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**Śrīla Śrīdhara Mahārāja:** ...To give, to contribute to the environment. It is the very nature of the eternal service, eternal substance, to contribute to the environment, and not to draw from the environment. The very nature of all the units there. And if you can acquire that sort of inner flow of you, you can easily mix with the *līlā*, with the pastimes of that plane.

**Devotee:** Some devotees they're using tarot cards, I Ching, to get advice, to understand their every day problems, how to deal with them. Can such a devotee see Kṛṣṇa working through the tarot or the I Ching?

**Śrīla Śrīdhara Mahārāja:** I Ching?

**Devotee:** I Ching, or the tarot cards, some devotees are using...

**Śrīla Śrīdhara Mahārāja:** Ah. Using. One can use motorcar for his own pleasure. Another, suppose the doctors, they can use the car to help the patients. To do good to the others also a car, a speedy conveyance may be utilised more than walking. Do you follow?

**Devotee:** I did not, no.

**Śrīla Śrīdhara Mahārāja:** No. You don't follow. Suppose a doctor if he does not use the motorcar, he goes to attend the patients, three or four patients he may attend. But if he's using a car then ten patients he may attend. For the goodness of the society he's using the car, for the good of others. So when you're using all these things, the two aspects to be found here. Everything should be used for Him, for His work, for His service, that is one thing. And you're using that to serve His cause, if you do not use that, then you'll not be able to do good to so many, like doctor. Doctor using the cycle or the motorcar, that means he can attend many patients. But if he does not use the speedy conveyance then he won't be able to serve many patients.

Is it not clear to you, all?

So, when a devotee he uses motorcar, if for his own luxury it is bad. If to serve the cause of the Lord it is all right. Everything meant for Him, for His cause, to preach His devotion, it is all right. You're not a party to exploit. Then not exploiting, you're rendering service, and the car also comes to help you in your service. No question of exploitation. You're not enjoying the car, but you're disgusted to ride, to sit in the car the whole day and going to this patient, that patient, so many patients. It is very disgusting for you to get in the car, still you're doing for the good of the society. I'm not clear?

**Devotee:** What I was asking, basically, there are some devotees...

**Śrīla Śrīdhara Mahārāja:** If the money is used really for the service of the Lord, they're being utilised, he will be blessed by them. But if for your own self gratification it is condemned. Because you're here you're in the mud, and if you come to get out of the mud, you're to handle in some way the mud, and then you can come to the dry soil. So you're in the midst of this physical civilisation, and everything you should try to utilise to go towards your goal.

**Devotee:** Some devotees in Los Angeles they were seeing...

**Śrīla Śrīdhara Mahārāja:** Some devotees, it is not a question of some devotees, it depends on the quality of the attitude of the devotee, who uses the money, the car, the plane, everything. Everything should be utilised in the service of the Lord. It depends - someone may \_\_\_\_\_ [?] Only a show of devotion, but at heart he's exploiting, he's enjoying, but he's showing that, 'No, for the service,' he'll be doomed. But one if he utilises anything and everything for real service of the Lord, he'll be blessed, he'll be improved. It is the inner attitude that will give you the proper result, good or bad, how you tackle the thing. A man, a doctor is also entering the knife into the body, and a *guṇḍā* he's also entering the knife into the body. These two things are not one and the same. So everything may be utilised for the good and also for the bad. It is a simple thing. Why is it not clear to you I can't understand?

**Aranya Mahārāja:** The difficulty is, just like we want to use a car in Kṛṣṇa's service, but to find someone who knows how to drive the car properly...

**Śrīla Śrīdhara Mahārāja:** You must be sincere.

*[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

You must sincerely do that, to use the car for the service of Kṛṣṇa. Not for your show, or your prestige, or for your enjoyment, pleasure, all these things. It depends on you, your attitude, your heart, how you take that.

**Aranya Mahārāja:** The practical thing is to find someone who knows how to drive the car. We want to use it. Our intention is right. But to find someone who knows the science of driving the car. So with these things like astrology, or tarot, or I Ching, they don't know, they cannot find someone who knows the science properly. Their intention might be right, but to find someone who actually knows the science, that is the difficulty. But sometimes they get misinformation and then they...

**Śrīla Śrīdhara Mahārāja:** I don't follow fully, what you say.

**Aranya Mahārāja:** Oh. Sometimes they approach people...

**Śrīla Śrīdhara Mahārāja:** Someone he knows that he's driving the car for the good of the people for preaching Hari *kathā*. But others who do not know, they're also sitting in the sky, do you say?

**Aranya Mahārāja:** No. I'm saying that our intention is to use the car in the service of Kṛṣṇa. But then there's the practical side to find someone who knows how to drive the car properly, who knows the science of actually driving the car.

**Śrīla Śrīdhara Mahārāja:** Then he may not use the car. If he does not know, why should he then go to learn how to drive the car and then he'll come to serve the Lord? That is not necessary.

**Aranya Mahārāja:** So the point is this astrology, or this I Ching, or these tarot cards, they're all like fortune telling, and they can't find the right people who know...

**Śrīla Śrīdhara Mahārāja:** *Śuddha bhakti*, the pure devotion, does not say that. *Sthāne sthitāḥ śruti-gatām* [*Śrīmad-Bhāgavatam*, 10.14.3] Always where you are, you join direct to the campaign. You're not to eliminate your position. One who has got money, he's giving the money. And one who's poor he will go to earn money and then he'll give the money to the men, it is not necessary. Who has got body, he'll give the body. Who has got money, he'll give money. He won't waste his energy for that in earning what is not with him. One who has got good brain he'll give the brain. Whatever he's got in his present position he can begin his serving with that capital. Because, not that the physical amount is everything, but the heart with which he goes, that is everything.

And Christ told that, when he called money for church building, so many contributions.

Then one asked, "Who has given the greatest amount?"

He told that, "That blind beggar, he has given one rupee, or something, his contribution is the highest."

"No, no. One *lākh* contribution is there."

"*Crores* of money he's got, one *lākh* given as part. But this man, the whole thing he earned, he's given the whole."

So *bhāva-grāhī-janārdanaḥ*, not the physical amount but the quality of the heart, that is to be reckoned.

In the *rājasūya-yajña* case, one mongoose he rolled on the pot where a *brāhmaṇa* was fed in the time of a famine. The whole week's ration of a family, the man, his wife, his son, his daughter. The king sent the ration for a week.

And when they've got the ration one guest has come. "I'm very hungry."

There was a mutual quarrel. "The guest, he must be fed."

Then the *brāhmaṇa* told, "I shall give my quota."

Wife, "No, you give mine. You're my lord. If you die then who will look after them? I shall die. Give mine."

The son, "No, you parents, it is my duty to serve you. I should offer my quota."

The daughter told, "No, no, no. I shall have to go to some other family a few days after. If I die it won't affect your family life, so my quota should be given."

But the *brāhmaṇa* \_\_\_\_\_ [?] "I'm responsible for the family, and the guest has come to me. I'm the guardian of the family. What I shall say you're to obey. I shall give my quota."

First his, then his wife, then son, then daughter, all finished.

Then that *brāhmaṇa* came out, "I am Dharma, I have come to test you."

And in that pot a mongoose he rolled, his body was turned into golden colour. Only in the tail a little remaining. Then that mongoose when the *rājasūya-yajña* of the Pāṇḍavas under the guidance of Kṛṣṇa was finished, this mongoose came and it was seen he rolled on that place of *yajña*, that sacrifice.

Then the people there enquired, "What's the matter? Why that mongoose is rolling on the sacrificing place?"

Kṛṣṇa asked him, then he came out with his answer.

"That in some famine time such things occurred and I rolled on that pot, and my whole body turned into golden colour. Then wherever I hear some name of sacrifice I go and I try to rub my tail, which is remaining, but I don't find. But here, *rājasūya-yajña* under the guidance of Kṛṣṇa, Arjuna, Yudhiṣṭhira, Bhīma, many things have come and been sacrificed here. With this I came, at this place if I can rub my tail it will surely be turned into golden colour. But I'm rubbing and rubbing, very slight portion."

But here it is a question of quality. The *brāhmaṇas* of the state, of their whole life of the family they sacrifice. A small thing. But here, amount is very big, but the quality is not so much. The quality is necessary, not quantity, quality. *Bhāva-grāhī-janārdanaḥ*. The contribution of one rupee may surpass the contribution of a *lākh* or *crore*. It is such. *Bhāva-grāhī*, the sincere feeling, that is most valuable. And what, the mass, this is all black money. "I have got so many things but I'm a black marketeer. I'm usurper of all these things. I control. This is mine." This body is not mine, and I think this kingdom is mine. Then I'm the worst sufferer under illusion, under *māyā*. Surrender, not surrender of the kingdom but surrender of your soul.

*dhana-śiṣyādibhir-dvāir yā bhaktir upapādyate  
[vidūratvād uttamatahānya tasyās ca nāṅgatā]*

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion.]  
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 12.128*]

Not by any deputation, delegation of money, *dhana. Śiṣya*, or I'm engaging my disciple for the service of the Lord, not by that, *śiṣyādibhir. Dvāir*, but my wife I have asked her to do the service of the Lord, and I must enjoy the benefit. No. Not by some representative, you yourself begin, the meanest service.

When Mahārāja Pratāparudra wanted to mix with Mahāprabhu, Mahāprabhu ignored. But when Mahāprabhu saw the Pratāparudra, when that chariot will start he has come and that menial service he's doing, that sweeping with a broom. That menial service as a sweeper he's doing, and Mahāprabhu's heart melted there. "Oh, though outwardly he's king, but his heart within he's very humble towards Jagannātha." Then He embraced him, Pratāparudra.

By the inner quality of the heart, and not by expensive property. So heart is the party, the man is the party, not his blackmailed property. So wherever you are, engage yourself from there. Begin there empty handed with whatever you have. Empty handed, you join the group of the servitors, *you* come.

**Devotee:** Mahārāja, once I was reading \_\_\_\_\_ [?] and it mentions some Bengali devotee by the name of Haranath [?].

**Śrīla Śrīdhara Mahārāja:** Balan [?] Haranatha, in Bakura [?] Yes. He was a thought ready.

**Aranya Mahārāja:** He could read someone else's mind.

**Śrīla Śrīdhara Mahārāja:** A devotee externally, but he had some sort of *siddhi*, that Haranath. Outwardly he was devotee, accepted Mahāprabhu, but modified with his *siddhi*.

**Devotee:** So he was not a pure Vaiṣṇava?

**Śrīla Śrīdhara Mahārāja:** What did you find there?

**Devotee:** It mentions that he preached chanting of the Names of God. It mentions that he had some mystic power, and that he would come back to life after being dead for some time, stuff like this. He also said that his writings were an incarnation in this age.

**Śrīla Śrīdhara Mahārāja:** Yes. Yes, mystic power. Some of his devotees praised much about him.

**Devotee:** Can a devotee use astrology for assistance in his service?

**Śrīla Śrīdhara Mahārāja:** I don't follow what he says.

**Aranya Mahārāja:** He's asking if a devotee can use astrology to assist him in *sevā*?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. *Ānukūlyasya saṅkalpaḥ*, if it is favourable he may do. But it's not necessary that he'll go and learn astrology to utilise it for the purpose. He'll begin, he'll join the serving campaign with whatever capital he's got with him at present. Not to acquire any material qualification and then to join. No material qualification is necessary. Whatever is necessary is you yourself are necessary, and no necessity of any wealth pertaining to you, whatever it may be. Even learning is not necessary. Even the scriptural knowledge is not necessary. What to speak of the money, or the *siddhi*, etc. Even the knowledge of the scripture is not necessary.

*nāhaṁ vedair na tapasā, na dānena na cejyayā  
[śakya evaṁ-vidho draṣṭuṁ, drṣṭavān asi yan mama  
bhaktyā tv ananyayā śakya, ahaṁ evaṁ-vidho 'rjjuna  
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human- like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] - ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

"Neither by Vedic knowledge, *vedair*. *Na tapasā*, neither by penance, *tapasya*. *Na dānena*, not by gift. *Na cejyayā*, not by sacrifice. Only exclusive devotion I want. I want you, and not your

wealth, or anything from you. That belongs to Me already. What will you give to Me? Everything is Mine, and you are also Mine. \_\_\_\_\_ [?] I want you. That is the general circumstance. This or that you'll go to acquire something, that's already Mine, and you will go, 'Oh, This is mine, I'm giving to You.' What is yours? Then, you yourself is Mine, and you go to collect this thing and that thing, and to give it to Me. That is already Mine."

Oil your own machine. [?] Is it clear now or not? Not yet. Ha, ha, ha, ha.

"You come alone, come naked, knowing fully well nothing belongs to you. You are My property, and nothing is your property. With this understanding you come to Me. I don't want anything as your contribution. Nothing belongs to you. On the other hand, you belong to Me fully."

With this understanding, what is to be done, do. Hare Kṛṣṇa. Hare Kṛṣṇa.

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
[yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūrṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

"Nothing is necessary, not even Vedic knowledge is necessary. As a fool you come to Me."

*jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām bhavadiya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

"Wherever, in whatever position you are, you give a salute and enter My domain, wherever you are. Don't waste any second to get anything for Me, any presentation for Me. No presentation I want from you. You present yourself to Me. You already belong to Me. With this repentance only you can come. If any presentation you want to give, come with your tears in the eyes. 'That so long I was a cheater. Not disappointed I was a traitor, I was abuser. With repentance I come back to my Lord.' With this repentant mood and tears in your eyes, come to Me, My friend. That is the call, and no presentation."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

The tears, that will be some presentation, laudable presentation. "My Lord, I'm defective, I'm a traitor. I should be punished. You punish me for my betrayal, punish me." With this repentant mood we shall approach to our Lord. That should be our wealth, our present, nothing else.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.  
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

**Devotee:** Mahārāja, my question is, is fasting ever recommended as a way to progress spiritually?

**Śrīla Śrīdhara Mahārāja:** Hmm?

**Aranya Mahārāja:** He's asking about fasting, abstaining from food. Is it a recommended way for advancing spiritually?

**Śrīla Śrīdhara Mahārāja:** For the beginners, according to the *śāstra*, how to approach Him, there are some things necessary. That to go to that plane from here, these sort of things will help you in your journey. The recommendation is there. Start from your home to the goal, but you may be hungry in the path, or may face some difficulty. This sort of direction given to you, that will help you to go to your destination. In this way, *ānukūlyasya*, some rulings have been given. From a foreign land when you want to go back to your home there are some, this water, this shelter, in the path you may use in this way, that will help you. In this way some sort of recommendation. The gradual process, main thing is this, what I told, but the gradual process so many things are necessary. *Sādhu-saṅga*, in the journey if you get a good companion that will help you more. And sometimes taking food of such way, not one, but only to keep up your body so that you can go, travel on. In this way something like that may be helpful.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam  
[rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.  
ātma-nikṣepa kārpanye, ṣaḍ-vidhā śaraṇāgatih  
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

What is favourable you're to accept, and what is unfavourable you're to reject. In this way mainly you're to go. *Sādhu-saṅga*, and one good companion on the way of your journey. And also guide book, that may also help you, *śāstra*. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

**Devotee:** I have some questions. In our own ISKCON society their very high philosophy, very high understanding of what is God. But when it came to our social structure, we had if not as many problems as the *karmis*, more problems. So in a sense it seems we've failed, as far as being a society.

**Aranya Mahārāja:** It's a question of *jñāna* and *vijñāna*, knowledge and then the practical application. So the practical application of the knowledge has not as yet been perfected, or is not successful. As far as socially, like *varṇāśrama*, has not been very successful.

**Śrīla Śrīdhara Mahārāja:** *Varṇāśrama* in this Kali-yuga is not very suitable, so *bhāgavata-dharma* has come to our relief. What is that? In *varṇāśrama*, the *antyaja*, the *śūdra*, the *vaiśya*, the *kṣatriya*, the *brāhmaṇa*, the seeker after spiritual truth, then Vaiṣṇava, in this way going.

*asuddhah sudra-kalpa hi brahmanah kali-sambhavah  
[tesam agama-margena suddhir na srota-vartmana]*

["The *brāhmaṇas* born in the age of Kali – the age of quarrel and dissension – are merely *śūdras*. Their so-called Vedic path of *karma* is polluted and cannot purify them. They can only be purified by following the path of *pañcarātrika-viddhi*."] [*Hari-bhakti-vilāsa*, 5.5] [*Gauḍīya Kaṅṭhahāra*, 14.63]

In this iron age, in the black age, it is very difficult to find a *brāhmaṇa* of the real type. So generally it may be considered, all are *śūdra*. And *bhāgavata-dharma* has been extended to this. Wherever you are, get the mantram from the bona fide Guru and begin your journey from there. *Sthāne sthitāḥ śruti-gatāḥ*.

*[jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatāḥ tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

May be a *śūdra*, does not matter. May be a *brāhmaṇa*, does not matter. Though *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, not much difference. This is all under *māyā*, with little gradation in *māyā*. But avoiding that problem, try to take the decision of straight journey from wherever you are. Get a bona fide Guru and under his direction at his disposal you move, you live your life and try to make progress towards spiritual world. *Sthāne sthitāḥ*.

And only to help that *bhāgavata-dharma* this *daiva-varṇāśrama* was organised by our Guru Mahārāja, that if it runs in such a way it will be a little, for mass march, a system of classification amongst those that are marching, that will help. The mass marching, not individual case, but when mass marching, then a systematic classification, who will go ahead, and who will be making arrangements to look after the organisation, and who will finance, and who with general help. In this way in a body if we march it will be convenient for us.

So this *daiva-varṇāśrama*. Those that are endowed with *śāstric* knowledge, they may be considered as *brāhmaṇa*. Those who are good organisers, they may be reckoned as *kṣatriya*. Those

who may be able to finance the march, they may be considered as *vaiśya*. And the general labour class, they may be considered as *śūdra*. In this way a society can march from nescience to science, from the matter towards spirit. That is the aim for this *daiva-varṇāśrama*, to form a system in the mass movement. It will be convenient for the individuals to march.

In this way it was conceived by our Guru Mahārāja first. And he started with this *daiva-varṇāśrama*. The sacred thread, the *vaiśya* who can collect money, and organiser, controller. And also the scholarly class who can give presentation of the real meanings of the scriptures to the society, supply the advice of the *śāstra* and the *sādhu*. And the next, the organiser. The third the financier, and the fourth, general labour. In this way mass movement from nescience to science. That was conceived by our Guru Mahārāja Bhaktisiddhānta Saraswatī and he inaugurated that, first here, in Vaiṣṇava cult of Mahāprabhu.

**Aranya Mahārāja:** Then there's the *āśrama* part, the *brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*. Especially in the west we seem to be having great difficulty in incorporating these *āśramas*.

**Śrīla Śrīdhara Mahārāja:** Yes. It cannot but be, because here they're more or less acquainted with the *varṇāśrama* system. But in that part of the world they're not at all accustomed or acquainted with this system. Then, in every department some form of some system is necessary. Those that have knack to earn money, then those of military spirit, the leadership, and ordinary soldiers. So everywhere, system can help to certain extent. Systematic arrangement helps to certain extent. But mainly the inner heart, that is all important. When a mission is dying then system won't help it from its designed death. And when a mission is rising up it will evolve so many systems and they will help them. So system on the whole it can help to certain extent, but real thing is the man. When the manpower is not courageous then the system will gradually dwindle. When manpower is courageous then system will contribute something. Hare Kṛṣṇa. Hare Kṛṣṇa. Organised or scattered, disorganised attempt, but some sort of organised attempt in a system, organised help.

Once when I was in charge of Madras Maṭha I met one Rāmānuja advocate, Ballabhācārī [?] Afterwards he was the President of the Supreme Court in India. He was a Rāmānuja *brāhmaṇa*. I met him on behalf of our Gauḍīya Maṭha.

He told one thing, "Swāmiji, I do not believe in organisation, because whatever little knowledge I've got in the India scriptures, I don't find that any attempt was made by the Āryans, the Vedic scholars, in any organised form. Individual enterprise. This is the land of specially the spiritual persons. They're allowed for individual enterprise. Guru, *sādhu*, they all tried their best to emulate the condition of the country, but by their individual capacity, not in an organised way. So I have no faith in organisation." He told, clearly to me.

I told, *sango śakti kalau yuge*, [Śrī Caitanya Mahāprabhu came and introduced *saṅkīrtana* - "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] We find from the scriptures. But in this Kali-yuga there is some special strength in organisation. So we have accepted that method. And whatever should we attempt for Hari, for Nārāyaṇa, that is laudable. *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."] [*Nārada-Purāṇa*]

I argued in this way with him. Whatever it may be, if it is conceived for the attainment of Nārāyaṇa, His devotion, His service...

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