

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.05.C

Śrīla Śrīdhara Mahārāja: ... position. No risk, no gain, no risk. This *varṇāśrama dharma*... after married life one may be saved in the *naitic vicar* [?] from the standpoint of the moral judgement maybe there. But from that position you must live to get the, try to get the service of Kṛṣṇa. You must risk. *Svadharma*, by attending his own duty from his own position: that is a stereotype thing. He'll get a better position and again he'll go up to Brahmaloaka and then he's to come down in that *cakra*, that vicious circle. He must try his best to come out of that vicious circle.

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*, for exclusively he has engaged himself, but he could not maintain, he falls down, for the time being. Some sort of bad name came to him, society rejected him and he had to undergo some painful situation 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 will get the chance again there. By observing the moral rules we can hope to get happiness, a happy position in the course of going up and down, it may be a favourable position, or a little happy position. But: then the next *śloka*: *kva vābhadram abhūd amuṣya kim, ko vārtha āpto 'bhajatām*. That 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 down, but if he does not take the risk of walking for fear of falling down, then no time he will be able to learn walking. He will be only flat. So 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

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."] [*Śrīmad-Bhāgavatam*, 1.5.17]

Then: *tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ, upary and adhaḥ.*

[*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 [Patala]. 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.] [*Srimad-Bhagavatam*, 1.5.18]

Tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ. Crores of times, from infinite, time immemorial, I am only moving, going up and down. So that is a futile thing. What is - to maintain position in that sort of vicious circle, what is the benefit there? So we must take a leap, we try to come out of that circle, circular movement. *Hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ, tal labhyate duḥkhavad anyataḥ sukhaṁ.* For only temporary happiness that comes automatically, we do not want any pain or misery but still it comes. So happiness also, pleasure also will come automatically as the pain and misery comes. In course of time it is so set that we do not want pain, still pain comes. So we may not want happiness, still happiness will come in course. It is arranged in such a way. The law of life is wandering in such a way. Up and down, and pleasure and pain, they're moving like that. So for pleasure or happiness for the mundane, we must not care for that. We must take risk. We must take leap. And if something in the consideration of the worldly good or bad, I am abused, does not matter. So what is necessary, to take the leap for the *nirguṇa* from *saguṇa* movement, we must come out to the *nirguṇa* world, association, to take the advantage of the *sādhu-saṅga*.

So our Guru Mahārāja managed, established a centre where *sādhu-saṅga, śāstra-saṅga*, what is necessary for a life of a devotee to take him towards the highest goal, he has made arrangement and called everyone, "Join here; try."

But if like a child you have to fall for few times maybe, does not matter. Don't be afraid. Like a child learning to walk, one or two falls may occur, you 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 for a peaceful life, don't lose the chance. That was revolutionary. When people cannot earn freedom of the country in a constitutional method, they take the revolutionary path. They are prepared to incur a loss, a risk. Still they want to go towards the goal, the freedom.

Our Guru Mahārāja created such, so many centres to give chance for rare things, the *sādhu-saṅga*. Without *sādhu-saṅga, sādhu-sevā*, one cannot go there. So he created so many places where *sādhu-saṅga, Vaiṣṇava anugata sevā*, what is indispensable to march towards that and 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 utilize, that is of infinite value, it will fetch something, some coin of the infinite character. And this mundane flickering, this to be king, this is nothing." For this purpose the justification of the renunciation:

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

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

["If even a person of extremely abominable practices, abandoning all non devotional 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, on 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 is the value? After renouncing:

*[ye 'nye 'ravindākṣa] vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nādr̥ta-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]

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

...

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanam̐ śreyāḥ, 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 ekam̐ śaraṇam̐ vraja*, [*Bhagavad-gītā*, 18.66], just the opposite advice, and that also comes from the Lord and that is in the conclusion of *Gītā*. "Come on, I shall see." This sound will enter whose ear and touch the heart. They'll come out, with risk, will be able to take the risk.

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]

Karnani sadhya sangati sādhu sanga sādhu 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 invited all to come and join, to get the most rarely found gem, *sevādhi, sat-saṅga, sevā*, the direct association and service of the *sādhu*.

“Without that, no possibility of going that side, so I’m making arrangement of that *sādhu-saṅga* which is the very key to the door. So give up everything and take this chance. It does not matter if for some time you are still and then again you will, and in this way also only progress is possible towards that. So whose heart will be brave enough to take this opportunity, they will come without caring, without anything. The *grhastha* life, that is a waste of time, they will think, that will be waste of time. The energy will be wasted 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 devotee. If Kṛṣṇa is necessary then why should we lose such a great chance, great opportunity? So direct approach towards Kṛṣṇa. Die to live. Learn to die if you want to live a real life.”

Hare Kṛṣṇa. Hare Kṛṣṇa. I won’t care. In future whether I cannot maintain my position in the future, for thus I shall lose the present, so valuable present. I shall lose in apprehension of my uncertain future. Then I shall engage it 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 energy? I shall try my best. The Lord is there, the *sādhus* are there. They will look after. I must have confidence in them.

Guru Mahārāja he made so many centres. And what is very rarely to be found, that is necessary, what is indispensably necessary, *sādhu-saṅga*, he made arrangement for that. Whatever you’ll do, the whole thing will be utilized in the service of Kṛṣṇa, under the guidance of a bona fide *sādhu*. Whatever you’ll do, the whole thing will be converted, and you’ll get the value of everything because under His guidance. You’ll be a gatekeeper, only a gatekeeper, then also you’ll fetch some money of Goloka, you will earn. Whatever you’ll do, you’ll serve the cows, you will do some vegetable, that sort of energy that will go to satisfy Kṛṣṇa. Evolve such a policy and such place giving chance. Every part of your energy may be utilized for the purpose of Kṛṣṇa. Such a great advantage of going there you will lose. So, this is revolutionary way.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, [mokṣayiṣyāmi mā śucaḥ]
[Bhagavad-gītā, 18.66]*

“*Pāp* may come, the sin may come, by chance; but, I am there, If you have some practical faith in Me. I am 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. The little gratitude that you find in the human society, or even in the

animal society, the feeling of gratitude, thankfulness, that is also wanting in Me?”

Hare Kṛṣṇa.

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

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

[*Bhagavad-gītā*, 6.40]

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Swāmī Mahārāja, Śrīla Prabhupāda, he mentions that in the sixth canto in the story of Ajāmila when he is delivered by the Viṣṇu-dūtas, Prabhupāda mentions that Kṛṣṇa He is seeing, or hearing, that this man called upon My name so how can I neglect him?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That is not a very serious case and not very apt, that *nāmābhāsa*. In his previous life he had some remote connection with Nārāyaṇa. Then after that, of course, he had a fall, in that ordinary stage of 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 relationship with Kṛṣṇa. That is a very remote connection that Ajāmila had, ordinary thing. He got *nāmābhāsa* and attained liberation. Then after that he went to Haridvar and began *sādhana* in a positive direction and then he attained Vaikuṅṭha, by *sādhana*. *Nāmābhāsa* affected only liberation in him.

But that is not desirable in our camp. We want to avoid both *nāmāparādha* and *nāmābhāsa* also, 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, Swāmī Mahārāja, 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]

[*ata ātyantikam kṣemaṁ, pṛcchāmo bhavato 'naghāḥ*
saṁsāre 'smin kṣaṇārdho 'pi, sat-saṅgaḥ śevadhir nṛṇām]

[“O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints – even for a half a moment – is the most valuable treasure in human society.”] [*Śrīmad-Bhāgavatam*, 11.2.30]

In so many places the importance, the stress is given in *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 engaged in negative movement. If any positive connection is most valuable thing, even it may be a speck, it will aggrandize itself, accumulate, it will develop itself gradually and will take me forcibly, that source, the association with the *sādhu*. And through *sādhu* I shall come in association with the scriptures 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. To find out a real agent and then through him we are to negotiate about our higher life, spiritual life.

Devotee: So we have come here to find a real agent – so we are coming here.

Śrīla Śrīdhara Mahārāja: Yes, anywhere. You have come to Swāmī Mahārāja. He has given you the first start, first connection, touch. And then it is possible for you to come here. First acquaintance, first news, and 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 of the ideal: that came from Vyāsadeva in his last day, in his last advice. And for which Mahāprabhu came here. That thing he has spread length and width of the whole globe. And also in a powerful way, not in 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. Hare Kṛṣṇa. A wonderful thing that Kṛṣṇa has done through him. He's the owner, He's the proprietor, He's the absolute giver.

pṛthivīte 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."] [*Caitanya-Bhāgavat*]

"My so favourite Name: that will be given to all, every nook and corner of this world one day." And it is His will; king's will, king's desire, sweet will, he wants to give Him. Hare Kṛṣṇa. Hare Kṛṣṇa. Love and beauty!

Vidagdha Mādhava: Mahārāja, our Swāmī Mahārāja gave us token austerity for *cāturmāsya*, yoghurt fast, spinach fast, milk fast, for four months, token fast. So I am noticing this month...

Śrīla Śrīdhara Mahārāja: That is of less important thing.

Vidagdha Mādhava: That's my question that it's not the real thing.

Śrīla Śrīdhara Mahārāja: The real importance should be given that is self giving. These are so many methods to promote that self giving. *Ātmā-ruci*, *ātma-nivedanam*. That is the real thing, the real capital, and all these, they are devised only to help *ātma-nivedanam*. *Svātmārpaṇam nigamasya saran* - Prahlāda Mahārāja says 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 advices have been devised in different ways suiting to different environment, but the very substance for everything *svātmārpaṇam*. Just as the ghee is poured into the fire, so

put yourself into the fire, Kṛṣṇa *kārṣṇa*. Un- grudgingly give yourself into the hands of the *sādhu*, and Mahāprabhu, Gaurāṅga.

“Only doing some penances, this and that, this is all less important thing. The meaning is you must bring out your capital, the whole capital, yourself. Not satisfied by any part contribution of you, this or that. The wholesale I want, transaction of such things, give and take. *Prema*, love; that is not satisfied with penances, or this thing or that thing. I want your heart, wholesale; the transaction of the heart, wholesale transaction. Not any like a miser to spare one *paisa*, or two *paisa*, or ten *paisa*; not question of that, the wholesale business. If you give the heart, you’ll get the heart in exchange, the transaction in such way.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu says in Sanātana Goswāmī’s case: “If body is necessary in a second I am ready to give My body *crores* of times. Even a 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 moment’s 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* of times in a second. But that is futile. This body is nothing, a lump of flesh. Only *bhajan, svātmārpaṇam*, that is what is necessary to get Kṛṣṇa, the grace of Kṛṣṇa; not this body even, what to speak of other things.”

Penances, a little bodily pain or some mental pain, 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 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 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, in sufficient way. 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 are all beggars of ecstasy of that quality. And I must come to ecstasy personified – with that, ‘That I went to wander in the foreign land for higher ecstasy. But I have been punished very properly, proper punishment.’

Vidagdha Mādhava: *Artha, kāma, dharma, mokṣa.*

Śrīla Śrīdhara Mahārāja: *Artha, kāma, dharma?*

Akṣayānanda Mahārāja: *Dharma, artha, kāma, mokṣa.*

Śrīla Śrīdhara Mahārāja: *Dharma, artha, kāma, mokṣa.* Yes!

Vidagdha Mādhava: So I read somewhere these are legitimate desires and that our Swāmī Mahārāja’s father saw fit to see him become *grhastha*. So he made some arrangement for

Prabhupāda, our Swāmī Mahārāja. But on the strength, according to this writer he said according to Hindu psychology one becomes sick of body and mind if one does not attempt to fulfil these legitimate desires in some way. Is that correct? Is that false?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: It is the general way that has been recommended in the scriptures.

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā*

["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 Sautramani sacrifice. The purpose of granting these licenses 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 one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

Adhikāra praśna.

*parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadam 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 *mahājana* has generally accepted the path that according to ones capacity he'll be given the way of truth - according to his capacity he'll be asked to contribute his duty. That policy has been adopted in the *Vedas* and by the *ṛṣis*. That considering his present position he will ask him to do a portion of duty. Otherwise he will not be able to do anything. His progress will be marred. So, *loke vyavāyāmiṣa-madya-sevā*, generally the *Veda* has come to ordain, to make rules for different stages.

It will say to the lowest part, "You cannot but take fish, meat, etc, so don't take all kinds of fish, all kinds of meat, but confine yourself only to certain." Gradually, taking him into restriction: in a gradual process.

Then, "And also you cannot but keep yourself alone without the help of a woman, otherwise you will create some disturbance in the society. So keep one in a particular process and you will satisfy your carnal desires and within particular rulings and restrictions. And gradually you will come up. If not allowed then a disturbance in the society it will create havoc." So it is providing that you may take a woman.

And then, *vyavāyāmiṣa-madya-sevā*, and more, wine, wine also, you cannot but take wine, intoxication. You cannot think of your life without intoxication; so only in some *yajña*, some particular process, you'll 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 so many in society with 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 particular way then it will be less injurious to you. How? Just as in the case of meat eating they say that you have sacrificed to a particular god and with particular *mantram*. The *ṛṣi* is there, you and distribute to the society. And in this process, accepting this process of *mantram*, *ṛṣi*, etc., if you do then your merit will be distributed, will be, the merits of all that are taking the meat their merit will be given to that animal. His body you are taking and your merit will be given, transferred to him. And he will get a lift. So the killing question will not be very big. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So in this process if you cannot but live without meat, come through this process. Then you will be less damaged, your cause. So also keep a woman and supply her food, lodging etc., and also only for the purpose of creating a child and certain with restrictions you 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 course. But there is a special case, in the case of *nirguṇa bhakti* even.

*nīca-jāti nahe kṛṣṇa-bhajane ayogyā, sat-kula-vipra 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. And birth in a family of *brāhmaṇas* is no good qualification. Anyone who takes to devotional service is exalted, whereas a non devotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family."] [*Caitanya-caritāmṛta, Antya-līlā, 4.66-67*]

But this is another, that only through *sādhu-saṅga* the *nirguṇa* may be distributed. It is a special line, that is *varṇāśrama* you can come after *mukti*. *Dharma, artha, kāma, mokṣa, vimukta-māninas*. And again you may have to go back. In this happy course in *sattva-guṇa* if you cannot catch the company of a real *sādhu, nirguṇa, Kṛṣṇa bhakta*, then you are to go back. You may come in *sattva 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, *sattva, 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 *sādhu*. From a lowest position one may go. The *dharma vāda*, coming in contact with Nārada he achieved the end, whereas so many *brāhmaṇas* of the highest type they could not do anything. So this is good and bad in the relative and 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 in *guṇa māyā* within the miscalculation area, misconception, *māyā*.

'dvaite bhadrābhadrā-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 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 *guṇa* may have connection with that *nirguṇa*. A bad... can be... any qualification for the wholesale truthful area. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, what was your question? *Dharma, artha, kāma, mokṣa*: without that? That is all *saguṇa*. 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 does not mean to attainment...

...says, definition of *mukti*... is not mere liberation from the negative side but fullest participation in the positive service...

...in the ordinary scripture, that is to get out of the negative side only, *vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ* [*Śrīmad-Bhāgavatam, 10.2.32*] After *mukti* then we are to enter into the positive life. So *muktānām*, all the *muktas* 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 *mukta* one may have entrance of the service world of Nārāyaṇa. So don't plod within the ordinary *karma-kāṇḍīya* scriptures and advices of the *dharma śāstra*. In *Bhāgavat*, Prahāda Mahārāja says:

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

[If chanting the Holy Name is sufficient for liberation, then why haven't the Vedic sages stressed this in their teachings?]

[“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 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 *Ṛg 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 *sāṅkīrtana* movement; instead, they are interested in *dharma, artha, kāma* and *mokṣa*.”]

[Śrīmad-Bhāgavatam, 6.3.25]

Prāyeṇa veda tad idaṁ, the *Bhāgavat dharma*, Prahāda Mahārāja says, “What I say, this *Bhāgavat dharma* it is unknown to the great personages of the religion giving world, who are *mahājano 'yaṁ*, who are *mahājanas*, the great personages, great leaders of the *karma-kāṇḍa* world, they are not aware of this fact, this *Bhāgavat dharma*, *na mahājano 'yaṁ*, *devyā vimohita*. Who is *mahājana*? Śrīdhara Swāmī says:

Manyadhi manu atri visnu hari yajnavalkya _____ [?]

The founders of all these *siddhi śāstras*, *karma-kāṇḍa*, they are not aware of this *Bhāgavat dharma*, *nirguṇa dharma*. So what to speak of ordinary persons. *Karma-kāṇḍa*, the wholesale within *māyā*, all misconceptions...

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