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**Śrīla Śrīdhara Mahārāja:** ...not only mine, the whole animation. Hare Kṛṣṇa. Hare Kṛṣṇa. So with that spirit we're to start in our *bhajan*, our realisation. "That I'm the sinner. None else to be blamed." The most sincere attempt will begin only there, when we'll be of that attitude, we'll start for purity. None to be blamed. Now see what is what. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. To err is human, to forgive is divine. He's ready to forgive. He's divinity. And I'm born to err, my weakness, weakness of my free will. So always I must seek for some shelter. I'm not reliable. I want a guardian always. I'm not reliable, myself not reliable, so guardian is necessary, *āśraya*, shelter is inevitable, the search for shelter, *śaraṇāgati*.

So Mahāprabhu says, "Your normal position is to become a slave to the highest good. There you'll thrive most. Don't hate slavery, slavery to the Absolute good means that."

Slavery to the beauty we can understand it something; caught by the beauty, charmed by the beauty. We don't know how we've become a slave of beauty. We're already, we can think it well. Beauty can charm. So become slave to the absolute beauty, that is not wrong, no loss there. That is normal, that is goodness, that is fairness. Everyone has got that temperament. That is universal. Without that, there must be rub.

Shakespeare has written somewhere I'm told, "That if a son cannot melt one's heart, then he can commit murder." Something like that in the writing of Shakespeare. "A man is so hard-hearted, if his heart cannot be melted by good son, then he can commit murder."

Ha, ha, ha. So, so abnormal, who does not melt by sweetness, sweet sound, sweetness, beauty, sound beauty. Music means sound beauty. So who is not charmed by beauty, not by sound divine, he's hard-hearted, he's a demonic temperament, not normal. A normal heart must submit to beauty, goodness. Goodness, beauty, harmony, all of same layer, love.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Seek love through love. Search for love, through love. That is the main principle. And there may be some modification in the details. For love we may have to come into conflict. A dog is coming to attack my child; I love my child, I must go to fight with the dog. The higher consideration and the lower consideration is there in love. So love also sometimes presupposes cruelty, but this of less value. Higher value will be on the love's side, affection's side.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

**Devotee:** Sometimes Kṛṣṇa's sense of humour is a little bit cruel. He's always stealing butter, breaking pots. To the *gopīs* He's always destroying their work...

**Śrīla Śrīdhara Mahārāja:** That is not cruelty. If the mother makes the child fast for some time, fasting, then he'll be able to relish the food more palatable. So that sort of cruelty of the mother to the child, "I won't allow you to eat now, fast for some time," that means new health and new taste

for the food. So apparent cruelty is not cruelty, it is only to increase the tastefulness of the thing. That is not cruelty, but judiciousness. That is the nature of love.

*aher iva gatih premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī*]

Rūpa Goswāmī says just as a serpent does not go straight, but by crooked nature, so the love, the nature of love and affection is naturally crooked. But that does not mean that crooked means that cruelty. Crookedness is not cruelty, is it naturally crooked, the serpent moves. So love is also of that nature, only to create taste, only to create variety into the beauty so-called partition and division is there, to improve. Classification is to improve and to remove the staleness of things, to supply some novelty every point, *nava-yauvana*, it does not become stale. Every moment it seems to be new. So that variegatedness only for this purpose. Just as moving in a cycle, it contributes to the eternity, Viṣṇu *cakra*, one pushes another and in that way it becomes eternity in a circle. So also this variegatedness, one is pushing, one is pushing in this way, the novelty is maintained there in the movement. It is necessary for that. Hungry, then relishing food. Without hunger one cannot relish the taste of food, so hunger is necessary.

**Devotee:** Is this why on this plane sometimes someone is a devotee of Kṛṣṇa and he's feeling Kṛṣṇa's presence in some way, and then all of a sudden he goes through a period where there's no sense of feeling Kṛṣṇa? The Christians, one John of the Cross he called this, "The dark night of the soul." When this awareness of Kṛṣṇa goes.

**Śrīla Śrīdhara Mahārāja:** That is *viraha*. In the *nitya lilā* that is *viraha*, and what more, they're quarrelling with one another, there, for separation. And that is the necessary development in the art of love. We're told that the necessary development, nature of development in the love, artistic, they're all artistic representation in love. For beauty and harmony, the artistic division necessary. And the sound also; high, low, the different types. In beauty also, different sorts, types of figures, not one stale thing is beautiful. So diversity in unity. And harmony means grouped in such a way that it seems very happy, beautiful.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

**Vidagdha Mādhava:** Guru Mahārāja, when *Śrī Śrī Premadhāma-deva-stotram* is published some hearts will melt. It's a very beautiful translation of a very beautiful poem.

**Śrīla Śrīdhara Mahārāja:** All right, let us hope so. Then step by step he will advance. So many things are there. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Parama:** Guru Mahārāja, can you tell us some things about the disappearance of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

**Śrīla Śrīdhara Mahārāja:** Hmm? What does she say?

**Vidagdha Mādhava:** She's asking if you would relate some incidences about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

**Śrīla Śrīdhara Mahārāja:** Disappearance?

**Vidagdha Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** I shall give some statement?

**Vidagdha Mādhava:** That's the question, yes.

**Śrīla Śrīdhara Mahārāja:** What does she know? How he disappeared?

**Vidagdha Mādhava:** I don't think she knows much.

**Śrīla Śrīdhara Mahārāja:** What do you know, or want to know?

**Parama:** I know nothing, except the year.

**Śrīla Śrīdhara Mahārāja:** No, what do you want to know?

**Parama:** What were the circumstances surrounding his disappearance?

**Śrīla Śrīdhara Mahārāja:** ...history? For some time he showed us in his last days that his heart is going to be damaged. Then some sort of treatment, that *kaviraji* and *alopathi* that was arranged. But gradually he felt that he's becoming weaker and weaker. Then October, [19]36, he went to Purī along with some of us and there was that Puruṣottama Maṭha, and that Chatak Parvat. Whether you have gone there or not? Have you visited Purī?

**Parama:** No, not yet.

**Śrīla Śrīdhara Mahārāja:** There is one sand-hill, hillock, there was his bungalow and he lived there at Puruṣottama Math, and so many of us also went with him. And he was very fond of hearing that *śloka* of [Raghunātha] Dāsa Goswāmī, *Nija-nikaṭa-nivāsam dehi govardhana tvam* [From *Śrī Govardhana-vāsa-prārthanā-daśaka*, Ten Appeals for Residence at Govardhana Hill] Every day that was sung before him. And *Śrī-rūpa-māñjarī-pada sei mora sampada*, this song also was sung by Yājñavara Mahārāja who came here, lived for some time. You might have seen him.

And in this way, and then after a month he came back to Calcutta. We left a party in Cuttack for some collection. Then we got information that his health is being broken day by day. We also came to Calcutta. When we went to Purī, at that time one [Bhakti Saranga] Goswāmī Mahārāja, there he was Aprākṛta Prabhu at that time, he was sent to London. And in the Kuldah [?] Station his own garland he put on his head and told him, "Go there, and if anyone desires to take *Hari-Nāma* I allow you to give that."

Then while coming back, when we got this news from Cuttack we came to Calcutta and found that it was a very stingy winter and treatment was going on. In spite of that, health did not improve. We were rendering duty at his sickbed, I was also among them. My duty was from two o'clock at night to four o'clock morning. Just before twenty-four hours of his departure he called for me and asked me to sing a song. *Śrī-rūpa-mañjarī-pada sei mora sampada*, this famous song, which is supposed to be the highest realisation of any Gauḍīya Vaiṣṇava devotee.

Then after twenty-four hours, that is the 1st January early morning he left the world. He was lying and slight jerking, thrice, like hiccup, slight hiccup thrice, and everything was calm. Then of course we, it was in Calcutta Maṭha, Bagh Bazaar Gauḍīya Maṭh, a special train from Calcutta to Krishnanagar was arranged. And from Bagh Bazaar Maṭha we carried his holy body to Sealdah Station and from there that special train to Krishnanagar. From there on the roof of a bus came to this Svarup Ganja Ghat. From there we crossed the Sarasvati River. And then again we carried by our shoulders to the Maṭha, and there his place of *samādhi*. In the morning we came, we reached, the whole day it took to come from Calcutta to come to Caitanya Maṭha, about seven or eight o'clock we reached Caitanya Maṭha, at night.

Then the digging of the grave was begun, we were engaged in that ourselves. Then early morning, of course he was placed on there. I still remember his dignified figure, he sat in a very dignified position and a very glazing colour. His complexion was fair, but after twenty-four hours when he was made to sit on an *āsana*, a dignified position of an Ācārya, he was tall and fair and thin and very soft body. Then of course the salt was given around, and then the salt and earth came up to this, [his neck] he's sitting, I came out, I could not stand to cover his head, I came out. And then I again go, covered, a Tulasī plant was put there and we all circumambulated with some song and some reading of *Bhāgavatam*, Haridāsa Ṭhākura.

I specially requested who was chanting the conclusion poetry in *Caitanya-caritāmṛta* commentary made by himself. Prabhupāda had his *Anubhāṣya* in *Caitanya-caritāmṛta* and in the conclusion he composed that poem, very sweet and very lamenting temperament. I asked to read that poem of his and it was read. Then Haridāsa Ṭhākura *nijana* in *Caitanya-caritāmṛta* it was read. And then circumambulation of the *samādhi*, the Tulasī plant on that. And one gentleman requested me to chant the same *Śrī-rūpa-mañjarī-pada*, what two days before he requested me to sing and I sang. So that song was sung by me and then everything finished.

And we were all fasting yesterday, the whole day. And the Thursday before sunrise, one or two hours before sunrise, he disappeared. Whole Friday we took him to the Maṭha and everyone fasting, even not a drop of water. Then after, the Saturday, about nine or ten o'clock we took something. Then taking *prasādam*, again their engagement in Calcutta. And a respectable man was appointed as president in a meeting. So after that again we, at least I and a few, had to go back to Calcutta, to attend the meeting. The whole body was too much tired, that can't move. Still we had to attend. So many disciples from outside they flocked together, all in pain and weeping mood, the whole small area was all flailing, crying, weeping, in this way. Hare Kṛṣṇa. In this way in 36 went away and 37 began, meeting point.

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

**Devotee:** Guru Mahārāja, have you had any visions of your Guru Mahārāja since his disappearance?

**Śrīla Śrīdhara Mahārāja:** Several times, many a time.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura. Nitāi Gaura Hari bol.

So I've got some engagement hereafter.

...

So you are to collect two hundred copies, as much as...

...

**Śrīla Śrīdhara Mahārāja:** ...question?

**Devotee:** I was wondering why the Gauḍīya Vaiṣṇavas they don't use any *yoga āsanās, prāṇāyāma* in their service to Kṛṣṇa? Whereas the Rāmānuja and some sects they use *yoga* and *prāṇāyāma*.

**Vidagdha Mādhava:** Breathing exercises.

**Śrīla Śrīdhara Mahārāja:** *Prāṇāyāma?* Why they discard? They discard any artificial thing. God is with heart. Heart is the important part, and to appeal to the heart, transaction with the heart. By natural force to acquire some psychic power and to press them with that power to God; is that a form of worship pleasing? One who has got heart, hearty transaction, that is the most natural thing. Service, satisfaction. He's for Himself. And I shall acquire some power from elsewhere and by dint of that I shall encroach on Him? What the *yoga* will do? *Yoga* will give some power in me, and what with that power I shall do with Him?

The opposite is necessary. "I'm meanest of the mean. I'm fallen of the fallen. I want Your grace. You accept me as a slave, as Your meanest servant." This is the way to approach the high. And to gather some power, and by dint of that power to jump on that superior entity, that should be the process of getting Him, His favour? Favour is favour. "I want His favour. He's all complete, all perfect. I want His favour. And I must approach Him in the meanest way to secure His favour, His grace. I have no position. I'm nowhere. I'm wholesale dependent on Him. This is my natural position, constitutional position. I'm wholly dependent on Him." So anything \_\_\_\_\_ [?] Him must be of that temperament. "I want His favour, His grace. Please accept me. I'm so heinous, so sinful, so meanest of the mean. You're my best friend. I left You and I went somewhere else to search for my prospect. I was so mean. Neglecting You I went somewhere to search my prospect. I'm not only a sinner, I'm a treacherous man." In this way we're to go back to our highest friend, our most affectionate friend.

What this *yoga* power will do for my help? He's above all seduction. With the power of *yoga* I shall influence Him, and bring Him in my favour? He's in any way to be controlled by the *yoga* power? What *yoga* will do to Him? He's all-independent, absolute. He's perfect in Himself. Other influence won't work there. That will be enraging His temperament.

If I approach Him with some recommendation, or with some guardian, He will have to, a Vaiṣṇava is our guardian, Guru, Vaiṣṇava, we may go to Him and ask them to plead for me to Him. His agents and not any natural power external to Him. By *yoga* we can acquire some subtle power, but no power can work on Him against His sweet will. We must approach Him in the line of His sweet will, and those that have faith in His sweet will, that is the devotees. Through the devotees we must approach. Through them we must approach Him, and not through any other power we should try to approach Him. That will be opposite. If we want to know Him it is futile, we can't know Him.

We shall pray, "Please make Yourself known to me, if necessary. Otherwise it is not necessary that I shall waste my energy requesting You, You please make Yourself known to me. That is also not necessary, redundant. I want to satisfy You, to contribute something for Your satisfaction.

Please accept me. You are full. You are perfect. You have no need. But for my necessity give me some sort of service. Service means in the line of satisfaction to You." That should be our attitude to approach Him.

To approach an affectionate friend, so many mystic persons should not be called for help in our attempt. And whatever is done, we can control ourselves to a certain extent by taking course of those *yoga* practices.

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*  
[*mukunda-sevayā yadvat, tathāddhātmā na śāmyati*]

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

For some time we can check our senses, this is the effect of the *yoga*. But *yoga* cannot give the Absolute. Absolute means He's above all, He's self-sufficient. Absolute means self-sufficient. He's not dependent upon any other thing. And *yoga* can help us to control our mental and physical anomalies, or eccentricities. That also for the time being, not for eternity. *Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*. For the time being, this *kāma, krodha, lobha, moha*, all these may be brought under control for some temporary period. But *mukunda-sevayā yadvat, tathāddhātmā na śāmyati*. But if we can engage ourselves in the service of Mukunda, then all these disturbances go once and for all. By finding the sweet taste in His service, in His company, all these so-called charming proposals retire eternally, won't come back again. The charm for lust, the charm for anger, or for greed, all these things they will vanish altogether once and for all, if we get taste for the service of the Lord, Mukunda.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

*nāham vedair na tapasā, na dānena na cejyayā*  
*śakya evaṁ-vidho draṣṭum, [drṣṭavān asī yan mama*  
*bhaktiyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna]*  
*jñātuṁ [draṣṭum ca tattvena,] praveṣṭum ca parantapa*

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."]  
["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-54]

"All other means they fail. Only *bhaktiyā tv ananyayā*, only exclusive devotion can get Me as you see, Arjuna. But other things they cannot lead to such position, any devotee. *Bhaktiyā tv ananyayā śakya*. Not also devotion for the temporary devotion. Permanent and exclusive."

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*  
*[aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"All else rejected, only concentrated to My own self. That sort of devotion can only give Me to you, to the devotee. All else futile and shameful. That with some hired persons they will come to canvass Me? No. My agents are best benefited to you, benefactor to you. They're searching to canvass persons in My favour, My agents are there. And that is not for any business purpose. Their business is to do good to others. With this idea so many agents are out to canvass for Me. Come through them, and not seek any recommendation outside, and anyhow to come to force Me to favour you. That is not the path proper. Come to Me through My own agent. And there, they've got no other aspiration for their own. They're all given to My service. And they're wandering and trying to recruit persons for the benefit of those recruited. For their benefit they're wandering, so come through them, never otherwise.

What is *yoga, yama, niyama*? There is air, there are so many things, by controlling that you will force Me to come to you? I'm the Absolute Autocrat, don't care for anything else, no necessity of caring for anything else, any force, any tactics, any cunning method, subversive. None can, nothing can defeat Me. I'm autocrat. And in the line of autocracy, admitting that, you try to come to Me. The demigods are many, they are making trade, and I'm not under them, the commodity of their trade. None can make trade with Me. I'm Absolute. Only devotion, and exclusive devotion, and not formal, but natural, hearty, that is sincere. I look for that, I look for the heart, and not for anything else." *Bhāva-grāhī-janārdanaḥ*.

*patraṁ puṣpaṁ phalaṁ toyam, yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ*

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a pure hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept."] [*Bhagavad-gītā*, 9.26]

"Whatever My devotee offers to Me with sincere devotion, with sincere affection, I take that. It does not matter whether it is a leaf, or a flower, or water, or anything else. Not only the rich food, or rich presentation is necessary for Me. What I want, I want the heart, I want sincerity. Good faith I want. That is the highest thing in Me."

Ha. Ha. There is one poem written by a poet, carefully, "O Kṛṣṇa, You have everything. But only You have not the heart. The heart is stolen by the *gopīs*. Your heart, *gopīs* have stolen Your heart, so You have everything, but the heart or the mind is not present in You, that is already stolen. So, You take my heart." Ha, ha, ha. "You accept my mind. That is wanting in You." Ha, ha. "So please accept my mind to You. Because Your heart is empty, please take my heart. That is, attract my heart towards You."

A sweetheart is a word. Sweetheart is applied only to the ladies, or to the men also, visa-versa?

**Devotee:** To the ladies.

**Śrīla Śrīdhara Mahārāja:** Only ladies can be sweetheart?

**Devotee:** Mostly. But it can be both ways, usually to the ladies.

**Śrīla Śrīdhara Mahārāja:** And the man cannot be sweetheart to the lady? Not that sort of application?

**Devotee:** It could.

**Śrīla Śrīdhara Mahārāja:** It's not applied in that way?

**Devotees:** It can be. Sometimes.

**Śrīla Śrīdhara Mahārāja:** Sometimes? So sweet heart. Hare Kṛṣṇa. \_\_\_\_\_ [?] That *śloka* I forget, it is... *Ke?* Who is there?

**Parama:** Mother Naika.

**Śrīla Śrīdhara Mahārāja:** Mother Naika. Where was she so long?

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