

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

82.02.03.B

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Once I saw his face when he was delivering some introductory lectures for the *Harmonist* to the Editor, Professor Sanyal. I saw, I felt, the face, just like \_\_\_\_\_ [?] a class of lotus, white and red, and with a very big size, and of circular type. He's talking, inspired, and movement of his blood circulation is such a way that sometimes here a little reddish, here a little whitish. In this way just like petals of flower I found in his face. I experienced just like a \_\_\_\_\_ [?] a type of lotus, I found his face once in Calcutta. Wholly given to devotional path and Mahāprabhu. Besides that he had no existence at all. That incarnate, his preaching and work Mahāprabhu incarnate.

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

Swāmī Mahārāja told me, "That in your presence," that is in my presence, Prabhupāda told him, "You'll also have to be ready, you'll have to go to the West." Before me, but I faintly remember when he told me, "That in your presence Guru Mahārāja told." Then I'm trying to recollect and faintly can recollect it might have been said before me. Because it was his general way, "You go to the West for preaching the doctrine of Mahāprabhu." So common thing at that time, that was in Bombay. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

From the outcome of that wave you all have come, as concrete, what was from subtle, that has come to take shape in material world, attracted so many of you to the great pilgrimage. So many pilgrims on pilgrimage towards Gaura *Dhāma*, Kṛṣṇa *Dhāma*, Navadvīpa and Vṛndāvana, all pilgrims gathered.

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

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam  
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

*Kṛṣṇānu-śīlanam*, the cultivation of Kṛṣṇa, Kṛṣṇa culture. Eh?

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] How the progress in the building?

**Parvat Mahārāja:** Oh, it's big, almost to the ceiling of the first floor, the wall is almost to the ceiling of the first floor.

**Śrīla Śrīdhara Mahārāja:** The beams just above the doors and the windows...

**Parvat Mahārāja:** Yes, one beam all around, yes. Yesterday...

**Śrīla Śrīdhara Mahārāja:** Then some wall...

**Parvat Mahārāja:** A little wall, yes, two and a half, two feet more.

**Śrīla Śrīdhara Mahārāja:** Two feet more?

**Parvat Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Seven, eight, seven feet up to door, then eight, nine, ten, even four feet perhaps.

**Parvat Mahārāja:** Ten, ten and a half, then the beam is almost one foot, about one brick and a half.

**Śrīla Śrīdhara Mahārāja:** All right. Gaura Haribol. Gaura Haribol. To be completed within three weeks?

**Parvat Mahārāja:** Five days before – Mr. Dina [?] said five days before Gaura Pūrṇimā will be ready with doors closing.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. All right, let us see, let us hope. Gaura Haribol. Gaura Haribol.

**Parvat Mahārāja:** Can house many devotees.

**Śrīla Śrīdhara Mahārāja:** Yes, very good. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Those days gone by when during *parikramā* just in the front singing and dancing and guidance, and gave guidance.

**Parvat Mahārāja:** You're still guiding.

**Śrīla Śrīdhara Mahārāja:** I was mad. I became almost mad to sing and dance in the Name of Gaurāṅga, and without any \_\_\_\_\_ [?] almost, and those days gone by. Now to go down I have to...

**Parvat Mahārāja:** We can get a palanquin, you can come down with us.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. I'm pleased to think that so many of you will dance in Gaura-maṇḍala taking the Name. That is more proud, we feel more proud to think that so many adding to the resourcefulness of Gaura *Dhāma*, as was foretold by Bhaktivinoda Ṭhākura. "The day is not far off when the friends, the devotees of the West, they will mix with the Eastern, and they will chant and dance with the Name of Śrī Gaurāṅga," as foretold by him.

He gave a lecture in the City College and at that time one great scholar of theosophy and *Vedānta* also, Hiran Datta, he came one day to preside over a meeting in Bagh Bazaar Maṭh. He told, "When we were young student of City College Ṭhākura Bhaktivinoda he gave a lecture there, and he mentioned that the days are not far off when the Western devotees will also come here,

and along with the Eastern sing jointly the Name of Gaura Nityānanda.” He told, “I’m pleased to see the beginning.”

At that time that [Herr] Schulze and Baron and one \_\_\_\_\_ [?] gentleman came here, and he was requested to preside over a welcoming meeting. Perhaps there he told, “I heard as a student from the lips of Bhaktivinoda Ṭhākura. I’m a witness, and I’m pleased to see the beginning of that,” he told. Hare Kṛṣṇa.

But we’ve not seen Bhaktivinoda Ṭhākura, we’ve read. He passed nineteen fourteen, August, Bhaktivinoda Ṭhākura passed away. I joined twenty six. And first great war began that year Bhaktivinoda Ṭhākura passed away, nineteen fourteen.

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

And the next year Gaura Kīśora Bābājī Mahārāja passed away. And Prabhupāda thought himself helpless, as we have heard from him, from his lips. “I felt myself devoid of guardian. The burden came to me. What to do? Bhaktivinoda Ṭhākura wanted that, “You must take the charge of the activity I began, about the service of Mahāprabhu.”

But he said that he himself was of another type, and secluded type. He wanted to speak about Mahāprabhu but his temperament was not to invite the people and to take the responsibility of looking after them, for their accommodation, for their feeding. That sort of activity he was not – the temperament was not such.

So when Kuñja Bābu joined he took that side, and Prabhupāda, he got ready the educated society to hear his talk, his speech about Mahāprabhu. Little philosophical, his style was philosophical, so he preferred educated society as the listeners. Kuñja Bābu he did that side, he took the trouble of inviting and accommodating and feeding. Such trouble was, the burden was taken generally by Kuñja Bābu.

And Prabhupāda he told once in Benares, I heard it with my own ear, “That my demand is only some educated listeners. That is what I want, not any gorgeous arrangement for my personal comfort. We don’t like that. Simply my demand is some educated persons to whom I can give vent to my feelings about Kṛṣṇa *bhakti*, Vraja-maṇḍala, Vṛndāvana *bhakti*, and Mahāprabhu, Nityānanda, all these things. I’m very eager to give them, to make them out, to distribute so sweet, so great, so divine, so noble, the idea I’ve got. I want to distribute that to the public. That is only my hankering, nothing else.”

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

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

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

...

All the disturbing elements disappear. When He’s favourable, the circumstance cannot but be favourable, the central arrangement. Nitāi. So we’re to take up everything as His grace.

*tat te 'nukampām susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

[Lord Brahmā said: “One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

That is the key to success, the wholesale success, the key to wholesale success, *tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ*. Not to oppose anything in the circumstance, but to try our earnest to see it favourable as much as possible, that it cannot but be favourable. This is *the* necessity at this stage of my life. Whatever seems to apparently apathetic we are to search with a searching look, ‘no, this is *the* necessity at this moment for my progress, because it is passed by the hand from the ultimate guardian. Nothing can miss His attention. Then the enemy will lose its venom \_\_\_\_\_ [?] a divine connection. The enemy, the sting of enemy will be rubbed, will be modified, having the Absolute connection. The key to success recommended by Prahlāda Mahārāja.

“Try to read your environment with a friendly optimistic approach. Approach the unfavourable circumstance with optimistic and friendly search, and you’ll find ultimately that it is your friend. He’s your friend, because he’s got connection Him who is a friendly guardian to you, passing through His attentive and favourable sight. You try to find the whole in every point, the optimistic whole in every point. Then if the adverse circumstance that you think surrounding you that will vanish, that can’t but vanish.”

*īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati  
[bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]*

[“O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.”]

[*Bhagavad-gītā*, 18.61]

Because He’s the wire-puller of everyone, the key is in His hand, to the minutest circumstance, point of circumstance. All is in His close attention and He’s the key holder. We’re facing Him and not an independent entity. You’re to tackle every event like that. Gaura Haribol. Gaura Haribol. That is the key of success to one’s life if one can follow this attitude as ideal. Gaura Haribol.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]  
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[*Bhagavad-gītā*, 6.40]

No sincere good soul can meet ever any adverse circumstances, *na hi kalyāṇa-kṛt kaścid*, so *kalyāṇa maṅgalam* must be in our heart, within the throne of our heart. We shall install that *kalyāṇa maṅgalam*, goodness itself, or Himself, you must install in your heart. The corresponding response cannot but be good. The plane of life may be such. By His grace we may live in such a plane of life. Gaura Haribol. Gaura Haribol. Gaura Haribol. And what we think at present to be our own interest, if there is any mistake that will be corrected. “Oh, I wanted this but I could not detect that this is harmful to me. So by this instance I’m educated, I’m instructed that I’m to change my attitude.” That is progress in life.

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

He came to change the plane of our life. “Why do you live in this plane? Come, to live in this plane, this is meant for you. Why troubling in the gross, undesirable plane? Come to My plane of love and leave it. Not only happy but a wonderful happiness of every seconds nobility, *prati-padaṁ pūrṇāmṛtāsvādanam*.”

*[ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam  
śreyaḥ-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam  
ānandāmbudhi-varḍhanam prati-padaṁ pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

[“The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon’s cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 1]

Every second it gives some wonderful new taste. Its characteristic is such, it never becomes stale. And at the same time it is peculiar, the fullest type of blissfulness. Not partial, it seems. The number of infinite is infinite. Any number infinite together is infinite. So at every step it is infinitely blissful, tasteful. Such is the characteristic. *kahiva katha na tatha baulake* [?] Not to be talked out, but still, a mad cannot but give vent to his expression. And who will come to believe that he must be of that nature of madness, insane. Insane in the sense of the sanity of this world, but real sanity is there. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*Prati-padaṁ pūrṇāmṛtāsvādanam, ānandāmbudhi-varḍhanam*. Showing the direction, from some distance, *dig darśana*, only pointing out, only pointing out the nature, from far off, that it is such, it is such. *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61], sayings in the revealed truth, they’re also: “We’re searching, we’re going this way. You come along with us,” the *śruti* says: “Yes, we’re also in search, and as far as we know it is in this side. Come along with us.” That is the nature of the revealed instructions. *Śrutibhir vimṛgyām*. They have not finished, they’re only guides on the path. *Śrutibhir vimṛgyām*. And the *Śruti* they’re also confessors in the *rasa līlā*,

“We have failed to express You my Lord. But by Your grace what we experience we failed to distribute to the public, this Your particular noble divine character, we could not. The public should not be blamed. We failed in our duty to express so ecstatic noble characteristic of Yours.

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

Bhaktivinoda Ṭhākura, he has given out, told us, that Gokula is more comprehensive than this Goloka. This is a peculiar expression. Gokula that we find in this perverted reflection what is called, that is Gokula, and Goloka that is in the original quarter in the causal area. But Kṛṣṇa *līlā* is so peculiar type, *nara līlā*.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa  
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

That *līlā* finds its fullest play in this mundane, than in the original. This is a peculiar type of thought. It is very similar to mundane, not mundane but similar to mundane, so it flourishes so in mundane more attractively than in the original. We are to see it like that. Suppose in a town there is a drama which is representing a narration of a village life. So when it is enacted in a village it will look more beautiful. But in town, in some artificial village creation it is to be played: something like that. Here, the negative side flourish more. There, the negative side is just like picture, in Goloka. \_\_\_\_\_ [?] But the negative side when it’s in connection with the positive waves utmost that is more relishable. Maybe something like that, Gokula.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi.

Inconceivable, *acintya bhedābheda*, simultaneous distinction, and non-distinction, of the part of the whole, Mahāprabhu says, *acintya*, inconceivable. Mahāprabhu is very particular to keep up this expression, that inconceivable. Nothing is within your hand. All Rights Reserved there. Being conscious of the fact and then go to decide, to pass remark, or to give vent to your thoughts. All Rights Reserved there: Autocrat in every department to the minutest point. With this idea you go to describe, give description to anything and everything: All Rights Reserved. So it depends on His whim, so *acintya*, you cannot give any definite description of anything. With this on your head you go to deal with things.

Gaura Haribol. Nitāi Gaura Haribol.

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