

NITYĀNANDA TATTVA

On this very auspicious Occasion of Nityānanda Trayodaśī, all you, “would-be”, mañjarīs are heartily welcomed...

Mahāprabhu is called, “*chand avatāra*”, the hidden incarnation. Nityānanda Prabhu is even more, “*chand*”, more hidden than Mahāprabhu. That is why relatively lesser persons are acquainted with Him. So, if there is any last limit of Mercy, what is that? Śrīman Nityānanda Prabhu! And we all are very fortunate that we are getting connected to The Nityānanda Parivāra, family. So, we had The Darśana of The Lord and participated in the āratī, so we are all very fortunate.

Nityānanda Trayodaśī is today, but its preparation in Nitya Līlā, Nitya Navadvīpa begins a day before. Preparation starts from Śukla Dvādaśī in the month of Māgha. And, today is Trayodaśī. So, Nityānanda Prabhu’s Mother, Mā Padmāvatī requests Father, Hāḍāī Paṇḍita to go and invite Śrī Gaurāṅga Mahāprabhu along with His Devotees, Parikara to Nityānanda Prabhu’s Home the next day, to participate in the Janma Utsava, Prākāṭya Utsava, Appearance Festival of Nityānanda Prabhu.

So, The Darśana we had today, takes place around 11 in the morning. But, Mahāprabhu and the devotees, they come to Nityānanda Prabhu’s Place around 8:30 am. So, what happens before that? Before that, everything, Nitya Līlā, everything takes place the way as it is eternally.

So, what do we do in the morning? Where we are in the morning?

See, this is the era, The Age of Nitāī-Gaurasundara. Unlike in any other age, if a jīva used to do devotion, he would get only one svarūpa, eternal form. Which svarūpa? As the dāsa of The Lord. But, this is the most merciful age of Śrīman Mahāprabhu. So, what is the foremost feature of This Mercy? That instead of one svarūpa, as in other ages, we, the gauḍīya vaiṣṇavas, get two svarūpas, if we follow the sādhanā properly, if we get connected to The Sat Paramparā. We get two svarūpas, we simultaneously become mañjarī in Vṛndāvana and kiśora brāhmaṇa in Nitya Navadvīpa. So, this is Nitya Līlā, Eternal Pastime. Like there are Eternal Pastimes of Rādhā Kṛṣṇa, similarly there are Eternal Pastimes of Śrīman Mahāprabhu.

So, where are we at night in Nitya Navadvīpa? “We” means, “would be”. So, where are we, the “sādhaka gaṇa, the practicing devotees” of Mahāprabhu at night? We are at..., every night, we are at Śrīvāsa Āṅgana. Mahāprabhu, after Saṅkīrtana, sleeps. And we are sleeping at The Lotus Feet of our Gurudeva. Then, how do we get up as a regular practice? We get up in the morning by reciting Gaura Gaura! Gaura Gaura! And in the morning, soon after getting up, we rinse our mouth etc. Then we press

The Lotus Feet of our Gurudeva, and we get up. This is quite a long pastime. I am telling only a bit, small part of it now, because I am telling of what happens on Nityānanda Trayodaśī from the morning itself.

So, everyone is at Śrīvāsa Āṅgana in the morning. So, that the sādhakas get up there only and bhakta-ṛṇḍa assemble outside Mahāprabhu's Maṇḍapa, The Resting Place, where Mahāprabhu is sleeping, Yoga-nidrā. So, why do the devotees assemble when Mahāprabhu is sleeping? To have Śayana Śobhā Darśana, to relish the beauty of Mahāprabhu's Sleeping Pastime. When we sleep, it seems as if a dead body is sleeping. But when Mahāprabhu sleeps, He looks as beautiful as He is awake. So everyone, the bhakta-ṛṇḍa, Nitāi, Advaita, Guru Varga, Gosvāmī Varga, Ṣaḍ Gosvāmīs, etc., they all assemble to have Śayana Śobhā Darśana of Śrīman Mahāprabhu. This happens daily.

So, between 4.30-5.30 am, this series of events takes place..., Lilās. Then slowly Mahāprabhu gets up. And, there are many bhakta-ṛṇḍas, the parrots, they wake up Mahāprabhu, they say: "Oh Śacinandana! Hey, Nadiyā Bihārī! Please get up! All bhakta-ṛṇḍa have woken up, Śrī Nitāi Gaurasundara and Advaitācārya..., everyone is eagerly awaiting Your Darśana." So, in this way, Śrī Gaurasundara gets up.

Then slowly and slowly, Mahāprabhu comes out and sits in the veranda. There the sādhaka gaṇa have already made sitting arrangements for The Three Prabhus-Śrīman Gaurasundara, Śrīman Nityānanda Prabhu and Śrī Advaitācārya. After they come, first they rinse Mahāprabhu's mouth and Tilaka is applied.

Which tilaka?

Every Parivāra has different tilaka. So, how important part of bhakti is to apply tilaka? It is very important to know what our tilaka is. So, if we do this in sādhanā, during devotional practice, we will get the same in siddhi, in perfection.

So, the eternal tilakas- the tilakas which we, the sādhakas, here on the planet earth, which we put up, is the eternal tilaka, which is given by an unbroken 500 year old lineage from Śrīman Mahāprabhu. This is our eternal tilaka.

Śikṣā one can take from ten different bonafide paramparās of Śrīman Mahāprabhu, unbroken paramparās. But, that is not sufficient. We need our eternal tilaka, to really have entrance to the eternal Nitya Lilā of Navadvīpa. Eternal Tilaka comes from the Eternal Paramparās 500 year old, unbroken paramparās. So, we are from Nityānanda Parivāra. So, we stand with our Guru Paramparā, our Guru Varga of Nityānanda

Parivāra to have the Śayana Śobhā Darśana of Śrīman Mahāprabhu. So, the morning passes by, and then after that Mahāprabhu hears The Līlā Kīrtana by Svarūpa Dāmodara, about the pastimes of Rādhā Kṛṣṇa going on in Nitya Līlā at the same time. This happens every morning till 5:30. Then, around 5:30, Mahāprabhu embraces Nitāisundara and Advaitācārya and requests them that, “We will meet soon in the Prātaḥ Līlā, Morning Pastimes again.”

Then, Mahāprabhu goes to His home to take some rest, and we follow them behind our Guru Varga, behind our Gurudeva, and our Gurudeva is behind His Gurudeva, and Their Gurudeva are behind Their Gurudeva, and this way the entire Guru Varga together, of the 500 years from Śrīman Mahāprabhu, the entire Guru Varga with the six Gosvāmīs escort Mahāprabhu to His Home and serve Them.

We go with our Nityānanda Parivāra. Jagannātha Dāsa Bābājī is from Nityānanda Parivāra, so he goes in the Nityānanda Parivāra Guru Varga. But, Gaura Kiśora Dāsa Bābājī doesn't go in the same Guru Varga. He is from Advaita Parivāra, his Guru Varga is totally different, and they are never, never together. They put on..., Jagannātha Dāsa Bābājī and Gaura Kiśora Dāsa Bābājī..., they put on different tilaka. They chant different Mantras. They are from different paramparās. Their offerings are different. So, everything..., Their Guru Varga is different, their residence place is different, everything is totally different. So, we belong to Nityānanda Parivāra, we stay differently, and Gaura Kiśora Dāsa Bābājī stays in totally different area altogether. They are never together. Only in those devotees, who are in one bonafide paramparā, Dīkṣā Paramparā, Dīkṣā Mantra Paramparā, they are together. Jagannātha Dāsa Bābājī and Gaura Kiśora Dāsa Bābājī are always different. They are doing different things, they are with different Paramparās.

So, as soon as we reach Mahāprabhu's Place, we clean The Lotus Feet of Mahāprabhu with our cādara. Then, Mahāprabhu retires to sleep, and we also sleep very close to our Gurudeva. Who is our Gurudeva? One who gives us the Mantra Dīkṣā here. Then we get up in the morning after a short while. What do we do? There is no tiredness, because deha, body is *sat-cit-ānandamaya*. So, we rinse our mouth and press The Lotus Feet of our Gurudeva, and after that we carry hand towels, etc. and go with our Gurudeva, go to the banks of Ganges. There we do bath, then do Stavas and Stutis, then we sit together and happily apply tilaka, we sit together with our Guru. So, we can very well imagine of how important tilaka is. And which tilaka is it actually? The tilaka is actually the raja, Braja-raja, the sand or Navadvīpa-Raja from the shores of Gaṅgā or the Braja-raja.

So, what will be the colour of the tilaka..., always? It will always be black. If one is connected to the bonafide lineage, the tilaka will always be black, the raja. Thus, we apply tilaka on daily basis, with our Gurudeva, and we have to meditate on this, while chanting, to meditate sometimes on Navadvīpa or on Braja Pastimes. We don't have to go to Ayodhyā, because we are not concerned with Ayodhyā. Our Īṣṭa Deva are not Sītā-Rāma-Lakṣmaṇa-Hanumāna. So, we don't have to worship Sītā-Rāma-Lakṣmaṇa's Deity, everyday. This is not Bhajana paddhati of bonafide Gauḍīya Vaiṣṇavas. Understood?

What we have to do in Nitya Līlā in Siddhi, we do the same in our Sādhana- serve The Pañca-tattva and Rādhā-Kṛṣṇa and that's all, no other worship of any other Deity is required. Sometimes, you go and have Darśana of The Deity, do praṇāma..., that is ok, but everyday worship, Deity Worship is just not required of any other Deity other than Pañca-tattva and Rādhā-Kṛṣṇa.

So, we along with our Gurudeva, we do Gāyatrī Japa, Mantra Smaraṇa. So, which Gāyatrīs do we do?

We do Navadvīpa Gāyatrī, as well as Braja Gāyatrī. The same Gāyatrīs which we do now, we do in The Spiritual World also. So, sitting with Gurudeva, we do Gāyatrī. We along with our entire Guru Paramparā, Nityānanda Parivāra, we proceed towards Mahāprabhu's Abode.

Now, how is Mahāprabhu's Abode? It is very huge, there are golden walls on all four sides. There are doors in all four directions. Where do these doors open? They all open towards Gaṅgā! And along the passage, there are bakula trees, and outside Mahāprabhu's Abode are banana trees. And then, there are surrounding fruits and flowers Gardens. Then comes the royal passage, the main road. The passage further leads to the homes of Mahāprabhu's other associates.

As soon as the sādḥaka reaches Mahāprabhu's Abode, that is when we reach with our Gurudeva, Mahāprabhu's Home, then we drown in ecstasy from seeing the so beautiful Abode. And, towards the south-east direction of Mahāprabhu's Abode, resides Advaitācārya. In the south-east direction He resides. Mahāprabhu's Abode is right in the centre of Navadvīpa. Advaitācārya resides with His Paramparā, that is along with His Pārṣadas, Associates - Acyutānanda etc., and Gaura Kīśora Dāsa Bābā resides there. Jagannātha Dāsa Bābājī resides along with Nityānanda Prabhu. And, towards the south-east resides Advaitācārya.

Those who are in Gadādhara Parivāra stay with Gadādhara Paṇḍita. On the northern-western side of Navadvīpa is Śrī Gadādhara Paṇḍita's Residence. And, in north-east is Śrīvāsa Paṇḍita's Residence. Everything is very, very precise. Lord's Dhāma, Abode, one must know scientifically. Everything is precise, who stays where. And, there is no section called miscellaneous, that anyone from any Paramparā can come. No! No! No! Paramparās are very clearly defined. The sādhanās which we do here, we get the same in Siddhi.

Now, ask yourself - whose Paramparā are you really in? The 500 year unbroken Paramparā, you are really in? Are you from Nityānanda Parivāra? Are you from Gadādhara Parivāra? Are you from Narottama Parivāra? Or are you from Vakreśvara Paṇḍita Parivāra? Are you from Śrīvāsa Paṇḍita Parivāra? Are you from Gadādhara Paṇḍita Parivāra? Which Parivāra are you from?

Because, one has to know all this. And, the tilaka which we apply, our entire Guru Paramparā must apply the same tilaka. And, The Mantra we chant, all The Guru Paramparā till the last 500 years, They should chant the same Mantras, They should chant the same Gāyatrī, They should have the same tilaka, everything should be the same. So, we must check the entire Guru Paramparā from here till Mahāprabhu's time.

Only when we get connected to a bonafide Paramparā, can we attain The Lord. The ultimate fruit of whatever Harināma we take, whatever, how much Harināma we take, is that we finally get connected to the bonafide Paramparā. Only then we can really attain The Supreme Lord.

The six Gosvāmīs reside on the northern side of The Dhāma, the western part of northern side reside the six Gosvāmīs - Narottama Ṭhākura and the other Gosvāmīs. On the western side reside Mukunda Datta, Narahari Sarakāra, Murāri Gupta. Sixty four Mahantas stay on the western part of the northern side. So, the description of each of The Lord's Associates is given in Scriptures to the minutest possible extent.

We consider those devotees intelligent who have full faith on Scriptures. Why? Because everyone says, "My Guru is right, my Guru is right, my Guru is right!" No! Who actually is Guru? Scriptures..., The Divine Voice of The Lord, which never changes. When the knowledge disappears, The Lord Himself descends to give that knowledge, or empowers someone to give that knowledge which is given in the Scriptures. We are very fortunate that we are getting to hear The Real Eternal Knowledge, without which it is impossible to attain Śrīman Gaurāṅga Mahāprabhu.

So we all go to the bank of Ganges along with our Gurudeva, and then we go to Mahāprabhu's Abode from there, we again go to the banks of Ganges with Śrīman Mahāprabhu. Then, on the Banks of Ganges, there is a Maṇḍapa of Śrīman Mahāprabhu, where we personally do, everyday oil massage of Śrīman Mahāprabhu, personally we do. Different oils for head and the body are used. After this, Mahāprabhu goes down in the Ganges and have, does water sports with His Associates, everyday. After this, He applies tilaka from the banks of Ganges Raja, Nitya Navadvīpa Raja, with this He applies tilaka.

In the conditioned state itself, if we are connected to the bonafide Paramparā, we get our eternal tilaka, though in the conditioned state. Then, after the tilaka is done, Mahāprabhu goes back to His Abode, where His Śṅgāra is done, He is decorated, Āratī is done, and Prasādam takes place. Then, Bhagavat Kathā by Gadādhara Paṇḍita. Afterwards, everyone proceeds on Nityānanda Trayodaśī to Śrīman Nityānanda Prabhu's Home. And, Worshipable Deity of Nityānanda Prabhu is Bānke Bihārī jī. Śrī Rādhā Bānke Bihārī Lāla Kī Jai !

So, first Mahāprabhu takes Āratī Darśana of Bānke Bihārī with His Pārśadas, and in the same place where The Deities are, together they do Kīrtana of the Pastimes of Śyāmā-Śyāma, and then they do Nāma-saṅkīrtana. Vasanta Līlā Kīrtana is always performed on Nityānanda Trayodaśī. So after this, Nāma-saṅkīrtana is done, and the Associates of Nityānanda Prabhu have already decorated The Maṇḍapa. So, Śrīman Mahāprabhu and The Pārśadas, they heartily request Śrīman Nityānanda Prabhu, "O Dear Nitāi, please sit on the chauṅkī, the golden bench, and take Your Āsana." Then, Abhiṣeka of Nityānanda Prabhu takes place, in the same way we just witnessed here.

Who does The Abhiṣeka? Sudarśana Paṇḍita. Who recites the mantras during Abhiṣeka? Śrīvāsa Paṇḍita. Everything is pre-allotted. And what do we do? We just witness The Abhiṣeka, we have The Darśana of Śrīman Nityānanda Prabhu's Abhiṣeka. And, what does Śrīman Gaurāṅga Mahāprabhu do? He also takes Darśana. What does Advaitācārya do? He also takes Darśana.

In some organizations on Nityānanda Trayodaśī, The Abhiṣeka of both the Gaura and Nitāi Deities is done. This practice is not as per Scriptures, it is "aśāstrīya"! It is wrong! It has been very clearly described in Gaura Aṣṭa-Kālīna Līlā of what actually takes place on Nityānanda Trayodaśī, everyone has Darśana and only Nityānanda Prabhu's Abhiṣeka is done. Likewise what will be done on Gaura Pūrṇimā? Only Śrīman Gaurāṅga Mahāprabhu's Abhiṣeka is done, not of Śrīman Nityānanda Prabhu. Alright?

What happens on Janmāṣṭamī? In some organizations, big organizations, The Deities of both Rādhā-Kṛṣṇa are bathed. But, this is wrong, this is not as per Scriptures. Abhiṣeka is only of those whose birth is on that day. Rest, all others, they witness the Abhiṣeka. In fact, they are invited, “Please come!”

Few days back, it was Advaita Saptamī. So, on Ṣaṣṭhī, Mahāprabhu and Associates were invited for the occasion. So, on that day who all do Āratī Darśana of Advaitācārya? Mahāprabhu does Āratī Darśana of Advaitācārya. Nityānanda Prabhu..., they are not bathed on that day. Advaitācārya is bathed on..., His Abhiṣeka is done on Advaita Saptamī.

And, on Janmāṣṭamī, invitation is given to Rādhārānī, Her Parents, Father and Mother. Who all give the invitation? Nanda and Yaśodā. So, they are all invited. So, Rādhārānī takes Darśana of Śrī Kṛṣṇa. How is Rādhārānī’s Abhiṣeka possible? She is taking Darśana there. Likewise, on Rādhāṣṭamī, Śrī Kṛṣṇa is invited along with His Parents and Śrī Kṛṣṇa does, has Darśana of Rādhārānī. His Abhiṣeka is not done. Abhiṣeka is done only of Rādhārānī on Rādhāṣṭamī. Rādhārānī-Kṛṣṇa’s Love is very secret, it is Parakīya Bhāva. Rādhārānī is married to Abhimanyu, right? So, how can Abhiṣeka of Rādhā and Kṛṣṇa publically take place. This is kiddishness, this is wrong. Their Abhiṣeka cannot be done together.

Because, when one is not connected to bonafide Paramparā, there is no chance of getting the right knowledge. And, once The Scriptures are ignored, one is sure to commit many, many mistakes. And, there is no one to check also, because Scriptures are not the basis in many places.

So, The Abhiṣeka of Nityānanda Prabhu takes place while He is sitting on the golden bench. Gaurāṅga Mahāprabhu’s Abhiṣeka does not take place. So, what does Gaurasundara do on Nityānanda Trayodaśī? He dances madly in ecstasy. Songs are being sung, the musical instruments are being played, Gaurasundara dances with His Associates. Earlier, when Āratī takes place, Saṅkīrtana goes on. But, that time they are sitting and taking Darśana. Again, Saṅkīrtana takes place.

So, when all this gets over, the servants of Nityānanda Prabhu, they all do His Śṅgāras. Sixteen types of Śṅgāras are done to Mahāprabhu on Gaura Pūrṇimā. He is The Lord, “*uttamaḥ*”. Nityānanda Prabhu is brought back after the Śṅgāra is done. And, then Mahāprabhu, Advaitācārya, Gadādhara Paṇḍita, Śrīvāsa Paṇḍita, all the other devotees, They offer various kinds of gifts, presents to Nityānanda Prabhu, in the form of jewellery, gems studded necklaces, etc.

Then Āratī of Nityānanda Prabhu takes place..., not of Gaurāṅga Mahāprabhu, only Nityānanda Prabhu on Nityānanda Trayodaśī. Who does the Āratī? Sudarśana Paṇḍita. And, after that the flowers are showered. So, we all are performing the same as it is done in The Eternal Pastimes, so that these saṁskāras become permanent in our heart.

See, we all have clean consciousness. In the śuddha avasthā, pure state, the jīva has clean heart, there is no impurity in it, it is absolutely pure. Why is it pure? Because, we are all part of The Purest, that is of The Supreme Lord.

For example, there is a white sheet, it doesn't have any identity, whatever you draw on it, that will remain on it forever. Similarly, if want to go to Vaikuṅṭha, then we have to do Vaidhī Bhakti, to imbibe the saṁskāras, impressions of Vaidhī Bhakti on ourselves. Impression of being a dāsa, that, 'I am a servant', "I am a dāsa, I am a dāsa, I am a dāsa... dāsa!" When these saṁskāras get imprinted on our hearts, then at the end of our life, what will happen? We will attain Vaikuṅṭha. But, if one wants to go to Vraja, Goloka, then one needs to follow Rāga Mārga.

What can one do in Rāga Mārga? If one wants to be a sakhā, then one can imbibe the saṁskāras of sākhyā bhāva - by reading those Scriptures, by taking shelter of Guru situated in the mood of sākhyā bhāva. Then, we need not to do mantras of Rūpa Mañjarī, etc.

In context to Guru, I could recall one aspect. We have specific, special Mantras. Like in our Nityānanda Parivāra, we have different mantras of Lalitā Sakhī, Rūpa Mañjarī, etc. But, in The Advaita Parivāra or Narottama Parivāra, there are different, different mantras. They are not the same.

So, we sit together with Gurudeva and do Gāyatrī together in the morning. The Gāyatrī which we do during life in sādhana kāla here, during practice, we will be doing that eternally. So, if one is from Advaita Parivāra, like Gaura Kīśora Dāsa Bābājī, when one will attain Siddhi, he will not go to Nityānanda Parivāra place. We should be very clear of these things.

So, after the showering of flowers, Nityānanda Prabhu's Mother and Father, They take the Three Prabhus for serving them Prasādam of Bānke Bihārī jī. First, the Three Prabhus are being served - Nitāi, Gaura and Advaita. Then, Gaura Prasādī is given to Gadādhara, Śrīvāsa. And, then further The Gaura Prasādī is served to six Gosvāmīs, the Gosvāmīgaṇa. The six Gosvāmīs, The Aṣṭa Gosvāmīs take Darśana while Mahāprabhu takes Prasādam. It is wrong to even say, "Pañcatattva Mahāprasādam kī

Jai!” There is nothing as Pañcatattva Prasāda, it’s always Gaura Mahāprasāda. Gadādhara and Śrīvāsa, They honour Gaura Prasāda, and Then the Gosvāmīs honour Gaura Prasāda. It’s always, always Gaura Prasāda.

“gaura prasādi naivedyam gadādhara, śrīvāsa ādi bhakta vṛndebhyo namaḥ”

There is nothing, ‘Pañcatattva Prasādam’. When we get connected to the real bonafide Paramparā, Lineage, we will gradually get acquainted with the real knowledge.

Thereafter, we, the practicing devotees, we go to veranda and press The Lotus Feet of Śrīman Mahāprabhu. See how close our relationship with The Lord is. It’s not from a distance, that we are trying to see The Lord, from very far. No! We are not The Prajā of Navadvīpa. We are His very Loving Devotees, very close devotees. It becomes very difficult for devotee to even breathe, when they don’t get Mahāprabhu’s Darśana. Devotee cannot breathe in separation from Mahāprabhu. Mahāprabhu is more precious than millions and millions of our lives. So, we have very close relation with Him. We can understand like this, what happens when we are unable to see our kids? We become very restless, right? We start crying, if our daughter has not returned from school timely, we have so much attachment, we consider her to be our life. So, if this is our state in separation from our daughter, see how much dearer to us is Śrīman Mahāprabhu.

So, for, the practicing devotees, very lovingly we should press The Lotus Feet of Mahāprabhu in our meditation and this thing we should do while doing our japa.

*“yam yam vāpi smaran bhāvaṁ tyajaty ante kalevaram
tam tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ”*

(Bhagavad Gītā 5.29)

So, whatever Bhāva, mood we meditate upon, That Bhāva that, “I am a servant of Mahāprabhu, They are my Gurudeva, I wear this tilaka, I wear this dress, my Gurudeva wears these clothes, Their Lotus Feet are as soothing as millions of moons, The Effulgence of Mahāprabhu is limitless, slightly less effulgence from Mahāprabhu is of Nityānanda Prabhu and slightly less is of Advaitācārya, though They are very, very effulgent.” So, we meditate on these throughout our lives. And, there is difference in greatness, Kṛṣṇa is “pūrṇa”, “pūrṇatara” “pūrṇataṁ”, complete. Similarly, effulgence of Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu is different, though very effulgent. So, gradually as one meditates on the effulgence and thinks that, “I am going on the banks of Ganges, doing Gāyatrī with Gurudeva”, “I

am going to Mahāprabhu's Abode". In this way, as we meditate on these, right saṁskāras will get imprinted. Then, there is any chance of attaining The Lord.

Harināma is Cintāmaṇi- "Wish fulfilling gem." Whatever you ask for, it will bestow. If you ask for money, will give you money. If you ask for fame, will give you fame. If you ask for Ayodhyā, will give you Ayodhyā. If you ask for Vaikuṇṭha, will give you Vaikuṇṭha. If you ask for Gaurasundara, you will get Him, along with Rādhā-Kṛṣṇa. You can get anything, "*yam yam vāpi smaran bhāvam*", it depends on The Bhāva, the mood which you meditate upon. The Bhāva is the primary thing. We have to practice the Bhāva, the mood. Narottama Dāsa Ṭhākura says,

*"yugala caraṇa sevi, nirantara ei bhāvi, anurāgī thākibo sadāya
sādhane bhāvibo yāhā, siddha-dehe pābo tāhā rāga pathera si se upāya"*
(Śrī Śrī Prema Bhakti Candrikā 55)

Whichever Bhāva we meditate upon during practice, we are sure to get on perfection. So, we should be aware of everything: about the Asta Kālīna Līlā, the eight fold Pastimes of Rādhā-Kṛṣṇa, we should be aware of where our eternal home is.

When Gurudeva gives us our ekādaśa bhāva, our siddha praṇālī, He tells us about our kuṅja, the clothes we wear, our eternal home, everything is told. In Spiritual World, there are innumerable transcendental forms, non-moving forms of mañjarīs. So, on the strength of His meditation, our Gurudeva, He has connection with the Samaṣṭi Guru. He is the form of The Lord only. He is the Prakāśa of The Lord in Goloka. So, when our Gurudeva meditates with Samaṣṭi Guru, He has got a special link, Samaṣṭi Guru tells Him from the innumerable mañjarī forms, non-active Niṣkriya Mūrtis of mañjarīs, He tells, awards one mūrti which will be the eternal form of the sādha, the mañjarī form in which he will serve Rādhā-Kṛṣṇa. So, Gurudeva tells us all the details of the mañjarī svarūpa, eternal mañjarī deha of the sādha. And, one meditates on that siddha deha, the conceived eternal form.

This is the highest secret knowledge of Gauḍīya Vaiṣṇavism, Samaṣṭi Guru, then our Gurudeva's connection with Samaṣṭi Guru and we being awarded our mañjarī deha during our sādhanā.

So, after that,

**“*mane’ nija-siddha-deha kariyā bhāvana*
rātri-dine kare vraje kṛṣṇera sevana”**

(Śrī Caitanya Caritāmṛta Madhya Līlā 22.157)

“*mane’ nija-siddha-deha kariyā bhāvana*”, one has to meditate on one’s own siddha deha, the mentally conceived body, which has been given by Gurudeva. After that, “*rātri-dine kare rādhā-kṛṣṇa sevana*”. What is to be done day and night? Just serve Rādhā and Kṛṣṇa. We have got nothing to do with Lord Rāma. Lord Rāma is not our Īṣṭa, our Worshipable Deity.

What did the Gopīs do when they met Lord Nārāyaṇa? When they were looking for Kṛṣṇa, they paid obeisances from very far. Ok, Namastey Lord Nārāyaṇa! But, where is Kṛṣṇa? Kṛṣṇa, that is their only desire. Even in Lord Nārāyaṇa’s Presence, They only desired Kṛṣṇa. So, if this is the state of The Gopīs, then we can very well imagine of what would be the mañjarī’s state, who are non-different to Rādhārānī’s Life force.

So when we press The Lotus Feet of Mahāprabhu, then the rest of the Pastime, Aṣṭa-Kālīna Līlā takes place. There is no change in that.

When we are initiated, we get Mantras from our Gurudeva. From these Mantras only, we get eternally connected with The Lord and Lord’s Associates. These Mantras are given by Gurudeva out of Mercy. From These Mantras only, we have connection. There are Mantra Devatās, The Principal Lords for each Mantra. So, if we want to attain Kṛṣṇa, which Mantras are we required to chant? Kṛṣṇa Mantra! Kṛṣṇa Gāyatrī! If one wants to attain Rādhārānī, then what mantras? Rādhā Mantra, Rādhā Gāyatrī we must have! Which Mantras for Vraja do we get? The Mantras are of our Guru Mañjarī, Gāyatrī of Guru Mañjarī to attain Them. We get Rūpa Mañjarī Mantra, Rūpa Mañjarī Gāyatrī, Lalitā Sakhī Mantra, Lalitā Sakhī Gāyatrī. We get the Mantras and Gāyatrīs of Those Sakhīs and Mañjarīs with Whom we have our eternal connection. These are The Mantras on which we have to meditate and imbibe these saṁskāras in our heart. And once we are habituated of meditating, then all the rest of the filth in our heart, it will go away. Such is the power of The Mantras which our Gurudeva gives.

And, we get Mantras of Navadvīpa, of Gaurasundara, of Nityānandasundara, Advaitācārya, Gadādhara Paṇḍita, Śrīvāsa Paṇḍita and for our Gurudeva, along with The Gāyatrīs. We don’t understand, why do we get These Mantras? Because, that which is to be achieved or attained, for that Mantras are required. In some organizations, no Mantras are given of them- Rūpa Mañjarī etc. So, there is no

possibility of attaining anything? No Rādhā Mantra, Gāyatrī is given, so you never attain Rādhārānī. Without Mantras, how can you achieve anything? Without Bija Mantras, not even the food can be offered to The Lord.

The Harināma was spread all over by The Lord's will. Please understand one thing very clearly, Lord has many desires, out of them, one was that Harināma should be spread all over. Before that, there was nothing. So, by Lord's Will, Harināma was spread all over the world. But, this is not everything. Lord has many desires. Of them, the most important is that everyone, each of the conditioned souls must get Mañjarī Bhāva in This Kaliyuga, in which Mahāprabhu has appeared. So, The Lord has already chosen different people for different task in advance..., that this person will spread Harināma at the right time, so The Harināma was spread from around 1965. Similarly, Lord has already chosen someone, who will spread Mañjarī Bhāva all over the planet. These Personalities are very special. They are chosen by The Lord Himself. They are The Mūrtis of The Lord's Wish. This Divine work will be done by The Lord's Wish. The way it happened, that way it will happen.

Harināma, Rāga Mārga will spread all over by the One personally chosen by The Lord. There is right time for everything and it has come now. Now, only few people are celebrating here Nityānanda Trayodaśī in Rāga Mārga. But, The Whole World will celebrate this occasion and this will become one of the biggest occasions for Gauḍīya Vaiṣṇavas- The Rāga Mārga's real celebration of Nityānanda Trayodaśī. There is always a scheduled time for each and everything. So, by The Will of Mahāprabhu, these things are already decided. Harināma was spread not out of any human will, solely by Lord's Will. But, Harināma is not everything. Everyone is worthy of respect, but doesn't mean that we have to follow them. Even an ant is worthy of our respect. Like there is bonafide Paramparā of Madhvācārya, it is worthy of respect. There is Nimbārka Ācārya Paramparā- worthy of respect. But, we are not supposed to follow Madhvācārya or Nimbārka Ācārya. When we don't even have to follow sat bonafide Paramparās after respecting, then what to talk of other things. We just have to give them respect, that's all! Respect never means that we have to follow them. We give respect to everyone.

*“bahiraṅga bhakta kare nāma-saṅkīrtana
antaraṅga bhakta saṅge kare rasāsvādana”*

Antaraṅga Rasa Āsvādana can be relished only in the association of antaraṅga devotee, intimate devotee. Whereas, nāma-saṅkīrtana is for the whole world. But, Antaraṅga Rasa Āsvādana is only for those who are really, really serious.

The Mañjarī Bhāva Āsvādana, The Relishment of Mañjarī Bhāva given by Mahāprabhu is so secret that it is even beyond The Vedas. Vedas have 88000 ṛcāyain. The ṛcāyain, they all have a personified form. So, what did these ṛcāyain get, they attain in perfection? They attain Gopī Bhāva. But this Mañjarī Bhāva is even beyond the ṛcāyains of The Vedas. It is so secret, are you understanding the gravity?

So, one who imbibes this, practices it and spreads this highly secret knowledge of Mañjarī Bhāva, just imagine how dear he will be to The Lord. Just think about it! It is said in Gītā,

*“ya idaṁ paramaṁ guhyaṁ mad-bhaktyā abhidāsyati
bhaktiṁ mayi parāṁ kṛtvā mām evaiṣyaty asaṁśayaḥ”*

(Bhagavad Gītā 18.68)

Lord is pointing towards the secret knowledge described in Gītā. One who spreads this confidential knowledge of Gītā is a very dear devotee of The Lord. Just think, what is given in Gītā? That, become a Devotee of Lord, don't do any good or bad activity. Do akarma. This is said in Gītā, and the one who just spreads just this simple knowledge becomes so dear to The Lord. And one who spreads the knowledge of Viṣṇu Bhakti, he is very dear obviously. And then, one who spreads knowledge of Kṛṣṇa Bhakti, how much dear he will be to The Lord? Just think about it. And, even in Kṛṣṇa Bhakti, one who preaches Sākhya Bhāva, he will be even more dearer. And, one who spreads Kṛṣṇa Bhakti in the Parental mood will be more dearer to The Supreme Lord. And, one who spreads Kṛṣṇa Bhakti in Gopī Bhāva, he will be even more dearer to Kṛṣṇa. And, who will be the dearest? What is the most confidential knowledge? “*ya imam...*, Mañjarī Bhāva”. This is the most secret, the topmost secret. “*guhyāti guhyaṁ*”, one who imbibes This Mañjarī Bhāva and propagates this, that person will become most dear to The Supreme Lord. So, this is what we have to adopt in our lives and spread it to all. There is no place for Vaidhī Bhakti for Devotees of Śrīman Mahāprabhu.

Mahāprabhu instructed Rūpa, Sanātana Gosvāmī to do deep adhyayana of Scriptures. But after that, what did He tell them?

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

(Śrī Caitanya Caritāmṛta Madhya Līlā 1.34)

“*nigūḍha bhakti*”..., the supreme secretive devotion, Śrīman Mahāprabhu ordered the six Gosvāmīs to propagate. So, we are the followers of six Gosvāmīs. If one is a

genuine follower of Rūpa, Sanātana, then understand one thing, “*braj nigūḍha bhakti karila pracāra*”. Don’t propagate anything other than *braj nigūḍha bhakti*. This is the essence of all the Gosvāmīs’ Scriptures. We just need to have the eyes to understand it correctly.

So, on Nityānanda Prabhu’s Āvirbhāva Divasa, I pray to Lord Nityānanda Prabhu to give you the right eyes.

Hare Kṛṣṇa!