

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.27.A

Śrīla Śrīdhara Mahārāja: ...through books, by the help of *bṛhat-mṛdaṅga*, the bigger *mṛdaṅga*. *Mṛdaṅga*, that class of instrument is found in west north. Any type of this *yantra*...

Akṣayānanda Mahārāja: Drum.

Śrīla Śrīdhara Mahārāja: Drum.

Akṣayānanda Mahārāja: Not same as *mṛdaṅga*.

Śrīla Śrīdhara Mahārāja: Not same.

Akṣayānanda Mahārāja: Only since our Gurudeva went.

Śrīla Śrīdhara Mahārāja: *Mṛdaṅga* means built by earth, *mṛd* means earth, *aṅga* means limbs, sprung from earth, earthen drum, *mṛdaṅga*, plain, simple. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Any question?

Devotee: Mahārāja, what is the meaning of Chaitanya Sāraswat? You have given the name Chaitanya Sāraswat Maṭha.

Śrīla Śrīdhara Mahārāja: That Chaitanya Maṭha and Saraswatī our Gurudeva, from Chaitanya to Saraswatī. The knowledge that has come from Chaitanyadeva up to Saraswatī, Guru Mahārāja. That length, propaganda within that length we are to revere, accept and preach, Chaitanya Sāraswat, from Chaitanya to Saraswatī. And the angle of vision of our Guru Mahārāja Saraswatī, his angle of vision about Chaitanyadeva, how he has seen with his divine eyes, it is available here. We are concerned with that, from Chaitanya to Saraswatī, our Guru Mahārāja, the Guru *paramparā*, the whole covered, considered, cultured, and being preached or spread. Chaitanya Sāraswat. Hare Kṛṣṇa.

Chaitanyānuga Sāraswat, another meaning. Saraswatī means *vāñī*, *vākya*, words, expressions of Chaitanya, Chaitanya *vāñī*, the real preaching, instructions of Śrī Chaitanyadeva, His words. That may be the meaning here. Chaitanya *vāñī*: or really from Chaitanya to Saraswatī. The culture of *Bhāgavatam* as viewed by Śrī Chaitanyadeva and His followers up to Saraswatī. That is the object, the theme of our life, the purpose of our life. Our *parichay*, our identification, or nature, acquaintance is there. Who are we? We are so and so. They're our masters. We're a servant of that group. We want to revere them, to propagate them, to ask people to accept them. Our whole concern is there. Chaitanya Sāraswata. Sāraswata Chaitanya. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Sāraswata *Brāhmaṇas*, there is a class of *brāhmaṇas* – Sāraswata, Chaitanyānuga Sāraswata, there are other Sāraswata *Brāhmaṇas* in Mahārāṣṭra side. They say they are Gauḍa *Brāhmaṇas*, Sāraswata *Brāhmaṇas*. Sāraswata. So we are Sāraswata, the particular class, particular Sāraswata group that are under Chaitanyadeva, that Sāraswata: that may be another meaning. In *Manu-sāmhita* also it is mentioned, Saraswatī, Dṛṣadvatī.

[*sarasvatī-dṛṣadvatyor deva-nadyor yad antaram
taṁ deva-nirmmitaṁ deśaṁ brahmāvarttaṁ prachakṣate*]

The Āryan civilization that came from up country, first it was between Sarasvatī and Dṛṣadvatī, between two rivers. The Vyāsadeva, they all belonged to that quarter, that Badarīkāśrama. Ambarīṣa Mahārāja he lives that side it is mentioned, the Sarasvatī River which is falling on the Ganges near Badarīkāśrama. Badarīkāśrama just on the bank of Sarasvatī, where Vyāsadeva used to live, and Nārada came to give dictation about the principles of *Bhāgavatam* there in Badarīkāśrama just on the banks of Sarasvatī. And Vyāsadeva also taught the principles of *Bhāgavatam* to Śukadeva in Badarīkāśrama on the banks of Sarasvatī. Ambarīṣa Mahārāja used to live that side. It is mentioned in *Bhāgavatam*, hundreds of sacrifices were done by him on two banks of Sarasvatī River. That was in very ancient time.

At that time Himālaya was considered to be the latest mountain; highest but not ancient, but very lately out. Of all the mountains, Himālaya, though it is biggest, but it is the youngest. So Himālaya was down, and Himālaya going up, and those places are becoming very cold and people were coming down to have their inhabitation in the plane. And the plane that also with the rising of Himālaya, the Indian Territory was small and with the rise of Himālaya, the plane is also rising from the sea extension. And that is too cold so people are coming down to settle in the sea banks. In this way the seat of ancient civilization was there. But that is up and people are coming down and coming this side. So the first seat of Āryan civilization, Vedic civilisation, used to be located that side, and gradually it's spreading itself this way. So Sarasvatī, the banks of the Sarasvatī: that is the place where the Vedic culture began. And gradually that is being extended towards this side. East Bengal and other things up to this Ganges it is ancient, but above that, that has all sprung up from the sea; and in the south also something like that.

So, Sāraswata *Brāhmaṇas*, a particular group of *brāhmaṇas* that held up the Vedic culture, they are supposed to have their residence on the upper Himālaya now, and that is gradually coming this side. So, Sāraswata *Brāhmaṇas*, this is Chaitanya Sāraswata, to differentiate from them, and modified by Chaitanya in the line of *Bhāgavatam*, He has spread amongst all the Ācāryas. Chaitanyadeva preached about love divine. Clearly, and in a developed way, scientific way, Śrī Chaitanyadeva only preached the fifth end of life, that *Bhāgavata prema*, the end of life to acquire love, affection, attraction for Godhead, for Kṛṣṇa. Kṛṣṇa is the Lord of love and He's the innermost conception of Godhead. The highest conception of Godhead is in Kṛṣṇa. And the *jīva* can have a relation with Him, that of love, and that is the highest achievement of all souls ever known, come to the world. So Chaitanya Sāraswata, not other Sāraswata, Chaitanyānuga Sāraswata: belonging to the School of Chaitanya. Sāraswata: that belongs to the School of Śrī Chaitanyadeva, Chaitanya Sāraswata.

...

Nitāi Gaura Gadādhara Advaita Śrīvāsa saṅkīrtana sange pange panca paracas [?]

Śrī Chaitanya Sāraswata, Sāraswatas that are the followers of Śrī Chaitanyadeva, Kṛṣṇa Chaitanyadeva. Who believes in the consciousness of Kṛṣṇa, Kṛṣṇa consciousness, the believers in Kṛṣṇa consciousness, Chaitanya Sāraswata, and His instructions. Sāraswata, whose transaction is with sounds, Sarasvatī means *vāñī*, words, the word trader Sāraswata, whose business is with words, sounds. Sound means Name, *Nāma*, *śabda*. Their business with divine sounds, whose

duty is the transaction of divine sound: and what sort of divinity? Kṛṣṇa Chaitanya, Kṛṣṇa consciousness sound business. That is their trade they're engaged in, in that transaction of the divine sound of Kṛṣṇa cult, Kṛṣṇa consciousness.

ISKCON: I asked Swāmī Mahārāja, "You are so fond of name but why have you given the name as ISKCON? Kṛṣṇa consciousness, Kṛṣṇa Chaitanya, Mahāprabhu's Name, Kṛṣṇa consciousness, that philosophical, ontological expression, but Kṛṣṇa Chaitanya, consciousness means *caitanya*. Kṛṣṇa Chaitanya is there, *caitanya* is there, consciousness, *caitanya*, His Name, Kṛṣṇa Chaitanya. You say ISKCON but the world says Hare Kṛṣṇa Movement. They have taken the idea of name, very welcome, very intimately, Hare Kṛṣṇa Movement. The public has given the name Hare Kṛṣṇa Movement. Hare Kṛṣṇa automatically said. But Kṛṣṇa consciousness it is ontological expression to be realised for the philosophical minded. But Kṛṣṇa *caitanya*, consciousness means *caitanya*, Kṛṣṇa consciousness means Kṛṣṇa *caitanya*, Kṛṣṇa *caitanya*. The Name is there personified. Hare Kṛṣṇa.

Īśa-con. He answered, "*Īśa-con, Īśāvāsyam idaṁ sarvaṁ.*" [*Śrī Īśopaniṣad*, 1] *Īśa-con*, he answered, replied, "That *Īśa-con* is there, *Īśāvāsyam idaṁ sarvaṁ.*"

Gaura Haribol. Gaura Haribol. I did not push further. *Īśā* is some abstract conception of God, Master, but Chaitanyadeva, Kṛṣṇa Chaitanya full of divine love, highest there. Gaura Hari. Gaura Hari. Gaura Hari.

Parvat Mahārāja: What name do you think would be appropriate then?

Śrīla Śrīdhara Mahārāja: _____ [?] that Kṛṣṇa *caitanya* and Kṛṣṇa consciousness very near, closer, Kṛṣṇa Chaitanya Name. The other fellows, Ramakrishna Mission, they have given the name Ramakrishna Mission. Mission is English word and Ramakrishna is Indian. Gaura Sundara. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, who are the descendants of the Āryans? There are different opinions that the Āryans have descended into this race and that race. Of course it may not be a very spiritual questions, but for historical reason.

Śrīla Śrīdhara Mahārāja: We do not know about the present historians, but in faith we find those that are followers of the Vedic culture, they are Āryans, *ārya*. *Ārya*, Āryans. *Ārya* means venerable, *ārya-putra*, *ārya-pradhana*; principal. Here is a custom that the wife addresses the husband by the name of *Ārya-putra*. *Ārya* means grand. The husband's father is called _____ [?] grandfather, as it is told, grand, in that sense *ārya* is used. So *ārya* means, Āryans, means *pradhana*, who are the revered, who held the highest culture at that time. In the beginning of creation who is supposed to hold the highest culture commanded such reverence of all; that is *ārya*.

And under different circumstances they had to go towards different directions. Of course it may be thought that they are somewhere near the Caspian Sea. Kaśyapa. Kaśyapa is supposed to be the father of the gods. Then nearby came Manu, the *ṛṣi*, they're all mostly, they're residing in that other place on the other side of Himālaya. Then gradually Himālaya rose up and some sort of partition, some came this side, that side, in this way might have been distributed.

But that does not matter. We are not concerned much with the geography. We are concerned with the culture, the comparative study of all available cultures. We are to accept, we

are to compare, and we are to receive the comparative study of cultural height. Wherever it be it does not matter. So *dīkṣā* Guru and *śīkṣā* Guru the same thing comes: relative position and absolute position.

And in this connection I sometimes quote this Barrister Norton. Aurobindo was a very powerful writer, good English, and very, *teja* [?] powerful writer in English, forceful. And when he absconded, 'where is he?' to trace, that Norton, one Barrister of very strong common sense, he used to read different newspapers and seeing some article, "Oh, here is Mr. Ghose." By his articles he could find.

So, we have to find like that, where is Kṛṣṇa, the Kṛṣṇa conception of Godhead, Śrī Chaitanya who has given out that Kṛṣṇa conception of Godhead, Vyāsadeva, who has given that *Bhāgavata*, where Kṛṣṇa conception of Godhead. Devaṛṣi Nārada, who came to instruct Vyāsadeva to spread Kṛṣṇa consciousness of Godhead, without that everything is tasteless. "Whatever you have delivered so long, that will be all tasteless and unnecessary if you in the end don't connect it with Kṛṣṇa consciousness of Godhead."

In this way general Vedic culture they could not reveal the meaning of Kṛṣṇa consciousness properly. In *rasa*, the *śruti*, the *Veda* personified, the higher *Veda śruti* personified, they're admitting that, "We failed to express You my Lord, that You are so beautiful and so loving, we could not understand. We failed to distribute to the public Your higher conception." The *śrutis* were confessing this. "What we have so far given to the public to understand, that is somewhat Brahman, Paramātmā, that was predominating in our statement. But now we are charmed. So beautiful within, so charming, so loving within, we failed to understand and we also failed to deliver. We will be forgiven our failing." The general revealed truth at large also failed.

Then *Bhāgavatam* [10.47.61] came with, *śrutibhir vimṛgyām*. "All the revealed truth, they are only trying to show the direction, that this side, we do not know it fully but it must be somewhere this side. This is the general instruction of all the revealed truth in the world. It must be very sweet and very useful, indispensable for us, very high: all these things, but so loving and so charming and so beautiful as to attract us to the utmost. We even forget our own existence. So much charming, we could not understand."

That is the confession of the general revealed truth of different types. That has been given in *Bhāgavatam* by Vyāsadeva, by Nārada, Śuka, etc., and in the very root the Kṛṣṇa is there, Śrī Chaitanyadeva, Kṛṣṇa as Chaitanyadeva, He's at the root of the distribution of sweetness of so much high degree of the Lord. So we are surrendered to Him. And He says that this should be spread the length and breadth of the infinite world. *Prthivīte ache*, that has been, in different places it is seen.

[*prthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma*]

[Śrī Chaitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Chaitanya-Bhāgavata*]

Prthivīte 'paryyanta' yata nagarādi-grama, not only the towns and villages on the Earth but *prthivīte 'paryyanta'*, up to the villages and towns up to the Earth, that is, all the planets are also

concerned. *Prthivīte 'paryyanta'*, from somewhere else up to the Earth, wherever there are villages, inhabitants to be traced anywhere. And *brahmāṇḍa tārite*, *brahmāṇḍa* means created by one Brahmā, the space and time that is controlled by one Brahmā. So many *aṇḍas*, *aṇḍa* means eggs, so many egg-like solid things are floating in the air, *brahmāṇḍa*. So many eggs-like, so many innumerable planets are floating in the air like so many eggs.

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

Akṣayānanda Mahārāja: Satyānanda Prabhu has some question Mahārāja.

Satyānanda Prabhu: This year, nineteen eighty two, there is prediction astrologically of many eclipses of the Sun and Moon. And also sometime in the end of February or beginning of March there is a prediction of planets to line up behind the Sun. And also some planets are in retrograde. So this is a very inauspicious time, according to astrological understanding. And many natural disturbances will be there in the Earth. So a devotee, for his service to Kṛṣṇa, should he consider these things when preparing to go to a place? For example, I'm supposed to go to Japan to preach, so that place is known to have many earthquakes and many natural disturbances. So, my question is, for my service, for myself, should these things be considered, should it be important to protect oneself so that one can serve Kṛṣṇa nicely or should one simply depend upon Kṛṣṇa's mercy in every situation?

Śrīla Śrīdhara Mahārāja: In nineteen twenty seven perhaps, there was a big solar eclipse, and at that time the Kurukṣetra Maṭha was newly started. I was Maṭha command there. And Prabhupāda went there and some spiritual exhibition was also arranged there, about the *gopīs* and Dvārakā Kṛṣṇa meeting how that was depicted. At that time I first heard from our Guru Mahārāja that why on account of solar or lunar eclipse, especially solar eclipse people come to a holy place and take bath, collected by *lākhs* and *crores*. His explanation was, I remember, that at that time the planets come in a particular line and there is possibility by increased attraction they may come together and clash and everything may be finished, pulverised by that clash. So with this apprehension, to utilize their time as best as possible they come to a holy place to take bath, take the Name of the Lord, all these things. They concentrate their spiritual activity apprehending some danger, natural or accidental, natural, *ādhidaivika*, something like the earthquake, the storm; these dangers. What is the suitable word for that?

Devotees: Disaster! Calamity! Catastrophe!

Śrīla Śrīdhara Mahārāja: Anyhow, as a universal apprehension of danger, we are to come to a particular place to engage oneself when the last moment has come. Perhaps it may be crushed. So I must utilize my time for the best. So according to their own religious instruction, some *Namarg* [?], some prayer, church prayer, Hindus, the *Nāma-saṅkīrtana*, all these things: so when the general apprehension comes or the destruction, whether individual or collective, we should try our best to utilize the time with the high conception in divinity. That is very good, very good. And also it is appreciable, as you say, where the apprehension of danger is acute, to run there for relief work. It is laudable. But, how far that intention is correct, that is to be judged.

When I was in Madras, some pleader came to me and preached about Ramakrishna Mission's activity. "Why you want to deliver the people? But they're dying, ill-fed and diseased. You don't go to help them. If they die, to whom you will preach? So relief work is necessary. Just

give them food, give them medicine, keep them in health. Then of course you will give them the God inspiration. That is good. But if they die, to whom will you help in a spiritual way?" That was his point.

I told him, "That there is a famine, want of food in the country, and I have got some food and I am distributing to those that are flocking together around me. But someone is running away. Then what should I do? Should I distribute the food to those that are nearby to them, or stopping that I shall run after the man to catch him to give some food to him? What should I do?" I asked him. "There are thousands of men crowded on my side, and should I go on distributing, or stopping that I shall go to run after him, to take him? So also, men are dying, but other men are ready around me, and the important function of distributing the food why should I leave for the time being. I lose the time for running and leaving the distribution; stopping the distribution I shall run for the man. What is the necessity? So many around me flocking together thickly, I shall go on. So many living persons they are going: why I must be partial to them only? There are hundreds and thousands around me."

So whether this policy is to be more fruitful or not, this is to be judged. There are so needy persons around me. Should I save them, or I shall run to another place for particular necessity of them? Of course if there are men to attend here, then I can go. If they are attended here, so many attendants to look after here, I may go to some other place where needed. Otherwise why should I lose time by running, by travelling? My business, my aim will be to engage myself always in that. And sometimes not only distribution is the only work. Some are shown to distribute, some supplying, some cooking, so different functions are necessary to save the people. And the disaster, some acute are distributed slow, always, disaster is always going on, not only including human beings, but so many insects, animals, others also. They are also in need of receiving such vibration that comes from the divine layer.

When Mahāprabhu went through Jhāḍakhaṇḍa even the lions, elephants, deer, they also got some benefit from His *Nāma-saṅkīrtana*. *Nāma-saṅkīrtana* should be done properly. I shall always emanate that divine energy. I shall try to invite and to distribute, as mediator, to draw and to distribute. So we shall engage ourselves in the most intensified duty of serving, of a mediator. That is the primary thing, main thing, that I may be deeply engaged in drawing from the upper layer and to emanate towards the environment. That sort of high ray, or high wave, that is necessary.

I saw today one important thing in review of Mother Theresa. Mother Theresa told that... What is this *pangu*? English?

Akṣayānanda Mahārāja: Crippled?

Śrīla Śrīdhara Mahārāja: Crippled, those that are not well grown, full grown. "That not only in the physical sense but also mental sense, there are more, many crippled, they should be helped, the mentally crippled persons." The mentally crippled: so all the civilized persons are mentally crippled. So, physician cure thyself! They are mentally crippled. So around me so many, all, only to remove that I should try to hold myself as an agent. But according to my own *adhikāra*, my stage, to be sincere to my own self, I shall do as much as possible. It should be done above history and geography. The general...

