

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.30.C_81.08.31.A

Śrīla Śrīdhara Mahārāja: ...describing them. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Cowardly papers! Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Maybe you could elaborate on one point. If we find fault in another person or in some other personality, if that will eventually come back to us?

Śrīla Śrīdhara Mahārāja: Yes, that will come back to us. Connection with faults, through that connection the influence, the contamination will come here. But like a guardian if you want to remove it affectionately, it may not come.

Bhāratī Mahārāja: I read, Śrīla Bhaktivinoda Ṭhākura he had mentioned that *para doṣa anu sandan* as being one of the parts of *prajalpa* or unnecessary talk.

Śrīla Śrīdhara Mahārāja: Generally *prajalpa* or idle talks, the subject matter of idle talks generally becomes *para doṣa anu sandan*, finding fault with others. That is generally the subject matter of our idle talk, *para doṣa anu sandan* - finding faults with others, in others. But when a guardian he tries to analyse his affectionate child or disciple, the fault, and to point out it to them for correction and with a sympathetic and graceful eye, then it may not come to him, but he is pure enough. When any nurse is going to attend an infectious disease, patient, the infection may naturally come in us, but if he's well guarded it may not come to him. And he's conscious of the poisonous nature of the disease and he's very careful that he tries to remove that poison from the body of the patients. And with guarded mind and dress, so the poison, infection may not come to him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, there was one thing I heard once, that the chanting of Hare Kṛṣṇa and *Śrīmad-Bhāgavatam*, these two things must be taken together. And that the chanting of Hare Kṛṣṇa alone, that will have some effect, but without the *Śrīmad-Bhāgavatam*, that knowledge must be there.

Śrīla Śrīdhara Mahārāja: Not only *Bhāgavatam* then that presupposes *bhakta-Bhāgavatam* also. *Sādhu-saṅga*, *Nāma kīrtana*, *sādhu-saṅga*, want of *sādhu*, living scripture, then that passive scripture, *sādhu-saṅga hari-nāma ei matta jai*. So with the association of the *sādhu*: when *sādhu* is not available then of course with scripture, *śāstra*. Ke?

Devotee: Paraśurāma.

Śrīla Śrīdhara Mahārāja: Paraśurāma. And there are that Kṛṣṇa Balarāma?

Akṣayānanda Mahārāja: No. Viraha Prakāśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Are they gone to market?

Devotee: Yes, gone to market.

Śrīla Śrīdhara Mahārāja: Paraśurāma did not go?

Devotee: No, he's here.

Śrīla Śrīdhara Mahārāja: Only those two?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. To take Name under the guidance of a *sādhu*, a man of higher realisation, then there may be so many obstacles, oppositions, difficulties on the way, and with his help they may be removed. So the guidance of the *sādhu* has been advised to be indispensable almost. But when *sādhu* is not available then *śāstra* comes. Mahāprabhu says:

sādhu saṅga, nāma-kīrtana, bhāgavat-śravaṇa
mathurā-vāsa, [śrī-mūrttira śraddhāya sevana]

["Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad-Bhāgavatam*, residing in Mathurā Dhāma, and faithfully worshipping the Deity."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.128*]

That is *dhāma-vāsa. Śrī-mūrttira śraddhāya arcan, śreṣṭha ei pañca aṅga.*

[*sakala-sādhana-śreṣṭha ei pañca aṅga, kṛṣṇa-prema janmāya ei pāñcera alpa saṅga*]

["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.129*]

And if only one to be accepted then *Nāma kīrtana*; *kīrtana* means to chant loudly. That presupposes that with some, with a company, to someone I am saying, or in congregation, *saṅkīrtana*. Jīva Gosvāmī Prabhu has given the interpretation of *saṅkīrtana, bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*, not alone, but in a group. To talk about Kṛṣṇa, that is *saṅkīrtana*. And Bhaktivinoda Ṭhākura also warns, "Don't join any type of imitation *saṅkīrtana*. At least one leading man must be there who is a *śuddha bhakta*. There is cholera and the great epidemic. Some people they want to go on with *Nāma saṅkīrtana*; that is *aparādha*. *Nāma*, Bhagavān, they want Hari to remove away all these inauspicious things from the world. *Sakām*, that is *aparādha*. A *śuddha bhakta*, a pure devotee must not associate with him when such a *saṅkīrtana* is going on. So at least one pure devotee must be in the group then one can join that *saṅkīrtana*." In this way Bhaktivinoda Ṭhākura has warned. The guidance must take place under *śuddha* devotee, pure devotee, that *nirguṇa*. Who does not want anything mundane but the grace of Hari. That type of vibration must be present there. And that will help me in my subtle-most plane of self, my *nirguṇa* aspect, and awaken then.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol.

So, Pramāṇa Mahārāja, may we stop here today? Are you going tomorrow?

Pramāṇa Mahārāja: Tomorrow.

Śrīla Śrīdhara Mahārāja: When?

Pramāṇa Mahārāja: In the morning, about eight o'clock, nine o'clock.

Śrīla Śrīdhara Mahārāja: Nine o'clock train. So in the morning we can have another sitting.

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right. You'll go to Calcutta direct?

Pramāṇa Mahārāja: Yes, and then to Delhi.

Śrīla Śrīdhara Mahārāja: Tomorrow you must go...

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ... or you can wait tomorrow also? [Background laughter] Hare Kṛṣṇa.

Pramāṇa Mahārāja: My desire is to go so that I can come back very soon.

Śrīla Śrīdhara Mahārāja: Oh! You'd like to come very soon.

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's hopeful. Ha, ha. Gaura Haribol. That Jayatīrtha Mahārāja also told the same thing, "That whenever I feel any weakness, at least after a month I shall be here, and gather strength and go." But no trace, no letter, no trace. What he is doing? He's a little weak minded man perhaps, as I hear, I am told. Let Mahāprabhu save him. He has taken *sannyāsa* in the holy place where Mahāprabhu accepted His *sannyāsa*, Katwa. Gaura Haribol. Gaura Haribol.

Pramāṇa Mahārāja: I promise you a weekly report.

Śrīla Śrīdhara Mahārāja: Yes. Weekly report, oh, every week you will send a letter?

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right, let us see. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Paraśurāma Dāsa: Mahārāja, can I ask you something?

Śrīla Śrīdhara Mahārāja: Yes, yes. Gaura Haribol.

Paraśurāma Dāsa: My Guru is Śrīla Haṁsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: He is Paraśurāma?

Devotees: Yes.

Paraśurāma Dāsa: So, in Berkeley I have heard many things against my Guru: statements, criticisms. So my position I feel is very weak. Now my faith has been shaken.

Śrīla Śrīdhara Mahārāja: No, he's a very good man. And devotion I found in his heart, unshakable. So if you have any respect for me, you don't be suspicious about him, he's a good man, and in the line of devotion.

They, Jayapataka Mahārāja wrote a long letter to me. "Such and such things have happened. I consulted Bhāvānanda Mahārāja, he told me to consult with you. And what is your opinion about the things that have happened in this way." Elaborate letter.

I told through a person that I don't like to say anything before I meet him, I want to know what happened. So again I had some world news. "What is your opinion in such?"

"He wanted *sannyāsa*, and ultimately, we have not forced, but reluctantly we gave *sannyāsa*."

Still I told that I want to hear from him first without making any remark.

Then anyhow, through Caru Swāmī, Jayatīrtha Mahārāja was taken from Purī here direct. And his wife and child, son, were left in Calcutta. I heard from him and I also wanted his wife and son to be here. And they were also brought here. I consulted, what's the matter?

I had some apprehension that Swāmī Mahārāja as a *grhastha* delegated him for Ācārya position. So he might have thought that the ISKCON, the present managing committee has thrust on him and in some un careful moment he has accepted that. But that should not be continued. What Swāmī Mahārāja has given, my Gurudeva, I must stick to that. I enquired, I found that something like that there. So I told him, anyhow when once you have taken up this role of *sannyāsī*, the Ācārya proper, so many Ācāryas mostly are *sannyāsīs*. And you have, in any way you have once accepted *sannyāsa* you should not go back formerly. To go back, that won't look well.

So he told, "What is your opinion?"

I said, that you must, once accepted, you must retain that. Then, otherwise it will be to put a bad name in the ISKCON, that is your blaspheme of your illustrious Guru Mahārāja, your Prabhupāda. Then he agreed.

Then I had to convince his former wife also. She's a good lady. She also told in details what happened. And I asked her, did you come before your marriage?

"Yes."

To come to satisfy him?

"Yes."

You came to get the grace of Lord Kṛṣṇa?

"Yes."

Then you are to, for Swāmī Mahārāja, you are to sacrifice your best beloved object for the cause of Kṛṣṇa consciousness, I think. And Kṛṣṇa will look after you. He's not a bankrupt, not bankrupt, so He will look after you. You sacrifice, give him up for fighting. He's a general, one of the big generals, fighters in Kṛṣṇa consciousness. I heard he has got a good name in his propagation. So it must not be taken back.

In the beginning of course she wept, shed tears. But anyhow felt encouragement through my words and advice. The boy also shed tears, cried. I also encouraged him, and the mother, and they finally accepted my advice.

Then I asked, this came in my mind, that you give a letter to your previous *sannyāsa* Guru Kīrtanānanda Mahārāja and in anticipation and you go to Katwa where Mahāprabhu took *sannyāsa*. So Caru Mahārāja and Govinda Mahārāja, I sent them with him, went straight to Katwa. And there after taking bath in the Ganges there in the place where Mahāprabhu took His

sannyāsa. The place is located there. It is marked. There he took again his former *sannyāsa* dress.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja? Oh, I mistook, I'm going in another way. Haṁsadūta Mahārāja is also a good man. He's very sincere and he's very firm in his faith, unflinching adherence to his Gurudeva, Swāmī Mahārāja. But he may not always be of the same opinion with the present GBC or Ācārya. That difference may not be a very grave thing, that he will be undermined. I don't think like that. He's a good devotee. Those that are doing such, so, they are committing offence. You never undermine, think lower about your Gurudeva. He's a good devotee. If you have got any faith in me, you must stick very firmly to him.

Paraśurāma Dāsa: Mahārāja, what is the position of the disciple who has heard blasphemy of their Guru and his faith is shaken? What should he do?

Śrīla Śrīdhara Mahārāja: That sort of association should be avoided. Some others also came to me beforehand. I asked them not to mix with them. Still they come to spread poison. You must avoid as much as possible, otherwise leave the place.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa, Hare Kṛṣṇa. Two disciples came here Rahugana, Rādhā Govinda. Haṁsadūta Mahārāja, a great thinker and very bold. He revolted, and Bhāvānanda Swāmī, Caru Swāmī, and Tamal Kṛṣṇa came to me and I gave something on tape requesting him to deal very mildly with these three. And they went there and some compromise was effected, I heard. Gaura Haribol. You may not mind or attend all those criticisms against your Gurudeva. You try to avoid that. And you may write to Haṁsadūta Mahārāja also, "What I am to do here? I am dealt in such a way." Any other God-brothers you have here, or are you alone?

Paraśurāma Dāsa: There is Mahāmuni, who is staying here.

Śrīla Śrīdhara Mahārāja: Mahāmuni is here.

Paraśurāma Dāsa: Yes.

Devotee: But with you?

Paraśurāma Dāsa: No, not with me.

Śrīla Śrīdhara Mahārāja: He does not know you? He's not acquainted with you, Mahāmuni?

Paraśurāma Dāsa: Yes, we are God-brothers, we know each other from Berkeley.

Śrīla Śrīdhara Mahārāja: Oh, you know each other. Hare Kṛṣṇa.

Paraśurāma Dāsa: I'm wondering now Mahārāja, if I should take up some service in Vṛndāvana

with the Gurukula, or if I should stay longer and hear from you, for purification of all these criticisms?

Śrīla Śrīdhara Mahārāja: You write to your Guru Mahārāja, and what he directs, what direction you get from him, you do accordingly. You write direct to him, and what he wants you do, you will do that. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Devotee: According to our imperfect considerations, we think we should leave this morning. What is your consideration?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You can spare, you can, you have no time, you may do.

Devotee: What about your plane reservation?

Śrīla Śrīdhara Mahārāja: *Śravaṇa, kīrtana*, both things together simultaneously should continue, to attain the place of propaganda that is also necessary.

*satataṁ kīrtayanto mām, yatantaś ca dṛḍha vratāḥ
namasyantaś ca mām bhaktyā, nitya-yuktā upsāsate*

[“Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My holy name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the holy name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service.”] [*Bhagavad-gītā*, 9.14]

To receive and to distribute: both equally important.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The sale of Kṛṣṇa consciousness, to purchase and to sell. To collect and to distribute, the current, the current business of Kṛṣṇa consciousness; that is what is necessary. Preaching makes us fit to hear. While preaching we face many new problems and then hearing will be more perfect, to enquire especially on those points and newly regard. So constant thing, *śravaṇa, kīrtana, śravaṇa, kīrtana*, the rolling business, that is more fruitful, rolling business. Take and give, take and give, be mediator. The river with current, the current water is more pure, more pure, current water. So the current should be kept always. Not stagnant but current. To listen, ever new, and to distribute also, to preach, to speak, if it is current, it is a living thing, and it will show its ever new characteristic. *Prati-padaṁ pūrṇāmṛtāsvādanam*.

*[ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-varধানam prati-padaṁ pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

Always it will seem to be a new thing, thing of new colour, never stale, never stale, *nava-yauvana*, always showing new phases, new phases. It is not a finite thing. The infinite characteristic will be maintained. *Ānandāmbudhi-varadhanam*, almost antagonistic, *Ānandāmbudhi*, the ocean of joy and again that is increasing every moment. And then, *prati-padam pūrṇāmṛtāsvādanam*, at every step we experience new joy. New type, ever green, ever new, always progressing: as if always progressing. How infinite can make any progress, where is the room? But still its nature is such, always progressing, showing new and newer phases, always. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal.

So divine, for preaching, that is also not to be ignored. We must do that. That will help us again to collect capital. The *kular*, the need, the hunger, should be kept up, should be maintained, hunger, to hear, to indent, hunger, to indent goods. And preaching, the distribution, that will help us a great deal for indenting new goods. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: If we can engage them at least in *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa*. His will, we don't know. We must attempt our best. This is in our side. We look to our faith and leaving the rest to Him. He's infinite, and He is benevolent, gracious. He will look after that. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ*.

[*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If we are sincere, the backing must come. We don't know, none, no Vaiṣṇava says that, "I am chanting *śuddha Nāma*." They'll all say, "This is *nāmāparādha*." Not always *nāmābhāsa* even. "What capacity I have got? I am the meanest of the mean." Gaura Haribol. Gaura Haribol. Gaura Haribol.

avatāra nāhi kahe – 'āmi avatāra', muni saba jāni' kare lakṣaṇa-vicāra

[“An actual incarnation of God never says, ‘I am God,’ or ‘I am an incarnation of God.’ The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the Avatāras in the śāstras.”] [*Caitanya-caritāmṛta, Madhya-līlā, 20.354*]

Avatāra, the incarnation of the Lord, when He comes here, He does not say, “I am Avatāra,” generally. But the *ṛṣis* are there according to the calculation of the śāstra. “This time one Avatāra should come, we find in scripture, so He’s Avatāra. These are the signs of Avatāra found in Him.” It is the duty of the Ācāryas to say that one is Avatāra or not, from the śāstra. It is already given by the Lord.

A Vaiṣṇava does not say and cannot say that I am a Vaiṣṇava. He says, “I am trying to become the servant of a Vaiṣṇava.” So much he can assert, practically, “I want to be a servant of a Vaiṣṇava, Vaiṣṇava dāsa. My aspiration, my highest end to become a servant of a Vaiṣṇava, I want that, nothing else. So many disturbances in mind, they are opposing me to reach my goal that I shall be a servant of Vaiṣṇava, so many obstacles there.” That will be the real line of thinking of a true Vaiṣṇava. We are told also like that and we feel also like that. Hare Kṛṣṇa. We will always keep in mind that we are going to deal with the infinite, the absolute. Absolute. So whoever will assert that, “I have got it,” that is a very doubtful, bogus thing, we may take it safely. Those that assert themselves to be big, we must be suspicious about him. Because the very nature of things requires:

trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam, 3*]

*[ayi nanda-tanuja] kiṅkaram, patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūli-sadṛśam vicintaya*

[“O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet.”] [*Śikṣāṣṭakam, 5*]

“Just consider me, very kind of You to consider me the dust in Your feet. *Vibhinnāmśa.*”

*mamaivāmśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
[manaḥ-śaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]*

[“The soul is a part of Me (as My separate fragmental particle or potency). Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature (as creations of *māyā*, My deluding potency).”] [*Bhagavad-gītā, 15.7*]

“Not direct part, *vibhinnāmśa, taṣṭhā-śakti*, I am a particle in Your marginal potency. So like a dust in the feet. Not even the similar, an atom of the flesh, not that. Not the flesh of the feet, not *sajatiya*, but *vijatiya, vibhinnāmśa*, as a dust of the feet. Please consider me to be so. My highest ambition is there.”

That is the direction we get from our masters. Try to think in this way if you want to approach and make a real progress towards the absolute. You must couch your endeavour in such a way. Then you will be able to hit the point. Gaura Haribol. Gaura Haribol. Gaura Haribol. But imitation always should be avoided. Without sincerity everything is bogus. Sincerity must be there, whatever _____ [?] Be simple, be unassuming, be sincere. Then everything will be bogus, to imitate that I am a *sādhū*, then it's gone. Don't try to imitate, copy. But really try to be so and don't try to copy the external movements of a *sādhū*. The inherent, the inner thing try to reach and try to acquire the innermost thing. Try to enter into the heart of a Vaiṣṇava and not his figure nor dress. It is difficult of course to enter into the heart of a Vaiṣṇava. There is the temple of the Lord. And try to connect with and get a drop of nectar which is within the heart of a Vaiṣṇava, that *rasa*, a drop of that *rasa* of high quality and divinity. Gaura Haribol. Gaura Haribol. Gaura Haribol. *Raso vai saḥ, rasam labdhānandī bhavati.*

[*raso vai saḥ. rasam hyevāyam labdhānandī bhavati*
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

[“Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.”] [*Taittirīya Upaniṣad*, 2.7]

After all we want pure *rasa*, *ānanda*. That is our quest. And we are told that is in the service of the *rasa* Himself. *Rasa* is a person, *akhila-rasāmṛta-murtiḥ*. Everyone is in quest for *rasa*. The status of *rasa* is the highest. So if we are person, we have got subjective existence, *rasa* has got His super-subjective existence. He is a person. He is *akhila-rasāmṛta-murtiḥ*. He is Kṛṣṇa. *Rasa* is Kṛṣṇa. There cannot be *rasa* in any other place but in Kṛṣṇa, the highest conception, the source. The fountain head of all *rasa* of different type is only in Him. So, by nature of our construction, we have to search after Kṛṣṇa, *kṛṣṇānusandhāna*. That will be the type, the nature of a normal person here, *kṛṣṇānusandhāna*. Just as *brahma-jijñāsā* in *Vedānta*, in *Vedānta-sūtra* we find *brahma-jijñāsā*, enquire after the supreme cause of this world. Search what is the supreme cause.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, [tad brahma tad vijijñāsa]

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [*Taittirīya Upaniṣad*, 3.1]

Where from all has come and where it is maintaining its existence, how, by whom, and ultimately where do they enter after death. That is Brahman, the most fundamental plane. Where from everything is springing up and remains and then enters. That is Brahman. Enquire after the prime cause, the all-accommodating, *athāto brahma-jijñāsā*, the *bhrihatama*, the biggest thing, all accommodating.

And Mahāprabhu replaced that, *Śrīmad-Bhāgavatam* replaced that with *kṛṣṇānusandhāna*. That *brahma-jijñāsā*, that is a dry thing. That is only the exercise of your thinking faculty, jugglery of reasons. But leave that away! Begin *kṛṣṇānusandhāna*, your heart's thirst quenched to try to

quench the thirst of your heart, *kṛṣṇānusandhāna*. *Rasa jijñāsā*. *Raso vai saḥ*. The things acquired by your reason won't satisfy you. The *jñāna*, the knowledge cannot quench your thirst, really. The *rasa*, the *ānanda*, that is a separate thing. So instead of *brahma-jijñāsā*, you accept *kṛṣṇānusandhāna*.

kāhān mora prāna nātha muralī-vadana, kāhān karoṅ kāhān pān vrajendra-nandana

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

That should be the way of our march, slogan. "Kṛṣṇa, where is Kṛṣṇa? I want to..."

My real want has been discovered and it is to get the service of Kṛṣṇa, and no *brahma-jijñāsā*, nor Paramātmā *ānusandhāna*. The *yogīs*, they're trying to enter into the details in the minutest part of the world, *aṅor aṅīyān*, what is controlling the whole from within. That is the object of quest of the *yogīs*, what is controlling from within, Paramātmā. And the *jñānīs*, from where everyone is coming, and everything is coming, and everything maintained, and again everything enters, what is that thing? That *bhuma vastu*, Brahman. And devotees, they want, what my heart, what is the demand of my innermost heart? I want to satisfy that quench. I do not care to know where am I, and what is controlling, but I really want to quench my thirst for *rasa*, for *mādhurya*, sweetness...

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