

84.02.21.B

Śrīla Śrīdhara Mahārāja: [00:00 - 08:43 ?] In the *Upaniṣad* there is a line, *hy utkale puruṣottamāt*.

*[sampradāya vihīnā ye mantrās te niṣiphalā matāḥ
ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣīti-pāvanāḥ
catvāras te kalau bhāvyaḥ hy utkale puruṣottamāt]*

["If someone receives a mantra from a Guru who doesn't come in a bona fide *sampradāya* that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."]

[Padma Purāṇa]

In the province of Utkal, and from the place Puruṣottama Jagannātha, some flow of higher truth will come, will spring up from there. And the personages of higher thinking they understand that Bhaktisiddhānta Sarasvatī he appeared there in Puruṣottama. And what sort of nectar wave he flowed in Orissa, in Bengal, in India, and afterwards in the whole of the world. The clue of the highest attainment or fulfilment of our life has been given by him. Not to be followed by blind faith, but on the basis of comparative ontological study. Eliminating all possibility of doubts and suspicion about the highest goal of all the *jīva*, not only a few handful of human beings but the whole creation. Wherever there is life their concern, how comprehensive utilitarianism, not only a handful of human beings, but the whole globe, whole animation world is concerned. Where there is life there is thirst after happiness, pleasure, ecstasy, their all concern comes from this program. "Specially human beings, come and get your fulfilment. Back to home. Sweet, sweet home. And what is the symptom of the home? What are you, yourself? Try to find out your own real self. And from there you can trace what should be your home."

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] *[Śrīmad-Bhāgavatam, 11.20.30]*

The knowledge what is going on in the human society at present, they're not dependable. So we cannot depend on this sort of knowledge which is collected from our experience. Experience is limited, and the knowledge that we draw from experience, that cannot but be limited. So the unlimited also has got a relation with the limited - and we're to find out that. The Unlimited, He has got some relation with limited, and that is genuine, cannot but be genuine. Anyhow we're to trace that thread, where the unlimited, the faultless, wholesale truth, that is coming in search for me. That is coming to fulfil my object. Anyhow that plane should be traced, sought and traced and found and understood. And that is the only hope. *Yam evaiṣa vṛnute tena labhyas.*

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

We're faulty, but faultless area is there. And when anything will come from that side we shall brush everything aside, and wait, and earnestly try to receive that current, that flow. That type of temperament is to be created, to be trustful for the revealed truth. Limitation, limitation, then defect, defect, all full of so. Hierarchy - one research coming another research going down - not eternal. So there is eternity in the background, and that eternity comes to our help. And anyhow we're to try to find out that connection, that absolute truth.

He has got, the Absolute has got in Him, interest for us also. So we're to search only for that. It's not our necessity only, but in the Absolute also such necessity exists. Otherwise how He can be absolute? My interest is in Him. Everything represented in Him. So we shall learn to depend on Him, that side. *Śrauta siddhānta*, that is coming, that is revealed truth. Self effacement and self surrender, and then we can imbibe that truth within our heart. And we can find our home there.

Śrīmad-Bhāgavatam says, *bhidyate hṛdaya-granthiś*. It is necessary to dissolve your ego, which is made of so many actions, reactions, in this world. Product of experience, faulty, limited experience, you have gathered one ego, a centre of your knowledge, of your interest. Your ego means a centre of your own limited understanding interest. That must be dissolved. Separate interest searching must be dissolved. And then we'll find a flow coming from inside. And that can recognise the universal plane, wave. Only the negative attachment has made our lot hard, negative side. That should be dissolved, and the positive should be allowed to come out, and the positive will recognise the positive. *Bhidyate hṛdaya. Jñāna śūnya*, so called *jñāna*, so called knowledge means knowledge of experience of limited persons. We must get rid of that. And we shall surrender to the good, fundamental plane of natural flow.

"Come to nature. What man has made of man." Wordsworth. [From *Lines Written in Early Spring*]

Man, you have created your misfortune by your selfish thinking of separate interest. Dissolve that, cure yourself of that, and you'll find the broadest plane. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. All doubts will be cleared. Doubt is a disease. Intuitive knowledge is there. Doubt only another side of the competitive school. Where there's knowledge of experience there cannot but be doubt on the other side, suspicion. It cannot be perfect.

But there is a plane of consciousness where, which is not acquired by any selfish, or separate interest, that is universal. That has got the power to make known to us that that is absolute knowledge. This knowledge of experience can't prove what is absolute. But Absolute Himself can prove that He's Absolute. Absolute knowledge, absolute plane, you'll find only, do away with the negative side. As a mushroom they have grown within you. Only be saved from your so called friends at the present plane of your interest. Then you'll find the Absolute. The negative side should be dissolved and you'll find yourself in the positive plane.

Chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi. And the dues and the loans that you have incurred, that will be in no time finished. And you'll be quite at home. You won't be, you won't understand that you were in bondage in prison house some time before. Even that sort of reference will also be eliminated. Back to God, back to home.

Śrīmad-Bhāgavatam, Śrī Caitanyadeva, and Śrī Bhaktisiddhānta Saraswatī, he came with such universal good of the whole creation. *Veda, Upaniṣad*, there is also these things, revealed truth.

Vedaś ca sarvair aham eva vedyo [*Gītā*, 15.15] - *Śrutibhir vimṛgyā* [*Bhāgavatam*, 10.47.61]

All the revealed scriptures they're only marking towards that direction. *Śrutibhir vimṛgyā*. They're only marking that the truth is in this side - Absolute Truth this side. From far away they're showing the direction. *Śrutibhir vimṛgyā*. So all the revealed scriptures, their nature is to show the direction, that truth is this side, Absolute Truth is this side. More or less that has been expressed by different scriptures. Of all the revealed scriptures, *Śrīmad-Bhāgavatam* is considered to be the most lofty.

And from there, basing there, Śrī Caitanyadeva came and showed to the needy that, "Your home is such, and try to come to home. Everything will be - all your demands you'll find satisfied more than you can conjecture, you can dream even in your present stage."

So Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura pushing away many mushroom proposals for the fulfilment of life. They're rushing to create trouble in the *jīva* soul. They're to set aside them. And with clarion call he had to announce that the *Bhāgavata's* truth, the Kṛṣṇa consciousness is the highest which can satisfy all our fine and real and happy demands. Unique position he had. He had to fight with many existing proposals, and to establish this Kṛṣṇa consciousness is the final fulfilment of our life.

So we have gathered here in his birth day today to show our some respects towards that great Ācārya who came for all of us, for the best benefit for all of us. We shall try to show our gratitude towards him, thereby we shall do real service to our own soul.

And he also liked that everyone coming to him they should also convert themselves to a preaching centre of Kṛṣṇa consciousness, of Gaurāṅga consciousness, Śrī Caitanya consciousness. And thereby their own best interest consciousness is there.

So if anyone likes to say something about him you're invited to do so. Of course in short, I won't be, if you'd like to continue for long time you may do. But I feel tired, old man, I shall have to go very soon, almost immediately from here. Govinda Mahārāja. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Mahārāja if you want to say anything, you say something.

One thing I omitted unfortunately the name of Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja. For whose gracious activity and preaching we see these foreign faces who have come to Kṛṣṇa consciousness, and Gaura consciousness, and Bhaktisiddhānta Saraswatī's preachings and talks. To understand and to carry it to the length and breadth of the world. So we should like to adore their presence here.

Devotee:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
caḥsur 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-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."]

[29:30 - 34:50 ?]

Śrīla Govinda Mahārāja: [35:40 -

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

...

*nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī
vilasatu hṛdī nityam bhaktisiddhānta-vāñī*

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]

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

[36:15 - 43:24 ?]

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