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**Śrīla Śrīdhara Mahārāja:** ...to favour us, towards us. These are the results of devotion in general. And to serve Tulasī Devī is a part of devotion, and it must give us all these effects to us. So a devotee of the higher order, he must not pray to any place, or any prayer that absolves me from the sin. He will say, the first class devotee will say, will pray, "Whatever I have done wrong, I'm ready to suffer for that to the *paśa*. But only my prayer is that I may get a drop of nectar of the favour of Kṛṣṇa." That should be the prayer of a real devotee.

*paśu-pakhī ho 'ye thāki svarge bā niroye, [taba bhakti rahu bhaktivinoda-hṛdoye]*

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Śikṣāṣṭakam*, 4, *The Songs of Bhaktivinoda Ṭhākura*, page 136]

"I may according to my *karma*, I may be a bird, I may be a beast, or I may be a worm, insect, in the heaven or in hell. I don't care for that. According to my own *karma* let me suffer for that. But only my prayer that I may not be devoid, or maybe deceived from the favour of Kṛṣṇa, I get that, His grace, devotion I want, only devotion I want."

*nāsthā dharme na vasu-nicaye naiva kāmopabhoge  
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam  
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi  
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu*

["I have no attraction for performing religious rituals or holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life."] [King Kulaśekhara's *Mukunda-mālā-stotra*, 5] [*Caitanya-caritāmṛta*, *Adi-līlā*, 4.33, purport]

And Bhaktivinoda, *paśu-pakhī ho 'ye thāki svarge bā niroye*, means hell. Let me, to enjoy my result of good works in heaven, or if I have to suffer for my bad actions in previous lives we're to go to hell, I don't want to get out of that. My *karma* I shall have to suffer or enjoy. I don't care for that. But my prayer, not to take away that sin, or that good merit or bad merit, but only my prayer is for pure devotion independent of these two. Neither happiness nor suffering, neither happiness from happiness, nor from suffering I want relief. Let it be according to my previous *karma*.

The least, what I want from this moment, I won't try to waste that favour of Kṛṣṇa to face with any eventuality. Whatever I shall acquire, a drop, I shall acquire friends, that must be the nectar of the highest order. And lower things can deal with these things, the heaven and hell. To remove, to deliver us from hell or from heaven, very lower things can do that. But Kṛṣṇa's favour we shall pray only as a positive attainment, and never to minimise our previous, the result of the bad activities of misconception. Misconception is nothing for that.

I want the visa, don't care for passport. If I get visa, passport will come automatically. Something like that. If I get visa, no passport trouble will be able to trouble me, something. This *māyā*, to do away with *māyā* it is nothing. But the positive attainment in the domain of Kṛṣṇa, that is a very higher thing. By passing *māyā* we can attain Virāja, Brahmaloka, *mukti*, the marginal position. But

why should I waste my energy only to acquire a position in the marginal land? All my attempts must be focussed towards the prayer of a position in Goloka. That I shall try, and that will be gain of very higher order, highest order. I shall pray automatically this will be done.

There was one case in Sāvitrī - Satyavān, *Purāṇa* story. Sāvitrī from Yamarāja she wanted boon. She was a chaste lady. Went to the forest with her husband knowing that that day, she knew that that day was the day of death of her husband, so she followed her husband Satyavān to the forest.

And suddenly Satyavān, Sāvitrī knew already, Satyavān did not know. "I feel some ache in my brain. I want to take a sleep." Sāvitrī was ready. On her lap Satyavān put his head. He was cutting wood there and slept and heart failed, died of heart failure.

Yamarāja came to take him. First his agents came, but they found that Satyavān was on the lap of his chaste, very pure wife. They could not venture to take him. Then Yamarāja himself came. Sāvitrī is there with the head on her lap.

Yamarāja told, "You leave it, he's dead, you leave his body."

Then Sāvitrī told, "Yes, you take him."

Yamarāja took him, that soul. Sāvitrī is approaching, by her penance's she's approaching, following in pursuance of her husband.

Yamarāja told, "O you why do *you* come? I'm taking *him*. You must go back."

But, "No, I can't go, I shall go." In this way.

Yamarāja told, "No, you don't come. Why do you disturb my activity? This is the arrangement of the creator Brahmā, and you must obey that."

Sāvitrī told, "It's better to die than live without husband." In this way.

Then Yamarāja told, "I'm giving some boon to you. Accept and be satisfied."

"What boon you will give?" Then she wanted, her father-in-law and mother-in-law they were blind, "Let them get eye."

"Yes, they will get eye."

Second, then again going, "No, I'm not satisfied, can't live."

"Then take another boon."

"If you're pleased to give boon, then they have lost their kingdom, now they may be installed in their own kingdom."

"Yes, I say they will get back their kingdom."

"All right." Again Sāvitrī going.

"Again you are coming?"

"Yes, I can't live without the company of my husband. I'll take another boon."

"Yes, what is that?"

"I want a hundred sons."

"Yes, you'll get a hundred sons."

Then again she's going. "And why you are coming? I already told that you shall get a hundred sons."

"If you're taking my husband how can I get sons?"

Then Yamarāja was perplexed. "Yes, that's true." Then what to do? He appealed to the higher force and sanctioned Sāvitrī's boon. She got her husband back. So Yamarāja was already committed, "That you have got, you will get a hundred sons."

Then Sāvitrī put the demand. "You've already sanctioned that I shall get a hundred sons, you can't take my husband."

So if we get some space in Goloka, we cannot be detained in this mundane world. Why should we bother ourselves that Tulasi Devī who can give me a place there, say, "Please clear the dirt on which I'm standing." That is self-deception. Do you follow? No?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** So always to the higher entity we shall pray for the higher service of the Lord. Wherever we are we won't care for that. That automatically will be solved. If we get some higher appointment there, then automatically they can't detain us here. So a *śuddha bhakta*, a pure devotee, from the core of his heart he will never pray for anything else. That will be waste of energy.

"Only pure inclination towards the service of my eternal Lord, that I want. I know nothing else but the loving service of my eternal Lord, that I want. I do not know anything else."

The *gopīs*, when Nārada came for the feet-dust. In Dwārakā, when Kṛṣṇa is playing that He has got a very bad headache and only the feet-dust of a devotee can remove that headache. So Nārada approached so many, none came forward to give feet-dust to Kṛṣṇa. "Kṛṣṇa says, 'I'm suffering great pain, all these things.'"

"No, no, we don't believe that. This is all to test us. We're the last persons to give feet-dust to our venerable husband whom we think to be God Himself, never."

Then Nārada came to Kṛṣṇa. "Have you got the medicine?"

"No, no, none is prepared to give feet-dust to You my Lord."

Then, "Nārada, go, go, go to Vṛndāvana, you seek for that there, go."

Nārada, by the power of *yoga*, he at once came. The *gopīs* flocked there: "Oh, how is Kṛṣṇa? Nārada, you have come, perhaps you are coming from Dwārakā?"

"Yes, yes, I'm coming. Kṛṣṇa is suffering from headache very much."

"How? He's suffering?"

"Yes, He's suffering."

"And no medicine, no cure?"

"Well only feet-dust of the devotee, that is the medicine, nothing else can cure Him. So I have come here, you are so many devotees."

"Oh, take, take feet-dust, say you give your feet-dust. We don't know who is the proper devotee, give feet-dust, collect feet-dust and take."

Nārada was astounded. "What is this? No one, even myself I do not venture to give. Thus the queens told, 'Nārada, you are a devotee, you give your feet-dust.' I also can't. But these ladies they're offering their feet-dust by competition. 'Oh take, please take hers, take hers.'" In this way. He stood dumb. "What do you think? You're giving feet-dust to Kṛṣṇa. Don't you know the consequence?"

"Yes, what consequence?"

"Eternal hell."

"We're prepared for that Nārada. We're only concerned with His pleasure. We do not care for our future. Our whole attention is to seek for pleasure of Him."

So a pure devotee won't pray for anything, but for the higher service of the Lord their heart. They can't see anything else. Nothing he can see, for him or her, for their own pleasure, but only the pleasure of Kṛṣṇa. Forgetful, as in Christianity also, there is self sacrifice, and greater than that is self

forgetfulness. Self forgetful self is there, but forgetful for the pleasure of the Lord. No self interest. Self forgetfulness that is unconscious of their own particular interest, it is merged in the interest of the whole Lord Absolute. So a pure devotee should never want anything else but the pure service of the Lord. He does not care to know any other thing, can't see even.

Once, after the Pāṇḍavas and Kauravas got their training finished in the school of Droṇācārya, Droṇācārya to test them he put an artificial bird on the top of a tree, and asked them one by one, "Pierce, mark the eye of this bird I've put on the top of the tree." First he called up Yudhiṣṭhira, he was the senior most. "You are to mark, pierce the eye of the artificial bird that I've put on the top of the tree. Take your bow and arrow." And Yudhiṣṭhira at once came. "What do you see?"

"I'm seeing all."

"Bird?"

"Yes."

"The whole bird?"

"Yes."

"The tree?"

"Yes."

"Are you seeing me?"

"Yes. I'm seeing everything."

"Give up, give in your arrow."

Then in this way he say, this man, that man, then at last called for Arjuna. "You are to do this."

"Yes."

"Have you fixed you mark?"

"Yes."

"What do you see?"

"I see the bird."

"No tree, none else?"

"No."

"The whole bird?"

"Never, no, only the eye."

"The bird and only the eye, and you can't see anything else?"

"No, only the eye I'm seeing."

"Yes, mark."

So a pure devotee he can't see anything else, but hear the praise, the joy of his Lord of his heart. They're unconscious of everything. Let it be, whatever You may like. So that pure devotion of that Tulasī, or anyone, a pure devotee won't pray for anything else if he's got that higher *sukṛti*, *śuddha bhakti*, *prema bhakti*, the seed of *prema bhakti*. "Only Kṛṣṇa's pleasure, the pleasure of my Lord cent per cent." Unconscious of his own body, mind, everything. That is the type. Hare Kṛṣṇa. Do you understand?

**Devotees:** Yes Guru Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Gaura Hari. Mahāprabhu says,

*[na dhanam na janam na sundarim, kavitam va jagad-isa kamaye]  
mama janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi*

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

*ayi nanda-tanuja kiṅkaram, patitam mām viśame bhavāmbudhau  
kṛpayā tava pāda-pankaja-sthita-dhūli-sadṛśam vicintaya*

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

*trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtaniyaḥ sadā hariḥ*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye  
mama janmani janmaniśvare, bhavatād bhaktir ahaitukī tvayi*

*paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye*

*nāsthā dharme na vasu-nicaye naiva kāmopabhoge  
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam  
etat prārthyam mama bahu-mataṁ janma-janmāntare 'pi  
tvat-pādāmbho-ruha-yuga-gatā nīscalā bhaktir astu*

Something else, I forget the *śloka*, the gist is touched.

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

**Vidagdha Mādhava:** Guru Mahārāja. I have one question about Tulasī. The devotees here at the Maṭh, they say even if the *japa-mālā* is not real Tulasī Devī, when you touch, when you count the beads, you *turn* that *japa-mālā* into Tulasī Devī. My question is this, is it important to have *japa-mālā* of Tulasī Devī or not?

**Śrīla Śrīdhara Mahārāja:** There is higher consideration, because,

*yasyātma-buddhiḥ kuṇape tridhātuke, sva dhī kalatrādiṣu bhauma ijya dhīḥ  
[yat tīrtha buddhiḥ salile na karhicij-, janesvabhijñeṣu sa eva gokharah]*

["One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshipping, who visits the holy places simply to go swimming, without seeking shelter of the holy

saints who live there, is no better than a cow or an ass. His conception of reality is condemned.”] [*Śrīmad-Bhāgavatam*, 10.84.13]

What I really want to revere, if we consider them of this mundane thing that is offence, it is offence.

*arcye viṣṇau śilā-dhīr [guruṣu nara-matir vaiṣṇave jātī-buddhir  
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ  
śrī-viṣṇor-nāmnī-mantre sakala-kaluṣa-he śabda-sāmānya-buddhir  
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ]*

[“Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil.”] [*Padma-Purāṇa*]

If we think that what we worship that is stone. *Guruṣu nara-matir*. Seeing Gurudeva to be a man. *Vaiṣṇave jātī-buddhir*. And if we see the Vaiṣṇava as *brāhmaṇa*, *śūdra*, all these things. *Viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ*. And the feet water, or the *caranāmṛtam* of Viṣṇu, Vaiṣṇava, if we think that is water. *Viṣṇau sarvveśvareśe tad-itara-sama-dhīr*. And the Master of all, Lord of all, Viṣṇu, if we think one of many gods, then *nārakī saḥ*, we shall have to go straight to hell.

*Yasyātma-buddhiḥ kuṇape tridhātuke, sva dhī kalatrādiṣu bhauma ijya dhīḥ*, in *Bhāgavatam*. And that is in *Padma-Purāṇa*. *Yasyātma-buddhiḥ kuṇape tridhātuke*. In this body if one thinks he is the soul, identifying the soul with the body, *tridhātuke*. *Sva dhī kalatrādiṣu*. The wife, children, they're my own, if one thinks like that. *Bhauma ijya dhīḥ*. And our worshippable object is something material, if we think, *bhauma ijya dhīḥ*. *Yat tīrtha buddhiḥ salile*. And thinks this water is purifying, identifies purity with water, this material thing. *Sa eva gokharaḥ*. He may be considered as an ass which can be used only to carry the food of the cows, *gokharaḥ*. *Kharaḥ* means the ass that carries burden. *Gokharaḥ* means that cannot be utilised for the purpose of human utility, but only for the beast, very lower conception of beast.

So we're to take us out of identifying spiritual with material. Spiritual, that is necessary, not material. We're to understand the real position.

Rāvaṇa, he stole away Sītā Devī. And a devotee of the primary class was very much shocked to hear that. And when Mahāprabhu was a guest with that Rāmanūja devotee, he anyhow managed to give some food to Mahāprabhu and he himself observed fasting, and he's always bewailing.

Mahāprabhu told, “Why you don't take food?”

He told, “I want to die. I had to hear that my mother Janaki, Sītā Devī, She was stolen by a demon. I shall have to hear that in my ear? I want to die. I won't like to live any longer.”

Then Mahāprabhu consoled him. “No, no, you don't think like that. Sītā Devī, She's Lakṣmī Devī Herself. She's *cinmaya*, She's consciousness personified, not body of any material stuff, this flesh and blood. Sītā Devī's body is not made of flesh and blood. So what to speak of Rāvaṇa to forcibly

carry Her, Rāvaṇa even cannot touch, even cannot see Her. Sītā Devī is made of such stuff that Rāvaṇa he cannot see Her, cannot touch Her. This is the fact. Don't disturb your mind. This is the fact I say, you take *prasādam*."

Then he took *prasādam*.

Then Mahāprabhu went to further south and in one place He found that the devotees are reading *Kūrma-Purāṇa*. And there it is mentioned that when Rāvaṇa came to steal away Sītā, She took shelter into fire, and Māyā Sītā and the fire god gave some imitation Sītā to Rāvaṇa.

Then after killing Rāvaṇa, attaining victory, when Rāmacandra is taking Sītā from Laṅkā, Rāmacandra told that, "To prove Her chastity She must enter into blazing fire. Then if She can pass away from that test I shall accept Her. Otherwise She's for a whole year She's with the demon family, I can't trust Her chastity."

Then so many devotees they began to weep. But at the order of Rāmacandra the fire was ready and Sītā Devī had to enter into the fire. The fire quenched, Sītā Devī came out without any change, a smiling face. Devotees began to give jaya! "Sītā Devī kī jaya!" This was written in that *Kūrma-Purāṇa*.

Mahāprabhu asked the reader, "Please give Me that old page and put a new written page there. I found one *brāhmaṇa* he's too much troubled thinking that Sītā Devī was stolen by Rāvaṇa. I want to show this old page of this book to convince him it was not My consolation but you find it is already written in the *śāstra* that Sītā Devī, Rāvaṇa could not touch Her, that real Sītā Devī. She's consciousness personified, not matter, not any flesh and blood or anything, bone, only."

Just as a ghost can show his figure, a *yogī* can show his figure, but God won't be able to show such figure? He can do. By His will, "Let there be water." There was water. "Let there be light." There was light, there was water. His will is law. Whatever He wants to do at once that is done. And He will have to have a permanent flesh and blood body? At His will He can show anything as He likes. He's all spiritual, no touch of contamination of any mundane substance there. But still they can maintain. That eye is not this fleshy eye, Their eye, ear, everything is here but They're not.

Just as in dream this eye does not work, this ear does not work, but still we see, we feel, we work in dream. So in the mental plane are also these activities possible, so mind is also half material. Then transcending that there is pure spiritual world, and there also some spiritual eye, spiritual ears, spiritual mind, everything is spiritual it is possible. Hare Kṛṣṇa. Hare Kṛṣṇa.

In the war field when two tanks come to fight, one tank is pushing against another tank. The man within is safe. The tanks are moving like demons and one is pushing another, in this way, crashing. The man is within. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So soul is within this body, and soul has got its own body, own plane of living, own food, everything of its own in the spiritual realm. This is perverted reflection. We're to aspire after that life. And purity depends on love, sacrifice. Love means sacrifice. Die to live. We're to die wholesale as our interested life here, and another sort of interest will awaken within us, and we shall live there in that plane.

That is our aspiration and for that we have left our houses, that concrete friends, the father, mother, son, child, the property, so many things left. And in quest of such life we're out. We have no charm, we have finished our charm for the mundane property, mundane things, and we're out to seek something which is super-mundane. Mundane means mortal, under mortality, every second it is dying, every second. On which we're depending through this body, wholesale is dying, passed,

every second dying. So we want to be out of this death, this dying land, and if possible to live in a land where there's no death, *amṛta*, which is without death that is sweet.

Vaikuṅṭha and Goloka. In the consideration of infinite perspective conception, Vaikuṅṭha, *kuṅṭha* means limitation, Vaikuṅṭha means unlimited. To live in Vaikuṅṭha means to live in the relativity of the infinite whole. Again there is specification there, we can find when we enter and settle there, specification in different ways.

Just as these mundane things, suppose anything, an earthen doll, they can occupy some space. But if there is a flame, light, one light has got its own jurisdiction. Take another light, this light is intensified, that is also. But again withdraw that light, we can't say that this light only occupies this position, and that light that position, all mixed. That light withdrawn, one light is light, and light here and here mixed. The water hot and cold mixed together. And that may be removed, the light may be removed. Intensity may be less but that sort of limitation there is.

So in the infinite also, amongst the units there is also limitation of another type. That one light everywhere in the room, and another light also everywhere in the room. But still it has got, when removed some sort of form went away. So consciousness also may, conscious unit also may come and live together, and also go away. That is of another type, coming and going. And there also in Goloka it is just like here, all things seem to be limited, but not limited. We're told that it is managed by Yoga-Māyā for the satisfaction of Kṛṣṇa. And here, this Kṛṣṇa is in its highest form of play.

Mahāprabhu told, *Bhāgavata* told, Svayaṁ Bhagavān, He's adjusted in a human way. The mode of life of the Lord in the highest position is very close to the human life.

*kṛṣṇera yateka khelā, sarvottama nara-lilā, nara-vapu tāhāra svarūpa*  
*[gope-veśa, veṅu-kara nava kiśora, nata-vara, nara lilāra haya anurūpa]*

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-lilā, 21.101*]

That to the highest limit of the infinite that can, highest conception of the infinite can harmonise all things apparently limited. Apparently limited, but that also can be harmonised. The stealing, lying, and other things that are very objectionable, that also can be harmonised by the Absolute Good.

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

This is more beautiful, this is the most beautiful, that what seems to be defective, that also can be harmonised by the Absolute. That is the highest position of harmony which can harmonise even what seems to be unharmonisable, that is also harmonised. There is stealing, lying, deception, all these things. This is filthy, objectionable, evil, but evil things are also utilised in the harmony of the highest order. It is so good, nothing can be bad coming in its contact, like touchstone, whatever touches that turns into gold. Something like that. Whatever comes in His connection that is good, such goodness is the centre.

\_\_\_\_\_ [?] Not harmonise here, Kṛṣṇa *līlā*, full of immorality. But no morality, it is more than moral if it is connected with Absolute Good. His own thing He's stealing, what's bad? What is bad there? Own thing, everything is His own, or everything meant for His satisfaction. So that has finished everything.

That philosopher Hegel told, "Everything, Reality means everything for Itself." So He's the only enjoyer. You have got no right to give any remark. Who are you? As long as you think that your position is somewhat substantial and you give some opposition, you're nowhere, you're under *māyā*.

*Cārtheṣv abhijñāḥ svarāṭ* [*Śrīmad-Bhāgavatam*, 1.1.1]. He only knows for what purpose what is meant, what is created, only He is the knower, and He's *svarāṭ*, He's Absolute. We're to admit that, then we can live in a harmonious way. And as long as we shall think we can fight for our right, we're nowhere, we're in the jungle civilisation. Everything for Him, then He can be Absolute. And we're also for Him, not that He's for us. If we can think completely that we're for Him, then we can find only that He's for us also. Otherwise not, He's another party to compete, we make Him another party and we want to compete with Him. But in us there is a spirit within us, and full submission then we can find He's for us. We're for Him perfectly, then we can see He's for us. How beautiful, how beautiful to find our pleasure as a part dependent with His pleasure. Our freedom a part under His freedom. In this way connected we can find, then we can come in harmony, and we'll then be happy, otherwise not.

...

Suppose food is necessary. At that time if I go to write books that will be luxury. According to the necessity of the place the valuation of the service should be calculated. Hare Kṛṣṇa.

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