

# MAÑJARĪ - 1

(Part– 3)

Like, take for example, one's Guru is situated in Mañjarī Bhāva and if they take initiation from Them, if They consider us qualified, so what They do? Here The Dīkṣā Guru is there..., and in The Spiritual World, Goloka, there is one 'Samaṣṭi Guru'. Samaṣṭi Guru, understand this thing..., you heard this word for the very first time, Samaṣṭi Guru. Samaṣṭi Guru, is the form of The Lord only, a Prakāśa of Lord Kṛṣṇa..., who always remains to Kṛṣṇa's left side in Goloka. When The Dīkṣā Guru initiates a Disciple, He has..., by a very special connection with Samaṣṭi Guru, He gives a Siddha Deha, Siddha Svarūpa, Eternal Svarūpa, Mañjarī Svarūpa for that Sādhaka in which he can serve The Lord eternally. The Samaṣṭi Guru directs which form of the Niṣkriya form of the Mañjarī..., in Goloka, is the Eternal Siddha Svarūpa of the Sādhaka in which he can worship Śrī Yugala.

One Deha is allotted of the innumerable forms, Niṣkriya Mūrtis of mañjarīs, by the Dīkṣā Guru to the sādhaka here..., this is the way Mañjarī Bhāva Sādhana is done !! Takes initiation and then Siddha Praṇālī, The Siddha Svarūpa is given by The Samaṣṭi Guru to The Dīkṣā Guru, from Dīkṣā Guru it comes to the sādhaka and he meditates on his 'own' Siddha Svarūpa. We just have to get final authorized chain, authorized lineage, get connected to any authorized lineage, so many lineages are still existing, the way they were 500 years back... All these are chains..., like Jāhnavā Mātā gave initiation to someone, who gave to someone and so on...

So, how do we get to know whether one..., the devotee is in Mādhurya Bhāva or not. Like we are all used to.., of doing activities blindly, with eyes closed..., are we not? We are all used to.., of doing all activities blindly..., following others blindly... We are all used to doing things, the way others are doing blindly...!! So, how can we start if we want to attain the Highest – Mañjarī Bhāva..? How can we start..?

The minimum qualification is, take shelter of a Bonafide Spiritual Master in a Bonafide Lineage, originating from Śrīman Mahāprabhu Only!

How to attain that Shelter..?

Go to Braja..., go to Navadvīpa..., see Prācīna, The Original Birthplace of Mahāprabhu..., see the Real Samādhi of Gaura Kīśora Dāsa Bābājī..., The Real Śrīvāsa Āngana. All these Real Lineages are still very much existing..., though not as famous..., hear from them the Harikathā, and get to know about Their Mood, it is very essential to hear from them..., so that you can get to know of Their Mood.

If you want to become Lord's Sakhā, you should get connected to some Avirāma Paramparā, some Friend of The Lord..., there are Paramparās. So, whatever you

want to become, whatever relation you want to establish with The Lord, you will have to get connected accordingly. They will teach you. Like, if you want to become Lord's friend, you will have to learn, how Lord's Friends talk to The Lord, read Scriptures like Sakhā Scriptures, Sakhā Bhāva Scriptures... It is just like, if you want to become air-hostess, take training in that particular way and ultimately you will become an air-hostess.

In a similar way, if you want to become sakhā, you have to take training in a particular way. If you want to become a mañjarī, you have to be taught, what happens at 3.36am..., you are sleeping by the Feet of your Guru Mañjarī and Rādhā Kṛṣṇa are in Nikuñja, what happens at 6am..., They are going to Their Home. what happens at 8.24..., there is a Yogpīṭha. So what happens at what time, what Pastimes are taking place, there is a particular training...! And when the training is over, you have really practiced training, immediately, without a second's delay, you are transferred to Goloka...! The time in which we complete the training is on us...! How much eagerness is there in our heart..., to serve The Lord...!

So, at first we should know what is to be done..., then we should know the procedure. Bhakti is science, it is not done in sentiments..., that we start following merely on the basis of what other person is saying, or has said... Even if Lord Himself comes and says something, that not to keep ekādaśī, we will not listen to Him..., we have to come to this stage, why? Because Bhakti is science..! Because there is a possibility that we are confusing māyā with The Lord..., the māyā inspiring us from within, of not following, not to observe fast, it is all māyā. We don't even have to listen to The Lord, as Bhakti is science...! If you do in a particular way, you attain accordingly.

So, once the training gets over, one can be transferred to Goloka in that Bhāva, in which he was practicing the training... So, we should associate with The Sada-Bhaktas who are absorbed in Their particular Bhāva, read the Scriptures of the particular Bhāva, take initiation from That Devotee..., That..., That Saint..., and Ṭhākura Mahāśaya says :

***“manuṣya janam pāiyā, rādhā kṛṣṇa na bhajiyā, jāniyā śuniyā viṣa khaiyā”***  
(Prārthanā 5 - Śrīla Narottama Dāsa Ṭhākura)

**Even after attaining human form of life, if you don't worship Rādhā-Kṛṣṇa, it is like taking poison intentionally..., so why are you taking poison intentionally..., if one is not doing Rādhā Kṛṣṇa Bhajana!**

Who can do Rādhā Kṛṣṇa Bhajana...?

Only worshippers of Mañjarī Bhāva... Those who are doing Mañjarī Bhāva Sādhanā! Because only their Īṣṭa is Rādhā Kṛṣṇa. If one wants to become a gopī, who will be The Īṣṭa then? Only Kṛṣṇa...! Not Rādhā-Kṛṣṇa! *rādhā kṛṣṇa na bhajiyā...*, means not doing Mañjarī Bhāva Sādhanā..!

Narottama Dāsa Ṭhākura is explaining all this, and Narottama Dāsa Ṭhākura has given us two beautiful, extremely important Scriptures of Gauḍīya Vaiṣṇavism..., all Siddhāntas are there..., ‘Prema Bhakti Candrikā’ and ‘Prārthanā’. And Ācāryas tell us that even if one does not get anything in this material world other than these Scriptures, which just cost 2 cents, if one properly follows, then it is sufficient for one to become a mañjarī, to enter Goloka. Sufficient to follow Mahāprabhu’s Teachings...!! These simple two Scriptures...

Ṭhākura Mahāśaya says, *jāniyā śuniyā viṣa khaiyā.*

Lord Himself, He gave Instruction to Sanātana Gosvāmī, which is the essence of all, entire Gauḍīya Vaiṣṇavism..., as important as Śikṣāṣṭakama. At many places Lord explains many things in brief, so, we should know even those things properly... His Instruction is,

***“bāhya, antara, ---ihāra dui ta’ sādhanā  
‘bāhye’ sādha-dehe kare śravaṇa-kīrtana  
‘mane’ nija-siddha-deha kariyā bhāvana  
rātri-dine kare vraje kṛṣṇera sevana”***

(Śrī Caitanya Caritāmṛta Madhya Līlā 22.156-157)

This Śloka explains The Essence of entire Gauḍīya Vaiṣṇavism...

*bāhya, antara, ---ihāra dui ta’ sādhanā*, there are two types of Sādhanas, one is outside and one is inside... Outside you do Śravaṇa Kīrtan, in a particular Bhāva, and Deity worship and all that..., *Sevā.*

*‘mane’ nija-siddha-deha kariyā bhāvana*, one has to do Bhāvanā, Meditation..., of one’s own, ‘Nija Siddha deha’, the siddha deha given by your Dīkṣā Guru in connection with The Samaṣṭi Guru, that is your own personal Nija Siddha deha..., and via that Nija Siddha deha, *rātri-dine...*, day and night you do, *vraje kṛṣṇera sevana...*, serve Lord Kṛṣṇa in that body...

Spirit is served by Spirit..., we cannot serve The Lord in this body.

So, how will one get Siddha deha...? By taking initiation from a proper Lineage and The Guru should have connection with Samaṣṭi Guru..., and ultimately The Lord awards you the siddha deha, it is not anyone's imagination..., it's the Blessings of Samaṣṭi Guru who is the form of The Lord in The Spiritual world. Like I am Rati Mañjarī or I am Vilāsa Mañjarī, your name will be clear..., the dress you wear, the complexion, the eternal complexion you have, this all will be very clear...

*rātri-dine cinte rādhā kṛṣṇa caraṇa*, day and night, you think of Rādhā Kṛṣṇa and serve Them. And what do we do??? Neither day, nor night, naa...! *Na rātri kore, na dine kori...*, *āmi kabahu na kori rādhā kṛṣṇa cintana...*, never do cintana of Rādhā Kṛṣṇa or Service of Rādhā-Kṛṣṇa..., and think it is very highest, No!!! *Āmi Japo bhina kori...*, Vicitra Bhakta, I am a strange devotee, during Japa also I do not think of Rādhā Kṛṣṇa Service..., and Gosvāmīs are telling us, meditate on Rādhā Kṛṣṇa day and night..., The Mood should be clear. The Sādhana bhakti..., Ṭhākura Mahāśaya says,

***“yugala caraṇa sevi, nirantara ei bhāvi, anurāgī thākibo sadāya  
sādhane bhāvibo yāhā, siddha-dehe pābo tāhā rāga pathera si se upāya”***

(Śrī Śrī Prema Bhakti Candrikā 55)

*sādhane*, whatever you think of, the Siddha deha during spiritual practice, you will attain that at the end, when you will reach perfection. If you have meditated upon your husband, at the end of your life remembrance will be of your husband only. So, whatever you do throughout your life, you will attain that in the end of your life. We are being asked, not to meditate on Rādhā Kṛṣṇa, not to meditate on Kṛṣṇa alone, we have to meditate on – Rādhā Kṛṣṇa... Mañjarīs standard is such that they do not accept any other thing, other than Rādhā-Praśādī..., not even Kṛṣṇa– Praśādī...! Even in our offering, Bhoga offering, we first offer the food to Lord Kṛṣṇa, not to, straight away to Rādhā-Kṛṣṇa..., it is not the way, the food is offered in Bonafide Lineages. First we offer food to The Lord, Lord Kṛṣṇa, then second offering is of Kṛṣṇa Praśādī to Rādhārānī and Sakhīs, and when they take, honor the offering, then the third offering is being done to the Rūpa Rati ādi Mañjarī Varga, Rūpa Gosvāmī Mañjarī Varga and then to Guru, your own personal Guru Mañjarī..., and then you take the Praśāda... this is the Sādhanā for Gauḍīya Vaiṣṇavism. They take Yugala Praśādī..., they don't even want Kṛṣṇa without Rādhārānī...this is mañjarī !

What we want...? Any kind of Kṛṣṇa, with or without Rādhārānī...? Doesn't matter...? We are concerned only about Kṛṣṇa...? Goal of life is Kṛṣṇa Prema...?

No! No! No!

Mañjarīs are not concerned with Kṛṣṇa..., but we are concerned with tṛṣṇa...!! What a tragedy!! Mañjarīs are concerned with Yugala Praśādī...! Kṛṣṇa, when He is with Rādhārānī!

*“āmār īsvarī honavṛndāvaneśvarī  
tār prāṇa nātha boli bhaje giridhārī”*

*āmār īsvarī*, our Īsvarī is Rādhārānī. We worship Kṛṣṇa, because He is related to our Īsvarī..., our goal of life is not Kṛṣṇa Prema...

What is Liberation, Mukti etc.? That is *Svarūpeṇa-avasthitāḥ*... Svarūpa means – to be situated in one’s Real nature...

*“nirodho ’syānu śayanam, ātmanaḥ saha śaktibhiḥ  
muktir hitvānyathā-rūpaṁ, svarūpeṇa vyavasthitih”*

(Śrī Caitanya Caritāmṛta Madhya Līlā 24.135)

In Gauḍīya Vaiṣṇavism, we take shelter of Sada Guru, then our real nature..., get to know of our real nature, even before death. We just need to be situated in that..., we have got to know what it is..., and we just need to practice in that mood..., being in this body, in that mood, we are to do Japa..., in that mood, we are to do Deity Worship, most of us did Deity Worship but no one was concerned whether one is Girl or Boy. The thing you were doing – Deity worship..., you were doing Abhiśeka of Rādhārānī, can you ever bathe anyone unless you know who the other person is...! Rādhārānī is a young Girl..., so we have to bathe Her, but we don’t feel anything... we all think them to be a Deity..., them to be a Deity only. You have to be in a female body..., in your Siddha Svarūpa, given by your Guru, only then you can make Her bathe..., you cannot do Deity Worship of Rādhā-Kṛṣṇa..., without being in your Siddha Svarūpa, without clearly knowing, what relationship you have with Them..., this is kiddishness!

In Aṣṭa-kālīna Līlās, Lord’s Pastimes, mañjarīs render bathing service to Rādhārānī and Kṛṣṇa daily... So, we should know what actually we want from our lives.

It is very simple!

What is Bhakti?

Bhakti is Happiness!

So, if you want to progress in bhakti, we should- **Know the Truth and Honor the Truth...**

Know the truth, what is the truth? The truth is, Mahāyuga – The Great Age of Mahāprabhu is going on. In this age, one can attain Mañjarī-Bhāva and..., Rūpa Gosvāmī..., we are in whose allegiance...?

We are in the allegiance of Rūpa Gosvāmī..!  
What is the most famous teaching of Rūpa Gosvāmī...?

**He says, Whatever price you have to pay, pay the price, DON'T BARGAIN...!**

So whatever is to be left, leave that..., position, power, whatever...!! And whatever is to be taken up, Proper Lineage, Initiation, Siddha Svarūpa, take that... Don't Bargain. Why? Because you will gain that which..., which cannot be attained even by Lakṣmījī... You will attain that which cannot be attained even by Lalitā Viśākhā..., you will attain that which nobody gets. So, Rūpa Gosvāmī is asking us not to bargain, for our welfare, so that you can attain the highest and whatever is to be left, leave that..., whatever is to be taken up, take that... Pay Any Price...!

We are merely doing parroting of Hare Kṛṣṇa Mahāmañtra..., what are we doing in our Chanting? Parroting of Hare Kṛṣṇa... Parrots can also speak Hare Kṛṣṇa Mahāmañtra..., but parrot has no conception. If we also have no conception, and **Success in japa depends on 'consciousness and conception'**. Consciousness we cannot change all of a sudden, if it is bad but we can change conception... Conception should be clear. Which Kṛṣṇa I am worshipping...? Bāla Gopāla..?

Like many a times, people have Bāla Gopāla at their places but we have to worship Rādhā Kṛṣṇa, Kṛṣṇa in Bāla Gopāla, if we ask which Kṛṣṇa you worship? Bāla Gopāla or Śyāma Sundara...? Rāsa Bihārī or Bāla Gopāla..., which Kṛṣṇa?

We should be very clear, no confusion. Devotee means..., Devotee means, no confusion!

*“ajñāś cāsraddadhānaś ca, saṁśayātmā vinaśyati  
nāyam loko 'sti na paro, na sukham saṁśayātmanah”*

(Bhagavad Gītā -4.40)

Without any doubt!

This knowledge is very confidential..., not even attained by great yogīs, tapasvīs... The knowledge you have heard in the previous hour or so, is heard only once in one day of Brahmā. In crores and crores of years, millions of years..., this knowledge can

be heard only once and that too only by the super fortunate souls..., and the most extreme highest fortunate souls, they take up this knowledge, take up this Sādhana. How will we attain this knowledge? There should be full faith in Scriptures..., that we can attain Happiness, **higher than even Lalitā and Viśākhā...** If any doubt remains, then what will happen? *saiṁśayātmā vinaśyati...* And if you have full Śraddhā, even in Kaliyuga, “By Lord’s Grace, I will attain Mañjarī Bhāva...”

*“śraddhāvāl labhate jñānam, tat-paraḥ samyatendriyaḥ  
jñānam labdhvā parām sāntim, acireṇādhigacchati”*

(Bhagavad Gītā -4.40)

Have full conviction..., how is this knowledge to be attained?

*“tad viddhi pranipātena, paripraśnena sevayā  
upadekṣyanti te jñānam, jñāninas tattva-darśinaḥ”*

(Bhagavad Gītā -4.34)

We will have to go to a, “Tattva-Darśī” person, who is a seer of Truth, who is Ten on Ten..., that person will give you knowledge. He is to be served very humbly, one has to express his inquisitiveness and The Tattva-Darśī Soul will give that knowledge which will erase all our doubts...

*“kibā vipra, kibā nyāsī, śūdra kene naya  
sei kṛṣṇa-tattva-vettā, sei ‘guru’ haya”*

(Śrī Caitanya Caritāmṛta Madhya Līlā 8.128)

One who is actually *Kṛṣṇa Tattva-vettā* – in reality That Person is Guru...

Sometimes a person has Disciples all over the world, but he actually, technically, he is not qualified to make Disciples all over the world..., and some Person is qualified but doesn’t make Disciples anywhere... So, if you see Nectar of Instructions, a Vaiṣṇava situated, neophyte Vaiṣṇava or on a Madhyama Adhikārī platform can also accept Disciples, but those disciples must be on the same platform..., and it is understood that these disciples cannot advance very well..., very well under his insufficient guidance... So making a neophyte or a devotee on Madhyama Adhikārī platform, it means that they can also initiate, but the devotees under them, they cannot advance very much...

See, how mechanically we do bhakti..., in the morning we sing -



***“nikuñja-yūno rati-keli-siddhyai, yā yālibhir yuktir apekṣaṇīyā  
tatrāti-dākṣyād ati-vallabhasya, vande guroḥ śrī-caraṇāravindam”***

(Śrī Gurvaṣṭaka 6 – Śrīla Viśvanātha Cakravartī Ṭhakura)

What is *yā yāli...*, “*ali*”..., we sing everyday...

Our Prayers are more musical than mystical. Our prayers are..., they don’t have much spiritual substance... Who will tell the meaning of “*yā yālibhir*”? We sing everyday... Is everyone acquainted with this word? Actually Mañjarī Bhāva Sādhanā starts in the morning..., “*ali*” is Gopi..., *yā yālibhir...*, *yuktir apekṣaṇīyā...*, *tatrāti-dākṣa*, *āti-dākṣa* means “SUPREMELY EXPERT”. ONE WHO is SUPREMELY EXPERT in arranging meetings of Rādhā Kṛṣṇa in Nikuñja, I pay obeisances to such a GURU. Please tell in your musical tone, which is sung without any conception or consciousness..., what is it..., the fifth verse...?

***“śrī-rādhikā-mādhavayor apāra, mādhyura-lilā guṇa-rūpa-nāmnām  
prati-kṣaṇāsvādana-lolupasya, vande guroḥ śrī-caraṇāravindam”***

(Śrī Gurvaṣṭaka 5 – Śrīla Viśvanātha Cakravartī Ṭhakura)

What is this? You should know what you are talking about, what you are singing. Why musical, why not mystical? Why not Real..., why empty capsule – no substance, no consciousness behind singing of this Verse..., no conception..! *śrī-rādhikā-mādhavayor apāra, mādhyura-lilā guṇa-rūpa-nāmnām...* One Who is eager to relish the unlimited conjugal pastimes of Kṛṣṇa, I offer obeisances to such a GURU, *vande guroḥ śrī-caraṇāravindam...*

We have to come to this stage as well. All Glories to That GURU and we should also come to this stage..., *prati-kṣaṇāsvādana-lolupasya...*, “*lolupa*” means, eager to relish the conjugal pastimes of Rādhā Kṛṣṇa...

In Tulasī Āratī...

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

What is the meaning?

It’s a nivedana, I have only one request, “Oh.. Tulasī Mahārānī! *sakhīra anugata koro...*, please give me subordination, allegiance of Sakhī, means give me the Shelter of Sada Guru, who is situated in the mood of Conjugal Bhāva, Mādhyura Bhāva..., and give me Her allegiance..., Janme-Janme Prabhu..., they are our eternal Guru...

“*ei nivedana dhara, sakhira anumata koro...*” On taking allegiance, Dīkṣā from a Sakhī, Mañjarī Bhāva Saint, what will we attain? *sevā-adhikāra diye koro nija dāsī ...* When Guru gives us our eternal Siddha Svarūpa, He gives us our Sevā Adhikāra..., like Rūpa Mañjarī, Caraṇa Sevā, and other mañjarīs, They do other-other Sevās, some do caṇḍana-mālya sevā..., this Adhikāra for Sevā is given by your Guru Mañjarī..., Gurudeva, Dīkṣā Guru. They give your personal service..., right in this body, conditioned state... “Kindly make me Your Personal Servant.” Then we go further... :

*“cakṣhu-dān dilo jei, janme janme prabhu sei, divya jñān hrde prokāśito  
prema-bhakti jāhā hoite, avidyā vināśa jāte, vede gāy jāhāra carito”*

(Śrī Śrī Prema Bhakti Candrikā 5)

Very clear, Ṭhākura Mahāśaya explains, when one does Prema Bhakti, only then *avidyā vināśa jāte... prema-bhakti jāhā hoite...*, mystically, unfortunate devotees are being drilled that, only when all lust goes away, you start Prema Bhakti. Ṭhākura Mahāśaya is explaining totally the opposite..., *prema-bhakti jāhā...*, you do Prema Bhakti and then by the power of influence of Prema Bhakti, *avidyā vināśa jāte...*, *avidyā vināśa jāte...*, *prema-bhakti jāhā hoite...*

So, we should know, the meaning, deep meaning of these Verses, so that..., we can attain them by singing. It is not mere singing ceremony in the morning...

*Gopī-jana-vallabha...* Kṛṣṇa is, we have to worship that Gopī-jana-vallabha..., not Bāla-Gopal. The Gauḍīya Vaiṣṇava’s Īṣṭa is Gopī-jana-vallabha..., we daily sing about all this, but we are doing Sādhanā Bhakti too Mechanically..., so clear conception of what do we want to become?

Practicing devotional service and thus spending life accordingly! Haan..!! And otherwise we are just spending life like animals..., eating, sleeping and defending and just mating..., not much difference..., despite being in this Mahāyuga of Śrīman Mahāprabhu, Great Yuga..., being in association of Gauḍīya Vaiṣṇavas, if we really be in association of Gauḍīya Vaiṣṇavas..., we will be truly, totally absorbed in Madhura Bhāva..., if we are still doing the same kind of Bhakti, the same way, in other yugas were being done, we can imagine – how dull minded we are...!! If someone says, “You don’t know, what Mahāprabhu has come”, you will say, “We don’t know! We know, so much of ego..!” Please know the Truth and honor the Truth...! Life will be successful..., we have to know the truth first.

Another kiddish saying, kiddish thing, you must have heard this Śloka,

***“bhārata-bhūmite haila manuṣya janma yāra  
janma sārthaka kari’ kara para-upakāra”***

(Śrī Caitanya Caritāmṛta Ādi Līlā 9.41)

What do we often think? We think, only do preaching in life and then we will meet someone who will take us to Goloka, who will say that, “Oh..! Come, I will make you enter into Goloka, and you just do preaching...” We think, we can do anything..., and our Guruṃjī will stand on the gate of Goloka for us!! This is not said in this Śloka. *bhārata-bhūmite haila manuṣya janma yāra, janma sārthaka kari’ kara para-upakāra...*, you do Sādhanā and do preaching simultaneously! These two are totally different things..., total Sādhanā is not preaching, preaching can be a limb of your total Bhajana.

So, what are we doing? Only preaching and preaching and we think, *janma sārthaka kari’*, will happen on its own, automatically...! No! This is not said in this verse...! Had this been so, the Śloka would have been,

*“bhārata-bhūmite haila manuṣya janma,  
kara para-upakāra hoibe janma sārthaka”*

Just do preaching and your life will be successful by preaching... No!! First it is said, you make your life successful, know the right thing. We think we are Gauḍīya Vaiṣṇavism, we are Gauḍīya Vaiṣṇavas..., but today we are getting to know what Gauḍīya Vaiṣṇava really is all about...

So, we can very well imagine how much loss we must have been doing of ourselves for so many years... First we have to learn – surrender, then learn..., to learn from a Bonafide Lineage..., Sada-Paramparā..., originating from Mahāprabhu. Preaching only that which Mahāprabhu taught..., giving only that which Mahāprabhu wanted to give. There is no Scripture by Śaḍa Gosvāmīs or Mahāprabhu which is teaching Bāla Gopāla Upāsanā or Vaikuṅṭha Bhakti or Vidhi Bhakti or Vātsalya Bhakti, only Madhura-Madhura Bhakti of Mañjarīs... If we are followers of Gosvāmīs or Mahāprabhu’s followers, we will do nothing else except that... They never established Sītā-Rāma-Lakṣmaṇa-Hanumāna’s Altars, Nṛsimha Bhagavān’s Altar, these things were never there in Gauḍīya Vaiṣṇavism..., are not there in Gauḍīya Vaiṣṇavism... There should be no confusion. Gaining less is ok but do gain something...!

Bhakti is science...

Even if Brahmā comes and says something, we don't have to listen to him. How can we listen to anyone? Bhagavad Gītā's famous Śloka,

*“man-manā bhava mad-bhakto, mad-yājī mām namaskuru  
mām evaiśyasi satyaṁ te, pratijāne priyo 'si me”*

(Bhagavad Gītā -18.65)

Clearly explained, we should not be concerned with Lord Nārāyaṇa, Nṛsiṁha or any form..., we are concerned only with one form. Which form? VRAJENDRA-NANDANA KṚṢṆA, Rādhā Kṛṣṇa.

Our mind gets absorbed in The Lord. Which Lord?

In Rādhā-Kṛṣṇa, NIKUṆJA KṚṢṆA...

It should be clear of Kṛṣṇa in which form do we want to worship. If doubt remains then, *samśayātmā vinaśyati...*

Like most of us have Ṣaḍa Gosvāmīs in Altar... We show Them Lamp, Agarbattī daily. But in reality, what is Their importance in our lives? Tell Me! What is the practical importance of Ṣaḍa Gosvāmīs in our lives...? Do They have any practical importance? Even if They were not in our Altar, would it make any difference to us in our Bhakti...?

Like Ṣaḍa Gosvāmīs are not in The Altar of other devotees who are not in Mañjarī Bhāva..., so does it matter to them, whether They are in the altar or not...?

There is a great relevance of Ṣaḍa Gosvāmīs in our lives. We are to be in Their allegiance only...!! The six Gosvāmīs, Śrīla Kṛṣṇa Dāsa Kavirāja, Loknātha Gosvāmī, these eight Gosvāmīs..., we have to be in Their allegiance even in Sādhanā, sādhanakāla..., as practicing Devotees. These eight Gosvāmīs, like you say Ādi-Bhagavān, Ādi-Lakṣmī, Ādi Nārāyaṇa, These are Ādi-Mañjarīs. These eight Gosvāmīs are the servants of the Svarūpa Shakti, Kāyā-Vyūha of Rādhārānī...

In the Prārthana written by Narottama Dāsa Ṭhākura, says..., He says “when will that day come when my Dikṣā Guru, my Guru will hand me over to Rūpa Mañjarī...” So very important Teaching from this, we are all Rūpānugā, allegiance of Rūpa Mañjarī. We should think, when that day will come when my Guru Mañjarī will

hand me to Rūpa Mañjarī, and my Guru Mañjarī will say to Her, Rūpa Mañjarī, “Hey Rūpa Mañjarī! I have got a new sakhī in Your Service...”

Someone may think, “Oh! those are so elevated devotees, they are practicing devotion but without allegiance, without following Gosvāmīs Teachings etc., those devotees are so old in devotion...” Actually the reality is there might..., actually sometimes, in reality in the entire city, there is not even one person who is genuinely practicing devotional service. Sometimes it is so rare. We should not think that someone is practicing devotional service for, chanting for so many years..., he should be practicing the right way... Bhakti is ten on ten from the very beginning. One should know, there are two Svarūpas, as Mahāprabhu’s Pārsadas and as a Mañjarī in Braja and our Svarūpa as given by our Guru in connection with the Samaṣṭi Guru...

Sometimes, we get illusion that, those devotees who have been doing Deity worship for years now..., preaching..., big-big..., are very famous, are very elevated...! No, this is not really so! It is possible that even after hundreds of lifetimes, one may not get to know about Lord’s Real Nature.

*“aṅghri-padma-sudhā’ya kahe ‘kṛṣṇa-saṅgānanda’  
vidhi-mārgē nā pāiye vraje kṛṣṇa-candra”*

(Śrī Caitanya Caritāmṛta Madhya Līlā 8.226)

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

(Śrī Caitanya Caritāmṛta Ādi Līlā 8.16)

If you do Vidhi Bhakti even *bahu janme*, you will never get Vrajendra-Nandana Kṛṣṇa... Take shelter of Sada-Paramparā, know your Mañjarī Svarūpa, practice Mañjarī Bhāva Sādhanā..., in the right way... *bāhya, antara...*, as Narottama Dāsa Ṭhākura explains...

Hare Kṛṣṇa...!