

**NIMITTA - MĀTRA**

Me, the Soul which is beyond eighty-four (84) lacs species, want something eternally, which is beyond 84 lacs species. I am beyond 84 lacs species and what I want desperately, is beyond the activities of 84 lacs species. Till the time, the soul feels connection with The Lord, ātmā~soul continues to suffer. The Lord is love personified...Guru is also *prema rūpāe dhīmahī*, until the soul experiences connection with Guru...with The Lord, till then the soul remains sad though naturally blissful, in connection to Guru and Gaurāṅga.

Let no human emotion, come in my business~in my connection to Guru...in my connection to Gaurāṅga. Let no human emotion intervene! Any type of negativity is a human emotion. I want that, which is beyond 84 lacs species. And, when we feel., start connecting with The Love personified, then we start feeling..., we start to feel the connection~ the real connection...the real love and by this, we feel real indescribable ecstasy; this is what we want.

The only way to establish connection with divinity...with The Lord is through the medium of services only. Sevā! Sevā is the essence of everything. So, if a soul is connected with sevā...Guru...Lord, then it will continue to relish happiness. Sevā is the only essence, through which one experiences happiness. Service is an essence of everything. Rūpa Gosvāmī says:

*“sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi  
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ”*

(Śrī Caitanya Caritāmṛta, Madhya-līlā 22.158)

In Bhakti Rasāmṛta Sindhu, He says: The sevā is performed, with our eternal svarūpa ~ our mañjarī svarūpa, which is given by merciful Śrī Gurudeva. We meditate on our eternal svarūpa and then perform sevā with that svarūpa, hence consequently, we become attached to that power of Happiness... Ānanda personified; we become attached to the world of happiness. And when in a sādḥaka body, we perform service of Śrī Guru here, even then we become attached to happiness.

Now, just as Lord is never alone and is always with His Pārṣadas; similarly in a way, Guru is never alone ~ He is always amongst a group of devotees, who are a part of His family. So, there are two ways to perform service, through which we can feel happiness: One is through, our eternal mañjarī svarūpa, the mānasa sevā and other is in this sādḥana body ~ sādḥaka deha, to perform sādḥanā; what is sādḥanā? Through which I can establish my loving relationship... my eternal connection... my loving connection with Guru and Gaurāṅga. I have connection with The Lord; to establish this relation, this sādḥana body has been given.

Sevā means: the pastimes are eternal! If in some pastime, for the purpose of completing or nourishing that pastime, we can somehow become nimitta mātra then the service is performed, by becoming nimitta mātra only. In Nikuñja Līlā or

Rāsa Līlā...all this Aṣṭa-Kālīna Līlās, they are all eternal; they are not hindered by our absence but if we become nimitta mātra in some sevā, in these pastimes, then we become fully blessed. See, the pastimes are going on; we just have to become nimitta mātra. The services which we performed here ~ The Lord's wish of spreading Mañjarī Bhāva in this whole world, which is going to be fulfilled very soon; if we become nimitta mātra in this pastime, then also we become fully blessed. So, becoming nimitta mātra..., Kṛṣṇa also says:

*“tasmāt tvam uttiṣṭha yaśo labhasva  
jītvā śatrūn bhukṣva rājyaṁ samṛddham  
mayaivaite nihataḥ pūrvam eva  
nimitta-mātraṁ bhava savya-sācin”*

(Bhagavad Gītā 11.33)

Become nimitta mātra! Nimitta mātra means forgetting one's own identity, completely! When the diplomat of some country comes to another country, then he is nimitta mātra; don't we address him as a representative, of his country? For example: A person comes from UK embassy and the diplomat here, doesn't really have an identity of his own, He is just a nimitta of UK, London. Nimitta mātra means forgetting one's own identity ~ ātma visarjana...dissolving one's own identity; tat sukhe sukhī ~ deriving joy in other's happiness!

With folded hands, I request all of you: to stop searching for happiness!! Because, if you continue to search for happiness, you will never get happiness; why? The happiness which we are looking for is actually reciprocated love; this reciprocated love is called happiness; it is received! It is not acquired. When we are having an actual relationship, with Guru and Gaurāṅga, then we receive Rasa...happiness...ānanda...sukha! Please stop searching! If you keep on searching..., maintain your sattā...individual identity, while searching ~ I am something! I am something! And, this is all what we have to forgo ~our individualism. What else do we have to forgo? Dissolving one's identity ~ ātma visarjana!

What mañjarīs are doing? You say: you want to become a mañjarī and you have received your nitya svarūpa, from Śrī Gurudeva but look at your activities. The mañjarīs will not be engaged in conjugal love with Kṛṣṇa, but still are engaged in services, in every possible way; how? By being a nimitta mātra. So, if we just decide to become a nimitta, even in our heart, then we become fully blissed; the supporter of pastimes.

How important this word, this word nimitta mātra is? We will know today, its gravity. Even on the battlefield, Arjuna is being told: to become a nimitta mātra; Lord is telling at such a difficult place. So, is this for Arjuna only ~ a nitya pārṣada? No, it is for all of us that: you become a nimitta mātra. Now, if The Lord is asking Arjuna to become a nimitta mātra in the battlefield, then what is Lord

telling Arjuna to become, at his home? Again behave like Arjuna? Or in factory, become an Arjuna? Or in palace, become Arjuna? No! It is like to become a nimitta mātra in a battlefield and you do anything, elsewhere, you wish to; is it? The most difficult place is a battlefield; no other place is more dangerous. Still, The Lord is asking Arjuna: to become a nimitta; while remaining in battlefield, just remain a nimitta! This is how much the level of perfection, you achieve in life. Do not lose your focus, even in battlefield; 'you are an eternal servant of Guru and Gaurāṅga.' Do not lose this stability that ~ you are an eternal servant of Guru and Gaurāṅga. Nimitta mātra in all the activities! Just forget about the feelings, of Arjuna, do as a nimitta to Me; no individualism....no individual feelings...no individual sattā...thought, Just pure nimitta mātra...just become a puppet. This is a teaching of Lord Śrī Kṛṣṇa.

Nimitta mātra, whose nimitta? Govinda's nimitta! Govinda's nimitta! By becoming the nimitta of Govinda

*“mattaḥ parataram nānyat kiñcid asti dhanañjaya  
mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva”*

(Bhagavad Gītā 7.7)

Lord is a link...the centre of everything, who is holding everything; and He is asking us: To get connected to the centre always. Perform all activities, by becoming nimitta of that centre only. If you are not nimitta of The Lord, who you are at home ~ the honourable king *śaheṅśāha-e-ālam* or queen wife? Lord is saying to Arjuna: that whether it is battlefield or home, today even our homes are like battlefield or even if you are at factory, just let Guru and Gaurāṅga flow through you; this is practically, what it means for us. What is a meaning of nimitta mātra? It is from your gestures....from your words... from your mind....from your molecules....from your atoms, whatever you possess, the cells...whatever, let Guru and Gaurāṅga flow through you. And just stop your nonsense; this is what Lord is telling Arjuna. Enough of its; Stop your nonsense!

If you don't become a nimitta mātra, then what will happen? You will be subjected to heavy punishment...extreme punishment. The moment I am not nimitta, I get heavy reactions; the reactions to activities. One, who is not a nimitta; the moment I am acting as a husband, that moment I am receiving karmic reaction. The moment I am having a factory of my own, I am thinking, I have to incur karmic reactions. Actually, I am having a factory of karmic reactions, if I am considering myself as a wife...as a husband...I consider myself as a business man. Stop sinning; sinning means not being a nimitta mātra. Thinking oneself as a businessman ~ is a big sin...as a family man~ is a big sin; as a nimitta mātra is sūrya sama. You are not a nimitta mātra, you are a businessman; so, it means: it's a sin. So, thinking oneself as a businessman, for one second, is a sin; sin and sin! Sin means suffering! If someone commits a sin here, then no one can

stop him from suffering. Thinking for one second ~ I am a husband, you are going to...sure you are going to suffer. You are not nimitta... you are not soul...you are not servant of Guru and Gaurāṅga, what you are? You are husband! Emanating human emotions is a sin; Emanating emotions...vibrations of Guru and Gaurāṅga is bhakti.

What you are emanating, all the time? Human emotions; Human emotions means nonsense., sheer nonsense! What are you emanating? Words, filled with your likes and dislikes...human! It is ridiculously human. We have to go beyond humanity, if we want ānanda, which is beyond humanity...which is beyond 84 lacs species. If you want to go to America let's say, which is beyond India and you are in India, then you have to go to.. within, being in India, you cannot go to America. You have to go beyond India, to go to America; this is what I am saying. You want happiness, it is beyond 84 lacs species...it is beyond human emotions....it's beyond human likes and dislikes.

Vedas proclaim:

*“nā tatra cakṣura gacchati nā vāk gacchati na manaḥ  
nā vidyo nā vijānīmo yathaitat anuśisyāt,  
anyat eva tat viditāt aviditāt adhi  
iti śuśrūma pūrveṣām ye naḥ tat vyācakṣire”*

(Kena Upaniṣad)

There, in the spiritual world, neither your eyes... nor your mind nor anything else goes. You have to go beyond human emotions...beyond 84 lacs species, to get ānanda, which is beyond everything; God..., Ānanda...Happiness ~ for that, every moment..You know, who is really qualified for bhakti? It is not like eating laḍḍus or peḍā. Bhakti is for that person, who has presented his each and every moment, for obtaining the attachment...the caraṇa anurāga for.. caraṇa kamala of Rādhā Mādhava...Guru and Gaurāṅga. For obtaining this attachment to Lord's and Guru's Lotusfeet, we should present each and every moment of ours; they are the ones, who get loving service...happiness.

Trying to receive happiness is like fight against one's own self. Who are you? You think: yourself as a human; so, it is war against all your human emotions. Performing bhakti means forgetting one's own individual identity. Whenever I talk to someone, I feel sad because what I hear is: just me! Me! Me! And me; just talking about their self, nothing else; even amongst devotees. In actuality, it should be ~ You...You...You! Kṛṣṇa! Kṛṣṇa! Guru...Kṛṣṇa! Guru! Kṛṣṇa! That's all.

I means..., whenever I...me comes, it becomes ~ I means Sin S-I-N and You, The Lord, when it comes in our vibrations...in our words...in our gesture, it becomes Sun.

*“kṛṣṇa--sūrya-sama; māyāhaya andhakāra  
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra”*

(Śrī Caitanya Caritāmṛta, Madhya-līlā 22.31)

So, no independent dealings with anyone! Although, reality is such routine dealings takes place, even with the family members. We have come into devotion even then the same dealings are taking place, with the family members, just as before. Although externally we have to pretend, to deal in the same way that we were dealing before but internally, the unfortunate thing is: we are more or less the same; this is not right...this is not helpful, in trying to achieve The Lord; this is not being nimitta mātra.

We must understand that we have to perform the same activities. But, because of saṁskāras, we cannot escape our material responsibilities but internally, we can become surely...fully detached; externally we cannot escape. If there is a factory, then we have to go to the factory but internally, we can become totally detached from the factory or the family matters ~ just internally, be a nimitta mātra! Externally you be in your family...business whatever, ok? However, actions speak louder than words; mere speaking about this won't do. While we are in our home, we do the same emotions...we radiate same emotions of human and wife... husband...wife, from us. You will remain as a husband, all your life because of your past karmas, but inside become a nimitta. We have to perform the activities of servant, though performing the activities of a husband or a wife or a parent. We must perform the activities; In fact better than before, we should perform those activities, so that no one can pinpoint any finger at your devotion. Just like a person is having affair, so what he does? He becomes more careful in presenting himself in front of his family members, so that no one recognises. Similarly, you become such a dakṣa devotee that no one knows what you are thinking internally, but internally be a nimitta mātra.

Sense gratification is not ordained for the living entities, by The Lord. You think, it has been proposed by The Lord that: living entity should go on gratifying senses and be a bhakta also simultaneously? Lord is telling Arjuna: To be a nimitta mātra, on the battlefield; this same instruction is for us also. Now, so far we discussed family. Now, comes a circle of devotees.

Among devotees, please for your own sake and for others devotee's sake~ don't radiate your emotions! No one will ever benefit by your emotions; just radiate love of Guru and Gaurāṅga through you; just become a nimitta mātra! We must become a nimitta mātra in every situation. If in any situation, I do not become a nimitta mātra then in that situation, I will suffer and the other person will also suffer. So, just become a pure nimitta mātra; no separate relations. What is nimitta mātra? He is a puppet but in ecstasy...in extreme bliss...ānanda because he is surcharged. When he is connected with The Lord, by being a nimitta mātra, then he is surcharged by that ānanda sattā...The Happiness. And to the degree we

progress in nimitta mātra, to that degree we become happy. Like I told that: when one receives happiness then, one just have to hold and just expand it.

If I consider myself as a human, then what we will we think? Oh, I can commit mistake~ to err is human; don't we think such kind of rubbish~ to err is human? No, who are we? We are mañjarīs; who are mañjarīs?

*“nikuñja-yūno rati-keli-siddhyai  
yā yālibhir yuktir apekṣaṇīyā  
tatrāti-dākṣyād ati-vallabhasya  
vande guroḥ śrī-caraṇāravindam”*

(Śrī Gurvaṣṭaka 6 – Śrīla Viśvanātha Cakravartī Ṭhakura)

*Tatra ati-dakṣya*, dakṣa means expert, no scope to commit any mistakes. And, what we are? Super expert! Always a nimitta mātra! Factory...house...dealing with devotees....seniors....juniors, you are just a super expert!

If you think: you belong to any species, it's a sin; to think: you are a human, it's a sin. Human activities can never give me, the soul, any happiness. Human activities based on likes and dislikes, can never give me any kind of happiness. Now just think that: if human activities cannot give happiness, then how can animal activities, can give me happiness? What are the animal activities? Never forget this:

*“āhāra-nidrā-bhaya-maithunam ca sāmānyam etat paśubhir narāṇām  
dharmo hi teṣām adhiko viśeṣo dharmena hīna paśubhiḥ samānaḥ”*

(Mahābhārata, Hitopadeśa prastāvika 25)

*Āhāra-nidrā-bhaya-maithunam*, eating...sleeping etc Sex...defending, all these are animalistic activities. If we think: there is happiness in sex... if we think: there is happiness in food... if we think: there is happiness in mating...defending, these four activities, if we think: there are happiness, then we are animals '*paśubhiḥ samānaḥ*'. If in human activities, there is no happiness, then how can in animal activities there can be so? These activities don't have, even a remote connection...very far of connection with happiness; and, we look for relations in these activities only~ the same sex...the same food. I don't know what kind of concept we have of food, that we are so much attached to it; how can anyone think that food can give happiness? How can anyone behave so stupid! Our happiness base is on these things ~ sleeping...food...sex....defending....I am right! I am right! I am right! He is wrong! He is wrong! He is wrong; this is a base for our happiness. Just tell: by becoming an animal, can anyone be happy?

There is no negativity in a jīva' a soul. This is a symbol of negativity that ~ I am right! I am right! I am right! You are wrong...you are wrong; soul means no negativity for anyone... no fault-finding for anyone, forever! For a nimitta mātra,



he does not have positivity or negativity of his own; whatever he is doing...the devotee is doing..., what you should be doing, it should be for Guru and Gaurāṅga. Who receives the devotional service of The Lord? One who has presented each and every moment of his life, for obtaining attachment towards Lotus feet of Guru and Gaurāṅga.

Whenever we receive the Ānanda Sūtra...instructions, through the mercy of Guru, then we should be ready, always for anything; it means always ready for spontaneous intense action. Spontaneous readiness for intense action; this is what is a true meaning of being a nimitta mātra. Spontaneous readiness that yes, I am ready to do everything. When I give example, it will be more clear: how one should be spontaneously ready, that means: how one should be ready to pay any price, to obtain the mercy of Guru and Gaurāṅga? I am ready to sacrifice myself, not just in words but in actuality; the action speak louder than words.

When we left, I wanted to do solitary bhajana. In fact, four of our devotees, they purchased flats in Govardhana; why? That we do solitary bhajana, but on Parama Gurudeva's Disappearance day, Gurudeva said: who will spread my teachings? Who will spread my books? If we look at it, then it's just a simple sentence. Gurudeva didn't said anything else and He is not forcing or putting pressure, on anyone to do so. Gurudeva just showed a concern; Bābājī, he said: How will my teachings...my books will spread, after I have gone; this only one sentence, made me change 360 degrees. My life changed totally; just one sentence! That time, there was no nāḍī...no jyotiṣa; we didn't receive any knowledge till then. We have left everything, to perform service to Guru and Gaurāṅga; fully surrendered, no ifs and buts of ours. But when Gurujī said: construct a temple.... distributes book; now just tell..., it is totally opposite of what we were thinking? But, there was spontaneous readiness for intense action. Constructing a temple is not a small thing...it is not a child's play; it is an intense action and we are spontaneously ready for this. Whatever Gurujī said, we are spontaneously ready for intense action. Intense action is crossing any limit. I will just be your nimitta mātra; You want this? Ok, I will do this thing for You; not for me, For You. I will be just your nimitta mātra.

This will be done by those devotees, who do not have a complaining attitude. Devotees are two types: committed devotee or complaining devotee; either you are committed you are nimitta mātra or you are a complaining devotee. Committed means: that Gurujī, for obtaining Your mercy, I am ready to do...ready to die hundred times, what to talk of just being a nimitta mātra? Constructing a temple...books, it is just nothing...not peanuts; I can receive Your service, This is most important!

Actually, accepting Guru means that I am fully surrendered myself; now my individuality is no more. Gurudevāya Svāhā, my individuality is totally finished. Spontaneous readiness for intense action; no matter, how complicated the work



is, if Guru's pleasure is in performing this service, then my pleasure is also in the service. Gurudeva, You tell me: by which service, You will be pleased? I, myself don't have any preference of any sevā. I am not bothered with my own pleasure; this is.. means being situated in knowledge because happiness means: reciprocated love. Understand this properly; absorb this in your atoms...molecules....cells that I want happiness....I want reciprocated love; this is called having heart to heart relationship with Guru and Gaurāṅga' *Citta te koriyā ekayā!* I have a clean slate; whatever Guru and Gaurāṅga, You want to write on it, please do write. I myself have not written anything on the slate and so, please You wish whatever you wish to write; this is spontaneous readiness for intense action. Honestly speaking, when I was, I used to thank The Lord daily: Lord has been so merciful that He has not put me in charge of construction; I used to pray to The Lord that this.., all this devotee sevā is more than sufficient for me, I am just a humble servant. But now, even this we have to.

In reality, I do not have any desire to meet anyone or talk to anyone; whatever it is, it's inbuilt. I told Gurudeva, Bābājī that: in winters, in 2009, that I cannot live without You...I don't want to go back to Delhi, in Rādhā kuṇḍa I told him; This is a first line, I spoke to Him after offering my praṇāma. Bābājī said: go back, in the first sentence, you have so much work to do; I get answers from my Gurudeva, which are totally opposite 360 degrees which I really wanted to do~ solitary bhajana. He said: Go back and I said: Ok, whatever You say; this is spontaneous readiness for intense action.

You know what is the real wealth...inner wealth? This is a real wealth...inner wealth ~ spontaneous readiness for intense action; money is not real wealth; **Real wealth is spontaneous readiness!** If You are happy, then I am also happy.

Someone asked Arjuna: what is your identity? Arjuna said: I am Droṇa śiṣya Arjuna, disciple of Droṇa; this is my identity. Similarly, the disciple does not have an identity of his own; it's not that I am a son of Sumitrā or Kunti or meet my wife draupadī or children. This 'I' that we forget! 'I' we have to forget; our identity is only in relation to our Gurudeva and I saw this beauty in Bābājī. I asked Bābājī, the names of Bābājī's parents, Bābājī replied: I forgot. Anyone forgets the names of his parents? But Bābājī said: He did; Bābājī further said that: I am known, only by my Gurujī, I am Śrī Kuṅja Bihārī Dāsa Bābājī Mahārāja disciple; this thing touched me very deeply. Guru means personification of all relationships, beyond human emotions...beyond humanity....beyond 84 lacs species. Action speaks louder than words; He is the most advanced personality on earth' My Gurujī, I have full faith in this~ no one is higher than Him. That is why, because of this full faith, I have spontaneous readiness for intense action. By being situated in knowledge, one can become nothing but a nimitta mātra at home or factory or with devotees.

There are many devotees, who can feel the Lord so they become nimitta of The Lord and perform His work. If we ourselves cannot feel The Lord, then we must remain nimitta of Gurudeva~ radiate only Guru's emotions, not your emotions even for a second.

I had told earlier: why don't we have loving relations, with devotees? Because the mistake, one does is ~ they radiate emotions of themselves or someone else. That emotion that does not have Kṛṣṇa...happiness...rasa, how can there be good relation with the devotees? How can there be thick relationship? Relationships can be thick between any jīva...between two jīvas, when Kṛṣṇa is present in the centre. Kṛṣṇa is that fevicol, due to which the relationship becomes thick. Either you or any other devotee, if there is no Guru and Gaurāṅga in that relation then, that relationship can never become thick. If I am not able to develop relations with someone...some devotee, then my centre is wrong; you are not a nimitta to Guru and Gaurāṅga. Because if we are genuinely nimitta, then we become so attractive that the whole world kiss our feet like bees...bumblebees. So, if we are not having good relation with some devotee, then all problem lies with me, not with the other person. This is what Kṛṣṇa speaks in Bhagavad Gītā: sage is introspective; he never does fault finding~ sees shortcomings in others, he sees faults in himself. If am feeling sad, by doing devotion then Kṛṣṇa is ringing the bell ~ ting ting ting ting ting, look devotee! Dear devotee, you are doing something wrong; be introspective. Normally when one is sad, one thinks that there is some reason for my sadness, but on the contrary, The Lord is telling something opposite: look within! Be introspective. The only reason, why is relationship with devotee is not good, is because Guru and Gaurāṅga are not the centre, they are not radiating emotions of Guru and Gaurāṅga; radiating either one's own emotion or someone.

One more thing ~ if while remaining in the company of a devotees, I do not have loving relations that means certainly, I am not a nimitta mātra; this gets proved beyond doubt. We think ourselves as something like, a super king or queen' Queen Elizabeth; whatever we might be but certainly we are not a nimitta. If we are a nimitta then we will be happy, all the time... we will radiate Guru's love...Gaurāṅga's love, all the time. Do you know, how much attractive a devotee becomes? He himself radiates persona of Gaurāṅga; the devotee of Gaura radiates aura of Gaura, due to mercy of Gaura. One, who is attached to The Attractive, will himself become so attractive, that the whole world will go nuts over that person. He will become very happy...He will completely surrender himself, fully unto that devotee, without asking. And, if you are not a nimitta mātra with devotees, then just forget that you will ever become a nimitta mātra, while at home and will continue to behave as a husband or a *śaheñśāha* at your factory; that day will never come, if you are not nimitta with the devotees.

If you are a nimitta of Guru, can anything or anyone stop you? You, yourself is a problem, by creating unnecessary complexities. Listen one thing: Bhakti is very simple; just be a pure nimitta mātra...pure puppet, who is always in ecstasy, by being connected to The Lord. But our mind is very complex, bhakti is very simple; bhakti is actually, all about solving the complexities of the mind. This is all what we have to do. I have unnecessarily created so many complexities. The simple thing is me, the soul want something, which is beyond 84 lacs species and that can be received, only through the medium of service. Connectivity is only through the medium of service.

Hare Kṛṣṇa!!!