

83.11.11.B

Śrīla Śrīdhara Mahārāja: I may not have to commit any offence. There's every possibility of committing offence. But only relief if I'm engaged in the service of the highest. That is the capital. Otherwise we shall lose everything, if we sit there idle we'll be loser. Always make some income, so much expense there. So expenditure, the income must be more, then we can stand. And what is the way of income? Service. By service I can thrive. Otherwise if I stand there I'll be diminished without service. Here as without exploitation none can stand in his position if he does not a place by. There the opposite, service, plane of service, service, service.

*[maj-janmanah phalam idam madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva]
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti mām smara lokanātha*

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] *[Mukunda-Mālā-stotra, 25]*

Servant of the servant, of the servant of the servant, so you all _____ [?]

Cintāmaṇi, bhūmi-cintāmaṇi, it is posing as an Earth, or as ground, but it is conscious substance. The land I'm entering to live and move that is conscious. And I'm coming from the *taṭasthā loka*, and he's ever conscious. Vṛndāvana, Goloka, that is ever consciousness. And I lost my own self consciousness, I was somewhere, and I've got admission to come in that land. That is conscious plane. But only solace my connection with the higher consciousness. *Śanta, dāsya, sākhyā, vātsalya, mādhyā, Kṛṣṇa sevā*. This is the solace that everything we come across they'll help us. They'll try their best to help me to Kṛṣṇa consciousness, to Kṛṣṇa service, their services. They're not apathetic, their contribution is also eternally to push me to serve.

Though superior in position, the mother takes the child in her lap, the feet of the child is in the thigh or breast of the mother, but affectionate does not take any offence there. So affection, so mercy, so love, is such noble thing. Anyhow we're related to Kṛṣṇa they all adore us. "Oh, this new child has come for the service of Kṛṣṇa." They will invite and welcome us very fervently. "He has come, he has got this opportunity, this great fortune." So everyone will come to help him. "Yes, do the service of the Lord, and embrace your fortune." In this way, all sympathetic. But we're to think that we're to - *samaḥ, mad-bhaktim labhate parām*.

*[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām]*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] *[Bhagavad-gītā, 18.54]*

Para-bhakti, śuddha-bhakti, unalloyed devotion, is of that characteristic. Full life, not vague, more clear life, but that is of that type. So surrender, self abnegation, self surrendering, the basis

and the earnest desire to serve Kṛṣṇa and His own. We're new recruit entering the land, and they all come to receive us, welcome us, because the service, the surrender, that is our capital. *Śaraṇāgati*, on the basis of *śaraṇāgati*, the earnestness of service to Kṛṣṇa, to be normal. To strive to become normal, to come out of the abnormality, brain disease, heart disease, *hr̥d-rogam āśv apahinoty acireṇa dhīraḥ*.

*[vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṅyād atha varṇayed yaḥ
bhaktim̐ parām bhagavati pratilabhya kāmam, hr̥d-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supra-mundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

All suffering from heart disease, heart wants to consume, whatever he finds outside wants. Just like a foolish, ignorant boy, what he finds he puts into the mouth. His tendency is to put into the mouth, the young child. Sometimes he's seeing an insect, anything, even in his stools, he'll take it and put into the mouth.

So man's compulsion for exploitation, this hopeless condition we're passing under, and what we want to achieve that is the greatest ambitious aspiration. And that is somewhat like this, the opposite. So must be careful.

*bhukti-mukti-spr̥hā yāvat, piśācī hr̥di varttate [tāvad bhakti-sukhasyātra, katham abhyudayo
bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu*, Pūrvva 2.22]

Those that have got a little touch of the magnanimity of that higher soil, they look at this world as *piśācī*. The motherly affection, fatherly affection, friendly affection, are here, they're *piśācī*, witch or wizard. Wants to tempt us away from our own wealth. *Piśācī pāile yena mati-chhanna*.

*[kṛṣṇa-bahir-mukha haiyā bhoga vāñchā kare, nikaṭa-stha māyā tāre jāpaṭiyā dhare
piśācī pāile yena mati-chhanna haya, māyā-grasta jīvera haya se bhāva udaya
"āmi nitya kṛṣṇa-dāsa" – ei kathā bhule, māyāra naphara haiyā cira-dina bule
kabhu rājā, kabhu prajā, kabhu vipra, śudra, kabhu sukhī, kabhu duḥkhī, kabhu kīṭa, kṣudra
kabhu svarge, kabhu martye, narake vā kabhu, kabhu deva, kabhu daitya, kabhu dāsa prabhu]*

["Being averse to the loving service of the Supreme Lord, the living entity tries to satisfy his lusty desires for sense gratification, and the illusory energy clasps him tightly within her embrace. The living entity, thus captured by the illusory energy, becomes just like a madman under a witch's spell. "I am the eternal servant of Kṛṣṇa" – forgetting this, the soul becomes the slave of *māyā* and forever wanders through a succession of lives. Sometimes he is a king and sometimes a subject. Now he is a *brāhmaṇa*, now a *śudra*, now an insignificant ant. Sometimes happy, sometimes sad, now he goes to heaven, now to hell. Sometimes he is a god and sometimes a devil, now a servant, now a lord."] [*Prema-Vivarta*]

Piśācī hṛdi varttate. So much adored, and talked so highly, the *mukti*, salvation, liberation, these big sounding words. And revered by the so many scholars, *mukti*, salvation, liberation, emancipation. That is compared to a *piśācī*, a ghost, in unalloyed devotion. Rūpa Goswāmī. *Bhukti-mukti-spr̥hā yāvat, piśācī hṛdi varttate.* As the filthy agents of the hell wants to entice us to take in that hellish plane, *piśācī hṛdi varttate.*

So positive and holy, noble, fulfilling, is the plane of devotion, honour and devotion, love, especially the plane of love. Not the plane of duty, or resourcefulness as in Vaikuṅṭha, but the plane of love and beauty. That is so fascinating, so fulfilling in its character that *bhukti-mukti-spr̥hā yāvat, piśācī.* And when we're in other stage, that is we're suffering from heart disease. *Hṛd-rogam āśv apahinoty acireṇa dhīraḥ.* If we can come in contact with real discourse of divine character of the Supreme Lord then we're relieved from these evil ghosts, who are the recruiters, or representatives of these two planes of complete retirement or mal engagement of a looter.

Śuddha bhakti. So Yaśodā who is whipping Kṛṣṇa, outwardly, but at heart, what degree of intensity she bears affection for the child? So that is serving. *Vātsalya rasa, taran vatsan.* Chastising the boy, but it is found that there is affection, there is service. And Kṛṣṇa likes it, very palatable to Him. This sort of chastising and punishing, that is a form of service. So it is *aprākṛta, aprākṛta vat,* similar to this mundane, most selfish area, but just the opposite held. That is service. Parental, filial service, love, service. Without that it cannot be possible to come in contact with Kṛṣṇa.

All service full attitude but formed in different way. Parents they're higher servants than the friendly servants. Friends are also playing with Kṛṣṇa, sometimes climbing over His shoulder, sometimes He's climbing on their shoulder, in this way. But they're servants, sweet servants than ordinary servants, they're more sweet servants. Parents also servants.

And not to speak of the consorhood, the wholesale giving. We cannot conceive of that higher plane. We should be thought so pure, so subtle, so touchy. We should not venture to enter into that domain of the most confidential service.

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - 'No, you are no longer to serve there; now you must serve in this higher category.'"] [*Vilāpa-kusamāñjali*, 16]

Always we shall keep in our mind whenever we shall try go to hear about the *mādhurya rasa* service this *śloka*, this *mantram*, will protect us, of [Śrīla Raghunātha] Dāsa Goswāmī. Your tendency always be to the service to the feet. But Kṛṣṇa's will must have the supreme position. In whatever way He likes He'll accept. And it will come direct from that direction. And not any sort of slightest inclination for that highest peak of divinity. Inconceivable.

Kṛṣṇa. Kṛṣṇa. Serving. We're only concerned in concrete, that what is service, what is renunciation, what is exploitation, of different degrees. To come to be a child of the proper soil, that is the difficult thing. Then there is gradation. We must aspire after that. But our attention always be towards the plane where I'm taking my stand, where from I'm talking, where from I'm writing, where from I'm judging.

Always, is it phantasmagoria, will o the wisp, imagination? Or it is concrete, it is more real than we feel, see, hear, in this world? Am I going to be a loser or gainer? I must feel the plane under my

foot. Where am I? The plane of devotion must be my home. A homely experience I must have there. As in home we're well acquainted with many things in home. So we're to make home what I'm going to enter, to accept, get my admission and to stay comfortably, to have my life of prospect. Is that real, or I'm a visionary, suffering from imagination? That always must be verified, that what is devotion? Can I live there really for long time, for ever? Or it is a fashion to me, a luxury to me for the time being?

Hare Kṛṣṇa. Hare Kṛṣṇa. Our Guru Mahārāja used to tell, "Every day before you leave the bed you'll strike a hundred times with the broomstick on your head. Then you put your foot on the earth. What have I done in my last day, night? How far I could make progress in the real line? I've lost my time and energy. I'm losing my time and energy. I'm worthless. So put broomstick on your head. O Lord, save me. Today I may make some real progress. You please bless me."

Gaura Hari. Gaura Hari. Gaura Hari. His recognition for the pure devotional level was so much, when he wandered through Vṛndāvana and put a slap on his head. "Oh, such holy well known place, Vṛndāvana, I came. But my Lord is so high. I could not find a single Vaiṣṇava."

That is the high estimation of a Vaiṣṇava he had, our Guru Mahārāja, in this materialistic so-called scientific civilised age. His hankering, and his acquaintance, with the plane of Vaiṣṇava was so rare, so valuable. "I could not find a single Vaiṣṇava. My Lord is so high. So unfortunate am I, a single Vaiṣṇava I could not find in the holy land of Vṛndāvana."

So what standard of devotional life he used to foster within him, unalloyed devotion? *Neti, neti, neti*. This is not. *Tamna, tamna*. This is not, this is not this.

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindu, Pūrvva* 2.22]

So we're to test, first with what things we're going to be engaged. Phantasmagoria, can really render satisfaction to our finest understanding? And the innermost demand of our heart? Can we know what is the innermost demand or hankering of our heart? Is it collaborating with that? Or I'm going to commit suicide, knowing nothing only _____ [?] something like rumour? Guided by some rumour I'm jumping for the time being. And then I'll come back abusing them. Their impertinence for my impotency and - improper judgement, I shall come as back as a reactionary. "Oh, all these are false. I have used a great portion of my energy. I have seen very closely. It is all false, nothing." As reactionary I shall come back.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"*Brahma-bhūtaḥ*. Identify yourself with the highest conception of the limit of this worldly experience. The greatest boundary which contains everything. All worldly experience contained in a particular globe. Introduce you with that *brahma*, all comprehending aspect of the existence. The verge, the highest reach, *brahma-bhūtaḥ*. *Prasannātmā*. If you can attain that position, the last limit of this world of exploitation, then *prasannātmā*. Your mind will be, will find some peace. Because it is relieved from the deceitful transaction of this world."

I'm saved, from the action reaction, action reaction. I'm out of that action and reaction, that most troublesome life. Action, reaction, I'm out of that. Now I'm in a peaceful area, not a play to that action, reaction, a struggle.

"*Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*. He neither aspires after anything, or even everything goes he does not feel any loss. Above loss and gain. Now try to make a fresh attempt, outside this circumference of loss and gain, action, reaction. *Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*. Neither he wants anything, nor he mourns for loss of anything, no lamentation. *Mad-bhaktiṁ labhate parām*. Now you're in a position to seek after something. And that maybe My domain, My devotion."

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*

"You're in a position to negotiate for Me when you're exclusively out of this loss and gain of your long experience of life. Then only you're eligible to be a student of the devotional school. Your eligibility may be admitted at that time."

But in Rāmānanda Rāya [*saṁvāda*] discourse Mahāprabhu says, "*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] "This is also not within the presence, in the boundary line of Kṛṣṇa. It is also, it is out of *māyā*, but that does not mean that it's the domain of Kṛṣṇa. *Eho bāhya*. No contact with the positive thing, but you've escaped from the negative side. *Eho bāhya*. Then comes,"

*jñāne prayāsam udapāsyā [namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

Does not matter wherever you are but you've got the connection through a real *sādhū* about Kṛṣṇa. Puzzling. You may be in the exploiting area, and in the lowest position sometimes, but if Kṛṣṇa consciousness agent has come to connect with you graciously, then you're in safe position, reliable position. Substantial position you have got. This is *śuddha bhakti*. Here the positive connection has entered the negative area and has posted its flag there, in his heart. In the heart of a soul he has posted the flag there. Soon your fortune is sure. *Na me bhaktaḥ pranaśyati*.

[*kṣipram bhavati dharmātmā, śaśvac-chāntim nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati*]

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

api cet sudurācāro, bhajate mām ananya-bhāk [sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

Or,

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim*

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

Na me bhaktaḥ pranaśyati. Api cet sudurācāro, bhajate mām ananya-bhāk / sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ. Kṣipram bhavati dharmātmā, śaśvac-chāntim nigacchati / kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.

Independent of his external position if the real positive anywhere comes to grace any man in any lowest position, his future is ensured. *Eho bāhya*. Wherever he's posted in the deepest position of *māyā* does not matter. *Māyā* cannot come to fight with Kṛṣṇa. Only *māyā* can fight with us.

*daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etām taranti te*

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [*Bhagavad-gītā*, 7.14]

"Māyā is afraid of Me, but not of any *jīva*. So whenever My connection is present anywhere, he may be reckoned as *śuddha bhakta*. *Eho bāhya*."

This is a peculiar position. So this sings the glory of the positive connection in the negative. That is descending method. And by ascending method we may go so high, but if we cannot connect with the positive then we'll have to come down again to the lowest.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

To make progress in the ascending method it is uncertain. But from the deepest, lower position, anyhow by my previous *sukṛti* I can come in connection with the positive agent of Kṛṣṇa I'm safe. Though at that time I may not feel it. But those seers of the above they say, "Oh. The connection has gone there, he's saved now forever. Kṛṣṇa's grace won't come back, He's Absolute. Wherever, in whatever position, His connection has a touch, he's saved, guaranteed." So,

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sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

A slight taste for that about Kṛṣṇa through His genuine agent. *San-mukharitām bhavadīya-vārtām*. Externally, superficially it is seen in this way, whoever has got connection. He may be a man of the lowest order in the society of the present civilisation. But if he's acquired some taste to attend the tidings of Kṛṣṇa from the mouth of the genuine source, he's saved. That is the peculiar view of Mahāprabhu.

Jñāna śūnya bhakti, that taste reliable, intellect unreliable. Generally we see and we examine things by our intelligence, our faculty of judgement, but that is not reliable. But our unconscious taste is reliable. The normal thinking they can, they're satisfied if they find that 'our taste is for Kṛṣṇa *kathā*, wherever externally we hold our position.'

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] Here the position of Kṛṣṇa has been extended in some meagre way, and that is unconquerable Kṛṣṇa's connection unconquerable, unopposable, no opposition, Kṛṣṇa connection. They're saved they will find. About that taste for Kṛṣṇa one has risen up to the highest portion of the Brahma, Paramātmā, but they're

not thought to be in safe position. So *bhakti* is of such nature, such type devotion, *sevā*, service. Self-giving of the higher type.

Not contract with the dacoits, "That I'm supplying this, you supply that." Not that. Here also the devotion for nationality, for humanity, for scientific culture. So many sacrifices and devotion may be found here in this world, but they're all to be cancelled. That is _____ [?] a contract between two thieves, or two dacoits. That is all partial and so reactionary, only extended selfishness. Transaction between smaller selfishness and a greater selfishness, but all extended selfishness. I'm working for the nation, I'm working for the country, I'm working for the culture, that is all part in the infinite, infinitesimal.

But Kṛṣṇa conception should be differentiated, should be understood differentiating from all these, Kṛṣṇa consciousness. And also in the gradation in Kṛṣṇa's different position, this Nārāyaṇa conception, Rāmacandra conception, then that Dvārakā conception, so differentiation. And we're concerned by the Grace of Mahāprabhu only with Vṛndāvana consciousness, Kṛṣṇa consciousness, Vṛndāvana Kṛṣṇa consciousness.

And if our heart is captivated by that consciousness we may think us fortunate, and go on. All may not know how to explain His position that He's holding the Supreme Power. *Jñāna śūnya bhakti*. But now and then Ācāryas they come for the good of the general people to show how by their writings, or by their preaching, to show how Kṛṣṇa conception holds the supreme-most position. Otherwise all the devotees necessarily won't be able to explain that He holds the supreme-most position. "I like it. I cannot explain."

Only when that sort of capacity is given to a particular *bhakta* by the special will of Kṛṣṇa they come to be Ācārya. That all the members of Vṛndāvana they will necessarily be Ācārya, that should not be thought. They may not care to do, they're going, they're deeply engaged in their service, does not know anything. Their attitude will be, "I think this is the best. I feel this. That is the guarantee. I do not know why I do this. I'm not able to make you understand. *Jñāna śūnya bhakti*. To me it seems to be best I do this. Why I do this I do not know." But sometimes we find such rush comes from them that the scholars should become silent.

As we find in Kurukṣetra. When Kṛṣṇa Himself apparently charged them. "Oh. People in general they want Me, they have affection for Me, for their eternal bliss. *Amṛtatvāya kalpate*. And fortunately you have got some of affection towards Me, so your future good is ensured." Kṛṣṇa told. *Bhavatīnām mad-āpanaḥ*.

*mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
[diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ]*

["My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."] [*Śrīmad-Bhāgavatam*, 10.42.44]

"Devotion towards Me has been described in the *śāstra*. It is given out that by devotion towards Me they attain *amṛtatvam*, eternal happy life. So when you've got some affection towards Me you're sure to get that benefit."

But the *gopīs* they also gently gave some reply - superficially it was to say. "But the *karmī* by their great *yajñā*, sacrifice, spending heaps of money, they try to get out of this worldly painful life. And so many great *jñānīs* and *yogīs* by their practices they also may attain that eternal conception of life as You say. But we're neither of them. We're jungle girls, no culture and no such understanding that by sacrifice we shall invite You and we shall get some desired result, consequence. We're not of that type, we have nothing of the kind." But thunder came from their heart, with, *na hi gopī yajni _____* [?] "What You say, we rather hate it. The achievement of the *karmī* and the *yogī* to have a mere eternal life, we hate it. We have no aspiration, a slight aspiration what You canvass before us to get. We're not of that type. Our inner demand is of something else. You note it fully well. We want home life with You, neither the *yogīs* nor the *karmīs* that they want their own selfish demand or attainment, we want a permanent intense family life with You, we discard them." So by their simple feeling and practices they dismissed those higher achievements of the salvationists and the exploitationists, with the help of Kṛṣṇa. "Our position is that."

To Uddhava also they expressed their inner feeling in such a way that Uddhava was perplexed, astounded. "What are they?" The deep feeling, the property, the wealth they contained in their heart, what noble, how higher, Uddhava could appreciate there.

So naturally sometimes they preached themselves. It is not regular preaching...

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