

006. 1982.03.25.B1 Feelings of Vaishnavas in Search of the Lord of their Hearts

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...bahava iha vihaṅgā bhikṣu...

...dīnam utsrjya dīnā¹ [SB 10.47.18]

Those that have tasted a drop of that divine nectarine, they do not care for anything of this world. They become poor, poorest of the poor. And at the same time, whom they leave, they are also, with heavy heart gives him send-off. Heavy heart gives him send-off and he wanders, wanders from one tree to another tree for his shelter. Going just as the bird from one tree to another tree. He also with heart within, within his heart he has got that wealth and he wanders from the shade of this one tree to another tree. And he himself is not very puffed up with pride but very... Dīn means in searching of some wealth, as if he has lost. To find out his lost wealth of heart. With this attitude he's running from one tree to another tree. And also those that have got some affection for him, they are also shedding tears that he is not accepting any comfort which is offered by them. No comfort, no ordinary comfort. He seeks for... Searches after something else which is lost... long missing link.

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The divine link that he feels within his heart, he wants to find out, to trace the source of that missing link. In this attitude from one place to another he's wandering. He's also not in a very happy mood because he's searching his wealth, not yet got. And those that were his friends they're also not happy because he left them. He does not relish their company, and wandering hither thither to search his lost wealth.

1 "To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living." [SB 10.47.18]

sapadi gr̥ha-kuṭumbaṁ dīnam utsr̥jya dīnā

bahava iha vihaṅgā bhikṣu-caryāṁ caranti

[SB 10.47.18]

Not afraid of any support of the mundane world. Don't care. At heart they have some conception that the source of everything, the source of satisfaction is above, not here. Not here. It is in some divine quarter and I am to propitiate this divine will. Without whom, without whose connection my life cannot be fulfilled, cannot have any fulfilment. My fulfilment is there. I am searching for my fulfilment of life. It is not that lower fulfilment of satisfaction can tie us any longer. We are in search of that.

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Krishna-anusadhana. *Brahma jijñāsa* in Vedanta took the shape of *Krishna-anusadhana* in Mahaprabhu, the lover divine. Divine lover, I am in search of Him. I can't find rest anywhere here in the world, but His grace, by His glance, little I want, *Krishna-anusadhana*. And He has also taught us to go in that way. Give up all your quests, all your engagements and take diksha in *Krishna-anusadhana*, search the Lord of your heart. The Lord of your heart, He can fulfil, give fulfilment to the fullest of your satisfaction which you want. You don't know. Knowingly or unknowingly you are searching for Him. You are searching for Him. You are thinking that this will satisfy? Whenever you meet the position you will find: "No, no satisfaction". Then from that you go to another thing: "Oh that will satisfy me,". When you reach then no satisfaction.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ

durāśayā ye bahir-artha-... [SB 7.5.31]

Unfortunately we are not conscious of the fact that only Krishna can satisfy our... He can quench the thirst of our inner heart. And Mahaprabhu came with that. Swami Maharaj took it to you in that country. You have all come with the quest of that great, greatest wealth. And I hope our superiors will look to your wants and you will get satisfaction by their grace. Your will will be fulfilled.

Gaura Haribol, Gaura Haribol. Nitäi Gaura Haribol, Nitäi Gaura Haribol.

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You are not habituated to this climate, to this form of diet, and also many things. But still with so much privation you have come to that land, holy land of Mahaprabhu, and you are undergoing the pains of living here. And I cannot make arrangements suitable for you, so I am asking my people to get some independent arrangement for you. Suitably arrange to keep up your health.

Rupa Goswami has said,

**prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumuksuḥ parityāgo vairāgyaṁ phalgu kathyate²**

Phalgu vairāgya. What I must, which will help to attain my object I shall accept that. I shall accept that. Generally in this way: that I am to keep up my health well, as much as possible, easily, and then to go on with my service.

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ

Mādhava...

'āsakti-rohita,' 'sambandha-sahita,'

...sakali 'mādhava'

[Saraswatī Thākura]

Properly adjusted we should accept the environment in such a way that will help me to the attainment of the service of Mādhava.

Gaura Haribol.

² "That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Hari, thinking them to be material, is called phalgu kathyate, external or false renunciation." [Bhakti-rasāmṛta-sindhu 1.2.126]