

83.12.15.A\_83.12.19.A

**Śrīla Śrīdhara Mahārāja:** "You Yourself put question, and You made me to answer Your question. That as I'm Guru and You're disciple. This is very peculiar. Whatever You like You may do that. You are omnipotent. Within You are sending the answer, and outwardly You are making enquiry. Ordinary people won't follow that. They'll think that Mahāprabhu He learned all these things from Rāmānanda. But really I feel that You are sending within the answer, and outwardly You are as a seeker You are making questions."

Mahāprabhu in His last talks told, "Why you are afraid so much?"

*kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.*

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.127]

"You are afraid of being placed in the position of My Guru. But whoever he may be if he knows really Kṛṣṇa then he's Guru. Outwardly he may be a *brāhmaṇa*, or a *sannyāsī*, a *gr̥hastha*, or even a *śūdra*, anyone outwardly. But within if anyone has got that wealth, the knowledge of Kṛṣṇa, he's really Guru. Why you are feeling so much inconvenience?"

In this way some conjecture, that He's always Guru. *Sannyāsa* Guru also gave the mantram. "Is it suitable for the *sannyāsī*?" In this way He gave mantram to the ear of the *sannyāsa* Guru and then heard from him. Here also Kavirāja Goswāmī and other devotees said, "Just as the ocean sends gases to form cloud, and when the cloud becomes rain it falls to the ocean." Just like this the talk of Rāmānanda and Caitanya. From Caitanya inspiration going up to the sky to Rāmānanda, made the cloud. Rāmānanda is cloud and Caitanya Deva is the ocean. Cloud draws water in the form of gas, and then again it rains over the ocean.

*sañcārya rāmābhidha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni  
gaurābdhir etair amunā vitīrṇais, taj-jñatva-ratnālayatām prayāti*

["Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.1]

Rāmānanda is compared with the cloud, and Caitanya Deva is compared with the ocean. The cloud is made of drawing water from the ocean, and again raining over the ocean. So Rāmānanda internally drawing inspiration from Caitanya Deva, and externally as a cloud he's raining to Caitanya Deva, giving, distributing those things to Caitanya Deva.

In this way the devotees have seen themselves and \_\_\_\_\_ [?] in that light. He's coming from ocean and again falling in the form of rain coming. Kṛṣṇa. Outwardly Caitanya Deva is hearing,

putting questions and hearing answers, so he that gives the answer is in the position of Guru, and who is enquiring in the position of disciple.

But here the nature of the disciple is something else, that He knows everything. "Further, go further, go further, little more." In this way He's guiding. "This is almost finished. Still if anything please say." In this way the enquirer as if He knows everything, in such a posture it has been distributed.

But still Rāmānanda is afraid. "Oh, people will say that You have come, really You are describing everything in me, and outwardly You are posing like a disciple. I don't relish this thing."

Then Mahāprabhu, "You don't care for that. Anyone can become a Guru if he's already with the capital of Kṛṣṇa consciousness. Formerly, anyone he may be, it does not matter. Kṛṣṇa consciousness is the wealth, and one who has got that he's the heaviest."

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Vidagdha Mādhava:** Guru Mahārāja. In *Lord Gaurāṅga* by Śīśir Ghose, the English translation is perhaps awkward in some places. Because he describes Mahāprabhu going into trance at different times, and at that time Kṛṣṇa taking possession of His body. And then He would speak in a different way, and then...

**Śrīla Śrīdhara Mahārāja:** I don't follow you.

**Vidagdha Mādhava:** I see.

**Śrīla Śrīdhara Mahārāja:** Who else, to explain him?

**Vidagdha Mādhava:** This one book *Lord Gaurāṅga* by Śīśir Ghose...

**Śrīla Śrīdhara Mahārāja:** Yes. *Lord Gaurāṅga*.

**Vidagdha Mādhava:** ...there's one English translation, and in this English translation Śīśir Ghose describes Lord Caitanya as being possessed by the Supreme Personality of Godhead, by Kṛṣṇa. And sometimes going, this possession is leaving, and fainting, Mahāprabhu faints and becomes normal again.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Vidagdha Mādhava:** He's describing Mahāprabhu becoming fully manifest as Kṛṣṇa and speaking as Kṛṣṇa. And then fainting and then returning to his normal condition as Nimāi. He's describing as if a spirit is possessing Mahāprabhu and leaving. He's describing that kind of situation.

**Devotee:** It's kind of a *māyāvādī* conception, that He attains...

**Śrīla Śrīdhara Mahārāja:** I want to hear the original expression, what he has told.

**Vidagdha Mādhava:** OK. I can get that.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Vidagdha Mādhava:** So, Guru Mahārāja. I'll read you a short part of this book.

"This is the initiation of Nimāi. And there was a halo around Nimāi at this particular initiation. And He addressed His mother with exceeding gravity. I'm leaving this body. I shall come again. The body I'm leaving behind is your son whom you should tend with great tenderness when I'm gone." So saying, Nimāi made an effort to bow to His mother, but before He could fully perform this act He became unconscious. The boy then to all intents and purposes seemed dead. Śacī, alarmed, sprinkled water on His face, called Him loudly by His name, and by this and other means succeeded in restoring Him to consciousness. As soon as Nimāi had fallen into a swoon, the light which had shone from His body left Him, and the halo which had surrounded His head disappeared. And with it disappeared His awe-full and reverential inspiring aspect. Śacī was relieved to find her son restored again to His natural state."

**Śrīla Śrīdhara Mahārāja:** Eh? The last line?

**Vidagdha Mādhava:** "Mother Śacī was relieved to find her son restored again to His natural state."

And he makes one footnote about the statement of Nimāi that, "The body I'm leaving behind is your son whom you should tend with great tenderness when I'm gone." He footnotes, "This may either mean, always take care of the body of your son, or revive Him when I leave this body, for He will fall into a swoon."

This is only one example, there are many. "Where Mahāprabhu is shining like a thousand suns, in the house of Śrīvāsa Paṇḍita. But these manifestations last for some time and then going away. And sometimes Mahāprabhu falling unconscious at the end of the manifestation."

**Śrīla Śrīdhara Mahārāja:** We do not admit that Mahāprabhu had any body of flesh and blood. But He could show anything and everything. That was a show, to Śacī Devī, and not reality. Not body of flesh and blood, and He left it, and again came and entered into it and made it active, it is not like that.

So Kṛṣṇa also showed like that in different places that He was present - when He left His body, the arrow thrown by the Jarābad, and blood oozing. And Kṛṣṇa's body was burned. All these things are *māyā*.

Sītā Devī was taken away by Rāvaṇa, this is all *māyā*, Mahāprabhu told.

Because His body is purely of consciousness. Only He has the special power to make a show, of a spiritual body to the plane of material existence, to communicate with us. But that is not His real body. To communicate.

*[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san]  
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga- māyā*."] [*Bhagavad-gītā*, 4.6]

When a transcendental personality comes to appear in this world through the ordinary course of this world, but it is all a show. He controls these material laws by His spiritual laws. And then in that way they come here and connect with us and deal everything with us in our layer. But in spite of this not a tinge of matter is in Him. The spirituality can appear in the grossest substance in this world. He can connect, but this gross element cannot connect there. He can take any shape, to be intelligible and approachable by us. But still He's not to be captured by the eye, or touched by the hand, or the voice heard by the ear. He can manage to connect with us, but still He retains His spiritual existence cent per cent. And He can do, to communicate with us, He can show that as if He has come to our level, but that is all show.

*etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ / na yujyate sadātma-sthair, yathā buddhis tad-āśrayā*

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

*Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā. [Bhagavad-gītā, 4.6]*

*avajānanti mām mūḍhā, mānuṣiṁ tanum āśritam / param bhāvam ajānanto, mama bhūta-maheśvaram*

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [*Bhagavad-gītā*, 9.11]

"I can come in the material form when necessary, but that is not really matter. Without material form I can show My own form as if it is material to the paraphernalia."

*Prakṛti-stho 'pi.* He's fully spiritual, but He can also make a show that as if He's a material body. Hare Kṛṣṇa. So I close the class here.

...

**Śrīla Śrīdhara Mahārāja:**

*jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ  
yaj [jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate]*

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."] [*Bhagavad-gītā*, 7.2]

...

*yathā mahānti bhūtāni, bhūteṣūccāveṣv anu / praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Nitāi Gaura Hari bol. Tattvava matsana [?]

Yatham yatham kalpa jais karmam karmam krodha vimocanana  
Aham kalpa jais karmam krodha kama vimocanana

[?]

... control, rather we shall aspire after to be controlled.

**Devotee:** Guru Mahārāja. In that connection when Rāya Rāmānanda was talking with Mahāprabhu...

**Śrīla Śrīdhara Mahārāja:** Hmm?

**Devotee:** When Rāmānanda Rāya was having his discussions with Mahāprabhu he said that, "Whatever I'm saying it's coming from You."

**Śrīla Śrīdhara Mahārāja:** Oh. "You're giving inspiration, and I'm giving out that feeling. It's a very wonderful thing that You're speaking from within me and You're hearing. You're putting the question, and the answer You're inspiring in me, and I say what You want me to say, and You're hearing. It's a peculiar position I've got." Rāmānanda says. "You're listening and You're speaking through me, so You're establishing a rapport."

*sañcārya rāmābhīdha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni  
gaurābhir etair amunā vitirṇais, taj-jñatva-ratnālayatām prayāti*

["Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.1]

Clouds are the product of the water of the ocean. And the ocean water becomes gas and forms in clouds. And again cloud means transformed into rain the ocean receives that. That example has been given. From ocean through cloud coming to ocean.

"So You are in me. You're putting some questions, and You're inspiring me with the answer, and I'm putting that thing in Your, as reply to Your question. So coming from You and again going to You. The gesture of Your putting question is such. What is that? What is them? Then what is them? You know everything, still You want to hear it from my lips."

"This is external. This is superficial. Go deeper. Go deeper. This is all superficial. Yes, we can begin with this. Go deeper, more."

"Your suggestion is such that You know everything - only You want to be spoken by my mouth. You're putting questions in such a fashion that You know everything. "Go, little more, little more," so everything known to You. The gesture, the nature of Your putting questions to me clearly shows that You're well versed in everything. Only You want it to come through my lips.

"So this is external. Go forward. This is also superficial. Go deeper. Then yes, it is. Then next, it is good. Further. It is better. Go little more. Yes, it is the highest. Now, how to attain this? Please speak to Me."

In this way everything known to You, but You're pushing me to pass Your opinions through me. A peculiar type of question and answer. One who listens He knows everything. And one who advises he's an instrument in the hand, a doll in the hand of one who's listening. Peculiar things, very sweet it seems."

So a *bhakta*, a devotee's doing, actually Lord does through him. The Lord does through a devotee, they have no separate understanding. They're almost instrumental, still holding some special individuality, they want to be an instrument. "I have no original position. Whatever He wants me to do I like to do that." Agent, cent per cent agent of different departments, the *svarūpa śakti*. Surcharged with *svarūpa śakti*, the internal potency, they do. Instrumental. \_\_\_\_\_ [?] "Whomever You want to dance in what way he dances in that way. He plays in that way according to Your insinuation, Your inspiration." Still, they've got separate existence, so many, but all in one tune, different but harmonised. Though different but harmonised, not opposition party. Kṛṣṇa. Kṛṣṇa. \_\_\_\_\_ [?] We want to have such position. What is necessary how I shall be adjusted in that position.

*[dante nidhaya trnakam padayor-nipatya, krtva ca kakusatam etad aham bravimi  
he sadhavah sakalam eva vihaya durad-, gauranga-candra-carane kurutanuragam]*

["Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, "O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of the moon-like Sri Gauranga."] [*Caitanya-candramṛta*, 120] [*Gauḍīya-Kanthahara*, 13.148]

*Dante nidhaya trnakam padayor-nipatya*. Taking the hand from the feet. *Padayor-nipatya*. Falling at the holy feet.

*Krtva ca kakusatam etad aham bravimi*. With much entreaty, and also flattery, and also request and prayer, I want to say to you.

*He sadhavah*. I have faith in you that you are all honest man. I'm addressing to the honesty in you. *Sakalam eva vihaya durad*. My most fervent prayer to you, give up everything, and every call, dismiss. And fall flat, wholly at the feet of Śrī Caitanya Deva. You'll get the highest benefit. I have faith in your sincere honest heart. I appeal there. In spite of so many mental tendencies in different ways, at heart, at the bottom, you are honest and good. So I appeal to you, give up everything, and come fully under the feet of Lord Caitanya. Your gain will know no bounds, unlimited gain.

*Caitanya-candra-carane kurutanuragam*. Try to find your attraction for the holy feet of Śrī Caitanya Deva, the exponent of the divine love. And you will surely get your fulfilment, you will feel

in your heart. Give up everything. So many tendencies are dragging you out to different directions. Don't allow yourself to be prey to those different discordant attractions. My fervent appeal to you my friend, give up everything, fall flat on the feet of Lord Caitanya Deva."

This call is coming from the core of the heart of Prabodhānanda Sarasvatī, one who passed his last time in Śrīkuṇḍa, Vṛndāvana, alone. A lonely place, lonely life he led with literary culture. *Rādhā-rasa-sudhā-nidhi*, *Caitanya-candrodaya*, *Navadvīpa-śatakam*, so many books. He sings the infinite, and very heart touching, and good style Sanskrit he has given. Sentiments are very fine and very dignified.

*strī-putrādi-katham jahur [viṣayīṇaḥ śāstra-pravādam budhā  
yogīndrā vijahur marun niyamaka-kleśam tapas tāpasāḥ  
jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param  
āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasaḥ]*

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [*Caitanya-candramṛta*, 113] & [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 11-12]

*Strī-putrādi-katham jahur*. Very sweet, and he made his appearance to preach the love in the country. What was the condition of the country at that time? *Strī-putrādi-katham jahur viṣayīṇaḥ*. The worldly people they forgot to discuss about their family affairs. Such dazzling scene was created, the example was created, that ordinary people they're also talking in their home about Caitanya Deva. They forgot to discuss about their family affairs. *Strī-putrādi-katham jahur viṣayīṇaḥ*.

*Śāstra-pravādam budhā*. Those persons... ke?

**Devotee:** \_\_\_\_\_ [?] Mahārāja.

**Śrīla Śrīdhara Mahārāja:** They're quarrelling with the different purpose in the *śāstra*. "Oh, *śāstra* says this." Another says, "No, no, the *śāstra* purport is this." The third man, "No, no, the real meaning will be that." This sort of quarrel was stopped for the time being when Caitanya Deva came with loving expression of the transcendental realm. They stopped for the time being their quarrel, the different types of meanings of the scripture.

*Yogīndrā vijahur marun niyamaka-kleśam*. And the *yogīs* who were very much busy in controlling their breaths, *prāṇāyāma*, *pratyāhāra*, the so called processes of *yoga*, for the time being they left that. And actually took up, actuated what he has taken in this quarter. This very wonderful thing for which we shall take trouble to control over the breath and reach some stage of mystic consciousness. A very wonderful thing Śrī Caitanya Deva has brought into the world.

*Vijahur marun niyamaka-kleśam tapas tāpasāḥ.* Those that are fond of austerity and penance, they also stop their campaign. "What is the necessity of embracing so much voluntary pain on the body and mind, and to search after some happiness in future life?" This austerity and penances they also gave up for the time being, their endeavour to that cause, *tāpasāḥ*.

*Jñānābhyāsa-vidhiṃ jahuś ca yatayaś.* The *sannyāsīns*, the renunciants, they gave up the study of the *Vedas*, *Upaniṣads*, and to get by heart all these *ślokas* etc. The study of the revealed scriptures, that was also stopped for the time being. The students stopped their study of the higher scriptures.

*Jñānābhyāsa-vidhiṃ jahuś ca yatayaś caitanyacandre param, āviṣkurvati bhakti-yoga.* When Caitanya Deva came out with some higher display of the devotional love divine, all the departments were affected. And more or less they were charmed and left for the time being their own campaign, and looked at what Śrī Caitanya Deva was taking in the country at that time.

In this way he has, this Prabodhānanda Sarasvatī, so many things, very, very beautiful poems.  
Hare Kṛṣṇa. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura.

*Prema*, love, wholehearted dedication, the whole divine.

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