

82.11.21.A

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhīra Goswāmī:** So Mahārāja, I was thinking that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he wanted that you would preach in the west. So when we're making these books of Your Divine Grace then your conception of Kṛṣṇa consciousness is being preached in the western countries.

**Śrīla Śrīdhara Mahārāja:** Yes, carried out.

**Bhakti Sudhīra Goswāmī:** So that order of Śrīla Bhaktisiddhānta is being fulfilled.

**Śrīla Śrīdhara Mahārāja:** Yes, *satya-saṅkalpa* anyhow it is being done. Before my departure he's extracting such duty from me as he wanted to do, forcibly. But I told that if Mohamed does not go to the mountain the mountain is coming to Mohamed. Divine will is such. Before my departure, the last moment he's extracting that from me.

"What I have stored in you, that is stored for the purpose of the people. And you must give delivery of that before your departure. It is people's wealth, devotee's wealth."

**Bhakti Sudhīra Goswāmī:** Yes. Public domain.

**Śrīla Śrīdhara Mahārāja:** "It was meant for that. Not that you will store, you will steal that property and fly from the place."

...

**Devotee:** Yes. It's our only hope. Hare Kṛṣṇa.

**Bhakti Sudhīra Goswāmī:** Somewhere in *Caitanya-caritāmṛta*, there's a statement that in Kali-yuga there are no religious principles, but Vaiṣṇava scriptures and Vaiṣṇavas.

**Śrīla Śrīdhara Mahārāja:**

*[asat saṅga tyāga - ei vaiṣṇava ācāra] śtrī saṅgī - eka asādhu, 'kṛṣṇābhakta' āra*

["A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women (and women to men). Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.87*]

*Śtrī saṅgī*, in *Bhāgavatam* it is mentioned that a man deeply associated with women is more dangerous than the woman herself. A woman is not so much powerful to draw us down, whereas a he friend of a woman can do.

*[na tathāsya bhaven moho, bandhaś cānya-prasaṅgataḥ]  
yoṣit-saṅgād yathā puṁso, yathā tat-saṅgi-saṅgataḥ*

["The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women."] [*Śrīmad-Bhāgavatam*, 3.31.35]

So a man who's addicted to women he's more dangerous than the woman herself. The appreciator of woman-ship he's more dangerous, he'll canvas for her. *Yathā tat-saṅgi-saṅgataḥ*.

**Bhakti Sudhīra Goswāmī:** The so-called women's liberation movement is very prominent in the west now. And they think that the Vaiṣṇavas have a bigoted or prejudiced viewpoint against women.

**Śrīla Śrīdhara Mahārāja:** And the Vaiṣṇava has got the highest honour for women. But their posing is the more suitable serviceable model. But when misdirected the most dangerous, and properly directed the most desirable. Women are more fit for nursing than a man, is it not, naturally?

**Bhakti Sudhīra Goswāmī:** Yes.

**Śrīla Śrīdhara Mahārāja:** So for service women's disposition gets the foremost chance. That sort of disposition is necessary, helplessness. Man is assertive, but women are at the disposal of the aggressor, will be helplessly *śaranāgata*, surrendered. What is highest in the positive, in the perverted reflection that holds the lowest position. Is it not?

**Bhakti Sudhīra Goswāmī:** Yes.

**Śrīla Śrīdhara Mahārāja:** In the reflection the high top of a tree if reflected in a tank we shall see the high will be the lowest. The highest is in the lowest position in the perverted reflection. So reflection, and that is perverted.

So what is the train you fix for starting? Ten or twelve?

**Vidagdha-Mādhava:** Eleven twenty.

**Śrīla Śrīdhara Mahārāja:** You're sure? That may not make you late?

**Vidagdha-Mādhava:** That's the safe train. We can also take twelve thirty.

**Śrīla Śrīdhara Mahārāja:** One train earlier you must take?

**Vidagdha-Mādhava:** Yes.

...

**Bhakti Sudhīra Goswāmī:** ..."stayed with Sudhīra Goswāmī in San Jose, or with my Godbrothers elsewhere.

**Śrīla Śrīdhara Mahārāja:** Hmm? Repeat it.

**Bhakti Sudhira Goswami:** So he's saying that he has much facility to work hard in New York. But then he ends up neglecting some of his practices, such as reading and chanting. Then he says, "I can do a lot of work but my Kṛṣṇa consciousness is not as good as it would be if I stayed with Sudhira Goswami in San Jose, or with my Godbrothers elsewhere." He's saying his level of Kṛṣṇa consciousness would be higher.

**Śrīla Śrīdhara Mahārāja:** So what does he mean? That staying with you is not profitable?

**Bhakti Sudhira Goswami:** No. Staying with me, he's saying, would be more profitable for Kṛṣṇa consciousness, than staying in New York.

**Śrīla Śrīdhara Mahārāja:** More profitable than Parvat Mahārāja?

**Bhakti Sudhira Goswami:** No. He doesn't mean staying with Parvat Mahārāja. He means that when he stays in New York that he's involved in working, always working day and night working. And his Kṛṣṇa consciousness is to some degree neglected. Whereas if he stayed with me...

**Śrīla Śrīdhara Mahārāja:** Why neglected, because he has to work hard under the direction of Parvat Mahārāja? No chance of...

**Bhakti Sudhira Goswami:** No. Because of his work, his business, not Parvat Mahārāja.

**Śrīla Śrīdhara Mahārāja:** All right. Then?

**Bhakti Sudhira Goswami:** Then he says, "On the other hand it would be difficult for me to stay in San Jose as it was hard to stay in India, because I like to be very active and have a lot of service. When I asked my question I did not ask it in a personal way. But the way Your Divine Grace answered me, saying that the most important thing is that which a disciple is doing as devotional service has the sanction of the Spiritual Master, or senior, elder Vaiṣṇavas. So my goal is just to try to do enough business to finance a nice relief centre in your name in New York. There are many here in New York who would very much appreciate such a facility, as a relief centre in your name there." He's saying many people there would appreciate that. So he would like to work in New York and give his money to support a centre in New York.

**Śrīla Śrīdhara Mahārāja:** And then, led by, under whose guidance?

**Bhakti Sudhira Goswami:** Um! He's asking you for that direction.

**Śrīla Śrīdhara Mahārāja:** He wants to work there independently?

**Bhakti Sudhira Goswami:** He may help Parvat Mahārāja there.

**Śrīla Śrīdhara Mahārāja:** Yes. That is well and good.

**Bhakti Sudhira Goswami:** So I think he would be willing to work in cooperation with Parvat Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Good. Then?

**Bhakti Sudhīra Goswāmī:** Then he says, "So do you approve of this? Can I feel in my heart that this activity that sometimes seems so mundane is actually devotional service to you, if I do it with a sincere heart, as far as possible?"

**Śrīla Śrīdhara Mahārāja:** Does he want to work independently there, under direct direction of myself? What is his...

**Bhakti Sudhīra Goswāmī:** He wants to know that what he *is* doing there, that that is approved of by you.

**Śrīla Śrīdhara Mahārāja:** Yes. The general instruction is that in cooperation with Parvat Mahārāja he will engage himself in the service of that centre.

**Bhakti Sudhīra Goswāmī:** So what he's saying, when he does this business work, sometimes it seems to him so mundane. But if he can think within himself that my Guru...

**Śrīla Śrīdhara Mahārāja:** Whatever will be favourable for the promotion of the centre there, he will do that selflessly.

**Bhakti Sudhīra Goswāmī:** Yes. I think that's what he wants to know.

**Śrīla Śrīdhara Mahārāja:** Earning money, or any other service, whatever will be considered to be the real necessity, according to that.

**Bhakti Sudhīra Goswāmī:** Yes. So what Kṛṣṇa Kiṅkarā Prabhu is saying is that Dev Nārāyaṇa he works sometimes eighteen hours a day, he's of strong business nature. So this does not give him the time to associate with Parvat Mahārāja or the devotees there. So Dev Nārāyaṇa he likes to work and then give some money. And not so much association does he have.

**Śrīla Śrīdhara Mahārāja:** It will be better, eighteen hours work to earn money, and six hours only for rest. So the association with the Vaiṣṇava, no time for that. So from my part I like to request to make some more time to pass with the association in service of the Vaiṣṇava. Twelve hours work is sufficient, and six hours for rest, and another six hours for other services. For reading scriptures, for serving in the centre, in different ways. But anyhow, association, and hearing when anyone is chanting the scriptures, in various ways.

**Bhakti Sudhīra Goswāmī:** Yes. Then he finishes by saying that, "The gentleman who is delivering this letter to you, this *bhakta* Tom, has a donation from me."

So here's his donation, from Dev Nārāyaṇa and Tom, seventy five dollars and twenty five dollars.

"He's a good friend of mine, and Kṛṣṇa Kiṅkarā, and he chants Hare Kṛṣṇa on beads and has much appreciation for you."

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Bhakti Sudhīra Goswāmī:** "He will be going to Vṛndāvana and I asked him to please bring me a stone, *Śilā*, from Govardhana Hill that I could worship. Guru Mahārāja, would that be all right for me to do?"

He wants your approval if he could get one Govardhana Śilā.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Sudhīra Goswāmī:** "I plan on spending some time, perhaps a month if possible, in the San Jose temple of Sudhīra Goswāmī, if Sudhīra Goswāmī will have me. I'm very fond of him and I'm looking forward to being able to clear up some of my misconceptions of spiritual life with him. Thank you very much for all your compassion towards me."

**Śrīla Śrīdhara Mahārāja:** Yes. That's good.

**Bhakti Sudhīra Goswāmī:** "I hope one day I can begin to repay you. Wanting to serve your lotus feet. Dev Nārāyaṇa dāsa."

There's some questions regarding Christianity. And Kṛṣṇa Kiṅkarā Prabhu he's asking a question that, "What shall be the Vaiṣṇava viewpoint of Lord Jesus Christ, personally?"

**Śrīla Śrīdhara Mahārāja:** Incomplete Vaiṣṇavism, not fully fledged, but the basis of Vaiṣṇavism. Die to live, we find there to certain extent, at least physically. Immortality of the soul, in Socrates, is told, self sacrifice. And Christians say in the ideal of Jesus, self forgetfulness. But in our consideration not fully fledged, but the basis is there, but not clear, a vague conception of Godhead. We're for Him, but how much, and in what shape, in what attitude? All these things are unexplained, and not clear conception, everything hazy, from far off. They've not taken any proper shape. The cover is not off fully, that we can come face to face with the object of our service. Service for the Lord is there, and a strong impetus to attain that is also there. The foundation is good, but the structure over the foundation is not clear, not specific, not perfect.

On the basis of this statement of mine, is any other question? If any doubt or any part need clarified?

**Devotee:** There is one point in dialogue that a Christian where they like the ideas of surrender, service, giving everything...

**Śrīla Śrīdhara Mahārāja:** Yes, common, but for whom?

**Devotee:** But then they say, "Jesus says He's the only way."

**Śrīla Śrīdhara Mahārāja:** Yes. Die to live, so far, but what for?

**Devotee:** "But we cannot follow any other teachings."

**Śrīla Śrīdhara Mahārāja:** Yes. What is the positive attainment and engagement? Not only our submission or gratefulness to the highest authority, but direct connection and cent per cent engagement. Only I'm going on in my own way. "Oh Lord, You give my bread." Going once to the church in a week, that is not sufficient. Twenty four hours engagement is possible in the full fledged theism. God can engage us twenty four hours. We must attain that position. All engagement with Him, and always subordinate.

**Devotee:** There's one Christian tradition that's very similar to Gauḍīya Vaiṣṇavism.

**Śrīla Śrīdhara Mahārāja:** Only in the foundation, regards the foundation, very akin, that we must sacrifice everything for Him. But who's He, and who am I? The awakening of both the parties, the inner acquaintance of both the parties is not complete, hazy connection.

**Devotee:** They're afraid to go beyond Jesus because Jesus has warned them...

**Śrīla Śrīdhara Mahārāja:** I'm talking about Jesus, not them. The one who has given the ideal, I'm talking on his principle. He has given by instalments, not full. We agree about the strong foundation.

Jesus was crucified because he told that, "Everything belongs to my father. Who is the Caesar, he's got his own share, this material. And God my father has got another aspect of the possession of everything."

"Oh, you don't recognise the ownership of Caesar in everything, so you are stood against that."

The foundation is very good, laudable, but that's first instalment...

...

... my Lord. And who is my Lord, what nature? Who is my inner self? And what is my connection with Him, that I may live continuously in His memory and His service? I'm meant for Him. I'm designed and destined for Him. But it must be clarified and I must attain the highest position. All these things are not present there. Only sacrifice for Him, that is all right. It is the basic necessity. But after that what is the achievement, there they're silent.

**Devotee:** They're afraid to go beyond Jesus...

**Śrīla Śrīdhara Mahārāja:** Yes. But there's so much grace, so much love in the divinity that He can embrace him. On His lap He can make us sit. He can do anything and everything, in very closer connection with Him. It is unfolded in Vaiṣṇavism. But if we're afraid, we fear to cross the fundamental advice of Jesus then we become *sahajiyā*. We must risk everything for Him, my Lord. We must make our position firm in the service. Die to live. And what is living, we're to analyse. And if without dying we want to drag Kṛṣṇa into our fleshy play then we become *sahajiyā*. We must cross this threshold given by Jesus. Die to live. We must risk everything. His company is so valuable to us. This material achievement is nothing, this is all poison. So no attraction for anything we shall engage with our body. We shall be ready to leave everything. All our present prospects and aspirations, for Him, He's so great.

Then, what is His greatness? What is my position? How I can engage myself full time in His service? Here he's silent. Not any specific program from them. Here Vaiṣṇavism comes to our

heart's relief to satisfy the inner necessity of all different types, whatever it may be. Everything will be quenched there. You may be conscious or may be unconscious, so many demands within you, and that will be fully satisfied in its most beautiful form there, and there alone. That has been given by Vaiṣṇavism, specially by Mahāprabhu, in Vṛndāvana, *Bhāgavatam*, that so much close and loving connection we can get in God. God is such. Not only from far off we shall show some reverential salute, but we can have Him in a very closest way. Because, the feeling of having anything here, that cannot be real, that is a perverted reflection. And that must be in the original world, otherwise where from they come? The different feelings of necessity within us, where from, what is the cause? It must be present in the causal world. So all our hankerings in details must be satisfied there, representing the whole. Everything emanating from Him. So our wholesale satisfaction of every atom of our body, mind, etc, will get its fulfilment fullest there. That is given by Vaiṣṇavism, Mahāprabhu, *Bhāgavatam*. That is the speciality here.

**Aranya Mahārāja:** Guru Mahārāja, if we say that in *Bhagavad-gītā* it says that:

*evam paramparā-prāptam, [īmaṁ rājarṣayo viduḥ  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa]*

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

So what is the disciplic succession that Jesus Christ has appeared in? For a person to be a bona fide agent of Kṛṣṇa he has to appear in a disciplic succession.

**Śrīla Śrīdhara Mahārāja:** I want it to be more clarified. Do you like that in this saying of Kṛṣṇa, Jesus is also, Islam, all religions are included? Do you want to say like that?

**Aranya Mahārāja:** No. I'm saying, where, just like in *Bhagavad-gītā*, Kṛṣṇa says...

**Śrīla Śrīdhara Mahārāja:** There Kṛṣṇa is saying about *karma-yoga*, *evam paramparā-prāptam*...

**Aranya Mahārāja:** *Imaṁ rājarṣayo viduḥ*.

**Bhakti Sudhīra Goswāmī:** No.

**Śrīla Śrīdhara Mahārāja:** Oh!

*īmaṁ vivasvate yogam, proktavān aham avyayam  
vivasvān manave prāha, manur ikṣvākuve' bravīt*

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] [*Bhagavad-gītā*, 4.1]

That is about *karma-yoga*, of *Bhagavad-gītā*. Not pure devotion or anything else, *karma-yoga*.

“What I’m saying to you now, this is not a new thing. Already I told this to Sūrya, and from Sūrya, Vivasvān, then Manu, in this way that is coming down. And by the influence of the time that is finished. Again I’m saying the old thing to you. That is above *karma-yoga*. You don’t care about the result, good or bad, go on with your duty.”

*rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran  
ātma-vaśyair vidheyātmā, prasādam adhigacchati*

[“However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart.”] [*Bhagavad-gītā*, 2.64]

Then you can get a general peaceful mind there, so far.

**Aranya Mahārāja:** But it’s just that we preach that we’re bona fide agents of Kṛṣṇa because we come in a particular disciplic succession.

**Śrīla Śrīdhara Mahārāja:** There are different stages of education that is imparted in *Bhagavad-gītā*, this *bhakti-yoga*, *karma-yoga*, *jñāna-yoga*, then *aṣṭāṅga-yoga*, so many things. Different layers, and after all,

*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]

“*Śuddha-bhakti* is above all and within all. Give up all your affinity to all other activities, whether religious or non religious, and come to take refuge at My feet. And the whole thing depends on My decision. So don’t try to push your demand to Me, but wholly surrender to Me and ask Me to give what will be the most beneficial to you. And what I shall give that will be the highest. Don’t try to put your demand to Me. That will be of less quality and quantity. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ*. And what I shall do on your behalf, fully surrendered to Me, and what I shall give you, rather, I shall give Myself to you. That will be the highest. All these methods and their prospects are more or less of so much effective and valuable, but the highest thing, don’t aspire after anything but Myself. And everything with Me, that will be your highest prospect, to want Me. To have Me, to live with Me, to do what I say, enter into My Own personal family, in My private life. That will be your best attainment. Don’t want this thing, that thing, from Me. The comparative study of all religious aspirations, so-called, and the highest shelter. All your inner necessities may be served only by My private, personal duty.”

**Devotee:** Some of the Christians they’re thinking, “If I’m to be sincere then I should follow the Christian *śāstra*, the *Bible*.” And they take very literally the word of Christ.

**Śrīla Śrīdhara Mahārāja:** Yes. According to the capacity one may be enlisted in a particular class for reading. So some will go to Christianity and after finishing his hankering still unsatisfied he will seek some other help. "What is God? I want to know it more perfectly."

In this I can say one example. There was one Professor [Ronald] Nixon in England, he came to fight in the first great war against Germany in the French line. Then, he was in the plane. The planes were at that time not so much improved. But anyhow, when the plane was hit, he was sure coming and he saw the plane will fall on the German area.

He told, I met him in Vṛndāvana, he told, "Then, at that time I prayed, if there is any God let Him save me. And I promise that if I be spared this time, may not die in plane crash, or anything else, then I shall go to search after Him. The whole life I shall devote only in search after Him."

But the plane fell down and when he arose from his unconscious position he found he's in the French line in a hospital within France. Then he thought, "There is God, and He has heard my last prayer." Then when bodily cured he went straight to England to the bishops. "Such is my position. I want to search after God, wholesale. For twenty four hours I want to engage myself in God's service. I want to see Him face to face, I want in such a way."

So many churchmen, clergymen, bishops, he saw. And ultimately many of them advised, "If you want Him face to face we cannot recommend you such a process. Then you go to India, and there may be *yogīs* who internally connect with Paramātmā, all these things, you my try there for your fortune."

So he came to India. And anyhow he met one lady in Lucknow University, the wife of [Dr. Jñānendra Nātha Cakravartī] the vice-chancellor of Lucknow University. Anyhow, how, I do not know. Perhaps when he came to Lucknow he wanted to go up in the hill, someone might have told him, "You see the vice-chancellor and get his advice." But vice-chancellor's wife [Monikā Devī] she was a Gauḍīya Vaiṣṇava, devotee of Mahāprabhu anyhow. And talking with the vice-chancellor he got the company of his wife. And he was so much charmed by her advice that he accepted her as his Guru. And his name was Professor Nixon, afterwards he took *sannyāsa* and his name was Swāmī Kṛṣṇa Prema. In the interim period what was his name I don't remember. ["She called him Gopāla." *The Saints of Vraja*, p 294. By Dr. O.B.L. Kapoor]

Swāmī Kṛṣṇa Prema. And he had a comparative study about all the religions here, and he was attracted by Mahāprabhu's gift. And he established one centre in Almorā, in U.P. and preached about *Bhāgavata dharma* of Mahāprabhu. That was his life. I met that gentleman, educated, fair, tall figure. But he had got such appreciation. And beginning from Christianity to Vaiṣṇavism his life came gradually, direct.

And one Schulze [Sadānanda dāsa], that German scholar, he also told, "In no religious conception of the whole world, the whole time engagement with God, *aṣṭa-kālīya-līlā sādhana*, it has never been given in any conception of religion in the whole of the world. I have studied almost all the religious theology, but even none could conceive twenty four hours serving engagement with the Supreme Lord. It is only given in *Bhāgavatam* and the Goswāmīns developed from there."

It is possible, that all possible propensities, tendencies, we find in ourself, they have got their ideal, purest satisfaction possible, with Him. He's so accommodating, He's so comprehensive, and He's so deep, and *akhila-rasāmṛta-murtiḥ*, the stock of supplying all possible *rasa*. All possible propensities, tendencies for satisfaction we may feel, or at present we may not feel, only their

corresponding phase is present in His fullest figure, Svayaṁ-Bhagavān Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ*. All different types of gratification what we feel within, that can only have its demand satisfied in Him and Him alone and nowhere else, to the fullest extent, most satisfactorily. Kṛṣṇa means this. The scientific representation of Kṛṣṇa is this, *akhila-rasāmṛta-murtiḥ*. Whatever satisfaction our inner heart demands that can fulfil its satisfaction only there. He represents everything, then He's the Absolute Centre. It is not a very cheap thing, a cheap position, the highest position. Who can hold everything, the centre contains the whole, in some form or other. Ke?

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Not non-scientific, not non-intellectual, \_\_\_\_\_ [?] satisfying all demands of intellect, then also He's transcendental.

**Devotee:** Some are so much afraid to go beyond *Bible* though, they will not do comparison study.

**Śrīla Śrīdhara Mahārāja:** Maybe because they're of that status.

*sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ [viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]*

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."] [Śrīmad-Bhāgavatam, 11.21.2]

According to one's own present capacity he will purchase in the market. In the market there may be valuable things, but the purchasers they must have some capacity to purchase them. So *sve svehadhikāre yā niṣṭhā*, and so much so that the tradesmen, the Ṛṣis, the tradesmen of the knowledge, they have also gone so far that they say, "This is the highest, and no further." Giving stress to that, *sve svehadhikāre*. Just as,

*[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]

"Don't go ahead, you'll be doomed. Take your stand here, no further." So much impression is given. Why...

.....