

## Śrīmad-Bhāgavatam 7.6.24–30

—  
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Audio

Prabhupāda:

...sarveṣu bhūteṣu  
dayāṁ kuruta sauhr̥dam  
bhāvam āsuram unmucya  
yayā tuṣyaty adhokṣajaḥ  
[SB 7.6.24]

[Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.]

[indistinct] You can read that śloka. Stay there. Your going to [indistinct]

Devotee 1: [indistinct]

Devotee 2: [indistinct]

[pause]

Prabhupāda: So this popular word *vividhā* [?]. Generally the people say *vividhā*. Here is the example of *viva*[?] *vividhā* means to be merciful upon the fallen souls. So here is the example given by Prahlāda Mahārāja that, *bhāvam āsuram*

*unmucya*. People ought to be educated, trained scientifically how they can give up the *āsuram bhāvam*. *Āsuram bhāvam* means demonic attitude. Demonic attitude, means atheists, not to surrender unto the Supreme Personality of Godhead. This is demonic, as it is stated in the *Bhagavad-gītā*:

*na mām duṣkṛtino mūḍhāḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuram bhāvam āśritāḥ  
[Bg 7.15]*

[Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.]

So *vividhā* means he must be full of all the living entities means to drive their attitude, demonic attitude somehow or other. That is the first-class service to humanity.

*kevalānubhavānanda-  
svarūpaḥ parameśvaraḥ  
māyayāntarhitaiśvarya  
īyate guṇa-sargayā  
[SB 7.6.23]*

[The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [*sthāvara*], such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present

as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme *sac-cid-ānanda* [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.]

So one who understands Kṛṣṇa, the Supreme Personality of Godhead as transcendental to this material creation and although he can not see Him within this material world but you can perceive His presence and derive transcendental pleasure out of that by *anubhava*, by feeling how Kṛṣṇa is present everywhere. That instead of the asuric, the atheists and the demons they are simply challenging: "There is no God. God is dead. Everyone is God. God is impersonal. God is void." So we have to educate them about Kṛṣṇa consciousness and they will derive the transcendental pleasure when they feel the presence of the Lord everywhere. This is the Kṛṣṇa consciousness movement. Following the footsteps of Prahlāda Mahārāja—*sarveṣu bhūteṣu dayāṁ kuruta sauhṛdam*. So you become friend of all living entities and be merciful on them and awaken their Kṛṣṇa consciousness which is dormant within him and let them be helped by drive away driving away the demonic activities. This is the sum and substance of Kṛṣṇa consciousness movement, drive away their demonic habits. Then Prahlāda Mahārāja:

*tuṣṭe ca tatra kim alabhyam ananta ādye  
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ  
dharmādayaḥ kim aguṇena ca kāṅkṣitena  
sāram juṣāṁ caraṇayor upagāyatām naḥ*  
[SB 7.6.25]

[Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature,

what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of *dharma*, *kāma*, *artha* and *mokṣa*.]

Prahlāda Mahārāja says, "Now our position is though service," that if you can please the unlimited Supreme Personality of Godhead. *Kim tair guṇa-vyatikarād iha ye sva-siddhāḥ*. *Guṇa-vyatikarād*—you desire within this material world many things which are nothing but is created by the interaction of the three modes of material nature. *Sva-siddhāḥ*, *sva-siddhāḥ* means—you do not require to endeavor for them, they will come automatically. If Kṛṣṇa is satisfied then your necessities, eating, sleeping, mating, you haven't got to make any separate endeavor. Just like the *karmīs*, they are simply trying to adjust, how they can very favorably enjoy this eating, sleeping business but you can practically see that due to Kṛṣṇa consciousness we have no such problems. They are automatically, we will be supplied by the Supreme Personality of Godhead—*sva-siddhāḥ*. *Sva-siddhāḥ* means automatically there is.

There are, not only in India, outside India also, there are hundreds and thousands of temples and mosques and churches and none of them are starving unless they are devoid of God consciousness. *Tuṣṭe ca tatra kim alabhyam*, there is no question. The *yogīs*, they try to achieve the *siddhis*—perfection to get something but Prahlāda Mahārāja says that, "If you can please Kṛṣṇa then there will be nothing unavailable, everything will be available." We should remember this.

*tuṣṭe ca tatra kim alabhyam ananta ādye  
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ  
dharmādayaḥ kim aguṇena ca kāṅkṣitena*  
[SB 7.6.25]

And there is no need of acquiring religious perfection. One who is worshipping Rādhā-Kṛṣṇa in the temple, he has already attained all religious perfections. There is no question whether he is Hindu, he is Musilman he's, everyone is trying to be religiously perfect. But he's, anyone who is engaged in Kṛṣṇa's service, the religious perfection is already there. *Manuṣya-jīvana pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyāśuniyā biṣa khāinu* [Hari Hari Bifale]. *Dharmādayaḥ kim aguṇena*, as *aguṇa*—means *nirguṇa* or becoming *brahma-bhūta*, that is philosophy—or liberation. So there is no need of hankering after liberation because one who is engaged in the service of the Lord, actually doing service, he is already liberated.

*sa guṇān samatīyātān  
brahma-bhūyāya kalpate*  
[Bg 14.26]

[One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.]

Kṛṣṇa also says in the *Bhagavad-gītā*, same thing, that anyone who is engaged in My service by executing prescribed devotional service between war. *Mām ca yo 'vyabhicāreṇa*: this word *avyabhicāreṇa* means—without any fault. There are offenses in *sevā* also, *sevā-aparādha*, these things are described in the *Nectar of Devotion*. There are sixty-four kinds of *sevā-aparādha*. Just like we should not come to the Deity room without changing our cloth, without taking bath, there are so many rules and regulations. So those who are engaged, *avyabhicāreṇa bhakti yogena*, without any faults, those who are engaged in devotional service. *Sa guṇān samatīyātān brahma-bhūyāya kalpate*: immediatly he becomes liberated and his *brahma* realization is already there—*brahma-bhūtaḥ prasannātmā* [Bg 18.54].

[And of all yogīs, he who always abides in Me with great faith, worshipping

Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.]

The *jñānīs* who have tried to realize their *brahma* identity by so much *tapasya* but anyone who has somehow or other pleased Kṛṣṇa, his *brahma* realization is immediately—He accepts. *Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam* [Cc Antya 20.12], this is *brahma* realization.

[Tell him, 'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.]

Such an insight, first installment is *ceto-darpaṇa-mārjanam*—cleansing the heart. The next installment is *brahma, brahma-bhūtaḥ prasannātmā*.

So Prahlāda Mahārāja he says: *dharmādayaḥ kim aguṇena ca kāṅkṣitena*, "What is the use of hankering after perfection in religion or merging into the existence of the Lord." There is no gain. *Muktiḥ mukulitāñjali sevate 'smān* [Kṛṣṇa-karṇāmṛta 107]

[If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me-and all material conveniences of dharma [religiosity], artha [economic development] and kāma [sense gratification] stand with her.]

*Mukti*, liberation, Bilvamaṅgala says: "Why if I've got real devotional service, unflinching devotional service unto the Lord then *mukti* will stand before me with folded hands, 'My dear sir, what can I do for you?' " *Muktiḥ mukulitāñjali*.

So Prahlāda Mahārāja is saying: *dharmādayaḥ dharma, artha, kāma mokṣa*—this is *yajña*. So there is no need of performing any other religious life, simply the devotional service to Kṛṣṇa. Rādhā-Kṛṣṇa, as in our temple we are doing. Such persons have nothing to do with any other religious rituals. No. *Dharma*.

Neither they have to hanker after merging into the existence of the Lord—*aguṇena*.

*Sāraṁ juṣāṁ caraṇayor upagāyatām naḥ*. Now if we are absorbed in the thoughts of in glorifying, *saṅkīrtana* of the Lord then you should know that we have taken the essence of all religious performance. *Ārādhito yadi haris tapasā tataḥ kim* [*Nārada Pañcarātra* 1.2.6].

[If one worships Lord Kṛṣṇa and considers Him the goal of life, then there is no need to execute severe types of austerity. And, if after executing all kinds of tapasya, one cannot reach Kṛṣṇa, then all his tapasya has no value, for without Kṛṣṇa consciousness different types of austerities are wasted labor.]

Somehow or other if we can approach Hari, Kṛṣṇa and engage ourselves in His service then there is no other, no necessity of any kind of austerities or penances.

*sāraṁ juṣāṁ caraṇayor upagāyatām naḥ*

*dharmārtha-kāma iti yo 'bhihitas tri-varga  
īkṣā trayī naya-damau vividhā ca vārtā  
manye tad etad akhilaṁ nigamasya satyaṁ*

[break]

[*svātmārpaṇaṁsva-suhṛdaḥ paramasya puṁsaḥ*]

[SB 7.6.25-26]

Śrīdhara Svāmī gives this comment on this. He is putting forward for arguments sake that, "Then why are there so many religious rituals?" So many in the *Vedas*, big, big *yajñas*, big, big ritualistic ceremonies, they are described here. *Īkṣā*. *Īkṣā* means—*ātma-vidyā*. *Ātma-vidyā* means—self realization. For self-realization so many prescribed rules and regulations are there. *Īkṣā trayī*. *Trayī* means *karma-vidyā* or *karma-kāṇḍa* in the *Vedas*. Performing *yajñas*, elevating oneself to the heavenly planets or going to the moon planet. There

are so many *vidyās*—science. So *īkṣā trayī naya-damau, naya-damau* means—philosophical argument to understand *brahma*. *Naya-damau tarko daṇḍa-nītiś ca. dvi-vidhā ca* [Bhāvārtha-dīpikā 7.6.26]. They are simply professional occupations, actually the aim is by understanding or undergoing all these processes one has to come to surrender to Kṛṣṇa. So anyone who has surrendered to Kṛṣṇa it is meant. It means that he has already surpassed all these processes.

*īkṣā trayī naya-damau vividhā ca vārtā  
manye tad etad akhilaṁ nigamasya satyaṁ  
[SB 7.6.26]*

[Religion, economic development and sense gratification—these are described in the Vedas as *tri-varga*, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental.]

They are actually fact, truth, that Kṛṣṇa is good, but *svātmārpaṇaṁ sva-suhṛdaḥ paramasya pumsaḥ*. That is they are not ends in themselves but they are means to come to Kṛṣṇa and surrender. So one who has directly surrendered then: *ārādhito yadi haris tapasā tataḥ kim*. There is no need of undergoing so many formulas. It is not that a devotee when he is engaged in devotional service, it is not that he has not passed other formulas described in the Vedas. Just like a Vaiṣṇava, as soon as he is a Vaiṣṇava he is immediately a *brāhmaṇa*. The *brāhmaṇa* means the *brahma-jñāna*, he is already there. *Anusmṛta*, it is called *anusmṛta*.

*manye tad etad akhilaṁ nigamasya satyaṁ*



*svātmārpaṇam sva-suhṛdaḥ paramasya puṁsaḥ*

These things are meant for surrendering to the Supreme Personality of Godhead who is our real friend. Kṛṣṇa also confirms this in the *Bhagavad-gītā*:

*bahūnām janmanām ante  
jñānavān mām praṇadyate*  
[Bg 7.19]

[After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.]

*yeṣām tv anta-gataṁ pāpam  
janānām puṇya-karmaṇām  
te dvandva-moha-nirmuktā  
bhajante mām dṛḍha-vratāḥ*  
[Bg 7.28]

[Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination.]

These. All these formulas, ritualistic ceremonies are to purify oneself from the contamination of this material world, sinful life, but without doing this nobody can approach to the Supreme Personality of Godhead, Absolute Truth. But if one is actually engaged in the service of the Lord it is to be understood that he has already dismissed all sinful activities.

Just like my Guru Mahārāja used to... I mean to say, quote one story that one man, two friends, so one was very learned another was not very learned so another third friend was saying, "Oh your friend has become High Court Judge." So he could not believe that. "No. No. I don't believe that, he's not so

learned, how he could be High Court Judge?" "No Sir, I have seen him, he's in his bench in the High Court. I've seen him delivering judgements." "Alright, maybe. Then he is not getting any salary, he must not be getting any salary." You see? He maybe at the bench of the High Court, but he is not getting any salary. Because he does not, he never agree, that he was not very learned. "How he can be a High Court judge?" But this man is insisting, "Yes I have seen with my own eyes that he is sitting on the bench and delivering judgements." "Maybe but he is not getting salary."

So actually people, they do not know that if one is engaged in devotional service he has already surpassed all these ritualistic ceremonies, *Vedas*, everything. There is a nice verse in the *Bhāgavata*. I just now do not remember. It is said like that. Here. He has already done everything. Just like the same example. If one has become actually observed in the High Court that means he has already passed all the law examinations, you may say that he is not getting salary, that is a different thing, that is your envious nature, but he has passed all the examinations. Similarly if one is actually engaged in devotional service of the Lord it is to be understood that he has performed all the *tapasyas*, all the austerities, in previous lives. It is to be understood.

*jñānaṁ tad etad amalaṁ duravāṇam āha  
nārāyaṇo nara-sakhaḥ kila nārādāya  
ekāntinām bhagavatas tad akiñcanānām  
pādāravinda-rajāsāpluta-dehinām syāt*

[SB 7.6.27]

[Nārāyaṇa, the Supreme Personality of Godhead, the well-wisher and friend of all living entities, formerly explained this transcendental knowledge to the great saint Nārada. Such knowledge is extremely difficult to understand without the mercy of a saintly person like Nārada, but everyone who has taken shelter of Nārada's disciplic succession can understand this confidential knowledge.]

So:

*īkṣāātma-vidyā trayī karma-vidyā  
naya-damau tarko daṇḍa-nītiś ca  
dvi-vidhā ca vārtā jīvikā  
tad etat sarvaṁ nigamasyārtha-jātaṁ sva-suhṛdaḥ svāntaryāmiṇaḥ paramasya  
puṁsaḥ svātmārpaṇa-sādhanaṁ cet tarhi sarvaṁ satyaṁ manye  
saty aparatvāt  
anyathā tad asatyam eva  
[Bhāvārtha-dīpikā 7.6.26]*

And if after performing all these ritualistic ceremonies if one does not attain to that position, Kṛṣṇa *bhakti*, then it is to be understood they are all false, simply waste of time. *Svanuṣṭhitasya dharmasya, saṁsiddhir hari-toṣaṇam* [SB 1.2.13].

[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.]

If one has not learned how to develop, how to love Kṛṣṇa or the Supreme then all his ritualistic ceremonies and austerities and penances are simply useless waste of time. There is no meaning.

*tarhi sarvaṁ satyaṁ manye.  
saty aparatvāt.  
anyathā tad asatyam eva,  
[Bhāvārtha-dīpikā 7.6.26]*

*Anyathā*: is they are not leading to the devotional service of the Lord they are *asatyam eva*, they are untruth, they have no meaning.

*yadvā tad etad akhilaṁ nigamasya trai-guṇya-viśayasya pratipādyam manye.*

*satyaṁ punar nistrai-guṇya-lakṣaṇaṁ paramasya puṁsaḥ svātmārpaṇam evety  
arthaḥ.*

*tad uktam bhagavatā, “traī-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna”  
[Bhāvārtha-dīpikā 7.6.26]*

He is quoting also from the *Bhagavad-gītā* when Kṛṣṇa advised Arjuna that, "You become, be situated on the transcendental position, don't be. I mean to say—puzzled by the performance in the three modes of material nature," *traī-guṇya-viṣayā vedā* [Bg 2.45].

[The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.]

*teṣāṁ punar viśvāsārthaṁ guru-saṁpradāyam āha, jñānam iti.  
[Bhāvārtha-dīpikā 7.6.27]*

Now, Prahlāda Mahārāja is speaking to the demons, demonic friends. So Prahlāda Mahārāja is giving his comments that, "You are speaking so nice things, this is alright, but what is the authority of your things? Anyone can say." It is very nice question that, "You are saying so many things, you are a five years old boy. How we should check it or accept it as authoritative statements?" This is the challenge. So his friends:

*jñānam tad etad amalam duravāpam āha  
nārāyaṇo nara-sakhaḥ kila nārādāya*

So:

*ekāntinām bhagavatas tad akiñcanānām  
pādāravinda-rajasāpluta-dehinām syāt*

[SB 7.6.27]

[Nārāyaṇa, the Supreme Personality of Godhead, the well-wisher and friend of all living entities, formerly explained this transcendental knowledge to the great saint Nārada. Such knowledge is extremely difficult to understand without the mercy of a saintly person like Nārada, but everyone who has taken shelter of Nārada's disciplic succession can understand this confidential knowledge.]

Therefore:

*teṣāṃ puṅgar viśvāsārthaṃ guru-saṃpradāyam āha, jñānam iti.  
yatra nāradaḥśrotā tatra kuto mādr̥śānām adhikāra iti māśaṅkīty āha, bhagavata  
ekānta-bhaktānām yat pāda-rajasa tenāplutānām snātānām dehinām sarveṣāṃ api  
taj jñānam syān na tūttamānām eveti niyamaḥ.*

[Bhāvārtha-dīpikā 7.6.27]

So he says that, "Because I received it through the authority of Nārada—therefore it is fact." This should be our position. This is called *paramparā*, receiving knowledge from *paramparā* system, authority. We can not speak anything authoritatively, we have no power. But if we receive that knowledge from the authority by disciplic succession. Then whatever we say, that is authoritative. *Jñānam tad etad amalam*. Prahlāda says: "This is without any contamination, this is perfect knowledge. *Duravāpam*—and it is very difficult to obtain also. *Nārāyaṇo nara-sakhaḥ kila nārādāya*—but it is received from Nārada, therefore it is authority.

*ekāntinām bhagavatas tad akiñcanānām  
pādāravinda-rajasaṅpluta-dehinām syāt*

[SB 7.6.27]

*Ekāntinām*—those who are fully surrendered unto the Supreme Personality of Godhead. *Akiñcanā*—and one who has nothing in his possession except Kṛṣṇa.

*Bhagavatas tad akiñcanānām pādāravinda*—and just be simply pure by taking bath in the ocean of the dust of the lotus feet of Kṛṣṇa. *Dehinām*—others. This *Bhāgavata-dharma*, only it is possible for them those who are fully surrendered to Kṛṣṇa and they have taken bath in the dust of the lotus feet of Kṛṣṇa and have taken shelter of a bona fide devotee coming in disciplic succession. For them this knowledge is understandable, not for others.

*śrutam etan mayā pūrvam  
jñānam vijñāna-saṁyutam  
dharmam bhāgavatamśuddham  
nāradād deva-darśanāt*  
[SB 7.6.28]

[Prahāda Mahārāja continued: I received this knowledge from the great saint Nārada Muni, who is always engaged in devotional service. This knowledge, which is called *bhāgavata-dharma*, is fully scientific. It is based on logic and philosophy and is free from all material contamination.]

I have received this knowledge from Nārada—*deva-darśanāt*, who is aspired to be seen by many, many big demigods from whom I have received this knowledge. *Śrutam etan mayā pūrvam*: because he was five years old when he heard this message from Nārada when he was in the womb of the mother, therefore he said, *śrutam etan, śrutam*, "I have heard it." *Śrutam etan mayā pūrvam jñānam vijñāna-saṁyutam*—it is not bogus, it is the most scientific knowledge. *Dharmam bhāgavatamśuddham*—and it is known as *Bhāgavata-dharma*. *Śuddham*—pure, without any material contamination. *Nāradād deva-darśanāt*.

*tatrāti-vismitāḥ pṛcchanti, prahrādeti.*  
*he prahrāda, tvam vayam etābhyāṁśaṅḍāmarkābhyām ṛte 'nyam gurum na*  
*vidmaḥ.*  
*etad āgamanāt pūrvam evāham nārada-pārśvam gata iti cet tatrāhuḥ, vālānām*

*apy ati-śiśūnām asmākam etāvīśvarau niyantārāvatastavānyatra gamanaṁ na sambhavati.*

[*Bhāvārtha-dīpikā* 7.6.29]

So the *asura-bāla*, the *asura* boys, that, "My dear Prahlāda you are also a son of the royal family. You never went to learn any transcendental subject matter from anybody else. You are simply coming to the school, now as you have no other chance, so how you have learned all these things?" Therefore he explained. "Yes. I learnt it from Nārada." So anyone who challenges that, "Wherefrom you go this knowledge?" So we have to say that we have got it from the *paramparā* system directly from Kṛṣṇa. The our knowledge is perfect here. Actually from practical point of view Kṛṣṇa says: *sarva-dharmān parityajya mām ekaśaraṇaṁ vraja* [Bg 18.66].

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

Or Kṛṣṇa says that: *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya* [Bg 7.7].

[O conqueror of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.]

"There is no more superior authority than Me. You surrender unto Me." Then what we are preaching? We are preaching the same thing that, "Kṛṣṇa is the Supreme Personality of Godhead, no-one is greater than Him, you surrender unto Him." Therefore our knowledge is perfect. We are speaking nothing extra. What Kṛṣṇa says, Kṛṣṇa is perfect. So His teachings are perfect and we are distributing that teaching therefore our philosophy is perfect, our preaching is perfect.

*prahrāda tvam vyaṁ cāpi  
narte 'nyam vidmahe gurum  
etābhyām guru-putrābhyām*

*bālānām api hīśvarau*

*bālasyañtahaṅpura-sthasya  
mahat-saṅgo duranvayaḥ  
chindhi naḥ saṁśayaṁ saumya  
syāc ced visrambha-kāraṇam  
[SB 7.6.29–30]*

[The sons of the demons replied: Dear Prahlāda, neither you nor we know any teacher or spiritual master other than Śaṅḍa and Amarka, the sons of Śukrācārya. After all, we are children and they our controllers. For you especially, who always remain within the palace, it is very difficult to associate with a great personality. Dear friend, most gentle one, would you kindly explain how it was possible for you to hear Nārada? Kindly dispel our doubts in this regard.]

Now, this question that, "Prahlāda you were never out of your palace, how you could learn this?" This explanation will be given next chapter.

Thank you very much.

[break]

**Devotee:** Śrīla Prabhupāda [indistinct]

**Prabhupāda:** Not like that. Suppose a man has got one million dollars by doing very large-scale business and another man, somehow or other, got the same million, one hundred million dollars. So it is to be understood that he has done all the business. The effect is there. The effect is there. *Phalena paricīyate, phalena paricīyate*—you haven't got to study how he has got it. When he has got it, it is to be understood that he has all done all this business, all this hard labor for this, because he has got the perfection. That is the analogy, that anyone who is already engaged in the transcendental loving service of the



Lord, it is to be understood that he has already done all these pious activities legal, cultural and everything—*phalena paricīyate*. Even if he has not done it is to be understood that he has done.

**Devotee:** That means he doesn't have to do it any more?

**Prabhupāda:** No. Why? If you have got one hundred million dollars why should you work hard as a businessman? What is the gain? What is the profit there? You've already got the result. Why should you waste your time in that way? Another example can be given. That how high skyscraper building, one who is coming step by step, step by step, another is lifted by the elevator immediately. So it is to be understood that he has crossed over all the steps. It is two hundred steps. Why he should go again down, "Oh let me come step by step, step by step?" Do you like that? Very intelligent?

**Devotee:** No.

**Prabhupāda:** It is to be understood, "Yes. I have got all the steps." And if somebody says, "Oh I have not passed all the steps, step by step, let me go down again and come back." That is not very intelligent. It is not required. Your result is already there. You have come to the one hundred and second floor, that's all.

And attend these classes. If you want to maintain this temple you must follow this routine work. Otherwise what is the use of occupying this big hall and big house? There will be Deity installed. You will have to worship. You'll have to perform the regulative service. Make program. Simply for residential purpose there is no need of occupying such big house. Is it necessary? That simply for residing [indistinct] at night? That is also not very perfectly.

The regulative principles should be followed very strictly. [End]