

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.01.13.A]

Śrīla Śrīdhara Mahārāja: ... Rādhārāṇī's brother, not direct, Rādhārāṇī's brother is Śrīdam. Śrīdam is Rādhārāṇī's brother, elder brother. And Subal he had also intimate connection with Rādhārāṇī's father-in-law's house. He had free access there when very young, and almost similar to She, as Rādhārāṇī. He was very beautiful and he could give proxy of Rādhārāṇī. Subal milan [?]

Once, Subal at noontime, when Kṛṣṇa hankered after Rādhārāṇī's company so much, Subal was sent to fetch Her, in noontime. And Subal went there and took the garments of Rādhārāṇī and stayed in the harem. And Rādhārāṇī took the garments – She was dressed by the garment like Subal. And anyhow She managed to get out of the house, and with a young calf on Her breast She approached to Kṛṣṇa.

So much so imitation Kṛṣṇa could not detect, “Oh, Subal you come back. You can't manage to take Her here?”

“Yes.” Rādhārāṇī in the garb of Subal answered, “Yes, it is very difficult. I could not manage to take Her.”

Then Kṛṣṇa going to faint, in half fainted form fell down.

Then Rādhārāṇī fell on His feet. “Eh, can't recognise Your eternal maidservant, You My Lord? You fail to recognise Me. I'm Your eternal servitor maidservant and You can't recognise Me My Lord. I have come.” Rādhārāṇī put in merry joke.

“I could not take Her, but if you ask I can bring Candra. Should I make any attempt for that?”

“No, no, no. You don't understand My heart. I don't want Candra now. My hankering to the extreme for Rādhārāṇī.”

Then Rādhārāṇī could not be taken. What to do? Then He was going to faint. Then She came out, “I'm Your eternal maidservant. You could not recognise Me My master, this is Myself.” With such things.

And Subal was very similar and very intimate to the friend of Rādhārāṇī's father _____ Among all the friends he was very reliable, especially in the case of this *mādhurya-rasa* connection. So Subal, though in friendly *rasa* he can reach up to *bhāva* intensity. No other friends can attain up to *bhāva-daśā*, *sneha*, *mana*, *pranaya*, *rāga*, *anurāga*, *bhāva*, so intensified *prema* that it comes, reaches to the condition of *bhāva*, then *mahābhāva*. That is only in *mādhurya-rasa* and with Rādhārāṇī. Subal means *sākhya-rasa*, but because of his connection with *mādhurya-rasa*, the friends *rasa* could reach up to *bhāva*, *bhāva-daśā*. So much intensity he could reach, he could acquire.

Gaura Haribol. Gaura Haribol.

So, I like if possible you can go to see Ekacākṛā, Nityānanda Prabhu's birthplace. He's all in all of Gaura-maṇḍala. Mahāprabhu left the whole responsibility of Gaura-maṇḍala to Nityānanda. And He did his best inconceivably preaching the Name of Śrī Gaurāṅga here. You can look how advanced the position is here, you can experience yourself. If you go out the people will come like dog to bite you. In such position Nityānanda Prabhu He could capture so many on the side of Mahāprabhu.

Mahāprabhu when He sent Nityānanda Prabhu, “No other person is eligible to manage in Bengal, in Gaura-maṇḍala, but You Śrīpāda. Only You can manage there.”

He had the knack to appeal to the masses. The scholar section eliminated and the mass conversion was made by Nityānanda, and very few scholars, but mass conversion that was led by Nityānanda Prabhu here in Bengal. So Nityānanda Prabhu’s birthplace is Ekacākrā, Birbhum District.

I went there while coming from Vṛndāvana via Dhambad [?], Bholpur [?], Malapur [?] station, and from Malapur of course now bus, I hired a bullock cart and deposited my beddings there and I walked behind that bullock cart. And then I stayed there one night, and there was a gentleman in charge, one Bidu Visanca Padar [?], he was M.A., B.L., he also read from Baharampur College and he could understand me. And he welcomed me there very much, and when I come began to shed tears, that Bidu Visanca Padar. Secluded educated man in that village, he slept almost alone, no one to talk of his level. So anyhow he began to shed tears, Bidu Visanca Padar. Only once I went there. That is in nineteen forty, December, I visited the place. Now much improvement must have been made there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Sundara.

So many places are shown as the *līlā-sthāna*, the places of pastimes in His early days, where did He do what things, that is also mentioned. Garbhavas [?], is a place, and there is another place where Bhīma, Bhīmasen, one of the Pāṇḍavas, he killed one Bakarākṣasa there. When they were in disguise, moving in different places, they came to Ekacākrā, Pāṇḍavas with Kuntī. And there that Bakarākṣasa was a big demon and he was killed by Bhīma. That is also shown a little far, few furlongs, under the tree that deed was done, Ekacākrā. The Pāṇḍavas living with a *brāhmaṇa* family in secrecy, and the Bakarākṣasa the demon, they could eat human bodies also, so he was devastating the locality.

So the king, or the chief of that locality had a contract with him that, “Every day I shall send in a cart some *paramāṇna*, that boiled milk-rice, to some huge quantity, and two bullocks, and the man who will guide the bullocks, and large quantity of that milk-rice, will reach you every day timely. You don’t devastate my land, don’t disturb my subjects.”

And that was done, that one man must go, human body, and two bullocks, and that huge quantity of milk-rice, he used to devour, that Baka. Now, he managed that every family should give a man who will guide that bullock cart and be food of that demon.

So in the house Kuntī took her shelter with five sons the term came to their family one day. And in the family there was a mourning picture, “Who is to go to be devoured by the demon, to be his food today?”

Then hearing about the wailing in the family Kuntī came to ask, “What’s the matter? Why do you mourn so much? What’s the matter?”

Then they gave the description that such is the matter.

“Oh, it does not matter. You have only son, you should not. The son says, ‘I shall go.’ The father says, ‘No, I shall go.’ The daughter says, ‘I shall go.’ In this way, then Kuntī told, “We are living here very comfortably for so long a time so you need not, I have got five sons, I shall send one. We are very much satisfied with your dealings. As guest we are living very happily. I shall give one son. You don’t bother.”

“No, no, no. You are our guest. Guests should be treated like Nārāyaṇa, it is in the scripture. How can I do? We can’t accept that, your offer.”

Then Kuntī came out, “I have got such a son I think he will go and kill the demon and relieve your locality forever.”

Anyhow hearing that that was managed, Kuntī Devī asked Bhīmasen. Bhīma was very much pleased. He can't eat to his full belly there by collection. So much *paramānna*, that is milk-rice, this large quantity, “Yes, very nice thing, engagement.” Bhīma went there and no sooner he reached there he took down that *paramānna* there in the big pot and began to eat, himself, to drink it there.

And that demon, enraged, he came, “What's the matter? That man's so bold. I shall eat him for he's eating my food.”

Bhīma does not care, he has got sweet preparation of *paramānna*, he's taking carelessly.

Then he's coming with tree branches, broken branches of trees and began, and in one hand Bhīma he's protecting himself and with the right hand he's going on taking. Then when it's finished he came out and there was a fight and the demon Bak was killed there, Bakaśura. Ekacākrā Bakarākṣasa _____ [?]

And nearby, a few furlongs southern, to the south, southern position, the garbhavas [?] where Hadāi Paṇḍita had his small cottage where Nityānanda Prabhu came. And up to twelve years He lived here, then one *sannyāsī* came and begged the child for him, for his servant. For that was the custom of the day, he could not deny their beautiful son of twelve years only, so brisk and smart and very beautiful. But the parents had no other alternative but to give it in the beggar's pot. He was taken when twelve years. And then He wandered with that *sādhu* almost all the places of pilgrimage in India in His boyhood. Then when He was about twenty years He wandered to different *tirthas* with the *sannyāsī*. And when He was about thirty two then Mahāprabhu came out with His *saṅkīrtana-līlā*, and Nityānanda Prabhu gradually joined.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Then Mahāprabhu _____ Nityānanda Prabhu has come here and He hid Himself in the house of Nandan Ācārya. Mahāprabhu had a dream at night that one *sādhu* He has come in a chariot, and the chariot is Haladhara's, just like that of Balarāma. And He's making enquiry here, “Where is the house located of Nimāi Paṇḍita? Where is Nimāi Paṇḍita? Where does He live?” He had that dream.

And in the morning He asked His friends, “That a great personage has visited Navadvīpa, has come to visit Navadvīpa. You please try to find out Him, where He's putting up.”

Then they went around the town, and as much as much as possible they searched but did not have any clue. “No great person has come here. We have searched all possible localities but no such person.”

Then Mahāprabhu told, “Let Me try. Come along with Me.”

And He came direct to Nandan Ācārya's *bhavan*, and there when entered the compound found a big, very grown up, beautiful body, just sitting on the veranda. And Mahāprabhu went there and offering His respect to His Nityānanda Prabhu He eyed Himself, looked at Him very deeply. Then perhaps They embraced and fainted.

“I have got My Lord.”

Before that He expressed, “Kṛṣṇa has come here. Where is He? I went to Vṛndāvana I found the throne is empty, vacant. Kṛṣṇa is not there now. He has come here I'm told.”

In this way, intuitively He's saying like that, it appears like that, "That I searched Kṛṣṇa but could not find there in Vṛndāvana. Wherever I went the throne is empty. And I was told that Kṛṣṇa has come recently to Navadvīpa. So I ran here."

In this way He was talking. Then finding Mahāprabhu, embraced Him, fainted.

The other devotees they can't make out what's the matter. "A newcomer, a stranger, and so close intimation: what's the matter? Who are They, so deep connection, inconceivably deep? We are so long with Nimāi Paṇḍita but we are far off, and this newcomer so deeply connected that after embracing fainted."

Then gradually when They arose Nityānanda Prabhu joined the *saṅkīrtana* campaign and became the leader of the party.

In Jagāi Mādhāi case He offered Himself to be the opponent, or offered Himself as their food. And He was wounded, blood oozing, Mahāprabhu Śrī Caitanya, He, Śrī Gaurāṅga, lost His temper, invited *cakram* to destroy the whole atheist section. Nityānanda Prabhu checked Him, cautioned Him, "What are You doing? Don't You forget in this *līlā* not to use any force but only love is the weapon to conquer the heart of the fallen, and no use of force." He cautioned Mahāprabhu.

But He lost His temper, Mahāprabhu, "Blood oozing from Nityānanda's body," could not: this is the Godhead in the God, He can't tolerate His own promise.

Just as Kṛṣṇa did in the case of Bhīṣma, when Bhīṣma with folded palms fell on the gate, "Oh, an insignificant person I am and to keep up my promise You break Your promise."

Kṛṣṇa promised that He won't catch any weapon in Kurukṣetra war, Kurukṣetra battle. And Bhīṣma he also promised that, "I shall force Kṛṣṇa to catch weapon in today's battle." And he so vehemently, desperately Bhīṣma fought that day that Arjuna could not protect him. And when Arjuna was, his activities almost stopped, he began to throw weapon to Kṛṣṇa. And Kṛṣṇa seeing Arjuna helpless He jumped out of the chariot and with the *cakram* in His hand He went to attack Bhīṣma, walking.

Then Arjuna also jumped, got his consciousness back, jumped and cried, "No, no, my friend, why You are going? You are breaking Your promise."

"No. You Dhanañjaya, do you think that without you the battle of Kurukṣetra cannot be won? Do you think like that? I alone attain the victory in this battle and make Mahārāja Yudhiṣṭhira – I shall install him on the throne. Who can oppose this I shall see."

On the other side Bhīṣma's wish has been fulfilled, "He has taken that weapon," and he with folded palms, "How great You are. A tiny soul like myself, to keep up my promise You have broken Your promise. How high minded, how noble You are my Lord."

So that is the nature of God. For His own servant He does not hesitate to put Himself in the lower position to keep up the dignity of the position of the devotees. That is His nature.

Here also when Mahāprabhu saw that blood oozing from Nityānanda's head He could not contain Himself and He came out with – from within, unconscious of His Gaura *līlā* to give a good lesson to the rogues of Nadia.

But Nityānanda Prabhu pacified Him, "No, don't do so. You forget Your promise that You have come to take up the fallen souls, to deliver them, and this is not the way in this time."

Then Mahāprabhu was stopped. And anyhow, Nityānanda Prabhu in the front, He came to forgive them, and necessarily Mahāprabhu also had to come to forgive them. Their

heart was transformed totally. This Jagāi Mādhāi was converted fully and surrendered themselves under the feet of Gaura-Nitāi.

And when the two notorious rogues, *gunḍās*, were converted, then the enemy party they became afraid. “What’s the matter? Those great rogues, notorious, now they’re on that side, then no longer I could attack Them in any way I like.” In this way: by Nityānanda Prabhu’s favour.

And Haridāsa Ṭhākura was also with Nityānanda at that time. The first batch of preaching party, Haridāsa and Nityānanda, Mahāprabhu sent Them both. He’s sitting in the home and sent these two, “Go from door to door and ask them, ‘What are you doing? Take the Name of Kṛṣṇa.’” This Kṛṣṇa *saṅkīrtana* propaganda, the first party was composed of Nityānanda and Haridāsa, went from door to door, wherever:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāni pābe mora saṅga]*

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a *guru* and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Whomever They’re meeting, “Oh, take the Name of Kṛṣṇa.” In this way They began the propaganda.

And now you are spreading *lākhs* or *crores* of books as the consequence of that small beginning from door to door preaching of Nityānanda and Haridāsa.

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

Back to home, back to God; back to home. What is the necessity of visiting door to door, door to door, and to ask them to take the Name of Kṛṣṇa? The necessity is, ‘You come home. Why you are wandering in the troublesome foreign places, foreign countries, and undergoing so much misery unnecessarily? Why? Come home, come home, sweet, sweet home. Everything is there.’

It is the general question to answer the suppressed pain of every animal, every animation; every life. Wherever there is life within that some innate tendency, feeling of misery, uneasiness, this is a general question. If the creeper, stone, [demi-] god, man, tigers, elephants, everywhere this is a general demand to get out of the uneasiness in the midst of which we are. So only one medicine: Kṛṣṇa *Nāma*. So it is the most general demand of the whole animation and not any sectarian or any partial dealings. The most general dealing, not only to human beings but to all creation, the whole creation here, the only inner demand, expressed or unexpressed but the demand is there.

The removal of all discomfort, this attempt, ‘Come home, everything there. To take the Name of Kṛṣṇa that is the means, most easiest means to take you, to guide you to your home. Come to homeland.’

Homeland: that is the general nature of our preaching to one and all including the beasts, the vegetable kingdom, the stones; everywhere. Where there is life some inconceivable uneasiness is there. And to give that perfect happiness to call them towards

home, come home. All in other words, all more or less mad crack, crack brained. Just as that is in the civilised language, what will it be?

Devotees: Crazy, insane.

Śrīla Śrīdhara Mahārāja: Insane, all are insane, and to remind him of his home. He forgot his own, his guardian, his son, his father, his wife, children. You may think whatever is wanted for our fullest comfort everything is there only he's forgetful of that and wandering here and there. Endlessly wandering and being pained in different order of experience. To be reinstated in his former consciousness, previous consciousness that you are a family member and your family is doing very well and you come there.

So the call with Kṛṣṇa Nāma, through Kṛṣṇa Nāma; call everyone to his home, so it is the most general duty we are asked to do. We are asked to do, general need, not to give the food, or clothing, or medicine, or this or that. These all only go to the outer coating and not the inner person. The inner persons demand is this, and the outer cases, the garments, the coat, the cloth, the, this and that. This food only to the fleshy garment and we are eating one another. To maintain our outer coating we are eating one another. We are living at the cost of others: our environment we are eating. Just as a mad man he bites his own hand, and he tears his own hair. So we are eating the environment creating disturbance to one another. This is our position here, most abnormal. To relieve us from such abnormal life and to take us to a normal life proper, that is our campaign, our duty, through Kṛṣṇa Nāma.

Proper adjustment: mal-adjusted you are, you are eating each other. Adjust yourself properly. Don't be cruel to the environment and at the same time to you your own self. That is the news we're carrying from our Guru and Gaurāṅga, *Bhāgavata*, *Gītā*, all these things. Our holy duty we have accepted fortunately to be that only. We are soldiers of that war which from disharmony, discord, wants to take everything towards harmony. Relief work, we're soldiers to do relief work. They're sufferers, not bodily but the deeper suffering, suffering in the deepest plane where the real person exists, in that plane.

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

So you try to visit if possible the birthplace of Nityānanda. This Hadāi and Padmāvati, there they gave their son Nityānanda as alms to the *sannyāsī*. And some say that *sannyāsī* was no other than Mādhavendra Purī. And Nityānanda Prabhu, Advaita Prabhu, as well as Īśvara Purī Guru of Mahāprabhu, They are three disciples of Mādhavendra Purī. Advaita Prabhu, Nityānanda Prabhu and Īśvara Purī who was accepted as Guru by Mahāprabhu: these three they're all disciples of Mādhavendra Purī. So Mādhavendra Purī might have taken Nityānanda from His father, from His parents. And they, giving the loving child to the *sannyāsī* became almost mad.

Loke bala hadai oja haila padal [?]

The local people began to say that the Hadāi Gosai has become mad.

Loke bala hadai oja haila padal [?]

We are entitled [?] He has become mad. Giving away such an affection child like Nityānanda to the *sannyāsī* he became mad.

Hare Kṛṣṇa.

And the place of Kavirāja Goswāmī's birthplace also very near to Katwa, that Jamapur [?] There is a *sahajiyā maṭha* there, I visited once. Kavirāja Goswāmī who gave the best scripture in the world, according to me, *Śrī Caitanya-caritāmṛta*, Rāya Rāmānanda, Rūpa śikṣā, Sanātana śikṣā, and Mahāprabhu's *samādhi* pastimes. When Mahāprabhu had *samādhi* and He used to see Kṛṣṇa *līlā* in Govardhana sometimes, in Yamunā sometimes, and that has been described in such a way by Kavirāja Goswāmī that even your little sincerity who have got in the ordinary scholars, they can also say, many of them has said, that how Kṛṣṇa *līlā* is *aprākṛta*, if we go through *Caitanya-caritāmṛta* we can have some idea. Kavirāja Goswāmī has described the pastimes of Kṛṣṇa with the *gopīs*. Generally that excites the feeling of lust in ordinary minds, but some of the scholars have already remarked that is not the pastimes of the lust of our level, but it is of some higher level though similar to this *kāma kriya* but it is not so. The description of Kavirāja Goswāmī has been successful to give that idea to the public. The Kṛṣṇa *līlā* is not like ordinary human pastimes. Kavirāja.

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

This day in the year Mahāprabhu stayed the last day of His family stay. This afternoon He'll meet many of His friends and will appeal to them fervently to take to Kṛṣṇa *Nāma*.

“Whatever you do, in every engagement, you try to take Kṛṣṇa always with you. Whatever, eating, sleeping, walking, whatever you are physically engaged in but go on with the consciousness of Kṛṣṇa.

[End of SCSMGLOBAL MP3 dated 82.01.13.A]

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