

82.11.09.B

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [02:45]

Helping to incur debt in this material world, in the name of help, what is going on. Already he's under the pressure of a high burden. Again, in the name of help, I'm securing for fresh loan on his head. This is the help in this world. *Karma dosa* \_\_\_\_\_ [?] No work can be fully pure in this world.

Even [Immanuel] Kant says, "Only good will."

But we say that good will is also impure, filthy. We do not know what to eat. So everything is impure and rubbish here. And with the help of the scripture and real agent we're to know what is good, what is bad, and to accept the good and eliminate the bad.

Gauḍīya Maṭha came, Mahāprabhu came, and after that in the modern time our Guru Mahārāja came, single handed almost. Single handed he began his fight against the so-called existing principles going on in the paraphernalia in the environment.

*Prithi vite yata katha dharma nam chole, bhagavat* \_\_\_\_\_ [?]

*[veda nā māniyā bauddha haya' ta nāstika,] vedāśraya nāstikya-vāda bauddhake adhika*

["The Buddhists do not recognise the authority of the *Vedas*, therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

[*Caitanya-caritāmṛta, Madhya-līlā, 6.168*]

In the garb of religion, so many non religious things are being delivered. It is a treachery to the ordinary people. We must know what is pure religion, what is the real recommendation of the *Vedas* coming through *Bhāgavatam*.

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-samyutam  
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvī bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[*Śrīmad-Bhāgavatam, 1.1.3*]

The *Veda* is supposed to be tree, *kalpa-vṛkṣa*. Whatever we want it can supply that. And from that the natural product has come, a ripe fruit has come naturally, the production of the *Vedas* and that is *Bhāgavatam*. Not any artificial colour there, that any scholar will come and thrust his interpretation into *Bhāgavatam* and say, "This is *Bhāgavatam's* opinion." Not *Veda's* opinion, *Upaniṣad's* opinion, not that. *Bhāgavatam* has come automatically from the *Veda* tree. What is its real production? *Bhāgavata* says,

\_\_\_\_\_ [?]

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

\_\_\_\_\_ [?] "I'm friendly to you all. Why should you have any apprehension from Me?"

[06:55 - 07:40 ?]

Who can't tolerate other's position, he's a jealous person. Jealously less persons, it is only for them, that they can tolerate, they can understand that there's one principle that He's all in all. He's autocrat. He's above law. And He's our master. He can make or mar. Only they that have got no jealousy, only they can come to such level so enquire after such truth. And the *matsara*, they can't admit that there is God. And designed and destined, the whole creation designed and destined by Him.

[08:50 - 09:35 ?]

There is land of the Lord. If we can enter in that plane then we can be really happy by giving, not by exacting. To sacrifice for Him, that is to get enough, both in quantity and quality, especially in quality. We can swim in the pool of nectar. Something like that, if we have entrance into that plane.

[10:17 - 13:50 ?]

Many Englishmen friends are also here. It is very much appreciable you can understand that so many from the foreign land, they have also come being attracted by the instructions, advice, of Mahāprabhu and *Śrīmad-Bhāgavatam*. So many respectable young boys they're charmed by the beauty of the teachings of Śrī Caitanyadeva, *Śrīmad-Bhāgavatam*, and Their agents. And they have come to join us. It was already foretold by Bhaktivinoda Ṭhākura some hundred years ago. And our Guru Mahārāja began the work in a humble way. And after that one of his disciples, A.C. Bhaktivedānta Swāmī Mahārāja, he went to the west empty handed. But by the grace of Mahāprabhu and Kṛṣṇa and Nityānanda Prabhu he was very much successful to push this high level advice to the west. And attracted by his earnest desire to distribute this nectar they have come in hundreds and hundreds to join the *saṅkīrtana* party under the banner of Gauḍīya Maṭha, Bhaktisiddhānta Saraswatī, Bhaktivedānta Swāmī Mahārāja.

And I'm sure that you'll be pleased at heart to find them amongst you who are taking all sorts of risk in their life to preach this truth to the whole of the world with all their might and resources at command. There are bright scholars, some Doctors, then some traders, some otherwise, men of parts of different type, they have joined this movement and taking it to all, every corner of the earth, most skilfully. And we must feel our gratitude, express our gratitude towards their divine attempt and their earnestness to know and to distribute this sort of high order of knowledge of relief to the people at large. So we appreciate their presence here and their attempt. And I think all

will be same with me in my opinion that they've encouraged us in a very extraordinary way to search.

Many Indians they're encouraged by their presence, they're also very inquisitive, 'that what is there that so many foreigners of high grade they're also coming to appreciate, so there must be something to be inquired.' In this way also many persons holding high positions in the society of the present education they're also coming. So we give our thanks to those noble persons for their attempt. And we pray to our Guru and Vaiṣṇava that their attempts may be fulfilled by them. With this I retire.

Yājāvara Mahārāja, I request.

**Śrīpād Yājāvara Mahārāja:** [19:17 - 19:36 ?]

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te  
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

*jatatām suratau paṅgor mama manda-mater gatī  
mat-sarvasva-padāmbhojau rādhā-madana-mohanau*

["O Śrī Śrī Rādhā-Madana-mohana, I am a helpless cripple and my meagre intelligence is absorbed in the vile material sense objects. Kindly let deep devotional attachment arise for the exclusive wealth of my life which is Your lotus feet. May You Lordships, who are so compassionate and affectionate, be forever victorious!"]

*vṛndāyai tulasī-devyai priyāyai keśavasya ca  
kṛṣṇa-bhakti-prade devi satyavatyai namo namaḥ*

["I eternally offer my respects unto Śrī Vṛndādevī, Śrīmatī Tulasī Mahārāṇī, who is the dearest object of Lord Keśava's affection. I bow down before Satyavati who can bestow pure dedication unto Lord Kṛṣṇa."]

[20:20 - 32:25 ?]

**Śrīla Govinda Mahārāja:** [32:32 - 33:25 ?]

**Parvat Mahārāja:** Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Parvat Mahārāja:** First of all let me read the Vyāsa *pūjā* offering His Holiness Tridaṇḍī Goswāmī Viraha Prakāśa Mahārāja.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Parvat Mahārāja:** "My dear Śrīla Śrīdhara Deva Mahārāja, please accept my most humble obeisances at the sacred dust of your lotus feet. In this age of Kali, the open controversy has forced \_\_\_\_\_ [?] into misdirecting everyone. Thus it is not very surprising that some great personalities share their \_\_\_\_\_ [?]

conclusion that truth is differentiated from truth. This is the most regrettable of all misunderstandings that we presently witness. Those who are under illusion become confused when the dense veil of infamy attempts to cover your transcendental personality. But those who are most fortunate know that you are always shining in spite of the infamies. Just as the sun keeps shining although being eclipsed by mean Rahu. According to the only existing truth Your Divine Grace is able to awaken divine love within anyone's heart. This is only possible for one who has the good fortune to feel that the entire disciplic succession is present in your divine person. Thus even the grossest of all persons can relish the divine nectar emanating from your lotus lips and thus transcend the lowest strata of consciousness.

*tāte kṛṣṇa bhaje kare gurura sevana, māyā-jāla chūṭe, pāya kṛṣṇera caraṇa*

["If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.25*]

In this holy day I have come to beg for your mercy. I know you are very dear to Śrīmatī Rādhārāṇī. She will fulfil anything you might ask. Though I'm the most unqualified fool, please ask Her to bless me, that I may be able to unconditionally and eternally serve the one who is the dearest of Her heart, Kṛṣṇa, the transcendental cowherd boy. I beg Your Divine Grace that I may be free from all offences I may commit at your lotus feet. The most awkward of your servants, Viraha Prakāśa Swāmī."

**Parvat Mahārāja:**

*om ajñāna-timirāndhasya jñānāñjana-sālākayā, cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

All Glories to Śrī Guru and Gaurāṅga! Dear Śrīla Śrīdhara Deva Goswāmī Mahārāja Rūpānuga Dara.

In this most blessed event of Your Divine Grace's eightieth anniversary I wish to come to your divine lotus feet with a humble offering.

How wonderful it is that one can have access to your lotus feet. Although everyone knows they do not stand on our side, this dimension of exploitation, being situated beyond the realm of renunciation, dancing at the transcendental sound of the land of dedication. An eternal inhabitant of the land of nectar and intimate associate of Śrī Śrī Gaura Gāndharvā-Govindasundara.

Eight years ago, first I heard your divine instructions on how spiritual sound vibrations enters into the material dimension, purifying the senses and the mind to reach the soul, awakening

recollections of eternal serving mood. Hearing Your Divine Grace made such a great impression in my heart I wished there and then I could come to meet Your Divine Person, such great master of love divine. How could I know I had a meeting to attend to eight years later with Your Divine Grace. Connection had been established through the medium of transcendental sound vibration.

*Akrpa sindu rūpānuga dara.* No doubt you hold the keys to the doors of the *sampradāya* through which one can come in contact with Śrīla Bhaktivinoda Ṭhākura and Bhaktisiddhānta Saraswatī. How can one pretend to be connected with the *sampradāya* who disregards your divine instructions.

Today I feel that if my Śrīla Prabhupāda and your Godbrother and intimate friend Swāmī Mahārāja would be present he would come and tell everyone out loud once again about Your Divine Grace's high realisations about Kṛṣṇa consciousness. Which to the great fortune of the entire world are being spread through its length and breadth.

He would re-emphasize that "You must come and live in the Māyāpur temple," in that house he was going to build for Your Divine Grace so that he could enjoy your divine association which he so much relished for many years of intimacy.

My Śrīla Prabhupāda, and your Swāmī Mahārāja, would surely want to tell you how thankful he is that you are helping him caring for those he has brought to this side of Kṛṣṇa consciousness.

He would be here right now asking Your Divine Grace to be pleased to give instructions how to build your temple of understanding so that the entire world could come and benefit with a proper conception of reality in its multiple dimension.

He would again be willing to spend many hours a day discussing with Your Divine Grace such transcendental topics, that if we would hear them we would certainly faint.

He would certainly also tell Your Divine Grace that he wanted always to get Your Divine Grace out preaching, because of two things. First, that your Guru Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Goswāmī Mahārāja Śrīla Prabhupāda's personal request, here. And second, with his own perception of Your Divine Grace's high and deep realisation of Kṛṣṇa consciousness.

Now we feel he's helping us to help take Your Divine Grace out to the world at large, what we're trying to do to the best of our small ability, as we wish to help him to fulfil the request of his Guru Mahārāja.

In the middle of such relationship between Your Divine Grace and my Guru Mahārāja I feel myself to be like a little insect of insignificant value.

It is only by your mercy that I will be able to please Your Divine Grace being able to assist in the mission of establishing a centre for relief work in New York city.

Dear Śrīla Śrīdhara Deva Goswāmī Mahārāja, I come to your divine lotus feet as a beggar, implored to the benediction to always be able to give \_\_\_\_\_ [?] as your servant, your most \_\_\_\_\_ [?] servant."

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

*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 Dipikā, maṅgala stotram, 1*]

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca,  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."] [*Śrī Vaiṣṇava Praṇāma*]

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