

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.21.B_81.11.23.A

Śrīla Śrīdhara Mahārāja: ... he commits sure suicide thereby. If such a great and happy chance he misses in his life, that it is almost suicide, equal to suicide, so *ātmahā*, *ātmāgatih*, he kills himself. In *Ekadas Skanda Bhāgavatam* it is told.

The knowledge in the area of experience, in the world of experience is vulnerable, challengeable, because the area is already under misconception. So every experience here is bound to be erroneous. So how we can be saved? Only normal knowledge should be indented from outside this *māyāic* area, the influence of *māyā*. *Māyā* means *mā - yā* misunderstanding, miscalculation, so proper knowledge should be indented from outside this area of misconception. More or less everyone has got misconception here.

Only those that have intended and have taken advantage of practising the knowledge which has come from outside this area, that is *vaidic*, *śrautic*, revealed knowledge, that is to be accepted as our guide. And that is deposited in different centres here. And we should take them as guide who have got, who is the storehouse of the knowledge that is indented from outside this *māyāic* area. *Śāstric* knowledge, Vedic knowledge, revealed knowledge.

And there is also classification. We may indent from foreign countries. But all may not be of equal status, according to the capacity, necessity of different types of revealed knowledge. Revealed knowledge they are true, but all may not be one and the same. There is also gradation: that Vaikuṅṭha knowledge, and that Śivaloka knowledge, and that Goloka knowledge. There will be some differentiation. But that is instalment of truth, and not a misconceived thing. So according to our fortune and that is our *sukṛti*, what sort of help unconsciously you have received from that *nirguṇa*, *guṇātīta* world that will guide me towards. And also my innate tendency, by the cooperation of the both I shall have to go, that innate tendency that is the most reliable guide.

Otherwise I may be, as Gopakumar in *Bṛhat-Bhāgavatāmṛta*, we may be taken to some state in Śivaloka but after some time he will feel some dissatisfaction within him. Then he will be given chance of the higher plane. And there he will go and for some time again wait, and again the same thing, no satisfaction. Then another agent comes and takes him up. In this way by the gradual development he's reaching towards Kṛṣṇa *līlā*. It has been shown in *Bṛhat-Bhāgavatāmṛta* by Sanātana Goswāmī who is the Ācārya of the *sambandha jñāna*, what is what. What is what, that has been delivered by Sanātana Goswāmī, inspired by Mahāprabhu. Who am I, where am I? What is my environment? What are the prospects, different stages? All these things have been analytically represented by him. Hare Kṛṣṇa. So we should not omit any step. If one step is omitted then the gap will be there in me. We must closely follow in our progress, gradual process; gradual process.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
[tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of

sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

Pratiṣṭhā, our ambition, sometimes to get at the top very shortly may encourage us to omit steps between. And there that should be mourned afterwards. Progress must be solid, not hollow. Whatever I shall have I must finish it perfectly; then I shall go up. *Ādau śraddhā tataḥ sādhu-saṅgo’ tha bhajana-kriyā, tato’ nartha-nivṛtṭih, tato niṣṭhā, tataḥ ruci, tataḥ saktis tato bhāvas*. All these stages we have to pass through and very cleverly and very sincerely. Then we shall find that it is reality, it is reality. Otherwise it may remain in the realm of concoction, imagination, imagination. And we won’t get any strength within thereby. And anyone may come and he may push me from my position. That won’t be, if I can take me, can take position in my real place, none can shake me or push me out.

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

Energy must be at the disposal of the Supreme Lord. “Work for Me.”

But where is the guarantee? Only the agent, bona fide agent: and also to a certain extent the scripture, the real, the bona fide agent, that my energy will reach there and get benefit. Benefit, of what sort, to purify me, to make me sincere, sincere disciple, or sincere purchaser, consumer. Convert me to a bona fide, one seller and purchaser, customer; that will change me into a bona fide customer. My energy will go there, raw things will go there and fetch for me something that is to make me sincere customer, permanent customer of that material and nothing else. That is the agent, there lies the skill of the agent. And the main selection of the proper bona fide agent, he will feel that his capital is also going, increasing, increasing becoming more and more customer of that: goods. So it will go to Goloka and the coin will come in dollar, in pound, or in this, that. And that has got market here, a valuable thing will come.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Energy we have got more or less everyone of us. Of course the indolent, the *tamo-guṇa*, no energy but they can also be utilized. The cow, cow milk can be utilized. So many things a clever devotee may utilize many things for the service of the Lord. And thereby they are also paid in terms of *sukṛti* and one day they will also rise up, wake up to go towards Goloka, Kṛṣṇaloka, towards Vṛndāvana. One day they will be able to purchase a ticket for Vṛndāvana. The tree, the creeper, everyone may get the chance, Goloka. We have to know first how that is the summum bonam of our life. What is that? Leaving everything aside we shall accept that to be the only goal, only destination. What is there? What is there?

Otherwise everything will be imitation. If that cannot capture my inner heart then everything will be imitation and for the time being. That means that I have got some other mal conception of different goals, different destinations: the idea. Why leaving aside everything I shall feel attraction for Vṛndāvana? What scientific reason may be there? Scientific, what is that thing? Is that reliable? We must have this self analysis. We must put this question to our own heart. What is the cause? Eliminating everything I am captured by that idea. What for? Will it endure, or for the time being I am captivated by some fleeting charm. If it is real: why? I am to explain to others and also in the beginning I shall have to explain to myself, to my conscience, why. I must be confident about that, about my movement, my behaviour, my tendency, my aspiration. Am I not going to deceive me? Setting aside so different conceptions of realities

offered by the materialist, by the so called renunciationist, so called spiritualist, imitationist. Eliminating all these offers I am going: but what for? I must explain it to my own conscience. Any ulterior motive about the temporary conversion I have taken? I am a hired man of any other school, or a real agent of the Goloka, of Kṛṣṇaloka?

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

If I am not correct then I will mislead many. So I should correct myself, how sort of responsibility is there. To become a preacher, what sort of responsibility. We must be sincere in our attempt. Otherwise the filthy things from outside I shall indent within me. So I must be clear, sincere to myself first, myself first. *Svayam asiddha katha anyam sadayet* [?] If I have it then I can give it to others. What I have I can give that only. At least I must be a true mediator. Sometimes it is possible that if I am not perfect, still I can have a pose by the grace of the *sādhū* that what will come that may not be contaminated with my filthy heart, but may pass through. It is also possible sometimes, but not for long. That will gradually convert me. So we must have connection with the above agent.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Some sort of *sukṛti* is necessary there. I do not realize it fully but I have got a vague idea that this is good. So I transmit. I cannot make it as my own, but only a temporary canvasser, a temporary post I can hold only. For the time being I am working as a mediator. Apparently these goods are seeming to me very good, you take it and use it and you will be able to know the benefit. And you may take it from me or I, of the source I also make you known. Take it from there. Sincerity is necessary everywhere. Gaura Haribol. Gaura Haribol.

Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. So here Mahāprabhu assures that in any way, anyone comes to deal with this thing he cannot but be purified; cannot but be purified. We may think, take it as an enemy, or in any way, but these things of so much intense purity, that it will in the long run will purify him, *yāre dekha, tāre*, be important, at least the Name, any and every man. Who can say this? The highest authority can only give such order. "Some goods may be lost, I won't care for that. Go on; give it to one and all." Gaura Haribol. Nityānanda Prabhu was of that type. "Distribute it everywhere. No fear of anyone. Anywhere and everywhere distribute it, My order." That sort of high source can give such order. *Yāre dekha.* Mahāprabhu says to Nityānanda, Kavirāja Goswāmī says:

*preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare vicāra
[ye āge paḍaye tāre karaye nistāra, ataeva nistārilā mo-hena durācāra]*

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He

simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified.”] [*Caitanya-caritāmṛta, Ādi-līlā, 5.208-9*]

“No discrimination whether one is fit or unfit. Inundate, flood. *Uttama adhama kichu nā kare vicāra, ye āge paḍaye tāre karaye nistāra*. Whoever come across then he’s released. _____ [?] Then only when his grace came to such a high degree I fell there. An ordinary course could not cure me. But it was such high order that I could not but fall within that jurisdiction. So the meanest of the mean, a person like me has been purified. I can’t deny that I am purified. Then it will be blaspheme; it will be blame on the great name of Nityānanda. I can’t tolerate that. Whether it may be my pride, my boast, boasting, but still I cannot but admit that how magnanimous is the boundary of the great gift of Nityānanda. Only to advertise in the public, to give publicity to all I have come. I venture to say that I have got something. I have got something. I have got Rūpa, Sanātana. I have got Raghunātha my Guru. I have got Vṛndāvana, Govindaji, Madana-mohana, Gopīnātha. All these things I have got. I can’t be a liar, ungrateful. All these concrete things I have got, I feel it really. So the grace of Nityānanda makes me utter all these things, as if, unconsciously, subconsciously, or something like that, I cannot but, I’m inspired, anything you may say, that the grace of Nityānanda. Otherwise I shall be ungrateful, I shall be a thief, a cheat, if I don’t admit what I have got, where I was, and where I am today, a grand difference to certain extent. But this is all grace, all credit to Nityānanda Prabhu, and nothing mine. Mine negative, the negative of the negative capacity I had.”

Kavirāja Goswāmī says like that.

Gaura Haribol. That is a hope for us: Nityānanda Prabhu.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then other members from Calcutta coming, I shall have to talk with them, can’t avoid that. So today I...

Devotee: Everyone comes for your advice.

Śrīla Śrīdhara Mahārāja: Of course, old man with grey hair. They think, they feel some charm, get something from that, some sort of advice they come. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Great things are here.

Śrīla Śrīdhara Mahārāja: And to my best understanding, what I know I say to them.

Devotee: Perhaps they are feeling that there is a great treasure, some jewels stored.

Śrīla Śrīdhara Mahārāja: One gentleman Suputinatha, he was an experienced lawyer, a good scholar also. Come from a high family _____. He told me that, “Your disinterested nature and strong common sense has made you unique in this mission,” he told me. “Strong common sense and disinterested nature, that has made you unique in the mission.” That was his remark about me.

Akṣayānanda Mahārāja: We also find the same thing, fantastic.

Śrīla Śrīdhara Mahārāja: Gaura Hari. At least Swāmī Mahārāja gave recognition that, “Go there,” that Acyutānanda and Rāmānuja, “Go there, no apprehension, and you will remain there safe. Go to him.” And he wrote a letter to Govinda Mahārāja, not to me. “I am sending because I know Mahārāja and they will be safe there under his guidance. Please ask Mahārāja to give them shelter.” The first letter came in the name of Govinda Mahārāja. He was very affectionate to him. Next door and like a brisky boy he came at age of seventeen he joined the Maṭha, and very brisky and went to his family he also come. Every day he used to come to us.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja was in Bombay, business. Then Madhusudana Mahārāja was there, Maṭha commander in Bombay Maṭha, for long time. He was in close connection with him. Gaura Haribol. Gaura Haribol. So: connection off?

...

Devotee: I feel _____ [?]

Śrīla Śrīdhara Mahārāja: Yes heart aspiration, inspiration, faith. *Śraddhā*, main thing is faith.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati ache
[āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]*

[Kṛṣṇa is yours. You are able to give Him to me, for such is your power. I am indeed wretched and simply run after you, crying, “Kṛṣṇa! Kṛṣṇa!”] [Bhaktivinoda Ṭhākura's, *Ohe! Vaiṣṇava Ṭhākura*, verse 4, from *Śaraṅāgati*]

To distribute God to the people, to distribute infinite to the finite: it is simply impossible to think how infinite can be distributed amongst the finite.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Swāmī Mahārāja, if he did not come and went to the western people then how we could keep our life? So much necessity for the truth we feel at present. But if we did not get that connection then how we could live without this sort of experience, hope and conception, the benevolent conception of the Lord.

Without this how we could maintain our life? This is our boon. This is the peculiarity, back to God, back to home. How leaving the home we are living in the foreign land? That becomes the feeling. How, without knowing my own home I was travelling in the foreign land, everywhere a foreigner, and no nationality of mine. Here, there, not in only human race, but sometimes birds, beasts, insects, worms, trees and what not, travelling in different part without my own nationality, without my home, my native country, sweet, sweet home. How it was possible?

It is my well known thing I feel that this is my wealth. This is my wealth. This is my support; support of my life, the taste of my life, the salt of my life is this. How could we drag on our life, a tasteless life? That should be the attitude. Long missing link; the link is known to me as I feel. It was my own thing, the heart of my heart. And I was deprived of that by illusion, forcibly. Illusion forcibly separated me from my own friends and own support, own heart. That should be the feeling in a man. When he's sincere here in this life he will feel more and more.

Vasudeva_____ [?] 'And still my thirst is not quenched. I can't make more, further advance. I feel that my heart is not up to mark to help me properly. I feel that my heart has been made of stone, is not melting. It should have melted more and more. But I find a resistance from within. Has my heart been constructed by stone?'

That is also a feeling in those who have accumulated much. No thirst ever to be quenched. It grows more and more. The more one has the more one wants. That is the nature, very nature of love, *prema*. The thirst is never quenched; progressing, progressing, want more, more, more eagerness, more intensity of eagerness. And that we find in most intensity in Rādhārāṇī as well as Mahāprabhu. Not so much intensity to be found anywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

That is in our front as ideal. And we are to march on without caring for any obstacle that may come in our way, whatever it be. The ideal is there. And fire within my heart, the fire of hankering. Reducing everything to ashes, all our other desirability's, march towards that goal. Trust no future however pleasant. Act, act in the present. So only the present time should be utilized to its utmost effect, or success. That should be our motto. No trust in future. The present is with me and I must try to squeeze out my real prospect from the present moment. Present moment should be utilized in such a way. 'I can't wait.'

Mahāprabhu says, "Please show Me. I can't tolerate, I can't maintain My life. I can't maintain My existence without the touch of that great loving Lord."

That is the motto standing on our front. And we must adjust accordingly.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Who is he?

Devotee: Mukunda Mālā.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

Devotee: 38:18 - 38:45 [Bengali?]

Śrīla Śrīdhara Mahārāja: ... secondary, non important thing. After Mahāprabhu appears with His divine love, things of the highest order are being distributed thereby, and it is very rarely to be found. Satya-yuga is nothing to that. Satya-yuga is also hankering after, the experts, the qualified persons in Satya-yuga they want to have a birth in Kali-yuga. Such advantage this Kali has got,

especially this Kali. Not ordinary Kali is also like that. Because the advantage of special favour of Hari *Nāma* has been given there, allotted. But when *asta vinchu chatu yuga* [?], when Mahāprabhu comes as Rādhā-Govinda combined, that is not to be compared to anything else. That ordinary relief work that is of very lower order; lower order. *Varṇāśrama*, only a plan fitted to supply the basis of theism. And it also loses its very nature, challenges, commits suicide if he cannot connect with Kṛṣṇa consciousness. As we find:

*ataḥ pumbhir dvija-śreṣṭhā, varṇāśrama vibhāgaśaḥ
svanuṣṭhitasya dharmasya, saṁsiddhir hari-toṣaṇam.*

["O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 1.2.13]

Varṇāśrama must have connection with *hari-toṣaṇam*, otherwise:

*dharmāḥ svanuṣṭhithaḥ puṁsām, viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim, śrama eva hi kevalam*

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 1.2.8]

If *varṇāśrama* cannot connect with Kṛṣṇa consciousness then that *varṇāśrama* is *āsura*. That loses, that commits suicide. That has got no value. Only a favourable platform from where we can conveniently connect with the Lord.

Atasya chadiya varṇāśrama dhāma akincana hoiya loi krsnaika sara [?]

*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 to Lord Kṛṣṇa, and birth in an aristocratic *brāhmaṇa* family is no 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 Lord Kṛṣṇa, there is no consideration of the status of one's family."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.66-7]

This is direct connection with *nirguṇa, guṇātīta*. *Varṇāśrama* is within *saguṇa*. *Varṇāśrama* is a favourable adjustment to help us in the life of Kṛṣṇa consciousness.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Sattva guṇa may not necessarily connect with *nirguṇa*. From there also it comes down.

*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]

Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, and Satyaloka – *sat-guṇa*, then *nirguṇa* is Virajā, the non-differentiated, Brahmāloka. Then *nirguṇa* differentiation, differentiative *nirguṇa* begins from Śivaloka, Vaikuṅṭhaloka, upward. And the acme is in Kṛṣṇaloka. Hare Kṛṣṇa. Hare Kṛṣṇa. So:

*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]

*Tavat karmani kurvita na ne vidyeta yavata mat kathasu _____ [?]
Niyatam kurnatyam _____ [?]*

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

Yajño vai viṣṇu [Sacrifice is meant exclusively for Viṣṇu, or Kṛṣṇa.]

*ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

Otherwise the spirit of activity will bind you with matter, tightly, then:

*[śreyān dravyamayād yajñāj, jñāna-yajñāḥ parantapa]
sarvaṁ karmākhilāṁ pārtha, jñāne parisamāpyate*

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* is far superior to the sacrifice of various articles, indicated by *brahmārpaṇaṁ brahma haviḥ*, because all action ultimately culminates in knowledge."] [*Bhagavad-gītā*, 4.33]

It may give us the touch of pure consciousness. But pure consciousness, this *jīva* consciousness is vulnerable. Kṛṣṇa consciousness must have connection with *jīva* consciousness. Otherwise that *jīva* consciousness, that is not safe. That can again revert, come down, *ābrahma-bhuvanāl lokāḥ*. *Aravinca amangalam* [?] Brahmā is also within the jurisdiction of *amangal*, that is ominous existence, that is he'll have to come down, deplore, reaction, lamentation: only to get the visa of the *nirguṇa dhāma*.

[*na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ*]
yad gatvā na nivartante, tad dhāma paramaṁ mama

[“My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.”]

[*Bhagavad-gītā*, 15.6]

“My great sphere, My noble sphere is that entering which one cannot have to come back, fall back. That is My own sphere, that in carrying current. The current automatically carrying him towards Me, that Yogamāyā. That is made by Yogamāyā. The current always carrying towards Me, not out carrying but in carrying current.”

Devotee: By the Yogamāyā.

Śrīla Śrīdhara Mahārāja: Yogamāyā means *yoga*, and *mahā-māyā*...

Devotee: Oh, he's mediator to make connection with Lord.

Śrīla Śrīdhara Mahārāja: So everything, the whole environment will try to draw me towards the centre, all favourable. Here also if we keep in *sādhu-saṅga* then all the *sādhus*, the *prasāda*, everything connected with Kṛṣṇa; that will help to promote me towards my goal.

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