

86.10.23_86.10.24

Śrīla Śrīdhara Mahārāja: ...in connection with the higher status, or substance, then we're to dedicate, we're to serve Him, we're to work *for* Him. He's for everything. We're *for* Him. We're to understand clearly that we're not independent absolute. We're all dependent, so small, so as a part of the organic whole. So we must connect with the higher centre without any prejudice, *bhukti-mukti-sprhā*, [*Bhakti-rasāmṛta-sindhu*, *Pūrva*, 2.22] prejudice. All prejudice should be ignored, and we shall cast, throw ourselves for the pleasure of the high substance. We're to understand this. Die to live, to sacrifice, *yajña*, sacrifice, that is the main thing. *Sevonmukhe hi jihvādau* [*Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109]. We're to understand we're of lower character, if we're to mix with the higher substance, for that we're to sacrifice for the interest of them. We shall be trained to work for the satisfaction of the Higher Master, our Lord. *Sevonmukhe hi*. This is all important thing. If we want higher association then we must do for them, not that he will do for me as a servant.

Though we find in the higher area the Absolute posses Himself as if He's a servant, of His father, of His mother, in this way, of His consort. All these things we find. But mainly that is in a plane of higher service and higher sacrifice. So we shall prepare ourselves for the highest serving tendency, by the help of the proper agent. Otherwise it cannot be had anywhere and everywhere. It is very rarely found in this plane of exploitation and renunciation. Even not very easy to find in the plane of calculative service, that affection, throwing oneself into the ocean of sacrifice for the Supreme Centre. We're part, we must work in consonance in harmony with the Centre. The Centre is there, and according to the dictation of the Centre, we shall try to put ourselves active. This is the long and short, sacrifice, service, we're to be trained in. And more sacrifice, more deeper will be our sacrifice, and in deeper way we'll be connected with that Highest Absolute. And the proper scripture and a proper guide...

...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Finished? I accept your contribution on my head. And I'm satisfied that this money means energy. Your money means energy. Energy may be utilised for many purposes. But this time it will be utilised to create an atmosphere where from we can have some understanding of our highest prospect. We were wandering aimlessly, hither, thither, attracted by fleeting things. We were following from time immemorial we were following behind the charm which can give some immediate satisfaction with some reaction. Either enjoyment or renunciation, both harmful, engagement which will fetch reaction. Happiness, that will bring in its return, in its retinue, affliction, that is undesirable. And to be disappointed and to give up all engagement, that is also nihilism.

So to avoid this, to have a healthy, positive life, is possible. This is given by the Vaiṣṇava Ācārya. We have engagement in an organic whole and that is eternal. And that not as duty but the labour of love. Labour of love, that is proposed to us. If we can understand and accept them, then we can have a very high solution of our life in all details, points. The wholesale satisfaction we can get coming to that particular centre as Mahāprabhu directed as Kṛṣṇa. Kṛṣṇa, Reality the Beautiful. The Lord of love.

Heart is the main thing within us, neither our power, nor our knowledge or intellect. Heart is the main thing, which satisfied, everything may be satisfied. Knowledge and energy cannot do that. So Mahāprabhu told that transaction recommended, the transaction of the heart, heart's satisfaction. Heart's satisfaction is real substantial satisfaction, so transaction of the heart with the Supreme Entity, the Absolute Centre. So much so that we belong to Him fully. Tumi bina karuna he radha ramana [?] We're wholesale, we're like property, we're not person. As we're thinking we're masters, we're enjoyers, but really that is not the truth. The Supreme Person is there and we're rather property, a play doll in His hand. And thereby with the help of that conception we can get out of all sorts of entanglements, temptations that you are lord, you are master. You enjoy us, the proposal of the world, this is a falsehood, a hoax. From this hoax we want to be released forever.

Then Mahāprabhu says, "You consider yourself to be a property playing in the hand of the Absolute Player, the *līlā-moy*."

"For Itself." Hegel says, "Reality is for Itself. He's for Himself. Otherwise He's not Reality, not Absolute."

So we're for Him, and He's at the same time corresponding before us, wholesale. With that sort of transaction recommended by Mahāprabhu, that He Himself came, Kṛṣṇa Himself came to take us in His domain in this way. *Jñāna śūnya bhakti*, knowledge-less devotion. Take risk, take risk, the wholesale risk to go home. Back to God, back to home. Home comfort, that we may not care to take our own interest, but the paraphernalia that will do welfare for us automatically. Home, all besides they'll come to help me. If I neglect my own interest, they'll come and they'll enhance my interest. That is home, so back to God, back to home. And home comfort, that reliance, that confidence we can get. That is the satisfaction of the heart. So heart transaction, giving wholesale, and you also get wholesale in the corresponding way.

So in your transaction you're finite, you're small, but that does not matter. If you can come in affectionate relation with the Absolute then you can get the help of the Absolute.

Once in Bombay lecture our Guru Mahārāja told, "Suppose a girl she has nothing, but if she's married with a prince who has got everything, through the relationship, with the love with the owner, she can also demand 'the whole thing is mine.'"

Do you follow? That through love's transaction we can have such a position in the centre that the whole thing that the centre has got we can claim that 'they're all mine.' So being finite we can get the chance of, advantage of an infinite life. Through love it is possible, not otherwise. So such hopeful and divine and helpful tidings given by Śrī Caitanyadeva Mahāprabhu, and in the highest development theistic scriptures, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*.

So I'm happy that so many of you have come to such a point where from you can begin pilgrimage to that great divine holy place. Back to God, back to home. So the loving Lord, and very

soon one book is being published by Goswāmī Mahārāja, and will come here. *The Lord's Loving Search For Lost Servants*. So Lord Himself He came to search for loving servants, as Śrī Caitanyadeva Himself He came with His party and did such relief work here. And we're also anyhow, through His agents, got some connection with that, and trying to carry out to every door.

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

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

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

And I feel that in my old age such sort of duty has come to me, and anyhow with the help of so many friends I'm trying to give that connection, by which I also may be benefited. By helping you I also may be helped by the Lord. By mutual connection we can go towards that happy home. So energy with which you have come here, that I hope will be utilised for the good of us all, and the absolute good. Here I retire today.

Vāñchā-kalpatarubhyaś ca. By the grace of our Guru Mahārāja, and also somewhat by Swāmī Mahārāja, he also spread in the western countries in a very wide way. And as the result of that you have come to this poor person. So I have some gratitude for Gurudeva as well as Swāmī Mahārāja also. His photo you may find here along with me. He loved me very much, very much intimate friends.

I'm not feeling well, still you all have come from so far country with so much energy. I came before you and what I had to say I have said something I placed before you. Now I want to retire.

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotees: Gaura-premānande Hari Bol!

Śrīla Śrīdhara Mahārāja: ...Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Badrinārāyaṇa: Bhakti Sundar Govinda Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: One thing I also want to make clear to you, that you're already experiencing personally that I'm invalid. And as I've thought fit I've selected my representative, this Bhakti Sundar Govinda Mahārāja whom I think he's quite a fit person for this purpose. If you've got any faith in me, at the same time I request you to have same faith in Him also. Sincerely I'm placing before you all that you should accept him, and you won't be disappointed, you'll be gainer. This is my request to you.

Gaura Hari bol. Bhakti Sundar Govinda Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...help me also, and you also, a mediator in the middle giving connection between the two parties. And so I'm also thankful to him, to his sincere serving spirit. So Bhāgavata Bhūṣaṇa as in this way I tried to help him, to comfort him. And you will look at him as one of your friends, best friend, to help ...

...

...the meaning in substance that one boy, he in the Marta [?] district, he met a girl in some jungle on the banks of the River Revā, and they were united there, in a good moonlit night. And the season was also a spring season, very favourable. Again, that girl and that boy they were married. And again they're meeting, perhaps in their home in some place, married, and they say that, "What pleasure we felt when we were first united in the jungle of the Revā River, that was a very happy night. But we're both the same girl, same boy, and that very season, spring season, and moonlit night. So many flowers also getting sweet scent. Though all common, but that pleasure we do not feel at all, what we felt in the first union."

This is the purport of a Sanskrit poem. And Mahāprabhu dancing like a mad man with the party uttering, "Yaḥ kaumāra-haraḥ, yaḥ kaumāra-haraḥ."

*[yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate]*

["That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I

am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *vetasī* tree. That is My desire.”] [*Kāvya-prakāśa*] & [*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā, 1.78*]

Outwardly this is a nasty union of the girl and boy. But Mahāprabhu’s purpose, His mark, is towards Vṛndāvana. And Rūpa Goswāmī came that year and he heard the *śloka*. Only *ekā ślokerā artha jāne svarūpa*.

*[sabe ekā svarūpa gosāñi ślokerā artha jāne
ślokānurūpa pada prabhuke karāna āsvādane]*

“Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord’s attitude, he used to quote other verses to enable the Lord to relish mellows.”]

[*Caitanya-caritāmṛta, Antya-līlā, 1.76*]

Only Svarūpa Dāmodara, who was the incarnation of Lalitā Devī, he understood the purport of this *śloka*. But anyhow, that year, Rūpa Goswāmī has come. And Rūpa Goswāmī heard that *śloka* and a parallel *śloka* he composed himself. And he had written on a plantain leaf and put it in the thatch of the hut.

Mahāprabhu, when going to take bath He met Rūpa or Sanātana or anyone in Haridāsa Ṭhākura’s place. And suddenly He put His eye upwards and found something written on a plantain leaf. He took it and found,

“Oh! I chanted that *śloka* of an ordinary epic, and this parallel *śloka* has been composed by Rūpa.”

Rūpa by that time he’d gone to take bath in the sea. Then Mahāprabhu, reading the *śloka*,

*priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-mīlitas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprḥayati*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”]

[*Padyāvalī, 383*] & [*Caitanya-caritāmṛta, Antya-līlā, 1.79*]

Priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-mīlitas. In Kurukṣetra after the occasion of the solar eclipse so many persons from different countries come to take bath in that particular holy lake. And there Kṛṣṇa came and He met with Rādhārāṇī.

Afterwards Rādhārāṇī says, “That Kṛṣṇa, and I am also that Rādhā, and We were united there. But My heart was always drawn by the paraphernalia of Vṛndāvana.”

*priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-mīlitas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham*

*tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spr̥hayati*

The circumstance, the environment, has got its own special charm. So that was in the mind of Mahāprabhu, and outwardly He was chanting that particular poem.

Then Rūpa Goswāmī came from sea bath. And Mahāprabhu told, "How could you know My heart's feeling, sentiment? How could you feel My inner sentiment?" He put a slap on the back of Rūpa.

Rūpa Goswāmī found himself, thought that he's very fortunate to get a slap from Mahāprabhu.

Then Svarūpa Dāmodara told, "Yes, he knew, he could read Your heart by Your own grace. You have given him so much blessing, extended grace to him. And by Your grace he has known all these things, it is clear, otherwise none can get it." In this way.

With the Hungarian garb, Russian garb, you are putting Vṛndāvana *līlā*. Hare Kṛṣṇa. Mahāprabhu.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī and Avadhūta Mahārāja.

Śrīla Govinda Mahārāja: Avadhūta will come tomorrow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī. Aranya Mahārāja has done marvellously. I'm very, very satisfied to hear that the London Maṭh is released from bank mortgage, and it's glittering in its own glory.

Gaura Hari. Gaura Hari. Gaura Hari. Not only that, you have sent a handsome quantity money for the expense here. You say that there's another building, that big building holds so many, in Hāpāniyā also. Govinda Mahārāja he's...

Devotees: Purchased there one building. Extending. Extension of the Nat Mandira.

Śrīla Śrīdhara Mahārāja: ...much extension of the accommodation here, there.

Aranya Mahārāja already saw Hāpāniyā, eh?

Aranya Mahārāja: Hāpāniyā I saw many times. Not recently though. I haven't been here for one year. Many things changed in that year.

Śrīla Śrīdhara Mahārāja: But not like Dayādhara, he came by swimming, in the winter season swimming through the Ganges. Dayādhara. Ha, ha, ha, ha.

Aranya Mahārāja: You said he has volcanic energy. He never stops, Dayādhara.

Śrīla Śrīdhara Mahārāja: Dayādhara. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] By walking he went to Hāpāniyā, and when coming...

Aranya Mahārāja: Swimming.

Śrīla Śrīdhara Mahārāja: ...in the winter season he fell in the Ganges and by swimming he came. Only two miles back he came up on the bank and then came here, and also at night. Ha, ha. Hare Kṛṣṇa. Peculiar.

[29:03 - 30:24 ?]

Aranya Mahārāja: Since I was here last there are two new buildings here.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] And this big hall, dining hall, *prasāda* distribution hall. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Two storied. The foreigners may be served on the first floor, and the ground floor for the local public. Govinda Mahārāja's plan is like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't understand all these things. Nitāi. Nitāi. Nitāi. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Aranya Mahārāja: Guru Mahārāja. How's your health?

Śrīla Śrīdhara Mahārāja: Health is not well, gradually decaying. Sometimes as this morning I was very bad I felt. It is due to gas perhaps. Very weak, blood pressure also went on, weak. Then taking medicine, this or that, I was workable again. And in this way I'm going on.

Aranya Mahārāja: You look very good, and you sound good also.

Śrīla Śrīdhara Mahārāja: Yes. Got a good figure. Outwardly, none will believe that I'm suffering. A good figure.

Śrīla Govinda Mahārāja: Not only good figure, now you're also well Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Ah! Last year you cannot _____ [?]

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. More wakeful, awake.

Devotee: You're giving life to the Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Aranya Mahārāja: When the devotees heard that you were in good health everyone was very happy.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. It is natural. You have got affection towards me so you are all happy hearing that I'm improved a little.

Aranya Mahārāja: But that is your affection towards us.

Śrīla Śrīdhara Mahārāja: You're coming direct from London?

Aranya Mahārāja: Yes, from London. Sāgara Mahārāja is there.

Śrīla Śrīdhara Mahārāja: Sāgara Mahārāja in the Maṭh, and Dayādhara outside?

Aranya Mahārāja: Yes. Dayādhara is outside, he has his business he's running.

Śrīla Śrīdhara Mahārāja: Running business, making a press?

Aranya Mahārāja: Typesetting business. They work every evening on the book *Prapanna-jīvanāmṛtam*. And then Sāgara Mahārāja he stays in the Maṭh. And some other devotees also stay there who are helping him collect for the book. So he's there now so things are stable.

Śrīla Śrīdhara Mahārāja: Hereafter I shall hear from you in details.
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Aranya Mahārāja: Are you tired Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: You have managed to collect funds in America, discovering a new method of preparing jersey?

Aranya Mahārāja: Yes, jerseys.

Śrīla Govinda Mahārāja: I have new jersey.

Aranya Mahārāja: You have new jersey. That is a state in America.

Śrīla Śrīdhara Mahārāja: That jersey business, new type of jersey marked with the name San Francisco.

Aranya Mahārāja: That is named after Saint Francis, Christian saint. And sometimes we put some slogan from *Bhāgavatam* on the shirt.

Śrīla Śrīdhara Mahārāja: And that was sold like a hot cake?

Aranya Mahārāja: Hot cakes, yes.

Śrīla Govinda Mahārāja: _____ [?]

...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: After forty three years I went to Hāpāniyā, after forty three years. Acyutānanda, at that time he accompanied me.

And some gentleman from there asked him, "What is this? We're so near but we can't appreciate Mahāprabhu's teachings. And you are far, far away, you have come to appreciate the teachings of Śrī Caitanyadeva. But we're so near Navadvīpa Dhāma, we can't approach, understand."

Acyutānanda answered.

brahmāṇḍa brhamite kona bhāgyavān jīva, [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

It's mentioned in the scripture that any fortunate soul in the whole of the world may come. Fortune is not very cheap in this world. The spiritual fortune of the highest type is not so very cheap.

pṛthivīte āche yata nagarādi-[grama, sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]

[*Caitanya-Bhāgavata*]

From any corner one soul may come. By the births together, birth after birth, one moving, wandering in the world, and in course of that they may gather some *sukṛti* of that type. Coming in contact with the agent one may come to appreciate and to get that sort of higher *sukṛti*, particle of developed tendency towards this. That is to be uncovered, one totally uncovered from worldly impression for which we're wandering here and suffering from reaction.

So any place, even an animal may come in connection. A man may be a demon. An animal, this cow coming in connection with the temple and giving milk for the Deities, giving service, and in course of time that cow will attain some higher position.

So, so many of you in your previous lives, anyhow you have gathered some tendency acquired towards Mahāprabhu's service, towards Vṛndāvana, pure devotion land of yours. And so we find you together candidates for that higher school study. It is not always very comfortable to make journey in this life. Sometimes we're put in the test.

Yudhiṣṭhira Mahārāja told to Devarṣi Nārada, "Mahārṣi, Devarṣi, I have some apprehension that looking to our life, no one will come to serve Kṛṣṇa. Because Kṛṣṇa is friend to us, *sakhā*, but we're

suffering the whole life. In the worldly sense we're suffering in the whole life. So people will be afraid of coming to Kṛṣṇa worship."

Devarṣi replied, "No, no, no. We know what is the value of worldly comfort and happiness. Whenever any adverse position comes to the Pāṇḍavas, we think, 'Oh, Kṛṣṇa will come to the Pāṇḍavas. Let us go there. Any adverse stage with the Pāṇḍavas, we come to Pāṇḍavas, we shall go there and we shall have the chance of having the *darśana* of Kṛṣṇa, Bhagavān."

And Queen Kuntī Devī also wanted. So Avadhūta Mahārāja he lost his right hand, and his health is also not very favourable I hear. In Delhi he was suffering. But his stand is firm in the plane of divine service to the Lord.

alabdhe vā vinaṣṭe vā bhakṣyāchchhādana-sādhane, aviklava-matir bhūtvā harim eva dhiyā smaret

["If persons engaged in the devotional service of Lord Hari are unable to obtain food and shelter despite their attempts, or if their acquisitions are lost or destroyed, they should, without anxiety, absorb their hearts deeply in the thought of Lord Hari."] [*Bhakti-rasamṛta-sindhu: Purva-vibhaga*, 2.114]

[jayasri.org] & [premadharma.org] & [*Gauḍīya Kaṇṭhahāra*, 13.102]

In *Bhakti-rasāmṛta-sindhu* Rūpa Goswāmī he has given us this *śloka*. *Alabdhe*, we may not have. *Vā vinaṣṭe*, what we had that is lost. What? *Bhakṣyāchchhādana-sādhane*, *bhakṣya* means ordinary food, not kingdom. Ordinary food we may get, or what we got may be lost. *Alabdhe*, not got - *vā vinaṣṭe*, what we got that gone away. What? *Bhakṣya* means food, *āchchhādana* means clothing, simple. And *sādhana*, the occupation by which we can earn food and dress we can acquire. *Aviklava-matir bhūtvā*, a devotee must remain undisturbed. *Harim eva dhiyā smaret*, he'll go on rendering his service to the Lord. With the minimum demand also if we do not get from the environment, we won't hesitate in any way to come away from the service of the Lord. This is of such type, the most primary necessity.

In this sense I previously told to preserve and to propagate, the two principles in life unavoidable. First to maintain ones own self by food, and the second to propagate, producing children. These two principles of life is unavoidable. But here we're told, even the first principle to preserve ones own body...

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