

85.09.27.B_85.09.28.A

Śrīla Śrīdhara Mahārāja: ...and Haridāsa Ṭhākura was there. And Mahāprabhu begged a small garden from the Guru of Pratāparudra. He asked that, "A secluded place, I want for My purpose." And that was granted to Him, and He put Haridāsa Ṭhākura there, little secluded, far from the temple of Jagannātha. That the Jagannātha *pūjārīs* may not see any disturbance that, "A *yavana* has come, we shall touch the *yavana*, and then to enter the temple that won't be allowed." So a little far off, Haridāsa Thakura was put.

And Rūpa, Sanātana, when they came they also put up with Haridāsa Ṭhākura. Because they had also some bad name of close association with the Muslim ruler, so the orthodox section may not accept them in connection with Jagannātha worship. So they used to remain with Haridāsa Ṭhākura and did not come in the street where Jagannātha *pūjārīs* are roaming freely, to avoid them.

So much so, that one day when Mahāprabhu was in Toṭa Gopinātha where Gadādhara Paṇḍita used to have his Gopinātha worship. Sanātana went over the hot sands of the sea shore. He did not use the ordinary road. But he went over the hot sand at noon time. And there was some blisters under his foot.

Mahāprabhu told, "Why did you not come through the ordinary way? That is cooler."

"No, I can't come thereby. So many priest there wandering on those streets. They may have some touch and they will consider it in some hesitating way. So I have come on this."

So very carefully avoided, did not give any room for complaint against them. Only from far away they used to have *darśana* of the temple, the highest crown of the temple. And they never did enter into the temple. So they have dealt so intimately with the *līlā* of the Lord, but they have not entered Jagannātha temple. So what is temple entry?

One advocate, when Prabhupāda used to give his class in Purī, one advocate was absent, disciple.

Prabhupāda asked, "Where is that gentleman? I don't find him in the class."

"He has gone to Jagannātha temple to have a *darśana* of His *ārati*."

Prabhupāda told, "O, he has gone for eyes exercise."

Śruti kṛta patha [?] Our eyes should be guided by the ears. Ear will guide the eye, how to see, what to see. Then the eye can see properly. On the whole it is all transcendental. But still through the, we can use our worldly, this body experience, eye experience, ear experience. All experience may be gradually converted into spiritual feeling. For the beginners there's no other way but to begin with their senses. But gradually from sensual, from the experience of senses they're expected to go on in the spiritual conception. And the sound comes to guide, generally. So our ear guides the eye. Śruti kṛta patham. The ways where the eye is guided by the ear. *Śruti* means ear, *śruti* guides the eye, then I can feel what is what.

So in the *tīrtha*, in the place of pilgrimage, the *pāṇḍās* are there, they guide the people. "Here is this, here is that, here is that." Otherwise one, only by means of seeing cannot understand what is what.

So Haridāsa Ṭhākura took Name. He converted one prostitute, sent by one wicked leader of Bengal. He could not tolerate Haridāsa Ṭhākura's fame. "That he's a *sādhu*? He was a Muslim. What kind a *sādhu* is he? He's a hypocrite, he's showing to the public he's a great saint." So he sent one

prostitute. "I shall reward you if you can spoil that hypocrite saint." So according to his direction the prostitute went to see Haridāsa Ṭhākura in the hut.

He was alone taking the Name of the Lord. And continuously three nights she hunted the place.

Haridāsa Ṭhākura said, "I'm taking the Name and there's some limit. Until I can finish the number I can't talk with you. You please wait. Then I shall fulfil your desire."

And after three nights that prostitute's mental mind was changed. And then she wanted from Haridāsa *dīkṣā*, initiation in Name. And Haridāsa Ṭhākura gave her. And then, the cottage he left for her. "Do some service of the Tulasī plant, and live here, and take the Name." And Haridāsa Ṭhākura left for some other place. Then Haridāsa Ṭhākura's name was spread long.

After that when he was living in Purī, with Mahāprabhu, then he thought that Mahāprabhu will disappear very soon. He wanted to go before that, and proposed to Mahāprabhu that, "It is in my mind that You won't stay for so long time. I want to go away before you."

"Then, why do you like to do this?"

Haridāsa Ṭhākura told that, "I'm too old. I can't finish my regular counting of the Name. I do not like to stay any longer here."

Then one day, Mahāprabhu with His party approached Haridāsa Ṭhākura, "How you are?" Began *saṅkīrtana* in the compound.

And Haridāsa Ṭhākura, "I'm ready my Lord." As if by his own will he's going away. Then Haridāsa Ṭhākura he took Mahāprabhu very close to his body and put his eyes on the face of Mahāprabhu and took His feet on his breast, and taking the Name of Kṛṣṇa Chaitanya. The whole life he took the Name of Hare Kṛṣṇa, but at the time of his departure he began to take "Śrī Kṛṣṇa Chaitanya, Śrī Kṛṣṇa Chaitanya," and left the world.

And Mahāprabhu told, "Haridāsa Ṭhākura, what type of saint he was. At his sweet will he left the body and went away, like Bhīṣma."

Bhīṣma got a boon off Ichamitra [?], "Whenever you desire you can leave the body."

[mahā-yogeśvara-prāya dekhi' svacchande maraṇa] 'bhīṣmera niryāṇa' sabāra ha-ila smaraṇa

["Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic *yogī's*, everyone remembered the passing away of Bhīṣma."] [*Caitanya-caritāmṛta, Antya-līlā, 11.57*]

Haridāsa Ṭhākura passed in such way that all came to remember that Bhīṣma's passing away at his sweet will, Haridāsa. And the peculiarity, he took the foot of Mahāprabhu on his chest, and fixed eyes on His face, and he began to chant.

'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa, nāmera sahita prāṇa kaila utkrāmaṇa

["While chanting the Holy Name of Śrī Kṛṣṇa Chaitanya, he gave up his air of life and left his body."]

[*Caitanya-caritāmṛta, Antya-līlā, 11.56*]

And while taking the Name of "Śrī Kṛṣṇa Chaitanya, Śrī Kṛṣṇa Chaitanya," the life vanished, passed away. Then all the party began *saṅkīrtana*. Mahāprabhu took Haridāsa's body on His

shoulders, and began to dance madly. Then after that He took him to the sea shore, and there a pit was dug, and there put. And first Mahāprabhu gave *pādodaka* on His body, then all. Before that the devotees took feet water, Haridāsa's feet washing water they took, and drunk. And then *saṅkīrtana*. The *samādhi* is still there. Everyone goes and sees Haridāsa Ṭhākura's *samādhi*. Haridāsa Ṭhākura passed in such a way.

Hare Kṛṣṇa. The Name. Haridāsa, three *lākhs*, one *crore* of Name he took in a month. Three *lākhs* _____ [?] every day three *lākhs*, so in thirty days ninety, and ten more added. One *crore* in a month generally he used to take Name. So three *lākhs* means at least from twelve, fourteen hours at least, fifteen hours, he used to devote in taking the Name so much time, we're told. But who can take very swiftly, they can take with in four hours one *lāksh*, or five hours, but a little distinctly, then utmost seven hours. Haridāsa Ṭhākura, Name, taking the Name. The example set by him, how one should take the Name of the Lord, and pass his time. And as the result of the Name, how one can develop his love. And this is the peculiarity, the whole life he took the Name of Hare Kṛṣṇa, and just when he's passing away, took the Name of Śrī Kṛṣṇa Chaitanya, and left the world. Gaura Hari bol. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

None is responsible for my position. I'm responsible for my position, present position. To find faults...

_____ [?]

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: O, who am I? Where am I? What is my goal? What is my enemy? These general questions in life to be solved, fundamental difficulties. We're busy in particular things, small particular petty things drawing our attention, avoiding big problems of life, real problems of life. Irrelevant, we're busy with irrelevant things.

*nidrayā hriyate naktam, vyavāyena ca vā vayah
divā cārthehayā rājan, kuṭumba-bharaṇena vā*

["At night we see two things; either sleep or playing with women (sex indulgence). And the day-time is spent either in search of money or by serving the relatives."] [*Śrīmad-Bhāgavatam*, 2.1.3]

That should be readjusted, replaced. Once, Bon Mahārāja went out for collection during the monthly celebration Calcutta Maṭh. He was pointed by some mischievous persons, they pointed out to a prostitute's house. "Go that house and there you will get much money."

He went, and the lady came out. Then finding her Bon Mahārāja became little perplex. Anyhow he gave a letter _____ [?], and invited her to the Maṭh and came away.

And these people who suggested that house, they're smiling within them.

Then Bon Mahārāja came and told to our Guru Mahārāja, "I won't go for collection. Such is the condition."

Then Guru Mahārāja came out with his argument and his direction. "Those that have left their own property, I'm sending them again for the property; that is, collect money, beg money. They have left their own wealth at home, left everything and come here. And I'm sending them from door to door to collect that same thing what they've left already in their house. Am I doing wrong? No. Why? We must learn to use everything in the service of the Lord. If we leave anything: that will wait and capture me one day. So everything we shall learn how to utilise anything and everything for the service of the Lord."

*anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, [yuktaṁ vairāgyam ucyate]*

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 2.126*]

Find out the clue how we can utilise everything for Kṛṣṇa. That is what is necessary. Not avoid anything, but adjustment. Not avoidance but adjustment is necessary. Maladjusted are we at present. Proper adjustment is necessary in life. Nothing is our enemy, all friend when we see them in Kṛṣṇa connection. The standpoint, the outlook should be changed. Nothing should be left, but adjustment is the main thing, that is what. No one is enemy, only the anomaly within me. I'm viewing things for separate interest for me. That is *māyā*, suffering from *māyā*, that is misconception, misreading, misbehaviour. That should be purified. Separate interest should go, and the centre interest, that is Kṛṣṇa interest, will come within us. That is what is necessary really, because we belong to Kṛṣṇa. We have got a duty towards Him, and our duty is to handle everything for Him. A general reasonable thing, neither to enjoy, nor to renounce.

*bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate
[tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu, Pūrva, 2.22*]

They're like ghosts. The idea of leaving anything, dissociate, or to associate with self centre, these are two ghosts. The ghosts should be leaven off. And life real must come out, that, "I'm an agent, not master. I'm an agent and to do my duty as an agent of the centre, of the Supreme, of the beautiful, of the Absolute Good." This is necessary. I'm to adjust properly. The poison's within not without, but undesirable thing, is within me, none can oppose, none can do anything. Any opposite incident, apparently, that is also necessary for my change. Whatever we think undesirable in the outside, that is necessary for me to pass the examination. That is a test to me, we're to take it like that. So no complain against anyone in the paraphernalia. That is the central teachings of *Śrīmad-Bhāgavatam*. Everything is good, only my self is bad. I must turn me. Only centre minded, centre interested, then everything is all right.

[akiñcanasya dāntasya śāntasya sama-cetasah]

mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [*Śrīmad-Bhāgavatam*, 11.14.13]

"Who is satisfied with My position, then from every direction, waves of happiness, ecstasy, will come towards him. Only be satisfy with Me. Don't hanker for anything else. Then you'll see that from all directions only happy news is coming to you, happy waves are coming towards you. Only be faithful."

You're a traitor now, living the life of a traitor. You belong to your master, your Lord, your relation absolute. And you want to become master. Or if you can't become master of the environment, then you want to retire, that is strike, you take to strike habit, no work. Either work for me or no work. *Bhukti* and *mukti*. These two are ghosts, *piśācī hr̥di varttate*. And as long as such aspiration, these two ghosts, of lord it over, or to shun everything. Those ghost should be got rid of.

Then you are all right, you are wholesome and healthy. You'll be able to feel your self you're quite at home. Back to God, back to home. Home comfort you will feel, you are in your own soil, you are a child of your own soil. Only this central thing, what is *bhukti*, *mukti* - neither stop work, nor work on your whim. Systematic work for the satisfaction of the centre, that is what is necessary. Don't try to find out your enemy outside, it is all within, adjustment proper, you're to adjust yourself properly. And for that you must seek some help, from similar persons that are adjusted. You're to take help from them, without any complain, useless complain.

A bad workman quarrels with his stools. Stools come from his own body according to his food or something. But no quarrels have any effect with ones stools. So you have earned such environment. It is like stool. This environment where you are staying it is like stool to you. It has come from within you, within your mental body this environment has been produced. So no complain, complain within, complain with the food, and not with the stools. Your judgement should take place before you take something, not the stools, the result, but when you begin. Where you begin, you be particular there. The environment is like, it comes from within you, as a result of your own activity. But you be careful when taking the food which you imbibe there.

Śravaṇa, *kīrtana*, *sādhu-saṅga*, there you concentrate yourself. And this is your own product, environment is our own product, comes from us. So must not be complainant to any other, but try to concentrate all your energy within you, all, how to guide you? How to guide your own self? That is the question. How can I do that? *Sādhu-saṅga*, *śāstra-saṅga*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Neither stop, nor opposing, energising, saved from the - more details. *Anyābhilāṣa*, *karma*, *jñāna*.

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-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.167]

sarvopādhi-vinirmuktaṁ, [tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

Upādhi, that is not natural, which comes from outside like parasites. So many branches in the tree which is not a part of that tree, parasite.

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

Anyābhilāṣa, fleeting desire, endless, without any plan so many fleeting desires are coming and going. They should be avoided. Our *karma*, organised way, to make my self master of all the energy I can find, *karma*. Or to leave everything, give up the company of anything and everything. All is bad. Everything is injurious for life, don't want anything. That is also more difficult position. *Mukti*, that is more injurious to us, such as liberation, disconnection with everything. Proper connection is necessary, not disconnection.

So our Guru Mahārāja often he told, "Religion is proper adjustment." Not renunciation, nor exploitation. That is the nature of dedication. Dedication, all duty, and that becomes in the highest stage, love, action of love. Then duty becomes sweet. In the beginning duty may not be sweet, it is directed by saints and the scriptures, but when that duty towards Kṛṣṇa ends, the relation with Kṛṣṇa becomes very sweet. Then we're in *rāga-mārga*, in Vṛndāvana circle. In Vṛndāvana circle, to satisfy Kṛṣṇa all such activities are very, very sweet. So sweet they cannot leave that in any way. They can give their life, but they cannot leave that duty.

Mahāprabhu told, *Śrīmad-Bhāgavatam*, in the last stage of revealed scriptures it is told like that, a loving life for the Lord of all. So when we're very much particular for others conduct, we lose our time and every. That is rather, reactionary. If we try to find fault with anyone, that fault comes to me, especially when that is in the devotional section. That will come to me. I'm incurring the poison in his body and by connecting me with that that poison is coming to me, so avoid that. Try to find good things in others. That will help you.

There was a system in our Maṭh in the time of Guru Mahārāja. Guru Mahārāja ordered to praise one Vaiṣṇava, ordered one Vaiṣṇava to praise another Vaiṣṇava, especially who does not like him. That means he's forced to find out where is goodness in whom he can't like. He should try to find out good things in him. That will help him. Vaiṣṇave _____ [?] He will search, eliminating the bad things in his conception, he will search after if anything good there. And thereby he'll be benefited, that will come to him. No culture with any bad things anywhere, especially in the devotees. Because the devotees, the surrendered souls, Kṛṣṇa has taken their charge. What is good and bad, that is in the responsibility of Him. That badness, that evil thing in a devotee may disappear any time, or Kṛṣṇa is continuing to serve some purpose there. We're to see like that. Who are under His direct charge, in charge of Kṛṣṇa direct, *ananya-bhāk*, we must not go to criticise them, we'll be in great difficulty. We're to try to find what is good in them. That will help us a great deal. This is not theoretical thing, all practical things here. Gaura Hari bol.

Rādhānti Mahārāja: _____ [?]

Badrinārāyaṇa: Rādhānti Mahārāja enquires, "What is the relationship between Viśvarūpa and Nityānanda Prabhu?"

Śrīla Śrīdhara Mahārāja: Viśvarūpa and Nityānanda Prabhu? O, Mahāprabhu's elder brother Viśvarūpa, and Nityānanda. Almost of same, there. Śacī Devī saw Viśvarūpa in Nityānanda, sometimes She saw.

Rādhānti Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: When Viśvarūpa meet Nityānanda He was was absorbed in Him.

Badrinārāyaṇa: Mahārāja. Rūpa and Sanātana, they received *śikṣā* from Mahāprabhu, and mantram?

Śrīla Śrīdhara Mahārāja: Mantram they got elsewhere. Rūpa Goswāmī got from Sanātana. And Sanātana got from one Vidyāvācaspati, elder brother of Sārvabhauma, previously. And Mahāprabhu did not interfere with that. And Jīva Goswāmī got from Rūpa. From Sārvabhauma's brother Vidyāvācaspati, from him Sanātana took. From Sanātana, Rūpa, and from Rūpa, Jīva. That is the spiritual hierarchy there.

.....