

ĪṢṬĀ NIṢṬHĀ

An intelligent sādḥaka, his each and every activity, is solely for the pleasure of his Īṣṭa; not even for the pleasure of any other Viṣṇu Tattva...not for anyone else pleasure. Sādḥaka performs all activities, twenty four into seven (24x7), solely for the pleasure of their Worshipable Deity...their Īṣṭa-Deva. So when we do śravaṇa, it should be clear, whether my Īṣṭa...Īṣṭa-Deva is being pleased by that, whether my Īṣṭa-Deva is being served by my śravaṇa. It's not that, sometimes we think that Lord Rāma is my Īṣṭa...sometimes Kṛṣṇa is my Īṣṭa or Nṛsiṃhadeva is my Īṣṭa; No, it should not be that way.

Even if one considers Kṛṣṇa as one's Īṣṭa-Deva, still then the Rasa...the mood, in which one is connected to Kṛṣṇa, should be crystal clear to him; only then Kṛṣṇa will be truly your Īṣṭa-Deva...only then your relation with Him will be clear and thereby, you will be able to render some service to Him. Look Mr., she is your wife! If she only knows that you are someone but does not know her relationship with you, sometimes she thinks: I am your daughter...., sometimes she thinks: I am your wife..., sometimes thinks as your mother, will it be possible for her to serve you properly? Any pleasing service, can she do, without knowing her relation with you? No! similarly, when the relationship is clear with the Īṣṭa-Deva, only then pleasing service to Īṣṭa-Deva is possible. For example: Mā Yaśodā! If she loses her memory... forgets everything and starts thinking: I am Kṛṣṇa's Sakhī..., sometimes, I am Kṛṣṇa's Mother; will it be possible for her, to render any service to Kṛṣṇa? No! One should be very clear....sure, of who is one's...who is your Īṣṭa-Deva, What is your relationship with your Īṣṭa-Deva~your Worshipable Deity, Only then, it will be possible for you, to serve your Īṣṭa-Deva. Each and every activity; should be for the pleasure of our Worshipable Deity.

To render service in one's mood...in one's bhāva is called niṣṭhā in that bhāva~fixation in that bhāva. When we do kīrtana..., kīrtana is not a ritual, which has to be taken place before every pravacana; kīrtana is to be done solely for the pleasure of one's prāṇa-priya Īṣṭa-Deva. When we do kīrtana...Kṛṣṇa-Nāma, why do we do that? If we ask any sādḥaka, he will not be able to answer...will be silent; he thinks: before Kathā, it's a rule, we must do. No! This is not so; we should do kīrtana for the pleasure of our Īṣṭa. For that, we have to know: Who is our Īṣṭa-Deva? There is only one Īṣṭa-Deva, and we should know very clearly: what is our relationship with Him, How to serve Him. For a devotee of Lord Rāma, it is not required to do Kṛṣṇa-Nāma kīrtana because his Parama-abhīṣṭa...the fixity in Lord Rāma. For how long, should be fixity in Lord Rama? Always! For a devotee of Rāma, not even for a mini-second, there is any place for Lord Viṣṇu or for Lord Kṛṣṇa; Rāma is everything for them, for every moment of their life...for eternity. Īṣṭa-Deva clarity is an absolute must.

When we do kīrtana, it should be a pleasure of our Īṣṭa-Deva. Now, we will do Kṛṣṇa Nāma kīrtana; in which bhāva....in which mood? We take Kṛṣṇa-Nāma Kṛṣṇa....Kṛṣṇa! Govinda....Govinda! We are taking this Kṛṣṇa-Nāma mindlessly, without knowing anything; this is not the way. An intelligent sādḥaka does not do this way; how do they do..the intelligent sādḥakas? How do they take Kṛṣṇa-Nāma? For pleasure of, their Worshipable Deity~ Śrī Yugala! How we will do Kṛṣṇa-Nāma? When we see sakhī....mañjarīs, they do Kṛṣṇa Nāma; how do they do? Why do they do? In same consciousness, we have to do; we are Gauḍiyā Vaiṣṇavas, right? We should know, in which consciousness to do Yugala Nāma....Hare-Kṛṣṇa Nāma kīrtana, we should know, in which consciousness to do Kṛṣṇa Nāma kīrtana? When our Kiśorījī....Svāminījī....Rādhārānī goes unconscious, in the fire of separation, the sakhīs....mañjarīs, they take Kṛṣṇa-Nāma to revive Her consciousness. Also, Kṛṣṇa-Nāma is most dear to Her. For Her Pleasure also, we do that.

Any activity of bhakti should be done as a service; should be done as a service, consciously! Narottama Dāsa Ṭhākura says:

***“bhāgavata śāstra marma, nava-vidhā bhakti dharma
sadāi karibo susevana
anya devāśraya nāi tomare kohilo bhāi
ei bhakti parama bhajana”***

(Prema Bhakti Candrikā 11)

Once, someone asked a Siddha Mahātmā: I want to render pure Bhakti, what am I require to do? What cost do I have to pay? Mahātmā said: Pure Bhakti can be attained in two cents; surprised! Why? Because Prema Bhakti Candrikā and Prārthana, these books by Narottama Dāsa Ṭhākura, were being bought in two cents at that time and by doing....reading that and following that, one could attain~ the highest possible service, for a living entity. So, here in Prema Bhakti Candrikā said: *bhāgavata śāstra marma*, what is an essence of bhāgavata? It is *nava-vidhā bhakti*, and how to do that? *Sadāi karibo susevana!* Not sevana, *susevana!* When we do śravaṇa, the intelligent sādḥaka does not hear anything....any Bhagavad Kathā. Those who are mañjarīs ~ the reason for Mahāprabhu’s descend, to bestow each of us....the conditioned souls....to the fallen souls; He descended to make everyone a mañjarī. So, for whose pleasure, the śravaṇa should be for us? Whose Pleasure? For Rādhārāṇī’s Pleasure! This kind of niṣṭhā is required....fixation is required, only then one can attain siddhi.

We often go to samādhis of Siddha Mahātmās and pay obeisances and really respect them. But ponder deeply, for what reason are they siddha? They held onto one bhāva....a mood, attained niṣṭhā in that and then attained siddhi of that bhāva. Siddhi is of what? Siddhi is of a...the bhāva only, which one has hold on, during his

life. And, one has to hold onto one particular...just one bhāvā and get totally absorbed in that bhāva, to serve The Lord. One can be a Siddha-Mahātmā in Sakhī Bhāva....one can be a Siddha-Mahātmā in Sakhā Bhāva; but in Gauḍīya Vaiṣṇavism... Mahāprabhu's lineage, the Siddha Mahātmās are only in Mañjarī Bhāva. Gauḍīya Vaiṣṇava is never a devotee of Lord Rāma....never a devotee of Lord Varāha...Lord Nṛsimha; he never does Their regular worship. What is the evidence? Again, Prema Bhakti Candrikā, verse 28:

*“āpana āpana patha, tāte hobō anurata
īṣṭadeva sthāne līla gāna
naiṣṭhika bhajana ei, tomāre kohilo bhāi,
hanumān tāhāte pramāṇa”*

(Prema Bhakti Candrikā 28)

Naiṣṭhika bhajana means: bhajana with niṣṭhā. Actually, bhakti means exclusive worship of Īṣṭa-deva. For Gauḍīyas, Īṣṭadeva are simultaneously Rādhā-Kṛṣṇa and Pañca-tattva. Here, *hanumān tāhāte pramāṇa*, with full conviction, one should do Sādhanā Bhakti. One goal you have to ascertain and to attain that, whatever activity you perform is called Sādhanā Bhakti. So, for Gauḍīya Vaiṣṇavas, whatever activities need to be done, to have love of Rādhārāni, if one does śravaṇa-kīrtana of that, that is sādhanā; not śravaṇa-kīrtana of any Bhagavad-Kathā or Bhagavad-Tattva. Your Sādhanā Bhakti is different; Hanumānjī's Sādhanā Bhakti is different. People like Hanumānjī; of course! Hanumānjī is Eternal Associate. If you want to attain Dvārakānātha, then the Sādhanā Bhakti is different. It is not one, it is not the same.

Once Dvārakānātha asked Garūdājī to go to Hanumān and to tell Him that: Dvārakānātha is calling you! He did that, requested Hanumānjī to come. But, Hanumānjī ignored. So, upon returning to Dvārakānātha, He said: Hanumānjī didn't come. Lord Dvārakānātha said: now, you tell Him that Lord Rāma is calling. Instantly, Hanumānjī jumped and reached Dvārakā. And Dvārakānātha and Balarāma and Satyabhāmā, They all became Sītā-Rāma, Lakṣmaṇa. *Naiṣṭhika bhajana ei, Hanumān tāhāte pramāṇa*; one can very well understand that although Lord is calling, a pure devotee is not going, to render service to The Lord; why? Because a pure devotee is fully satisfied, in his bhāva...in his mood, twenty four hours, he doesn't feel like doing any service to anything, even other Viṣṇu-Tattvas. Guru is pleased....Gaurāṅga is pleased, only this is required.

We see there are big institutions....temples, think: they are Gauḍīya Vaiṣṇavas. They have deities of Sītā-Rāma, Lakṣmaṇa, Hanumān; Lakṣmī Deities; Lord Nṛsimhadeva Deities, even Lord Varāha's Deities, Kṛṣṇa-Balarāma Deities, also Rādhā-Kṛṣṇa and Nitāi-Gaura, all deities are there. But, this is not Naiṣṭhika Bhajana. Dear devotees, this is not exclusive bhajana...ekāntikaḥ bhajana, ek niṣṭhā...ek rasa. This way you will never attain niṣṭhā! Niṣṭhā is in a particular bhāva only!

What is Gosvāmī's teaching...main teaching? *Rātri kare Rādhā-Kṛṣṇera sevana*; this Ṣaḍ-Gosvāmī's ultimate teaching: to render service to Rādhā-Kṛṣṇa, day and night. In twenty-four hours, either it is day or it is night, every day! So, what Kṛṣṇa Dāsa Kavirāja is saying? Whether it is day or night, render service to Rādhā and *Rādhā-Kṛṣṇera*; He is not saying: Kṛṣṇa-Balarāmera...Sītā-Rāmera...Nṛsimha-devera. If anyone is worshipping.....rendering regular service to *Nṛsimha-Deva*.....Sītā-Rāma, actually he is rejecting, the foremost teachings of Ṣaḍ-Gosvāmīs: *rātri dine kore Rādhā-Kṛṣṇera sevana*. By disrespecting Their Teachings, one will not have siddhi in that bhāva.

When we do āratī of Rādhā Kuṇḍa, I was thinking that I am doing āratī in My Svarūpa.....in My real nature as a Mañjarī. Service to Ṭhākuraḷi can be rendered, in one's real nature. Skanda Purāṇa says:

“devam bhūtvā devaṁ yajet nā adevo devam arcayet”

(Skanda Purāṇa)

To serve The Deva...Spiritual Being, you have to be a Spiritual Being. When one is initiated...one gets dikṣā, he becomes qualified, gets authority to do Their Worship....do Their Sevā. Without dikṣā, one does not get authority.

*“ei nivedana dhara, sakhīra anugata koro
sevā-adhikāra diye koro nija dāsi”*

If one thinks: he can do service of Rādhā Kṛṣṇa; it's an illusion, cannot do. In which relation, are you doing service? Tell me. Is it a joke to do āratī of RādhāRānī? Hanumān cannot do a Rādhārānī's āratī; how can you do? What to talk of Hanumān, even Nanda-Mahārāja cannot do āratī of Rādhārānī in Nikuṅja. And, you think you are doing, without a relation!

Sometimes, it is seen that devotees go to Maṅgala Āratī often, but they do not know, the meaning of going to Maṅgala Āratī. What is Maṅgala Āratī? Where does Maṅgala Āratī takes place? In Nikuṅja, at the banks of Yamunā. You say: you are entering in Maṅgala Āratī, but who enters in Maṅgala Āratī? A person from America....London...India, he cannot enter; only Sakhīs...Mañjarīs can enter. You entered Maṅgala Āratī, then, you should know that you are a Mañjarī...Sakhī. One who is doing kīrtana ~ Hare-Kṛṣṇa or Rādhe-Rādhe, should know: During Maṅgala Āratī, Sakhīs and Mañjarīs we do dance, during kīrtana; but boys, they don't entered Maṅgala Āratī...they don't dance; we, the Sakhīs and Mañjarīs dance. So, even if you want to dance in Maṅgala Āratī, be sure you are a Sakhī or a Mañjarī. Otherwise, your dance is not for Īṣṭadeva's pleasure; it's for your own pleasure. Can anyone do āratī of Yugala in the morning, maṅgalā? No! Only Lalitā Sakhī does that and that to daily. We should know these things; this is bhajana niṣṭhā.

If someone is doing kīrtana or worshipping and you are attending that, then the vibrations itself, will take you to very high state. But, someone is not doing kīrtana in that consciousness, that he is a mañjarī or a sakhī, he is not doing āratī in that consciousness, if you just be there, in that mindless state, that vibes will also get onto you. He also does not know...no one knows anything and we think: the morning program of Maṅgala Āratī is being performed; this is not morning program! This is Maṅgala Āratī! Nitya....nitya sevā, everyday we do Maṅgala Āratī of our Priya-Yugala. And, after maṅgala, you think we are returning. No...No...No! Then, it is a time for your next service, *rātri dine kore rādhā-kṛṣṇera sevana*; what is the next service after Maṅgala Āratī? You take Kiśorījī back...back home, then you lovingly press Her Lotus Feet....make Her Sleep, then you Wake Her up....rinse Her Mouth; this is bhajana niṣṭhā~ know, what is to be done day and night! You want to serve Rādhā-Kṛṣṇa day and night? Then know, what is service to Rādhārānī? What are different services? *Sadāi koribo su-sevana*, always do Their Service. Susevana, not just service...Suesvana ~ properly serve.

Devotees often say: Our Gurujī said this...said that; even if Dvārakānātha said this, we don't have to follow, what to speak of some Gurujī or some institution saying: do this or that. Even if Dvārakānātha says: Come, do My Service! One need not do that. See Hanumān's Niṣṭhā; this Lila by Dvārakānātha was to show to the innocent sādhakas, the value of Īṣṭa niṣṭhā, so that we are always fixed. Never waver! No matter, who says what; fixed in our bhāva....fixed in our service and totally satisfied in that.

Mañjarīs do not desire intimate company of Kṛṣṇa. Sakhīs have that intimate connection with Kṛṣṇa; physical. But Kṛṣṇa, just to show the grace of mañjarīs, asks them: Oh Mañjarī! Come! I am alone, no one will see...no one will come to know, Come! Embrace Me, have intimate relationship with Me. But, what do Mañjarīs say: we can give our Prāṇa...lives but not our bodies. So, I am telling you about Īṣṭa niṣṭhā, Hanumān is not listening to Dvārakānātha; mañjarīs are even one step ahead, they do not even listen to Lord Kṛṣṇa Himself~Para Brahma...Puruṣottama...Supreme Personality! Lord asks them for embrace but then, they do not listen to Him. And, we listen to anyone....we follow just anyone; is there any chance that we can attain siddhi? Is siddhi a joke? Raghunātha Dāsa Gosvāmī says, in Stavāḥ that: Even if I get opportunity to hear Hari-Kathā in Dvārakā, from Pure Devotees, I will not hear; why? Because by doing so, there will be a distraction to His Īṣṭa niṣṭhā; that will not be pleasurable....that śravaṇa won't be pleasurable to Īṣṭa-Deva. And, the Dvārakānātha-Kathā will be full of opulences and our bhajana of Mahāprabhu is of Pure Mādhurya....Pure Sweetness, not even a tinge of Opulence. *Rātri dine kare rādhā-kṛṣṇera sevana*, parama madhur bhāva sevana! Not opulence.

When we chant, on every bead we should pray: Oh Kiśorījī! Oh Rādhārānī, where are You? Please give me Your Darśana! Please give me Your Service! This kind of Japa is *su-sevana*, not mechanically or parroting of Hare Kṛṣṇa. *Śravaṇam, Kīrtanam, Arcanam!* How kīrtana is to be done? Who am I? Who my Īṣṭa-Deva is? Only for Their Pleasure, I will speak a single word...only Their Pleasure, I will think. Mañjarīs do not even smile, without Svāminījī's Pleasure; not even for Kṛṣṇa, They cry or laugh. What kind of niṣṭhā is this? This is Mañjarī Bhāva Niṣṭhā! Only for Kiśorījī's pleasure, we do anything, either in siddhi or sādhanā kāla, here.

Dīkṣā is given here in Gauḍīya Paramparā, the Real Paramparā; real paramparā may be from Nityānanda Prabhu... from Gadādhara Paṇḍita... Vākṛeśvara Paṇḍita...Ṭhākura Mahāśaya. At the time of dīkṣā, what is Guru thinking? What is the bhāva...the mood of the disciple? Guru is thinking: Oh, My Kiśorījī! Oh Rūpa Mañjarī! I am presenting before You~ one more mañjarī, in Your Service! And, the sādhanaka thinks: I am getting authority for Kiśorījī's Service and this is dīkṣā. It is not that dīkṣā has taken place...some Hare Kṛṣṇa thing, neither the Guru nor the Disciple knows anything of what is happened; it is not so. Guru is presenting a new mañjarī and the sādhanaka is feeling: Oh! Now it's a chance for me to become a mañjarī; this is Gauḍīya Vaiṣṇava's Dīkṣā. Not even for a single moment, is there any need to remember or to serve any other Viṣṇu-Tattva, if you really want to attain siddhi, the way, Mahāprabhū wants you to.

In Vāmana Dvādaśī, one can think of Lord Vāmana and do some Kathā; that is ok. But it is not that every morning, Bhāgavad eight to nine (8-9) for 40-50 days...,two months, you are daily doing Lord Vāmana's Kathā; this is not Īṣṭa niṣṭhā...this is not exclusive Worship of Gauḍīya Vaiṣṇavas. If 7th canto of Bhāgavatam goes on, for months and months, one is hearing Lord Nṛsimhadeva. Yes, All Glories to Nṛsimhadeva! But, this is not for Rādhā Kṛṣṇa's pleasure! This, doing Bhakti is not entering into a supermarket; sometime hearing this...sometime hearing that. In each and every pore of your skin...every drop of your blood, there should only be Rādhārānī. Mañjarīs are the personification of service, they are made up of service of Śrī Yugala; They do not think of anything...anyone else of, even Balarāmājī's service.

You say: All glories to Kṛṣṇa Dāsa Kavirāja! All glories to Rūpa Gosvāmī! That is fine, but do you want siddhi? Then for this, you will have to do activities, the way They did. Can you imagine Rūpa Gosvāmī doing 192 rounds a day, what will He do? He will chant some 64 rounds for Kṛṣṇa-Balarāma's pleasure....He, chant some 64 rounds for Lord Nṛsimhadeva's pleasure or 64 rounds for Lord Rāma's Pleasure and some rounds for Rādhā Kṛṣṇa's pleasure or Nitāi-Gaura's? No...No...No! Can you ever do that? At least, this much clarity is needed: He will do all His rounds for Yugala's pleasure! You want siddhi? Then, don't make joke of chanting Hare Kṛṣṇa.

What is Dikṣā? Know that! What is Mañjarī Bhāva? Know that! What is Mañjarī's Sevā? Know that!

You are doing Āratī of Rādhā-Kuṇḍa; only mañjarīs do that Āratī. The Guru in Gauḍīya Vaiṣṇava Sampradāya, gives you Siddha Praṇālī...the Ekādaśa Bhāva, He gives your eternal mañjarī svarūpa~your name....your complexion....your service, everything and through that siddha-svarūpa , you do Āratī of Rādhā Kṛṣṇa in Deity form or of Rādhā Kuṇḍa! We should know no one else other than our Īṣṭa. But, what is our state now? We know Lord Rāma....Lord Varāha....Lord Vāmana....Lord Nṛsimha, Knowing everything; doing Khicaḍī....hotchpotch! This way, bhakti is not done!

So you are a devotee, from last twelve years, you were doing Gāyatrī. What is the śāstrika way, you know? No? That's ok. It's Yogapīṭhastha! One has to be in Yogapīṭha then one has to do Gāyatrī. You may not understand few things right now, but understand: there is a place of worship in which Śrī Yugala accepts your service; you have to be situated there and then do Gāyatrī. There are different Yogapīṭha of Gaura...Gaurāṅga Mahāprabhu....different Yogapīṭha of Rādhā-Kṛṣṇa. When we do Gaura mantra...Gaura Gāyatrī, we do it in a different way; when we do Gāyatrī of Rādhā Kṛṣṇa, we do it in a different way. Bhakti is Science.

How Rūpa...Sanātana have been addressed, by Narottama Dāsa Ṭhākura, in Prema Bhakti Candrikā?

*“jaya sanātana rūpa, prema bhakti-rasa kūpa
yugala ujvalmaye tanu,
yāhāra prasāde loka pāsarilo sab śoka
prakṛta kalapa taru janu.”*

(Prema Bhakti Candrikā 8)

He is glorifying Sanātana, Rūpa; They are the well of Bhakti Rasa. Have you ever heard this kind of purport, Ācāryas being referred to as well? They often referred as Ocean of Compassion; not well of Compassion. Ocean has water of different places, mixed water~salty etc; not fit for drinking. But, what is Kūpa...Prema Bhakti Rasa Kūpa? That well water is sweet, Pure Mādhurya...pure sweetness; this is Pure Mādhurya, *Jaya Sanātana Rūpa*, there is no adulteration or tinge of opulence. Try to understand: you should know your Īṣṭa; know: who you are? And, how can They be pleased in Kīrtana...in Worship? Even, if a Pure Devotee is delivering Kathā in Dvārakā, it is of no use to you; all right? Remember always that: from each activity of yours, your bhāva should be nourished.

You did Śravaṇa? No! Śravaṇa is not to be done! Śravaṇa Bhakti is to be done. What is Śravaṇa Bhakti? That sort of hearing Hari-Kathā., that sort of Hari-Kathā in which your svarūpa....your bhāva is nourished. It is not that you listen anything about Lord

Vāmana...Varāha....anything, anywhere; this is not Śravaṇa Bhakti, for a sincere sādḥaka. It is ok in the beginning for few months or for few one or two years, you get to know that I have to get out of the cycle of birth and death and you can hear all this Hari-Kathā that demigods are lower; all this kathā in the beginning, they are ok for few months or few years. But after that, you have to walk a straight line, in a straight bhāva, *sadāi koribo su-sevana*. If your Īṣṭa are being pleased, automatically your bhāva will be nourished. And, how will you do this service? In one particular bhāva; Rūpa Mañjarī will always render service to Ṭhākuraḥ in Mañjarī Bhāva only; she will not render service in Sakhī bhāva. Are you getting this, Naiṣṭhika bhakti? Other one is anaīṣṭhikī bhakti. Our Bhakti should be Naiṣṭhikī.

The Bodies are made up of Yugala Kiśora sevā rasa; the Mañjarīs' bodies. So, for you to attain siddhi, the body has to be composed of that mellow. We don't have to become Lalitā...Viśākhā Sakhī or Mā Yaśodā; we just have to follow Their Bhāva... the allegiance to Their Bhāva. These devotees, Lalitā...Viśākhā, Rūpa Mañjarī are called Rāgātmikā bhaktas; bhakta of particular rāga. And, we have to take allegiance...subordination of that rāga...the mood they are worshipping and attain siddhi in that bhāva. Siddhi in mañjarī bhāva, we have to attain.

Bilvamaṅgala Ṭhākura attained siddhi in sakhī bhāva; we have to attain siddhi in mañjarī bhāva. Forget everything else! Forget what anyone said. We, usually says: This Viṣṇupādajī says this....this Prabhupāda said this. No! We don't have to think of all this! Forget even if Dvārakānātha says anything, just forget that! You only try to know....just be concerned with: what Rūpa Mañjarī is saying to you? What Kiśorījī is saying to you? What Guru Mañjarī is saying to you? Only remember this; learning this lesson is more than sufficient.

The Path ascertained by Rūpa-Sanātana, does not contain even a tinge of opulence. So, is there any possibility that there can be Deities of Sītā Rāma or Lord Nṛsimha? No! We have seen that devotees chanting Hare Kṛṣṇa, big temples, Lord Varāha, I have seen with My Eyes, Varāha Lakṣmī also; this path is not ascertained by Gosvāmīs. Ṣaḍ Gosvāmīs, They never told this way...They never did this way.

There is so much relishment that cannot be described in words, if one does bhakti properly. There has to be single pointed niṣṭhā in a particular bhāva that: I will serve Ṭhākuraḥ in this mood. And accepting Guru means, it is not the last step of Bhakti, it is the first step. By proper mantras...Dīkṣā Bīja mantras, one gets the authority to start Worship of the Deity; the entry gate to render service to Goloka is by Bīja Mantra Dīkṣā, in a proper lineage from Śrīman Mahāprabhu, which must be 500 years old. All lineages, are still existing; one can go and see Navadvīpa themselves ~ the original Janmasthalī of Mahāprabhu, not known to many, or the original Gaura Kiśora Dāsa Bābājī Samādhi, not known to many.

The Ṭhākurajī service is possible through the Siddha Deha~spiritual body. And, how the body is made Spiritual? When the Guru gives Initiation, He makes your deha cinmaya. So, despite being in the body...residing in the body, which is nothing more than a bag of stool and urine, you can render service to Rādhārānī, after being initiated in Bīja mantras. The Guru establishes your relationship with Śrī Yugala in one bhāva and then nourishes that.

Have any of you been to Navadvīpa? Yes! So, how did you used to remember Gaurāṅga Mahāprabhu? -The unmarried Gaura or The married Gaura...The Sannyāsī Gaura? Sannyāsī Gaura is not our Īṣṭadeva; not Gauḍīya Vaiṣṇavas Īṣṭa deva. Our Īṣṭadeva is married Gaura. Īṣṭadeva of Rūpa Gosvāmī is married Gaura. Gaura has wives...two wives, Eternal Wives: Viṣṇu Priyā and Lakṣmī Priyā. Our Īṣṭadeva is married Gaura. We sleep with Lord Gaurāṅga after His Kīrtana, in Śrīvāsa Āṅgana every night and we wake Him up....serve Him, in the morning. And, we go to His residence, have served praśādam...hear Bhagavad-Kathā everyday. So, know very clearly: what worship of Gaura, you are doing? Who is your Gaura...your Prāṇa Gaura? He is not Sannyāsī Gaura.

Right now! For today, this is enough. Discuss other topic some other day.

Hare Kṛṣṇa!