

85.07.21.B

Śrīla Śrīdhara Mahārāja: ...none other. I am Kṛṣṇa. I am attracting you, beyond your consciousness. The very substance that's attracting everything, to give a shape, I'm there. I'm the living attraction. You know of gravitation, attraction, or affection, that is the physical form of affection. I'm affection personified. If I withdraw it will be turned into desert, if possible. All searching Me."

Or all searching Him, but unknowingly, and non-methodically. *Sukha*, happiness, pleasure, everyone wants, searching after, but does not know how to search that happiness properly, and what that thing really is. A scientific search of the pleasure, of the joy, scientific search. *Kṛṣṇānusandhāna*. The search will end in Him, the emporium of all *rasa*. *Śānta, dāsya, sākhyā, vātsalya, mādhyā*, combination of all different types of pleasing substance, *rasa*.

*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]

...

Veda, the revealed scriptures _____ [?] which can supply ecstasy within us: our food.

Wordsworth says, "Human natures daily food." Ha, ha. "The phantom of delight." In the gross sense that is mentioned there. "Phantom of delight. Human natures daily food."

But that is in the highest sense. Human natures daily food can be found only in Kṛṣṇa conception. Wholesale satisfaction. In other words in that wonderful statement. *Prati aṅga lāgi kānde, prati aṅga mora*.

[Śrīmatī Rādhārāṇī says: "My every limb is crying for the respective limb of My Lord; not only My Self, but every part of My Body earnestly aspires for the corresponding part of My Masters."]

[From Jñāna Dāsa's *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*]

Every atom of our body is hankering to be united with the corresponding atom of that body. What to speak of us, the wholesale is being attracted there. Every atom there is attracting every atom in our body and saying, "Come here, get your satisfaction. If you combine you'll feel satisfaction. Kṛṣṇa is such."

Kṛṣ - ṇa, attracting and giving satisfaction. He's attracting everything and giving satisfaction to everything. That is food to the hungry, hungry mind. Mind is running here, there for satisfaction, but coming back disappointed. Mind is running on all sides, is very fickle, this side, that side, trying to get satisfaction, but it's coming back disappointed. But that mind can find satisfaction only with *His* connection.

*akhila-rasāmṛta-mūrtiḥ [prasṛmāra-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito 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]

The nectarine figure, combination of all classes of satisfaction in harmony, we're told that, in Kṛṣṇa conception of Godhead. Family life, home life. I may not care to look after my own interest, but my home is always trying to satisfy me, beyond my consciousness. That is home. Home means beyond my consciousness, is trying to supply my fulfilment. That is home, all thinking well about me. My welfare is being designed and also disposed of. That is home, without my consciousness. Home means causeless affection, from mother's side, father's side, friend's side, wife's side, and the husband's side. Family all thinking good of another without his notice. Without his notice the very atmosphere is eager to supply welfare in this way for everybody. Home, so back to home. They're thinking good of us. Where everyone, every atom is thinking good of me and trying to give goodness in me. Home. We may not know, we're not conscious by which I'll be satisfied, but they know. The mother knows how to satisfy the child. So go to that higher existence, to take shelter in the higher existence of goodwill.

So these are *indriya sukha*, the sense perception, sense pleasure. Like so many prostitutes they're calling us for temporary satisfaction and then reaction. That sort of offer coming from the superficial surface of the world, sense satisfaction. Asad batya vesya [?] Dāsa Goswāmī says. "That without Kṛṣṇa, all the tidings, all calls of this surface nature they're like so many prostitutes. A temporary satisfaction and then reaction, so give them up, that false charm, sense...

...

...*kanak, kāmīnī, pratiṣṭhā*. Then this money, women, and for women, men, and - name, popularity. These three things are our enemy here. The local credit, *pratiṣṭhā*, local credit in the local interest department.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.

...

Devotee: _____ [?]

Badrinārāyaṇa: Muralidhar Prabhu, he has one question.

Śrīla Śrīdhara Mahārāja: What is that?

Muralidhar: Mahārāja. I've heard that Kṛṣṇa is doing Gaura *sevā*. Is this right?

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: Guru *sevā*. He says that he has heard that Kṛṣṇa is doing Guru *sevā*. Is that correct?

Muralidhar: Gaura. Gaurāṅga.

Badrinārāyaṇa: Oh, Gaura *sevā*. Kṛṣṇa is doing Gaura, Mahāprabhu *sevā*. Is that right, is that correct?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is serving Gaurāṅga? Yes. We can think that Kṛṣṇa is charmed by His own parallel existence of Gaurāṅga. He's charmed by Him because Gaurāṅga means Kṛṣṇa and Rādhā. Kṛṣṇa is one. Gaurāṅga is combination of Rādhā-Kṛṣṇa, so that is more. And Gaurāṅga is prepared to distribute the Kṛṣṇa *prema* to one and all. He's extending the market of the same, for distribution of the Divine Love, magnanimous Kṛṣṇa. When Kṛṣṇa comes in the mood of Rādhā, Both combined comes to distribute Their inner wealth to one and all to the public for their benefit, that Kṛṣṇa is Gaurāṅga. Not only Kṛṣṇa - Kṛṣṇa in the mood of Rādhā and engaged in the distribution of His own wealth to the outside people. So for us, Kṛṣṇa is more valuable when He's Gaurāṅga, because there we get our heart's satisfaction. He's distributing Himself. In that, Gaurāṅga is higher than Kṛṣṇa, Gaura *līlā*. Kṛṣṇa engaged in distributing Himself causelessly to the others. So that is higher for us. And independent of our thinking, because Both combined, Rādhā-Kṛṣṇa ____ [?] *Hlādinī śaktir asmād, ekātmānāv api bhuvī purā deha-bhedam gatau tau.*

*[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-svalitam naumi kṛṣṇa svarūpam]*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

Though They're One, in Vṛndāvana *līlā* They became Two, divided. And again in Gaura *līlā* They're Both eternal, always in two moods, one combined, and one different, half and half, for Their *līlā*, pastimes. One thing being divided. Whole into one becomes Gaurāṅga, not *brahman*. According to *jñānīs* the whole *śakti* ____ [?] the potency and the owner of the potency combined. The *jñānīs* say then it is non- differentiated *brahman*. But to us that is not non-differentiated *brahman*, that becomes Gaurāṅga, searching Himself. *Sva-bhajana-prayojana-vibhajana*. When One, Rādhā-Kṛṣṇa, the Potency and the Owner of the Potency combine together in One Whole Absolute, then He's searching Himself, He's feeling Himself, searching Himself, and in that way He's distributing Himself to others. In *Prema Dhāma Stotra* I have got,

*ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
[advayaika-lakṣya-purṇa-tattva-tat-parātparam
prema-dhāma-devam-eva naumi gaura-sundaram]*

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite

closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression.”] [*Prema Dhāma Deva Stotram*, 66]

The sign of the Absolute, Perfect and Full Absolute will be this, that He’s dancing because He’s overjoyed in His inner satisfaction. Who is satisfied with Himself, and nothing to search for His satisfaction outside, He will dance. The dancing attitude is showing that He’s full in Himself. And the *kīrtana*, chanting, distributing that to others. That we find in Gaurāṅga. His dancing, that He’s full in Himself. And *kīrtana*, chanting, He’s distributing that. And this is self-evident, and this is the sign of the fullest substance of the Highest Absolute. *Kīrtanātma advayaika*. That is mentioned in one stanza in *Prema Dhāma Stotra. Pūrṇa- saukhya-lakṣaṇam*. The satisfaction, that *ānandam*, ecstasy in its fullest conception will be, will have such sign, such symptom. What? That He’s dancing in Himself, that is, He’s full in Himself. And His chanting, He’s giving Himself out to the environment. That should be the highest ideal of the Absolute Happiness, and that we find in Gaurāṅga. Rādhā-Kṛṣṇa together. Do you follow? What do you say? Eh?

Muralidhar: Yes, a little.

Śrīla Śrīdhara Mahārāja: Ha, ha. I tried to express this idea in that stanza in *Prema Dhāma Stotra*.

And Svarūpa Dāmodara says, *Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir* [*C.c, Ādi-līlā*, 1.5]

“Who is Rādhārāṇī? She’s the love of Kṛṣṇa in a particular form, the object of love of Kṛṣṇa. So They’re one and same. The love, the affection of Kṛṣṇa in particular form, so it belongs to Kṛṣṇa, so it is one. But still for the pastimes in Dvāpara-yuga They become divided in Vṛndāvana *līlā* - two parties, one Predominating, another Predominated Moiety. They parted with Their own paraphernalia and began Their pastimes in different way, Their play. And again They come together, combine together, become Gaurāṅga and began to distribute Himself to the public, automatically by nature.

“Come, take Me. I am yours also, in the mood of Rādhārāṇī.”

Their own common treasure They began to loot, to allow Them to be looted. Both, with the consent, Both the parties They began to be looted by the public. “Take this.” They allowed Their treasure to be looted. Both combined. None to give objection - combined - Gaurāṅga. So Gaurāṅga is our greater shelter.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpatī hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: “Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.”

[*Caitanya-candrāmṛta*, 88]

If you can secure a card, admission card from Gaurāṅga, you'll find that automatically you are present in the harem of Kṛṣṇa. You're in the group of Rādhārāṇī, engaged in such. Admission card issued from here, and you're accepted in the confidential circle of service there.

So Nityānanda Prabhu tried His best. "Anyhow connect yourself with Gaurāṅga. Oh fallen souls, My friends, connect yourself with Gaurāṅga anyhow. It is very easy for you. For the fallen souls, it is very easy to make connection with Gaurāṅga. And automatically everything will come unexpectedly to you for your inner heart's satisfaction. Anyhow come." From door to door He canvassed. "Have a connection with Gaurāṅga, have a connection with Gaurāṅga, and you'll be richest of the rich." Door to door Nityānanda Prabhu wandered.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

eta bali nityānanda bhūme gaḍi yāya

*[yena bhaje tāre bale danta tṛṇa dhari, āmāre kinyā laha bala gaura-hari
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya]*

[Locana dāsa Ṭhākura said: "The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

He began to roll on the door of the customers. "Take Gaurāṅga. Take Gaurāṅga." With tears in His eyes, that golden body began to roll on the door of so many customers. "Accept Gaurāṅga. Take Gaurāṅga. You don't know what is passing away from your door. Accept Gaurāṅga."

Then how is Nityānanda?

Nitāiyer korunā habe, braje rādhā-kṛṣṇa [From Bhaktivinoda Ṭhākura's *Manah-sikṣā*]

Everything will be in your fist. Try to have the grace of Nityānanda. He can give Gaurāṅga. And if you get Gaurāṅga you've got everything - the consent - Both the parties, Rādhā-Kṛṣṇa. And not only those sound symbols, but the meaning underlining we're to try to follow, what is meant by these sounds.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-ārtha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[Śrīmad-Bhāgavatam, 7.5.31]

From the external side, not to consider, but the substance within, we're to search for that. We're to search for the meaning. *Artheṣu abhijñāḥ*. The real meaning, the hit, the mark, what does it mean, the substance? *Brahma-jijñāsā* and *kṛṣṇānusandhāna*. Search for Kṛṣṇa, Reality the Beautiful. Dive deep. Die to live. Not only here in the superficial surface of your sensual sense experience, you're to die, dive deep into reality. *Ādau śraddhā tataḥ sādhu-saṅga', bhajana-kriyā, anārtha-nivṛttiḥ, niṣṭhā, ruci, āsakti, bhāva*, then *prema*.

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nārtha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramāḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."]
[*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

So many stages we're to pass through to dive deep into the reality. So many superficial covers, so many stages of our mental covers we're to pass through, and then we're to come into a touch of the reality. To die to live. So our progress, speed, that will be such that we're to pass through all these covers and to enter into the substantial world.

Ādau śraddhā, first faith. Then *sādhu-saṅga*, keeping company with those agents, *sādhu-saṅga*. *Bhajana-kriyā*, then as they advise us to discharge those duties, that cultivation, culture. To hear, to speak, to receive, to distribute, and so many others for recollection with serving attitude, *bhajana-kriyā*. Then *anārtha-nivṛttiḥ*. The ulterior demands of our superficial nature they will disappear. Then *niṣṭhā*. A continuous aspiration for Kṛṣṇa, for the inner substance. Continuous, without any interruption by any superficial demand, *niṣṭhā*. *Ruci*. Then taste will be created for that. Before that the taste cannot be relied on. But when after continuous attempt for the truth the taste will come that is reliable, genuine taste, *ruci*. Then that will increase into *āsakti*, when we can't

tolerate any separation from that taste of particular truth, *āśakti*. Then *bhāva*, a superficial connection with reality. Then *prema*, when we enter into the reality.

And then the positive development, *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. And a positive participation into reality will create so many things in us. The process is there. It is not imagination, but by the process of elimination the progress, elimination and acceptance is there. Then what is real to us at present, the sense experience world, that will evaporate and we shall find ourselves in the midst of the inner world. Like a *yogī*, like a deep scientific scholar engaged in research, forgetting the world - that is very meagre example, more deep an interest we will find there - the forgetfulness of this cover.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[*andhā yathāndhair upaniyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ*]

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[*Śrīmad-Bhāgavatam*, 7.5.31]

We're reading only the cover, over the surface of the world. We're misreading things because we're reading only on the cover. But what is inner substance we do not care to know, and that we're to go. It is the cover floating on our consciousness. Leaving the cover, we shall try to enter into deep consciousness.

"Consciousness, you give me experience of this world of sense experience I don't like. I want to exploit you deeper."

We're to enter into our own consciousness - our consciousness is a part of the whole consciousness. So we're to tackle the extensive consciousness, and we're a part of that. So subjective exploitation, not in the objective side, that the stone, the fossil, this earth or the water, no. Subjective consciousness we shall have to enter into, the causal truth. And gradually we shall find these things. The source of knowledge we're to tackle, we're to enter into the fountain from where the water is oozing. Water is coming outside through the fountain. We're to enter into the fountain to understand what type of water, how it is stocked, where, in what way. So enter into the source of knowledge to find out where from it comes. Against the current we're to move. And what is the product of the current? Just floating on our senses, and it is transient, and it is reactionary. So we're to enter into the source, and to have proper exploitation with the help of the agents there.

Ātmā, *Paramātmā*, then *Bhagavān* conception, *bhajanīya*. Ultimately we shall find that we're to serve the wonderful substance of ecstasy. And if we can engage ourselves, get slavery into that part, we shall find our fate is, fortune is fulfilled. Such high, high kind of pleasure is there, satisfaction is there. Anyhow, any neglectful connection if we get with that, we shall see all our fulfilment, final fulfilment we have got, a slight connection of that treasure. The source of all knowledge and all ecstasy. We can approach that way. Subjective enquiry - against the current we shall have to go.

Devotee: Mahārāja. I have one question. Is cultivation more important, or preaching?

Śrīla Śrīdhara Mahārāja: What?

Devotee: Is cultivation of Kṛṣṇa consciousness more important, or preaching of Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: Preaching?

Devotee: Yes. Self cultivation, improvement - or preaching to others?

Śrīla Śrīdhara Mahārāja: Preaching is the highest form of cultivation. Intensified culture is preaching, *kīrtana*. Offensive for offensive. To help others and to eliminate, to push the water. The jet plane of the British, they devour air in the front and pass it forcibly. Just as in swimming, we push the water back and we make progress. *Kīrtana* is like that - a jet plane, pushing back.

The poison that is coming to attack, to deal with nectar, that sort of poison, for me and for others also, the whole environment. Culture means it is concerned with you only, one. But here we're concerned with the whole environment. We're purifying the whole environment. More force is necessary. To purify the environment, and the same time to become the source of purification, that is more attraction of capital from the higher. We're to draw - if we distribute things, then we're to indent more from the higher capitalist. And more extensive, more forceful when not to purify myself, but when trying to purify the environment, more forceful action, and thereby we're benefited.

From another side, it helps others, and as a reaction I get some reward from higher because I'm helping others. Along with my own realisation I'm helping the realisation of so many, so I get reward from there. And for me also, I can exhaust myself in engaging my whole energy when I'm engaged in *kīrtana*. Concentration - that is I can utilise myself more extensively when I engage myself in *kīrtana*, purifying the atmosphere, not only myself within. This is weak, *smaraṇa*, the meditation is weak, but *kīrtana* is strong. In meditation, self-deception may enter easily, but in *kīrtana* we may not be irrelevant, all attention we must have to give. The circumstance will help me to be all attentive. So in many ways *kīrtana*, especially in Kali- yuga, it is more helpful. It is recommended like that. Offensive for offensive. And also helping so many. That is a great thing.

*[agha-cchit smaraṇam viṣṇor, bahv-āyāsena sādhyate]
oṣṭha-spandana-mātreṇa, kīrtanam tu tato varam*

["Although capable of destroying all sins, the remembrance of Lord Viṣṇu is achieved only with extraordinary effort. On the other hand, one may perform Kṛṣṇa *kīrtana* simply by moving one's lips, and thus this process is superior."] [*Śrīmad-Bhāgavatam*, 11.5.38-40, purport - *Vaiṣṇava-cintāmaṇi*]

[*Śrī Gauḍīya Kaṅṭhahāra*, 17.19 - *Hari-bhakti-vilāsa*, 11.453]

So *smaraṇa*, the meditation is weak, and even if you have slight *kīrtana*, by moving your lips, that is also better because so many subtle elements are outside they're helped by the movement of your lips. Then high *kīrtana*, loud *kīrtana*, that is more beneficial, helping so many. And your

exertion is also to intensified degree. You'll have to engage every nerve for that purpose, more relevant, more attentive, you can engage yourself best in *kīrtana*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Kīrtana*. You're to assert yourself more when engaged in *kīrtana*.

Devotee: Mahārāja. One more question. When we go for collection, when we go to give *sukṛti*, while preaching, is it more important to concentrate on taking their energy, or preaching?

Śrīla Śrīdhara Mahārāja: Yes. Both. In *kīrtana*, yes, you're also to assert yourself why you have come for collection. So you're to convince him, you're to exercise all your nerve to convince him about the Kṛṣṇa conception. "That is the better prospect of life." You're to establish, and then to get some energy from him to be utilised for the service of the Lord. And doing some positive good in that person that his energy is being utilised for the service.

And you're distributing *sukṛti*. His action is being utilised through you for his future best benefit. So that is also more helpful. To do *kīrtana*, to try to let him know what is his own benefit, and also to help him by utilising his energy for the service of that purpose. That will be more beneficial, collection, *bhikṣā*, by Kṛṣṇa *kīrtana*. And you're to exercise your own capacity to the fullest extent to collect something from him, to convince him, so that he must contribute something. So your exertion to convince him will be more intensified, that you're to convince him and to get some energy from him, convince him. So that will be more intense, this Kṛṣṇa *kīrtana*.

Devotee: Merely preaching and not taking money is useless? Unless he gives some money, his energy...

Śrīla Śrīdhara Mahārāja: That is also something, not useless, something. But that will be more fruitful and practical when you can collect some energy from him and to utilise double benefit for them. And you'll be rewarded in that way from the upper house. Not only you're trying to give him entrance into - but practically his past life also you're engaging by connecting his energy. His past life, you have collected something, his energy you're utilising and taking that, his past life also is engaged in the service. And at present when you're talking with him you're capturing his present time. And the past time when you get some energy of him, that is also utilised. And if you can create *śraddhā*, then his future also you're trying to engage. He will do again in future. And you'll be benefited, rewarded accordingly, from your Master.

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