

ATAEVA GOPĪ-BHĀVA I

***“ataeva gopī-bhāva kori aṅgikār,
rātri-dine cinte rādhā-kṛṣṇera vihāra,
siddha-dehe cinti’ kori tāhāññi sevana
sakhī-bhāve pāye rādhā-kṛṣṇera caraṇa”***

(Śrī Caitanya Caritāmṛta Madhya Līlā 8.228-229)

“*Ataeva gopī-bhāva kori aṅgikār*” - This is the essence of essence of everything. “*Ataeva*”- for this reason, “*gopī-bhāva kori aṅgikār*”- adopt the mood of the vraja gopīs. After adopting the mood of the vraja gopīs, what to do then? Day and night meditate on, “*rātri-dine*” meditate, on conjugal pastimes of Rādhā-Kṛṣṇa. Be in Gopī Bhāva, Mañjarī Bhāva, meditate on the conjugal pastimes of Rādhā-Kṛṣṇa. How to meditate?

In other rasas, we can only think of ourselves as sakhīs or sakhās at the practicing stage of devotion, devotional service. We are not really sure, of what we will be at the stage of perfection. But, the difference in Mahāprabhu’s Lineage, in Mañjarī Bhāva Sādhanā is, that we get to know our siddha svarūpa, our eternal mañjarī svarūpa, even before attaining siddhi, from our Gurudeva. That is why it is said that, “*siddha-dehe cinti’ kori tāhāññi sevana.*” From our siddha deha - spiritual body, which we get from Gurudeva, we should do cintana and sevā of Rādhā-Kṛṣṇa. If one does that, then the result is “*sakhī-bhāve pāye rādhā-kṛṣṇera caraṇa*”, as a result, our mañjarī bhāva will be nourished, and when it will be fully nourished we will attain the Lotus Feet of Yugala.

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

(Śrī Śrī Prema Bhakti Candrikā 55)

Narottama Dāsa Ṭhākura says, “What we perform during the stage of practice, we attain that in siddhi, perfection.” So it is very important to understand these principles. Amongst us, is there anyone who does not want to get any revelations, sphuraṇa of Rādhā-Kṛṣṇa in your heart? Is there anyone who doesn’t want that? Everyone wants Rādhā-Kṛṣṇa to reside in our heart, to have sphuraṇa, practical revelations of Rādhā-Kṛṣṇa. Everyone wants this? Ya ! But the question is, “How will it happen?” Rādhā-Kṛṣṇa Darśana you want, Sākṣāt Darśana. Question is, “How will it happen?”

Yes, what is your name? Sachin! Ok. Can Sachin ever attain Rādhā-Kṛṣṇa’s Darśana? No! Never! Never! Never! Never in trikāla, never in..., Sachin could never attain Darśana in past, nor in present, nor in future. And, Rādhā-Kṛṣṇa’s

Nikuñja Līlā Darśana? Impossible! Even Nanda and Yaśodā cannot attain Nikuñja Līlā Darśana of Śyāmā Śyāma. Then, how can Sachin attain this? Yes Amit, can you attain? Can Amit attain Darśana of Rādhā-Kṛṣṇa? No! Amit or Sachin or Johnny or anyone cannot attain Darśana of Rādhā-Kṛṣṇa, because all of them are residents of material world. And who can attain Rādhā-Kṛṣṇa's Darśana? Only Vrajavāsīs! No German, no French, no Russian can! Only Vrajavāsīs can! The residents of Vraja only have Rādhā-Kṛṣṇa's Darśana. So in Vrajavāsīs' mood if we meditate, then only we can attain Rādhā-Kṛṣṇa's Darśana. Pay attention to this- we all desire to get Darśana, but who really can? Only the Vrajavāsīs and only the aspirants of mañjarī bhāva, the practicing devotees, only the worshippers of madhura bhāva can attain Darśana of The Nikuñja Līlā of Rādhā-Kṛṣṇa, no other practicing devotee can. Only the madhura bhāva bhaktas. If we think that I can attain, that will not happen, never happen! Rādhā-Kṛṣṇa's Darśana through Mañjarī Bhāva, the mood...Gopī Bhāva, Mañjarī Bhāva, the Mañjarī's eyes, the Mañjarī's Sevā Niṣṭhā - This is all is required to attain Darśana of Rādhā-Kṛṣṇa. There is a process, according to that vidhi, if we do sādhanā, certainly will attain Rādhā-Kṛṣṇa's Darśana. Is this clear? That, I cannot attain, but if I try to attain it, by being absorbed in mañjarī bhāva, then it is possible. That is why it is said "*Ataeva Gopī Bhāva*"... You really want to attain Darśana? Then "*Gopī-bhāva kori aṅgikār*", adopt the mood of the vraja gopīs, the Nitya Siddha Mañjarīs. "*siddha-dehe cinti' kori tāhāññī sevana*", and meditate from your siddha deha.

How can one attain Darśana? Only by meditating? Just by meditating on Rādhā-Kṛṣṇa?? NO...!!! No one will, if even one meditates for zillions of years, no one will have such Darśana. It will not happen by meditating on Rādhā-Kṛṣṇa. Question is "Why?" Answer is mentioned in the very next line of this verse – "*siddha-dehe cinti' kori tāhāññī sevana*", meditate on the conjugal pastimes and simultaneously do the service also. What do you think? When Rādhā-Kṛṣṇa's conjugal pastimes take place, then there are some people who sit like us in the balcony seeing Them? Are there any spectators there? But we want to attain the Darśana like that only, just as a spectator. It will not happen ever! In Rādhā-Kṛṣṇa Nikuñja Līlā, even devotees of vātsalya rasa cannot enter. And we want to attain Darśana of Rādhā-Kṛṣṇa's conjugal pastimes in this śānta rasa? Are you getting the point?

How can you attain Darśana? First adopt Gopī Bhāva, "*Ataeva gopī-bhāva kori aṅgikār*", adopt the mood of the gopīs. Then, in that mood serve the Yugala, if you really want to have Darśana. Mañjarīs attain Darśana, because of their single pointed exclusiveness in service, Ekānta Sevā Niṣṭhā. Why Rādhārāñī beholds mañjarīs as non-different from Herself, Abhinna Deha-Abhinna Prāṇa? Because of their Ekānta Sevā Niṣṭhā. Then, in Siddha Deha, meditate and simultaneously do serve. Some realisation will occur, then there would be some experience. We want, we must get some experience. So, it is possible through

siddha deha- the spiritual body, doing mānasa sevā. We should technically understand Mañjarī Tattva, Sevā Tattva. And yes, as you said, it is also dependent on the purity. The Darśana of The Lord depends on our inner purity, the Grace of The Śrī Guru and Śrī Vaiṣṇavas.

“Prema Bhakti Candrikā”, Gurudeva tells us: “To the degree to which the devotees have kṛpā of Elevated souls, to that degree they attain Darśana of the Pastimes.” So we need to have the grace of the Elevated souls to really have Darśana. You can see any time, in any of the Scriptures, “Śrī Śrī Vilāpa Kusumāñjalī”, “Śrī Śrī Rādhā Rasa Sudhā Nidhi”, any Scripture you read, any page you go through. When we are reading, what we are doing with Scriptures? Service! We don’t have to do service, we have to do Su-Sevā! Su...Su-Sevā...Su-Sevanam, service in the right way. Reading is also service. That is, in the right way in totality. We have read Scriptures for so many times, but would never thought of doing mānasa sevā to Rādhā-Kṛṣṇa, isn’t it? While meditating, now you open any of the page, now when I have explained to you, open any page, you will read these Scriptures, you will find them in a total different way, in some different prospective all together. Open any page, Śripāda Prabodhānanda Sarasvatī attains Darśana of Rādhā-Mādhava Nikuñja Līlā, how does He attain? He attains the Darśana and simultaneously serves Them. Now read anytime- besides relishing the Līlā, He also attains the experience of Sevā Sukha, the contentment of Sevā Sukha.

And the bhakti which we are trying to do, what it is? It is Upāsanā - worship of Rādhā-Kṛṣṇa. What does Upāsanā mean? “Up” means “close” and “Āsana”, means “to stay”. Service means being near to someone, to stay close. So, Upāsanā means to stay close, nearby in siddha deha with Rādhā-Kṛṣṇa, and to serve Them, worshipping near Them, by being near Them, this is our primary, initial stage.

So, what should we do in the beginning, should we deepen our mañjarī svarūpa, should we meditate on mañjarī svarūpa or on Rādhā-Kṛṣṇa or Rādhārānī’s Svarūpa? This question will come in our heart. Those who have attained their Siddha Praṇālī, they can meditate, they should meditate on their siddha svarūpas. That, I am a 12 year old, very beautiful, very beautiful mañjarī, and more beautiful than anyone can ever think of, I am Rādhārānī’s and Rādhārānī is mine. With this Sambandha Jñāna, Knowledge of one’s relationship with The God, when one performs bhajana with attachment, one will attain the desired result- that is The Darśana of The Yugala. Only by chanting Hare Kṛṣṇa, can’t get the result. The knowledge of one’s relationship with God- “Who am I, Who are They, What is my relationship with Them?” “I am a mañjarī and She is my Svāminī, She is my Īśvarī, my Goddess and there is a very close relationship between us . She calls me: “Oh, my Cārukale ! Oh, Rūpa Mañjarī ! In this way... She has a very deep, loving relationship with me.

Not just with me, even with the creepers of Vraja, the leaves, the creepers, the trees. She says, Rādhārānī says: “They are Mine, this is My tree, it loves Me a lot.” Tree also feels the same, that Rādhārānī loves him a lot.

Once, Rādhārānī was picking flowers and Rādhārānī’s dress got stuck in a tree. Sakhīs joked and said: “Don’t pick flowers from this tree, it is of Kṛṣṇa’s side”. She said: “No! No! This is not the thing.., this is.., just.., My dress got stuck, because this tree cannot bear separation from Me. That is why it stuck My cloth in between.” This much love Rādhārānī has with even the creepers of vraja. Just imagine how much love Rādhārānī has for Her Abhinna Deha-Abhinna Prāṇa mañjarīs. “my Worshipable Deity loves me and I love my “Abhīṣṭa”- my Worshipable Deity. This is not only one thing, that I love Them. They love me more than I love Them.” She is “*Dāsī Suvatsalā*”- She has intense love, Parental affection for Her mañjarīs.

With this knowledge of one’s relationship with Rādhārānī..., with God, we have to start our bhajana. Don’t just hold on to the beads and start chanting. Please, first meditate on yourself nicely, meditate on service and believe that you are very close to your Īṣṭa Deva. Not only just close, you have to meditate that without your help, Rādhārānī cannot do anything, any service. She needs you absolutely. Without your contribution, how can pastimes take place? This much closeness you should feel. The prayer we can do to Rādhārānī is that – “Rādhārānī, just think, think Yourself! There’s going to be Milana with Kṛṣṇa and You will be scared, You will be nervous..., and You will.., Whom will you go to then? You must be requiring someone’s help to take You to the right path, because You will be stumbling in ecstasy! Just think for once, You will be requiring me or not? For this reason, please engage me in Your service!” And chant Hare Kṛṣṇa. You are saying Hare Kṛṣṇa Mantra and internally this prayer is going on - “Rādhārānī, You will need me! Please engage me in Your service! Whom will You go with?” This is Upāsānā- staying close. You will perform exotic pastimes, then You will be tired. Who will massage Your feet? I will always be Yours truly... Rādhārānī! I will always be Yours faithfully! Please engage me in Your service!” This is Hare Kṛṣṇa Mahāmantra, this is true Japa.

So, in Gopī Bhāva, Mañjarī Bhāva, we should remember something, which occurs daily. Like for example, in the morning between 6-6:30, Rādhārānī wakes up, and just after She gets up, Kṛṣṇa Kāṭhā begins. There is no other thing to do, only Kṛṣṇa Kāṭhā..., Kṛṣṇa Kāṭhā and Kṛṣṇa Kāṭhā with sakhīs and mañjarīs. She gets up, Śyāmalā Sakhī comes in. Then, Rādhārānī, out of extreme happiness, gets up and embraces her. She says - “Sakhī, please sit!” And, when They sit together, They are settled, everyone knows what will happen next. Another stream of nectar in the form of Kṛṣṇa Kāṭhā will flow..., nectar stream. There is nothing else besides rasa, nectar in the Spiritual world. Another rasa udgāra will start, flow of nectar will start. So...., and mīna means

our life airs, mañjarī's life airs.. they are like fish, and they swim in the Ocean of Kāṭhā. So what happened? The Kāṭhā starts. Ok! Then what happened? Like for example, Rādhārānī says to Śyāmalā Sakhī: “Hey Sakhī, yesterday night I met Śyāma, got drenched in Śyāma Rasa, but it seems as if it was just a dream. If one feels thirsty in dream and in dreams only, one's thirst is quenched, then is the thirst actually quenched?” Like, you listen to your friends in college when you go, someone says that someone has gone with someone, so..., we will listen- “Ok ! Acchā ! Then, what happened? Acchā?” Like this, in Vraja, the most famous girl is Rādhārānī, and the most beautiful, the most qualified, the most of everything, super rich, and we are always with Her. So, it will happen always like this. And the other person, Her friend – “*Śṛṅgāra Rasarāja Kṛṣṇa*”, we are always talking about Him. He is the most beautiful, most attractive personality of Vraja. “Ok, ok! Then, what happened?” Śyāmalā Sakhī says: “Alright, You are saying like this as if it was a dream, yesterday night when You met Kṛṣṇa. But, this is not the truth! I know the truth! By merely smelling Kṛṣṇa's fragrance, the vraja gopīs get intoxicated from a distance, with His body's fragrance. And, You have relished, drunk the nectar of *Śṛṅgāra Rasarāja Kṛṣṇa*, that is why You are talking meaninglessly. If someone takes more intake of liquor, he also talks meaninglessly. So, this is happened with You.” Like this, one should read. And, we also say: “Yes! Yes! As mañjarī, we say: “Yes, yes ! She is right! You have taken lot of liquor, Kṛṣṇa liquor! So, You are so very intoxicated! So, there is no wonder to this. Anyone, who will take so much of liquor, his result will be the same.” Like this only, the jokes take place non-stop.

This gets started in the morning itself, just after getting up, Kṛṣṇa Kāṭhā like this, then Śyāmalā Sakhī jokingly some, sometimes she leaves and then after Rādhārānī gets ready for bathing, at around 6:24, mañjarīs.., our services are not like that we are standing, joining our hands..., folding our hands, saying – “Hey.... Rādhārānī.... what can I do?” It's not like that. She calls by the name – “Hey Taraṇī Mañjarī ! Hey Cārukale ! Please bathe me in Kṛṣṇamṛta.” Then what is meant by Kṛṣṇamṛta? She wants to take bath in Yamunā water today, not here. “So I want to take bath in Yamunā water!” So, it is not that mañjarīs don't know sanskrit and they have not understood the meaning, they have understood the meaning very well, that Yamunā is Her intention to bathe.... but how does the mañjarī take this? They say “You have to wait for sometime.. at night, You will be going to take bath in Kṛṣṇamṛta..., Yamunā automatically!” So, She is in a way joking and also cutting Her line.

She is dāsī - a maid servant, but a pātra of sākhyā-rasa. It is all full of jokes, they are not bereft of any jokes or anything, like Lakṣmī jī is bereft. She is not.., there are no jokes with Lord Nārāyaṇa. So, all jokes and there is no inhibition, everything takes place in abundance. They are friends, just like college friends. Śrīla Raghunātha Dāsa Gosvāmī says – “I want dāsya, service of maidservant,

service as a mañjarī unto Your Lotusfeet.” What does that means? He says – “I don’t desire anything besides this dāsya”, it is an intense prayer. So, like Dāsa Gosvāmī, our prayer should be like this – “I don’t desire anything other than Your dāsya, not even sākhyā, nothing else, what to talk of desiring anything of this world?” And He says, “I offer my obeisances to the idea of becoming Your friend from a great distance.” So what is the first prayer, “I want only Your dāsya. Besides Your friendship, I want nothing. I pay obeisances to Lalitā, Viśākhā etc., because they are not dāsya, they have sākhyā in totality, so this kind of sākhyā I don’t desire.”

So, “what do you want?” if Rādhārānī asks. What I want is sākhyā cum dāsya, dāsya-rasa full of sākhyā. Dāsa Gosvāmī is praying in Vilāpa Kusumāñjalī, “I want excellent service of Your Lotusfeet.” This is the highest rasa. This is the Vara-dāsya. In this dāsya, there is lot of relishment. Everything is there in dāsya rasa, even that which Lalitā, Viśākhā don’t have, this dāsya – Var-dāsya. Some of these signs have been given like, when said to make Her bath in Kṛṣṇamṛta, so what did they say? “Wait for a while! All time just think of bathing, nothing else! At night, it will take place.” Like this.

Once They were playing dice, a game of dice, The Yugaḷa, and Kṛṣṇa gets defeated. So mañjarīs, on the indication of Śrīmatī, They say to Kṛṣṇa – “Oh Mādhava! By herding cows, what are You doing? You are playing pāsā - this dice game with Svāminī, is this the game for You to play? You cowherder!! You..., You by herding cows..., have become cow brain. You have become like them because of too much association. The games which requires physical labour, You better do that, go play those games, and this intelligence game, You just cannot do, don’t You even try do that, don’t even come to play this game anymore, You are not qualified for this.. You are just qualified for herding cows!” This is the way, Kṛṣṇa is addressed by mañjarīs. So sakhīs, despite being a servant, relish friendship to the fullest extent. It is said in this way, not that – “Hey Kṛṣṇa! Ohh Supreme Lord Kṛṣṇa! Please tell me how can I serve?” This is not so. So, while chanting we have to remember This Kṛṣṇa and service to Kṛṣṇa this way, not as a Lordly way..., no one treats Kṛṣṇa as Lord in Vraja.

So, according to one’s nature when we get Siddha Praṇālī, we get acquainted with our svarūpa, with our nature. Sometimes it is little soft, sometimes it is little hot..., harsh, but they are all pleasing to The Lord. They all provide different taste to the Śṛṅgāra Līlā of The Lord. And when we do this daily, we are with Rādhārānī, it never appears that the same thing happens again, looks everything is just new all the time.

Once Michael Jackson came and Bal Thakre’s toilet was being used by Michael Jackson, so this big personality said – “Such a Big Personality used my toilet!!” So, he was feeling proud, and he didn’t shake hands, but when an important

person does even small thing, you feel good. Still more to go further, give you more petty examples, like if someone shook hand with Amitabh Bachchan. Throughout his life, he will remember the touch of the hand. It was so soft, that he shook so lovingly. Likewise, whatever happens with Rādhārānī, it seems as if it is taking place for the first time and that too with such a Big Personality. So much of astonishment is always there, that curiosity always remains at the peak, when we are with Rādhārānī..., there is always, always newness. For example, when one meets Amitabh Bachchan for the first time, such a big person, just by thinking about it one feels so much happiness and on meeting lovingly, if he asks you how are you? Ohh...! There is no limit to your happiness. Similarly, each word Rādhārānī speaks... It is so full of love and there is no question of any acting... She is *Dāsī-Suvatsalā*, very much ..veryyyyyy much affectionate to Her mañjarīs.

So the newness, the excitement always remains at peak, in each and every activity in Vraja. There is not even a single sentence, which is not full of excitement, not full of relishment. There is relishment throughout. What to speak of relishment at every step..., even without a step, there is relishment. One who gets habituated to relishing even a slight tinge of Lord's service, for him the entire world, the eating, drinking, all this burger, party, sex, fame...., it become "thū" "thū"....., Just....., just don't need that. Just slight relishment of this Bhakti, just cintana of Rādhā-Kṛṣṇa. This is being said in context of Bhakti of any type. This Mañjarī Bhāva.. Mañjarī Bhāva is, where even the Lord renders service, Lord renders Bhakti, service to mañjarīs. Kṛṣṇa asks, requests, begs mañjarīs – "Please let me meet my Svāminī Jī, Kiśorī Jī. Unite Me with your Īśvarī, I will not do.... I will not go with any other gopī again." In this, Bhakti, actually Kṛṣṇa renders Devotion. This relishment is the highest... By even slight relishment from Lord's service, the desire of, to go to heaven evaporates. So, when we are chanting, we should pray to Rādhārānī, "Oh Rādhārānī! Besides Your service, I should not have any other desire. Kindly burn all my desires into ashes." Chanting should not be blank, that there is no meaning to that, empty capsules, empty bullets, NO! Total meaning, absorption in service, Japa, should go on. While chanting, we should meditate on pastimes, along with that render service from our siddha deha given by our Śrī Gurudeva, in connection with the Samaṣṭi Guru, who resides in the left side of The Lord Kṛṣṇa in Goloka.

In this Yuga, Kīrtana is the aṅgīdharmā- the foremost dharma. Just like, only Kṛṣṇa is Lord and all other are simply Their lights..., expansions. Similarly the most important is Kīrtana. Taking its shelter, we have to render all service..., this is meditation. So, while meditating on Siddha Deha, render service. For that, we have to study pastimes properly from the scriptures, and need to remember that and this will take place only when we have mercy.

Right now, we have not even completed one page, but this is not..., but still everything is going on. But we also read..., but things don't get revealed. Why things are not revealed? Because of lack of Mercy! How do the Mercy flows? In Śvetāśvara Upaniṣad, it is said-

***“yasya deve parā bhaktir, yathā deve tathā gurau,
tasyaite kathitā hy arthāḥ, prakāśante mahātmanah”***

(Śvetāśvara Upaniṣad 6.23)

One who has parābhakti, equal bhakti in Gurudeva and Kṛṣṇa, pūrṇa bhakti to them, all these Scriptures, the meaning, the internal meaning of the Scriptures, are all revealed. Just ask yourself - is there any difference between Scriptures and Kṛṣṇa? Scriptures are the form of Kṛṣṇa only, and can we understand Kṛṣṇa from material eyes or material senses? No, we cannot see! Why? The Scriptures tell us-

***“ataḥ śrī-kṛṣṇa-nāmādi, na bhaved grāhyam indriyaiḥ,
sevonmukhe hi jihvādau, svayam eva sphuraty adaḥ”***

(Śrī Caitanya Caritāmṛta Madhya Līlā 17.136)

Scriptures or Kṛṣṇa, They are not attained by material senses, material intelligence. When we get filled with sevā, “sevonmukhe hi”...., when we get filled with sevā “svayam eva sphuraty adaḥ”, these get..., svayam eva sphuraty – automatically, they get revealed. We can open, read Scriptures and understand, but they will not reveal them to us until and unless we have Blessings of Guru. And how can we have blessings of Guru ? When we have parābhakti, equal bhakti in Guru and Kṛṣṇa. Mahāprabhu told Raghunātha Bhaṭṭa Gosvāmī... “Read Bhāgavatam...” He did not say, “Just take this Book Bhāgavatam and start reading.” He said...., Mahāprabhu told Raghunātha Bhaṭṭa-

“bhāgavata podhīlā vaiṣṇavere sthāne”

Raghunātha Bhaṭṭa is one of the 8 chief Mañjarīs. Still he was being told, if you want to understand Bhāgavatam., you want Bhāgavatam to be revealed to you, you sit at Vaiṣṇava's Feet and render service to Them and understand, otherwise if you do it on your own, nothing will be revealed.

So now, when this sort of sweet talks mañjarīs are doing, “Yes! Yes! wait for the night...” So, hearing all this, Rādhārānī develops Ratyākhyā Bhāva. When it comes, Ratyākhyā, it means- it is related to Kṛṣṇa and in Her mind, different bhāvas appear simultaneously and they blow Rādhārānī's heart up and down in different streams, it is uncontrollable. When this happens, Rādhārānī tries to hide Her Bhāva, but mañjarīs are Abhinna-deha, non-different from Her. The Bhāva becomes so much that slight smile get., get revealed to them. So there

are many flowers kept on the side. Rādhārānī asks “you are laughing on me.... Take it! Take it!” In this way, throws flowers one after the other “and you are laughing.. Take it! Take it!” So, meditating on this pastime we pray, “When will that day come, that You will throw flower on me... When You develop this Ratyākhyā Bhāva and see me smiling that I have understood Your Bhāva.” And while meditating on this pastime, try to visualise that Rādhārānī is throwing flower on you..., in your mañjarī svarūpa. That we are relishing from our eyes that beauty of Rādhārānī’s Face, the beauty of Rādhārānī’s Eyes, this prayer, this way chanting we should do. It might appear to some “Oh! This is difficult !” It is not difficult. It is just that, we have not yet ventured into it. Simple! When you had not earned any money, it would have appeared to you very difficult. But once you start earning, who finds earning money difficult? We don’t find it difficult to go to China. Yes Beta! What is your name? Braja Gopikā ! She is so young... may be 22 years old. She had been asked to earn money. Had she been asked to earn money 5 years back, she would have said “how could I..?” But now she is earning money. Once upon, she couldn’t, now she is doing without.., without difficulty. So, presently..., yes Amit! You are earning 10 lacs a month. If he is asked to earn 50 lacs a month, he would say “ok! We will get new machines, technologies.” So it is not difficult, the multiplication is not difficult. One just needs to enter into the field. Once one comes, it is just a matter of multiplication. So, we just have to enter into the realm of Līlā Rasa, just enter into our siddha deha and start rendering service. It is just that we have just not ventured into it. That’s it!

So, how to start? We just have to know answer to 3 questions.

1. Where are Rādhā-Kṛṣṇa now?
2. What are They doing?
3. How can I please Them, how can I serve Them, what is my service?

How will I know how to perform service? By knowing those who know about these services, and who knows about how to perform these services. By knowing Their service expertise while they perform service, we can know the same. Who are they? They are the Rāgātmikā Devotees! They are the Aṣṭa Mañjarīs – Rūpa Mañjarī, Mañjulāli Mañjarī, Rasa Mañjarī, Rati Mañjarī, Guṇa Mañjarī, Vilāsa Mañjarī, Lavaṅga Mañjarī, Kastūri Mañjarī. How they perform services, we have to understand their expertise, their Bhāva..., and then with that bhāva, we have to perform service of Rādhā-Kṛṣṇa. The most important thing is Bhāva – *Gopī Bhāva, Mañjarī Bhāva.... kori aṅgīkār..*

We should.... When we chant, we should chant with a particular feeling for our Īṣṭa Deva, our Worshipable Deity. Usually, we start chanting without any feeling. No! First we should place our Īṣṭa Deva in the Temple of our heart. Whose Name we are chanting..., and we should remember Rādhā-Kṛṣṇa’s Pastimes, day and night. It is not a big deal. Actually, it is only sadācāra.

Etiquette means, those which are to be followed eternally. So, what are the etiquettes of a mañjarī ? To remain in mañjarī bhāva.. So, remembering Rādhā-Kṛṣṇa 7days a week, 24 hours a day means – performing etiquettes and nothing else. If we are doing anything else, then it is not etiquette. We have to follow the etiquette performed by the great saints through their mind, their words, the body.

So, we should mould our life in such a way so as to reflect the lifestyle of Rūpa Mañjarī. We have to know the service expertise and very important, to get absorbed in that. If someone asks, “How long it will take to achieve perfection?” Answer is - to the degree our greed for this bhāva increases, to that degree we will achieve perfection, in that speed we will achieve perfection. It all depends on us. Now, we know that what we have to do, it’s on us, how quickly we become greedy towards this bhāva. Bhāva is available, Rādhā-Kṛṣṇa are available, we just have to go there in our eternal svarūpa given by our Guru and perform service There. Ok!

Hare Kṛṣṇa!!