

No trace of exploitation should be traced in us. We should not run after any type of enjoyment including even the enjoyment of, God-association. We must be fully purged of the enjoying spirit. If a trace of enjoyment remains in us, we shall have to remain in one of the planes of this *brahmanda*

, this universe, such as

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Bhuvar

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Svar

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Mahar

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Janar

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Tapar

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Satya-loka

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And if any tinge of renunciation or retiring spirit is in us, we will not be allowed to enter into the world of infinity, *Vaikuntha*. *Kuntha* means 'limitation', and *Vaikuntha* means the unlimited world. We want to be a member of the infinite world. 'Finite' only refers to the attempt of our separate interest to measure the infinite, and thereby, we conceive of finite. When our ego wants to measure a portion of the infinite, considering, "This is my kingdom, that is my friend's kingdom, etc.," then whatever we see with our separate interest is

maya

- misconception and misunderstanding in the infinite. All such things must be dissolved. And the attitude of retirement, "If I can't enjoy, I shall stop work; I shall go on strike" - that type of reactionary mentality must also be abandoned...

...We must not search for any sentiment in ourselves, divine or otherwise. Once, one disciple was engaged in the service of his Guru, when a messenger from *Vaikuntha* came to fetch that disciple, saying, "The Lord is satisfied with your service to your Gurudeva and he is calling for you, so please come."

The disciple replied, "No, no, I have no time to attend to your call of *Vaikuntha*; I am very busy in the service of my Gurudeva."

This should be our attitude. "I have my engagement under the guidance of the Vaisnavas here; I don't like to be disturbed from this position."

sakhyaya te mama namo 'stu namo 'stu nityam
dasyaya te mama raso 'stu rave 'stu satyam

Srila *Raghunatha Dasa Goswami*, the greatest exponent of the faith of servitude to *Srimati Radharani*

Radha-dasyam

, says, "I won't allow myself to become fascinated by the proposal of the higher level service as a friend,

sakhya

. Rather, I shall tend always to do the lower service,

dasya

, 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."

"But I consider that I am not fit for that confidential service, my Lord. You may engage the higher servitors in Your confidential group, while I may serve in the lower level."

That sort of tendency is safe for us. We should always be tending towards the lower service; and it is His business to forcibly take us up to a higher group, should He wish: "No, you are qualified to render such service, and you should no longer remain in the lower group." But the tendency of the servitor will always be toward the lower service - *dasyaya te mama raso 'stu*: "I would like to be engaged in service as a servant, not as a friend." That should be the normal tendency of a devotee. With such a mood, he is safe. Even in that world, he should have no ambition except to be the servant of the servant of the servant...

Hearing of such things from the devotees and from the scriptures, we may think such a conception to be exaggeration; but it is the reality, and we should search out this pristine substance within us. This is a safe and wholesome position.

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