

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.18.C

Śrīla Śrīdhara Mahārāja: ... for those unbelievers by offering his feet to them. Kṛṣṇa, Mahāprabhu, Nityānanda Prabhu, They will have to sing something about those men who have got kick of Vṛndāvana dāsa Ṭhākura, that cannot go useless. So something must be done for them. Ha, ha. Some provision. So this is thee positive 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 so he may be propitiated with us. We do not know. His extreme love, extreme sentiment and appreciation for Gaura-Nityānanda has made him mad. He did not know what he's doing, saying or not saying, doing or undoing. He's beside himself. He can't tolerate the least idea that why such a magnanimous, such a gracious, such high things, why a man should not accept it. It is impossible for him to think out the alternative. So his heart is so full of devotion towards Nityānanda and Śrī Gaurāṅga. And we pray to him a drop of that kind and pure and intense devotion towards Gaura-Nityānanda coming from his feet.

Gaura Haribol. Jai Śrī Vṛndāvana dāsa Ṭhākura kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Nityānanda Prabhu kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Nārāyaṇī Mātā kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrīvāsa Paṇḍita kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrī Gaurāṅga Mahāprabhu kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Navadvīpa Dhāma kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrī Madhyadvīp, Śrī Bengal Dhāma kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Tad-dāsa-Vṛndā kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Sevā-Vṛndā kī jaya. Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Dev Goswāmī Mahārāja kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Caitanya Bhāgavat, very sweet *līlā*, very simple and very sweet in the language of Bengal. 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 Candī dāsa, Vidyapati, that _____ [?] and that poetry, that was there. This is also poetry, but that is few and this is extensively in *līlā*, a life described, the first Bengali book.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Vṛndāvana dāsa, Caitanya *līlā*, Vyāsa, Vṛndāvana dāsa.

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*]

Hare Kṛṣṇa. Hare Kṛṣṇa.

*[vande śrī-kṛṣṇa-caitanya-, nityānandau sahoditau
gaṇḍodaye puṣpavantau, 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*]

Gaura-Nityānanda pranama?

Duti duti pranama _____ [?] Vṛndāvana dāsa _____ [?] yuga dharma
Caitanya-caritāmṛta - puṣpavantau, citrau śan-dau tamo-nudau
Ajnana dvanda hito cana carva dato saṅkīrtana
pita daro amarayato visvambharo dita varo [?]

Devotee: vande tina jagat guro _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

These two Sanskrit verses composed by Vṛndāvana dāsa. _____ [?]

Both of Them have got Their hands spread up to the knee, that is the sign of great person according to *joṭish*. _____ [?] And very pure golden colour, both Gaurāṅga and Nityānanda, *dhatu, saṅkīrtane* _____ [?] both of Them are inaugurator of the sweet *saṅkīrtana* procession, *saṅkīrtane pitaparo kamalaya daso* [?], with Their lotus eyes spacious is remarkably found in the *saṅkīrtana visvambharo dita varo* [?] Both comes from the noble *brāhmaṇa* family and, *visvambharo*, 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. *visvambharo dita varo* _____ [?] and come to fulfil the duty of the time. This time it is mentioned as _____ [?] in correlation with Nārāyaṇa, that this time in Kali _____ [?] the *saṅkīrtana* should be inaugurated for the good of the people. *saṅkīrtana aika yuga dharma palo vande jagat kriya karo* [?] Both have come to do good to the world, *jagat kriya karo, karanavata karo*. And both of Them the incarnation of magnanimity and grace towards the world. _____ [?] And he is offering obeisances to Mahāprabhu _____ [?] He was true in every age, in present, in future, in past. You are eternal, You are in Satya, Tretā, Dvāpara, and now in Kali also. The other three *yuga* there was also You, and now in Kali-yuga. _____ [?] Not only You are true in this Kali-yuga but Yuga-Avatāra, You came in other three ages also in the past and at the same time *tri-kala* means _____ [?]

the present, the future, the past, You are true. Jagannātha _____ [?] This time You have come as a son in the house of Jagannātha Mīra Paṇḍita. _____ [?] I bow down to You with all Your servants, Your sons, and Your potencies.

Prabhupāda has remarked here His sons means *tridaṇḍī*, those who have left the world and accepted his creed and going on accordingly. They are His sons. And the household devotees they're accepted as servants, *sarvitraya* [?] Bhuta [?] generally means 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. *Sarvitraya sakalvitra* [?] 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. _____ [?] With all this paraphernalia I offer my obsequences to You, You the whole. In this way it is covered by Vṛndāvana dāsa Ṭhākura in *Caitanya Bhāgavat* we find.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Then Jayatīrtha Mahārāja, will you speak something, or Akṣayananda Mahārāja?

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

Śrīla Śrīdhara Mahārāja: Akṣayananda Mahārāja, senior than yourself?

Jayatīrtha Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: So, Akṣayananda Mahārāja, you are caught red handed.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: You are to address us today. Gaura Haribol.

Devotee: Mahārāja tells, 'I could not speak.'

Śrīla Śrīdhara Mahārāja: But by the special power of Hari Caran it is effected. Ha, ha.

Akṣayananda Mahārāja:

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

[I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swāmī Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayananda Mahārāja:

vande tam śubhadam mad-eka śaraṇam nyāsīśvaram śrīdharam

[The last line of Śrīla Śrīdhara Mahārāja's *praṇāma mantra*]

[Composed by Śrī G.S. Vidyāraṅjan, later known as Śrīla B.S. Govinda Mahārāja]

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Akṣayananda Mahārāja:

*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.]

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [Ṣaḍ-gosvāmī-aṣṭakam]

*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 *kathā* and Gaura *kathā* we are lucky to hear. First we can hear Kṛṣṇa *kathā* but before that we can hear Gaura-Nitāi *kathā*. 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*. I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*. 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*.” [Caitanya-caritāmṛta, Madhya-līlā, 13.80]

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*. So we could hear something today by good fortune about Śrīla Vṛndāvana dāsa Thakura and Śrīla Kṛṣṇa dāsa Kavirāja Goswāmī. They also correspond in Kṛṣṇa *līlā*. I don’t remember, Mahārāja will tell us, Vṛndāvana dāsa Ṭhākura, perhaps Śrīla Vyāsadeva.

Śrīla Śrīdhara Mahārāja: And Kavirāja as Śukadeva.

Akṣayānanda Mahārāja: And Kavirāja Goswāmī as Śukadeva Goswāmī.

Śrīla Śrīdhara Mahārāja: Their outer aspects.

Akṣayānanda Mahārāja: Their outer aspects represented there. So the connection always comes all through. So therefore that is our fortune to hear this Kṛṣṇa *gathā* and *bhakta gathā*. And Gaura, Mahāprabhu, Nityānanda Prabhu, that whole family that takes us not just to the Vedic culture but to the Gaura culture. We had, one day we were taking *prasādam* here, recently, and 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: *Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61]* What the *Veda* is searching after, *śrutibhir vimṛgyām*, that meaning what the *Veda* is searching for, after, *śrutibhir vimṛgyām*.

Akṣayānanda 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* [8.14] Lord Śrī Kṛṣṇa has said, *tasyahām sulabhaḥ pārtha*, “I can be purchased by those who always think of Me.” *Evam satata-yuktā ye [Bhagavad-gītā, 12.1]* 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, when our Guru Mahārāja, Śrīla Prabhupda, Swāmī Mahārāja, 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 very special connection, 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: Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotees: Jai.

Akṣayānanda Mahārāja:

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

Śrīla Śrīdhara Mahārāja: Then, anyone more? Jayatīrtha Mahārāja, something. So many disciples are here waiting to hear from your lips

Jayatīrtha Mahārāja: Already they’ve taken bath twice. First in the nectar of your words and then Akṣayānanda 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 Śrīla Bhaktisiddhānta Saraswatī 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 that Śrīdhara Mahārāja’s reaction to this was to readjust his understanding of what was most essential in terms of progress in Kṛṣṇa consciousness. Of course that was his protestation of humility. We can understand that Śrīla Śrīdhara Mahārāja is a *nitya siddha*, an eternally associated part of Gaura *līlā* and Kṛṣṇa *līlā*. So 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.

And as Akṣayānanda Mahārāja has very excellently pointed out the *siddhānta* of our faith, that 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, the 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 that 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 Rakṣaka 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.

And we feel in fact the realization of that verse of Viśvanātha Cakravartī Ṭhākura, *sākṣād-dharitvena samasta-śāstrair, sākṣād-dhari...*

*[sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvya eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]*

[“In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master.”] [*Śrī Śrī Gurv-aṣṭaka*, 7]

...the messenger of Godhead is actually as *sākṣād-dhari* 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’s *adhokṣaja*, but if we find His devotee then in fact we’ve found Kṛṣṇa in him. When Raghunātha dāsa Goswāmī went to Vṛndāvana it’s said that he found Mahāprabhu in Rūpa and Sanātana. So also we can understand that coming to Navadvīpa we found Mahāprabhu in Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī.

Devotees: Jai. Haribol.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Then Parvata Mahārāja, where is he?

Devotees: He’s right here Mahārāja. At your feet.

Parvat Mahārāja: Maybe Aranya Mahārāja is 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:

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

*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.”]

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”] [*Bhagavad-gītā*, 10.9]

So when 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 freely. So we are just like, Vṛndāvana dāsa Ṭhākura, he's 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 and to engage in the service of Gaura-Nitāi.

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

So we can see that 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 that just like Narrotama dāsa Ṭhākura he 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 cause without service simply we will remain within this material world and beat our heads against the hard rocks of *māyā*'s touch. She's very hard and we can see that all the conditioned souls are suffering to such a great extent. So 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 heard 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 Śrīla Śrīdhara Mahārāja in his advanced age is experiencing so much hardships and inconveniences by the presence of ourselves. We're imposing so much problems on him, but he's still willing to extend unlimited mercy to us, selfless. So we're 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. Hare Kṛṣṇa.

Devotees: Jai. Haribol.

Śrīla Śrīdhara Mahārāja: _____ [?]
Nimāi comes from a village which is very adjacent to Dhenur, that of Nityānanda Prabhu's place. So he will speak something. _____ [?]

*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 composed, this poem by Rūpa Goswāmī, when it came out in the court of Rāmānanda, Sārvabhauma, Mahāprabhu, discussing how Rūpa Goswāmī has begun his books.

Then when this stanza was pronounced by Rūpa Goswāmī then Mahāprabhu told, “No, no, no. This is too much.”

pratisthate hai ei nindad lakhana [?] Too much praise comes to, will use blame.

Devotee: Forgive me Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Anyone want to speak something about Vṛndāvana dāsa Ṭhākura, the first author of Gaura *līlā*? Ladies also spoke here, delivered lecture in that hall. Hmm? Hare Kṛṣṇa. So no one? Then we may dissolve the meeting now. Gaura Haribol.
Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād Vṛndāvana dāsa Ṭhākura Prabhu kī jaya!

Devotees: Jaya.

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