

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...*sambandha*, what is the conception of Kṛṣṇa, and how other gods are connected with Him, how the world's position, the Brahmaloḥa, Virajā, all these, how their adjustment. The proper adjustment, *sambandha jñāna*, the knowledge of proper adjustment of the universe, divine and mundane, *sambandha jñāna*. And Sanātana Goswāmī is told to be the... he has come to give us that sort, he's authority of that department. So in *Bṛhad-Bhāgavatāmṛta* he has given instructions what is Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, and Satyaloka, this Brahmaloḥa, what is the position of the *brahmāṇḍa*. And what is Virajā, what is Brahmaloḥa, what is Vaikuṅṭha, what is Śivaloka, then what is Goloka, what is Ayodhyā, Dvārakā.

All these according to *rasa*, you see *rasa* is the main thing, the main structure, desirable structure is *rasa*. That is the juice, the juice which attracts us all. And none, even from the atheist of the lowest order, and the devotee of the highest order - none can deny that I don't want happiness. So *rasa* is the standard. Just as gold is the standard in the monetary departments of different countries, so *rasa* is the main thing by which we should judge. What country is wealthy, what country is not wealthy, poor, by gold you can judge in the international affairs. So, in the diverse type of expression, through *rasa* we can measure and we can degree and dismiss what is right, what is wrong, what is better, what is bad, what is good. So according to the *rasa*, the quality and quantity, the lower and higher order should be judged.

So, *vaikuṅṭhāj janito varā madhu-purī*, why *madhu-purī* is higher than Vaikuṅṭha? Only for *vātsalya rasa*. It is not in Nārāyaṇa, it is not found in Vaikuṅṭha, the *vātsalya rasa*. And it is found in Ayodhyā and also Mathurā so it is higher. That *rasa*, that *vātsalya rasa* is wanted here in Vaikuṅṭha and the original side, higher side. And it is found here, it is a perverted reflection. By method of deceiving the *vātsalya rasa* is here but it is the reflection. And in the original world where is *vātsalya rasa*? It is not found in Vaikuṅṭha though there must be some other *loka* where *vātsalya rasa* is to be found. And that will be the higher. In this way Mathurā has been founded. Then the *mādhurya-rasa* is here and that is not to be traced properly in Vaikuṅṭha. Where can it be had? So we shall have to go to Vṛndāvana. In this way he has given us the gradual development of the *loka* according to *rasa*.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

In this side also:

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas

*tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyaḥ tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadiya-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]

So here also in this world, *brahmāṇḍa*, this is a world of exploitation. And when the exploitation is going less it is higher, in the Satyaloka the least exploitation. And then Virajā no exploitation, but it is the verge of this *brahmāṇḍa*. And then Brahmaloaka it is the last position, rather, the cover of Vaikuṅṭha, it is spiritual, light. The *prakṛti* is watery, *prakṛti* is watery, accommodating. As when we push water it goes away, so *prakṛti* is like that. And *puruṣa*, *cetana*, that is like light, so that is Brahmaloaka. That is the last, the lowest conception of the *cinmaya*, or the glow of service. Here the exploitation and there fully exploited. The outer current and that is inner current, current leading towards centre. And this is out carrying current, taking away from Kṛṣṇa. And that is taking towards Kṛṣṇa. That is service, leading towards centre. And that's Vaikuṅṭha. Just in the lowest position there's Śivaloka, then Vaikuṅṭha, then Ayodhyā, then Dvārakā, then Mathurā, then Vṛndāvana, then Govardhana, then Rādhā-kuṅḍa. In this way it has been described according to *tattva*, ontological conception, the hierarchy has been depicted there in *Bṛhat-Bhāgavatāmṛta*.

I had a mind that I shall build a temple here of that type, but a huge expense. So when I heard that he will have the biggest temple in the world there I gave suggestion to your Divine Master, "You do."

"Yes. When I, such site will come, they will have a conception of what is what, what is good. That Kṛṣṇa is the highest and He has come down in *prapañca* to give *darśana* to the people."

This Bhu Vṛndāvana, Vṛndāvana in the highest order, and that Vṛndāvana he has taken here. Navadvīpa also, there's two quarters. Vṛndāvana Goloka and Navadvīpa. And here Mahāprabhu and Kṛṣṇa has come down in the surface to take us up. What we see in the temple here, in the ground floor, that is really a thing of the highest order. And that has been, in a spiral case it will be seen. What is the sign of Goloka, what is the sign of Bhuvah, Mahā, Jana, Tapa, or Satyaloka, Brahmaloaka, Virajā, Brahmaloaka, then Śivaloka, Vaikuṅṭha, Goloka, it is really they go up and see. They will have a conception of the whole practical structure of the Gauḍīya Vaiṣṇava who will have a *darśana* of this temple. Gauḍīya Vaiṣṇava means this. There, this is their comparative vision of the ontological quarter. The whole philosophy will be depicted there in the temple. So this is the philosophy of the Gauḍīyas.

Devotee: Topmost.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You two may go to Māyāpur, driving in the car?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I asked Govinda Mahārāja to take me out of the _____ and forcibly he took it to the boat.

Bhāvānanda Mahārāja: We forced our way over.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāvānanda Mahārāja: You have to be very forceful, especially in preaching now, because everyone has gone so crazy due to Kali-yuga. When you travel all over the world you have to be so forceful and...

Śrīla Śrīdhara Mahārāja: Direct approach and forceful approach, direct.

Bhāvānanda Mahārāja: Yes. I find that is the best.

Śrīla Śrīdhara Mahārāja: You got also direct and you distribute also direct. Ha, ha.

Bhāvānanda Mahārāja: Ha, ha. Yes. When I was in Australia in January then many of the Maheśa Yogī, I have converted many of his disciples. Now when I go back I want to do more, in Sidney. Anyway, the main, what won them over was that they had never been told what is the responsibility of the disciple and what is the responsibility of the Guru. They had no idea, of that relationship, because they have no concept of personal relationship between the Guru and the disciple. He's *māyāvādī*.

Śrīla Śrīdhara Mahārāja: Yes, all *māyāvādī*.

Bhāvānanda Mahārāja: So Mahārāja, if you would give us permission, we may take your leave now.

Śrīla Śrīdhara Mahārāja: Take some *prasādam*.

Bhāvānanda Mahārāja: Yes. And then we'll go back to Māyāpur. And thank you very, very much. When I come here though I haven't been here since this visit with Guru Mahārāja in nineteen seventy seven but I feel enlivened now in my preaching. Now I feel inspired. I have lots of ammunition to preach, after hearing your ambrosial words.

Śrīla Śrīdhara Mahārāja: The more you will engage yourself busily to the business of propaganda the more you will get the supply from upper house.

Bhāvānanda Mahārāja: Ha, ha. And I feel that you are the representative of that upper house.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāvānanda Mahārāja: So thank you very much.

Śrīla Śrīdhara Mahārāja: _____ Caru Swāmī.

Bhāvānanda Mahārāja: Yes. I promise you we'll take care of that as soon as we get over this little technical difficulty, we'll...

Śrīla Śrīdhara Mahārāja: Generally, I begin work in the day of *ratha-yātrā*, during rainy season.

Bhāvānanda Mahārāja: You begin then?

Śrīla Śrīdhara Mahārāja: *Ratha-yātrā*.

Bhakti Caru Swāmī: There's preference to start the work on *Ratha-yātrā*.

Bhāvānanda Mahārāja: All right. So by then, whatever we have we'll...

Bhakti Caru Swāmī: Mahārāja, Bhāvānanda Mahārāja _____ [?]

Bhāvānanda Mahārāja: Hare Kṛṣṇa.

This is another miracle Mahārāja, this is another miracle. That such an elevated pure devotee as yourself would deign to embrace a *mleccha* like me. Hare Kṛṣṇa.

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