

[Transcriber not found, yet. Proofread by Paramānanda dāsa, U.K]

Śrīla Śrīdhara Mahārāja:for those unbelievers by offering his kick to them. Kṛṣṇa and Mahāprabhu may come with (.....) something about those men, they have got kick of Vṛndāvana Dāsa Ṭhākura, that cannot go useless, something must be done for them, some provision. So this is the (.....) line, any wrong from the side of the devotees of Kṛṣṇa that is more than any reward conceived in the world. The positive things nature is such especially that of Kṛṣṇa conception and divine love. So Vṛndāvana Dāsa Ṭhākura's day of disappearance today and we are trying to sing something in his praise he may appreciate. His extreme love, extreme sentiment and appreciation for Gaura-Nityānanda has made him mad. He did not know what he was saying or not saying. He is beside himself, he can't tolerate the least idea why such a magnanimous, such a gracious, such high thing, why the man should not accept it. It is impossible for him to think out the alternative. So his heart is so full of devotion toward Nityānanda and Śrī Gaurāṅga. We pray to him for a drop of that kind of pure and intense devotion towards Gaura-Nityānanda on this day.

Caitanya Bhāgavata: very sweet *līlā*, very simple and very sweet the language, Bengali. And it is told that that may be the first Bengali book composed. Before this no Bengali description of any characters is to be found. Of course Candi Dāsa, Vidyapati, that (.....) and that poetry that was there; this is also poetry but that is few and this is extensively in *līlā*, life described the first Bengali book. Vṛndāvana Dāsa, Caitanya *līlā*, Vyāsa Vṛndāvana Dāsa.

(Sanskrit verse)

Vande Śrī Kṛṣṇa (Bengali)

(Sanskrit verses)

These two Sanskrit verses composed by Vṛndāvana Dāsa

(Sanskrit verse)

Both of Them have got Their hands spread up to Their knees. That is the sign of a great person according to *jotish*.

(Sanskrit verse)

And very pure golden colour both Gaurāṅga and Nityānanda, the two.

(Sanskrit verse)

Both of Them are inaugurator of the sweet *saṅkīrtana* procession.

(Sanskrit verse)

With Their lotus eyes spacious is remarkably found in the *saṅkīrtana*.

(Sanskrit verse)

Both of Them comes from the noble *brāhmaṇa* family and;

(Sanskrit verse)

And They have come to feed the *visaya* of the world. The whole of the world means the, all the *jīvas* in the world: to feed them They have appeared. To supply their food, that is Kṛṣṇa *prema*, the service, their real food which is come with that.

(Sanskrit verse)

And come to fulfil the duty of the time. This time it is mentioned as (Sanskrit) in correlation with Nārāyaṇa, that this time in Kali (Sanskrit) that the *saṅkīrtana* should be inaugurated for the good of the people.

(Sanskrit verse)

To do good to the world (Sanskrit) and both of Them incarnation of magnanimity and grace toward the world.

(Sanskrit verse)

And he is offering obeisances to Mahāprabhu

(Sanskrit verse)

He was true in every age, in present, in future and past. You are eternal, You are in Satya, Treta, Dvāpara, and now in Kali also. The other three *yugas* there was also You and now in Kali. (Sanskrit) Not only You are true in this Kali-yuga but *yugavatāra*, You came in other three ages also in the past and at the same time (Sanskrit) means (Sanskrit) the present the future the past, you are true. (Sanskrit) This time You have come as a son in the house of Jagannātha Mīra Paṇḍita.

(Sanskrit verse)

I bow down to You with all Your servants, Your sons and Your potencies.

Prabhupāda has remarked here that sons means *tridaṇḍī*, () has left the world and accepted his creed and going on accordingly. They are His sons. And household devotees are accepted as servants. (Sanskrit) (Sanskrit) means generally householders who have got their independent life and also cultivates about the gift of Mahāprabhu. And those who have exclusively given everything that is *tridaṇḍī* - they are in the order of His son. (Sanskrit) Means Paṇḍita Gadādhara etc., who has got some type of surrender as we find in Vṛndāvana.

So charmed with His pleasant personality and characteristic that they forget themselves in the service in connection of Śrī Caitanyadeva.

(Sanskrit verse)

With all this paraphernalia I offer my obeisance's to You, You the whole.
In this way it is covered by Vṛndāvana Dāsa Ṭhākura in *Caitanya Bhāgavata* we find.

Then Jayatīrtha Mahārāja will you speak something or Aksayānanda Mahārāja?

Jayatīrtha Mahārāja: Aksayānanda Mahārāja is the senior *sannyāsī*, senior son.

Śrīla Śrīdhara Mahārāja: Senior than yourself?

Jayatīrtha Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: So, Aksayānanda Mahārāja, you are caught red handed. You are to address us today.

Aksayānanda Mahārāja: Mahārāja tells I could not speak.

Śrīla Śrīdhara Mahārāja: By the special power of Hari Caran it is affected.

Aksayānanda Mahārāja:

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale, śrīmate bhaktivedānta-swāmin iti nāmine

vande taṁ śubhadam mad-eka-śaraṇam nyāsiśvaram śrīdharam

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

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

śrī-kṛṣṇa-caitanya prabhu nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare,
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

Kṛṣṇa *kātha* and Gaura *kātha* we are lucky to hear. First we can hear Kṛṣṇa *kātha* but before that we can hear Gaura-Nitāi *kātha*. And before that we can hear of the associates of Mahāprabhu. And before that we can hear of the associates of the associates, and this way down from the lowest point we get the best connection. We think with the empirical mind that we will get the best connection directly to the highest point. But Śrī Caitanya Mahāprabhu told: *gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [*Caitanya-caritāmṛta*,

Madhya-līlā, 13.80]. “I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, I am not a *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*, but I am the servant of the servant of the servant of the master of the *gopīs*.” Śrī Caitanya Mahāprabhu, *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*, none other than Śrī Śrī Rādhā-Kṛṣṇa Personally Themselves appearing as one. And all His associates also we find they also have their place in Kṛṣṇa *līlā* particularly *Gaura-gaṇoddeśa-dīpikā* and other authorized works. That's where every associate of Śrī Kṛṣṇa in Kṛṣṇa *līlā*, *Vraja līlā*, the same corresponding personality comes in *Gaura līlā*. We could hear something today by good fortune about Śrīla Vṛndāvana Dāsa Ṭhākura and Śrīla Kṛṣṇa Dāsa Kavirāja Goswāmī. They also correspond in Kṛṣṇa *līlā*. I don't remember Vṛndāvana Dāsa Ṭhākura perhaps Śrīla Vyāsadeva.

Śrīla Śrīdhara Mahārāja: Kavirāja as Śukadeva.

Aksayānanda Mahārāja: And Kavirāja Goswāmī as Śukadeva Goswāmī.

Śrīla Śrīdhara Mahārāja: Their outer aspects.

Aksayānanda Mahārāja: Their outer aspects represented there. So the connection always comes all through. So therefore that is our fortune to hear this Kṛṣṇa *kātha* and *bhakta kātha*. And Gaura, Mahāprabhu, Nityānanda Prabhu that whole family takes us not just to the Vedic culture but to the Gaura culture. We had, one day we were taking *prasāda* here recently. It was so nice all the devotees were saying, “This is really Vedic, very Vedic preparation.” I was thinking, “Vedic, very good, but also it appears to be Gaura.”

Śrīla Śrīdhara Mahārāja:

(Sanskrit verse)

What the *Veda* is searching after.

(Sanskrit verse)

That meaning what the *Veda* is searching for, after.

(Sanskrit verse)

Aksayānanda Mahārāja: So we have such fortune to come here, such a place, we should live in this place, when leaving we should still live in this place always in our heart. In *Bhagavad-gītā* Lord Śrī Kṛṣṇa has said,

(Sanskrit verse)

“I can be purchased by those who always think of Me.”

(Sanskrit verse)

I just forget the verse. But He has said there that, “Those who are always thinking of Me then I am very easily purchased.” So similarly if we are always thinking, our Guru Mahārāja, Śrīla Prabhupāda, Swāmī Mahārāja, when he went to America he said, “I am always thinking of Vṛndāvana so actually I'm still in Vṛndāvana.” So by his grace we also could come to Navadvīpa to make that special connection down, down, down, down to the present representative of Mahāprabhu Himself. That brings us to the highest point. So we should always live in Navadvīpa, whether physically or travelling to the other side of the world I think that Navadvīpa will always remain in our hearts and his divine grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja will also remain there.

Śrīla Śrīdhara Mahārāja: Anyone more? Jayatīrtha Mahārāja.

Jayatīrtha Mahārāja: Already they have taken bath twice, first in the nectar of your words and then Aksayānanda Mahārāja's words. And now what will I do but throw some dirt upon them, still at your request:

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

The other day we heard from Śrīla Śrīdhara Deva Goswāmī that on one occasion that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura began his lecture, because he only had a short time perhaps, by speaking only this one verse in praise of the Vaiṣṇavas, not even giving address to his own Gurudeva or to Kṛṣṇa or to Mahāprabhu.

And Śrīdhara Mahārāja's reaction to this was to re-adjust his understanding of what was most essential in terms of progress in Kṛṣṇa consciousness. Of course, that was his protestation of humility. We could understand that Śrīla Śrīdhara Mahārāja is a *nitya siddha*, eternally associated part of Gaura *līlā* and Kṛṣṇa *līlā*. Therefore we can't consider at any time he couldn't know that the service of the Vaiṣṇavas is actually the highest kind of service.

That was also on that occasion gave the remark of Lord Śiva to his wife establishing this fact and also today by addressing the topic of Vṛndāvana Dāsa Ṭhākura, the devotee of Nityānanda Prabhu, who in turn is the devotee of Śrī Caitanya Mahāprabhu. So the devotee of the devotee and here of course we have the opportunity to associate with his devotee, Śrīla Śrīdhara Deva Goswāmī, the devotee of Vṛndāvana Dāsa Ṭhākura.

As Aksayānanda Mahārāja has very excellently pointed out the *siddhānta* of our faith, by taking shelter of that station, Mahāprabhu's transcendental message of this Kṛṣṇa *prema*, is being disseminated through the various stations in different parts known as the Vaiṣṇavas. And the quality of mercy that we receive from the Vaiṣṇavas, servants of Mahāprabhu, has apparently in some mysterious way even been enhanced by coming through them.

This principal also we find in the *Bhāgavatam* in relationship to Śrīla Śukadeva Goswāmī and his vibration of the messages of Godhead that he received from Vyāsadeva are described as being even more sweet. So the mercy of the Lord becomes even more sweet as it comes to us through the disciplic succession. And when it reaches us finally from the Vaiṣṇava who is our immediate station then it comes with such super-excellent quality that we cannot help but recognize it as being divine in its origin. So in this way all of us have come to the lotus

feet of Śrīla Bhakti Raksaka Śrīdhara Deva Goswāmī and we have the conviction that he is in fact the bona-fide agent of the highest divine personage Śrī Kṛṣṇa Caitanya Mahāprabhu.

We feel in fact the realization of Viśvanātha Cakravartī Ṭhākura, "*sākṣād-dharitvena samasta-śāstrair*", the messenger of Godhead is actually *sākṣād-hari*, in as much as the Lord always travels with him. Therefore if we are in the company of the servitor of Godhead then we are in the company of Godhead automatically. In that sense, the two are inseparable, Kṛṣṇa and His devotee, are inseparable. If we find His devotee, we may not be able to find Kṛṣṇa. He is *adhokṣaja*, but if we find His devotee in fact we have found Kṛṣṇa in him. When Raghunātha Dāsa Goswāmī went to Vṛndāvana it is said that he found Mahāprabhu in Rūpa and Sanātana. So also we can understand that we found Mahāprabhu in Śrīla Bhakti Raksaka Śrīdhara Deva Goswāmī.

Śrīla Śrīdhara Mahārāja: Then Parvata Mahārāja, where is he?

Devotee: Right here Mahārāja, at your feet.

Parvata Mahārāja: Maybe Aranya Mahārāja, he's senior to me by *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja, then we want to hear something from Aranya Mahārāja's lips. In the day of disappearance of Vṛndāvana Dāsa Ṭhākura, who has given description about Mahāprabhu.

Aranya Mahārāja: So we come here in the presence of such exalted personality as Śrīla Śrīdhara Mahārāja this is all we hear, topics about Kṛṣṇa and how by hearing these topics we can become inspired to render service daily.

So we are just like Vṛndāvana Dāsa Ṭhākura, he is kicking on the heads of all those rascals who oppose Caitanya Mahāprabhu and Lord Nityānanda. We are praying that he will kick on our heads, help us to become purified () in the service of Gaura-Nitāi.

Also Kṛṣṇa Dāsa Kavirāja Goswāmī was considering himself more lower than the worm in stool. We are also seeing that same humility manifest in the personage of Śrīla Śrīdhara Deva Goswāmī. He is offering his respects even to ourselves coming from such low *mlecca* and *yavana* backgrounds and he is giving us an opportunity to engage in the service of *Guru* and *Gaurāṅga*.

So we can see as this message descends through the disciplic succession it becomes sweeter and sweeter and sweeter because all the blessings of the previous *ācāryas* are there. We have seen now that by the mercy of our Guru Mahārāja, Śrīla Prabhupāda, the message was presented very, very sweetly. And now again its becoming sweeter, more relishable by coming through the lips of another exalted personage, Śrīla Śrīdhara Deva Goswāmī.

So we are praying somehow or other, just like Narottama Dāsa Ṭhākura was praying to Lokanātha Swāmī, that somehow or other that he could be led by his Gurudeva to the feet of Rūpa Goswāmī. So in this way we are also praying somehow or other that we can be directed to the higher personages for service.

Service is the ultimate goal of our life, because without service simply we will remain in this material world and beat our heads against the hard knocks of Māyā's touch. She is very hard and we can see that all the conditioned souls are suffering to such a great extent.

Somehow or other we have to get that mercy and be able to go out and distribute that mercy to these fallen souls to help them from their suffering state.

Just like Haridāsa Ṭhākura he underwent so much punishment being whipped, as we read this morning, in twenty-two market places. Unbearable suffering he underwent to spread the holy name.

So we also see in the life of our Guru Mahārāja, such turmoil he underwent, such hardships that he experienced to spread the holy name throughout the whole of the world.

And even we are seeing now that Śrīla Śrīdhara Mahārāja in his advanced age is experiencing so much hardship and inconveniences by the presence of ourselves we are imposing so much problems on him. But he still is willing to extend unlimited mercy to us, selfless. So we are praying somehow that we don't become a burden to him and that we actually are able to grasp the message that he is trying to deliver to us and in return deliver that to others to help them in their journey back to Godhead.

Śrīla Śrīdhara Mahārāja: (Bengali) Nimāi comes from a village which is very adjacent to that of Nityānanda Prabhu's place. So he will speak something. (Bengali)

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

["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*]

This poem composed is by Rūpa Goswāmī, when it came out in the court of Rāmānanda, Sarvabhauma, Mahāprabhu discussing how Rūpa Goswāmī has begun his books. Then when this stanza was pronounced by Rūpa Goswāmī then Mahāprabhu, “No, no, no. This is too much.” (Sanskrit) Too much praise comes to, will use blame. Anyone want to speak something about Vṛndāvana Dāsa Ṭhākura, the first author of Gaura *līlā*? Ladies also spoke here, delivered lecture in that hall. So no one, then we may dissolve the meeting now.

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