

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

83.12.4-23-24

Guru Mahārāja: ..... and the song through me, and so by trying to sing that song today also I want to culminate this function.

*śrī-rūpa-mañjarī-pada sei mora sampada  
sei mora bhajana-pūjana  
sei mora prāṇa-dhana sei mora abharaṇa  
sei mora jīvanera jīvana*

*sei mora rasa-nidhi sei mora vāñchā-siddhi  
sei mora vedera dharama  
sei vrata, sei tapaḥ sei mora maṅtra-japa,  
sei mora dharama-karama*

*anukūla habe vidhi se pade haibe siddhi  
nirakhiba e dui nayane  
se-rūpa mādhurī-rāsi prāṇa-kuvalaya - śaśī  
praphullita habe niśi-dine*

*tuyā adarśana ahi garale jarala dehi  
cira-dina tāpita jīvana  
hā hā prabhu kara dayā deha more pada-chāyā  
narottama laila śaraṇa*

"The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the *Vedas* for me. They are the goal of my vows, austerity, *mantras* and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moonlike beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you." [*Śrī-Rūpa-Mañjarī-Pada, Prāthanā Lalasa, 16*]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!  
Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!

.....

**Devotee:** Some people can remember their previous births.

**Guru Mahārāja:** Very few can remember about their previous lives. *Jñātisya* [?], a Sanskrit word there is *jñātisya* [?]. There are some, very few, who can remember their past births. Here, a few days before, one Bengali gentleman, Mr Banergi [?] or so, he, in order to prove transmigration of the soul, he began to collect the names of those persons who could remember their previous lives. And he found and mentioned names of several persons. He tested that one person is here, he says that: "In my previous life I was there and there is an almeira [an iron box] and there are some things stored by me, I want to have them." And it was tested and found to be so. Such cases, several cases enlisted. So birth and rebirth is proved here. Whether there is rebirth, birth after birth, it is proved by this instance scientifically. "In my previous birth I was so and so. Let me take from there. I kept these things in my almeira." In this way a few examples were found in India. About twenty years or so ago I found one gentleman he was after this campaign, the birth and rebirth is there. They are told as *jñātisya* [?]. They can remember, they have previous recollection of life's incidents. Do you follow?

**Devotee:** Yes.

**Guru Mahārāja:** I also heard that during that second great war some head and some body, one head is all right and that body is all right, and after cutting, and one head of a particular man was connected with the body of a particular man. And it was in the hospital under the care of the doctors they were connected and they lived. And they tested that the brain of the man that was living his life. Whose head was connected with the body of another, the body had no value but the man whose head was taken, after the connected body is fully cured, told that: "I have left my things there, I have such things here," he could tell, the head. An Italian head connected to a French body, an Italian head and according to the head he told that: "My father, my brother, my things, my wife, all these things." According to the head. I saw this in a newspaper.

Hare Kṛṣṇa. Kṛṣṇa.

**Devotee:** Guru Mahārāja, Viraha Prakash Mahārāja is asking, "How is that *ātmasamiksa* [?] begins?"

**Guru Mahārāja:** *ātmasamikha* [?] begins? It is the results of the previous actions, previous *sukṛti*. The same thing to be traced, *ātmasamikha* [?] of different type. The elevationist, salvationist, then dedicationist, all may have their different types of *ātmasamikha*, "Who am I?" "Who am I?" An elevationist, a *karmi*, he also may have *ātmasamikha* according to Jaimini and others. "If we do in this way then I shall flourish, I shall live long in good health, in good mind, with good enjoying life. In the *karma-kaṇḍa*."

Then the salvationists, Buddhists, Śāṅkara, their *ātmasamikha* will be of another type. "This is not the world to live in happily. So I must retire from this mortal life." This sort of *ātmasamikha* there.

But these are artificial according to us. Our *ātmasamikha*, of the devotional school, is otherwise. The same question, "Who am I?" I am not only a factor of this material world. Neither a factor of the *taṭastha*, that is only mere tiny soul in the world, but above that there is a huge world, *Vaikuṅṭha*, *Goloka*. There, *ātmasamikha* is of another type, from the *sukṛti* gathered from different lives they will come to find the, "No, there is God. I have some relation with Him and I must get His service. A life of service is the elevated form of life. Renunciation and elevation in this life is not satisfactory." So different types of *ātmasamikha*.

The *ātmasamikha* of the devotees, the perfect form of *ātmasamikha*, self-analysis, self-search, that comes from *sukṛti* as it is told *ajñāta-sukṛti* [pious deeds performed accidentally, without knowledge of their effect], *jñāta-sukṛti* [pious deeds performed knowingly], then it flows over the surface as *śraddhā* [faith]. "There is one, if we can successfully connect with Him properly, then I shall be best benefited." That will develop in that way.

Does he understand my language, statement? No?

The same thing, *ajñāta-sukṛti*, *jñāta-sukṛti*, then *śraddhā*.

*bhaktis tu bhagavad-bhaktasaṅgena parijāyate  
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is *guru*, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the *guru* as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."] [*Bṛhan-Nāradya-Purāṇa* ]

*Ajñāta-sukṛti*, *jñāta-sukṛti*, that accumulated gives birth to what is *śraddhā*. *Śraddhā* means the faith that if I do my duty towards the Centre then the whole is fed, whole is

served. Put food to the stomach and the whole body is served. That sort of knowledge comes from the *sukṛti* that is ultimately by the grace of the divine agents.

Just as when by accident a man fallen on the street, no knowledge. Some good persons come with a need to help him then by their treatment, by their nursing, if he has got some knowledge, then he will say: "Oh, I am so and so. Please take me to my home and they will take care of me." That man, getting consciousness by the nursing of the street persons, he will say, whenever his knowledge will come: "Take me to my home." He will cooperate with them or they may take him to hospital. When the consciousness will come he will say: "I am so and so, please inform them, they will take care of me." Again he may be unconscious but whenever consciousness comes only he will suggest.

So, the *jīva* is moving unconsciously, whenever particular conscious will comes with the help, first help when unconscious, first help will come from the outsider. Then unconsciousness comes, he may begin to help himself, self help will come. So after *sukṛti*, *śraddhā* will come, then self help will begin. Before that, *sukṛti*, that in an unconscious condition only the passer by in the street they can help him. But when he has got his consciousness then he may help his own cause. Before that it is not possible.

.....

**Devotee:** ..... for the relation to come down. Also one should make some effort towards.

**Guru Mahārāja:** Effort in the proper line in submission with the superior efficient persons. Whimsical effort won't bring much success everywhere. Effort in the proper channel will be effective, will be of use, otherwise, whimsical action won't produce much good result. Regulated action is necessary, always, and regulation must be by the experts. *Vaiṣṇava anugatya he, vaiṣṇava, guru, ācārya, anugatya, śāstra*, regulated effort is necessary to attain success.

.....

**Guru Mahārāja:** ..... his previous consciousness gone and he's thinking ahead, such and such, and guided by that idea. But when madness is gone, again he's reinstated in his former position. "Oh, what is this? The madness forced me to think that this. Now I am all right." *Vicitra citra*, our consciousness is thrown away, out, in such a way, and fixed there, and we find, "Oh, I am this, I am this." All false, stand erect in your own soil. Give up these false ideas, manias. This is all mania and you are all suffering from mania and universal mania is there. So many points of soul they're suffering from this universal mania, from this cholera, from blindness, from this, that, so many diseases, but it is a common disease. Get up."

*uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ  
ksurasya dhārā nisitā duratyayā  
durgam pathas tat kavayo vadanti*

["Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."] [Kātha-Upaniṣad, 1.3.14]

*Śṛṇvantu viśve amṛtasya putraḥ*, "Oh you persons of the nectar soil, of the immortal soil. Oh child of the immortal soil, you hear." The address in the *Veda* is like that. "Oh you immortal child, *amṛtasya putraḥ*, you'll never die, you are a son of the immortality, of eternal substance. You hear, listen to me, you are not so and so, you are such and such." This is the announcement of the *Vedas*, of the revealed truth, *Upaniṣad*, the first *Veda*, encouraging. "Why do you degrade yourself? You are of high order and you have degraded so much that you have forgotten your own noble lineage and you have become such a coward of the coward, the worst crazy and mad who has forgotten your own noble position. Now come, stand, get up, and hear that you are such and such. And you have got so many prospects also there on the other side, on the higher side.

Hare Kṛṣṇa. Hare Kṛṣṇa.

This is the basis and then we shall make progress towards Vaikuṅṭha.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill?"] [Upadeśāmṛtam, 9]

We shall go to the higher length of life, and that comparison. So on the whole *sat-cit-ānanda*, our eternal existence we must get back. And *cit*, and we have got that sort of permanent feeling of the nature of that soil, leaving the experience of the feeling of

the experience of this lower soil. Then, *ānandam*, fulfilment, heart's fulfilment, that is in the land of dedication. Die to Live. That is life there and death here. You are to die from here and you are to live, begin your life from there, that plane of dedication, and make progress, further. It is reality. It is not imagination. Don't become *sahajiyā*, don't, being in this plane, you are thinking that you have got everything. It is reality. Step by step you are to feel and understand and realise, get and go forward. It is *the* reality. Kṛṣṇa is not imagination. That is *the* reality if you can come to feel and that is only possible through *śraddhā* and through *sādhu-saṅga*, His grace, His grace, not a matter of right. That right is in a very lower position dependant on His grace. If you can collect so much grace then you can have that service as your right. Dependant on grace, your right, there.

Hare Kṛṣṇa.

That vision is Gaura Kiśora Dāsa Bābājī Mahārāja. He's out for begging, *mādhukarī*, and so many boys are feeling pleasure in disturbing him, a man of that type. Outwardly throwing some dust, etc., on him, and making some jokes, cutting some jokes. And he says: "Kṛṣṇa, I shall complain to Yaśodā. You have become so boisterous You are attacking me. What have I done? What wrong have I done to You? You have come with these boys to disturb me, I shall lodge a complaint against You to mother Yaśodā and she will give a good check in You."

So, where is he awake? He's awake to see that everything is in Kṛṣṇa consciousness. The boys are disturbing but he's seeing, "No, what are these boys doing? The direction ultimately comes from that quarter." His understanding is so deep he cannot see anything without Kṛṣṇa's interference. At the back of everything is Kṛṣṇa and the things between all removed, only Kṛṣṇa consciousness in every occasion. Every event he's seeing only that Kṛṣṇa is there and He's at the root. Without His sanction, nothing can happen and that is very wakeful in him, in his mind, and also he's in Vṛndāvana. "Kṛṣṇa, You are disturbing me and I shall take it to Yaśodā Ma and she will punish You, then You will see, " in this way. But it is not an imitation, it must be realisation, deep realisation, all coming from Kṛṣṇa. These are all prejudices of different kinds that are hindering my connection with the universal substance, controlling agents.

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

Division, estimation.

Nitāi. Nitāi.

Our Guru Mahārāja [Bhaktisiddhānta Sarawatī Ṭhākura] wrote, *Prakṛta-sahajiyā-sata-dusani*. Mādhvācārya wrote, he gave one-hundred points against *māyāvāda* conception, "That I am Brahma, I am he, he's one and the same." Mādhvācārya gave a hundred points against it. And our Guru Mahārāja, he saw that *sahajiyāism* is the worst enemy to *śuddha-vaiṣṇavism*. So he also wrote one-hundred points against this

*prakṛta-sahajiyā vata*. "This is the worst enemy to *śuddha-bhakti*, *prakṛta-sahajiyā-sata-dusani*," in different ways.

Gaura Hari bol! Gaura Hari bol!

You have taken your *pāraṇa* [breaking Ekādaśī fast]?

Devotee: Yes Mahārāja.

Guru Mahārāja: Fast broken? Breakfast. Ekādaśī fast broken, by *pāraṇa*.

.....

Guru Mahārāja:

*śrī-rūpa-mañjarī-pada sei mora sampada  
sei mora bhajana-pūjana  
sei mora prāṇa-dhana sei mora abharaṇa  
sei mora jīvanera jīvana*

*sei mora rasa-nidhi sei mora vāñchā-siddhi  
sei mora vedera dharama  
sei vrata, sei tapaḥ sei mora maṅtra-japa,  
sei mora dharama-karama*

*anukūla habe vidhi se pade haibe siddhi  
nirakhiba e dui nayane  
se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī  
praphullita habe niśi-dine*

*tuyā adarśana ahi garale jarala dehi  
cira-dina tāpita jīvana  
hā hā prabhu kara dayā deha more pada-chāyā  
narottama laila śaraṇa*

"The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the *Vedas* for me. They are the goal of my vows, austerity, *mantras* and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moonlike beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with

rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you." [Śrī Rūpa Mañjarī, Prāthanā-Lalasa, 16]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!  
Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!

Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!  
Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!

.....

**Devotee:** Some people can remember their previous births.

**Guru Mahārāja:** Very few can remember about their previous lives.

.....

End of recording of side A, 4/23/24.12.83. Start of side B.

**Guru Mahārāja:** ..... the potency and the owner of the potency become One and sometimes They bifurcate and become Two and begin Their pastimes. Sometimes closest and sometimes far. In Vṛndāvana *līlā* we find Both divided and in Gaura *līlā* we find combined, because One cannot exist without the Other. Kṛṣṇa, ..... *jñāna-śakti*, the figure, the enjoyer and Rādhārāṇī the enjoyed providing Him. The enjoyed and the enjoyer, They're automatically one and the same. Sometimes They come very close then becomes Gaurāṅga and at other times They divide and begin Their pastimes. That is the meaning of that *śloka* given by Svarūpa Dāmodara who is considered to be Lalitā Sakhi in Vṛndāvana. That They cannot be thought out separately, always They're connected. Sometimes very closer and sometimes a little far, beginning Their pastimes. In Vṛndāvana we find They're divided and They're making pastimes. In Navadvīpa They're combined. He's searching Himself and distributing to others.

**Devotee:** Guru Mahārāja, by the grace of *guru* one can realise himself. By the grace of Śrī Gurudeva one can come to realise himself, to understand, *ātmā-samikha*, to the highest degree. And he can find himself in Rādhā-Kṛṣṇa *līlā* or he can find himself in Gaurāṅga *līlā* ?

**Guru Mahārāja:** In both the *līlā*, but tending more towards one, some group, and some will be tending more towards another, and some in the midway. Three classes amongst them. Some more addicted to the separate pastimes and some more addicted to the closed pastimes of Gaurāṅga and some in the middle, both this side and that side. This is found. Some want more to see Gaurāṅga *līlā*, they're very eager to see Gaurāṅga *līlā* when Kṛṣṇa Himself in the mood of Rādhā is searching Himself and distributing to others, very fond of serving that *līlā*. And another group, when They separate Themselves and begin Their pastimes, and to help in that affair, another group is more attracted. And there is a third group who likes this and that also, mainly, but there are so many subdivisions.

**Devotee:** So if somebody is mostly attracted to, or partaking of Gaurāṅga *līlā*, he's at the same time partaking of all the pastimes of Rādhā-Govinda *līlā* ?

**Guru Mahārāja:** Yes, yes, yes. In a different percolated way. Just, who serves Rādhārāṇī, she's serving Kṛṣṇa the best. Do you follow? How? Rādhārāṇī can render the highest form of service to Kṛṣṇa. So that another may not be trespasser between the Two, they will help Rādhārāṇī and her/his energy will be utilised by Rādhārāṇī for the service of Kṛṣṇa, that person will be best benefited. Can you follow? Because her/his energy, when it comes in the hand of Rādhārāṇī is being made more qualitatively better and being utilised to Kṛṣṇa and fetching more gain to that person. Can you follow?

So also here, by serving Gaurāṅga *līlā*, Both combined, s/he may serve the most. It depends on the sweet will of Both of Those. So it can't be said definitely, because according to Their necessity it will be designed and it cannot come under law because They're above law. Their whim, any moment demanding anything and that should be supplied. They're not a stereo type stale thing under law but independent, in every second They're having new demand on the new pastimes. *Nava-navayana*, every moment is new, every new, that does not become old. Always above law and we should not try to bring Them under law, They are above law. This is the primary thing we must keep in our mind, that, "to put Them under law and I shall read the law and understand the law and I shall get Them in the cage," it is not like that. Always free. Only we can have a glimpse towards, some glimpse, some spark, towards the whole. That is what we may expect. *Divya-darśana*, towards this, He's this side, not within this cage, we can say, so far we can say, "He's this side."

*Śrutibhir vimṛgyām*, [Śrīmad-Bhāgavatam, 10.47.61], all the revealed scriptures are showing the direction, "He's in this direction." That much they can assert. Big theistic philosophers, or scholars, or devotees, they give some glimpse, some ray to us. "This side, this direction."

Of course, Baladeva Vidyābhūṣaṇa has written when he was singing the grace of Rūpa and Sanātana. "That the Rūpa Sanātana, what type of devotees they were?"

*astyasya ratnati vat ?*

"Just as the jewel is in the palm of one mans hand, and he can show it this side, that side, every side, in this way. Rūpa and Sanātana, they showed that ecstatic jewel, that transcendental jewel, Rādhā-Kṛṣṇa, in that way. This side that side, as if a gem within the fist, they could show. By the grace of them who are so favourite of the Supreme Lord that they could do so."

Sanātana Goswāmī when writing he says: "What am I? A tiny soul. And I am writing about the harem of Kṛṣṇa, that this queen was of this type, this queen was this nature, this and that. What a fallen soul I am, like a dust in the earth, and I am dealing, I am giving descriptions of the beloved queens of Kṛṣṇa in the harem? But believe me my friends, someone is forcibly conducting my hand and forcibly making me write, not myself. Please believe me."

Kavirāja Goswāmī also says:

*e kantha lakaya mari madhana mohan ?*

"What I am saying here, it is not mine, I am like a parrot. The Madhan Mohan is forcing me to say what I am saying."

That is, He expresses Himself through them. His quite surrendered souls are instrumental in that affair. He can, *yam evaiṣa vṛnute tena labhyaḥ*, [*Kaṭha-Upaniṣad*, 1.2.23], He can give Himself, none else, He can only give Himself. Those that are saying about Him, they're ultimately saying that, "that I am a mere instrument, He's doing through me I can feel."

When Mahāprabhu is saying to Rūpa Sanātana, He also says like that. "Something is passing through Me to you Sanātana. I feel that Kṛṣṇa as He is, He's in the sound, He's passing through Me, some thought is passing through Me through some sound and He's embracing Me. I do not know the meaning of what is passing through Me."

In this way.

*Vyāso vetti na vetti vā*, sometimes the *Guru* may not feel what is passing through him to a particular disciple, he may not know, it is also possible. *Vyāso vetti na vetti vā*, *Vyāso*, through whom so many divine scriptures have come, he may not know the full meaning of that. He can control Absolute, everything in His hand, everything is under His control. He's using ABC according to His own whim, and they cannot but do so.

*mukam karoti vācālaṁ panghum langhāyate girīm  
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam*

"I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."

[*Bhavārtha-Dīpikā, maṅgala stotram, 1*]

If He likes, a dumb man may speak, may be an orator. *Mukam karoti vācālam panghum langhāyate girīm*, a crippled man can cross the mountain. *Yat kṛpā*, His grace is such, miracle of all miracles.

*Adbutkrama*, every stride is wonderful, every movement is beyond our conception and law. He's such, and we have come to know Him, to understand Him. We have left everything, nothing in the world has any charm for us. We want to know that unknown thing. Our mania is not to search the concrete things what can be had, but what can never be had, our mania is to search after that. The unknown and unknowable, *Adhokṣaja*. Who always keeps all the senses, the instruments of knowing, under Him. His existence is always transcending the layer of our understanding. It is His sweet will. Sometimes suddenly He may come, appear, and give some impression, "I am so," then withdraws. We are helpless, still, our mania is to search after Him. We may not have, it does not matter, still, we must not lose our energy in the search of so much trash, so many brickbats and fossils. Hare Kṛṣṇa.

**Devotee:** Gurudeva, whatever glimpse of such a high truth one may have, or may have had in the past, to remember that it is no good, no?

**Guru Mahārāja:** Sometimes, yes, remembering is also good. And that remembrance also lives on His will. If He likes He can make him forget everything. All Rights Reserved. So we are slave, we, after all, we are aspiring after slavery, a position of a complete slave. "He may make or mar, if He likes He may efface me. His position is such. Wholesale with Him and nothing with me. And only I want my submission to Him. That is the truth. He's all in all. I am nothing of the nothing. Still, I want His consciousness, His association. That is enough for me, that my Lord, that I am connected with some magnanimous, great, divine whole, that is all, *kṛṣṇa-dāsa*."

*mari raki madi sukhi thakura deham ?*

"They've every right, at the expense of us They may enjoy to our advantage." That should be our aspiration. "Let Them go on with Their pastimes happily, making me or doing away with me. If dealing death to me is necessary for Their free pastimes, I want to go forever." That sort of surrender we should try to have, try to reach to that standard. "He has every right over me, to efface me." And we are told by the spiritual scholars that is the highest position of having Him. Those that are so much forgetful for having Their pastimes, really, they live in the high order. So much intensity of self-sacrifice takes us nearer to Them, so much self-abnegation takes us nearer to Them, self-surrender takes us nearer to Them. That is "die to live," die to live, ha, ha, ha. If you want to have a real life you will have to die as you can conceive yourself to be ever in this world. And all your so-called prospects, you will die, then your real figure will come out in pristine

glory. Die to live. So as much as we can we are to embrace death, ha, ha, ha, death in connection with Him, of course.

**Devotee:** Ha, ha, embrace death, Guru Mahārāja.

**Guru Mahārāja:** Self-effacement. The renunciation school, they also want to efface themselves, but that is another thing. That has no connection with the positive truth. They want to retire into darkness, no consciousness. And here, the sacrifice is conscious sacrifice, to welcome death for the satisfaction of the universal pastimes, the positive connection. This death of the Vaiṣṇava school has got positive background. And the renunciation, self-abnegation of the Buddhist and Śāṅkara schools have no positive background, not hunting for the satisfaction of the whole, not that. This death is a positive death and that is something negative. The positive death is that I die for a good cause, just as a soldier dies for the cause of the country. The patrons die for the country and the *goondas* [rogues] they also die for selfish quarrel. Both may be brave, but one for some exploitation but because there's hindrance in the exploitation he's risking his life. And here, the risk for the cause of the universal *līlā* with a positive background, death but no death, death means the highest form of emancipation. They rather enter into the most confidential group of the servants, the suicidal squad, just as a suicidal squad, they hold the highest patriotism. So, here the devotees, they're like suicidal squad, they're to be depended upon. In time of need, for the pastimes, they're ready to be martyred for that. So in the highest rank they hold this sort of service, positive.

Nitāi Gaura Hari bol!

I close here.

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**Guru Mahārāja:**

*śrī-rūpa-mañjarī-pada sei mora sampada  
sei mora bhajana-pūjana  
sei mora prāṇa-dhana sei mora abharaṇa  
sei mora jīvanera jīvana*

*sei mora rasa-nidhi sei mora vāñchā-siddhi  
sei mora vedera dharama  
sei vrata, sei tapaḥ sei mora maṅtra-japa,  
sei mora dharama-karama*

*anukūla habe vidhi se pade haibe siddhi  
nirakhiba e dui nayane  
se-rūpa mādhuri-rāśi prāṇa-kuvalaya - śaśī  
praphullita habe niśi-dine*

*tuyā adarśana ahi garale jarala dehi  
cira-dina tāpita jīvana  
hā hā prabhu kara dayā deha more pada-chāyā  
narottama laila śaraṇa*

"The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the *Vedas* for me. They are the goal of my vows, austerity, *mantras* and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moonlike beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you." [*Śrī-Rūpa-Mañjarī-Pada, Prāthanā Lalasa, 16*]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!  
Nitāi Gaura Hari bol! Hari bol! Hari bol! Hari bol!

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