

ATI SNEHA

Spiritual Master's service is a very life of a true real disciple. Spiritual Master's service is the only means of happiness. Even amongst devotees, there are some who do smaraṇa, kīrtana, get initiated, try to do bhajana but don't get full benefit. Reason being: as Ṭhākura Mahāśaya says in Premabhakti Candrikā, Prārthanā Grantha-

*“ṭhākura vaiṣṇava-pada, avanīra sampada, śuno bhāi haiyā eka mana
āśraya laiya sei bhaje, tāre kṛṣṇa nāhi tyaje, āra saba mare akāraṇa”*

(Prārthanā 17 - Śrīla Narottama Dāsa Ṭhākura)

Those who do bhajana under the allegiance..., the subordination of Gurudeva; Kṛṣṇa never leaves them. It is not said that one who takes initiation and does bhajana, Kṛṣṇa doesn't leave. Only one who properly..., truly takes shelter of Gurudeva; Kṛṣṇa never leaves such devotee.

Taking shelter of what? Shelter of Guru's Mercy! One who takes shelter of Guru Kṛpā and does bhajana, Kṛṣṇa never leaves them; otherwise everyone dies without any reason, *mare akāraṇa*. Just carry on with their bhakti of innumerable births...

*“bahu janma kare yadi śravaṇa, kīrtana
tabu ta' nā pāya kṛṣṇa-pade prema-dhana”*

(Śrī Caitanya Caritāmṛta, Ādi-līlā 8.16)

We all want happiness. Intelligent sādḥaka knows that Guru's Mercy is the only means of auspiciousness..., only means of happiness..., is the only means, whereby one can get blessings. So, an intelligent sādḥaka engages his everything- mind, body, money, wife etc., in every possible way in Guru's service. Not everyone does this, as not everyone is intelligent.

The base of everything is we want happiness and we know that through Guru's Mercy ~ our eternal need will be fulfilled. One engages his mind, body, money, everything in Guru's service and by doing that, what does one get? One gets true happiness because Guru is the personification of Lord's Mercy and Lord's Mercy is the only way for happiness,

*“tam eva śaraṇam gaccha, sarva-bhāvena bhārata
tat-prasādāt parām śāntim, sthānam prāpsyasi śāsvatam”*

(Bhagavad Gītā 18.62)

One has everything, hā for what? For happiness! Besides happiness, one cannot desire anything else. Because we are part and parcel of Happiness Personified, so everything we have is what for? For attaining happiness! So everything is what for? For serving Śrī Gurudeva!

If Gurudeva gets pleased, we can attain the mercy of The Lord and

*“yasya- prasādād bhagavat-prasādo,
yasyā prasādān na gatiḥ kuto'pi
dhyāyan stuvams tasya yaśas tri-sandhyaṁ,
vande guroḥ śrī caraṇāravindam”*

(Śrī Gurvaṣṭaka 8 – Śrīla Viśvanātha Cakravartī Ṭhākura)

When everything is there for happiness only, it means that engaging that in the right direction is called intelligence! We have so much, what for? For happiness only; nothing else!

Understand this basic fact that – we can never ever desire anything, other than happiness and the intelligent devotee spends his life, by truly taking shelter of Guru’s Mercy.

By Guru’s Mercy, one can get ānanda; fine!

Important question is: how’s Guru’s Mercy attained?

Answer is simple: by rendering service to Guru. If our citta becomes one with Gurudeva ~ we get connected to Guru’s aura..., we get His Mercy.

But the problem is The Lord is *āptakāma...*, *ātmārāma*, fully satisfied..., complete..., so are the devotees. So, neither The Lord nor does the devotee, they need anyone’s service. They are truly satisfied in their selves. Guru needs anyone’s sevā? Lord needs anyone’s sevā? No! So, we cannot attain Their Mercy without serving and They don’t need our service; so, what to do now? If we will do sevā, we will attain Mercy.

What to talk about you, any material person; Guru doesn’t need anything from even The Lord; rather The Guru gives to The Lord also. Even The Lord wants to serve Guru, that is why Lord always runs behind pure devotees like Gurudeva ~ to attain Their Footdust. Lord stands behind His pure devotees in the hope of attaining Their Footdust, *Caraṇa Dhūli*, so Lord is rendering service to Gurudeva or a Pure Devotee. They don’t need anything from anyone, even from The Lord. So, how will we attain our goal? We want happiness via Guru’s Mercy ~ True; by rendering service, we get Mercy ~ True, but They don’t need anything; so we are back to where from we started- how can we serve?

In reality, neither The Guru nor The Lord needs anything from us. But when Guru actually sees that we are truly progressing, sincerely trying to do bhakti, then Guru gets pleased.

Sincere endeavours ~ Guru's Mercy is placed in this only.

Everything will be attained from Guru's Mercy. How Guru's Mercy will be attained? When Guru will be pleased. And how Guru will be pleased?

When devotion rendered by you actually touches Guru's heart, that pleases Gurudeva and from that, we attain His Mercy. Not only we attain Mercy, the showers of His Mercy from all angles..., they start pouring in and we will get drenched in that Mercy. A handicapped person can cross over the mountain, a dumb person can start singing ~ by Gurudeva's Mercy. So, when Guru actually gets pleased by our sincere endeavours, Gurudeva's Mercy will flow from all directions. Take for example: you have come into an ocean, then you will be surrounded by water from all angles; similarly, you get blessed by Gurudeva's Mercy, if He is truly pleased from every possible way. So, we should do bhakti in such a way that Guru gets pleased!

Guru wants that we get engaged in Rādhā-Kṛṣṇa's Nikuñja sevā as soon as possible..., enter into that. Now, how to enter? How to be absorbed in that? To be actually absorbed in that, Śrīla Kṛṣṇa Dāsa Kavirāja says-

*“ataeva gopī-bhāva kori aṅgikār,
rātri-dine cinte rādhā-kṛṣṇera vihāra,
siddha-dehe cinti’ kori tāhāññi sevana
sakhī-bhāve pāye rādhā-kṛṣṇera caraṇa”*

(Śrī Caitanya Caritāmṛta Madhya Līlā 8.228-229)

Inculcate Gopī Bhāva in your life! This is not being said to inculcate Gopī ākāra- the form of Gopī. For example: when one gets Siddha Praṇālī, what has he got? He has got some sort of physical appearance..., name etc. Kavirāja says: *Gopī bhāva kori aṅgikār*, inculcate the mood of Gopīs.

What is this Gopī Bhāva..., Mañjarī Bhāva?

Mañjarī Bhāva is the highest form of Gopī Bhāva. This is that bhāva, the mood, where every moment..., every moment mañjarī renders service to Priyā Priyatama with atiiii sneha, with immense love..., overflowing love..., drenching in love..., bathed in love, this way. Overflowing with affection, all the time!

What does Guru want?

Guru wants us to get absorbed in this bhāva- this Mañjarī Bhāva.

What is the destination?

Sevā with ati sneha..., immense love; such service!

So, what will be the journey?

Journey will be the same ~ Ati sneha pūrvaka sevā! If journey is not ati sneha pūrvaka sevā, the destination shall never be attained. How will you attain this goal? Only if we follow the journey. So, if we are studying biology, we will not become mathematics professor; isn't it? For this, we need to study mathematics. Similarly, if we want to attain such destination of ati sneha pūrvaka ācaraṇa, we have to follow the same during the journey, throughout!

When we spend our life in ati sneha pūrvaka ācaraṇa and Gurudeva observes us..., Gurudeva knows that we are spending our lives in ati sneha pūrvaka ācaraṇa, He gets truly pleased. Sun never thinks whether to give light to this person or not; without any thought, it gives to everyone, without any distinguishing factor. Similarly, a devotee just does ati sneha pūrvaka ācaraṇa with whomsoever he comes in contact with, by Lord's arrangement.

While doing japa, we should do with ati sneha. We should call Priyā-Priyatama... Śyāmā-Śyāma with immense love, the way we call our daughter- Guḍiyā..., Mā..., our mother, with such... At least such affection, if not ati sneha. While taking holy name, we should do ati sneha. While rendering service to Ṭhākura Jī, Śrī Vighraha, we should do with ati sneha. Rendering service to Kṛṣṇa..., Ṭhākura Jī is not a joke. While offering, its not that after 5 minutes..., 15 minutes ~ we just take back the offering..., mechanically take the ācamana pot, and do the mantras and then the next offering like the parrot; it's not like that. Lovingly, we should ask: "O my Svāminī Jī..., O Kiśorī Jī, have You eaten? Can I rinse Your Mouth? Can I give You ācamana now?" Very lovingly, we should ask.

Ati sneha pūrvaka ācaraṇa..., ati sneha pūrvaka japa..., ati sneha pūrvaka bhoga offering to Ṭhākura Jī, each and every activity should be rendered with immense love!

Now, we don't spend most of our time chanting or Deity Worship. Most of our time is spent with devotees; so our behaviour..., our dealings with them should be that: only and only love reflects..., radiates, through us. If we really want to go there- Goloka, The Kingdom of Love, which is our destination..., the journey is the same- ati sneha pūrvaka ācaraṇa with every person whom we get in contact with.

Now, if someone has attained perfection in Mañjarī Bhāva, it is not that sometimes he is in Mañjarī Bhāva and sometimes in other bhāva. There will be only one bhāva. Similarly, we also have to spend our lives in just one bhāva, and what is that one bhāva? Ati sneha pūrvaka ācaraṇa with everyone! How is it done?

Like: saying Hare Kṛṣṇa over phone, it should be with immense love, ati sneha..., atiiiiiii sneha. Sending message to anyone, it should be with ati sneha..., with

extreme-positive transcendental vibrations. Whenever we meet anyone..., touch anyone..., see anyone, everything should be with atiiiiiiiiiiii sneha; why? Because all activities will either take us closer to destination of ati sneha, love or will take us away from that, it will make us harsh; because every moment, we either become soft or we become harsh.

Through His ācaraṇa, Spiritual Master teaches us about how loving attitude, ati sneha pūrvaka ācaraṇa is practiced? Even amidst lots of complexities, there is no change in Gurudeva's ācaraṇa of ati sneha. After initiation, we have to become Guru's child; our parents are Guru..., my father is Guru now. So, if my Gurudeva is Prema-rūpāya, Personification of love, how can I be my likings-rūpāya, personification of my likings? Just like the kid..., offspring of a lion is lion, offspring of a donkey is a donkey, offspring of a lion cannot be a donkey, so offspring of a cow is a cub; so all the devotees should be like the offsprings of Their Father. The same ati sneha pūrvaka ācaraṇa The Father does with everyone, we should be like..., do the same.

When Guru sees our ācaraṇa with all devotees, He truly is pleased and blesses us. And even if He doesn't talk, it doesn't matter; there is heart to heart connection. By this connection, He can reveal your Mañjarī svarūpa in heart, without even a single external talk. This is called truly –

*“cakṣu-dāna dilo yei, janme janme prabhu sei, divya jñāna hṛde prokāśito
prema-bhakti yāhā hoite, avidyā vināśa yāte, vede gāya yāhāra carito”*

(Śrī Śrī Prema Bhakti Candrikā 5)

Where does Blessings come from, in this material world?
Only through Guru's Heart !

And where are the Blessings received?
In the heart of a sādḥaka!

So, there should be no negative vibes, no taunt in any of the activity one does. Be it meeting..., talking over phone..., sending message..., seeing through eyes.

What does the Spiritual Master wants?
He wants all His kids, followers, disciples, everyone to be happy.

What can a father want?
Everyone to be happy, all the dependents. And when He sees that they are truly progressing in the journey, in the right way ~ He gets truly pleased and we get Blessings.

Question arises in our mind: my prema-maya ācaraṇa, loving behaviour with a devotee is with devotee A..., devotee B..., devotee C but not with devotee D or E. But, do you know what is reality?

Reality is, this is not loving or ati sneha pūrvaka ācaraṇa; it is just like those who match my concepts A, B and C, I have liking for them because they match my concepts, so I have good ācaraṇa with them; but those whom I don't like..., my concepts don't match, I don't do ati sneha pūrvaka ācaraṇa with them.

Actually, ati sneha pūrvaka ācaraṇa is, either it will be there with everyone or it will not be there. If it is not there with everyone, it is just that it's your own likings for someone and your own disliking for someone; this is not deep bhakti..., proper understanding!

In the material world also, you find these things very common. You may say: you are not compatible with your father, but there must be someone who is compatible with your father; that means he has liking for someone and disliking for someone. Similarly, banana seller or anyone, there will be some people compatible to him and some not. Some compatible means some like and some don't like. Some do ati sneha pūrvaka and some don't ~ but this is not ati sneha pūrvaka; this is as per one's own liking and disliking.

Ati sneha pūrvaka ācaraṇa will be either with everyone or with none. Gurudeva is thus called as Prema-rūpāya because He has ati sneha pūrvaka ācaraṇa with everyone; there is no difference in that.

*“vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ”*

(Bhagavad Gītā 5.18)

In Bhagavad Gītā, it is said: Elephant, cow, the dog, the paṇḍita etc ~ A Pure Devotee sees everyone at the same level..., same behaviour with everyone; there is no difference.

Gurudeva is same and we are Gurudeva's kids; we should also have the same loving behaviour with everyone. If we are not doing so, it's the ego developed as a result of our likings and dislikings, which is making us do that. Ego means: 'I'..., 'I'..., 'I', means my likings..., my dislikings; there is no love in this..., there is only - 'I'..., 'I' in this and if 'I' is there, it means 'You' - Kṛṣṇa not there. SUN ~ sūrya sam, 'U' - Guru is there, and when 'I' comes, it becomes SIN; the moment 'I' comes, it become SIN.

What is sin?

The coming of our likings and dislikings, it becomes sin. So, because of the ego arising from our dislikes, likes, we are unable to do *ati sneha pūrvaka ācaraṇa*. My liking..., my disliking, this is what we used to do in material activities and the same if we do even here in bhakti ~ it is no different!

If we are not doing *ati sneha pūrvaka ācaraṇa*, what does that indicate?

It indicates that there is lot of ego. Ego means non-existence of humility. Now, Gurudeva has very complex roles, first Gurudeva reveal Śāstras..., Scriptures before us and tells us *ataeva gopī bhāva, mañjarī bhāva kori aṅgikār*, how to adopt it He tells us. And if we chant, recite the Holy Names in particular way only then we can attain The Lord...

Which way The Name has to be chanted?

“ei rūpa nāma laiyā, pāiyā prema dhana”

If we take Harināma in this way, we get *prema dhana*; which way? Next verse is ...

***“ṭṛṇād api su-nīcena taror iva sahiṣṇunā,
amāninā māna-dena kīrtanīyaḥ sadā hariḥ”***

(Śrī Caitanya Caritāmṛta, Ādi Līlā 17.31)

In this way, if we chant the Holy Names of The Lord, considering oneself lower than the blade of the grass..., more tolerant than the tree, then we get the *prema dhana*, the true happiness. But, ours is that: there is not even one point which happens contrary to our concepts and we get flared up! We have to become more tolerant than tree. Has any devotee ever slapped you? No! By mere some words which are not according to us, we lose all our tolerance..., our internal digestive system gets affected, we get totally changed. If someone does any kind of behaviour, you should always have that smile. Who is that with the plastic smile all the time? Air hostess! Whatever behaviour anyone does, there is no change in our smile expression. We have to be at least like that..., at least *airhostess api sahiṣṇunā*; if not *taror api*.

I am telling you again and again that we will not get perfection by merely chanting Hare Nāma..., by merely doing *sevā*. How is the Holy Name to be taken? With utmost humility! How is *sevā* to be rendered? With utmost humility! With *ati sneha pūrvaka ācaraṇa*! All of us get connected to *sevā*, but we don't get connected to *ati sneha pūrvaka sevā*. Hari Nāma, we all take but not with humility..., not with *ati sneha* everyone takes. So, what is Gurudeva doing? Gurudeva first explains the Scriptures, *ataeva gopī bhāva*, then He tells: how to inculcate the Gopī Bhāva. That journey also real Guru...true Guru will explain ~ how to take the Holy Name- in what consciousness?

Now, who amongst us consider himself the most fallen and take the Holy Name? All the time, devotees just are complaining. Can the most fallen one think like this? Can the most fallen person ever complain?

Sometimes, it comes in our mind: 'I did so much sevā but 'I' did not get anything.' Sevā, if we ever did and it comes in our remembrance even for a second that I did that..., I did everything, to do that service..., if sevā comes in our remembrance, even for a moment, it clearly shows that we didn't do sevā of Guru and Gaurāṅga; we did service of our 'ego' only. And now your ego got hurt and you recalled: 'I' did that.

Tell me one thing: Do you remember that on 27th July you brushed your teeth? Do you remember that on 14th April you bathed with soap? No! No one remembers. On February, you had water; does anyone remember? No, because they are just routine activities; what is there to remember? Similarly, rendering pure devotional service..., ati sneha pūrvaka service to Guru and Gaurāṅga is our very nature and to forget after rendering it; what is there to be remembered in this? It's such a routine activity.

Do you remember you wore clothes 5 years back or 15 years back? No, because it is such a routine activity, it is your very nature, you do this. Selflessly serving Guru and Gaurāṅga is my very nature, so what is to be remembered?

The moment is to be remembered, when you did not do that ~ as that is not your true nature! This thing is to be remembered that: I scolded my wife 3 years back as this is not my true nature..., eternal nature. It should be remembered always that : I did not do ati sneha pūrvaka ācaraṇa with that devotee, at that time; this should be remembered. How can you remember that you did service or did ati sneha pūrvaka ācaraṇa? This is your true very nature.

Gurudeva first explains us to take Hari Nāma and then He brings us to the ground level, so that we can take Hari Nāma in the right consciousness.

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

(Śrī Caitanya Caritāmṛta Ādi Līlā 17.21)

Because Mahāprabhu says: *ei rūpa nāma laiyā, paiyā prema dhana*; with humility and tolerance if we take Hari Nāma then we get prema dhana; not by being on the sky..., on cloud nine. One should take Harināma with ati sneha pūrvaka ācaraṇa, that is my true eternal svabhāva, mañjarī's svabhāva. If I am not doing that, how can I get siddhi..., perfection in Mañjarī Bhāva..., that I am talking lovingly with ati sneha pūrvaka with someone and with non- ati sneha pūrvaka with someone else.

Guru Vandanā, we did earlier...

*“cakṣu-dāna dilo yei, janme janme prabhu sei, divya jñāna hr̥de prokāśito
prema-bhakti yāhā hoite, avidyā vināśa yāte, vede gāya yāhāra carito”*

(Prema Bhakti Candrikā 5)

When there will be prema bhakti, loving devotion..., ati sneha pūrvaka devotion, then ignorance will be destroyed, *jāhā hoite avidyā vināśa*.

And what is this prema bhakti, loving devotional practice? Ati sneha pūrvaka ācaraṇa! This is the feature of loving devotion. And if our ignorance doesn't go away, we cannot be happy. And how avidyā goes away? Via prema bhakti..., ati sneha pūrvaka ācaraṇa.

So what is bhakti? It is just chanting?

No!

Or giving one crore rupees for construction?

No!

They also are but prema bhakti means ati sneha pūrvaka ācaraṇa.

Bhakti means chanting with ati sneha..., rendering service with ati sneha, *prema bhakti jāhā hoite* !! We read Scriptures like Sudhānidhi, Vilāpa Kusumāñjalī, Prema Bhakti Candrikā, that's ok but small statement has everything-

*“pothī paḍha paḍha jaga muā, paṇḍita bhayo na koe
dhāi akṣara prema ke, jo paḍhe so paṇḍita hoe”*

(Kabīra Dāsa)

One knows this two and a half letter word- 'Prema', he is a paṇḍita. Prema..., ati sneha pūrvaka!! We have done so much but we did not learn the behaviour of ati sneha.

Who is *paṇḍitāḥ*? *Paṇḍitāḥ sama-darśinaḥ...* *Dhāi akṣara*, you know. The one who is head shaven, he is a paṇḍita? No! Paṇḍita is one who has ati sneha pūrvaka ācaraṇa with everyone- mahā-paṇḍita.

It is possible that big mahātmā may not be a paṇḍita, despite living in Himalayas but you can be a true paṇḍita, if you practice ati sneha pūrvaka ācaraṇa even though living at home.

Just see: That which is Gaurāṅga's service, it is Guru's service! That which is Guru's service that is Lord's service! And that which is Devotee's service that is Guru's service! And that which is Guru's service that is Gaurāṅga's service! Guru doesn't want anything from you..., Gaurāṅga doesn't want anything from you, but when you

do ati sneha pūrvaka ācaraṇa, then everything gets accomplished; all services simultaneously get accomplished.

When you will have ati sneha pūrvaka behaviour, you may be wondering: how is it Lord's service then? Because only by doing ati sneha pūrvaka behaviour, you will attain perfection, siddhi. Ati sneha ācaraṇa means rendering transcendental vibrations, so that way it's Lord's service; ok!

And if we have ati sneha pūrvaka with devotees ~ it is service to devotees also and to Lord also and Guru is also seeing, so Guru gets pleased also by that. So it is Guru's service also. This ati sneha pūrvaka behaviour is service to The Lord..., service to Guru and service to the devotees and one's own welfare; everything gets accomplished in this.

And if we do this, then there is no possibility of any duḥkha! And if we do not have ati sneha pūrvaka ācaraṇa, then there is no possibility of any sukha.

Also, often we say: 'No one loves me'; what is this? It shows that we don't have faith in the laws of karmas- As you sow, so shall you reap! If you are giving ati sneha, immense love; what are you going to get in return? Slaps? No! If you sow mangoes seed, what are you going to get? Lemon? No! Mangoes only. So, if I am giving ati sneha to everyone, then what I am going to get from everyone? I am going to get only love, love and love, more love because I am giving love, love and love. Why don't you follow the same regime? You give love, you get love; not that you get love and then you will give love. Nooo! As you sow, so shall you reap!

You want happiness, give happiness! Give Kṛṣṇa from all your vibrations..., words! Don't try to extract happiness from your wife, from devotees etc., from your kids. You give Kṛṣṇa; *tat prasādāt parām śāntim*, by giving, you get Kṛṣṇa's Blessings, Guru's Blessings, then you attain happiness, peace!

If you don't have ati sneha pūrvaka ācaraṇa, it is neither service to Gaurāṅga nor to Guru nor to devotees; it is no service to anyone. It is just service of your ego, which looks like bhakti only, devotional service; it is as simple as that!

So many years pass by, what happens? Activities which we used to do materially, we start running them here also..., in bhakti. What are the activities in material life? Materially, one's life goes on according to one's likings and dislikings..., on what I like and what I don't like. 'I don't like this ! I like this !'; it's as simple! We often hear such statements.

Simple mechanical life like a machine! And, the other life is magnetic life. First one is: 'I like this..., I don't like this' ~ this is just mechanical life, and the magnetic life is

doing ati sneha pūrvaka ācaraṇa with no likes and dislikings. When the devotee behaves like this, he becomes a magnetic centre, the whole world gets attracted to him.... The Lord himself gets attracted to him; so what to talk about others? Even animals get attracted to him.

If we have ati sneha pūrvaka ācaraṇa, softness will come in the heart of even an animal. The problem is we are at fault. What is the root cause of all problems? I don't behave in ati sneha; this is a crux of everything.

If we behave with ati sneha, we will become magnetic centres, attractive like a magnet. Magnet attracts everything 360 degrees. If you keep a magnet, everything gets attracted.

Doing things as per our likings, 'I will do this..., that'; this is not what Lord said. The Lord says: 'We should not tell others what to do? Just tell everything and let them do.'

*“iti te jñānam ākhyātaṁ guhyād guhyataraṁ mayā
vimrśyaitad aśeṣeṇa yathecchasi tathā kuru”*

(Bhagavad Gītā 18.63)

Whatever you like, you do; what do we usually say? 'Look! I have said that and it will happen that way only. Listen!' What is this? So many years pass by, but the main thing is: we don't give importance to ati sneha pūrvaka ācaraṇa. This is not disappointing...? Hā? We forget to learn!

Nobody wants anything. It is Guru Pūjā..., it is Janmāṣṭamī..., it is Rādhā Aṣṭamī ~ if we understand that the behaviour which I will have at perfection, if I follow the same during sādhanā..., each moment with everyone, only then I can achieve siddhi in that.

We should learn to forget, rather we forget to learn. 'He said this..., he saw me like that'; we fail to forget all the time.

Someone said to Me that you did so much service and that... I said: 'I don't remember anything; wherever I would have been, I would have done my same thing, my eternal nature ~ ati sneha pūrvaka ācaraṇa. How I can change myself, My true very nature? I don't remember anything that I did anything.'

One of the Rādhākūṇḍa devotee said: 'You did Bābājī's service'; I was surprised, acchā! I did something. There is nothing of this sort in My memory lane. So, we should learn to forget. You are not doing sevā actually; we are just trying to serve. Sevā should not be remembered; if it is remembered ~ it is not sevā!

Bhakti is not based on activities- 16 rounds in the morning, 1 hour reading and this... It is just life style and what is that life style? Ati sneha pūrvaka ācaraṇa! The way to spend life and that is ~ ati sneha pūrvaka ācaraṇa! Seeing even the dog..., the rickshaw puller with immense love..., with extreme love, talking to anyone.., anyone with ati sneha.

Do you really want to advance in bhakti? Talk with ati sneha, with even the servants at your home. You may think they will not listen to you but believe me, it will not happen.

I too had been previously with other people in the financial circle but there also I had 10 on 10 control on my vāṇī; I used to speak only when it was absolutely required. The way I talk to you, I talk to everyone, for years now. And if we think that by this servants will get spoiled, they will not listen... No! Rather they will tremble, they will be over cautious not to say anything wrong. If you behave with ati sneha, you will be happy, most importantly.

As you try to lord over others and may say: 'I am not afraid of anyone'; this is not devotee's statement, devotee is not like this. We should do bhakti in such a way that seeing us, others wish to become devotees. You want to preach? How will you preach? Your face expresses your inner grief. And who is a devotee? Who personifies Vaiṣṇava philosophy..., who personifies happiness! His aura speaks so much.

Who is a devotee? Personified Vaiṣṇavism! We have to have ati sneha pūrvaka ācaraṇa! Seeing a devotee ~ one should get to know what he is made up of? Ati sneha! Personifies vaiṣṇava qualities! That is a Vaiṣṇava.

Who is a dog? Who is personification of dogly qualities ~ he is a dog. Who is a Vaiṣṇava? Personification of godly qualities!

Dogly or Godly! Personification of godly qualities is a vaiṣṇava and personification of dogly qualities is a dog. What does a dog do? The one he likes ~ he licks..., his liking; the one he dislikes ~ he barks. This is our state too! So, dogly or Godly ~ we can ask ourselves?

Can dog has ati sneha pūrvaka ācaraṇa? No.

And this is such a vicious circle ~ the more you do non-ati sneha pūrvaka ācaraṇa, the more you will be inspired to do non-ati sneha pūrvaka ācaraṇa. If there is disliking, if you do not lessen it, it will increase for sure.

The moments we do not do ati sneha pūrvaka ācaraṇa, our harshness..., harsh behaviour will increase. Already having harsh behaviour and with not doing ati sneha pūrvaka ācaraṇa, that will only increase.

Truly speaking, with each service we do, the relationship amongst us, the devotees must improve. If that is improving then it means sevā is being rendered else sevā is not being rendered; it is just the service of likings and dislikings. We were to render service to Guru and Gaurāṅga but we end up serving our likes and dislikes..., our own concepts.

We know we have to have ati sneha pūrvaka ācaraṇa, I told you, but our determination to do that..., to follow that doesn't remain firm. So, we need to be firm in this determination! If ati sneha pūrvaka ācaraṇa is followed, we think it is ok and if it's not followed then also we think it is ok; we just stop this kidishness! We behave just like material people do. If Lord exist, it is fine; if Lord doesn't exist that is also fine. Did that make any difference in their behaviour? In both situations, they are behaving same. Similarly if ati sneha pūrvaka ācaraṇa is followed, then also it is fine and if it is not followed then also it is fine- we sort of become like an atheist, as if there is no God; we don't want to attain siddhi..., happiness!

And those who want to render Vaiśiṣṭyalipsu sevā, special service to Gurudeva, it is even more easier for them to remember this in organisation. Take for example: someone is not connected with sevā and they are asked to follow ati sneha pūrvaka behaviour; they might say that they are following but it will be difficult to trace whether they are following or not. But the moment one doesn't follow ati sneha pūrvaka ācaraṇa ~ the reports begin to come in from all angles, in the organisation.

The organisation is such a wonderful thing for us to improve. If you don't improve on your own, there are others in the organisation to improve us. Organisation is sooo very helpful; it sort of enforces us to follow our eternal nature ~ ati sneha pūrvaka ācaraṇa!

This ati sneha pūrvaka ācaraṇa has only one exception. We should not do this ācaraṇa with only one person. Who is that?

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

(Prema Bhakti Candrikā 22)

One who speaks negative about devotees, Gurudeva; finds faults in devotees but internally feels that I am only speaking the truth, though only fault finding. Viśvanātha Cakravartī says:

“Nindanam doṣa kīrtanam”

That speaking fault is also blaspheming. So if one is speaking negative about any devotees, Gurudeva; one should never behave with love with that person. What does Ṭhākura Mahāśaya says? We should express anger towards him, *krodha bhakta-dveṣī jane* ! And, if we are not expressing anger against him, then it shows that we don't love our Guru or devotees.

If we really want to attain Śrī Gurudeva's Mercy, we should have the same niṣṭhā in Guru as we have in The Lord, and one who blasphemes Guru ~ we should heartily accept that person is blasphemer of The Lord, of the world and if we get to see him even in dreams, we get contaminated even then; this is actually meant by blasphemer.

And what kind of faith we should have in Gurudeva? That even a particle of the *Carāṇa hūli* of my Gurudeva, if I put in any direction, the innumerable planets in that direction will immediately get purified by that, the 14 planets will get purified by the particle of Footdust of my Gurudeva. This kind of niṣṭhā in Gurudeva takes us places. And with such blasphemers ~ *ati sneha pūrvaka ācaraṇa* should not be followed.

You all are trying to preach and here people will come; they have not seen others. Merely by seeing Gurudeva, they are coming here and they see that Gurudeva is always full of love, *ati sneha pūrvaka*. So, it becomes all the more our duty to follow..., behave with *ati sneha* with everyone..., with the new devotees who are coming because since they will have contact may be once or twice with Gurudeva. So, as true representatives of Gurudeva, we should represent Guru and Gaurāṅga by following *ati sneha pūrvaka ācaraṇa*.

Hare Kṛṣṇa!