

# BHŪTA ŚUDDHI

You all are welcome in today's program. Today is the first anniversary of our Ṭhakūrajī. When this type of a program happens..., anniversaries..., we narrate the different types of pastimes of The Lord; then, we are able to appreciate to some extent but later we forget; so, today I thought to share about arcana, Deity worship, which plays a very-very important role in our lives. Bodily identification doesn't go without arcana. So, as per Sanātana Gosvāmī in Śrī Hari Bhakti Vilāsa-

***“tataḥ kṛtāñjalir vāme śrī guruṁ, paraṁ guruṁ,  
parameṣṭhigururceti named guruṁ paramparām”***

(Hari Bhakti Vilāsa 1.5.60)

Said: that before starting the arcana, one should pay obeisance to one's own Śrī Gurudeva and Guru-varga. Well, this may sound simple but who all are in our Guru Varga? The Guru from whom we take Mantra Initiation, the Mantra Guru of our Gurudeva and then The Mantra Guru of our Param Gurudeva and then the Mantra Guru of our Parameṣṭhi Gurudeva; these are our four Gurus, we need to know and respect and pay obeisances all the time; the four immediate Gurus, in our Mantra Dīkṣā Paramparā.

Primarily, we should know that: we are from which paramparā...which five hundred (500) year old paramparā from Mahāprabhu we are in? We should be very well..., very clearly aware of. We should meditate on all these four Gurus and then start arcana ~ as per Śrī Sanātana Gosvāmī. We are fortunate that we can do this; but in some places, it is impossible to do this because the Mantra Guru Lineage is just not there...because they don't know the Mantra Guru of the Guru of their Guru. To know this chain, one has to be...has to be in a bonafide unbroken paramparā, lineage from Mahāprabhu's time, a five hundred year old Lineage.

In Hari Bhakti Vilāsa, Sanātana Gosvāmī explains that..., we are supposed to be the followers of as we know 'Six Gosvāmīs'. First step, I told you; the next step is:

***“śarīra ākāro bhūtānām bhūtānām yad viśodhanam  
avyaya-brahma samparkād bhūta śuddhir iyaṁ matāḥ”***

(Hari Bhakti Vilās 2.5.63)

It means: we should begin our sādhanā with bhūta śuddhi; whose bhūta śuddhi? Who is bhūta? We are bhūta, who else? We are made up of this pañca mahā-bhūta ~ Pṛthvī, jala, vāyu, ākāśa. The śuddhi of this material body is called bhūta śuddhi. Firstly, remember all the four Gurus-varga...Guru-varga and then do 'Bhūta śuddhi', the purification of this body, because you have to engage in the service of Supremely Pure.

How does bhūta śuddhi takes place? Bhūta śuddhi happens ~ by meditating on one's own svarūpa. We are doing arcana of whom? Of Aprākṛta Madana-mohana...Aprākṛta Kāmadeva, the Transcendental Cupid! He is transcendental, and we are trying to do arcana with this body, which is material...dirty; is this body pure or impure? This body is made up of..., if you even tear one millimeter, you will see so many entities...so much blood...urine...stool...mucus etc; Lord is not worshipped, by these dirty elements. Spirit is served by spirit; that is why, the foremost thing we should do is bhūta śuddhi; this is Sanātana Gosvāmī explain: bhūta śuddhi of our body, which is made up of pañca mahābhūta.

So, how can we do this? By contemplating on one's own svarūpa, the spiritual body, the sevā is to be done; otherwise how would the sevā be done? He is The Lord and who are we? We think: we are this body, then how can we do the sevā? Only The Lord's servants, they do The Lord's sevā; so, believing firmly that I am The Lord's servant, this is very important. So, how should we do sevā? By contemplating on one's own svarūpa...our own svarūpa. In Navadvīpa, I am eternally Gaurāṅga Mahāprabhu's servant, 12 year old kiśora brāhmaṇa; by meditating in this way, I should start arcana, Deity worship. And secondly, I am Rādhārānī's maidservant, I am a mañjarī; I should meditate and then begin upāsana.

Before going through bhūta-śuddhi ~ upāsana...arcana cannot begin. If we are followers of Six Gosvāmīs, then how can we do anything else other than following them? First pay obeisances, hearty obeisances to the four Gurus ~ immediate Mantra Gurus, not Śikṣa Gurus. Mantra Gurus! And then, do bhūta śuddhi; Spirit is served by spirit, we cannot do sevā in this material body.

Then we need to know: which Kṛṣṇa we are worshipping? There are many forms of Kṛṣṇa in Vraja:

- Bāla Gopāla, He looks very different...
- Kṛṣṇa with Lalitā Sakhī looks very-very different...
- Kṛṣṇa with the sakhās, He is totally different 'Gopāla Kṛṣṇa' and
- Kṛṣṇa with Rādhārānī 'Radhe-Śyāma', which the mañjarīs see in Nikuñja, He is very-very different, Supreme Attractive Kṛṣṇa.

So, primarily we should know: which Kṛṣṇa we were worshipping? Which Kṛṣṇa we want to develop our relationship with?

You all are chanting Hare Kṛṣṇa....begging sevā; does..., ask yourself: does any sevā happen, without a relationship? Anyone serves anybody, everyday, without a relationship? So, you are begging sevā from Harināma, but what is your relationship with Harināma? Who is Harināma? Very surprise question! Harināma is Harināma!

No! Harināma is very specific; what Hari, we are worshipping? Which form of Hari? Scriptures explain for Gauḍīya Vaiṣṇavas:

*“nāma cintāmaṇi rūpam nāma eva paramāgatiḥ  
nāmnaḥ parataram nāsti tasmān nāma upāsmahe  
tri-bhaṅga-bhaṅgima rūpam veṅu-randhra karāncitam  
gopī-maṅḍala madhyastham śobhitam nanda-nandanam  
namo nalina-netrāya veṅu-vādyā vinodine  
rādhā adhara sudhā pāna śāline vanamāline  
ghana-vidyuta samāyuktam nīla-pītāmbara dharam  
sarvāṅgama sundara rūcim harināma namastute”*

This is Harināma; there is a circle of Gopīs and in the middle of circle, Kṛṣṇa is centralized, what is He doing there? The son of *Nanda-Nandanam*! That Kṛṣṇa, whose eyes are like Lotus... The Lotus-eyed one is *veṅu-vādyā vinodine*, He is playing veṅu and, this Kṛṣṇa is *Rādhā adhara sudhā pāna śāline*, He is expert...He is very happy licking the nectar, from the lips of Rādhārānī; this is Kṛṣṇa, which we worship, worshipable Kṛṣṇa of Gauḍīya Vaiṣṇavas. Be very clear; this is the only worshipable Kṛṣṇa of Gauḍīya Vaiṣṇavas. *Harināma Namastute!*

So, why are you chanting? You are begging sevā of whom? First, you should know this, otherwise how would you chant? What would be the benefit, by chanting that name? So firstly, having a relationship with Harināma is must; without relationship~neither one can chant Harināma, nor one can get any sevā. You serve your daughter; why? You think: you have a relationship with her, simple! You serve your husband; why? You have a relationship with him. So, you don't serve the person next to you, why? Because if you don't feel the relationship with anyone, you do not serve him; that is simple; that is why, **the most important thing is: to have the knowledge of the relationship, the sambandha jñāna with The Lord.**

When we do Sādhu saṅga, what do we get primarily? Sambandha jñāna, that is who you are and who your Kṛṣṇa...your Kṛṣṇa is? Who your Kṛṣṇa is? Who you are? You are doing upāsana of which Kṛṣṇa? This is called bhūta śuddhi that I am not worshipping...I am worshiping in the servant's mood. The form of Kṛṣṇa we worship, is not been worshipped by the devotees, who are in sakhā bhāva; they don't require this form of Kṛṣṇa- '*Gopī-maṅḍala madhyastham*', their interest is in sākhyā bhāva only. So from the starting, we should know exactly: what we are doing.

Further explained is:

*“bhūta śuddhiṁ vinākartur, japa homa ādikāḥ kriyāḥ  
bhavanti niṣphalāḥ sarvā yathā vidhya apya anuṣṭhitāḥ”*

(Hari Bhakti Vilās 1.5.64)

Hari Bhakti Vilāsa explains: If we do any devotional activities like Japa... Open your eyes! Open your ears! If you do any activities like Japa...arcana without bhūta śuddhi, Sanātana Gosvāmī explains: all such labor goes into vain; it reaps no fruits. Without bhūta śuddhi, you get no benefit; this is the conclusion of Śrīla Sanātana Gosvāmī. So how important is bhūta śuddhi, you can imagine!

The worshipper of Lord Nṛsimhadeva doesn't require doing bhūta śuddhi in this way ~*Gopī-maṇḍala madhyastham...Rādhā adhar sudhā pāna śāline*; how would the worshipper of Lord Nṛsimha do bhūta śuddhi? He simply thinks: I am a servant of Lord Nṛsimhadeva~ that is his bhūta śuddhi. While serving Gaurāṅga Mahāprabhu ~ I am Gaurāṅga Mahāprabhu's servant! Then, the sādḥaka doesn't need to do bhūta śuddhi of *Gopī-maṇḍala madhyastham*.

From the beginning, it is very important to know: whose worship we are doing? Otherwise, everything goes in vain; Sanātana Gosvāmī says: *niṣphalāḥ! Japa-homa ādikāḥ kriyāḥ*, japa homa ādi...anything we do, without bhūta śuddhi~ it goes in vain. Even if you perform all this Japa...arcana as per Scriptural Injunctions, but don't do bhūta śuddhi, all activities of devotional service are fruitless.

When we do real association, then we come to know: who is Harināma. When we do association of Real Saints...Vāstavika Bhakta, connected with the bonafide lineage, unbroken lineage from Mahāprabhu, then all the secrets of devotional services are revealed. Otherwise, bhakti is rāja-vidyā...rāja guhyam, is a biggest secret. Among all the secrets of life, bhakti is a biggest secret; won't get revealed, until and unless we are connected to unbroken paramparā, from Mahāprabhu.

We think we are doing bhakti, but in reality we are not. This bhūta śuddhi is very important; otherwise all our activities go in vain. It is explained that:

***“cintana mātrena iti purak kumbha kādikaṁ vinā  
kevalam bhāvanyeva deha śodhan ādikaṁ kṛtvetya arthaḥ”***

For Gauḍīya Vaiṣṇavas, contemplation on own Guru given siddha deha i.e., our own mañjarī svarūpa, is actual bhūta śuddhi for us. Contemplation on ekādaśa bhāva' the name...complexion...age...sevā...dress...nature, given by our Śrī Gurudeva in siddha praṇalī, is bhūta śuddhi for us. I know You, Who you are? *Tri-bhaṅga-bhaṅgima rūpam!* I know Kṛṣṇa, who You are? *Kṛṣṇāya Govindāya Gopijana vallabhāya!* This is You, I take Your shelter...I surrender unto You.

Primarily is relationship, then there is service. So, how will you be engaged in services? Suppose you go to Bill Gates, I engage myself in your services; He says: who are you? You say: I don't know; a person is engaged in sevā? But, you are just speaking words' Hare Kṛṣṇa Hare Kṛṣṇa; it's ok! But, what type of sevā do you want?

I don't know. No, this Hare Kṛṣṇa won't mean anything; it is niṣphalā! Contemplation on Guru given siddha deha is must!

Rūpa Gosvāmī explains, in His book' Sūtra upāsanā vaiṣṇava pūjā vidhi: how to do any sevā~japa etc? He explains:

***“prathamataḥ rādhā kṛṣṇa smaraṇam***

Then, He says:

***āsana upari upaviśya siddha dehaṁ bhāvayet”***

(Sūtra-upāsanā Vaiṣṇava-pūjā-vidhi 1)

He says: firstly, do meditation on Rādhā-Kṛṣṇa and perceive of your siddha deha; do bhāvanā of Guru given siddha deha. It's not that He is requesting you to do it; He is just ordering...instructing you to do this. Only then, the worship would be started in the right way, as per Scriptural Injunctions. How important it is! Know your siddha deha, if you are a follower of Śrīla Rūpa Gosvāmī; otherwise, arcana as per Rūpa Gosvāmī cannot begin. This is His Book on arcana...pūjā vidhi; *Sūtra-upāsanā Vaiṣṇava-pūjā-vidhi*. So, we can never do arcana in a right way, without contemplating on our mañjarī siddha deha, given by our Śrī Gurudeva, in an unbroken lineage from Mahāprabhu.

So, when would we need our siddha deha? Just now! We should be crying...weeping... waiting ~ I want my siddha deha... I want my eternal relationship with Rādhārānī...with Kṛṣṇa; this is available in mañjarī bhāva paramparā. Before attaining siddhi, one can get to know everything about his siddha svarūpa; this is possible in our Gauḍīya Vaiṣṇava, Mañjarī Bhāva sādhanā.

Now the question arises, we would get siddhi through our Siddha Praṇālī but, those who are in other bhāvas, they don't get Siddha Praṇālī; then how do they get siddhi? Suppose in Sākhyā or in Gopī Bhāva, no Praṇālī is given; do the Mantras reveal? Yes!!!

Only in Mañjarī bhāva, it is established by paramparā, by Mahāprabhu's will that siddha praṇālī is needed, and we have to do meditation on our Guru given siddha deha. Now, we get praṇālī of mañjarī bhāva; not of Navadvīpa. What happens in Navadvīpa? Mantras will reveal; like this, mantras reveal also in other bhāvas. But, what should we have to meditate in Navadvīpa? Simple! I am a 12 year old Brāhmaṇa boy! I am a servant! Long hairs... with janeū...white clothes....I am in my youth.

These are our basics or not; are they not? We have hardly any clue about this. Those who have not yet received Mantra Dīkṣā, the twenty-four mantras in dīkṣā, which we get ~ 12 Navadvīpa and 12 Vraja! If one who hasn't received Mantra Dīkṣā, then

offering, even you cannot offer food without that. So, we need both Mantra Dīkṣā and Praṇālī, Siddha Praṇālī...Guru Praṇālī...unbroken Guru Praṇālī, then our true Bhakti would start, in a right manner.

Śrīla Narottama Dāsa Ṭhakūra explains in Prārthanā:

*“hari hari ki mora karama gati manda  
vraje rādhā-kṛṣṇa pada, nā bhajinu tila ādha,  
nā bujhinu rāgera sambandha”*

(Prārthanā 2)

I don't know my relationship, but I am chanting. I don't know my relationship with Kṛṣṇa; think: I am calling out someone, but I don't know the one whom I am calling out. Like this, you have been doing morning program since so many years...7 years...10 years; to whom are you calling out? That you don't know. I am making my morning program stronger. Question is: whom you are calling out? That we will come to know by the time; Guru will reveal~ the one, whom we are calling! You are saying: you have not started yet; what are you saying? Actually, reality is: you have not yet started your bhūta śuddhi; you are not sure which mood you are, you want to worship Kṛṣṇa? Which form is your aspiration? Not sure about it; that's why, you are behaving like a ghost...you are talking like a ghost. When someone is haunted, he doesn't talk normally; this is the same thing, that the siddha svarūpa will reveal automatically. No!

Every sādhanā has different mantras. If you want to become a sakhā, that has different mantra. If you want to become a gopī, then there are different mantras. If you want to become a mañjarī, which is Mahāprabhu's wish you should become, then there are different mantras...different procedure. If you want to be in Candrāvalī's group, then there is different Lineage. If you want to serve Sītārānī, Lord Rāma's Consort, there is a different way. If you want to worship like Hanumāna, there is a different way; There are all different Paramparā...different ways of worship. We should know very clearly: what form of worship do we want...what form of relationship do we want; and, get the dīkṣā from that Paramparā and start our worship and start our bhūta śuddhi. Whatever you want to become, take dīkṣā from the same mood Guru; take the mantras, start the japa; otherwise how will you do japa?

You are doing japa' Hare Kṛṣṇa Hare Kṛṣṇa: “Oh Lord! Please engage me in your services.” Lord is saying..., suppose Lord asks you: “Who are you?” Who am I?- these things, you don't know! You are saying: “Just engage me in Your service”; but how will you be engaged? This is very important! Kṛṣṇa will say: “I can engage you in sākhyā bhāva sevā...I can engage you in sakhī bhāva sevā...I can engage you in

gopī bhāva sevā....I can engage you in mañjarī bhāva sevā....I can engage you in dāsya bhāva sevā; which sevā do you really want?” Suppose Kṛṣṇa asks you, what do you say? “I don’t know... may be sākha bhāva...may be sakhi!” No, Kṛṣṇa will say: “Please be sure, what sevā you want?” And, when you are really sure; Kṛṣṇa would say: “Tell Me! I will engage you in that sevā; it is as simple! Be sure, how do you want to serve Me? You are asking Me: Please engage Me; there are so many ways, devotees serve Me. What is your aspiration? I will reveal everything, provided you tell Me: what form you want to serve? Which way you want Me?”

That is why Scripture says: *ādikāḥ*, whatever activity you do, without bhūta śuddhi~ that will reap no fruits, Chanting...Deity Worship...Gāyatrī...whatever you are doing. Don’t think that I am doing Gāyatrī; Tarun Gupta or Vinay Gupta. No! Tarun should not be doing Gāyatrī; He is a material person and Lord is Spiritual, who will serve Him? How is Spiritual person like? He is worshipped by Mantras. Spiritual person would worship Lord by Mantras; this is how sevā happens. If bhūta śuddhi happens, then I would be spiritualized; and after getting Mantras, my spiritualization process is already started. The amount I would be purified...pure, that amount only I will be becoming Spiritual. Those who have received dikṣā, they start becoming spiritualized, little by little; those who have reached upto the stage of bhāva, their Citta...mind... everything is spiritualized. Spiritual body looks like the same as material body, but everything is spiritual. See The Deities; They look like Spiritual? Look like a photo or a marble thing; but they are fully spiritual. Likewise, those who are Lord’s pure devotees and are on the stage of bhāvā, their Citta...mind are fully spiritual. And those, who are on the stage of Prema, their material body also becomes spiritual.

So, Rāgera Sambandha is understood in two ways. What type of relationship do Rādhārānī...Lalitā Sakhī...Rūpa Mañjarī, have with Kṛṣṇa; how is their relationship with Kṛṣṇa? How is the relationship of Rūpa-Rati Mañjarīs with Kṛṣṇa? Rāgera Sambandha. And, how is our relationship with Kṛṣṇa...with Rādhārānī...with Rūpa Mañjarī? To know this from the very beginning, is very important; otherwise, how will we call out Rūpa Mañjarī? There is a bhajana~ *Śrī Rūpa Mañjarī pada*; we cannot sing this bhajana heartily, till we do our bhūta śuddhi. If I am not a mañjarī, then what should I have to do with Rūpa Mañjarī? I should be a mañjarī, only then I will do prayers. How would be our japa? Crying...crying session. For whom, I would cry? If you are very sure, Guru gives you sevā in siddha praṇālī; your sevā is candana mālā or āloka sajjā, then you cry: “O Rādhārānī...Kṛṣṇa, please engage me in Your services, please!” You don’t know: what your sevā is? What are you crying for? Then only the japa will be from heart, when your siddha praṇālī is given; you very well know: what your sevā is!



So, when we have Guru given siddha deha; what's my nature, that should also be known to us. We read Lilās in Books; sometimes mañjarīs take Kṛṣṇa out of the Nikuñja, but all of them don't do this. All mañjarīs are not of same nature; some are prakharā svabhāva...some are mild nature...some are soft....some are very hot, some are hard. Of course, they all are transcendental, but there is specific nature we all have; so, we should know that. Guru tells us this, by His antaryāmika śakti. So, bhūta śuddhi...the Ekadaśa bhāva we get by our siddha praṇālī is very important, before doing japa...Deity worship or Gāyatrī. If we are not doing this, and doing chanting since years, then it is practically as if we are haunted by a ghost; you don't know: what we are doing. We don't know: what we are aspiring for.

It is said that:

*“ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā,  
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ,  
athāsaktis tato bhāvas tataḥ premābhyudañcati  
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ”*

(Bhakti-rasāmṛta-sindhu 1.4.15)

So, some say that: when we are on the stage of bhāva, then we should think of mañjarī name. Question is: how will you reach at the stage of bhāva? Before that, ruci would be there. In whom, there would be ruci? Ruci is in the..., in a form of The Lord and one's own svarūpa, one's own form. If ruci is developing in one's own svarūpa; then with whom attachment would develop? Āsakti with The Lord and with one's own svarūpa! Ruci...Āsakti then bhāva, sthāyī bhāva...Prema! For, *ādau śraddhā...bhajana kriyā!* It's for bhajana kriyā we need to have bhūta śuddhi. When we do bhajana kriyā after doing bhūta śuddhi, then our material addiction...habits ~ they will go away. It's not that after getting freed from material addiction, we should take to Rādhā's name.

Unless we have our own belief system, if we have, then we cannot do anything in material life. You fully believe that you are a boy, that's why you go for a work...You fully believe that you are a husband and a son. So you have your own fully belief system, then only you can do any activity in material life. Is it right? Otherwise, how will you do any activity? Let's think that I am mad, I don't believe in anything; then, how will I do any activity?

So..., one belief system is must even in material life, for doing anything. Someone thinks as a wife...someone as a daughter...as a son; so, this belief system is made up, by that living entity. When nothing is happened in material life, without a belief system, then how will anything happen, without a belief system in Spiritual life?

Without having a belief system: Who is Lord? Who am I? From the beginning~ nothing will happen!

We should have full conviction: Who is The Lord, I want to eternally worship...I want to love? We should think this in a female conscious, that I am worshipping; we should think in gopī bhāva-

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

(Śrī Caitanya Caritāmṛta, Madhya Līlā 8.228)

Inculcate the mood of the sakhī, mañjarīs...gopīs; when? From the very beginning! *Rātri-dine cinte rādhā-kṛṣṇera vihāra*; this is sādhanā kāla cintana, He is talking about, Kṛṣṇa Dāsa! *Rātri-dine* meditates on Kṛṣṇa...Rādhā-Kṛṣṇa; how?

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

(Śrī Caitanya Caritāmṛta, Madhya Līlā 22.157)

Meditate from your mind on your own... not just siddha deha...not just as a mañjarī; your *mana nija’* own mañjarī’ *nija*, given by Guru in siddha praṇālī. We should do meditations day in and day out in this bhāva, through our siddha deha, given by our Guru.

There are 8 types of Deities in Bhāgavatam, 11<sup>th</sup> Canto; amongst them is, one of them is ‘mentally conceived one’, that in mind, He is conceived. He is Kṛṣṇa, who is crying: “Why Rādhārānī is not coming? Is She upset with Me?” That I am standing there, in my mañjarī svarūpa: “Hey Syāma”, we say: “Don’t worry, I will bring Her; You don’t worry.” Like this, we are meditating on mentally perceived form, which is also as real as Deities in the Temple. These are 8 forms of Deities; this is never imagination.

So, what will happen if we meditate? Bhakti is made up of which dhātu? Bhaja dhātu; Bhaja dhātu means: sevā. So, we have to do meditate on sevā; we do sevā regularly. Main thing is, we should know: where are Rādhā and Kṛṣṇa at the moment, right now, and what sevā I can do, to please Them! Every time, ask yourself these questions. So, what is the time? Say night, 2 am; so, They won’t be sleeping, where are They? They are at Govinda sthālī, having some honey-wine; so, what is my sevā? ‘Suvāsita-vāri’ some śarbata...some beverage! They make love to each other, it’s over! So, what’s my sevā? Giving them a garland. So, one has to serve, while meditating.

*“sevā sevā sadā kariyo abhilāśa”*

Every time, we should desire sevā; not just chant words Hare Kṛṣṇa.

Some people get tired while Chanting but when we do Chanting with Līlā smarāṇa, then Chanting is done in around two and a half (2.5) minutes; Rasamaya Chanting! Rasamaya Japa! One is dry Chanting like we have dry hearts, and one is Rasamaya Chanting. Kṛṣṇa is Rasa svarūpa; His everything is Rasamaya. In reality, Bhakti is Rasamayī since beginning...since it is infused. This sādhanā bhakti is infused with a Prema Bhakti; so has to be Rasamaya, if we are connected to a bonafide paramparā, in an unbroken Lineage from Mahāprabhu. It is filled with happiness from the starting, if we do right way. Sugarcane; does sugarcane become sweet in the end? No, it's sweet from the starting itself. Miśrī is sweet from all the angles, from wherever you behold. So, how can we do Chanting unless we have clarity of our own svarūpa and Kṛṣṇa's Svarūpa? "Without me, Kṛṣṇa, Your sevā is incomplete; so, kindly engage me in Your service. I am an integral part of Your Līlā; why? Because Your Mañjarī, my dear Guru Mañjarī, has given me this adhikāra, to serve You in this capacity; so, please have mercy on me! I agree that I am bad but, Oh Rādhe! Please bless me!" - this is Japa.

Some people say that: we have all the rasas in our place...in our institution. It means that you are fully haunted by the ghost; you are mentally retarded. You have all kind of Deities: Nṛsimhadeva...Sītā Rāma...Varāha-Lakṣmī, all and you think: you have all the bhāvas. No, this is just mental speculation. We told this thing to our Gurudeva, that some people say..., Bābājī Mahārāja', that some people say: they have all the rasa in their institution. Bābājī said: that everything is sold at a baniyā's shop...in a supermarket. But, there is only one thing in one paramparā; paramparā is of which thing? Paramparā is of bhāva; there is only one bhāva and Gauḍīya Vaiṣṇava means: Mañjarī bhāva. Like there is a paramparā of gopī bhāva...sākhyā bhāva; there is no cocktail in paramparā. Paramparā means *para para para para*, that which, bhāva which my Guru practice - His Guru Practice - His Guru Practice, all Gurus practice same thing~ same way; so everyone has one bhāva, this is called paramparā.

We have to take out all the consciousness, from this bhūta, pañca mahābhūta deha, which we have, our material body and put all our consciousness, in the siddha deha, given by Gurudeva. Right now, I am in the male body; so, put all my conscious in the mañjarī svarūpa. For example: Tariṇī Mañjarī- from my material body to the siddha deha; this is an entire game, which we have to do. We have to break this belief system that I am this body...I am this male. Ultimately, it's all in the mind.

This is the real ego, we have to develop: that I am servant of Gaurāṅga Mahāprabhu! I am servant of my Gurudeva! I am servant of Guru-Varga! I am servant of Vaiṣṇavas! We just have to push our ego; so, do it! Some say that: Lessen the ego. No! No! No! Inflate more ego; who says to lessen the ego? Inflate as much as you

can, in the right place. I am servant of Lord Gaurāṅga, - of Mā Jāhnavā Paramparā, - I am from Nityānanda lineage, - I am servant of Vaiṣṇava ~ inflate this ego; who is stopping? Develop this real ego. Heard about real ego many a times, but now understand: what is real ego? This is real ego: 'I am mañjarī of Rādhārānī', - I have a very sweet nature, - I am very beautiful; contemplate on this bhāva, *ataeva gopī-bhāva kari aṅgikāra*; what will happen?

*“siddha-dehe cinti’ kori tāhāññi sevana  
sakhī-bhāve pāye rādhā-kṛṣṇera caraṇa”*

(Śrī Caitanya Caritāmṛta, Madhya Līlā 8.229)

Only in this way, you will get The Lotus Feet of Rādhā-Kṛṣṇa. One who will meditate in sakhī bhāva, what will he get? Lotus Feet of Rādhā-Kṛṣṇa! If one has not meditated in sakhī...mañjarī bhāva....has not done japa in this bhāva; what will he get in the end? His whole life will be confusion...in the confused state only; and end? Get nothing!

We say: we are Rūpānugās. Some people ask: are you Rūpānugā? What is Rūpa Gosvāmī saying?

*“bhūta śuddhiṁ vinā niṣphalāḥ sarva kārya”*

So, do you do bhūta śuddhi? No. He is saying have four Gurus, do you know four Mantra Dīkṣā Gurus? No. Do you have perception of your siddha deha? No, we don't do. Does anyone give your siddha deha at your institution? No. So, how are you a Rūpānugā? *Tumi Rūpānugā kemon āche?* Just by mere saying that: I am Rūpānugā; you become Rūpānugā? No; actions speak louder than words. Just do bhakti as Śrīla Rūpa Gosvāmī is saying; not as per someone else's conceptions.

Getting proper dīkṣā is more important than taking breath; Why? Because, there is no relationship without dīkṣā; it is more important than anything else. We develop relationships with Mantras; Lord's svarūpa śakti's vṛttis flow through via Guru Paramparā, in an unbroken lineage, and via Guru, it comes in our heart by the Mantras. How would renunciation happen? When we will get dīkṣā and would get our siddha deha, then in whom we will transfer all our consciousness? Transfer all our consciousness, which is right in the material body at this time, to the siddha deha which our Guru would give; renunciation will happen this way.

You say: I am not able to lift a step forward. Arre! Are you putting it forward? - No, I am not putting it! So, how would you move forward, from here? Are you getting my point? You know, I am stuck up here. Ok I agree! So, why don't you move there? That I don't know. Arre! Go...go in siddha deha given by your Guru, go and transfer all your consciousness in that. Then, renunciation,

***“mahāprabhura bhakta-gaṇera vairāgya pradhāna  
yāhā dekhi’ prīta hana gaura-bhagavān”***

(Śrī Caitanya Caritāmṛta, Antya Līlā 6.220)

Renunciation will happen automatically. Transfer all your consciousness in siddha deha; without this, renunciation is impossible! Renunciation is not dry life, it is Rasamaya life; Renunciation from what? It is from all sufferings. And there is total Ruci...āsakti in one’s siddha deha... Lord’s Form and, this is such a Rasamaya life. People think: It is dry life; leave this...leave that. No, it is very...very relishable life ~ I am Rādhārānī’s Kīṅkarī!

Without dikṣā, our spiritual life will always be in pain; not be sure of: what we are doing?

When one needs to make a big building of 102 storeys in Paris, then what will an architect do? He will first conceptualize it in mind and then he will give shape to it, in a physical form. Similarly, we have to give shape here: that I am a mañjarī, this and this mañjarī; this is not imagination; this is contemplation on the body given by our Guru. This body is revealed to our Gurudeva by The Samaṣṭi Guru, who stands on the left side of Śrī Kṛṣṇa in Goloka, Vṛṇḍāvana. That body, the non moving form is situated in The Supreme Abode; we need to just meditate on the form and slowly slowly, it will solidify. When our eagerness would increase and that much, that we are unable to live without that Kṛṣṇa ~ immediately our material body would vanish and Yogamāyā would transfer us directly, within The Kingdom of Līlā, Bhauma Vṛṇḍāvana. Then, we would take birth from the womb of the Gopī and many devotees take birth at the same time, those who want to live together for eternity; these are the many facilities available by The Lord, if we want to avail them.

***“jīva jāgo! jīva jāgo! gaurācānda bole  
kota nidrā jāgo māyā-piśācira kole”***

Don’t be haunted by the ghost! Get up! Get connection to a proper Lineage; get your siddha svarūpa, do bhūta śuddhi. Worship Kṛṣṇa properly; properly meditate on Lord’s Form.... Lord’s Līlās; properly chant Harināma.

Who is Kṛṣṇa? He is Mādhurya sindhu; ok! Do you understand what sindhu is? Ocean! Ocean of Happiness....Ānanda; and the moment that Ocean sees Rādhārānī, Ocean’s flooded, Kṛṣṇa is flooded; He becomes all the more beautiful...attractive, Kāmadeva. He is already Kāmadeva but when He sees Rādhārānī ~ He becomes Supremely attractive. When Rādhārānī sees Kṛṣṇa’s Beauty then Rādhārānī’s Beauty increases and when Kṛṣṇa again sees that increased Beauty of Rādhārānī, Kṛṣṇa’s

Beauty increases, and when Rādhārānī sees that increased Beauty of Kṛṣṇa, Her Beauty increases and, this competition...this story never ends; They become more and more and more and more attractive.

What is our role? From all the four sides in śṛṅgāra rasa, we do hāsa-parihāsa laughing...playing...serving Kṛṣṇa-Rādhā in all the līlās, they do at different times; it's always a party time in Goloka. We have to meditate Sa-sakhī' along with the Sakhīs, we are always with Rādhā-Kṛṣṇa.

*'kṛṣṇāya, govindāya, gopījana vallabhāya svāhā'*

Oh that Kṛṣṇa! Please engage me in Your Service.

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

(Śrī Caitanya Caritāmṛta, Madhya Līlā 8.203)

Rādhā-Kṛṣṇa's līlā is not complete without sakhīs; sakhīs narrate the līlās. Just think: if Rādhā is sitting alone with Kṛṣṇa in a Seven Star Hotel, what they would be doing? Cannot do anything! No one is with Them; so, without sakhīs, Their Līlā doesn't get fulfilled. So, I am one of those integral sakhīs; we have to genuinely believe that. In reality, mañjarīs have non-different body and life from Rādhārānī. In even dreams, they don't desire anything from The Lotus Feet of Rādhārānī. Because of this supreme most bhāva niṣṭhā ~ Rādhārānī considers mañjarīs as non-different from Her.

So from the very beginning *gopībhāva kari aṅgikāra..* we have. As much as we put ego in siddha deha, that much siddhi will be closer; it is as simple as that. Everything is in ego; **we have to come from false ego to Real ego, this is an entire story.** As many times we hear Kathā, we need to come to this conclusion: To come out of false ego that: I am a male...kapil etc and I have to get into the real ego that: I am dāsa of Mahāprabhu! I am mañjarī! Simple!

How can our chanting be better, if we don't call out Lord heartily from our heart, inspite of being in so much pain? You can't cry for Kṛṣṇa. Look Kṛṣṇa! I am really stuck up! Please be merciful!

The sum total of all happiness....all festivals in the spiritual, they are not equal to the Mahānanda of the ocean of bliss, which the mañjarīs experience when they just peek in Rādhā-Kṛṣṇa's Vilāsa in Nikuñja's windows.

So, we should meditate on Rādhā-Kṛṣṇa's līlās in the siddha svarūpa, given by our Guru; nothing comes on its own. Have you ever seen even one rupee coin coming in your house on its own till date? So how would your own siddha svarūpa come to

you, on its own by flying? Would it be revealed, by its own? Nothing would come! So firstly, Kṛṣṇa arises...awakens the feeling of sevā, and then in the end, He blesses the jīvā with the opportunity to try to serve Him, for eternity.

May you all worship Kṛṣṇa, the way Rūpa Gosvāmī wants you to worship! May you all become proper Rūpānugā!

Hare Kṛṣṇa!