

85.12.07.D_85.12.08.A

Śrīla Śrīdhara Mahārāja: *Sarva-dharmān parityajya*. In *Bhagavad-gītā* [18.66] many types of religion have been dealt, the *yoga*, the *jñāna*, the *karma*, this, that, so many things.

But in the conclusion, "Give up everything. Come direct to Me. Take the risk. I shall save you."

Bāl Gaṅgādhara Tilak he's also got an interpretation of *Bhagavad-gītā*. Under this *śloka* his comment is very beautiful. He says, "At last, in the conclusion, the Lord has served *amṛta*, nectar, on a golden plate."

_____ [?] Bāl Gaṅgādhara Tilak interpretation, in this *śloka*.

"Wherever you are does not matter, in whatever caste, whether you're learned, or educated, non educated, whatever. Whatever position you're in does not matter. But give up your respective present duty and try run towards Me and I shall embrace you. You'll get everything. If you get My embracing you'll get everything."

Devotee: If you give up everything, then you get everything.

Śrīla Śrīdhara Mahārāja: Ah! Everything, at least mentally. 'Give up everything', that is mentally as if the object of your life, the ideal. Give up everything. It does not say that 'you won't eat, you won't use any medicine, and you won't use any garments', not that. 'Don't take any bath.' No. Physically you may adopt as is suitable to you, but mentally give up all objects from your vision.

Only one aim, I want Kṛṣṇa. "Lord accept me. I want Your grace." Only try to have this relationship. "I want You my Lord. Please accept me and give me shelter under Your Holy Feet." This should be the only one prayer in you. "Accept me, take me as Your own. I don't want anything else but Your grace my Lord." Try to be of this mentality, this attitude. "Exclusively I'm Yours. I belong to none, but wholly I belong to You. You can do anything and everything with me. You've got whole right over me."

Ananya bhakti, surrender, to Him, *śaraṅāgati*. This will fetch us the best benefit in the whole of life, future, past, and in all respects, from all standpoints. As much as possible to collect my attention and devote to Him. Kṛṣṇa consciousness. Who are you? Who is He? He's your Lord of different type. A filial connection, father and son, mother son, friend friend, then consortherhood. He's Lord. I belong to Him wholly. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. In five moods we can serve Him.

So now, what to do? You'll have to go back to ISKCON? Your baggages are there?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You've left your...

Devotee: Yes. We came last night. It was dark when we came. We stayed there and...

Śrīla Śrīdhara Mahārāja: Now what to do? You'll have to go back, or you'll get your things back here?

Devotee: O.K.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu _____ [?] Yes, as you think, you do.

Badrinārāyaṇa: _____ [?]

Devotee: Yes. Tomorrow morning I'll leave from here.

Badrinārāyaṇa: Tomorrow he'll leave from here and go there, and then...

Śrīla Śrīdhara Mahārāja: He says he has no time to spare here? Eh?

Devotee: I'll spent today and tonight.

Śrīla Śrīdhara Mahārāja: What is Guru? He's the representative of the Supreme. And I'm his. He's my owner. Ha, ha, ha, ha. And no longer I belong to myself. I belong to my Guru. The process of *dīkṣā* is meaning this. I surrender to God, through His representative. Gurudeva is a representative of the God, and what I want to do with God I should do with him. That is the *śāstra*. If one seriously surrenders to his Guru, that means like this.

*ācāryaṁ mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] *[Śrīmad-Bhāgavatam, 11.17.27]* & *[Caitanya-caritāmṛta, Ādi-līlā, 1.46]*

"You know the Ācārya, know Me as Ācārya, in Ācārya. I behave with you through Ācārya, through Gurudeva. If you're sincere, to accept Gurudeva, then Gurudeva means this position. He's the representative of Myself. What you should do to Me, do with him, in that way. He's your owner."

Gaura Hari. Gaura Hari. Gaura Hari. Now, what is practically possible...

...

...I take such regulated life to approach towards my Lord Kṛṣṇa. You don't find such response from your heart? Hare Kṛṣṇa. Nitāi Gaura Hari bol. She's silent, mother is silent. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. As soon as possible you also will do like that...

...

...she was going to be naked, forcibly clothes, garments were taken off. Draupadī looked to her husbands, no response. Looked to the assembly men, Bhīṣma, Droṇa, so many great personages.

Bhīṣma told _____ [?] "The real purpose of religion is very fine. And Yudhiṣṭhira is the most expert, we think. He knows the real purport of the *Vedas* more than anyone of us. And when he's silent I can't say anything." That was Bhīṣma's statement.

Then Draupadī when she found this way, that way, no help expected from any side, then her mind ran to Kṛṣṇa.

he kṛṣṇa dvārakānātha he gopījana - ballabha, dāsyāste kṛpanāyāyā sakhe darśaya sannidhiṁ

["O all attractive Lord Kṛṣṇa, O king of Dvārakā, O beloved Lord of the *gopīs*, please kindly appear before me, Your maidservant. O beloved friend, I am in great need of Your mercy at this time."]

[*Mahābhārata*]

When she found that "none coming to my relief" her heart ran towards Kṛṣṇa.

"*He kṛṣṇa he dvārakānātha*. You are Lord of Dvārakā. You have got so many queens. You know how to keep their honour. *He gopījana - ballabha*. You're not fixed within the boundary of Dvārakā. But we hear that You are even the Lord of the *gopīs* that are not married to You. So in that sense You are Lord of everyone. *Gopījana - ballabha*."

Only in *Mahābhārata*, only once this reference about Vṛndāvana *līlā* of Kṛṣṇa here. In the whole *Mahābhārata* Vṛndāvana *līlā* omitted, but only here *gopījana - ballabha* is mentioned, in the heartfelt prayer of Draupadī. "*He gopījana - ballabha*. You are Lord of all. You are Lord of the *gopīs*, in spite of their husbands. Pati patina [?], husband of the husband You are within. *Dāsyāste kṛpanāyāyā*. So I'm Your maidservant. I'm also a maidservant to You. Please show that You are standing by my side. *Sakhe darśaya sannidhiṁ*. You show please that You are at my side."

Then at once the aid granted, and as much as they're drawing, the cloth is increasing, increasing. Draupadī was left as she was, and drawing the cloth, the cloth is there so much. But Draupadī as she was, she was there.

Interference of Kṛṣṇa. Kṛṣṇa ordered, "All the good merits acquired in past lives of Draupadī may turn into cloth at this moment." That was His order. "All the merits done in her past lives may be converted to cloth, her immediate need just now." And the cloth became infinite, as much as time, no limit, unlimited cloth.

At this moment Vidura went to Dhṛtarāṣṭra. "What he's doing, your foolish son? So much cruelty, so much immorality, so much rudeness, that the nature won't suffer? At this moment the fire may break out to burn your whole capitol. Be careful. What are you doing? You are dishonouring your own honour."

Then Dhṛtarāṣṭra ordered, "Oh. Dismiss everything. Bring Draupadī to me."

So, none belongs to none. In the greatest need Draupadī was disappointed by her husbands, by the well meaning gentlemen of the assembly, like Bhīṣma and others. None came to her help in the time of the most acute necessity. But Lord Kṛṣṇa came and relieved her.

So Kṛṣṇa is such. Our relationship with Him crossing all connections everywhere.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...and also something more, the meaning, the writings, I should not speak them all.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: And then when their spiritual conscience will be awakened they'll come and accept the Name. Not forcibly, not to thrust on them. A voluntary action is necessary. Before that they may not take the fish, eat meat, the wine, etc, and a good conduct. That you may make arrangement that they may not go astray, but in good habit, pure life they should have. And also hear, and read also scriptures, and when they'll be sufficiently grown up then they'll take the Name, or *mantram*, or anything. In the meantime they may be requested to go through the scriptures, and also to associate with the saints, to help them.

Who are they? In this life they have come to you, and you are their father. But in this way, in other lives one may go to another family, even to other sects also. So sure, they've come to you, they may feel afterwards that I was born in the family of that particular father, and there we got some Kṛṣṇa consciousness and that has grown and helped us to reach to such a holy standard of life.

Going here, there, changing. Son is not eternal son. Father or wife not eternal connection. According to our *karma*. Just as it is given, the example, dust carried by the wind. So many dusts together, another wind comes and dust then distributed here and there, like that. For some time come together, so many souls, and then we're to go away from one another, it is inevitable. So this connection may be happy if they contact some good thing from particular birth, particular father. None is eternal father, none is eternal son, only temporary. And this temporary connection may help those that have come in connection with a good man, religious man. We shall do our duty in that way. Whoever comes to me I shall try my best to help the soul, though temporarily come to me. As a wife, or as a son, or in any way. Even son may help the father for religious life. Father was not religious, but by the connection of the son, the father may have religious life. That is also, mother also like that. It's possible.

Prahlāda's father opposed his devotional life. Bharata is the example who neglected his mother because she banished Rāmacandra. So Vibhiṣana left his elder brother.

Balirāja left his Guru, Śukrācārya. "If the Lord Himself has come to beg something I must give Him. I won't listen to your words my Gurudeva. If the Lord Himself has come to beg something I must give." So Balirāja gave everything to Vāmanadeva, without neglecting the order of Śukrācārya.

_____ [?]

*gurur na sa syāt sva jano na sa syāt, [pitā na sa syāj janani na sā syāt
daivam na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mṛtyum]*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

Bali in the case of Guru. *Sva jan* in Vibhiṣana. *Pitā na sa syāj*, Prahlāda. *Na sa syāj janani na sā syāt*, Bharata. *Daivam na tat syān*, Khatvangerāja gave up the connection of the demigods and surrendered to Viṣṇu. And *patīś ca sa syān*, the *yajña patnīs* gave up the order, the honour for *patī*, husbands, and went to have a *darśana* of Kṛṣṇa-Balarāma in the forest nearby.

Then when they came back, then the husbands they adored them like anything. "Oh. After so much scriptural knowledge, so much penances, birth in a great lineage, we could not have the

fulfilment of our lives in seeing Kṛṣṇa-Balarāma. And you are not educated, and not so much well read, and so much well practised like us in the *yajña* and others. You had the fortune of having the fulfilment of life. We adore you, we worship you." In this way the husbands afterwards told.

*dhig janma nas tri-vṛd yat tad, dhig vrataṁ dhig bahu-jñatām
dhik kulaṁ dhik kriyā-dākṣyam, vimukhā ye tv adhokṣaje*

["To hell with our threefold birth as *brāhmaṇas*! To hell with our learning of all Vedic literatures! To hell with our performing sacrifice and observing the rules and regulations of the scriptures! To hell with our families! To hell with our expert service in performing the rituals exactly according to the description of scriptures! To hell with it all, for as result of these things we have become opposed towards loving the Supreme Personality of Godhead, who is beyond the speculation of our body, mind, and senses."]

[*Śrīmad-Bhāgavatam*, 10.23.40]

"All our education, all our religious practices have no value, because when the time came we were not favourable for the fortunate visit of the Supreme Lord." They repented like this, in *Bhāgavatam* we find.

Gaura Hari. Gaura Hari. Gaura Hari. Nītāi Gaura Hari bol.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: So *gopīs* are the highest standard. And Uddhava says, "I want to be a grass in Vṛndāvana so that the feet dust of the *gopīs* they fall on my head. And why? They have neglected the scriptural injunctions, *ārya-patham*, the way that is recommended by the scriptures. And *svajanam*, their own guardian, left. They did not care for their own guardian, and also the directions of the scriptures about their relationship with Kṛṣṇa. Their opinion, the relation between the Lord God Himself and any servant of His that must be unconditional. No conditions come to interfere that relationship. Unconditional surrender to the Lord. He's got wholesale right over me. And the *śāstra* will come and say, 'Oh, so much connection, and no more connection. Or our guardian will say, Oh, so much connection, and no more connection.' That won't be taken up. The Absolute connection over us, of everything, He's Absolute Lord. His connection is unchallengeable to anything and everything." That type of devotion, dedication, is the highest. Self forgetfulness in its totality. How far? There is another tale.

Once Kṛṣṇa, to prove, to show the position of His devotion in Dvārakā He made a *līlā* that, "I have got a strong headache." When Nārada went to see. "Nārada, I'm suffering too much from headache."

"What is the medicine, what is the cure?"

"Only the feet dust of the devotee, that can cure My headache, nothing else."

Then Nārada at once ran to the harem, the Rukmiṇī, Satyabhāmā. "Oh, Kṛṣṇa is suffering and only the feet dust of the devotee is His medicine, He says."

Then they denied totally. "No, no no. This is impossible. He's the husband, and we think He's the Lord of Lords. And how can we give feet dust? Do you think that we shall go to hell? Never, we can't. You are His devotee, you go and you give your feet dust to Him."

In this way he was repulsed, driven away. Then he approached Kṛṣṇa, went to Him.

"Have you got feet dust?"

"No, no. None, no devotee is agreeing to give feet dust. They're all afraid. You are Lord of Lords."

"Then Nārada, try once go in Vṛndāvana you see there."

Then Nārada at once went to Vṛndāvana.

And they all came. "Oh, Nārada, coming from Dvārakā. How is our Lord, Kṛṣṇa?"

"He's well, everything is good. But for the moment a little trouble He has got some headache and the feet dust of the devotee can remove that pain in Him and nothing else. So I have come here to take - who is devotee, to take feet dust."

"Oh, there are so many queens and so many devotees there, they didn't..."

"No, no, they did not venture to give feet dust. 'Should I go to hell?' That is their statement."

"So you have come here for feet dust, so far? But we do not know who are devotees. You give your feet dust, I'm giving, you also give." In this way they came with feet dust.

Nārada was struck dumb. "What do you do? None approached to give feet dust to the Lord of Lords. And you don't think what will be the consequence?"

"Yes, we know. Eternal hell. But we do not care for that. For the temporary satisfaction of the Lord we can sacrifice our whole existence Nārada. We do not care for us."

So intense forgetfulness of one's own interest in the dedication of life towards. "He's all in all."

mārobi rākhobi [yo icchā tohārā, nitya-dāsa prati tuvā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]

[*The Songs Of Bhaktivinoda Thākura*, p 13]

"He may make or mar. He has absolute ownership with me." The *gopīs* of that type, that type of dedication, that type of love for the Lord found only in Vṛndāvana, nowhere else. Surrender has got its quality. What type of surrender? Surrender to the extreme. Suicidal squad, in the army. Hare Kṛṣṇa.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] All right. Doctor has advised not to talk, for heart complaint. But I can't avoid, sometimes I have to talk. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

...in another form, most generous form, where the Balarāma of Vṛndāvana is Nityānanda here. And He goes door to door. "Accept Śrī Gaurāṅga and you'll get Rādhā-Govinda together."

The uncle of Gopāla Bhaṭṭa Goswāmī, come from south India, Śrī Raṅgam, Rāmānuji Vaiṣṇava, he wrote,

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ*

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

As much as one can understand Śrī Gaurāṅga, one gets entrance into the Gaura consciousness, automatically he's led to both Rādhā and Kṛṣṇa. *Yathā yathā gaura padāravinde*. If you have attraction for the Holy Feet of Śrī Gaurāṅga, *padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ*, and this is by merit of many, many previous lives, such fortune comes to one. *Tathā tathot sarpati hr̥dy akasmāt*. Suddenly he feels within himself, *rādhā padāmbhoja sudhāmbhu-rāsīḥ*. He has got his sincere connection and attraction for the Holy Feet of Śrī Rādhārāṇī.

And about Rādhārāṇī he himself has written, that Prabodhānanda Saraswatī, who was living in Śrī Kuṇḍa Kamavana. And there he composed all these books. Very charming style, and thought also of very high level.

About Rādhārāṇī, the Grouse [?] he has told, has written history of Raja Putana, and one Grouse [?], a European gentleman, he wrote a book in details about the *līlā* of Vṛndāvana. Grouse [?] he mentioned this *śloka* in his book from Prabodhānanda Saraswatī.

*yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi*

["From a reverential distance, with all adoration, I offer my obeisances, unto the daughter of King Vṛṣabhānu, Śrī Rādhikā, who captivated the heart of Kṛṣṇa, the Supreme Lord, Who is rarely attained even by the foremost of *yogīs*. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa and He felt so blessedly fulfilled that He embraced that fragrance to His heart."] [*Rādhā-rasa-sudhā-nidhi*]

Rādhārāṇī's cloth, or garment, a part of that was moved by the wind. And the wind that's coming out of that fluttering of the cloth on the body of Rādhārāṇī, touching the body of Kṛṣṇa. And Kṛṣṇa thinks Himself most fortunate by the touch of that air. And who is Kṛṣṇa? *Yogīndra durgama gatiḥ madhusūdano'pi*. The Madhusūdana, whom so many *yogīs, jñānīs*, are searching but can't have any trace. That Madhusūdana Himself feels Himself fortunate when He gets the touch of the breeze coming out of the fluttering cloth skirt by the wind. So we should bow down to that very direction where from that Rādhārāṇī came to our world. *Vṛṣabhānu bhū*. That part of land where She has come to this phenomenal world, we should bow down from far away to the direction of that land, which helps us to see Her. We'll see that the Lord Himself thinks Himself fortunate that a touch of the wind of the skirts of His shadow.

So these things are dealt in Vṛndāvana as well as in Navadvīpa. Navadvīpa for the public, fallen souls, to take *Hari-Nāma*. And then you'll be fit to enter into the domain of love, the harem of the Supreme Absolute Lord.

So such things for us, here this mortal world, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] Full of pain of birth and death, and infirmity and disease. Full of these things here. We're in body consciousness, that means we must suffer from the pain of birth, death, disease, and infirmity, old age, everyone to suffer.

But there, just the opposite. Try. Human birth is only the door to enter. In other births, human birth is also uncertain, but when you've got it, for a few days at least it will stay, and utilise it for the highest purpose of your life, highest fulfilment of your life. Don't waste your energy, or your time, in any other attempt. Utilise your time to the best of your ability. That is to march towards your highest fulfilment of life. Don't waste your energy in other things. Try for the highest fortune.
_____ [?]

Badrinārāyaṇa: Bhakti-sāra Mahārāja, Bhāgavata Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Here the name and the thing different. But in Vaikuṅṭha, in the plane of the soul, the name is inseparably connected with the thing, substance.

Nāma-nāmira-ābheda [*Caitanya-caritamṛta*, *Madhya-līlā*, 17.130-132,134]

The sound aspect, and the central aspect, and all others all connected in such a way that one cannot exist independent of another. The sound Kṛṣṇa, is the sight Kṛṣṇa, and the touch Kṛṣṇa, all one and the same.

Nāma-'bhinnatvān nāminoḥ [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.233]

So we're to take Name in that particular way. So we're to get the Name from the Gurudeva. This material sound and the sound of that plane is not one and the same.

[sādhu saṅga kṛṣṇa nāma ei matta jai,] vaikuṅṭha nāma grahaṇam aśeṣāgham haram vidun

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

To have effect in our *sādhana*, in our realisation, we must have connection with the real Name.

Once one Ārya Samāj man asked a Rāmānujī Vaiṣṇava in Ayodhyā. "Oh, you're giving mantram. I know your mantram. I got your mantram from the book. You are giving that and very strict in delivering mantram. I know your mantram. This is the..."

"No, no. That is not my mantram. What you say that is not my mantram. You say only in words. But it's something else."

The homoeopathic globule, all medicines are similar, only the globule conception. But globule is not the medicine. Globule may be _____ [?] may be this and that, so many medicines where globule is similar.

So the coating is not the substance within. So *Nāma-nāmira-ābheda*. So it's necessary that we shall take the Name of Kṛṣṇa from Guru. Otherwise we can hear it anywhere and everywhere in the

street. That won't do. *Vaikunṭha nāma grahaṇam*. And the process is there. Both Guru and the disciple must be bona fide, transaction must be bona fide, not only a show, not imitation. The *śiṣya* has got his qualification, and Guru also has his qualification. It is mentioned in the scripture, in *Gītā*, in *Upaniṣad*, in *Bhāgavatam*.

tad vijñānārtham 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."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

In *Upaniṣad*. In *Bhāgavatam*.

*[tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam]
śabde pare ca niṣṇātāṁ, brahmaṇy upaśamāśrayam*

["Therefore any person who seriously desires real happiness must seek a bona fide Spiritual Master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide Spiritual Masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

In *Bhagavad-gītā*.

tad viddhi pranipātena, paripraśnena sevayā / upadekṣyanti te jñānam, 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]

Both parties must be qualified and sincere, then the transaction is possible. Guru imparts power with the word. That of the spiritual power with the word, transferred to the disciple. And the qualified disciple also by his repetition in *japa* in a particular way he gets. From the sound he can gradually see the *rūpa*. The eye experience comes from the ear experience. Suddenly eye experience comes down. Then, sphurite _____ [?] Then the quality experience comes from the transcendental world _____ [?] Then the paraphernalia comes, out of relativity it comes. Tato lilyam. Then the pastimes. First sound, then figure, then quality, and then paraphernalia, and then the pastimes of the Lord. And then he finds that he's one of the members there, he can find his own self there. Hare Kṛṣṇa. This is not imagination but this is reality. And where we're living, this atmosphere is imagination.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Day to one, night to another. And night to one is day to another. The *yogīs* they're awake in a world, ordinary people sleeping there. And we're sleeping there, and the devotees they're awake fully in that world. Gaura Hari. Gaura Hari. The highest thing with lowest price, if we're to get this Navadvīpa will come to help. Śrī Gaura *līlā* will come to help, take us to the highest with the least price. *Śraddhā*, sincere earnest desire. You desire sincerely and you'll have. No price is possible for that highest thing. That cannot be had by any price in this world. This is valueless, all sham things. So only value that you want sincerely. 'I want, I want.' To want that is to serve Him. We cannot enjoy or exploit that thing. Exploitation is very nasty thing, to exploit, to enjoy, there's reaction. And to renounce, as the Buddhists, Śāṅkarite, that is also hopeless.

If we want to get reality, with the higher things, then we must come in connection with service. We can serve the high, we can enjoy the low, and we can retire with nothing. Exploitation, renunciation, and life of dedication. Dedication is a noble life, and by dedicating ourselves for the satisfaction of the Supreme Lord we can have Him, His treasure. Treasure of our service, by serving Him every part of ones body feels satisfaction. The whole existence feels satisfaction, *sarvātma-snapanam*. The satisfaction here, the enjoyment implores us. But there the enjoyment of service purifies us, purifies our whole existence. The loving service of the Lord purifies whole existence, *sarvātma-snapanam*, and all. Hare Kṛṣṇa. Hare Kṛṣṇa. So we shall try to utilise our human birth. This is the special birth where it's possible. There are eighty four *lākhs* of species.

jalajā nava lakṣāni, sthāvarā lakṣa vimśati
kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁsal lakṣāni paśavaḥ, catur lakṣāni mānuṣaḥ

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."]

Jalajā nava lakṣāni. Nine *lākhs* of water animals. *Sthāvarā lakṣa vimśati*...

.....