

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

82.06.30.B

**Śrīla Śrīdhara Mahārāja:** ...in such position I'm doing. The higher concern. And Guru also at the same time should not be located in particular body, or in particular opinion. But that may be temporary for the time being for the normal universal characteristic.

*ācāryam mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

*śikṣā-guruke ta' jāni, kṛṣṇera svarūpa / [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]*

[“One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.47]

Of the same kind, same thought, same aspiration, same, similar, all similar, superior similar.

We thrive by service, and service of a perfect nature, that is, to get that we are fortunate. When we do not get that, all servant no Guru, that is deplorable condition. All Guru, no servant, that is what we should aspire after, thereby we gain most. More guardian, think for my good. All guardian, all well wisher. Guardian, well wisher I want, not servant I want. “I'm the dictator, and they're to carry out.” Not this. That is also indispensable, but we must be fully awake to the order above, and we may be connecting link. We may use ourselves to be the connecting link of the superior to the lower. That is *kīrtana*. Bhaktivinoda Ṭhākura says,

*amani manada, hole kirtane, kadhikar dibe tumi  
[tomar carane, niskapate ami, kandiya lutibo bhumi]*

[“If you will bestow upon me the right to chant the Holy Name, I will then give all honour to others without expecting any respect for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet.”] [*Prarthana Lalasamayi*, 8.5]

We shall get the *adhikāra*, the right to offer honour to the others when we're fully dedicated to our Guru. *Amani manada*, we don't aspire after anything, and we're ready to give proper respect to one and all. No aspiration for self seeking. Guru distributing, Mahāprabhu distributing, Kṛṣṇa conscious distributing. *Amani manada* means to be selfless, no aspiration for personal aspiration, *amani manada*.

We want to give respect to anything and everything, and don't want anything for our own self. That is *amani manada*. Don't want any position, ready to give position to all, so no aspiration, no weed. That is the stage of minding which we can be proper mediator, no self seeking. The mediator must not be self seeking to the least. *Amani manada*, be selfless mediator, then we can transmit. *Ke?*

...

... of God seeking, self seeking may not come, the enemy, worst, *pratiṣṭhā*. The Māyāvādīs they do not get relief from this *pratiṣṭhā*, self seeking, *matsara*, *nirmat-sarāṇām satām* [*Śrīmad-Bhāgavatam*, 1.1.2] So they're not eligible for the Bhāgavata School. They're self seeking, *so 'ham*, the biggest thing, I'm represented there, I am *so 'ham*. *Tat tvam asi*, everywhere mostly self seeking. *Ahaṁgrahopāsanā*. They cannot eliminate that nature to worship his own self. *Pratiṣṭhā*, the highest position I hold. I'm represented in the highest prime cause. As in dictatorship, if there is anything. *Pratiṣṭhā*. They can't accept the negative side of the things.

All service, no enjoyment, this creed. All service, no enjoyment, that sort of life, servants, slave, slavery, *śaraṅāgati*, slavery. That creed to accept, the creed of slavery in the service of Kṛṣṇa. Slavery is our glory. It is glorious to become a slave to Kṛṣṇa and *kārṣṇa*, Kṛṣṇa and His association. We want to be slavery. The heart must be prepared for that. By saying slavery we live, in mastership, in lording, we lose. This is the basic conception of Vaiṣṇavism. *Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate*.

[*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate  
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah  
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate  
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*]

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-bhakti-vilāsa*, 10.117] & [*Śrī Brahma-saṁhitā*, 117]

It passes the stage of *Vedānta*, *brahmāsmi*, *daso smi*. They say on their part, taking Hanumān.

*Deha buddha buddyu deham daso smi, mano buddha tadam sakha* [?]  
*Ātmā buddha tade aham iti me si mama te* [?]

Hanumān who is the ideal of the *dāsyā bhakti*, they say through their mouth, concoction, that Hanumān says: “When I’m in the plane of physical consideration, I’m His *dāsa*, I’m servant of Rāmacandra. When I’m thinking in the mental plane I’m His part, so ‘*ham*, part and parcel of Him. And when I soar to the plane of soul, then He and myself are one and same.” That is their standpoint.

But ours is just the opposite. When we’re in the plane of physical we think, “I’m gone. When in the mental plane, No, I’m something different. When in the plane of soul, Oh, I am the eternal servant.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Phantasmagoria, Prabhupāda told, “They’re running after phantasmagoria. So ‘*ham*, I am He.”

Most cursed temperament, such a great blunder one may commit, only influenced by *māyā*, misconception, that ‘I am the highest.’ Then how do you fall? Who has forced you to come down to such stage? You are self treacherous. You are a traitor to your own self, thinking that you are the supreme entity. Then how your supreme entity can come within *māyā*, and mourning? This is your idea of your supremacy, supreme.” *Mayadish mayagosh* [?]

Mahāprabhu told to Sārvabhauma, “This is most wonderful that how one can ignore this plain truth of common sense. Kṛṣṇa is Māyādisa, He’s Master, Lord of *māyā*, and we’re captivated by *māyā*, and He’s Master of *māyā*. And you say that these are one and the same. The most astounding statement. This broad thing is being ignored by *māyā*, the Lord of *māyā*. And what makes you come to be the slave of *māyā*? The lord of *māyā* you have come to be slave of *māyā*.”

So that Vaiṣṇava *sevā*, Guru *sevā*, thereby we come to the proper temperament where everything, whether taking the Name, or any other duty, that may have the nearest approach towards Vaikuṅṭha culture cultivation. Whether maybe it is in Name, through sound, or through any other way. So Rūpa Goswāmī gives that *śloka*,

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

[“Therefore the material senses cannot appreciate Kṛṣṇa’s Holy Name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s Holy Name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the Holy Name

of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul.”] [*Bhakti-rasāmṛta-sindu*, 1.2.234] [*Gauḍīya Kaṅṭhahāra*, 17.56]

The central thought. This must be very favourite of one who wants to help himself really, and not self deceiver. His attention must be attracted by this central thought of guidance, *sevonmukhe hi*, service is all, serving temperament. And to acquire that serving temperament, the service of the Vaiṣṇava or Guru, that whatever nature it may be does not matter, but try to obey the Vaiṣṇava cause. And anything, even killing a person may be devotion. Not much about the form, but the spirit, that must attract our all attention. What is the serving, serving mood, when we take Hari *Nāma*, or do any other thing.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate*]  
[*hatvāpi sa imāḷ lokān, na hanti na nibadhyate*]

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.”] [*Bhagavad-gītā*, 18.17]

He may kill wholesale, but he does not do anything. That is the marginal stage. But you kill everything if by the order of the Supreme you do the right thing. Then this killing is not killing proper. Tearing the cloth is not harming the man. It is something like that.

The Supreme Will, that is all for benefit, welfare, all beneficial. Die to live. Don't think that you are loser if you go to die as you are at present. You may not be loser. If it is for Him, die to live. Dissolve, die means dissolve yourself as you are at present, dissolve, dissolve. Then proper self will come out with all glory, pristine glory, dissolve. By service, by seeking the comfort of the Vaiṣṇava, you can dissolve your, ignore yourself, deny yourself, as you are at present. Die. Die means deny.

Akṣayānanda Mahārāja the other day he told very well. “One *lākh* of Hari *Nāma*, one *lākh* of noise.” Ha, ha, ha, ha. The Name is noise. Ha, ha. Mahāprabhu told.

*Heno kale tomar sada kola hala kori amar doiye* \_\_\_\_\_ [?]

When Mahāprabhu in His trance He was just experiencing the *līlā* of Rādhā Govinda and with the *gopīs* in Govardhana, Svarūpa Dāmodara and others tried their best by chanting the Name of Hare Kṛṣṇa, Hare Kṛṣṇa, to take Him out of the trance.

When Mahāprabhu was roused He complained. “What have you done? I was in such a most happiest experience there, and you are all rousing a clamour. You have drawn Me here, down. *Kale tomar sada kola hala kori* [?] A clamour.”

And what sort of clamour? “Hare Kṛṣṇa. Hare Kṛṣṇa. That Kṛṣṇa *Nāma*. That clamour. And Kṛṣṇa *Nāma* by whom? Svarūpa Dāmodara and also persons of that type, *kola hala*.”

*Kola hala*, so one *lākh* of Name means of *lākh* of noise. Ha, ha. Hare Kṛṣṇa. Of course this is that direction, then we should think that we're making noise.

Once, or Guru Mahārāja he was talking to one person, Hari *kathā*, about Kṛṣṇa, and one of his disciples \_\_\_\_\_ [?] of lower rank, he was taking Hari *Nāma* loudly.

And Prabhupāda told, “Don't, aloud, \_\_\_\_\_ [?] Don't make noise.”

Then he answered, “I'm taking Hari *Nāma*. You are making noise.”

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

**Śrīla Śrīdhara Mahārāja:** Have you heard it clearly, do you remember, no? This is news?

**Akṣayānanda Mahārāja:** No, we didn't hear that.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] One Vaiṣṇava dāsa, he was disciple, our God-brother, very senior. Ordinarily he was an ignorant man, non educated. He came to serve Prabhupāda and did service. And he was taking the Name loudly, taking Name, Hare Kṛṣṇa. And Prabhupāda was talking with a gentleman about \_\_\_\_\_ [?] And he was chanting loudly, and Prabhupāda asked him to, “Don’t make noise.”

And he answered straight, “You are making noise. I’m taking the Name of the Lord.”

So we must be careful about this.

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

**Śrīla Śrīdhara Mahārāja:** God save me from my friends.

**Akṣayananda Mahārāja:** Our Guru Mahārāja cautioned us also, sometimes while working, chanting loudly, sometimes quiet. “It’s for you, not for the world.” Something like that. “Chant for yourself.”

**Śrīla Śrīdhara Mahārāja:** Occasionally, it depends upon circumstance.

**Akṣayananda Mahārāja:** The pleasure of Gurudeva.

**Śrīla Śrīdhara Mahārāja:** Hmm. Not in the presence of the superiors one should try to spread his mental plane towards them. The waves towards them should not be...

The higher, the movements, the waves of the higher, the vibration of the higher plane should be received, and not opposed by another vibration, opposing. Hare Kṛṣṇa. Gaura Hari bol.

*kim karma kim akarmeti, kavayo 'py atra mohitāḥ  
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

[“Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.”]

[*Bhagavad-gītā*, 4.16]

*Muhyanti yat sūrayaḥ.* What is truth, it is infinite. *Satyam param dhīmahi.* [*S-B*, 1.1.1] The higher conception of truth let us try to attend, to cultivate, to search.

**Mādhava Mahārāja:** Mahārāja, it seems that we have been tricked by that *Kali-santarāṇa Upaniṣad*, because that verse says, *harer nāma harer nāma harer nāmaiva kevalam* [*Caitanya-caritāmṛta, Ādi-līlā*, 17.21] But it says, “Chant the Holy Name,” and yet if we chant the Holy Name then we learn about deeper, we know that there are so many things, that by the time we want to chant the Holy Name properly we have to surrender completely to Kṛṣṇa. It is not so easy as just chanting.

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

**Akṣayananda Mahārāja:** He said that, In *Kali-santarāṇa Upaniṣad*, etc, this *harer nāma*, and also *Nāradiya Purāṇa*. We’re told simply to chant Hari *Nāma*, but after chanting we find there are so many more things. We must surrender and suddenly find more ways. So we’ve been tricked by this only *harer nāmaiva kevalam* we got tricked, fooled.

**Śrīla Śrīdhara Mahārāja:** And when we shall go what is Hari *Nāma*? You analyse, many things will come out, relative thoughts. Hari, not our Hari. There is Hari, and there is not Hari. What is Hari, what is not Hari? In the process everything will come in details. In general, ‘take Hari *Nāma*.’ Then what is that Hari *Nāma*, Hari *Nāma* proper? Only one Hari *Nāma* is sufficient to quench all our thirst, to do away with all our sins. But where is that Hari *Nāma*? How to get that Hari *Nāma*? And what is, who is Hari, and what is His Name? Details in details. A general call, take Hari *Nāma*, it is most

general. And when it comes, to get it, then details will come to you. “Do this, do this, do this.” Everywhere it is such. Everywhere, the first approach, in a word, ‘one God,’ may be used. “Come here.” Then, next, whatever you say, in the least sound you are to express the beginning call. And then when you come there you get many things.” In every case it is such. First, hazy call, hazy attraction, and then details come, anywhere and everywhere. \_\_\_\_\_ [?]

Now try to take Hari *Nāma*, get the sound infinite, sound absolute. Not ordinary sound meaning you’re catching and moving hither, thither, for this thing and that thing. The universal sound, try to attend the universal sound. And what colour you’ll be able to catch at the suggestion of that sound. Take Hari *Nāma*, accept the universal sound. Try to feel the universal sound that is ringing, try to connect yourself with that. And what will be the object of that universal sound, it will come to you gradually, how you can connect with the universal wave. Universal purpose, the object, destination, connect you with that. Then you’ll be relieved of provincial and local difficulties. Your identification with local and provincial difficulties is bringing reaction to you, and you don’t desire that. So connect with the universal sound. And you’ll have a permanent basis and no reaction will be possible.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

**Mādhava Mahārāja:** Does it make any difference - if you want to develop a serving attitude, does it make a great difference if you serve a very advanced Vaiṣṇava, or a less advanced Vaiṣṇava? Does a serving attitude develop in both cases?

**Śrīla Śrīdhara Mahārāja:** Of course, the difference between advanced Vaiṣṇava more deeper engaged in the attraction of the universal. Nearer the approach, nearer the universal call, or sound, or activity. *Nāma, rūpa, guṇa, līlā*. The Name will be the principal thing, then the quality, and then the pastimes, \_\_\_\_\_ [?] in connection with that universal sound. We shall come to be connected with that gradually.

**Mādhava Mahārāja:** So one should try to serve the highest Vaiṣṇava.

**Śrīla Śrīdhara Mahārāja:** The highest realisation Vaiṣṇava, of type also, *śanta, dāsya, sākhyā, vātsalya, mādhyura*, etc, and the degree. The highest degree in *śanta rasa*, highest degree in *dāsya rasa*, highest degree in *sākhyā rasa, vātsalya rasa, mādhyura rasa*, gradation. In every department there is head, and sub head.

**Akṣayananda Mahārāja:** Mahārāja, yesterday you told, Śrīla Bhaktisiddhānta Saraswatī Prabhupāda, he mentioned *puṣpa varṇa*. There were three words I could not catch the words, *puṣpa varṇa*. Then another word.

**Śrīla Śrīdhara Mahārāja:** It is not an easy thing to be able to throw a flower on his body to attract his attention towards me. That is to capture him for my sweet service. It is not very easy. I’m trying lives after lives, but still I’m not able to throw, to come in his care, within his attention. To present ones own self within the circumference of his attention in the service of *mādhyura rasa*, to be able to come to such level that from there to throw a flower on his body to attract him, to enjoy him, her, to enjoy her, to come to such a level, to such a circle, I’m not able, trying hard for so long, long, time.

But you have got only this, the beginning of that sound, and you think, “Oh, it is already within my fist.” It is not so easy a thing. That was his attitude. But we may not think that he’s in that position but he’s saying so. To say such, that in itself is a proof that he’s with that.

*na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharam prakāśitum  
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration

of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.” [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

As Mahāprabhu says. As much as one gets, so much he thinks that I’m not getting. The occupation of infinite is of such nature. It must be measured from the negative side.

But, “You give up. You are trying lives after lives, sacrificing so much. Still you’re not able to draw the attention of Kṛṣṇa. You leave it. Come away.”

“No, no. I can’t leave everything. I can’t. It may be an imagination, still I won’t give it up. It is nothing, still I cannot go any other way.”

*Na prema-gandho 'sti darāpi me harau.* Demand, hankering, hunger, hunger, only hunger.  
Hankering is health. Hunger is health. And what is the symptom of a good health? To be hungry.  
Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa. What does your research department say?

**Mādhava Mahārāja:** Very scientific.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?] I’ll go and preach that Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa.

**Mādhava Mahārāja:** Now I know how to preach to the Doctors. Now I know how to preach to the Medical Doctors.

**Śrīla Śrīdhara Mahārāja:** And I am poison to ISKCON. I am supposed to be poison.

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

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Swāmī Mahārāja was present. What did he say? “That these words are not of my Guru Mahārāja?” Hmm? Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.  
Gaura Hari bol. Gaura Hari bol.

**Mādhava Mahārāja:** Mahārāja, Swāmī Mahārāja, Guru Mahārāja, used to say that, “Preaching is the essence.” What is the meaning of that?

**Śrīla Śrīdhara Mahārāja:** Essence?

**Mādhava Mahārāja:** Yes. He’d say, “Books are the basis, preaching is the essence, utility is the principal, and purity is the force.” So what is the meaning of that, preaching is the essence?

**Akṣayānanda Mahārāja:** *Yukta vairāgya* \_\_\_\_\_ [?] Utility, he used to say, use everything.

**Śrīla Śrīdhara Mahārāja:** Utility is the principal. Utility from the standpoint of universal standpoint, utility, principal. Utility is service, utility, that I may be used properly. The *kīrtana* is life, essence. Essence means vitality, the life, the transaction, movement. That is cultivation of the Lord, to indent and to export. Import and export, that is life, import and export. Import of God, and to export Him. Import and export, that should be the movement of two sides, opposite, and it is connecting with God. ISKCON means export and then import is necessary for that. So that is the essence, essence of life. Vitality means import and export. By export that import is implied. Without import no export is possible. And that is the essence and vitality is there. And then essence is *kīrtana* and then?

**Akṣayānanda Mahārāja:** Books are the basis.

**Śrīla Śrīdhara Mahārāja:** Books are the basis. That is, we may not - that the greater circle if we want to represent that it may not be in direct connection, indirect connection should be adopted, for future and for far. We can, only through the sound with the lips, the gun produced sound, the limited circle. But the books can reach far away, and also in future also it may work. So books are the?

**Akṣayananda Mahārāja:** Basis.

**Śrīla Śrīdhara Mahārāja:** Basis. That should be taken as the basis. It is for greater *kīrtana*. And then...

**Mādhava Mahārāja:** Purity is the force.

**Śrīla Śrīdhara Mahārāja:** ...with that basis we should do *kīrtana*. Another thing is that when we speak, and when we write - there is a saying, when writing there is more responsibility. *Satam baddha madhika* [?] In *kīrtana* we may be more attentive to the thing, because I cannot say anything irrelevant. I must be fully awake to my principles. And when I meditate that is very weak, because anything and everything I may think within. But when we say something to others I must give more attention, all attention, I may not be irrelevant, *kīrtana*. And then again, *satam baddha madhika* [?] Orally you may try to make transaction with anything that accuracy may not be so much necessary. But when you write down you'll be more attentive, more accurate, because deviating is not oral statement, the evidence is there. So you'll be more attentive when you write something than you say. When you say, you're more attentive than when you meditate, and when you write you'll be more attentive than when you say. So it is the, what is this, this writing books?

**Akṣayananda Mahārāja:** Books are the basis.

**Śrīla Śrīdhara Mahārāja:** Basis, and with that basis you will go on with *kīrtana*, reproduce, in the basis of books must be more accurate, it's caught there in writing aspect permanent, so you'll give all attention when you write something, than you say something. Then?

**Akṣayananda Mahārāja:** Purity.

**Mādhava Mahārāja:** Utility is the principle.

**Śrīla Śrīdhara Mahārāja:** That is, there must not be any other purpose but for the service of Kṛṣṇa, must be pure in its principle, that selflessly you're doing. Doing for the service of Kṛṣṇa and Guru, and not for any other object of life. That principle you must accept first. On the principle of purity, first. Then in the basis of writing, second. And then import and export, what is that?

**Mādhava Mahārāja:** Preaching.

**Śrīla Śrīdhara Mahārāja:** Preaching, and then another, fourth thing?

**Mādhava Mahārāja:** Purity is the force.

**Śrīla Śrīdhara Mahārāja:** Purity is the force. Then it will come to make us understand that purity is the force. If you are sincere in your faith and pure, then it will get the source of energy from there. *Tat paratvena nirmalam*.

*[sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]*

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [*Nāradya Purāṇa*]

Purity is the force. The force you'll get as much as you'll become pure and selfless. And if impure then you'll be weak, you'll be cowed down. But if you're pure and sincere at your heart, the infinite source will come and back you. Purity of purpose, purity of purpose, that is \_\_\_\_\_ [?] the faith, that is the source of all power, faith.

Nitāi Gaura Hari bol. And so Dayal Nitāi has also come here?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** What's the time now, nine?

**Parvat Mahārāja:** Quarter to ten.

**Śrīla Śrīdhara Mahārāja:** Oh, quarter to ten. So now I dissolve the meeting.  
\_\_\_\_\_ [?]

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