

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.15_81.09.19.A

Akṣayānanda Mahārāja: ... but we are told that when Nanda Mahārāja comes that Droṇācārya enters into him, enters into the personality of Nanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: We are told that's stated in *Gaura-gaṇoddeśa-dīpikā* that the same personality of Droṇa enters into the personality of Nanda.

Śrīla Śrīdhara Mahārāja: Then, what for?

Akṣayānanda Mahārāja: We wanted to ask that.

Śrīla Śrīdhara Mahārāja: Why does the ultimate come to such idea? But what does he want to prove by it? What is the necessity that Droṇa will enter into Nanda?

Bhāratī Mahārāja: This idea came from possibly the Kṛṣṇa...

...

Śrīla Śrīdhara Mahārāja: The necessity to prove that Droṇa was in Nanda. Some reference there must be. What is that?

Bhāratī Mahārāja: Must be from *Kṛṣṇa-Sandarbhā*, something there.

Śrīla Śrīdhara Mahārāja: Why it was necessary to prove that. What is the circumstance? I want to know that; with Droṇa.

Bhāratī Mahārāja: Well Mahārāja, sometimes before Kṛṣṇa's appearance...

Śrīla Śrīdhara Mahārāja: Is he that Droṇa, Dron means that fighter Droṇa?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Now *dron* means a kind of crow. What is Droṇa?

Bhāratī Mahārāja: No, the personality Droṇācārya.

Śrīla Śrīdhara Mahārāja: Droṇācārya, it is mentioned?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I want to see that portion. Droṇācārya entered into Nanda, why it was necessary to prove, where it is mentioned. I want to know that and then I can answer. Droṇa. I recollect some sort of expression I came in connection, not very important, but still maybe Droṇa, Nanda; Droṇācārya, Aśvatthāmā.

Bhāratī Mahārāja: Well Mahārāja, before Kṛṣṇa appeared there were many prayers which were offered to Kṛṣṇa and weren't...

Śrīla Śrīdhara Mahārāja: Like?

Bhāratī Mahārāja: I think He heard Lord Brahmā.

Śrīla Śrīdhara Mahārāja: Oh! *Brahmā-stava*: all the *devatas* with Brahmā, their leader.

Bhāratī Mahārāja: Yes. So some of the demigods were instructed to take birth so that Kṛṣṇa's *līlā* could begin, or making arrangements for that, so did some of those demigods enter into other personalities? Yes?

Śrīla Śrīdhara Mahārāja: Yes. They were asked to enter into different personalities to help His *līlā*. So the general Kṛṣṇa *līlā* is of sweet nature, not of fighting. So where there is fighting that is to: opposing with the environment. Then the gods, the demigods in those, they came out with their function, to discourage the disturbances, to rid the disturbance, opposition. It was the function of the demigods. And the Kṛṣṇa *līlā* with His mates that was always playing, singing, dancing with the sweet side of the *līlā*, pastimes, that was in Vṛndāvana. But the *āsura* killing and the other meeting with the unfavourable circumstances, that is all done by the demigods.

...

You don't remember the reference of Droṇa and Nanda?

Bhāratī Mahārāja: Nārāyaṇa Mahārāja had mentioned that coming from the *Kṛṣṇa-sandarbha*. So I would have to find the reference.

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa-sandarbha* it must be but in what occasion it came? Why it was necessary? What aspect of Droṇa was found in Nanda? That is to ascertain first, why it was necessary that Droṇa entered in Nanda. _____ [?] Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, when the demigods...

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāratī Mahārāja: What would be the relationship when one personality would enter into another personality: that would be, they would reside within the heart? _____ [?]

Śrīla Śrīdhara Mahārāja: That is just as one light absorbs another light, something like that. No physical, the mental, greater thing absorbs the lower thing. Just as the air or fire can absorb; a small fire is absorbed in the bigger fire, something like that. Just as in a particular idea. A philanthropist when he takes the position of a politician for some time, that politician is present in a philanthropist. A learned man he accepts the position of social work for some time, that dedication, something like that. That idea is present in the greater idea; a smaller idea has been accepted for the time being. Such way, it is there.

Bhāratī Mahārāja: Mahārāja, how do we adjust that we see that Arjuna and Prahāda Mahārāja they comprise Haridāsa Ṭhākura personality?

Śrīla Śrīdhara Mahārāja: Prahlāda Mahārāja and Haridāsa Ṭhākura they are in the case of forbearance. Prahlāda had to undergo, to demonstrate the, our submission to the Lord. The external punishment, his external torture may come and that was accepted. So in that case we see similarity between Prahlāda and Haridāsa Ṭhākura who was also tortured by Kazi and others in different ways. But in spite of that torture, he stood firmly in his position. So the ideal that the devotees of Kṛṣṇa, of Hari, sometimes they are to pass many worldly torture. In that aspect Prahlāda Mahārāja and Haridāsa Ṭhākura in that point they're one and the same. They firmly stick to their principle of devotion in spite of the unfavourable environment, so much so to the torture of the highest degree. In that respect they are one, Haridāsa Ṭhākura and Prahlāda. And Arjuna, Prahlāda is compared with Arjuna, where?

...

Nitāi. Nitāi Gaura Haribol. What Nārāyaṇa Mahārāja mentioned about Droṇācārya and Nanda, what was the necessity to mention that Droṇa was within Nanda, what was the necessity there?

Bhāratī Mahārāja: He was giving different examples of different personalities who entered into others during Kṛṣṇa *līlā*. So the question arose, what was the relationship?

Śrīla Śrīdhara Mahārāja: The example.

Bhāratī Mahārāja: And relationship, what would that be?

Śrīla Śrīdhara Mahārāja: Just as the function of lower officer is absorbed in higher officer, something like that, functional, a functional question, a function.

Bhāratī Mahārāja: And then he had mentioned in the *Gaura-gaṇoddeśa-dīpikā* that Arjuna and Prahlāda, those two personalities contributed to Haridāsa Ṭhākura.

Śrīla Śrīdhara Mahārāja: Prahlāda is represented there. And Arjuna, Arjuna is found in Rāmānanda Rāya, Viśākhā and Arjuna, the two functions were seen in Rāmānanda. But Arjuna in Haridāsa Ṭhākura, that's a new idea coming to me, Arjuna. Who is that? Haridāsa Ṭhākura, Arjuna, Haridāsa Ṭhākura rather Brahmā, Brahmā and Prahlāda, not Arjuna.

Akṣayānanda Mahārāja: I think that's a mistake.

Śrīla Śrīdhara Mahārāja: Yes. Brahmā was there. Brahmā Haridāsa. He is known as Brahmā Haridāsa. It is said that the Brahmā stole away the cows and the calves and the cowboys to test who is Kṛṣṇa. So for that offence Brahmā had to come in the Muslim School to take birth. But a formal, but materially Haridāsa Ṭhākura's position is not lower than Brahmā.

A fallen stage: just as Yamal-Arjuna. Two sons of Kuvera they were engaged in merry making after drinking and cursed by Nārada, "Go and be *sthāvarā*." Which means non moving life, trees. And came as Yamal-Arjuna in Kṛṣṇa *līlā*, and they cried, wailed, repented, and tried to pacify Devaṛṣi Nārada, and blessed with that curse was blessing for them.

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

Bhāratī Mahārāja: Mahārāja, at the end of the Yadu dynasty when the Yadu dynasty was to be destroyed, after the destruction also some personalities returned back and the divisions within were seen. So, like you said, it is a matter of function, some purpose there.

Śrīla Śrīdhara Mahārāja: Yes. Function means that idea and that sometimes takes form in a subtle plane or sometimes in the gross plane, as is necessary. They may stay in their formal position, also their function may be transferred. The gods that entered into them, they are present in their position also, when their function was extended there. It does not mean that the gods that entered into them, they disappeared here. Not always like that. Sometimes when curse or something, obeying. So their function is also there and also their spirit, their function is transferred there. The particular type of function is transferred, a representation.

Gaurasundar. Here we end. Try to finish that translation.

Bhāratī Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: ... our consciousness, that will help a great deal to do away with the anomalies we have got. It will help to proper adjustment, consciousness, relativity, that can come, new addition, new light, new progress, new self analysis.

Akṣayānanda Mahārāja: But we could not get that without Vaiṣṇava, *sādhu-saṅga*.

Śrīla Śrīdhara Mahārāja: To be awake in search of our real self, real interest, that is what is the most urgent necessity of everyone, self determination, the attitude of self determination, the intuitive search for self determination. The peace, the love of peace, without self determination, that is a drawback, disqualification. There must be difference in quality of peace, the gradation. What is the ideal of real peace? Ordinary peace conception is a stagnant one, *śanta-rasa*, only finder of peace; they're followers of *śanta-rasa*, peaceful life.

Akṣayānanda Mahārāja: But no service, service?

Śrīla Śrīdhara Mahārāja: Service is another thing. Die to live. Something like that. Dedication. It is in the appearance of giving something, giving the whole thing. But really he becomes a gainer in that risk. A risk, a risk for the absolute; that is the capital for gain, that I shall risk everything for the Absolute cause, for His satisfaction. And that reaches acme in Vṛndāvana. They risk everything for the satisfaction, for a slight satisfaction of the Supreme, they are ready to sacrifice everything they can conceive to possess.

Oxymoron, what is oxymoron? A rhetoric expression! Apparently what seems to be injurious, it seems to be wrong, but really we find there is the truth. Oxymoron: a sort of *alaṅkāra*, rhetoric expression, oxymoron.

When in I.A. class we had to read Milton, Stopford Brooke's Milton, criticism on Milton's works by Stopford. Then we were required to read out all this.

[Stopford Augustus Brooke (1832 - 1916) was an Irish churchman, royal chaplain and writer. He was born in the rectory of Glendoen, near Letterkenny, Donegal, Republic of Ireland]

Oxymoron. *Bhauma* means *jyotiṣa*, the outward expression of the pure conscious world, spiritual world, a hazy view of the spiritual cosmos. Then after we cross the threshold we shall find the cosmos. But with the nature and intensity of our sacrifice, our degree of our dedication, we'll be allowed to enter into the internal nectarine movement.

When we eliminate that idea we become imitationist, *sahajiyā*. So we must be very careful about that. The mundane, this is a reflection, perverted reflection. Here also we can get everything but it is perverted reflection. Even Māyāvādī they may not have any aspiration of the worldly enjoyment, but taking the Name of Hari, Kṛṣṇa, Rāma, and have some sentiment, feeling, shivering, then that tears etc, may have. But that is also a kind of reflection, not the real plane because he has already committed himself to the creed that Nārāyaṇa or Viṣṇu or Vaikuṅṭha everything this side Brahman within the jurisdiction of mundane area.

In *Hari Nāma Cintāmaṇi* we'll find that they may also show some sorts of devotional signs in their body and mind, but their creed has sealed their entrance into Vaikuṅṭha proper. Vaikuṅṭha is this side, Brahmaloaka *nirviśeṣa*, that is their creed. So they're fixed, though *sahjyāism* may not be there, but still their devotion is not of pure type. Because *sattva-guṇa*, it may be in the jurisdiction of *sattva-guṇa* at most. That is within misconception. They have not real faith that across the conception of Brahman, on the higher, deeper vision, there is Vaikuṅṭha, Goloka, etc. They can't understand about the real nature of dedication, self dedication.

By dedication we come in the relativity of another perfectly different world. And dedication is better than abnegation or renunciation. Renunciation of the evil that is good, but that is destructive, that will lead us to the zero conception of everything. And by accepting and searching and attaining our inner self as unit of the world of dedication we find a new world before us, new land. That they can't believe. The Māyāvādīns cannot put faith in that, that if we are wholesale converted, our innermost self is a member of the plane of dedication, they can't believe that.

Akṣayānanda Mahārāja: Mahārāja, can the Māyāvādīs be - in some cases they cannot be converted to Vaiṣṇavas, never?

Śrīla Śrīdhara Mahārāja: Yes. Very rarely, very rarely, and there's the two cases seem to be clear, in Śukadeva and Bilvamaṅgala. Their future was bright. Śukadeva almost he was lost in the Brahman conception. He had a real touch of the spiritual world. Connection with spiritual world was a reality in him. But he could not believe there may be any further progress within that. He was satisfied with that.

*pariniṣṭhito 'pi nairguṇye, [uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,
tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] – ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Then by the gracious and incident, intention and helping attitude of Vyāsadeva anyhow he was converted. But he was a good student, bona fide. So *Bhāgavata* came through him specially to have a position, to give position *Śrīmad-Bhāgavatam* to the scholars including the Māyāvādīns and *yogīns* etc. Śukadeva was accepted as the proper medium to place it properly over the Māyāvādā thought. He was well versed in Māyāvādā *vicāra*, he was rather settled there. And

anything coming, passing through his consciousness to this world, that cannot be approved by the Māyāvādī arguments. So he was chosen to be the deliverer of *Bhāgavata* view, of *Bhāgavata* School.

And Bilvamaṅgala also started his life with the Māyāvādī conception. Then by the sudden inconceivable grace of Kṛṣṇa we see him converted suddenly into pure devotional life. So one of his names is Līlāśukha, Bilvamaṅgala's another name is Līlāśukha, a type of *śukha*. His pastimes, the example in his life was shown as that of *śukha*, Līlāśukha.

Just as if enemy has got a very close relation he can partly play of the greatest enemy, like Vibhiṣana, like ordinary brothers come from the same womb, same mother. The closer person if he is opposed, he can do the greatest mischief. So *jñāna*, the *karma*, the energy of the enjoying world cannot oppose devotion so much as *jñāna*; almost child of the same plane can stand in opposition of *bhakti*.

Bhāratī Mahārāja: There's one verse in *Upadeśāmṛta* describes the different gradations in the *Dhāma*: *vaikuṅṭhāj janito*.

Śrīla Śrīdhara Mahārāja: Yes, two comparative gradations, one in respect of the place, another person.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
[kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]*

[“The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill?”] [*Upadeśāmṛta*, 9]

That is one. And another is:

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication

and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”] [*Upadeśāmṛta*, 10]

Concerning person and concerning the place, side by side, development in the worker and the place of working; a devotee and the plane of devotion. The gradation has been given there. By such adjustment we come to know what is what in the world of devotion, if we can properly adjust ourselves with these advices, *Upadeśāmṛta*. Then another is: *yat preṣṭhair apy alam asulabham kiṁ punar bhakti-bhājām*, another śloka:

*kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabham kiṁ punar bhakti-bhājām
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti*

[“Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa’s love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one’s pure love of Kṛṣṇa is fully aroused.”] [*Upadeśāmṛta*, 11]

So the highest praise of Rādhā-kuṇḍa. But here it is mentioned *snātur*, one who has taken bath in that Rādhā-kuṇḍa. But our Guru Mahārāja he gave light that *snāna* means not to dive this physical body, but your soul must have got a bath there, in that *kuṇḍa*. So physically you are to honour. Don’t jump into the water you see. But you can take a drop on your head and think yourself you are purified. The *snāna* means not physical bath. It is the bath that is to be coloured with that tinge.

Akṣayānanda Mahārāja: Our Guru Mahārāja forbade it, to jump in. Our Guru Mahārāja said it is forbidden to jump in. He would not allow.

Śrīla Śrīdhara Mahārāja: Fools rush in where angels fear to tread.

Akṣayānanda Mahārāja: Yes. He said it would become *nāraka-kuṇḍa*, if we go there.

Śrīla Śrīdhara Mahārāja: Not to consider it to be of physical utility, Rādhā-kuṇḍa, Vṛndāvana.

rādhā-padāṅkita dhāma vṛndāvana yāra nāma [tāhā yena āśraya karila]

[“He who has failed to carefully worship the Lotus Feet of Śrīmatī Rādhikā, which are the abodes of all auspiciousness; who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful Lotus Flower named Rādhā; who in this life has

not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively.”]

[Śrī Rādhāṣṭaka - from Gītāvalī, The Songs of Bhaktivinoda Ṭhākura, p 118 – 9]

Whose name is Vṛndāvana? Where there are the footprints of Rādhārāṇī. The conclusion of everything goes to the highest consciousness of spirit as well as service. All the meaning, analyses, commentary, must go to that one direction; anyhow the direction will go to that side.

Hare Kṛṣṇa. Hare Kṛṣṇa. Rāma Rāma.

Whatever is done, for whose interest? Not the form of the practices but the object for which it is being done. That will purify, that will justify, or act. It may be thieving, it may be murder, does not matter. But for what purpose, having connection with the happy pleasure of the Absolute Sweet Will, or have connection with some lower plane? Whose agent you are? That is to be considered. That you are working as an agent, that must be first condition, and not for your interest. And whose agent you are; king's agent or queen's agent? The queen's agent surpasses even the king's agent. *Rādhā-dāsyam*, whose agent you are. That will be *amṛtam* and that will be poison, some agency of *māyā* senses, the poison producing, an unproductive *Māyāvādī*. And a nectar producing devotion. Reaction, what reaction will bring, the movement you are starting, the wave you are starting, what will be the reaction? It will be ascertained that you are connected with whom? The conception of Absolute; what is your conception about the Absolute? That will come in question.

Bhāratī Mahārāja: Mahārāja, there were two points you made yesterday which I thought I will ask again today. And one of those was that you were describing the *śloka*, *mām hi pārtha vyapāśritya*:

Śrīla Śrīdhara Mahārāja:

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā sūdrās, te 'pi yānti parām gatim*

["O son of Prthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

Anyone from any place however deplorable position he may be considered to hold anyhow...

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