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**Śrīla Śrīdhara Mahārāja:** We have got revolutionary change in our experience. Such a wonderful substance is there. And Paramātmā and Godhead is that side. On realistic basis we shall have our stand. Not theoretical, not abstract, not imagination, not poetry. But it's fact, and such a fact that this world under mortal influence, this is nothing. This is shadow, this is imagination, concoction. But fact is there, reality is there in that level, if we can come in direct contact with that soul which is within us. I myself am that, I must have realisation of my own proper self, then fully I shall have confidence that upward from here. The transient world lower side, and the upper side is substantial, and real and eternal substance world, upper side. And *taṭasthā*, the marginal position I hold in the soul which can contact with upper and lower, adaptability of both sides.

*evam buddheḥ param buddhvā, saṁstabhyātmānam ātmanā  
jahi śatrum mahā-bāho, kāma-rūpaṁ durāsadam*

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

Kṛṣṇa's recommendation how to conquer all our greed for this mundane. At one stroke, the whole charm for the mundane world will be smashed, banished altogether, only when you come to understand that my soul is such noble, and dignified unit of a novel world, a new, unknown world, my soul. If you can find that basis then the other world's prospect will be open to you, in reality, not in imagination, not in poetry. And this charm for the wholesale of this mundane world will disappear altogether. *Jahi śatrum mahā-bāho, kāma-rūpaṁ durāsadam*. Your affinity, attraction towards this sense experience world will be finished for all. That is the key to success of controlling the charm of the mundane world, and our progress will be solid, fair, invulnerable, and prospering, prospect giving. 'Yes, another world is there.' It must come within our feeling.

Socrates had to invite death to say that, "Soul is immortal." The people of this mortal world could not forgive him for his statement that, "Soul is immortal." And that, in the name of religion, that man was killed, murdered, in the name of religion. \_\_\_\_\_ [?] That to say what is what, that soul is immortal, he was dealt with punishment of death in the name of religion. "He's disturbing our religious faith, that man is disturbing, so finish him."

And Christ also, little further, more. "God is there, not theoretically, but really He's there. Everything belongs to Him."

They all revolted. "Oh, so many gods to supply our lower whims. We give something, this cock or duck, as sacrifice and we get so many things from the gods. He says there's no other gods. There is another God, Supreme, and everything belongs to Him. Disturbing our religious faith. Finish him."

Hare Kṛṣṇa. Hare Kṛṣṇa. Soul is there. God is there, in reality. And then the campaign to find out Him, that has real character. 'Yes, I'm marching towards God. This has got no charm, *bhukti*, *mukti*, *dharma*, *artha*, *kāma*, *mokṣa*, fourfold ends of life have no charm for me. I'm going to get

the service of that noble truth. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] The whole energy of my life should be dedicated only to find out that exclusively.'

*anyābhilāṣitā-sūnyam, 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-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

& [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

How to eliminate, what sort of things to be eliminated, that is mentioned there, in the definition of devotion. The search must be of this type. And that is existing from there also there is an attempt always to liberate souls from here. Anyhow we're to catch that agent. The agents are also sent from that domain to here, and we're to catch, to have contact with that agent. And he'll manage everything for us, he'll secure visa for us. Hare Kṛṣṇa. Hare Kṛṣṇa.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā  
tato' nartha-nivṛttiḥ syāt tato niṣṭhā ruciḥ tataḥ  
[athāsaktis tato bhāvas tataḥ premābhyudañcati  
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

When we can reach the stage of *ruci*, then our journey is almost safe. Up to that, before that, there may be many obstacles. As long as we cannot acquire *ruci* proper, our taste proper for the attainment of the higher entity, we're in danger. Any moment there may be some hindrance. So up to that we must strictly try to keep company with the divine association. We should not rely on us. We must keep ourselves under guardian so long. This clear consciousness we should possess, 'That I'm minor, I must be guided by a major. But when we come to the stage of that taste, *ruci*, then we can move a little freely, and help others also. *Ruci, āsakti, bhāva*, three middle stages. And the *prema* is the higher stage. In *sādhana-bhakti* we shall try to keep ourselves always as possible under a guardian, *sādhu-saṅga*. Gaura Hari bol. Nitāi Gaura Hari bol. It is reality. What is real, what is unreal, reality. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...

One devotee, he's giving a statement. "Oh, Kṛṣṇa, it is my duty to serve You wholesale. If in this matter anyone comes to challenge, I won't care. I won't care for anyone. Even Baladeva, even Lakṣmī Devī, if They come to push me away and to attempt to serve You direct, I won't allow Them to do so."

When *Bhakti-rasāmṛta-sindu* was being published here, written, one of my senior Godbrothers, Rāma Gopāla Datta, M.A, D.L [?], he was helping in doing all these things. He was puzzled. "What is this? A Vaiṣṇava must be humble. Humility and giving honour to other devotees, that should be his temperament. But what is this? He says, 'I don't care even for Baladeva, even for Lakṣmī Devī, what to speak of other devotees. I don't care them, it is my duty, I shall do it.' This is very much pride. It should not remain with a Vaiṣṇava."

So he came to me, I read twice, thrice, then found out what is the meaning. Then I told that, "His meaning is this, that he wants to say that Lakṣmī Devī, Baladeva, any other comes - you take a seat along with my Lord Kṛṣṇa. You are Vaiṣṇava, you are also object of my service. Service only reserved for me. I'm the servant. You are Vaiṣṇava, higher type. I shall serve you also. I don't, I can't allow - as long as I'm fit, I can't allow you to serve. Service is only my duty. And you all take a seat according to your relation there. I shall serve you all, in a group." Ha, ha. That is the temperament.

Then that gentleman, "Yes, yes. Here it is, the temperament is there."

*[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]  
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipping as I am."] [*Hari-bhakti-vilāsa*, 10.127] & [*Bhāgavatam*, 7.15.2, purport]

"My devotees, they've got eligibility of accepting service as I do. They're one with Me. I'm not alone. If they're honoured, I'm honoured. If they're insulted, I'm insulted. This sort of organic relation with them."

In this way, one means not that Brahman *sāyujya*. But *mayātma-bhūyāya ca kalpate*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito me  
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

*Viśate tad-anantaram.*

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā, viśate tad-anantaram]*

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

"That means enters My family, My group, of different categories of service, servants."

A Vaiṣṇava is also to be worshipped along with His Master. It is also possible. So Kṛṣṇa, Rādhārāṇī with *sakhīs* They're all worshipped together, we shall understand. But they're so many in a serving relationship, but still to us they all deserve to be served by us. And that will be our good future if we get the service of the whole paraphernalia, Kṛṣṇa with His paraphernalia, His own group. That is laudable position of service.

So much so that [Raghunātha] dāsa Goswāmī Prabhu, who has given the conception of the highest goal of life, he says, "If at least one the real, the most advanced serving element is not there, I don't want the Lord Himself. *Varoru bakārināpi*. [from *Vilāpa-kuṣumāñjali*, 102] If at least one higher serviceable element is not there, I won't like to go forward to serve Kṛṣṇa alone."

This is the temperament we should try to understand, what it this. *Āśraya, viśaya, āśraya* together. That should be the object of us. The higher eternal servitors they should be included in the program of our service to the Lord. Everything connected. The throne, \_\_\_\_\_ [?] the tree, the water, the hill, the soil, everything to be served. Whole Kṛṣṇa is there. Only Kṛṣṇa the person, no. Kṛṣṇa and His own paraphernalia, that is Kṛṣṇa proper. So with the whole paraphernalia we want to serve Kṛṣṇa. So Kṛṣṇa in Vṛndāvana with the proper paraphernalia, with all His servitors of different types, we want to serve them. Our heart will be broader to accommodate that Kṛṣṇa, not only one single Kṛṣṇa, person, not that.

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

...

... a king of mountain, Gokula, Koladwīpa, Kola mountain, it is \_\_\_\_\_ [?] there. And what is the function there? *Yatra śrī-gaura-sārasvata-mata-niratā*. Who are really the followers of - from Gaurāṅga to Sarasvatī, Gaura, Sarasvatī, Śrī Gaurāṅga to Sarasvatī, that has come, the flow, they have got faith in that, *sārasvata-mata-niratā*. *Gaura-gāthā ḡṇanti*. They're singing the glory to the whole world about Śrī Gaurāṅga. And what is their gain, and their object? What is the object, the aim of their life? *Śrīmad-rūpānuga śrī-kṛtamati*. *Rūpānuga bhajan, mādhyaya rasa*, Rādhārāṇī-Kṛṣṇa *bhajan*, that is their aim. With that aim they're singing this *saṅkīrtana* of Śrī Gaurāṅga, and their aim is there. *Śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā*. And their only hope is that one day they'll be able to reach the destination where they'll be able to serve Śrī Rādhā and Her Beloved. That is the aim, and their Gaura *saṅkīrtana*. And in a very big, dignified way the flag is fluttering there, high up in the sky, on the Ganges, on the summit of the Govardhana Giridhari.

It is mentioned there, and I was then only in a cottage, I wrote this, nineteen forty three, or so. And eighty three, forty years ago that came through my pen.

*[śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīm  
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje  
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛnanti  
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā]*

["On the banks of the Ganges in Koladwīpa, Nabadwīpa, Śrī Caitanya Sāraswat Maṭh stands resplendent. The flag flies high, singing its glories around the world. There, the residents chant the glories of Lord Gaurāṅga and aspire to serve Śrī Śrī Rādhā-Govinda in the line of Śrī Rūpa."]

So what you claim at present that this will be here. And you will try to distribute, to extend your Gaura *vāṇī* from here to the world. That is divine arrangement. I keep it on my head.

**Badrinārāyaṇa:** Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee [Hamsadūta Mahārāja?]:** So maybe I can serve your pen. I'm so, we're so new that we cannot even serve. We cannot serve you. If we can serve your pen, then we're doing - maybe we're getting some opportunity to come near.

**Śrīla Śrīdhara Mahārāja:** I consider to be your property.

**Devotee:** No, no.

**Śrīla Śrīdhara Mahārāja:** The property of the Vaiṣṇava.

**Badrinārāyaṇa:** Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** I came here with the hope against hope. I was hopeless. And now I'm getting hope that I'll get some service, then I'll want to live, because I didn't want to live any more.

**Śrīla Śrīdhara Mahārāja:**

*aher iva gaṭiḥ 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-nīlaman]*

Rūpa Goswāmī says, the course of the love is in a crooked way, just like the serpent. Serpent does not go straight, but naturally in a crooked way. So the *prema*, the love, the higher devotion, her nature is such. Sometimes thinking that I'm nowhere, sometimes I have great hope in my

possession. So many, that is the pleasure of Kṛṣṇa, at His sweet will, free will, taking high and taking low, in this way going.

**Devotee:** And now I'm becoming hopeful. This is making me hopeful, if I can give some...

**Śrīla Śrīdhara Mahārāja:** You've become hopeful you say. It is already there, but still 'you are hopeful' means the world at large is hopeful. Ha, ha. Hmm?

**Devotee:** I don't know.

**Śrīla Śrīdhara Mahārāja:** They'll derive the benefit of your hopefulness. What do you think?

**Badrinārāyaṇa:** Hare Kṛṣṇa. Yes Mahārāja. The hope of a Vaiṣṇava.

**Śrīla Śrīdhara Mahārāja:** The hope, you want to give it, give Mahāprabhu to the world \_\_\_\_\_ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Asato ma \_\_\_\_\_ [?] In *Upaniṣad*. As if the existence in coming of non existence, *asato*, even we cannot detect, that is *asato*, we can't trace, that is *asato*. \_\_\_\_\_ [?] some visible thing coming out.

When Vyāsadeva before delivering his *Bhāgavatam*, the greatest book in the world, of highest thought, Vyāsadeva after giving so many things, *Vedānta*, *Bhagavad-gītā*, *Mahābhārata*, he's finding himself...

**Devotee:** Empty, vacant.

**Śrīla Śrīdhara Mahārāja:** ...unsatisfied. Vyāsadeva himself, *Veda*, *Upaniṣad*, *Purāṇa*, *Mahābhārata*, *Vedānta*, everything given by him, still he finds...

**Badrinārāyaṇa:** Some dissatisfaction.

**Śrīla Śrīdhara Mahārāja:** ...dissatisfaction within him. Then that is the foundation of the great *Bhāgavatam*. So when we're to construct a big building we're to dig deep, go down. To go up, go down. So sometimes this is the play, *līlā* of Bhagavān, what He does. \_\_\_\_\_ [?] Work is known by its fruit, its result. Hmm. What is bad or good is known by the consequence - it is read. Gaura Hari. Nitāi Gaura Hari.

**Devotee:** OK. Let me see now if I can go up. I've been going down too long, so deep, depression.

**Śrīla Śrīdhara Mahārāja:** All right. It is the crooked type of progress in the Vaiṣṇava world. Whose going up he'll go, "No, I'm going down. I'm going down."

*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*]

"I'm a hypocrite."

**Devotee:** Yes. I was thinking in this way.

**Śrīla Śrīdhara Mahārāja:** "I'm a hypocrite. Hypocrisy is not leaving Me. What I'm showing it is a show that I feel tears, I cry, I madly dance in the Name of Kṛṣṇa. All hypocrisy. For the publicity of the people I have got that divine love, it is canvassing to the people for My own name and fame. I'm a hypocrite."

And it's said by Mahāprabhu Himself. Why? "He's so great. I could not touch even a smallest part. I'm so much proud. I could not have stood by His appreciation. I'm living, moving, eating, and dancing, and I say that I've got touch of Him. Nonsense. Only canvassing Myself that I have got divine love. That is so great one cannot tolerate the touch of that highest fortune \_\_\_\_\_ [?] So great, so high."

And Rādhārāṇī Herself says, "Only people call bad name for Me that I have got connection with Kṛṣṇa. My friends, believe Me, I say I've not the least love for Him, not the least. He's so great, so noble. What little thing I can do to give to Him? What little service I can render? Only people say that I'm His favourite, I can do His service satisfactorily, they say. But I know very well that I cannot do anything what I should have done."

That is the case, because that is infinite. So our highest masters they're of such temperament, what about us. Ha, ha. We're approaching towards that unknown and unknowable sweetness, or beauty, or harmony - march towards unknown harmony and sweetness, Kṛṣṇa, towards the unknown centre. Still, we can't back out. It is so sweet and little taste won't allow us to back out. It's nature is such. Hare Kṛṣṇa.

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā  
gr̥hīta-[cetā rājarṣe, ākhyānam yad adhītavān,  
tad aham te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān  
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["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."] - ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam, 2.1.9-10*]

Śukadeva Goswāmī says, "I have no charm for anything else in this external world. But my taste is captured by some high ideal I can't avoid. I do not want anything, even a cloth to cover, nothing. But my mind, such independent mind is forcibly snatched from me and made captive there. So high kind of sweetness, never to be found in this mundane. You all know how I'm indifferent to the

mundane temptation, no mundane temptation, still I'm captivated somewhere else. I can't leave such sweetness."

*madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanāṁ madhuraṁ  
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."]

[*Kṛṣṇa-Karṇāmṛtam*, 92]

Sweet, sweet, sweet, sweet, sweet. In this way. Bilvamaṅgala Ṭhākura's going on, on, on. Ha, ha.

That book has been published in Bengali, this Bilvamaṅgala Ṭhākura's *Kṛṣṇa-Karṇāmṛtam*. Mahāprabhu took it from southern tour to Bengal. *Kṛṣṇa-Karṇāmṛtam*, it is nectar in the ear, about Kṛṣṇa. Kṛṣṇa nectar through the ear. That is the name of the book. Recently it is finished, and that may be translated into English to capture the whole fortunate souls, *Kṛṣṇa-Karṇāmṛtam*. And *Brahma-saṁhitā*. Ke?

**Devotee:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** My end is drawing near.

**Badrinārāyaṇa:** Hare Kṛṣṇa. We don't want to hear that Mahārāja.

**Śrīla Śrīdhara Mahārāja:** You are beginning this kind of propaganda. Mahāprabhu's will, His will, try. What is what we don't know \_\_\_\_\_ [?]

**Badrinārāyaṇa:** Without you we can't go on Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. It's His will.

**Devotee:** Without you there's nothing to distribute.

**Śrīla Śrīdhara Mahārāja:** Yes. If He likes to make me stay and something more, maybe. Anything is possible.

**Badrinārāyaṇa:** So we're praying.

**Śrīla Śrīdhara Mahārāja:** Gaura Hari bol. Nitāi Gaura Hari. When I was twenty two, one *sādhu* astrologer told that I'm to live for ninety two years. At that time I'm below twenty two. But I could not think in the course of my life that I shall reach that standard. Now I see that I'm nearby that, ninety two.

**Devotee:** Maybe a hundred and two.

**Śrīla Śrīdhara Mahārāja:** And he told also, *ātmā darśana ātmā satkatka*. You will have direct vision of your soul, of the soul world. And third, at the end of your life you'll have to suffer something from rheumatism. Three things he told. Hare Kṛṣṇa.

**Badrinārāyaṇa:** No rheumatism yet Mahārāja. *Ātmā darśana* is there, but no rheumatism.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Lastly, but afterwards it may come, don't know, may not come also.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

**Badrinārāyaṇa:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] May be given to you, and other friends also.

...

*[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ]  
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child." ] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

When Mahāprabhu was coming back from Vṛndāvana He met in Allahabad, in Prayāga, one scholar devotee from Tirhuṭiyā, some district in Behar, Tirhuṭiyā. Tirhuṭiyā Paṇḍita. Raghupati Upādhyāya his name. Mahāprabhu asked him - Mahāprabhu has gone that side, this intimation is spread all through, and the local devotees have come to have a *darśana* of Mahāprabhu. Raghupati Upādhyāya has also come there to meet Him from Tirhuṭiyā. The wonderful display of devotional symptoms they heard, and they wanted to see Mahāprabhu.

And when met, Mahāprabhu just to test He asked, "Who is the destination of our serving line, fulfilment where?"

Then Raghupati Upādhyāya came out with his own feeling, internal sanction, he told. "*Śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ*. According to my consideration I think those that go to get something from *śruti*, revealed truth, *śruti*, *smṛti* and the *śruti* when mixed with the habits of daily life, that has become *smṛti*. *Śruti*, to practice in our daily life, transformed in such way, that is *smṛti*. And *bhārata*, to attract those that have no entrance, admission into the higher revealed knowledge, *śruti*, *smṛti*, they're out castes, for them in story form the truth has been distributed. That is in *Mahābhārata*. And there is also *Bhagavad-gītā* there. *Bhāratam anye bhajantu bhava-bhītāḥ*. Let those that are afraid of their mortal life go to the *śruti*, *smṛti*, *bhārata*, etc. According to my consideration, those that are afraid of mortal life, they will run after these scriptures to find out some solution of their mortal life, that is liberty, emancipation. It is for them.

But my concern is not that. Let them do that. I consider them they're all *mumuksus*, they want to get out of this mortal difficulty in this world. But my internal taste is something else. *Aham iha nandaṁ vande, yasyālinde param*. I'm not satisfied at all with the gift, with the proposal that comes to us through *śruti*, *smṛti*, *bhārata*, etc. My inner thirst is to have the service of Nanda Mahārāja,

where we see, we're told that Param Brahman has Himself come to crawl in the compound of his house. What wonderful thing is this. They're searching after Param Brahman through *śruti*, *smṛti*, *bhārata*, etc. 'Where is Param Brahman?' They're searching for the unknown and unknowable. And here we're told that Param Brahman Himself has come down and crawling in the compound of His father Nanda. How wonderful is this. I want to take the feet dust of Nanda Mahārāja. *Yasyālinde param brahma.*"

And what to speak, and who is to believe, there is another development here.

*kam prati kathayitum īśe, samprati ko vā pratītim āyātu  
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98]

"People, they're so eager, so earnest in search of Param Brahman, and what do we hear? That Param Brahman has come here in Vraja and He's searching after the love of the damsels of Vraja. Eh? *Gopa- vadhūṭi-vitaṁ brahma*. The Param Brahman is hunting after the girls of Vraja? To whom should I speak it? And who will believe it? This is very, very astounding, that we search for Him and we do not get Him anywhere, and here Param Brahman He's searching, He's hunting after the girls of Vraja. It is the most astounding thing. So I do not - I eliminate everything from the list of my search. Only I try to concentrate in Vṛndāvana - what is there, where Param Brahman is, seems to be so easily had, and in a simple and plain way we can have Param Brahman. Is it possible? The impossible has come to be possible, to be fact? The impossible has come to be fact here in Vṛndāvana? Unthinkable. So this is my finding my Lord."

That Raghupati Upādhyāya opened his heart to Mahāprabhu Śrī Caitanyadeva.

"This is my heart's tendency, I told it to You, of Nanda Mahārāja."

And he had only a point of this kind of *sukṛti* that can take us direct there eliminating *śruti*, *smṛti*...

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