

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

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**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Vidagdha-Mādhava:** ...a pastime about Gauri dāsa Paṇḍita. Gauri dāsa Paṇḍita, a devotee of Lord Caitanya, to do with his Deities. I was told these Gaura Nitāi Deities were made in the presence of Lord Caitanya. Do you know anything about that?

**Śrīla Śrīdhara Mahārāja:** Yes. It is told that both Nityānanda Prabhu and Mahāprabhu went to Kalna where Gauri dāsa Paṇḍita had his quarters, by swimming over the Ganges, and suddenly They presented Themselves in his quarters.

Gauri dāsa Paṇḍita is in *sākhyā-rasa*, he was Subal perhaps, Subal *sakhā*. And he also could anyhow intuitively recognize Them, and They lived there a day or two. And when They wanted to come away, then Gauri dāsa Paṇḍita was so much disturbed for Their separation, so much pained, that, “I can’t stand Your separation, Your going away. I won’t live if You leave me and go away now.”

They said, “No no, We shall not go.” Then, “We shall remain with you.”

“How?”

“You construct two Mūrtis according to Our figures.”

And he did so, then, exactly similar Mūrtis were made from wood.

“And here you place Them, now you go on worshipping.”

“No no, that won’t do.”

“Then what do you want? This is Mūrti. We and Mūrtis are one and same.”

“No, no, no. I won’t accept that.”

“Then what do you like?”

“If You say that the Mūrtis are the same, then I shall place You and the Mūrtis may go.”

It was done, “Yes you do.” Then Nityānanda Prabhu and Mahāprabhu were placed on the throne and the two Mūrtis were going away.

“What is this? You are going? You say You are kept?”

“No, no, no, in anyhow, We have escaped.”

“You are very cunning. You have escaped anyhow.”

“No, no, open the lock and see whether We are there or not.”

“Yes it is there, and they’re Mūrti, and You are going, leaving.”

“Then, whatever you like, either take both of Us or take both of Them. Whatever you like you put there.”

“I want to put Them there.”

In this way again changed. Then again began to walk, the Mūrtis, in this way, once or twice it was verified, and what to do? They went off and those Mūrtis remained there. It has been told.

Subal *sakhā*, the most intimate among the friendly group of Kṛṣṇa, Subal, who had some connection with *mādhurya-rasa*. Sometimes Subal he played proxy for Rādhārāṇī. Subal was closely connected, and his figure and face something like Rādhārāṇī, colour, all these things. So Subal *milan*, there is a particular pastime of Kṛṣṇa named Subal *milan*.

Subal was sent to Rādhārāṇī’s house and he took the dress of Rādhārāṇī, and remained in

the home, and Rādhārāṇī, taking the dress of Subal with a calf on her breast, She went to see Kṛṣṇa in the daytime in the forest. And Kṛṣṇa could not recognize Her.

“O Subal, you came back! You couldn’t manage to bring Her here? I can’t tolerate, I can’t endure.”

Rādhārāṇī, in the garb of Subal said, “No no, it is not very easy to take Her in the daytime here.”

Then Kṛṣṇa fell and lost consciousness.

Then Rādhārāṇī said, “My Lord? You could not feel, You could not know, You could not recognize Your maidservant? So little liking for Me in You that You could not recognize Me, Your maidservant I am? I have come.”

Then He regained His consciousness.

The high talks, very high talks, these things are there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Subal, the *bhāva*, *sneha*, *mana*, *praṇaya*, *raga*, *anurāga*, *bhāva*, the stage of *prema*, the height, then next *mahābhāva* is only reserved for Rādhārāṇī. And the *bhāva* not found, that is found in *vātsalya-rasa*, and only one in *sākhya-rasa*, Subal. Subal can attain to the intensity of *prema*, to the degree of *bhāva*, only Subal, no other friends of Kṛṣṇa. Subal can have *bhāva-daśā*. So, love is so intense that he \_\_\_\_\_ [?] leaves everything but unmindful, lost himself in the intensity of love, *bhāva*. And *mahābhāva*, complete forgetfulness of Herself, that is only found in Rādhārāṇī, total forgetfulness. Movements are automatic, but forgetfulness of Her own self, *mahābhāva*, but the pastimes are being done regular. And *bhāva* in *vātsalya-rasa*, Yaśodā: and in *sākhya-rasa* Subal, *bhāva-daśā*, perplexed, half-conscious, sober degree of ecstasy. That individual consciousness half mad, that stage, overpowered by ecstatic love, duties are done rightly, but half-forgetfulness of their own self, *bhāva*, *mahābhāva*. Then the last *śloka* by Rāya Rāmānanda:

*pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela*  
*nā so ramaṇa, nā hāma ramaṇī, duñhu-mana manobhava peṣala jānī’*  
*e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jānī’*  
*[nā khoṅjalun dūtī, nā khoṅjalun ān, duñhukeri milane madhya ta pāñca-bāṇa*  
*ab sohi virāga, tuñhu bheli dūtī, su-purukha-premaki aichana rīti]*

[“Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhava*, or Cupid. Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were our *via media*. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.’] [*Caitanya-caritāmṛta, Madhya-līlā, 8.194*]

That leads to the, to produce Mahāprabhu – not to produce, it is eternal, the parallel,

Mahāprabhu. Ke?

Devotee: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. \_\_\_\_\_ [?]

Devotee: \_\_\_\_\_ [?]

...

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

Vidagdha-Mādhava: So these Deities of Caitanya, Gaurāṅga...

Śrīla Śrīdhara Mahārāja: That is Subal *sakhā* in Kalna.

Vidagdha-Mādhava: ...and Nityānanda, They are very much looking like the original Lord Caitanya and Nityānanda?

Śrīla Śrīdhara Mahārāja: Yes. Those Vighras, as well as here established by Viṣṇu Prīya Devī, that was originally prepared by some carpenter. And it is told Viṣṇu Prīya Devī rejected, “That this is not after the likeness.” Then the last production was so enlivening and so perfect that Viṣṇu Prīya Devī she suddenly brought her cloth down to hide her face, bashfully.

Generally, the ladies, the wife, they do not show in daytime their face to the husband, husband and other superior male persons. They hide their face, the young wives, young girls, hide their face with the shade of the cloth.

It was so accurately presented, the Mūrti, that suddenly she hid her face, she drew the head dress, because it was, but in gradual process that might have been otherwise.

Anyhow, the Mūrtis are very similar to that of Mahāprabhu. That was, those Mūrtis only when Mahāprabhu living, Mahāprabhu and Nityānanda Prabhu living, at that time those Mūrtis of Kalna were prepared.

Here also it may be, then Mahāprabhu was a *sannyāsī* in Nīlācala, it might have been prepared at that time, then other Mūrtis afterwards Mahāprabhu’s departure. One we find engraved in the outside of the temple of Jagannātha on high level, *sannyāsa* Mūrti of Mahāprabhu engraved there in the Jagannātha temple.

And another, Mahāprabhu, Rāmacandra and Kṛṣṇa, three combined Vighra established in Jagannātha compound and daily worshipping there. *Daruvan*, *varṁśī*, and *daṇḍa kamaṇḍalu*, in this way. The colour of Mahāprabhu, and the posture of Kṛṣṇa with *veṇu*, the two hands in the middle, and colour and *sannyāsa daṇḍa kamaṇḍalu* in the lower side, and the upper Rāmacandra *daruvan* in this way. It is found in the Jagannātha temple in the compound. Hare Kṛṣṇa.

Murārī Gupta, we find in Murārī Gupta’s poems in praise of Mahāprabhu such figure that was shown to Murārī Gupta. He was, Murārī Gupta was a devotee of Rāmacandra. So Mahāprabhu showed that Rāmacandra combined with Kṛṣṇa and then Mahāprabhu.

Gaura Haribol. Gaura Haribol. \_\_\_\_\_ [?] ...return when?

Vidagdha-Mādhava: After *darśana*.

Śrīla Śrīdhara Mahārāja: After taking *prasādam*?

**Vidagdha-Mādhava:** After *darśana* Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Just now?

**Vidagdha-Mādhava:** In some time.

**Śrīla Śrīdhara Mahārāja:** You have got busy engagement there? Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Here is Dāsarātha Prabhu? Oh \_\_\_\_\_ [?] Both, ailing not only in sight but also in memory. Nitāi Gaura Haribol.

**Vidagdha-Mādhava:** In the *Śrīmad-Bhāgavatam* class, the verse explains that the mind is a combination of the mode of goodness and ego, egoism in the mode of *sattva-guṇa*, whereas the intelligence is egoism and passion. As I understand in *Bhagavad-gītā* intelligence is over the mind, mind over senses, intelligence over mind. So how is it that the intelligence – this is a complicated question.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** He says, according to *Bhāgavata* the mind is a mixture of *sattva-guṇa* and *ahaṅkāra*, and the *buddhi* is a mixture of *raja-guṇa* and *ahaṅkāra*, ego, and mind is *sattva-guṇa* mixed with ego. Then why, if *buddhi* is above mind...

**Śrīla Śrīdhara Mahārāja:** Where do you find it?

**Akṣayānanda Mahārāja:** Where do you find it? Where's the verse?

**Śrīla Śrīdhara Mahārāja:** This is not mind, that is called *citta*, *citta* is over *buddhi* according to *Bhāgavatam*, not mind. *Sanka vikalpa mana* [?] But in *Bhāgavatam*, *citta*, that is given superior place to *buddhi* and *ātmā*. *Cit* means *caitan*, that aspect of *caitan*, that the first stage. *Citta* \_\_\_\_\_ [?] Vāsudeva, and *ahaṅkāra* is Pradyumna, *buddhi* is Aniruddha. Pradyumna is mind. Saṅkarṣaṇa is *ahaṅkāra*. Vāsudeva *citta*, and Saṅkarṣaṇa is mind, no, *ahaṅkāra*. And mind is Pradyumna and *buddhi* is Aniruddha. In this way it has been classified there. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Pradyumna more sentiment, feeling is predominating in Pradyumna. Aniruddha, that is fine decisive faculty is connected with Aniruddha. And *ahaṅkāra*, the asserting tendency, that is Saṅkarṣaṇa. And *citta*, the higher conscious plane, that is *citta*, that represents Vāsudeva. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, in this way.

Where do you find this, what you say?

**Akṣayānanda Mahārāja:** Where is the verse?

**Vidagdha-Mādhava:** It's in the third canto. I'll get the verse next time I come.

**Śrīla Śrīdhara Mahārāja:** Yes. Next time you come with reference where it is mentioned. Gaura Hari. *Prakṛtermahān ahaṅkara pancatran mahatrāni*. In this way it is developing, *prakṛtermahān, mahat-tattva* has been called *citta*, the first stage. The development which can be traced in the first stage, negative side: that is *citta*. Then *ahaṅkāra* means Saṅkarṣaṇa, Vāsudeva, Saṅkarṣaṇa, Balarāma. Vāsudeva representing Kṛṣṇa and then Saṅkarṣaṇa Balarāma, *ahaṅkara pancatran*

*mahatrāni*, and again in lower stage that Pradyumna and Aniruddha. In this way it has been described there.

Hare Kṛṣṇa. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Pradyumna is Garbhodakaśāyī, and Aniruddha is Kṣīrodakaśāyī representative, and Saṅkarṣaṇa Kāraṇārṇavaśāyī Śrī Purusa, and Vāsudeva is above. In the wholesale creation Their position is such. And individual cases are also in this way. The first transformation is *mahat-tattva*, or *citta*. Then next developed condition is Saṅkarṣaṇa, *ahaṅkara*. Then comes mental impulse, Pradyumna. And then judgement begins with Aniruddha, *buddhi*. Decision begins, discrimination begins.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. \_\_\_\_\_ [?]  
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

Any question from the newcomers?

**Devotee:** I'd like to know why in our mandeers we worship Gaura-Nitāi? Prabhupāda has instructed us to worship Gaura-Nitāi. But I see mostly in Gauḍīya Maṭha temples only Caitanya Mahāprabhu is there. Did Śrīla Bhaktisiddhānta Mahārāja, did he...

**Śrīla Śrīdhara Mahārāja:** I understand. It is only your question, or supported by any other of you? What do you say? He has put a question, he has got some doubt, and any other of you have got that same suspicion? Why Bhaktisiddhānta Saraswatī Ṭhākura he installed Rādhā-Govinda and Mahāprabhu in all places of his temple? And Swāmī Mahārāja he has given some special stress on Gaura-Nityānanda, Kṛṣṇa-Balarāma, what is the reason? This sort of deviation or modification, what should there be any meaning, or only chance, or on principle? Following some principle or only chance coincidence? What do you think?

**Akṣayānanda Mahārāja:** Must be a principle.

**Śrīla Śrīdhara Mahārāja:** And I ask other friends also. Are they interested to hear this?

**Akṣayānanda Mahārāja:** Would you like to hear that Prabhu?

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu is called *mahā-vadanyāya*, magnanimous, more merciful than Kṛṣṇa. And Nityānanda Prabhu is little more than Mahāprabhu. Whom Mahāprabhu rejected, Nityānanda Prabhu accepted them. He had got such position and power, more magnanimous. The extension of His magnanimity was greater towards the fallen.

So Swāmī Mahārāja has taken that chance because he was approaching to the fallen people who had got least regard for the Indian theistic conception, who was supposed to have. Exceptional cases may be there, but in general they may have got less regard towards the Vedic truths, and the special Vedic conception of the Godhead as Kṛṣṇa. So he sought the help of Nityānanda Prabhu, the most magnanimous amongst the Gauḍīya *sampradāya*, Gauḍīya Ācārya. That is one thing.

And another thing comes in my mind that Nityānanda Prabhu had some special affinity towards the race, towards the caste from which Swāmī Mahārāja had come out, this *suvarṇa-varṇik*, the golden tradesmen, he comes from that section. And Nityānanda Prabhu had some special favour to that caste. They're little civilised, still because they're in trade of gold

which is generally discouraged in *Bhāgavatam*.

Kali, we find in *Bhāgavatam*, when he came to take possession of India, the *karma-kṣetra*, the selected place where according to *karma* one will get the chance of his future, can modify his future prospect. Then Parīkṣit Mahārāja met him in Kurukṣetra and challenged and Kali submitted to him and there was a truce. Kali wanted, Kali asked him for a few places where he may have his full control, *dyūtaṁ*, *pānaṁ*, *striyaḥ*, *sūnā*. Where these sorts of transactions will be in vogue, there the Kali will remain with his full freedom. In other places he won't have any entry, admission. A contract was formed there. First these four places, *dyūtaṁ*, gambling: *pānaṁ*, intoxication: *striyaḥ*, unlicensed visiting women: and *sūnā* means this butchering. These four places Parīkṣit Mahārāja granted. [*Śrīmad-Bhāgavatam*, 1.17.38] Then another place he specially sought permission for, and that is this, exchange market or something, that is *suvarṇa*.

*punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ*  
[*tato 'nṛtaṁ madaṁ kāmam, rajo vairam ca pañcamam*]

[The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity.] [*Śrīmad-Bhāgavatam*, 1.17.39]

Then again he prayed for another place and that is *jātam* and *suvarṇam*, where the trade of gold exists, *jāta-rūpam*, trading in golden things. And Parīkṣit Mahārāja gave his consent to that also. So *suvarṇa-vaṇik*, that are specially meant to trade in gold, they were generally condemned for their trade. And he came from that school. But their conduct was gentle. But because they're trading in gold so they're considered to be of lower caste among the Hindus.

But Nityānanda Prabhu when He came to preach about Mahāprabhu here in Bengal, requested by Caitanyadeva when He was in Purī, He was not of very scholarly type outwardly, Nityānanda Prabhu. He appealed to the masses generally, and these civilised and neglected persons, the golden traders who were not considered to be holding a higher position in the society, they generally came under His feet, under His direction.

So much so that one Uddhāraṇa Daṭṭa, the leader amongst the *suvarṇa-vaṇik*, gold merchants, he was very closely intimate to Nityānanda Prabhu. And Nityānanda Prabhu took *prasādam* from him; he used to cook for Nityānanda Prabhu.

So Nityānanda Prabhu's special grace to that particular generation and Nityānanda Prabhu's most magnanimous characteristic for the fallen, both combined had got some influence over Swāmī Mahārāja. And he, with the, with his capital of Nityānanda, that mood, the mood of Nityānanda Prabhu, he approached the western people who are considered to be the *mleccha*, outcasts, who were very difficult to convince them about Vedic truth. So Nityānanda Prabhu's grace would be most effective in their recruitment, in the process of their recruitment. With this idea the most gracious, Mahāprabhu is gracious, and more gracious Nityānanda Prabhu has been taken to, His care. His mercy was especially appealed for by him. This is my conviction. Hare Kṛṣṇa. Anything more? Am I clear? What do you think? What I've told, is it clear to you?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** Then, if any question on that, you may put. Any other question on that issue from anyone?

So, once in Madras, when we were working there, then one boy when we were in Elor [?] in

Andhra Pradesh, in some *dharmasālā*, myself and Mādhava Mahārāja, then Hayagrīva Brahmācārī, were preaching there and collecting funds. One boy was with us and he suddenly connected with a girl there. And he was caught by the local people, and we drove him from our party, rather, sent him to Madras. And Guru Mahārāja was expected to come here soon. Anyhow we sent him to the headquarters Madras. And there was old Tīrtha Mahārāja who went to England, he gave him a good beating, and the *brahmācārī* fled from the Maṭha. Then, after six months we also returned to Madras centre and Guru Mahārāja also came for the opening function of the lecture hall there.

In the meantime that boy he reconnected with us again and used to come and offering, “I have done once, I have done wrong. I may be pardoned. Please accept me.”

We told him, ‘Guru Mahārāja is coming very shortly and you come at that time.’ And when Guru Mahārāja went there then he also came. Then we put his question, ‘this is the fact, now he’s repentant. Six months he’s waiting here and there, and he wants to join us again. He’s repentant.’

Then Guru Mahārāja told, our Prabhupāda told a peculiar thing. “When he has got connection with another’s woman, *paradar*, another’s wife, I can’t accept him because Mahāprabhu did not, that Kālā Kṛṣṇadāsa. But Nityānanda Prabhu gave him shelter: who was rejected by Mahāprabhu. So it will be your duty to keep him.”

We were perplexed. ‘Then are we outside you? You can’t accept and we are your servants, how can we accept then?’ A peculiar thing.

But he told, “Nityānanda Prabhu did so.”

Kālā Kṛṣṇadāsa he connected with some lady in Malava [?] and Mahāprabhu took him from that place, and reaching Purī He dismissed him from the party. “Now you go home.”

But Nityānanda Prabhu He gave some engagement. “Now go, but go to Śacī Devī and inform her that Mahāprabhu has reached Purī safely from His two year tour program, He has reached there safely.” So gave some engagement to him.

So it is possible, Mahāprabhu, sometimes apparently going against, the direction of Mahāprabhu, this Nityānanda Prabhu He extended His mercy more we find. And that could not be ignored by Mahāprabhu, what He did. His relationship with Mahāprabhu so intimate, if disobeying Him Nityānanda Prabhu showed more extension in His mercy, Mahāprabhu had no other alternative but to accept that. That was Their relation, we find.

So the most extended boundary of magnanimity we find in Nityānanda Prabhu. And that weapon was used by Swāmī Mahārāja in his approach in his battle in the west, that weapon of magnanimity of the greatest strength from Nityānanda Prabhu. Gaura Haribol. Gaura Hari. The most extensive magnanimity, with the backing of that, and the duty, his gratitude, thankfulness to Nityānanda Prabhu he has specially installed Nityānanda Prabhu in his temples.

“Only by the most extensive grace of Nityānanda Prabhu I’m indebted to Him, to His grace. So I should be a traitor if I do not give such honour to Him, special honour to Him.”

So he has done so. And also, general recruitment towards, Nityānanda Prabhu belongs to *sākhya-rasa*, so general recruitment he has got that side and he has expressed his free function also of that type. At the same time he admitted that his Guru was representation of Rādhārāṇī. That is also written by himself in the very poem, “That my Gurudeva who represents Rādhārāṇī, he has ordered me to do this service. And You Kṛṣṇa if You come to my help then he will be pleased.”

