

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.30.B

Śrīla Śrīdhara Mahārāja: ...keep us within the fold. But my next step what is here I must be particular to get up on the step, and then that step, that step, that will be more helpful, and this idea will be above to attract me.

Sometimes it may create hope in me and this also may excite some spirit, they'll say, "Oh, this is a fun. Caitanyadeva He's crying and He's doing this, just as a madman. Caitanyadeva was a madman." So that can also excite, or may create offence to another also, but less offence. They say, "The model of Caitanya you accepted. What was His last days? He was always crying, and rubbing His face against the wall, and sometimes running to the sea. Is this your highest ideal of life? What is this? A ludicrous thing!"

So we must be in the proper channel, unalloyed devotion.

That Viskisan [?] told, "Yes, Caitanya was one of my devotees," to Bhaktivinoda Ṭhākura. And Bhaktivinoda Ṭhākura thought in his way, "This man should be removed very swiftly, quickly." With such extensive prestige he says that Caitanya was his devotee.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Buddha suddhi*. To keep up ones temperament in a normal position where he should be in his stage of realization. Nitāi Caitanya, this name will help, Nitāi Caitanya, set me right, set me right in my position. I am making too much advance, going beyond my jurisdiction. Please forgive and give me the proper adjustment; may not be maladjusted, by Your grace. But because I am requested to deal all these things and as much as possible keeping the respect of the thing I am trying to deal with intellectually, but keep me all right. Nitāi Caitanya. *Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*.

*[nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya
hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, dṛdha kari' dhara nitāir pāy]*

["The lotus feet of Prabhu Nityānanda are most pleasing, like the combined calming radiance of millions of moons. By receiving the cooling shade of His transcendental shelter the whole universe, scorched by heat of material existence, can be fully relieved and soothed. O dear brothers, without the grace of such a magnanimous personality as Prabhu Nityānanda, it is very difficult to attain divine loving service to Śrī Rādhā and Kṛṣṇa in the groves of Vṛndāvana. Therefore firmly take shelter of His lotus feet with all sincere respect and love so you may reach that nectarine goal."] [From Narottama Dāsa Ṭhākura's *Prathana*]

The foundation must be solid and proper. Then the structure should be erected. Otherwise whole thing will go down.

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

Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi. The solid foundation we can get from Nityānanda.

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

One day Nityānanda Prabhu came to Mahāprabhu's house in Māyāpur, naked, quite naked. And there was so many, even perhaps Śacī Devī, Viṣṇu Priya, they were also there and other devotees. Nityānanda came quite naked. Then Mahāprabhu managed to give some cloth. And perhaps if the devotees think in a lower way, have any misconception about Him, so He asked Nityānanda for His *kaupīna*.

"Śrīpāda, I want to have Your *kaupīna*." And He tore it up and distributed amongst the householders that were present. "Keep a piece of His *kaupīna* in some _____ [?] And you in your hair or in your hand you preserve it as an ornament. This _____ [?] small _____ like thing in which some medicine, some *kavach* is mentioned and with a thread it is put in the hand or sometimes it is kept in the hair. Please keep it with you. Then you will be able to have sense control very soon. Nityānanda has got such self control to such a degree. He does not know anything of this world. So He can come naked amongst the male and female. His *vairāgya* is such, indifference to the world, to the mundane transaction. He's so free from this mundane transaction, Nityānanda."

So the grace of Nityānanda will construct the good foundation, His grace. This is all *ekayana*. *Ekayana* not *bhodayana*, not leading to many branches. *Ekayana*: that great, single, model, ideal. Most firm foundation His grace means. And then you may have any structure, it can be any weight. If you have faith in Nityānanda then that faith can bear any amount of weight, structure. It won't betray you, the foundation won't betray you. Nityānanda. So Swāmī Mahārāja laid stress in the devotion of Nityānanda amongst the westerners. Get His mercy, and then Rādhā-Kṛṣṇa afterwards. Mahāprabhu means Rādhā-Kṛṣṇa. First Nityānanda, and then Gaurāṅga, then Rādhā-Govinda, three stages, you are to raise yourself up.

Ke? Subal Sakha. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Who of you will stay here to take *prasādam*? He has come to inquire, whether you will take *prasādam* and go or before that you go? You consult and say. He has come to know.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. _____ [?]

Gaura Haribol. _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Classical language you are acquainted with, and colloquial, he's expert in colloquial, and you are in classical.

Vidagdha-Mādhava: Mahārāja, how does one attain the mercy of Lord Nityānanda?

Śrīla Śrīdhara Mahārāja: Nityānanda. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Who finds

more inclination to serve Gaurāṅga and His *Dhāma* and His servants, Nityānanda is very much kind to him who has got some tendency, special tendency to Gaura *līlā*. Nityānanda Prabhu He walked from door to door, “Take the Name of Gaurāṅga. I shall be your servant. You can purchase Me. Take the Name of Gaurāṅga. I’ll be sold to you without any price, any condition.” That was His temperament.

When Mahāprabhu sent Nityānanda, He was in Purī, sent Nityānanda, “Without You I don’t find anyone who can spread the Kṛṣṇa *Nāma*, Kṛṣṇa *bhakti*, who can spread because the Bengalis are very wicked in nature. They are more engaged in *tantric* and *nyāya* and *smṛti*. They are making too much of those trifle things, and puffed up, that they have finished everything, all knowledge. So that is a very hard field. And without You none will be able to awaken them, especially the masses. You separate from them, from the classes and approach the masses with Kṛṣṇa *Nāma*. And You are the fittest person.”

Nityānanda Prabhu came but without trying to take Kṛṣṇa *Nāma* He began to preach Gaura *Nāma*.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.*

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vrṇḍāvana.”]

Nityānanda Prabhu found it that,

‘kṛṣṇa-nāma’ kare aparādhera vicāra, [kṛṣṇa balile aparādhīra nā haya vikāra]

[There are offences to be considered while chanting the Hare Kṛṣṇa *mantra*. Therefore, simply by chanting Hare Kṛṣṇa, one does not become ecstatic.]

[*Caitanya-caritāmṛta, Ādi-līlā, 8.24*]

There is some danger connected that Kṛṣṇa *līlā* is very akin to this mundane debauch, this thieving, this lying, and all these things, very akin to a degraded soul. And Kṛṣṇa is of a reserved nature. It is very difficult to understand the purity of Kṛṣṇa *līlā* for the masses. The mass mind cannot approach Kṛṣṇa *līlā* as the highest attainment. So it will be difficult to preach. But Gaurāṅga *līlā*, when Kṛṣṇa has come to distribute to the public, with such capital in His mind of going, so, to submit to Gaura *līlā* a little, it will be easy, the *sannyāsa tyāga līlā*. And Gaurāṅga means a dynamo which wants to give Kṛṣṇa, to distribute Kṛṣṇa. And we must take to that, the most magnanimous, surcharged with intensified pity for the ordinary people, kindness, affection, even to the criminals. So anyhow to keep them to His connection then Kṛṣṇa *līlā* is already in their fist. So He began to preach about Gaurāṅga, not of Kṛṣṇa, Rādhā-Kṛṣṇa, Kṛṣṇa *līlā* as commanded by Mahāprabhu. So *bhaja gaurāṅga, kaha gaurāṅga* He began.

And there is another instance described in *Caitanya Bhāgavata*. Śacī Devī had a dream that Kṛṣṇa-Balarāma is there in a throne. And Nityānanda is fighting with Balarāma.

“Come away from the throne. It is no longer Dvāpara-yuga. The age Kali has come and My Master Gaurāṅga must take the position of this throne. You come out.”

And Balarāma, He’s giving sort of opposition. “No, no, why should We come out? We are sitting on the throne from so long a time. Why should we come down?”

Nityānanda forcibly taking Him: and Balarāma is submitting slightly.

“My master Gaurāṅga He wants to take the opposition now. The age for Him has come.” So He’s very partial to Gaurāṅga. “Kṛṣṇa is far off. My Lord is Gaurāṅga. I must be very near and grateful to Him.”

To Guru, rather adjust. Dāsa Goswāmī says *bakārināpi* [from the verse beginning *āśābharair-amṛta-sindhu*], “I want Your grace Rādhārāṇī. Without You I don’t want Kṛṣṇa, a separate Kṛṣṇa. And along with You, if I get You with Kṛṣṇa, I want. I want that, to serve, but never without You any Kṛṣṇa I never want it.”

So that should be the healthy attitude of the devotees, that they won’t try, the higher authorities under whom they can connect with Kṛṣṇa, the Gurudeva, the Vaiṣṇava, the hierarchy. They always try to intensify their faith. Who is giving the highest model or ideal, who is giving it to him, the next person from whom he’s getting it, then their allegiance must be highest there.

yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi
[*dhyāyan stuvāns tasya yaśas tri sandhyān, vande guroḥ śrī-caraṇāravindam*]

[“By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”]

[From Śrīla Viśvanātha Cakravartī Ṭhākura’s, *Śrī Śrī Gurv-aṣṭakam*, 8]

This is the position of Guru, by whose grace I can get anything, I can get the grace of Kṛṣṇa. And without whose grace, I have got no other prospect. So this way, who has given to me, the first connection, I must have reverence there. But at the same time I won’t conceive that is a doll. I must think, because I have come to, not a particular figure, but what he says, his *upadeśa*, the learning, what is attracting my heart.

I am not this body. I am the inquirer. And which is satisfying me, drawing the inquirer to the inquired, I must try to locate that thing in him, and not *prākṛta buddhi*. Not *prākṛta buddhi*. I am not this. Who am I, the disciple, only this body, this figure, the temperament, the caste, the figure, or the colour, or the scholarship, the intellectualism? No.

Who has come to seek, who is the party in me, and who is the party in Guru? That we must be conscious, we must be fully awake to that, awaken like that. What is the inner thing? I have come for which thing? We must be awake to our own interest. That is relative and absolute. The form we shall have to eliminate, ignore, and the spirit we have to keep up always. Otherwise, we may be form worshippers. What is, where is, who is Guru? Where to be located? What is his ideal? What does he really want me to do? What does he really want me to take? These things must not be dismissed from our idea. Not only formal adherence. Hare Kṛṣṇa.

The spiritual way: the spiritual man is going to the spiritual world to have the spiritual realization, all spiritual. And all conceptions of mundane, whether physical, or intellectual, or mental, that should be eliminated in our journey if we want to go to the inner world of substance. Hare Kṛṣṇa. It will decide my real progress, desire of life. The fulfilment is from the inner side always. If one can keep up that thread, then he will go, and he will get things of that quality.

Beautiful figure, the intellectual delivery, and so many other things may be. The style, the movement, the boldness, so many things there are. But what should be the highest thing in our

realization? And for that we shall – progress means elimination and acceptance. And always it is a dynamic thing, otherwise we shall be dead.

Acceptance and elimination, natural selection: the scientists also say natural selection or something like that, survival of the fittest, natural selection, in the expression of the scientists, natural selection. Nature is selecting some and giving up something. In the course of the development of this worldly affair, so many animals, so many things were in the present but they are gone, by giving place to those, natural selection and survival of the fittest. It is dynamic. We are living in a dynamic world. So elimination, acceptance and elimination: that is progress. It is a progressive thing, not a static.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. To get the grace of Nityānanda we shall try to, as much as possible, to study the character of Śrī Gaurāṅga, to serve Him, His *Dhāma*, His persons, all these things. That will easily help us to get the grace of Nityānanda.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. [?]

Something I must contact in my present stage. And the highest ideal always I shall keep on my head, over my head. With this idea I shall do something here. The idea, the highest model, that is our all in all in our life. To get, to be acquainted with the conception of the highest idea, that is the best wealth in one's life. And to be in the way of realization, one day, *Rādhikā-mādhavāsām*, Dāsa Goswāmī says, "*Rādhikā-mādhavāsām*, only we shall aspire after, cherish the hope that one day I may be taken in the plane where Rādhikā-Mādhava, Rādhā-Mādhava is in Their glory, sitting, or playing, *mādhavāsām*. That should be our prospect, *rādhikā-mādhavāsām prāpto yasya prathitaḥ kṛpayā śrī-guruṁ taṁ nato 'smi*."

*[nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāsām
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi]*

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

Dāsa Goswāmī's *praṇāma mantra* towards Guru; *nāma-śreṣṭham*, "I have got, I am fully indebted to Gurudeva. Why? Who has given me so many things, *nāma-śreṣṭham*. The highest conception of the Name, the highest sound, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. *Manum api*, and next *mantram*, first Name and then *mantram*. The Name is there. Without Name *mantram* is nothing. If the Name is withdrawn and another Name is put, the *mantra* will be opposite. If Kṛṣṇa *Nāma* is taken from the *mantram* and there we put another name, the whole *mantram* will go that direction. So Name is all in all. And *mantra* couched in such a way with some sort of prayer in the Name, that is *mantra*, "I want this." *Manum api śacī-putram*. The great saviour, *śacī-putra*, Who is like a golden mountain standing to show the direction towards Kṛṣṇa *līlā*. *Atra svarūpaṁ*. And then His most favourite personal assistant Svarūpa Dāmodara who is the representation of Lalitā Devī: the most favourite friend of Rādhikā. *Nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ*. Then *rūpaṁ*, who is ordered to distribute the higher types of devotion, the love. The worshipping, the

reverence: that is of lower order, reverence. And love, of our innermost heart dealing, that *rāgānugā bhakti* was distributed through Rūpa Goswāmī. Mahāprabhu considered Rūpa the best to deal with this *rāgānugā bhakti*. *Svarūpaṁ rūpaṁ tasyāgrajam*. Then Sanātana who gives some sort of adjustment with *rāgānugā bhakti*, *viddhi bhakti*, what is what, a sort of acquaintance with the environment proper. *Rūpaṁ tasyāgrajam uru-purīm māthurīm*. Then he has given me this Mathurā *maṇḍala* where Rādhā-Govinda have Their pastimes, where every creeper, shrubs, sands, rivers, the jungle, the hill, everyone is bearing the acquaintance of Rādhā-Kṛṣṇa *līlā*. Wherever I shall cast my glance they will help me in the remembrance of Rādhā-Govinda. I have got that from him. *Māthurīm goṣṭavāṭīm*, in ordinary Mathurā *maṇḍala* the *goṣṭavāṭī* where the cows, the milkman people, they got their village constructed, their association villages and so many, and their nature and their feelings I am being acquainted with, *goṣṭavāṭīm*. *Rādhā-kuṇḍaṁ*, Rādhā-kuṇḍa, a favourite place of Rādhā-Govinda for Their pastimes. *Giri-varaṁ aho*, and this great Govardhana. *Rādhikā-mādhavāsārṁ*, and lastly he has given the hope, Rādhikā Mādhava. One day I can get the service of Rādhikā and Mādhava. All these assurances I have got from my Gurudeva, so I bow down my head with all my respects to that feet who has given so many things.”

So if we are conscious of all these matters, spiritual materials, then I can think that I have approached my Gurudeva properly. What is my Guru? What is my Guru? He is filled with all these things. There is my Guru. There is my Guru.

And devoid of that, “Oh, ISKCON has much wealth. Anyone can go and get food and so you run to ISKCON.” This is not the proper way of going to ISKCON. The C.I.D’s are always up, “Oh, they have got some political motive. ISKCON means America’s political posting in the garb of *sādhus*. Rather ISKCON means that C.I.A, ISKCON means a form of C.I.A.” There is another vision; so many visions about ISKCON. But what should the real ISKCON be? It is this. That Raghunātha Dāsa Goswāmī, he gives the real acquaintance of what is ISKCON, what does it mean. So we shall try to understand what is ISKCON. Svarūpa Dāmodara Swāmī he has already said I am told that, “We are holding the banner of ISKCON. You are going away.” Is it not? I heard from some gentleman that Svarūpa Dāmodara he has told, “We are in ISKCON proper. And you are administration; you are neglecting this *Vedānta ke?* ISKCON *Vedānta* Society. What is that name?”

Devotees: Bhaktivedānta Institute.

Śrīla Śrīdhara Mahārāja: Bhaktivedānta. “This is real ISKCON.” So what is ISKCON? Gaura Haribol. Nitāi Gaura Haribol. ISKCON must not deviate from this line. Then that is ISKCON. Gaura Haribol. Gaura Haribol. Gaura Haribol. We have not come to deceive ourselves, to fulfil ourselves. ISKCON will fulfil everyone’s inner demand, even extending to the vegetables and the stones, taking them to the feet of Mahāprabhu and the Goswāmīns. That was the end of Swāmī Mahārāja there. We understand and appreciate that. Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

What’s the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Oh, so long. Nitāi.

Vidagdha-Mādhava: Is there time for another question Mahārāja?

Śrīla Śrīdhara Mahārāja: One more question, yes, let me try.

Vidagdha-Mādhava: I read in Swāmī Mahārāja’s books that one should not take the Holy Name as a servant. This is an offence. One should simply pray for some service, to serve the Name. Sometimes a devotee finds some dangerous situation, he may cry out the Holy Name, but that prayer is something like ‘save me from this danger’ yes. So is that an offence to take the Name in that sort of mood of, ‘take me out of this danger?’ Is that the wrong mood when one finds himself in a dangerous position?

Śrīla Śrīdhara Mahārāja: Of course we may pray to the Name, to the *sādhu*, when he finds any danger. And danger in him means his spiritual life is justified to invoke or invoking the necessary protection there, being conscious of evaluation of his spiritual life. If the motive is a spiritual one then protection he must want. *Rakṣiṣyatīti viśvāsaḥ* and *goptṛtve varaṇam tathā*. “You are my protector. If You leave me I will be lost. My aspiration to get service one day of You, that will be lost.” In this way in the spiritual connection we may invoke His help. But if my motive is otherwise to *kanak, kāmīnī, pratiṣṭhā*, then if I invoke help, that will, without spiritual for other things, that will be *kāmana* in the ordinary.

*kāmais tais tair hr̥ta-jñānāḥ, prapadyante [‘nya-devatāḥ
taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]*

[“Persons whose good sense is perverted by some material desire become preoccupied with that desire, and thus they adopt the appropriate rules and regulations to worship ‘other gods.’”]

[*Bhagavad-gītā*, 7.20]

In the garb of devotion that will be. Suppose I’m tempted by something. And I feel tempted to go to that temptation, to embrace that temptation. At that time and I feel there may be some hindrance, some trouble, some danger, then if I, ‘save me from such temptation.’ If I pray to Him it is all right. But if I pray that smoothly I can get that prey of my temptation, that will be bad, awkward. Am I clear? For the satisfaction of my senses, if I want any protection from the high, it will be offence. But if I pray that I may be saved from that prey to keep my spiritual life, that will be all right. To up keep for the interest of my spiritual life, we are allowed to pray to Him. Without that how can we save ourselves? Always His protection, the protection of Guru, *sādhu*, and Lord, every protection from everywhere I shall try to cry for protection. But if I pray protection to satisfy my mundane object then that will be offence, *aparādha*.

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

*tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo ‘tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, 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]

Just as *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] encourages us to take some risk, so also here in *Bhāgavatam* Devaṛṣi Nārada when he's giving these ten *śloka*s as advice to Vyāsadeva. *Tyaktvā sva-dharmam caraṇāmbujam harer*. The immediate call of duty, and the absolute call of duty. For the absolute call of duty we must give up the immediate call of duty. *Tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi*. And by doing that if temporarily I have to come down in the calculation of this worldly duty, Devaṛṣi Nārada says, "What do you lose thereby? No loss." Because: *Jagat prinite sakama tama varta siddhim vindeta manava* [?]

[*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]

So immediate call of duty you must attend here, it is recommended. And *sarva-dharmān parityajya*, here He says by attending to your ordinary call of duty, the very nearest call of duty, you may remain and go on in a safe position, safe way. But if you attempt to have something greater, you will have to take the risk. Otherwise, and ultimately you will be victorious because this will give you the result of very less value. And for that attempt you jump beyond your capacity. Then:

[*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]

The going of higher quality what you have got, that is there, that can't be destroyed, and that accumulated will give you chance and take you to the highest domain. So encouraging, there for progress, progress we must take the risk. And if we are cowed down by our conscientious consideration, then of course we have to lose, detrimental to our high prospect. But anyhow the connection, the favourable environment is highly required for the purpose; environment, association. If we take risk for the highest, there also the association will help us a great deal, a great deal.

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

Of course the *adhikāra vicāra*, one's own capacity should also be taken into account. Otherwise the *śāstra* and the *sādhu* has come to the lowest order. The Ācārya: "Begin from here, take this piece, don't take that piece, this meat, not that meat, take a woman; not go to the prostitutes, one woman." From there the *śāstra* has come down to control us, to take us in a gradual way. That would be impossible, if I say that don't go to women, don't go to take any

meat, then he will go, he will become a Mohammedan. He will leave the whole, utter at once. So to keep up considering his future, to keep up him giving some allowance, that was also in the scripture. But when one comes in connection with the *nirguṇa* that is another..

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