

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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81.09.05.A

Sri Lalita Saptami

Srila B R Sridhar Swami :

*Radha-mukunda-pada-sambhava-gharmmabindu-  
nirmmañcanopakarāṇe kṛta-deha-lakṣyam*

If a drop of sweat is found in the holy feet of Radharani 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 Radha-Govinda. That has been 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. Rupa Goswami 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 a 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 Lalita Devi.

*Radha-mukunda-pada-sambhava-gharmmabindu-  
nirmmañcanopakarāṇe kṛta-deha-lakṣyam*

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, a 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.

devim gunaisva lalitam?

But Rupa Goswami says, gunaisva lalitam? "We do not see the roughness but that seems to us very mild and soft. Her little haughtiness seems to us to be softness. So humility, such is her internal wealth." Let us show our obeisance to her. Today is her birthday we are told from the scriptures.

yam kama api braja bane?

When she's roaming about the streets of Vrndavana, 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, s/he's taken immediately and also canvassing wherever she goes, canvassing, "Come, join our group to do service to my Lord and Lady." So everywhere, she's also

requested, she's also requested, and she's also requested for the service of the Divine Pair. That is the nature of Lalita Devi.

More we are told about her that she's a little more inclined towards Radharani than Krishna. Radharani She sometimes cannot represent Her side out of Her humility, but before that, Lalita Devi, she goes ahead to get the superior understanding for Radharani's party, from Krishna. Of course, that is the very deeper layer, deeper plane, of the Divine love affairs between Radha-Krishna. It is too high for us. Still, we are told like that.

*pujala ragapaṭha gaurava baṅge  
mattala sadhu-jana viṣaya range*

["The path of divine love is worshippingable to us and should be held overhead as our highest aspiration."]

Our direction from Guru Maharaj, "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 plane of the divine love of such high degree. So fools rush in where angels fear to tread, keep always in your mind. Otherwise in the name of real love you will acquire something else.

*guru-gaṇa-shire punaḥ shobha paya shata-guṇa*

["All desirable objects, when offered to our Gurus, become glorified one hundred-fold, as Their crown-jewels."]

The very key to have entrance into that plane, to try to see, to look at them on the head of one's Guru Maharaj. 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 Bhaktivinoda Thakura. Try to see it at the head, over the head of your Guru Maharaj, then it will shine very brightly to you, *guru-gaṇa-shire punaḥ shobha paya shata-guṇa*. So don't be very aggressive in nature, there in that spirit you will be loser. *Pujala ragapaṭha gaurava baṅge*.

Lalita Devi is a very beloved of both of Them, the Divine Couple, but she's a little more tending towards Radharani, *Radha-dasya*. And our line of devotion goes through that. Different lines to approach Krishna, even in *madhurya-rasa* also, different. But through Radharani, if we want to go to Krishna we approach Krishna in the side of the service of Radharani, then our desired leader we can try to have Sri Lalita Devi. And then next position, Rupa Goswami, from Rupa through Lalita towards Radharani, that should be our, that way has been demarcated for us by our well-wishers. And we must consider it very soberly and sincerely and we shall try to learn how we should deal with them. They are all our Guru or 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 Krishna. Hare Krishna. Gaura Hari bol! Then any questions? Gaura Hari bol!

Devotee : What is Vishakha Devi's position in our line of...

Srila B.R. Sridhara Swami : Vishakha Devi's a little inclined, she's impartial mostly, more sober and sometimes a little inclined towards Krsna. That is her position. And she's very expert in playing music with musical instruments and also singing, all these things. Vishakha Devi.

Devotee : .....

Srila B.R. Sridhara Swami : Rupa Manjari, Lalita's line is.

Devotee : Mahaprabhu *lila* Svarupa Damodara Prabhu

Srila B.R. Sridhara Swami : Ah, Lalita Devi, Svarupa Damodara. Lalita Devi's *avatara* is Svarupa Damodara.

Devotee : Maharaj, why didn't Rupa Goswami take initiation from Svarupa Damodara Prabhu?

Srila B.R. Sridhara Swami : Mahaprabhu asked Svarupa Damodara Prabhu to connect with Rupa Goswami. Rupa Prabhu, Rupa Manjari has got direct connection also with Radha-Govinda in particular service. We are told when Radha-Govinda are alone the *sakhis* may not have entrance there, for their grown up age, capacity. But the *Manjari's* they are of less age so they have got free entrance in that position. At that time they get the chance of direct service. And the leader of the *Manjari* class is Rupa Manjari. So Mahaprabhu, *raga-marga*, the *raga-marga* He direct made connection with Sri Rupa. And also asked Svarupa to be connected with him. "Whatever you know you please favourably distribute it to Sri Rupa." That was His request.

In Guru *parampara* also we find:

*mahaprabhu Sri-caitanya , Radha-Krishna nahe anya  
rupanuga janera jivana vishwambhara priyankara  
Sri-swarupa damodara , Sri-goswami rupa-sanatana*

["Mahaprabhu Sri Caitanya is nondifferent from Sri Sri Radha and Krishna and is the very life of those Vaiñëavas who follow Sri Rupa Goswami. Sri Svarupa Damodara Goswami, Rupa Goswami, and Sanatana Goswami were the givers of great happiness to Vishvambhara (Sri Caitanya)."]

[This verse is #6 of 8 verses describing the Brahma-Madhva-Gaudiya *sampradaya* as compiled by Srila Bhaktisiddhanta Saraswati Thakura. - *Songs of the Vaishnava Acaryas* , p 90-2]

Devotee : Maharaj, the other day I was just wondering, Rupa Goswami and Sanatana Goswami had a brother, Anupama, and Anupama was a Rama *bhakta*. So what is their relationship like in the spiritual sky, what is the relationship between Anupama and Rupa Goswami and Sanatana Goswami? They are in Mahaprabhu's *lila* and he's in Ayodhya *lila*, Ramacandra's *lila* , so do they have the same brother relationship?

Srila B.R. Sridhara Swami : That external relationship of brotherhood. Just as Murari Gupta he was also amongst the *parñada* , paraphernalia of Mahaprabhu, but still he maintained his natural serving function to Ramacandra, but with some tinge of Gaura *lila* . So, some influence of Krishna *lila* as in Anupama, but mainly his attitude towards Rama worship. Ramacandra means *niti*? Too much addicted or...to morality, scripture, *vidhi-bhakti*, *morjada*? That is some want in the quality of surrender. Krishna *lila* demands maximum surrender, especially in Vraja *lila*, maximum surrender. And Krishna also,

*ye yatha mam prapadyante , taàs tathaiva bhajamy aham  
mama vartmanuvartante , manuñyaù partha sarvashaù*

["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 Partha, everyone follows My various paths in all respects."] [*Bhagavad-gita*, 4.11]

The corresponding grace of Krishna comes also in that intensity. So that is Svayam Bhagavan 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 Maharaj, that from Rama *lila* ..... they.....

Srila B.R. Sridhara Swami : Murari Gupta also had some connection with Gaura *lila* and he has described Mahaprabhu's *lila* also. But Mahaprabhu graciously showed him that He's Ramacandra, so *abheda*. But still he's seen to stick to that Rama *lila* of Gauranga knowing it fully well that Gauranga is not less than Ramacandra. Just as the relative devotees,

jarjay rasai haya sarvotam?

The *vatsalya-rasa* group thinks that, "I am gainer of the highest type." *Sakhya-rasa* group they will also think that, "What I get, the bliss in my service, and that is the highest. Krishna loves me most." This is a relative position and that can be applied here also.

*siddhanta-tas-tva-bhedo 'pi Srisha-Krishna-svarupayoḥ  
resenot-kṛṣyate Krishna-rupameṣa raṣasthitih*

["Although Narayana, the Lord of Vaikuntha, and Sri Krishna are one and the same, on the basis of the fact Sri Krishna 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-rasamāta-sindhu*, *Purva-vibhaga* 2.32]

Though it is not quite different, the same in different pastimes, the particular affinity, or *yogyata* - 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-jñana*, the

harmony, the adjustment with different stages and different nature of servitors. But there is the gradation. And though that *taöastha-vicara* - the absolute consideration is there, that does not mean that it should encourage us to be particular about the, 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 position. 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. That is the nature and law of that.

Radharani, She says, "By the grace of Tulasi Devi I came in contact with Krishna." Though She's in the best eternal contact with Krishna always, but still She says, "By Tulasi Devi's grace I have attained such position." That sort of,

*tr̥nad api sunicena , taror api sahiñëuna  
amanina manadena , kirtaniyaù sada hariù*

["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 Krishna."] [ *SHikñãñöakam* , 3]

Mahaprabhu, this primary statement has got a very deep and deeper, deepest value. That pride cannot take us to hold a high office. But always our tendency and sympathy will be for lower services. Radharani Herself says, "My hankering is always towards the service of the divine feet. I want to serve like a maidservant. But because Krishna wants to enjoy Me in another way, only to be the 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. And that is the beauty.

Devotee : Maharaj, that we must aspire for the lowest service, so does it mean that we should aspire for the *shanta* or the *dasya rasa*?

Srila B.R. Sridhara Swami : That will, easy jurisdiction, that is from a particular position to come to a relation, and easy as itch. That will be their aspiration, confined to. And sometimes even they say about Vamshi, "That we are jealous of the position of the flute." So it goes like that sometimes. That is the key to success. Humility, with *tãäd api sunicena, taror api sahiñëuna*, that is *sharaëagati*, that is the key to success. That will enhance the negative character of life, which can draw Krishna maximum. Always towards, the tendency to go to,

*sakhyaya te mama namo 'stu namo 'stu nityam  
dasyaya te mama raso 'stu raso 'stu satyam*

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sakhya*. Rather, I shall tend always to do the lower service, *dasya*, 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."]  
[*Vilapa-kusamāñjali*, 16]

That nature has been expressed in Srila Raghunatha Dasa Goswami. "*Dasyaya te mama raso 'stu*, my real internal sincere tendency must go to the lower side. I'm unfit." And that increases the *yogyata* , qualification, that increases, the qualification, this quality.

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

Mahaprabhu's *shikñā* is that, *tāēad api sunicena*. A long-standing prospect is there.

*tṛṇad api sunicena , taror api sahiñēuna  
amanina manadena , kirtaniyaù sada hariù*

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

Devotee : Maharaj, we see that Narada Muni is going everywhere. Sometimes he's in Vrndavana, sometimes he's in Vaikuntha. Sometimes he's here.

Srila B.R. Sridhara Swami : Everywhere.

Devotee : What is Narada Muni's original position? What is his relationship with Krishna?

Srila B.R. Sridhara Swami : *Jiana-vimukta-bhakti-paramaù* [established in non-calculative devotion] , that has been, that his position is located. *Jiana-vimukta-bhakti-paramaù*. He has crossed...

Devotee : *Jiana* platform.

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

Devotee : Is it somewhere between *shanta* and *dasya*?

Srila B.R. Sridhara Swami : *SHanta*, *dasya*, a different, *shanta dasya*, and with a tinge of *sakhya*, *madhurya* and *vatsalya*. He can approach those, but his real position is *shanta dasya*. *Dasya* somewhat, not compulsory, but free. And having connection with broad jurisdiction he can approach anywhere and everywhere with some particular purpose.

Hare Krishna. Nitai. Nitai.

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

Srila B.R. Sridhara Swami : Of course, it is of infinite character. So we must not forget that we are going to deal with infinite, *adhokshaja*, infinite as well as *adhokshaja*. 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.

*Atikrantam akṣajam , indriyajaà. Avai-manaso gocaraù*, [the mind is full of misconception], we must not forget all these things, then everything is gone. *Adhokñaja, Srimad-Bhagavat* is very fond of using this expression *adhokñaja*. Why? *Bhagavat* has come to deal with *aprakāta rasa* which is very similar to this world, these things. So this warning has been repeatedly used there, *adhokñaja, adhokñaja. adhaùkātā atikrantaà akñsajam, indriyajaà jianaà 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, *adhokñaja. Yato bhaktir adhokñaje*:

[*sa vai puṣaà paro dharmo, yato bhaktir adhokñaje  
ahaituky apratihata , yayatma suprasidati*]

["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."]

[*Srimad-Bhagavatam*, 1.2.6]

Be fully conscious that what you are going to deal with, that is not *maya*, it is a fifth 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 case of your knowledge, any particular concept you can't catch Him. He's independent and absolutely independent nature and infinite in nature. Still, *tomaya cakhaite tara kahi eka 'bindhu' - parapara-shunya gabhira bhakti-rasa-sindhu*.

[*prabhu kahe - shuna, rupa, bhakti-rasera lakñāëa  
sutra-rupe kahi, vistara na yaya varṇana  
parapara-shunya gabhira bhakti-rasa-sindhu  
tomaya cakhaite tara kahi eka 'bindhu' ]*

[Sri Caitanya Mahaprabhu said: "My dear Rupa, 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-caritamāta, Madhya-līla*, 19.136-7]

No limit. Like an ocean of *rasa*, only a drop I am try to introduce to you, with a drop, *ekabindu jagat dui bhāi*. 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 Krishna.

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 lie, false. But still, a construction on the opposite side is there whose imitation we find on this side. *Vilasa, cid-vilasa*, like [*jara?*]-*vilasa* the *cid-vilasa*, 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, *svarupa-shakti*. 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, the science is increasing the circumference daily of extortion of power from the nature, making loan from the nature and that must be paid back 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, *jivo jivasya jivanam*,

[*ahastani sahasanaà, apadani catuñpadam  
laghuni tatra mahatam , jivo jivasya jivanam*]

["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."]

[*Srimad-Bhagavatam*, 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 Vrndavana. That is Krishna consciousness, exhaustively, everyone is exhaustively, finishes himself, as if, in the service of the paraphernalia with Krishna 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.

*yatha taror mula niṣecanena , tãpyanti tat-skandha bhujopashakhaù  
pranopaharac ca yathendriyanam , tathaiva sarvarhaëam acyutejya*

["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."]

[*Srimad-Bhagavatam*, 4.31.14]

To put food in the stomach, that is real health 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-ananda*. *Satyam-shivam-sundaram*, the real conception of the truth is such, 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 our, of every unit in the organic whole is there. The real fulfilment of every unit whatever we find and wherever we find it, that fulfilment is in its highest sacrifice and thereby it ..... so highly. That is the teachings of Mahaprabhu and Bhagavatam – give more and have more not only in quantity but in quality, must be conscious of the quality *aihetuka*, causeless, without any calculation of any gain give yourself desperately, be desperate for giving yourself, giving yourself and you will beginner yourself in that life, give and have...

End of recording, 81.09.05.A