

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...Rāma and Lakṣmaṇa, and you handed over these two young boys. Don't you know that what is the reaction of this? I can burn your whole capital by my wrath."

Then Daśaratha came with folded palms, "Please forgive me, I have done, because Rāma is most affectionate. By His separation we can't live, so I did, please forgive me."

Anyway, Rāma and Lakṣmaṇa was taken, and on the way, it was put the same question and they said, "No, no, go by the straight way. No difficulty." And he was satisfied and he was taken.

Then there was Tarak *rākṣasi* and others, group, they came to attack and they were killed.

And then Viśvāmitra knew that Raja Ṛṣi Janaka he has declared the date of Sītā Devī's marriage.

"And there is such condition so I want to take you in that assembly."

"Yes, when My father has handed us over in your care, whatever you will say, we shall go."

Then Viśvāmitra took Rāma and Lakṣmaṇa to the assembly. They were sitting in the assembly and there was that great bow sent by Mahādeva, Haradhana. Who will be able to break up that bow, he will get Sītā as his wife.

Previously, Rāvaṇa attempted, stealthily, privately, but he could not; he fled.

Here also so many kings assembled, but what to speak of breaking the bow, they can't lift it, and going to lift it, some are breaking the leg, and hand, in this way.

Then the Raja Ṛṣi Janaka, the father of Sītā, was disappointed, and began to say in the assembly, "What is this! _____ [?] The earth is devoid of any hero? I am to understand this? What sort of hero is living in this country?"

When he began to say like this, Lakṣmaṇa could not tolerate. He came out jumping on the assembly, "What do you say! _____ [?] A hero-less world! My elder brother Rāma is there, and I am to tolerate such a remark? I can break it to pieces, but I don't like to do that. My well-respected elder brother is there. He can do it."

Rāma was sitting very gently, meekly sitting there. Then all the eyes went to Rāmacandra. Very sober and serious position Rāma was feeling.

Then some of the representatives of Janaka came to Rāma, approached Rāmacandra, "You can do it! Your posture, Your figure, and Your mental appearance, we can feel or understand that You may be able to do this. But You do not care to approach. So please, we appeal to You, you please try."

Then Rāmacandra cast His glance to the Ṛṣi, Viśvāmitra, who took Them, as guardian.

Viśvāmitra also, "Yes, You should do that. When You are faced with such incident, I think that You should try."

Then, getting his sanction, Rāmacandra went ahead. And He held it in His left hand and when He was going to test how, the rope which connecting two ends of the bow, He was drawing the rope and it was broken into two pieces. And there was a great noise, sound.

And anyhow that was finished _____ [?] and Sītā was given in the hands of Rāmacandra. Janaka came to know that they were sons of Raja Daśaratha and he was highly satisfied and Sītā also made arrangements to be sent to Ayodhyā, in his own chariot.

But Paraśurāma, Bhṛgu Nāma [?], he thought that none will be able to do this. He could not tolerate by nature as he came _____ [?] *kṣatriya*. He was an incarnation of Viṣṇu, Nārāyaṇa, for a particular purpose, dedicated. He heard that great sound when the bow was broken and he was approaching. And Rāmacandra also in the chariot is going towards back to His home, Ayodhyā.

And on the way, that great, bigger size, tall size Paraśurāma, he stood in the way. "Where do you go?"

"Rāmacandra is going home."

"Oh. Has He broken that great bow?"

"Yes, He has broken."

"Yes, amongst the *kṣatriyas* then again heroic rising? I'm still living, this rise I can't tolerate among the *kṣatriya* sect. Paraśurāma is still living. I want to measure the strength here. That old rotten bow might have been broken. But can He put the, connect the rope into this bow of mine?"

He extended the bow towards Rāmacandra.

Rāmacandra when challenged, what to do? Then He touched the bow, took.

Paraśurāma was astounded, “What was this?”

He took the bow and connected the rope from one end to another. That was very hard thing to do, and He did that, and put the arrow, and then asked, “Where to throw this arrow? What is the aim? Please recommend me?”

The he was nonplussed, perplexed, but he had to give some reply to His challenging words. “You please destroy the path of my going into heaven. You aim that path and break it.” Paraśurāma was very perplexed and astounded. “What is this? I am defeated at the hands of this boy?”

But we are told that when Paraśurāma extended his bow to Rāmacandra, when Rāmacandra touched that bow, his special inspired potency forced Paraśurāma’s *śaktyāveśa*, that was drawn by Rāmacandra. A bigger dynamo, bigger and a full dynamo, and when a small thing came in contact, that was attracted by this. And so Paraśurāma, from that time, Paraśurāma no longer could he represent the transcendental potency, but as a human being. He was reduced to the capacity of a human being, and so Paraśurāma had to be defeated in the hands of Bhīṣma, his disciple.

So, Sītā Devī was taken home. And then this intimation that made Daśaratha to get his other sons also married in the house of Janaka. So, Meda, Mandaki and others were also married, four sons, and they were taken there.

And then, when the installation time of Rāmacandra came, there was some great catastrophe that Kaikeyi came with her contract with Daśaratha. That obligation he wanted to be satisfied with her, and Rāmacandra had to go to the forest life, when He was just going to occupy the throne. Sītā Devī also followed Śrī Rāmacandra, and fourteen years They had to pass. After thirteen years, that Rāvaṇa carried Her to Laṅkā, and one year She was captive there. And then there was a fight, and Rāvaṇa with all his followers were killed, and Sītā Devī was taken again back to Ayodhyā.

There was also so many things with what our understanding proper. How Sītā Devī could be taken away forcibly by a demon? She’s Lakṣmī, She’s beloved of Rāmacandra. How is it possible? Transcendental, Their existence is quite transcendental.

Mahāprabhu explained this. _____ [?] The demon cannot see what is transcendental substance, what to speak of stealing, or forcibly carrying. That was all eyewash, only a mere show as in the drama we say, imitation that was only to teach the public, the subjects, They had to play like this. _____ [?] And so many things to be learned here.

Rāmacandra was so sober, so considerate, so indifferent, so courageous, but still His love towards Sītā, affection towards Sītā was so much, that like a child He began to weep for days, nights, and months after months. So much love He had for Sītā.

When Rāvaṇa was killed, Sītā was taken in front of Rāmacandra, a peculiar thing. “I won’t, I can’t take Her. She lived for long time under the clutches of Rāvaṇa. I can’t take Her. Only that I’m not a coward, one who has stolen My wife I want to teach a lesson, so I have fought. I have finished My duty, but I can’t accept Sītā. She must give some test about, some examination pass about Her chastity, for the public.” This attitude was shown by Rāmacandra.

His followers began to weep and cry. “What cruelty to our mother. We can’t tolerate.” Especially Hanumān.

Anyhow, the Absolute order. Then the fire was arranged, and Sītā Devī entered that fire. Then fire was finished, Sītā Devī remaining there intact. No harm, no injury to Her body. The people were astonished to see. And then Sītā was taken by Rāma.

Again, when Rāmacandra, the Bharata is waiting, there is another tale of Bharata. He wanted to get back Rāmacandra on the throne, but Rāmacandra did not come to accept His throne again. Then there was a contract, “That after fourteen years You will come and on Your behalf I shall rule the country, making the wooden shoe of You, putting on the throne, on its behalf, I shall rule the country. That idea.” But after fourteen years Rāmacandra came and occupied the throne.

Rāmacandra had His spies. *Raja pashyati karna dhyana*. The kings hear by the ear, not by his eyes. By the CID’s. One day, one CID came and Rāma asked him, “What’s the matter? How are things going on in the country?”

The CID said, "It is very difficult to say. Today, I have got the very worst news to say."

"Don't be afraid, say!"

Then he told, "I saw a quarrel between the wife and husband in an ordinary family of a washer-man. The washer-man is saying to her, to his wife, _____ [?]"

'I won't maintain you. You lived in another's house.' The husband is rebuking the wife. 'You lived at night in another house, so I won't maintain you. That henpecked Rāma He may accept Sītā, and maintain that Sītā who lived for one year in the house of Rāvaṇa. Rāma may do it. He's henpecked. But I won't do this.'

This was reported to Rāmacandra. Rāmacandra became very serious, asked Lakṣmaṇa. *Raja prakriti ranjanath*. "Raja, the root meaning of *raja* is that his duty is to satisfy the subjects, the people. So, when I am king, I have got no independence of my own thinking. I must be guided by the will of My people. So when such objection has been raised about My practice and character, I must have to do something about this. So Lakṣmaṇa, My brother, You have done many things for Me without consideration of right and wrong. I ask you that, this is the matter, I want to leave Sītā. You go and banish Her in the forest. She, some days before proposed to Me that She wants to see the *tapovana* of Valmiki. So with that plea you take Her to the *tapovana*, that pure forest of Valmiki, and leave Her there.

Lakṣmaṇa did so. He went to Sita, that, "You wanted to visit in the Valmiki *tapovana*. Now Rāmacandra has granted that and ordered Me to take You to that place."

Sītā, She could not apprehend, suddenly, that something, this catastrophe will come. She was rather cheerful, "Yes, take Me there."

And after taking Her to that forest then Lakṣmaṇa began to shed tears under a tree.

"Why Lakṣmaṇa You are crying?"

He told that, "This is the fact."

"Oh, this is the fact? You have come to banish Me in the forest, amongst these wild animals? And this is the decision of My Lord?"

"Yes, what can I do? This is the order. I am not independent. I have nothing to say, but only I am carrying the order. Please forgive Me."

"Yes. What could you do? If He has ordered, of course You cannot but obey that."

Sītā was also pregnant with a child at that time. There in the *tapovan* was Valmiki Ṛṣi's *āśrama*. Lakṣmaṇa went away, Sītā perhaps was sitting under a tree, and some of the disciples of Valmiki came and saw Her there and reported to Valmiki. Valmiki knew everything, because already he had written *Rāmāyaṇa*, the *Rāma-carita*. He was waiting for the day, and he came and took Her with much affection and adoration and put Her in a cottage and treated Her like an affectionate daughter. She gave birth to two children, Lava and Kuśa, they grew up there. And an *aśvamedha-yajña* that was proposed by the Ṛṣis, and Rāmacandra accepted that, without Sītā.

But the Ṛṣis told that, "To perform a *yajña*, the formal necessity is of a queen by your side."

Rāmacandra told, "No. I won't be prepared to accept any other wife. It is not possible for Me."

Then how to do? The Ṛṣis came to His relief, "That you can construct a statue of Sītā."

And a golden Sītā was constructed, and taking that statue in His left, Rāmacandra performed the *yajña*.

Of course, that news came to Sītā. Sītā also thought that, 'He's going to perform *yajña* so He must have to marry again.' But when She heard from banishment, 'That no, He's not going to marry a second time, that He has prepared My golden figure for the purpose,' She could not be moved by the affection of Rāmacandra.

Then again there was a *yajña*, fight between Rāma-Lakṣmaṇa and the sons of Sītā, Lava and Kuśa. They were defeated and Valmiki came and made some peace between the two, and Sītā came and was taken away. Again, Rāmacandra asked Her for another example, another test of her chastity; then Sītā was mortified.

She asked Her mother, the earth, "O mother, please. I can't tolerate this insult, repeatedly. Please accept Me, take Me in your lap."

It is told that there was a crack in the earth, and Sītā went in. And Rāmacandra seeing this, He ran into that crack to get Her back, but that was closed before Rāmacandra. Rāmacandra had to come out empty handed. And then of course He knew everything, sober and serious, a king above all, He had to manage, look after the welfare of the people, again went back to the throne.

Very shortly there was another incident by which Lakṣmaṇa, His ever submissive brother, there happened such an occasion, that Lakṣmaṇa was also to be given up. Lakṣmaṇa came in the assembly “Now, King, My elder brother, You have promised that if it happens such and such, You must abandon Me.”

“Yes, My brother. I am under painful necessity to grant You leave forever. You may go.”

Lakṣmaṇa went away, entered the River Saroja, then after some days, Lord Rāma, and all the Ayodhyā *vāsīs* entered the Saroja.

So, Sītā Devī’s life, Lakṣmī Devī, She came to show such ideal for our benefit. The whole life almost full of sorrow and pain, and Her adherence, affinity, and chastity, devotion, abnegation, so many qualities have been there. The women section they can be proud of such ideal. All respects, Sītā Devī’s ideal is immortal here in India, from long time, Sītā Devī. Such selflessness, such affection towards the husband, affinity and purity, and how She could keep Her purity under adverse circumstances, all these things to be learned from Her example, Her unparalleled example. Sītā Devī. Her birthday passed perhaps yesterday. _____ [?] Gaura Hari bol.

Any question from any side? Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Dhīrodātta. Classification of the heroes. Rāmacandra is *dhīrodātta*, sober and generous. Rāmacandra’s character is very serious, sober, and mixed with generosity, extreme generosity, *dhīrodātta*. And Kṛṣṇa’s character type is *dhīra-lalita*: continued pleasure seeking life, that is Kṛṣṇa’s life, *dhīra-lalita*. *Lalita* means very tasteful, fascinating life, charming life, playful. And *dhīra-udātta* is Bhīma; sober and cruel, rude. *Dhīra-śanta*, Yudhiṣṭhira; sober and very meek, mild, is Yudhiṣṭhira. Rāmacandra; generous, generosity and sublime, sublime and generous, very, very generous, *dhīrodātta*. That attracts much: heart-touching, self-abnegation to the extreme. For the little complaint of a single subject, devotee, ordinary man, He sacrificed to the highest extent. A remark from one man, so many *lākhs* and *crores* of men, and a remark from one man, and from an ordinary man, and the maximum sacrifice came from Him. And Sītā Devī’s adherence to such husband to the extreme last days, and Rāmacandra’s abnegation. Daśaratha had several thousands of queens. Rāmacandra’s father Daśaratha had innumerable queens, but Rāmacandra only a single wife. And also He played with Her in such a merciless way.

So, it is possible only for the Lord to set an example here on the earth. That we must not be allowed us to be guided, to be attracted by the so-called ideas of luxury which is very mean; the pleasure of this mundane world. Truth is above all. And we must, that should be the ideal of our life, the beck and call, only truth. We shall try to live a life of a surrendered soul with our eyes fixed on the aim that is truth. We shall live a life for the truth, and not for the amount of pleasure and comfort which may be proposed from this plane. So, these ideals rather help us to select our ways and ideals and go and show us our brilliant future, what way we are to go. These are all trifles. We must trample down under our feet all the prospects proposed by this mundane world. And the truth is truth and we must aspire after, to be subservient to the truth and to the high ideal. And this is nothing, we must trample down. This inspiration we get from the character and the example of Rāmacandra and Sītā Devī. It will elevate our, the standard of our life, and He will supply energy in the back to show substantially that ideal. We shall imbibe energy from such character to our own idea. So, how inestimable goodness we imbibe from such character, we can’t measure that. So, we are infinitely indebted to this character of Sītā Devī and Rāmacandra etc. Let Them bless us with Their more good will and grace, that we may pass through the temptations of this world towards the higher goal which we have anyhow come to accept.

Gaura Hari bol. Nitāi Gaura Hari bol. Yes, what was your question?

Dhīra Kṛṣṇa Mahārāja: Well, you said that Hanumān was the most intense example of *dāsya rasa*, so I was wondering that, it seems that generally in the scripture, *Bhakti-rasāmṛta-sindu*, *Caitanya-caritāmṛta*, for *dāsya rasa* they mention Raktaka and Citraka, so why don't they mention Hanumān?

Śrīla Śrīdhara Mahārāja: That is in the relativity of Rāmacandra. When Kṛṣṇa is Rāmacandra, then Hanumān's service and ideal cuts a very bright figure, good, conspicuous figure.

And the *līlā* of Rāmacandra was such that Hanumān's duty had an important part, role. But Kṛṣṇa when in Vṛndāvana, the Raktaka, Patraka, Citraka, that is only in Vṛndāvana, not in Dvārakā. But here in the midst of so much service coming to him from different quarters, the Raktaka and Citraka are drowned there.

Yaśodā says, "Oh Raktaka, bring some water! Just cleanse this place!" So, Yaśodā's ideal has overshadowed all these characters, small characters, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*.

From gradually higher, and the higher has subdued the lower type, the *vātsalya* and the *mādhurya* having the higher position, and then *sākhya rasa*. Especially these three are meant in Vṛndāvana. Other *rasas* are found elsewhere, but this *sākhya*, this type of *sākhya*, real type of *sākhya*, *vātsalya* and *mādhurya* are not to be had anywhere else but Vṛndāvana. So beautiful, so intense, so great, never found anywhere.

And Kṛṣṇa, the ideal also should be of that type, as to attract, to draw such type of friendly service, and they are serving, conscious service, it depends on the ideal, and also the paraphernalia, more. *Dāsya* plus confidence, then comes *sākhya*. *Sākhya* is also service. Everything is service. *Vātsalya*, the whipping of Yaśodā, that is also service. Without serving spirit, none can approach the Absolute, but all service; different type of service. *Vātsalya prema*, they're also serving. Outwardly, Kṛṣṇa is carrying the wooden shoe of Nanda on His head, but Nanda is serving. He's sending the shoe on His head, that is also a form of service, helping Him to show such a play. Without serving spirit, none can enter that domain of the Absolute. So, friends they're climbing over the shoulder, sometimes giving a slap, Baladeva giving a slap, Yaśodā whipping: all service. We are to understand that. All with a serving mood. _____ [?] "This wretched boy does not know how to go on in his life. I must teach him." That sort of training and teaching, that is...

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