

SEVĀ TATTVA

You are totally different from the things you see around you. You are Divine..., you are divine and what you aspire for is also divine. What you aspire for? It is just happiness. So what you aspire, in reality, is divinity. You are divine, what you aspire for is divine. Happiness is not material, it is divine. Lord is divine-

*“Īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam”*

(Śrī Brahma-saṁhitā 5.1)

Lord is totally Spiritual. Lord is happiness personified,

“ānanda brahma”

“raso vai saḥ”

(Taittirīya Upaniṣada 2.7.1)

Lord is actually the personification of happiness. Till this fact... the true reality, Kṛṣṇa is ānanda-happiness..., till this fact is properly understood, our search for happiness, the futile search, will never end. We will keep running and running, chasing after happiness, in futility.

And now the question is how can we attain happiness in this world???

You know what are you aspiring? You are aspiring for divinity in this world. You can get connection to divinity... sure!! How???

Connection to divinity is via divinity. Connection to happiness is via some divine activities, connection to divinity is via divinity. How is one connected, has relationship with The Lord in The Lord's Abode???

I am asking very simple question. How pāṣadas have relationship with The Lord?... through sevā! **Similarly, through sevā we can remain connected to The Lord here also, always.** You want happiness...? So through non-stop sevā you can attain that. Is there even a single person in Dhāma who is duḥkhī???

No... Why? Because everyone is constantly 24x7 absorbed in the service of The Lord. There is no one doing anything else other than Bhagavad sevā. So if you want to attain happiness, you also need to adopt the same process here. How they are happy, we can be happy here, if we do the same activity. Via the service of Happiness, we can remain connected to happiness... Please understand this properly... there is no alternative.

The question arises how can we remain connected to Lord's service? At gross level, we have heard this many times, so understand this deeply.

What is sevā?? Sevā...

How is sevā rendered?? It is rendered only in two ways,

- one is *sāmānya sevā*,
- the other is *vaiśiṣṭyalipsu sevā*.

1. *Sāmānya sevā* means remaining connected to the pastimes of The Lord - Rādhā Kṛṣṇa's *aṣṭakālīna līlā*. Like now the time is around 6:45 pm, so Rādhārānī is planning to go to the terrace to have Śrī Kṛṣṇa's Darśana.. and He is milking the cows. Her eyes will be satisfied, but as She will not be able to hold on to that extreme happiness of beholding Kṛṣṇa, we will have to go with Her, this is our sevā as a mañjarī... to hold Her, because She will otherwise fall unconscious in ecstasy. So, meditating like this on Rādhā-Kṛṣṇa's pastimes and simultaneously doing service, this is called *sāmānya sevā*... that is, being absorbed like this... mental service... and rendering mental service... *mānasa sevā*.

First and foremost thing is, try to understand that **Bhakti means NON-STOP, UNALLOYED, WITHOUT BREAKAGE SERVICE.**

You want happiness? Regularly or at intervals, or how do you want happiness?? You want non-stop happiness... so for that, you have to remain connected non-stop to The Lord. So there are two ways for that connection, one is *nirantara*, non-stop smaraṇa of *aṣṭakālīna līlās* of The Lord, and the other one is, by doing *vaiśiṣṭyalipsu sevā*.

When we get connected to Rādhā-Kṛṣṇa's pastimes by *mānasa sevā*, we get connected to happiness... to The Lord immediately... The Lord is divine and Lord's service is also divine. Remember this thing- **Sevā is always divine**, if it is sevā then it is divine... remember this always- you want divinity you want to be connected to divinity, happiness?? Then that divinity is sevā. The way out is sevā.

Now you render mental service to The Lord, to Rādhārānī, so you get connected to The Lord instantly.

2. The other way is *vaiśiṣṭyalipsu sevā*, the loving devotional service to Śrī Gurudeva, in which Līlā cintana, meditation, Rādhā-Kṛṣṇa's śravaṇa kīrtana are also there but they are not the main limbs... the main limb is to follow

Guru's instructions day and night, seven days a week **without a break... without a BREAK!**

We should ask ourselves which bhakti out of these two we are doing?? **Are we TOTALLY absorbed in Guru's instructions day and night?? Or are we TOTALLY absorbed in constant meditation on Rādhā-Kṛṣṇa's pastimes??...** Remember!! There is **NO** third way of bhakti. Bhakti means your way to happiness... **And what is your way to happiness... means to happiness???** SEVĀ!! Sevā used to be, sevā is, sevā will always be rendered in these two ways **ONLY**. It is not that sometimes we are meditating on Lord's pastimes and sometimes engaging in *indriya tṛpti* and sometimes performing activities as per our likes and dislikes. This is *khicaḍī*... this is Hoch poch... this is not bhakti.

Foremost thing is no matter what you have to be connected, you have to be absorbed in sevā. No matter you are a father, a son or a wife or whatever. You have to be connected to divinity by sevā. By becoming a wife, you are not connected to divinity, you are connected to a man only. By becoming a mother, you are not connected to divinity, you are connected to a mājā baddha jīva, conditioned soul only. By being connected to divinity, you are connected to divinity, it is as simple as that. Water is water, petrol is petrol, it is as simple as that. Either by rendering mānasa sevā to Rādhā Kṛṣṇa, you can get connected to Them, get connected to happiness, or by doing Śrī Guru's *vaiśiṣṭyalipsu* sevā, by pleasing Śrī Gurudeva 24 hours a day, you can get connected to happiness. This is your way to divinity.

So what is Guru's heart??? Guru's heart is a throne of Bhakti Mahārānī.. Queen bhakti's throne is Guru's heart. This is divinity. So when we are connected to divinity, we are connected to happiness..., the way to divinity is either you get connected to Rādhā Kṛṣṇa's pastimes or get connected to the heart of Gurudeva. There is no other way...no other way... **NO OTHER WAY.**

*“harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā”*

(Śrī Caitanya Caritāmṛta Ādi Līlā 17.21)

By doing self manufacturing, the connection to bhakti or happiness cannot be made.

Just by rendering sevā..., can one attain happiness???? So many devotees are rendering, so are they happy?? Likewise, *hari nāma kevalam*, whenever one chants Hare Kṛṣṇa, they should be happy but are they?? No. So there are two ways of taking nāma, one is *sneha-yukta*, and one is without *sneha-yukta*... one is with love. So,

through sevā, you can remain connected to The Lord but how that sevā should be performed.. just like the Chanting of names..? *Sneha-yukta*. As per Their will, as per Their desire, with lots of affection of yours. Whose will should be prominent?? Yours?? No... Guru's will. When we perform sevā as per Guru or Gaurāṅga will, that is called *sneha-yukta sevā*.

When someone engages in fulfilling Lord's desire, that is called sevā, and when one engages in fulfilling Guru's desire, then that it is also called sevā. But if one engages oneself in fulfilling one's own subtle desires along with rendering physical sevā, this is not sevā, this is called kāma, lust.

Narottama Dāsa Ṭhākura says-

*“guru mukha padma vākya, cit te koriyā ekyā, āra nā koriho mane āśā
śrī guru caraṇe rati, ei se uttama gati, ye prasāde pure sarva āśā”*

(Śrī Śrī Prema Bhakti Candrikā-4)

We have to become one with Guru's Citta. Whose Citta? Gaurāṅga's Citta, Guru's Citta. We have to become one with that. Be very clear. Sāmānya Sevā means being connected to Gaura's Citta, Rādhārānī's Citta, and *Vaiśiṣṭyalipsu* means getting connected to Guru's Citta. Who are you? *cit te koriyā ekyā*... understand this.

Who are you?? You are soul or are you Citta??? Citta... do you mean what Citta is??? Citta means... you can understand it as to be your biomemory, that means sum total of all your likes, dislikes and everything. Are you getting this?? Citta is a bag of your likes and dislikes. Are you likes or dislikes or are you soul, ātmā??? Ātmā can get connected to any one's Citta, to Guru's Citta, to Gaurāṅga's Citta, to Lord Rāma's Citta, Nṛsimha Bhagavān, to anyone's Citta can connected to, and to one's own Citta, this body's ...but is your citta divine?? No. So, even if you become one with your citta, will you get happiness?? No, because it is not divine. Connection to divinity is not there when you get connected to your likes and dislikes. Soul gets connected to just *māyā baddhaḥ*, living entity's citta, i.e., your citta, but ānanda is Divine. What you want is Divine. Please remember this thing.

When the soul gets connected to your citta, you get connected to your citta or anyone is connected to your citta, that person cannot be happy... you cannot be happy. Are you getting this point?? When you are connected to your heart, you say – “I listen to my heart”, it signifies that you listen to duḥkha, distress. I listen to my heart means I listen to distress, I listen to duḥkha. Why are you holding on to this?

Śāstras describe us totally opposite- “*cit te koriyā ekyā*”, don’t listen to your heart, listen to Guru’s heart and just be merged in Guru’s heart. “*ye bhautika citta āche tomāra*”...your *citta* is material, not divine, but Guru’s *Citta* is divine. By being connected to ānanda, Guru’s *Citta*, you can get ānanda. Just like by connecting to water, one’s thirst can be quenched; similarly when we become attached to Rādhārānī’s *Citta* or Guru’s *Citta*, we become happy, truly happy.

Who told you to get connected with your likes and dislikes?? In which Scripture, is it mentioned? I like this, I don’t like this. Arre Arre... What is the value of your likes and dislikes? It is all dead matter, jaḍa, it is all insignificant, it is all petty. It is not pretty, it is petty. When you are connected to your own buddhi, your own intelligence..., is that connection to divinity?? It is connection with what??? It is connection with filth only.

And we told you about sevā, what does sevā truly mean.. Understand this. Sevā means-

“sevā kare sukh dibe ei mātra abhilāṣa”

First, try to understand what actually sevā means. We so commonly say that we do Thākuraḥjī’s service, Guru’s service, but actually what sevā is?? Sevā means- “*sevā kare sukh dibe*”, concerned only with the pleasure of one whose service you are rendering... “*ei mātra abhilāṣa*”, there is no other desire. To give pleasure to Guru and to Gaurāṅga. Only with this feeling, sevā is rendered. Not in any way in connection to my likes or dislikes.

If rendering service to Guru concerned only with Guru’s pleasure, on Guru’s... sevā is done, if it is so done then there is no question of my likes and dislikes, and if my likes and dislikes are coming, is that Guru’s service? Whose sevā it is truly, you tell me??? That is sevā of your likes and dislikes only. Are you getting this??

When you are rendering service to Kṛṣṇa, that is Kṛṣṇa’s service.

When you are rendering service to Rādhārānī, that is Rādhārānī’s service.

When you are rendering service to Guru, that is Guru’s service,
and when you are rendering service to your own likes and dislikes, that is service of
your likes and dislikes only, this has got nothing to do with service of Guru and
Gaurāṅga.

You try to identify- whose service are you actually rendering? You will have to
serve..

*“jīvera ‘svarūpa’ haya---kṛṣṇera ‘nitya-dāsa’
kṛṣṇera ‘tatasthā-śakti’ ‘bhedābheda-prakāśa’*

(Śrī Caitanya Caritāmṛta Madhya Līlā 20.108)

Dāsa always renders service, either to Guru and Gaurāṅga, or to one’s own likes and dislikes. And the moment one connects himself to the service of his own likes and dislikes, he becomes duḥkḥī because your likes and dislikes are not divine, so if you are not connected to divinity, you are connected to likes and dislikes. How can you get happiness, because your likes and dislikes are not divine.

Sevā is always rendered with *sneha*, love. How should the *sneha*, the love be, while rendering service? Overflowing love- through words, through gestures, through each and every action... *atiii sneha*. The love should be overflowing. In Lord’s Abode, how does one render service? Is that the way we do?? That sometimes my likes, sometimes Lord’s likes... Everything is ok... it’s ok. The way entity performs sevās at Lord’s Dhāma, if we will do that way, we will be happy the way they are. New way is not to be invented. We just have to follow.

In this yuga, Harināma is the essence of everything... *“hare nāma eva kevalam”* and we are saying by doing service... So, why are we talking about sevā??? Why not just do Harināma?? Is it possible that a conditioned soul, who is so much engrossed in sense gratification..., is it possible for him to do Harināma all the time?? Is it possible to take Harināma all the time, whose heart is full of lust?? No. So how the lust is to be engaged?? It is to be directed in sevā. Narottama Dāsa Ṭhākura says in 21st verse of Premabhakti Candrikā –

*“kāma krodha lobha moha, mada mātsarya dambha saha ,
niyukta karibe sthāne sthāne
ānanda kori hṛdoy, ripu kori parājoy,
anāyāse govinda bhajibo”*

(Śrī Śrī Prema Bhakti Candrikā-21)

All this lust, anger, greed... all this have to be engaged in proper places, if we want to get rid of them. The most common problem is lust. Do you have lust??? If it is so, then what is to be done? Ṭhākura Mahāśaya says in next verse-

*“kṛṣṇa sevā kāmārpaṇa, krodha bhakta-dveṣī jane,
lobha sādhu-saṅge hari-kathā
moha iṣṭa lābha vine, mada kṛṣṇa guṇa gāne,
niyukta koribo yathā tathā”*

(Śrī Śrī Prema Bhakti Candrikā-22)

You are getting my point? The soul wants Supersoul, Lord, Happiness- simple as that. Where is the question of one's own likes and dislikes?

Yes Megha, you want happiness??

No! Megha does not need anything.

Who wants happiness? "The Soul".

You should know- the soul sitting inside Megha's body, that wants happiness, that wants Kṛṣṇa. I want Kṛṣṇa. I, the soul, wants Kṛṣṇa. So, why let anyone come in between my happiness, likes and dislikes or whatever. Any male, any female, any likes, any dislikes, why should these feelings come in between?? I, the soul, wants Kṛṣṇa- as simple as that.. all the time. The moment anyone's likes/dislikes come in between, ānanda/happiness cannot come in life. Only if one is connected to likes and dislikes of Guru and Gaurāṅga, one is connected to Divinity. Apart from that, you are just connected to duḥkha, your own likes or other one's likes or dislikes.

When we will render service in the right way, then we become a total new being- sevā creates a total new being. **Sevā transforms you.** Why? Because sevā is divine.

Devotion, bhakti, sevā are touch stone. The problem is that you don't allow the touchstone to work on your being. You are not allowing it to touch you. You are fully absorbed, fully focussed on your desires, on your likes and dislikes. That is why you don't allow devotion to work on you. **Devotion is a touchstone.** You don't allow devotion to work on your being.

We often say- "I am hurt", but The Lord says in Gītā-

*“nainam chindanti śastrāṇi, nainam dahati pāvakaḥ
na cainam kledayanty āpo, na śoṣayati mārutaḥ”*

(Bhagavad Gītā 2.23)

The soul never gets hurt, never gets wet, but what you say, so often is - "I am hurt". So you have forgotten who you are, you have forgotten Kṛṣṇa, you get absorbed in your likes and dislikes. How stupid! Someone says- "my heart is broken", can you please tell me- can soul ever be broken? Soul never gets broken even after the destruction of material world, even after pralaya, mahāpralaya, so how before that the soul can be broken, when after pralaya it cannot be?? Only your ego is broken... nothing else!

This body, human body is a *sevā vigraha*- meant to render service. So either you render service to Guru and Gaurāṅga or to your own filthy likes and dislikes or someone else's filthy likes and dislikes. It is up to you.

I am telling you the conclusion/the essence of everything in a very simplified way. Do “*cit te koriyā ekyā*” with Śrī Gurudeva. In what all do we have to become one with Gurudeva's Citta?

- The **opinion you have for yourself**, you should not decide for yourself. Let that be Guru's Decision about who you actually are. Don't have your opinion about yourself that- “I am so good”. Does anyone think/believe that he is so bad? No one thinks so.
- Then *cit te koriyā ekyā* with one's own opinion about oneself, **opinion about others**. This is very deep. Till we understand all this,
- **And opinion about circumstances.**

These 3 aspects, we have to do *cit te koriyā ekyā* with Gurudeva all the time. Till we understand this, the aspiration for happiness will remain but you will never get happiness. All this we are explaining to you today, so that you can understand this, and even if Brahmā is not understanding this, he cannot be happy..., by being absorbed in his own likes and dislikes, even the creator of this world, Brahmā cannot be happy. So what do we think we are?

Bhakti is science; it is applicable for everyone- every age, every gender. Time is not the bar. If one says, ‘I am having problem’ and is just complaining for anything, then he is just a complaining devotee. Devotees are of two types- Committed and Complaining. Complaining devotee means he is not doing *ati sneha pūrvaka ācaraṇa*. Else what do you want to prove that you are doing *ati sneha pūrvaka ācaraṇa* and still you are facing problem? Do you mean this? You are not doing *ati sneha pūrvaka ācaraṇa* - all problems are because of that. And till we do that, there can be no end to our problems. Why? What is *ati sneha pūrvaka ācaraṇa*? *Ati sneha pūrvaka ācaraṇa* is divine. It is in definition divine. So why do we have to do *ati sneha pūrvaka ācaraṇa*? Because this is our eternal nature. ‘Sadācāra’, Etiquettes, sadā ācaraṇa, eternal nature... this is to be constantly followed without break.

At what all times devotees should have *ati sneha pūrvaka ācaraṇa*? *Ati sneha pūrvaka ācaraṇa* at Lord's Abode, the Dhāma is at every time or is at some intervals? All the time *ati sneha pūrvaka ācaraṇa*. The same way we have to do here.

*“yugala caraṇa sevi, nirantara ei bhāvi, anurāgī thākibo sadāya
sādhane bhāvibo yāhā, siddha-dehe pābo tāhā rāga pathera si se upāya”*
(Śrī Śrī Prema Bhakti Candrikā 55)

Whatever we do at the stage of sādhanā, we get the same in perfection. If *ati sneha pūrvaka ācaraṇa* is not practiced during *sādhana kāla*, right now, the practicing stage, then how can you even attain perfection in that? Just by saying that the goal of activities is Kṛṣṇa prema etc, can you attain sidhi? No.

We say we want to do preaching. Did we come in bhakti to do preaching? No. Why did you come in Bhakti? You have come to render service to Guru and Gaurāṅga, but you have forgotten that, and have engaged yourself in serving your own likes and dislikes.

We have to become the personifications of *ati sneha*; preaching etc will take place through this only. We don't have to preach through words only, preaching of words... It is preaching of love, preaching of *ati sneha pūrvaka ācaraṇa*. What is preaching? Become a pāṛsada of The Lord, and it is by ācaraṇa, preaching of love. **We should reflect the Love of Spiritual World here, through our ācaraṇa, our behaviour.** By that, the entire world will fall at your feet, on their own; this is called as preaching, which is always effortless.

When our citta becomes one with Guru's Citta, what does our intelligence, our buddhi become? Our buddhi becomes prasādī, our buddhi becomes divine. What is prasādā?? It is divine. So when your intelligence becomes divine, the journey will be divine.

When you are connected to your buddhi, your intelligence, are you connected to Divinity? No! But when you are connected to divinity only, then you are connected to divinity, it is as simple as that. When you are connected to buddhi which is prasādī of Guru, that is *cit te koriyā ekyā*, the journey is via your buddhi also, then it will become divine.

Sometimes, we do service and after rendering sevā, the remembrance remains that- “I did this service”, “I did that service”. Have you ever heard anyone saying- “Do you know that I drink this much water?”, “I drank water that day”, “I drank water in 2011”, “I drank water in 2005 also”... Have you ever heard anyone speaking like this? It is so natural that I had water. So what is there to tell anyone? Similarly, if I did service, so I did service. It is natural for a devotee, for a soul. Selfless service is our very nature, so what is there to tell?? Why do you remember?? Do you

remember you drank water 15 years ago? If bhakti is- rendering service for, if you are rendering service then what is to be remembered, there is nothing to be remembered. How can one remember anything? This is my nature, my *sevā- ati sneha pūrvaka ācaraṇa*, what is there to remember? It is my eternal nature. Can any mother recall the number of times she took care of her child? Or made her child eat? This is her nature- taking care of the child, feeding him. So *ati sneha pūrvaka ācaraṇa* is our very nature. What is there to be remembered?

If remember this, it means you never rendered *sevā* in the right consciousness.

Can you ever imagine that Rādhārānī or Lalitā Sakhī or Yaśodā Mātā will ever remember, I did this this service to Kṛṣṇa? Noooo. Service..., rendering service is our nature. Whom are you following? If you remember what all you did, it is such a shame..., how can you remember? Have you ever heard any news, in any news channel it was told that today this person drank water..? Or in any newspaper it came- this person drank water? Drinking water is so very natural. Similarly, for an intelligent person, for a soul, soul, ātmā, *ati sneha pūrvaka ācaraṇa*, selfless service to Guru and Gaurāṅga is such a natural activity. For one who wants to attain happiness, it is such a natural activity.

Sādhanā of *ati sneha pūrvaka ācaraṇa* can be done in two ways-

- a. Vivekasāpekṣa
- b. Vivekātīta

Vivekasāpekṣa means rendering service *ati sneha pūrvaka*, with understanding that I am a soul. I should do *ati sneha pūrvaka ācaraṇa*, by this I can be happy. With this intelligence, with this understanding, one renders service.

And one is Vivekātīta - it becomes natural. There is no need to think about anything. It is a natural activity, *ati sneha pūrvaka ācaraṇa*. Any activity just overflowing with *ati-sneha*, without giving a thought. It is so natural.

Now, tell me...

At Lord's Abode, if Gurujī asks anything to do, will anyone use his intelligence there? NO! So, if we are using our intelligence here in Guru's Instructions, is there a possibility of going to Dhāma?? One should not use one's dead, material intelligence.

cit te koriyā ekyā...

At Dhāma, this is done, this is practice- this is called Sadācāra.

Following Guru's Instruction without ifs, buts, using intelligence is Sadācāra.

What is Sadācāra at Lord's Dhāma? Constant service to Guru and Gaurāṅga without thinking of one's likes and dislikes. There are no likes and dislikes for intelligent person.

There is only one mann, one mind. It can either create more problems or it can create solutions. If we become one with Guru/Gaurāṅga's Citta, then it is solution, and if we become one with our own *citta*, it will create further problems. Entanglement is no less now..., become more entangled. Don't create fresh wounds, heal the earlier ones.

The mann/mind gives so many different logics, reasons, why I should not do *ati sneha pūrvaka ācaraṇa*..., why I should not do. The māyā misguides a jīva in different ways, logics, kutarka- wrong logics..., why I should not be doing *ati sneha pūrvaka ācaraṇa*, despite my natural state that I should be doing *ati sneha pūrvaka ācaraṇa* if I want to be happy.

Guru is not only Dikṣā Guru. Guru is a tattva, be Śikṣā Guru or Dikṣā Guru. Guru is Guru only, Guru is a tattva. In Caitanya Caritāmṛta, Kavirāja explains:

***“śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha,----ei dui rūpa”***

(Śrī Caitanya Caritāmṛta Ādi Līlā 1.47)

Śikṣā Guru is also Kṛṣṇa's svarūpa, Dikṣā Guru is also Kṛṣṇa's svarūpa..., there is no difference. We just need to do *ekyā, cit te koriyā ekyā* with The Guru, Śikṣā or Dikṣā Guru..., that's all! Doesn't matter from which bonafide sampradāya one is initiated into, doesn't matter.

What is the biggest gift we can give to Guru? Biggest gift to give to Guru is- By accepting the gift from Guru, we can give the biggest gift to The Guru. Just by doing *ati-sneha pūrvaka ācaraṇa*, we are giving the biggest gift to The Guru. Please listen- this is for your own welfare only. By this gift only, The Guru is truly pleased.

We all have so much of greed inside. Now, you must be thinking “I am not greedy about money.” This is what you are thinking? No. I am saying we all are greed inside, greed is of self-appreciation that- “I am so nice”, “I am so good”.

Self-appreciation actually is cancer of ego..., that someone appreciates me that I did this service, someone should appreciate me. It's for my own benefit only.

The Journey is as good as Destination. It is not that you attain happiness on reaching Goloka. One who has not attained happiness here, one who has not rendered service properly here, he will never-Never-NEVER go there, to the Spiritual World. Journey is as good as Destination.

Sādhana Bhakti also has the taste; also has the relishment of Prema Bhakti. What does a jīva get in Prema Bhakti? Ānanda... So, similarly during sādhana kāla also, there is happiness. ***Ati sneha pūrvaka ācaraṇa was the way, is the way, will be the only way, there is no other way out.*** And if the ācaraṇa is not *ati sneha pūrvaka*, it is according to our likes and dislikes, what does that mean? That 'I' has come in the picture and 'You'- Kṛṣṇa have gone away. Happiness, Kṛṣṇa goes away the moment 'I' come in, my likes and dislikes come in. 'You' go.... The lane of love is very narrow and that two persons cannot travel, 'I' and 'You' cannot go together... The moment 'I' comes, 'You', Kṛṣṇa go away.

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

(Śrī Caitanya Caritāmṛta Madhya Līlā 22.31)

The moment Kṛṣṇa comes, Guru's Likes and Dislikes comes, all my likes and dislikes go away. But the moment my likes and dislikes come, Kṛṣṇa and Guru go away. The moment 'I', moment becomes S 'I' N...Sin..., be it morning or night, there will be only Sin.. and when 'U', Kṛṣṇa come in, that S 'U' N..., otherwise sin.

It is easy to make a dead person alive, but to make a conditioned living being understand *ati sneha pūrvaka ācaraṇa*, to transform him this way- it is the most difficult thing to do. And until and unless The Lord has really empowered someone to do this, one cannot do this. It is just impossible to transform someone internally, this is the highest miracle. If any dead person is made alive, do you think he will become Spiritual? No! He will be alive with the same likes and dislikes, so what is great about it? Achievement is to take a person out of his likes and dislikes, and make him truly alive.

When we are not doing *ati sneha pūrvaka ācaraṇa*, only then we see faults in others. You get time to see faults only when you are not doing *ati sneha pūrvaka ācaraṇa*. One who is doing *ati sneha pūrvaka ācaraṇa*, he can never feel, see faults in anyone..., find faults in anyone for even a moment, because he is not having free

time from *ati sneha pūrvaka ācaraṇa*. You are not free; you are so busy in *ati sneha pūrvaka ācaraṇa* that you don't have any time for anything else. ATIII ATIII ATIII of love, overflowing with love just, radiating ānanda gandha, the fragrance of love. So when you just continuously radiating fragrance of love, how can you see faults in anyone?

Through sevā, we immediately get connected to The Lord. So, it is on you now, for how long you want to remain connected to The Lord? For one second, for half an hour or for 24 hrs..? This is with you; the free will is with you. Do you want to remain connected to the happiness all the time, or you want to remain connected to your own likes and dislikes all the time? Your likes and dislikes are something but not happiness... Understand this thing. Guru and Gaurāṅga are the Most Selfless People. They want nothing from us, anytime. 'Want'- this word does not exist in Their dictionary. They are always giving.

So when you give, you get. And when you are giving *ati sneha*, what are you going to get? As you sow, so shall you reap. When you give *ati sneha*, then loads of *ati sneha* you are going to get from all directions. When you are giving *ati sneha*, love to everyone, what will you get from everyone? *Ati sneha*, overflowing love... *Ati sneha* is divine, who doesn't get attracted towards it? Even The Lord comes running towards the one who is doing *ati sneha pūrvaka ācaraṇa*, what to speak of *jīvas*. The Lord cannot stay away from that fragrance of love, *ati sneha pūrvaka ācaraṇa*. The Lord gets bind there, He comes running. Sevā is divine, *ati sneha* is divine.

We think there is a problem; there is no problem in sevā. You yourself are a problem, there is no problem outside, you yourself are a problem. Arre! Everyone wants love..., everyone wants happiness..., everyone wants *ati sneha*, and if you are giving that, do you think anyone can have any problem...? Problem is you are not doing it, that is the problem. You are not doing your natural *ācaraṇa*, so distress, duḥkha will surely remain..., surely remain.

Solution is just one- *ati sneha pūrvaka ācaraṇa*. There is no need for any Pravacana after that. No Pravacana is required, you just do it. You will get happiness by doing this. *Guru Gaurāṅga prīti-vāñchā tāra nāma prema*. Whatever one does for satisfying The Guru or Gaurāṅga, that is prema..., not even an iota of one's likes and dislikes should come in. This is true sevā, the real sevā, and the fruit of such true sevā is- indescribable. What is the fruit of such true sevā without the iota of our likes and dislikes?? The true fruit is happiness. **When we do service keeping aside our likes and dislikes, the true result is indescribable happiness, ever increasing happiness.**

So, **disassociate yourself from your own likes and dislikes...**, just connect yourself with Kṛṣṇa. That's all. This is real sādhanā. Devotees normally say- we do sādhanā, and if we ask them which sādhanā are you doing this, I am doing chanting Hare Kṛṣṇa. This is not just everything..., the real sādhanā is to get connected to Guru and Gaurāṅga's Citta. This is real sādhanā...

Few days' back I asked a disciple- how's your bhakti going on... that means how's your *ati sneha pūrvaka ācaraṇa* going on, how's your bhajana going on. This is essence of everything; *ati sneha pūrvaka ācaraṇa* is essence of everything. Thank you very much!