

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.01.B

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. After his separation I composed a poem. The beginning stanza is this.

*nīte yasmin nisante nayana-jala-bharaiḥ snāta-gātrārbudānām
ucchair utkrośatām śrī-vṛṣa-kapi-sutayā-dhīrayā svīya-goṣṭhīm
pṛthvī gāḍhāndhakārair-hṛta-nayana-mañivāvṛtā yena hīnā
yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam*

[At the close of night, early morn, there were *crores* of devotees fleshly bathed, loudly wailing, their eyes overflowing with sorrowful tears of hopelessness. Śrīmatī Rādhikā, that radiantly beautiful queen of Vraja and daughter of King Vṛṣabhānu, had summoned Her intimate servant Śrī Dayita dāsa to return to Her divine camp, their personal family. Now in the absence of Nayana-mañi mañjari, the Earth planet has been vacuumed into the deepest, vacant darkness. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.]

[Śrī-Śrī Dayita-dāsa-daśakam, 1]

Nīte yasmin nisante, at the last moment of the night he was taken in by Śrī Rādhārāṇī as if She was very much impatient to tolerate his separation, *svīya-goṣṭhīm*. *Nayana-jala-bharaiḥ snāta-gātrārbudānām*, amongst hundreds, thousands of people who were weeping, weeping profusely: so that they're taking bath in their own tears, *snāta-gātrārbudānām*, neglecting that Rādhārāṇī took impatiently, entrance, drew him in Her camp, very impatiently. *Yasmin nisante nayana-jala-bharaiḥ snāta-gātrārbudānām ucchair utkrośatām*, and someone is crying aloud for the separation. But without caring for that Rādhārāṇī impatiently took him because She could not tolerate his separation any longer. Now, what was the condition of the Earth at that time? *Pṛthvī gāḍhāndhakārair-hṛta-nayana-mañī*. Our Guru Mahārāja's secret name was Nayana-mañi mañjari. Nayana-mañi means this eyeball. If eyeball is taken out, then the whole Earth is dark to that gentleman. The Nayana-mañi was taken suddenly and the whole world was covered with darkness to the people, *hṛta-nayana-mañivā*, *pṛthvī gāḍhāndhakārair*, deep darkness came down as if the eyeball has been taken out of them, *yena hīnā*, by his separation. *Yatrāsau tatra śīghram kṛpaṇa-nayana*, addressing as if to ones own eye. "You are so miser. Where he's going, please take me hurriedly towards that direction, which way he's going O my miser eye take me that side hurriedly. *Yatrāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam*. Take this servant. Why you are so miser my eye? Take me hurriedly towards that direction which way he is going. And another internal meaning is *kṛpaṇa-nayana he*, he's Nayana-mañi mañjari, his name. Addressing him, "You are so cruel to me *Nayana*." *Nayana* means Gurudeva. "You please take me where you are going along with you. Why you are so cruel to me?" *Nayana he nīyatām*. "Take this servant along with you, and very hurriedly."

In this way, this is the beginning in this way. There are perhaps eleven or twelve stanzas.

[Ten prayers, stanzas, offered in the mood of separation on the disappearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, known as *Śrī-Śrī Dayita-dāsa-daśakam*]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. He took, he was born in Purī, there is one śloka:

*gaurendor asta-śaile kimu kanakaghano hema-hṛj-jambu-nadyā
āvīrbhūtaḥ pravaraṣair nikhila-jana-padaṁ plāvayan dāva-dagdham
gaurāvīrbhāva-bhūmau rajasi ca sahasā samjugopa-svayaṁ svam
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam*

[You appeared like a massive golden cloud above the horizon of the blue hills of Nīlācala, precisely where that golden moon Śrīman Mahāprabhu set. From your golden heart a golden shower has inundated suffering humanity, extinguishing the scorching blaze of worldly life. Suddenly disappearing, you have hidden yourself within the holy dust of the holy abode of Navadvīpa, where Śrī Caitanyadeva appeared. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 5]

Where Mahāprabhu set down, Gaurendu, the moon Gaurāṅga set down where, this He was, sprang, came out from that very place. And where Mahāprabhu came out, he set down there, Navadvīpa. Mahāprabhu was born in Nadiyā and disappeared in Purī. And our Guru Mahārāja appeared from Purī and disappeared here in His birthplace. So *gaurendor asta-śaile*, where the moon of Gaurāṅga was set down, he took his birth how? *Kimu kanakaghano hema-hṛj-jambu-nadyā*, a golden cloud, taking, drawing its lustre from that wonderful imaginary gold that comes out in Jambūdvīpa, sprung up in Jambūdvīpa, that special quality gold, is it such, such a golden cloud, taking birth from the Purī there? *Jambu-nadyā, āvīrbhūtaḥ pravaraṣair nikhila-jana-padaṁ plāvayan dāva-dagdham*. The whole country has been burned by the severe sun, and the famine, drought, and that cloud raining profusely the whole country, then came and suddenly disappeared in the place of appearance of Gaurāṅga. Is it so? In this way.

*yā vāṇī kaṅṭha-lagnā vilasati satataṁ kṛṣṇa-caitanya-candre
karṇa-kroḍāj janānām kimu nayana-gatām saiva mūrtim prakāśya
[nilādrīśasya netrārpaṇa-bhavana-gatā netra-tārābhidheyā
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam]*

[Through your voice, the wonderful explanations concerning Śrī Caitanya Mahāprabhu eternally resound with great joy. And how did those topics enter into the ears of the people at large and reveal before their very eyes the beautiful figure of Śrī Caitanyadeva? Once, by His glance, Lord Jagannātha, the universal master of Śrī Nīlācala, arranged for you to appear in the holy place of Jagannātha Purī to spread the glories of Mahāprabhu everywhere. There you remain as the very pupil of His eyes. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 4]

The voice of Gaurāṅga, Sarasvatī, our Guru Mahārāja's name was Sarasvatī. Sarasvatī means *vāṇī*, words. *Yā vāṇī kaṅṭha-lagnā vilasati satataṁ kṛṣṇa-caitanya-candre*. The voice what lived in connection with the throat of Śrī Gaurāṅga Mahāprabhu, is that, has that come out again from the ears, *karṇa-kroḍ*, the lap of the ear of so many devotees who attended the talk of Gaurāṅga? From that ear, from that cave, has it come out again? Then, *janānām kimu nayana-gatām saiva mūrtim*. Is it that that very, the words now have appeared in the form of a visionary

type, that sound has been transformed into vision, *mūrtim prakāśya*, visible, visibility? And when the Jagannātha He starts in the chariot, Prabhupāda was born just on the side of that way where that Jagannātha Ratha, the chariot of Jagannātha passes on the road, and just on the side Bhaktivinoda Ṭhākura he hired a house and in that house Prabhupāda was born. So where Jagannātha cast His glance, from there it has got the Nayana-maṇi name. The Nayana-maṇi that is, the eyeball of Jagannātha was cast in that house, and from there it has taken a visible form who was originally in the voice of Gaurāṅga, Gaura-Saraswatī, Gaura *vāṇī*. Has that taken such form from the place where Jagannātha cast His glance on that house? *Karṇa-kroḍāj janānām kimu nayana-gatām saiva mūrtim prakāśya*, and so one of his names was *nayanatara*, the eyeball. Is it for that one of his names was eyeball, Nayana-maṇi? *Netra-tārābhidheyā*, anyhow whatever it may be, my miser eye, take me hurriedly towards that direction in which way he's going away."

In this way some eleven or twelve stanzas I... Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, when did he get that name Nayana-maṇi?

Śrīla Śrīdhara Mahārāja: He himself has expressed that in one place. Bhaktivinoda Ṭhākura is Kamala-maṇi Mañjarī. Guṇa-maṇi Mañjarī is Gaura Kīśora Bābājī Mahārāja, Guṇa Mañjarī. Bhaktivinoda Ṭhākura is Kamala Mañjarī. And our Guru Mahārāja expressed his name, privately, Nayana-maṇi Mañjarī, to some people, we heard from him Nayana-maṇi Mañjarī. It is written in some place. Gaura Haribol.

Once in Rādhā-kuṇḍa, some of us were living with him for a month. At that time the *aṣṭa-kālīya-līlā* he was hearing, making to sing by some of the persons who were his devotees there. I followed him very closely, trying for a mental attitude to be very closer to his Vṛndāvana personality. In the daytime he used to live in a new built building. The month was this October perhaps, a little cold. The daytime in a new built building and at night time the new built building that was a little cold, so at night he used to stay in a tent spread just on a fallow land in the front of that building. He lived inside, and I took my position just on the gate of that tent, outside. At night I used to take my bedding just outside his gate, passed night.

One day, in morning time, he's coming to the *pukha* house, the building, I'm following him closely. There was no other man. He put his sleeper just before entering the room, and he thought that after entering the room he will take the sleeper with his hand and put it in a proper place, under the bedstead, and then he will. But whenever he left the sleeper and entered the room I took it, I took the sleeper. And after turning he came to take the sleeper he found that it is in my hand.

Then he told a simple sentence, *ami sariye nitche* [?] "That I am taking it away, this is the word."

But it came with so sweetness and softness that I had to think, 'Where from this voice is coming? It is not a voice, not a sound of this plane, this land. It is coming from some other land, some other plane, so soft and so sweet the voice came. Only the word is this, *ami sariye nitche*, that I am thinking it, only this much, nothing more. But it rang in my ear, that this is not a sound of this plane. This comes from some other world, some other world, so soft, so sweet, so heart capturing. Is this the way in which the conduct may behaviour occurs and so harmoniously there so sweet?

Kathā gānaṁ [*Brahma-saṁhitā*, 56] every speech, every word is like a song. A movement, *gamanam nāṭyam*, movement means it is dancing. Every movement is like dancing, sweet, and every word coming out, it is song, singing. It has been described, everything modified with high

degree of duty. In the land of duty everything is beautiful; everything is beautiful, everything having the touch of the beauty divine, charming. Charming, the prime cause is charming, attracting, charming, snatching the heart, soft. There is a land of such sort of existence. And our aspiration is after that sort of life, we aspire after. *Rādhikā-mādhavāsāṁ*. We can sincerely foster that sort of idea to feel attraction, a life of such a plane where everything is music, where everything is music character. The flute of Kṛṣṇa: that is guiding everything. That can draw out even the life from the body. The sound is so charming that as if the very feeling, sentiment, is as if it is coming out, wants to come out of the body, of the bodily existence. Whatever part of our body is touched with any sort of dealing, that seems to disconnect with other parts, and that party runs to move, to join, if it is possible to think. If the colour the eye wants to feed it: as if separating himself with other parts of the body. If ear hears the sound, ear wants to run towards that sound, even neglecting his connections with other parts of the body. Competition. 'I don't want your connection, this body. I want to run towards that direction. There is call from there, the ear will say, the eye will say, the touch will say, that competition. Whatever touch that wants to run away from the other friendly companions.

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

Once when Prabhupāda conducted the whole Braja *maṇḍala parikramā*, after that is finished he asked his disciples, "What positions have attracted you most? What position in Vṛndāvana has attracted you most?"

When it was asked to me I told that, 'Kadamkandi, the birthplace of Rūpa Goswāmī Prabhu's *Bhajan sthali*, between Nandagram Kṛṣṇa and Yavat Rādhārāṇī. Midway there was an *āśrama* where Rūpa Goswāmī settled and used to write the *Bhakti-rasāmṛta-sindu* _____ [?] from there, generally. I told, 'That place attracted me most.'

Then after a year or two again when we had gone to Rādhā-kuṇḍa in his company, suddenly he told, "Your place," that very place, "Your place."

I'm astounded, 'What is this, where is my place?'

"Your place, that Kadamkandi, Rūpa Goswāmī."

I thought, O, two or three years ago he enquired which was very attractive to whom, and that is with some purpose, and he has kept it in his mind, and accordingly today he's saying that, 'Your place.' 'Your place.'

'Where is my place?' So he was so much particular about that, that is *ruci parīkṣa*, to test the, to examine the taste of a particular person to a particular *līlā*, for particular group of service. These are necessary in the Ācārya to test his disciples, which is the place where he's to be located, where his taste stands. And accordingly in harmony with that innate taste he's to help him in his march towards that land of glamour.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Rādhikā-mādhavāsāṁ, that our hoping against hope, that the highest hope, we are pinned down: our fate is pinned down there. The goal, the destination has been settled, and how to reach there, and when to reach there, and who, others will come to my help to reach there. The master, *śikṣā* Guru, *dīkṣā* Guru, whoever will help me to go there he's my Guru. He's my guide who will help me to go to my destination, which is located in this way: the hankering, the hankering, the station of my hankering, innate, innermost hankering, the station, the destination.

Gaura Haribol. *Rādhikā-mādhavāsām prāpto yasya prathitaḥ kṛpayā śrī-gurum taṁ nato 'smi.*

[*nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāsām
prāpto yasya prathita-kṛpayā śrī gurum taṁ nato 'smi*]

[Śrīla Raghunātha Dāsa Goswāmī prays: “I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing.”]

And who has helped me to locate my place of destination, *rādhikā-mādhavāsām prāpto*, he has given, he has educated me how to aspire after, what to aspire after, and how we can go to Their aspired shelter: highest. All these I have got from whom, who is my all in all in life, the master of my life. This is a boat and he’s the helmsman. I have surrendered to him. I have accepted, I have put myself in his boat and he’s taking me towards the goal, the end of my life. *Guru-karṇadhāram*, helmsman, *nṛ-deham* has been compared with a boat. By utilising my resources in this body and mind my Gurudeva is rowing me towards the goal as helmsman, *guru-karṇadhāram*. One who has come in human species if he does not take this advantage he commits suicide. He commits suicide after coming in this human birth if he loses to take this advantage of crossing the ocean of life and death, life and death, birth and death, birth and death, birth and death. The ocean, the very nature is waves of birth and death, birth and death, to cross this ocean of birth and death. The helmsman is Gurudeva. And if one misses the chance he’s committing suicide – in *Bhāgavatam* [11.20.17].

*nṛ-deham ādyam sulabham sudurllabham, plavam sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritam, pumān bhavābdhiṁ na taret sa ātmahā*

“Committer of suicide he is. And I’m helping so many boats,” Lord says, “So many boats are passing and I’m helping like a favourable wind. Helmsman is Guru and I am favourable wind. The boat is this human body. And you all should take the advantage of crossing this ocean of birth and death. It is compared to the infinite, this world, something like infinite. It is very difficult to cross this ocean of birth and death, birth and death. If you want to get away from these troubles, *janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā*, 13.9] you must take the chance. You must take the chance, otherwise you’ll lose so much that it amounts to suicide.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Gaura Haribol.

Mahāprabhu’s grace presupposes some sort of selection, but Nityānanda Prabhu’s grace no selection. Whoever He comes across he gets the grace. He’s so magnanimous, Nityānanda Prabhu, He’s so much magnanimous whoever He comes across on his way he gets benefit, he’s saved. So raw, indiscriminate, and so spacious His mercy. Most benevolent, generous, magnanimous: Nityānanda. But Mahāprabhu has a sort of discrimination. But Nityānanda Prabhu does not care for any discrimination, whether he’s fit or unfit; so worthy His mercy. Nitāi. Nitāi. So, *heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi* [*Manaḥ-śikṣā*] Overlooking the grace of Nityānanda Prabhu, overlooking Him, never be courageous to go to Rādhā-Kṛṣṇa neglecting the

grace of Nityānanda. So Swāmī Mahārāja has laid stress on Nityānanda, Balarāma. Nityānanda is Balarāma. Laid stress for the fallen, Nityānanda Prabhu's grace is wealth, is real wealth, because discrimination has not got much place there. But in the grace, in the mercy of Gaurāṅga, magnanimity of Gaurāṅga, some sort of discrimination is there. Still not so much, but still we find a sort of discrimination. But Nityānanda Prabhu is more generous, so first go to Nityānanda. And by grace you will go to Mahāprabhu. And by the grace of Mahāprabhu you will easily reach the Rādhā-Govinda, Vṛndāvana. That is the way shown to us. Go to Nityānanda, from there to Śrī Gaurāṅga.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ
tathā tathot sarpatī hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ*

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."] [*Caitanya-candrāmṛta*, 88]

Percolated by the mercy of Gaurāṅga, try to approach Rādhārāṇī, then no possibility of any dirt to enter and disturb you there in that plane. That will be percolated here by Gaurāṅga. You have got Gaurāṅga you are sure that you will very safely, smoothly, easily, and very intimately you will have the service of Rādhārāṇī. Otherwise it is very dangerous and sometimes suicidal, and reactionary, if you do not go through Gaurāṅga. If you want to approach direct to Vṛndāvana towards Rādhārāṇī it is very dangerous. You must go recommended by Śrī Gaurāṅga. That is, if you can appreciate the life of Gaurāṅga, the ideal of Gaurāṅga, the *kāma* and other things will be exhaustively eliminated. You'll be really purified to be acceptable to that domain of that highest *līlā*, or pastimes. This is the fact.

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.
Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vidagdha-Mādhava: Mahārāja, there's a temple they say, some devotees they say there is the place where Lord Nityānanda and Lord Gaurāṅga met for the first time. There's a temple on New Māyāpur side. Is that true?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: There's a *mandira*...

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: Near Māyāpur, and it's told that Caitanya Mahāprabhu and Nityānanda Prabhu met there.

Śrīla Śrīdhara Mahārāja: Yes. That is Goswāmī Mahārāja, the Gauḍīya Saṅga. I myself gave the name there, Nandan Ācārya Bhavan.

When Nityānanda Prabhu first visited Navadvīpa then He took His shelter in the Nandan Ācārya Bhavan, in a particular house in the town. Then Mahāprabhu told to His devotees that, “One great person has come here. Try to find out Him. I’m feeling in My heart that a great personage has come to visit the town, last night. I found that in a chariot, whose sign is that of Baladeva, *kalajanga* [?], came and enquiring here, ‘Where is Nimāi Paṇḍita’s house? Will you say, will you guide Me to where Nimāi Paṇḍita lives? Where does He live?’ I saw in a dream of that type.” Mahāprabhu, Nimāi Paṇḍita told to His friends. “So one great man must have come here to enquire about Him.” This was the advice of Mahāprabhu towards His paraphernalia.

And they tried to search for Him, such a big, great man, great person, but they came out in despair, disappointed. “No such person we could find.”

Then Mahāprabhu told, “Yes, let Me try. Come along with Me.” And He came at once to that Nandan Ācārya’s house and there found Nityānanda Prabhu is sitting on the veranda. And there meeting Nityānanda Prabhu lost His senses finding Nimāi Paṇḍita. And so many shedding tears and all these things, and Nityānanda Prabhu was introduced to the devotees and as the first acquaintance.

Now, in another time when some disturbance from Advaita Prabhu’s remark, Mahāprabhu left His place and at once He jumped in the Ganges. And Nityānanda Prabhu and Haridāsa Ṭhākura also jumped in the water of the Ganges and took Nimāi Paṇḍita out.

And after that Nimāi Paṇḍita told: “I am hiding Myself in the house of Nandana Ācārya. And you say to Advaita Ācārya that Nimāi Paṇḍita jumped into the Ganges, we could not find Him. And let us see what he will do.”

Advaita Prabhu remarked...

Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari. Then, in another time also, Mahāprabhu hid Him in Nandana Ācārya’s house, some other time; these two times. Another time also, He went to Śāntipura or somewhere else and from there He came to Nandana Ācārya’s house; that was on the Śāntipura side near Ganges and on the side of Śāntipura His devotee’s house was Nandana Ācārya’s. And generally when He used to hide Himself, playfully, from the devotees, for some reason or other, He used to take His shelter in that house, Nandana Ācārya’s house. First met with Nityānanda there, and in another two times also He used to hide Himself there.

And our Guru Mahārāja he sometimes repeated the founder of that Maṭha, that Bhakti Saranga Goswāmī, Aprākṛta Prabhu, who was afterwards Goswāmī Mahārāja, that is Nityānanda’s connection, he has written something in his praise. He traced some sort of sentiment of Nityānanda in him. So following that when he established his Maṭha, and that Maṭha I – he did not want to establish his Maṭha there. He purchased a house nearby Yoga-pitha, and that was dispossessed by Kuñja Bābu. So out of that sentiment he did not want to have any centre here.

But my interest was that everyone who has come out of the main Maṭha they should have their own centre in that area. I tried my best, first I purchased some portion which I have given now to Paramahansa Mahārāja, purchased that land and gradually Mādhava Mahārāja and me, I

helped many to purchase land and to establish centre there. Because that was akin, it seemed to me, that any pilgrim when he likes to go to Māyāpur, the place was such that he may be looted there on the banks of that river. It was such a dangerous place. Now, after partition, so many Hindu residents from East Bengal have come so we find that influx of population. Otherwise it was a very solitary place. When I came here it was all jungle and even the leopards and jackals, so many hyenas and all to be found here.

So that place I, – he told that, “I won’t have any, I purchased a house and that is out of possession now, forcibly possessed a portion, I won’t make any centre here.”

But I requested him, ‘It is not possible. You are a remarkable follower of our Guru Mahārāja. You visited England also. And here in India you did so much important service to Guru Mahārāja. And you should have one centre there, at least only to show that Guru Mahārāja had disciples of such dignity. You must have.’ So anyhow I purchased the land with my money and I took the deed to him to Calcutta, ‘I have purchased in your name this land and you must have a centre there.’

And then he paid up the money to me.

And then I told that, ‘We heard that you have some connection with Nityānanda and this place Nityānanda first stayed and Mahāprabhu met Him here. So I think, and this also in the southern extremity of Māyāpur, this side. The centre is somewhere near the bridge and this has been the southern extremity of Māyāpur, and you have connection with Nityānanda, this must be the place of Nityānanda’s first visit, first shelter. So you may give it the name of Nandana Ācārya Bhavan.’

And he did so. There he has placed, installed, that Gaura-Nityānanda.

This is the history underlying. Gaura Haribol. Nitāi Gaura Haribol.

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