka temple? No?

**Devotee:** Dhaka, yes.

**Śrīla Śrīdhara Mahārāja:** No? Our original temple in Dhaka, our Guru Mahārājas?

**Devotee:** Oh, yes, yes, the Gauḍīya Maṭha.

**Śrīla Śrīdhara Mahārāja:** Our Gauḍīya Maṭha in Navinda [?], Baliyati, then Mymensingh, near Dhaka town also, Kamalapur.

**Devotee:** I went to one little one by the river, a very nice temple. They put on one big feast when we came.

**Śrīla Śrīdhara Mahārāja:** Near Dhaka town?

**Devotee:** Between Faridpura and Jessore there is one Gauḍīya Maṭha temple on the side of the river. I can't remember the name, there's so many villages. But there they put on one big huge feast when we came. They got three days notice.

**Śrīla Śrīdhara Mahārāja:** In Faridpura?

**Devotee:** No, after Faridpura.

**Akṣayānanda Mahārāja:** Who's in charge of that temple, *sannyās*?

**Devotee:** \_\_\_\_\_ [?] I'm only new there so \_\_\_\_\_ [?] I'm just learning the language \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Why have you left Bangladesh?

**Devotee:** I came to visit Vṛndāvana for my Gurudeva's *puṣpa samādhī*...

**Śrīla Śrīdhara Mahārāja:** Yes, to attend *virahotsava*, Swāmī Mahārāja. And you're going back to your home?

**Devotee:** Now I'm going back and taking some presents for the devotees there.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Akṣayānanda Mahārāja:** He's going back taking some gifts for the devotees.

**Śrīla Śrīdhara Mahārāja:** Taking for some devotees there. They're all these Bengali devotees or European?

**Devotee:** Bengali.

**Śrīla Śrīdhara Mahārāja:** Not westerners?

**Devotee:** There's a very much shortage of Vaiṣṇava articles there because it is all Muslim country.

**Śrīla Śrīdhara Mahārāja:** How do you come here?

**Devotee:** We have a car, a minibus which we drive \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** You came to Māyāpur temple, and from there you have come here, alone? Why?

Curiosity or any friend here to see?

**Devotee:** No. In Māyāpur temple I have one friend.

**Śrīla Śrīdhara Mahārāja:** Who is he?

**Devotee:** His name is Nishtular [?] He's a Canadian.

**Śrīla Śrīdhara Mahārāja:** From him you got the suggestion to come here?

**Devotee:** No, no. I previously met...

**Akṣayānanda Mahārāja:** He met Sudhīra Goswāmī. When Sudhīra brought the book *Search For Śrī Kṛṣṇa* first time here, he Sarvatcha gave him a ride in his car, and he received a copy of *Search For Śrī Kṛṣṇa* from Sudhīra Goswāmī and appreciated it.

**Śrīla Śrīdhara Mahārāja:** Where does he come from? America?

**Akṣayānanda Mahārāja:** No. New Zealand. Same county as myself.

**Śrīla Śrīdhara Mahārāja:** New Zealand. Oh, your country.

**Akṣayānanda Mahārāja:** He appreciated *Search For Śrī Kṛṣṇa* very much.

**Śrīla Śrīdhara Mahārāja:** Oh. *Search For Śrī Kṛṣṇa*.

**Devotee:** Actually I liked speaking with him more than reading the book. I more enjoyed speaking with him.

**Akṣayānanda Mahārāja:** Sudhīra. He enjoyed his conversation with Sudhīra Goswāmī.

**Śrīla Śrīdhara Mahārāja:** Ah, but he left today.

**Devotee:** That was more than the book, for me. Because I'm not very good reader.

**Śrīla Śrīdhara Mahārāja:** But you may have a talk with Akṣayānanda Mahārāja who comes from your native place, and you'll be well versed in all the necessary understanding.

**Devotee:** Yeah, I see he's very deeply into the books.

**Śrīla Śrīdhara Mahārāja:** You do not know him?

**Akṣayananda Mahārāja:** Yeah, he came to the land this morning.

**Śrīla Śrīdhara Mahārāja:** So he was *sannyāsī* of Swāmī Mahārāja. He was in charge of Vṛndāvana, Bombay. He's an old experienced *sannyāsī*.

**Devotee:** Yes, very advanced.

**Śrīla Śrīdhara Mahārāja:** And he's writing many books about Swāmī Mahārāja's teachings.

**Devotee:** You're inspiring many people, so I was encouraged to come and see you.

**Śrīla Śrīdhara Mahārāja:** I'm trying because I'm left, so many of my Godbrothers they're leaving gradually one by one, I'm spared. In this old age I'm trying my little energy if possible to help something.

Our great Guru Mahārāja he had a great plan of conquering the whole of the world, and he began that task. And ultimately Swāmī Mahārāja has done that successfully. So we're appreciator, admire him and his activity to spread the highest form of truth to the world.

How it is? Only by mere pronouncing we cannot establish that this is high, that this teaching is the highest teaching. We're to try to know step by step what is high what is low. The measure, the standard of that we must have, and according to that standard we must measure how much value is where located. In this way theism - there is qualitative difference.

God is. The cause of the whole world is wonderful, and that is fulfilling, that can fulfil all our inner necessity. What is He? How to attain He, Him? There are the questions. The only one question has been accepted by the normal thinking person, to know the principle, by knowing Him we can know everything, whether it is possible? By getting Him we can get everything. That should be the general question of everyone, every living being. Is it possible that if we can get one we can have the whole? Apparently it seems to be impossible, by getting one we get the whole. How? The whole in one, how it is possible? So this impossible possibility we're given in the scripture, it is there. The whole banyan tree is in the smallest seed. One who has got such searching eye he may see that. Many in one, one in many, and how the relationship between one and many.

We hanker for many things, but what is the real hankering? That if that is satisfied then all hankering appeased, is it possible? For the solution of all these things the revealed scriptures come to our help. And that is also imparted by instalment, according to the capacity of the receiver.

**Devotee:** How do we increase our capacity?

**Śrīla Śrīdhara Mahārāja:** Capacity, for this general enquiry, the lowest capacity is *śraddhā*. And the meaning of the *śraddhā* is that if I can know Him I can know everything. It is possible, it is true. It is not a hoax that by knowing, by getting one we can get everything. It is not a hoax, it is true. When we have got some faith in that, that is the beginning of spiritual life. And with the attainment of that particular one we can attain everything, it is possible. Not only that, and also not to know, but I can have all my innermost sweet engagement with Him only. Whatever, all the constituent parts in me can find their fullest satisfaction only coming in His connection. The wholesale satisfaction of every nerve of my existence is possible only coming in His contact.

All these things, the beginning, and we make progress, and we realise, and we have, and more we try, that is infinite. No end of trial. As much as I make progress, we can feel that we're making progress, but no end, going on, on, on. In this way, finite towards infinite. By the grace of the infinite, finite can know about infinite, otherwise not. So surrender, *śraddhā* means surrender, faith. Your duty to surrender at the disposal of the highest. And in highest you'll be moved by your surrender, and will express Him in you about Him. Finite cannot know infinite, but infinite can make Himself known to finite. *Yam evaiṣa vṛnute tena labhyas.*

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Whomever He selects to make Him known to the person, he can know, others not. He's such by nature. All Rights Reserved. To be known or not to be known, the right is in His hand. Not exposed to the research scholars, to the laboratory scientists, not exposed. He can never be object, in the position of the objective, this human subject, cannot make Him object. He's rather the universal subject, subjective existence.

Ke? Who is he?

**Devotees:** \_\_\_\_\_ [?]

...

**Devotee:** ...is a very lonely path.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** He says, "Our path, *bhakti-mārga*, seems to be a lonely path."

**Devotee:** Only, there are not many serious people attracted to er...

**Akṣayānanda Mahārāja:** He cannot find that very many people are very serious. He feels we're alone.

**Śrīla Śrīdhara Mahārāja:** Who's alone?

**Akṣayānanda Mahārāja:** Himself.

**Śrīla Śrīdhara Mahārāja:** Who's alone? Him or myself?

**Akṣayānanda Mahārāja:** No, no, himself.

**Śrīla Śrīdhara Mahārāja:** He himself finds alone?

**Akṣayananda Mahārāja:** Yes. In *bhakti-mārga*, he cannot find very many serious devotees, Vaiṣṇavas, to associate.

**Devotee:** So how do we...

**Śrīla Śrīdhara Mahārāja:** Why? In ISKCON or your *maṭha*...

**Devotee:** Anywhere.

**Śrīla Śrīdhara Mahārāja:** ...how do you feel alone?

**Devotee:** I feel alone when I'm looking for someone who can give me some blessing, that can give me some spiritual advancement.

**Śrīla Śrīdhara Mahārāja:** No external help you are getting, you think? What engagement you are within, that is not paying? Ha, ha, ha. Hmm?

**Devotee:** Sometimes it feels...

**Śrīla Śrīdhara Mahārāja:** You are starving?

**Devotee:** Yes, starving.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Starving. But that is also a sign of progress. There are so many things to enjoy, but you don't relish anything, why? You have got something within, so you cannot relish anything. You are searching, you are sincerely searching for something - what you do not, without which you feel that you are starving. But so many others around you they're not starving. Why?

**Devotee:** I don't know. I cannot see them.

**Śrīla Śrīdhara Mahārāja:** So many other persons they have got ample food, but you don't find any food.

**Devotee:** I don't see them either \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** So you have got something, already you're in possession of something, but that does not allow you to fill yourself with anything and everything. You feel you're starving, that means you're searching, you're starving means you're searching for something, for food proper. *Raso vai saḥ*.

*[raso vai saḥ. rasam hyevāyam labdhānandī bhavati  
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]*

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya-Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2]

For the main food you are searching and you can't get it. That is a progress in life, a good sign, that you are starving.

**Devotee:** But how long does starving continue?

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Even Mahāprabhu told the life is eternal, and soul is immortal, so no question of dying by starvation.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** This is the line of starvation.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Even Mahāprabhu Himself says, "Not a single drop of nectar I'm searching for I'm not getting." What to speak of others? The great devotees they say, "I'm starving." Like the particular bird, *cātaka*, in Sanskrit name, always fixing aim towards the sky. "A drop of water." He won't take. So much water flowed, even in the time of inundation, flood, won't touch a single drop on the earth. But always, "*Patit-jal*. Oh, a drop of water from heaven, a drop of water from the heaven." He'll always face...

**Devotee:** Is there a necessary...

**Śrīla Śrīdhara Mahārāja:** Low and high, towards with his face, his beak, towards the sky always hankering, "A drop of water." \_\_\_\_\_ [?]

*viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti  
nīpatatu śata-koṭīr 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 rain cloud."]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

That particular bird, Rūpa Goswāmī has given this *śloka*. *Cātaka* won't touch so much water, all inundated, but only towards Kṛṣṇa *kṛpa*, a drop of the nectarine of the grace of Kṛṣṇa. Without that won't take anything, drink anything, so starving.

Once three *brahmacārīns* approached our Guru Mahārāja, wanted to speak something but hesitated.

Then Prabhupāda asked them, "Do you want to say something to me, but you don't say? Say what you want to say, tell."

Then they came and told that, "So many years we have come here, but we cannot find any tangible progress within us towards Godhead."

Then Prabhupāda, "Oh, this much you want to say to me?"

"Yes."

"What you say is it true? Are you sincere when you're speaking this that you've not got anything?"

"Yes. So much we understand, we sincerely say this that we've got nothing."

"It is all right, go away, you're on the right path."

Search for the infinite, the nature is such. "I'm satisfied with what I've got" that is *māyā*, limit. When there's limit of satisfaction, limit of anything, that is *māyā* means measurable thing. Which is immeasurable, His connection is always "I'm thirsty. I'm searching. I'm starving. I don't find satisfaction with what I experience."

**Devotee:** But there has to be a spiritual starving.

**Śrīla Śrīdhara Mahārāja:** Spiritual?

**Devotee:** Starving. Like you have, you, yourself. I cannot see but I can understand from speaking with you that you are getting this drop. Can you give it to us?

**Śrīla Śrīdhara Mahārāja:** You have also got something, otherwise, you do not search for any other food, so many around you. Why?

**Devotee:** Very few are here.

**Śrīla Śrīdhara Mahārāja:** Eh? Why you do not like to take so much food around you? You starve, why? Only you want a particular tasteful thing. One particular tasteful thing you want to taste, to eat, to drink, a drop of nectar you want.

**Devotee:** I'm very selfish.

**Śrīla Śrīdhara Mahārāja:** So that means you have got some knowledge about that nectar. That non nectar you don't touch non nectar, you want nectar. That means some progress towards nectar. Indirectly you know something about nectar. "This is not nectar, that is not nectar, that is not nectar." You have got some knowledge about nectar, and you're going towards that. Still indirectly you'll feel some pleasure when there is talk with the devotees. The company of the devotees, that will give some sweet food to you, to us all. *Sādhu-saṅga, śāstra-saṅga*.



*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham  
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī grṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

In *Bhāgavatam* when after the *rasa nitya* finished, the *gopīs*, Kṛṣṇa disappeared, the *gopīs* madly searching after Kṛṣṇa, the *rasa* dance is dissolved, Kṛṣṇa disappeared. They're searching after Kṛṣṇa. At that time they're singing in this way. From their heart they're charmed by the company of Kṛṣṇa. The nectar oozing from their heart, and they utter, *tava kathāmṛtaṁ tapta-jīvanam*. They're uttering many, many things in praise of Kṛṣṇa, in appreciation of Kṛṣṇa's sweet company. In the midst of that this is one passage. *Tava kathāmṛtaṁ tapta-jīvanam*. A drop of water into fire, Your *kathāmṛta*. One who's suffering...

...

...three phases of the Absolute. All attractive, that aspect is given predominance in the devotional school, than all permeating, or all comprehensive. Brahman, Paramātmā, and Bhagavān, all attractive, third and highest principle, all attractive. So much so that everything for Him. His attraction commands everything and makes everything for Him. So attractive that everything is converted into His order supplier servant, converted into servant. So much charm is there. The charm means everything subservient. The whole object of life, the fulfilment, He commands. "I'm your fulfilment." He declares.

Do you understand, no? Or English, Hebrew? English is Hebrew to you? Eh? So no time for me to learn Spanish. Ha, ha. Hare Kṛṣṇa. All attraction, all charm, beauty, that is what is the principle thing. *Sat, cit, ānandam. Satyam, śivam, sundaram. Śrī Kṛṣṇa*. Thinking, feeling, willing. Willing is energy, thinking is the feeler, and the feeling the thinker what he wants to feel, food, the food of the thinker. The attraction for the thinker, feeler. And general existence foundation supplied by *sandhīnī śakti*.

Ke? Anurādhā come?

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

**Śrīla Śrīdhara Mahārāja:** Gāyatrī. They should come nearby. Where is Anurādhā?

**Anurādhā [?]:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** You? I want she should ask. She's Gāyatrī? She should ask some question.

**Gāyatrī [?]:** How can we serve you Guru Mahārāja?

**Śrīla Śrīdhara Mahārāja:** How can?

**Gāyatrī:** How can I best serve you Mahārāja?

**Anurādhā** [?]: How can she serve you?

**Śrīla Śrīdhara Mahārāja:** Serve, me?

**Anurādhā:** Yes.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Why? Why not Kṛṣṇa?

**Devotees:** (Group laughter)

**Gāyatrī:** Because you represent Kṛṣṇa to me.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Badrinārāyaṇa:** Because you represent Kṛṣṇa to her. You're Kṛṣṇa's representative.

**Śrīla Śrīdhara Mahārāja:** Representative here for her. So that is normal thinking. What is her trouble?

**Badrinārāyaṇa:** Since the departure of her husband her mind has been thinking a bit in that direction.

**Śrīla Śrīdhara Mahārāja:** Mind thinking of that former husband?

**Badrinārāyaṇa:** Yes.

**Śrīla Śrīdhara Mahārāja:** She can't control?

**Badrinārāyaṇa:** She's trying.

**Śrīla Śrīdhara Mahārāja:** In what way, which way?

**Badrinārāyaṇa:** In which way are you trying?

**Gāyatrī:** Chanting, and listening to you Mahārāja.

**Badrinārāyaṇa:** By taking Hari *Nāma*, and by listening to your classes, she's trying to control.

**Śrīla Śrīdhara Mahārāja:** She's lamenting for her former husband, why?

**Gāyatrī:** Because I feel guilty.

**Badrinārāyaṇa:** Because she feels guilty.

**Śrīla Śrīdhara Mahārāja:** Duty concerning which? For Kṛṣṇa consciousness connection, or otherwise?

**Gāyatrī:** Um, from ignorance, from being ignorant.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Badrinārāyaṇa:** She says from being ignorant.

**Śrīla Śrīdhara Mahārāja:** From ignorance. So now you try your best to understand, if not for Kṛṣṇa consciousness, if you're thankful to him for taking you to Kṛṣṇa consciousness, that is tenable somewhat. But if otherwise then that should be brushed aside from your heart. Kṛṣṇa won't tolerate that. You belong wholesale to Kṛṣṇa, and you do not belong to anyone else in this world. The whole demand on you, so only Kṛṣṇa have. Kṛṣṇa consciousness means He's all-devouring, He can't tolerate any partnership in His right. If you really want to be Kṛṣṇa conscious then you'll have to understand that Kṛṣṇa does not want any partnership. Wholesale, otherwise He won't accept us, Kṛṣṇa.

There is a Bengali saying, song, *tumi bina karana he hey radharamana*. "I belong to You alone."

He says in *Bhagavad-gītā*, in the last *śloka*, His call.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
[ahaṁ tvāṁ sarva-pāpebhyo, 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]

"You'll have to give up all conceptions of duties whatsoever, and you'll have to come alone, to Me alone. My position is such. In relation to you and everything My position is Absolute. If you have any other duty then I won't accept. There may be different duties but all coming towards Me. You have your duty to Guru, to so many Vaiṣṇava, but they're all towards Me. So by serving them your energy is coming to Me."

But any duty which is not connected with Kṛṣṇa consciousness that must be shunned, and given up, forever. We shall cut the connection for any other obligation, and the only obligation wholesale to Him, that is Kṛṣṇa.

*akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ  
kalita-śyāmā-lalīto rādhā-preyān vidhur jayati]*

["'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.142]

Whatever is our inner demand we cannot ascertain. So many demands are within but we cannot ascertain them at present.

But Kṛṣṇa informs through the scriptures that, "All that big or small demands within you can only be satisfied in My connection, and never otherwise."

So every nerve, every atom, electron, within your system is related with Kṛṣṇa. And every part may find satisfaction only with His connection. His position is such. So wholesale to be given, surrender, wholesale surrender, that is the broad way towards Him, towards His holy feet. Won't tolerate any partnership. So if you want Kṛṣṇa consciousness, take the Name of Kṛṣṇa, must be that line. When counting Name, or doing, engaging in any other service, the attitude must be 'no partnership He will tolerate.' Wholesale, dedication, surrender, wholesale. Then He'll distribute you, engage you, "Do this, do that." By His interest you'll be guided to go to this camp, that camp, that group, this group, all for His service. You may be engaged in any group, in any camp, but first the wholesale must be for Him. Reality is for Itself. By Itself and for Itself. Everything for Him. We must be fully awake to this fact, that all for Him, and I'm for Him, totally. So no room for entering any interest from some other quarter. In this way you are to prepare yourself to march towards Kṛṣṇa consciousness, or to dive deep into Kṛṣṇa consciousness. This is - *sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*.

"I am one. In one side I'm one, single. Another side all. All, unholy, holy, unholy and so-called holy."

Our dedication to country, to the society, to humanity, to father, mother, all these things, so many holy conceptions of duty we may think. But not only unholy and holy, all concerns should be totally, utterly, and unscrupulously given up. Then only He will come to accept us, and make us eligible for His service, for Kṛṣṇa consciousness. So whatever you'll do, you'll prepare yourself in that mood. All for Him. Reality is for Itself. Kṛṣṇa is for Himself. In this way. And everything here and there all consciously, unconsciously moving connected towards Him. And when we'll be reinstated in Kṛṣṇa consciousness we'll be able to see and feel that ultimately everything is towards Him. When conscious they're happy, unconscious they're in trouble.

**Gāyatrī:** Hmm. In this way I can also help Nimāi Paṇḍita dāsa...

**Śrīla Śrīdhara Mahārāja:** With the *sādhu*, *śāstra*, the association with His devotees, and association with His *śāstra*, holy books. Living books - *sādhus* are living books, active. And the passive association, benefit, we can get from books, *śāstra*. When *sādhu* is not available, at that time we can take the help of the *śāstra*, books.

**Anurādhā:** She's saying, in this way she can help Nimāi Paṇḍita dāsa in this kind of surrendering. This kind of surrendering to Lord Kṛṣṇa she can help Nimāi Paṇḍita dāsa \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** No. That should be eliminated. First I asked that, "Are you thankful to him that he took you to Kṛṣṇa consciousness?"

**Gāyatrī:** Yes.

**Śrīla Śrīdhara Mahārāja:** Then you can remember him.

“He pointed out me towards Kṛṣṇa, pointed out Kṛṣṇa for my highest good, and he departed.”

He was the instrument of Kṛṣṇa, instrumental to take you to this, so you may have some thankfulness and gratitude for him.

“Anyhow he was the cause of giving me connection with Kṛṣṇa consciousness, so I must show some reverence to him as agent of Kṛṣṇa.”

Consciously, unconsciously, he played the part of connecting you towards - with Kṛṣṇa. That sort of gratitude you may offer to him, in Kṛṣṇa connection. If independent of Kṛṣṇa connection, that is undesirable. And if related with Kṛṣṇa connection, then in that way you may remember. And you can also give your obeisance to that agent who practically connected with Kṛṣṇa consciousness you're thankful to him. In this way. That is you know that best whether his connection helped you to come to Kṛṣṇa connection. Then some sort of regard should be shown to him, for Kṛṣṇa connection, not otherwise. So this way you will try, whatever you do, that my Master, my Lord, He wants me wholesale, not partial.

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

“It is for My interest.” He's full in Himself, but it is for my...

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