

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.04.B_81.10.05.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Then he found that three fingers are closed in this way. There is a custom in that land is to count anything; we do in this way, but the fashion there, one, two, three, in this way. Then Rāmānuja found that three fingers are closed in this way, that three questions he had; “Questions means he had to tell three things to me. What he could have told me?” He conjectured, conceived, Rāmānuja. “I find that three things are necessary for our *sampradāya*, for our clan, indispensably for the propaganda of Vaiṣṇava religion. One, the real commentary of *Vedānta*: Śaṅkara has given but our *sampradāya* has got no commentary of our own. I shall prepare, write a commentary.” One finger: that bent finger was erected, disclosed.

Ke? Abhimaṇyu! Gaura Hari.

Then another, Rāmānuja, another thing: “*Śruti*, the *arcana padyati*, that is very necessary to keep up the *sampradāya*. I shall prepare one from the *Veda* and *Purāṇa* collection, compilation.” Another finger was disclosed. And the third – first the commentary of the *Upaniṣads*, and then that of *Vedānta*, and then one *arcana grantha*, three things, and all were astonished to see how the fingers, closed fingers were disclosed again. And then with great joy, victory, and Rāmānuja was accepted as the sole leader of the whole Vaiṣṇava *sampradāya* at that time, from that time.

Yāmunācārya, his poems were very authentic, and the subject of *śaraṇāgati*, surrender – how to surrender to the Lord, how one, what is required to surrender, what things are necessary, if one wants to surrender to the Lord? The test is there. If you can accept all these conditions in your relationship with the Lord, then of course you may be considered that you are surrendering, *śaraṇāgata*. The authority in *śaraṇāgati*’s conception: Yāmunācārya.

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

Bhārati Mahārāja: So Rāmānujācārya took *sannyāsa* from Yāmunācārya at that time?

Śrīla Śrīdhara Mahārāja: Not Yāmunācārya: that is another thing.

After Rāmānuja there were two Schools amongst Rāmānuja *sampradāya*, one Teṅkalai, another Vaḍakalai, afterwards. Up to Rāmānuja there was only one. Those that give more importance to the advices of the first Ālwār, who came from rather an untouchable section, his name was Śaṭhakopar, his sayings are considered to be of the highest importance in that School, in Tamil language. Those that have got greater reverence for them that is Teṅkalai.

And then Deśikācārya, one of the scholars in the Rāmānuja School, he laid more stress in the Vedic School, *Veda*, *Upaniṣads*, *Purāṇa*, etc. And secondary in that Śaṭhakopar, so that section is known as *ācārya sampradāya*. During the time of Rāmānuja they both were one, then the subdivision between the two.

Devotee: Jaya Oṃ Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya! Jagat Guru Śrīla Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya! Śrīla Prabhupāda kī jaya!

Śrīla Śrīdhara Mahārāja: Jaya! Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīmad A.C. Bhaktivedanta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Sevā Vrnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura premānanda Haribol!
Now, what's the news? Caru Swāmī started for Bombay?

...

Bhakti Caru Swāmī: Mukuṇḍamālā Prabhu, also from Los Angeles. And Kaśīrāma Prabhu, he's also from Los Angeles. And especially all of them have heard your tapes very much.

Śrīla Śrīdhara Mahārāja: From Dhīra Kṛṣṇa Mahārāja?

Bhakti Caru Swāmī: From Dhīra Kṛṣṇa Mahārāja, so they're very keen to have your *darśana* at your lotus feet.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. All right! You're coming direct from Calcutta?

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. You are to take anything?

Bhakti Caru Swāmī: Yes, that we will take.

Śrīla Śrīdhara Mahārāja: *Prasādam*. And they're well? Dhīra Kṛṣṇa Mahārāja and, they are coming, when they reached India?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: And today?

Bhakti Caru Swāmī: Today's the fourth of November.

Śrīla Śrīdhara Mahārāja: They're travelling through *tīrtha* or where?

Bhakti Caru Swāmī: Actually they specifically came to have your *darśana* Mahārāja, and then they will go to some other place. They'll go to Vṛndāvana for Prabhupāda's disappearance and...

Śrīla Śrīdhara Mahārāja: They will go?

Bhakti Caru Swāmī: Yes. On the first of November, so they want to be here for your appearance

day, for your Vyāsa-pūjā day.

Śrīla Śrīdhara Mahārāja: But they reached India, and so long where they were staying?

Devotee: He's staying with Bhakti Caru Swāmī.

Bhakti Caru Swāmī: In Calcutta they stayed a few days and then they went to Purī Dhāma.

Śrīla Śrīdhara Mahārāja: Oh, Purī. All right! Like flowers, *mālā* means the garlands, the garland, so many valuable flowers. That is all *śaraṇāgati*. They are all disciples of Swāmī Mahārāja?

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: *Śaraṇāgati*. Hare Kṛṣṇa. Dhīra Kṛṣṇa Mahārāja is also expected to come here?

...

Mṛdaṅga, this is small *mṛdaṅga* with *kīrtana*, and the vibration in a limited circle. But *bṛhat mṛdaṅga* praise can send the sound, visualised sound to the farthest corner of the world and can produce permanent effect. That is also *saṅkīrtana* in a different form. Gaura Haribol. Gaura Haribol.

...

*tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]*

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

What does he say?

Bhakti Caru Swāmī: He's quoting from your talk Mahārāja. You were explaining this *praṇipātena, paripraśnena sevayā* and you were saying that the absolute knowledge is to be served. He was quoting that.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And we can't utilise that for ours, to serve us.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Yes, that is the idea. Higher knowledge can't come to serve the lower knowledge. No benefit thereby. That is offence against the higher knowledge. Only we can connect with them with the spirit of service. The Hegelian philosophy, 'Reality is for Itself,' never subservient to any other thing. Then that will hold the supreme most position. The higher knowledge, higher thing, if we really want only in the spirit of service we may be connected with them and never otherwise, never otherwise.

Surrender, and the position, the relation with that also will be to the degree of surrender.

Otherwise we won't be able to enter into that domain. Surrender. No prejudice should be carried from behind. All prejudices, that *prañipāta*, with the attempt of *prañipāta* all old prejudices should be left out. Then *pariprasna* the inquiry is, only will be genuine when we can give up all our past prejudices. Then the real inquiry, bona fide inquiry only will begin. *Prañipāta*, the prejudices, the past experiences of life, they will be dismissed, and then *pariprasna*, the inquiry will be honest, *pariprasna*.

And then the bond; "If I get You, I am to surrender. I am to serve, and never to utilize for my base purpose of life." That will come, take us in real connection of the higher knowledge, or love, or beauty, or anything of our inner aspiration. It is within us. Birds of the same feather flock together. *Samase lavagenti* _____ [?]

That sort of thing, a drop within us, so it is possible for us to venture to go that side, *svarūpa*, *svarūpe sabāra haya*, in the innermost function of our soul we may find that that is our home. That is our home, and we are wandering in the foreign land, this consciousness of the foreign ways and ultimately our illusory concoction, *māyā*. Only Kṛṣṇa is reality. Kṛṣṇa with His paraphernalia: that is only reality. And this is all deviated consciousness from the truth, deviated conception from the truth. And so it does not stay, it is mortal. And that is a boon indirectly, that it vanishes. Bad things which are not real, which are not good, that vanishes. That is a boon for our life. If we get chance to get reality, once attained, we are not to lose.

Yad gatvā na nivartante, tad dhāma paramaṁ mama [*Bhagavad-gītā*, 15.6] The Kṛṣṇa Himself, when He says this word I think that it is so sweet that Kṛṣṇa Himself also impressed with the sweetness of His own *dhāma*, own paraphernalia, *paramaṁ mama*.

"My *dhāma* is *param*, it is honourable, and it's desirable, and very sweet, My *dhāma*, *tad dhāma paramaṁ mama*."

What to be in the consideration of us, Kṛṣṇa Himself feels that His *dhāma* is a *param dhāma*. His domain is very desirable and very beautiful and very sweet. *Yad gatvā na nivartante* - if one can enter once, no possibility of being discharged from that position, the eternal, the nature of eternity requires such. Gaura Haribol.

Then Mukuṇḍamālā Prabhu, and another?

Devotee: Kaśirāma, and Gurutama _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Servitors in the *bṛhat-mṛdaṅga*, *bṛhat pracāra*, service, any lip deep chanting, that is not chanting proper if it is not surcharged with the spirit of service. Surrender is the beginning of service. We are to enter into the realm of service through the gate of surrender, then we will be advised what to do. And they will utilise us. So need of the Vaiṣṇavas, the guides there. It is a great need to have a Vaiṣṇava. Why? They will guide us. They have got experience of that field. They can guide us.

The Lord says, "Who are My servants, they are not real servants. But who are servant of My servant, they are real servants."

That means that. In reality, we find the guidance of the Vaiṣṇava can introduce us in that new land. And that will be more fruitful for our purpose. So Vaiṣṇava, Vaiṣṇava.

In the beginning we may think, in the crude state, "That why so much mention about the

Vaiṣṇava? I want the Lord Himself. And they, the *sādhus*, Gurus, they always take Vaiṣṇava in the middle. Between myself and between God, the Guru, Vaiṣṇava, Guru also may be tolerated to such an extent, but Vaiṣṇava, Vaiṣṇava, always so much importance given to the Vaiṣṇava.”

To come between us, it seems to be undesirable in the beginning. But as much as we grow we will find the stress is given for the real benefit of the newcomers. Without their guidance, we are unknown. Of course by God’s will they are appointed to guide us. But their guidance is essentially necessary for our, _____ for every purpose of service. They are not enemy, they are not trespassers between us.

But as I gave some instances, that the glass, the glass spectacle, apparently it is a barrier between the sight and the seer, the eye and the sight. But it enhances our sight, though apparently it is a barrier between the two. And also in the telescopic system, so many apparent trespassers between the thing to be seen far away and here, but they enhance our sight, so many telescopic systems, so:

Mad vitya vitya vitya parechar vitya vitya _____ [?]

A very important thing to guide us, as many guardians I shall have over my head, the finer vision will pass through one, two, three telescopic system; that is far things which are very distant that will come near by the help of so many glasses between the two. Which is considered by the ordinary people as so many barriers, but they are to enhance the sight, so:

Mad vitya vitya parechar vitya vitya _____ [?]

In the land of exploitation, if there are so many servants that may not disturb me, so many servants I have got to command, but just the opposite there, so many guardians, there are so many well wishers. In this way we shall try to have view of them, so many guardians and well wishers. As many guardians I shall have there, I will be free of any fear. So many guardians, so many well wishers I have got so I don’t care anybody. So in that light we are to see the Vaiṣṇavas, the *sādhus*. Of course in real plane, I am not talking of the sham, the imitationist, but in the real sphere, case is such there. Hare Kṛṣṇa. Hare Kṛṣṇa.

*tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]*

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

It will attract our service for that plane. Gaura Haribol. Gaura Haribol. The subjective plane, just as here, within the matter, now the most graphic and most original force have been invented or discovered: perhaps electric current, is it not? It is the most basic and fundamental forces. Of all forces we can find here, the most all pervading force, even it can work in the moon, in the sun, only electric current, is it not? What is that, it comes from the ethereal plane. That is the most precious and most powerful force ever discovered. So also in the subjective realm, this is in the objective. In the objective plane, the most fundamental and powerful plane of forces is discovered as electricity, atomic, something like that.

So in the subjective realm the most fundamental and deepest plane, that of beauty and

sweetness and love, not of power, not of knowledge. Not of knowledge and not of power but of beauty, but of love, most extensive, most powerful, forceful, and most original plane, in the subjective realm.

And we are only a member of the subjective world, the soul. The soul is a member of the subjective world, not of the objective. And the subjective, super subjective, super super subjective, the highest plane is Goloka. Full sphere, Goloka means solid circle. Not plane circle. Hemisphere is Vaikuṅṭha and full sphere is Goloka, a solid circle, from the centre, equally distributed.

Here of course our conception of a circle is a limited thing to us, but it is infinite and the *rasa* is distributed in such a way – the full fledged theism, in other words. Theism means the realistic existence. Atheism, nothing, that is a pessimistic view, nothing. Our desire, the inner desire may not be fulfilled. Atheism, there is nothing to satisfy my inner thirst.

But theism, yes, theism means *Om*, *Om̐kāra*. The meaning of the *Om̐kāra*, the *praṇava* is yes, positive. *Veda* in the very seed form is *Om̐*. *Om̐*, what is the meaning of *Om̐*? *Om̐* means yes; in one word, what is your inner inquiry, that is, in one word the *Veda*, the revealed truth, the seed of the revealed truth says, “Yes” in one word. What is yes? What is your innermost hankering for, that is. Then what is that? Then the revealed truth from the *Upaniṣad*, *Veda* coming, this is by stages, this is so, this is so.

tad vijñānārthaṁ sa gurum evābhigacchet / samit paniḥ śrotriyaṁ brahma niṣṭham

[“One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.”] [*Mundaka-Upaniṣad*, 1.2.12]

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati

[“By knowing Him, everything is known - by getting Him, everything is gained.”]

The gradual process to reach that goal: the innermost inquiry within your heart. It is, how it is? It is such and such, it is such and such. And in this process you are to come, you are to reach there, all these things. Theism means *Om̐*, yes, existence, existence, in one word, it is, it is. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Rūpa Goswāmī has described *Om̐*, as in three syllables, as representing Kṛṣṇa, Rādhārāṇī, and the living entity.

Śrīla Śrīdhara Mahārāja: *Ah u ma*, Kṛṣṇa, Rādhārāṇī and?

Bhakti Caru Swāmī: Living entities.

Śrīla Śrīdhara Mahārāja: Paraphernalia.

Bhakti Caru Swāmī: Paraphernalia.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: I forget the *śloka*. Do you remember the *śloka*?

Śrīla Śrīdhara Mahārāja: *Ah u ma* when analysed.

Bhakti Caru Swāmī: Actually how do we relate to that Mahārāja, because *Om* to us was always a Māyāvādī impersonal representation...

Śrīla Śrīdhara Mahārāja: So Kṛṣṇa, the knowledge is there, full knowledge is there. And the aspiration of the knowledge, that is *ānandam, sundaram*, that is there. The potency is there.

śyāmāc chavalām prapadye, śavalāc chyāmam prapadye

["By the help of black (*śyāmā*), we shall be introduced to the service of the white (*śavalā*); by the help of white (*śavalā*), we shall be introduced to the service of black (*śyāmā*)."]

[*Candogya-Upaniṣad*, 8.13.1]

Jñāna bala kriya ca. Thinking, feeling, and willing, feeling, thinking is there, Kṛṣṇa is there, feeling is there, and willing, Baladeva, the paraphernalia. Baladeva, Yogamāyā, *sandhinī śakti*, paraphernalia, the environment, Kṛṣṇa, Rādhārāṇī and the environment, three things necessary. And that is perverted reflection here. But in the reality, these three substances analysed, *advaya-jñāna* analysed, we find these three things eternally. The potency, the *hlādinī*, the *sandhinī*, is the paraphernalia, *sandhinī*; and *hlādinī*, Rādhārāṇī, She is the very perfect seed, from the *tarāṅga*, the waves are coming. She is the root, *hlādinī*. And *samvit*, the enjoyer is there, Kṛṣṇa, in these three, *ah u ma*.

And here in the perverted reflection *ah* means Brahmā, *u* Viṣṇu, and then *ma*, Mahādeva, paraphernalia of destruction. *Stristi stiti pralaya, ah u ma* in this perverted relation, relatively, and there in the eternal, in that way. *Jñāna bala kriya ca*, thinking, feeling, willing: the enjoyed, the enjoyer, and where and what for the enjoyment, Hare Kṛṣṇa, paraphernalia. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Bhāratī Mahārāja: Jīva Goswāmī also gave another definition of *Om* in *Bhakti-sandarbha*.

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: That Vṛndāvana Dāsa Ṭhākura he was talking about the different devotees which appeared in Navadwīpa which are Avatāras. And he referred to Jīva Goswāmī saying that Jīva Goswāmī explained *Omkāra* as being the embodiment of all the different Avatāras. The different Avatāras, their origin is from *Omkāra*.

Śrīla Śrīdhara Mahārāja: That analysis from the different layers. All the Avatāras in *Om*, *guṇa* Avatāras, then this *śaktyāveśa*, they may be classified under these three heads, *ah u ma*. Some are creative faculties, some sustenance, and some withdrawing, in this world, in reference to this world. They are under this jurisdiction. In all different functions, the main is this, *sandhinī*, *hlādinī*, *samvit*, that is the central analysed of the spiritual prime cause, *advaya-jñāna*. And then according to the necessity in the gradation this may be applied in different position, in different way. All branches somehow or other from these main three branches of *advaya-jñāna*, in different perspective, different plane of view.

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

_____ [?] When did we begin? Eight?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then where they will stay? In that house?

Bhakti Caru Swāmī: _____ [?] They have put their luggage downstairs, where Mahārāja and Venkatta Prabhu was staying, below you here, just in this room.

Śrīla Śrīdhara Mahārāja: No, they're in that house.

Bhakti Caru Swāmī: No. They have shifted over so we have our luggage in that room right now.

Śrīla Śrīdhara Mahārāja: Where? Here?

Bhakti Caru Swāmī: In the previous room, yes.

Śrīla Śrīdhara Mahārāja: There's a patient there perhaps?

Bhakti Caru Swāmī: No. That is in the big room Mahārāja.

Śrīla Śrīdhara Mahārāja: Of course, if you manage, if you like you can do that.

Bhakti Caru Swāmī: No, in the big room...

Bhāratī Mahārāja: Mahārāja, where is the example of the monkey and the cat, *śaraṇāgati*?

Śrīla Śrīdhara Mahārāja: *Markaṭa-nyāya* and *mārjjāra-nyāya*.

Bhāratī Mahārāja: Where is that coming from, Rāmānuja?

Śrīla Śrīdhara Mahārāja: Rāmānuja. The Rāmānuja, when they divided into two, the Teṅkalai and the Vaḍakalai. Vaḍakalai means those that give more importance in the Vedic scriptures and the Teṅkalai those that give important stress in the Tamil scriptures.

Bhakti Caru Swāmī: Āḷvārs.

Śrīla Śrīdhara Mahārāja: Āḷvārs, coming from, beginning, that Śaṭhakopar, Nammālwāra. So they, the Tamilians, the Tamil School, that is the Teṅkalai, they give more stress to *mārjjāra-nyāya*. That *mārjjāra* means this cat, cat's dealing with her cub, kitten. The kitten does not do anything. But where to move, what to do, the mother cat she takes, catches by the neck and moves here, there wherever she likes removes. The kitten she does not, he does not do anything, no attempt to be seen on his part. Whatever the mother does, for removal, for eating, feeding, all these things. That is *mārjjāra-nyāya*.

And the *markaṭa-nyāya*, the cub of the monkey he catches on the body of the mother. And the mother takes, removes here, there, wandering. But the duty of the cub is to catch the mother's body.

So the Vedic School of Deśikācāryya they say, "You have got free will oh *jīva*, you have got something to do, *śaraṇāgati*. You have your own part to play, it is maybe very small, but still you

have some part. You are endowed with free will and you must have to utilize your free will.”

And the Teṅkalai system they say, “No, we have nothing to do. Only we think that we are His, and whatever is necessary He will do on our behalf.”

So this is the difference of the two schools.

The Deśikācāryya, the Vedic School they say that, “Some action for free will is there. Your acceptance, your consent is necessary. The rest will be done by the Lord. But your consent, your free will acceptance, something, whatever, however meagre it may be, but it must be there, your consent.”

And the Teṅkalai, “No, we have nothing to do.”

But our consideration is nearing this, Vaḍakalai School, the Vedic School, Deśikācāryya. That *jīva* has got something to do, the cooperation, the consent, otherwise how the *jīva* can have this *samshar*. Then everything is His *līlā*. If you have nothing to do then everything is God’s *līlā*, His *līlā* and they are all dolls to play in the hand of the Lord. This is in the highest stage in the highest realized position. That stage is to attain, but to begin to acquire that stage, he gives *jīva* independence. Because *jīva* is a part of the subjective world, so naturally he is endowed with freedom. There can be no consciousness where there is no freedom. But a very particle, the freedom is also very small. But spirit and no free will that can’t be. So in the service, the freedom is maintained, otherwise *vilāsa*, that cannot be maintained, in the Goloka also. Everyone, they’re mostly actuated by the feeling, by Yogamāyā, by the love, by *hlādinī*. But still they have got their meagre personal consideration and that is influenced by all the good environment, favourable environment they’re within. Otherwise their name, their *līlā*, their service, everything is their particular, how it is possible? So individuality in the atomic energy is also to be maintained all through, and we do not deny the influence of the environment also. But still the environment cannot devour the personal character or existence of anything and everything.

Gaura Haribol. Gaura Haribol. So now we may stop: nearly ten?

Devotee: Yes, nearly ten Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. You are to look after them on our behalf.

...

Devotee: In the west now they are using so many means to collect money for pushing on Kṛṣṇa consciousness. I wanted to know, a lot of these means seemed to be, when Śrīla Prabhupāda was on the planet, they weren’t exactly being used, now there is...

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:...preaching purpose there, the means is justified by the end. But if there is any impurity in the end, in the object, then the whole thing is wrong. Otherwise there is purity in the purpose. _____ [?]

If anyone commits sin that crosses the moral law, but if it is for the satisfaction of the Absolute Will, it is all right, because the law has been created only to promote our attention towards the Supreme. In any way if our energy is utilised for the satisfaction of the Absolute we are benefited, knowingly or unknowingly. If it is used for the satisfaction of the Supreme Entity, then whose energy is being utilised knowingly or unknowingly he will be benefited. But if in the name of the Absolute it is not such then of course there will be some difference.

Laws are meant only to promote our faithfulness to the Supreme. Laws are not meant to discourage our affinity towards the Supreme. Lawless law, those are lawless laws which promotes, which helps us to forget the Supreme Authority and fix our attention to any other object; whether the liberation of the country, or the satisfaction of a particular society, all these things, as hospitals and other altruistic activity. Altruistic activity independent of faithfulness to the Supreme Entity may not be encouraged, that is not to their highest benefit. Only bodily service, physical service cannot be taken as service of the soul. Soul's interest may be different than the interest of the body. So body service cannot be accepted as the service of the proper party that is soul. Soul service depends on the service of the Absolute, Paramātmā. That is soul's real interest. So if that is done independent of all other necessities of life then it is justified, whether consciously or unconsciously _____ [?] diplomatically or _____ [?] anyhow, if it is meant for the Absolute, according to the purity of the purpose, the purity of the activity.

*sarva-dharmān parityajya, mām ekaṁ [śaraṇam 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]

All sorts of conceptions of duty, all conceptions of law, or worldliness, everything may be cancelled for His satisfaction. He's such, He's above law. Law made by Him. He's not under law. Law has been planned only for the people that are going astray, where there is possibility of going astray, the necessity of law is only there. But those who are naturally lawful, and the highest law is we should be faithful to the Supreme Authority. That is the highest law. And all other laws must be subservient to that. Other laws should be rejected. They will promote only hateful faithlessness and at the same time a sorrow, pain, misery for the people, ultimately. Am I clear? Do you follow?

Devotee: Yes. When Śrīla Prabhupāda was present, he always stressed so much that all our maintenance and temple construction should be based on the sales of his books. He gave the formula fifty per cent for publishing books, and fifty per cent for maintenance and temple construction. But now...

Śrīla Śrīdhara Mahārāja: That's good, publishing the book and selling it and to make money thereby. That is good. But it should be used for the service of the Supreme, not for any personal name, fame, or position, or any other mal purposes. That should be the lookout and that is difficult to differentiate and understand.

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