

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.02.25.B

Śrīla Śrīdhara Mahārāja:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ*

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

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

[Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.] [*Sambandhādhideva Praṇāma*]

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau  
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ 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, stāpitham 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*]

*mukam karoti vācālam panghum langhāyate girīm  
yat kṛpā tam aham 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.”] [*Śrīdhara Svāmī's Bhavārtha Dipikā, maṅgala stotram, 1*]

Śrīla Śrīdhara Mahārāja: \_\_\_\_\_ [Bengali ?] \_\_\_\_\_ 25.12 minutes] Gaura Haribol.

**Tamal Kṛṣṇa Goswāmī:** So I'm offering my respectful obeisances unto the lotus feet of my spiritual master, Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Śrī Śrī Aṣṭottara-śata Śrīmad A.C. Bhaktivedānta Swāmī Prabhupāda. And I am also offering my respectful obeisances unto His Divine Grace Śrīla Śrīdhara Swāmī Mahārāja, who I accept just like my spiritual master. Because as it is stated in the *Śrī Caitanya-caritāmṛta*, that the brother of ones Guru should also be worshipped just like ones own Guru.

**Bhakti Caru Swāmī:** [25:55 - 26:30, Bengali?]

**Tamal Kṛṣṇa Goswāmī:** And I'm offering my respectful obeisances unto Śrīla Bhaktisiddhānta Saraswatī Prabhupāda whose appearance day we are celebrating today; because as my grandfather, it is said that the grandfather is even more kindly disposed upon his grandson than the father is upon his own son.

**Bhakti Caru Swāmī:** [26:55 - 27:43]

**Tamal Kṛṣṇa Goswāmī:** Although I have never personally associated with Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, I can appreciate his glorious qualities because of the glorious sons that he has produced.

**Bhakti Caru Swāmī:** [28:04 - 28:18]

**Tamal Kṛṣṇa Goswāmī:** It is said that a tree can be judged by the fruit that it produces. So the fruit of this tree of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is the most sweet fruit of all.

**Bhakti Caru Swāmī:** [28:34 - 28:55]

**Tamal Kṛṣṇa Goswāmī:** Because actually this is the tree of Śrī Caitanya Mahāprabhu.

**Bhakti Caru Swāmī:** [29:00 - 29:04]

**Tamal Kṛṣṇa Goswāmī:** Śrī Caitanya Mahāprabhu came as a gardener to distribute the fruits of this wonderful tree.

**Bhakti Caru Swāmī:** [29:14 - 29:28]

**Tamal Kṛṣṇa Goswāmī:** He was feeling great anxiety; how to distribute this fruit of love of God.

**Bhakti Caru Swāmī:** [29:35 - 29:45]

**Tamal Kṛṣṇa Goswāmī:** The whole world is very much thirsty, but they do not know how to relieve their thirst.

**Bhakti Caru Swāmī:** [29:52 - 30:00]

**Tamal Kṛṣṇa Goswāmī:** Like a man in the desert they are seeing only mirages in the form of family, friendship, and society, and they are thinking that these little drops in the desert will quench their thirst.

**Bhakti Caru Swāmī:** [30:15 - 30:35]

**Tamal Kṛṣṇa Goswāmī:** But as explained in the *Bhāgavat*, these family members and friends are all fallible soldiers who shall one day perish.

**Bhakti Caru Swāmī:** [30:45 - 31:00]

**Tamal Kṛṣṇa Goswāmī:** Our life in this material world is like a great war with *māyā*.

**Bhakti Caru Swāmī:** [31:08 - 31:14]

**Tamal Kṛṣṇa Goswāmī:** On account of our attraction for these temporary manifestations of *māyā*, we are lingering here in this material world birth after birth.

**Bhakti Caru Swāmī:** [31:25 - 31:34]

**Tamal Kṛṣṇa Goswāmī:** And we are suffering hardly from the pangs of birth, death, disease, and old age.

**Bhakti Caru Swāmī:**[31:40 - 31:52]

**Tamal Kṛṣṇa Goswāmī:** So in such suffering condition, we are grasping for some happiness to relieve the suffering.

**Bhakti Caru Swāmī:** [32:02 - 32:13]

**Tamal Kṛṣṇa Goswāmī:** But *māyā* only presents false hopes and does not actually give us any real relief.

**Bhakti Caru Swāmī:** [32:20 - 32:27]

**Tamal Kṛṣṇa Goswāmī:** In this dark world of material existence there is actually some relief, and that light is presented in the form of *Śrīmad-Bhāgavatam*.

**Bhakti Caru Swāmī:** [32:38 - 32:50]

**Tamal Kṛṣṇa Goswāmī:** And in the form of the association of the Lord's pure devotees.

**Bhakti Caru Swāmī:** [32:54 - 32:58]

**Tamal Kṛṣṇa Goswāmī:**

*naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā  
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī*

[“By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”]

[*Śrīmad-Bhāgavatam*, 1.2.18]

Only by service to the *Bhāgavata* \_\_\_\_\_ can we hope to get some relief from the suffering of material existence.

**Bhakti Caru Swāmī:** [33:16 - 33:44]

**Tamal Kṛṣṇa Goswāmī:** These great personalities who have come on behalf of Kṛṣṇa are offering us the ripened fruit of love for Kṛṣṇa, love of God.

**Bhakti Caru Swāmī:** [33:56 - 34:23]

**Tamal Kṛṣṇa Goswāmī:**

*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam  
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

[“Pure devotional service is free from all impurities, beginning with *karma* and *jñāna*. In other words, it is devoid of all attempts to attain fulfilment through power and knowledge. *Śuddha bhakti* is the favourable cultivation of service to Kṛṣṇa. In *śuddha bhakti*, pure devotional service, a devotee constantly serves Kṛṣṇa as Kṛṣṇa desires.] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

This *bhakti* is free from any thought of fruitive reactions and mental speculations and the desire for mystic perfections through *yoga*.

**Bhakti Caru Swāmī:** [34:45 - 35:10]

**Tamal Kṛṣṇa Goswāmī:** These results of *jñāna*, *karma*, and *yoga*, are all to be enjoyed here in this material world, and therefore they are temporary and end in suffering.

**Bhakti Caru Swāmī:** [35:23 - 35:40]

**Tamal Kṛṣṇa Goswāmī:** But *bhāgavat bhakti* is enacted on the transcendental platform.

**Bhakti Caru Swāmī:** [35:45 - 35:50]

**Tamal Kṛṣṇa Goswāmī:** It is the activity of the spirit soul.

**Bhakti Caru Swāmī:** [35:56 - 36:00]

**Tamal Kṛṣṇa Goswāmī:** And as such it can never be checked, *ahaituky apratihātā, yayātmā suprasīdati*.

[*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihātā, yayātmā suprasīdati*]

[“The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”] [*Śrīmad-Bhāgavatam*, 1.2.6]

**Bhakti Caru Swāmī:** [36:08 - 36:26]

**Tamal Kṛṣṇa Goswāmī:** It is expressed when one renders service without any thought of return.

**Bhakti Caru Swāmī:** [36:33 - 36:42]

**Tamal Kṛṣṇa Goswāmī:** The mood of the spiritual world is where everyone is rendering service.

**Bhakti Caru Swāmī:** [36:52 - 37:05]

**Tamal Kṛṣṇa Goswāmī:** And that service itself is the full repayment, the pleasure of that service is the full repayment for the service rendered.

**Bhakti Caru Swāmī:** [37:15 - 37:21]

**Tamal Kṛṣṇa Goswāmī:** Just as Kṛṣṇa gave this message to the *gopīs* after leaving Vṛndāvana, that, “My dear *gopīs*, there’s no way that I can repay the service that you have rendered. So you must be satisfied with the service itself.”

**Bhakti Caru Swāmī:** [37:40 - 37:58]

**Tamal Kṛṣṇa Goswāmī:** But we are very fearful of coming on this platform because we think that when we become the servant of someone else then we shall lose something, we shall be taken advantage of.

**Bhakti Caru Swāmī:** [38:11 - 38:29]

**Tamal Kṛṣṇa Goswāmī:** But Śrī Caitanya Mahāprabhu and His representatives in this disciplic succession are coming to show us the example of how becoming the servant of the servant of the servant of the servant, actually we shall achieve all happiness and success in life.

**Bhakti Caru Swāmī:** [38:48 - 39:10]

**Tamal Kṛṣṇa Goswāmī:** This is not a temporary message meant for a particular class of people. Mahāprabhu’s message is meant for the whole world’s society.

**Bhakti Caru Swāmī:** [39:21 - 39:31]

**Tamal Kṛṣṇa Goswāmī:** Some people may think that this message is a particular property of a certain class of men.

**Bhakti Caru Swāmī:** [39:39 - 39:46]

**Tamal Kṛṣṇa Goswāmī:** But Śrīla Bhaktisiddhānta Saraswatī Ṭhākura has shown that one cannot designate who is a Vaiṣṇava or who is a *brāhmaṇa* merely by birth.

**Bhakti Caru Swāmī:** [39:59 - 40:11]

**Tamal Kṛṣṇa Goswāmī:** And is this not actually the same which Śrī Caitanya Mahāprabhu and His associates demonstrated?

**Bhakti Caru Swāmī:** [40:19 - 40:24]

**Tamal Kṛṣṇa Goswāmī:** Just as Haridās Ṭhākura was born in a family of Mohammedans but yet he was raised to the highest position of Nāmācārya.

**Bhakti Caru Swāmī:** [40:34 - 40:50]

**Tamal Kṛṣṇa Goswāmī:**

*kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.*

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.127*]

It does not matter what ones background may be, but if he knows the subject matter of Kṛṣṇa, he becomes qualified as Guru.

**Bhakti Caru Swāmī:** [41:05 - 41:31]

**Tamal Kṛṣṇa Goswāmī:** This is the day and age when all people want to become equal, but the problem is they do not know the real message of equality, the real method of equality.

**Bhakti Caru Swāmī:** [41:44 - 42:05]

**Tamal Kṛṣṇa Goswāmī:** In the name of communism or nationalism or so many other isms they are trying to raise up those who are lower to the position of higher.

**Bhakti Caru Swāmī:** [42:17 - 42:28]

**Tamal Kṛṣṇa Goswāmī:** But their attempts are all failures because they do not know what is high and what is low.

**Bhakti Caru Swāmī:** [42:35 - 42:41]

**Tamal Kṛṣṇa Goswāmī:** The highest platform of existence is when the soul is unfettered by the encumberment of this material body.

**Bhakti Caru Swāmī:** [42:53 - 43:00]

**Tamal Kṛṣṇa Goswāmī:** Only that movement which aims at liberating the soul from its material covering is actually meant to elevate all souls to an equal position.

**Bhakti Caru Swāmī:** [43:12 - 43:26]

**Tamal Kṛṣṇa Goswāmī:** Therefore Caitanya Mahāprabhu and His representatives come with a most important message...

[Three or four voices are heard together here for about thirty seconds]

**Tamal Kṛṣṇa Goswāmī:**

*harer nāma harer nāma, harer nāmaiva kevalam  
kalau nāsty eva nāsty eva, nāsty eva gatir anyathā*

["In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."]

[*Caitanya-caritāmṛta, Ādi-līlā, 17.21, from Bṛhan-Nāradya Purāṇa*]

Only by this Holy Name, of chanting the Holy Name of Kṛṣṇa, can we actually free ourselves from the suffering of this world, and help others to do the same.

**Bhakti Caru Swāmī:** [44:34 - 45:02]

**Tamal Kṛṣṇa Goswāmī:** We were most fallen, most impoverished, with no value at all to our possession, but now I feel that on account of receiving this Holy Name, that we have become the most wealthy persons in the world.

**Bhakti Caru Swāmī:** [45:21 - 45:44]

**Tamal Kṛṣṇa Goswāmī:** Our only prayer is to keep the Holy Name of Kṛṣṇa wrapped around our neck and the dust of the Lord's devotees upon our head.

**Bhakti Caru Swāmī:** [45:54 - 46:15]

**Tamal Kṛṣṇa Goswāmī:** Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ Giri Mahārāja \_\_\_\_\_ [?]

**Bhakti Caru Swāmī:** Śrīla Śrīdhara Mahārāja is asking you to speak something.

**Giri 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."]

So, there is a statement in the Vedic literature that one cannot estimate the glories of the Guru.

**Bhakti Caru Swāmī:** [47:02 - 47:15]

**Giri Mahārāja:** The original Guru is Śrī Kṛṣṇa.

**Bhakti Caru Swāmī:** Ādi Guru...

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