

**Śrīla Govinda Mahārāja:** [00:00 - 07:25 ?]

...

**Devotee:** [07:27 -28:38] I will try to say something to glorify this beautiful festival to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Almost we don't have anything to say after this beautiful speech of Govinda Mahārāja. Anyway, even though we don't know Bengali, we could see that he was, through his heart delivering these words to praise our Param Guru Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. So it's our fortune to participate here in this festival meant for glorifying His Divine Grace.

We're feeling that we're just a very humble insignificant soul which has been fortunate to participate with his assistants. The Spiritual Master and the Ācārya when he comes to this world, when he appears in this world, and manifests himself and his activities, so he always receives the assistance he always comes with his devotees. Some of them are his eternal associates, and also some souls that he recruits from this camp, from this world. So we're feeling very fortunate.

We have not in our hands, in our life, anything to repay this immense gift which he has given us. We could not have the grace or the opportunity to have his personal relationship, his *saṅga*. But anyway he allows us by his immense will of bringing all the souls to Kṛṣṇaloka with Lord Kṛṣṇa. He's allowing us to participate, to associate with his intimate associates, as His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja, and Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda.

So in this age of Kali-yuga it is said there are so many bad qualities. *Kaler doṣa-nidhe rājann*. In the *Bhāgavatam* [12.3.51] we hear that this present age where we're living it's all an immense ocean of bad qualities. Mainly we cannot find, we cannot trace even nothing good. Wherever we see, wherever we put our eye, our vision, or wherever we try to endeavour for getting something, we'll just reach an immense ocean of inauspiciousness, nescience. That means that an ocean, it's giving that example because an ocean is a vast, very big amount of water. So it's so big that almost it comprehends everything. So in that way this Kali-yuga is giving us an example of a vast ocean, not of salty water as we're accustomed, but of these so many bad qualities, inauspiciousness.

Because mainly people are engaged in so many illicit activities. Illicit activities means, not to cultivate these fortunes of life, this aim of the human life, but mainly just to sleep, mate, defend, just to make these animalistic activities. So some part of the population are engaged in those low class activities, without transcendental aim at all. And another also, another section of the human life are engaged in some cultivation of mundane knowledge, *jñāna*, speculative knowledge about the Absolute Truth. They want to reach with their very tiny brains they want to reach the infinite. And still there's another kind of section which practices so many yoga practices just with the aim of getting some control over the subtle elements of this mundane world. So all of them form, all of them gather, form a very big nescience, ignorance, about the welfare of the human society, which is meant for the *jīva*, for the soul which is within this body.

So this Kali-yuga is an ocean of so many wrong philosophies which direct the individuals to the wrong direction. Instead of going to looking towards his own fortune, these unlimited amount of *jīvas* they go astray, misled by all these different *apa-siddhānta* philosophies. Which do not agree with the devotional school to glorify Rādhā and Kṛṣṇa, propagated by Śrī Caitanyadeva. So the other quality of the ocean is that when you're within it, you're almost in a helpless position. It's such a big amount of water surrounding you that you cannot have any hope that you will be

saved. So that is the real situation, position, of the *jīva* soul within this age of Kali. There is so much inauspiciousness, so much ignorance around it that they're almost in a helpless situation.

So only by the grace of those stalwart devotees, only by the grace of the will of Kṛṣṇa, this hopeless situation can be given up, can be made aside. And promote a very beautiful, a very expansive, a very hopefully future within Kṛṣṇa consciousness.

*Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ.* And even though it is said in the *Bhāgavatam*, even though there's so many inauspiciousness in this age of Kali, there is one good thing. Just one good thing which is so pure, transcendental, divine, which is so charming that can make the counterpart to all the inauspiciousness in the environment. And this very good quality has been given, *kīrtanād eva kṛṣṇasya*. This *kīrtana*, this Hari *kathā*, has the only very good quality to get out, to be relieved from this horrible situation of Kali-yuga.

So Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda he came with that aim. He came to give us this Kṛṣṇa *kathā* as the only means to save our selves. As Śrīla Śrīdhara Mahārāja was speaking in his speech. And also to give it to others. Ones who are getting some nectar from this Kṛṣṇa speaking, then it will be natural feel a tendency to give it to others. *Kīrtanād eva kṛṣṇasya*. There are so many *kīrtanas*, there are so many information around the world, so many news.

We heard from Govinda Mahārāja some verse of the *Śrīmad-Bhāgavatam* which is meant, those words which are not meant to glorify Kṛṣṇa are just a place where these black birds get, where these low class people are engaged in. Just uselessly speaking, speaking which will not give any fortune to our real self, any benefit at all.

So in the other side there's so many words which really can give to our own self, all the fortune we're seeking for. And those words are the ones which are connected with Kṛṣṇa. Only He, because He's the Absolute, so He can in a very absolute way bring peace to us, bring satisfaction to our unlimited hankering.

So Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura came and established this preaching movement in an organised way. Previously we have not seen so much of this in our *sampradāya*, but with him we start seeing that this combined effort of preaching reached almost every corner of the world. So he came to give *sādhū*, Guru, and *śāstra*. Not just whimsically devotion, but devotion under the proper guidance, under superior Vaiṣṇavas which really have got the proper conception of surrendering their lives to God, to Caitanya Mahāprabhu. So he came to give us this Hari *kathā*. He came to give us this *sādhū*, Guru, and *śāstra*. To have the proper vision how to advance, how to develop our faith, our devotion towards God, towards Kṛṣṇa.

And another very important factor in his preaching was that he came and he make aside by his powerful explanations of the *śāstra*, of his conceptions of *bhakti*, he came and made aside so many misconceptions. So many spread so called religious movement, which in the name of Vaiṣṇavism, or in the name of Nityānanda *varṇśā*, or in the name of different groups were preaching the so called devotion to God. So Śrīla Bhaktisiddhānta established this very revolutionary change in the devotional path by preaching according to *śāstra*, Guru, and *sādhū*. That was he create so much - some of the members of all these movements were antagonistic against him. They were criticising him due to that he didn't allow anyone to use the teachings of Mahāprabhu and His intimate followers. His intimate followers came and by the order of Gaurāṅga Mahāprabhu compiled so many books, so many devotional *śāstras*, to enhance, to give the benefit for the human race. So using them in the wrong way, these different groups, these different so called religions or devotional movements start just using them for their own benefit, for selfish purpose.

*Dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṅgāṁ satām* [*Śrīmad-Bhāgavatam*, 1.1.2] It's explained that religion has to be completely free from any kind of personal, selfish wishes. We

have to surrender to God, not for anything in return, just because we want the experience of His service, just because we want to be satisfied serving Him. Even though we're not at all getting anything in exchange, we'll sacrifice our life to serving Him. So that is established in all the devotional *śāstras*. But due to the influence of the environment of the time, of this nescience of Kali-yuga, so many of the original purports of the *śāstras*, and also the *śāstras* compiled by His followers were lost.

So Śrīla Bhaktisiddhānta being trained by his great Ācārya and great soul, almost without precedent Śrīla Bhaktivinoda Ṭhākura, came and preached in a very revolutionary way. These words, this *Śrīmad-Bhāgavatam kathā*, this Kṛṣṇa consciousness *kathā*, it is meant certainly to create this revolutionary change in the impious life of the human beings. We're not going to take some arms, some guns, to make this revolutionary change. It has been that by the purity we'll get enough force to change if we can be like an instrument of the will of all these great Ācāryas. So it will be possible for them working through all the different devotees to make this revolutionary change and establish Kṛṣṇa consciousness.

Śrīla Bhaktisiddhānta Saraswatī Ṭhākura - I've been acquainted with that phrase or remark he did once when he explained, "The only famine in this world is this Kṛṣṇa *kathā*." There's no such thing like famine of foodstuff, or famine of gold or jewels, or dress or cloth. All these matters are given very profusely, very prominent by the good planet Earth. Bhūmi is giving so much foodstuff, so much shelter, so much cloth in the way of cotton or silk. So many things are being given. But the only famine, the only lack, which really makes this world horrible is this Kṛṣṇa *kathā*. So Bhaktisiddhānta Mahārāja came and struck by his furious preaching, by his devotional and intense wish to help all these hopeless human race, he came and made these revolutionary changes.

So unfortunately I was explaining in the beginning we didn't have the opportunity to be close, to participate closely in the activities of such a rare soul, such a devoted soul in the service of Bhagavān Caitanyadeva. But he has been in his merciful heart he has been so compassionate towards everyone that he created this association of *sādhus*, namely Gauḍīya Maṭha. So among these *sādhus*, among these followers, to bring prevention, to bring help to the newcomers. To the persons who were also hankering for understanding what is the human life. What does that mean? What I have to do with my human life? Who am I? Who is God? What is my relationship with Him? So that was his compassion.

This day we're celebrating his appearance day, the day when he came in the vision of the eyes of these human beings. Also he has now departed from this world and we cannot have any more his personal, his *vapu* form, his personal manifestation. But he was so compassionate, as I was saying, because he has given us the opportunity to meet, to allow us at least the opportunity, to render some service to his compassionate associates, to his followers and devotees.

So we're right now at the Śrī Chaitanya Sāraswat Maṭh under the guidance of Śrīla Guru Mahārāja, of Śrīla Śrīdhara Mahārāja. And we feel that we've found a very extremely rare shelter in our path towards devotion. In our devotional path we've got the grace of such a sacred soul who participated personally in the movement of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. So Guru Mahārāja, Śrīla Śrīdhara Mahārāja has said that this idea was conceived by Bhaktivinoda Ṭhākura in the beginning. And later on it was executed in such an extraordinary way by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. And in his final days he says Swāmī Mahārāja, His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda, our Guru Mahārāja, brings all these things - will of Bhaktisiddhānta and Bhaktivinoda Ṭhākura to every corner of the world.

So as a westerner devotee we feel that the fortune has been shown, has been spread in so much degree upon ourselves that we can have now a connection with both of these saintly

persons, A.C. Bhaktivedānta Swāmī Prabhupāda and Śrīla Śrīdhara Mahārāja. We find ourselves infinitely fortunate, and with empty hands to give something to him, to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in this day. And also to give something to his most dearest followers who are now keeping his compassionate eye ambition upon our insignificant souls.

So the desire of Śrīla Bhaktisiddhānta Mahārāja is still in the air, is still in the soul of so many devotees, of so many members of the *saṅkīrtana* movement inaugurated by Śrī Caitanya Mahāprabhu. And whoever will be sincere enough will have the opportunity to come and take that shelter.

Hare Kṛṣṇa. Gaura Hari bol.

...

[28:38 - 30:33 ?]

...

**Śrīla Śrīdhara Mahārāja:** ...must be of the proper standard. Then the transaction, that is imparting the divine knowledge from one to another, that will be genuine. Otherwise everything may be false, adulterated.

*divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam  
tasmād dikṣeti sā proktā, deśikais tattva-kovidaiḥ]*

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dikṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

Proper conception of the Absolute is imparted from one to another, and that is *dikṣā*, the *divyaṁ jñānaṁ*. We're suffering from imperfect knowledge, imperfect estimation, and experience, and view, of the world, of the whole, and so we have succumbed. So universal knowledge, "What is my position in the organic whole?" That is to be understood. "What is my highest fulfilment of life, how I can attain that?" All these things. *Sambandha, abhidheya, prayojana*. "Where I am? And what is my relation with the whole, the environment? And what is my fulfilment of life, and how I can attain that?" These things are given in the knowledge through *dikṣā*.

They may be of different kinds, Islam, Christianity, so many other creeds also in India and other places. They think and they do according to their understanding and realisation. But Kṛṣṇa conception has been told to be the most absolute conception of the whole, purest of the type. How we're to know, that is *dikṣā*. Why Kṛṣṇa consciousness, why Reality The Beautiful, is the highest entity? And not knowledge, nor power - neither power nor knowledge is guiding the whole, but the beauty, harmony. Beauty is harmony and that is guiding the whole. This is Kṛṣṇa consciousness.

And if it appeals to my heart then I shall accept that. And I have a comparative study. "Why not power?" Generally accepted. "Why not justice, knowledge?" That is the ultimate thing which deals with the whole. "Why affection, love, is the highest entity?" All these things to be understood. *Dikṣā, divya jñāna*. Transcendental knowledge, the knowledge of the whole, divinity. According to our own fortune and understanding, *sukṛti*, we shall be able to catch this. All may not.

Naturally there are different classes according to *karma*. There are trees, animals, insects, so many different layers of creation. In human beings, the moralist, then those that have faith in God,

theist, atheist, so many classifications. But gradually we're to follow the development towards the truth.

Hegel says, "Die to live." If we're to have a proper life we'll have to die as in so many egoisms, ego. There are so many egos in so many animated positions, different types of ego, and the wholesale ego should be wholesale demolished. In this way we're to do. It's not easy thing, but it is there, and we're to follow, understand it gradually.

But anyhow our inner conscience is to be trusted. Which took me here, we shall appeal to that consciousness, inner *guru*, *caitya guru*, we shall ask. "You took me here, eliminating my past connection with other conceptions of religion to Kṛṣṇa consciousness. Now I'm in such position. What I was told I see some deviation there. What to do? I shall go to enquire the scripture, the precedence also. In such cases what the *śāstra* will come, the scripture will come to dictate. And what are the precedences in such cases, previous Ācārya how they have dealt with such case? We're to enquire that and consult with our inner understanding and to accept.

**Devotee:** I haven't heard of such an example of an Ācārya falling down from the principles.

**Śrīla Śrīdhara Mahārāja:** Eh? What does he say?

**Badrinārāyaṇa:** He says Mahārāja, he hasn't heard of any example of an Ācārya falling from the principles, previously.

**Śrīla Śrīdhara Mahārāja:** There in,

*guror apy avaliptasya, [kāryākāryam ajānataḥ / utpatha-prathipannasya, parityāgo vidhīyate]*

["A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Udyoga-parva, 179.25*]

...and what is their case. Bhiṣma is one of the *mahājanas*, one of the twelve spiritual personalities. The position of Bhiṣma is there, and he told Paraśurāma about this. "That I find that you have come down, your attraction for the lower things, so you do not maintain your proper position. I can't...

**Devotee:** Paraśurāma?

**Śrīla Śrīdhara Mahārāja:** Paraśurāma.

**Devotee:** Isn't Paraśurāma an incarnation of...

**Śrīla Śrīdhara Mahārāja:** Yes, but *śaktyāveśa*. *Śaktyāveśa* Avatāra, sometimes that inspiration, the descent of the Lord comes for some time and that may be withdrawn.

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** When Rāmacandra...

**Devotee:** This happened to Paraśurāma?

**Śrīla Śrīdhara Mahārāja:** That happened to Paraśurāma. That *śaktyāveśa* power was withdrawn. So at that time when Bhiṣma accepted him he was not an Avatāra, and so he could be rejected by him.

And Bhaktivinoda Ṭhākura also dealt in *Harināma-cintāmaṇi* as you said about. "How can I revere, one whom I had to revere as the Lord Himself. *Ācāryam mām vijānīyān* [*Caitanya-caritāmṛta, Ādi-līlā, 1.46*] In the same line with the Lord. And when I see something objectionable there, then how can I show pure reverence to him? It will create some difficulty in my mind."

Mahāprabhu wanted to respect that Godbrother of His Gurudeva, Bharati Gosai. But He found when He went to show him His respect, He found that he's in the garment - in a deer skin. Some skin he had utilised as his dress. Then He could not accept him in that position. "Who is Bharati? Who is \_\_\_\_\_ [?] He asked, knowingly.

Then, another, one of His companions told that, "He's Bharati Gosai."

"No, no. Why Bharati Gosai will be clad in animal skin?"

"You do not recognise Bharati Gosai."

Then Bharati Gosai could feel it, could understand that it's not acceptable by Śrī Caitanya. And he wanted to give up that skin dress.

Then when Caitanyadeva could feel it, then He sent for new \_\_\_\_\_ of cloth, and that was given to Bharati Gosai. And Bharati Gosai leaving that skin dress he took that cloth dress of the *sannyāsī*, saffron. Then Caitanyadeva went to him and bowed down His head, as a Godbrother of His Gurudeva.

But this is not a very serious thing. This king dress, or this cloth dress, not much difference. But still Caitanyadeva could not accept him, to show His respect as Guru means Godbrother, Guru's Godbrother. Respect also not absolute, and the difference is also not very great, skin dress and cloth dress. Still, He could not accept deviation.

"That a Vaiṣṇava *sannyāsī* why should he use a skin dress which comes from the animal camp? That's not considered to be pure for the Vaiṣṇava *sannyāsī*."

So this least deviation He could not tolerate. That was His practice and His advice to others.

Us also, in that line. So here the intoxication and other objectionable association with the ladies that is gross and more filthy. And we can't accept any Ācārya having any such connection.

**Devotee:** So then the question is, what happens if he rectifies himself, just like Lord Caitanya's Godbrother?

**Śrīla Śrīdhara Mahārāja:** When he should be in our hand we shall try our best \_\_\_\_\_ [?]

**Devotee:** So what is the position of a disciple if his Spiritual Master that he's given up rectifies himself?

**Śrīla Śrīdhara Mahārāja:** Ah! Rectify, that is not my duty. If we may pray to the higher authority, to Kṛṣṇa, others. "That if You try You may change Your man. He did so much service to you. Now why such heinous things have happened there? Oh Lord, please purify him. We can't tolerate..."

.....