

83.12.23.B

Śrīla Śrīdhara Mahārāja: ...love, that becomes most satisfactory to anyone and everyone. And very shortly I'm saying this. Then the affectionate service, the question of affectionate service, that we find within us. Innate inspiration to serve the Supreme, and we can gradually find that is beautiful, and loving, ultimate reality. Ultimate reality is the store of love and affection. Sweetness we find. All of us anyhow or other we're searching after sweetness, a sweet life, and we can find after all a sweet land. Sweet land, everything is sweet.

*madhuram madhuram vapur asya vibhor, madhuram madhuram vadanam madhuram
madhu gandhi mṛdu smitam etad aho, madhuram madhuram madhuram madhuram*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."]

[*Kṛṣṇa-Karṇāmṛtam*, 92]

Sweetness. We can find that we're all searching after sweet things. And there is a domain of sweetness.

Vyāsadeva in *Bhāgavatam* he discovered for us that land of sweetness in Vṛndāvana. And he distributed to the scholars of them, historical scholars of that age, through one whose credit was unchallengeable, Śukadeva Goswāmī. That sweetness is in the prime cause of the whole, and we can take part there in that *līlā*. In that *līlā* we can take part.

So Śrī Caitanya He took up this cause exclusively. "That you human beings you need not waste your time running hither thither. But go straight to the last treatise of Vedavyāsa, *Śrīmad-Bhāgavatam*, where the Absolute has been given to us as the sweetest guardianship."

And also that we believe that that very sweet Absolute came as Śrī Caitanya Deva to permit us, to give us admission into His own land, direct. The sweet Absolute is told of mainly two aspects - positive, negative. *Rasa-rāja mahābhāva*. And both combined came Śrī Caitanya Deva to give us admission, and to call us for that land of sweetness. And also at the same time the sweetness is being distributed in the other side of that land, Goloka. Navadvīpa and Vṛndāvana, side by side. In one portion it is being tasted in the group, and another it is being distributed to the public.

And all these things we're given in this present age of scientific civilisation, verging on atheism. Our Bhaktisiddhānta Sarasvatī Goswāmī Prabhu he was bold enough to preach, to distribute such thought to the whole of the world. As Vyāsadeva in his last book he gave the highest conception of the Absolute, Śrī Caitanya Deva drew it and announced in the world that 'this is such' with His paraphernalia. And also details He has given with help of the Goswāmīns. How that attainment, how to live, everything in details has been given. I'm very shortly going on. And that thing in this age of scientific civilisation of almost atheistic character, Bhaktisiddhānta Sarasvatī Ṭhākura he came to give the highest thing to the world, and he began to distribute this.

And finally we found that A.C. Bhaktivedānta Swāmī Mahārāja he showed a great success in this matter to distribute to the whole of the world. So we're indebted to him so much. And we see

so many faces from the distant parts of the world only by his grace, A.C. Bhaktivedānta Swāmī Mahārāja. If we've got any real affection and devotion towards our Gurudeva we cannot but be grateful to that great messiah Bhaktivedānta Swāmī, who fulfilled the object of our Guru Mahārāja Bhaktisiddhānta Saraswatī to such a great extent, cannot but. But at the same time we must think that we may not forget the standard, the reality, for which he tried, and Bhaktisiddhānta Saraswatī Ṭhākura also.

And we're to find in Bhaktivinoda Ṭhākura in his good will for this propaganda. And in a very scientific way he has distributed the teachings of Śrī Caitanya Deva, Ṭhākura Narottama, and Rūpa, Sanātana, Śrī Jīva Goswāmī, Kavirāja Goswāmī, through these messiahs, the real fulfilment, the whole fulfilment of our whole life in this world of death and birth.

Every second, every moment, lives are coming and going, coming and going. Even we do not know that we go and come, we go and come, we think that we go forever and not to come. How many of us can remember our previous birth? Very few, almost none, who can remember their previous birth, and he may have faith that again after this life I shall live. This practical faith - very few. We're all challenged by the death, the whole universe. Now the civilised world is also under alarm that if atomic war begins then the whole world will be crushed into ashes, reduced to ashes. Such apprehension.

But if we can have real faith in immortality of soul, beginning with Socrates, and then Christ and others. And fulfilment of full life in Śrī Caitanya Deva's teachings and *Bhāgavatam*, that we can love. We love a family life, and in toto we can have such eternal and fully conscious spiritual divine life. The wholesale can be divine - ised, transformed into divinity. The sweet life what we can aspire, we can imagine, that can be realised.

*kṛṣṇera yateka khelā sarvottama nara-lilā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara lilāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-lilā, 21.101*]

We're told that human form of life is the highest in this creation, because in the absolute quarter such model is existent. So similar life we can have in the spiritual highest quarter, sweet family life. We can hope to have the all controller, the all harmonising principle, as our beloved, our guardian, our children, and so on, we can have. In one word 'friendly' life. Loving friendly life that can be spiritualised. This human society has been formed after that model which is existing in the highest quarter.

This has been given by Vedavyāsa, and Mahāprabhu Śrī Caitanya Deva and His followers. This is a new thing. Twenty four hours we may be engaged in spiritualism. Not that in a week we shall go to the church and put some prayer to the Lord. He's far away - not such. But twenty four hours we can have a fully engaged life of high spiritual order and taste. It is possible. This is not to be found anywhere.

And this idea Bhaktisiddhānta Sarasvatī Ṭhākura he wanted to push to the whole world. "Why people won't accept this?" He came with such force. "They're running after phantasmagoria, after misconception they're running. Why this reality which is very near to his inner heart, why they should not accept this? They must accept. They must accept this, they must recognise this as their own inner wealth. Why shouldn't they do? If we can push properly then everyone will eagerly come to accept this, that we can live a family life with the Supreme Lord, the Sweetest Absolute. Sweetest life of such type."

With this idea. When he first established a centre in London, one Mahārāja Adiraja Burdwan [?] he told, "Who is such a bold man that in this place of high material civilisation he wants to push the doctrine of love in the machine? Who is he who has got such courage that he wants to transform these machines into loving agents? What sort of boldness he has got? Who is that gentleman?" So they were astounded to think that in mechanised civilisation he wants to inundate everything with affection and love, in place of higher mechanism.

With such life and such grace and such prospect and magnanimity our Guru Mahārāja came to this world. And so many persons were attracted by his grace. And now of course we're still trying to stick to his holy feet for our own benefit, and for the benefit of those that come to us to take this. And also others that may not come, all may be converted into his disciples, or may be indebted to him for their fulfilment of their highest benefit in life.

With this I want to close my conversation, discourse today.

_____ [?]

Śrīla Govinda Mahārāja: _____ [?]

.....

Devotee:

*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.]

*vāñchā-kalpatarubhyaś ca kṛpā-sinhubhya 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.]

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmīne*

[I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.]

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyīne prabhava namaḥ*

[I offer my respectful obeisances unto Śrī Vārṣabhānavī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Saraswatī], who is favoured by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.]

*mādhuryojjala-premādhya-śrī-rūpānuga-bhaktida-
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

[I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Goswāmī.]

*namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe*

[I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Goswāmī.]

[20:00 - 25:38 Bengali ?]

Śrīla Śrīdhara Mahārāja: _____ [?] Pramāṇa Swāmī _____ [?]

Devotees: Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: _____ [?] Do you like to say something?

Pramāṇa Swāmī: *Nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale ...*

In this way we can see by the grace of Śrīla Prabhupāda, Śrīla Śrīdhara Deva Mahārāja, how the line, in that line the pure teachings of Mahāprabhu is coming down to give us His Grace. The Grace of Lord Caitanya is our only shelter because in His Grace that we can find the real fulfilment of our life. Very deep in our selves we have found a need. And trying to satisfy this need we've been going on searching after the religious teachings in the world. First in the lap of Christianity, then by the grace of our Guru Mahārāja Bhaktivedānta Swāmī Prabhupāda, we came to the call of Mahāprabhu's teachings. And that which was originally planted in our heart as a small seed, and was somehow or other left in a very small condition like a small plant needing to be taken care of. At the present moment it's being very expertly handled by the hands of Your Divine Grace. And that love that attracts us to the feet of our Guru Mahārāja, that same love we find today at your holy feet. And we can see that that same love it must have been there at the feet of Om Viṣṇu-Pāda Paramahansa Parivrajakācārya Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura. And we can only pray in this auspicious day that that boundless mercy in past maintained your elder devotees at the feet of His Divine Grace, that same grace may be showered upon us so that we can also maintain our faith at your holy feet. And in that way carry out the message of Lord Caitanya

Mahāprabhu all throughout the world for the glory of our *sampradāya*. So we thank you very much Mahārāja for this opportunity.

Śrīla Śrīdhara Mahārāja: All right. Nimāi _____ [?] Badrinārāyaṇa Prabhu _____ [?]

Badrinārāyaṇa:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

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

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, what he has come to give, this highest form of *bhakti*, is not to be found anywhere. And it has spread its wings even to the western countries, the *mleccha* countries, attracting any and everyone to this Holy Dhāma. The spiritual master he never disappears, he's also present in his disciples. So by some unknown fortune we've had the grace of being in the association of his most dear disciple Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. And in this way we can catch some little glimpse of who he was, or who he is eternally. This is the highest thing we're speaking about. We're not speaking of something of a lower section. Only the greatest scholars are able to appreciate and cultivate this highest reality. So we do find ourselves very fortunate to be able to sit at the lotus feet of our Gurudeva and in this way we can learn something. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ [?]

Do you like to speak something, Viraha Prakāśa Mahārāja?

Viraha Prakāśa Mahārāja:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

Guru Mahārāja _____ [?]

Pramāṇa Swāmī: Guru Mahārāja was explaining at the beginning of his lecture.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: There are many conceptions of religion.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: There are also many conceptions within Vaiṣṇavism to approach Kṛṣṇa.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And which I have been able to understand.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: He said "The highest conception of approaching Kṛṣṇa has been established by Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura."

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: So it is a great fortune for all of us...

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: That today...

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: We had the opportunity to serve that highest concept.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And just like our Guru Mahārāja Śrīla Śrīdhara Deva Goswāmī makes no difference between one person and another.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: Bhaktisiddhānta Saraswatī Goswāmī would make no difference.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And in that way today our *sampradāya* goes on.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And all the varieties of concepts...

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And the highest concept and the purest of all concepts.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: That's why I'm eternally indebted and grateful to the lotus feet of my Guru Mahārāja.

Viraha Prakāśa Mahārāja: Bhaktivedānta Swāmī Prabhupāda.

Pramāṇa Swāmī: Śrīla Bhaktivedānta Swāmī Prabhupāda.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: To please allow me to render service of the lotus feet of Śrīla Śrīdhara Deva Goswāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Devotee:

*om ajñāna-timirāndhasya jñānāñjana-salākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

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

[35:20 - 39:30 Bengali ?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

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