

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.30.A

Śrīla Śrīdhara Mahārāja: That is *Veda*, to understand the *Veda*, leading to oneness and not to bifurcate and not many branches. The *Veda* is given many branches; you can accept any one of them; that is not the meaning of the *Veda*. It is *ekaiana* leading towards one. Mood of *Veda skanda*. *Veda* is a *skanda* and its branch is only one. Then, finished?

Bhāratī Mahārāja: That's finished. This one devotee here Mahārāja that you have never met before, Citraketu, he is from England.

Śrīla Śrīdhara Mahārāja: When have you come from England?

Citraketu: I came from England about two years ago.

Śrīla Śrīdhara Mahārāja: Two years ago, and where are you living?

Citraketu: I am staying in Chandrodaya Mandhir.

Śrīla Śrīdhara Mahārāja: Oh, you are continuously living in Māyāpur, but you did not come to visit here?

Citraketu: I haven't yet, no. This is my first time.

Śrīla Śrīdhara Mahārāja: You are engaged in, what service?

Citraketu: I am on the staff of the *samādhi*, building Prabhupāda's *samādhi*.

Śrīla Śrīdhara Mahārāja: *Samādhi* construction, under?

Citraketu: _____ Surabhi Swāmī is the...

Śrīla Śrīdhara Mahārāja: Surabhi, he's a new man, hmm?

Citraketu: Surabhi Abhipālayantam Mahārāja.

Vidagdha-Mādhava: He's the architect Mahārāja. He's the architect for the *samādhi*.

Śrīla Śrīdhara Mahārāja: Oh. But Surabhi...

Akṣayānanda Mahārāja: Surabhi Abhipālayantam Swāmī.

Śrīla Śrīdhara Mahārāja: Surabhi Abhipālayantam Swāmī. And he's disciple of?

Akṣayānanda Mahārāja: Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja, complete?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But I did not hear his name. That was under Satya....

Bhāratī Mahārāja: Satya-Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Satya-Nārāyaṇa, they're the engineers there I heard. All right.

Akṣayānanda Mahārāja: He's the architect.

Śrīla Śrīdhara Mahārāja: He's the architect, well and good. Gaura Haribol. Gaura Haribol.

How do you feel at present, inner encouragement that you are going, doing the most, you are in connection with the highest conception of reality? It is satisfying your heart. Your engagement is very tasteful? Heart is being satisfied by the duty you discharge? It should be like that. Heart's inner satisfaction you must feel, that you are engaged in a very holy and divine duty. You try with this attitude to approach your duty. This is in the way of the highest fulfilment of my life, where I am engaged, fortunately. Generally we are engaged in the worldly affairs for fleeting sense pleasure. But the divinity has attracted me, far from my country here and He has given me the chance to approach beyond the space and time to my highest goal. So that devotee, divine pure devotee has devotion, duty, fortunately you have got. Thank your stars. Hare Kṛṣṇa. But you, you should thank your stars, that is my meaning, that you have come from far away to such a type of divinity. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Hṛdayenābhyanujñāto [Śrīmad-Bhāgavatam, 11.20.30]. Must have approval from the inner heart that I am doing the right thing. So many things to engage ourselves attracting us from all sides, but we must concentrate in the service which is given to us by the higher realized souls. Self abnegation in the negative side, and positive participation in the highest service of the highest conception of divinity. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Stridish, here.

Devotee: Mahārāja, there are also two other devotees from Māyāpur, Vidagdha and Satyavak Prabhu.

Śrīla Śrīdhara Mahārāja: Vidagdha is old friend I have seen many times, but I cannot see the face, I am devoid of sight, eyesight. And you are Parisevāna?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Parisevāna, Parisevāna, Harisevāna. Parisevāna means Harisevāna. Parisevāna. *Pariniṣṭhita*. *Pari* means *samyak*, fully, *parito sarvata vyapi*, most extensive. Wherever we cast our glance we see the same thing, *pari vyapi, samyak*. *Pariniṣṭhito 'pi nairguṇye*, *pari* means also deeply, very firmly.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / grhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”]

[Śrīmad-Bhāgavatam, 2.1.9]

Pariniṣṭhito 'pi nairguṇye. “Though it is well known to all that I am firmly settled only in the Brahman conception and no mundane conception can enter into my mind, in any time, in any way. It is well known fact, and perhaps it should be admitted by all the stalwarts present here. But that I took the chance of studying this sort of variety, plurality, diversity, coming to oneness, after entering into oneness of all consciousness, all conscious, one. Not many, no diversity. In this stage I am firmly established. Still I have come, I have come to try with highest regard to study the diversity which already left in the mundane world, same diversity, same polarity.

What’s the explanation from me, these gentleman, these scholars can expect?

Uttamaḥ-śloka-līlayā. *Uttamaḥ* _____ [?] I have come in touch of such plurality or diversity which can, which is able to dispel all sorts of nescience, *tamo*, ignorance, darkness. This, though variety, but here they are common, that they can dispel the darkness, the ignorance. *Uttamaḥ-śloka.* And those that are devoid of that ignorance fully, it is best of that. *Uttamaḥ* _____ [?] And then _____ [?] Superlative degree. It is the highest type, holds highest quality of dispelling darkness or ignorance. I found it. I had my direct experience that Kṛṣṇa *līlā* though full of, apparently it is many, many things - His devotees, His *Dhāma*, His paraphernalia, so many things, His friends, His exploitation, so many kinds of things. But here it is common that everything is – He can dispel the darkness, *uttamaḥ-śloka*, and His play, very, very efficient to dispel darkness of different types. *Uttamaḥ-śloka.*

Gṛhīta-cetā. And so I have come to be a slave of such *līlā*. I am the witness myself. That Kṛṣṇa *līlā*, though it seems apparently to be of mundane character, but in reality it is just the opposite, because it can dispel the darkness of different kinds, and it discloses itself with proof, coexisting with it. It is very palatable and also dispels ignorance. *Avidya*, *ajñāna*, it can do away with, and very pleasing at the same time. Very pleasing, very ecstatic, so more knowledge, more accurate knowledge, and also ecstasy, *anāndam*, *cit anāndam*. *Cit anāndam*, inner satisfaction along with dispelling of darkness, or ignorance. These two things I have got from this Kṛṣṇa *līlā*.

So the general surface I have left and I am going up in the domain by discovering new things every moment, a progressing life I have got coming in touch. So this mundane world is to be compared with a reflection and perverted. And the original world is also of that model, but this is mundane, it is perverted, and that is original. So, what we find here, all is there in a very excellent condition, and here it is all in a nasty condition. But the model, ideal of everything that we find here in the shadow, that is already in the substance. And the highest plane of knowledge is not a non-differentiated or non-specified plane.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / gṛhīta-cetā rājarṣe, ākhyānam yad adhītavān

And now today in this meeting of the scholars I shall try to inaugurate that, what I got from my reverend, revered father. *Mahā-pauruṣiko bhavān* [Śrīmad-Bhāgavatam, 2.1.10] Ordinary people they cannot hope to be a student of such teachings. I consider you are a bona fide student to receive this sort of learning, education, study. So I like to deliver that great thing to you, great thing. *Mahā-pauruṣiko bhavān*. You do not aspire after ordinary things. You want something great. It seems to me that you want something great, not ordinary thing. *Mahā-pauruṣiko. Puruṣārtha – dharma, artha, kāma, mokṣa*, these are ordinary *puruṣārtha*, aims of life, ideals of life. But I shall inaugurate here today beyond *puruṣārtha*, the object of life which is not under the limitation of these old stereotyped things. *Tad aham te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān. Adhītavān dvāparādau, pitur dvaipāyanād aham* [Śrīmad-Bhāgavatam, 2.1.8] That great knowledge I got from my divine father. I shall deal with that today in this

assembly of scholars to you.”

Before that, there was a difference of opinion amongst the scholars when Mahārāja Parīkṣit told, “Only seven days I am to live and how I can utilize the few days that I can attain my best fortune?”

Then there were *yogīs*, there were *jñānīs*, there were *karmīs*, they came with their own program there. “Mahārāja you can take this.” Some say *dyana*, some say *tapa*, some say *yoga*, all these things.”

Then Mahārāja told, “Only a few days in my hand and if all of you differ in your opinion to recommend me how I shall use these few days, then what can I do? Please be unanimous. Consult among yourselves and give some unanimous verdict and I shall do that.”

Just at that time Śukadeva appeared, and all unconsciously stood up, giving respect to that young man of sixteen, when he appeared suddenly. Such was the commanding presence of that boy, that young man of sixteen. And unanimously they told that, “You are greatly fortunate and we are also fortunate that this young man has come, about whom we hear so many stories but we couldn’t see him, but we’d like to see him. But anyhow today fortunately the day has come. And all of us want to hear something from his lips. Whatever he will say we also will hear along with you.”

So Mahārāja Parīkṣit took him and put him in a respectful way in the presidential chair, Śukadeva, the delivery *manca* [?], the platform where from Śukadeva began to talk. Parīkṣit Mahārāja he’s putting questions and he’s giving answers. In this way seven days the whole *Bhāgavata* came with the highest idea of our fate, how high our fortune may go up; how, to what height our fortune may lead us. That was given there.

Vyāsadeva, already in *Mahābhārata* and other *Purāṇa*, there is no thought which has not been dealt with there. So far in the world no such thought can be traced out what is not dealt out by Vyāsadeva. All possible thoughts of all different position has been dealt out. And lastly he gave this thought that Kṛṣṇa consciousness is the crown of all the thoughts. Embracing all and also superseding all. That has been given by him, whoever he may be. And is cleverly delivered by Śukadeva Goswāmī, couched in scholarship also, there’s no poverty in scholarship in *Bhāgavatam*. But something more, above scholarship, something more has been given there.

So these are the salient points which that even Śaṅkara – these are the most important points if you can understand, then we can easily enter into the domain of Gauḍīya Vaiṣṇavism. What does Gauḍīya Vaiṣṇavism mean? The salient points, we must be very particular to know and understand, to inquire and understand these ten points.

Bhaktivinoda Ṭhākura also has given *Daśa-Mūla*. In Nimbarka *sampradāya* there is *Daśa-Mūla*, the ten points, the important ten points in Nimbarka. And Bhaktivinoda Ṭhākura also has given *Daśa-Mūla*, and beginning with:

*āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhim
tad bhinnāmsāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat
bheda-bheda-prakāśaṁ sakalam api hareḥ sādhanāṁ śuddha-bhaktiṁ
sādhyāṁ tat prītim evety upadiśati harir-gauracandro bhaje tam*

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that: (2) - Śrī Kṛṣṇa is the Supreme Absolute Truth. (3) - He is the source of all energies. (4) - He is the ocean of all transcendental mellows. (5) - The living entities are His separated parts and parcels. (6) - Due to forgetfulness of their constitutional position, the living

entities are illusioned. (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion. (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is *acintya* or inconceivable. (9) - Pure devotional service (*śuddha-bhakti*) is the only means to attain the supreme goal. (10) - The supreme goal is divine love of Kṛṣṇa.] [*Daśa-mūla śloka*, The ten essential principles of Gauḍīya Vaiṣṇavism]

The summary, this *śloka* is the summary of all the points we are to know in Gauḍīya Vaiṣṇavism, and then also other nine perhaps elucidating the ten points one by one, one by one. The ten points are mentioned in the first *śloka* and other *ślokas* he explains the ten points one by one. And Prabhupāda also has given here – that is ten or twelve, what is the number?

Bhāratī Mahārāja: In this particular _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. Ten points or twelve points?

Bhāratī Mahārāja: Yes. The number one...

Śrīla Śrīdhara Mahārāja: No, no. How many, ten? The number: total number?

Bhāratī Mahārāja: Twelve.

Śrīla Śrīdhara Mahārāja: Twelve. So if we can understand these twelve points then we can easily understand the whole of Gauḍīya Vaiṣṇavism. Gaura Haribol. Nitāi Gaura Haribol. In different ways! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. What is the time?

Bhāratī Mahārāja: Mahārāja, the ten points in the Nimbarka *sampradāya* coincide to Bhaktivinoda's ten points or are they different?

Śrīla Śrīdhara Mahārāja: Somewhat different, there should be. *Daśa-mūla*.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: *Acar*. Two types of *bhakti*, *śuddha bhakti* and then *viddha*. So *viddha* is not English, could be expressed in different ways.

Śrīla Śrīdhara Mahārāja: *Viddha* means that mixed, contaminated. *Śuddha bhakti*, that pure devotion, an alloyed devotion, not unalloyed, there may be mixed with *karma*, *jñāna*, *yoga*, etc, they are alloy, and fleeting desires, *anyābhilāṣa*, *karma*, *jñāna*, mixed, alloyed; alloyed and unalloyed, *śuddha* and *viddha*. *Viddha* means alloyed. And unalloyed devotion that is *śuddha*. And what is the opposite of *bhakti*? *Anyābhilāṣa*, *karma*, *jñāna*. *Ādi* means *yoga*, *śaithilya*, etc. Hare Kṛṣṇa.

Bhāratī Mahārāja: Then he's talking about the *āśraya* and *visaya vigraha* and it compares Rādhā-Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Āśraya* means the negative side, the potency. And *visaya* means Kṛṣṇa in His different expression. *Īśā tattva*, Kṛṣṇa, *Bhāgavat tattva* and *Bhāgavat śakti tattva*. *Śakti tattva* is *āśraya*, potency. Up to Rādhārāṇī, Yaśodā, Nanda, all these, Predominated Moiety, that is *āśraya*. And Predominating Moiety, positive that is *visaya*. *Visaya* Kṛṣṇa, Nārāyaṇa, Rāma, Baladeva, all these are all *visaya tattva*, enjoyer class. And the enjoyed, that is the *āśraya tattva*, the potency. Potency and the possessor of potency!

Bhāratī Mahārāja: And Gaura-Gadādhara?

Śrīla Śrīdhara Mahārāja: Gadādhara is *āśraya* and Gaura He is *visaya*. But *visaya* has taken the mood, the nature of *āśraya*. That is Gaura, both combined. Reality, Kṛṣṇa when He has got, He has taken the posing of Rādhikā, that is Gaura. And the inaugurator of *Nāma-saṅkīrtana*, Gaura Nārāyaṇa, He is *visaya*, Avatāra. And Gaurāṅga, both Rādhā-Kṛṣṇa combined, really He is Kṛṣṇa but in the mood of Rādhikā. He has accepted the nature of Rādhikā. Kṛṣṇa when He's searching after Himself, trying to taste what sort of ecstasy is in Him, self-searching. Self-searching Kṛṣṇa is Gaurāṅga. What sort of ecstasy there can be within Him, self introspection, self-searcher, searching, trying to understand Himself, His own wealth. Taking the mood of His devotee, that is Gaurāṅga. *Svabhajana*, *vibhajana*, and also distributing it to others; making inquiry to Himself and what He gets He distributes to others.

Sva-bhajana vibhajana prayojana avatārī. What is *sva-bhajana*? How He should be, how He can satisfy Himself, to search that, and to give that clue to the public. That is Gaurāṅga. When Kṛṣṇa is searching what is the peculiarity in Him, searching, and what He gets He distributes to others. *Sva-bhajana vibhajana*, dividing, His own *bhajan*, how He should be worshipped, how He should be served. When He enquires and He gives it out to the public, that is Gaurāṅga, when He's distributing Himself to the public. That is Gaurāṅga, *sva-bhajana*, how He should be served. Serving Himself He's showing to the public that how He should be served. And for that He had to take the mood of Rādhārāṇī, to search Himself. What is there? Why should others come to Him, what is He? And then He Himself giving to others, Kṛṣṇa is Guru. When Kṛṣṇa Himself is Guru then He's Gaurāṅga.

*guru-rūpa-hariṁ gauram, rādhā-ruci-rucāvṛtam
nityam naumi navadvīpe, nāma-kīrttana-narttanaiḥ*

["Perpetually do I sing the glories of Lord Gaurāṅga, who is the Supreme Personality of Godhead, Śrī Hari, embraced by the heart and halo of Śrīmatī Rādhikā, and who has descended as the Divine Master. In this holy abode of Śrī Navadvīpa Dhāma, He is absorbed in the pastimes of profusely chanting the Holy Names, dancing in ecstasy."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 2-3]

Guru-rūpa-hariṁ.

*gaura-vāg-vigrahaṁ vande, gaurāṅgaṁ gaura-vaibhavam
gaura-saṅkīrttanomattam, gaura-kāruṇya-sundaram*

["I make my obeisances unto the Deity, Gaura-Sarasvatī - the personified message of the Golden Lord Śrī Caitanya Mahāprabhu - whose bodily lustre is of a beautiful golden hue, like that of the selfsame Lord Gaurasundara; who is the personal expansion of that supreme Lord Gaurahari; who is always intoxicated by preaching the message of that Golden Lord; and whose

divine beauty blooms in the revelation of Lord Gaurāṅga’s mercy potency.”]

[Śrī Śrī Prapanna-jīvanāmṛtam, p 2]

Guru-rūpa-hariṁ. When Kṛṣṇa Himself is Guru, He is Gaura.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: _____ [?]

Pūrva-rāga, māna, prema-vaicittya, prabāsa.

Śrīla Śrīdhara Mahārāja: Union in separation.

Bhāratī Mahārāja: Yes, a type of *vipralambha*.

Śrīla Śrīdhara Mahārāja: *Vipralambha*, the four kinds of main separation. Amongst the friends when there is separation that may be classified into four points.

Pūrva-rāga. Before meeting, both the parties, not actual meeting but anyhow come in some remote connection, either the name, or the portrait, something. First saw the name, or the tone of the flute. Not seen actually, no practical union, real meeting, but have some connection, either the sound of the flute, or a picture, or the Name itself, Kṛṣṇa *Nāma*. And Kṛṣṇa heard of Rādhā *Nāma*. In this way but not actual meeting took place so long, and there is separation, pang of separation. The Name is so sweet He can’t contain Himself or Herself. Rādhārāṇī when Kṛṣṇa *Nāma* entered Her ear, She was perturbed, “So sweet a Name is possible in the world.” Her reaction and some pain there also. “I can’t meet. So sweet a Name, Who possesses such a sweet Name, Whose playing of the flute is so sweet sound, I can’t meet Him.” A pang of separation: that is *pūrva-rāga*. *Pūrva-rāga*, that is also separation, before meeting, *pūrva-rāga*.

Then next, *māna*, *māna* means after meeting when there is some difference between Them, in trifle matters, but it actually comes to happen. This is the very nature of love. Rūpa Goswāmī says:

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [*Ujjvala-nīlamanī*]

Just as a serpent goes by this curved way, not straight, it is his nature to go in that way. It is not a diseased going, when serpent going it is nature that he will go in this. So, Rūpa Goswāmī says, “Just like that, the progress, the path of love is also like that.” *Ato hetor ahetoś ca, yūnor māna udañcati*. So sometimes with some trifle cause or sometimes with no cause such feelings must come. Nothing, “No He’s neglecting Me. He wants to avoid Me,” some sort of sentiment comes. “And thereby I don’t like Your company.” Of course the cent percent liking and cent percent aspiration is there, but still for the time being some such opposite sentiments spring up from the underground. And for the time being some sort of clash in the sentiment and one avoids the company of the other. “I don’t like it.” That is *māna*.

Then *prema-vaicittya*. Jealousy rises to such a degree that They are already together, but still some sort of thought comes within and makes Them to think that it is far away. One occasion the example is given. Rādhārāṇī, this is all in the *mādhurya rasa*, not in other *rasas*.

When Rādhārāṇī is standing by Kṛṣṇa Her shadow is reflected on the body of Kṛṣṇa, but anyhow the Yogamāyā has managed to rise in Her mind that, “Oh, another lady is closely fixed in His body.” The jealousy sprung in such a way that, “What is this? Another lady is within Him? How it can be tolerated?” So Her mind revolts. Then Lalitā Devī perhaps was there, some *sakhī*, she anyhow pushed Her. “What do You do? It is Your own reflection there.” Then She again came to senses. “Oh!” Then She particularly noticed and found, “Oh, it is My shadow, My shadow.” Then immediately gone. This is something like *prema-vaicitṭya*. The example is given like that.

And *prabāsa*: of course when, by circumstances it is arranged that One leaves the Other, that Kṛṣṇa went to Mathurā to attend other duties. And They were apparently neglected. And that is *prabāsa*. If it is for some limited time, that is *sudur* [?] *prabāsa* and other *prabāsa* something, two types of *prabāsa*. *prabāsa pracrista* [?], when one has left the country and gone to far off place, then the separation, that is *prabāsa*.

So four types of separation pangs between the lover and beloved: the pangs of separation.
Gaura Haribol. Gaura Haribol.

This is all of a very high type. We should not indulge in these topics carelessly. That will do some harm in our real realization in future, because the mundane characteristic is possible to be carried there. The mundane experience may try to take us down. With much caution. What we conceive, it is not in that plane. It is higher and higher plane. So we are not getting the real picture of things here, this is adulterated picture. It is alloyed picture of the conception of the original thing. We should take it in our mind. Not unalloyed conception of the thing. With this caution we are to deal with them.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, I was told...

Śrīla Śrīdhara Mahārāja: Who is this?

Devotee: This is Vidagdha Dāsa.

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava, yes.

Vidagdha-Mādhava: I was told that our Swāmī Mahārāja that he wrote one *sannyāsa* that the goal is to cultivate this feeling of separation from Rādhā-Kṛṣṇa. This feeling of separation is the mood, perhaps the goal of a Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: To cultivate about *sambhoga* that is more dangerous, and the separation: that is little safe. To have separation, it is more safe to deal separation of the high type, but the union is very, very dangerous to deal with. That is the cause. We may participate to separation a little, though we should think that it is not of this plane. The pain of separation is not of this plane. But still the separation is less injurious. With caution we may talk little about that. But the *sambhoga* will be very, very dangerous. When Rādhā-Govinda, the *sakhīs*, They are

combined and They are enjoying the company one another, that will be very, very dangerous to discuss, or to think, or to deal in any way from this mundane plane. A great offence it will create. That is the idea. So direct handling is more injurious. Indirect handling of separation as Mahāprabhu is showing, that is helpful to certain extent. Mahāprabhu, the devotees, they are showing so many pranks, can't tolerate the separation of Kṛṣṇa.

[kāhān mora prāna nātha muralī-vadana] kāhān karoṅ kāhān pān vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: “Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

“Oh, I can't tolerate even my own living or my existence without Kṛṣṇa. Without His grace, without His company, I can't maintain my, this undesirable existence.”

All these may help to certain extent to us. But we are not to imitate that. But as the highest ideal respectfully we are to look out. And that will help us to brush aside our *anartha*. How intense ones feeling of separation should be about Kṛṣṇa, and we don't think, and if some tears come then we may not think that we have realized that stage. That sort of danger should be avoided.

*na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

Mahāprabhu says that, “I have not a drop of divine love in Me otherwise how can I maintain My, this mundane life...

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