

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Swāmī B.R. Śrīdhara: the *utaria* (?) is there on the tree. He has left that. Oh, this is of course Jagannātha. How have you stolen that *utaria* of Jagannātha? that I went to steal jack fruits with Mādhav and the Mādhav has given a good beating and all those beatings causing injury in my back. So I want some medicine to be smeared on my back, Jagannātha

Then there was a great uproar. "What is this? Jagannātha took? Then he's a real, very good saint. But we have given beating then he comes to Mādhav, "forgive me, forgive me," all these things.

"Then Mādhav saw that so much pain has come to me I should not stay here any longer." He left Purī and went to Vṛndāvana, unknowingly. Hare Kṛṣṇa. Hare Kṛṣṇa.

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Swāmī B.R. Śrīdhara: give opposition, and still we can't think that we should stop our activity totally. Attach and then if necessary you should meet together and find out some way how we can approach to discharge our duty towards the people as well as to (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja, and Gauḍīya Ācārya, our Guru Mahārāja (Bhaktisiddhānta Sarawatī Ṭhākura) and Mahāprabhu etc. Propaganda was taken up first by Guru Mahārāja in an organised way, Bhaktisiddhānta Sarawatī Ṭhākura. His idea was to preach the doctrine of Mahāprabhu in an organised way in India and abroad. And he began his work in a humble way, but anyhow, Swāmī Mahārāja, after his departure did that thing in, not only appreciable, but beyond that, his success we find.

And now ISKCON perhaps likes to monopolise the thing according to their own standard of thinking. But after Swāmī Mahārāja some qualified people dissatisfied with their administration they became indifferent. And so many complaints came to me, as a bona fide well-wisher of ISKCON, with recognition from Swāmī Mahārāja. And when I differed from them they gradually withdrew from my sympathy. And at first I told: "Wait and see how things may come." And I asked them also to, "take steps that these qualified persons may not go away." But they gave deaf ears to my words. Anyhow, some energetic men came to me and asked to interfere into the matter and I asked them to go on with some work in a relief line, not in conflict with them. But anyhow, it has come in the position of conflict. It's not desired by us but they think it that we should not interfere with their activity. But our conscience does not allow us to do so.

So you are all dissatisfied with their present dealings to go on in your illustrious Gurudeva's way and with some help from me necessary. And so many brilliant workers of the ISKCON as you were, now you are, you have met together to devise some organic, organised activity. Independent of ISKCON, how you can go on with the activity of our Gurudeva, Mahāprabhu and Swāmī

Mahārāja, avoiding the defect you detect in ISKCON. In a more perfect way, harmless way, genuine way, and without, as much as possible, coming in conflict with them. So you consult together and try to find a common basis of organised activity.

I am told that Praman Swāmī and Viraha Prakash Swāmī, they're also invited and the telegram came that they're coming soon. In the meantime you consult together and try to evolve how. I have no experience of the world's activities, some common sense, but you have practical experience of the activity in the whole of the world. And my moral support is there. I don't like to be entangled practically, coming in the committee, association, but as an aloof well-wisher and promoter and my good will with you. You consult and important persons may, Bhakti Vijaya Mahārāja, Aksayānanda Mahārāja, Dhira Kṛṣṇa Mahārāja and others also, important persons of high standard. So you may begin your work in a mild way "with heart within and God overhead."

So you consult and if you have consulted already you may intimate to me, "that we are thinking that we may begin in this way." Aksayānanda Mahārāja, his position is supreme in this sense that he's *sannyāsī* of, he's an old member and he has got his wholesale connection with Swāmī Mahārāja after *sannyāsa* and he has got some respectable position. Bhakti Vijaya Tīrtha Mahārāja, he of course already had his very good position, admiral position. But now

Devotee: Disgraced man

Swāmī B.R. Śrīdhara: But now he's, ha, ha, almost a man in the street.

Devotee: Ha, ha, ha, ha, ha.

Swāmī B.R. Śrīdhara: But with his simplicity, his capital is his simplicity, his adherence to the truth, to his Guru and to Mahāprabhu also, that is his capital. And the strongest personality is Dhira Kṛṣṇa Mahārāja, the most firm, and he started independent movement perhaps, in a positive way. Aksayānanda Mahārāja was passive, was of passive nature, but his, that of active nature. And so Kīrtānānanda Mahārāja is very much angry with Dhira Kṛṣṇa Mahārāja. And he says, I am told, "That with boot, by a kick, he will oust him from the fold of ISKCON." So much anger.

Have you considered these things and had any progress?

Aranya Mahārāja is a follower of Aksayānanda Mahārāja.

Devotees: Ha, ha, ha, ha.

Swāmī B.R. Śrīdhara: He does not want much active life

Devotee: Ha, ha, ha, ha, ha.

Swāmī B.R. Śrīdhara: A peaceful life he prefers. But Parvat Mahārāja is an energetic man and he wants a specified duty to do in the line of propagation,

preaching energy he has got, an all round capacity he has got. Anyhow, Dhira Kṛṣṇa Mahārāja has been invited here and at the cost of his activity there, the valuable activity he was engaged in there. But he has left and come to consider the basis, the foundation, the way, how you can move in a body and produce more, greater result in your way. So now the time is very valuable. We have taken Dhira Kṛṣṇa Mahārāja away from his busy field so we must not lose any time, and consider. A committee is necessary. A committee means President, Secretary, the office holders and the Ācārya, all these things must be considered. And try to evolve something and after forming to a certain extent you may come to me and I shall hear and if any modification, any suggestion comes from me for modification, then I will speak out, 'that this is my suggestion. You do it yourself. That is my advice.' Aksayānanda Mahārāja, what do you say?

Devotee: I'm here Mahārāja.

Swāmī B.R. Śrīdhara: You are here!

Devotee: Yes.

Swāmī B.R. Śrīdhara: You have got an important position.

Devotee: We're only praying for your mercy.

Swāmī B.R. Śrīdhara: And you have got appreciation that the higher conception of Mahāprabhu's theology maybe taken from door to door. Begun by Swāmī Mahārāja. Your sincere heart is making more progress than the general ISKCON body towards the truth. This is my conception. So how that sort of realisation, how others may take a share of that. That sort of responsibility what you feel within you, I don't know how far. The true conception, proper conception, I am interested that my Guru Mahārāja came out with the high standard and that was begun by Swāmī Mahārāja in a very extensive, wonderful way. But the proper realisation of the truth should be distributed to the people. Rādhā-Govinda *sevā*.

The ISKCON, according to me, are busy with dollar, diplomacy and very daring action in the name of devotion and dedication. But the brahmanic way of approaching the truth, that is of higher conception. This dollar and diplomacy, this maybe utilised for the purpose, but the more higher basis must be on brahmanic, on character, on realisation, to fullness, all these things. That will have real hold over the other theological conceptions. There are so many theological conceptions in the world and we are to deal with them and that cannot be purchased only by money and grandeur.

A comparative study of theology, the ontological aspect, that must be cultivated, and that must be preached throughout the world. That can stand for a long time. By bribing we cannot capture persons for a long time but by distributing satisfaction of their inner hankering in the theological and ontological way.

So that sort of high literature and reply, answers to their demands, all these things there must be on paper. Some literature and character backing and the preachers also will be there. Jaya Tīrtha Mahārāja has proved his capacity as a preacher. But only his weakness for the truth has banished him. Rāmacandra was banished though He was the real heir of the throne. But something came between and Rāmacandra was banished. So Jaya Tīrtha Mahārāja he's banished from his throne.

So, being sympathetic to his position, we shall come up with energy to help him and at the same time to preach the real conception of the truth theological. That you have understood. You have understood and you have realised so responsibility with you and think whether you will try your best to give it to others, and how.

Devotee: Mahārāja, you spoke of the brahmanic qualities and tendencies. So generally we take it that that is non-administrative, the *kṣyatriya* is more concerned with administration. So a problem arises that generally the *brāhmaṇas* now, they come underneath the *kṣyatriya*.

Swāmī B.R. Śrīdhara: The background will be of that type and that will be taken in the *kṣyatriya* and *vaiśya*.

divalam kṣyatriya valam valam brahma va avalam?

There was a saying of Viśvāmītra, when he came to fight with Vashya (?) and failed to do that, then he uttered this. So character, the force of character. The monarch attractive nature to the worldly temptation, all these backgrounds are necessary in a preacher. A *kṣyatriya* or *vaiśya* they may be prey to the worldly temptation, easily. But a brahmanic characteristic background, that will save us from the temptation we are in the midst of and we are using for the service of Kṛṣṇa. So that sort of background has some sort of appreciation of character, adherence to the truth and taking risk of poverty. Just as he did, he preferred renunciation than the enjoyment side, the money and the grandeur, the organisation, he left because he had some faith more for the brahmanic side.

Adherence to the principals at the cost of anything, that is brahmanic side. That is more attraction towards consciousness than towards material things. More attracted by the beauty of the consciousness, spiritually, than the *vaibhava*, the materials that are collected in the name of the service of the Lord. Partiality for the spiritual consciousness rather than the material grandeur which of course we utilise for the service of the brahmanic persons. The *kṣyatriya* or *vaiśya* they're submissive to the brahmanic school and the *brāhmaṇa* should connect with the Vaiṣṇava.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ
sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate*

vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [Hari-Bhakti-Vilāsa, 10.117] + [Bhakti-Sandarbha, 117]

Who are in connection of the service of the personal truth, Vaiṣṇava. A *brāhmaṇa* has got more preference for the spirit than the matter. And the Vaiṣṇava, the spirit is personal and we can come in closer connection of Him by service. Personal conception of the truth and service for Him, these two are in the Vaiṣṇava. And within the *brāhmaṇa* there's more attraction towards the spirit than the material properties. *Kṣatriya* to organise material things under the direction of the *brāhmaṇas* to guide the general mass towards spirit, from matter to spirit. And *vaiśyas* finance giver for that purpose, this *varṇāśrama*.

Mahāprabhu began from *varṇāśrama* with Rāmānanda Rāya and leaving *varṇāśrama* step by step came to the highest position. First began with *varṇāśrama*, this organised, 'the spirit is above matter.' The quest of life of everyone may be guided towards that. "That neglect matter and appreciate spirit, soul, consciousness." That is systematically done in *varṇāśrama*, in a group that was in an army, the navy, the air force, the land force, in that organised way. Like a march from nescience to science, from matter to spirit, a mass movement in *varṇāśrama*.

Then, the Vaiṣṇava, they have more specified clear idea about the spirit, 'spirit is person, spirit means person, super person. And we are also meagre part of spirit, soul, we are also person and super person, *puruṣa* and *Puruṣottama*. And then the question and dedication and the service comes in, in a real sense. So Vaiṣṇava, and among Vaiṣṇava also there are gradations.

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaiika-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]

Karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ. Jñāna-śūnya-bhakti (non-calculative unalloyed devotion). *Premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas*, in this way it is progressing to the highest degree.

So now we have met, how to form a basis for the propaganda? Both by literature and by aural preaching, and some other ways, you are already in practical connection with preaching life, so you do. And I think and you also have to understand that the organisation will be more liberal, like a federal constitution. Preachers may have their independence as much as possible. You may think, you may try how it is. You have got some experience, you are faced with the rigid decision of the committee and you could not appreciate the decision of the committee existing. Necessarily you find some fault with this committee, administration, so learning something from that, how you can go on with an organised attempt. You are to compensate that.

Or you like, "No, we shall work independently." What will be your consideration now? "We want to meet together but the necessity and the nature of meeting, keeping our heads together, that will be in what way? What is your opinion?" And you may convey to me and I'll say what I have got to say. On the whole, some sort of unity is necessary for work, that is plain, cooperation, but the cooperation will be of what nature? That you are to think and form. Praman Swāmī and Viraha Prakash may perhaps come soon. In the meantime you make some advance in the formation of the foundation without losing any time because you have got value of your time in your activities.

Devotee: So perhaps we should go now and meet amongst ourselves?

Swāmī B.R. Śrīdhara: Yes, you go and meet all in private and consult and come to some sort of resolution and tell it to me. "That we think that for this time we must combine in this way and we'll go on with our activities." So you meet together, perhaps in his room or where it will be convenient and you freely express your personal opinions and come to some resolution. If you like, here also, separately that side or that side or here. I may go in. Wherever it will be convenient for you to talk.

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Swāmī B.R. Śrīdhara: it shows how the development of *śuddha*, pure devotion is going up. It began from *karma-miśrā-bhakti* (devotional service mixed with the desire to enjoy the fruits of work) and it went up to Brahmā.

Took it from a *brāhmaṇa*, wealthy man in Prayag, then to Purī Jagannātha. And it came from there to Indra and from Indra to Brahmā, *karma-miśrā*.

Then next, he went to Śiva. When Nārada, whose taken to be the means of this measurement, Devarṣi Nārada is going to Brahmā, his father, *guru*, and he's beginning to praise him according to this, that of *śruti* in praise of Brahmā. Brahmā was dissatisfied with the praise of Nārada.

This is the nature if the Vaiṣṇava, they can't tolerate their own praise. They know fully well that praise is only due to the Supreme. "We are praised because we have got some sort of connection with that Supreme Entity." So they do not like, they can't relish their own praise. "That I am so low. Only in coming in connection with the so high Entity that whatever good position I have got. And if I anyhow take it as my own then I'll be deprived, my faith will be disturbed. But I am nothing. Everything belongs to my master." So naturally a Vaiṣṇava won't like, sincerely, any praise in them. "I know fully, what is good in me, that does not belong to me, that is His."

So Brahmā, dissatisfied, rebuked Nārada. "What is your decision? You come to praise me? Have I not taught you that I'm nothing. My master is everything. But still, if you want to discriminate about devotion, then I am busy in the relativity of the material world. But Mahādeva, Śiva, he's really to be praised. And we find in the *Veda* also, Rudra *śruti*, there is *śruti*, *mantra*, which is allotted for the praise of Mahādeva. So he's a real devoteeif you want to praise a real Vaiṣṇava go to Kailash, were he is, Mahādeva. Rudra *śrutis* there are."

Then Nārada went up and began to sing in praise of Mahādeva. And Mahādeva, he became mad, abruptly and very agitated he came with his (pashu ?)

"You are disturbing us here. You say big things towards me. Don't you remember that Viṣṇu, Nārāyaṇa, is there, He's everywhere. And in His presence you speak so highly about me? That is sin, that is offence. You are doing this and I can't tolerate this interference in this way."

Then he calmed down and they had a talk. Mahādeva told: "Yes, you are out to see the real faithfulness, real devotion, faith, submission towards the highest authority. Still, or course, it is Nārāyaṇa. But we have not a favourable temperament. Sometimes I'm going to speak in favour of Nārāyaṇa and sometimes standing against Him and encourage the demons saying something against Viṣṇu

If you really want

End of side A, 1/2.5.82, start of side B, 3.5.82.

Swāmī B.R. Śrīdhara: in the line of the demon and show some demonic contact with me and I want to oppose

In Naimiṣāraṇya I remember. In this way. Of course, I appreciate Hanumān's exclusive devotion to Rāmacandra, which is 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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Swāmī B.R. Śrīdhara: Today I remember one lecture of our Guru Mahārāja (Bhaktisiddhānta Sarawatī Ṭhākura) during Vraja-maṇḍala *parikramā*, perhaps 1933. 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 to 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 for 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 Himalayas. From far off Devarṣi Nārada was taking the Name of Rāma: "Hare Rāma, Hare Rāma." 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 Katrihata (?) I am passing my days anyhow in a deplorable condition. You have come and you have made me hear my favourite and that loving Name of Rāmacandra." In this way.

Then there was a confidential talk between them. Nārada began to praise: "You, Hanumānji, you have created a record of service to Rāmacandra. The whole world is after you, saying that, Hanumān's service is unparalleled, what you have done. Hanumān's service is unparalleled, a record you have created, *dāsya*, *dāsya*," to Hanumān. "What you have 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 have I 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, someway 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, such deep affection and such generosity. And so much indifference to these worldly things and so much love for His subjects and all spiritual, 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 the 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 *dāsya-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 *dāsya-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* (impartial judgement), 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.

ye age rasa se hoi sarvottam?

He's best fitted there, but:

taṭasthā hoiya vicāri diyache tarottama?

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 inferiority's and superiority's that exist with this.

So, from hearing the appreciation of Hanumān

Kṛṣṇa is there and the appreciating of 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 *dāsya-rasa*. Whenever the consideration of *dāsya-rasa* comes in, then Hanumān is represented as the ideal *pārṣada* (eternal follower or associate). 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 (the giant eagle servant, carrier of Lord Viṣṇu) 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 than *dāsya-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 snake, 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 beast, I pray, please show the figure of my own beloved Lord Kṛṣṇa."

Then Rāmacandra thought, "The Hanumān is there, he can't tolerate, it 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 again 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, in a lake which is very close to Hanumān's place, Kaladiva (?) Garuḍa is going and Hanumān 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 you." He's also flying, "Not to fly over you. You please remove from my path."

And he was not an 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 was threatening but the same answer, and what to do? Garuḍa says: "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 invincible divine disc made of eternal time, used as the personal weapon of Viṣṇu or Kṛṣṇa). The Garuḍa, the Sudarśana and Devī Satyabhāma, they had some concept, 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 is coming. I am taking the figure of Rāmacandra. You take the figure of Sītā."

But Satyabhāma could not do.

"You can't do so? Then ask Rukminī."

Then Rukminī 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's chanting: "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 Rukminī 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 as higher position than Rāmacandra. But His attendants had some dishonour in the hands of Hanumān. Hanumān's *dāsya-rasa* is very intensified and famous.

kopi koti dasye kopi koti?

It has been mentioned:

pariksit sravanay pariksit kirtanay sukadeva vaiyasaki kirtanay?

Then:

samanay prahlada pujanay pratu?

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam
arcanaṁ vandanaṁ dāsyam, sakhyam ātma-nivedanam.
iti pumsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavatya 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]

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 a human way, coming from the father and mother. But Sītā Devī did not come from the womb of the mother. When Rājārṣi Janaka was plowing 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 the 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-may*

Satya-saṅkalpa. (pure acceptance). In the 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 and that is king. So Janaka Videha (?) a state named by Videha.

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 put one hand into the fire and the other hand put into the soft breast of a lady. He's enjoying or suffering whatever he may take, 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 any incurring any bad connection from that. His position is in such a central plane that from there good and bad are 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 can you show such practices, otherwise not. *Nirguṇa*, from *nirguṇa* (*hunika* ?)

If you are placed in such position, such plane, your heart, your aim, your object, your self, then whatever superficially is done by you, that has got no local meaning. 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* (the ceremony in which a king's daughter is allowed to choose her own husband). 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 he declared.

And Viśvāmitra, he knew everything as 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 causing much disturbance to our sacrifices. So I want your sons Rāmacandra and Lakṣmaṇa to control that disturbance. You must give."

Daśaratha was so fond of Rāma and Lakṣmaṇa that he could not spare Them, rather, he handed over Bharata and Satrughna in the hands of Viśvāmitra. Then, taking them away from the capital, Viśvāmitra put a question to Bharata and Satrughna. "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 is preferable." Then he thought, "Oh, this is not Rāma, nor Lakṣmaṇa." He went back to King Daśaratha.

End of recording, 1/2/3.5.82.

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