

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.04.B_81.10.05.B

Devotee: We can see that if one has faith in the order of the Guru then Kṛṣṇa will reveal to him the way and means to carry out...

Śrīla Śrīdhara Mahārāja: You can apply to the rules of the scriptures there on and judge accordingly. We shall have to, the departmental knowledge of the scriptures, and to put to test whether the attempt of a particular man is really pure devotion or not, by his other activities we are to judge. In the Name of God he's making money, collecting money, and he's using in such and such purposes, and whether these purposes are at all connected with the services of God or not, that is to judged in particular cases. In particular cases it may be judged. The money is being spent in this matter, whether it is meant for the service of the Lord, or to satisfy the pleasure of some ordinary persons not connected with devotion. _____ [?] particular cases to be dealt particularly. But generally this is the law; if it is meant for the service of the Lord then it is justified. If not, no risk. Whatever is done for the satisfaction:

*[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]

Whatever is sincerely done for the service of the Supreme Lord that may not have any bad effect! Sincerity of purpose is to be judged everywhere.

Devotee: If Kṛṣṇa's being satisfied then automatically the devotees also should be satisfied?

Śrīla Śrīdhara Mahārāja: Hmm?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] But the devotee must attain such stage that he can appreciate the satisfaction of Kṛṣṇa, Kṛṣṇa *sañtoṣa*, Kṛṣṇa is satisfied. And whether He's satisfied or not satisfied, the devotee must understand, must follow, he must attain such a stage as to perceive whether Kṛṣṇa is satisfied or dissatisfied.

Devotee: So sometimes they give this example of Rāmānujācārya employing the different thieves to collect money for the purpose of building and constructing a temple, and they utilise this example for their own purposes. Which as you stated before can be justified or not justified according to their purity.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: [Laughs]

Śrīla Śrīdhara Mahārāja: Yes, so medium was there, and when that function, that service was finished then the medium through whom their, the money of the dacoiting was engaged in the service, he did not like it, or Ranganatham did not like it. So they were killed rather. They were utilised, yes. An instance is there. Ha, ha, ha, and you feel that such things are happening now?

Devotee: Like we're thinking like that.

Śrīla Śrīdhara Mahārāja: When Bhaktivedānta Swāmī Mahārāja was the connecting link between Kṛṣṇa and all these various activities that was justified. Now that anything new can come and these fellows should be drowned into the river...

...

They may come here to leave a posterity which as soon as he will leave this world will be wholly forgotten. May not be work up to the standard as he did. But at the same time we should not think that his separation has left the whole thing, they're useless and of opposing energy. May be of deviated character, of lower character, not so much purity of purpose may be there, but the wholesale is wrong and should be caste into the ocean, or fire, we need not think like that.

Bhāratī Mahārāja: Mahārāja, you were once giving some very nice insight about Bhaktivinoda Ṭhākura's tolerance, his explanation of tolerance.

Śrīla Śrīdhara Mahārāja: Explanation of?

Bhāratī Mahārāja: *Sahiṣṇunā*, Bhaktivinoda Ṭhākura, you were giving some examples about his *sahiṣṇunāta* in relationship to being lower than a grass in the street. *Ṭṛṇād api sunīcena* _____ [?]

Śrīla Śrīdhara Mahārāja: *Ṭṛṇād api sunīcena*. If I think of myself rightly then I shall think that *ṫṛṇā* may be of very meagre and mean position, but still it is, it has got a true position, true conception. But what about me, I am negative representation, *vikṛta*. A man may be of small intelligence, but a madman is lower than the man of scanty intelligence. So: *jara satya* in the consideration of material position the *ṫṛṇā* has got a lowest conception, but what am I? I am *vikṛta satya*, abnormal. That has got a normal position, normal position in the lowest circle. And what about myself, I'm not normal I'm abnormal, so what I'm to do? Do you follow?

Bhāratī Mahārāja: Mm!

Śrīla Śrīdhara Mahārāja: *Vikṛta-svarūpa*, abnormal. So abnormality is lower than a normal lower position. That is a negative side. It has got some positive position, lower position but positive, *ṫṛṇā*. And this is on the negative side, misguided. I've got freedom but misguided freedom, that is a cursed attainment. That sort of interpretation he has given.

Ha, ha, the necessity has no law. Almost the whole day I'm engaged, still you have come; your necessity has no law. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Ke? _____ [?]

Devotee: Mahārāja, we see that in America especially Śrīla Prabhupāda always would judge how well our movement was going on by the amount of books being distributed. But now in America book distribution is not doubled as Prabhupāda wanted it but it has become half. So how are we to understand...

Śrīla Śrīdhara Mahārāja: ... you say that it is...

Devotee: Half.

Śrīla Śrīdhara Mahārāja: Retardation and...

Bhāratī Mahārāja: Slackened.

Śrīla Śrīdhara Mahārāja: Slackened _____ [?] But we may try, we may contribute our quota, we may try our best, but our power is limited. Still, such aspiration is laudable. Such dissatisfaction that the progress is not made considerably as it should have been so we are unhappy: that is good meaning, good temperament. But what we can do?

*utsāhān niścayād [dhairyāt, tat-tat-karma pravartanāt
saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati]*

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Śrī Upadeśāmṛta*, v 3]

Our business, our endeavour should be that the progress may not be, the speed may not be lulled, may not be retarded, eventually may not come there. We shall try.

*karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

["I shall now describe *niškāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

We can make contribution in the activity, the endeavour, but the consequence is in His hand, the hand of the Lord. *Adhikāra*.

Bhāratī Mahārāja: Entitlement. Entitle.

Śrīla Śrīdhara Mahārāja: We have got no power in our authority over that. We are powerless

there as regards to consequence. We are concerned with our quota of contribution for the cause.

...

...*vetti* [?] but *vetti* is third person singular. But in another way first person singular it may be produced by the grammarian persons. Generally it seems like it is erroneous, *aham vetti*, but the grammarians they have anyhow produced that word in the first person and that has got its explanation there. I forgot. *Aham vedmi śuko vetti*. But the *śloka* runs:

aham vedmi śuko vetti, vyāso vetti na vetti vā
[*bhaktiyā bhāgavatam grāhyam na buddhyā na ca ṭikayā*]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

_____ [?] Gaura Haribol.
_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

laukikī vaidikī vāpi, yā kriyā kriyate mune
hari-sevānukūlaiva, sa kāryā bhaktim icchatā

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]

[*Bhakti-rasāmṛta-sindhu, Purva-vibhaga 1.2.200, from Narada-Pancaratra*]

[In *Caitanya-caritāmṛta, Antya-līlā, 13.113, purport*] & [*Gauḍīya Kaṅṭhahāra, 13.82*]

Both the scriptural as well as the social activities and conducts, all may be included in devotional activities. Only the purpose is to be considered. The ordinary talk that may be devotion; and if misinterpretation followed then scriptural discussions may not be devotion. So where real devotion is we are to trace very minutely. The only criterion, whether it is meant for the satisfaction of the centre or not: the criteria, Kṛṣṇa *priti*, Kṛṣṇa *saṅtoṣa*, that is the only criterion. And form may be sacrificed.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[*yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kathopaniṣad, 1.2.23*] & [*Muṇḍaka-Upaniṣad, 2.3.2*]

Pravacanena, expert in explanations of the different meanings of the scriptures, *na medhayā*, sharp memory can catch the meaning of the words very closely, correctly. *Bahunā śrutena*, vast study even of the revealed scriptures. *Yam evaiṣa vṛnute*, all right reserved. Whomever He'll select I shall go to him. His sweet will. His sweet will, that is the criteria, to satisfy Him, to satisfy Him by anything and everything, and then by His consent you may come. He has not got objective existence. We shall be very careful always. It's subjective, subjective, but we as subject we shall lead Him and bring him within our clutch: never. Never!

Our position will be always as the bird *cātaka*, who does not take a drop of water from the ground. Only they drink water with their face up, the drop coming from the cloud, and they won't take any water whatsoever _____ [?] always with their mouth towards the sky and praying for a drop of water. But drop of water, rush of rain may come to satisfy him, or a thunder may come to perish him, to finish him. *Viracaya mayi daṇḍam*, Rūpa Goswāmī says.

*viracaya mayi daṇḍam dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
[nipatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena]*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

This is the sign of the *ananya-bhakti*, exclusive devotion, the standard. *Viracaya mayi daṇḍam*. "It is Your pleasure, sweet will. You may punish me, or, *dayāṁ vā*, You may grace me. But whatever You do I have no other alternative but to come at Your feet and pray for my good, for Your grace. No other alternative I have got. Whatever You'll like you'll do with me. But all the same to me, only to come to You and pray for Your grace, *dayāṁ vā*. *Gatir iha na bhavattaḥ kācid anyā mamāsti, nipatatu śata-koṭir*, the thunder may come instead of a drop of water, *nirbharam vā navāmbhas*, or opulence of rain may come to satisfy me."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Vidagdha Prabhu, after a long time. Where did you go? Nepal or Bangladesh or any other place, Malaysia _____

...

nipatatu śata-koṭir nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena

But the Cātaka, that particular kind of bird has no other alternative but to go on praying, praying, praying. This is just a parallel *śloka* or poem, that of Mahāprabhu, the last *śloka* of the eight *śloka* of Mahāprabhu, *Śikṣāṣṭakam*. *Viracaya mayi daṇḍam*, this is that:

*āśliṣya vā pāda-ratām pinaṣtu mām, [adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

“You may embrace me, or if I try to catch Your feet You may reject me, You may throw me down. But whatever You like You may do, *pinaṣṭu mām*. More than that You may do even. *Marma-hatām karotu vā, adarśanān*. You may be indifferent to me. To punish, to throw me by the kick, that is rather better. But Your indifference is more dangerous. That also You can do. *Adarśanān marma-hatām karotu vā*. Even more You can do. *Yathā tathā vā vidadhātu*. On my eyes You may adore another, showing me, showing me You may adore another person. That will be more intolerable. You can do it, whatever You like You can do.” *Yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ*, Mahāprabhu says, Rādhārāṇī says, “Still, You are My only master. You are all in all in Me, whatever You do or You think of Me, make arrangement, but I have no other alternative.”

Yes! The standard is here. All *ananya bhakti*, *vaikantic bhakti*: what is *vaikantic bhakti ananya bhakti*; I’m a drop of such type of *bhakti*, *bhakti* of such quality, it moves Kṛṣṇa, the heart, His heart, like anything, the earthquake in His heart, can create earthquake. This type of *bhakti* this is from Rādhārāṇī: Mahāprabhu’s last *śloka*. And the parallel *śloka* by Rūpa Goswāmī: the *cātaka*, a particular bird – either lightning, thunder, or a drop of water: “I won’t go to take water. There may be flood, still, the water it is poison to me.”

Ananya bhakti; that is what is necessary for the infinitesimal for the Infinite. Infinite and infinitesimal, the relation should be such where near about the Absolute Himself. Just as the intensity of heat just near the Sun how much, and the intensity of heat here, it is inconceivable for us! So near about Kṛṣṇa the intensity of love, the nature, the quality, is of such sort, such sort. And our aspiration, our ideal, will be guided by such feeling that our goal, our destination is that side. That side our destination lies. We shall prepare us for the same. Die to live! Hegel. Die to live. Don’t be afraid of giving yourself, distributing yourself. You can live only if you die as you are at present in your gross constitution. That is *mukti* proper. That is *mukti* the positive, salvation, liberation, that is real liberation. *Svarūpeṇa vyavasthitih*. There is also Hegel: “Self determination.” What is necessary the end of our life: self determination.

In the words of our Guru Mahārāja: “Proper adjustment: religion is proper adjustment.” We are to be adjusted with such idea and ideal about the Absolute Good, about the Absolute Sweetness, the Absolute Knowledge, Absolute Beauty. Our attitude we shall cultivate ourselves to such way as to achieve that end. We are not subservient to this or that ABCD, the valuation of that X or whatever that thing it means like this. Then we can expect to come to Kṛṣṇa, to Mahāprabhu, to *Bhāgavatam*. With such capital we must approach.

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

The misers have got no place, ha, ha, ha. The capital must be brought out, ha, ha, ha, wholesale, ha, ha, ha, not partial, ha, ha, ha. The wholesale demand, ha, ha, ha, wholesale demand, Kṛṣṇa. Nārāyaṇa may be satisfied with a part, but Kṛṣṇa is very clever, not part but wholesale thing. “Wholesale I want.” The beauty, the charm of the beauty is of the type of wholesale. It charms every *natha*, the whole system it attracts, draws. Power cannot do so, ganga cannot do so, reverence cannot do so, but beauty, the innermost thing, He can attract. The whole thing can capture, the charm of beauty, nothing remains. So Reality the Beautiful, Reality the Beautiful.

Gaura Hari. Mahāprabhu came: “I want to take you all to that domain of the land of beauty. Nothing will remain to get. I have devised the means, I have discovered. Or you may think I am He. I have come to take you in My own abode. I’m not alone. We Two have come.”

Rādhā-Kṛṣṇa-milita-tanu. We Both of Us have come to take you in Our harem.”

Something like that. Gaura Haribol. Gaura Haribol.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraḥa yuvatī bhāvera bhakati śakati hoita kāra]*

Vāsudeva Datta Ṭhākura says: “Oh! After I have got a taste of that wonderful thing, now I feel if I could not have that thing then how I could live, how could I sustain my life? It would have been simply impossible to live. Such things are there wonderful and I am deceived out of that. It’s a horrible life. My fulfilment is there and I’m roaming about hither and thither. A horrible deception of *māyā*, that is.”

Union in separation, *prema-vaicittya*, in another kind of separation. He’s there, and also, oh, something, something else comes between the imagination then I’m nowhere. My anti party has captured Him, *prema-vaicittya*. None is there, only concoction, and that horrible separation feeling aroused, in different types. And that is only meant, only defined, devised, or designed, to make ever new, always new, to keep up the novelty that is necessary by *Yogamāyā*, the intervention of *Yogamāyā*. It is managed in such way, the separation.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of *Rādhā* and *Kṛṣṇa*.”] [*Ujjvala-nīlamanī*]

Just as the serpent’s course is zigzag, not straight, a natural movement of the serpent is in a crooked way, not straight way. So the ways of love is such. So we may not have to think that there is some misdeed in the part of the one or both. It is the very nature. It is *Yogamāyā*, it is effected to think ever new. Without separation union may not be very sweet, so it is intervened in that way.

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

When have you reached *Māyāpur*?

...

Mahāprabhu. Die to live: a sweet death. Ha, ha.

Vidagdha Mādhava: I have some question Mahārāja.

Śrīla Śrīdhara Mahārāja: Question?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Yes, you may put it.

Vidagdha Mādhava: I was reading some of Śrīla Bhaktivinoda's *Jaiva Dharma*...

Śrīla Śrīdhara Mahārāja: Hmm?

Vidagdha Mādhava: Bhaktivinoda Ṭhākura has written *Jaiva Dharma*, and in *Jaiva Dharma* he's recommending in the Kali-yuga all the devotees become householder devotees. So I've heard it is useful, and I've also heard it is a waste of time, simply a waste of time. But now in *Jaiva Dharma* Bhaktivinoda Ṭhākura says it is useful, it is something like a school. Is that possible?

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura, if we study deeply we find that he laid stress on *grhastha dharma*, because to keep up the purity of character in the life of renunciation it is very difficult, in a general sense. So he told that *grhastha*, you adjust yourself in such a way that you may not have to go to undesirable life in the sense of morality. That will be, create a discredit to the followers of the *sampradāya* of Mahāprabhu. And especially the *bābājī* class after taking the robe of a *tyāgī*, a renunciationist, he keeps women with them. So he has cautioned against those. Instead of keeping the purity of the life of renunciation he will enter Vaiṣṇavism and keep some woman in a plea of religion and spoil the whole thing, and even it will be detrimental for the posterities for the good men to enter into the *sampradāya*. So rather, be married and keep a healthy life there and try your best to make progress towards the ways of Rūpa, Sanātana, and Mahāprabhu, and others, *tyāgīs*. Don't create any havoc of disturbance in the name of Mahāprabhu.

And our Guru Mahārāja – that is the constitutional method – but our Guru Mahārāja he came with a call of a revolutionary movement. He managed to open different centres and by the association of the *sādhus* everything may be possible. Centres of so many associates under the guidance of a bona fide person, he will get the chance of wholesale dedication, because this chance of *sādhu-saṅga* and engage oneself wholesale for this purpose is very rarely to be found. First, the human life is very rare. Then our real taste to the *Vraja līlā*, Mahāprabhu *līlā*, that is also very rare. And when those that have come to nurture that and to guide that without losing any time and any energy you must try to devote yourself, you take the risk, take the risk. Just as in *Śrīmad-Bhāgavatam* we find Devaṛṣi Nārada he's telling to Vyāsadeva:

*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]

And before that:

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

This *śloka*, Devaṛṣi Nārada says to Vyāsadeva, ten *ślokas*, Devaṛṣi Nārada gave ten *ślokas*, the outlines. “Think it and elucidate into *Bhāgavatam*.” The outlines, ten *ślokas* he gave to Vyāsadeva. Then there is one *śloka* and very minutely you are to notice this. There you will find the explanation, and the meaning of what Bhaktivinoda Ṭhākura says, and our Prabhupāda, the difference.

Tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo ‘tha patet tato yadi. Man is moving in this cycle, cyclic order, going up, down. *Tyaktvā sva-dharmam*. By previous activity as the result of the works of his previous life he has occupied a particular place in this, going up and down, this circle, circular movement. Exploitation means getting loan, and then we have to come to be exploited, to clear the debt, in this way.

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]

Going up and down, up and down: now Devaṛṣi Nārada says, *tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo ‘tha patet tato.* *Sva-dharma* means present duty. He took the risk, little bold, and left his present position, the discharging of the present duty he left for higher life, but he could not maintain his higher position, he fell down.

Devaṛṣi says; Nārada says, “What is the loss of him? No loss! *Tyaktvā sva-dharmam*, the present safe position he left and took risk for better position, but could not maintain that better position he fell down.” Devaṛṣi says: “What is the harm there?”

Why? *Tyaktvā sva-dharmam* _____ leaving one’s own present duty, *caraṇāmbujam harer bhajann*, he risked himself for exclusive service of the Lord, *bhajann apakvo*, but without attaining, before attaining a safe position he fell down. *‘Tha patet tato yadi, yatra*, in that case, *kva*, where is the *yatra kva vābhadra*, what is the, *ābhadra* means undesirable, unholy things there? What are the things we can expect there in that, from that position from his fall? After he took a position risked him and he could not maintain and he fell down. Then what is the bad there? No loss. Why?

.....