

86.10.27.A_86.11.06.A

Śrīla Śrīdhara Mahārāja: We're to understand that, how it's possible. One may stand in relation with the paraphernalia, as enjoyer, or with the spirit of renunciation, and the third plane, the highest plane, real positive plane, having eagerness to serve another. That is possible, eager to serve. Just as eager to exploit, so eager to serve, the environment. And if calculated, in Vaikuṅṭha, and out of affection in Goloka.

Not only imitation but real realisation of the facts. And that is real life there. Every unit stands in serving attitude to another, and there he gets the satisfaction. By serving gets satisfaction, not by exploiting. And that extreme was found in Vṛndāvana.

The highest devotee, Uddhava, whose devotion is recommended by Kṛṣṇa Himself, he, when visiting Vṛndāvana and seeing the creepers, "I want to be one of them, the grass, creeper, so that I can have the feet dust of the divine damsels, the *gopīs*."

So much intense self abnegation, self dedication was there for Kṛṣṇa, and accordingly to others. Adjustment. And we're told that is proper adjustment.

Nitāi. Nitāi. Nitāi. Nitāi. We're invited to join that campaign, the competition of dedication, self sacrifice. And the *pratiṣṭhā*, the prestige consciousness, that is the highest enemy, greatest enemy. Prestige consciousness, honour, everyone wants. At the sacrifice of everything one wants prestige, position, honour. And honour also to be sacrificed. Honour means popularity in the consideration of the people whether I'm good or bad. In the *gopīs* in Vṛndāvana we see that risk. They, at the cost of their good name in the society, and even according to the *śāstra*, they do not care for that in their self offering to Kṛṣṇa. *Dustyajam svajanam ārya-patham ca hitvā*.

*[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padaviṁ śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Svajanam, the social opinion, and the opinion of the so called nears and dears, relatives. And the scriptural dictation, 'You should do this, you should not do that,' that scripture also was ignored in their consideration of service towards Kṛṣṇa. Inconceivable.

And die to live, and the death of what degree. Death also has some degree of dying. For money one can give the body, for money. And for body also one can leave money. For name and fame, can leave name and fame, everything. And the name and fame, body, everything sacrifice for the satisfaction of the centre of love. Love is such, pure love, real love is such. Love means sacrifice. Without sacrifice no love is possible. If we analyse the real meaning of the love word, here or there, that means sacrifice. Affection means sacrifice for the object of love, and that is to the extreme.

Śrī Caitanya Deva recommended Kṛṣṇa Himself when He came as Guru, Ācārya. "*Ācāryam mām vijānīyān*. You should know your Guru as My representative."

*[ācāryam mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

When He Himself came in the garb of Guru, Śrī Caitanya, He revealed all these highest stages of realisation. And to take His Name with the association of the *sādhu*, mentioned, men of same habit and object, aim. On the whole what is the advice given to us? In *Upadeśāmṛta*,

*tan-nāma-rūpa-caritādi-sukīrtanānu, smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī, kālām nayed akhilam ity upadeśa-sāram*

["The essence of all advice is that one should utilise one's full time, twenty-four hours a day, in nicely chanting and remembering the Lord's Divine Name, Transcendental Form, Qualities and Eternal Pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja (Goloka Vṛndāvana-Dhāma) and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service."] [*Śrī Upadeśāmṛta*, 8]

In substance this is the advice to the devotees, that in Vṛndāvana or Navadvīpa in some Dhāma, as a subordinate of a real devotee, staying in his connection, one should go on to take the Name and try to understand the *līlā*, the pastimes, Name, *rūpa*. And how we can see Him, how we're to hear, engage our senses in understanding, in experiencing Him. So pass all the time with such spirit in the company of the *sādhus*. This is in substance the advice to one and all, who wants to be a student in this line. This *Upadeśāmṛta*, eleven advices, given by Mahāprabhu, and it was put in form by Rūpa Goswāmī. *Eka-dasha*, eleven, there it is. Very important for practical, personal realisation, these eleven *śloka*s, poems, very, very useful. *Upadeśāmṛta*. Generally others in Vṛndāvana they try to discuss and to understand about Kṛṣṇa *līlā*. But our Guru Mahārāja's tendency was always towards the foundation. The results, consequences, will automatically come. You need not be very careful about that. That will come automatically. You go always to the foundation.

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

Your whole attention will be given towards the foundation, lower service. And the result, consequence, will come automatically, in a natural way. And if you're very eager to go higher it will

be artificial, sometimes almost suicidal. Don't try to go upwards, don't try to rush. But always try to seek service in the lower rank. So Guru Mahārāja used to read and explain this *Upadeśāmṛta* in Rādhā-kunḍa. Both Rādhā-kunḍa and Śyāma-kunḍa, a boundary line between them, and there he used to explain this *Upadeśāmṛta*, those eleven poems. What Mahāprabhu in His last days, suddenly one day He's chanting something, another day He's chanting something. And those poems were collected and put into Sanskrit verse by Rūpa Goswāmī. That is *Upadeśāmṛta*. Hare Kṛṣṇa. Hare Kṛṣṇa. The last is this.

*kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kunḍam cāsyā munibhir abhitas tādr̥g eva vyadhāyi
yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām
tat premedam sakṛd api saraḥ snātur āviṣkaroti*

["Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kunḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kunḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused."] [*Śrī Upadeśāmṛta*, 11]

Kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo. Kṛṣṇa has so many favourites, but the best among them is Śrī Rādhikā. *Praṇaya-vasatiḥ preyasībhyo 'pi rādhā-*

Kunḍam cāsyā munibhir abhitas tādr̥g eva. And His *kunḍa* is representing Her, properly. *Munibhir abhitas tādr̥g eva vyadhāyi*.

Yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām. Which is very rarely found within the most favourite rank, what to speak of the ordinary devotees. *Preṣṭhair apy alam asulabham*. Which is very rarely found in the highest rank of devotion, devotees, what to speak of the ordinary devotees.

Yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām, tat premedam sakṛd api saraḥ snātur āviṣkaroti. And such type of devotion may be had by taking bath in Rādhā-kunḍa.

But Rādhā-kunḍa bath, that is not marked as in the physical sense. It's mentioned *kunḍa līlā*, the most private type of sweet relationship and the transaction was in Rādhā-kunḍa. In general play field Vṛndāvana, and with a selected the play of Kṛṣṇa in Govardhana. And with the highest group Kṛṣṇa's *līlā*, play, pastimes, the most supreme level, Kṛṣṇa's partaking into pastimes with the highest paraphernalia is in Rādhā-kunḍa, on the bank. And more highest when They're playing in the water of Rādhā-kunḍa. _____ [?]

When They're taking bath, Kṛṣṇa taking bath with His highest paraphernalia in the *mādhurya rasa* in the water of Rādhā-kunḍa, and there the highest degree of confidential pastimes take place.

So that is the highest point we shall try to understand how. In *Caitanya-caritāmṛta* very beautifully that has been described, when Kṛṣṇa is playing with Rādhārāṇī and Her group in the water of Rādhā-kunḍa. This is inconceivable, but it is there. Acme, the highest point, but all on the basis of dedication. No minutest point of the land of exploitation can enter there. Far, far above, the acme. Sumeru, Kumeru, north pole and south pole, extreme. *Kāma - andhatamaḥ, prema - nirmala*.

[ataeva kāma-preme bahuta antara, kāma--andhatamaḥ, prema--nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

Similar, the lust and love, similar in form almost, but they're opposite. In one place there is enjoying spirit, exploiting spirit. In another the highest dedication. *Kāma-preme bahuta antara, kāma--andhatamaḥ*. One is the most dense darkness, another *nirmmala bhāskara*, the shining sun, just opposite. We're to think that, how? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Mahāprabhu Gaurāṅga Sundara.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhuri praveśa cāturī sāra
baraja yuvati bhāvera bhakati śakati hoita kāra]*

[Vāsudeva Ghoṣa has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

Vāsu Ghoṣa, one of the eight *sakhīs* of Vṛndāvana. In Gaura *līlā* Vāsu Ghoṣa. "If Gaurāṅga did not come, *kemone hoita dharitām*, then how could we live at all, how could we live?" This sort of statement can come. "If Gaurāṅga did not come, then how could we live? *Prema rasa sīmā, rādhāra mahimā, jagate jānāta ke?* Otherwise who will inform us about the divine love, and how elevated position Śrī Rādhikā is holding?" So this is the very life of life, who is speaking this. "How could we live? This was our own innermost feeling, sentiment of the heart. Without knowing my own inner self, how could we live? We could not get any satisfaction of the innermost tendency, could not get any fulfilment, any satisfaction. We're to pass a whole time barren, a life of self deception. The innermost wealth in my heart that was ignored by my own self. And Mahāprabhu came and pointed out, Oh, you have got such wealth in your heart, such possibility. Such type of fulfilment is within your heart, that possibility, and ignoring that you're living, a useless life. He came to show what is our highest prospect and enlivened us. If He did not come then we would have to live a life of self deception. He has come and made our lives successful. My own wealth, I was dispossessed of my own wealth. So how much benefit we've derived from Him, eh?"

Our Guru Mahārāja told one barrister, who came to talk and after some discussion told, "Oh, you want to convert me?"

"Yes. Not more than five minutes will be required to convert you. Only if you give real, proper attention, when you'll find what I'm talking that is your own inner interest. Your own inner interest is this. If you can understand this, in a second you'll accept that. No question of conversion. It will be, your own glory will come out to you. You're unknown of your own wealth. Such is the case."

So gaura nā hoita, kemone hoita, kemone dharitām de. How could we live, bear this physical body? So much ____ [?] *Prema-rasa-sīmā jagate jānāta ke.* _____ [?] What is his realisation that his heart could not be melted? By taking the Name of Gaurāṅga he's still standing, is it? He could not transform into water? _____ [?] My stony heart created by the creator, my stony heart, still it's not going to be melted by taking the Name of Gaurāṅga. Heart is still stone. In this way."

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

And Nityānanda Prabhu He wanted to distribute Śrī Gaurāṅga to one and all. Approaching every door, approaching the person. "Take the Name of Gaurāṅga. Take the Name of Gaurāṅga. I shall be your slave. I shall be your eternal slave. Take the Name of Gaurāṅga once." Appealing in such way He began to cry and roll on the door of the person whom He approached to preach about Gaurāṅga.

Mahāprabhu took His permanent seat in Purī, and sent Nityānanda - "I give You the Gauḍa-deśa. Without You none will be able to help them. Nityānanda, I offer, I leave before You that zone. Go to Bengal and deliver them, to help them, to give fulfilment of life to them."

And Nityānanda took the charge. And here we're under His guidance. He's the leader, Nityānanda Prabhu, to preach about Gaurāṅga. And one who gets the grace of Gaurāṅga this Rādhā-Govinda *līlā*, Vṛndāvana *līlā*, in his pocket, automatically.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta punya rāsīḥ
tathā tathot sarpatī hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ*

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

Unknowingly it will come within your heart. Your attitude cent percent will be to understand Gaurāṅga. And you'll find automatically you're in Vṛndāvana. *Rādhā padāmbhoja*, you've become a member in the camp of Rādhārāṇī.

Gaura Hari. And *audārya līlā*, *mādhurya* and *audārya*. When that *mādhurya* is being distributed to the ordinary public that campaign is the highest. *Amṛtam*, and when nectar is being distributed that nectar is more sweet. Nectar is sweet and giving highest fulfilment, but when it's being distributed then that stage is more dear, more rare, and more bigger, generous.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Here I stop. Nitāi Gaura Hari bol.

Aranya Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda, kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Navadvīpa Dhāma kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Chaitanya Sāraswat Maṭh kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Hari Nāma Saṅkīrtana kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: _____ [?] Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: The second part is still available __ [?] in Bagh Bazaar Gauḍīya Maṭh, but it was never published.

Śrīla Śrīdhara Mahārāja: Maybe, I do not know. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Yes, you may go. I'm not keeping good health today.

Devotee: Hare Kṛṣṇa. Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata ...

...
[29:15 - 31:47 ?]

Devotee: Kṛṣṇa is Svayaṁ-Bhagavān when beside Rādhārāṇī, otherwise not.

Badrinārāyaṇa: And Who is victorious Mahārāja, in competition?

Śrīla Śrīdhara Mahārāja: Rādhārāṇī will be victorious, according to us.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?] When Rādhārāṇī approaching Kṛṣṇa forgets any other play, but to please Her.

[32:30 - 33:45 ?]

When Kṛṣṇa found that, "When I engage Myself in Rādhārāṇī, to try to understand Her, Her nobility, Her greatness, then My feeling, reaction, is such and such. But when Rādhā appreciates Me, Her appreciation and symptoms of appreciation that is highly great, higher. More She can give Myself than I can give Her. So what is in Me, and what is in Her love, if I want to know I shall have to take the mood and become Śrī Caitanya Mahāprabhu. That way I shall go, I shall take the mood of Rādhārāṇī and try to understand what am I, and what is the greatness in Her appreciation."

So Kṛṣṇa came to be Mahāprabhu. It's mentioned in *Caitanya-caritāmṛta* in the explanation of the *śloka*,

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.5]

_____ [?] *śrī-rādhāyāḥ praṇaya-mahimā*, ah, this is the *śloka*.

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ*

*saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvādhyāḥ samajani śaci-garbha-sindhau harīnduh*

["Desiring to understand the glory of Śrīmatī Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."] [*Caitanya-caritamṛta, Ādi-līlā*, 1.6]

That is the cause of Gaura *līlā*. Both eternal, but still, this is traced in this way, why Kṛṣṇa becomes Gaurāṅga. To taste Himself, and to taste what Rādhārāṇī is, properly She is. Svarūpa Dāmodara's *śloka*.

Śrīla Govinda Mahārāja: [36:15 - 37:40 ?]

Śrīla Śrīdhara Mahārāja: I have got by my two eyes. I was blind, but Svarūpa Dāmodara when came, joined me, I now feel that I've got those two eyes, not one. Full sight I've got from him.

Śrīla Govinda Mahārāja: [38:00 - 38:33 ?]

Śrīla Śrīdhara Mahārāja: [38:34 - 38:58 ?]

Badrinārāyaṇa: Mahārāja. When Rūpa Goswāmī wrote that *śloka, yaḥ kaumāra-haraḥ*, that *śloka*, and he kept it in the hut and went to take bath...

*[yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate]*

["That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *vetasī* tree. That is my desire."] [*Kāvya-prakāśa*] & [*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā*, 1.78]

Śrīla Śrīdhara Mahārāja: *Yaḥ kaumāra-haraḥ*, this is not Rūpa Goswāmī's *śloka*. This is a *śloka* of ordinary poem, epic, composed in Maharastra. In Maharastra, one poet he wrote a book and there this *śloka* is found. And that has been quoted as an instance that without any illustration how a poem can be sweet. In that case no illustration, *alaṅkāra*. Without *alaṅkāra*, without ornament, how the beauty can be there. To give example to that this *śloka* has been quoted in a book, *Kāvya-prakāśa*, rhetoric book.

And Mahāprabhu took that *śloka* and chanted before Jagannātha. The underlying meaning - "Though Jagannātha is here in Kurukṣetra, that same Kṛṣṇa, but still My heart is not fully satisfied. I want to have Him in Vṛndāvana."

Just as the *gopīs* in Kurukṣetra told that, Rādhārāṇī told, "He's that Kṛṣṇa. I'm that Rādhā, but still My heart is not satisfied, heart is always drawing towards Vṛndāvana, that paraphernalia. Without proper environment and paraphernalia Our real union is not practical."

The paraphernalia has got its contribution to the union of the parties. Without that it is not giving full satisfaction. So Mahāprabhu in Purī, though He was dancing, chanting the Name of Jagannātha, but His heart was running towards Vṛndāvana, dissatisfied. "This sort of getting Kṛṣṇa is not satisfying My inner heart. That Vṛndāvana Kṛṣṇa is necessary."

With that, Rūpa Goswāmī,

*priyaḥ so 'yam kṛṣṇaḥ saḥacari kuru-kṣetra-militas
tathāhaṁ [sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprḥayati]*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [*Padyāvalī*, 383]

Rūpa Goswāmī in interpretation of that *yaḥ kaumāra-haraḥ*, he composed one *śloka*. "That this is the purpose of Mahāprabhu chanting that ordinary *śloka*, of ordinary book. But Mahāprabhu's purpose is this."

I shall have to go to bathroom, take off.

...

...because it is infinite. Infinite cannot be controlled. Only as much we're hungry, there the real conception of that infinite. When 'we have got it,' that is limited. We're limited, and we think we've got it, that is very limited. But 'we've not got, we're in infinite, and I'm not able to touch, to see, to get. It's so big, so...

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