

82.12.08.B_82.12.09.A

Śrīla Śrīdhara Mahārāja: Generally we're to think that at the time of separation all the nerves are affected deeply, to its deepest intensity, in the indirect way. And that will affect the inevitable union. So union is a finishing touch, and the preparedness, hunger for the union, that has been considered to be the highest point.

Just as youth is full grown, but just before youth, what should be the name? *Kaiśora*, in Sanskrit it is *kaiśora*. Bap kaisora andriyam [?] Not the youth but just before the youth - this stage of life. That has been considered to be the highest, desirable stage, *kaiśora* - just before youth, though youth is considered to be full-grown.

So, *vipralambha*, that hunger - hunger for eating, it is satisfaction, but just before the eating, the stage of hunger that has been given the best consideration of the health. Hunger is the cause of satisfaction of eating. So the first stage has been given the highest importance - *vipralambha*. And there, every nerve to its most intensified stage is surcharged with things, which are on the other, desirable side. Preparing to embrace. When going to embrace, that is considered to be the highest stage, rather than when embracing - *vipralambha* becomes more intense. Hankering, the full, it captures the whole, and to the deepest. It is a test to the real, for both the parties of the real relationship of the deep attack of the thing, the possibility, the *kaiśora*. Hare Kṛṣṇa.

That *vipralambha*. *Vipralambha* has got its own special kind of enjoyment. Rādhārāṇī is so great, or the Vṛndāvana party is so great - only for Their *vipralambha*. *Vipralambha* is the test of genuineness of the thing. Long after Kṛṣṇa had His *līlā*, up to aged twelve in Vṛndāvana, but we are told that in rare cases the age may be taken as one and a half. In twelve we may take Him as grown to eighteen. Anyhow, for a few hours He passed His time in Vṛndāvana, for a very small period, and more life in Mathurā and Dvārakā. One hundred and twenty-five years, twelve years in Vṛndāvana, but this born connection, limited connection of a few years, fed the Vṛndāvana party for more than a hundred years, and most intensely awaiting His union. And that has been given in the history of love divine, the unique position, of Rādhārāṇī, Yaśodā, etc. What standard of intensity of love divine They have got that They could endure so much time with the same intensity for the same. So much love and affection is never found in any history of the world, the long period of unabating intense tendency for union for Him. So what is there? I heard sometime that, "Failure makes us great."

Aranya Maharaja: Failure is the pillar of success.

Śrīla Śrīdhara Mahārāja: Pillar of success - that is another thing. And sometimes failure makes one great. There is another saying like that. So there is something there - not the result, but the action. That is the qualitative difference. "I'm doing, not for the result, but concentrated in the action, not for the consequence, action itself."

*karmaṇy evādhikāras te, [mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

A different quality. Friends may be faithful when they're together, but when separated far and for long time, if still they're faithful to one another, then there must be high quality, higher quality of faithfulness there. And when together, faithfulness to each other, that is an easy thing, but when separated and for a long time, still maintaining faith to each other, then that must be of higher quality. Separation is the test to the genuine thing, especially the love. What degree of love is there that can stand so long a separation and ever fresh? Always fresh, long standing fresh, to the highest intensity. The spirit of sacrifice challenging everything, requiring nothing in response, no want. The Queen is absolute, proud of sacrifice.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

A special character in giving, in bestowing, the ecstasy in giving, not taking. In giving not taking. So in the case of the union of the male and female, it is told that that of the female, they're more intense. Because, that is passive, negative, not aggression. Giving, sacrifice is greater there, it is told. By giving we thrive and that is the fundamental substance in love, to give and not to take. So *vipralambha*, separation, is the highest chance of this test in itself. So it is considered to be greater than union. Only action, no reaction, giving, not getting, love is there, more. Hare Kṛṣṇa. Love means to give, to give. And the test is there in separation.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Audārya, *mādhurya* and *audārya*. So Mahāprabhu is considered to be - though Kṛṣṇa, but when Kṛṣṇa is as Mahāprabhu He is considered to be higher. *Mādhurya* and *audārya*, when He's giving Himself to others without any consideration present, in a self-distributing stage. That is *vipralambha*, mad to give Himself to others. That aspect of Kṛṣṇa is said to be higher in conception - Kṛṣṇa in the mood of Rādhārāṇī.

Nitāi. Dayal Nitāi. Dayal Nitāi.
Mahāprabhu. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.
Govinda. Govinda. Govinda. Govinda. Govinda. Govinda. Govinda. Rādhē. Rādhē. Rādhē. Govinda.
Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

So I like to finish here today.

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Devotee: Ninth of December, Nineteen eighty-two, side A.

Śrīla Śrīdhara Mahārāja: Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta Vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hari Nāma Saṅkīrtana kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Navadwīpa Dhāma kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Devotee: Jaya Om̐ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: When Mahāprabhu was in Śrī Raṅgam during *cāturmāsya*, as the etiquette of the *sannyāsīs*, at that time, He passed four months in one place, on the banks of the River Kāverī, Śrī Raṅgam - the headquarters of the Rāmānūja *sampradāya*. There He lived in a *brāhmaṇa* family. The householder was Vyeṅkata Bhaṭṭa, his young son was Gopāla Bhaṭṭa, and his brother was one Prabodhānanda.

At that time He regularly visited Śrī Mūrti Raṅganātha Vīgraha, and there He found in the compound that one gentleman, a *brāhmaṇa*, he used to read *Bhagavad-gītā*, chant, recite - in Sanskrit of course, but full of mistakes. He did not know the language well, but still he went on reciting *Bhagavad-gītā ślokas*. And the people that were passing by used to cut jokes and ridicule him, because his pronunciation was always full of mistakes. He did not know the meaning of the passages. Like a parrot he's making the sound but not knowing the meaning, and no knowledge about the Sanskrit language, can't pronounce properly. And the people, naturally, ridiculed him.

Mahāprabhu one day approached him after his recitation. "You *brāhmaṇa*, you chant the verses of *Bhagavad-gītā* and the general public ridicules you so much. But still you don't care for them and go on chanting. What's the reason? What do you find in it that you continue in spite of these unfavourable remarks against you? What's the reason?"

Then the *brāhmaṇa* came out: "As long as I go on chanting the *ślokas* of *Bhagavad-gītā* I find I can see that Kṛṣṇa is just as a driver in the chariot before Arjuna, as if I can see Him clearly. I read it

abiding the instruction of my Gurudeva. I do it here. And as long as I engage myself in this matter I can see Kṛṣṇa. A very beautiful, blue figure, just before the chariot, as a *pārtha-sārathī*, one who engages the horses, *sārathī*, the driver of the chariot. I can see Him and my heart is very much appeased thereby. So, whatever the public likes they may remark, but I can't leave that."

Then Mahāprabhu told: "Yes, your reading of *Bhagavad-gītā* is the fulfilment of the study you have got hereby. Such a fulfilment of your chanting here I understand."

So what should we learn from this? The *brāhmaṇa* is researching, reading, going through the scriptures. But he does not understand the meaning, but still he goes on.

When I was a student, about fourteen years or so, I came to read a Sanskrit poem where it is mentioned: *arvrti sarva sastranam bhodha api ranjasi* [?] The chanting of the forms or contents of the scriptures is more than the understanding of the meaning within it. I could not conceive, I could not catch the meaning at that time, how is it possible? Mere chanting of the scriptures can be superior than the understanding of the meaning within it? How is it possible? I could not understand. *Arvrti* - the repetition of the chanting. *Sarva sastranam* - of all the scriptures. If we read loudly, tries without number, repeatedly, we attempt to read - then it is told that it is superior to understanding the meaning of the passages. I found, when I came to Gauḍīya Maṭh, I could follow the meaning to a certain extent, how the chanting is superior to understanding the meaning within it. The chanting, the cultivation, of the divine sound, sound divine, which is conscious, which is consciousness, is greater than to try to understand the meaning in the inductive process. The sound will express itself, its meaning to you.

Just as *Hari-Nāma*, go on chanting with respect, with regard, with serving attitude, and the sound will come with its meaning within your heart. *Śabda-brahma*, the sound is not this material thing that your lips can produce. It is not like that - it is *śabda-brahma*. The Name of the Lord is all conscious and it can express itself within you, naturally. It can come to you naturally with His figure, colour, and His acquaintance. *Śabda-brahma*, *Vaikuṅṭha Nāma*, the Name Infinite, the sound Infinite, only with that expectation, that attitude, we're to tackle. We shall expect the Name will come with His real meaning, "I am so and so," if my attitude towards that, towards the sound, becomes so. So *kīrtana*, *śabda-brahma*, *kīrtana*.

And also, here, in Śrī Raṅgam, what Mahāprabhu certifies, something more.

"I can see the beautiful figure of the Lord there. Not knowledge, Kṛṣṇa is all-knowledge, not that. But appealing to the heart, the fine cord of the heart, to charm, it charms the inner core of my heart, appeals there, I am caught there. I can't give up this recitation because the fine cord of my heart is touched and I get some sort of inexpressible joy in me. Some ecstatic touch I find in my heart as long as I chant *Bhagavad-gītā* in obedience to the instruction of my Gurudeva."

So *ruci*, crossing the knowledge - the knowledge may also give out, but more than that is our taste for the thing, *ruci*.

"The experience, the conception of some supernatural knowledge, supernatural ecstasy, ecstatic feeling, I experience when I repeat the reading."

Sat, cit, ānanda, not only appealing to the conscious world, but transcending that they appeal to the *ānanda*, to the sense of beauty, love, charm, all these things. The higher plane, the superior plane of our life is there, that *ānanda*, ecstasy, happiness, joy, that plane. The most

fundamental plane of our life is there. So, the proper way to approach the revealed scriptures should be in such a submissive way as if that is one with the Supreme Lord.

Mahāprabhu told Sanātana Goswāmī when Sanātana came to praise Him, when Mahāprabhu gave sixty-one kinds of interpretation in one *śloka*.

*ātmārāmās ca munayo, nirgranthā apy urukrame
[kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ]*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

These sixty-one different forms of explanations were given by Mahāprabhu to this *śloka*.

Then Sanātana Goswāmī told, "You are *Bhāgavata* itself, You are Kṛṣṇa Yourself. You can express Yourself in any way You like, any way You like."

And Mahāprabhu, in His modest way replied, "Why do you praise Me? Don't you know Kṛṣṇa's *Bhāgavata* is Kṛṣṇa Himself. Every letter is Kṛṣṇa. Sanātana, every letter of *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself. That is infinite. Every letter contains infinite meaning."

The approach is all-important. So scripture also if properly approached we shall find like that. It will come itself with its own real meaning, natural meaning, to us. *Sevonmukhe hi jihvādau*.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

[Therefore (Because the Name of Kṛṣṇa is identical with Himself, and is beyond the realm of sense experience) the Name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses beginning with the tongue in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

Śravaṇa, so all the scriptures to be studied in Gurukula, from a proper source.

ya'o paḍa bhāgavata vaiṣṇavera sthane [Caitanya-caritāmṛta, Antya-līlā, 5.131]

["Go to a Vaiṣṇava, from him you will get the real stand-point of *Bhāgavatam* and how to approach it."]

*[tad viddhi] pranīpātena, pariprasnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in

scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [*Bhagavad-gītā*, 4.34]

The whole dealing of studying the scripture should be of such attitude. Then everything will be right, *sevonmukhe*. So all important is our need, our attitude, how to approach the infinite knowledge or infinite ecstasy. That submissiveness, total unconditional submissiveness in our search - then Kṛṣṇa is there, according to the purity of submission and earnestness to search the truth, to search for Kṛṣṇa. Kṛṣṇa is there. Kṛṣṇa is everywhere. We can see only Kṛṣṇa, nothing else. Sometimes Kṛṣṇa and *māyā*. Sometimes Kṛṣṇa with His devotees of different pastimes, *līlā*. That is the *Dhāma* also, like that, every transcendental plane is like that. It is real, it is free, it has got its liberty, he or she, whatever, liberty, superiority, pleasure. So the only method, the nature of our approach - He's everywhere.

sarvatra kṛṣṇa anoti pari cari nai seva diti pariṇā artanini mai [?]

Everywhere the figure, the colour, or representation of Kṛṣṇa is shining with great lustre, but only one can see whose eyes are pure, purified. Not covered with the prejudice of different kinds in the plane of exploitation or renunciation, or calculative devotion. If we can cross these three planes then everywhere we can find Him. _____ [?] But whose eyes are covered by the dust of different plans and purpose, *anyābhilāṣa*, *karma*, *jñāna*, filthy desires, fleeting desires, or organised exploiting desires, or to get out of the troubles around liberation desires, we can't find Him. We can't find Him. Those prejudices cover our feeling. He's everywhere, still we can't see Him. We can see only the cover, because of cataract, cataracts of different layers on the eye so we can't see.

So, it is the duty of the Guru to remove the cataract. *Ajñāna-timirāndhasya jñānāñjan-śalākayā*. With speak, mixed with that *ajñāna*, some ointment of the eye, mixed with the ointment of truth, it removes the cataract of the eye. Then we can see the Infinite. And the background comes out in the front and we can see, we can feel, we can hear. The sound also, like the eye, the ear also so, touch also so. Only our own prejudice has covered us. Sun is there but if I cover my eyes no sun. Sun is, but no sun if I can cover my eyes. Sound is but if I can cover my ears no sound. Something like that. And deep vision with respect, with reverence, with love, with beauty, with earnest hankering for the sweet association, we become qualified to come to that plane.

andi yuta yaku jari visaya dhuli te karmana se para tattva payi dhuli te [?]

Our inability, our uneasiness is the cause not to see Him...

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