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[Proof-read by Paramānanda dās, U.K.]

Devotee: So, I was thinking Māyāpur is so important because it is the appearance place, site of Lord Caitanya and here Eka Cakra, now they call it Bhircandra, is the most important place together with Māyāpur and we don't have anything there.

Śrīla Śrīdhara Mahārāja: When I came here to take permanent shelter, I came through Nityānanda Prabhu: “If Your mercy I can have, then I can have a permanent shelter in Gaura dhāma. You are the master of Gaura Maṇḍala.” Nityānanda Prabhu is the master. In His last days Mahāprabhu gave it away to Nityānanda Prabhu - the charge of whole Gaura Maṇḍala.

Devotee: So they were very interested that we start a school there. And two school teachers from the village actually were in contact with us in such a short time, Lord Nityānanda had made the arrangement.

Śrīla Śrīdhara Mahārāja: His arrangement...

Devotee: All His arrangements. So I also ordered two sets of Gaura-Nitāi Deities, two feet and one set of Rādhā-Kṛṣṇa, for preaching in South America.

Śrīla Śrīdhara Mahārāja: Who is the Ācārya of that now, Nityānanda *vaṁśa*?

Devotee: Yes, some Jīva....Goswāmī, I don't remember his name exactly.

Śrīla Śrīdhara Mahārāja: Jīva Goswāmī?

Any experience? Bharati Mahārāja has got that.

Devotee: It was very enlivening Mahārāja.

Śrīla Śrīdhara Mahārāja: Very?

Devotee: Enlivening.

Śrīla Śrīdhara Mahārāja: Enlivening.

Devotee: It was like going to another *dhāma*, Eka Chakra *dhāma*. It was like Purī or Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Eka Chakra, only one round.

Devotee: The people there were very nice, very, very nice.

Śrīla Śrīdhara Mahārāja: Aradesh.

Devotee: Next to the Janmastana.

Śrīla Śrīdhara Mahārāja: That is *jñāna-sunya*, the *piṭha*, the selected position of *jñāna-sunya bhakti*, not very scholarly, but enlivened with devotion, faith. But the scholarship which has been shown by Kavirāja Goswāmī, that is unique. According to my estimation, the best theistic book in the whole universe is *Caitanya-caritāmṛta*, *cid-vilāsa*. Even the ordinary man of a little scholarly section they say how *Kṛṣṇa līlā* is *aprākṛta*. It is known when you go through the description of Kavirāja Goswāmī when he is describing the *līlā* of Kṛṣṇa. The *jala-keli*, how Kṛṣṇa and the *gopīs* are playing in the water, that has been described by Kavirāja Goswāmī. But so beautifully it has been dealt with that none can think it has got any connection with the mundane lust. Such a way it has been described. So in *Godruma desh līlā*, Kavirāja is told to be incarnation of Śukadeva.

(Sanskrit verse)

That percolated by the principal of pure consciousness, the love has been transmitted to this bird very safe, very safe for the ordinary beings to take that path, their guidance. Everywhere there is *cid-vilāsa*. It is from the other side, not from this side of the world. The mundane touch has been exhaustively eliminated in that description. As in *Bhāgavatam*, Śukadeva Goswāmī is dealing with the pastimes, so many fine and sentimental things are being dealt with. But still it is *aprākṛta*, not *prākṛta*.

In Kavirāja Goswāmī's writing also that characteristic is fully maintained. That it is not of this worldly touch, it is something divine. The very nature of description is self-evident that is love divine not mundane. That is the peculiarity in his writing, his style of writing, that no possibility of misunderstanding. Mistaking has been exhaustively eliminated there, it is divine. The divinity character has been fully maintained there, *Kṛṣṇa līlā*. That is the peculiar style of Kavirāja Goswāmī.

So, you might have seen his birth place also, on this side, that Balarāma Station. When these gentlemen, these GBC, wanted to install many holy places in Gaura Maṇḍala, I requested them to give primary attention to that of Kavirāja Goswāmī. From philosophical and literary concern and importance, that place should attract our greatest attention. He has given us all about Nityānanda.

(Sanskrit verse)

Who except Him could make us know what is the nobility and the greatness of *Gaura līlā*? Kavirāja Goswāmī, most successfully, *cid vilāsa*, has been established. Also our Vṛndāvana dāsa Ṭhākura has also given graphic description of *Gaura līlā*, especially *Adi-līlā*. But the teachings, there we have the conception of Gaurāṅga mostly (Sanskrit or Bengali name). But Kavirāja Goswāmī has pointed out (Bengali verse) the Kṛṣṇa conception and the (same above Sanskrit or Bengali name) () Viṣṇu, a great difference. Kavirāja Goswāmī has harmonized these two points in this way: In Svayam Bhagavān Kṛṣṇa (same above Sanskrit or Bengali name of aspect) of course it is there, if anyone says He is (aspect), it is not false, it is also

here, but (aspect) Gaurāṅga and Svayam Bhagavān Gaurāṅga it is a great difference between them. (Aspect) that is this *Yuga-Avatāra*, *Hari-Nāma*, *Nāma-dharma*, *Kali-yuga Nāma dharma*, that may be His function. But Svayam Bhagavān Kṛṣṇa, *Rādhā-Govinda līlā hitam* but Mahāprabhu granted His *darśana* to Rāya Rāmānanda and the Goswāmīs finally gave us His highest conception of that wave. In Kavirāja Goswāmī we find the *siddhānta*, the spiritual decision. What Mahāprabhu's direct disciples, Rūpa-Sanātana, they have imparted to us, imparted to us. Because Mahāprabhu wanted to teach us about *Kṛṣṇa līlā*, about Himself, and He transmitted it to Rūpa-Sanātana generally. And that Rūpa-Sanātana, what they taught, percolated by that opinion was delivered by Kavirāja Goswāmī.

So who is the giver, who is Nityānanda, who is Gauracandra, what is His gift - all these we can get and rightly from *Caitanya-caritāmṛta* of Kavirāja Goswāmī.

() pura to Katwa, the () line, going two or three stations, then on the right side that Balarāma Station, there from two miles () Kavirāja Goswāmī. That is also most important place. We are indebted to him of unknowable, inestimable debt to him, what he has given. In *Bhāgavat* also we find so many narrations to attract so many, so many narrations non-essential there are put. But here wholesale Gaura-Nityānanda and nothing else, substance of the substance, *Caitanya-caritāmṛta*.

And I heard also from Guru Mahārāja, and many persons say, "If all the scriptures, () religious scriptures be vanished and only *Bhāgavatam* stands, then everything is there. So also if *Caitanya-caritāmṛta* lives and anyhow all other theological books go away, no harm, the young seed is there. And from there *bija* the very gist is there, *aṅga* is there and *aṅgi* will spring up from that principle.

Kavirāja, *Caitanya-caritāmṛta*, Caitanyadeva, He is the highest principle in theological *Rādhā-Govinda līlā hitam* - so *Caitanya-caritāmṛta* will have got that position. Caitanya Govinda, Caitanyadeva, Rādhā-Govinda combined, Caitanyadeva, His position, corresponding *śāstric* position, *Caitanya-caritāmṛta*. There we find Him in a *śāstric* cover and the shape that has come to us, that is also *avatāra*.

So also the *śāstric* representation of Mahāprabhu, that is also eternal there and that sometimes comes down here and we can see and can have, we can read, we can teach ourselves. Kavirāja Goswāmī.

(Bengali verse)

"Go to Vṛndāvana." Nityānanda Prabhu in a dream ordered him: "Give up everything and start for Vṛndāvana."

"I came to Vṛndāvana, taking it seriously, that this is not a mere dream but it is reality. I took that dream in such a way. Nityānanda Prabhu gave me dream and ordered me to go to Vṛndāvana. At once I took it seriously and began my journey. I was meant for my journey to Vṛndāvana. And I came and sinfully I cannot but see, I cannot buy, I cannot but admit the successful life in me. If I do not do so then I must be a traitor to Nityānanda Prabhu's grace. So however sinful it may be to establish one's own self, still I do it. It is not mine, but it is the causeless contribution of the grace of Nityānanda Prabhu. I can't deny that. I have got Rūpa, I have got Sanātana, I have got Raghunātha dāsa Goswāmī I have got Govinda, Madan-mohana, Gopinātha, Their grace I have got I can't deny that," Kavirāja Goswāmī says.

Though it is self assertion, still I cannot but admit Their grace, that I have got Their grace." Kavirāja Goswāmī, "By the grace of Nityānanda Prabhu - is the cause. By the effect of that we have got grace of so many. Coming Vṛndāvana, Rūpa, Sanātana, Raghunātha, Madan-mohana, Govinda, Gopinātha, all these I have got; at the root, the grace of Nityānanda."

Kavirāja Goswāmī says.

(Bengali verse)

"With both hands up, I announce."

Devotee: There at the Janmaṣṭhān there is Nitāi-Gaura and also Sitanātha, Advaita Prabhu's Deities.

Śrīla Śrīdhara Mahārāja: There.

Devotee: So what part does Advaita Prabhu play in our march towards Mahāprabhu?

Śrīla Śrīdhara Mahārāja: They are Viṣṇu Tattva - Nitāi, Gaura, Advaita. Generally, externally that is under the command of the worldly householder devotees. And they are mostly in the disciplic line of Advaita section and Nityānanda section in the physical line. Rāmadāsa Bābājī they have got some influence on that place. Not so much under *Gauḍīya Maṭh* decision. They are managed by Rāmadāsa party. And the patrons of the place they must be from the Goswāmī, Jati Goswāmī line. The followers of Nityānanda Prabhu and Advaita Prabhu, *Gauḍīya Maṭh* does not give them much indulgence, those Jati Goswāmī *Maṭhs*, physical line, lineage of *guru*.

Theological lineage, spiritual lineage - that we admit. They are followers of flesh lineage mostly. And they have got greater hold in the () there. So Rāmadāsa party, Rāmadāsa has some physical thieves and will capture those () and they gave some money and thereby that has been developed.

There was one (name) Catergee, he was an educated man. V.A. Beal, I had some acquaintance with him. When I went there, 1940, December, he was in charge of that temple. He had much affection for me but still he was mostly connected with the *sahajiyā* section. *Sahajiyās* they have got better position, they have in all places.

Gauḍīya Maṭh has (). No recognition of the *Jati brahmin*, *Jati Goswāmī*, these *bābājīs*, Ramakrishna Mission, all foes, no friend. This is *Gauḍīya Maṭh*, single handed they are fighting with everyone, existing in the name of religion or non religion or hodgepodge religion. Single handed our Guru Mahārāja, on the basis of Bhaktivinoda Ṭhākura's finding, our Guru Mahārāja took this sword and he began, declared war against the whole of the world. That was his characteristic. No recognition outside Bhaktivinoda Ṭhākura.

And we are trained in that way, and we have also appreciated to certain extent, what was his inner tendency, what to do. So when in my praise to Bhaktivinoda Ṭhākura I wrote; there he began his appreciation.

(Sanskrit verse)

What you have done, in general, Rāmānujācārya and other great Ācārya, scholarly Ācārya, they have also done it. But your greatness, your nobility, nobleness, does not end there, but transcend high where?

(Sanskrit verse)

I was present when I produced this *śloka* to Prabhupāda, and Śrauti Mahārāja was there and Prabhupāda, when he read out this stanza, I found him, he was reading very happily, and also pronounced, “In very happy style, happy style.” That poetry and within poetry the theological argument, ontological argument, the argument, precise, regular precise and accurate points of argument adjusted in a poetic way. He appreciated very much; then the gradation.

(Sanskrit verse)

What is Brahma given by Śaṅkara, then what is Paramātmā given by the *yogī*, then what is given by Rāmānuja, Lakṣmī Nārāyaṇa, that is the highest. Then, crossing all them you have come so far, so high to show Kṛṣṇa consciousness, after crossing, eliminating them. Generally conceived by the theist, so called theist, the prime cause of the whole, Brahma...

(Sanskrit verse)

That is only the halo of the spiritual world, the halo of the spiritual world that has been called Brahma in *Veda*, and Śaṅkara and others of his followers, they say that is the ultimate, the halo of the spiritual cosmos, the impersonal halo of the spiritual cosmos, that is Brahma. And what is Paramātmā that the *yogīs* are running after?

(Sanskrit verse)

With great pain and penances they are trying to find out what is within, the all permeating. Not all covering, all apprehending, but all permeating. The principle, what is the () residing within guides the thing, Paramātmā.

(Sanskrit verse)

That is the part of the part of the part of the Nārāyaṇa, Paramātmā, and the Nārāyaṇa Himself in Vaikuṅṭha.

(Sanskrit verse)

And the Nārāyaṇa Himself whose part and whose *dhāma* is all this (Sanskrit) and really liberated souls many of them are engaged in *vidhi*, service of that great entity. (Sanskrit) And He is *vilāsa*, and we have to aspire after and inquire after the very source of Nārāyaṇa. And following the quality of the *rasa*, quality and intensity of the *rasa*, we are to further approach higher, to the higher level and there we can find Kṛṣṇa, Svayam Bhagavān. You can give that

to us, Bhaktivinoda Ṭhākura, you are so great. By your grace, crossing the gift of Śaṅkara, Pātañjali, Rāmānuja and others, we are allowed to go further high and there in the Kṛṣṇaloka.

(Sanskrit verse)

Which is transcendental of the transcendental, where we find this *jñāna sunya bhakti* under the *gopīs*, *gopa-gopī*, the Kṛṣṇa *līlā* we find you, Bhaktivinoda Ṭhākura, you can give us passport and visa of that land in Vṛndāvana, where the very inconceivably beautiful damsels of *gopa-gopa*, *gopa-gopī*, there in rural pastimes of Kṛṣṇa is leaving Himself wholly at their disposal. To the simplicity and the plainness, the beauty and love, Kṛṣṇa has given Himself wholly. That you can give us, you can take us to that layer, you, Bhaktivinoda Ṭhākura. Your writings, your advices, your grace can take us so high.

Next,

(Sanskrit verse)

Not only Kṛṣṇa in His *rasa līlā*, but something more you have given us. What is that? (Sanskrit) Which is granted by Gaurāṅga Himself, Rādhā-Govinda combined. He has granted. (Sanskrit) And the quality of that grant, only understood fully by Svarūpa Dāmodara. (Sanskrit) The great Sanātana, the elder brother of Rūpa, the *sambhanda jñāna ācārya*, he fully appreciated, appreciated (Sanskrit) Rūpa Goswāmī himself he imbibed from you by transmission, inspiration, (Sanskrit) And he himself distributed that *raga rasa*, the love divine. (Sanskrit) And Raghunātha has tasted it fully and developed. (Sanskrit) And Śrī Jīva and Baladeva they have protected it, gave protection of the scriptural knowledge from the argument side. That it is as the outcome of all revealed scriptures, proved it, has kept connection with the other *śāstras* also. That it is not a whimsical statement. It has got connection with other existing scriptures, spiritual scriptures. And in this way they are trying to mark this end only. They cannot express, but they are making suggestion, other scriptures to this *Bhāgavata* truth. What is that? () Brahmā, Śīva, Uddhava, they are only hankering, searching, not got, such thing, *Rādhā-dāsyā*, the service of Śrī Rādhikā. And you are in a position to bestow it to us. You, Bhaktivinoda Ṭhākura, are so great. The comparative position of Bhaktivinoda Ṭhākura amongst all other *Ācāryas*, that is mentioned here and it is proved as if in a theological, ontological way.

So Prabhupāda was very much satisfied, with this critical and scientific and spiritual development and also poetic beauty. From all aspects he expressed his satisfaction of this. So Prabhupāda came with Bhaktivinoda Ṭhākura on his head, with a sword to fight with the whole world, whole world. So it is no easy thing and we are trained in that manner; not to submit to anyone. In the matter of theological judgement, ontological judgement, it is very difficult to submit to anyone's statement or proposal. We are trained in such a way. Where is the flaw? When anyone will speak something, we can feel where is the gap, where is the flaw? We are to detect. The normal body taking the sound this way, that way, where is abnormality here? Disease is where located? Where the disease located? The full normal healthy body is represented in our front. Whenever any anomaly we are to detect what part the anomaly or the disease is what part, attacked what part of the body? And help us the normal activity of

the body. The whole system is *advaya-jñāna*. *Advaya-jñāna* is one whole and we have got some sort of conception of the whole *advaya-jñāna*, where which is located. Where the shoe pinches? Where the shoe pinches, where is the anomaly? This is a clear figure of the whole conception. In this way, step by step the whole thing, as given by Mahāprabhu, *Bhāgavatam*, Goswāmī and Guru Mahārāja, exponent, and Bhaktivinoda Ṭhākura's analytical books, all these things.

Devotee: Guru Mahārāja, in Delhi I happened to meet a preacher of the Ramakrishna Mission. He was preaching, not to me only but to others around me, acting very friendly, like he was everyone's friend. I wanted to correct him but at the same time there was some question as to how, what is the proper way to preach? He is acting very friendly even in the face of some opposition, philosophical opposition and he is trying to win over the others with his friendly behaviour. How does one preach in that situation?

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He was saying that somebody was preaching from the Ramakrishna Mission, acting in a very friendly way. So he wanted to know how we should preach to them.

Śrīla Śrīdhara Mahārāja: How?

Devotee: In public so that the other people are not deceived.

Śrīla Śrīdhara Mahārāja: Two things, how to preach, the means to an end, and what to preach. That is all important. What he will go to preach. Then how to preach, how to distribute, but what to distribute, poison or nectar? That is the first importance. How to preach means how to distribute. Preaching means distribution. Of which? That is all important. And what to preach, we say we must preach the doctrine of Mahāprabhu as understood by His real devotee, that is. And how to preach? You can preach in any way, in any way. Even if you take up force, sometimes the *ahimsā*, love, that will be better, through education, through many ways you may distribute it to others. But what to preach, that is all important thing.

Devotee: But he says all paths lead to the same goal. We accept Caitanyadeva, Hare Kṛṣṇa, Hare Rāma.

Śrīla Śrīdhara Mahārāja: But your acceptance of Caitanyadeva and Hare Kṛṣṇa, that is another thing, not Caitanya proper. If you could understand Caitanyadeva then you would run straight to Gauḍīya Maṭh. They are exclusive propounder of Caitanyadeva (). But your Caitanyadeva is mixed, that is ore iron, iron ore means with dirt, dirty iron, ore iron and what is real iron? What is that pure iron? Ore and something else, ore and purified.

This Rāmadāsa section, they are so sympathetic to Gadādhara Paṇḍit. The blunder in their theoretical conception is that they say Nitāi-Rādhā, Gaura-Shyām, that most dangerous thing in them. In Kavirāja Goswāmī, we find Gadādhara Paṇḍit, Sanātana Goswāmī, that Nitāi is Balarāma, Baladeva-Nitāi. But these people, their *guru* is Rāmadāsa bābājī, Caraṇa dāsa, he

suddenly discovered that Nitāi is Rādhā. That is the dangerous difference between them and the Goswāmīs, the higher authorities in our *sampradāya*. Both Sanātana Goswāmī, Kavirāja Goswāmī, and others, Jīva Goswāmī. () that Paṇḍit Gadādhara and Dāsa Gadādhara, *bhāva* and *kānti*, represents two. But Rādhārāṇī, really () Mahāprabhu, and these are that is shadow or something like that. But in Gadādhara Paṇḍit and Dāsa, two, and Nityānanda is fully one with Baladeva. But these people they say that Nitāi is Rādhā. So perhaps there is Nityānanda, no Gadādhara () Advaita. Advaita, that may be another cause.

Devotee: We had the opportunity to preach to many Muslims.

Śrīla Śrīdhara Mahārāja: Yes? Where?

Devotee: Eka Chakra.

Śrīla Śrīdhara Mahārāja: Eka Chakra.

Devotee: There were many Muslims there.

Śrīla Śrīdhara Mahārāja: There are Muslims also.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What's their attitude?

Devotee: One man was very happy, was very happy to see us. And even he said, he was agreeing that actually he wasn't following the Muslim faith; was very inquisitive.

Śrīla Śrīdhara Mahārāja: There are two sections among the Muslims. One section is Sufi. Their conception of religion is near to Śaṅkara, *So 'ham. Anna lak*, they say *anna lak*, that means *so 'ham*, 'I am he.' () And the *anna lak*, the *anna lak* they try to come nearer to the Hindu. *Vaidantic, māyāvāda* (Sanskrit) *anna lak*, the particular section known as Sufi. Generally they fight with each other. Iran and Iraq, some are Sufi and some are this, what they say, proper. The Sufi section is little different from them. They are more inclined towards Hinduism, 'I am he, I am God.'

Mahāprabhu says,

(Bengali verse)

“The givers of your scriptures, they also suffer under misconception, could not distribute things properly.” And in also another place; “You could not understand what was given to you.” *Ru, ru* means *Jīva*, *esk* means *prema*. Bhaktivinoda Ṭhākura has pointed out that *esk* means *prema*, and *ru* means *Jīva*. *Resk* is their connection with the *Jīva* and Allah, Kolla.

Devotee: Mahārāja, I found one book called the *Allah Upaniṣad*.

Śrīla Śrīdhara Mahārāja: What?

Devotee: *Allah Upaniṣad*.

Śrīla Śrīdhara Mahārāja: What?

Devotee: *Allah Upaniṣad*.

Śrīla Śrīdhara Mahārāja: *Allah Upaniṣad*? That was made by (name) during Akbar's reign. Akbar was pro-Hindu, and he wanted to start one religion, both combined. And that was known, I forget, by particular name. Akbar tried to start a new religion, Hindu and Muslim mixed. And the name of that religion, I forget that. Dinlahi, something like that. Dinlahi. By this name Akbar formed a new religion. And he, not he but his grandson (name), he translated many *Upaniṣads* into Arabic language. And there was one pro-Hindu Arabic scholar perhaps (name) his name. He composed one *Upaniṣad*. In the style of *Upaniṣad* language he produced something and that is known as *Allah Upaniṣad*. The *Upaniṣad* in which the () is Allah. Allah means all light, we are told, Al lah. All light, that is Brahma conception, he is all light. All light, in contrast to darkness, the science and nescience. He is light, Allah, *Allah Upaniṣad*. So many *Upaniṣads* have come, have been concocted, called *Upaniṣad*, in the name, to exploit the name of *Upaniṣad*, so many *Upaniṣads* have been introduced, have been pushed in the box. Śaṅkarācārya accepted only ten. And Rāmānuja accepted twelve. Madhvācārya also, so these are genuine. That is the basis of their theological conception, twelve *Upaniṣads*. It is mentioned there.

Devotee: And who is accepting these one hundred eight?

Śrīla Śrīdhara Mahārāja: What?

Devotee: Who is accepting the one hundred eight *Upaniṣads*?

Śrīla Śrīdhara Mahārāja: Who is?

Devotee: From where they spring?

Śrīla Śrīdhara Mahārāja: We accept what is accepted by Rāmānuja, Madhvācārya.

Devotee: Mahārāja, near the birthplace of Lord Nityānanda there was one place where the youngest son, I'm sorry, the youngest brother of Nityānanda Prabhu, Bhakuraya...

Śrīla Śrīdhara Mahārāja: No. The son of Nityānanda, Bhircandra.

Devotee: No the brother.

Śrīla Śrīdhara Mahārāja: No, no son. Nityānanda had no brother. Bhunki Bihārī, Bhunkaraya means Bhunkibihari, the name of the Deity. The name of the Deity is Bhunki

Bihārī, just as in Vṛndāvana, Bhunki Bihārī temple. This is Bhunki Bihārī, Bhunkaraya; that is the name of the Śrī Murti there. And that was established by Bhircandra Prabhu, in his time, after the departure of Nityānanda. And that is little far. And then this newly discovered place has been established and told that this is (Sanskrit name). The name of that place is Garbhavasa - it is where Nityānanda lived in the womb. That is the meaning of Garbhavasa. And that has been, the new construction there, all on the basis of that word in the meadow, the *garbha vasa*. This was near Miapura. The Muslims still demand that this is Miapur, not Māyāpur. But in our previous scripture that it was named Māyāpur, we find in *Bhaktiratnakara*. But the Muslims, the Hindus fled away, for the different parts of the river, this Jalangi. At Mahāprabhu's time this Kola Yanadi was located here and the Jalangi advanced this way. And those () the inhabitants of the other side, they had to come this side. And that became () When Mahāprabhu went in procession to Kazi, Kazi's house is located fixed. And in that campaign, He also travelled to Goddruma (Sanskrit) *Svarūpa gaṅga*, present. And no crossing of river mentioned there. And the Jalangi advanced this way and the people were forced to come this side, and so many sides. So during Mahāprabhu's time, the whole filled up with scholarly men. And that side () the capital two hundred years ago or three hundred years ago of Mahāprabhu, that was the capital. The capital of Bengal, the Bala Sena, the Sena Dynasty, that was the capital on the other side. The remnants of that palace is also still there, the Deity, the lake, and by the name of Balav diti, it is still there the course was changed.

What from this point came out?

Devotee: Bhakaraya.

Śrīla Śrīdhara Mahārāja: Bhakaraya, Bhakaraya. So Māyāpur, Bhaktivinoda found it Māyāpur. So this Garbhavasa (Sanskrit) in this way it was located. So in Garbhavasa, land located by the name Garbhavasa. They came to find it out by some other external references that Nityānanda Prabhu's time, His father's time here was their real house. Nityānanda's home was in Garbhavasa. But somewhat that is a small brook is it not that after which crossing you are to approach Garbhavasa?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That was of bigger size, and by that brook discovered that position, former position. So Bhircandra Prabhu he located that available sight nearby and there installed Bhankaraya. And he managed the service of Bhankiraya there in memory of Nityānanda Prabhu. But the real birth place, like that of Mahāprabhu, that afterwards tracing the name of Garbhavasa, that place has been developed and now we are shown that this is the real place where Nityānanda Prabhu had His birth. Hadai Paṇḍit's house was located here we are told. But as that Deity at the time of Nityānanda Prabhu's son and installed by the son of Nityānanda Himself. So that is also living material.

Devotee: The Mahanta there, he was giving a lot of false information.

Śrīla Śrīdhara Mahārāja: What?

Devotee: A lot of false information.

Śrīla Śrīdhara Mahārāja: False information?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: He was saying that there were eight sons.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Nityānanda was the first of eight sons.

Śrīla Śrīdhara Mahārāja: Any indication of Mahāprabhu and Kṛṣṇa? I am not told like that.

(Sanskrit verse)

When Nityānanda Prabhu was offered to that *sannyāsī* unknown, both mother and father became mad, half mad. And also in *Caitanya Bhāgavata*, Vṛndāvana Dasa Ṭhākura, he was direct disciple of Nityānanda Prabhu, he has not mentioned that in his book; Vṛndāvana Dasa Ṭhākura was the direct disciple of Nityānanda Prabhu.

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