

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.29.B

Śrīla Śrīdhara Mahārāja: ...some differences within the relatives, they left their place and came to live to Purī Jagannātha. And from there came to live near Ganges, Naihati [?]. And from there they are taken by some *zamīndār* to Yasor [?] district. Then by chance the bursar [?] the king of Bengal, his capitol was near Mouther [?] Gaur [?] he got they are born of royal family and extremely intelligent and also good organiser.

So anyhow he took them and appointed Sanātana Goswāmī as Prime Minister, Chief Minister, and Rūpa Goswāmī as his Secretary, and left all the responsibility for the state, left on them, and he used to make merry, in this way.

But that Sanātana Goswāmī when – he was very scholarly and a devotee from previous life. So after managing the state he got sufficient time and he used to read *Bhāgavatam* and the *Mahābhārata*, all the scriptures, *Purāṇas*. And he found that the Yuga-Avatāra of Kali He must have come now. It is already high time. He must have come down, the Yuga-Avatāra. Where He will come? He's watching, and he's, the sign there must be that He'll begin Hari *kīrtana*, Kṛṣṇa *kīrtana*, in a very vigorous and very spacious and comprehensive way. Then he marked that in Navadwīpa that the genius Nimāi Paṇḍita, He has begun this *kīrtana*, Hari *kīrtana*, which is the Yuga-Dharma of Kali. Then he began to correspond with Nimāi Paṇḍita.

"That we are so wretched. I knew from the *sāstra* that You have come to save the world in Kali as it is promised in *sāstra*. I think You are that person. You are not human being. We are so wretched, we are engaged in this diplomatic life. How we can be saved from this?"

Mahāprabhu from Navadwīpa anyhow replied.

*para-vyasaninī nārī, vyagrāpi gṛha-karmmasu
tad evāsvādayaty antar, nava-saṅga-rasāyanam*

[“A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 1.211]

“You need not be afraid of your life. Just as,” He gave an example, “Just as a woman who has got a lover other than husband, she maybe busy in the household affairs, but still, she at her heart enjoys the company in her memory with that lover. So you, externally you're very busy with political activities, but at heart you are, you're heart is given to this Kṛṣṇa consciousness, so you don't be afraid of your future life.”

Then again after *sannyāsa* Mahāprabhu came after five years of tour from south India once more to Navadwīpa, and on His way to Vṛndāvana He met Sanātana and Rūpa there in Marga [?] And after having a discussion with Mahāprabhu he was prepared to leave their service and to join Mahāprabhu. Mahāprabhu asked them to go to Vṛndāvana and to do such duties according to His plan, and they did so. And when Sanātana Goswāmī came to Purī he lived with Haridāsa Ṭhākura because they're mixing with the Mohammedan king, their habits, almost external habits

are like that of Muslims. That sort of beard, like _____ [?] he had, and also the dress like the *bursar* [?] in this way, and very close connection with them. So general *brāhmaṇas* and Hindus they took them, they are already foreigners but Bengal *brāhmaṇas*, so they're almost Muslims. So when Sanātana Goswāmī went to Purī, he used to keep up with Haridāsa Ṭhākura. He did not join Mahāprabhu's party in that house, in that temple, that which is known as, where Mahāprabhu stayed?

Devotee: Gambhīrā.

Śrīla Śrīdhara Mahārāja: Gambhīrā. He did not come there but he used to live with Haridāsa Ṭhākura who was a Mohammedan. And when Mahāprabhu went to take His bath in the sea, He, usually, daily, met Sanātana or Rūpa whoever they come in Haridāsa Ṭhākura's *āśrama* when He was going to take His bath and stopped there for some time and had a talk, discussion, everything. And after taking bath He came to live in this Gambhīrā, Rādhā-Kantha Maṭha.

One day when Mahāprabhu was staying in, when He was invited to take *prasādam* in Gadādhara Paṇḍit's *āśrama*, there is Tota-Gopīnātha, where Paṇḍita Gadādhara he used to live there and had his Gopīnātha he used worship. And Mahāprabhu was invited and went and anyhow He had a mind to call Sanātana there, perhaps some *prasāda* or not. Then Sanātana Goswāmī, it was noon time and the sun is burning over the head and Sanātana came by the way, the sea beach way, and his foot, the sole, that was burned, half burned. So many boils also came out.

Devotee: Blisters.

Śrīla Śrīdhara Mahārāja: Blisters came out. Then Mahāprabhu marked, "By what way did you come here, which way?"

"I came by the seaside."

"Seaside? The sands are hot like anything, you have come, you must have pain in your soles."

"No, no, I do not feel much pain. You have called me so fortune I have got I have run."

"Why do you, leaving, you did not come through the ordinary road?"

"I can't venture to come through that road because so many servitors of the temple they're coming and going by that road, and if in any way they feel any disturbance by my stature, presence, or anything, so I avoid that."

"Yes, you are right. You have come to teach the standard of a Vaiṣṇava feeling, Vaiṣṇava behaviour. Not to interfere anyone in his own jurisdiction of faith, faith, but to be no cause of any disturbance to anyone outside, but to go on with his own *bhajan*, own service. Not interfering the circumstance, disturbing the environment." So Mahāprabhu told... in way of appreciation He told like that. And Rūpa Goswāmī, and that was appreciated.

But when Haridāsa Ṭhākura on the other side passed away, Mahāprabhu took him on His breast and began to dance and He showed so much honour to Haridāsa Ṭhākura. And Himself took to, by the *kīrtana* procession, to the *samādhi* and He Himself threw the sand on the *samādhi*. And then seeing His grace towards Haridāsa Ṭhākura to such a degree, so many *brāhmaṇas* they also came and took water from the touch of Haridāsa Ṭhākura's feet and drank it. *Pādodaka, haridāsera pādodaka piye bhakta-gaṇa.*

[*haridāsera pādodaka piye bhakta-gaṇa, haridāsera aṅge dilā prasāda-candana*]

[“Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha’s sandalwood pulp over Haridāsa Ṭhākura’s body.”]

[Caitanya-caritāmṛta, Antya-līlā, 11.65]

And with most honour Haridāsa Ṭhākura was buried there on the sea shore. And some Tulasī was planted, and then circumambulation with Kṛṣṇa Nāma, and then after showing their highest honour to Haridāsa they came back.

So, though Haridāsa Ṭhākura and Sanātana, it is their beauty that they do not approach in a rash way to disturb the society. But Mahāprabhu and the Vaiṣṇava’s showed their special respect for them. They did not shrink away to show honour to a Vaiṣṇava.

And Haridāsa Ṭhākura also live on the other side of the Ganges near Śāntipura. There is a place where he engaged himself in *bhajan* and that was very near to Advaita Ācārya. Advaita Ācārya was the leader *pandita* of the society at that time, and he usually came to him and sometimes he gave some *prasādam* in his own compound. In this way they dealt.

And Haridāsa Ṭhākura was called for explanation from the local administration, the Kāzī from Kalna, “That you have got birth very fortunately in the Muslim section. Why do you mix with the kaphes [?] the biarme [?] who was non-believer? Why do you mix and worshippers of so many idols? Why do you mix and you insult our Muslim society by mixing so closely with the Hindus. So you must be punished.”

And Haridāsa Ṭhākura was punished by whipping in 14 [21?] markets showing the public that, “Because he associates very closely with the Hindus, they who are non-believers in Islam, being a Mohammedan he does such an offence, so he’s being punished with whipping.”

In one or two market whippings everyone dies, but Haridāsa Ṭhākura after being whipped in 14 [21?] markets he did not feel any physical disturbance. Then he thought, “If I do not die then these punishment dealers, the whippers, they will be tried and they will be punished.” Then he posed in such a way that as he has, he’s dead.

And then information went to the Kāzī, and he told, “O, all right, that man he was a traitor so his future should not be honoured, not be buried, but throw him on the water of the Ganges.” And that was done.

And Haridāsa Ṭhākura after swimming he crossed the Ganges and went on regardless. And then, when this information came to Kāzī then he was aloof, “That cannot be, we can’t do any harm to him, he has acquired some psychic power or so.” He neglected.

Such things happened in that age of Mahāprabhu. They are not very aggressors but other parties gave them their earnest respect. In that way it was adjusted. Gaura Haribol. Nitāi Caitanya. What’s the time?

Devotee: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. So *tridaṇḍī upāsanā* is finished from *Bhāgavatam* and *Caitanya-caritāmṛta*. Anyhow, only the one thing - whatever you do, do it for Kṛṣṇa and *kārṣṇa*. Engage yourself wholesale for the service of the central good. That is the one.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [Bhagavad-gītā, 9.27]

*sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā ūcaḥ]*

[“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]

“I am everything. What more I shall say to you Arjuna? You are My friend. I won’t deceive you. I am all in all. If you do for Me your future will be the most successful one. In a nutshell this is this fact. You do that. Now, everything is told to you. Consider, and within yourself discriminate, and then do what you like to do. I am not going to interfere with your freedom. But things are such and I have kept it before you for your own free decision, free choice. That’s the gist of all the śāstra. I am *raso vai saḥ, akhila rasāmṛta murtih*, the personification of all the desirable and differentiated ecstasy.”

That is preaching, the harmony of all the good things is represented there. And we want, fortunately we have got a liking for the same and we want to make our journey, to begin our journey towards that direction. And with His blessings and with blessings of the Guru and the Vaiṣṇava our journey may be fruitful without any hindrance. With this prayer we close today our sitting.

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

Jaya Oṁ Viṣṇu-Pāda...

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