

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

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**Śrīla Śrīdhara Mahārāja:** *Sat saṅga. sādhu-saṅga Kṛṣṇa-Nāma.* If we take the Name the serving attitude must be there. Serving means die to live, to throw ones own wholesale for the existence of that.

Mr. Gandhi, he risked his whole life in every point of his action, but he did not die. But his attitude was such, “Whatever I told, I am to maintain that.” The whole of his life was \_\_\_ something like that.

So we shall take the Name. What for? I am taking the Name of the Lord, what for? To get some name and fame of a *sādhu*, no! *Kanak, kāmīnī, pratiṣṭhā*, not for money, not to attract any women, never to attract the popularity. But I am ready to give, to sacrifice myself wholesale for whom I am searching, for whom I am taking the Name. With that much attitude we shall take the Name. It is not lip deep. But the whole life within the fist I shall give, for the satisfaction of whom I am searching. The whole of my energy, the whole I shall take the risk of my whole thing for the satisfaction of the Name. Now we must approach with this attitude. Whole thing is guaranteed. The pursuit, the attempt is backed by my whole energy, whole life, whole prospect, everything. With this attitude I shall have to search for a drop of Vaikuṅṭha nectar. Otherwise it is useless.

Die to live. Sacrifice, *sevā*. *Sevā* means death. *Sevā* means to give ones own self to a particular purpose. The *sevā* of Kṛṣṇa means this. This mal self, this mundane, this concocted self, it is very valuable? It is not valuable thing. You'll be saved. Try to be saved of your, this sham self you are in. This is not a very laudable thing. It is a mortal thing, and the depot of many reactions. So get rid of this centre, as soon as possible get out of it, and enter into the land of confidence and goodness and fairness and sweetness. Try to enter that. You must be sincere and wholesale. Your campaign must be wholesale not partial, taking one step ahead and three steps back, not such hesitation. Clear. Hare Kṛṣṇa. Otherwise you are a finite and you want to get the advantage of the infinite. No shame. You are very small and only a part of that small you will sacrifice and your aspiration, I shall get the whole. It's a fun, a very good trend. It is not so easy.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Gaura Haribol. Nitāi. Nitāi. So:

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

[Therefore, the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.]

[*Bhakti-rasāmṛta-sindu, Purva-vibhaga, 2.234*]

If only our superficial senses is engaged in Kṛṣṇa's cultivation, this is nothing. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. That is not Name, that is only *nāmākṣara bahiraya batu*, [From Jagadānanda Paṇḍita's *Prema-vivarta*] only mundane sound. Your tongue can produce mundane sound. That is not Kṛṣṇa. The Name to be Kṛṣṇa, Kṛṣṇa has to come down there. Don't be self deceptive, 'that taking Name I am a great *sādhu*.' It is not like that. Kṛṣṇa has to come down in the form of the sound on you. He is spiritual, He is transcendental. So *sevonmukhe* - your surrender, complete surrender towards Him will attract Him, and He'll graciously come down, come down to grace you, in the Name, in your *arcana*, when performing your duties. And

in every step He will come. When you are wholly giving yourself in Him, then He will accept you. He will embrace you. He'll be within and without you.

*Sarvatya krsne ute kali yanmar seva kita bai ja rakhita mor* [?]

He's everywhere, but those that can see Him only whose eyes are clear, not captured by any prejudice from selfish end or ordinary things. Not captivated by the prejudice. All prejudice cleared. Eye will directly see the highest power or highest principle underlying all, whatever things.

*Sarvatya krsne ute kali yanmar sevā kita janma rakhita mor* [?]

The tendencies for exploitation and renunciation so many units of that plane like so many dust has blinded our eyes and we can't see Him, can't see Him.

*Karma karvasya karmini mayo jagat* [?]

Those that are most lustful they find where is beautiful lady. They only reckon that. The world of their knowledge is revealed through ladies.

*Bu pasyanti dana mayo jagat* [?]

And greedy people they are always busy in their minds, "Oh, there is there is Bilva, there is Tata, who are the moneyed men, the Ford, and this in the world. They are only thinking about the moneyed men because they love wealth most. They are always engaged with the money people.

*Dhira pasyanti narayana mayo jagat* [?]

And those that are out of their outer influence, they're liberated from other influences they'll find, "Oh, this is the kingdom of Nārāyaṇa, who is the support and who is the guardian of the whole of the world. We see His hand everywhere. Without His direction nothing can move. They may boast that I have got such power, I have got beauty, I have got wealth. All false. The real backing spirit is Nārāyaṇa, all pervading, all knowing principle, all good. This is temporary, the vision, the feeling aspect. Our prejudices of so many types captured us.

Gaura Haribol. So whatever process you do the most important tenor of our movement should be that if we want a guarantee that it should be for the satisfaction of Kṛṣṇa then the agent through him I am doing. It is his genuine character. It depends on that. If the agent, he is a false man then my whole energy is lost. But real agent then I must be gainer through him. Connecting through him if I connect with Vaikuṅṭha then my actions will be valued. Otherwise we may be the loser, *aparādha*. *Nāma aparādha*, *sevā aparādha*, *arcana aparādha*, so many *aparādhas*. It is also written in the scriptures. Service not properly done, then we are sure to commit some offences against the Deity, either satisfaction or giving some trouble.

*Aradhana aparadhana apa krista* [?]

A hateful type of handling that holy process, *aparādha*. *Nāma aparādha*, *sevā aparādha*, it depends upon the satisfaction for whom we are doing. So we must be careful, must not be over confident in our previous acquisition. So much I have acquired. My progress is so much and I must not be satisfied \_\_\_\_\_ my self-certificate, I should not be satisfied with self certificate, success, satisfaction, certificate of my own.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu Himself said, "I am taking the Name, I am showing so much feats, shedding so much tears, in the Name of Kṛṣṇa. But why? It is all false."

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitam*  
[*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*]

“My shedding tears, that is only to show, to canvass others that, you see, I am such a great devotee.”

So much so, you are to disbelieve your own self that you are a devotee: and very careful, very, very careful. Gaura Haribol. Gaura Haribol. *Koṭiṣv api mahā-mune.*

[*muktānām api siddhānām nārāyaṇa-parāyaṇa  
sudurlabhaḥ prasāntātmā*] *koṭiṣv api mahā-mune*

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”] [*Śrīmad-Bhāgavatam, 6.14.5*]

& [*Caitanya-caritāmṛta, Madhya-līlā, 19.150*]

In any way, Kavirāja Goswāmī, Narottama Ṭhākura they also – “We see the whole world is absolved from the sin, but I am neglected, I am left, I am the exception. I am so low, I am so ill fated. I am rejected from such most benevolent infinite *līlā*, I am rejected. I could not utilise this great fortunate wave.”

This should be the real tendency of a real Vaiṣṇava who has come in real relativity with the infinite. Whenever finite as much as he comes in connection with the infinite his temperament cannot but be so. It is not imitation, imitation won’t do, the real feeling, cannot but be.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

“I am empty. I don’t get anything.” That will be the temperament. “I feel emptiness within me. I can’t get, my life is frustrated. My life is going to be frustrated. Neither I get a drop of the grace of the Lord and the world of course I have left, both sides gone. I have no alternative. Lord, if You don’t accept me, I am undone. Please make me the servant of the servant of the servant of the servant. Give a remotest connection to me. Graciously give some remotest connection of You. And don’t leave me my Lord. I can’t tolerate.”

The craving, the heart felt, heart rending prayer must come to the Vaiṣṇava for the Lord. Onlookers, they will find that he has got the peep of the fortune. The charm for the world outside fully eliminated from that person, from the heart, fully empty. And very near future that will be filled with the nectar of the grace of Kṛṣṇa.

*bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate  
[tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

[“How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?”] [*Bhakti-rasāmṛta-sindu, Pūrvva, 2.22*]

The desire for enjoyment and also for renunciation, *mukti*, no engagement, free liberation; they are compared with two ghosts, *piśācī*, two types of ghosts. So long how you can dare to expect that *bhakti*, real heart of Kṛṣṇa will descend in your heart? Those demons are there, and the noble lady of devotion, she will come to here, to sit on, lie on the same bench with these

demons. How can you expect that? Have you freed yourself from all these nasty things that you dare to invite the lady of Kṛṣṇa *bhakti* to come here? Hare Kṛṣṇa. Gaura Haribol.

Today, here I stop.

...

**Devotee:** Mahārāja, how important is *vānaprastha*?

**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa *bhajan* is independent of any form of life. Mahāprabhu says:

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro  
nāhaṁ varṇī (brahmacārī) na ca gṛha-patir (gṛhastha)  
no vana-stho (vānaprastha) yatir vā (neither sannyāsī, fourth āśrama)  
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher  
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

*eta saba chāḍī' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa*

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.93*]

Very beginning, *varṇāśrama dharma* is just the beginning. Then gradually improvement and we are to go up to the absolute service of Kṛṣṇa, without consideration of any law or any form; only service, Kṛṣṇa *sañtoṣa*.

*yat karoṣi yad aśnāsi, [yaj juhoṣi dadāsi yat /  
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." ] [*Bhagavad-gītā, 9.27*]

Whatever we'll do, we think, we speak, everything should be for the service of Kṛṣṇa. That is the standard of devotion. And mere form, that may be favourable a little, not always. So the spirit, even crossing every formality what is required of us, our absolute attraction for the service, for the beauty. No law has got any status there. In the beginning they have got some sort of utility. But when a little advanced, we do not care for it, for anything. But only *sādhu-saṅga*, this adherence to the saint of similar type, a little better than me, guide, that *rāga-bhajana*, who are in that path, that divine love and attraction, that is the only way. That is the only thing which can

guide us. *Laulyam api mūlyam ekalaṁ*, the only price is our *laul*, means our earnest desire, nothing else.

*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate*  
[*tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

Rāmānanda Rāya says to Mahāprabhu, "*Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate*, anywhere you find it but try to purchase with any price. What is that? The pure inclination towards the service of Kṛṣṇa, the innermost tendency to want Kṛṣṇa, to get Him, to have Him: the earnest desire to have Him, that desire; a point, a drop of that desire of the divine attraction anywhere you find it, try to purchase with any price. *Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām*, you acquire it. *Kuto 'pi labhyate*, anywhere, it may be from a bad, or a *brāhmaṇa*, or anyone, does not matter about the form."

*kibā vipra, kibā nyāsī, sūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.*

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *sūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.127*]

Wherever there is a drop of that love divine. Only try to get it. And what is the price? Earnest desire for it, no other price, only earnest desire, *laulyam api mūlyam ekalaṁ*. Only price is earnest desire. *Mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*. It is not to be purchased by any money, anything which is acquired by so many formal practices by *crores* of births. Substance is necessary and not the form. Form is; we can adore, only that much as it may connect me with that thing. That is not necessary, so:

*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*]

"All phases of duty you perceive, perfect, give up. At once try to jump in Me, *rsabdi*, in the ocean of nectar. I'm the ocean of nectar. Try to jump."

That is the direct teaching. So our addiction to this or that, the *vānaprastha*, the *sannyāsa*, and the *grhastha*, that very little value they have got for that. Earnest desire. Earnest desire: that is to be acquired anyhow. That is *bhakti* proper. *Bhakti* proper is this.

Otherwise the *jñāna* to know about Kṛṣṇa, just as Ramakrishna said that in the almanac there is written that this year so much rain is expected. So much rain will come this year. It is written in the almanac. But he says if we squeeze the almanac, does a drop of water ooze out of it?

So the *śāstra* is like that. Something like that. The *śāstra* says this, this, do this, do this, do this. That does not mean that the *śāstra* will give us. First the direction will be so much better,

but we practice, we are to do, do actually. So helpless when one is by searching this method, that method. In practically come in connection with the service of a Vaiṣṇava, service, but where? Whom to serve? I can't come in connection with Him direct. Whom I can serve? The Vighraha is there, then the *śāstra*, all these superficial. More real we find in Vaiṣṇava, in his heart. The Kṛṣṇa conception, the Kṛṣṇa as He is, knowledge or love whatever that may be, we find in living condition in the heart of a Vaiṣṇava which is regulating all his activity towards Him, towards His service. So there is animated more than the Vighraha, than the *tīrtha*, than the *śāstra*. Direct connection of Kṛṣṇa we find in the consciousness of a Vaiṣṇava. Where from he's regulating all his activity, withdrawing him from the worldly attraction and guiding him towards some direction what is unknown and unknowable. Towards that direction he's moving. He's making him move in a particular direction what is not to be traced by any loss or gain of this world. What is that thing? What is that thing?

*nāhaṁ tisthāmi vaikuṅṭhe yoginām hṛdayeṣu vā  
mad bhaktāḥ yatra gāyante tatra tiṣṭhāmī nārada*

[Kṛṣṇa says to Nārada Muni:] "I am there. I am even not in Vaikuṅṭha, even not in the heart of the *yogīs*. *Tisthāmi vaikuṅṭhe yoginām hṛdayeṣu vā*. But where My devotees are singing with pleasure about Me, I am owner, I am there." [Śrīmad-Bhāgavatam, 4.2.41 & 4.30.35, purports]

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam  
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

In Rāmānuja *sampradāya* there is an incident, in one night three Āṅvārs, three devotees, *parśada* devotees, descended their contemporary, in a temple for some occasion perhaps they have gone. But they do not know each other, know one another. In the darkness one talking, another also hearing, it is very sweet to him. Then the third also joined there. And they are talking but they do not know one another. Might have heard the name, that devotee, this devotee, this devotee but in dark night they have met, three met together, *natha yogī, buddhi yogī*, and someone. Then after talking between them, one questioned.

"We are three here, but do you feel the presence of a fourth person?"

"Yes, I feel the presence of a fourth one."

Then it is meant, about whom they are talking, that the Lord is here.

"In our talking, in our conversation, He has come here and He's hearing our talk. The fourth person has come here."

So only attraction, pure spiritual attraction, nothing can be pleasing to one but Kṛṣṇa, Rādhārāṇī, the *gopīs*, all this. The very innermost part of the heart is taken possession by the thought of Kṛṣṇa and His group, and His *līlā*, His name, His paraphernalia. That is what is necessary.

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

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

[*Bhagavad-gītā*, 18.65]

"You Arjuna, you are the most favourite devotee. I promise at least I won't deceive you. You are My friend. I won't deceive you at least. So I say clearly that I am everything, I am everything. I won't deceive you My friend. *Man-manā bhava*, so always mind Me, *mad-bhakto*, be My devotee, serve Me, *man-manā bhava mad-bhakto*, *mad-yājī*, if you sacrifice anything, do it for Me. *Mad-yājī mām namaskuru*, or at least you may show respect to Me. *Man-manā bhava mad-bhakto*, *mad-yājī mām namaskuru*, *mam evaiṣyasi*, so you are sure to enter into Me, to come to Me, you may think it well, *mam evaiṣyasi*, Myself alone you will come to. *Satyam te* - this is the truth, *pratijāne* - I promise you; *priyo 'si me* - you are My favourite. The truth is this - do everything for Me, attend Me, always think of Me and you are sure to come to Me."

This is the plain truth. The thinking, the engagement, the life of engagement is attraction for You, attraction for Him, how to, where to get, how to secure it from the devotee. Superficially from the scripture, but substantially from the devotee. The influence, the catching, from the devotee, recording. Within their heart, within their endeavour, but all though, all pervading through all their activities, there is a particular attraction that is divine thing and I want that, the subtle of the subtle, the structure, the nerve structure within. That can move the bodily activities. That can help to do, the body to do its function, that inner energy in the devotee, what makes him to do it what we do not find in the world, no attraction for the sense pleasure, no attraction for fame, name, money etc., but something else. Kṛṣṇa. We must follow their path. So He says: *Mad bhaktanam ca ye bhaktas, te me bhaktatama matah*.

[*ye me bhakta-janah partha, ne me bhaktas ca te janah*]  
*mad bhaktanam ca ye bhaktas, te me bhaktatama matah*

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*] & [*Laghu-Bhāgavatāmṛta*, 2.6]

"Who comes to serve Me direct, they are not real devotee to Me. But who is really devotee of My devotee they are My real devotee." What's the meaning? "If you love me, love my dog. His love for Me is so intense that wherever you find any external connection of Me he engages himself fully there, fully there."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Bhakta sevā*, *Vaiṣṇava sevā*, *Bhāgavat sevā*, *Guru sevā*, then *Vigraha sevā*, *Nāma sevā*, the Name. In Kali-yuga especially the service of the Name has been recommended in a general way. But it is mentioned:

*sādhu saṅga kṛṣṇa nāma ei matta jai / [vaikuṅṭha nāma grahaṇam aśeṣāgham haraṁ vidun]*

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

*Sādhu saṅga*, to climb up the real plane where we can take the Name proper - *Vaikuṅṭha*, *vaikuṅṭha nāma grahaṇam aśeṣāgham haraṁ vidun*. [*Śrīmad-Bhāgavatam*, 6.2.14] It is true that

infinite magnitude of sin maybe removed by one Name, but that must be *vaikuṅṭha nāma aśeṣāgham haram*. Unlimited sin may be dispersed, dismissed, but *vaikuṅṭha nāma grahaṇam*, that Name must have its characteristic of Vaikuṅṭha, that unlimited, eternal, plane of eternity.

...

Not only the physical sound. So *sādhū-saṅga*, Name must be taken from Gurudeva, and with the *sādhū* it should be chanted. *Nāma saṅkīrtana*, that is to preach the Name. To preach the Name, and what is the Name? The ten offences against the Name, and the four *ābhāsa* means something shadowy expression of the Name that should be eliminated and the real Name which is one and same with the Lord, that Name should be taken. *Nāma bhajana* that is a *sādhana*, means *kīrtana*, going on, the greatness, the magnanimity of the Name. Name Himself is so charming. Name is the Lord Himself. In this way you go on. *Nāma kīrtana*. And thereby we can be saved from the external contamination of the forces of the world of *karma* and *jñāna*, exploitation and renunciation, the *bhukti mukti sprhā* - two kinds of great enemy to devotion, the tendency to exploit and the tendency to renounce, the opposite. A third thing is necessary and that is constructive. And that is full in itself, perfect. Neither these two, the negative and the renunciation of the negative, that cannot be a real positive. Positive is not mere withdrawal from the negative side. That is not positive. Positive has got its own characteristics. So we must come in connection with the positive. Positive, *sat-cit-ānanda*, *satyam*, *śivam*, *sundaram*. We must connect ourselves in all phases, whatever is possible for us. That is *vānaprastha*.

*grhe vā vanete thāke, 'hā gaurāṅga' bo'le dāke narottamo māge tāra saṅga*  
[Songs Of The Vaisnavas Acaryas, p 75-80]

It does not matter much whether one is a householder, or one is a *sannyāsī*. It does not matter much. But how much he has intensely engaged himself in the service of the Lord: that is to be seen. Even a *grhastha* he may be above *sannyāsī*. During the time of Mahāprabhu so many *grhastha* devotees were also there but *gaura may, tan may*, that is a form. But the real spirit is all Gaurāṅga, something.

We found in our young days when joined the non cooperation movement of Gandhi, there are so many volunteers who have left everything, but when police raid is coming they are flying for fear of their life. But we found *grhastha* like C.R. Dasa, and others, with all the whole of their families they are giving resistance to the police attack. He's a *grhastha*. He sends his only one son to the prison. His daughter, his sister and his wife, all gone to police custody. And Gandhi - 'I envy your situation.' But he was a *grhastha*. He was living with all. But when in working out the program he's not less than one who has left everything and dedicated wholly to the cause. He's afraid, but a family man is not afraid, not getting back. So service is necessary. In whatever position he may be, does not matter much. So the *grhastha* he's in that posing, but when necessity will come he will sacrifice the whole for Kṛṣṇa.

There is Haris Chandra. In his plane he was a king but for the truth as he could conceive he left everything, everything, for the cause he loved. So wholesale dedication, preparedness for the dedication of the whole, it does not matter in what posing he is living there. The internal hankering, the fire within, the dedication within, that is necessary. May not be found in a *sannyāsī*, but may be found in a *grhastha*, or *vānaprastha*, *brahmacārī*, anyone. The substance we want and not the form much.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

The fire within, *agor*, the fire burning for the separation of Kṛṣṇa...

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