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002_81.08.31.A2.B1 Quest for Rasa

81.08.30.31.A2

Gaura haribol, gaura haribol, gaura haribol.

raso vai saḥ rasam hy evāyam labdhvānandī bhavati

[Taittirīya Upaniṣad 2.7.1]

After all we want pure rasa, ananda. That is our quest. And we are told that is in the service of the rasa himself. Rasa is a person, akhila rasamrita murti. 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 supersubjective existence. He is a person. He is akhila rasamrta murti. He is Krishna. Rasa is Krishna. There cannot be rasa in any other place but in Krishna, the highest conception, the source. The fountainhead of all rasa of different type is only in Him. So, by nature of our construction, we are to search after Krishna. Krishna-anusandan.

That will be the type, the nature of a normal person here. Krishna-anusandan. That will be the type, the nature of a normal person here, krishna-anusandan. Just as Brahma jijnasa in Vedanta. In Vedanta sutra we find: "brahma jijnasa", "inquire after the supreme cause of this world, search what is the supreme cause".

Yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisamviśant

[Taittirīya Upaniṣad 3.1.1]

Wherefrom all has come and where it is being, it is maintaining its existence, how, by whom and ultimately where do they enter after death. That is Brahma, the most fundamental plane. Wherefrom everything is springing up and remains and then enters. That is Brahma, inquire after the prime cause. The all-accommodating.

athāto brahma jijñāsā

[Vedanta-sutra]

The Brihottama, the biggest thing, all-accommodating.

And Mahaprabhu replaced that, Srimad Bhagavatam replaced that with Krishna-anusandhan. That Brahma-jijnasa, that is a dry thing. That is only the exercise of your thinking faculty. Jugglery of reasons. But leave that away! Begin Krishna-anusandhan, your heart's thirst quenched, try to quench the thirst of your heart. Krishna-anusandhan. Rasa-jijnasa. Raso vai sah. The things acquired by your reason won't satisfy you. The jnana, the knowledge cannot quench your thirst, really. The rasa, the anandam, that is a separate thing. So instead of brahma jijnasa, you accept krishna-anusandhan

'kāhān kṛṣṇa prāṇa-nātha vrajendra-nandana!

kāhān yāna kāhān pāna, murali-vadana!'

[CC Antya 12.5]

That should be the way of our slogan. "Krishna. Where is Krishna? We want to..."

...jāne mora duḥkha

vrajendra-nandana vinu phāṭe mora buka

[CC Madhya 2.16]

My real want has been discovered. And it is through that service of Krishna, not [indistinct] brahma-jijnasa. Not paramatma-anusandhan. The yogis, they are trying to enter into the details into the minutest part of the world.

aṅor aṅiyān

[Kaṭha Upaniṣad 1.2.20]

What is controlling the whole from within? That is the object of quest of the yogis.

What is controlling from within? Paramatma. Paramatma.

[05:14] And the jnanis, from where everyone is coming and everything is coming and being maintained and where everything enters—what is that thing, that bhuma-vastu, brahma.

[05:29] 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 madhurya, sweetness.

[recording cut]

[05:59] ...search after rasa, anandam, beauty, charm. And not calculative knowledge, like paramatma.

nahe gopī yogeśvara, pada-kamala tomāra,

dhyāna kari' pāibe santoṣa

[CC Madhya 13.141]

Gopis are saying to Krishna in Kurukshetra: "Anyhow you want to control us by quoting the scripture which is meant for the jnani and the yogi, but we are not that type. Please excuse us. You know it fully well, we are not *that* type of jnani and yogi. We are servants, service is our life. So if you kindly manage to come within us and accept our service, then only we may be satisfied. No other alternative for us". So, You would like to save us, then You must come to our... in close connection and to accept our hearty service of Yourself. That is the remedy, no other remedy we have got. You are recommending, of course we are hearing, but that is all outer ear exercise. Something like that. It not hitting the target, real point.

[07:45] So they are... kāhāñ kṛṣṇa prāṇa-nātha... Search after rasa. Neither for knowledge nor who is the controller of this world, to know that. Krishna-anusandhan.

And also to teach others to come in the same camp of Krishna-anusandhan. Don't misdirect you. Proper direction of the sastra is this. Mahaprabhu, Srimad-bhagavatam has taught us, taught us what to beg, what to pray, what to want, they have taught us. You want this thing, try, pray for this. Beg for this thing, not for any other thing. Krishna-anusandhan. We want nothing but Krishna. Nothing but Krishna, even not Narayana, even not Narayana.

[08:51] When the gopis wandering in search of Krishna, Krishna, to play a particular mood, he took the shape of Narayan. The gopis gave respect to Narayana. "Oh, it is

Narayana. Yes, we respect you, we honour you, Narayana. Please be gracious and grant our prayer that we may get the grace of Krishna." By your grace we want the association of Krishna, not Narayana. When they find Narayana they give their namaskaram. Namaskaram, with respect, and the pleas from them that be gracious and grant us our company, association with Krishna.

[10:04] So [indistinct] Vaishnava, the student of Bhagavata and followers of Mahaprabhu, their faith [received?] to only to go in particular direction, in search of Krishna. They don't want anything else but Krishna. This is the...

[10:33] Bhagavat has been described as the ripe fruit of the tree of Veda. The veda has produced out of own accord, the fruit. What is that? Rasa, Bhagavata, Krishna. Svayam Bhagavan Krishna Brajendra Nandan that is the ripe product of the tree of veda. Veda means revealed truth embodiment. And this inner current is producing the fruit. And the fruit when ripe it is Bhagavatam. So the natural gift of Veda is Krishna, Svayam Bhagavan, natural gift. But we out of our own prejudice we try to get something from the Veda, the tree. The animals they try to chew the leaf, someone they will cut the wood. But the real natural product of the veda is producing akhila rasamrta murti.

[11:43]

ānandaṁ brahmaṇo vidvān na bibheti kadācana

[Taittirīya Upaniṣad 2.4]

The natural gift of the veda, the highest revealed truth is Krishna, raso vai sah. Raso vai sah.

Śraddhāmaya 'yaṁ lokah.

[11:59] Through your faith you can get that rasa of the highest order. That is the gift of all the Vedas and Veda mata Gayatri, She also aims at that very object. I have tried my best to show that sort of meaning from gayatri. Gayatri, ganat trayate. By chanting which we can get liberation. And what is the definition of liberation?

sva-rūpeṇa vyavasthitīḥ

[SB 2.10.6].

To engage ourselves in our innermost duty. That is what gayatri is directed towards. And the Krishna vamsi, that is also doing the same thing. In the highest place we find proper adjustment: "Be ready for My service." That is the sound. The sound gives impression, inspiration to anyone and everyone. "Come to My sweet service, engage yourself to My sweet service." That is the call of the flute of Krishna. And gayatri veda mata, who has produced the veda, there also the same thing in the seed. And that is in the fruit. What in the seed that is in the fruit. And in the middle the veda sruti, vedanta. Bhagavatam at the top.

Hare Krishna, Gaura Haribol, Gaura Haribol, Gaura Haribol.

[13:54]

nigama-kalpa-taror galitaṁ phalaṁ

[SB 1.1.3]

Vyasadev says in introduction of Srimad-bhagavatam. What is this? What is the necessity of this new book you are giving to the society? This is nigama-kalpa-taror galitaṁ phalaṁ. Nigama means veda and that is compared with a tree. And this Bhagavatam is natural ripe fruit, comes of its own accord. Not anything pressed,

forcibly attached with that. But of its own accord the tree is giving the fruit and the fruit is ripe and it is Bhagavatam. So the juice you drink,

... bhāgavatam rasam ā-layam

muhur aho rasikā bhuvi bhāvukāḥ

[SB 1.1.3]

"Oh, if you have real thinking capacity, this normal hankering, you must come to drink this rasam. This is the natural product of the Veda kalpataru." We see this gayatri.

Ganat trayate. ganat. If we chant the gayatri mantram -- trayate -- you will be liberated, emancipated and the positive conception of liberation is svarupa siddhi, self-determination. And in self-determination you must come in connection with Krishna in different rasa to get your assured and attached service. And thereby you can imbibe the real juice to make your life fulfilled. Your fulfillment of life is there. Everyone's fulfillment is connected there. All your attempts otherwise they are all fruitless labor, fruitless labor only. Only utilize your energy in the proper way to make your life successful.

[16:19] It is for all, this advice from the revealed scriptures to all of us.

śṛṅvantu viśve amṛtasya putrā

"Oh you sons of nectar, nectarean ocean-sea, please listen to me! You are born in amrta, you were born to taste amrta. And you must not allow yourself to be satisfied by anything but amrta."

So anyhow, misguided for the time being. But awake, arise. Search for amrtam, that nectar, that satisfaction.

[17:12] OM, a big yes. "Yes, what you are searching -- that is! Don't be disappointed. Don't be disappointed. What is the inner search in you all -- that exists", the veda say. The revealed scriptures, they say they assert, declare, announce that *is* existing. What is the common search of all your hearts. That is exist, surely that is existing and your thirst will be quenched.

śṛṇvantu viśve amṛtasya putrā

You are really meant by construction, you deserve. So don't be afraid, don't be cowed down. amṛtasya putrā. In your being that thing is given, already it is there. So cannot but be, you can never be satisfied anywhere else but with this thing. So prepare yourself to take you to receive your long search, long missing, that amrtam. In the full form, full quality. No other business, no other engagement should we have, but Krishna-anusandan.