

83.07.30.B

Śrīla Śrīdhara Mahārāja: ...fighting, but he ran towards Badarikāśrama. According to *adhikāra*, the position. So different departments. But at the same time it's possible - Kṛṣṇa is the advisor, He's giving the whole thing, by comparative study. So also some Ācārya may be found of such status that by this way He may begin.

Just as our Guru Mahārāja told to one Parvat Mahārāja. Parvat Mahārāja laboured hard for collection and preaching, very hard. One day Guru Mahārāja told, "I have got attention towards you. Now go on with this hard labour. Whenever I shall find that your time has come I shall give one attendant to you and ask you to take the Name of the Lord, in the retired life, I notice what is whose capacity, position; what sort of service should be recommended to whom, I have got. I'm alert on that subject. Go on doing." In this way.

According to the position, and capacity, the external engagement, form of engagement may change. And also the form of study, all these things may change. Learn this, learn that. From the same Guru in different ways it may be advised. And if not by the same Guru, then by different Guru. On the whole, Guru is He, the Lord is the Guru.

So oneness is there, and variety is also there. So, chabis Gurus here, the twenty four Gurus of the *avadhūta*. One thing he's learning from one person. Everywhere he's collecting some sort of instruction. Even, it is mentioned, even from a prostitute the *pingala*. She's waiting, some person will come to her, the whole night is awaiting, and wait, waiting. "Oh, this man - oh, didn't come; Oh, that man, goes that way. This man perhaps may come to me; that man also, took another course." In this way whole night, then completely disappointed resigned to the fate, retired, and slept a sound sleep. So thereby we shall learn that we must not be expectant to any consequence, result of anything; then we'll be always suffer from anxiety. Things will come of itself, no anxiety. This is a particular stage.

And in the case of the - in Vṛndāvana whole anxiety, in *līlā*. "Kṛṣṇa is not coming, we're all - in the *kuñja*, in the forest camp, waiting for Kṛṣṇa. Kṛṣṇa not coming, not coming."

Utkantha. That is another thing. But this is all middle class *upadeśa*. When resigned to that... to the fate of that *jñāna śūnya bhakti*, that is under the jurisdiction of Yogamāyā arrangement. Then things are not in the hand of any individual being. Yogamāyā is managing them. That is a separate thing. And this is retiring from the mundane and entering into the high transcendental.

*para-svabhāva-karmāṇi, na praśaṁsen na garhayet
[viśvam ekātmakam paśyan, prakṛtyā puruṣeṇa ca]*

[The Supreme Personality of Godhead said: "One should neither praise nor criticise the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."]

[*Śrīmad-Bhāgavatam*, 11.28.1]

It is also mentioned, "Don't go to criticise the nature of others. *Viśvam ekātmakam paśyan, prakṛtyā puruṣeṇa ca*. Consider the whole as one, and that it's engaged in *līlā*." But in the Vaiṣṇava school we'll be requested, advised that, *līlā*, that is, we must praise the Vaiṣṇava.

...

...young age, medicine will work.

Our Bishandrai [?], when he was dying, about eighty, he was a good doctor, a genius doctor. You may not know. He passed papers here, in London, high degree. When he was examined for diagnosis, one patient presented before him covered with cloth, and he was asked, "You will diagnose what is the disease."

He told, "This a case of pox, small-pox."

Then the patient removed, and the professor there he put a zero. Then when he found that in diagnosis he got zero, he challenged the professor, "Why you have given me zero?"

That professor told, "That was a case of influenza, and you told that it is a case of pox."

Bishandrai [?] told, "No! Surely it must be a case of pox. I shall offer it and show. You refer, the same patient."

Then the professor took the phone, and from the influenza ward he took the patient, he phoned there. "What is the condition of that patient? That influenza ward, I took him, took here?"

The answer came, "Sir, that is not influenza, pox has come out."

Then he wondered, the professor, "How did you know that it was a case of pox?"

"Through scent. Through scent I could recognise that it is a case of pox."

So, Bishandrai [?] was a genius. Before seeing and examining any patient, he - the naked body, generally he'll have a look, and then he diagnosed. But that _____ [?] when he was dying, heart failing, so many doctors came to help him, and told, "This is the medicine now to be applied."

Bishandrai [?] told, "Yes this is the medicine, sure. But who will use this medicine to keep my vitality, he's absent. Who will manipulate this medicine, and utilise in action, he's absent. Vitality is absent, to take the consequence of the medicine and to utilise it in that, he's absent. So he died. No person behind who will utilise this medicine to work in my favour, he's absent." So something like that.

When there's energy then medicine may work. But when the position may be such, then medicine will try to work but no foundation to stand for it, dissolved. So heart is the main thing, and to keep up the heart, the medicine is given. And none to take the medicine and utilise it in the proper way, gone. Hare Kṛṣṇa.

Badrinārāyaṇa: So medicine doesn't work without proper diet.

Śrīla Śrīdhara Mahārāja: Of course, diet creates disease. Diet problem, improper diet. Proper diet will help, but improper diet produce some anomaly, and medicine is necessary to clear that off. Govinda Mahārāja, he does not care for diet too much, much, but use medicine. But now, the age is advanced, and medicine will fail. _____ [?]

...

...everywhere, to get the desired result. This is the weapon of Mahāprabhu, *bhedābheda, acintya*. Nothing is definite. What is definite that is *māyā*, and we also cannot measure it. And we're also unable to measure *māyā*, this is our position. *Māyā* is infinite to us. And whatever is possible to come under measurement, that is *māyā. Adhokṣaja*, immeasurable and understandable. These characteristic we must not forget. That we have come to deal with Whom? Independent personality of sweet will. Autocrat, absolute. So, a portion we may be allowed to - by His grace, to know.

Raghunātha Dāsa Goswāmī, he had his previous Guru, then went to Mahāprabhu, neglecting him. He had something in his, within, and neglected his previous family Guru, and went to Mahāprabhu. Mahāprabhu Himself gave him shelter under Svarūpa Dāmodara. Again, not satisfied with Svarūpa Dāmodara, who holds highest position. He again comes to Mahāprabhu, "Why You have inspired me to leave the house? Why You have drawn me here? I can't ascertain. Please advice me what I'm to do."

Mahāprabhu felt a little disturbed, that, "I have given you to Svarūpa Dāmodara, crossing him you're coming to Me." He was a little disturbed. "He knows everything, more than Myself." In this way He told, remarked. "Still if you have got special regard for My words, then I in nutshell say to you,"

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be / vraje rādhā-kṛṣṇa-sevā mānase karibe*

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā- Kṛṣṇa *lilā*."] [*Caitanya-caritāmṛta, Antya-lilā*, 6.236-7]

These four lines He told. Again, because he crossed the dignity of Svarūpa Dāmodara, who was given as Guru to him, again He put him to the hand of Svarūpa Dāmodara. This formality Mahāprabhu observed, that Guru should not be crossed. His dignity should not be crossed or neglected in any way. Again He put him in the hand of Svarūpa Dāmodara. "You have come out from your shelter to Me, what is not according to the spiritual formality." It shows like that, again He's putting to Svarūpa Dāmodara. And he lived there so many years, amongst the eternal *parśada* of - with Mahāprabhu. Then, after the departure of all of them, mainly, went to Vṛndāvana. There again he found Guru, Rūpa, Sanātana. He's writing in such a way, that as if he's begun his life there.

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi*

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning

of detachment and made me drink the highest nectarine *rasa* of divine love.”] [*Vilāpa-kuṣumāñjali*, 6] & [*Bhāgavatam*, 5.18.12, purport]

“I bow down, my obeisances to Sanātana, who behaved with me in such a way, affectionate way. How?

Vairāgya-yug bhakti-rasaṁ.”

Raghunātha Dāsa showed his abnegation, this *vairāgya*, to the extreme here. Even the *prasāda* most rotten, washing, only the internal things with some salt he used to take.

And Mahāprabhu went to forcibly take that. “Oh, such sweet *prasāda*, I have never tasted in my life! Raghunātha, you have got so much faith in the *prasāda* of Jagannātha, what the cows also reject, rotten things can’t eat, and you take that *prasāda*, and washing that rotten portion from within, with adding some salt you take. So much deep faith in *prasāda*. Sweetest food, I never tasted such.”

Such was the *vairāgya*, still he says, “Sanātana Goswāmī taught me what is *vairāgya*. *Vairāgya-yug bhakti-rasaṁ*. The spiritual juice of devotion, he made me swallow forcibly, and I won’t take it, *anabhipsum andham*, because I’m blind. I’m blind and unwilling, and forcibly he devoured me, what is *vairāgya-yug bhakti-rasaṁ*. *Bhakti-rasa*, means very caution, very similar to this mundane *kāma*, so do with caution. Just as medicine applied with some other *anupam*, so, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham*. Unwilling and blind, and forcibly he made me swallow that medicine like diet. *Kṛpāmbudhir*. Ocean of mercy, ocean of grace. *Para-duḥkha-dukhī*. Always feeling for the others pain.”

Such is his praise, song of admiration of Sanātana. Again for Rūpa Goswāmī,

adananas taniyam dante dam yati punah punah [?] “Holding the grass between my teeth, dam yati punah punah [?], times unlimited I beg to Rūpa Goswāmī. *srīmad rupa dhan bolisyan* [?] He may consider me the dust of his feet. dante dam yati punah punah. Repeatedly, unlimited times, I want to offer myself to become a dust of the feet of Śrī Rūpa Goswāmī.”

After leaving the association of Mahāprabhu’s direct followers, he went to Vṛndāvana and found Guru in such way. What is this? Mahāprabhu Himself advised him. Mahāprabhu Himself selected one Guru of the highest order, Svarūpa Dāmodara. They are but *mañjarī* rank. And Svarūpa Dāmodara Lalitā Sakhī. But from there he went to Vṛndāvana, and there he found Gurudeva. So, the fun play of infinite. The absolute, the plane of the absolute, will come to measure and record that, this is this; without a fool.

Still for our purpose, as we’re endowed with limited resources, some sort of limited sign, symptoms should be posted to direct towards that direction. Some calculation, some limitation. Some limitation on the unlimited. Some sign to the unsignable, to be posted, light house in the infinite ocean, light house, something, to help, that is given for us.

So the absolute, here they say the absolute have got different infinite number of aspects. And He’s expressing Himself in particular place, particular quality, through particular direction. And one who wants to extend his understanding, he will try to learn from every nook and corner of the absolute. Everything new, nothing can become old. *Nava navayamam*, everything is new. If we have got eye, vision deeper, deeper vision; new, new, newer things are coming, unlimited, infinite.

So, as the star in the infinite sky, or light in the ocean, the beacon light, the light house, then by taking the direction from them we’re to go on in the infinite. The position is there. We may be

lost to understand; so sometimes Ācārya, the teachers are sent to organise them. "This is *karma-kāṇḍa*, this is *jñāna-kāṇḍa*, this is yoga, there are so many differences of yoga. In the *karma-kāṇḍa*, Manu, Atri, Vasiṣṭha, so many variety." Something common, something different. Nothing particularly congruent.

puta tishta dasam godam [?] Yaśodā is tying, going to tie Kṛṣṇa, but only two ounce difference, short. Again adding something, some rope, again when going to finish, same two finger short, shortage. Such is the nature. And we're going to measure Him, to put Him in the cage of our brain?

Adjustment, as far as possible. So, Guru, *śikṣā* Guru. And more extended, everywhere there is Guru. As generally I say. To enter into the domain of Vaikuṅṭha and Goloka, all Guru, myself the only servant. I'm travelling over the plane which is Guru. Over head Guru, on all sides Guru; all respectable things.

vaikuṅṭhara pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

And we also, if we try to advance step by step: Brahmaloaka, *ākṣara, kṣaraḥ*, then above that Vaikuṅṭha begins, Śivaloka, Vaikuṅṭha. And *cinmaya*, the soil is consciousness. Consciousness of higher type than I myself is made, come up. So, to enter and to walk there, and to do duty, that is all, to wander over the Guru, on all sides Guru, all Guru. So, not to go by the leg, but to go by the head. To walk by the head, that is what is necessary, inconceivable. Inconceivable but it is the fact. So, only our serving attitude, that is the value. "I shall render some service to their satisfaction." That is only our capital. So we must always be very much anxiously cautious about the serving necessity value in me, otherwise everything is disappointed. *Sevonmukhe hi jihvādau.*

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

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

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

The dedication, the satisfaction, seeking the satisfaction of the entity there. Generally for all, and particularly for Kṛṣṇa or His favourite.

...

Devotee: If Guru or Kṛṣṇa doesn't - if we feel They don't want to accept our service...

Śrīla Śrīdhara Mahārāja: Guru, Kṛṣṇa is Guru in different form.

Akṣayānanda Mahārāja: Guru Mahārāja. "Therefore I can see that Hṛdayānanda Mahārāja has made *siddhānta viroda* here."

Śrīla Śrīdhara Mahārāja: I'm to read it, or understanding it very carefully, before I say that.

Akṣayānanda Mahārāja: He wants to say that, "One must have only one Guru."

Śrīla Śrīdhara Mahārāja: Only one Guru - then some who could not get mantra from Swāmī Mahārāja, they're going giving mantram, or they'll stop there? Then?

Akṣayānanda Mahārāja: His plea. Viśvanātha says that this *nirviśeṣa, saviśeṣa, ved* _____ [?]

Śrīla Śrīdhara Mahārāja: Not only *nirviśeṣa, saviśeṣa*, but in every department. Only in general *nirviśeṣa, saviśeṣa*. One may not enter *nirviśeṣa* at all. *Jñāna śūnya bhakti. "Eho bāhya āge kaha āra."* [Caitanya- caritāmṛta, Madhya-līlā, 8.59] He may not have any connection with *nirviśeṣa* department. Straight, eliminating *nirviśeṣa* going to *saviśeṣa*, it is possible.

Akṣayānanda Mahārāja: Yes. But using the statement of Viśvanātha.

Śrīla Śrīdhara Mahārāja: Not only *nirviśeṣa*, there is Buddhistic school, they have no recognition of any reality, even *nirviśeṣa*, nothing. So various conceptions there are; *nirviśeṣa, saviśeṣa*. And also Śyāmānanda, from *sākhya rasa* transferred into *mādhurya rasa*. How he will account for _____ [?]

Akṣayānanda Mahārāja: Because Viśvanātha is only given so far in the commentary. He did not mentioned...

Śrīla Śrīdhara Mahārāja: Then I can say that I shall have to scrutinise what Viśvanātha has said. Then I can give my opinion. Very patiently I shall have to read it through scrutinisingly; then I may give my opinion. Some time I shall do. You keep it ready.

Badrinārāyaṇa: Maybe when Govinda Mahārāja comes he can shed some light on it.

Śrīla Śrīdhara Mahārāja: Yes, let him come. Or with the help of Nimāi, or some, but the slow reading, slow and correct reading. Because my mind is now weak, my brain is weak now. So, patiently I shall have to examine.

Akṣayānanda Mahārāja: But from what you told this morning, I'm able to understand it, quite clearly. What you have told I've been able to understand it now. Because I also read his English book, although I don't have a copy here, but I'll procure it.

Śrīla Śrīdhara Mahārāja: Have you got a copy of *Search For Śrī Kṛṣṇa*? You must have a copy there in the land, you've got?

Akṣayānanda Mahārāja: Of course.

Śrīla Śrīdhara Mahārāja: And Anurādhā must have one copy.

Anurādhā: _____ [?] took my one.

Śrīla Śrīdhara Mahārāja: Took yours?

Badrinārāyaṇa: Yes. We gave it to him, he did not have a copy.

Śrīla Śrīdhara Mahārāja: Oh. So you must keep a copy with you. Hare Kṛṣṇa.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Badrinārāyaṇa: Mahārāja. How did Śyāmānanda change from *sākhya* to *mādhurya*?

Śrīla Śrīdhara Mahārāja: The special dispensation of the Absolute. Śyāmānanda was initiated in *sākhya rasa*, from Hṛday Chaitanya in Kalna. In particular occasion, some dead body came there, some topics there, I forget. Anyhow when he went to Vṛndāvana, he was, as far as I remember, Śyāmānanda from Nandagram he was going towards Khadiravan perhaps. In early morning, very early morning, taking the Name of Kṛṣṇa, from Nandagram he's going eastward towards Khadiravan, Lokanātha Goswāmī's place.

Then, suddenly found one... perhaps golden *nupur*, what is that? Anklet, leg ornament, in this side, over the side, on the way. And he took it in his *uttariya* or any place put it, and going. And with the touch of that *nupura*, that leg ornament, he felt ecstatic joy within, and great energy for Hari *Nāma*. And he's looking back towards the place. After sometime he saw one lady, one girl of exquisite beauty, she's searching there. Then he came back. "What are you searching?" he put.

"My Mistress has lost one *nupur* somewhere here, so I have come to collect it."

"I have got it. I have collected it." He gave it.

She put it on his forehead, and disappeared.

Touched that *nupur* on his forehead, and there was one *tilak* mark, permanent, it was, he can't rub it, efface it. And he felt his tendency towards the service under the guidance of those girls. From friend circle his mental conversion came automatically, towards *mādhurya rasa*, he felt.

And he consulted Jīva Goswāmī. "This is the case, what to do? Irresistibly I feel within that I must serve Kṛṣṇa under the direction of these divine damsels. I feel, that sort of service. Though I got previously from my Gurudeva, admission, and I'm trying to cultivate that in *sākhya rasa*, friendly circle."

Jīva Goswāmī told, "You have got such wonderful grace from the upper class, and you may take initiation in this form from me." And yes, Śyāmānanda took further initiation from Jīva Goswāmī.

But this act was not concealed. Gradually it was expressed, came to the public. And his previous Guru came to know that Jīva Goswāmī has again initiated his disciple. He called the assembly in Vṛndāvana, "That this Goswāmī has done wrong. He has enticed my disciple and this is against Vaiṣṇava fashion, etiquette."

As Rāmeśvara came to charge me.

Devotees: No comparison.

Śrīla Śrīdhara Mahārāja: Then there was a meeting, and they called for Jīva Goswāmī to give explanation for this discourteous activity. Jīva Goswāmī did not go, he sent Śyāmānanda. "Go and explain your position."

Śyāmānanda went there, and he stated, "This is the fact which forced me to change my course of life."

But many of them there, did not believe in that statement.

Then Śyāmānanda told that, "I got the sign, this *nupur tilak* on my forehead. If you do not believe you efface this."

They tried but failed. Then they gave recognition. "Yes, it is possible."

And that arrangement was also made - Rādhārāṇī, internally, previously asked Subal, through Subal, he communicated, "One of your servitors, I'm taking within My camp."

Amongst the leaders, there was some understanding - the transformation.

So, it is also possible, by special interference of the will of those high officials, or Kṛṣṇa Himself. It is possible. So *acintya bhedābheda*. "I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. Try to understand this peculiar wonderful adjustment. With Me, everything with Me. Try to follow." *Acintya bhedābheda*. So, _____ [?]

dharmasya tattvaṁ nihitaṁ guhāyāṁ, mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata*]

The *guhāyā* is at the heart of Kṛṣṇa. Everything is there. Or His heart, His sweet hearts are there. They are designing and the effect coming. *Mahā-jano yena gataḥ sa panthāḥ*.

The precedent, when the pleaders go to plead in the court. Above law, the precedent works more. They show some precedent, logic, then in such case the higher court gave such judgement. "You see, my lord." Then the lord is silenced. He has such presented in such court, in this higher court, in such case gave such decision. Then he's to side, precedents.

Mahā-jano yena. After all Kṛṣṇa is not under law, law comes from Him, for us. Some law for us, some law for the jungle, some law for the beast, some law for the gods, so many variety of law suiting to the particular part in the infinite. We shall always be open to His freedom above law, look up. But we must be sincere. _____ [?] Prejudice, *niṣkāma*, and endowed with sincere searching, *kṛṣṇānusandhāna*. Mahāprabhu's life was that of *kṛṣṇānusandhāna*. Search for Kṛṣṇa, *kāhāṅ kṛṣṇa prāna nātha*. The whole life is covered by this, *kṛṣṇānusandhāna*.

And what type of *sandhāna*? The other day we told when Svarūpa Dāmodara and others they're taking the Name of Kṛṣṇa, and Mahāprabhu's attention drawn to this plane, and Mahāprabhu says, "You're making noise." When Kṛṣṇa *Nāma* uttered by Svarūpa Dāmodara for Mahāprabhu, that is compared to noise, undesirable noise, *kolāhala*.

hena-kāle tumi-saba kolāhala kari' [āmā inhā lañā āilā balātkāra kari']

["Just then, all of you made a tumultuous sound and brought Me back here by force."
[*Caitanya-caritāmṛta, Antya-līlā, 17.27*]

"I was in such a state of ecstatic joy, ecstatic feeling."

Fools rush in where angels fear to tread. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: We very often remember that story Mahārāja, that story of *kolāhala*.

Śrīla Śrīdhara Mahārāja: You appreciated the other day very much, *kolāhala*. And who the Kṛṣṇa *Nāma*? Kṛṣṇa *Nāma* by Svarūpa Dāmodara, who is called to be Lalitā himself, his Kṛṣṇa *Nāma*, and earnestly he's chanting to awaken Mahāprabhu, to draw Him this side.

But Mahāprabhu, "You're drawing where? This *prapañca*, external cover. And where I was present, and what I was enjoying, experience _____ [?]"

Search, search for Kṛṣṇa, search, search, search. *Brahma-jijñāsā, vedānta brahma-jijñāsā, athato brahma-jijñāsā*. A laboured thing, we do not find any support, any foundation here. Then, as if a luxury, I must inquire, what is the cause of this world? Why we're coming, we're going, we're being transformed? What is the cause? Some idle remark, *brahma-jijñāsā*. And that is endowed with vigorous life. *Kṛṣṇānusandhāna*. I can't contain myself, without that truth. _____ [?] when that is Kṛṣṇa. How living, I can't stand, I can't continue, I can't live without that nectar. *Kṛṣṇānusandhāna*, and *brahmā-jijñāsā*, and Paramātmā *ānusandhāna*. These idle topics, idle activity like a luxury of learning. Heart's thirst, unquenchable thirst. Like a madman He's after, "Where is Kṛṣṇa?"

.....