

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.10.5-6

Śrīla B.R. Śrīdhara Swāmī: ...position, no risk, no gain. There is the *varṇāśrama dharma*. If they say that after married life one may be saved in the [matrix gita?], may be from the standpoint of moral judgement, by the law. But...
...must be *svadharmā*, by attending his own duty from his own position, that is a stereotyped thing, he'll get a better position and again he'll go up to Brahmāloka and then he'll come down in that *cakra*, that vicious circle. He must try his best to come out of that vicious circle, which is:

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]

So, no risk no gain, for *sādhu-saṅga*, exclusively he has engaged himself but he could not maintain the programme for such time. Some sort of bad name came to him, came to him, society rejected him and he had to undergo some painful
and position. But whatever he has done, that:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
[*svalpam apy asya dharmasya, trāyate mahato bhayāt*]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

That thing is accumulated there and he gets the chance again. By observing the moral, then hope and happy change in the course of going up and down it may be a favourable position, or a little happy position. But then the next show:

kala badra?

Nothing we can get by maintaining that position, we must take risk. And then, just as a child when he begins to walk, he must take the risk, but sometimes he will fall...
...for fear, then no time he'll be able to learn walking, he'll be only a child. So we take some risk and if you fall down and get some pain in the limb, it cannot but be avoided, so:

tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim, ko vārtha āpto 'bhajatām sva-dharmataḥ

["If someone takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the *śāstras* nor execute the devotional service properly, and even though in an immature stage he may fall down from the standard, there is no loss or danger for him. But if he carries out all the injunctions for purification in the *śāstras*, what does it avail him if he is not Kṛṣṇa conscious?"] [*Śrīmad-Bhāgavatam*, 1.5.17]

Then,

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā*

[Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.] [*Śrīmad-Bhāgavatam*, 1.5.18]

Crores of times from infinite time immemorial I am on the movement going up and down. So that is it I see, what is, to maintain position in that sort of [bitter subject?] what is the benefit there? So we must take a [lift?] and try to come out of that circle, material movement.

For only trying for temporary happiness, that comes automatically. We do not want any pain or misery but still it comes. So happiness also, pleasure also comes automatic as the pain and misery comes. So in course of time it is so, such, that we do not want pain, still pain comes, so we may not want happiness but still happiness will come and go. It is arranged in such a way. Up, and pleasure and pain, we are moving. So, for pleasure or happiness with such mundane, we must not care for that. We must take risk, we must take risk.....in the consideration of the worldly good or bad I am aloof, that is my...

So what is necessary to take the risk at the *nirguṇa* from *saguṇa* movement we must come up to the *nirguṇa* world association, to take the advantage of the *sādhu-saṅga*. So our Guru Mahārāj [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda] managed in a centre, established a centre where *sādhu-saṅga*.....what is necessary for a life of a devotee to take him towards his highest goal, he has made arrangement to call everyone to join them. Try, but if like a child you'll have to fall, three, four times maybe, then that does not matter. Don't be afraid of, like a child walking, learning to walk, one or two falls there may occur but don't be afraid of that. Whatever you will acquire for the time being, that is a very high valuable thing that cannot be had here and there. So, for name and fame, good name and a peaceful life...

...

...that was revolutionary. When people cannot earn [pujam?] of the country in the constitutional method they take the revolutionary path. They are prepared to incur a loss, risk, still they want to go towards the goal..... Our Guru Mahārāj created

that. So many temples give chance for rare things, the *sādhu-saṅga*. Without *sādhu-saṅga*, *sādhu-sevā* one cannot go there, so he created so many places of *sādhu-saṅga*, Vaiṣṇava *anugatyā sevā*, what is indispensable to march towards that. "Come near," he gave a call to the general public. "Come, whatever little you can acquire there, that is incomparable with any acquisition of this mundane world." So for *sādhu-saṅga* and for this sort of advantage of so much facility we must take risk. And how many days, what period of time we can utilise, that is of infinite value. It will fetch something, some coin of the infinite character. And this mundane flickering risk to be seen, it is nothing. For this purpose the justification of the renunciation, this,

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām 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]

"In whatever position, *kaniṣṭha*, in whatever position you are, come towards Me, I shall protect you in some way or other."

*api cet sudurācāro, bhajate mām ananya-bhāḥ
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. "] [*Bhagavad-gītā*, 9.30]

"When one comes exclusively to My feet, I look after him. For the time being in the eyes of the ordinary person he may hold a lower position, but that does not matter. I am there. I take care of them and I assure them that they must come to Me after some disturbance on the way."

So no risk no gain. I am getting *sādhu-saṅga*, I am getting whole time cultivation about the Lord, knowledge of scripture, then I must run. Otherwise what is mere renunciation, what value has it got? After renouncing,

*[ye 'nye 'ravindākṣa] vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

[Lord Brahmā and the other demigods said:] ["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[*Śrīmad-Bhāgavatam*, 10.2.32]

So moral purity has got no eternal stability, so we must take risk for this.

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

Cowed down by this sort of advice, but,

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[aham tvām 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]

Just the opposite advice, that also comes from the Lord, and that is in the conclusion of *Gītā*. "Come on. I shall save you." This sound has entered whose ear and touched the heart, they will come out, with risk, they'll be able to take the risk.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svaḥ paṇam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

karmaniya sad jana sanga se sadhu sanga sadhu sanga?

So give benefit of the association of the holy persons which is very, very rare to be found here. By the strength of that our Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] invited all to come and join, to get the most rarely found thing, *sevā, sat-saṅga sevā*, that direct association and the service of the *sādhu*. Without that, no possibility of going that side, so I am making arrangement of that *sādhu-saṅga* which is the very key to the door. So give up everything and take this chance. It doesn't matter if for some time you are still, then it is His will. And in this way only progress is possible towards that realm.

So the whole heart will be brave enough to take this opportunity. They will come to care for me like anything. But this world is a waste of time do you think? That is a waste of time. The energy will be wasted. Therefore, for maintaining the children and the wife, and so many practices with the relatives, all these things, I have come wholesale, to give wholesale to Kṛṣṇa only under the guidance of the devotees. If Kṛṣṇa is necessary then why should we leave such a great chance, great opportunity?

So direct approach towards Kṛṣṇa. Die to live. Ha, ha, ha, ha. Learn to die if you live a real life.

Hare Kṛṣṇa. Hare Kṛṣṇa.

We won't care. In future whether I cannot maintain my position in future, for that I shall leave the present, so clearly present, I shall leave in apprehension of my future, uncertain future? Then I shall engage in wasting for maintaining this and that, for the society, for the wife, for the children, for so many things. Why should I go to [lose my identity?] I shall try my best. The Lord is there, the *sādhus* are there. They will look after me. I must have confidence in them.

Our Guru Mahārāj, he made so many centres, and what is very rarely to be found, that necessity, what is indispensable necessity, *sādhu-saṅga*, he made arrangement for that. Whatever you do, the whole thing will be utilised in the service of Kṛṣṇa under the guidance of a bona fide *sādhu*, whatever you do. The whole thing will be converted. You'll get the value of everything, because of being under his guidance. Your debt-keeper, only a debt-keeper, then also you'll fetch some money of Goloka you will earn. Whatever you do, you'll serve the cows, you'll give some vegetable, that sort of energy, that will go to satisfy Kṛṣṇa. He holds such a policy, and such place, giving chance so that every part of your energy may be utilised and utilised for the purpose of Kṛṣṇa. Such a great advantage of going there you will use. So this is revolutionary way.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ 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]

"*Ahaṁ tvāṁ sarva-pāpebhyo, pāp* may come, the sin may come, by chance, but I am there. You have some practical faith in Me. I'm not a dead thing."

Hare Kṛṣṇa. Hare Kṛṣṇa.

"Those that are risking for Me, and I will be cold for them, towards them? Don't think My nature to be of that type. This is the attitude that we find in the human society or even in the animal society, the feeling of gratitude, thankfulness. That is also wanting in Me."

Na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati:

[*pārtha naiveha nāmutra, vināśas tasya vidyate*
na hi kalyāṇa-kṛt kaścīd, durgatīm 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]

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Swāmī Mahārāj, Śrīla [A.C. Bhaktivedanta] Prabhupāda, he mentions that in the sixth canto [of Śrīmad-Bhāgavatam] the story of Ajāmila who is delivered by the Viṣṇudūtas. Prabhupāda mentions that Kṛṣṇa, He's seeing or hearing that, "That this man is calling on My Name so how can I neglect him?"

Śrīla B.R. Śrīdhara Swāmī: That is not a very serious case and not very apt. That's *nāmābhāsa*. By his free will in his previous life he had some remote connection with Narāyaṇa. Then after that of course he had a fall in that ordinary spiritual life of *varṇāśrama*. And also in his last time he got some help from that.

But this is more intensive and more useful, more direct relation towards Kṛṣṇa. That is a very remote connection that Ajāmila had, ordinary.

He got *nāmābhāsa* and attained liberation. Then after that he went to have bath and began *sādhana* in a positive direction, and then he attained Vaikuṅṭha, for *sādhana*. *Nāmābhāsa* effected only liberation in him. But that is not desirable in our camp, we want to avoid both *nāmāparādha* and *nāmābhāsa*, in coming in connection with the positive devotion with the help of the devotees of that world. This is handling, interfering, the negative aspect so that we can get out of it, but here our Prabhupāda, our Swāmī Mahārāj, they are trying to give something of the positive, and calling for that, to accept that by *sādhu-saṅga*. *Sādhu-saṅga* is the most valuable thing, that association with the *sādhu*.

*'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya*

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [Caitanya-caritāmṛta, Madhya-līlā, 22.54]

samsarve smin karna dopi sat sanga

In so many places the importance is traced, is given, as *sādhu saṅga*, the association. We are wandering uncared for from eternal time, and to get the slightest connection with the positive that is of the greatest value in our life - who are engaged in negative movement. If any positive connection, it's most valuable thing, even it may be a speck it will aggrandise itself, accumulate. It will develop itself gradually and will take me forcibly. That source, the association of the *sādhu*, and through *sādhu* I shall come in association with the scripture and then I will surely go towards the positive land. The most important thing in one's life is to get association of the Vaiṣṇava, the agent, to come in contact with a real agent, a real agent. Find out a real agent and then through him we are to negotiate about our higher life, spiritual life.

Devotee: So we are coming here because we find that you are a real agent.

Śrīla B.R. Śrīdhara Swāmī: Yes, anyway you have come through Swāmī Mahārāj. He has given you first start, first connection, touch, and then it is possible for you to come here, for first acquaintance, first news. And may not in a very big magnitude, great magnitude. He has spread throughout the length and breadth of the world. Whatever small but of the highest type, the highest type of the ideal. That came to Vyāsadeva in his last days, in his last advice, and for which Mahāprabhu came here. That thing he has spread the length and breadth of the whole globe, and also in a powerful way, not in the garb of a dazzling and desirable thing of the worldly sense, but in pure type. In a naked way, not dressed by any worldly garment, he has delivered it. Hare Kṛṣṇa. A very wonderful thing Kṛṣṇa has done through him. He's the owner, He's the proprietor, He's the absolute giver.

pr̥thivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Chaitanya-Bhāgavata*]

"My so favourite Name, that will be given to all, every nook and corner of this world only, one day." It is His will, King's will, King's desire wants to be sent.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāj, I was wondering about the token austerity for *cāturmāsya*, the *cāturmāsya* yoghurt fast, milk fast, for four months, token fast. So I have noticed in this month...

Śrīla B.R. Śrīdhara Swāmī: That is of less important thing. The real importance is your self-giving. These are so many methods to promote that self-giving, *ātma-hoti*, *ātma-nivedanam*, there is the real thing, the real capital. And all these lower devices only to help *ātma-nivedanam*. *Svātmārpaṇam svasuhṛdah param*,

*[manye tad etad akhilaṁ nigamasya satyaṁ
svātmārpaṇam svasuhṛdah paramasya puṁsaḥ]*

["The whole gist of Vedic teachings is *svātmārpaṇam* - to give and fully dedicate oneself to the Lord. To give oneself is the substance of all devotional activity."]

[*Śrīmad-Bhāgavatam*, 7.6.26]

Prahlāda Mahārāja has said in his advice. So many advices are given in so many places by so many scriptures, but the very gist of them is *svātmārpaṇam* - give yourself. Only to effect that, all these devices and all these advices have been devised in different ways suiting to different temperaments. But the great substance for everything - *svātmārpaṇam* - just as in the fire, the *ghee*, the butter that is poured into the fire, so put yourself into the fire. *Kṛṣṇa-ākaraṣiṇī*, and gradually give yourself in the hands of the *sādhu* and

Mahāprabhu Gaurāṅga. Only doing some penance, this and that, it is all less important things. Mainly, you must bring out your capital, the whole capital in yourself. Not satisfied by any past contribution of this or that. The wholesale I want, the transaction of such things, give and take, *prema*, love. That is not satisfied with penance or this thing that thing. Heart, I want your heart wholesale. So transaction of the heart, wholesale transaction, not any like a miser to spare one paise or two paise or ten paise, not a question of that, the wholesale business. If you give the heart you'll get the heart in exchange. The transaction is in such way.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Mahāprabhu says in Sanātana Goswāmī's case, "If the body is necessary, in a second I am ready to give My body *crores* of times." Easy, the body is also nothing.

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."]

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*]

"I am ready to sacrifice My body *crores* times in a second, but that is futile." This body's nothing, flesh, a lump of flesh. Only *bhajana, svātmārpaṇam*, that is what is necessary to get Kṛṣṇa, the grace of Kṛṣṇa. Not this body, what to speak of other things, penances, may be a little pain in the body, the body you say or some mental play, that is nothing. The wholesale, as you are. It is His, already it is His and it has been snatched from Him for your infinite trouble, for folly, you have snatched it from Him. So with repentance you are to give back you are to give back His own thing to Him, with much penance and much repentance.

"What have I done? I am Yours. I could not find that and I have gone through to acquire some benefit in a foreign land. Wholly I belong to You, Your slave. That is my position and I revolted and I am punished for my revolt, sufficient. Now I come back. Forgive me for my treachery, for my folly, and accept me - Prabhu."

In this way, *advaya-jñāna*, unlimited ecstasy, and we all beggars of ecstasy of that quality and we must come to ecstasy personified. With that, I went to wander in the foreign land for higher ecstasy but I have been punished very properly, proper punishment.

Devotee: *Artha, kāma, dharma, mokṣa.*

Śrīla B.R. Śrīdhara Swāmī: *Dharma, artha, kāma, mokṣa* - [religiosity - duty, economic development - wealth, material desire - sense pleasure, and liberation - salvation.] Yes.

Devotee: So I read somewhere these, um, are legitimate desires, and that our Swāmī Mahārāj's father, um, saw, um, his conceit, him become *grhastha* and he made some

arrangement for Prabhupāda, our Swāmī Mahārāj. He explained that according to the rite of, according to Hindu psychology one becomes fixed of body and mind if one does not attempt to fulfil these legitimate desires in some way. Is that correct? Is that false?

Śrīla B.R. Śrīdhara Swāmī: Swāmī Mahārāj, he started in a *grhastha*...

Devotee:

Śrīla B.R. Śrīdhara Swāmī: This is the general way that has been recommended in the scriptures.

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
vyavasthitis-teṣu vivāha-yajñā-surāgrahairasu nivṛttiriṣṭhā*

[Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licences for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities.] [*Śrīmad-Bhāgavatam*, 11.5.11]

*parokṣa-vādo vedo 'yam, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Veda and the *mahājana* have generally accepted the path that according to one's capacity he will be given the way of truth, according to his capacity he will be asked to contribute his duty. That policy has been adopted in the *Vedas* and by the *ṛṣis*, that according to and considering his present position you will ask him to give a portion of duty. Otherwise he will not be able to do anything, his progress will be marred.

So, *loke vyavāyāmiṣa-madya-sevānityastu*, generally the *Veda* has come to arrange, to make rules for different stages. They say to the lowest part, 'You cannot but take fish, meat, etc. So don't take all fishes, all kinds of fishes, all kinds of meat, but confine yourself only to certain,' gradually, taking him into a system, in a gradual process.

Then, and also, 'You cannot but keep yourself alone without the help of women, otherwise you'll create some disturbance in the society. So keep one in a particular

process and you satisfy your carnal desire and within particular rules and prescriptions and gradually you'll come up. If not allowed, then the disturbance in the society it will create havoc. So we are providing that you may take a woman.'

And then, *vyavāyāmiṣa-madya-sevā*, and more, wine, 'wine also, you cannot but take wine, the intoxication, you cannot think of you life without intoxication. So only with *yajña*, with a particular process you take wine.

And also meat in such a way, you give it, you sacrifice it to a particular god or goddess, and distribute it amongst the so many societies with a particular *mantram* and then it will not be much harmful to you. Accept this process.

In the case of taking a wife, and in the case of taking the meat, do in a particular way, then it will be less, will bring less to you. How? Just as in the case of meat-eating you say that you have sacrificed to a particular god and with particular *mantram*. The *ṛṣi* is there, you and [give it to the?] society, and in this process, accepting this process of *mantram*, *ṛṣi*, etc, if you do, then your merits will be distributed, will be, the merits of all that are taking this meat, their merit will be given to that animal. His body you are taking and your merit will be given, will be transferred to him and he'll get relief.' So, the killing question will not be very deep. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So in this process if you cannot but live without meat, come through this process, then you'll be less damaged, your cause. So also, if you keep a woman and supply her food, lodging, etc, and also only for the purpose of creating a child, and with certain restrictions we go on, and then it will be less injurious to your cause. So also, in wine also, offer it to the Deity, the Deity will also have to be concerned, in connection, and the merit will be, whatever bad effect that will be distributed amongst many, so you'll be less injured. So this process has been utilised in the ordinary goal. But there is a special case, in the case of *nirguṇa bhakti* even,

*nīca-jāti nahe kṛṣṇa-bhajane ayogyā, sat-kula-vīpra nahe bhajanera yogyā
yei bhaje sei baḍa, abhakta - hīna, chāra, kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra*

["Birth in a low family is no disqualification for the execution of devotional service to Lord Kṛṣṇa, and birth in an aristocratic *brāhmaṇa* family is no qualification. Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to Lord Kṛṣṇa, there is no consideration of the status of one's family."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.66-7]

This is another that only through *sādhu-saṅga* the *nirguṇa* may be distributed. It is a special line. That is *varṇāśrama*, you can come up to *mukti*, *dharmā*, *artha*, *kāma*, *mokṣa*, *vimukta kāma manina*, and again you may have to go back. In this happy course, in *sattya-guṇa*, if you cannot catch any company of a real *sādhu*, *nirguṇa*, *kṛṣṇa-bhakta*, then you are to go back. You may come in a *sattya-guṇa* in ordinary sense in a good life, but goodness of the mundane world is not to be compared with *nirguṇa*. A goodness in the negative side, *sattya*, *raja*, *tama*, it is a good position in the lowest matter, relative good. But absolute good is separate thing and that is recruited only through the

sādhu, not by this sort of *dharma*, *artha*, *kāma*, *mokṣa*. Only with the company of a *sādhu*, from a lowest position one may go. The *dharmavad*, coming in contact with Nārada, he achieved the end, whereas so many *brāhmaṇas* of the higher stage they could not do anything. So this is good and bad in the relative, in the negative side, good and bad. This sort of ...

...next moment it will come in the bad position, no guarantee of any good, and that good also is within *guṇa-māyā*, within the miscalculation area, misconception, *māyā*, there is,

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma'
['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

Only they feel like that, this is not the real good, but *nirguṇa* is real good, and to get its connection, and to be improved, get development, that way is another. A worst man of this school may have connection with that *nirguṇa*. A bad...

...can be, any qualification for the wholesale truthful area. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Then what was your question? *Dharma*, *artha*, *kāma*, *mokṣa*, without that?

Devotee: Without *sagūṇa*.

Śrīla B.R. Śrīdhara Swāmī: That is all *sagūṇa*, and *mukta*, that liberation from the relativity of this misconception, that is also in the relativity there, until and unless it has any positive connection with the positive world. Mere liberation, mere liberation does not mean to attainment..... to compensate *mukti*, the association of *mukti* is not liberation from the negative side but fullest participation in the positive service.....the ordinary scripture, that is to get out of the negative side only, *vimukta-māninas*, *tvayi asta-bhāvād aviśuddha*.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

After *mukti* then we are to enter into the positive life, so *muktanam*, all the *mukta*, they may not have any connection with Nārāyaṇaloka.

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā 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]

Crores, millions of *muktas*, one may have entrance into the service world of Nārāyaṇa. So don't plod within the ordinary *karma-kāṇḍa* scriptures and advice of the *dharma-śāstras*. *Prāyeṇa veda tad idaṁ na mahājano 'yaṁ*, in *Bhāgavata* Prahlāda Mahārāj says,

*prāyeṇa veda tad idaṁ na mahājano 'yaṁ, devyā vimohita-matir bata māyayālam
trayyām jaḍī-kṛta-matir madhu-puṣpitāyām, vaitānike mahati karmaṇi yujyamānaḥ*

[Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve *mahājanas*. They cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa *mantra*. Because their minds are attracted to the ritualistic ceremonies mentioned in the *Vedas* - especially the *Yajur Veda*, *Sāma Veda* and *R̥g Veda* - their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the *saṅkīrtana* movement; instead, they are interested in *dharma*, *artha*, *kāma* and *mokṣa*.] [*Śrīmad-Bhāgavatam*, 6.3.25]

Prāyeṇa veda tad idaṁ, the *Bhāgavata dharma* Prahlāda Mahārāj says, "What I say, this *Bhāgavata dharma*, it is unknown to the great personages of the religion giving world. Who are *mahājano 'yaṁ*, who is *mahājana*, the great personages, the great leaders of the *karma-kāṇḍa* world, they are not aware of this fact, the *Bhāgavata dharma*. *Na mahājano 'yaṁ devyā vimohita, mahājana, who is mahājana?* Śrīdhara Swāmī says

manyadi, mano arti visno ardita yajna vakra samone?

The founders of all the *Śruti śāstra, karma-kāṇḍis*, they do not, they're not aware of this *Bhāgavata dharma* or *nirguṇa-dharma*. What to speak of ordinary persons. The *karma-kāṇḍa*, the wholesale thing is in *māyā*, it is all misconception...

End of side A, start of side B, 5/6.10.81

Śrīla B.R. Śrīdhara Swāmī: *Prāyeṇa veda tad idaṁ na mahājano 'yaṁ, mahājana* means

manyadi, mano arti visno ardita yajna vakra samone?

The founders of so many *śruti* schools, they do not know anything about this *Bhāgavata* that is *nirguṇa-dharma*, pure *bhakti-rasa*, *suddha-bhakti-rasa*. What to speak of ordinary persons. *Devyā vimohita-matir*, the *Māyā Devī* has benumbed them, their understanding, *bata māyayālam*. *Trayyām jaḍī-kṛta-matir*, the three *guṇas*, *sattya*, *raja*, *tama*, three *guṇas* tied tight by these three ropes of *sattya*, *raja*, *tama*. *Madhu-puṣpitāyām*, and they utter so many sweet words to the unfortunate people, good or bad, *pāpa*, *punya*, all this, everything is futile. In the long run, no value they have got, no eternal value. Do you follow? Not clear?

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes, taken again.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

...

When Mahāprabhu He's walking through the banks of the Ganges, and wonderful golden, *kalpa-taru* means a tree which can give us whatever we desire, that is *kalpa-taru*, whatever is wanted from it, it gives away immediately. A golden *kalpa-taru*, He's wandering as if on the banks of the Ganges. And the whole environment has been enlightened. There is a flow of lustre around.

bhave nave he ma kalam batam?

By looking at Him it seems, it appears in the heart of the devotee, that who is moving here? Infinite, infinite magnanimity, *kalpa-taru*, whatever is wanted He gives at once, infinite magnanimity, and throwing His lustre all around He's moving here on the banks of the Ganges.

bhave nave he ma kalam batam kalpa taru suddha guni ki jal?

Ke? Who is he?

Devotee: Kasirāma dāsa.

Śrīla B.R. Śrīdhara Swāmī: Kasirāma. *Kasirāma dāsa ke he sunya punya rama?*

The author of Bengali *Mahābharata* is Kasirāma dāsa, he's the famous Kasirāma. Only on the way to Katwa there is a village named (Shingi?), Shingi there was his birthplace, Kasirāma.

he kasi kovisa kuli tumi punya van?

You have got a good prestige in the line of the poets of Bengal, Kasirāma dāsa, Kasirāma. Kasi is a noted place of worship for Śiva, his worshipper. And Śiva Himself, he's a devotee of Rāmacandra. And it is mentioned in the *Purāṇa* that whenever anyone dies there he comes himself to him and puts the name of Rāmacandra in his ear, helps him to go towards the feet of Rāmacandra. He himself gives the name of Rāma.

Rāmeśvara in the south - two sorts of interpretations.

Rāmacandra says, "You are My Lord, *Rāmeśvara*, Śiva, you are My Lord."

And Mahādeva says, Śiva says, "No, no, You are my Lord."

Rāmeśvara yasya, so *Rāmeśvara*. That is the interpretation of the Sanskrit word.

Rāmeśvara means "Rāma, He's the Lord of whom? He's *Rāmeśvara*."

"No, no, *Rāmeśvara isvara*, Rāma's Lord,"

Rāmacandra says, "Rāma's Lord you are."

"No, no, no. Rāma is Lord to him, He's *Rāmeśvara*. You are my master, my Lord, *Rāmeśvara*."

Rāmacandra came here to lay the path of such unknown self externally, without self consciousness. In Nṛsiṃha *avatāra* in the time of Prahlāda, some, when He came out from the pillar with the violent sound, violent sound, at that time perhaps one *brāhmaṇa* lady she was, not full grown child in her womb, the child slipped away suddenly from that sound, that roaring sound. She could not tolerate and some convulsion in her body and the child came out. So the *brāhmaṇa* gave a curse, "Whoever is cause of this untimely birth of my child, you must be, must loose self consciousness." That was, and Nṛsiṃha gave, then next came Rāmacandra, as without self consciousness He did not obey inner, the inner heart He knew, whatever, but He played the part of a self unknown man. So Rāmacandra *nara-lilā*, He, as if He does not know that He's the Supreme Entity. That consciousness set aside to give respect to the words of the *brāhmaṇa*. So, here He worshipped Devī, and worshipped Śiva, all these things we see in His character, conduct. So *Rāmeśvara*, *Rāmeśvara*. He is very fond of Rāma-Nāma, Mahādeva. And in his jurisdiction whenever anyone dies he comes there himself and puts the name of Rāma through his ear. And of course he attains Vaikuṅṭha, Ayodhyā dhāma, (kasirama?)

kasiksara rama, kasik sara sik tusye sara rama, kasirama?

Guruttama, another, to whom *Guru* is the *uttama* of Kṛṣṇa, excellent, *uttama*, *uttakrsna nama*. *Guru* is very, is the highest to whom? He is *guruttama*. Not that he himself is the highest type of *Guru*, not that meaning, that ordinary comes that. *Guru nama uttama*. There are so many *Gurus* and he's the best amongst them. *Guruttama dāsa*, he's all right, the most superior *Guru* and who gives Kṛṣṇa-*bhakti* or Mahāprabhu-*bhakti*, of all these different types of *Guru*, that *Guru* holds the supreme most position. And he's *dāsa*, he's servant, *guruttama dāsa*. Not *Guru* is *uttama*, he's *uttama*. *Guru* is all in all, healthy, that position, the supreme position in *rasa* is *Guru*, he's *guruttama dāsa*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Then, who has got any questions?

Devotee: In *Prapanna-jīvanāmṛtam*, in the fourth chapter there's a *śloka* by Raghunātha dāsa Goswāmī. Now after the *śloka* you have also given a Bengali verse, maybe that is by Bhaktivinoda Ṭhākura. *Kṛṣṇa-vārttā vinā āna, 'asad-vārttā' bali' jāna, se veśyā ati bhayaṅkarī*. Is that Bhaktivinoda Ṭhākura's writing, poem?

Śrīla B.R. Śrīdhara Swāmī: Yes. What is higher than Kṛṣṇa, *vārttā*, not in connection with Kṛṣṇa. You know it for certain that that is *asad*, and that is unnecessary to you. You know it for certain that what has no connection with Kṛṣṇa that is bad, that is bad, *asad*, non-existent. Know it for certain. That is the criterion of *asad* to you, to a devotee of Kṛṣṇa. Whatever has no connection with Kṛṣṇa that is bad. And he has been given the name as *veśyā*, the prostitute. What is the function of the prostitute? She entices the mind towards her direction, to charm. By her charm she wants to drive one's mind towards her. So that is like *veśyā*, it wants to keep us away from Kṛṣṇa. So don't, hate him, learn to hate him whatever is not in connection with Kṛṣṇa. Your concern exclusively is with Kṛṣṇa cent per cent. So any deviation you consider like the hateful prostitute, '*asad-vārttā' bali' jāna, se veśyā ati bhayaṅkarī*. And she has her dreadful aspect, you must be aware, I warn you, *ati bhayaṅkarī*. Then *mukti-nāme śārdḍulinī*, then there is another tiger that is called *mukti*, she will devour you like a tiger. Your self consciousness, you individual consciousness, will be dissolved in coming in her connection, she will devour you. Mahāprabhu already told in *Caitanya-caritāmṛta* we find, *ajagare*, like a big serpent, what is the name?

Devotee: Python.

Śrīla B.R. Śrīdhara Swāmī: Python, it will come with mouth open, in *mukti*, and will devour you wholesale, that is *mukti*, *sahajiyā mukti*. Don't go that side. And here is the *mukti* background, the tiger will come and will eat you up, so *bhukti*, *mukti* and *asad-vārttā*, both, both sides being full of danger and you must be careful very much about them.

Devotee: Then he says, *tad ubhaya tyāga kara, mukti-kathā parihara*.

Śrīla B.R. Śrīdhara Swāmī: So both sides, both aspects, both alternatives, and give it up altogether. Then?

Devotee: *Lakṣmī-pati-rati rākha dūre*.

Śrīla B.R. Śrīdhara Swāmī: Ah, and another warning, first, this charm of the transient world, *asad-vārttā*, and the second, first the charm of exploitation, and the second, the charm of renunciation. And the third charm yet remains for Lakṣmī-Nārāyaṇa, for inclination towards *vidhi-bhakti*, towards scriptural devotion, law, power, reverence, awe, all these things, (*gauram?*) *maryāda*, as respect. Give up all these also you will have to. If you want to come to Kṛṣṇa *bhakti* only spontaneous, or automatic, no consideration of any law, or any society, or any power, or anything else like it. You will thrive, spontaneous, automatic, innate, actuated by love, no law. The source, the propensity

comes, the fountain of energy is only love and nothing else. If you like, Kṛṣṇa *bhakti* is of that type. Even Nārāyaṇa *bhakti* you are to set aside because there is the *vidhi*, there is the scriptural law, dictation, and there is awe, reverence, power, grandeur, all these things. Don't seek any grandeur. It is very plain, it will be the jungle, the flower, the tails of the peacock, and some other homely and which is available in the forest, simple things. Be trained to adore them and not allow yourself to be attracted by any grandeur of any kind, the diamonds, the gold, the respectable situation, all these things. The homely, simple, almost a jungle life, so plain, plain, plain living, try to adore and come to that of Vṛndāvana. Very simple and plain, to show, no show of grandeur or anything like that, splendour even, like that (*vaisadya?*).

Lakṣmī-pati-rati rākha dūre, se rati prabala ha'le, paravyome deya phele. If you have got the least attraction for the grandeur, grandeur and pleasure, then you will be cast down into the plane of Paravyoma, in the sphere of Nārāyaṇa. You won't be able to maintain your high position in the plain thinking of the land of simplicity and homely atmosphere. *Paravyome deya phele.* Then?

Devotee: Then, *vraje rādhā-kṛṣṇa-rati, amūlya dhanada ati, tāi tumi bhaja cīra-dina.*
Then, *rūpa-raghunātha-pāya, sei rati prārthanāya, e bhaktivinoda dīna-hīna.*

Śrīla B.R. Śrīdhara Swāmī: My earnest request if you want to keep your mind really in the service of the holy feet of Rādhā-Kṛṣṇa, then these are the necessities, the cautions. The cautions are given in this way. Don't misunderstand it. And Bhaktivinoda Ṭhākura says that this we can get only by the grace of Rūpa-Raghunātha. So I pray fervently for the grace of Rūpa-Raghunātha. Keep me steady and fixed in this idea of simplicity and grandeurless service of that of Rādhā-Govinda, Rādhā-Kṛṣṇa. This awe, reverence, or the *mukti* or the exploitation may not diverge my attention any day. This is my prayer to Rūpa-Raghunātha my Gurudeva.

Gaura Hari bol! Gaura Hari bol!

This is the highest attainment of our object, of our life.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Se rati prabala ha'le, paravyome deya phele, nāhi deya vāsa vraja-pure

Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Ke?

Devotee: Kaśirāma.

Śrīla B.R. Śrīdhara Swāmī: Kaśirāma. And there?

Devotee: Guruttama.

Śrīla B.R. Śrīdhara Swāmī: Guruttama. And he?

Devotee: Mukunda-mālā.

Śrīla B.R. Śrīdhara Swāmī: Mukunda-mālā dāsa. Mukunda-mālā. What is the meaning of Mukunda? *Mu ku da*, *mu* means *mukti*, the affix?

Devotee: Liberation.

Śrīla B.R. Śrīdhara Swāmī: *Mu* means *mukti*, the seed of *mukti*, the word's not coming in my mind. *Mu*, *mukti*, represents *mukti* (pukucit?), which makes the *mukti* look awkward, (pu?) means (ku?), bad, a particular thing which can show the liberation as awkward thing, (mu ku?). And that thing can, who can give that thing He's Mukunda. (Mu ku dadati ja?), so Mukunda, *mukunda dati*. What is *mukund*? That thing which can blame, which can show the awkwardness of *mukti*, that thing is *prema*, and who gives that He's Mukunda. And Mukunda-mālā, *Mukunda-mālā-stotra*, that Yāmuna Ācārya's *stotra*, no, Kulaśekhara's *stotra*, that is known as *Mukunda-mālā-stotra*. Mukunda-mālā. Mukunda keeps as His garland that *stotra mālā*. So many gems in the garland and Mukunda adores that. He keeps it around his neck, Mukunda-mālā. And the devotees are very happy to see the Lord with this Mukunda-mālā.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi.

Who is he?

Devotee: The same.

Devotees: Ha, ha, ha, ha, ha. He's transcendental. He's Guruttama.

Śrīla B.R. Śrīdhara Swāmī: Guruttama, oh, come from there to here.

Devotees: Ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. See how helpless am I. Ha, ha. Disturbing you, causeless I am.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi. Gaura Sundara.

Devotee: I always understood that renunciation means to utilise everything in the service of Kṛṣṇa. So especially in the Western countries it's very much opulent, so many times that opulence is utilised in Kṛṣṇa's service to attract living entities to Kṛṣṇa consciousness. So in the midst of all this opulence it seems almost like a paradox to live a very simple life because this opulence in the West especially brings a lot of complexities like a dependence on this material world.

Śrīla B.R. Śrīdhara Swāmī: What does he say?

...

This is individual case. What is *vairāgya*, *vairāgya*, though there is a general law, but still it must be applied in individual cases in different ways. What is *vairāgya* to another, what is *vairāgya* to Rāmānanda Rāya that may not be *vairāgya* to Raghunātha dāsa. Rāmānanda Rāya, he can handle the most tempting thing for the service of Kṛṣṇa. He has showed his ideal, in that way. But that is not to be accepted in a general direction. And Raghunātha dāsa, he has shown the extreme *vairāgya* abnegation, very strict. That is not possible for an ordinary soul.

So the general rule 'to renounce everything', that is not *vairāgya*. Real *vairāgya* is to handle everything for Kṛṣṇa. But in a particular case where that is not possible, that will tempt his own self towards that, he will try to be aloof and indifferent from that sort of handling. As much as he can manage he will do.

Suppose rich food is necessary for great labour for the service, some sort of rich foods of ghee and milk may be necessary if we are to labour much for the service of the mission of Kṛṣṇa. But if one is a patient, he cannot digest milk, what should we do? Then he'll do accordingly and he must be satisfied with that sort of service.

So general law as well as special law for the individual case, we are to adjust according to our capacity. The general, the highest law is that, 'don't leave everything, anything, but try to utilise everything for His service.' That is the highest law. You are a servant, you are to serve, and so many objects through which you are to serve, and it does not behove, look well, that you'll be tempted, what will be offered to Kṛṣṇa, seeing that you'll be tempted to use it for your own pleasure. If it is so you are not a standard servant, servitor. The highest type of servant he will handle everything for Kṛṣṇa, but he won't feel any tendency to exploit that and enjoy that. That is the highest standard. Then, but if one is not in that highest plane then he will adjust accordingly so that he may not have to be entangled in the land of exploitation.

At the same time we should be careful that we may not enter into the group of renunciationists, 'that this is bad, that is bad, everything is bad.' Because I cannot utilise them in the service of Kṛṣṇa, I am disturbed, so I think 'this is bad, that is bad.' That hateful temperament, that is also dangerous. So renunciation is bad, exploitation is bad. To use everything for the service of Kṛṣṇa, that is the highest model, but we must adjust ourselves so that I may not be entangled into that accordingly. Am I clear? No?

Devotee: Yes, very clear.

Śrīla B.R. Śrīdhara Swāmī: Individual case should be different according to his own capacity. But the highest ideal he utilises everything, nothing is bad, everything may be utilised in the service of Kṛṣṇa. If we can do that we are the real servant, real servitor. But if we are unfit, and either the enjoying spirit comes in the way, that will be bad. I shall try to avoid that. And at the same time I shall think that there is nothing bad in that thing, the bad thing is in me. So that is not hateful, the environment is not to be hated. The hated thing is within me and that must be eliminated then I am, *viśvam purna sukhāyate*, I shall see everything is meant for Kṛṣṇa and I am also meant for Kṛṣṇa's service. Until and unless I realise that sort of position I must be careful in discharging my duty towards my Lord, that I may not tamper on the way, may not be a thief. So carefully I should handle thinking that it is meant for the service of Kṛṣṇa. And when that day will

come when I will feel enjoyment and see that everything is for Kṛṣṇa, and my inner enjoyment lies only in that stage, in that feeling, that everything is...

Just as a mother, she may not eat a thing but she feels pleasure feeding her child, feeding her child she feels pleasure. So, one who loves another, he rather gives things to him, or her, and finds pleasure, rather than taking it himself. So it is possible.

Kṛṣṇa sukhe śuka, by seeing the pleasure in Kṛṣṇa we will be happy. That should be our model, that we do not want any independent pleasure for us, but our quest will be always to draw pleasure from the pleasure of Kṛṣṇa. Serve Kṛṣṇa and I shall find that He is happy, then I will be happy. My happiness will be dependent on the happiness of Kṛṣṇa, or *kāṛṣṇa*, a Vaiṣṇava, Kṛṣṇa or Kṛṣṇa's servitor. That should be our ideal. Our attitude should always try to have the source in the happiness of Vaiṣṇava and Kṛṣṇa, and not independent. That should be the position, safe position, happy position, and that is normal. And this is all abnormal - to exploit a thing, to try to enjoy a particular thing, and otherwise to cast it off hatefully, thinking that it will cause injury to me - both these are artificial. The only natural thing is the happiness of my master who will sustain me in my happiness. That should be the normal position. *Kṛṣṇa sukhe śukhi*, *Guru sukhe*, *Vaiṣṇava sukhe*, should be our - we should be happy looking, facing the happiness of the *Guru*, *Vaiṣṇava*, *Kṛṣṇa*. That happiness will be purest happiness, pleasure, their pleasure. *Kṛṣṇa sukhe śukhi*, the happiness that depends on the happiness of Kṛṣṇa and His own. We are saved there, and we have attained our best position. Otherwise independent search for gratification, that is condemned for a Vaiṣṇava. All in an organic whole and the centre will be our life of attention, everything, the centre, and the near connected with the centre. That will be the quest of our all, goodness. You are satisfied, no?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: We get, hear, but we hear and hear and then we shall realise, come to realise.

Devotee: ...the standard set by Caitanya Mahāprabhu as a *sannyāsī*, we see that in *Caitanya-caritāmṛta* Lord Caitanya would not even associate with Mahārāj Pratāparudra because he was a king, someone who was involved with women and wealth. So we see this point in life that these things are great obstacles on the path of advancement, associating, or with people who are very much entangled with women and wealth. So also again in the West there are many people who are very much, who are very wealthy, who we are making endeavour to preach to. What extent should we preach to these people?

Śrīla B.R. Śrīdhara Swāmī: What does he say?

Devotee: He asked the question...

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Śrīla B.R. Śrīdhara Swāmī:

ipamin dita kisor bhava sa istya
 san darshanam vishay nama sudeshi tanta
 ha hanta hanta visha voka na prasadam?

That is diplomat, and we are asked to wander door to door and even to see the prostitutes also and trying to help her. The risky position. What is his activation? Is it? Easy want? That is the question?

That is also that individual case. If one is contributing his own *bhajana* individually in a secluded life, he'll be very careful of that. But this is, as I told beforehand, just before, keep off the danger, avoid the danger to keep it in the distance but no solution.

The final solution will be to handle everything for the service of Kṛṣṇa. The highest type of *vairāgya* is there, but that will also depend upon the individual capacity. You will meet, you will always, you must have to be sincere first then you will go to give something to others, *Kṛṣṇa-kīrtana*. You will give, Kṛṣṇa will be with you and your earnest desire will be always to give Kṛṣṇa to him, and not to take these worldly things in return. That will be the meaning of it. You won't accept it. But still the money and other things what you take on behalf of Kṛṣṇa you will connect with your Gurudeva and *sādhu* and Kṛṣṇa, and you will be the mediator, generally.

For the final solution this is necessary, that the soldiers will not always be kept within the fort. To be posted within the fort that is very safe, but soldiers must come out and work wonders towards the length and breadth of the country, and then the safety of the land will be proved.

Your solitary *sādhana*, that is when one is a *sādhaka* when he's living his individual life, he'll be very careful of that. But when under the guidance of a great propounder of the Lord, who has got, who is empowered, and has delegation, delegated power to give something to the both, and as His agent we can approach one and all.

And there also, individual question, he wants the, "I feel much disturbed to approach the women, I approach the sick." Then he should inform it to his master and ask, "What should I do? Should I approach to them? I feel so much within." There are so many diseased patients, and the nurse and the doctor should approach them for their healing, for the help of those patients. But if any particular soul, he has got some weakness, that, "Should I venture to nurse a TB patient? I am so weak in health." Then perhaps the agent, the master will say, "No, you are so weak, you should not go to attend that particular type of patient. Another man will go. I will send there." Such arrangement may be made in particular cases, individual cases.

But generally the solution is only there, to approach everyone, to approach everyone and also to be able to pass all sorts of variegated temptations. That, "I must have to see that it is not for me, it is for Kṛṣṇa." This practice should be affected in any and every corner of temptation. Without that the solution is not complete. The complete solution is required that we shall try every point of temptation and try to find out that this is not a ghost but this is my friend. The apprehension that, "that is a ghost, he will come to attack me," that must be cleared. He is my friend, he's not the ghost. So if I feel some individual temptation, my weak point is that so that must be solved. Until and unless that is solved, I am incomplete. But that must be solved, that the highest point of temptation, that should not tempt me, it is for Kṛṣṇa, otherwise I am imperfect. I am imperfect. I am not a reliable servant. I am a traitor. I have come to serve Kṛṣṇa but in the meantime I take it,

in the path near. So, in order to become a bona fide servant of Kṛṣṇa it requires that I shall handle everything and I shall feel pleasure, His own thing, it is so good it will produce pleasure in Kṛṣṇa, in Gurudeva, in Vaiṣṇava." Such faithfulness we must have to acquire. And only for fear of...

End of recording, 5/6.10.81

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