

85.12.07.B_C

Śrīla Śrīdhara Mahārāja: ...then we're lost. We become loser. Don't try to aspire after, to see the grandeur, *aiśvarya*, power, master, lord-ship, all these.

'He's one of us.' *Jñāna śūnya bhakti*. Mahāprabhu told. "This is your best position. You try to have the Lord in your own home. It may be a cottage. You try to have your Lord in your cottage, than to enter into that grand palace like atmosphere. This is homely. This is the best choice."

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Eh?

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] There I stop.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Devotee: ...my uncle is living in _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] And we first stayed in a hired house, Gauḍīya Maṭh, in _____ [?]

I delivered once a lecture with Raghupal Ācārya _____ [?] Requested by _____ [?] follower of Gandhiji. Maturan [?] or some hill station. I visited Bhagavān dāsa there, he was Gauḍīya Vaiṣṇava. In Bombay I lived for long time as Maṭh command, Gauḍīya Maṭh in charge.

Devotees: What year was this?

Śrīla Śrīdhara Mahārāja: It was thirty three, four, etc, long ago.

Devotee: Before I was born. But it was because of my wife that I started going to the temple.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: Because of his wife he began going to the temple, because of his wife.

Śrīla Śrīdhara Mahārāja: Oh. Vallabha Sampradāya they're followers of Kṛṣṇa. Gokul Swāmī. He's Nathadar. They also spring up from Gauḍīya Sampradāya. Vallabhācāri at last took initiation into *mādhurya rasa* from Purī, Gadādhara Goswāmī. It is mentioned in the book. Vitthalacari, son of Vallabhācāri, he was under the care of Rūpa Goswāmī and Sanātana, it is mentioned. Vallabha was a *brāhmaṇa*, ____ [?] *brāhmaṇa*, from Andra Province. Very akin to Gauḍīya Vaiṣṇava.

What captured you, or attracted you to Vaiṣṇavism? Personality of Godhead?

Devotee: Yes, it must be Personality of Godhead.

Śrīla Śrīdhara Mahārāja: Personality, and Reality the Beautiful. Absolute is Reality the Beautiful.

Devotee: That is right.

Śrīla Śrīdhara Mahārāja: *Ānanda*, beauty, harmony, love, are similar, above knowledge. Power is above knowledge, and love, affection is above. Knowledge is above power, and love is above knowledge. General conception of this, the power is controlled, guided by the knowledge, then it is useful. And knowledge must be subservient to *ānandam*, to affection, beauty, love. Mercy is above justice. The plane of mercy is the highest. And the Absolute is Autocrat, Absolute Good is Autocrat. And when finite comes to meet - when Infinite comes down meet finite that is His greatest grace. Infinite is embracing finite in the highest degree, then it's Vṛndāvana. In Vṛndāvana, Infinite coming nearest to the finite. And He's above mercy, above rules, regulations, knowledge, calculation. Affection, mercy, love, harmony, beauty, all similar.

So *jñāna śūnya bhakti*, devotion devoid of knowledge. Finite cannot reach Absolute by the method of calculation. We cannot be subject, and we cannot make Him to be object of our thought. He's subject, super subject. We're object, we're to approach that through surrender, devotion, dedication, is the only means to get, to obtain Him. Surrender, dedication, to improve our negative side. He's positive, positive and negative potency, and the owner of the potency. So negative side, so negative in the highest power attracts the positive closer to Him, to Her. Negative potency is generally represented by feminine gender, and positive, masculine. Aggressor and aggressed. And that is the relationship.

So we shall try our best to improve our negative aspect to attract Him towards us. That is devotion, and by dedication, not by exercising any energy, or *karma*, or through intellect, we can't reach Him. He cannot be object of ours. 'We're subject and He'll be object of our knowledge - impossible.' *Adhokṣaja*. We shall approach as object to His subjective existence.

So complete *sarva-dharmān parityajya*, [*Bhagavad-gītā*, 18.66] Give up all your vanity of dutifulness, ha, ha, you are dutiful. What duty? All carried by the separate interest conception, ego, but that ego must be dissolved. And you must be one with the whole. In an organic whole, just as in an industry you have no right to take any bribe for personal interest, nor you have right to stop your service. That will be injurious to the whole, for the country. So in an organic whole every atom must not work for its own purpose, neither it should stop the work. In a healthy body when every atom in the body is working for the whole of the body, organic whole. So all our energy should go

to the centre, Kṛṣṇa. He'll distribute. In our Vedic scriptures, the main thing, try to understand Him by knowing Whom you know everything.

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

Try to have Him by having Whom you have everything. But is it a mad topic? By knowing one, one can know everything. By getting one, one can get everything. It is impossible, apparently. But an example given from *Bhāgavatam* [4.31.14]. Just as if you pour water into the root of the tree the whole tree is fed. You put food into the stomach the whole body is fed. Not that the food will be given to the eye, to the nose, to the leg, to the head, but food must be put into the stomach. And the stomach knows how to distribute in what form where. So all your energy must go to the centre. Whatever duty you're engaged in, give up everything, and this should be the object of your whole energy, whole attention, concentrate towards Kṛṣṇa.

Kṛṣ - Who is attracting everyone, the most fundamental thing is this. Who attracts everything. In the physical sense also, sun, moon, attracts one another. In the conscious world also attraction, one spirit attracting another spirit, that is affection and love. *Kṛṣ* - the main centre that is attracting everything and giving a cosmos, appearance. And *na* - means also as a reaction giving satisfaction to them. All atoms attracted by Him and also He's rendering satisfaction to every part, whatever small or big. That centre, Kṛṣṇa, the centre of love. He's Absolute.

In Hegel's philosophy, "Reality is by Itself and for Itself." He's created by Himself, none has created Him, then the creator will be bigger. So Absolute must have His own creation. He's *anādi*, eternally existing. We're to follow, we're to admit that, not otherwise. At the same time, future also in His hands. He exists for His own purpose, to satisfy Himself, not to satisfy any other thing, then that thing would be greater. So Reality, Kṛṣṇa for His own purpose He's there. And everything meant for His satisfaction.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenāś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

In *Bhagavad-gītā*. "Everything meant to satisfy Me. I'm the centre."

And we should accept that *līlā*, that wave, the flow, this most fundamental flow in the world that is devotion. That every movement only to satisfy Kṛṣṇa, Reality the Beautiful. Reality the Love. Absolute. Separate interest must be dissolved, that *ahaṅkāra*, ego. "I'm a patron. I'm a religious man, so called. Nationalist. I'm a family man." Family interest, self interest, family interest, greater interest, country interest, social interest, all sorts of local interest, all should be dissolved. And only one interest - faithful to the centre. And what is the conception of the centre? The love, autocrat, *ānandam*, autocrat, ecstasy, joy, autocrat, above law. Law comes from Him. He's above law.

So it's mentioned in *Bhāgavatam* [11.14.15], Kṛṣṇa Himself says that, "Who is My most favourite, Uddhava? Not Brahmā, nor Śīva, nor Baladeva, neither Lakṣmī Devī. What to speak, you are My devotee. You are dearer than My own self."

And that Uddhava when sent by Kṛṣṇa to Vṛndāvana, and after meeting Nanda-Yaśodā and the *gopīs*, coming back, at that time in Uddhava kyari [?]...

Have you seen Vṛndāvana? No?

Nandagram Uddhava kyari [?] where Uddhava met with the *gopīs*. And Uddhava got so much impression with the sacrifice, full self forgetfulness for the service of Kṛṣṇa in the *gopīs*, Uddhava uttered there this *śloka* in *Bhāgavatam*.

*āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavim śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

"O! What wonderful attraction and love I saw here in the *gopīs* for Kṛṣṇa. I feel that if I get a birth of a grass or a shrub here then I'll be most fortunate. Because the feet dust of the *gopīs*, these damsels, will fall on me naturally if I get a birth of grass here. How noble, how great sacrifice is in their heart for Kṛṣṇa, so much attraction for love for Kṛṣṇa. So much sacrifice, wonderful."

That Uddhava, whom Kṛṣṇa says, "You are more favourite than My own life." That Uddhava says that, "*Gopīs* are such, because they did not care for society, nor for religion, anyone, guardian, anything. Between Kṛṣṇa and myself there should be nothing between the two. My Lord, Kṛṣṇa is my wholesale Lord and there must not be anything to intervene between the two parties. He's wholesale owner of myself. I shall do everything. What is religion? He's above religion. He's above everything. I'm wholly meant to satisfy Him and nothing else. Such great, noble sacrifice, dedication found in the *gopīs*." Uddhava was astonished, and that Uddhava whom Kṛṣṇa Himself says, "You are the greatest devotee ever found in the world."

*na tathā me priyatama ātmayonir na saṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Bhāgavatam*, 11.14.15]

"Such a great devotee" He says, "appreciating the *gopīs*. So *gopīs* are such in Vṛndāvana."

sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja

aham tvāṁ 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]

"Not to speak of any non religion, give up so called religion. What religion, all religion one side, I am alone another side. Give up everything, come to Me, you'll be benefited highly."

His position is such, Kṛṣṇa, our Absolute Lord. We're a slave to Him, by creation, by birth we're slave to Him. And slavery to Him that means the highest position, that means to be the most favourite of Him, of the Absolute Lord.

You say you'll have many things to see in Vṛndāvana, then to go to America. But, ha, ha, what is the real duty, fulfilment of our life, where? Not by discharging any other duty, but only duty, the service towards Kṛṣṇa in submission through the guidance of His devotee. Mahāprabhu came here, and just as in a famine area, epidemic area, for relief work,

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

Mahāprabhu ordered, "Whomever you meet you tell about Kṛṣṇa consciousness."

Inject Kṛṣṇa consciousness in everything, everybody. Giving injection, both medicine and food. This is a famine area, all dying. Every moment we're undergoing, we're entering the jaw of death. None can save us. Here is the only one problem, what is the problem? That everyone is entering always in the jaw of death. How to get out of that? Only one problem, no other problem. Only one common problem to all here, that *mṛtyu*. He's neither a father, nor a mother, nor a wife, nor a husband, nor any god, none. My friend, if he cannot deliver from my instant entering into the jaw of death he's no friend. He may be a father, he may be a mother, he may be a husband, he may be a god, demigod, or anyone. But if he cannot help him from the jaw of death he's no friend to me. Common enemy to one and all, the jaw of death, every second we're entering.

Yudhiṣṭhira Mahārāja told when going to banishment to the Bakarupi Dharma [?] "What is the news in the world?"

"Only one news is here." _____ [?] "The only information in this world is this event or incident, that every second everyone is entering into the jaw of death. That is the only one common problem to be found in the whole of the world. From the tree, stone, or sun, moon, god, man, or beast, everyone, all, how to save him. That Kṛṣṇa consciousness, not only to save, but giving a life of nectar, *amṛtam*. Not only medicine but food also. Kṛṣṇa consciousness.

Mahāprabhu told, Śrī Caitanyadeva, "In this epidemic area, whomever you find, try to inject medicine, the Kṛṣṇa consciousness. Remember about Kṛṣṇa, the Absolute Benevolent Centre. You'll be relieved from all trouble, not only from death, but positive attainment you'll have to be the highest positive attainment. Not only you'll be saved from the negative side, but your positive attainment will be the highest. So Kṛṣṇa consciousness, Kṛṣṇa consciousness. Remind everyone about Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Save animation. The body consciousness is different, human body consciousness, then bird consciousness, then beast consciousness, so many body consciousness. But really the soul consciousness, soul is the proper party within. The body means cage, encasement, different, but soul is the proper party, and soul must be reminded of the Supersoul higher connection about Kṛṣṇa. The party is only the soul inside, and the party should be addressed and should be reminded about Kṛṣṇa. You belong to Kṛṣṇa. You conceive that, cultivate about that, you'll be relieved from all negative troubles."

Śukadeva Goswāmī told Parīkṣit Mahārāja, "You won't die. That you'll die it is animal consciousness, you'll identify yourself with this body. And the body will die you'll think 'I shall die.' You won't die, you're a member of the eternal world, and try to get back that consciousness."

Śṛṅvantu viśve amṛtasya putrāḥ. You are a child of immortal world. So try to understand fully and to realise that you're above this material consciousness. Don't identify yourself with this body, you're above this, you're a member of the higher plane. And Kṛṣṇa is the attractor and through love. He's your guardian. He loves you most. None can love so much to anyone as Kṛṣṇa can do. He's the source of love, centre of all love, of higher type. So try to connect with Him. Give up all engagement, all duties, they're nothing, all leading to death _____ [?] Whatever path you're following that will lead to death. But if you want to be saved then towards Kṛṣṇa, and all your energy should be utilised only in working out to make progress towards Kṛṣṇa. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66]

[26:50 - 27:08 ?] "I'm above all *dharma*. Come to Me. Between Me and you the relationship is such, absolute, it does not depend on any condition. It is automatic and it is eternal. Only because you're endowed with free will, and by misusing your free will, you have done this disaster. You are Mine wholesale. Wholesale you are Mine, and you've taken out your mind from Me and running hither, thither. Come to Me. I'm your guardian, I'm everything to you. All your inner necessities can be satisfied only with Me and with none else. Kṛṣṇa. Every, whatever demand is inside your heart, I alone can satisfy that, and none can do that. My relationship with you is like that. You are wholesale Mine."

prati aṅga lāgi kānde, prati aṅga mora

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

"Every atom of your constitution is crying for the corresponding atom in Me. Not only you, the whole of existence can only find satisfaction in Me, and nowhere else. I'm such, nearer to you."

"Kṛṣṇa is such." Mahāprabhu told like that. "So give up everything and be desperate and march towards Kṛṣṇa. Take this risk, all risk, be reckless to go to make progress towards Kṛṣṇa."

That we should do. None can save me, only He can, only the centre can help me rightly. All others they're dependent on the centre, everyone is dependent on the centre. So how they'll help us? Only those that are agents of the centre, they can come and rescue us from the present position. Vaiṣṇavas, His agents, are recruiting in this world. "Come to your Lord, Kṛṣṇa. You'll be happy." In this way the Vaiṣṇavas are wandering and they're recruiting officers. "Come to Kṛṣṇa."

They also understand something of English, no?

Devotees: Oh, yes, yes. They have some English.

Śrīla Śrīdhara Mahārāja: How far has she read?

Devotee: Well, she reads *Bhagavad-gītā*...

Devotee: He means education.

Devotee: She has B.A. Bachelor of Arts.

Śrīla Śrīdhara Mahārāja: What was the subject?

Devotee: Gujarati and psychology.

Śrīla Śrīdhara Mahārāja: Mythology?

Devotee: Psychology.

Śrīla Śrīdhara Mahārāja: Philosophy?

Devotees: No, not philosophy. Psychology, the science of the mind.

Śrīla Śrīdhara Mahārāja: And your son?

Devotee: He's going to high school, he's in the tenth standard.

Badrinārāyaṇa: He was born in America.

Śrīla Śrīdhara Mahārāja: So he knows English well.

...

...went to Katwa to see Mahāprabhu. Then he met on the returning way our Guru Mahārāja.

"Where did you go?"

"I went to Katwa to see Mahāprabhu."

"Could you see Him? Could you see Mahāprabhu there?"

Then the Godbrother told me, "There was some doubt. What he's - he's putting such question, why I went and I saw with my eye? So something else he's saying. "Have you seen Mahāprabhu there in Katwa?" Oh, you want eye to see, first you want to have your eye to see Mahāprabhu, Who He is, from Gurudeva, from *sādhu*. Then you can see Vṛndāvana, Navadvīpa, Vighraha. Otherwise without eye what will you see there?"

So Narottama Ṭhākura says it is only to undergo some labour to visit the holy places if you do not have proper eye, or standpoint, what is that. In *Bhāgavatam* [3.9.11] it's mentioned, *śrutekṣita-pathaḥ*. The ear will help the eye to see. Really the ear will help to see 'this is that.' Then you'll see properly. So ear, the advice will come from up. What you're seeing 'this is that thing.' So that guidance you must have, to have the proper angle of vision, what is what. Only the physical exercise of the eye cannot show us anything. Seer is inside, so he must be made ready how to see what is what.

*om ajñāna-timirāndhasya [jñānāñjana-śalākayā
cakṣur unmlitaṁ yena, tasmai śrī-gurave namaḥ]*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

So in the *praṇāma mantra* of Gurudeva. Gurudeva gives the eye proper, how to see things. He asks us to go to the Deity, not that you see, not that He's the object of your eye, but He's seeing you. Stand there like a criminal. "My Lord, I've come before You, please cast Your eye with grace so that I may be purified." With this spirit approach. He's the seer and you are to be seen by Him, and to be purified by His sight, the ray of His eyes. In this way we approach to the Deity. And not that you can see Him. He's subject, you are object. He's *drāṣṭā, śrauta, jñāta*, everything, subjectivity in Him, and I'm objective existence. Approach everywhere in that way. They're superior, so you can't see them, you can't feel them.

Devotee: So if you love him, He's an object, right?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. *Standard Bearer*. Aurobindo published a magazine by name *Standard Bearer*, long ago, nineteen twenty or so. *Standard Bearer*. "What should be the standard of our living." He's publishing that. "By this magazine I want to give the standard of your look, of your judging, of your thinking, everything, standard. Proper standard is necessary, proper angle of vision, proper knowledge of estimation. That is very dear."

Devotee: Could you ask him...

Badrinārāyaṇa: Mahārāja. He asks, "If you allow him, he can also become the object of love. Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Who?

Badrinārāyaṇa: If Kṛṣṇa is also allowed to become the object of love?

Śrīla Śrīdhara Mahārāja: Whom? Him?

Badrinārāyaṇa: Yes, he's asking.

Śrīla Śrīdhara Mahārāja: Ha, ha. We want that everyone may approach this thing. Everyone should be duty to do so, to move in such a way, that I may be within the graceful sight of my Lord. I may be purified, I may be within the jurisdiction of His graceful vision. And not only myself, and all my friends, enemies, everyone, let him get this benefit of highest welfare in life. I shall be *sādhu* and my wife, child, and father, mother, they may remain as they are, no. All must get. If we get a beautiful thing we like that it should be given to all. A tasteful food we like that it may be tasted by all our friends. So let everyone have.

When Mahāprabhu left home, took *sannyāsa*, His old mother asked, "I am old mother, sixty eight years, and young wife fourteen years old. And whom You are giving charge, none to take charge of us. You boy you're leaving us and becoming *sannyāsī*, then who will look after us, take care of us?"

Mahāprabhu answered, replied, Aney taney aney rajata kanchan aney ami jiva manu krsna prema dhana [?]

"Other sons also go away to foreign parts to earn money. There are many sons that went away from the home to earn money. But I'm going to earn the divine love of Kṛṣṇa. And you will get, My mother. And who feeds us, only Kṛṣṇa is feeding through someone. You won't fast. He'll look after you. Who is feeding the whole creation, and you'll be deprived of food? No. He will feed you." In this way He went away. Girl wife and old mother they began to weep. And that helped others to take the advice of Mahāprabhu.

Sannyāsī. That ideal, model life, attracted so many towards His personality. They came to Him and got much from Him. Kṛṣṇa consciousness, that is the beauty consciousness, the *ānandam, sat cīt ānandam. Satyam, śivam, sundaram. Sundaram, ānandam*, one and the same thing. Beauty is blissfulness, and that is harmony, and that is the centre, that is absolute good. And the nearest approach of the Absolute towards finite most needy is in Vṛndāvana. In Vṛndāvana the Absolute's most noble approach towards the finite, that is Vṛndāvana. As if He's one of us. So, so beautiful association and attainment of the Supreme Lord is never found anywhere else as in Vṛndāvana. It comes nearest to the most sinners.

Hare Kṛṣṇa. Hare Rāma. You took *Hari-Nāma* through Giri Mahārāja?

Devotee: Yes. Giri Mahārāja.

Śrīla Śrīdhara Mahārāja: You're counting the beads?

Badrinārāyaṇa: Are you chanting?

Devotee: _____ [?]

Badrinārāyaṇa: Yes, he's chanting.

Śrīla Śrīdhara Mahārāja: Counting. But, you don't care for your wife and your son, that they also must be connected with Kṛṣṇa consciousness?

Devotee: Yes. My wife chants sixteen rounds a day.

Śrīla Śrīdhara Mahārāja: And what is the opinion of your wife? She does not want Kṛṣṇa consciousness, that *Hari-Nāma* herself direct? She does not find it necessary that she should take regularly the Name of the Lord? As directed by Mahāprabhu. Eh? Śrī Caitanyadeva.

Yāre dekha, tāre kaha [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Ki bhojane ki śayane kibā jāgaraṇe [*Caitanya-Bhāgavata, Madhya, 28, 25-28*] [part of verses 40]

In whatever mood and in whatever position you are, while going to sleep, eating, wandering, in every time try to connect it with Kṛṣṇa. Culture the memory of Kṛṣṇa always. Don't waste any time, any minute, any second. Try to cultivate Kṛṣṇa consciousness. Whatever you do physically, outwardly, but internally always try your best to connect yourself with Kṛṣṇa, the Lord of the heart. The Lord of the innermost heart, as well as outside. And the all loving Lord. Try to have Him. You have come in the human section, human species. If in other species after death anyone may go to any place, not known previous *karma*. May be a bird, may be an insect, worm, a beast, even a tree, after death one may go to such position. So as long as you're living as a human being, having connection with *sādhu* and the *śāstra*, try your utmost to connect you with Kṛṣṇa. And try to exercise, to cultivate that thought always.

Ki bhojane ki śayane kibā jāgaraṇe, aharniśa cinta kṛṣṇa balaha badane. Take the Name in your mouth, in your tongue, and also think and do for Him, and serve the Vaiṣṇava. In every way possible try to connect you with Kṛṣṇa. That after death the body vanishes, you live there in His connection, Holy Feet. So that is our most imperative duty at present, that continued connection of Kṛṣṇa. Try to have real connection with Him as much as possible in this body. Your after death it is uncertain where my previous *karma* will throw me, it's uncertain, this is reality. After death where I shall...

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