

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.18.B

Śrīla Śrīdhara Mahārāja: ...cannot come forcibly. But stealthily we are to cooperate with Kṛṣṇa in the field of our free will, unknown to the impulse.

Akṣayānanda Mahārāja: Mahāprabhu told Raghunātha in the same way.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: Is that the same principle He told? When Raghunātha did not leave his home, so Mahāprabhu wrote a letter, that, “You go on with your...”

Śrīla Śrīdhara Mahārāja: “Go on there, but externally you satisfy them that you are very fond of these *gṛhastha* duties. Cheat them, cheat your relatives.”

markaṭa-vairāgya nā kara loka dekānā [yathā-yogyā viṣaya bhuñja’ anāsakta hañā]

[“You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it.”] [*Caitanya-caritāmṛta, Madhya-līlā, 16.238*]

“This external abnegation, the show of external abnegation, don’t indulge in. *Yathā-yogyā viṣaya bhuñja’ anāsakta hañā*. But show that you are sober, and you are engaged in proper life as your relatives expect of you. And internally you try to think of Kṛṣṇa. *Markaṭa-vairāgya nā kara loka dekānā, yathā-yogyā viṣaya bhuñja’ anāsakta hañā*. And at heart you invite and do service, proper service to Him. It is not a matter to show to the others, but it is to indent into the core of ones heart.”

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Who else are here Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Parvat Mahārāja, Daśaratha Suta, Bhakta Johanus from Holand, Dutch name.

Śrīla Śrīdhara Mahārāja: Dutch name. Gerard, Margaret [Brandt] I read a novel of Reade, one Mr Reade, when in I.A. class after matric in the college I read a novel, Gerard the Dutch hero, and Margaret the heroine. He came through Germany to Italy, Rome. And then one clergyman was in the plot, and anyhow he managed a letter to read that Margaret is dead. So Gerard he took to his church and became a monk. And then when he came back again into Holland he suddenly found that Margaret is there. Then there was a relation, but the relation not crossing the line of religion. Before that one child was born, of Gerard, and anyhow they mixed together, but only for religious purpose. The name of the novel is *Cloister and the Hearth*. Perhaps Margaret is representing the hearth, home, house, and cloister representing Gerard. They sometimes met, but for religious purpose.

One day, under the shade of a tree, both of them, there is a flood, both of them engaged in solitary talk, and some lady, elderly, she came to overhear and heard that they’re talking that the flood is coming, how to accommodate the population? They’re suffering so much. Then she went away. And when people came to talk anything ill about them she came out furiously. “Don’t talk like that. They’re as pure as the air is.” She told, “They talk in privacy, they meet in privacy to plot charity to the poor.” That was her conclusion. “They meet in privacy but to plot also. What is that plot? The charity to the poor.”

And their son was Erasmus, who was a great poet afterwards, Erasmus, a good writer in English. Erasmus. High thoughts we are told is found in his writings. Erasmus [of Rotterdam]

Cloister and the Hearth.

[*The Cloister and the Hearth* (1861) is a historical novel by the English author Charles Reade. Set in the 15th century, it relates the story revolving about the travels of a young scribe and illuminator, Gerard Eliassoen, through several European countries. *The Cloister and the Hearth* often describes the events, people and their practices in minute detail. Its main theme is the struggle between man's obligations to family and to Church. From Wikipedia]

Hare Kṛṣṇa. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol.

If our understanding is God-ward then everything is pure. Only one thing, 'For Itself. Reality is for itself. That is the current, purest current, and we must partake there. Everything is for Himself, good or bad, then everything is good. For Itself. *Artheṣu abhijñāḥ svarāt* [*Śrīmad-Bhāgavatam*, 1.1.1]

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra
[*viraha-samudra-jale, kāma-timīṅgile gile, gopī-gaṇe neha' tāra pāra*]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timīṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timīṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."] [*Caitanya-caritāmṛta, Madhya-līlā*, 13.142]

No self consciousness, self consciousness fully merged in God consciousness. But still, individuality is retained, individual conception, personal conception exists. That is the difference between *Māyāvādā* and the *cid-vilāsa*. The individual consciousness, partial consciousness is not absent, it is there, and still the dedication may be so complete and perfect, keeping the individual. And that is more conducive and that enhances the *līlā*. The unity is there, the harmony, the very test of harmony is there, retaining the individuality to seek the interest of the centre. That is more in oneness, that is more than oneness.

Kṛṣṇa says, *naivātmā ca yathā bhavān*.

[na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkaraṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkaraṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [*Śrīmad-Bhāgavatam*, 11.14.15]

"Uddhava, you are My so favourite that I Myself is not so."

Central government is not very successful, but the states under central government is more conducive to its interest. Something like that. The government business is not thriving at present in India. But the individual enterprise of the merchants they're thriving, by their contribution, so if government trades through the individual, through the capitalists, they become gainer. But when they take it direct under their control they're loser. Something like that.

The individual consciousness is maintained, but is more conducive for the service of Kṛṣṇa, than his own. The *śakti*, the potency, is of such important type, with the Lord. *Na ca saṅkaraṣaṇo nātmā yathā bhavān. Premaika-niṣṭhāḥ bhakta*. That is true in the case of the *premaika-niṣṭhāḥ* who has come in connection with the love proper. There are so many other types of *bhakta*.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

*[vande śrī]-kṛṣṇa-caitanya-, nityānandau sahoditau
gauḍodaye puspavantau, citrau śan-dau tamo-nudau*

["I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.2*]

Kavirāja Goswāmī. And Vṛndāvana dāsa Ṭhākura, today is the day of his disappearance. The first giver of Śrī Caitanya *līlā* to us, *Caitanya Bhāgavata*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Though it is mentioned in *Caitanya-caritāmṛta*, was *Caitanya-maṅgala*. Really it is *Caitanya Bhāgavata* but we find it mentioned in *Caitanya-caritāmṛta* as *Caitanya-maṅgala*.

vṛndāvana-dāsa kaila 'caitanya-maṅgala' [yāñhāra śravaṇe nāśe sarva amaṅgala]

["Ṭhākura Vṛndāvana dāsa has composed *Caitanya-maṅgala*. Hearing this book will annihilate all misfortune."] [*Caitanya-caritāmṛta, Ādi-līlā, 8.35*]

Kavirāja Goswāmī's writing. He has mentioned very respectfully, Kavirāja Goswāmī.

kṛṣṇa-līlā bhāgavate kahe veda-vyāsa, caitanya-līlāra vyāsa – vṛndāvana-dāsa

["As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in the *Śrīmad-Bhāgavatam*, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya."] [*Caitanya-caritāmṛta, Ādi-līlā, 8.34*]

Vṛndāvana dāsa is the Vyāsa of Caitanya *līlā*. And Vyāsadeva he wrote about Kṛṣṇa *līlā*. Especially the *bālyā līlā* we get from, the child pastimes of Mahāprabhu especially we get from Vṛndāvana dāsa Ṭhākura.

ore mūḍha loka, śuna caitanya-maṅgala, caitanya-mahimā yāte jānibe sakala

["O fools, just read *Caitanya-maṅgala*! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Ādi-līlā, 8.33*]

Kavirāja Goswāmī addressing to the public. "Oh you stupid persons, anyhow you give your audience, hearing, to *Caitanya-maṅgala*. And there you'll be able to know what Śrī Caitanya is." In this way he has recommended.

But it was we are told it was originally named as *Caitanya-maṅgala*. But little after the Locana dāsa Ṭhākura, a disciple of Narahari Sarakāra Ṭhākura of Śrīkhaṇḍa, he wrote a book and gave the name of *Caitanya-maṅgala*. So Vṛndāvana dāsa Ṭhākura then changed his name from *Caitanya-maṅgala* to *Caitanya Bhāgavata*. This conclusion we get from the ancient reporters. *Caitanya Bhāgavata*, and *Caitanya Bhāgavata* of Vṛndāvana dāsa.

Vṛndāvana dāsa is a son of Nārāyaṇī, lady Nārāyaṇa. She was a niece of Śrīvāsa Paṇḍita. Batasaspatri [?] Nārāyaṇī was the daughter of the brother of Śrīvāsa Paṇḍita.

And Mahāprabhu had His much pastimes in the Śrīvāsa Aṅgan. One day Mahāprabhu asked Nārāyaṇī, the girl, to come to Him, and gave out of His own accord the betel chewing to her as a small girl.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Four years girl. She was so eagerly attendant to them, though girl of four years, but she liked very much the company of these big devotees, her previous *saṁskāra*, *sukṛti*. And Mahāprabhu offered that one day.

nārāyaṇī — caitanyera ucchiṣṭa-bhājana [tānra garbhe janmilā śrī-dāsa-vṛndāvana]

[“Nārāyaṇī eternally eats the remnants of the food of Caitanya Mahāprabhu. Śrīla Vṛndāvana dāsa Ṭhākura was born of her womb.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 8.41]

And then she had the fortune of giving birth to a child like Vṛndāvana dāsa Ṭhākura, who came out with first description about Caitanyadeva very vividly, and also very boldly. He represented the then social states of Navadvīpa and in Bengal very boldly. How they were passing their time, even they were spending money like water in a marriage of the cats. A he cat and a she cat is being married, and in that ceremony they’re spending money like water. That was the engagement of the society at that time. _____ [?] and the object of their, the subject of their worship was *visahari* [?] that is *manasa* [?] the serpent god. And Kali, who generally is controlling the demons. Always at war with the demons, that Kali.

And very rarely the name of Hari, Nārāyaṇa, Govinda, very rarely used to come out from the lips of very few gentlemen when they used to come to take bath in the Ganges water. Nārāyaṇa, Hari, Govinda. That was the condition of the society at that time.

And of course under Mohammedan rule. The Kazi was there in Navadvīpa. And we know how with strong hand the Hindu feelings were checked by the Kazi, in the instance of Haridāsa Ṭhākura. Haridāsa Ṭhākura, it is disputed thing whether he comes from Mohammedan family, or some say he was a child of the *brāhmaṇa* family. But in his boyhood he was taken away by the Muslims and brought up there. But his previous *saṁskāra* was in favour of Vaiṣṇava *dharma*. He used to take Name of Kṛṣṇa, Hare Kṛṣṇa *mahā-mantra*. And he was punished with whipping in twenty two markets. Whipping in two or three markets is sufficient to kill a man. But Haridāsa Ṭhākura was whipped in twenty two markets in Kalna, nearby. But he did not die.

Then those that were engaged to punish him they were frightened. “Then what about us? We must be punished, that we did not punish him. Only three, four market’s punishment is sufficient to kill a man, and we have punished him in twenty two markets. Still he’s alive. Now our life is at stake.”

Then they prayed to Haridāsa Ṭhākura and Haridāsa Ṭhākura showed, he’s posing in such a way that he’s dead. Then they took him to the Kazi, and the Kazi told, “Oh, you leave him on the Ganges water. Don’t give him any - put him in the burial ground, then he’ll have some good future. But as he was a *kafir*, non believer, he must be thrown into Ganges water. That will be his last punishment.” So they threw him to the Ganges water, and after a little Haridāsa Ṭhākura swam away and went to Advaita Ācārya Prabhu at Śāntipura, just opposite to Kalna.

So such was the nature of the rulers of the time. But still, some sort of religious habits were maintained by some. And Advaita Ācārya was the leading scholar amongst them. He openly accepted that Nārāyaṇa is the highest Avatāra, entity, and all else is under Him. Advaita Ācārya in Śāntipura, a good scholar.

At that time Navadvīpa was famous for this Indian logic study, *nyāya śāstra*. *Nyāya* means logic, Indian type of logic, *nyāya*, especially _____ [?] *nyāya*. A newly adjusted logic was evolved by the scholars of Navadvīpa. So generally the people used to come and many of the easterners used to flock there for Ganges. Both learning and the Ganges presence.

So Navadvīpa - and little before Navadvīpa was the capitol of the Sen dynasty. The Balav Sen, Lakṣmaṇa Sen, they're of Hindu creed. Before that Bengal was under the rule of Pal [?] dynasty who was Buddhist. But just before Mahāprabhu it came under the Sen dynasty, and the Sen dynasty had their capitol in Navadvīpa. And the Pal dynasty in Malda, Gaur [?] So Navadvīpa was a capitol town a little before. And the relics are also still to be traced there, as a big bit of relics there. Balav didi [?] is there.

During Lakṣmaṇa Sen's time, Jayadeva, the great Sanskrit poet of Vṛndāvana type, he appeared during the time of Lakṣmaṇa Sen. And during Lakṣmaṇa Sen's time the Muslims attacked. And Lakṣmaṇa Sen he was a devotee we are told, and he left for Dacca leaving Navadvīpa. And Navadvīpa came easily under the clutches of the Mohammedans.

Now, Vṛndāvana dāsa Ṭhākura has given vivid description. He was the last disciple of Nityānanda Prabhu. He has written in his poems, *sarvaśeṣa-kṛpā-pātra* [*Caitanya-caritāmṛta*, *Antya-līlā*, 20.82?] "I'm the last remaining _____ [?] of Nityānanda."

He saw those places in Navadvīpa where Mahāprabhu moved and lived, and where He used to teach the students, His house, His *tol*, and so many shops of different type, and Śrīdhara, anyone. And Vṛndāvana dāsa Ṭhākura saw with his own eye all these places.

And he also mourned, "That I have got the birth, but if little ago I could have my birth I could have seen many great personages, Mahāprabhu personally. I see with my eyes all the places empty, where He taught His students, that place is there. Where He dined, where He lived, that room, all is there. The markets, the Ganges, the banks of the Ganges where He used to roam, wander, during the afternoon or evening. All is there, only Mahāprabhu is absent. And this is my misfortune. I'm born but I'm not born a little ago." In this way he's cursing himself, his pastimes. "Why I came late, only a little after, why not a little before?"

Very vividly he has given description of the things he has seen with his own eyes of all the places of the *līlā* of Mahāprabhu Śrī Caitanyadeva. Hare Kṛṣṇa.

But we don't find any mention of the name of the father of Vṛndāvana dāsa Ṭhākura, because we are told that he was not of this, unfortunately, he was not a devotee of Mahāprabhu. So all of the writers have carefully avoided his name.

Vṛndāvana dāsa Ṭhākura afterwards he lived in Jamnavad [?] here, Moradjanma [?] Just in the north west of Navadvīpa town there is Moradjanma [?] Mamgachi. He lived for some time there. And then again he moved to the north western side which is known as Denur. Perhaps in his old age he passed his time with one of his disciples in his house. And the Deities worshipped by him, Gaura-Nityānanda, Guru-Gaurāṅga, that is found there still is worshipped, in Denur, a village. There the Deities worshipped by Vṛndāvana dāsa Ṭhākura is to be found.

So Nityānanda Prabhu [Vṛndāvana dāsa Ṭhākura?] has given general description of the earlier life of Mahāprabhu, but the later part of Mahāprabhu's description and His philosophical teachings not so much found there. Generally we can think that we find there the Yuga Avatāra, the Name giving, Name distributing aspect of Mahāprabhu more, than the Rādhā-Govinda combined, His inner, which is found only in *aṣṭa-virincyād-cātur-yuga*.

The philosophy and the real representation of the whole, especially the later days, that is found in *Caitanya-caritāmṛta*. And it is found very authentically. With a great authenticity we can rely, we can read *Caitanya-caritāmṛta* to every inch. Every part of *Caitanya-caritāmṛta* represents Mahāprabhu fully, because the source is Rūpa, Sanātana, and Raghunātha, who came in direct contact with Mahāprabhu. Not only in contact but Mahāprabhu inspired and empowered Rūpa Goswāmī to deal the *śāstras* of divine love, *rāgānugā*, the Vṛndāvana love.

The divine love has been dealt scientifically and exhaustively by Rūpa Goswāmī. And it was possible that he was inspired to such purpose by Mahāprabhu.

Not only inspired by Him, but also we find in Purī He's asking Svarūpa Dāmodara, "I have given My all to him. You also grace him. He's a fit person to deal with this Vṛndāvana love, the science of divine love. He's the fittest person. You give everything to him. You can believe him. We can put full confidence in him."

So that Rūpa Goswāmī, and then from there Raghunātha dāsa Goswāmī. Direct contact of Mahāprabhu, Svarūpa Dāmodara, Rūpa, Sanātana. Kavirāja Goswāmī was a disciple of Raghunātha dāsa Goswāmī, and he came in close association with Rūpa, Sanātana, and Raghunātha, and got their benediction. So what he has given it is unparalleled, and that can never be imitated by anyone, *Caitanya-caritāmṛta*.

But still, he has pleaded for Vṛndāvana dāsa Ṭhākura. "Here, what Vṛndāvana dāsa Ṭhākura, the other books, contemporary books, that *Caitanya-maṅgala*, not so much reliable, but *Caitanya Bhāgavata* reliable. But still, it is of a primary order we may say, but it is *śuddha-bhakti*."

Vṛndāvana dāsa niti bhakta sri caitanya [?]

Kavirāja Goswāmī, *edam kaidam madhana mohan* [?]

And he himself says, *vṛndāvana dāsa niti bhakta sri caitanya* [?]

And Nityānanda Prabhu's grace helped him to write about Mahāprabhu. That is the first book came out about Mahāprabhu. Vṛndāvana dāsa Ṭhākura. And he was so much intimate and closer to Gaura-Nityānanda Prabhu, he was so much captured exclusively by the personality and by the teachings of Gaura-Nityānanda he could not tolerate that anyone won't accept that.

So he has tried his best with folded palms. "I represent how magnanimous, how great Nityānanda-Gaurāṅga They are. You people try to understand Them, then what sort of divine taste of your future prospect you will get, you will understand. Come, come and accept, and you will know how great They are. So with my folded palms, falling at your feet, my request to you, come, and don't neglect Gaura-Nityānanda being puffed up by the vanity of your previous formality and this tantric mentality. But come to the feet of Gaura-Nityānanda, the great teachers. They have taken for us the great ocean of nectar."

In this way, but he could not keep himself, his extreme adherence to Gaura-Nityānanda and especially to Nityānanda as taken from his lips. "That I'm requesting you so much, but still if you don't accept, you oppose, I kick on your head."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Ata bhuli hali ata _____ [?]

"I am trying my best, showing so many apologies. "You come and see, touch, come in touch, and you will see how great They are. But in spite of my so much entreaty and humiliation, if anyone comes to speak anything against, I want to kick on his head."

Then naturally, the ordinary person will think that he was a very proud and insolent person.

Whereas Kavirāja Goswāmī says: *purīsera kīṭa haite muñi sei laghiṣṭha*. "I am the meaner than the meanest, even the worms in the stool." *Jagāi mādhai haite muñi se pāpiṣṭha*. I am the fallen of the fallen, sinner of the sinner, extreme sinner, even than Jagāi, Mādhai. *Mora nāma śune yei tāra puṇya kṣaya*. Whoever comes to hear my name, his merit diminishes. And *mora nāma laya yei tāra pāpa haya*. And who takes my name, touches in his tongue, he commits direct sin. I am such mean. But Nityānanda Prabhu is so magnanimous, so gracious, so great, that such a type of fallen soul has been taken up by Him."

[*Caitanya-caritāmṛta, Ādi-līlā, 5.205*]

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

Mahāprabhu Himself He has given out how the characteristic of a devotee who will take to Kṛṣṇa *Nāma*, how his nature should be, to the ordinary public. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. More forbearing than the tree, and more humble than the blade of grass.

But this gentleman, this Vṛndāvana dāsa Ṭhākura, how he will come to say that he will kick on the head of those? Most audacious, and it is objectionable even by the law of Vaiṣṇava, they will come to decide in this way.”

I had something in the mind about that, but when I came to Gauḍīya Maṭha I heard an interpretation revolutionary from Guru Mahārāja. One day I found that he said that, “Vṛndāvana dāsa Ṭhākura’s mercy knows no bounds. Those living persons who are, who have no other alternative, Vṛndāvana dāsa Ṭhākura found some way, he has made some way for them. How it is? When his kick touches any head, he’s sure to get relief.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That sort of positive faith, the explanation in the positive line, how due to the faith in Mahāprabhu and Nityānanda Prabhu I found in Gauḍīya Maṭha. Of course, generally there is some objectionable. *Avaisnava daso* [?] And their advice is also so. But if he has crossed that - but from the positive line, in a pushing way, such explanation came from Guru Mahārāja and I heard. The harmony, where it lies, the harmony. The plane of harmony I could trace, the heart’s giving of a devotee attracts the attention of Kṛṣṇa more towards the damaged person. He cannot leave His devotees, but if devotees does rudely to anyone, the Master is more attentive to them who is damaged anyhow by the devotee. This is fact, and Guru Mahārāja was saying that those that have got no chance of coming this side, Vṛndāvana dāsa Ṭhākura has relieved them by his kick.

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