

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.03.B

Śrīla Śrīdhara Mahārāja: ...in the line of the demon and show some demonic contact with me and I want to oppose. So these are the characteristics _____ [?] In Naimiṣāraṇya you may remember. In this way. Of course, I appreciate Hanumān’s exclusive devotion to Rāmacandra, infallible. And in every way he serves Rāmacandra and still he’s there in Kaliyuvan [?] taking the Name of Rāmacandra. And Rāmacandra has passed away from this globe, but he’s left here and anyhow, painfully he’s passing his days.

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Śrīla Śrīdhara Mahārāja: Today I remember one lecture of our Guru Mahārāja during *Vraja-maṇḍala parikramā*, perhaps [nineteen] thirty three, in Koshi [?] or Sheygar [?] in Vṛndāvana, perhaps in Sheygar. He gave a peculiar elevated meaning of Govardhana and his comparison to *kīrtana*. Govardhana ... but *sankha nistha*, adherence, sincere adherence to the truth. The *dāsya rasa*, not only that adherence, plus something. What is that? The tendency to serve, to be utilised by the interest of the Absolute. To dance in the wave of the *nirguṇa* vibration, somewhat, *dāsya-rasa*. Crossing the equilibrium stage of the lowest order, then entering into the dynamic characteristic of the divine domain, *dāsya-rasa*. Mere appreciation is not sufficient, but to be utilised by the principal of appreciation, to accept the wave, and to allow one’s freedom merge in that wave, to dance in harmony with the wave. That sort of service, *dāsya-rasa*, the land of appreciation, the plane of appreciation. The mere passive appreciation is in the beginning, then active appreciation to do something for the cause. Whatever is wanted from me, to become agent of that power, that is *dāsya-rasa*. Whatever is required of me, gladly I like to do that. That is *dāsya-rasa*.

Hanumān was of that type a devotee. Prahlāda was a type of *śanta-rasa* and Hanumān that of *dāsya-rasa*. He does not want to know what is what so much. But whatever order comes to him, he with all his faith and might, he wants to go forward to carry out that order, that’s *dāsya-rasa*. Then Devarṣi Nārada, from Prahlāda he went to Hanumānji. It is described that Hanumān was living in Kaladivan [?] located somewhere in the Himālayas.

From far off Devarṣi Nārada taking the Name of Rāma: “Hare Rāma, Hare Rāma,” incessantly.

Hanumān, no sooner the Name entered the ear of Hanumānji, then: “Who has come here approaching this side and making me hear the Name of my Lord, Rāma-Nāma?”

He was so excited that he jumped up and found Devarṣi on the sky and with both hands he embraced Devarṣi Nārada, and shedding tears profusely from the eyes.

Then, “Devarṣi, you have come. It’s as if I am lying in the desert. No remembrance of Rāmacandra. Without food I am dragging on my body anyhow. This is the dispensation of the *katrīhata* [?] I’m passing my days anyhow in a deplorable condition. You have come, you have made me hear my favourite and that loving Name of Rāmacandra.” In this way.

Then there was a talk between them, confidential. Nārada began to praise: “You, Hanumānji, you have created a record of service to Rāmacandra. The whole world is after you, ‘that Hanumān’s service is unparalleled, what you have done.’”

Hare Kṛṣṇa. Gaura Hari bol.

Devotees: Jaya!

Akṣayananda Mahārāja: Śrīla Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: “Hanumān’s service is unparalleled, a record you have created, *dāsye*, *dāsye*,” to Hanumān. “What have you not done for Rāmacandra? The history is witness for your

glorious service record. So you are very, very fortunate. I have come to have a look, to purify my heart, purify myself, I have come to you.”

Hanumānji says: “Oh, what do you say Devarṣi? I don’t think that you are normally speaking all these things. Yet I am reckoned in the species of the beast, Hanumān, not amongst the human species. And what knowledge I have got, and capacity, and that I will render service to Rāmacandra? What did I do? Of course, by His infinite grace He took some service from this half animal, your Hanumān. But Prabhu has left me here, my master. The whole of Ayodhyā He took with Him except this unfortunate soul. He has left me anyway, some way or other, here in this Kaladivan [?] and I am weeping day and night for the separation, how things were when Rāmacandra was in His incarnation did so much.

Such a master none will have anywhere, so deep affection and so much generosity. And so much indifference to these worldly things, and so much love for His subjects and all creatures. One can never even imagine how profound was His heart. Fortunately we feel in touch with that great incarnation, Rāmacandra, when He came. But I am unfortunate I am left here. He has withdrawn all His real devotees along with Him. They have not to tolerate the separation of His service. But I am lost. Anyhow, I hear that He has again come as Kṛṣṇa and is very favourable to the Pāṇḍavas. He’s friendly to Pāṇḍavas. And the Pāṇḍavas, according to me, I think sometime or other that how fortunate they are, how favourite they are to their Lord, of Rāmacandra Who has come again in the form of Kṛṣṇa. Sometimes I think about the fortune of the Pāṇḍavas, and sometimes think that I shall go to see them with these eyes and how happy they are.”

In this way he began to praise *sākhya-rasa*. Hanumān is the highest type of *dāsyā-rasa* and he has got his appreciation for *sākhya-rasa*, showing that that is superior to his *rasa* and having some attraction for that *rasa*. So in this way he’s proving that *sākhya-rasa* is better than *dāsyā-rasa*, though Hanumān won’t allow himself to go to *sākhya-rasa*. It is a peculiar temperament that what is his own, that seems to him to be the best. But still in *taṭasthā-vicāra*, when in any second he can get aloof, get away from his own relative position, then he can appreciate the higher position of *sākhya-rasa*. But he himself won’t like to have for his own case. *Yei rasa, sei sarvottama*. He’s best fitted there, but, *taṭastha hañā vicāriḷe, āche tara-tama*.

[*kintu yāñra yei rasa, sei sarvottama / taṭastha hañā vicāriḷe, āche tara-tama*]

[“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

If it is possible for us to get out of that relative position, then we can have a calculation and thereby we can understand these inferiorities and superiorities that exist within us.

So, from hearing the appreciation of Hanumān Kṛṣṇa is there and appreciated by Hanumān about the fortune of the Pāṇḍavas, Nārada anyhow managed to get out of He went straight to see the Pāṇḍavas.

Hanumān had his unchangeable heart in the service of *dāsyā-rasa*. Whenever the consideration of *dāsyā-rasa* comes in, then Hanumān is represented as the ideal servant. Of course, his peculiar service is so famous that sometimes his superiority is supported by some special consideration, which cannot be accommodated in the science of devotion.

Garuḍa is considered to be the servant of Kṛṣṇa. Kṛṣṇa is considered to be holding a higher position than Rāmacandra in His incarnations. So Garuḍa must have better consideration in *dāsyā-rasa*. But it is seen that Garuḍa is defeated in the hands of Hanumān, several times.

Of course, once Garuḍa got disappointed in the Rāma Avatāra. When Rāma and Lakṣmaṇa were in the war with Rāvaṇa, Rāma and Lakṣmaṇa, Both of Them were tied down by the snakes, then Brahmā intimated to Them to think about Garuḍa. And by the approach of Garuḍa all the snakes fled away. And Rāmacandra was propitiated, satisfied with Garuḍa’s service and asked him to beg a boon, some reward.

And Garuḍa he asked that: “I know that You are my master, Kṛṣṇa, Nārāyaṇa, but You are in another form where Hanumān is Your exclusive servant. But if You are satisfied with my service in the least, I pray, please show the figure of my own beloved Lord Kṛṣṇa.”

Then Rāmacandra, “The Hanumān is there, he can’t tolerate. Does not matter, I shall manage.”

So, Garuḍa, with his wings, he created a temporary shed, and there, Rāmacandra showed Kṛṣṇa Mūrti to Garuḍa.

Of course, Hanumān could understand and he promised, “I shall also take revenge, when my Lord will come as Kṛṣṇa.” And Hanumān did. Garuḍa, without the interference of Hanumān, Garuḍa managed, but how? Hanumān took the revenge. That is a serious talk.

Once, Garuḍa was asked by Kṛṣṇa to collect one hundred and eight blue lotus, and Garuḍa went to collect. It may be had from that Kaladiva, in a lake which is very close to Hanumān’s place, Kaladiva. Garuḍa is going. Hanumān he knew this and on the way he fell like an old, small monkey, he was there just in the way.

Garuḍa is passing over, but it is not good etiquette to go over, crossing over any living being. So Garuḍa asked the monkey: “Go away from my path. I’m going, I don’t like to jump over.” He’s also flying, “Not to fly over you. You please remove from my path.”

And he was not ordinary monkey but Hanumānji himself, and he had a motive, a design, and he told: “I am an old monkey, no power to remove my limbs. Please go some other zigzag way, or remove me from my position. I can’t move, I’m too old and feel uneasiness.”

Then Garuḍa again requested with some urge: “No, no. You don’t know who I am. You monkey, go away, clear my way, otherwise I shall teach you a lesson.”

“What can I do, I am unable, infirm, I can’t move my limbs. So don’t be angry with me. What can I do?”

Then Garuḍa again threatening, but the same answer Then what to do? Garuḍa: “Then I shall move you from the path.”

“Yes, you may do as you like.”

“I won’t touch you. By the fluttering of my wings I shall move you far away.”

“Yes, whatever you like you may do.”

Then Garuḍa began.

Just as now the British have attacked the Falkland Island with a big navy power.

So Garuḍa began to flutter his wings, but he found, “What is this? The fluttering of my wings can remove so many trees and things, but this small monkey can’t be removed. What’s the matter?” Then he saw that not to speak of taking his body away, but even the hairs on the body is not shivering. “What’s the matter?” Then he had to come out with all his force and with his beak he caught him and tried, but all failed.

Then the play of Garuḍa is finished, then Hanumān rose and caught hold of him and put him under his armpit.

“No, no, I have come to collect some blue lotus for my Lord. He wants them. Who are you? You are disturbing me in this way and that way.”

“Yes, yes, I shall manage for that.” But keeping him under the armpit Hanumān went to collect those blue lotus and went to Dvārakā, began his journey towards Dvārakā.

Kṛṣṇa is knowing everything, ha, ha, that such things are going to happen. There is Rukminī and Satyabhāma there. And the Sudarśana He’s watching the gate, the Sudarśana-cakra. The Garuḍa, the Sudarśana, and Devī Satyabhāma, they had some conceit, some sort of pride in their mind, in their respective roles. And it was the will of Kṛṣṇa to give some check to these three.

Now, “Jai Rāma, Jai Rāma,” with this slogan Hanumān is approaching. “Jai Rāma, Sītā Rāma.”

Then Kṛṣṇa asked Satyabhāma: “You, Hanumān coming. I am taking the figure of Rāmacandra. You take the figure of Sītā.”

But Satyabhāma could not.

“You can’t do so? Then ask Rukminī.”

Then Rukmiṇī came and she took Sītā’s figure. And what about Satyabhāma?

“You go under this throne, hide yourself.”

And the Sudarśana-cakra is there. He’s just revolving near the door as watchman.

Hanumān: “Jai Rāma, Jai Rāma.”

“There’s no Rāma here. Why don’t you go monkey?”

“No, no. My Rāma is here. You do not know.”

“No. I can’t allow you.”

Then Hanumān just extended his finger within and suddenly made it so big that as a ring that *cakra* lost his movement and became a very tight ring on the finger of Hanumān. With this Garuḍa under the armpit, and in his hand those blue lotus, and that *cakra* ring, Hanumān is entering. And then Hanumān is there seeing Rukmiṇī as Sītā, Kṛṣṇa like Rāma, Hanumān saw, “My Lord is here.” He began to offer those blue lotus to the feet of Rāmacandra. “Sītā Rāma Sītā Rāma Sītā Rāma.” Then after that: “My Lord, who is moving under the throne? What is this?”

“No, no, you may not mind that.”

So by Hanumānji, Kṛṣṇa managed to check their pride. But as Kṛṣṇa we are told of higher position than Rāmacandra. But His attendants had some dishonour in the hands of Hanumān. So Hanumān’s *dāsyā-rasa* is very intensified and famous.

Kapi-patir-dasye kapi-patir. It has been mentioned. Parikṣit, *sravane parikṣid. Kirtane, Śukadeva, vaiyasakih kirtane.* Then *smarane, Prahlada. Pujane, Prthu. Śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam, Lakṣmī Devī. Arcanam vandane, Akruṛa, vandana.* And *sakhye, Arjuna.* And *dasye kapi-patir. Vandanam, pāda-sevanam, arcanam vandanam dāsyam. Dasye kapi-patir. Sakhye Arjuna.* And *sakhyam, ātma-nivedanam, Bali.*

[*sri visnoḥ sravane parikṣidabhavad-vaiyasakih kirtane
prahladah smarane tad anghribhajane laksmih prthuh pujane
akruras-tvabhivandane kapi-patir-dasye'tha sarhye'rjunah
sarvasvatma-nivedane balirabhut krsnaptiresam param*]

[The following devotees attained Sri Kṛṣṇa and thus realized the ultimate goal of life by following one of the nine methods of devotional service: Maharaja Parikṣit realized Sri Kṛṣṇa through hearing about His glories (*sravanam*). Sukadeva Goswami realized Kṛṣṇa through speaking the *Srimad-Bhagavatam* (*kīrtanam*). Prahlada realized Him through devotional remembrance (*smaranam*). Lakṣmidevi attained His mercy by serving His lotus feet (*pada-sevanam*). Maharaja Prthu attained Him through worship (*arcanam*). Akruṛa attained Him through prayer (*vandanam*). Hanuman attained Him through personal service (*dasyam*). Arjuna attained Him through friendship (*sakhyam*). Bali Maharaja attained Him through complete surrender of body, mind, and words (*ātma-nivedanam*).]

[*Padyavali* 53] & [*Bhakti-rasamṛta-sindhu, Purva-vibhaga, 2.129*] & [*Gauḍīya Kaṅṭhahāra, 13.18*]

[*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam
arcanam vandanam dāsyam, sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam*]

[“Hearing about Kṛṣṇa, chanting Kṛṣṇa’s glories, remembering Kṛṣṇa, serving Kṛṣṇa’s lotus feet, worshipping Kṛṣṇa’s transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa’s servant, considering Kṛṣṇa as one’s best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service.”] [*Śrīmad-Bhāgavatam, 7.5.23-24*]

So Hanumān has occupied the position of the *dāsyā-rasa* of Rāmacandra.

Sītā Devī and Rādhārāṇī, Their appearance of same type. Rāma, Kṛṣṇa and so many others, They’re coming like human way, coming from the father and mother. But Sītā Devī did not come from the womb of the mother.

When Rājārṣi Janaka he was plying the plough, suddenly on the end of that iron instrument, on the plough, Sītā Devī came out from the earth. Sītā Devī suddenly came out from the earth when that plough was handled by Rājārṣi Janaka, suddenly She came. And Janaka took Her to his palace and gave Her to His Queen and Sītā Devī was brought up there, and was given into the hands of Rāmacandra.

Rādhārāṇī also, when Vṛṣabhānu Rāja, the King Vṛṣabhānu went to take bath in a lake he found suddenly that one small girl, so beautiful, just floating on the lotus. The lotus is floating on the lake and there was a small, beautiful girl there. He collected Her and took to his Queen that beautiful girl. So both of Them come not by ordinary way.

Everything is possible. All subjective play, no objective incidents. To understand all these so called anomalies of our reason and understanding with that grand and infinite and widest conception of subjective causal relation. That's not any object, all the objective incidents that are only the show from the subjective area and display. So anything may happen. We have got our experience of puppy brain, we are proud of that and go to explain everything from the law of our meagre experience of the negligent part of the infinite. We are accustomed to deal with things like that. But in the beginning we must bid adieu to all these experiences, *līlā-mai* _____ [?] *Satya-saṅkalpa*. In *Bible* also, "Let there be water." There was water. "Let there be light." There was light. The creation begins, the existence also maintained. It is His will, *sattya-saṅkalpa*, His will, willing, thinking, feeling. From one cause comes out as three phases to us. His will makes the cause all possible.

Now, we want to come to Sītā Devī. The day before yesterday perhaps was Sītā-naumi, the birthday of Sītā Devī. And Sītā, Her example, Her sacrifice was magnanimous. Of course we may, many of us know the history. Sītā was brought up there. Her father was Rājārṣi Janaka. Janaka, that is just as the name of the king, or the title of the king of a particular state. Janaka means father. The subjects of that state they liked to call their king by the name of their father. So everyone is Janaka, Janaka's son, he's also Janaka. Just as Rāma in the Udaypur [?] Or Saha [?] in the Mohammedan state, everywhere, Saha means king. So Janaka means father, that is king. So Janaka Videha, a state named by Videha.

So Rājārṣi Janaka he was a great saintly man, so much so that Vyāsudeva sent Śukadeva to finish his study from Janaka. And Śukadeva came to Rājārṣi Janaka and got the finishing of his knowledge from him. That is *karma-yoga*. Śukadeva was more tending towards renunciation.

But Janaka was the type that he could deal with renunciation and participation in the same manner. It is told that Janaka, one hand put into the fire, and other hand put into the soft breast of a lady. He's enjoying or suffering, whatever you may say, both sides he's attending. So it is thought that even what is conceived to be the very lowest, he can connect him with that without incurring any bad connection from that. His position in such a central plane, that from there good and bad both equal to him, he's above that.

So that was the position, like *karma-yoga* in *Bhagavad-gītā*. Commit murder, but that may not connect you with the sin of murdering. This is possible. How? If you can connect with the Centre, and if you can allow yourself fully to be handled by the wave of the Supreme Will, only then and there you can show such practices, otherwise not. *Nirguṇa*, from *nirguṇa bhūmikā*, if you are placed in such position, such plane, your heart, your object, your aim, your self, then whatever superficially is done by you, that has got no local meaning, ever. Universal value it will always fetch.

So, that was the father of Sītā Devī. Anyhow, for the marriage of Sītā Devī there was a *svayamvara*. Not exactly *svayamvara*, but there was some conditions. Who can fulfil, he will get the girl. What is that? There was some sort of test.

Mahādeva gave his own bow to Janaka and told that: "Who'll be able to break this bow, he will get Sītā Devī." That was a conditional marriage and Janaka declared.

And Viśvāmitra, he knew everything. Before this Viśvāmitra went to Ayodhyā and asked Daśaratha, the king, "That there is much disturbance between this Ayodhyā and this Bihar." There was a forest and that was inhabited by the aborigines, that is the demons, *rākṣasas*. "They're causing much disturbance to our sacrifices. So I want your sons Rāmacandra and Lakṣmaṇa to control their disturbance. You must give."

Daśaratha was so fond of Rāma and Lakṣmaṇa that he could not spare Them, rather, he handed over Bharata and Satrugna in the hands of Viśvāmitra.

Then, taking away from the capital, Viśvāmitra put a question to Bharata and Satrugna. “There are two ways to reach our position, one by only six days and the other by six months. If we can go straight only by six days then we can reach the place, but there is very much disturbance in that way. Then the other way, that is very curved but it will take six months, but the way is safe. Which way would you like to go?”

“Oh, the safe way, that is preferable.”

Then he thought, “Oh, this is not Rāma, neither Lakṣmaṇa.”

He went back to King Daśaratha. “You have...

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