

83.10.30.A

[00:00 - 01:50, *kīrtana*]

[01:55 - 05:50]

[Five verses of *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, 6-10][SCSM Kīrtana Guide, 4th Edition, pages 83-86]

(6) *mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara [Śrī Caitanya]."]

(7) *rūpapriya mahājana, jīva-raghunātha hana, tāñra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priyabara, narottama sevāpara, yāñra pada viśvanātha-āśa*

["The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī. Raghunātha dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Goswāmī's beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa. Narottama dāsa was always engaged in the service of his Guru, and he also engaged himself in the service of his Guru's intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Goswāmī. To serve the lotus feet of Narottama Dāsa Ṭhākura was the only desire of Viśvanātha Cakravartī Ṭhākura, who was the fourth Ācārya in disciplic succession from Narottama dāsa."]

(8) *viśvanātha-bhakta-sātha, baladeva jagannātha, tāñra priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakiśora-bara, hari-bhajanete jāñra moda*

["Viśvanātha Cakravartī Ṭhākura was the *śikṣā-guru* [instructing spiritual master] of Baladeva Vidyābhūṣaṇa, to whom he taught the precepts of *Śrīmad-Bhāgavatam*. Jagannātha dāsa Bābājī was a very prominent Ācārya after Baladeva Vidyābhūṣaṇa, and was the beloved *śikṣā-guru* of Śrī Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Śrī Gaurakiśora dāsa Bābājī, whose sole joy was found in Hari *bhājana*."]

(9) *tadanuga mahājana śrī-kṛṣṇa-kīrtana-dhara, jebā dila puri jaga kāma
śrī vārṣabhānavibarā, sadā sevya sevāparā, tāñhāra dayitadāsa nāma*

["The followers of Śrīla Gaurakiśora dāsa Bābājī fill up the world with the wealth of Śrī Kṛṣṇa *kīrtana*. He who is always serving Kṛṣṇa the dear-most lover of Rādhārāṇī, is Śrī Vārṣabhānavī Dayita Dāsa."]

(10) *tadabhīna deha-divya, svarūpa-rūpa-raghu-jivya, sadā sevya jaṅra pādapadma
susiddhānta mūrti-dhara, śrī śrīdhara guruvara, rupānuga-sādhu śreya sadma*

[The non-different personality and embodiment of *bhakti-siddhānta* as well as Śrīla Sarasvatī Ṭhākura; and who is living within the conception of Śrīla Svarūpa Dāmodara, Śrīla Rūpa Goswāmī and Śrīla Raghunātha dāsa Goswāmī; and whose lotus feet are always the worshippingable, and the happy shelter of the followers of Rūpa Goswāmī, he is Śrīla Śrīdhara Dev-Goswāmī.]

...

[05:55]

Śrīla Śrīdhara Mahārāja: *Emona durmatī, saṁsāra bhitorē.*

Devotees: [Sing]

(1)

(prabhu he!)

*emona durmatī, saṁsāra bhitorē, poḍiyā āchinu āmi
tava nija-jana, kono mahājane, pāṭhāiyā dile tumi*

["A wicked mind brought me into this world, O Lord, but one of Your pure and elevated devotees has come to bring me out."]

(2)

*doyā kori' more, patita dekhīyā, kohilo āmāre giyā
ohe dīna-jana, śuno bhālo kathā, ullasīta ha'be hiyā*

["He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart."]

(3)

*tomāre tārite, śrī-kṛṣṇa-caitanya, navadvīpe avatāra
tomā heno kata, dīna hīna jane, korilena bhava-pār*

["Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence."]

(4)

*vedera pratijñā, rākhībāra tare, rukma-varna vipra-suta
mahāprabhu nāme, nadiyā mātāya, saṅge bhāi avadhūta*

["To fulfil the promise of the *Vedas*, the son of a *brāhmaṇa*, bearing the Name of Mahāprabhu of golden complexion, has descended with His brother, the *avadhūta* Nityānanda. Together They have overwhelmed all of Nadiyā with divine ecstasy."]

(5)

*nanda-suta jini, caitanya gosāñi, nija-nāma kori' dāna
tārilo jagat, tumi-o jāiyā, loho nija-paritrāṇa*

["Śrī Caitanya, Who is Kṛṣṇa Himself, the son of Nanda, has saved the world by freely distributing His own Holy Name. Go also and receive your deliverance."]

(6)

*se kathā śuniyā, āsiyāchi, nātha! tomāra caraṇa-tale
bhaktivinoda, kāndiyā kāndiyā, āpana-kāhini bole*

["O Lord, hearing those words, Bhaktivinoda has come weeping and weeping to the soles of Your lotus feet and tells the story of his life."] [SCSM Kīrtana Guide, 4th Edition, pages 55-56]

[12:40]

Śrīla Śrīdhara Mahārāja:

om ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitam 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."]

*nāma-śreṣṭham manum api śaci-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purim māthurim goṣṭavāṭim
rādhā-kunḍam giri-varam aho rādhikā-mādhavāsām
prāpto yasya prathita-kṛpayā śrī gurum taṁ nato 'smi*

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

*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."]

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

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa *prema*."]

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau

śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālibhiḥ sevyamānau smarāmi

["In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."]

[*Abhidheyādhideva Praṇāma*]

adharana tinamdante rdhay janati puna puna srimad rupa padam bhoja dumi syama [?]

*śrī caitanya mano'bhīṣṭam, stāpītham yena bhūtale
svayam rūpaḥ kadā mahyam, dadāti sva-pandāntikam*

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]
[*Prema-bhakti-candrika*]

[14:35 - 28:50 ?]

In the campaign of Śrī Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura, to fight with the mutilated culture which is creating disturbance, which is causing misery and pain to the animation, he tried to attempt to remove it wholesale. And after his departure his descendants also are trying in that line according to their might.

But recently one of his disciples, A.C. Bhaktivedānta Swāmī Mahārāja, he, according to the instructions previously received from his Guru Mahārāja, he went to the west, to the foreign land to preach to doctrine of *Bhāgavatam* and Śrī Caitanya Mahāprabhu.

Before his approach, another two parties were also sent to the west to preach the doctrine of Śrī Caitanyadeva, to remove the misery, to appease the hunger of the world at large.

So A.C. Bhaktivedānta Swāmī Mahārāja, he was very successful in his attempt. And he converted many, many souls in the west towards Gauḍīya Vaiṣṇava creed, the creed of *Śrīmad-Bhāgavatam*.

That is they're given to understand that God is love, not knowledge, nor energy. The ultimate reality is neither energy nor knowledge, but it is love, inclusive of these two. We can search for the God, not as a father, but as friend also, and where we can have our fullest satisfaction in that aspect also we can have relationship with Him. We can live with God as in a family - it is possible. Back to God, back to home. Home comfort we can live, or we can have in association with the Supreme Entity.

This sort of ideal appealed to many of sincere heart of those countries, and they've also joined us, and to our predecessor's satisfaction. So you'll find many of our foreign friends here.

I was saying that for the benefit of the animation, the knowledge that has been sent here may be classified into two. One, inductive, ascending production. Another which is coming, revealed truth, that is coming from above. Which we like to say as above, that must be more efficient in all respects than we are. So that is fully conscious of our misery, our trouble, and eager also to uplift us to the standard of self satisfaction, and a higher satisfaction of life.

So our puppy brain cannot produce the comfort, the fulfilment of our eternal life. It is all limited, and it is also in the relativity of the limitation always. So the attempt from the side of the

Infinite, that comes to help the finite. And in that process we can come closer to the higher transcendental truth, the spiritual truth. Low cannot, may not approach high, but high can easily embrace lower existence. In that way the Highest Entity out of His mercy, He's eager to connect with this fallen portion of the world. And to seek that sort of help it is very laudable.

So amongst the revealed truth section there is also classification, you all know. And the highest amongst them has been understood as *Śrīmad-Bhāgavatam* and what Śrī Caitanyadeva came here to give to the public clearly. And in that line our Gurudeva Śrī Bhaktisiddhānta Sarasvatī he began this sort of distribution of the revealed truth of the highest order, that is Divine Love to one and all, most vigorously.

And from that we're also attracted by his call. We came to his Holy Feet and whatever little we got from him we also got it with this inspiration that we must spread it to the environment. To get benefit within us we must try to distribute that benefit to others. *Kīrtana*, that is the highest process to improve ones own interest. Whatever you think best, try to distribute that to your paraphernalia. That is *kīrtana*.

Whatever you - that is offensive for offensive - the environment is eager to attack you from all sides. You also create offensive tendency in you. With the Divine Spirit you try to disperse that darkness, just as a spark. Each spark tries to disperse the darkness outside on all sides. So also that method, the *Nāma saṅkīrtana*, only through the simple process of Divine Sound calculation, the Name, and Whose Name it is, one and the same. In the Vaikuṅṭha substance there is no distinction. No distinction can be drawn between, dehi dehi vipada niscari vidyate pacit [?] His Name, *rūpa, guṇa, līlā*, everything is inseparable connected. Especially taking the Name which will be very easy for you. You can go on preaching, cultivating, creating, defying atmosphere on all sides of you. And in this way you'll be given capital. If you can do good business then the capitalist will be satisfied to give you, to supply the capital. And in that way the world and yourself will be most benefited.

This *saṅkīrtana*, this *Nāma saṅkīrtana*, Kṛṣṇa *saṅkīrtana*, Kṛṣṇa representing Svayaṁ-Bhagavān, the highest conception of the reality. And the reality is beautiful, and Reality For Itself. Everything for Him. It is the greatest error to be a consumer. The reaction is such that we shall have to repent. So the tendency of a consumer, that is poison. You must leave that. At the same time to disassociate with everything, all we can see, only disassociation, renunciation, that is not conclusive, not positive attainment.

Only if we can try to find out our innate inner function that can love all in the interest of that one Master, Who is the *sundaram*. *Satyam, śivam, sundaram*, or *sat-cit-ānandam, ānandam brahma mūrti, evam sundara mūrti*, the world, the life is worth living if we can come in connection with that sort of plane. That life will be a happy life, a homely life. Back to God, back to home. A comfortable, easy and desirable life we can have without any fighting with the adverse circumstances, or retiring to the utter conception of renunciation just like reducing to zero. We can have full positive life, and home comfort in it's highest quality we can get.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ] tato mām tattvato jñātvā, viśate tad-anantaram

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

We can enter into His family and we can have our life very happily there. This news has been given by Śrī Caitanyadeva and *Śrīmad-Bhāgavatam* which is considered to be the very gist of the Vedic culture of the revealed truth.

So there are others also, Swāmī Mahārāja, they will also say. And there are also our foreign friends who have come to join us, and joined us completely, they will also say something. One by one you listen to them. With this request I retire.

Devotees: [Applaud]

Śrīla Śrīdhara Mahārāja: One thing I want to mention in this connection. This is the day of the appearance of Vīrabhadra Prabhu, the son of Nityānanda Prabhu, whose attitude was very, very generous. So much so that it created a story that whoever He found He converted him. Very wide view He had, and He approached everyone with the most generous heart, and distributed highest good to many of the fallen souls like us.

Devotees: [Applaud]

Śrīla Śrīdhara Mahārāja: Yājāvara Mahārāja _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Here is our Yājāvara Mahārāja, the last *sannyāsī* disciple of our Guru Mahārāja. He will speak something. Mahārāja.

Yājāvara Mahārāja: _____ [?]

Devotees: _____ [?]

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