

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.22.B

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. So faith, or *śraddhā*, that is the first thing necessary, and then the nearness, physical nearness. And when we are far, then also through letters also we can have his connection, but connection in a proper line, proper plane, that is the vital point. The proper plane, and plane is independent of energising in the gross and subtle way that is enquiry. Inquisitiveness and energising, that will go to the Guru, and *jijñāsuḥ śreyāḥ uttamam...*

[*tasmād gurum prapadyeta, jijñāsuḥ śreyāḥ uttamam*
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

[“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”]

[*Śrīmad-Bhāgavatam*, 11.3.21]

...and enquiry after one’s own welfare: that is part and parcel of the quest. Quest means in *Vedānta*, *brahma-jijñāsa*, in the plane of knowing, knowledge; understanding.

But when it came to Mahāprabhu in the line of *Bhāgavatam*, plane of *Bhāgavatam*, from *Vedānta*, *Veda* is compared with a tree, *Vedānta* with the flower, and the *Bhāgavata* the ripe fruit. What is somewhat mixed with activity, that is in *Veda*, *yajña*, etc. In the flower it becomes only conscious enquiry, “Who am I? Where am I? What am I?” Then in the fruit, the utility, that is *kṛṣṇānusandhāna*. That is also, outwardly, somewhat of enquiry characteristic, but *kṛṣṇānusandhāna*, not *brahma-jijñāsa*. The enquiry about the Infinite, where I am, where I am a part only, that is in *Vedānta*, the enquiry about the infinite environment. And in *Bhāgavatam*, *kṛṣṇānusandhāna*, “Who is my master? Who is my guide? For whom I am?”

Reality is for Itself. In *Bhāgavatam*, in the plane of *Bhāgavatam*, the energy and the knowledge comes to seek after his guardian for whom he’s existing, Kṛṣṇa, *kṛṣṇānusandhāna*. *Brahma-jijñāsa* in *Vedānta* has developed into a form of *kṛṣṇānusandhāna*, madly to enquire “Who is my master? With whom I may have my fulfilment of life? Who can engage them, engage myself to the fullest extent? Where is that master of my heart, the Lord of my heart?” That is in the plane of *Bhāgavatam*, the ripe fruit of the *Veda* tree.

And Mahāprabhu came with that, *kṛṣṇānusandhāna*, madly after enquiry, “Where is My master? Where is My Lord? I can’t retain Myself without My Lord.”

That has been, inactive in the world of activity, energising also we are seeking some *rasa*, some satisfaction, meagre satisfaction, so I undertake this work, that work, but common thing is satisfaction. In *Vedānta* that comes to a graphic, most wide form, “Who am I in the world? Where am I?” - in *Vedānta*, and that is the flower stage.

And in the fruit stage the same thing comes, “Where is my Lord? I belong to whom? Who will give the fulfilment of my life? Where is my guardian?” *Kṛṣṇānusandhāna*. “I am for Him. I am not for me, and not for the whole infinite I survey. And the Lord of my heart, the fulfilment of my heart, who can satisfy all thirst within me, where is that master?”

That is in *Bhāgavatam* stage. Mahāprabhu came with that. “Here your real enquiry is for this only, otherwise your enquiry won’t stop. Enquiry must come to this stage and have proper

guidance and gradually you'll be taken to Him, you master. You are seeking for whom, that *rasa*, that happiness, the pleasure, that is your master, that is your guardian, not your servant. That is not your servant that will come and satisfy you as though you are his master. Really, that is your everything, your master, your Lord, for which you are moving this way, that way, in the universe, enquiry, whatever you are doing. The centre, the centre is with you, that is making you active. You're searching something that is fulfilment. And fulfilment in the highest stage means this, He's Kṛṣṇa."

And real search begins only when you come across with *sad-guru*, a Kṛṣṇa *bhakta*. Then proper enquiry begins there, scientific enquiry begins there. And with this idea we must, *praṇipāt*, *paripraśna*, then *sevā*.

[*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

You must be conscious that you are to be utilised by Him, whom you are searching after, *sevā*. Then you can only be lead in that way, the *sevā*. And the very beginning meagre stage it is *śraddhā*, faith. Faith can lead you to that great plane, the noble plane, faith. All other properties which you think are under your control, they'll fail, the inquisitive tendency, or your energising ability, they will all fail to reach that plane.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Generally, when we are far away from the living source, the scriptures may help us, and the letters also may help us. And subordinate *sādhus* in the same line, they may help us. Gaura Hari. Gaura Hari.

[*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*]

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal."]

[*Bhakti-rasāmṛta-sindu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

May not be of anti-line, for the beginners, one who cannot detect what is *ānukūlya*, what is *satikūlya*. Who are in some considerable safe position, he can meet the anti-party and he can fight with them, discard them. But for the beginners they should try to avoid their best those imitationists, or misguide them, misguidance. *Sajātī-yāśye*, of similar nature, similar mentality, of similar aim, and superior to me: a man of the same destination but he's well-versed about the aim. *Sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare. Svato vare*, superior to me but in the same

line, of same goal. This sort of *sādhū* we should try always to meet, that is, to serve, to be influenced by them, to attend them. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

You are to leave today?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, what more questions, if any?

Devotee: No. I don't have any questions.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: Completely satisfied with anything I could ask.

Śrīla Śrīdhara Mahārāja: All right. Let Kṛṣṇa fulfil your hankering, and bless you. Gaura Haribol. Gaura Haribol. You keep connection with Akṣayānanda Mahārāja here and there also Dhīra Kṛṣṇa Mahārāja. Gaura Haribol. Gaura Haribol. You'll go direct to Dhīra Kṛṣṇa Prabhu, Mahārāja?

Devotee: No, not for...

Śrīla Śrīdhara Mahārāja: Through Purī and Vṛndāvana?

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: No?

Devotee: I'm going to Calcutta, then I'm going to America, Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles.

Devotee: Then after, I think I must, after I buy a car I'm going to try to move up five hundred miles north to where Dhīra Kṛṣṇa lives. So then I will try to help with the publication of your books.

Śrīla Śrīdhara Mahārāja: With that Dhīra Kṛṣṇa Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa. So, who has said to me, I can't remember, mentioned in letter, that this *Prapanna-jīvanāmṛta*, that will supply the foundation and make it sweeter, what Swāmī Mahārāja has given already.

Akṣayānanda Mahārāja: Will supply the foundation and?

Śrīla Śrīdhara Mahārāja: That more deeper, it will create, it will be, it will prove to be the foundation of what Swāmī Mahārāja has said, more deeper, and also sweetened what he has given. We have told this already, he mentioned, some letter perhaps, "What we find in

Prapanna-jīvanāmṛta, it is more wide and more sweet in character.

Akṣayānanda Mahārāja: That was also my feeling.

Śrīla Śrīdhara Mahārāja: Your feeling?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛta*. Because, there is also, just as a tree has got so many roots, so different type of *sādhus*, and their appreciation and their inner feeling has been collected there, like so many roots of a tree. And different lines of cultivation from different places has been supplied, and their great affinity capturing those.

When I was forced to leave the Mission of my Guru Mahārāja I came here quite helpless. I had to find, seek for some shelter. And I went through the books known to me that I got from my Guru Mahārāja, those references, and tried to dive deep in there and to collect. The basis of devotional life is *śaraṇāgati* and wherever I can find the traces recommending relatively *śaraṇāgati* I tried my best to collect them and to put together. The nectar, the nectar in life of one who has taken, who has surrendered himself to the feet of the Divine Lord, the basis, this is like that.

And I found there, in one place it is mentioned, “*Śaraṇāgati*, the surrender in itself is sufficient to produce all sorts of development in *bhakti*. Nothing else is necessary.” It is also mentioned in some place. “You only try to stick to *śaraṇāgati*, try your best to stick to *śaraṇāgati*, everything will come automatically to you from the other side. Your business will be always to adhere to the most intense degree possible to *śaraṇāgati*, nothing else necessary, then everything will come, will be supplied from up, upper world, from the Lord. *Śaraṇāgati* in itself is perfect. No other devotional practice, service is necessary, only *śaraṇāgati* is enough. Surrender, surrender, and without *śaraṇāgati* no *bhakti* can stand, no devotion can stand. *Śaraṇāgati*, the greatness, the nobility, the substantiality of *śaraṇāgati* has been sung, praised, appreciated in such a way, *śaraṇāgati*. That is surrender. Surrender is the very basis, surrendering temperament.”

“I am for You. You may utilise or You may neglect me. But I am Yours. You may accept or You may reject but You are my master. You are independent to deal in any way You like. You can put me in the eternal hell or You can adore me and take me on Your lap. In this way, every right You have got over me.”

With such heart we must approach towards our Lord. It is noble. It is divine. The Divinity in its highest degree we can find there. In our self-effacement not only, but in self-surrendering, real self-effacement we are to find out. In self-surrender, there is the self-effacement that is positive, to the positive, negative. Negative cannot exist without positive, and positive also so. *śakti śakti mato rajeva* [?] Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Predominating, according to our Guru Mahārāja, Predominating Moiety and Predominated Moiety, two Moieties, two halves of one whole. Predominating and Predominated, both have got importance in Their existence, equal. One cannot stand without the other. And the fullest expression is Rādhā-Govinda, full-fledged, infinite, so our *mantra*, Guru *paramparā*, all leading to that, this *rūpānuga-sampradāya*, the *mantram*, we find, all leading towards that. And at the side, we are to cross this *vātsalya-rasam*, *sākhya-rasam*, *dāsyā-rasam*, but directly towards *mādhura-rasam*, the Guru *paramparā* and the *mantram*, *mantra-paramparā*. It is in full, full *rasa* is there,

all others partial, and subordinate, and subservient, supplemental. But the main *rasa* is *mādhura-rasa*, and there, service is supplemental, subservient to *mādhura-rasa*. They're also necessary, *mādhura-rasa* does not stand alone, without its paraphernalia. Just as friends, then parents, such *rasa* must be around this *rasa*. Gaura Haribol. Gaura Haribol. Gaura Haribol. And very fortunately they can have a life in such a *rasa*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraḥa yuvatī bhāvera bhakati śakati hoita kāra]*

Vāsudeva Datta says: “If Mahāprabhu did not appear at all then how could we sustain our lives? How could we live? What ecstatic *rasa* has He has taken in, and what we have, a little taste of? Without this our lives would have been impossible. *Prema-rasa-sīmā jagate jānāta ke*. Then who will make us know, take us to the acme of the realisation of the position of Śrīmatī Rādhārāṇī? She holds the highest realised position. She is the greatest victim to the consuming capacity of Kṛṣṇa is She. She stands as the greatest sacrifice, just before Kṛṣṇa’s infinite consuming power. Gaura Sundara. *Rasa-rāja-mahābhava dui eka rūpa*, [*Caitanya-caritāmṛta, Madhya-līlā*, 8.282], the *rasa* is there, and the drawer of the *rasa* from the store, from the source, to draw out the *rasa*, such negative capacity to draw to the highest degree, in quality and quantity. She’s there.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Swāmī Mahārāj says: “My Gurudeva, Rādhārāṇī, She will be very gracious to You Kṛṣṇa if You help me in discharging the order of my Gurudeva, if You help me in this propaganda.” He says there, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He says there in a poetry, *rādhārāṇī khusī habe*.

*[kṛṣṇa tava puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi]*

“I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.”

[*Prayer to the Lotus Feet of Kṛṣṇa*, on board the Jaladuta, Sept. 13, 1965]

[*Songs of the Vaiṣṇava Ācāryas*, page 26]

“If You help me, I am going to obey the order of my Gurudeva who is Rādhārāṇī, and if She is pleased, She will be pleased if You help me.” Ha, ha. “So You must help me.” Ha, ha, ha, ha. “You must help me. If You seek anything, You are in want of anything, that will be the good will of Rādhārāṇī. We want that. And She will be pleased with you if You help me because I am going to obey Her order, Guru Mahārāja, Who is none but Rādhārāṇī Personified,” he says. “So You must help me.” And Kṛṣṇa had no other alternative but to come down to him to help in his propaganda work. He had to come.

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

Ha, ha, ha, ha. We see all these things in my old age. I did not care for a cloth or any other in my youth, but now this thing, then this thing...

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Then so many. Ha, ha. Sometimes only on the floor, sometimes on the wooden bench, I generally used to sleep. Even when in my college hostel life, ha, ha, they appreciated this I am told, “That he lies only on a blank wooden bench. Does not care for any pillow or any...

Akṣayānanda Mahārāja: Mattress.

Śrīla Śrīdhara Mahārāja: Mat, what is this thing on the bed?

Akṣayānanda Mahārāja: Blanket.

Śrīla Śrīdhara Mahārāja: Blanket, did not care, in young age, did not care for rain or for the sun. I liked that I must be independent.

*mātrā-sparśās tu kaunteya, śītoṣṇa-sukha-duḥkha-dāḥ
[āgamāpāyino 'nityās, tāms titikṣasva bhārata]*

[“O son of Kuntī, only the engagement of the senses with their objects gives rise to the sensations of cold, heat, pleasure, and pain. But these effects are temporary - they come and go. Therefore, O Bhārata, you are to endure them.”] [*Bhagavad-gītā*, 2.14]

I must make myself fit against heat and cold, ha, ha, and water, watery season. But in my old age it is being paid with interest. Ha, ha, ha. Gaura Haribol.

*yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā*

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering.”] [*Bhagavad-gītā*, 6.17]

We must be always considerate and proper in our relationship with the environment. Temperate, we should become temperate, not miser, nor prodigal, neither miser nor prodigal in our dealings with the environment.

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

Akṣayānanda Mahārāja: Sometimes we feel like a stone.

Śrīla Śrīdhara Mahārāja: Hmm?

Akṣayānanda Mahārāja: When you speak such wonderful things, that we can only sit like stone, like a rock.

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Myself especially.

Śrīla Śrīdhara Mahārāja: You're like a rock?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Why?

Akṣayānanda Mahārāja: I don't know. You speak so many wonderful things. We cannot dare to venture into that area perhaps.

Śrīla Śrīdhara Mahārāja: It can soften you but petrify?

Akṣayānanda Mahārāja: Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."]

[*Vilāpa-kusamāñjali*, 16]

Dāsa Goswāmī says: "My respect to the friendly relation with Kṛṣṇa, but let my taste, real taste, be towards the service. I should give preference to the service, to the duty of a servant, and let me learn to respect, to give respect to the higher form of services. That should be the quest, the tendency of a real devotee. Kṛṣṇa will take up, but he will go to take down, go down, to the lowest form of services. The tendency of the serving, "That I am not so qualified as to render higher service to You Kṛṣṇa, confidential service. I rather may be utilised in the lowest strata of service." That will be, but Kṛṣṇa will take him up, take him or her up. The promotion will come from His side and the devotee will be reluctant to be utilised in the higher form of service. That will be sincere to that, "No, no. I'm not qualified to render such confidential service. I shall go to serve You in the lower order. That will suffice. I am not worthy of serving You in the higher stage." That is the tendency of the real devotee, should be.

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

When are you to start for Calcutta?

Devotee: The train is twenty after eleven, eleven twenty train.

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa.
_____ [?] Mahā-Dvādaśī. You take some curry and some...

Devotee: When I was initiated, *Hari-Nāma*, some of my God-brothers who were initiated then, they never saw Swāmī Mahārāja, they never saw him.

Śrīla Śrīdhara Mahārāja: So you get *Hari-Nāma* through his *ṛtvik*, representative, not direct from him? What does he say?

Akṣayānanda Mahārāja: Through mail, through letter?

Devotee: I saw him, I saw Śrīla Prabhupāda several times, but some of my God-brothers they never saw him.

Akṣayānanda Mahārāja: At any time?

Devotee: At any time.

Akṣayānanda Mahārāja: Some disciples of our Gurudeva, they never saw him at any time, never met him.

Śrīla Śrīdhara Mahārāja: Whom?

Akṣayānanda Mahārāja: To our Gurudeva, Śrīla Bhaktivedanta Swāmī Prabhupāda. They never met him.

Śrīla Śrīdhara Mahārāja: But through his representative they have got their...

Akṣayānanda Mahārāja: Through a letter, he would give a letter and then the local President would make this *yajñā*...

Śrīla Śrīdhara Mahārāja: For both *Hari-Nāma* and *dīkṣā*, both?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Only through letter?

Akṣayānanda Mahārāja: Yes. But he's saying that some disciples, their whole life they never met their Gurudeva.

Śrīla Śrīdhara Mahārāja: But anyhow that will be useful.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: His will will work.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: His good will is at the back.

When he installed the Deity here in this Śrī Caitanya Māyāpur Candrodaya Maṭha, he invited me and asked me, “You will go and install.”

I went, and I was, my quarter was upstairs. Then he himself did all these things, the *yajñā* and things.

Then Govinda Mahārāja asked him, “You took Guru Mahārāja for the installation of your Deity, but you are doing it yourself.”

“Oh, he has come to do it; that is sufficient. I am doing it on his behalf.” That was his answer.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: “That he has come with that purpose that is enough for me. I am watching. He has come for that.” That was his statement.

Akṣayānanda Mahārāja: That is more than enough for us.

Devotees: Ha, ha, ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: More than enough for us. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And _____ [?] when I reached there, Bhāvānanda drove the car, myself, Govinda Mahārāja, perhaps Nimāi, and it was somewhat late. And he was just going to take bath, so one napkin here, one napkin on the upper portion. And when he heard that I had suddenly reached there, he left, in that very position he came to receive me in the car, half naked.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Half naked, one napkin on the waist, another napkin on the upper, two napkins, he came to receive me, so affectionate for me, and so intimate with me he was.

Hare Kṛṣṇa. Nitāi.

I can’t forget, one lady, half mad she came from England to here. She told she lived in India with her father who was a high officer in the police department in British India. And she heard anyhow that Swāmī Mahārāja is in England, and got some dream, and went to meet him, very earnest, eager heart, but heard that Swāmī Mahārāja has left for India. And then, anyhow she managed to come to India, but little late. And here when she reached she heard that Swāmī Mahārāja has left the world. She came to Māyāpur, and here also.

“I got some dream that Swāmī Mahārāja has come to deliver the world and I’m so earnestly coming to meet him to be saved. A saviour he has come. But I missed him.”

And in the dress of a widow, no ornaments, no oil or anything in the hair, and half mad she came. A middle aged perhaps thirty or so, or forty maybe her age. She stood there, a blank look. "I'm frustrated with my life." With some others also from Māyāpur, other ladies.

At that time many European ladies also lived here. I don't know whether any European ladies still here, in Śrī Caitanya Candrodaya Maṭha. One Iranian lady she used to serve Swāmī Mahārāja's sister, Bhāvinī Didi, Pishima, aunt. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

I heard about one of the ladies that she used to serve Tulasī and somehow or other when the coolies were working there and some injury to that Tulasī plant was done and she left her food and fasting. But after two days fast she was requested to break her fast. Then that man was found out. He came and apologised. He was forgiven. And then some *bhoga pūjā* was arranged for the Tulasī Devī and *prasāda* was distributed and then he could have *prasāda* after two days complete fast.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

"It is possible for us to live in a family with God, this attracted me," one lady told here in her lecture, "That this attracted most, that we can live with God as a family person. Serve confidentially, Him, it is possible. Nothing can be more greater achievement than that for us fallen souls, that high ideal. That has captivated, captured."

Then I told: *gehaṁ juṣāṁ api manasy udiyāt sadā naḥ* [verse beginning *āhuś ca te*] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

"We are not going to be satisfied by abstract meditation like the *yogīs* or *jñānīs*. Neither we want You like the instrumental agent to help Your own exploiting business like *karmī*. We want a concrete life of service in the vicinity of You, the Lord of the world and the Lord of my heart, the Master of my heart...

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