

**ĀSVĀDANA  
TATTVA**

***“namo mahā-vadānyāya, kṛṣṇa-prema-pradāya te  
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ”***

(Śrī Caitanya Caritāmṛta Madhya Līlā 19.53)

Śrīla Rūpa Gosvāmī addressed Mahāprabhu as “*mahā-vadānyāya.*” Kavirāja Gosvāmī addresses Him as “*Parama Karuṇāmaya*”. We have to go DEEP into this topic. From this, we will attain strength in our sādhanā, in our bhakti, when we will understand clearly of what actually we can attain.

Mahāprabhu has descended to bestow what? What is so different, so special, compared to the other Incarnations? Whenever Lord incarnates, it is always to give, to bestow something. So why is Mahāprabhu being addressed as *mahā-vadānyāya*? And who is saying so? Who can relish that to the greatest extent? We will try to understand gradually...

What is so special that Mahāprabhu is being addressed as “*Parama Dātā Śiromanī*”, “*Parama Karuṇāmaya*”? **What do all of us want? Why are we doing all this? Why are we doing? Simple... For ĀNANDA, for HAPPINESS! So, that is attained by Bhakti.** We want Happiness, we want Rasa, that is why we are doing Upāsana, worship..., to attain rasa. Alright? And amongst Rasas, what is the Highest Rasa? That is Vraja Rasa! Rasa can be attained even in Vaikuṅṭha by rendering service to Viṣṇu, even from rendering service to Rāma, but the **Highest Rasa, Highest Āsvādana is Vraja Rasa, VRAJA RASA ĀSVĀDANA!** And Vraja Rasa Sādhanā, the Devotional Practice we are doing, what is its goal? Many people are doing Upāsana of Vraja Rasa. Are they doing devotion in the mood of Sākhyā or Dāsya or Gopī Bhāva, to become a Gopī, all this is Vraja Upāsana, Vātsalya Rasa... But has Mahāprabhu descended to give us these? No!

So this, what is special about that, for which Mahāprabhu has descended? All of them are doing Vraja Rasa Upāsana, practicing devotion of Vraja Rasa, but are all of them highest? Amongst all Rasās, Vraja Rasa is the highest..., no doubt..., compared to Vaikuṅṭha Rasa. But we should understand, the Vraja Rasa Upāsana we are doing, what is its goal? We should have crystal clear understanding.

Our goal is..? We, the Gauḍīya Vaiṣṇavas, our goal is..., attain..., Mañjarī Bhāva! We should attain mañjarī bhāva, to attain mañjarī bhāva. Alright, this is the highest. But what highest is there in this..., that we will attain, which cannot be attained in any other way? So let’s try to understand what actually Rasa Āsvādana is? We commonly use this word “Rasa-Āsvādana.”

**The goal of Vraja Rasa Upāsana is, so that the sādhanaka, aspirant can relish the sweetness of Kṛṣṇa, the Āsvādana of Kṛṣṇa.** Everything is being done for this only.

There is only one goal of Vraja Rasa Upāsana- to make the aspirant relish the Sweetness of Kṛṣṇa. In what way, an aspirant relishes Kṛṣṇa's Sweetness? In Samyak Rūpa, FULLY? Does Mā Yaśodā fully relishes Kṛṣṇa's sweetness? No! But, in Gauḍīya Vaiṣṇavism, the goal is to FULLY relish Kṛṣṇa's Sweetness, which even Nanda-Yaśodā cannot! ŚRĪ KṚṢṆA is The Sindhu of Ānanda - Ānanda Sindhu - a boundless Sindhu, boundless Ocean of Happiness! OCEAN of HAPPINESS! The surging Ocean of Ānanda , surging Ocean of Happiness, Ocean where the waves are rising higher and higher...,that The Ocean of sweetness, Ānanda, that happiness is ŚRĪ KṚṢṆA! Now you want to relish this Ocean. What will you do? If you go with a bucket in your hand, are you going to relish the entire Ocean? No! If you go with a tub in your hand, how much you can relish? To a limit.

**Who is Śrī Kṛṣṇa? An OCEAN! So how can you relish the entire Ocean of Sweetness COMPLETELY, FULLY?** How is that possible? How will that be possible? That relishment of Śrī Kṛṣṇa... Śrī Kṛṣṇa's Sweetness, occurs in relation to our Love. The love of aṇu jīva will always be aṇu/minute. So aṇu jīva - aṇu prema - aṇu āsvādana - little āsvādana, little Prema of the little, tiny mini jīva. This is simple philosophy. Everywhere, in Goloka, in Vaikuṅṭha, this is the state of all jīvas: aṇu jīva - aṇu prema - aṇu āsvādana, full stop!

**The special which Mahāprabhu gave, what's that? VIBHU ĀSVĀDANA- Entire Āsvādana of Śrī Kṛṣṇa's Ocean of Sweetness! Can it be possible through aṇu prema? No, it cannot be possible!** So how can we, the aṇu jīvas, by having aṇu prema do Vibhu Āsvādana? Only by Vibhu Prema, we can do Vibhu Āsvādana, entire Āsvādana. Vibhu Prema is of Whom? It is of Rādhārānī! She loves Kṛṣṇa to the Highest, relishes the Highest! So, what will happen to jīva in all this? Rādhārānī is GREAT, ok... But what am I going to do with this? The role of jīva in this is that, when he will attain mañjarī bhāva, then the jīva will become Abhinna Deha Abhinna Prāṇa, non-different deha, non-different prāṇa from Rādhārānī. Rādhārānī will consider that jīva, who does Mañjarī Bhāva Sādhanā, equivalent to Her.

There is a millionaire, he is getting profits of millions, he will give everything to the one he loves. So, Rādhārānī... when mañjarī bhāva is attained by a jīva after sādhanā, there is total oneness in life, there is Heart to Heart connection. **Whatever are the feelings of Rādhārānī, same develops in the jīva as well, by the WISH of Rādhārānī, by Rādhārānī's MERCY. A living entity has no authority. This is being given....bestowed! Such highest happiness!**

Is there any beggar who has authority over the property of Bill Gates? But if Bill Gates wants, he can give it to, his entire property to, even a beggar. Isn't it? Yes, because he is samartha - THE LORD, fully capable, The Lord can give to the other person. Let's say, the total property of Bill Gates is 100 crore rupees or 100

thousand crore rupees. So if he gives to one person, say, Mr. Martin, then he will have nothing left to give to other person. But Lord is not like this. He is fully samartha. This capacity is only with The Lord. In Spirituality, 100 minus 100, is equal to 100, 1 minus 1 is equal to 1. Kṛṣṇa can give entire whatever he has, to the other person, He will still remain full. That is the Absolute Nature of the Absolute Truth.

*“om pūrṇam adaḥ pūrṇam idam, pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate”*

(Śrī Īṣopniṣad, Bṛhad Āraṇyak Upaniṣad 5.1.1)

Mañjarī bhāva to everyone! Rādhārānī will give the entire relishment which She relishes! Because She considers them as non-different from Her, Abhinna-deha. For each one, She can do this! Only a Samartha Person can do this. Relishment to the FULLEST of Kṛṣṇa’s Sweetness. The tiny mini beings of Kaliyuga, tiny creatures, how much love can they have? Miniscule jīva-miniscule love. But if you want to relish the Highest, Vibhu Āsvādana, then the only way is LOVE of Rādhārānī! Out of MERCY, Mahāprabhu is bestowing that.

What is the relishment of Rādhārānī? Rādhā and Kṛṣṇa are actually One Tattva only.

*“rādhā-kṛṣṇa eka ātmā, dui deha dhari’  
anyone vilase rasa āsvādana kari”*

(Śrī Caitanya Caritāmṛta Ādi Līlā 4.56)

They are One Tattva, One Principle. Usually a jīva, a living entity, attains which relishment? The relishment of jīva only! But here, Mahāprabhu is addressed as *mahā-vadānyāya*, because jīva is not getting the relishment of jīva, he is getting Bhagavad Āsvādana, Rādhārānī’s Āsvādana. Rādhārānī is non-different from Śrī Kṛṣṇa. So jīvas in this age, by the grace of Mahāprabhu..., Mahā-vadānyāya Mahāprabhu is getting Bhagavad Āsvādana, not jīva āsvādana..., that which He Himself is relishing in Rādhā’s form, Śrī Kṛṣṇa as Gaura. Actually Rādhārānī is none other than Kṛṣṇa, and Kṛṣṇa is none other than Rādhā because Rādhā -Kṛṣṇa are One, there is no difference in Them. They are not Two, They are One, have manifested as Two. Śakti-Śaktimāna, Rādhā-Kṛṣṇa are One.

Rādhā is relishing The Highest as a Person, although Rādhā is Kṛṣṇa only. And, Kṛṣṇa is Rādhā only. So, to bestow the Bhagavad Āsvādana, the relishment of The Lord, the relishment of Rādhārānī, to the jīva, living entity, this is The Topmost Mercy, *Mahā-vadānyatā!* Jīva Āsvādana, the relishment of jīva is very minute, very less, *aṇu prema, aṇu āsvādana*. But we are getting Bhagavad Rasa Āsvādana, Vibhu Āsvādana, that which Lord Himself is relishing. The plate from which The

Lord Himself is eating, He is giving the plate itself, this is Mahā-vadānyatā- The Topmost Mercy.

At first, Kṛṣṇa became two - Rādhā and Kṛṣṇa. What for? To relish Happiness!

***“rādhā saha krīḍā rasa vṛddhi kāraṇa”***

Rasa vṛddhi! The pastime with Rādhā is for what? *Rasa vridhi kāraṇa*, for increasing relishment!

***“anya sab gopīgaṇa sab rasa upakarāṇa”***

Rest, all the other Gopīs and all the other Pārṣada, Nanda, Yaśodā, They are all Rasa Upakarāṇa. But main thing is Rādhā and Kṛṣṇa, They are One. And, others are just Upakarāṇa, assisting the Relishment of Rādhā and Kṛṣṇa. That’s it!

For instance, this yuga has come and still we are not attaining the relishment.., the relishment, Highest Āsvādana, even in this yuga.. So, think about it! The genuine mañjarī bhāva aspirants are very, very few, very, very few, even in this - The Golden Age. Because, the understanding of This Tattva, This Bhagavad Āsvādana Tattva, by the jīva, is a very-very confidential matter. Very rarely the people know this tattva. Understanding this Principle is not a joke.

Narottama Dāsa Ṭhākura says:

***“eī tattva jāne jei, sei parama rasika sei”***

“One who knows this tattva, he is Parama Rasika.”

***“tāra saṅga koribo sarvathā”***

Some people say in big institutions: “Where is the Rasika Bhakta Saṅga said in Bhāgavatam?” This, Narottama Dāsa Ṭhākura is saying, even Rūpa Gosvāmī says: “We should do association of those rasika saints, who know this tattva, this Gaura Tattva fully!” *“tāra saṅga koribo sarvatha”*. “Always associate with Them.” With Whom ? One Who knows this tattva very deeply.

We, living entities residing in Germany, France, Russia can get Bhagavad Āsvādana. YES !!! This is Mahāprabhu, that is why He is called Mahā-Vadānyāya,

***“anarpita-carīm cirāt karuṇyāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam***

*hariḥ purata-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hr̥daya-kandare sphuratu vaḥ śacī-nandanah”*

(Śrī Caitanya Caritāmṛta Ādī Līlā 1.4, Añṭya Līlā 1.132)

‘Anarpita’ which was bestowed lonnnng time, 1000s of Yugas back...., never bestowed again, and now been bestowed. In the other 999 Yugas, no one is even aware of the fact that a aṇu jīva, a small living entity can ever attain Bhagavad Āsvādana. Everyone will get just jīva āsvādanas, minute āsvādanas, little āsvādanas, merely a drop of the Ocean of Happiness which Rādhārānī gets. Tiny mini jīvas - minute jīvas - miniscule relishment, will not even get a drop of the Ocean. But now, we can get the ENTIRE Ocean of Happiness, if we follow the right way, the way Mahāprabhu wanted, the way six Gosvāmīs wanted. Alright!

How relishment can be obtained? Let’s try to understand even this technically. Just now, we have understood of what we get. So now understand how big this is. It is said that, 50 years of Brahmājī, many millions and millions of years, even if one is in samādhi for such millions of years, then the relishment one will get, will not even be an atom of joy which a Kṛṣṇa Bhakta experiences. Listen carefully... I am talking about the devotee of The Lord. And, that may be in the mood of servant or sakhya, or vātsalya, or gopī bhāva. And, at the end is Mañjarī Bhāva. So just think how great this relishment is.

Let me give you a clue how great the relishment is in Mañjarī Bhāva. Although in Rādhākunḍa, a kaṇa/ a speck of dust of Vraja, Vraja Raja, it’s glories are greater than the bliss of all Vaikuṅṭhas. The sweetness in just one speck of Rādhākunḍa is much more than all the Vaikuṅṭhas combined together. Actually, this bliss has got no comparison! And now, the relishment in mañjarī bhāva, do you know how great it is? If the sum total of all happiness, all festivals in The Spiritual Worlds are combined together, That Mahā-ānanda is still only a fraction of the bliss that the mañjarīs’ experience, by merely seeing slightly, The Pastimes of Śrī Śrī Rādhā-Kṛṣṇa in Nikuṅja Mandira. The Happiness in this, That Happiness of all other festivals is not even a fraction of the happiness by mere Darśana, bliss one gets from the Darśana of Rādhā Kṛṣṇa, from, via mañjarī bhāva. Right now, we do not even understand of what we can attain from the Darśana of Rādhā-Kṛṣṇā. We don’t understand? That’s why we don’t do sādhanā properly. Once we understand this, we will automatically become serious. So what is going on right now? Sometimes this way, sometimes that, we are not becoming serious.

So how does...., how can one attain so much of happiness? What happens from Darśana? What is that special thing which occurs, during Rādhā -Kṛṣṇa’s Darśana in Nikuṅja? We have seen so many movies, beautiful people are there. But, are They Transcendental Cupid? Who will tell you, how one can attain so much of

relishment? There is no exhibition activity of yours. There is Rādhā-Kṛṣṇa who is doing Vilāsa, conjugal pastime.

Always hold on to the basic. What is the aim of Vraja Rasa Upāsana? The aim of Vraja Rasa Upāsana is to relish Kṛṣṇa's Sweetness to the fullest. So, this is what is going on.

What is 'Abhinna Deha, Abhinna Prāṇa'? Rādhā-Kṛṣṇa are performing conjugal pastimes. For this, we must understand- Who is Kṛṣṇa? His Face is not like ours, that it will look the same all the time. One of Kṛṣṇa's Name is 'Vilāsanidhi' – 'Ocean of conjugal Pastimes'. Can you imagine? Lālitya, the varied expressions of His Face. One of His Eyes' expression has Lālitya, just one of His Eyes' expression. This is just one of the part, varied expression, and on top of that Lāvaṇya, effulgence, Kānti, the effulgence is flowing - The Kānti. What is Kānti, Lāvaṇya? That which flows from outside? No! The Kānti flows from inside, because of Prema, it is flowing in the form of Lāvaṇya, speedingly! Tremendous Kānti, effulgence is flowing because of Prema from inside, speedingly it is flowing! Can you imagine a person, Kānti is flowing?? You have never seen a person..!! So, this is Kṛṣṇa.

It is continuing to flow, and how does it flow? By getting Darśana of Rādhārānī, it starts flowing at a faster pace. From where? From all different parts of Kṛṣṇa's Body. **SPECIAL EFFULGENCE grows from inside, and more faster by seeing Rādhārānī.** Śrī Kṛṣṇa's Face is Lāvaṇya Sindhu - Ocean of Lāvaṇya - Ocean of Kānti, special Kānti coming out from all places. When He does like this, it looks so different altogether. And then, when He just thinks of rolling His eyes, just thinks of rolling His eyes in upper direction, then again His Kānti changes. He has not moved His Eyes, just thought of it now. And, when He has thought of this, then what happens? The Bhāva changes and the Kānti is a reflection of the Bhāva. It comes from bhāva only. Just a thought of it and it changes.

Now, when we see each other, how long can we see each other? When can I do, what can I do just by looking at you – Alexander, for so long? I will be tired or he will be tired. Why? Because nothing changes! But, it is not like this in the Spiritual World. When we see the Maṇi, the Gems of the Spiritual World, when it turned like this, it is different. When it is moved, it seems different again. So this is with the ordinary gems here. And, Who is Kṛṣṇa? He is Nīlamaṇi, original Nīlamaṇi! So how much varied expressions will He going to have? We are trying to know Kṛṣṇa, He is

*“raso vai saḥ”*

(Taittiriya Upaniṣad 2.7.1)

Rasa's prominent feature is – 'Wow!' 'Wow' factor! 'Wow' means - "Aha!! I have never seen before."

*“rasa rasa camatkāra bina na raso rasa”*

Without 'Wow' factor, Rasa is not Rasa. Whenever one will see it, there will be 'Wow!' As if I am seeing for the first time. Because, can ocean be the same all the time? Think about it. And, especially when Rādhārānī is looking at Him, The Waves of Kṛṣṇa Ānanda Sindhu keeps on changing, never ending.

What is Vilāsa, Pastime? It's a happening between, Milan between, Rādhā and Kṛṣṇa. Vilāsa is between The Prema-sindhu and Ānanda-sindhu. When Prema is increasing, Ānanda is increasing. And They are relishing each other and mañjarī is relishing both of Them. How? Like this - everyone is worshipper of Beauty. So, when you go for a movie, why do you go? Because, the hero or the actress is very good, very good looking, so you keep on looking. Sometimes you see a movie dozens of times. Why? You want to see the most beautiful person. It feels good by watching it. Now we see, the people made of dead matter, they are being seen hundreds of times in the movies. But, the movie is the same, it doesn't change. But, Kṛṣṇa is Vilāsa-Nidhi! No hero is Vilāsa-Nidhi! Kṛṣṇa is Vilāsa-Nidhi! The movie is different, He is different, the Līlās are totally new all the time.

And one of the names of Rādhārānī is “*Kāma Keli Kovide*”, She is the Paṇḍita of what? Sanskrit? No! Of Loving Sports! *Kāma Keli Kovide* - The Biggest Paṇḍita of Conjugal Love Sports! How varied The Love Sports are, just think for a moment... When there are Love Sports, They bite each other, Rādhā -Kṛṣṇa, and Kṛṣṇa bites Rādhārānī's Lips, all those marks... When Kṛṣṇa touches Rādhārānī- mañjarī starts trembling. All those marks come on to the mañjarīs, They start trembling, Abhinna Deha - Abhinna Prāṇa, Heart to Heart. When touches, Rādhārānī feels perspiration, They too feel, mañjarīs... When Kṛṣṇa says, after looking at mañjarīs, that - “When mañjarīs are not around, Rādhārānī requires a mirror to look how She is looking. But, when mañjarīs are around... Looking at mañjarī or Rādhārānī is one and the same thing. Whatever Rādhārānī is having- all these things will come on to the mañjarīs. Sometimes, even mañjarīs faint of ecstasy! There is so much of ecstasy, that it is just simply intolerable!

Rādhārānī is not getting Darśana like that. First, we get Darśana, all relishment which Rādhārānī gets, we have that, plus we receive sevā also. This is such a big, high degree of ecstasy, it is more than Rādhārānī! Whatever Rādhārānī has got, we get that, plus in addition we get Darśana of The Yugala, plus sevā rasa. For this reason, the highest relishment is of the mañjarīs!



And Mahāprabhu, received the specific experience, in Navadvīpa - of Rādhā Rasa. He relished Rādhā Prema, but not all the time. After relishing Rādhā's Bhāva, He relished Mañjarī Bhāva. Mahāprabhu Himself relished Mañjarī Bhāva and in this mood, He got lots of highest quality experiences. When the joints broke, you must have read in Caitanya Caritāmṛta.. Mahāprabhu is of seven feet, when the joints broke, He became all the more tall. All joints broke and spread here and there. He could not tolerate that relishment as a Mañjarī. Sometimes He relishes so much that He became a turtle. Being a turtle was not in Rādhā Bhāva, was in Mañjarī Bhāva.

So how will we get relishment, such high relishment? To the degree we have Ekātmya - Heart to Heart with Rādhārānī, "*Citta te koriyā ekyā*" with Rādhārānī.. This is the reason, it is said that - "*Āmāra Īsvarī Vṛndāvaneśvarī!*" The Ācārayās..., They say: "*Āmī Kṛṣṇa kṛpā bhikhārī nāi!*" - "I am not a beggar of Kṛṣṇa's Mercy!" Why? Because "*Āmāra Īsvarī Vṛndāvaneśvarī!*" - "my Īsvarī is Rādhārānī." We should remember this. This is a small thing, but we have to hold on to this.

There must be 'Heart to Heart' with Rādhārānī. We should think of ourselves that "I am a mañjarī and without me She cannot work anything. My work is to beautify Rādhārānī in every possible way." We should know that "Without me, after Vilāsa, everything will be very shabby. Hairs will get entangled, who will resolve them? Who else?" We should not think that "There are one crore mañjarīs, someone else can." Noooo...! "No one is there, only I am there! Only I am very very important in that Līlā, I know that." In a house there are five people, only the mother knows how to cook, someone knows how to work on computer..., all roles are defined. Similarly, whatever sevās you have been given in your Siddha Svarūpa, by your Gurudeva, it is not for other person. You are totally dependent. Rādhārānī is totally dependent on you. Rādhārānī will be waiting. Do I want that She should wait? I can give Prāṇa, but I cannot give the idea of remembering Rādhārānī. Why? Because, mañjarī knows that without her, Rādhārānī cannot work. This kind of Love, this kind of ego we have to develop! Then only we can enter God's world! Their Love increases. For example, Kṛṣṇa wants to eat laḍḍu and without me no one can make them. So cooking laḍḍu is my sevā and decorating Kuñja is my sevā.

Like for example, it is material, but understand that there is one husband and a wife, and it is their first day. It is not that they will go on a folding bed and just sit, on the very first day. No, the first day will have some decoration there. Someone will go and do the decoration. Someone will just, you know, setup the light and everything. Someone will take up the responsibility. In the same way, mañjarīs take the responsibility from the heart, out of Love, not of something, out

of love - “She and myself are non-different, are the same! If Rādhārānī will relish, nothing higher than this!”

So there is lot of Love! That is why in Siddha-Praṇālī, is given, so that you can just be absorbed in sevā - “Where I can beautify, where I can clean the Kuñja... According service, whatever is needed, I will do that!”

We have to be in the mañjarī bhāva, the mood, for the whole day - that is our goal! But, when it will happen, it will happen! Before that, can we start? “Let’s become mañjarī for a day! Mañjarī day out! Today, I will be a mañjarī for the whole day. I will be a mañjarī, even when I bathe in the morning, even when I get up in the morning. Once I get up, I will be a mañjarī”, just become mañjarī for a day! Spend a day in mañjarī consciousness, offer Bhoga to the Deities in mañjarī consciousness. When clothes are to be worn, wear that in mañjarī consciousness. Everything, all things in mañjarī consciousness! Do Japa in mañjarī consciousness. Drive, japa- as a mañjarī, going for some Sevā... Let’s become mañjarī for a day! This we should start from night only, while sleeping - “Next day, I will be a mañjarī!” Otherwise, we think - “How can I be a mañjarī during all the time? Even if I have a life, this is my life, mañjarī life!” Anyway, in the beginning, mañjarī for a day can work. Starting, during Deity worship- also in mañjarī bhāva. We have to believe that, “I am a mañjarī!” Even if I am Martin or Samantha, have any kind of hair, any age, even if I have many experiences as a male, we have to forget! “Yes, I am a mañjarī! How am I? I am a young girl, not an old man, father of two children.” What you normally think you are, you are not that! “I am a very young girl, decorated with many ornaments, all Rādhā-prasādī. Very-very beautiful, all my parts... Waist is very small, “*sumadhyamā*”. Waist is so small that it comes in hands!”

You know why mañjarīs walk behind Rādhārānī? Because, Her waist is so thin, and the breasts and hips are so fully matured, that they are so worried that the waist might get broken. “The waist should not get broken!” For this reason, they walk behind! “Nothing should happen to Rādhārānī! She is very, very delicate!” This is Love, very strong Love! We should know all these services, we do all these services on daily basis. In Siddha Praṇālī, only one expert service is mentioned, one or two, but we do all kind of services at practical level. We are walking for this consciousness only - firstly, the waist is thin; secondly, on top of that She is fully mad, Rādhārānī. You don’t see God, Rādhārānī as Īśvarī there, Goddess like Lakṣmī Devī. No! You think as “She has become Mad, cannot see anything. When Kṛṣṇa plays the flute, She wears the kinkaṇī on Her forehead... Clothes to be worn up, She wears on the down part. Whatever needs to be put on the down part, She wears on the top part... She puts kājala in place of lipstick, She puts lipstick in place of kājala, everything at the wrong place! As She hears the flute, She goes MAD! And we are Abhinna Deha - Abhinna Prāṇa, the mañjarīs!”

Though they relish everything, but they never miss their service- this is mañjarī's quality. Ānanda, relishment should never become obstacle in service. It never becomes. They are getting Ānanda, but they are in full consciousness. Relishing Ānanda, trembling, but nothing is an obstacle to their way of serving Rādhārānī. So we should know what different kinds of services are there. So, mañjarīs are

***“Sva Alañkāra Bhūṣitā”***

“From where I have taken birth? I have taken birth from the Mercy of my Śrī Guru.”

We should not think of ourselves as to be less than anyone in beauty or any other quality. “Like Rūpa Mañjarī is The Eternal Sakhī of Rādhārānī, I too shall become an eternal sakhī.” This is what Śrīla Dhyāna Candra Gosvāmī is telling us to meditate - “Like She, I too shall become the same.” It is not that - “I am very fallen, conditioned...” Mahāprabhu knows that jīvas of Kaliyuga are the fallen, still by His Mercy, He will make everyone a mañjarī.

Mahāprabhu gave instruction to the Ācāryas to preach this way, told Rūpa, Sanātana Gosvāmī :

***“prabhu ājñāya kaila saba śāstrera vicāra  
vrajera nigūḍha bhakti karila pracāra”***

(Śrī Caitanya Caritāmṛta Madhya Līlā 1.34)

“nigūḍha bhakti” ! He never said: “Establish Deities of Sītā Rāma or of Lord Nṛsimha or Varāha, Vāmana or all These Deities.” He NEVER said that! He said - “vrajera nigūḍha bhakti karila pracāra!”

So, we have to meditate on all this..., be situated in this ego: “Yes, I am a mañjarī. She is my Guru Mañjarī.” We should know, Who our Guru Mañjarī is. It's not that you carry on with casual devotion and at the end Svarūpa Siddhī will be there. You should know what is your Svarūpa ! And for this, the first thing you need to do is, need to know the four mantra Dīkṣā Gurus of Your line, to do anything. And these four Mañtra Dīkṣā Gurus are the four..., your Mañjarī Gurus - Guru Mañjarī, Param Guru Mañjarī.. All these four Guru Mañjarīs are..., the first thing you have to do is to offer Praṇama to the four Guru Mañjarīs, immediate Guru Mañjarīs. Although, They are around 15 from Mahāprabhu's Lineage, 500 years old. But to the immediate four, we need to remember and need to pay obeisance to Them.

We should not do anything, for even a moment, which is useless. So right now, which course is going on? Our course is - Personality Development. This is real Personality Development! Our Personality is being developed here, by associating with the right saints, “How do I look, what all I do, with Whom do I stay, what is the Personality?” It will develop in this way only. Only through this, development in real ego will take place, that “I am a mañjarī. This is my Guru Manjarī. I am the daughter of such a person. I am wife of such a person. I have such and such Kuñja..” Then, the ego will come - “In which group I am? Who is my Yūtheśvarī? Who is Lalitā Sakhī ? Who is Mā Jāhnavā?” This is Real Ego! Why is false ego not going? Because we are not concentrating on The Real Ego!

It’s been so many years that we have been connected to chanting Hare Kṛṣṇa. Did we ever think deeply in this way? That I want to become a mañjarī! I want to develop Real Ego! Are we doing something about it? Did anyone tell us this thing? Actually, this is The ABC of Gauḍīya Vaiṣṇavism. I am not telling you anything deep right now.

If at any moment we desire anything other than mañjarī, being a mañjarī, it means that we don’t want to become a mañjarī that moment. It’s as simple. Clear? If we desire anything, for instance, if you want to eat something- it means that you don’t want to be a mañjarī that moment. If you want to have sex- it means that you don’t want to become a mañjarī that moment. Something else is more important than being a mañjarī... Why this is so? Because, we don’t know how much Āsvādana a mañjarī has.

One feels like sometimes watching news. Alright! Watch only one news- Aṣṭa Kālīna Līlā, The Eight-fold Pastimes of Rādhā-Kṛṣṇa! “What is going on? What are They doing?” Watch These news, apart from These, any other news will make you worse than the worst.

We can have Bhagavad Ānanda from mañjarī bhāva sādhanā, The Happiness which Lord experiences. We are not saying Pārṣada Ānanda, The Happiness of the Associates. Every jīva, every living entity gets Pārṣada Ānanda in every Age. There is nothing great as Mahā-vadānyatā for The Lord. But here, in this yuga, one can attain Bhagavad Ānanda, The Happiness which Rādhārānī is experiencing. So, why desire anything else? Why even desire being a Pārṣada of Lord Kṛṣṇa in any other Rasa, because even after that, the relishment will be just a drop, a Pārṣada Āsvādana only. Other than hearing Yugala Kathā, everything is just an obstacle. Even if you hear Sākhyā Rasa Kathā, what have you got to do with it, if you are a mañjarī. And, what you have to got to do with, hearing Vaikuṅṭha Līlā Kathās?

Understand one thing..., please understand this thing, that hearing of even different Rasas of Goloka is also a waste of time, and what to talk of hearing of

Vaikunṭha Kathās, hearing of Kathās full of opulence's, and what to talk of hearing anything of this material world.

**When you truly realize the *MAHĀ-VADĀNYATĀ* of Gaurāṅga Mahāprabhu, Bhagavad Āsvādāna you can get at this very moment, you will never desire anything of ANY WORLD, Material World or Spiritual Worlds!**

Always be focused on just one thing - Developing your own mañjarī bhāva, your own mañjarī deha, which you receive by the grace of Śrī Gurudeva.

Hare Kṛṣṇa!