

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.8.22.C + 81.8.27 + 81.8.4 + *kirtans*

Śrīla B.R. Śrīdhara Swāmī: ...his position is located.

Devotee: *Jñāna-vimukta*.

Śrīla B.R. Śrīdhara Swāmī: *Jñāna-vimukta-bhakti-paramāḥ*. He has crossed the...

Devotee: *Jñāna* platform.

Śrīla B.R. Śrīdhara Swāmī: ..the utility of knowing that the subjective tendency, as a subject we shall make Kṛṣṇa object of our knowledge. That has been crossed, and devotion, service, is the only thing by which we can really come to His connection. *Jñāna-sūnya-bhakti* [non-calculative and knowledge-free unalloyed devotion], *jñāna-sūnya-bhakti*, and with some connection with *Vraja rasa* but from a respectable distance [as shadow?]

Devotee: Is it somewhere between *śanta* and *dāsya*?

Śrīla B.R. Śrīdhara Swāmī: *Śanta*, *dāsya*, a different, *śanta*, *dāsya*, and with a tinge of *sākhyā*, *mādhuryā* and *vātsalyā*. He can approach those, but his real position is *śanta*, *dāsya*, *dāsya* somewhat, not compulsory, but free. And having connection with broad jurisdiction he can approach anywhere and everywhere with some particular purpose, but *śanta*, *dāsya*.

Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: It's so difficult to make out these transcendental relationships of the devotees of Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: Of course, it is of infinite character. So we must not forget that we are going to deal with infinite, *adhokṣaja*, infinite as well as *adhokṣaja*, our master hand. We are in the position of their objective existence. They're subject type, super subject. It is our audacity that we go to discuss about Them. But only being an instrument in the hand of our *Guru* or our guides that we venture to do so, to give some glimpse of the upper realm to attract people of fortunate type.

bhudyē cajjam atēndriyam?

Avān-manaso gocaraḥ, [the mind is full of misconception], we must not forget all these things, then everything is gone. *Adhokṣaja*, *Śrīmad-Bhāgavata* is very fond of using this expression *adhokṣaja*. Why? *Bhāgavata* has come to deal with *aprākṛta rasa*, which is very similar to this world, these things. So this warning has been repeatedly used there, *adhokṣaja*, *adhokṣaja*.

adhaḥkṛtaṁ atikrāntaṁ akṣsajam, indriyajam jñānaṁ yena

Don't mix with your sense experiences. By very careful, very particular care you should take. Don't mix this with your worldly incidents. Warning here and there always repeated, *adhokṣaja*. *Yato bhaktir adhokṣaje*:

[*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati*]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Be fully conscious that what you are going to deal with, that is not *māyā*, it is a fixed thing, a thing within the four walls, it cannot be limited, never. It is independent nature, it is vague, it can show you in variegatedness. So you are seeing in a particular way, don't think He's confined there only. It may take another shape. In this way, so be very careful that you are going to deal with a thing who is independent absolute. Ha, ha. So you can't make you forcibly enter into the cage of your knowledge, any particular concept you can't catch Him. He's independent and absolutely independent nature and infinite in nature. Still, *tomāya cākhāite tāra kahi eka 'bindhu', pārāpāra-śūnya gabhīra bhakti-rasa-sindhu*.

[*prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa
sūtra-rūpe kahi, vistāra nā yāya varṇana
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka 'bindhu']*

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.136-7]

No limit. Like an ocean of *rasa*, only a drop I am trying to introduce to you, with a drop, *eka bindhu jagat dui bhai*. A little after he says, "This one drop is sufficient to cover the whole world, to inundate the whole world. It is a drop of infinite. A part of infinite is also infinite. So with this respect, the primary stage, this sort of conviction is a plane where we are to stand and then to enquire. This data, the deduction must come out of such data. Hare Kṛṣṇa.

ano aniyam mahato ahiyam?

In the primary stage all these things to be dealt with, unknown and unknowable.

avidya avikema pasup tavi vasam vita?

The scholars have described Him like this and that is not a lie, false. But still, a construction on the opposite side is there whose imitation we find on this side. *Vilāsa*, *cid-vilāsa*, like [*jara* ?]-*vilāsa* the *cid-vilāsa*, a great structure stands on the other side and it is only approachable through serving attitude, dedicating, surrender, the positive, the world of service. That is the real plane, *svarūpa-śakti*. And this plane, of aggrandisement, of exploitation, that cannot be the be-all and end-all of the existence. Exploit others and live - that is suicidal in itself. The civilisation in the science is increasing the circumference daily of extortion of power from the nature, making loan from the nature and that must be repaid to the farthing. To every action there is equal and opposite reaction. The civilisation wholesale is a negative one, negative one, it is on debt, debt from the nature, and it must be paid back. Every action, reaction, the exploitation, *jīvo jīvasya jīvanam*,

*[ahastāni sahasānām, apadāni catuspadām
laghuni tatra mahatām, jīvo jīvasya jīvanam]*

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

To keep up one body, thousands of bodies are to be sacrificed, then only one body can stand. This is a filthy conception of life, it is suicidal in itself. This is no civilisation, no life, a hateful aspect of the life, that at the cost of other beings we are to maintain us, whatever we shall go to maintain, thousands of lives to be sacrificed for that, a hateful aspect of the life.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The land, the plane of exploitation, then the plane of real renunciation, a negative reactionary plane, and then the positive plane of serving, of dedication, that is really civilised position, civilised position, to serve and live, serve and live. And in the beginning, the lower part, with consideration, but spontaneous and unconsidered enterprise in the service of love, that consequently holds the highest position in our conception. And that is Goloka Vṛndāvana. That is Kṛṣṇa consciousness, exhaustively, everyone is exhaustively, finishes himself, as if, in the service of the paraphernalia with Kṛṣṇa as the king. And that is most laudable and most higher form of life. Without any consideration, exhaustively to give one's own whole towards the Absolute Good, Absolute Adjusting Principle.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

To put food in the stomach, that is real help for the body, and not to put food in any part of the body. To pour water into the root of the tree, that is proper service of the whole tree, and not to

pour water on the branches and the leaves ignoring the root. That is anti harmony, anti existence, *sat-cit-ānanda. Satyam-sivam-sundaram*, the real conception of the truth is such...

End of side A, 22.8.81c + 27.8.81 + *kirtans* continue

...and to cut off the root of these fundamental principles, if we do not accept the plane of dedication, and dedication spontaneous. And that is real interest of...

Start of side B, 22.8.81c + 8.4.83 (or 4.8.83?) part 2

Śrīla B.R. Śrīdhara Swāmī: ...and it comes to a certain stage they're sure, "That, ah, here is oil, here is gold, here is iron." In this way. "There is, now go further, no, go further." *Eho bāhya āge kaha āra*. [Śrī Caitanya Mahāprabhu repeatedly said this to Rāmānanda Rāya] Faith, *śraddhā*. We put food to the stomach, not local injection, but put food to the stomach then naturally the whole body will be fed. Faith of this nature. Water into the root, the whole tree will be fed. Faith means to come to such understanding that it is possible. To the central, to the beauty, personified centre, do for Him then everything will be very beautifully done. Contribute your small quota, the might, and from there it will be distributed beautifully. And this is the highest harmony. Highest form of living for every part is of such nature. A good cooker, don't go to run to cook yourself, the good cooker is there and you help him anyway as he wants from you, then your objects when cooked by his hand, very tasteful to all. So though the smallest might, energy, that you have got you place it at the disposal of highest beauty, or love divine, and that will be distributed. And you will also be inundated with that higher quality of feeling, or ecstasy, or joy, whatever you call it, fulfilment, fulfilment to the highest quality and degree. That is the key to our living that is recommended. Devotion means such life.

.....

... Mahārāj has warned us who is known as *śuddha-bhakta*, of a *śuddha-bhakta*, pure devotee of the primary stage, Prahlāda, *śānta rasa*. His warning against...the dirt, this trading temperament is a great danger on our way to approach towards pure devotion, *na sa bhṛtyaḥ sa vai vaṇik*.

[*nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ
yas ta āśiṣa āśāste, na sa bhṛtyaḥ sa vai vaṇik*]

[Prahāda Mahārāja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."] [*Śrīmad-Bhāgavatam*, 7.10.4]

So analyse your, scrutinise you whether trading temperament is within you. That is *pratiṣṭhā*.

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Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari bol!

The general devotion will be of that temperament, then there is also division, *sānta*, *dāsya*, *sakhya*, *vātsalya*, and *mādhurya*, the nature of service, how beautiful and how loving they may be here further developed on that plane. The foundation must be strong, and pure.

Gaura Hari bol! Gaura Hari bol!

There real, reality, and here, *janma-mṛtyu-jarā-vyādhī* [birth, death, old age and infirmity, *Bhagavad-gītā*, 13. 9], this transient character, coming, going, coming in the scene and then vanishing. And while staying, always dying, and finished. In this stage we are living with our head erect and with scientific intellectual reason we're living. We are masters of the whole creation we see. We can utilise everything for humanity, and at the same time we are kept ready if necessary for my interest I shall crush the whole human section with atom bomb. Suicidal civilisation, side by side, 'that we shan't avoid death. Even we want to flourish by death. We like to help establish ourselves with the help of death. And this is our greatest weapon, our reliance on the death. To improve our own position we are ready to take the help of the death. We are so magnanimous, so highly civilised persons.' What we hate, what we try to avoid, but we court death if necessary. So heinous, satanic self within us, whether as a collective or individual we foster such selfish, mean things within our heart.

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

Should we believe us? Ha, ha, ha. We belong to that party. Ha, ha. We are members of that civilisation.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Rāma.

One gentleman put a question to [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj, "That why don't you give recognition to Christ?"

"But are you Christian? First become Christian then come to say what is the difference, first become true Christian. Are you following His method? That you'll get a slap on one cheek then give the other cheek for the slap. Are you doing like that? God is everything. This is nothing. Are you trained in that? Be a Christian then come to question what is the difference between Christianity and Vaiṣṇavism, go." He dismissed them I am told. "You become a true Christian and then come, 'Where is the difference, differentiation?'"

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

The enemy is within, not outside, so much. It is living within. Quisling, Quisling you know? No?
[Major Vidkun Quisling: 1887-1945]

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: A man in Norway, he was in the intrigue directly with Hitler and when Hitler attacked Norway he came forward to help him. So his name was Quisling, in some higher position there. After that that word Quisling became an expression to express however the enemy from within. "He's a Quisling. He's a Quisling. He's the enemy within."
Just as it is told Vibhiṣana [brother of Rāvaṇa], "Here, Vibhiṣana, you killed", the enemy of Rāvaṇa, at Lanka, came from within. Though Vibhiṣana is a devotee but from the social standpoint they use it in this way, *jana-śatru*, who is internal enemy.

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

So Vṛndāvana has stopped?

Devotee: Hmm.....?

Śrīla B.R. Śrīdhara Swāmī: Then, he's leaving for Vṛndāvana, no?

Devotee: Hong Kong and New York City.

Śrīla B.R. Śrīdhara Swāmī: Why? The Kṛṣṇa Janmāṣṭamī is drawing near.....? The appearance of Bāladeva, Kṛṣṇa, Rādhārāṇī, Lalitā Devī, Rūpa Goswāmī, are coming, drawing very near, and you are leaving the soil. Rather you should visit Vṛndāvana during the time. It is already fixed?

Devotee: Our plan is to come back...

Śrīla B.R. Śrīdhara Swāmī: When?

Devotee: ...and also bring my wife and family.

Śrīla B.R. Śrīdhara Swāmī: When? Our Guru Mahārāj often told that "to see by ear." Ha, ha, ha, ha, ha. *Śrutekṣita-patha*, "Learn to see by ear." What we see, it is not so. What it is, it comes from the plane of reality to us through sound, through ear. *Śruti* should be our guide.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

(Devavrata?) Prabhu starting tomorrow morning?

Devotee: For Saraswatī Ṭhākura Prabhupāda. He writes that "the *śrauta brāhmaṇas*", but these *śrauta brāhmaṇas* seem to be the *smarta brāhmaṇas*. Is that correct?

Śrīla B.R. Śrīdhara Swāmī: *Śrauta*?

Devotee: Ah, *śrauta*, *śrauta brāhmaṇas*, s, r, a, u, t, a, the *śrauta*, does that...

Śrīla B.R. Śrīdhara Swāmī: And *śrauta*, and the other part?

Devotee: Err?

Śrīla B.R. Śrīdhara Swāmī: *Śaukra*.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: *Śaukra*. *Śrauta* or *śaukra*? *Śaukra* means family, which is coming with the physical order, *śaukra*...

.....

Śrīla B.R. Śrīdhara Swāmī:

*rādhā-mukunda-pada-sambhava-gharṁmabindu-
nirmmañcanopakarāṇe kṛta-deha-lakṣyām*

If a drop of sweat is found in the holy feet of Rādhārāṇī and Govinda, she can't tolerate that. And with the earnestness of million times intensity, she comes to remove that drop of sweat at the feet of Rādhā-Govinda. That has shown to be the direction where, and in what intense degree of service and love she is living, her abode. Her abode is located where? It is the domain of love. And according to the intensity, the gradation is there. And her quarter located in such a place. Rūpa Goswāmī Prabhu gives a glimpse of that. That so earnest, so eager, in her rendering service to the divine jewel, that a slight necessity makes her million times expansion, expanded, to do the service, to attend the service, small service, and so much eagerness. For a small service, such a magnitude of eagerness, that is Lalitā Devī.

*rādhā-mukunda-pada-sambhava-gharṁmabindu-
nirmmañcanopakarāṇe kṛta-deha-lakṣyām*

She's a little aggressive in her nature but that is due to her too much intensity of love towards Them. A little forward, more forward, as if she's less modest, little haughty, it may seem. But what is the reason? She can't tolerate any drawback or any mistake in rendering the service. So sometimes her humility seems to be crossed, but that is due to the infinite intensity of the love towards Them.

But Rūpa Goswāmī says, *gunesvara lalitam*?

We do not see the roughness. But that seems to us very mild and soft. Her little haughtiness seems to be to us softness, from humility. Such is the internal world. Let us show our obeisance to her. Today is her birthday we are told from the scriptures.

pujan kama api braja vani?

When she's roaming about the streets of Vṛndāvana, so many are coming with petition in hand, "Please enlist my name in the service of your group. I want to have admission in your group." Not only that, she's taken immediately. And also canvassing, wherever she goes, canvassing, "Come, join our group to do service to my Lord and Lady." So everywhere, he's also requested, and she's also requested, and she's also requested for the service of the Divine Pair. That is the nature of Lalitā Devī. More we are told about her that she's a little more inclined towards Rādhārāṇī than Kṛṣṇa. Rādhārāṇī, She sometimes cannot represent Her side out of Her humility. But before that, Lalitā Devī, she goes ahead to get the superior understanding for Rādhārāṇī's party from Kṛṣṇa. Of course, that is very deeper layer, deeper plane of the divine love affairs between Rādhā-Kṛṣṇa. That is too high for us. Still, we are told like that.

pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

"The path of divine love is worshipping to us and should be held overhead as our highest aspiration." [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

Our direction from Guru Mahārāj, "Don't tackle all those fine things of the domain of love, roughly. Stand a respectable distance and try to view them with greatest, with utmost respectful reverence." Very fine, very subtle, very soft, and susceptible is the plain of the divine love of such high degree. So fools rush in where angels fear to tread. Keep this always in your mind. Otherwise, in the name of real love you will acquire something else.

guru-gaṇa-śire punaḥ śobha pāya śata-guṇa

The very key to have entrance into that plain, to try to see, to look at them on the head of ones Guru Mahārāj. Then it will see that thing very brightly. "It is on the head of my Gurudeva." This is the secret that has been given to us by Śrīla Bhaktivinoda Ṭhākura. "Try to see that over the head of your Guru Mahārāj. Then it will shine very brightly to you." *Guru-gaṇa-śire punaḥ śobha pāya śata-guṇa*. So don't be very aggressive in nature, there, in that spirit you will be loser. *Pūjāla rāgapāṭha gaurava bāṅge*.

And Lalitā Devī is very beloved of both of Them, the Divine Couple, but she's a little more tending towards Rādhārāṇī, *Rādhā-dāsyā*. And our line of devotion goes through that, different lines to approach Kṛṣṇa, even in *mādhurya-rasa* also different. But through Rādhārāṇī, if we want to go to Kṛṣṇa, we approach Kṛṣṇa in the side of the service of Rādhārāṇī, then our desired leader we can try to have Śrī Lalitā Devī. And then, next position, Rūpa Goswāmī, from Rūpa through Lalitā towards Rādhārāṇī. That should be our, that way has been demarked, kept ahead for us by our well-wisher and we must consider it very soberly and sincerely. And we shall try to learn how we should deal with them. They're all our Guru, our guide, they're all our guide. If we have aspiration for a drop of that divine nectar of that intensity then we are to follow such course in our life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Then, any questions? Gaura Hari bol! Nitāi Caitanya.

Devotee: What is Viśākhā Devī's position in our...

Śrīla B.R. Śrīdhara Swāmī: Viśākhā Devī, a little inclined, she's impartial mostly, sober more, and sometimes a little inclined towards Kṛṣṇa. That is her position. And she's very expert in playing musical instruments and also singing, all these things, Viśākhā Devī.

Devotee:

Śrīla B.R. Śrīdhara Swāmī: Rūpa Mañjarī, Lalitā's line, Lalitā Devī's...

Devotee: Mahāprabhu *līlā* ... Svarūpa Dāmodara Prabhu.

Śrīla B.R. Śrīdhara Swāmī: Ah, Lalitā Devī, Svarūpa Dāmodara. Lalitā Devī's *avatāra* is Svarūpa Dāmodara.

Devotee: Mahārāj, why didn't Rūpa Goswāmī take initiation from Svarūpa Dāmodara Prabhu?

Śrīla B.R. Śrīdhara Swāmī: Mahāprabhu asked Svarūpa Dāmodara Prabhu to connect with Rūpa Goswāmī. Rūpa Prabhu, Rūpa Mañjarī has got direct connection also with Rādhā-Govinda, in particular service. We are told when Rādhā-Govinda are alone, the *sakhīs* may not have entrance there, for their grown-up age, capacity. But Rūpa Goswāmī, the *mañjarī*, they're of less age so they have got free entrance in that position. At that time they get the chance of direct service, direct service. So, and the leader of the *mañjarī* class is Rūpa Mañjarī. So Mahāprabhu, *raga-marga*, He direct, made connection with Śrī Rūpa, and also asked Svarūpa to be connected with him. "Whatever you know, you please favour, favourably distribute it to Śrī Rūpa." That was His request. So in *Guru-paramparā* also we find,

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyañkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

["Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."]

[*Songs Of The Vaiṣṇava Ācāryas*, p 90-2]

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: The other day I was just wondering, Rūpa Goswāmī and Sanātana Goswāmī had a brother, Anupama, and Anupama was a Rāma *bhakta*.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: So what is their relationship, like in the spiritual sky, what is the relationship between Anupama and Rūpa Goswāmī and Sanātana Goswāmī? They're in Mahāprabhu's *līlā* and he is in Ayodhyā *līlā*, Rāmacandra *līlā*. So do they have the same brotherly relationship?

Śrīla B.R. Śrīdhara Swāmī: Hmm, that external relationship of brotherhood. Just as Murārī Gupta, he was also amongst the *pārṣada* paraphernalia of Mahāprabhu. But still, he maintained his natural serving function to Rāmacandra, but with some tinge of Gaura *līlā*. So some influence of Kṛṣṇa *līlā*, had in Anupama, but mainly his attitude towards Rāma worship. Rāmacandra means *nīti*, too much addicted to morality, scripture, *viddhi bhakti*, *maryādā*. That is something, some want in the quality of surrender.

Devotee: How?

Śrīla B.R. Śrīdhara Swāmī: Kṛṣṇa *līlā* demands maximum surrender, specially in Vraja *līlā*, Vraja *līlā*, maximum surrender. And Kṛṣṇa also:

*ye yathā mām prapadyante, [tāms tathaiva bhajāmy aham
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]
[*Bhagavad-gītā*, 4.11]

The corresponding grace of Kṛṣṇa comes also in that intensity. So that is *svāyam-bhagavān* and the paraphernalia also must get that benefit, that they're more wealthy, they also receive the most.

Devotee: Can we also look at it this way Mahārāj, that from Rāma...

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Śrīla B.R. Śrīdhara Swāmī: Murārī Gupta also had some connection with Gaura *līlā* and he has described Mahāprabhu's *līlā* also. But Mahāprabhu graciously showed him that He's Rāmacandra, to *abheda*. But still, he's seen to stick to that Rāma *līlā* of Gaurāṅga, knowingly, knowing it fully well that Gaurāṅga is not less than Rāmacandra. Just as the relative devotees:

yaye rase haya sarvottama?

The *vātsalya-rasa* group thinks that, "I am gainer of the highest type." *Sākhya-rasa* group, they will also think that, "What I get, the blessing of my service, that is the highest. Kṛṣṇa loves me most." This is the relative position. And that can be applied here also, that though,

*siddhānta-tas-tva-bhedo 'pi śrīśa-kṛṣṇa-svarūpayoḥ
resenot-kṛṣyate kṛṣṇa-rūpameṣā raṣasthitih*

["Although Nārāyaṇa, the Lord of Vaikuṅṭha, and Śrī Kṛṣṇa are one and the same, on the basis of the fact Śrī Kṛṣṇa exhibits the super excellence of conjugal mellow, He is considered to be superior. In Him alone do all *rasas* find their final and absolute expression."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.32*]

Though it is not quite different, the same in different pastimes, the particular affinity, or *yogyatā*.

Devotee: Ability.

Śrīla B.R. Śrīdhara Swāmī: Ability, to serve in a particular position. That is the call. And the great hierarchy of adjustment, everywhere there should be some servitors or other, must be, *advaya-jñāna*, the harmony, the adjustment, with different stages and different natures of servitors. And there is the gradation, gradation, and though that *taṭasthā-vicāra*, the absolute consideration is there, that does not mean that that should encourage us to be particular about the, or indifferent about the services of the lower order. We should not, we should be careful against hating and undermining the other servants, servitors, in their respective positions. We should be careful. That will be an offence to my Lord. We must not disregard those that are engaged in the services of different layers. That will hamper our own cause. Rather, our tendency will be opposite. We shall be hankering after the services of the lower nature, lower nature. That is the nature and law of that. Rādhārāṇī, She says, "By the grace of Tulasi Devī I came in contact with Kṛṣṇa." Though She's in the best eternal contact with Kṛṣṇa always, but still She says, "By Tulasi Devī's grace I have attained such position." That sort of:

*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]
[*Śikṣāṣṭakam, 3*]

Mahāprabhu, this primary statement has got a very deep, deeper, deepest value. The pride cannot take us to hold high office. But always our tendency and sympathy will be for lower services. Rādhārāṇī Herself says, "My hankering is always towards the service of the divine feet. I want to serve like maidservant. But because Kṛṣṇa wants to enjoy Me in another way, only to be fodder of His earnest desire I offer Myself in any way He likes. But My tendency is to serve His feet." That is Her nature and that is the nature of the whole hierarchy. That is the beauty.

Devotee: Mahārāj, that we must aspire for the lowest service.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: So does that mean we should aspire for the *śānta* or *dāsya*?

Śrīla B.R. Śrīdhara Swāmī: That will, easy jurisdiction, that is from a particular position to come to a revelation, and as easy as itch, that will be their aspiration, confined to. And sometimes even they say about *vamśī*, "We are jealous of the position of the flute." So it goes like that sometimes. That is the key to success. Humility, with *tṛṇād api sunīcena*, *taror api sahiṣṇunā*, that is *śaraṅāgati*, that is key to success. That will enhance the negative character of life which can draw Kṛṣṇa, maximum. Always towards, tendency to go towards, *dāsyāya te mama raso 'stu raso 'stu, sakhyāya te mama namo 'stu*:

[*sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam*]

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sakhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But *He* may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."]

[*Vilāpa-kusamāñjali*, 16]

That nature has been expressed in *Vilāpa-kusamāñjali*. "*Dāsyāya te mama raso 'stu*, my real, internal, sincere tendency must go to the lower side. I am unfit." And that increases the *yogyatā*, or ability, qualification, that increases qualification, this quality.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Mahāprabhu's *śikṣā* is that, *tṛṇād api sunīcena*, a long pressing, a long standing prospect is there.

tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

That attitude will make you, will draw for you the greatest benefit. Don't try to go up but try to go down. Ha, ha. And that is the key to success of that domain, the humble of the humble, humility of the humility.

Devotee: Mahārāj, we see that Nārada Muni is going everywhere. Sometimes he's in Vṛndāvana, sometimes he's in Vaikuṅṭha, sometimes he's here.

Śrīla B.R. Śrīdhara Swāmī: Everywhere.

Devotee: What is Nārada Muni's original position? What is his relationship with Kṛṣṇa?

Śrīla B.R. Śrīdhara Swāmī: *Jñāna-vimukta-bhakti-paramāḥ* [established in non-calculative devotion]. That has been, there his position is located...

End of recording, 8.4.83 (or 4.8.83?) + 22.8.81c

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