

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.02.C_81.10.03.A

Śrīla Śrīdhara Mahārāja: ...come forever under the Holy Feet of Mahāprabhu, to take shelter. And I expect to my most ability, most determination, that none will be able to convert me to any other place than that of Mahāprabhu. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...still I stick – for my future life any longer, almost finished this life, keeping strictly in the feet of Mahāprabhu. Eighty six years finished almost, only few days left. And Mahāprabhu was four hundred and ten years older. *Jada sata sad sak* [?]

And mine is _____ [?] ten years, four hundred ten years.

Bhāratī Mahārāja: Did our Śrīla Prabhupāda come to you first for *sannyāsa*?

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: Did he approach you first?

Śrīla Śrīdhara Mahārāja: Who?

Bhāratī Mahārāja: Our Swāmī Mahārāja, our Prabhupāda. Did he approach you for *sannyāsa* or was that first to Keśava Mahārāja?

Śrīla Śrīdhara Mahārāja: I can't recollect it definitely, but some say he did not perhaps propose practically, but he might have come with that purpose but apprehended something, because before that Sakhī Bābu came to take *bābājī-veśa* from me.

Bhāratī Mahārāja: Oh, Sakhī Caran.

Śrīla Śrīdhara Mahārāja: Sakhī Caran, but I refused. I told, he lived here for some time, and at that time I lived in a hut, and no latrine, no bathroom, all these things. And there was a pit and two pieces of wood given there and with some surrounding thing, and we used that as latrine, and took water from this well.

And he slipped there, and got injury. An old man and fatty body, and got some fever and he asked me, "Don't inform my family."

I told I can't. Your life is valuable, so money, the family is also very submissive to you. And here no nursing, no treatment, how you can do?

He said, "No I have come. I have left my family and I have come to remain permanently in the Maṭha. I won't go back."

But I did not allow that. Your life is valuable. You have done so many services in Vraja-maṇḍala and Gaura-maṇḍala, Prabhupāda, etc. And more you will do if you live more. I won't allow you to take *bābājī-veśa* and remain here and undergo so many penances, a life full of penances. He was little mortified. I informed his family men. They came and took him.

And many came to take *sannyāsa* from me but I didn't give consent but give *sannyāsa* to them, so many of my God-brothers. So perhaps he came here with that motive and hesitated to put it before me, the family concern, the business, all these, maybe, you may think something. I don't think that he put it to me practically. But I am told that he came with that view and

perhaps he had some conversation with me and asked whether he will take *sannyāsa* or not, and what I don't remember what he said.

Then I heard once that he took *sannyāsa* in Mathurā from Keśava Mahārāja. And Keśava Mahārāja himself he took *sannyāsa* from me.

First Goswāmī Mahārāja, the founder of Gauḍīya Saṅga, he took *sannyāsa* from me. And the third *sannyāsa* from me took that Keśava Mahārāja. And then many, many big men came to take *sannyāsa* from me but I, my conscience would not allow, to give *sannyāsa* to them. I don't know. At least consciously I refused him, I can't remember. I think I didn't. But he might have supposed, conjectured that I may not be in favour of his *sannyāsa* life, under such circumstances. He might have supposed like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma Hare Rāma.

Bhāratī Mahārāja: Sakhī Caran stayed here for how long? Sakhī Caran Prabhu he stayed here for how many days, how many months? He was here how long, Sakhī Caran?

Śrīla Śrīdhara Mahārāja: Two, three months perhaps, not more.

Bhāratī Mahārāja: I saw his *samādhi* in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes, in Rādhāramaṇa _____ [?] But that is a very, that was of impertinence, both for the Goswāmīs, the proprietor, the present owner, and also for his sons. By money, by bribe, they put him just near Rūpa Goswāmī. And Jīva Goswāmī could not allow that. His own *samādhi* is there because he has respect for Rūpa Goswāmī his Gurudeva, his *samādhi* is alone; also many, Kavirāja Goswāmī, Jīva Goswāmī, all outside, this side. And this man managed to pay some money and put the *samādhi* of Sakhī Caran in along with Rūpa Goswāmī.

Bhāratī Mahārāja: And Bhugarva Goswāmī.

Śrīla Śrīdhara Mahārāja: That is anti spirit of Jīva Goswāmī, they have done against the will of Jīva Goswāmī. I don't – I'm a peculiar man, I don't think that they have done right, they have done wrong. Sakhī Caran was not a devotee of that type, of Rūpa Goswāmī type. Kavirāja Goswāmī and Jīva Goswāmī they are outside. They ventured, the man was bribed and his son was inconsiderate so the position was selected near Rūpa Goswāmī. That has been done wrong, according to me – and impertinence and that is offence. I have got that peculiar mentality here also. Keśava Mahārāja put a Vaiṣṇava on the outside on the gate. That is very impertinent, the Vaiṣṇava put on the gate like a doorkeeper. What is this? They should be worshipped, their figure. This is what we have learned from our Prabhupāda.

Tasmai deham tato bhajam sata pūjā yaja yaham [?]

Who we consider to be Vaiṣṇava they should be worshipped, like Him, sometimes more important than Him, He says. And we put them as gate keeper. What is this?

Akṣayānanda Mahārāja: Therefore your name becomes Bhakti Rakṣaka.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Unavoidable, there are infinite classes of species there and according to *karma jīva* has to,

soul has to wander in the different stages of life. So many trees, creatures, stones, then insects, worms, birds, so many things, infinite, and according to *karma* we are to wander through them. This is the basis of general knowledge. And to acquire a human birth, that is a great thing, very rare opportunity. And within that, again the company of a real *sādhū*, *sādhū* means who is after eternity, who lives in eternity, Vaikuṅṭha, *sādhū*. There are so many *sādhūs*, though they have taken the dress of a *sādhū*, but deals with mundane affairs. “Oh, you want the disease should be removed, take this medicine, take. The human body, the disease will be removed. Oh, you are suffering from the attack of a bad planet. Oh, I’m giving this *kavach*, it will be changed.” In this way, taking the robe of a *sādhū* but their dealing engaged in mundane achievements, they’re not *sādhū* proper. *Sādhū-sat*. *Sat* means which is eternal.

ābrahma-bhuvanāl lokāḥ, punar āvartino ‘rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [*Bhagavad-gītā*, 8.16]

Up to Brahmaloaka, that is only being dissolved and creation and dissolution, passing through creation and dissolution. And the world which is above creation and dissolution, eternally, a bona fide *sādhū* has got engagement with that plane.

[na tad bhāsayate sūryo, na śasāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”]

[*Bhagavad-gītā*, 15.6]

“That is My sweet abode. If one can enter there, they have not to get away from that position. That is very beautiful and very sweet place. Those that have got liking for Me and they come to live in that plane. And others they are moving, going up down, up down, *ābrahma-bhuvanāl lokāḥ*. *Brahma* means *taṭasthā*, that marginal, which is created by *apara-śakti*. And those *jīva* that unfortunately enter there under the clutches of that influence of exploitation, they exploit and then again they are exploited. In this way they are moving, going up and down.”

So only in human form it is possible to get out of this vicious circle. And so when one attains this human species he should not have any other business but only to try to get out of this entanglement. That will be the most intelligent and considerate step to take in his life. And to promote that, only that favourable company is necessary, favourable. It is a general reason, that to nurture a newly acquired thing, when a seed is planted then some watering and other:

[mālī hañā kare sei bīja āropaṇa,] śravaṇa-kīrttana-jale karaye secana

[“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the

process of *śravaṇa* and *kīrtana*, the seed will begin to sprout.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.152]

...to know more about the nurturing of the creeper, *śravaṇa-kīrtana-jale*, to listen and to reproduce, *kīrtan* means to reproduce. When we are engaged in reproduction, there we cannot but be all attentive because we cannot speak anomaly, irrelevant. So consciously or unconsciously we must have to be all... ...of eternal character, not lip deep something, that originating from the pressure of the flesh or any other thing in the material world. Sound must be traced as its basis, foundation, as spiritual. The inspiration must come, the waves must start from a spiritual plane, so that the sound must have, and we are to get that from Gurudeva, and then to go on cultivating that sound. Not with the help of the mind or the body but the real culture within the soul through faith, *śraddhā*. *Śraddhā grajam*. Only our faith can touch that world. *avān-manaso gocaraḥ*, beyond the jurisdiction of our mental thinking, or our eyes, or any senses, ears, senses, but *śraddhā graja*, only our faith.

You see everybody mostly they have got their ear, their eyes, but they have no faith in the Śrī Mūrti or in the Divine Name. So it is beyond the area, the jurisdiction of our physical senses we can easily imagine. So one who has got faith, he runs after the sound of *kīrtana*, *Kṛṣṇa Nāma*, or the Śrī Vighraha of Kṛṣṇa. It is the faith within that asserts through the sound, through the senses, but it is not within the jurisdiction of our eye, our ear, or something like that. The interest in the depth beyond the realm of the jurisdiction of the eye, nose, ear, etc., even the mind, everyone has got a mind but they are not running to see Śrī Mūrti. Everyone has got eye.

But Mahāprabhu when He is visualising Jagannātha, tears running like a river current from His eyes. Who is seeing Jagannātha, only the eye? No! An eye we have got but not so much tears. Why? So the seer is the faith, the *ātmā* whose function is faith. Faith is resting with soul, a soul's function, and not mind or reason. Reason, there are so many materials in the mind under reason, they play the part of a judge within his jurisdiction that is supplied by the mind, the world of experience. There he can pass, judge what is good or bad. That thinks that is mundane reason acting in the mundane relativity.

So *buddhi jñāna buddhi* is beyond that, only faith, *śraddhā*. When that is within us, we run to a *sādhu*, we are pleased to see a *sādhu*. We are pleased to see the Deity. We are pleased to hear the chanting of the Name. That is a deep feeling within us and not our external senses. So the main culture must be within and with the help of the *sādhus* who has got his faith sufficiently awakened in him. Only his company will help me. So wherever that will be available – where money is necessary, and we run to America, to England, to Iran to acquire money, to earn money. So also here spiritual progress is necessary, wherever it will be found I must run there to get that, to acquire that. A simple thing, because it is there anyhow I want that thing so I must have to go to that place where it will be found in opulence. It is dire necessity for me. So how externally I am opposed, my position is... ...wherever it will be the company of *sādhu* will be available, *adan pradan*. *Guhyam ākhyāti prcchati, sat-saṅga*, generally in these six ways we can make *saṅga*.

[*dadāti pratigrhṇāti guhyam ākhyāti prcchati
bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam*]

[“Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another.”] [*Upadeśāmṛta*, 4]

Dadāti pratigṛhṇāti, to give something for the service of a *sādhu* and to take his *prasādam*, whatever he gives, to take, accept that, to give and to take, *dadāti pratigṛhṇāti*. *Guhyam ākhyāti pṛcchati*, and the feelings of one's innermost heart, the feeling, that should be conveyed to the *sādhu*. 'Yes, my feeling is now such and such.' And *pṛcchati*, *guhyam ākhyāti pṛcchati*, and also he will ask and put questions what will be necessary for me, for my good in this stage, 'Please advise,' *guhyam ākhyāti pṛcchati*. And *bhūṅkte bhojayate caiva*, and to help, to serve *sādhu* in his feeding, in his life going, what is necessary to keep up his life, to supply that, and *bhojayate caiva*, and to get the remnants from him and thereby to continue one's life. In these six ways generally we accompany the association with a *sādhu*, generally observe, or occur. *Sādhu-saṅga*, give and take, give and take internally, internally, externally, wherever be my position, to give and take, give and take. By taking we get higher thing from him. And raw materials we supply and we get ready made things from him. In this way I can improve my position.

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

[*ata ātyantikam kṣemam pṛcchāmo bhavato 'naghāḥ*
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhīr nṛṇām

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society."] [*Śrīmad-Bhāgavatam*, 11.2.30]

Even for a moment we get the real association of a *sādhu* that may turn the direction of one's life, *śevadhīr maha-malavan*, a very valuable gem, *sādhu-saṅga*. That is very valuable help we can get. What he gives that is far more valuable than anything in this world. This is all mortal. They have got the gem, diamond, or money, or any kingdom, it is not valuable to all. May be valuable to a particular class of human thought, thinking, particular class. There are so many things in the creation, this is nothing to them, so has got no general value. But that *ānandam*, *śukha*, such sweetness that has got a general value. It maybe it is necessary, even the tree, even the creeper, even the stone, in whatever position the seeker may be if he gets that he will highly satisfied - that general *ānanda*, *śukha*, happiness.

yasmin prāpte sarvam idam prāptam bhavati

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

yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā*, 6.22]

If we get a little of that we think that no other thing but this can satisfy me! "This is the thing for which I am striving so much, lives together. Now I have found the object of my search." Hare Kṛṣṇa. Hare Kṛṣṇa. Higher things we can get only with the connection of service, by offering ourselves... ..have to come to the association of things of lower nature. But if we want the association of things of higher type then we must offer ourselves for the service of that same. This broad thought we must keep always in mind. That cannot be utilised like a servant to me. But I shall offer to be a servant of Him if I really want His association. Only through service I can

be connected with Him, for His interest I shall work. His interest will be valuable than that of mine. He was living a higher life.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'
[*kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*]

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord.”] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

It is our fortune that we in our constitutional position we have got a position of slave to Kṛṣṇa, slavery. The freedom, the free will be astounded to hear the word slavery. Slavery – a hateful thing, slavery. But Kṛṣṇa is such that slavery is the highest attainment for us in His relation. That is not easily to be got.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Necessity of variety of service, but His connection should never be cut off. Whatever should be done in His connection whether it may be in the form of love or rupture, love and rupture must be on His account. One monkey is devastating Laṅkā and putting it on fire. Apparently it is a very cruel deed but it has got connection with the absolute necessity, so it is laudable. It is laudable, we are to understand how. This is not the party. Those that are being disturbed by such action of cruelty they cannot stand as a party against the Absolute. So they will also be benefited if they are cruelly treated. Those that are cruelly treated for the service of the Absolute they are also getting some benefit, thereby. Absolute is so perfect and so full in its characteristic, absolute good. So both love and rupture. Whatever may be the outward appearance of the work but if it has got real connection with the absolute it is the good. Anyway we must be connected with Him, connected with Him, with the absolute centre, absolute centre. We must carry out the orders of the absolute plane, the wave.

Hare Kṛṣṇa. Hare Kṛṣṇa. Live in the eternity; always live in eternity, not any connection with the limited idea, or fulfilment of life. There you will be able to find that the conception of the centre is that of Kṛṣṇa, the absolute love, purity, knowledge, love, everything is there, beauty there, satisfaction. And His paraphernalia also is very wholesome and favourable, eager to take us, to help us. All desirable things to be had there in Goloka, and still it is like mundane, outward similarities, rather this world has been created after the ideal of that highest thing. So it is said somewhere:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Of all the pastimes of Kṛṣṇa, this human class of pastimes is the highest. The human beings have been created after the ideal of Kṛṣṇa. That is eternal. And this is subordinate and subservient, and that is original. Not that that has been created after the ideal of this. But

nothing has been created after that ideal. So it holds an advantageous position.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma. Hare Rāma.

Devotee: Does Yogamāyā also sometimes control Kṛṣṇa, just like Rādhārāṇī controls Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Yes. Yogamāyā's position to manage the environment so that it will produce some favourable paraphernalia for the pastimes of the Divinity. It is managed by Baladeva. Baladeva's potency is Yogamāyā. And it, He handles directly to manage the environment for the pastimes of Kṛṣṇa, to produce a favourable atmosphere. So for the interest of Kṛṣṇa but apparently it may seem that it is independent. But really all her attempts are actuated by the motive of pleasing, creating a favourable atmosphere for the pastimes of Kṛṣṇa. In that way: Yogamāyā. Yogamāyā, sometimes to please, to intensify Their bliss, as if, sometimes she has to create separation of Both the parties, to create more earnestness. So apparently it may seem it is going against the will of Kṛṣṇa, but really it is, whatever she is planning that is for the gratification of Kṛṣṇa and nothing else. That is Yogamāyā, and generally under the direction of Baladeva, handled from behind.

Akṣayānanda Mahārāja: Is there a personality of Yogamāyā?

Śrīla Śrīdhara Mahārāja: Yes, personality, Baladeva's potency. Baladeva also meant through the Svayaṁ-Bhagavān, Svayaṁ-Rūpa, Svayaṁ-Prakaśa, Vaibhava-Prakaśa, Baladeva, the facsimile of Kṛṣṇa meant to help the pastimes of the highest will.

Just as a manager is created by the proprietor to help his activity, his power, the whole power is with the proprietor, but proprietor delegates his power to the manager, to the *dewan*, to the Prime Minister or someone, to help him in different form.

So Kṛṣṇa, Baladeva is nothing but Kṛṣṇa, Kṛṣṇa's delegated power of less authority than that of Kṛṣṇa, but meant to help the *līlā* of Kṛṣṇa pastimes, management. And Yogamāyā is the direct potency of Baladeva. Because to handle with the other potencies so feminine form was necessary, mainly to handle with the *mādhurya-rasa* they are all of lady temperament so Yogamāyā as the potency of Baladeva of lady temperament to help to manage them befittingly, Yogamāyā. Yogamāyā is joining everything towards Kṛṣṇa, supplying everything towards Kṛṣṇa, and Mahāmāyā is taking everything, carried in-carrying current and out-carrying current. Yogamāyā is in-carrying current, taking everything, pushing everything to the centre, the central satisfaction, the central joy or ecstasy, whatever we may call it, is always trying to contribute towards the centre, and Mahāmāyā taking away from the centre.

Ke? _____ [?] We should be engaged for His purpose. Nothing should be left back. The wholesale action will be totalitarian war.

Devotee: I'm sure with your blessing I think it's possible.

Śrīla Śrīdhara Mahārāja: To capture all the centres _____ [?]

*kāmasya nendriya-prītir, lābho jīveta yāvatā
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute

Truth. Nothing else should be the goal of one's works."] [Śrīmad-Bhāgavatam, 1.2.10]

The standpoint of life under different circumstances has been dealt with here in *Bhāgavatam*. *Dharma* means duty. *Hy āpavargya*, it is meant to help the proper liberation. *Dharma*, duty, has been fixed to be discharged in such a way that automatically it leads to our liberation proper, *dharmasya hy āpavargyasya*. *Nārtho 'rthāyopakalpate*, but it is being misused for some other purpose. What is that? It is misused to earn maximum money. Duty, duty has been arranged in such a way that we can earn maximum money, *artha*. What is *artha*? To acquire some energy, to store some energy, whenever necessary I can convert into sense pleasure. That is *artha*. So duty should be arranged in such a way that it can work out liberation, get out of this entanglement. So *śāstra* has ordained in such a way our duty. But we don't do that, we misuse it for the purpose of collecting material energy.

Nārtho 'rthāyopakalpate, nārthasya dharmaikāntasya. *Dharma, artha, kāma, moksa*, the four fold ends of life. We find it in our society, *dharmā, artha, kāma, moksa*.

*dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ*

[“All *dharmas* (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification.”] [Śrīmad-Bhāgavatam, 1.2.9]

And *nārthasya dharmaikāntasya*, the money, the stored energy, that has been advised to be used to help to discharge our duty, not to purchase maximum sense pleasure. *Artha* it is there, true, but *artha* it is meant, *artha* should be utilised only to help our duty and not for sense pleasure, *dharmā, artha, kāma*. *Nārthasya dharmaikāntasya*, the only end, only object of our money will be, energy will be to help to discharge our duty. This is the dictation of the scripture. But we don't do that. Then what is another thing? *Nārthasya dharmaikāntasya, kāmo lābhāya*.

*kāmasya nendriya-prītir, lābho jīveta yāvatā
[jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]*

[“Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works.”] [Śrīmad-Bhāgavatam, 1.2.10]

Dharma, artha, kāma. What is the purpose of *kāma*? It has been given to us by the *śāstras*, *dharmā, artha, kāma*. This is also a particular end. But its object should be to receive the help of the material energy through our senses as much as it will keep my health fit, *kāmasya nendriya-prītir*. The object must not be sense pleasure. *Kāma* means _____ our connection with the material object through our senses, but only to keep up this body fit. This will be the object of *kāma* means our acceptance of the material energy, through the senses. That is the object, but not *indriya-prītir*, not sense pleasure. But we approach things through the senses only to enjoy sense pleasure. But that is not the purpose of the *śāstra*, scripture, scriptural dictation. *Kāma* means sense pleasure not sense pleasure but our connection to accept the help from the material world through our senses to keep our body fit. And with our good health we shall earn money. The money should be utilised to discharge our duty. And the duty should be

fixed in such a way that it can get relief for us from the present atmosphere.

*dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ*
[Śrīmad-Bhāgavatam, 1.2.9]

*kāmasya nendriya-prītir, lābho jīveta yāvatā
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*
[Śrīmad-Bhāgavatam, 1.2.10]

And we must draw help from the external world through the senses to keep our..

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