

85.11.07.C

Śrīla Śrīdhara Mahārāja: _____ [?]

*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*]

[00:24 - 12:12 ?]

Devotees: (Show appreciation)

Śrīla Śrīdhara Mahārāja: Now so many foreign friends are also here present. I want to speak something for them. That in my last stage of life, I, with folded palms appeal to you that what our Guru Mahārāja wanted to give us, and what for we came here, you please, you're doing already, scrutinise and understand how this is *the* thing which is the only necessity in the whole universe. Universal relief work. Only trouble in this world, that death is swallowing everything. Either in the past, it is in the present, it is in the future also. We can guess that the most dangerous thing, dangerous enemy is death, and it is sure. And so how to save all the beings from such common enemy to all, whether the scientist, or an ordinary neighbour, or even the trees and animals, all are under the same common danger. And how to relieve them? Only eternal existence, and the news that the eternal world is there, and that is made of self-dedication. I cannot but quote the great philosopher like Hegel. "Everything For Itself, For Himself."

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca [na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

The reality is this, that everything meant for the Supreme Centre, the Absolute. And we must march towards that realisation that such dedication to satisfy Him. Die to live. And apparently it may seem that we're embracing nothing. What is tangible here we're to give everything for our own use and purpose. And we're requested to use everything for the service of the Absolute.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. The black box within us, the ego, the centre of separate consciousness, that must be demolished, that must be destroyed. And we must find ourselves as a member in the eternity. And the master of eternity is not an objective thing, but it is subjective, it is everything, it is of every superior quality.

So only through dedication towards that centre, as an agent to work for the centre, we can approach that blissful stage. So back to God, and back to home. That is our home, that everyone takes care of me if I do not take care of myself. That is home, home consciousness. The paraphernalia, the environment is very awake, wakeful for my own interest. I may be careless but still they will look after my welfare. So back to God, back to home. They're all well-wisher and warm, sweet, all guardian. And we want to go there, by leaving all the charm, apparently, which is

dissuading us from that realisation of the higher truth. Love is everything, our heart is everything. Neither the brain nor the power can save us, but only hearty dealings for the central Lord that can fulfil all our aspiration and object.

And Śrī Caitanyadeva, and afterwards our Guru Mahārāja, he came with this campaign and began relief work here. All dying, and all other attempts will be nonsense, must save them. Not only to save them but also to feed them with nectar. You give up - when there's epidemic give such injection which will save them from poison and will also sustain them, supply some food. So *amṛtam*, Kṛṣṇa *kathāmṛtam*, Kṛṣṇa consciousness, that is medicine and that is also food, fulfilment. So Mahāprabhu ordered, our Guru Mahārāja attempted only for that direction.

"Whomever you find you link him with Kṛṣṇa consciousness, connect with Kṛṣṇa consciousness. That will not only give relief but that will feed him with nectar, and he'll feel that his life is getting fulfilment."

And Swāmī Mahārāja he also had the fortune to approach the whole world with these tidings, with this news of Mahāprabhu by the desire of our Guru Mahārāja. And successfully he has done so. And as the result of that you have come here today in Navadvīpa Dhāma, and you're engaged in that campaign. We're astonished that our local people are not so much interested, but you're showing such interest for the appreciation of the great relief work what Mahāprabhu recommended for us all in this universe. So we feel gratitude, we feel for you, that you have come to teach us which is our home property. You have come here to say, to remind us 'the wealth is in your box, in your room.' As Mahāprabhu told. "What you are searching that is within your home. Only approach properly."

So you have all come to give us this knowledge and we shall take it as gratitude that what Mahāprabhu gave here, the whole world will be benefited. And you are so near, you also mind your own home interest. So we also feel much thankfulness to you all that you have come to serve our Guru Mahārāja for whose satisfaction we think that we tried our best, and still we're trying. And so many Godbrothers, but one by one they're going. But you are also coming and filling their post. And I hope that this divine campaign of Mahāprabhu will continue forever. With my gratitude to you all I stop here.

Devotees: (Show appreciation)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Purī Mahārāja is here, he's also a senior Godbrother than myself. When we first came to the Maṭh we had to hear the *Bhāgavata* explanation from his mouth. Now he's also old man, and he has kindly come to attend this particular function. And specially *sannyāsa* of Govinda Mahārāja we got him here with him. We're very thankful to him. Now he will address to you, very shortly perhaps. You all, with all attention try to hear him.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Once our Guru Mahārāja he was speaking in English in Madras. One gentleman told, "I know Bengali. You may speak in Bengali."

Guru Mahārāja told, "I'm neither speaking in Bengali nor in English. What I speak, please try to listen to it. So we may say in Bengali but English knowing people they'll also be benefited because the current will be created and that will touch the heart, independent of our own knowledge."

So in whatever language he speaks, all of us will be benefited by the inner current.

Devotee:

*om ajñāna-timirāndhasya jñānāñjana-salākayā
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."]

[*Śrī Guru Praṇāma*]

*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."] [*Śrī Vaiṣṇava Praṇāma*]

*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*."] [*Śrī Gaurāṅga Praṇāma*]

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te*

["O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the Master of the cowherd men and the lover of the *gopīs*, especially Rādhārāṇī. I offer my respectful obeisances unto You."] [*Śrī Kṛṣṇa Praṇāma*]

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī pranamāmi hari-priye*

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and Who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa."]

[*Śrī Rādhā Praṇāma*]

Vṛndāvaneśvari _____ hari priya kesava _____ visnu bhakti pradayate devi prestha _____ namo nama [?]

*nārāyaṇaṁ namaskṛtya, naraṁ caiva narottamam
devīm sarasvatīm vyāsaṁ, tato jayam udīrayet*

["Before reciting this *Śrīmad-Bhāgavatam*, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author."]

[*Śrīmad-Bhāgavatam*, 1.2.4]

Sriste guru gauranga _____ gopinatha [?]

Śrīla Śrīdhara Mahārāja & Śrīla Govinda Mahārāja: [23:22 - 24:05 ?]

Devotee: [24:05 - 32:15 ?]

Śrīla Śrīdhara Mahārāja & Śrīla Govinda Mahārāja: [32:15 - 32:34 ?]

Devotee: [32:34 - 35:30 ?]

Devotee: Gaura premānande Hari Bol!

Devotees: (Applause)

Śrīla Śrīdhara Mahārāja & Śrīla Govinda Mahārāja: [35:35 - 38:05 ? Give us some nectar.]

Sāgar Mahārāja: Om Viṣṇu-Pāda Śrī Gurupada padma param Mahārāja Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja...

Śrīla Govinda Mahārāja: Vyāsa Pūjā offering. Nimāi, Vyāsa Pūjā _____ [?]

Śrīla Śrīdhara Mahārāja: [38:30 - 38:44 ?]

Sāgar Mahārāja: [38:45 - 44:43 ?]

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