

ATAEVA GOPĪ-BHĀVA II

***“ataeva gopī-bhāva kori aṅgīkār,
rātri-dine cinte rādhā-kṛṣṇera vihāra,
siddha-dehe cinti’ kori tāhānī Sevāna
sakhī-bhāve pāye rādhā-kṛṣṇera caraṇa”***

(Śrī Caitanya Caritāmṛta Madhya Līlā 8.228-229)

So, welcome to the second session. The main thing is, “*Ataeva gopī-bhāva kori aṅgīkār*”. We have to adopt, we have to imbibe this bhāva in our life, the Mañjarī Bhāva in our life..., “*kori aṅgīkār*”. To the degree we are attracted towards this Bhāva and perform service in this Bhāva, to that degree we will advance, we will achieve perfection. We have to get attracted to this Bhāva. To the degree we are able to learn the service expertise of the mañjarīs and practice it, to that degree we will experience happiness.

Now, we need to understand that mañjarīs always derive complete satisfaction by performing service to Śyāmā Śyāma 24x7. They never come down from the platform of such a high standard of service. It is important to note that even Lalitā, Viṣākhā don’t want to have physical union with Kṛṣṇa, but sometimes they do so, only due to the desire of Rādhārānī. Sometimes Lalitā, Viṣākhā develop Nāyikā Bhāva (Mood of Conjugal love). But, mañjarīs never come down from their platform. They never have union with Kṛṣṇa, physical union. Mañjarīs are mañjarīs always. They are completely satisfied in the service of Rādhā Kṛṣṇa. So, if we also want to remain happy or if we want to achieve perfection, then we also have to remain in Mañjarī Bhāva..., 24x7. We must develop the habit of remaining in this Bhāva only. That’s why Mahāprabhu is saying: “The essence is ‘*Gopī Bhāva kori aṅgīkār*’”. Those who remain, live in this Bhāva, we have access to Their Scriptures and we can learn the service expertise from these scriptures, from the Hari Kathā of these scriptures, and put into practice regularly. When we do this, when we reach a stage, the stage is called Jīvana mukti- while remaining here, living this life only and still getting liberated. How is this liberation? By getting situated in Mañjarī Bhāva! However, slowly and slowly, when you start practicing Mañjarī Bhāva, when you start practicing more regularly, you get situated in Mañjarī Bhāva.

So, whatever sādhanā we are doing, it is for one purpose only, to attract GREED towards this Bhāva and nothing else. Sādhanā is done for no other purpose, it is not morning program... sādhanā. No! This sādhanā means just to develop greed towards this Bhāva - Mañjarī Bhāva. You should know what is Mañjarī Bhāva, read Their Books, associate with the devotees of the same Bhāva, hear those Hari Kathās and... This is sādhanā!! Sādhanā is nothing else. We have to follow the life style of Those who have achieved perfection. What Rūpa, Sanātana did..., have done, this is our sādhanā. We must always keep the goal in front of our eyes: “Yes...., I want to be a Mañjarī!” Be... ,always remain in Mañjarī Bhāva, have single pointed intelligence, no Rāma Bhakti, Nṛsimha, every day praṇāma, bhakti- this is not...

Sometimes you go to some temple..., occasionally..., that's another issue, but be always focussed, "I must remain in Mañjarī Bhāva no matter what!!" The moment we get deviated from the Bhāva, we will stuck up..., we will get stuck up in some non-eternal etiquettes. This Mañjarī Bhāva or any other bhāva like Sakhā Bhāva, these are eternal bhāvas,

***“nitya-siddha kṛṣṇa-prema ‘sādhya’ kabhu naya
śravaṇādi-śudhha-citte karaye udaya”***

(Śrī Caitanya Caritāmṛta Madhya Līlā 22.107)

These are eternal bhāvas. Kṛṣṇa's love is eternal. The quicker we get attracted to this Bhāva, that much quicker it will manifest in our heart. The quicker we get attracted to it, the quicker it will manifest in our heart. How simple is it..? Isn't it? Philosophy is always very simple.

Now we should know, we should think ourselves that the relishment that we want is the highest. We want to relish the pastimes of Rādhā Kṛṣṇa. So, from which body is it possible? From which body? From the body of Mahābhāva only! As I told, only Vrajavāsīs have Darśana of Kṛṣṇa. And Rādhā Kṛṣṇa..., only the Sakhīs, Mañjarīs, the bodies made of Mahābhāva only. Nanda's, Yaśodā's bodies are not made of Mahābhāva. So, we have to meditate and practice with the body of a mañjarī, which is made of Mahābhāva. Only then we will experience relishment. So, how important it is to get absorbed in our eternal form we have got from our Śrī Gurudeva..., our Siddha Praṇālī, our eternal Mañjarī Svarūpa..., this is so very important !

Service to Rādhārānī... the minimal level, it is the stage of 'pālana'. Actually pālana is not done, 'lālana' is done. When pālana is performed with immense care..., 'Sneha Yukta', it is called lālana..., 'Sneha Yukta'- with immense care..., the way we fondle our kids. For example, when you are putting cream on their face, we should apply with so much of sensitivity, with immense care, say: "Oh! Sit, sit...", then we speak like this. Similarly, when we are to do 'Sneha Yukta' pālana, with immense care of Rādhārānī... 'Sneha Yukta' means with immense care, immense love..., to meditate with love, '*siddha dehe cintē*'..., cintana with Love. Conjugal Pastimes of Rādhā Kṛṣṇa, we should not try to meditate. We mostly render this mistake! What should we do? Just think about it..., we want to have Darśana of Rādhā Kṛṣṇa...and who are we? The Mañjarīs are the "mūrti" of Sevā Rasa... Sevā Rasa Mūrti- the personified form of service, service mellow. And how the Gosvāmīs are telling us to do sevā and cintana? "*siddha dehe cintē kori tanhara sevān*"..., do cintana on your Siddha Deha and simultaneously render service. And, who are the mañjarīs? They are Sevā Rasa Mūrti - personified form of service. And, we want to have Darśana of Rādhā Kṛṣṇa as spectator? What great wonder can be? When you are a mūrti of sevā rasa and you are thinking, "I want to have Darśana without rendering service." Can there be any wonder, greater wonder than this? Highest form of service is Mañjarī

Bhāva, the personification of service itself, and they want to have Darśana in Śānta Rasa. No! Are you getting my point? It will not be done this way. You are made up of sevā rasa only! So, just try to think- mañjarīs, why mañjarīs are Abhinna, non different from Rādhārānī...? Why Śrī Rādhārānī considers them Abhinna Deha, Abhinna Prāṇa from Herself...? Because of the sevā niṣṭhā of mañjarīs. So not rendering service, how can you attain Darśana of Rādhā Kṛṣṇa? Tell Me..., if you read in Scriptures, with the relishment of sweet Pastimes of Yugala, the devotees, the Rūpa Mañjarī or any mañjarī, they always experience the bliss of..., the bliss present in the service. The bliss of service! Along with that, the cintana is done, The Līlā is seen.

So, one may ask: “At what time meditation is to be done?” You can do it always, even while taking Prasādam. Is it necessary to think that you are Hina, while taking Prasādam? Or you are Mr. Desuzza when you are taking Prasādam? You will consider yourself as a mañjarī, what is the problem? While walking- do walk, think that mañjarīs are walking..., walking for some service. Mañjarī means active for the service all the time, ‘*rātri dine*’. She is never merely sitting like a yogī or active for sometime... No! Mañjarī means, “I do not even want Kṛṣṇa without Rādhā! Apart from the service of Rādhā, everything is misery! Only The Rādhārānī’s service is bliss! Except for Her service, everything is nothing but misery! Even service of Kṛṣṇa is duḥkha, misery, without the service of Svāminī Jī..!” This voidness should arise in our heart also.. should feel the pain in separation. They are the personification of service, service of Rādhārānī.

What did Śyāmalā Sakhī said, when Rādhārānī said that, “If one has relished something during dream, it cannot satisfy!” She said: “Please speak then, You have drunk the nectar of Śyāma Mellow! From His bodily fragrance, the vraja beauties become intoxicated.. just by His bodily fragrance.” Once, just think, it is said that: ‘Adhara Sudhā’- the Nectar of the Lips! In the material world, those people who try to relish in this way, boys and girls, the nectar of each others lips- it is not nectar, because body is dead. Dead body will never give you nectar, no matter how much you try. Wish baddha jīvas understand this thing... So, whatever one tries to, one will not attain nectar. But, “*Rādhā-Adhara Sudhā Pāna Śāline*”- Kṛṣṇa drinks the nectar from Lips of Rādhārānī..! So, do we say this prayer every morning: “*Rādhā-Adhara Sudhā Pāna Śāline*”? Kṛṣṇa drinks the nectar of Rādhārānī’s Lips, the sweet nectar! Rādhārānī also drinks, so becomes intoxicated, faints, maddens, maddens completely! This happens many a times with Rādhārānī. This happens with Rādhārānī and it is not surprising. Try to think, from the Lips, the Air which comes out from Kṛṣṇa’s Lips and goes to the Flute, and comes out in the form of different Names, and when these Names enter the ears of the vraja gopīs, it leaves them completely maddened, totally intoxicated. Just the air which comes out of Kṛṣṇa’s Lips! So, when directly the nectar of Those Lips is drunk, intoxication definitely will be the only result, what is surprising about it? Those vraja beauties get intoxicated

by..., by mere Flute's sweet melody. Then, while doing japa- chanting, we should pray to Rādhārānī, "When after drinking the nectar of Kṛṣṇa's Lips, when You will go intoxicated, who will wake You up? When You hear Kṛṣṇa's Flute, who will wake You up, if You are frozen? I will, Yours truly, Your mañjarī! Just try to think, Rādhārānī ! What will happen if You are frozen? You don't move, You will be bereft of Kṛṣṇa's service, You are intoxicated... How will You render service then? I will help You! Oh Rādhe ! Right now, You help me... I am in such a conditioned state! And, when You give me siddhi, I will help You in Your sevā, on reaching perfection." By meditating on the Lips, They get intoxicated. So Rādhā has drunk so much. When it is said that, it is..., let's say, drunk the nectar of Kṛṣṇa's Lips completely- so when drunk that nectar completely, going unconscious is but natural. "Then You will need someone for service! Because of that, please be Merciful to me, Svāminī..! Oh Rādhe..! O Kiśorī jī..! Please, be Merciful unto me!"

Mahāprabhu also, when He used to get intoxicated, maddened in Rādhā Bhāva, the only way to revive Him was..., from this madness was, Kṛṣṇa Kathā. This is why Lord has descended as Mahāprabhu, in the mood of Rādhā- for to relish Kṛṣṇa fully, because Kṛṣṇa is "Akhila Rasāmṛta Mūrti"- "The personification of nectar". Rasa is everywhere in Kṛṣṇa- in front, inside, outside, back, front, in all the 10 directions is only Rasa of Kṛṣṇa in 10 directions... To relish that Rasa, Kṛṣṇa has become Gaura. So while seeing the Lips of Kṛṣṇa, the meditation of all the pastimes should start, begin. When we see Deity of Kṛṣṇa, the Lips, we should all meditate all this, that, "These are thooooooose Lips, those maddening Lips, which madden all the vraja gopīs, especially my Svāminī Rādhārānī..!" That's why Kṛṣṇa Himself has come as Gaura to relish all the Bliss which Kṛṣṇa Himself has.

Once, Mahāprabhu lamented and said about Kṛṣṇa's Lips:

*“nāgara, śuno tomāra adhara-carita
mātāya nārīra mana, jihvā kare ākarṣaṇa,
vicārite saba viparīta ”*

(Śrī Caitanya Caritāmṛta Antya Līlā 16.122)

“Oh, Nāgara! Kindly listen to the qualities of Your Lips!”

*“ācuka nārīra kāya, kahite vāsiye lāja,
tomāra adhara baḍa dhṛṣṭa-rāya
puruṣe korite ākarṣaṇa, āpanā piyāite mana
anya-rasa saba pāsarāya ”*

(Śrī Caitanya Caritāmṛta Antya Līlā 16.123)

“Even man can get attracted to Kṛṣṇa's Lips, from the Darśana of Kṛṣṇa's Lips!”
What to say of Śrī Kṛṣṇa Lips, even man can get attracted to Kṛṣṇa's Lips, even Lord

Rāma.. What did the saints of Dandakāraṇya forest do? They had Kṛṣṇa's Darśana? No! They had Darśana of Maryādā Puruṣottama Rāma. And... These Saints were of two types, one, who used to do Rāma Nāma, and the others who use to chant Gopāla Mantra. Only those who chanted the Gopāla Mantra, They got attracted in the mood of Mādhurya towards Rāma.

So, when they see that from relishing the nectar of Kṛṣṇa's Lips, Rādhārānī is completely maddened and service is required, they immediately come from wherever. From wherever means they were actually peeping through the holes of Nikuñja, so whenever sevā opportunity is there, they immediately render service. Why do they come? Because, they are so expert in this. They know what is to be done at what time. How is Rādhārānī to be awakened that moment, how will they wake Rādhārānī then? When Mahāprabhu used to drown in love and used to suddenly loose consciousness, what used to be done? The only solution was, the only solution is, Kṛṣṇa Kathā. Rādhārānī is every day going unconscious, so many times a day. So, This Kṛṣṇa Kathā is, This Rādhārānī, This Rādhā Līlā, Vraja Līlā is eternal. The pastimes of Kṛṣṇa were used to be sung then and from that Mahāprabhu used to regain His consciousness.

Mahāprabhu was in which Bhāva, which mood? Rādhā Bhāva! So, in the mood of Rādhārānī... So which Kathā was to be sung? Kṛṣṇa Kathā! And now, Rādhārānī in Rādhā Bhāva, in Her mood, is completely intoxicated. So, to wake Her up, what is required to be done? To recite, to sing the Pastimes of qualities of Kṛṣṇa. Kṛṣṇa Himself will not sing His Glories, "See, I am so handsome! See, I am this!" This is common sense. "See, I am standing nearby, meditate on My Pastimes." Who will do this, who is expert in this? Mañjarīs! They will say, "Kṛṣṇa is right in front!" They will sing the Pastimes of Kṛṣṇa, then gradually, Rādhārānī will regain Her consciousness.

"*Ataeva gopī-bhāva kori aṅgīkār*"..., try to understand the Bhāva, the mood. Kṛṣṇa Himself would not sing His own Pastimes: "See, I am so good!" In this, mañjarīs are super expert.

***"nikuñja-yūno rati-keli-siddhyai, yā yālibhir yuktir apekṣaṇīyā
tatrāti-dakṣyād ati-vallabhasya, vande guroḥ śrī-caraṇāravindam"***

(Śrī Gurvaṣṭaka 6 – Śrīla Viśvanātha Cakravartī Thakur)

So, this is Anaṅga Raṅga Utsava! For its fulfilment, mañjarīs are required. Anaṅga Raṅga Utsava! Who is Anaṅga? "*Kāma Devāya Vidmahe*"- "The Transcendental Cupid", the Festival of different colours of Transcendental Cupid! For its fulfilment, I, the mañjarī is required. Rādhārānī, You have to be present in That Festival and for its fulfilment, I am also required to be present. Oh Rādhē! Please be Merciful! You very well understand that... So, please engage me, yet again..! Give me the

qualification to render service... Give me service. ‘*tatrāti-dakṣyād*’, “The one, who is Supremely Expert in The Festival of Rādhā Kṛṣṇa”... They are the mañjarīs, ‘*tatrāti-dakṣyād*! Do you understand ‘dakṣa’? ‘Dakṣa’ means expert. ‘Ati Dakṣa’ means ‘Super Expert’... All sakhīs are not expert in service of Rādhā Kṛṣṇa.

There are five kinds of sakhīs. Who are these?

1. Sakhīs
2. Priya-Sakhīs
3. Nitya-Sakhīs
4. Param-Preṣṭha Sakhīs and
5. Prāṇa-Sakhīs.

They are further divided into three categories,

1. Kṛṣṇa Sneha-Adhikā
2. Rādhā Sneha- Adhikā and
3. Sama Sneha- Adhikā.

- ‘Kṛṣṇa Sneha- Adhikā’ means, - ‘Those, who have more love for Kṛṣṇa than..., than Rādhā’, They are Priya Sakhīs and
- Param-Preṣṭha Sakhīs, then They are these. They are ‘Sama Sneh- Adhikā’, They have equal love for Rādhā and Kṛṣṇa.
- But, Prāṇa-Sakhīs and Nitya-Sakhīs are Mañjarīs, They are “Rādhā Sneha-Adhikā”.

So, we have to be under their allegiance, not under Param Preṣṭha Sakhīs or their... No! To take allegiance of others like Sama Sneha - it is not our sādhanā. Even in Gopī Bhāva, allegiance of whom is to be done? The Prāṇa Sakhīs and Nitya Sakhīs. This Bhajana, Gauḍīya Vaiṣṇava Bhajana is so deep! Way beyond anyone’s mid-morning or evening programs! That we have take allegiance of any gopī? No! Because, compared to sakhīs, mañjarīs role in the Festival of Transcendental Cupid is without inhibitions, no holds barred, no inhibition, nothing stopping! Rādhā and Kṛṣṇa, when They are performing amorous Pastimes, when Rādhārānī is intoxicated in love, then mañjarīs enter to wake Rādhārānī up. They consider mañjarīs as an āveśa mūrti of Vilāsa only! Rādhā Kṛṣṇa don’t feel that some outsider has come, They feel... Otherwise, if They feel They will be cautious. Just think how confidential the service of mañjarīs is. Only very close ones can enter into this service.

And, the question may arise that: “When the Ratyākhyā Bhāva arose in Rādhārānī, why She did not express before mañjarīs? She is not willing to express because one of Her Names is ‘Lajjeśvarī’, She feels very shy, though She is expert in Rati Kalā, The Amorous Pastimes. But, simultaneously She is Lajjeśvarī, out of shyness She doesn’t feel comfortable like this. Otherwise, mañjarīs may say, “Everytime She talks about that.”

It is to be understood that not merely reading the Granthas like history books, the things are not going to be revealed. We have to do sevā and associate with right devotees. Those, who are Kṛṣṇa sneha-adhikās, They get opportunity to unite physically with Kṛṣṇa. Sama sneha-adhikā also unite physically with Kṛṣṇa. But, Rādhāsneha-adhikā, the mañjarīs, they do not even desire physical union with Kṛṣṇa, even in their dreams.

We should meditate this in our līlā cintana, that, even if Kṛṣṇa comes and invites us for physical union, then we will not get ready! The maid servants of Rādhārānī do not even desire to have physical union with Kṛṣṇa, even if Kṛṣṇa forces or invites them.

Those, whose service is that of making garlands for Yugala, can do, meditate this way, that with totally absorbed mind as mañjarī, you are making garland in Vraja for Yugala. Not that you are just making garland. Listen carefully to each and every word I am speaking, with “absorbed mind.” Mind is totally absorbed in making garland, thinking this: “I will... This garland I will give to my Svāminī Jī, to Rādhārānī!” This is why it is said that we don’t have to do mere service, we have to do *Su-Sevanam*, totally absorbed, Love in every activity, overflowing! So, Kṛṣṇa is watching when we are making garland. So Kṛṣṇa, after searching for Rādhārānī, goes from there, sees the mañjarīs there. So, Kṛṣṇa gets very much attracted to mañjarīs. Not to their... not to the bodies of mañjarīs, but to their bhāva, their mood. Why does He get attracted? Because, He thinks, “How much selfless these mañjarīs are!” Kṛṣṇa thinks, “They are so selfless! Besides the service, they do not desire anything else!” So, compared to His own sakhīs, Kṛṣṇa loves mañjarīs more than them, due to mañjarīs’ sevā niṣṭhā, their exclusiveness in service.

Everything is dependent on service. You can purchase Kṛṣṇa by service, because Kṛṣṇa thinks that- “Other sakhīs do get chance to unite physically, but mañjarīs never unite with Me physically. They don’t know anything other than service of Svāminī Jī! They are made up of sevā rasa only! They are made of service only!” So, Kṛṣṇa comes near to mañjarīs and says, “Look!” Just think, Kṛṣṇa has actually come... Don’t do reading just for the sake of reading. Think that- you are a mañjarī and Kṛṣṇa has actually come to you and says your mañjarī name, let’s say it is Lavaṅga...”Hey, Lavaṅga Mañjarī!” Or “Hey, Cārukale, Who is that girl in the world, who is indifferent towards Me? You tell Me... I am RASARĀJA, The Personification of Rasa! Each and every lady of this world is attracted towards Me! Even Lakṣmī is also attracted! Look at Me...at this moment, there is nobody around us. You make Your life successful, Cārukale, by physically uniting with Me! You will never get such opportunity, the golden chance again. Each and every lady of this world wishes to be with Me. You very well know that, and simultaneously, I am going

restless from the pain of lust! So, you make your life successful and satisfy My desire also!”

So, what do you, as a mañjarī will do? What does the mañjarī do when Kṛṣṇa does that? The mañjarīs also... What is...? How expert is mañjarī? Ati Dakṣa! The mañjarī says or you will say in your meditation, “Hey, Nāgara Rāja! What You said is right. You are RASARĀJA! I know! Everyone gets attracted towards You, I know. But, the relishment I obtain from Your, from uniting You with my Svāminī Jī, in front of that all this is chī-chī ! Muh! Ah! Not good! This is absolutely very small! I would not desire this, such trivial relishment, leaving the highest Rasa! I only pray to You, Oh Nāgara, that, please Bless me with the Darśana and service of Your union with Svāminī Jī only!”

And, He is also Nāgara Rāja.. Who is the servant of Lord Kṛṣṇa? Even Sarasvatī! If Sarasvatī resides on the tongue of someone, that person cannot do anything wrong. So just think, if Sarasvatī is the servant of someone, how that person..., how witty that person would be!! Then Kṛṣṇa says, “That is alright. I will engage You in My sevā and our Darśana also, when I am with Rādhārānī. But, nobody will get to know about it. Just see, you want to unite Rādhārānī with me and You are Rādhārānī’s Kiñkarī, you are Abhinna-Deha and Abhinna-Praṇa from Rādhārānī!” See the logic emanating from Kṛṣṇa, Whose servant is Sarasvatī. He says, “You are non different from Rādhārānī?” Mañjarī says... “Yes...” “You want Me to embrace with Rādhārānī? Yes! So, you are non-different. So, let Me embrace you! Let Me unite with you!” In this way, Kṛṣṇa tries to confuse mañjarī in His talks. But, mañjarī says: “Hhmm! Huh! If You say, I can give You my life. But, I cannot give You my body! This body is fully surrendered to Rādhārānī ! Jai Jai Śrī Rādhē!!”

“If You say, I’ll give You my life. If You say, I’ll unite You with Rādhārānī and can... I will!” Then, She brings Kṛṣṇa near Rādhārānī. So, as She brings Kṛṣṇa, Rādhārānī gets pleased. Kṛṣṇa is also pleased, that is, She is making us, Yugala, unite! So, to broadcast the glories, the exclusiveness in the service of mañjarīs, all these pastimes, the Yugala makes them happen. Kṛṣṇa says, “I am very happy!” Then, Rādhārānī says, “I am also very happy! What should be given to her (the mañjarī)? Then, Rādhārānī says... Earlier, it was only Kṛṣṇa who was doing this. Now, Rādhārānī says, “Oh, Kṛṣṇa! Give Her Your kiss and embrace her!” When Rādhārānī says so, mañjarī runs from there, “Leave me! Leave me!”

Seeing the exclusiveness in service of mañjarīs, Rādhārānī gets very much pleased! Some foolish people think that mañjarīs are so attractive, more attractive even than the gopīs, won’t Kṛṣṇa get attracted towards Them? Kṛṣṇa is Lampāṭa-Rāja! He will not get attracted? What is the reason? Reason is, Kṛṣṇa, depending..., according to the quality of Love, to accept that service, Kṛṣṇa gets attracted in that way. Mañjarīs don’t have that mood, that desire that they want to do physical union. So, how can

Kṛṣṇa be ever attracted to them that way? Kṛṣṇa is Āpta-Kāma, Fully satisfied, Ātmā-Rāma, Complete. This..., Śrī Kṛṣṇa is The Lord. He doesn't need anything. He is not dependent on anyone for happiness. He only accepts the service rendered with Love. He never accepts service via body.

So, the Prema or the quality of mañjarī does not have element of physical union. So, Kṛṣṇa does not get attracted that way. Only out of play, for the pastime, to perform pastime, something is to be done. Sometimes, He gets hungry. Can the Lord ever be hungry? Even the soul, the ātmā is without hunger. This is one of the chief eight qualities of soul. If the ātmā is never hungry, is it possible for the... If the soul is not hungry, can Supersoul ever be hungry? Still, the Lord eats, He drinks. Many of us have this service- Suvāsita vārī, sharbat...

So, for the pleasure of Rādhārānī, Kṛṣṇa teases mañjarī... Hlādinī potency, Rādhārānī, Kṛṣṇa is fully satisfied with Her! Still, Kṛṣṇa says, "All right! Fine! Take this, wear My Garland!" When Kṛṣṇa tries to hang the garland, while running towards mañjarī, "Hey, take this, take My garland, take naa!" And, mañjarī says, "No, No, No! I don't want Your Garland! I just want Rādhā Prasādī!" Then, She extends Her hands to hang that Garland around Rādhārānī's Neck. So, without it being Rādhārānī's Prasādī, mañjarīs do not accept even Kṛṣṇa Prasādī. Understood? Then, Kṛṣṇa says: "All right! Take this tāmbūl from My Mouth!" "Na, Na!" The mañjarī says, "No!"... Again, she gives it to Rādhārānī. It will become Rādhārānī's Mahāprasāda, then the mañjarī accepts. *Rādhārānī Prasādī Naivedyama Śrī Guru Mañjarī Vargebhyo Namaḥ*. Mañjarīs accept the Prasāda of Rādhārānī.

We don't do the offerings to Rādhā Kṛṣṇa straight in our Deity Worship. First, we offer to Kṛṣṇa, then Kṛṣṇa's Prasādī to Rādhārānī, then Rādhārānī's Prasādī to Guru Mañjarī and then we offer Prasāda..., then we honour Prasāda. In life, we should constantly pray: "Please, be merciful to me, Rādhārānī! Please, be merciful to me! Please, accept me among Your dear, dear ones! I will connect to the bonafide lineage now finally! Please, be merciful unto me! Please give me direct service of Yours!"

When we read scriptures or do hearing, do not do it as a merely, as a spectator. We should consider while hearing, we should consider, this pastime is actually taking place in front me, it's right in..., right in front of my eyes. Hearing is to be done this way. Reading is to be done this way. Which, whichever līlā we hear, we meditate, we should feel that, "This is taking place before me." Hearing in the right way is to be done.

Most important thing is, it's not that: "I love Rādhārānī!" "Rādhārānī also loves me a lot..! My Worshipable Deity loves me a lot!" This Love is not a one-sided-affair, that only we are showering Love and They are not... No! They Love us more than we do! If we are greedy then They are always available. They are asking: "Are you

available?” Rādhārānī asking you, “Are you available? I Am...Are you available?” And, if we are saying, “Yes!”, then They are always available. If They ask you the question, “Are you available?” Then, what will be our reply? “No..., while chanting from 6-8, I am available. For next 1 hour I may be available... But, rest of the time I am not...” This is not right! “I am always available!” If Rādhārānī asks you, you should say, “24 X 7...” If Rādhārānī asks us, what will we say? If She asks, “You are available for some service? Really? Ok! I am always, always available! There is no problem, actually!”

We, the mañjarīs are expansions of the will-power of Rādhārānī, The Icchā-Śakti of Rādhārānī... Mañjarīs are there in Nikuñja or any intimate place only due to the desire of Rādhārānī. Moreover, Rādhā Kṛṣṇa considers the mañjarīs as embodiment of Their Āveśa. That’s why They don’t feel any difference. For example, if you keep one foot of yours on your other foot, then do you feel any difference? No. But, if someone else puts his feet on your foot, then you feel difference? Yeah! You consider one foot of your to be non different from your other feet. Similarly, Rādhārānī considers mañjarīs as non different from Her. Neither Rādhārānī can live in separation from mañjarīs, nor mañjarīs can live in separation from Rādhārānī. That is why, when Rādhā Kṛṣṇa have sweet talks in front of mañjarīs, then it is totally on a different platform. There is no hesitation...

So, enjoy the Bliss, enjoy the Bliss, Eternal Bliss!!!

Ataeva gopī-bhāva kori aṅgikār!

Hare Kṛṣṇa!!