

Not Accepting Shanta-Rasa One-Pointedly First - A Big Mistake



Those who think that meditating on and serving the shanta-rasa associates in the nitya-lila is inferior than doing the same for the madhurya-rasa associates; even if they

are already getting spontaneously feelings, inklings, relationships, and visions about the madhurya-rasa associates; will never be able to truly attain even the slightest effulgence of the toe-nails of a single madhurya-rasa associate in the nitya-lila. They are in illusion if they think they can.

Because they are trying to jump over the heads of the shanta-rasa associates to artificially force the madhurya-rasa associates to accept them.

And also because the seva of the madhurya-rasa associates can only be awarded by the shanta-rasa associates.

And lastly because even the topmost madhurya-rasa associates themselves and the Lord in all His forms Himself are constantly meditating on and serving the shanta-rasa associates, as the greatest fortune of Their lives. The gopis and Krishna

Himself continuously meditate on and sing the glories of the flute for example and all Their other shanta-rasa associates.

Srila Shukadeva Goswami was himself in shanta-rasa and there are so many verses in Srimad Bhagavatam sung by the topmost madhurya rasa devotees the gopis themselves in the glorification of the shanta-rasa associates. In fact, glorifying them was the constant bhajana of the gopis and the shanta-rasa associates were the constant companions of the gopis.

The fact that the shanta-rasa associates are fully steeped in and also manifest other higher rasas at will is confirmed by Śrī Viśvanātha Cakravartī in his commentary on Śrīmad Bhāgavatam (11.12.8): "gavo vātsalya rasena. naga govardhanādi parvataḥ sakhya-rasena - Mountains like Girirāja are in sakhya rasa and Vraja's cows are in vātsalya rasa."

There is simply no sense of superiority or envy in the nitya-lila so much so that the madhurya-rasa associates themselves never consider themselves superior to the shanta-rasa associates, but they praise their good fortune over and above their own.

One cannot truly love any personalities in any rasa in the nitya-lila without first getting fully acquainted with our eternal home and family of, introduced and recommended by, and developing a loving relationship first with the surroundings (shanta-rasa associates) of the nitya-lila. Just like no one can meet the sun god without being allowed by the sunshine and sun planet first.

Only conditioned souls fall a prey to such a foolish misconception due to rasabhasa, neophyteness, and sahajiyaism, because they have not yet factually realized the true glories of either one or any of these

associates.

Therefore, one needs to meditate on the shanta rasa associates in the nitya-lila with one-pointed shelter for a very long time first before having a real chance of truly attaining the service of the madhurya-rasa associates in one's spiritual form.

This is why great even our madhurya-rasa Acharyas have composed the divinest scriptures like Sri Vrindavana Mahimamrita, Sri Ananda Vrindavana Champu, Sri Gopala Champu, etc. which are totally dedicated to the descriptions of the shanta-rasa associates.

Of course, if the madhurya-rasa associates are spontaneously appearing in front of our inner vision by the causeless mercy of the shanta-rasa associates, we should never reject that mercy too, or it will be an offense to the shanta-rasa associates only, since they

are the ones who are compassionately awarding that mercy to us.

Even then we should clearly know that the real cause for our acceptance by the madhurya-rasa associates is only the unconditional compassion of the eternal shanta-rasa associates on us and nothing else.

Mistaken devotees seem to conveniently forget that Sripada Madhavendra Puri (the Yogapitha Kalpavriksha in the nitya-lila) was the one to introduce madhurya-rasa in our whole sampradaya for the very first time and for all eternity he is revered as the topmost guru by none other than Mahabhava Rasaraja Lord Gauranga Mahaprabhu Himself.

Some devotees like to sing songs or hear talks directly about the Lord and His consorts only but do not rejoice in the shravana-kirtana-smarana of the glories and services of Their own dearest shanta-rasa associates

offensively assuming that it is inferior kirtana. This is another form of sahajiyaism and false ego.

They think that since theoretically madhurya-rasa is the topmost, let us directly rush and force ourselves into madhurya-rasa. "Who cares about shanta-rasa", they may think. "Thinking about shanta-rasa associates will make me also a shanta-rasa associate, which I never want to be", is another misconception they wrongly assume and reject it. Whereas Uddhava actually prayed to be a shanta-rasa associate in Vraja than to even be Krishna's intimate confidante in Dvaraka.

They have no clue that our krishna-prema is nitya-siddha according to Cc so it can't be chosen or changed by what we meditate on or not meditate on. Lila meditation can only awaken our own rasa which is already there within us (kariye udaya), not introduce something artificial which is not already lying

dormant in seed form in our souls.

This kind of offensive thinking is totally on the speculative mental platform due to a lack of sufficient realization.

Only one who truly realizes the nitya-lila will know that everything is not so black and white as it appears in the nitya-lila and that madhurya-rasa can never be attained by such an ascending forceful attitude which bypasses surrender to and the shelter of the shanta-rasa associates first.

A realized soul knows how the shanta-rasa associates in the nitya-lila are fully permeated with madhurya rasa, even though they can't participate in those in the pastimes of madhurya rasa directly.

If we conditioned souls can know everything theoretically, how can there be anything which is not known to and realized by any

associate in any rasa in the nitya-lila.

According to the scriptures, a typical symptom of a kanishtha is that he or she accepts only the direct worship and remembrance of the Lord but not the worship of and remembrance of His smallest and most beloved associates and devotees.

मद्भक्तपूजाभ्यधिका

mad-bhakta-pūjābhyadhikā

"Worship of My devotees is much higher and superior to My own worship." (SB 11.19.21)

"Love for Me is shown by how much you love My smallest associate." (CB)

"Everyone can love Me or My biggest conjugal associates easily. Everyone wants to develop connection with the biggest personalities while ignoring the smallest ones. However with Me as the Supreme Lord,

it is totally the opposite. I only accept that real love for Me is being shown to Me by a soul when that soul loves My most smallest and easily-forgotten associates like I myself always do, just like how my Kalidasa shamelessly ate the remanants of even My newest and smallest devotee without any doubt or hesitation." (CC)

"If you truly love me, love my most insignificant dog first." (SP)

Humbly and lovingly in the menial service of the dust of your lotus feet,



Bhaktiratna Sadhu Maharaja.

॥ एकचक्र भ्रमर  अनुकीर्तनम जयतः ॥

