

## 82.07.09.B\_82.07.10.A

**Śrīla Śrīdhara Mahārāja:** ...Mahādeva, Śiva. The Kīrttikā, Aśvinī, Varuṇī and Kīrttikā (aka Kīrtidā), the third name, daughter of Dakṣa that is. And it was a fashion in Vraja-maṇḍala to name the girl according to the name of these girls of Dakṣa Prajāpati. So Rādhārāṇī's mother's name was Kīrttikā, Kīrttikā, and Rādhārāṇī is called Kārttikī, Kīrttikā, born from Kīrttikā. In that sense She's known as Kārttikī, so Kārttika. Sanātana Goswāmī has given the clue that, *māsānām mārga-śrīṣo 'ham*.

*[br̥hat-sāma tathā sāmnām, gāyatrī chandasām aham  
māsānām mārga-śrīṣo 'ham, ṛtūnām kusumākaraḥ]*

[Of the hymns in the *Sāma Veda* I am the *Br̥hat-sāma*, and of poetry I am the *Gāyatrī*. Of months I am *Mārgaśrīṣa* [November-December], and of seasons I am flower-bearing spring.] [*Bhagavad-gītā*, 10.35]

Kṛṣṇa says, "That from all the months the Mārga-śrīṣa month represents Me."

And Kārtika [Oct-Nov] just before Mārga-śrīṣa, Mārga-śrīṣa, Kārtika, then Agrahāyana, aka Mārga-śrīṣa. So Kārtika has some reason to be conceived as representing Rādhārāṇī, as Kṛṣṇa represents Mārga-śrīṣa. Just before that month Kārtika that is...*ravistarta devata* [?] The Devī, the Goddess, representing that portion of the year goes to represent Rādhārāṇī, so Kārtika-māsya.

Ūrjeśvarī also a name of Rādhārāṇī, *ūrjaḥ* means resources, all the resources culminates in Her, She commands the whole resources, the *śakti, śakti*, the power, the resources commanded by Her, so, Ūrjeśvarī, Ūrjarvṛta, Kārtika *vrata*, that going ultimately to the connection of Śrī Rādhikā. So Vaiṣṇavas they give much stress to observe that month, especially with the aspiration of satisfying Rādhārāṇī, to attain Her service and the service of Kṛṣṇa.

And also we are told in that month, *gopīs* they worship Kātyānanī, observe that month with the internal object of satisfying the Devī that they may...

*nandagopa-sutaṁ devī patim me kurute namaḥ*

...That was their internal prayer to the Devī, "Deva Yoga-Māyā, please manage such a way that we can have the service of the son of Nanda in our own hearty way." With that prayer the Kārtika *vrata* was observed by them. And we also give some special stress in the observation of the *caturmāsya*, the last portion of the Kārtika *vrata*. And that is exclusively connected with the service of the *gopīs*, Rādhārāṇī, and Kṛṣṇa. Kārtika, the last month of *caturmāsya*. More of the most attention is given to that and well, and *Śrīmad-Bhāgavatam* also comes to encourage us in the line of *gopī, Kātyānanī vrata*. With that spirit within we observe the last month more attentively, *caturmāsya vrata*.

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

*Vedi samasturi rahami bahadho* [?] *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] *Veda* means revealed truth. No truth to be expected to be found here. This is all misunderstanding, provincial and local interest. Beyond that nothing can be conceived here. So absolute knowledge must come from another part of this world, so revealed truth, that is our only solace, that is our only support. Revealed truth, that is called *Veda, Veda*, no risk, *Veda* means *jñāna*, no risk. *Veda* means know. No rhyme, no reason. When a guardian says, commands something to the child, he does not come with any reason, "Oh do this." And the mother to the child, "Do this boy, do this." No rhyme, no reason, no logic or nothing. So also *Veda* comes with command, affectionate command, "Do this." *Veda*, no risk, *Veda* means know, know. "What I say this is the fact, don't challenge. The equipment you have got to challenge that is all futile, all false, so don't come my child to challenge what I say. Please know this. That is *Veda*. All the revelation, revealed *śāstra*, they try to show Me only." *Aham eva vedyo*, "They say that I am to be known."

*[sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca  
vedaīś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]*

[I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - *Vedavyāsa*, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

*yasmin vijñāte sarvam evam vijñātam bhavati  
yasmin prāpte sarvam idam prāptam bhavati  
tad vijijñāsasva tad eva brahma*

"You are searching this and that, this is all futile, only try to know Me, know Me, everything is known. Your searching life will be finished. No longer will there be any necessity of searching if you can know Me."

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ  
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

"Only your quest will be stopped when you come to such a stage." *Bhidyate hṛdaya-granthiś*. There is, "Your heart is sealed, that seal will be broken." *Bhidyate hṛdaya-granthiś*. "There is a tie and that will be torn, the flow will come out towards Me. Your heart will say, heart. If it is in bondage, if it is unloosened, untied, the easy flow, natural flow will come to Me. *Bhidyate hṛdaya-granthiś*. That tie is removed and the heart will flow with love towards Me. *Chidyante sarva-saṁśayāḥ*. Your searching troubles will be finished, no other search will be necessary. Searching for better, always searching for better, better, better, that will come to an end, stop. *Kṣīyante cāsya karmāṇi*. Your previous connection with the environment that will also vanish. Your obligation for your previous life, your obligation to the environment will also disappear. *Mayi dṛṣṭe 'khilātmani*. When you will find that I'm everywhere, I'm the party with whom you are to deal with. So I can satisfy you only, wholesale satisfaction."

As our Guru Mahārāja told, "If there is any fire, don't try to extinguish the fire, and then come to Kṛṣṇa. No, no necessity of extinguishing fire, no necessity. All your internal necessity is with Kṛṣṇa and you go to extinguish fire, that you have some necessity with the thing that is going to be burned, no, no, no necessity there. The whole world may be reduced to ashes, you won't lose anything. All your necessities is in the holy divine feet of Kṛṣṇa, He can supply, He can capture, He can give you fullest engagement, fullest engagement. Naturally your relation with Him is such."

*Kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*. "Wherever you cast your glance you will see I am the party there, I am there, I am there." We want to do good to others, He will say, "I am there so your attempt to do good to others is not necessary, I am fully conscious of his benefit, so you will owe nothing, nothing."

He has got the best interest and best liking for everyone. He's there, so all stopped, and you and myself, others subsidiary, in this way, in a general way. Then again readjustment through *Yogamāyā*, in a group of service, that with another thing will come. Everything similar but not same, same and not. Satisfaction crossing that layer of satisfaction again dissatisfaction. I'm not getting the service of Kṛṣṇa. Not a drop to drink, only hankering, hankering, increasing hankering. How can I get a drop to drink of this nectar? That will be another thing, *cid vilāsa*.

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

Know, and Kṛṣṇa's aspect and different aspects will be unfolded to our hankering and we will find infinite love.

Gaura Hari. 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. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Vidagdha-Mādhava:** Guru Mahārāja, is it true that by practising *caturmāsyā* during the month of Kārtika in the holy *Dhāma* one receives the benefit of the whole *caturmāsyā*, as if one practised for four months, is that true?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. That depends on the quality of observance. Only one day, one seconds observance may cover the whole. Intensity and quality. Quality means to get us relief from the mathematics.

*eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare*

[No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.]

A sinner cannot commit so much sin as much can destroy one Kṛṣṇa *Nāma*.

*nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ  
tāvat karttuṃ na śaknoti pātakam pātakī janaḥ  
[Kūrma Purāṇa]*

[The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can.]

Still we are requested to take one thousand names, one *lākh* names, sixteen rounds, all these, what does it mean? These are necessary for the lower order, but our attention should be with quality. That one Name can do so much that *crores* of Names cannot do. *Nāmāparādha*, *nāmābhāsa* etc, and even in Name there is also distinction. *Tuṅḍe tāṅḍavinī ratim vitanute*. Yaśodā taking the Name of Kṛṣṇa, Rādhārāṇī takes the Name of Kṛṣṇa, the volt, how much volt is there, that is inconceivable to us, the voltage.

*tuṅḍe tāṅḍavinī ratim vitanute [tuṅḍāvalī-labdhave  
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]*

[When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.]  
[*Vidagdha-Mādhava*, 1.15]

They can't reach the standard of taking the Name, from beforehand all this is.

*karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

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

*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam  
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

If they're of, *anyābhilāṣ*, fleeting desires, that is whims of every individual, disorganised. The *karma* which is recommended with connection of revealed truth, and also considering our stage, something common has been, a mixture has been produced, do this, this, this. A certain percentage of devotion is there but more this, the objects of this anomalous world. Then *jñāna*, *karma*, *jñāna*, there we can know, we can

know only mortality of this world, so we should not keep our connection with the world of death. We must go above death, otherwise cannot be happy. With that proposal the knowledge comes, *jñāna* and *yoga* also. Anyhow to get out of the difficulty of death, to drive the death, that is the be all and end all of our life that should anyhow to save from the clutches of death, mortality, chain of these things, to get out of the negative side. *Jñāna-karmādy*, *jñāna* means *yoga* and *śaithilya*, our idleness, apathy, all these.

*Anukūlyena kṛṣṇam*, not *pratikūlyena*, desirable, but *ānukūlyena-kṛṣṇānu-śīlanam*. Cultivation of Kṛṣṇa means service of Kṛṣṇa. Our normal relation with our higher existence only can be that of service, not otherwise, so to take that path and go ahead anyhow. Calculative, and then we shall come to such a stage that it will be automatic we find within us, spontaneous. That is of love, a labour of love, loving service. That will be its own food, the food, clothing, shelter, everything is there, no other necessity outside. The wholesale twenty four hour engagement, everything there, and of every aspect of our life, all engaged. The whole time, and the whole space and time, and person, three absorbed wholly, time, space, body represents the space. "Time, and I'm the owner of them." All swallowed by *rasa* personified with His own group.

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

\_\_\_\_\_ [?] Infinity. They come from one land to another land, the government takes the care and gives them shelter for the temporary in the camp. Then gradually, *una bhasan* [?] make arrangement for his settlement in a particular place, give some land, or give some this, that, and go on with your... so recruitment, and then to settle them according to their suitability of their livelihood and their occupation capacity they're given settlement.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

For different camp of different *rasa*, *vātsalya*, *sākhya*, *mādhurya*, and there also groups also, variegated nature, in this way adjustment, fullest adjustment and also livelihood. That is engagement, service. When settled, they feel they are settled, they have some shelter and their livelihood, engagement, all to be arranged.

Gaura Hari bol.  
Gaura Haribol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ*  
*tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[One who is extremely fortunate may get the mercy of Śrī Caitanya Mahāprabhu. By serving the lotus feet of Gaurāṅga one will taste the pure nectar of serving Rādhā's lotus feet."] [*Caitanya-candrāmṛta*, 88]

Prabhodhānanda Sarasvatī, Tuṅgavidyā, Vraja man, that *sakhī*, amongst the eight principal *sakhīs*, one Tuṅgavidyā is Prabhodhānanda in Gaura *līlā*. Likings are very grand and sweet, sweet and grand. And appealing and hitting to the mark.

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

How did you find that Vidyānagara? \_\_\_\_\_ [?] Prabhupāda, a very desolate condition?

**Jayatīrtha Mahārāja:** Very desolate, very run down.

**Śrīla Śrīdhara Mahārāja:** I hear like that and the next they show their *kuṅga*, the Sārvabhauma's house was there, nearby at the front of the Maṭha of our Gurudeva.

**Jayatīrtha Mahārāja:** It is quite dilapidated.

**Śrīla Śrīdhara Mahārāja:** Quite dilapidated. Hare. Each one is best, each one is best, everyone is better than other, that was it, so wherever you go they strike you to be the best, very good.

**Jayatīrtha Mahārāja:** My thinking was that your original suggestion was Madyadwīpa, that we should establish something in Madyadwīpa.

**Śrīla Śrīdhara Mahārāja:** Madyadwīpa, no it tackle? No a Maṭha in Madyadwīpa, established as yet.

**Jayatīrtha Mahārāja:** When I heard that this bridge was called Gaurāṅga Setu then I became thinking that if we could get a place just on the Gaṅgā, on the other side in Madyadwīpa then it would be very close by to Your Divine Grace.

**Śrīla Śrīdhara Mahārāja:** *Pañca veni triveni*, is there. That Sarasvatī and Ganges confluence, these three, and there also another, two from this side and that side is coming from Ganges, that is called *pañca veni*, *triveni* and *pañca veni*, this Gaṅgā and Sarasvatī, Jamunā. Three going, and another two meeting, that is known as *pañca veni*, confluence of five rivers, and three rivers here, so between three and five, if any this Madyadwīpa undiscovered, *pañca veni*. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Jayatīrtha Mahārāja:** Perhaps we can look for a place on the Gaṅgā in Madyadwīpa.

**Śrīla Śrīdhara Mahārāja:** And proved via Śāntipur. Calcutta is very less distant, very near, Calcutta, because from there a straight street is going, a road is going to Calcutta via Śāntipur, and there I'm told. I've not seen all these things.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nītāi Gaura Hari bol.

If we can develop the eye, then every atom of Gaura *Dhāma* will charm to its most. Only the eye is necessary and they charm every atom is sufficient to engage us fully, fully, and accommodate wholesale. One particle of dust can give us fullest engagement, because all infinite of the most generous type, all the dust of the most generous type, they can, promising for Kṛṣṇa, they're all, every dust is promising to give us Rādhā-Kṛṣṇa. What more we may need? They're all promising, outcome of Gaura *Dhāma*. No other nature can be traced in them, all helping to take us to our highest attainment. Rarely, really seen it is their nature. Externally according to our *anartha* it may produce so many tests, examinations, and others. With least test, least trouble, they're ready to give our highest goal, the connection of Mahāprabhu, the connection of Mahāprabhu and what is Mahāprabhu.

Hare Kṛṣṇa. Hare Kṛṣṇa. The angle of vision to look after the environment, what the angle of vision, that is the most important thing, angle of vision. Hare Kṛṣṇa. Hare Kṛṣṇa. Nītāi Gaura Hari bol. Nitai.

In Vṛndāvana also, so many, Agha, Baka, Denukha, Baumha, Ariṣṭa, Keśi, all these, Kaṁsa, on the surface, on the surface. Kṛṣṇa, Kṛṣṇa everywhere, the superficial vision and the real vision. Soul's necessity, internal self and necessity of that internal self, avoiding the superfluous, the surface. Surface is for our senses, physical senses. And for the mind also there is mental layer of different types of religionists, including Mohammedans etc, even. But in the layer of soul if we have to find any interest outside, then we will come to appreciate how beautiful, how magnanimous the connection of Gaurāṅga here, how it can enrich our soul, our souls necessity.

...

*āsābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi  
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi*  
[Vilapa-kusumanjali, 102]

In that *śloka* he [Raghunātha Dāsa] says, *āsābharair-amṛta-sindhu-mayaiḥ*. \_\_\_\_\_ [?]  
And there he expresses his earnest desire, impatiently, with the sweet hope for the attainment of Your service. *Āsābharair-amṛta-sindhu-mayaiḥ*. And that hope has been qualified with this objective. It is a portion of nectar. The service of Rādhārāṇī is he feels to be the ocean of nectar, *amṛta-sindhu-mayaiḥ*, *āsābharair*. The great hope, the great hope which is compared with the ocean of nectar. I'm passing my days impatiently from long, long time, waiting for that. *Sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet*. And I have reached to the last point, my Mistress, I have reached, my patience

reached to the last point. *Kathañcit, kālo mayātigamitaḥ kila sāmpratam hi tvam cet kṛpam*. Now I'm in such a position, if You don't grant any grace in my favour, *tvam cet kṛpam mayi vidhāsyasi naiva kiṃ me, prānair*, I don't find any charm in my life any longer, nor I feel any necessity of this Vṛndāvana. My living, if I do not get Your grace then this is a mockery to live in Vṛndāvana for me. *Prānair vrajema*. No necessity of my life and not even any necessity for living in Vṛndāvana. *Vrajema ca varoru bakārināpi*. And what more, I even do not want to have any connection with Bakāri, that is Kṛṣṇa Himself, if I do not get Your special mercy, favour towards me."

So that has been accepted to be the highest end of our life, *rādhā-kiñkarā, rādhā-dāsyā*. From that, is this *śloka* considered to show the highest attainment of the Gauḍīya Vaiṣṇava School, and of course in this connection we may recollect his previous life.

He [Raghunātha Dāsa Goswāmī] was born in the opulence and in young age he left everything and ran to Mahāprabhu in Purī. And he practised the highest degree of self abnegation. So much so that the *prasādam* of Jagannātha, what was given rotten, what was given to the cows of Jagannātha, and they also could not take it, and such *prasādam* he used to take and washing that, the internal portion with some salt he used to take, and in this way he was continuing his life.

When heard, Mahāprabhu one day suddenly appeared there and took a portion of that and expressed that, "I have taken *prasādam* many a time, but such tasteful *prasādam* I have never experienced, never got such tasteful."

The taste in *prasādam* according to our earnestness. It is a soul's function. As much as with earnestness, or devotion, we shall take the *prasādam*, the taste will be so much increased. The hint is given there.

So Svarūpa Dāmodara was there and in this way he passed his days here and then after the disappearance of Mahāprabhu he went to Vṛndāvana. And there when he came in connection with Rūpa and Sanātana, and their literature, and their behaviour, and their practices, he took it that Mahāprabhu is living in them. "Mahāprabhu has not disappeared but He's present in Rūpa and Sanātana." And in his last days he was in their company. And at the guidance of Sanātana and Rūpa he lived there a long time. And especially what Rūpa Goswāmī has written he observed very strictly those things, about the place.

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāranyam udāra-pāñi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

[The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Upadesāmṛta*, 9]

The highest place of our service we can find in Rādhā-kuṇḍa. Rūpa Goswāmī, and he at his last days he used to stay there in the highest sweet connection of Rādhā-kuṇḍa *līlā, kuṇḍa līlā* of Rādhā-Govinda, he was there, and Vaikuṇṭha, and then...

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

[“There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of

consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Upadeśāmṛta*, 10]

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