

KR̥ṢṆĀ TATTVA -1

Today is the appearance day of Sarvaloka-maheśvara.... Sarveśvar-eśvara.... Sarvātīta Sarvamaye....Acintya....Anaṅta....Viruddha-guṇa-dharmāśraya....Akhila-rasāmṛta-sindhu.... Nanda-nandana.... Rādhānātha...Śrī Kṛṣṇa!!!

To bless this planet earth, Lord Kṛṣṇa descends. How Śrī Kṛṣṇa actually wants to bless? Through His Nirūpama Mādhurī..., the Sweetness of His unparallel form, through His unparallel Pastimes....His unparallel form, Śrī Kṛṣṇa wants to attract all the jīvas. Śrī Kṛṣṇa is Ānanda-maya....Prema-maya....Saundarya-maya and Mādhurya-maya.

If the bhāva...the mood of the upāsānā...worship of The Lord, if this bhāva gets inculcated in the heart, then the stream of Happiness of jīva becomes unbreakable.

I know, whatever I said, you have not understood; nobody understood! Ok, I explain in detail.

Who is Śrī Kṛṣṇa? He is Ānanda-maya...Prema-maya...Saundarya-maya and Mādhurya-maya! If the bhāva...the worship of The Lord gets inculcated in the heart, then the stream of Happiness becomes non-stop...unbreakable. I explain more... The jīvas, what do they want? What do we want, every moment...sleeping...when we are awake...sitting...lying...standing, what do we want? Happiness! And, what is Lord? Sat-Cit-Ānanda!

Now, we think something...hold on to it; not that, hearing from one ear and releasing from the other ear...! Hold onto it! You have heard this so many times ~ what do you want? Ānanda and He is Ānanda...happiness. What do you want? That someone says.. loves you....we say: someone should love us...we should love someone. And, what I said about The Lord? He is Ānanda-maya and then He is Prema-maya. What do you want is - Happiness ~ He is Ānanda-maya. What do you want is - Love ~ He is personification of Love...Prema-maya. So, whatever you want, He is that..! Once this is understood, then the jīva will stop running from pillar to post in search of happiness; why? Because what he wants love....happiness, that Prema-maya... Ānanda-maya is The Lord Himself. Till the jīva knows this, deep understanding about The Lord, his life will be a self-made puzzle.

What do you want? Ānanda, that is Lord. What do you want? Love, that is Lord. Are all problems not solved, within a second? What you want, He is! So, how can Ānanda-maya...Prema-maya Lord be attained?

When the mood of upāsānā...the worship of The Lord, is inculcated in the heart...in your buddhi; when this thing gets settled that whatever I want ~ Lord is that, then the jīva's intense desire for relishing ānanda gets instantly fulfilled. And, when the bhāva gets settled in buddhi, your happiness desire is instantly fulfilled and that

stream never breaks. You usually say that: I am happy this moment... I am sad this moment; that so-called happiness breaks off and on. But ānanda...happiness..., real...true happiness is such that once attained, it can never be taken away...never be broken.

We have made so many kiddish concepts of happiness....CONCEPTS of happiness, within our mind. Reality is ~ Kṛṣṇa is Happiness but, we have made concepts of happiness within. What is a baddha jīva? Condition living entity is one who puts conditions for his own happiness, that is, if this thing happens this way, I will be happy....if this thing happens that way, I will not be happy, so these are conditions. The person who puts conditions for happiness is baddha jīva; he is not concerned with reality: Happiness is The Lord.

And, who is a mukta-jīva? Who is freed from all these stupid conceptions, he dwells in reality. He wants to dwell in happiness, he knows what is happiness, he dwells in The Supreme Lord's devotional service.

You want to see beauty? And The Lord is... you want switching on TV.... you want to see people, why? Because you are worshipper of beauty and The Lord is Saundarya-maya; so, your desire to see the most beautiful thing gets fulfilled by seeing The Lord. And, we want our mind to be absorbed somewhere to get happiness and The Lord is Sarva-maya, Mādhurya-maya, it means...Mādhurya-maya means He can take away your mind. So whatever you want, Ānanda-maya ~ He is that...Prema ~ He is that...Saundarya-maya ~ He is that...Mādhurya-maya~ He is that. Many devotees thinking that we understood this to some extent.

Ok! Amongst you, there will be some devotees, who must have been to Vṛndāvana; how many of you have been there? Anyone attended Maṅgala Āratī? Yeah, most of you! Who attended Maṅgala Āratī? Yes, you Martin...Samantha, you attended Maṅgala Āratī? No! Rādhā-Kṛṣṇa's Maṅgala Āratī, I am asking; who attended? It is not possible for Martin or Samantha or Tandon to attend any Maṅgala Āratī. Even, Nanda and Yaśodā cannot attend Rādhā-Kṛṣṇa's Maṅgala Āratī; how can Martin or Samantha attend or a resident of Germany? Or like you Samantha, a French woman, how can you attend Maṅgala Āratī?

Do you know where Maṅgala Āratī takes place? We go at 4.30, we have heard all this. Maṅgala Āratī takes place in Vṛndāvana in any Temple we go? It takes place in Nikuñja, in the morning, after Rādhā-Kṛṣṇa have lied down little bit, after Their performing Their love sports at night.

You consider yourself as Martin...Samantha, not even as a Sakhā or a friend. Not even Sakhā or friend, can go for Maṅgala Āratī...not even the eternal parents of The Lord, can go for Maṅgala Āratī; so, how can..., if, the Brajavāsīs....eternal

Brajavāsī....Nitya-siddha-Brajavāsī cannot go for Maṅgala Āratī, how can you go?
Only The Sakhīs and Mañjarīs go for Maṅgala Āratī-

*“sakhī vinā ei līlā puṣṭa nāhi haya
sakhī līlā vistāriyā, sakhā āsvādaya”*

(Śrī Caitanya Caritāmṛta, Madhya-līlā 8.203)

Lord’s most Private Place ~ Nikuñja!

Without relationship, The Lord will not allow anyone to enter Nikuñja. And, when Guru gives initiation in a bonafide lineage, genuine Gauḍīya Vaiṣṇava, who is really following Mahāprabhu as it is; when He gives initiation through the mantras, then He actually gives us the relation~the sambandha-jñāna...the knowledge of relation, that who you are, Who The Lord is, and, what is your service? Here, even the Brahmā and Śiva, they don’t have any access.

If someone says: I attended Maṅgala Āratī, then someone may ask you: Hey! Who is your Yūtheśvarī? First question! Which Yūtha....which group you are from? You don’t know! Our Yūtheśvarī is Anaṅga Mañjarī. Someone may ask: Who is your Guru-Mañjarī? There is no answer. So, without relation with The Lord....without any relationship, no one can enter Nikuñja or no one can do Maṅgala Āratī...attend Maṅgala Āratī.

And who is seeing? You...Samantha...Verma...Aggarwal, you guys are not seeing; only the Sakhīs and Mañjarīs are seeing. It is happening on the..., Maṅgala Āratī happens on banks of Yamuna; so you, the soul, have to be in your sakhī-svarūpa, then only you can see Maṅgala Āratī. You see your wife with some bhāvanā...some feelings...., you see your daughter with some feelings.... you see your mother with some feelings. So, till some feelings, your relationship is not established; what will you see? What service can you render?

And, what does bhakti mean? Loving Service! To love ~ at first, there should be some relation with The Prema-maya Lord, which is established by Guru by giving the appropriate mantras...dīkṣā mantras...bīja mantras. Attending Maṅgala Āratī of Rādhā and Kṛṣṇa is not a small thing... Maṅgala Āratī ~ is not a small thing!

There are four types of sakhās of Kṛṣṇa: Sakhā, Suhṛt-sakhā, Priya-Sakhā and Priya-narma sakhā.

~Suhṛt-Sakhās are those, who consider themselves as elder to Kṛṣṇa; have parental affection for The Lord. And,

~Sakhās are those, who consider themselves as little younger... sort of a servant mood is there, in them. And, there are

~Priya-Sakhās, who consider themselves as Kṛṣṇa’s equal, you know; they...when they play and Kṛṣṇa loses, they deserve bet...the wager that whosoever will lose, he will carry the other person on the back; so, Kṛṣṇa carries so many sakhās on the back and then they..., they put foot on Kṛṣṇa’s belly ~ Hey! Run fast! You are horse now, run fast! So Kṛṣṇa, bhakta-vaśyatā...subjugation to His devotees, He runs fast also.

Can you make Lord Nṛsiṃhadeva your horse to run? Can you make Lord Rāma as your horse to run? No! But with Kṛṣṇa, you can establish any relationship; He is Akhila-rasāmṛta-sindhu and that relationship will be unbreakable. Lord..., with The Lord, whatever way you want to establish relationship, with Kṛṣṇa, you can establish; if you want to become sakhā ~ know, what kind of sakhā you want to be and you can become one.

~Fourth sakhā’s are Priya-narma-sakhā; they are very confidential...they arrange meetings...exchange letters with the sakhīs of Kṛṣṇa. And, these Sakhā’s activities are not known to other sakhās.

Only one kind of relationship can be established with The Lord. Decide it! You decide!

Many a times, people ask: How is your bhajana going? Do you know what bhajana is? If someone is attending Maṅgala Āratī from past twenty years, does it mean he is doing bhajana? Bhajana means I have a relationship with my Bhajanīya ~ The One, whose bhajana I am doing; I know that firmly, my relationship! It is upto you, what kind of relationship, you eternally want with The Lord? And, after deciding this relationship, whatever activities you do ~ chanting...reading...sādhu-saṅga...service to attain that bhāva...that mood...that relationship; what relationship? Decide! To attain that thing whatever activities you do, that is called bhajana. Merely attending Maṅgala Āratī etc. is not bhajana. You don’t have to stand in Maṅgala Āratī, you have to stand with your...you stand with your bhāva...your mood; that is why, Mahāprabhu is saying that:

*“ataeva gopī-bhāva kari aṅgikāra,
rātri-dine cinte rādhā-kṛṣṇera vihāra”*

(Śrī Caitanya Caritāmṛta Madhya-līlā 8.228)

Without accepting the mood of the Gopīs, you cannot enter the Nibhṛta-Nikuñja, which Mahāprabhu’s desire is.

You want a place in Nikuñja? Want to see The Most Confidential Pastimes of Rādhā-Kṛṣṇa? So, first step is to take initiation from a real Mahāpuruṣa and establish your relationship with Śrī Kṛṣṇa and Śrīmatī Rādhārānī...your Guru-Maṅjarī. After this special initiation, you get sādhanā adhikāra ~ authority to do sādhanā, what kind of sādhanā adhikāra? That considering yourself: a maṅjarī, rendering service to Rādhā-

Kṛṣṇa. Even if you want to become sakhā, know which sakhā you want to become? Even if you want to become sakhī, know which sakhī you want to become?

Sakhīs are of three types:

1. Sama snehā.
2. Kṛṣṇa snehādhikā.
3. Rādhā snehādhikā.

~ Kṛṣṇa snehādhikā means that they have more love for Kṛṣṇa than for Rādhā.

~ Sama-snehā means they have equal love for Rādhā and Kṛṣṇa. And,

~ Rādhā snehādhikā means we, the mañjarīs; we have more love for Rādhārānī. Our life is Rādhārānī.

So, if we want to have a relationship with The Lord, may be sakhā, then we should be clear of which mood we aspire...we want to become. And, day and night, that mood should be meditated upon ~ I am Lord's sakhā in this bhāva...I am a sakhī in this bhāva; we should be very clear of what I really want. And we, the Gauḍīya Vaiṣṇavas, those who are chanting Hare Kṛṣṇa, we are neither sama-snehā upāsakas nor Kṛṣṇa snehādhikā; we are Rādhā snehādhikā ~ we, the mañjarīs.

And sakhās, they cannot attend Rādhā-Kṛṣṇa's Maṅgala Āratī and even Nanda Yaśodā cannot. But the baddha-jīvas, by Mahāprabhu's grace, if they do the right sādhanā of becoming Rādhā-snehādhikā, then they get...they can get eternal entry in Nikuñja; the kali-yuga jīvas who resides in filth, they can get entry in the most purest Nikuñja of Rādhā Kṛṣṇa.

Few days back, we were in Braja...Vṛndāvana; this devotee of ours, He met one sannyāsī, He is sannyāsī from last 20-30 years; he told that: he has taken shelter in Rādhākuṇḍa and sannyāsī said: I don't know what should I meditate up myself as? Sometime, I think myself as a sakhā...sometime, I think myself as a sakhī...sometime, I think myself as a mañjarī. I don't know who I am because I have no Guru; that sannyāsī was saying like this, although his Guru is alive...his Guru is giving so many initiations even now and he is a sannyāsī himself for so many years. My Heart was crying, after hearing all this; having tri-daṇḍa twenty-thirty years, he doesn't know how to start bhajana? Then, how will ever anartha nivṛtti happen? When will he have any kind of niṣṭha? Niṣṭha happens only in bhajana.

First of all, one must know what bhajana actually is? Bhajana means you know~ you want to have a particular relationship with The Lord and you proceed on the path, this is bhajana. Merely attending Maṅgala Āratī...morning program...ritualistic, this is not bhajana; if you do it this way, then prema is miles away, miles...miles....miles away. You can establish any relationship with The Lord~

*“ye yathā mām prapadyante tāms tathaiva bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ”*

(Bhagavad Gītā 4.11)

In sakhā mood or with Rāma... in vātsalya bhāva...any bhāva, you can have relationship and can be siddha in that bhāva. You have to hold on to a bhāva~ that I want to have this bhāva, then, we have to take initiation from Mahāpuruṣa of that bhāva and then hold on to that bhāva, for eternity; this is simple...as simple as that!

With Rādhā-Kṛṣṇa, all sakhīs are standing alongside; so are all sakhīs standing there, they are having darśana in the same bhāva? No! we do in a totally different bhāva because our Īśvarī is Rādhārānī but not of all sakhīs. Some sakhīs are snehādhikā ~ equal love for Rādhā-Kṛṣṇa, they are also there; but we are Rādhā snehādhikā...we are..., our life is Rādhārānī! So, this is our ego: I am Rādhā- snehādhikā; this is your ego: I am Rādhā's kiṅkarī! So, we have to develop this ego...nourish this ego of ours that: I am this and this mañjarī...my Guru Mañjarī is this, You are my Prāṇeśvarī Rādhārānī; you have this relationship with the heart. Inculcate this bhāva in your heart.

At the time of Mahāprabhu, Hanumānjī as Murārī Gupta was being asked by Mahāprabhu, to do Rādhā-Kṛṣṇa bhajana; so, what did Hanumān say? I am dāsya... dāsa of Rāma, I am firmly situated in this bhāva; I cannot do any other thing. So, we have to be very firmly situated in one bhāva... particular bhāva, to serve The Lord.

We have come to do bhakti. We have celebrated so many Janmāṣṭamī, have you ever thought: why you are celebrating Janmāṣṭamī? You establish your relationship with The Lord, only then you will be coming here...your coming here will be successful. Otherwise

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

(Śrī Caitanya Caritāmṛta, Ādi-līlā 8.16)

Even after millions of lives, without sambandha yukta bhajana...without relationship; Bhajana with ~ knowing what relationship you have with The Lord, without this *bahu janme*...even after millions of lives, you will not be successful. And, in just one life, if you do sambandha yukta bhajana, you go to Nikuñja straight away.

Now, this Mañjarī Bhāva is the highest; who are the Ācāryas of Mañjarī Bhāva? Rūpa-Rati ādi mañjarī, Rūpa Mañjarī... Rūpa Gosvāmī...Sanātana Gosvāmī; what is Their Service? They are not bothered about their own sukha; hundred percent (100%) focus is: on the sukha of my Sevyā. Never desire from inside, that because of my bhakti, my health should become better...I should have this siddhi...my family

should be good. Our sevā should be only for pleasure of Svāminī Jī...Kīśorī Jī. Whatever we do, every second should be for Her Pleasure.

Why do many devotees go for Maṅgala Āratī? If asked, they say: I like it; for this reason, should we go to Maṅgala Āratī? Isn't it disgusting? Isn't that a sevā going to Maṅgala Āratī? One should go for pleasure of Yugala...for rendering service to Yugala; sevā is rendered, for pleasure of Svāminī Jī. Is there any difference between bhakti and Lord? Both are supremely pure' viśuddha, no tinge of I like this, I am doing; this is not in Bhakti, I like. You like The Lord, that's why I am doing.

The service of Rādhā Kṛṣṇa is very-very confidential.

Abhī, the Abhiṣeka was being done, of Kṛṣṇa; who attended the abhiṣeka? The same you, Sharma...Samantha... Martin...Chris? Whose abhiṣeka was done? Of Syāma-Sundara and who attend Syāma-Sundara's abhiṣeka, the residents of India...America...Germany...France? No! Only the residents of Braja...the Brajavāsīs attend abhiṣeka, in Braja bhāva. So, the one who did not see...did not attend in that way~The Braja Bhāva, actually did not see Kṛṣṇa's abhiṣeka done. Again that same, French...German people attended... Indians. No!

In Goloka, on this very day, Janmāṣṭamī, Abhiṣeka takes place in morning, in Goloka. Our Kīśorī Jī...Svāminī Jī is there, so what should we think? Where am I? When in Maṅgala Āratī, think: I am on the banks of Yamunā, in Nikuṅja, alright? And, when abhiṣeka...Janmāṣṭamī is going on, where am I? Am I here, in Delhi or London? No!

*“vṛndāvana parityajyam, pādām ekam nā gacchati
paśyāmi yadā yadā vrajabhāvam nā vismarāmi”*

(Prabhāte Saṅgītā)

Lord never goes a step out of Vṛndāvana. So, abhiṣeka takes place at Kṛṣṇa's house, at Nanda-bhavana; so, properly meditate. You don't have to imagine; this is not imagine, you have to meditate: this happens...this is happening, right now.

You are in Nanda bhavana, with Rādhārānī and Rādhārānī is seeing abhiṣeka of Kṛṣṇa and you are standing with Her; those feeling, you should attend Janmāṣṭamī. Externally, everything is same but internally everything is different. There is a difference in sakhīs...there is difference in sakhās; and, I told you both the difference in sakhās and sakhīs earlier. Now, there is difference in mañjarīs also. Mañjarīs some are very soft... some are very~they scold Kṛṣṇa like anything... some are mild. So, all mañjarīs are not of same nature, some are vāma...some are dhīra-adhīra...sometimes cold. So, when Gurudeva gives siddha-praṇālī ~ our siddha svarūpa after initiation, special initiation...The Siddha Praṇālī Initiation! They also tell us about: our eternal bhāva that this is your nitya-bhāva, with which you have relation with Rādhā and

Kṛṣṇa. So, even if you are having Darśana of Rādhā-Kṛṣṇa in Maṅgala Āratī...in Nikuñja, you should know: what your bhāva is. You are standing with your Guru Mañjarī; know the bhāva of your Guru Mañjarī. What is your relationship with Kiśorī Jī? What is your service at that time? And everything is there, described in the siddha praṇalī, given by a bonafide Guru, in a 500 year old unbroken lineage, from Śrīman Mahāprabhu.

This Janmāṣṭamī is not a fair...is not a melā like diwālī melā. One who is actually celebrating Janmāṣṭamī, the bhāva...her bhāva as a mañjarī will further increase because he is directly in Nikuñja with Rādhā-Kṛṣṇa in maṅgala Āratī and here, in Nanda bhavana in Janmāṣṭamī.

So, the sevā should be devoid of all ulterior motives; only for pleasure of my Iṣṭa-deva ~Rādhā and Kṛṣṇa, not for our own sukha and duḥkha. Mañjarīs are not concerned with the pleasure of Kṛṣṇa, what to talk of their own sukha; their only pleasure is pleasure of Rādhārānī. Without Rādhārānī, mañjarīs they can't even live~they are like fish without water; Rādhārānī is their very life. They want Rādhārānī...Rādhārānī service all the time. That's why, Mahāprabhu is saying: *ataeva gopī-bhāva kari aṅgīkāra*. Without inculcating the Gopī bhāva in your heart, non-stop, you will never be able to establish relationship with Kiśorī Jī.

I will tell you a līlā to have better understanding of Kṛṣṇa, Rādhā and your own sevā.

Rādhā and Kṛṣṇa are in Nikuñja, at the Keli-śaiyā bed. So what is today's līlā? Decoration of Rādhārānī's hair etc; Kṛṣṇa will decorate Svāminī's Hair by combing and then gradually sakhīs come with different flowers etc...various kinds of things, for Rādhārānī's śṛṅgāra. When Kṛṣṇa is decorating Rādhārānī, śṛṅgāra rasa Himself is decorating Mahābhāva Svarūpiṇī Rādhārānī; so with His Lotus Hands, Śṛṅgāra Rasa...Rasarāja Śrī Kṛṣṇa is decorating the personification of Mahābhāva. By seeing this, Rādhārānī is very happy because it is such a unique Art; it is totally different when we do combing and when Kṛṣṇa does. Keśa-Śṛṅgāra, Kṛṣṇa is doing and Rādhārānī is happy that Śrī Kṛṣṇa is combing. And, mañjarīs feeling very happy on witnessing Darśana there. I, the mañjarī, I bought ingredients of service and then, further decorations, Kṛṣṇa is doing of Rasamayī; The Rasamaya is doing decoration of Rasamayī. They felt satisfaction that I got Darśana, so this is service without any kāmṇā...desire. This thing is happening in Nikuñja; so, She Thought: why not give Kṛṣṇa some reward, for His nice service. So, She embraced Kṛṣṇa and what happened to Kṛṣṇa? Vikāra...aṣṭa-sāttvika vikāra appeared in Him and He started trembling and all the Śṛṅgāra, Rādhārānī got, destroyed...disrupted.

Why I am telling you this līlā? Because your role is very important ~ you have to learn: how to render service? Without understanding, how will you render service?

Now, Śṛṅgāra was done - Reward was given- everything was disrupted, it reached the same stage as it was earlier. So, what does Rādhārānī do now? She takes a blue lotus in Her Hand and She makes fun of Kṛṣṇa...lovingly scolds Kṛṣṇa; when Rādhārānī scolds Kṛṣṇa, it is not same as of male and females here. Scriptures say:

*“priyā yadi māna kari' karaye bhartsana
veda-stuti haite hare sei mora mana”*

(Śrī Caitanya Caritāmṛta, Ādi-līlā 4.26)

When Svāminī Jī does tāraṇa-bhartsana...scolds Kṛṣṇa, you know how Kṛṣṇa feels? *Veda-stuti haite*, he compared to the bliss of Kṛṣṇa, which He feels from the Glorification of Vedas; the bliss Kṛṣṇa feels, from being scolded by Rādhārānī is uncomparable. Why is Rādhārānī scolding? For Her own pleasure? No! When we scold someone, it is for own but She is scolding Kṛṣṇa for Kṛṣṇa's pleasure~ Kṛṣṇa will get happiness by that. And, we...we the mañjarīs are standing there; confidential mañjarīs! And laughing, with our hand, covering our mouth; this are very confidential. Secret smile, we are passing. Mañjarīs, they are trying to tell Kṛṣṇa something, through the smile ~ Oh, What He has disrupted! That is why, Rādhārānī is scolding Him. Mañjarīs don't even smile for their own pleasure; how viśuddha that bhāva is? Supremely Pure bhāva! Kṛṣṇa is doing activity for the pleasure of Rādhārānī; Rādhārānī is scolding Kṛṣṇa for Kṛṣṇa's Pleasure and the mañjarīs are even giggling...laughing for the pleasure of Yugala.

This kind of sevā, even the laughing...this expertise in sevā...this type of sevā, even the laughing is sevā, this has to be learnt from scriptures...from Acārayās ~the Live Acārayās, that in this way, we have to render service. And, then be firmly situated in that bhāva and then, the stream of happiness, through this relationship with nityānanda Śrī Kṛṣṇa, there will be no breakage in that. Otherwise, no matter how many japas... Janmāṣṭamīs attend functions we do, we will never be happy because relationship is not established and it is not...we are not serving in that relationship.

Now, Rādhā and Kṛṣṇa are to be fanned with cāmara; how is cāmara to be done? How will Rādhā Kṛṣṇa be pleased? We do cāmara in such a way that~ fragrance of Rādhārānī enters the nostrils of Śrī Kṛṣṇa and on receiving that fragrance, Kṛṣṇa becomes totally intoxicated. And, when in this way, I make the fragrance enter Kṛṣṇa's nostrils and when I do Darśana in this way, then I attain utmost happiness; this is the way of getting happiness. How cāmara is to be done by mañjarīs...us, we have to learn from The Acārayās. We don't have to do cāmara, this boy from Bihar....this lady from Germany, we don't have to; cāmara has to be done in Vraja bhāva. We have to learn: how to give Them pleasure? Not to give ourself pleasure, by anything.

When we will have our temple, very soon, then we will tell everyone the right teachings from the very beginning. Sakhīs you come...mañjarīs you come; German... French...Indian you go out. You, sakhīs...mañjarīs come with the right bhāva, attain full benefit of Maṅgala Āratī. Maṅgala Āratī is not a ritual..Janmāṣṭamī is not a ritual. Our abhiṣeka in Janmāṣṭamī will be in the morning, as it is in nitya līlā in Vraja. When abhiṣeka takes place, what do we think? Are we doing abhiṣeka of Laddu Gopāla? No! When we are doing abhiṣeka, whose abhiṣeka we are doing? The abhiṣeka of transcendental cupid... Akhila-Rasāmṛta-Sindhu... Nitya Kiśora... Syāma-Sundara!

I think this would be enough for you, for today. And, I certainly believe that have given you.. I have given you a new direction to your life.

So, without establishing a relationship, bhakti cannot be commenced....not even be commenced; do you understand this thing? So, decide in which bhāva, do i want to do devotion? Then, take dīkṣā from the Guru of that mood and then further training will be done.

Hare Kṛṣṇa!