



*One Drop of Vraja-rasa*

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*All Glories to Śrī Śrī Guru and Gaurāṅga!*



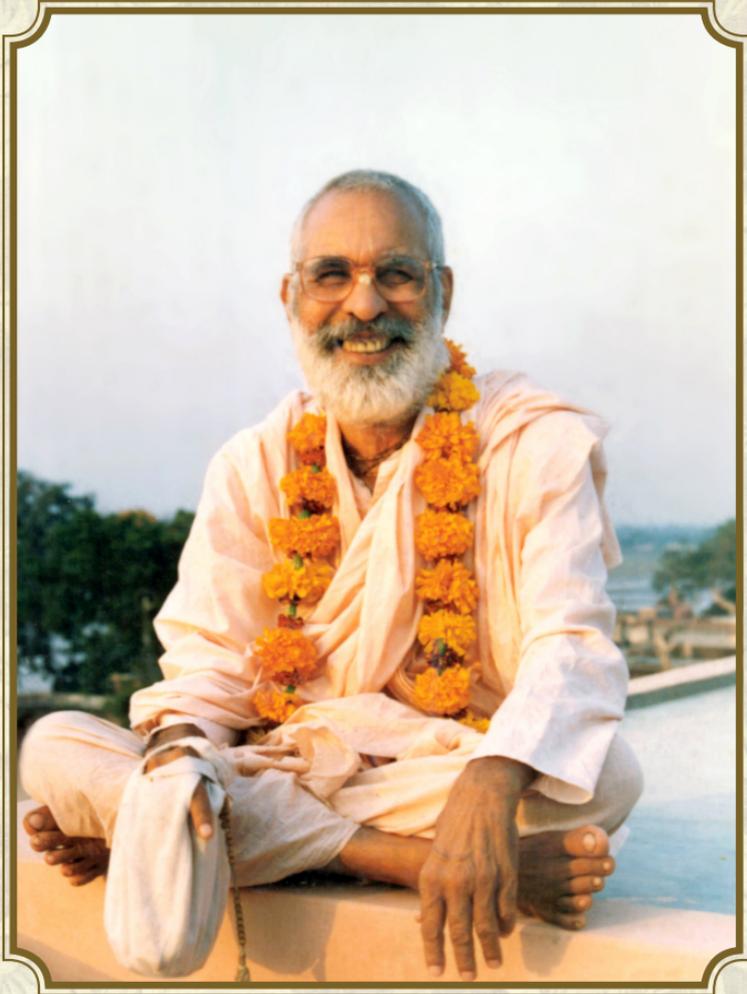
# *One Drop of Vraja-rasa*



VRINDAVAN • NEW DELHI • MOSCOW

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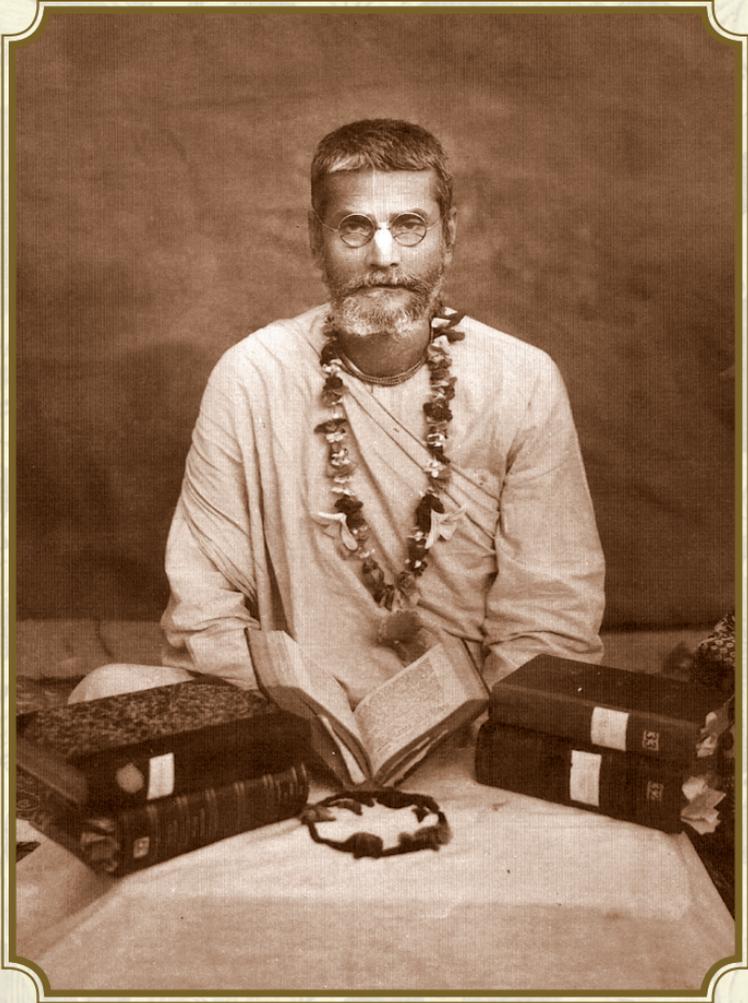


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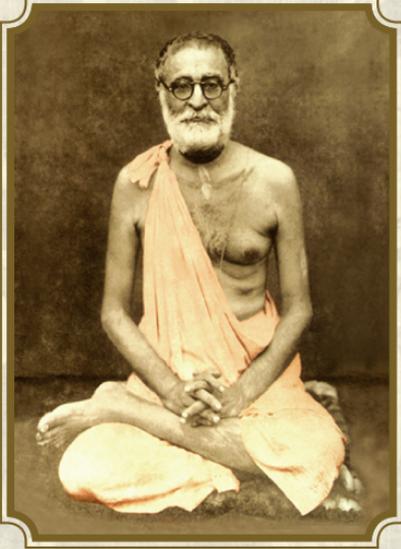
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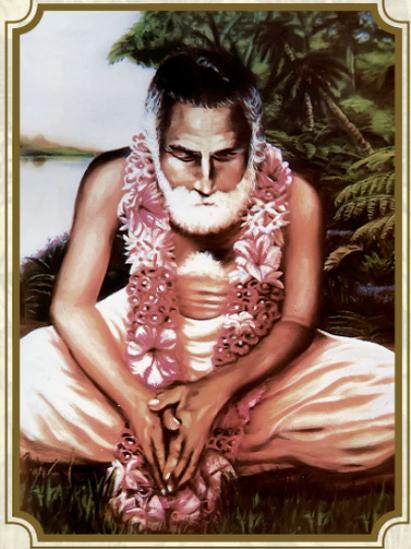
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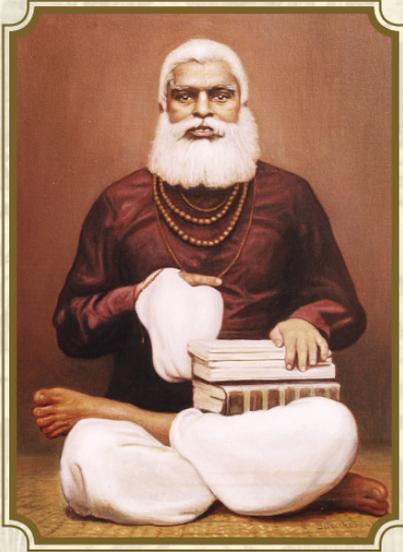
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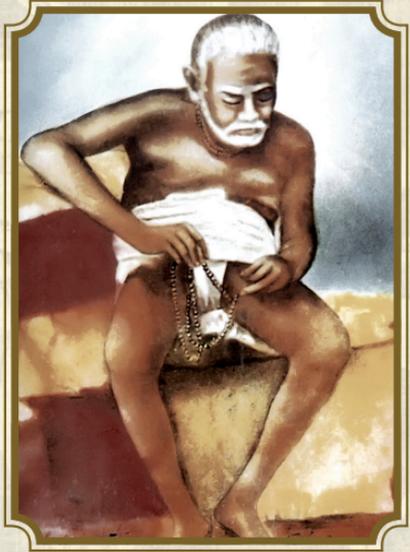


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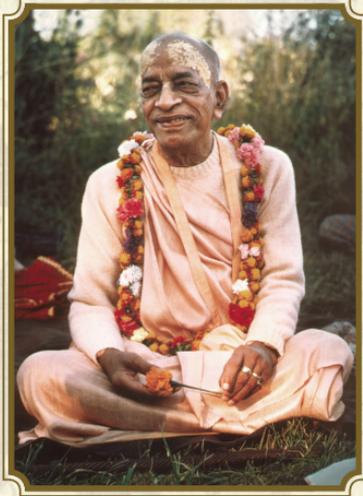
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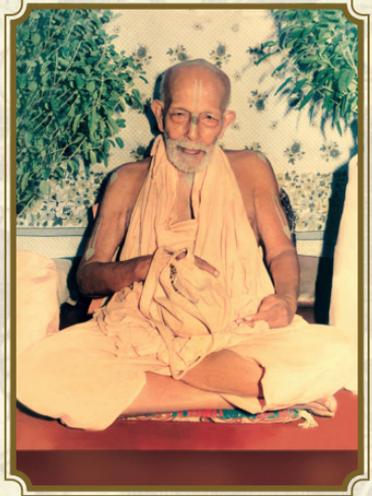
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**BHAKTIVINODA ṬHĀKURA**



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**JAGANNĀTHA DĀSA BĀBĀJĪ**  
**MAHĀRĀJA**



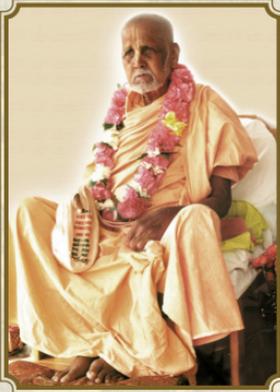
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SVĀMĪ MAHĀRĀJA**



*om viṣṇupāda aṣṭottara-śata*  
**ŚRĪLA BHAKTI PROMOD  
PURI GOSVĀMĪ**



*om viṣṇupāda aṣṭottara-śata*  
**ŚRĪLA BHAKTIVEDĀNTA  
VĀMANA MAHĀRĀJA**



*om viṣṇupāda aṣṭottara-śata*  
**ŚRĪLA BHAKTI VAIBHAVA  
PURI GOSVĀMĪ MAHĀRĀJA**



*om viṣṇupāda aṣṭottara-śata*  
**ŚRĪLA BHAKTIVEDĀNTA  
TRIVIKRĀMA MAHĀRĀJA**



ŚRĪ KṚṢṆA-BALARĀMA



ŚRĪ GAURASUNDARA and ŚRĪ ŚRĪ RĀDHĀ-LALITĀ-MĀDHAVA



ŚRĪ YOGAMĀYĀ

## INTRODUCTION

The purpose of this collection of essays is to reconcile the statements of various great personalities concerning the eternal spiritual identity of the great *rūpānuga-ācārya*, *paramapūjyapāda nitya-līlā-praviṣṭhā oṃ viṣṇupāda* 108 Śrī Śrīla A.C. Bhaktivedānta Swāmī Mahārāja.

Our *ācāryas* cannot have a fundamental difference of opinion about *siddhānta*. If sometimes it appears that they have different perspectives, then that distinction is only in terms of an apparent consideration (*apara-vicāra*), not the essential truth (*tattva-vicāra*). If an apparent controversy arises, it is the duty of the disciples to offer appropriate reconciliation. Knowing that our *ācāryas* are all free from the four defects of conditioned consciousness and are infallible, we glorify them by demonstrating the intrinsic harmony between them.

The argument that has developed recently regarding the *svarūpa* of Śrīla Swāmī Mahārāja is indicative of a serious, fundamental misconception, just as a fever in the body is symptomatic of a deeper disorder. Presently, a grave philosophical deviation is being forwarded by a certain section of persons who believe that Śrī Caitanya Mahāprabhu appeared in this world only

to give one mood – *mañjarī-bhāva*, and that all devotees in His Gauḍīya *sampradāya* must also necessarily have that mood. These persons go even further to say that if a devotee is not situated in *mañjarī-bhāva*, then he cannot be an *ācārya*, or even a true follower of Śrī Rūpa Goswāmī. Finally, they unjustly claim our supremely worshipful Śrīla Gurudeva, *paramārādhyatama nitya-līlā-praviṣṭhā om viṣṇupāda* 108 Śrī Śrīla Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja, as a proponent of their unsubstantiated views. The intention of this book is to remove the disease of this *apasiddhānta* from the body of the *sampradāya*, and protect the good name of our Holy Master.

Śrī Kṛṣṇadāsa Kavirāja Goswāmī has clearly stated the reasons for the descent of Śrī Caitanya Mahāprabhu:

*yuga-dharma parvartāimu nāma saṅkīrtana  
cāri bhāva-bhakti diyā nācāmu bhuvana*

*Śrī Caitanya-caritāmṛta, Ādi-līlā (3.19)*

[*Mahāprabhu said:*] I shall personally inaugurate the religion of the age, *nāma-saṅkīrtana*. I shall distribute the four mellows of devotional service (*dāśya, sakhya, vatsālya, madhurya*).

Thus we see there are devotees of Śrī Caitanya Mahāprabhu situated in all four devotional moods. Some use the argument that because Śrīla Bhaktivedānta Swāmī Mahārāja was an exalted devotee and *ācārya*, since most of our *ācāryas* were in *madhurya-rasa* he must also be in *madhurya-rasa*. But this logic de-

nies the reality and validity of other devotional sentiments in our line. Certainly a *mahā-bhāgavat* Vaiṣṇava may be situated in any *rasa* and hold the position of *ācārya*. Indeed there are many such examples, such as Nārada Ṛṣi, Lord Brahmā, Śrī Veda-Vyāsadeva, Śrīvāsa Ṭhākura, Vṛndāvana Dāsa Ṭhākura, Gaurīdāsa Paṇḍita, Hṛdāya-caitanya Prabhu and countless others. Internally, the *ācārya* remains absorbed in his own devotional sentiment, and externally he preaches all *bhāgavat-tattva* and *līlā* for the benefit of the entire world. Śrīla Śukadeva Goswāmī, while being situated in his own ecstatic mood of *dāsya-rasa*, so beautifully described all the pastimes of Bhagavān that all devotees of even *sakhya*, *vātsalya* and *madhurya-rasas* depend on the nectar of his remnants to nurture their own *bhāva*.

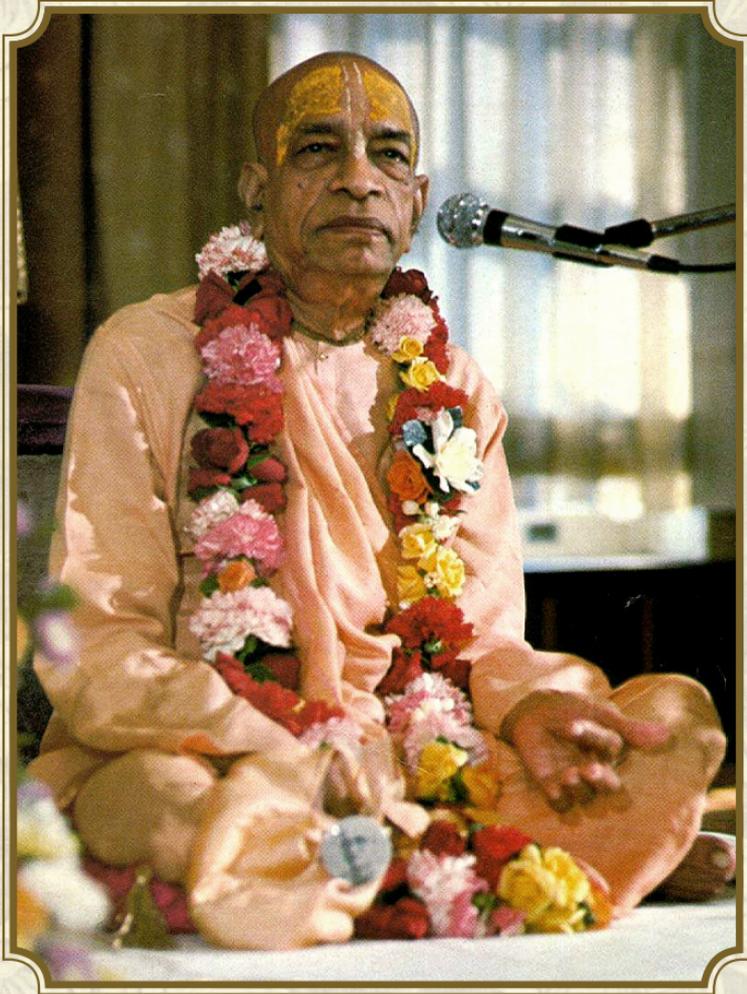
We trust that the discerning Vaiṣṇavas will appreciate the *siddhāntas* of the previous *ācāryas* which are presented in this book. These essays were not composed with the intention of causing argument, or imposing any personal conception onto others. In his personal practice, every *sādhaka* has the right to meditate on the spiritual master in whichever mood will nourish his own taste, as is demonstrated in *Jaiva-dharma* and other scriptures. However, the spiritual master certainly has his own taste and *sthāyi-bhāva*, which he himself reveals. We do not have the right to make public contradiction of his expressed mood, nor to twist or misinterpret the perfect philosophical principles established by the previous authorities to suit our own taste. These

essays have been composed in an unbiased way to defend and elucidate the pure teachings of our disciplic succession. We are sure those of generous disposition will appreciate the contents within.

The followers of Śrī Kṛṣṇa-Balarāma Mandira,  
Rāmachandra Dāsa, Prema Pradīpa Dāsa

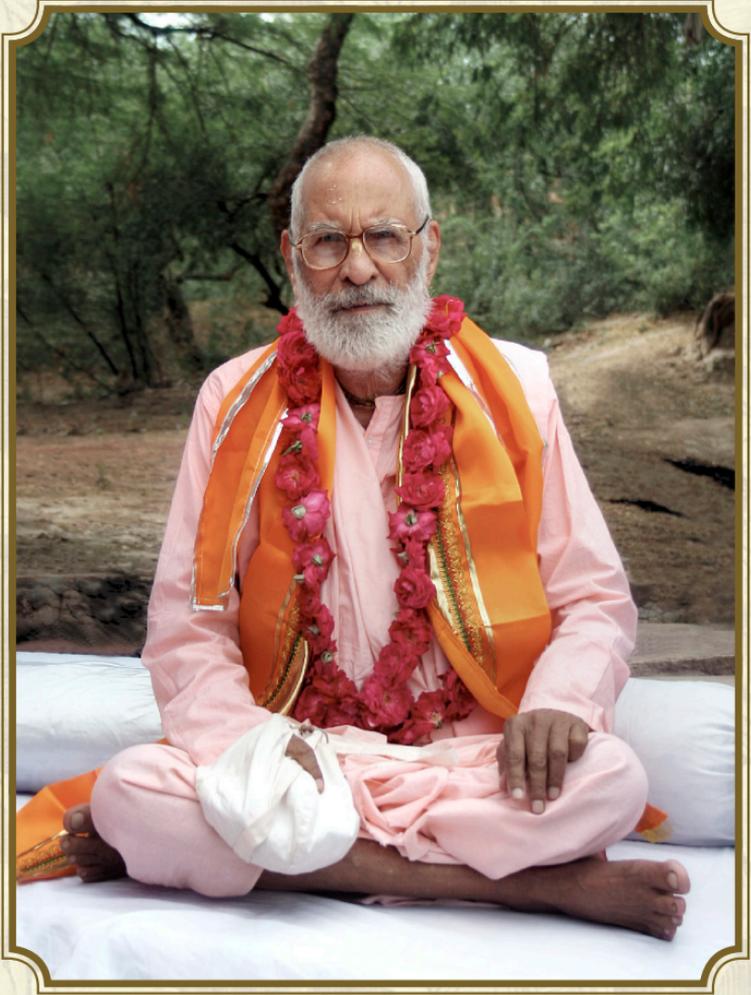
*Śrī Bhakti Prajñāna Keśava Goswāmī Mahārāja  
Tirobhāva Mahotsava, Śārādīya Rāsa Pūrṇimā,  
530 Gaurābda*

*27 October, 2015*



*nitya-lilā praviṣṭa om viṣṇupāda aṣṭottara-śata*

**ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA  
SVĀMĪ MAHĀRĀJA**



*nitya-lilā praviṣṭa om̐ viṣṇupāda aṣṭottara-śata*

**ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA  
GOSVĀMĪ MAHĀRĀJA**

*All Glories to Śrī Śrī Guru and Gaurāṅga!*

## ARTICLE 1

### In The Transcendental World All Are Very Sweet

*March 4, 2015*

Dear devotees of *nitya-līlā-praviṣṭha oṃ viṣṇupāda* 108 Śrī Śrīla Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja Śrīla Gurudeva, and *nitya-līlā-praviṣṭha oṃ viṣṇupāda* 108 Śrī Śrīla A.C. Bhaktivedānta Swāmī Mahārāja, all over the world.

I offer my appropriate *daṇḍavat praṇāma* to you, in accordance with your position.

The discussion of transcendental subjects is not merely brain exercise. By logic and argument you cannot prove anything. Whatever you establish will later be destroyed by a bigger argument. To understand transcendental things requires a balanced heart and mind. Sometimes we use only our mind but not heart, and sometimes only our heart but no mind. To discuss properly we should be neutral, like a judge considering all evidence. Then a proper conclusion can come.

First of all, in whichever mood *parampujyapāda* Śrīla Swāmī Mahārāja is rendering *sevā* in Goloka-

Vṛndāvana, there is no question of that mood being lower or higher. There is pure adjustment in the transcendental world. Conditioned souls cannot understand that really everything there is completely *cinmaya* (transcendental). Whether one is in *sakhya*, *vātsalya*, or *madhurya-rasa*, all are transcendental, and so there is no differentiation. Only for *līlā* is there division of *rasas*. From this world, the *jīvas* have to respect all these transcendental relationships.

Our most worshipful Śrīla Gurudeva said Śrīla Swāmī Mahārāja’s glory is that he is a *rūpānuga* Vaiṣṇava, and that is certainly true. Whichever *bhāva* any of our *ācāryas* has, he had to take from Śrīla Rūpa Goswāmī’s moods and ideas, for any *rasa*. Therefore all *ācāryas* in our disciplic succession are called *rūpānuga*, although each one will not cross beyond the area of his own *rasa*. All follow Śrīla Rūpa Goswāmī, but there is some special part or department that not all touch. We can see in reviewing the Folio that Śrīla Swāmī Mahārāja has mentioned “Rūpa Goswāmī” thousands of times in his books, but has mentioned “Rūpa-maṅjārī” only five times, and never once mentioned “*rādhā-dāsyam*”.

Sometimes Śrīla Gurudeva also said that Śrīla Swāmī Mahārāja is *rūpānuga* in the internal sense, “serving like Śrī Rūpa-maṅjārī.” We can compare this with how Śrīla Swāmī Mahārāja repeatedly told his disciples that his own god-brothers were all *kaniṣṭha-adhikārīs*. That was not true, and anyone who insists on following that statement on the pretext of *guru-niṣṭha* will commit

grave offense. They can argue that “my Gurudeva said this, so it is true!” but there is no sense in it. Such statements of Śrīla Swāmī Mahārāja were very bold and clear, but false. He spoke like that for his disciples’ welfare, to keep them from going here and there so he could keep them close and give proper nourishment. This is called preaching tactics.

For his own preaching, Śrīla Gurudeva also used tactics for the welfare of those he was helping. I heard he told one devotee who was attached to Jesus that Jesus was also in *mañjarī-bhāva*, and took birth in our *paramparā* to perfect that. We should understand that before Śrīla Gurudeva traveled to foreign countries this *mañjarī* mood was not present anywhere in the Western world at all. He brought this mood to the West, and it was a shock and a surprise for many. Therefore in the beginning stage of Srila Gurudeva’s preaching he had to do things very carefully. Some statements can take your preaching very high and some can immediately destroy your preaching. For this reason, Śrīla Bhaktivinoda Ṭhākura also says, “Oh my dear preachers, if you want to propagate the mission of Śrīman Mahāprabhu then sometimes you must hide the truth, if that will make a big quarrel and disturb your preaching.”

Wise persons know that by catching hold of a supremely exalted personality’s lotus feet, one’s desires can be quickly fulfilled. In this way, whichever *rasa* one has intrinsically will very quickly come to perfection (*siddhi*) by following Śrīla Rūpa Goswāmī’s ideas

and taking shelter of Śrīmatī Rādhārāṇī. Satyavrata Muni ultimately prays “*namo rādhikāyai*” at the climax of his Damodarāṣṭakam prayers, but his own mood is not *mañjarī-bhāva*. Śrī Sūradasa has *vātsalya* mood, but so extensively extols *madhurya-rasa* in his poetry. Śrī Uddhava prays for the dust of Śrīmatī Rādhārāṇī’s lotus feet (Śrīmad-Bhāgavatam 10.47.63), and Śrī Bhismadeva also offers prayers touching the mood of the *gopīs* even at the last moment of his life (Śrīmad-Bhāgavatam 1.9.40). None of them have *gopī-bhāva*, but they take support of that highest mood to attain their own perfection. Similarly, there is no problem for someone in *sakhya-rasa* to receive and chant *sannyāsa-mantra* (*gopī-bhāva-mantra*), any more than it is inappropriate for him to chant *gopala-mantra* or *kāma-gāyatrī*. For example, Śrīla Gurudeva also gave *gopala-mantra* even to some devotees he confirmed were intrinsically Rāma *bhaktas*, because these highest *mantras* nourish all *rasas*.

Our Śrīla Gurudeva is a very high personality. He is transcendental and knows everything. He knows what is good for all *jīvas* and how to distribute this highest mercy, but very few persons can actually understand him. If Śrīla Gurudeva had said, “I am in *madhurya-rasa* but Śrīla Swāmī Mahārāja is in *sakhya-rasa*,” a big battle would have come. Then how could Śrīla Gurudeva fulfill the order of Śrīla Swāmī Mahārāja, his *śikṣa-guru* and bosom friend, to help his ISKCON devotees? They and the whole world would have been deprived of very

important things. Parampujyapāda Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja said that Śrīla Swāmī Mahārāja was in *sakhyā-rasa*, and after he said he was also attacked from a neophyte section of Śrīla Swāmī Mahārāja’s followers. Śrīla Gurudeva knew very well, “If I give a correct statement about this then my preaching will be disturbed.”

To defeat Buddhism and accomplish Bhagavān’s purposes, Śrī Sankarācārya also used wise preaching tactics. Where the Buddhists said truth is *sūnya*, nothing, he said, “No, it is something, but that something is nothing,” and thus he played both sides to fulfill his mission. Śrīla Jīva Goswāmī also apparently established *svakīyā-bhāva* in Vṛndāvana-līlā, but if there is *svakīyā*, what is the need for preparing any *kuñjas* for Śrī Rādhā-Kṛṣṇa? They can just go to Their house. Śrīla Jīva Goswāmī made such statements only to pacify a certain section of stubborn persons who could not accept his own mood of *parakīyā*. In Śrī Śrīdhara Swāmī’s commentaries on *Śrīmad Bhāgavatam* we sometimes find a smell of *māyāvāda*, and it appears as if he gives support to the doctrine of impersonalism. By this ‘smell’ he gradually attracts *māyāvādīs* to the devotional conception. When a fisherman puts bait on his hook, it appears he is giving fish something to eat, but his intention is to catch them. An *ācārya*’s inner mood can be very difficult to understand. When Śrīman Mahāprabhu was crying in front of Śrī Jagannāthadeva, many people were there but only very few persons like Śrīla

Rūpa Goswāmī could understand His heart. The common people were perhaps thinking He has some family problem, and is praying to the Lord for material help.

Only by so much *sādhu-saṅga*, so much deep study, and by keeping a peaceful mind can you one day realize a Vaiṣṇava's heart. An *ācārya*'s own writings and activities are the biggest evidence indicating his own mood. The prayers of Śrīla Swāmī Mahārāja in his diary are proof of what he wants, "Oh Brother, Śrī Kṛṣṇa, when will I graze the cows and sport with You and the cowherd boys?" He wrote "*vane khāi luṭapuṭi* - we will steal each other's lunches and have picnic in the forest." This has been accepted as Śrīla Swāmī Mahārāja's eternal *sakhya* mood by Parampujyapād Śrīla Bhakti Prāmōda Puri Mahārāja and Parampujyapād Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja. Many times Śrīla Swāmī Mahārāja plainly indicated that he was in *sakhya-rasa*, and longed to enter these pastimes, enjoying *laḍḍus* and *kachoris* with the cowherd boys. All of this evidence has already been compiled before by his disciples (\*see Endnotes).

Another consideration is that Śrīla Swāmī Mahārāja has established the deities of Śrī Rādhā-Kṛṣṇa everywhere in the world, but that is out of preference for the pleasure of his spiritual master, just as our Śrīla Gurudeva established his own Guru Mahārāja's *iṣṭadevas*, Śrī Rādhā-Vinoda-vihari, everywhere. However, in Vṛndāvana where in his own *nitya-siddha svarūpa* he performs his *sevā*, there Śrīla Swāmī Mahārāja estab-

lished the temple of Śrī Kṛṣṇa-Balarāma in Raman-reti, the place of cow-grazing pastimes. Śrīla Swāmī Mahārāja has placed Śrī Kṛṣṇa-Balarāma centrally on the altar, and Śrī Rādhā-Śyāmasundara to one side. No Vaiṣṇava can place his *iṣṭadeva* on the side, or tolerate that They be placed so by anyone else.

In this way, the *sakhya-rasa* of Śrīla Swāmī Mahārāja is supported by Hari (Śrī Kṛṣṇa-Balarāma), Guru (his own writings and words), and Vaiṣṇava (his exalted, omniscient, *mahā-bhāgavata* senior god-brothers). What Śrīla Gurudeva has told in apparent contradiction to this has also been clearly reconciled. We are presenting this matter before the devotees to consider for themselves. Some people are criticizing us for this, but that is normal. We accept. But if in our Śrīla Gurudeva's name they propagate *apasiddhānta* they will bring bad reputation to him, and that we cannot tolerate. For this reason we present these ideas.

Finally, everyone should understand that in whichever *rasa* Śrīla Swāmī Mahārāja is doing his eternal *sevā*, he is the worshipable deity for the whole world, and that *sakhya-rasa* is no small thing. Śrīla Sanātana Goswāmī's masterpiece *Śrī Bṛhad-Bhāgavatāmṛta* establishes the glory of *sakhya-rasa*. No *sevā* is higher or lower in Goloka-Vṛndāvana; all are fully transcendental. We should not try to pull Śrīla Swāmī Mahārāja from his own *rasa* to another position, or he will not be happy. Whichever deity one serves must be worshipped with the *mantra* and paraphernalia appropriate to that deity.

Datura flowers are only for offering to Śiva, and hibiscus (*java*) flowers are only for Durga. If by ignorance or by force you offer them to Śrī Kṛṣṇa, He will not be satisfied. Similarly, Śrīla Swāmī Mahārāja should be worshipped in his own mood. If someone has a small brain and a small heart then this understanding cannot enter. For *bhajana*, we need so much *sādhu-saṅga* and such a broad, bright mind and heart. Only those pure *bhaktas* for whom the lotus feet of Śrī Guru, Vaiṣṇava and Bhagavān are everything, can understand, enter, and taste *bhakti-rasa* (*dāśya, sakhya, vātsalya, madhurya*).

Śrī Kṛṣṇa-Balarāma Mandira,  
Sevā-Kuñja, Vṛndāvana

## ENDNOTES

Below are a few relevant citations from the book *O My Friend*, available on-line.

1. “When he departed from this consciousness of worldly preaching propaganda, then he is there. It is clearly expressed in these sayings there in the Atlantic. He discovered the unmanifest (*aprakāṭa*) pastimes in Vṛndāvana, and in Vṛndāvana he established Kṛṣṇa-Balarāma and Gaura-Nitāi. That is indicative of *sakhya-rasa*. From this we can conclude that he is in *sakhya-rasa*, and he has entered into those pastimes. This is my understanding about his present position. He has expressed himself, his eternal position, the acme of

his aspiration. In Vṛndāvana he has established Balarāma and Kṛṣṇa and Nitāi-Gaura, and he is saying like that, Nitāi-Gaura are Kṛṣṇa and Balarāma. It's almost clear that he comes from that group. And now he's again there. Hare Kṛṣṇa... So after performing this service, he aspires after a life in the cow-keeping *līlā* of Kṛṣṇa, and he is appreciating that sort of friendly service of Kṛṣṇa very much from the core of his heart, his aspiration after finishing his worldly preaching campaign.” - Śrīla B. R. Śrīdhara Mahārāja.

2. Swāmī B.V. Tripurāri relates that when he read Śrīla Prabhupāda's Jaladuta prayer to Prabhupāda's God-brother Pujyapāda Bhakti Pramoda Puri Mahārāja, Puri Mahārāja immediately exclaimed, “*Sakhya-rasa!*” Then when Tripurāri Mahārāja said that some devotees assert that it is a problem if Śrīla Prabhupāda is in *sakhya-rasa* because our *sampradāya* is principally a *gopī-bhāva* lineage, Śrīla Puri Mahārāja replied, “Bābā, if your guru is situated in *sakhya-rasa*, you don't have a problem. But if anyone thinks they have a problem because their *guru* is in *sakhya-rasa* rather than *madhurya-rasa*, then they have a problem!” Śrīla Puri Mahārāja then went on to explain that should any of Prabhupāda's disciples develop greed for *gopī-bhāva* that Prabhupāda would make arrangements to facilitate their pursuit.

3. “And the *sakhya-rasa* is also not to be neglected. [Raghunātha] Dāsa Goswāmī, who is thought to hold the highest position of *madhurya-rasa*, our *prayojana*

*ācārya* himself says, “*sakhāyam me namasta nityam*”. What does it mean? Fools rush in where angels fear to tread. Is it an intellectual field that we can pass resolutions, pass remarks in any way we like in our fashion? No. Dāsa Goswāmī, who is posted in the highest position of the *prayojana-tattva*, the *ācārya* of *prayojana* in *madhurya-rasa* of *rādhā-dāsyam*, he says that I will try to show my reverence to *sakhya*. It is not a play thing. This is very rarely to be found. We must go to that plane and then we should deal with these things. *Sakhya-rasa* is a very small thing? What is this? From a distance I want to show my respect to *sakhya-rasa*. That should be the tendency of a real devotee, and not to disregard all these things.” - Śrīla B.R. Śrīdhara Mahārāja

4. On still another occasion in which Prabhupāda entertained a discussion of his *svarūpa* or spoke directly about it, Hṛṣīkeśānanda [hd] asked Śrīla Prabhupāda [acbvsp] about the nature of the disciple’s relationship with the *guru* in our *sampradāya*:

**hd:** Gurudeva, what about *rūpānuga-bhakti*? What is the eternal relationship between us and you?

**acbvsp:** (Prabhupāda quotes the second half of *śloka* 6 of *Gurvāṣṭakam*.) Guru is serving under his master and you all can do likewise. In *nitya-līlā* every devotee thinks like that, that my master is the most dear to Rādhā-Kṛṣṇa.

**hd:** So that means that my relationship with you is eternal, that it will continue in *nitya-līlā*?

**acbvsp:** Yes.

**hd:** As *mañjaris*?

**acbvsp:** Down to *sakhya*.

**hd:** But for Rūpānugas isn't it always *mañjarī-rasa*?

**acbvsp:** That is the highest; but in the spiritual world there is no such distinction.

5. Govinda dāsī recalls, “In the car in Seattle in 1968, he was talking about this and said, ‘My Guru Mahārāja’s *rasa* is that of *gopī-mañjarī*, but I am in relationship with Kṛṣṇa as cowherd boy.’”

6. One day, while Prabhupāda was sitting in his room receiving his massage, he began talking and laughing. As he sat on the floor with one leg tucked under his body and one leg outstretched before him, he told the two or three devotees present how Kṛṣṇa, carrying the lunch His mother had packed for Him, would go to the forest with His cowherd boy-friends, who were also carrying lunches from home. Kṛṣṇa and His friends would all sit together sharing their lunch, and Kṛṣṇa always had the best *laḍḍus* and *kachoris*. Prabhupāda’s eyes flashed, and he rubbed his hands together, smiling. “I simply want to go to Kṛṣṇaloka, so I can have some of Kṛṣṇa’s *laḍḍu* and *kachoris*. I do not have any great diversion from this. I simply want to go there so that I can enjoy eating *laḍḍus* and *kachoris* with Kṛṣṇa and the cowherd boys.” Opening his eyes widely, he glanced at Devānanda, who was massaging him, and at the others in the room. “Oh,” he said to them, “if you will give me *laḍḍus* and *kachoris*, then I will bless you.”



## ARTICLE 2

### A Rebuttal To Mukunda Dāsa’s Commentary on Śrīla Swāmī Mahārāja’s Jaladuta Prayers

March 20, 2015

*tomāra milane bhāi ābāra se sukha pāi  
gocārane ghuri dina bhora  
kata vane chuṭāchuṭi vane khāi luṭāpuṭi\*  
sei dina kabe habe mora*

*Jaladuta, 8*

O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh when will that day be mine?

#### **Mukunda Dāsa’s commentary:**

“(This) is absolutely the mood of Śrī Nityānanda whom Śrīla Prabhupāda is manifest the *śakti* of and following

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\* “*vane khāi luṭāpuṭi*” can also mean stealing lunches and eating in the forest [KBM]

the tenor of the prayer from the beginning it is apparent that Śrīla Prabhupāda prayed and received the *śakti* of Nityānanda. So this expressions in this verse are manifest from Śrīla Prabhupāda's *āveśa* in Nityānanda."

### Reply by KBM:

Without Śrī Nityānanda Prabhu's empowerment, His *āveśa*, no one can perform the function of *guru*. Nityānanda is *akhanda-guru-tattva*, so all *sad-gurus*, not only Śrīla A.C. Bhaktivedānta Swāmī Mahārāja, are *nityānanda-śakti-āveśa* (empowered by the potency of Śrī Nityānanda), or *nityānanda-prakaśa* (manifestations of Lord Śrī Nityānanda). Every disciple can say that about his own *guru*.

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja is also Nityānanda Prabhu's *śakti-āveśa*, but never one time expressed any desire to go cow-grazing with Śrī Kṛṣṇa or be a cowherd boy. *Svarūpa* is one thing and *āveśa* is another. "*Nityānanda-āveśa*" does not describe a Vaiṣṇava-guru's own mood.

In his Jaladuta prayers, especially in verse eight (8), Śrīla Swāmī Mahārāja is not speaking from "*nityānanda-āveśa*," but expressing his own mood. In verse seven (7) he said, "I am your eternal associate, You are my eternal Friend, but when I came to this world *māyā* covered me and I forgot You. Now the material energy is kicking me like an ordinary person." This is his mood as a *sādhaka*.

Śrīla Rūpa Goswāmī is also Bhagavān’s eternal associate, Śrī Rūpa-maṅjarī, but in this world when he first met Śrī Caitanya Mahāprabhu, he said, “I am very fallen, an offender and a sinner.” Śrīla Sanātana Goswāmī spoke as an ordinary *sādhaka*, “Who am I, and why is *māyā* burning me? How can I know my *svarūpa* and service?” In the same way, Śrīla Swāmī Mahārāja prayed and lamented in the mood of a *sādhaka*, “O my Friend, when O when I will meet you again?”

Don’t twist the original meaning of Śrīla Swāmī Mahārāja’s prayers and give your own speculation. This explanation is not Śrīla Śrīdhara Mahārāja’s mood either. Śrīla Śrīdhara Mahārāja first said *sakhya*, *sakhya*, *sakhya*. He spoke elaborately on his view that Śrīla Swāmī Mahārāja is in *sakhya-rasa*. When some crazy persons started attacking and harassing him too much, Śrīla Śrīdhara Mahārāja became fed up and offered the logic of “*nityānanda-āveśa*” to avoid them.

In discussing the *rasa* of Śrīla Swāmī Mahārāja, why are you avoiding the many times that he directly told his disciples, “I am a cowherd boy. I want Kṛṣṇa’s *laḍḍu* and *kachori*,” and so on. All rasas are included in *madhurya-rasa*, but still it is not possible for a *gopī* or especially a *maṅjarī* of Śrīmatī Rādhikā to speak like this. That is *rasābhasa*. Besides this clear prayer, Śrīla Swāmī Mahārāja is known to have made so many direct statements about his *sakhya-bhāva*, but never once, anytime, anywhere, did he say “I am the maidservant (*palya-dāsī*) of Śrīmatī Rādhikā.” There is not the

slightest evidence from him that he was hankering for the mood and services of the *palya-dāsīs*. Śrīla Gurudeva always expressed his own mood like that, but Śrīla Swāmī Mahārāja never did. How can you avoid all this evidence?

This verse eight (8) gives a special indication of Śrīla Swāmī Mahārāja’s personal mood. We have never seen any *ācārya* of *palya-dāsī* mood pray like Śrīla Swāmī Mahārāja has in these prayers. “I will go cow grazing with Kṛṣṇa, forest to forest, stealing lunch.” This prayer fully distinguishes him apart from the mood of being a *mañjarī* of Śrī Rādhā. He is touching that *madhurya* mood and is under guidance of Rūpa-mañjarī, but he has a male form.

Your argument has no basis and no scriptural evidence. Your illogical explanation is misleading the public and disturbing the whole world.



## ARTICLE 3

### Conclusions On Sthāyi-bhāva (Svarūpa) & “Nityānanda-Śakti-Āveśa”

March 20, 2015

Our main question is why Śrīla A.C. Bhaktivedānta Swāmī Mahārāja made so many expressions of desire for *sakhya-sevā* and never uttered one single expression of desire for *mañjarī-sevā*. Some have put forward quotations from Śrīla Swāmī Mahārāja’s lectures and books where he teaches that entrance into *rāsa-līlā*, or service at Śrī Rādhā-kunḍa is the ultimate perfection. That Śrīla Swāmī Mahārāja objectively conveyed the full message of our *rūpānuga-paramparā*, including *mañjarī-bhāva* as the ultimate ideal, is not contested by anyone. Śrī Sukadeva Goswāmī, who is in *dāsyā-rasa*, expertly expressed *rāsa-pañcādhyāya*. He spoke what he heard from his Gurudeva about that *kuñja-līlā* which he directly witnessed from his *dāsyā* position as Śrīmatī Rādhikā’s parrot, but his objective description/preaching doesn’t make him a *mañjarī*.

On the battlefield of Kurukṣetra, Śrī Kṛṣṇa ordered Yudhiṣṭhira Mahārāja to lie, yet He is Himself the eternal Supreme Truth, *satyaṁ param dhīmahi*. Like Bhagavān, our *ācāryas* are beyond the limits of mundane truthfulness. They can say what they must according to time, place and circumstance to gradually establish the Absolute Truth in this world, whether they are our Śrīla Gurudeva Śrīmad Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja, Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja, or any other *ācārya*. However, there can be apparent inconsistencies and contradictions between them, or even in their own statements on any given subject. We cannot pin down their absolute position according to the words they gave in one isolated situation or another, without running the risk of selectively choosing only the statements that favor our own view.

Finally, the *śāstra* has to match and it just doesn't here. There is no scriptural precedent for a *mañjarī-upāsana-sādhaka* to become absorbed in the *bhāva* of Nityānanda, or *sakhya-bhāva*. It does not discount our beloved holy masters like Śrīla Gurudeva, Śrīla Śrīdhara Mahārāja, and Śrīla Gour Govinda Mahārāja, if we insist that Śrīla Rūpa Goswāmī's definitions are the basis upon which everything we have to discuss depends. Rather than offend them, this will please them so much. So we cannot accept the words of any *ācārya* as more than circumstantial needful-doing, or his own subjective transcendental mood, if they contradict Śrīla Rūpa Goswāmī's conceptual framework and especially his

definitions. Otherwise we are no longer Rūpānuga in any sense at all.

What is Śrī Rūpa's definition of *sthāyi-bhāva*?

*aviruddhān viruddhāms ca bhāvān yo vaṣatām nayan  
su-rājeva virājeta sa sthāyī bhāva ucyate*

*Bhakti-rasāmṛta-sindhu* (2.5.1)

That *bhāva* which, controlling other favorable *bhāvas* and contradictory *bhāvas*, presides in the manner of an efficient ruler, is called the *sthāyi-bhāva*

*Āveśa* is one thing, and *svarūpa* or *sthāyi-bhāva* is another. *Sthāyi-bhāva* rules like a powerful king. If a king is defeated, then he is no longer king. If *sthāyi-bhāva* is overtaken by another mood it cannot be called *sthāyi-bhāva*. *Sañcāri-bhāvas* may occur, a temporary '*āveśa*' may occur, but that cannot contradict or overtake the *sthāyi-bhāva*. If Śrīla Swāmī Mahārāja can break his *mañjarī-sthāyi-bhāva* to absorb himself in Nityānanda's mood, that means *mañjarī-bhāva* is not his *sthāyi-bhāva*. The mathematics of *rasa* here is non-negotiable, as we shall demonstrate below.

On the basis of his own understanding of Śrīla Śrīdhara Mahārāja's commentary, Mukunda prabhu is presenting as permissible in *rasa-siddhānta* that in Verse 8 of his Jaladuta prayer, Śrīla Swāmī Mahārāja is praying in '*nityānanda-āveśa*'. Mukunda prabhu claims this means not only that Śrīla Swāmī Mahārāja was specially empowered for preaching, but that his *mañjarī-bhāva* was temporarily covered by the

mood of Nityānanda. Certainly *āveśa* can occur, as in the example given of Pradyumna Brahmācārī as an *āveśa-avatāra* of Śrīman Mahāprabhu. His ecstatic absorption, *āveśa*, occurs because Mahāprabhu is the object of Pradyumna's worship. However, if Śrīla Swāmī Mahārāja is a *mañjarī*, then what to speak of Nityānanda/Balarāma Prabhu, even Śrī Kṛṣṇa is not the object of his worshipful absorption. Therefore, this proposal of '*nityānanda-āveśa*' could only mean that Śrīla Swāmī Mahārāja is a cowherd boy ecstatically identified with the mood of his worshipful deity Nitāi/Baladeva due to intense loving absorption. Consider the example of Minaketan Rāmadāsa, who, due to *sakhyā-prema*, would become absorbed in the mood of Nityānanda during *kīrtana*. Nityānanda was said to enter him at that time.

There is another critical problem with the proposal of *nityānanda-āveśa*. We have not seen any example of a devotee experiencing *āveśa* identification with their *iṣṭadeva*, and simultaneously lamenting in the mood of a *sādhaka*. Rather, such *āveśa* is a type of supreme meeting within separation. By *vipralamba-bhāva*, the devotee has come so close to his *iṣṭadeva* that he forgets himself altogether and experiences *bhagavat-āveśa*. So how will he hanker for the perfectional stage of *prema-sevā* like Śrīla Swāmī Mahārāja is doing here, in this prayer? If he is in *āveśa*, who is praying? Even Nityānanda Prabhu Himself, when He came to Vṛndāvana, Sṅgara-vaṭa, although being absorbed in great distress of separation from His Kanhaiyā, did not come in any

*sādhaka-āveśa*. Nityānanda Prabhu did not pray that, “I have forgotten You and now *māyā* is kicking me. O when will I be with You...?” He is Bhagavān, and His mood does not come down to *sādhaka* level.

If this is not enough to satisfy you to close the argument, then consider the next point. We have cited Śrīla Rūpa Goswāmī’s definition of *sthāyī-bhāva* as a reigning king. Any mood or *āveśa* that may come must be compatible and nurture the devotee’s *sthāyī-bhāva*, or else the very definition of *sthāyī-bhāva* is destroyed. For example, Śrīla Viśvanatha Cakravartīpāda explains in his *Sārārtha-darṣiṇī* commentary, that when the *gopīs* were searching for Śrī Kṛṣṇa after he disappeared from *rāsa-līlā*, they became so absorbed in remembrance of Śrī Kṛṣṇa that they fully identified with Him and enacted His pastimes. However, when the role of Yaśodā was required for such enactment, no *gopī* could take that role without contradicting her own *sthāyī-bhāva*, so Yogamāyā manifested a *gopī* in ‘*yaśodā-āveśa*.’ Perhaps someone may propose that *sakhya-bhāva* is not incompatible with *madhurya-rasa* like *vātsalya-bhāva*; so within this pastime of separation a *gopī* could experience a passing *viruḍha-bhāva* of *balarāma-āveśa*. However, this is quite impossible.

First of all, such *līlā-anurodhā* (momentary passing identification with the object of worship, here Śrī Kṛṣṇa) is only possible for those *gopīs* of *sambhoga-icchamayi* nature who have a direct relation with Śrī Kṛṣṇa. Such absorption in Śrī Kṛṣṇa nourishes their permanent mood

as his lovers. However, *mañjarī*s would not experience that *āveśa* because it is fully contrary to the nature of their *tad-tad-bhāva-ichamayi* or *bhāvollāsā-sthāyi-bhāva* centered exclusively on Śrīmatī Rādhikā. For a *mañjarī* to enter *kṛṣṇa-āveśa*, what to speak of *balarāma-āveśa*, would kill their ‘king’; their *sthāyi-bhāva* cannot accommodate that *viruḍha-bhāva āveśa* (absorption in a mood opposed to their very nature). Even if such a *viruḍha-bhāva* came, it cannot conquer and overtake their *sthāyi-bhāva* in the way proposed by Mukunda prabhu. The only *āveśa* a *mañjarī* will experience is that of Śrīmatī Rādhikā, being *tadātmika* with Her and fully identified with all She feels and desires.

In conclusion, what Śrīla Swāmī Mahārāja is expressing is not a *sañcāri-bhāva*. It is not a passing wave in the ocean of his heart. The longing to attain his ultimate goal is expressed in classical Gauḍīya fashion, “Oh when will that day be mine?” This is the mood of a *sādhaka* lamenting for the perfectional stage. If he was absorbed in the identification of Balarāma or Nityānanda, like the *gopīs* were absorbed in *kṛṣṇa-āveśa* when Śrī Kṛṣṇa disappeared from *rāsa-līlā*, then Śrīla Swāmī Mahārāja would say, “I AM stealing Kṛṣṇa’s lunch and roaming forest to forest grazing cows. I am doing that *sevā*.” Rather, he is praying for an eternal service relationship, not expressing a passing *nityānada-bhāva*. It is impossible according to Śrīla Rūpa Goswāmī’s *rasa-siddhānta*. Śrī Uddhavaji exactly resembles Śrī Kṛṣṇa. Though the *gopīs* try to embrace every other

black thing - bumblebees, clouds, *tamāla* trees – they never try to embrace Uddhava because inside *prema* is full knowledge. In no circumstance will *prema* cross its limits or department. In no circumstance can Śrīla Swāmī Mahārāja pray as he has if he is a *mañjarī*.

The actual meaning of Śrīla Swāmī Mahārāja being glorified as *nityānanda-śaktyāveśa* is that Nitāi's power entered him so that he could deliver the entire world, as he has done. And the actual meaning of his Jaladuta prayers is exactly what he says.

If we believe Śrīla Swāmī Mahārāja is a *mañjarī* and we do so much hard *bhajana*, weeping and banging our heads on the ground calling to him, he will never come like that because that is not his *svarūpa*. If we accept Śrīla Swāmī Mahārāja as a cowherd boy, as he is, then he will come in his own *svarūpa* and give mercy.





## ARTICLE 4

### The Priya-narma-sakhā Subala is Not Sambhoga-icchātmika (in Sambhoga-rasa).

*To think So is Aśiddhānta*

*April 1, 2015*

In *madhura-rasa*, *kāma-rūpa-bhakti* is of two types: *sambhoga-icchātmika* and *tat-tad-bhāva-icchātmika*. An owl cannot see in the daytime. Does it mean that the sun is not there? The sun is there but an owl cannot see despite having eyes. Similarly, the sun of the *śāstra* is giving the light of proper *siddhānta* but owls are not able to see it.

*Madhuro-bhāvabhavitaḥ*

*Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā* (2.46)

*Madhuro-bhāva* is *sandhi* and not *samāsa*. Here the word *madhuraḥ* is *viśeṣān*, the word *bhāva* is *viśeṣya* and the word *bhāvita* is *kriya*. So it means that Subala-sakhā is absorbed in *madhura-bhāva*. This means Subala is not the doer but *madhura-bhāva* is the doer. For this reason Subala is decorating the *kuñjas* and

also arranging the meetings between Rādhā and Kṛṣṇa. This is not only *anumodana* but he is also absorbed in *madhura-bhāva*, and is tasting it.

Prema-prayojana Prabhu has indicated that for *priya-narma-sakhās* to have *madhura-bhāva* they must be in *sambhoga-rasa* (see Footnote). However, because he is like an owl he cannot see the depth of the teachings of our *guru-paramparā*. *Priya-narma-sakhās* are also absorbed in *madhura-bhāva*, as Śrīla Rūpa Goswāmī said, *madhuro-bhāva bhavitaḥ*. This is the definition of *priya-narma-sakhās*. They are fully absorbed in Śrī Rādhikā's *bhāva* like *mañjarīs*. This is called *bhāva-tadātmya*. In this way they are touching the level of *mahā-bhāva* and are tasting *madhura-rasa* according to their qualification — not exactly in the way *mañjarīs* do, but in a similar way.

This is Śrīla Rūpa Goswāmī's and Śrīla Gurudeva's *siddhānta*. Śrīla Rūpa Goswāmī has also said that *priya-narma-sakhās* are Śrīmatī Rādhikā's *kiñkaras*. They cannot be called *kiñkarīs* because they are in male forms (*kiñkara* or *dāsa*).

Their *puruṣa-bhāva* (male mood) is covered by *sakhī-bhāva* (Śrīla Jīva Goswāmī). It is clearly stated there in *Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā*, *Laghu-bhāga* (198):

*Priya-narma-sakhās* are *sakhī-bhāvabhavita*: it means that they are not *sambhoga-iccha-mayi*.

*Māna* (jealous anger): *Priya-narma-sakhās* are not separately tasting *māna*, but through their *tadātma-bhāva* with Śrī Rādhikā.

*Śāstra* is transcendental and you should not see it with material eyes.

*Priya-narma-sakhās* are a special category. They are serving Śrī Śrī Rādhā-Kṛṣṇa both ways – in *dāsa*'s and *dāsī*'s mood. But they are neither *dāsa* or *dāsī* – they are *priya-narma-sakhās*.

Hare Kṛṣṇa

#### FOOTNOTE

*Bhakti-rasāmṛta-sindhu*, *Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā*, *Jaiva-dharma*, and *Prema-pradīpa*, have clearly established that the *priya-narma-sakhās* serve in *madhurya-rasa* to some extent. According to Prema Prayojana however, there is no *madhurya-rasa* without *sambhoga* (intimate meeting). Considering the authoritative conclusion of *śāstra*, Prema Prayojana's statement therefore implies the *priya-narma-sakhās* must have a *sambhoga* relationship with Sri Kṛṣṇa, which is completely wrong.



## ARTICLE 5

### Open The Door For Dhīra-Samīra

April 2, 2015

Here are some examples of how the editors of Śrīla Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja's published material have drastically changed and added to his expressed ideas. Śrīla Gurudeva's actual words are shown first, followed by the editor's version. The underlined words have been inserted by the editor, and were not spoken by Srila Gurudeva at all.

1. From the lecture "How Deep is the Mountain."\*

#### Śrīla Gurudeva said:

"*Samādhi* means *sama-dhi*.' That is Sanskrit word. *Samādhi* means, in what position, in what mood his *ārādhyadeva* is, he wants to go in the same level. That is called *samādhi*. His *ārādhyadeva* was Śrīmatī Rādhikā."

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\* Listen at: [http://sbnmcd.org/all\\_mp3/19921120\\_21\\_BOMBAY%20SB%2010\\_31\\_8%20CONT%20NOV%2020%20EKADASI%20TALK%20IN%20SRILA%20PRABHUPADAS%20ROOM%20P1.mp3](http://sbnmcd.org/all_mp3/19921120_21_BOMBAY%20SB%2010_31_8%20CONT%20NOV%2020%20EKADASI%20TALK%20IN%20SRILA%20PRABHUPADAS%20ROOM%20P1.mp3)

**Editor wrote:**

“*Samādhi* is a Sanskrit word consisting of the two syllables: *Samā* means ‘the same’ and *dhi* means ‘intelligence.’ It means that the pure devotee who is departing from the vision of this world is entering the same level, same position, and same mood as the personal associates of his worshipful deity – with equal intelligence, equal beauty and equal qualities. He is serving properly according to his own *svarūpa* (constitutional form). Śrīla Bhaktivedānta Svāmī Mahārāja’s worshipful Deity is Śrīmatī Rādhikā, and he is serving Her under the guidance of Her personal associates, the *mañjarīs*, headed by Śrī Rūpa-mañjarī.”

**Śrīla Gurudeva said:**

“So he wanted to go in *samādhi*, in *samādhi* of Śrīmatī Rādhikā. How Śrīmatī Rādhikā wants to serve Kṛṣṇa is so many various ways, he wanted at the last time that he should go on that mood and that place. How he can do? He wanted my service at that time.”

**Editor wrote:**

“His desire was to assist Śrīmatī Rādhikā in Her desire to serve Śrī Kṛṣṇa in many various ways. He wanted at that time to be one with the mood of Her maidservants, and in that very place where She renders Her service. And he wanted my service at that time.”

2. In another published lecture, Śrīla Gurudeva is represented as counting Śrīla Svāmī Mahārāja among the *mañjarīs* who appear as *ācāryas* in our *param-*

*parā*. However, while in the recording Śrīla Gurudeva does actually give a list of *mañjarīs* down to Śrī Vinoda-mañjarī, the words “As your Prabhupāda is also one of them” were added and falsely attributed to Śrīla Gurudeva by the editor.\*

**Śrīla Gurudeva said:**

Rādhikā’s *mañjarīs*, like Rūpa-mañjarī, Anaṅga-mañjarī, Lavaṅga-mañjarī, Rati-mañjarī, Kamala-mañjarī, Nayana-mañjarī, Vinoda-mañjarī, and all other *mañjarīs* are the Śrī, or beauty, of the creeper of Her love. He came to help you enter *rāgānuga-bhakti* and ultimately *prema-bhakti*.

**Editor wrote:**

Rādhikā’s *mañjarīs*, like Rūpa-mañjarī, Anaṅga-mañjarī, Lavaṅga-mañjarī, Rati-mañjarī, Kamala-mañjarī, Nayana-mañjarī, Vinoda-mañjarī, and all other *mañjarīs* are the Śrī, or beauty, of the creeper of Her love. As your Prabhupāda is also one of them, he came to help you enter *rāgānuga-bhakti* and ultimately *prema-bhakti*.

**3. Śrī Kṛṣṇa Balarāma Mandira:**

One quotation given repeatedly is this: “Śrīla Swāmī Mahārāja and my Gurudeva are both serving in their female forms as *gopīs*.” It is said to be from a lecture in Murwillumbah, Australia but we listened to all the lec-

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\* To listen to the original sound file (from @ 38:00) go to [http://sbnmcd.org/all\\_mp3/19911110SRILA%20PRABHUPADA%20DISP%20DAY%20WITH%20SBNM%20AND%20TKG.mp3](http://sbnmcd.org/all_mp3/19911110SRILA%20PRABHUPADA%20DISP%20DAY%20WITH%20SBNM%20AND%20TKG.mp3)

tures in that Murwillumbah series and never heard this. We did find this there, however, from 2002/02/18:

**Śrīla Gurudeva said:**

“Don’t criticize each other, don’t quarrel and thus make a very beautiful community here, ideal, where all Vaiṣṇavas can come. Don’t lock the door for anyone, like now ISKCON does.

“You should not do like this. Always open your door, this door also: We have come to tell you our religion is *prema*. Caitanya Mahāprabhu - Kṛṣṇa *prema pradāya te* - if you are in this line and you are quarrelling, what is that *prema*? Charity begins from home. So first you should be trained for *prema*. If you have no *prema* for all living beings, how you can have *prema* for Mahāprabhu, Nityānanda, Rādhā and Kṛṣṇa? Have also these to trees, creepers, worms and animals also. But be careful in the line of Śrī Rūpa Goswāmī. Always follow the instructions of Rūpa Goswāmī.”

Some devotees have cited these edited quotations attributed to Śrīla Gurudeva as evidence that he explicitly said Śrīla Swāmī Mahārāja was a *gopī*-maidservant of Śrīmatī Rādhikā, but in fact he has not said that anywhere. That interpretation has been imposed by the editor, who failed to preserve the sacred ambiguity of Śrīla Gurudeva’s transcendental statements.

Śrīla Gurudeva’s actual words as they are allow that Śrīla Swāmī Mahārāja can be ‘Rādhikā dāsa’ - a Rūpānuga, *priya-narma-sakhā* endowed with ‘*gopī-bhāva*,’ serving in *madhurya-rasa*. It is only the editing that

excludes that possibility. This reconciliation is essential for remaining true to the teachings of our Śrīla Gurudeva while also protecting Śrīla Swāmī Mahārāja's mood as expressed in his Jaladuta prayers, without imposing explanations that are contradictory to *siddhānta* and *rasa*.

In the first lecture Śrīla Gurudeva says, "Only one who is equal to his Gurudeva in mood can understand how his *guru* is deep. *Kaniṣṭha* and *madhyama-adhikārīs* cannot imagine how deep his feelings are." Therefore, we should carefully guard Śrīla Gurudeva's actual words under guidance of someone of his level, who is qualified to understand his deep heart.

### **Śrī Kṛṣṇa Balarāma Mandira concludes:**

Our Gauḍīya line is exceedingly wealthy. Therefore, it is necessary to distribute the treasure of our Gauḍīya-*dhara* – *rasa-tattva*. Many persons do not want to discuss this. They close their mouth, but our *guru-varga* never fears to speak these things and cannot be controlled by any material desire.

Our Śrīla Gurudeva explained this and we are following in his line. It is necessary to reveal this matter and openly distribute to everyone. This is very high, but the next generation should grow. Our Gauḍīya *sampradāya* should develop.

Yaśodā Mātā, Nanda Bābā, Subala, Madhumaṅgala, Lalitā, Viśākhā, and the *aṣṭa-sakhīs* - their positions cannot be taken by any person. They are fixed. They are all *yūtheśvaras* or *yūtheśvarīs*. Under them are

many, many followers. Therefore these persons are not *rūpānuga*. Lalitā and Viśākhā, Subala, Yaśodā - they are not *rūpānuga*. They are senior. But their followers can take direction from Rūpa-mañjarī and be *rūpānuga*.

Our Śrīla Swāmī Mahārāja is a follower of the senior *priya-narma-sakhās* like Subala and Madhumaṅgala. Because of this he has *gopī* mood like them, and because he is of her level, he also has Rūpa-mañjarī's mood. He is *rūpānuga* because he follows both Rūpa-mañjarī and Rūpa Goswāmī.

We have many points, and after a little time we will send them.

We believe these words of Śrīla Gurudeva and we nicely understand what Śrīla Gurudeva wants to tell, but you should also understand that Śrīla Gurudeva has not said that Śrīla Swāmī Mahārāja is a *sakhī*, he is saying '*sakhī-rūpena*'. For example, in *Caitanya-caritāmṛta* (*Ādi-līla* 45.46) Śrī Kṛṣṇadāsa Kavirāja Goswāmī says *guru* is Śrī Kṛṣṇa's '*rūpa*', which is like an embodiment of Śrī Kṛṣṇa but not Śrī Kṛṣṇa Himself. Śrīla Swāmī Mahārāja is in the mood of a *sakhī*, he feels internally that he is a *sakhī*, but for the sake of *līlā* he has the body of a male. For example, sometimes Subala dresses as a *sakhī* and behaves like a *sakhī*. This is '*sakhī-rūpena*', and in this way he likes to give happiness to Śrīmatī Rādhārāṇī. Therefore, in the first line of his Jaladuta prayers Śrīla Swāmī Mahārāja says he wants to give happiness to Śrīmatī Rādhārāṇī. *Sakhī-rūpena*, *sakhī-svarūpena*, *sakhī-bhāvena* – this is the meaning. In this way most devotees always misunderstood Śrīla Gurudeva.

## ARTICLE 6

### Śrīla A.C. Bhaktivedānta Swāmī Mahārāja Reveals His Sevā

*July 16, 2015*

Śrīla A.C. Bhaktivedānta Swāmī Mahārāja has never indicated at any time that he is a *mañjarī*.

In the poem Śrīla Swāmī Mahārāja wrote in his personal diary on the ship Jaladuta about his realizations of his relationship with Śrī Kṛṣṇa, he made the following points in verses 1, 5, 7 and 8:

- a) Oh my brother, Kṛṣṇa.
- b) Śrīmatī Rādhārāṇī will be happy (Kṛṣṇa will get auspiciousness.)
- c) You are my eternal companion.
- d) I want to go for cow-grazing with You the whole day.
- e) I want to roam from forest to forest with You.
- f) I will steal from Your lunch pack and You will steal from mine.
- g) I want to frolic with Kṛṣṇa in the pastures.
- h) I am Your eternal servant.

- i ) I will become fortunate to attain Your association.
- j ) In Your company, my dear brother, I will experience great joy once again.
- k) When will that day be mine?
- l ) I want to serve in both ways (make Śrīmatī Rādhārāṇī happy and also go with Kṛṣṇa.)

There is not a hint of *mañjarī* mood in any of the above points. Why?

- a) A *mañjarī* will never address Kṛṣṇa as brother.
- b) A *mañjarī* does not put any condition for Rādhikā's *sevā*.
- c) A *mañjarī* never tells Kṛṣṇa, "You are my eternal companion." (verse 7)
- d) Even in her dreams, a *mañjarī* never desires to go cow-grazing all day with Kṛṣṇa (verse 8).
- e) A *mañjarī* will never want to roam from forest to forest alone with Kṛṣṇa.
- f) It is not a *mañjarī*'s nature to want to steal from Kṛṣṇa's lunch pack and He from theirs.
- g) It is not a *mañjarī*'s mood to frolic with Kṛṣṇa in the pastures.
- h) A *mañjarī* will never say, "I am Kṛṣṇa's eternal servant." She is Śrīmatī Rādhārāṇī's eternal servant.
- i) This means Śrīla Swāmī Mahārāja is yearning to have Śrī Kṛṣṇa's association. A *mañjarī* never desires this and will never speak this to Śrī Kṛṣṇa (verse 6).

- j) Even in her dreams, a *mañjarī* never desires to experience great joy with Śrī Kṛṣṇa (verse 8).
- k) A *mañjarī* never yearns for this day to come, to do all these things with Śrī Kṛṣṇa. This is not a general prayer but a very personal aspiration. It is Śrīla Swāmī Mahārāja's desire and mood. Therefore he is lamenting in *lālasā*, "When will that day be mine." A *mañjarī* will never aspire to that.



1. A *mañjarī* has one mood not two. Some devotees have said that Śrīla Swāmī Mahārāja is a *mañjarī* but that he is writing this poem while he was in *nityānanda-āveśa*. All *sad-gurus* are *nityānanda-prakāśa*, but if Śrīla Swāmī Mahārāja is a *mañjarī*, then why is it that not once in his life *mañjarī-āveśa* came in him? And why has he never said, "I am Rādhārāṇī's *dāsī*"?

2. Why did his commentaries on the *Śrīmad Bhāgavatam* stop after *Brahmā-vimohana-līlā*? Why didn't he give commentaries on *Veṅṅu-gīta*, *Gopī-gīta*, *Yugala-gīta*, *Praṇaya-gīta*, *Bhramara-gīta* and *Rāsa-pañcādhyāya* of the *Śrīmad Bhāgavatam*, which are the life and soul of the *mañjarīs*? He only wrote a summary study of the Tenth Canto in the "Kṛṣṇa Book". When he mentioned these subjects in his *Caitanya-caritamṛta*, he was sim-

ply translating our *guru-vargā's* words, not giving his own commentaries.

3. If Śrīla Swāmī Mahārāja is a *mañjarī* then why is he calling Śrīmatī Rādhārāṇī “my mother”(Rādhāṣṭamī 1973). A *mañjarī* always addresses Her as “my Swāminī”.

4. Śrīla Swāmī Mahārāja said that he wanted to offer a flower to Śrīmatī Rādhārāṇī for Her to offer to Śrī Kṛṣṇa, in this way Śrī Kṛṣṇa will be happy and “then my business will be successful”. [1974 Rādhāṣṭamī lecture]. But a *mañjarī's sevā* is unconditional, she is not doing business.

5. Śrīla Swāmī Mahārāja in explaining the Hare Kṛṣṇa *mahā-mantra* is saying that Rāma means Balarāma. (Calcutta lecture, September 23, 1974). This is again indicating the *sakhyā* mood of Śrīla Swāmī Mahārāja. However the *Brahmāṇḍa Purāṇa* states that the “Rāma” in the Hare Kṛṣṇa *mahā-mantra* is “Rādhā-rāmaṇa Kṛṣṇa”. And Śrīla Gurudeva also explains the meaning of Rāma is “Rādhā-rāmaṇa Kṛṣṇa, and is not Dāśarathi Rāma, or Balarāma, or Paraśurāma”.

6. We have never ever heard Śrīla Swāmī Mahārāja sing songs or prayers for Śrīmatī Rādhārāṇī's *sevā*, like *Rādhikā-caraṇa-padma*, *Rādhikā-caraṇa-renu*, *Rādhā-Kṛṣṇa-prāna-mora*, *Jaya jaya rādhā-kṛṣṇa-yugala-milana*, *Hā devi! kāku-bara-gadgadāyādyā vācā*, *Tavaivasmi tavaivāsmi na jīvāmi tvayā vinā*, etc.

One of Śrīla Swāmī Mahārāja's favourite songs was *Jaya rādhā-mādhava jaya kuñja-bihārī*. However, this song is for every *rasa*, like Gopa-kumāra (*sakhya-rasa*) was singing:

*śrī-kṛṣṇa gopāla hare mukunda,  
govinda he nanda-kiśora kṛṣṇa  
hā śrī-yasodā-tanaya prasīda,  
śrī-ballavī-jīvana rādhikeśa*

This song is also for all *rasas*.

**7.** Śrīla Swāmī Mahārāja established Kṛṣṇa-Balarāma Temple and installed Kṛṣṇa-Balarāma in the center, and put Rādhā-Śyāmasundara to one side. A *mañjarī*'s life and soul is Rādhā-Kṛṣṇa. She must put Them in the center because '*Rādhā-Kṛṣṇa prāna mora yugala kiśora*'.

**8.** Some devotees are saying that Śrīla Swāmī Mahārāja established Kṛṣṇa-Balarāma in the center of his temple in Ramaṇa Reti because it is the place of cow grazing. This is not the real reason. Our *parama-gurudeva* Śrīla Bhakti Prajñāna Keśava Goswāmī Mahārāja established Devānanda Gauḍīya Maṭha in Koladvīpa, the place of Varāha Bhagavān. Why then did he not install Varāhadeva in the center? Instead, he established his own *ārādhyadeva* Śrī Rādhā-Vinoda-vihārī in the center. Srila Gurudeva also installed Śrī Rādhā-Vinoda-vihārī in the center of his temple at Koladvīpa, and Śrī Lakṣmī-Varāhadeva to the side. A devotee can nev-

er do anything against his own internal mood. In the same way Śrīla Swāmī Mahārāja established his own *ārādhya-deva*, Śrī Śrī Kṛṣṇa-Balarāma, in the center of his temple. A *mañjarī* could never do this in Vṛndāvana, the place where she is doing *sevā* in her own eternal *svarūpa*.

9. Śrīla Swāmī Mahārāja is staying in Śrī Kṛṣṇa-Balarāma Mandira and all the paintings on the walls are of cowherd boys with Kṛṣṇa and Balarāma. There is one painting of Rādhā-Kṛṣṇa on a swing and one other of Mother Yaśodā with baby Kṛṣṇa. If he is a *mañjarī*, there would be many paintings of pastimes of Rādhā-Kṛṣṇa.

10. Śrīla Swāmī Mahārāja did not establish, in any of his temples, the tradition of singing *niśānta-līlā* at Maṅgala-ārati or Yugala-ārati during Sandhya-arati. A *mañjarī* has no life without the singing of *niśānta-līlā* at Maṅgala-ārati and Yugala-ārati at Sandhya-ārati. “Vibhāvarī-śeṣa” is only glorifying Śrī Kṛṣṇa’s names and pastimes. This is not *mañjarī* mood.

This subject of Śrīla Swāmī Mahārāja’s rasa is not a subject to be debated upon by passionate arguments. For instance, it is said that Śrī Kṛṣṇa’s eyes are like the lotus. But some devotees will start to argue about this, “No, a lotus is not like that.” But this example is only for giving some understanding to us, for actually Śrī Kṛṣṇa’s eyes are far more beautiful than any lo-

tus. Similarly, Śrīla Viśvanātha Chakravatī Ṭhākura in *Śrī Kṛṣṇa-bhavanāmṛta* and Śrīla Kṛṣṇadāsa Kavirāja Goswāmī in *Śrī Govinda-līlāmṛta*, described all these *līlās* while in *samādhi*. These descriptions of Śrī Kṛṣṇa's *madhurya-rasa līlās* are only for giving some understanding and enthusiasm for *bhajana*. Actually these *līlās* are so deep and so high that most devotees in this world cannot understand them. To understand all *līlās*, one needs Rādhā-Kṛṣṇa, *sad-guru*, and the Vaiṣṇavas' special mercy, and at all times to stay faithfully and obediently in the dust of their lotus feet. It is necessary to fully respect and heartily do *praṇāma* to all these deep transcendental moods. Don't destroy them by argument or misuse them for your own personal self-interest, or sell them in a cheap way in the market. This is not a material lotus, this is really Śrī Kṛṣṇa's beautiful eyes.

Some devotees say that one verse of the Jaladuta poem is not proof that Śrīla Swāmī Mahārāja is in *sakhya-rasa*. In *Śrīmad Bhāgavatam* there are 18,000 verses, but in only one line [one quarter of just one verse] it is said, "*kṛṣṇastu-bhagavāna svayaṁ.*" This is the undisputable definition that Śrī Kṛṣṇa Himself is Svayaṁ Bhagavān. Whenever proof is necessary, then this verse will stand up and declare for eternal time, *kṛṣṇastu-bhagavan svayaṁ (Śrīmad-Bhāgavatam 1.3.28)*. "Śrī Kṛṣṇa, He is Svayaṁ Bhagavān."

In *Jaiva-dharma* (2nd Division, Ch 21), Śrīla Bhaktivinoda Ṭhākura has written:

**Bābāji:** Which service do you like?

**Vrajanātha:** When the cows wander far off to graze, I would very much like to bring them back in the company of Subala. When Kṛṣṇa sits in a place to play upon his flute, I will take the permission of Subala to let the cows drink water, and then I will bring them to Bhāi [Brother] Kṛṣṇa. This is my heart's desire.

**Bābāji:** I will give you the benediction that you will attain Kṛṣṇa's service as a follower of Subala. You are eligible to cultivate the sentiment of friendship (*sakhya-rasa*).

Śrīla Swāmī Mahārāja has shown his *svarūpa* from different angles. He has written about it in his personal diary while on the Jaladuta. His Jaladuta poem is proof that Śrīla Swāmī Mahārāja has two desires. He wants Śrīmatī Rādhārāṇī's pleasure and at the same time he also wants to go cow grazing with Śrī Kṛṣṇa. This is his desire and pleasure. For that Śrīla Swāmī Mahārāja is lamenting, "When will that day be mine?" This type of mood is not possible in a *mañjarī*, because a *mañjarī* never wants to go cow grazing with Śrī Kṛṣṇa.

So by this, the conclusion is coming. Śrīla Swāmī Mahārāja is *Subala-anugatyā priya-narma-sakhā*, because this type of double role is only possible for a *priya-narma-sakhā*.

Śrīla Swāmī Mahārāja has also declared his *svarūpa* name as Abhaya Caraṇa. It is for this reason that he is keeping the "A.C." before his name. Abhaya Caraṇa is the very nearest and dearest friend of Śrī Kṛṣṇa and this relationship with Śrī Kṛṣṇa is very rare. Śrīla Swāmī

Mahārāja carried this mood to the whole world. One of his favorite *bhajans* is “*bhajahū re mana, śrī nandanandana, abhaya-caraṇāravinda re.*” Because of his mood he named his *saṅga* The International Society for Kṛṣṇa Consciousness and spread this Kṛṣṇa Consciousness to every town and village in the entire world. This was Mahāprabhu’s prediction – *pṛthivī te āche jata nagarādi grāma.*

Jagat Guru Śrīla A.C. [Abhaya Caraṇa] Bhaktivedānta  
Swāmī Mahārāja *Ki Jaya!*





## ARTICLE 7

### Śrīla Gurudeva Never Said Śrīla Bhaktivedānta Swāmī Mahārāja Was A Mañjarī

May 30, 2015

Śrīla Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja (Śrīla Gurudeva) has many times told that Śrīla A.C. Bhaktivedānta Swāmī Mahārāja has *gopī-bhāva*, *mañjarī-bhāva*, *madhurya-rasa* and is also *sakhī-rūpeṇa*.

However, having *gopī-bhāva* does not mean Śrīla Swāmī Mahārāja is a *gopī* or a *mañjarī*; having *mañjarī-bhāva* does not mean Śrīla Swāmī Mahārāja is a *mañjarī*; and, being *sakhī-rūpeṇa* does not mean Śrīla Swāmī Mahārāja is a *sakhī*. Furthermore, *madhurya-rasa* in the context in which Śrīla Gurudeva was speaking means ‘*madhura bhāva aśritā*’, taking shelter of *madhurya-rasa*.

1. Śrīla Gurudeva, in many times and in many ways, wanted to tell us that Śrīla Swāmī Mahārāja is a *priya-narma-sakhā*. Sometimes he said that he has more than

*sakhya-rasa*. Śrīla Gurudeva said that there are *priya-narma-sakhās* in Śrīmatī Rādhārāṇī's party and also *priya-narma-sakhās* in Candrāvalī's party, but that Śrīla Swāmī Mahārāja is in Śrīmatī Rādhārāṇī's party.

Śrīla Gurudeva said:

“We will have to be *rūpānuga*. Without *rūpānuga*, without Rūpa-maṅjarī, cannot serve to Rādhikā. There are also... you know that Subala, Śrīdāma, they are *priya-narma-sakhās*. They are inclined to Rādhikā and they are pleased if Rādhikā and Kṛṣṇa meet. But there are also some cowherds, *priya-narma-sakhās* for Candrāvalī. They also ple... But Prabhupāda was very much inclined to Śrīmatī Rādhikā in favor of *rūpānuga*. He was *rūpānuga*.”\*

**2.** In one *kathā*, Śrīla Gurudeva said Śrīla Bhaktivīnoda Ṭhākura is Kamala-maṅjarī, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is Nayaṇa-maṅjarī, his Gurudeva is Vinoda-maṅjarī, and Swāmīji is his *śikṣa guru*. (Badger, June 5, 2000). Why didn't Śrīla Gurudeva directly say at that time that Śrīla Swāmī Mahārāja is also a *maṅjarī*? Why instead did Śrīla Gurudeva speak of *sakhya-rasa*? Try to understand this thing. If Śrīla Swāmī Mahārāja is a *maṅjarī*, at that time Śrīla Gurudeva would have certainly directly said so.

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\* To listen to the original sound file please go to [www.purebhakti.tv](http://www.purebhakti.tv) (19931212\_13 SB 10\_31\_15\_16 CONT SB SSP DIS DAY WITH SDG Tape A)

3. Śrīla Gurudeva said that he felt pain in his heart because some devotees were thinking that Śrīla Swāmī Mahārāja was only in *sakhya-rasa*. “That they used to know that only they could guess that he is only of *sakhya-rasa*. When I heard, I got so much pain in my heart that they are not feeling these things accurately. So I should make them in faith, in full, that full conception: that he was in *madhurya-rasa*.” (November 21, 1992).

Śrīla Gurudeva feels pain because he hears devotees say that Śrīla Swāmī Mahārāja is only in *sakhya-rasa*. Śrīla Gurudeva wants to say that he is not only a *sakhā*, but more than that, he is a *priya-narma-sakhā*. If Śrīla Swāmī Mahārāja is a *mañjarī*, Śrīla Gurudeva would not have used the term ‘*sakhya-rasa*’. On many occasions Śrīla Gurudeva could have directly said that Śrīla Swāmī Mahārāja is a *mañjarī*, but he has never done so.

4. Once a devotee asked Śrīla Gurudeva, “This *sannyāsī* is saying that Śrīla Swāmī Mahārāja is a *priya-narma-sakhā*. That is his conclusion. That is his idea.” Gurudeva replied, “He is quite wrong. Wrong, wrong and wrong.” Shortly afterwards Śrīla Gurudeva added, “Let him do. No harm.”\*. But if he is fully wrong, how can Śrīla Gurudeva say, “no harm”? In these types of situations, Śrīla Gurudeva’s last words are final.

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\* To listen to the original sound file please go to [www.purebhakti.tv](http://www.purebhakti.tv) (20080530\_Houston\_AM\_ENGHINDI\_Morning Walk)

Similarly, Śrīla Gurudeva wrote to His Holiness Tri-purāri Swāmī, “If you have a strong belief that your Guru Mahārāja was in *sakhya* mood, I have no objection... I am satisfied... I appreciate... I still appreciate.”

5. When Subala is absorbed in *mahā-bhāva*, his male *bhāva* is covered by *sakhī-bhāva*. At that time he is not Subala-sakhā, but Subala-sakhī. This is *sakhī-rūpeṇa*.

Śrīla Gurudeva said, “Subala took the form of a *gopī* and went to Rādhikā. Jaṭilā and Kuṭilā thought that Subala was one of Rādhikā’s very dear and near *sakhīs*, so they did not object to Subala going to see Rādhikā. Then Subala in the form of a *gopī* came there and began to soften Śrīmatī Rādhikā’s heart in such a way that Subala *gopī* also began to weep.” This is *sakhī-rūpeṇa*, not *sakhī*.

“Sometimes Subala and some other cowherd boys can experience *mahā-bhāva*.” When Subala is in *tadātmya-bhāva* with Śrīmatī Rādhārāṇī, at that time he is tasting *madhurya-bhāva* like a *mañjarī*. Without *tadātmya-bhāva* with Śrīmatī Rādhārāṇī, Subala cannot taste *madhurya-bhāva* (*mahā-bhāva*).

“...When Subala saw this, he came to the stage of *mahā-bhāva*. So sometimes when he sees these pastimes, when he goes very near to Śrīmatī, he is *tadātmya* with Her like a *mañjarī*, and he receives *mahā-bhāva*.” (Śrīla Gurudeva, June 27, 1994). In this way, when Śrīla Gurudeva is talking about Śrīla Swāmī Mahārāja saying that he is in *madhurya-bhāva* or

*sakhī-rūpeṇa*, it should be understood that Śrīla Gurudeva is indicating Śrīla Swāmī Mahārāja is a *priya-narma-sakhā*. Śrīla Gurudeva is never saying that Śrīla Swāmī Mahārāja is a *mañjarī*.

6. Someone wrote on the internet that our Gauḍīya *sampradāya* is only constituted of *mañjarīs*, but this is not correct. This is not our Gauḍīya *siddhānta*. Śrī Mādhavendra Purī is the wish-fulfilling tree (*kalpa-vṛkṣa*) giving the fruits of four *rasas*. Gaurāṅga Mahāprabhu came to give four *rasas*, not only one.

*yuga-dharma parvartāimu nāma saṅkīrtan  
cāri bhāva-bhakti diyā nācāmu bhuvana*

*Śrī Caitanya caritāmṛta, Ādi-līlā (3.19)*

I shall personally inaugurate the religion of the age, *nāma-saṅkīrtana*. I shall distribute the four mellows of devotional service (*dāsya, sakhya, vatsālya, madhurya*).

Mahāprabhu's special contribution was *mañjarī-bhāva (sva-bhakti-śrīyam)*, but His contribution was not exclusively restricted to this.

7. Some devotees say that in our *guru-paramparā* all are in *madhurya-rasa* and are *mañjarīs*. This is not true. Are Brahmā, Nārada, Vyāsa or Śukadeva *mañjarīs*? Even in our special branch of Gauḍīyas this is not the case. Mahāprabhu did not reject Gauridāsa Paṇḍita, Vṛndāvana dāsa Ṭhākura, Anupama, Hṛdaya-caitanya,

who are all in *sakhya-rasa*. Similarly, a *guru*, whatever his *rasa*, will accept disciples of any *rasa*. There is not such rule that a *sakhya-rasa guru* cannot give *dikṣa* to a *madhurya-rasa* disciple or vice versa. They are qualified to teach everything, but out of respect, when the time comes that higher *śikṣa* is needed, the *guru* will direct the disciple appropriately, as we see in *Jaiva-dharma*. Śrīla Gurudeva also said that Śyāmānanda, who is in *madhurya-rasa*, took *dikṣa* from Hṛdaya-caitanya who is in *sakhya-rasa*, and later *śikṣa* from Śrī Jīva Goswāmī. And they are all *rūpānugas*. According to their qualities they are following Rūpa Goswāmī.

**8.** Some disciples of Śrīla Gurudeva who never saw Śrīla Swāmī Mahārāja are feeling disturbed in their *bhajana* when they hear that Śrīla Swāmī Mahārāja is in *sakhya-rasa* and they are shouting and screaming. But why are they disturbed? One *guru* is a *sakhā*, one *guru* is a *mañjarī*, so what is the problem for their *bhajanā*? Why do they want to change Śrīla Swāmī Mahārāja's mood and apply their own mood? This means they do not accept either *dikṣa* or *śikṣa guru*. This is *guru-avajñā* (neglect of the spiritual master), *guru-aparādha* (offense to the spiritual master) and they are *guru-drohī* (someone who has rejected their *guru*). As Śrīla Gurudeva said, Śyāmānanda Prabhu took *dikṣa* from Hṛdaya-caitanya and *śikṣa* from Śrīla Jīva Goswāmī, and he had no problem in his *bhajana*.

9. We have heard from Śrīla Gurudeva so much *hari-kathā*. But Śrīla Gurudeva never once clearly stated that Śrīla Swāmī Mahārāja is a *mañjarī*. He has indicated always that he is a *priya-narma-sakhā* because Śrīla Swāmī Mahārāja has two moods. One is inclined towards Śrī Kṛṣṇa's side, and the other towards Śrīmatī Rādhārāṇī's side. *Priya-narma-sakhā* is a special category. He can do two types of special *sevā*: go cow-grazing with Śrī Kṛṣṇa and also give happiness to Śrīmatī Rādhārāṇī.

“I think that there are two ways to see our Gurudeva.”

“...I saw Swāmī Mahārāja's face some times colored with one *bhāva* and sometimes colored with another *bhāva*.”\*

10. Some persons do not want to come forward and discuss face to face. They do not know the scriptures, they do not understand (see) the words of Guru-Vaiṣṇava, and they also do not faithfully accept the words of Guru-Vaiṣṇava. Their only concern is to fulfill their own selfish motives. They hide in the background and send some other person to stand in the frontline, and they use and spoil that person's prestige and devotional consciousness. For these reasons, we are bound to repeat that all such persons are no better than owls.

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\* To listen to the original sound file please go to [www.soundcloud.com/Śrīla-Nārāyaṇa-Mahārāja/19921121-Bombay-talk-in-Śrīla-Swāmī-Mahārāja's-room-p1](http://www.soundcloud.com/Śrīla-Nārāyaṇa-Mahārāja/19921121-Bombay-talk-in-Śrīla-Swāmī-Mahārāja's-room-p1).

**11.** One kind of devotee will leave the person who proves to them that Śrīla Swāmī Mahārāja is a *sakhā*. Also, if they find out that Śrīla Gurudeva was not telling that Śrīla Swāmī Mahārāja is a *mañjarī*, then they will leave Śrīla Gurudeva. And if they understand that Śrīla Swāmī Mahārāja is not a *mañjarī*, maybe they will leave Śrīla Swāmī Mahārāja too. Where they will go after that, we have no words to explain. Devotees should deeply consider this point in their heart and consider things from a *siddhāntic* point of view and not a sentimental one.

In conclusion, Śrīla Swāmī Mahārāja is a *priya-narma-sakhā* in the *ānugatyā* of Subala. Śrīla Gurudeva was bound to speak the way he did because he wanted to spread the glories of *mañjarī-bhāva*. Before him, in Western countries the conception of everyone was only *sakhya-rasa*. Nobody wanted to hear about *mañjarī-kathā*, thinking it was too high, and they would run away. To catch them, Śrīla Gurudeva said Śrīla Swāmī Mahārāja is in *madhurya-rasa*, *sakhī-rūpeṇa*, etc. In this way Śrīla Gurudeva fearlessly and boldly preached *mañjarī-bhāva* to the whole world from house to house. So much so, that now everyone is only thinking of *mañjarī-bhāva*. This is the glorious speciality of Śrīla Gurudeva, and he is fully successful.

*Yugācārya jagad-guru nitya-lilā-praviṣṭa om viṣṇupāda Śrī Śrīmad Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja kī ja!*

## ARTICLE 8

### We Want Gurudeva's Words And Mood

*June 11, 2015*

*Guru-mukha-pādma-vākya, cittete koriyā aikya*

One should make one's heart one with the words coming from the lotus mouth of the spiritual master.

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja:

“Translation should be exactly. Any expert should do. That I am speaking something and translation is not ok, then devotees may think something other... You should hear very carefully and attentively.” (Brazil, February 12, 2010).

“Does any disciple have the right to correct his *guru's* explanations, words, writings or anything about him? No. If you don't understand something, you can ask him in this way, ‘If I am qualified to understand, kindly explain this.’ If any disciple thinks, ‘I am superior and I know better than my Gurudeva,’ he is actually not a disciple, but rather a demon. Before accepting a *guru*

one can consider whether or not he is qualified, but after accepting initiation, one should obey. One has no right to change any of his *guru's* words. If he changes them, where is *ānugatya*, the taking of guidance?"

(*Murwillumbah, April 27, 2005*)

Dear Śyāmārāṇī didi,

Śrīla Gurudeva's words are transcendental. Even if they may seem imperfect, do not try to "improve" them. Don't change them, don't twist them. Keep his message "as it is", as Śrīla Gurudeva has requested.

Dear devotees,

When you read our Śrīla Gurudeva's books or transcriptions of his lectures, you assume you are reading his words. Well, it is not like that at all if Śrīmatī Śyāmārāṇī didi is editing them.

Here we are giving 12 examples, comparing our Śrīla Gurudeva's words from one of his sound files to what Śyāmārāṇī didi transcribed and published.

Here is a lecture in Bombay, 20 November 1992, compared with two versions of Śyāmārāṇī. Her additions are shown underlined. Version A is her transcription titled "How Deep is the Mountain?" posted on [www.purebhakti.com](http://www.purebhakti.com). Version B is from the book *Gaura-vāṇī-pracāriṇe*, chapter 9.\*

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\* To hear the original recording, go to: [http://sbnmcd.org/all\\_mp3/19921120\\_21BOMBAY20SB%2010\\_31\\_8%20CONT%20NOV%2020%20EKADASI%20TALK%20IN%20ŚRĪLA%20PRABHUPADAS%20ROOM%20P1.mp3](http://sbnmcd.org/all_mp3/19921120_21BOMBAY20SB%2010_31_8%20CONT%20NOV%2020%20EKADASI%20TALK%20IN%20ŚRĪLA%20PRABHUPADAS%20ROOM%20P1.mp3)

You can also find Śrīla Gurudeva's original kathā at [www.VisuddhaGauraVani.com](http://www.VisuddhaGauraVani.com)

**1. Śrīla Gurudeva** said (@ 79:10):

“*Samādhi* means in what position, in what mood his *ārādhyadeva* is. He wants to go in the same level. That is called *samādhi*. His *ārādhyadeva* was Śrīmatī Rādhikā... I am determined in that his *ārādhyadeva* was Śrīmatī Rādhikā and Śrī Kṛṣṇa was beloved of Śrīmatī Rādhikā, so he wants to go in *samādhi* in *samā-dhi* on/ of Śrīmatī Rādhikā.”

**Śyāmārāṇī didi** - Version A / Posted to www.purebhakti.com as “How Deep is the Mountain”:

“It (*samādhi*) means that the pure devotee who is departing from the vision of this world is entering the same level, same position, and same mood as the personal associates of his worshipful deity – with equal intelligence, equal beauty and equal qualities. He is serving properly according to his own *svarūpa* (constitutional form).”

**Śyāmārāṇī didi** - Version B / Published in *Gauravāṇī-pracāriṇe*:

“When the pure devotee takes *samādhi*, it means that upon departing from this world he enters the same level, position and spiritual mood as the personal associates of his worshipful Deity - with equal intelligence, equal beauty and equal qualities.”

*Śrī Kṛṣṇa-Balarāma Mandira:*

Śrīla Gurudeva is clearly saying that Śrīla B.V. Swāmī Mahārāja wants to enter in *samādhi*, in the same posi-

tion and mood of his *ārādhyadeva* Śrīmatī Rādhikā, but Śyāmārāṇī didi is saying that he wants to enter the same level, position and spiritual mood as the personal associates of his worshipful deity, and she adds “with equal intelligence, equal beauty and equal qualities”.

## 2. Śrīla Gurudeva (@ 80:30 minutes):

“How Śrīmatī Rādhikā wants to serve Śrī Kṛṣṇa in so many various ways, he wanted at the last time that he should go on that mood and that place. How he can do? He wanted my service at that time. As Rūpa-maṅjarī serves Śrīmatī Rādhikā when Rādhikā wants to meet Kṛṣṇa. How? If the night is dark, she gives black clothes and several services. She ties Her *nūpura* (ankle bells) so that they may not do sound because Rūpa-maṅjarī can give *uddīpana*, stimulate Śrīmatī Rādhikā’s *bhāva*.”

### Śyāmārāṇī didi - Version A:

“His desire was to assist Śrīmatī Rādhikā in Her desire to serve Śrī Kṛṣṇa in many various ways. He wanted at that time to be one with the mood of Her maidservants, and in that very place where She renders her service. And he wanted my service at that time.”

### Śyāmārāṇī didi - Version B:

“Śrīla Swāmī Mahārāja’s worshipful deity is Śrīmatī Rādhikā, and he serves her under the guidance of Her personal associates, the maṅjarīs.”

### *Śrī Kṛṣṇa-Balarāma Mandira:*

**A.** Here, when Śrīla Gurudeva is saying “as Rūpa-maṅjarī serves Śrīmatī Rādhikā when Rādhikā wants to meet Śrī Kṛṣṇa”, Śrīla Gurudeva is speaking in a general way. He is not directly referring to Śrīla Swāmī Mahārāja. However, Śyāmārāṇī didi is saying that Śrīla Gurudeva is specifically describing Śrīla Swāmī Mahārāja. Śrīla Gurudeva has not said anything about “maidservants”, why did you use this word? Again and again you are changing Śrīla Gurudeva’s words and mood.

**B.** Where did Śrīla Gurudeva use the word ‘*maṅjarī*’ here for Śrīla Swāmī Mahārāja? Here, Śrīla Gurudeva is saying that he is “determined that his *ārādhya-deva* is Śrīmatī Rādhikā”.

### **3. Śrīla Gurudeva** said:

I am determined in that his *ārādhya-deva* was Śrīmatī Rādhikā, and Śrī Kṛṣṇa was beloved of Śrīmatī Rādhikā, so he wanted to go in *samādhi*, in *samādhi* on/of Śrīmatī Rādhikā. How Śrīmatī Rādhikā wants to serve Śrī Kṛṣṇa in so many various ways, he wanted at the last time that he should go on that mood and that place.

### **Śyāmārāṇī didi** - Version A:

“Śrīla Swāmī Mahārāja’s worshipful Deity is Śrīmatī Rādhikā, and he is serving Her under the guidance of Her personal associates, the *maṅjarīs*, headed by Śrī Rūpa-maṅjarī. ...I am absolutely sure that his worshipful Deity is Śrīmatī Rādhikā, and he sees Śrī Kṛṣṇa as Her beloved.”

*Śrī Kṛṣṇa-Balarāma Mandira:*

Just look how much you changed Śrīla Gurudeva's words and meaning.

**Śyāmārāṇī didi** - Version B:

“At the time of Śrīla Swāmī Mahārāja's entering *samādhi*, his desire was to assist Śrīmatī Rādhikā in that very place where she renders Her services to Śrī Kṛṣṇa. He was one with the mood of Her maidservants, and he requested my service at that time.”

*Śrī Kṛṣṇa-Balarāma Mandira:*

Where did you get that Śrīla Gurudeva said Śrīla Swāmī Mahārāja was “one with the mood of Her maidservants”? For this reason you are planting wrong ideas in everyone's minds. We cannot believe that anyone can misrepresent Śrīla Gurudeva's conceptions to such an extent. Do you understand now how you are misleading everyone in *Gaura-vāṇī-pracāriṇe*?

**4. Śrīla Gurudeva** said (@ 87:20):

“That they used to know, that only they could guess that he is only of *sakhya-rasa*. When I heard I got so much pain in my heart that they are not feeling these things accurately. So I shall make them in faith, in full, that full conception: that he was in *madhurya-rasa*.”

**Śyāmārāṇī didi** - Version A:

“It is sometimes thought that Śrīla Swāmī Mahārāja is only in *sakhya-rasa* - that is, in his constitutional

spiritual form he is a cowherd friend of Śrī Kṛṣṇa. When I hear this I experience pain in my heart, for the complete conception of him is that he is in *madhurya-rasa*. *Sakhya-rasa* is included within *madhurya-rasa*, so *sakhya-bhāva* is also within him, but he is in *madhurya-rasa*.”

**Śyāmārāṇī didi** - Version B:

“By Śrīla Swāmī Mahārāja’s inspiration I came to know that many disciples were misunderstanding his real identity. They were guessing that his constitutional form is that of a cowherd friend of Śrī Kṛṣṇa. When I heard this, I experienced so much pain in my heart for them – they did not have accurate knowledge or feelings about him. I realized that it is my duty to give them faith in the complete conception of him, that he is in *madhurya-rasa*. *Sakhya-rasa* is included within *madhurya-rasa*, so *sakhya-bhāva* is also within him.”

*Śrī Kṛṣṇa-Balarāma Mandira:*

This means that Śrīla Swāmī Mahārāja is not ‘only’ in *sakhya-rasa*, but also in *madhurya-rasa*. That means *sakhya-rasa* is *aṅgī* (main *rasa*) and *madhurya-rasa* is *aṅga* (assistant *rasa*). That means that his main *rasa* is *sakhya*, but this is not the full conception because he is also in *madhurya-rasa*. This is why when Śrīla Gurudeva hears that Śrīla Swāmī Mahārāja is only in *sakhya-rasa*, he feels so much pain in his heart. Because a *priya-narma-sakhā* is not ‘only’ in *sakhya-rasa*. He is also in *madhurya-rasa*. This is the special prerogative of

the *priya-narma-sakhā*. The *ārādhyadevī* of the *priya-narma-sakhā* is Śrīmatī Rādhikā, and his *ārādhyadeva* is Śrī Kṛṣṇa. Actually, he is Śrīmatī Rādhārāṇī's (servant), and for this reason Śrīmatī Rādhikā is his *ārādhyadevī*.

Why don't you nicely hear Śrīla Gurudeva's words and try to understand his mood? You are always misinterpreting Śrīla Gurudeva's words and superimposing your own mood on him.

### 5. Śrīla Gurudeva said (89:23):

“Only who is equal to his Gurudeva in mood, they can understand that how *guru* is so deep, others cannot. An *adhikārī* of *kaniṣṭha-adhikārī* and *madhyama-adhikārī*, they cannot realize how deep his feelings are. So how deep feelings were *kṛṣṇa-prema*, *rādhā-prema* to him, in his heart, we cannot realize. But anyone can realize (if) anyone will go just to *uttama-adhikārī*, without *uttama-adhikārī* one cannot realize these things.”

### Śyāmārāṇī didi - Version A:

“Only one who is equal to his self-realized *guru* can understand how deep he is. A *kaniṣṭha-adhikārī*, neophyte, and a *madhyama-adhikārī*, middle-class devotee, cannot guess how deep are his feelings - what are the fathomless moods of *kṛṣṇa-prema* and *rādhā-prema* in his heart. Without being an *uttama-adhikārī*, a topmost pure devotee, one cannot understand.”

### Śyāmārāṇī didi - Version B:

“Only one who is equal to his self-realized *guru* can understand his depth. A *kaniṣṭha-adhikārī* (nov-

ice devotee) and a *madhyama-adhikārī* (intermediate devotee) cannot guess how deep his feelings are. They cannot begin to imagine the fathomless moods of *kṛṣṇa-prema* and *rādhā-prema* in their *guru*'s heart. Without being an *uttama-adhikārī*, a topmost pure devotee, one cannot understand.”

*Śrī Kṛṣṇa-Balarāma Mandira:*

What do you mean by ‘self-realized’? What do you want to say here? If you take out the word ‘mood’, then what have you realized? If you take out the mood, what will self-realization do alone? What is self-realized action or activity without mood? There are many types of self-realized *gurus*, but not all self-realized *gurus* are *uttama-adhikārīs*. Why did you take out the word ‘mood’? Śrīla Gurudeva has said “who is equal to his Gurudeva in mood”. Mood (*bhāva*) is the all-important word here.

Here Śrīla Gurudeva is clearly saying that you have to associate with an *uttama-adhikārī*, not a *madhyama-* or *kaniṣṭha-adhikārī*. Without the association and special mercy of an *uttama-adhikārī*, you cannot come to the *uttama* level. Only one who goes to *uttama-adhikārī* level, the same level as his *gurudeva*, can understand his *gurudeva*'s deep inner mood.

**6. Śrīla Gurudeva** said (his *Vyasa-puja* lecture, Hilo, Hawaii - 21 January 2004 (@24:30):

“But Nityānanda Prabhu – Baladeva Prabhu – knows all the knowledge and *tattvas*.”

**Śyāmārāṇī didi's** version (published on www.purebhakti.com):

“Nityānanda Prabhu – Baladeva Prabhu – possesses full knowledge of all *tattva* (established truths).”

*Śrī Kṛṣṇa-Balarāma Mandir:*

Śrīla Gurudeva is telling about two things, knowledge and *tattva*, but you are mentioning only one thing, knowledge of *tattva*. Why don't you write the same as Śrīla Gurudeva speaks? Why is it necessary to change? His meaning is perfectly clear.

**7. What Śrīla Gurudeva** said (@ 24:35):

“He is (Nityānanda's) head on the head of all *tattvas*, so what I am doing, I am doing right.”

**Śyāmārāṇī didi's** version:

“In fact, His (Nityānanda's) lotus feet stand on the head of all *tattvas*. He replied, “What I am doing is correct.”

*Śrī Kṛṣṇa-Balarāma Mandira:*

Again and again you are changing Śrīla Gurudeva's words. Śrīla Gurudeva is saying “head” and you are writing “feet”. Does that mean you want to say that Nityānanda's head is nothing, and his feet are everything? Brand new people will think that Śrīla Gurudeva is saying something wrong. We cannot imagine why you insist on changing the clear words of Śrīla Gurudeva and replacing them with your own ideas. In the same

way, when Śrīla Gurudeva speaks of *madhurya-rasa*, you are writing ‘*mañjarī*. Never think Śrīla Gurudeva’s words are material and always respect his words. What are you doing? Do you think you know more than Śrīla Gurudeva?

**8. Śrīla Gurudeva** said (@ 26: 55):

“...*bhakti* will come in your heart.”

**Śyāmārāṇī didi’s** version:

“...*bhakti* will manifest in their hearts.

*Śrī Kṛṣṇa-Balarāma Mandira:*

Don’t you want *bhakti* to come in your heart? Śrīla Gurudeva is saying “your heart” and you are writing “their hearts”. Again you are distorting his words. Do you have the disease of changing Śrīla Gurudeva’s words?

**9. What Śrīla Gurudeva** said (@ 27:00):

“Believe in *guru* more than Śrī Kṛṣṇa.”

**Śyāmārāṇī didi’s** version:

“In fact, you should have more faith in *guru* than in Śrī Kṛṣṇa.”

*Śrī Kṛṣṇa-Balarāma Mandira:*

Why are you changing Śrīla Gurudeva’s words unnecessarily? Here you are not changing the meaning, but you are changing his words. Always try to keep Śrīla Gurudeva’s words.

**10. Śrīla Gurudeva** said (@ 27:10):

“Kṛṣṇa can cheat, very big cheater...” (audience laughs)

**Śyāmārāṇī didi’s** version:

“Kṛṣṇa will never cheat you, but even if He will cheat you...”

*Śrī Kṛṣṇa-Balarāma Mandira:*

Do you know why Śrīla Gurudeva is saying that Śrī Kṛṣṇa is a very big cheater? Because he wants to give a very beautiful and sweet mood. Śrī Kṛṣṇa feels so happy and is loudly laughing upon hearing this, and Rādhārāṇī is even more happy and is laughing even more when she hears that Śrī Kṛṣṇa is a cheater. By saying the opposite of what Śrīla Gurudeva said you are depriving everyone of this sweet mood! You are not the proper person to edit Śrīla Gurudeva’s books. You are cutting and destroying his very beautiful and sweet mood. When he spoke these words, all were laughing, but what you wrote is stale, there’s no mood there, and we are sad to see you changing his words.

**11. Śrīla Gurudeva** said (@ 27:36):

“At the time of Śrīla Bhaktivedānta Swāmī Mahārāja there were no disciples to tell all like this, that what kind of faith they should have in the lotus feet of Gurudeva. Who is Gurudeva, who is Gurudeva? They have told only that our Gurudeva came to spread *nāma-sankīrtana*, this is not his glory so much.”

**Śyāmārāṇī didi's** version:

“At the time of Śrīla Bhaktivedānta Swāmī Mahārāja there were no disciples advanced enough to understand what kind of faith one must have in the lotus feet of Gurudeva, nor were they able to understand his identity and mission. His disciples thought only that their Gurudeva had come to spread *nāma-sankīrtana*. This is not his greatest glory. This is one aspect of his glory, but there is more.”

*Śrī Kṛṣṇa-Balarāma Mandira:*

Where are these words, “Who is Śrīla Gurudeva? Who is Śrīla Gurudeva?” If you keep these words everyone will be inspired to research who he is and why he came. And where did you get the word “mission” from? Your endlessly changing Śrīla Gurudeva’s words indicate that you have a disease. Don’t you know about the following words of Śrīla Narottama Ṭhākura? *Guru-mukha-padma-vākya, cittete koriyā aikya, āra nā koriho mane āśā.* “My only desire is to make my heart and mind one with the instructions coming from the lotus mouth of the spiritual master. I have no other desire.”

If you can make six of the above changes within just four minutes of a lecture of Śrīla Gurudeva’s, then we dread to think how many thousands of other changes you must have made elsewhere.

This is very important. Now please stop transcribing and editing Śrīla Gurudeva’s new books and lectures.

We see that all Śrīla Gurudeva’s books and lectures that you have worked on need to be revised.

**12. Śrīla Gurudeva** said (again, in Bombay, November 20, 1992):

“I don’t know why he did so mercy upon me that this last service he wanted some help that I may give him some *uddīpana* to go in his *samādhi*. So I think that I have done this by decorating (himself) him by *tilaka*. *Tilaka* means *sindūra* and *kuṅkuma*. Writing here (pointing to his chest) his name and that *mantra*, how he can serve his *ārādhyadeva-devī*.

**Śyāmārāṇī didi** - Version A - “How Deep is the Mountain?”:

“I do not know why he gave me so much mercy that he chose me to give him some *uddīpana* as he entered his *samādhi*. I performed this service by decorating him with *tilaka* and writing certain sacred *mantras* on his chest with sandalwood paste – indicating his services to his worshipful deity Śrīmatī Rādhikā.”

**Śyāmārāṇī didi** – Version B - *Gaura-vāṇī-pracāriṇe*:

“I don’t know why Śrīla Swāmī Mahārāja gave me the mercy of giving him *uddīpana* as he entered *samādhi*. I performed this service by decorating him with *tilaka* and by writing certain sacred *mantras* with sandalwood paste on his chest. These decorations indicated his personal services to his worshipful deity, Śrīmatī Rādhikā.”

*Śrī Kṛṣṇa-Balarāma Mandira:*

Śrīla Gurudeva said that he wrote Śrīla Swāmī Mahārāja's name and *mantra* on his chest. You left out two important points, that Śrīla Gurudeva knew Śrīla Swāmī Mahārāja's name and that he wrote it on his chest.

At the time of Śrīla Swāmī Mahārāja's departure, Śrīla Gurudeva saw two *bhāvas* on his face. Also Śrīla Gurudeva is telling that he has two *ārādhyadevas*. He wants to serve Śrīmatī Rādhā and Śrī Kṛṣṇa both, but you only mention his worshipful deity, Śrīmatī Rādhikā. Śrīla Gurudeva said he decorated Śrīla Swāmī Mahārāja's body with *tilaka*, meaning *sindūra* and *kumkuma*. Why did you omit the *sindūra* and *kumkuma* and why did you replace these with sandalwood paste that he never mentioned?

In both versions you write that his worshipful deity is Śrīmatī Rādhikā, but Śrīla Gurudeva is telling that Śrīla Swāmī Mahārāja has two worshipful deities: *ārādhyadeva* and *devī*.

Śrīla Gurudeva decorated Śrīla Swāmī Mahārāja's body with *tilaka* (*sindūra* and *kumkuma*)" to give him *uddīpana* to enter into Śrīmatī Rādhikā's *sevā*. The *priya-narma-sakhā* Subala also wants this type of decoration for entering in Śrīmatī Rādhikā's *sevā* because he is Śrīmatī Rādhikā's *kiṅkara* in *madhurya-rasa*. (see *Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā* 198).

In *Śrīmad Bhāgavatam* (10.83.41-43), Śrīla Viśvanātha Cakravartīpāda Ṭhākura comments that the word

*gopaḥ* refers to the *priya-narma-sakhās*. The foot dust of Śrī Kṛṣṇa that is mixed with Śrīmatī Rādhikā's *kuca-kuṅkuma* (the *kuṅkuma* from the decorations painted on Śrīmatī Rādhikā's breasts), this is rarely attained even by Rukmiṇī and Lakṣmī, and although it is always readily available for the *priya-narma-sakhās* like Subala (in *sakhī-bhāva*) because they are always with Śrī Kṛṣṇa, yet still they have a strong desire to attain it.

The *priya-narma-sakhās* also desire this *kuca-kuṅkuma*. For this reason Śrīla Gurudeva is decorating Śrīla Swāmī Mahārāja's body with *tilaka* consisting of *sindura* and *kuṅkuma* to give *uddīpana* to him.

*Śrīmad Bhāgavatam* (10.83.41-43) says,

*na vayanī sādhuī sāmrajyaṇī svārājyaṇī bhaujyaṇī apy uta  
vairājyaṇī pārameṣṭhyaṇī ca ānantaṇī vā hareḥ padam  
kāmayāmahā etasya śrīmat-pāda-rajah śriyaḥ  
kuca-kuṅkuma-gandhādhyāṇī mūrdhnā voḍhuṇī gadā-bhṛtaḥ*

The Queens of Dvārakā said to Draupadī devī, “O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Śrī Kṛṣṇa's feet, enriched by the fragrance of *kuṅkuma* from His consort's bosom.”

*vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ  
gāvaś cārayato gopāḥ pada-sparśam mahātmanaḥ*

*Śrīmad Bhāgavatam (10.83.43)*

“We desire the same contact with the Supreme Lord’s feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire — the touch of the dust He leaves on the plants and grass as He tends His cows.”





## ARTICLE 9

### Be Honest, See Deeply

June 30, 2015

1. Śyāmārāṇī didi, you broadcasted on the internet one interview with Śrīla B.V. Bhāratī Mahārāja. In that interview you told Śrīla B.V. Bharati Mahārāja, “Kṛṣṇapriya devī dāsī and B.V. Madhusūdana Mahārāja from the Kṛṣṇa Balarāma Mandira have said that you had told twice that Śrīla A.C. Bhaktidevanta Swāmī Mahārāja is in *sakhya-rasa*.”

This is not true. How could you say this to your *śikṣa-guru*? We have never spoken with you about Śrīla B.V. Bhāratī Mahārāja. His name never came on our lips regarding this matter. This thing never even came in our minds. We cannot imagine how you can make up such a thing to say to Śrīla B.V. Bhāratī Mahārāja.

2. Last March, Kṛṣṇa Balarāma Mandira posted on Facebook the article, “In the Transcendental World All Are Very Sweet”. Some devotee quoted only half of our article, inserted some quotes from His Holiness Tripurāri Mahārāja, and said that was the evidence Kṛṣṇa

Balarāma Mandira was providing. Why cheat all the devotees like that?

We are fighting only to establish the proper conclusions, *siddhānta*, on the basis of *guru*, *śāstra* and *sādhu*, but some devotees are twisting the truth and showing dishonest behavior. This is not the character of devotees.

3. Śyāmārāṇī didi, you are saying that there are no high devotees in our *saṅga*. Why are you preaching this to the whole world? How do you know that there are no high devotees in our *saṅga*? You are destroying our Śrīla Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja's *saṅga* by spreading this false rumor. By doing so, we can see that your own faith in Vaiṣṇavas is dwindling. In order to see Vaiṣṇavas one should develop proper vision and be very careful with one's words.

4. Śyāmārāṇī didi, just see how high is your vision. Read again and contemplate what you wrote to one *sannyāsī* godbrother on March 14, 2015 about us. How can you use such language with a *sannyāsī*? Don't you feel any guilt or shame? We never imagined that any devotee could use such a word. In which dictionary did you find it? Even new devotees or non-devotees would never use this kind of abusive language while speaking about members of their community. What impression shall we have of you? Those who are surrendered to *guru* and Vaiṣṇavas have a different vision. This is why we are now using heavy words while addressing your

unacceptable behavior. No devotee can ever use such words about another devotee.

5. We heard that Śrīla Swāmī Mahārāja had to write his own *praṇāma mantras* because his disciples did not know Sanskrit at that time and were not qualified to write *praṇāma mantras* to their *guru*. They did not know how to properly honor, respect or worship the spiritual master. He wrote those *mantras* because he wanted his disciples to conceive of him and honor him in that way. However, you said to Śrīla Gurudeva, “When I say the prayers (*nama om viṣṇu pādāya kṛṣṇa presthāya bhūtale...*), I hate it” (002 *darsana* with Śrīla Gurudeva, July 28, 29 1992 @ 18:03). Here you also used such a bad word! You need to forget your past language and learn to use the language of *sādhus*.

6. Now we want to point out some examples of how some devotees have been posting wrong *siddhānta* and misinterpreting *guru*, Vaiṣṇava and *śāstra*:

a) There is a misconception that our *guru-paramparā* and our *ācāryas* are all *mañjarīs*.

Our *guru-paramparā* and our *ācāryas* are situated in the four *rasas* of *dāsya*, *sakhya*, *vātsalya* and *madhurya*. If you take even one *rasa* out, then the thread of our *paramparā* garland will be broken and its beauty will be lost, because that *rasa* will be missing. Can everyone understand how this conception of *siddhānta* is wrong? Nobody objects when

this wrong view is put on the internet, but when we raise objections to it, our statements are immediately deleted. It seems that some devotees due to false ego want the *apasiddhānta* to go on and our proper Gauḍīya *siddhānta* to be destroyed. Is this proper and honest behaviour? Will Guru and Gaurāṅga’s mercy come in this way?

- b)** Some devotees are saying that Mahāprabhu came only to give *mañjarī-bhāva*. This is also not the Gauḍīya *siddhānta*. Mahāprabhu came to give four *rasas*.

*yuga-dharma pravartāimu nāma-saṅkīrtana  
cāri bhāva-bhakti diyā nācāmu bhuvana*

*Śrī Caitanya-caritāmṛta, Ādī-līlā (3.19)*

“I shall personally inaugurate the religion of the age — *nāma-saṅkīrtana*, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.”

*dāsyā, sakhya, vātsalya, śṛṅgāra—cāri rasa  
cāri bhāvera bhakta yata kṛṣṇa tāra vaśa*

*Śrī Caitanya-caritāmṛta, Ādī-līlā (3.11)*

“Servitude [*dāsyā*], friendship [*sakhya*], parental affection [*vātsalya*] and conjugal love [*śṛṅgāra*] are the four transcendental mellows [*rasas*]. Lord Kṛṣṇa is subdued by the devotees who cherish these four mellows.”

Anyone who is preaching is representing Śrīla Gurudeva and our *guru-varga* and has a heavy responsibility. Nowadays a lot of wrong *siddhānta* is being promoted all over the internet. Thus, many devotees are being misguided, confused and disturbed. Did Śrīla Gurudeva teach us this false *siddhānta*? No! We must completely follow Śrīla Gurudeva and our *guru-varga*'s words and rules.

7. In her “Deliberation on the Jaladuta Prayers”, Śyāmārāṇī didi gave the following explanations by Śrīla Gurudeva and Śrīla B.V. Bhāratī Mahārāja. She said:

- a) “Śrīla Gurudeva has explained that because all other *rasas* are included within *madhurya-rasa*, sometimes our Prabhupāda and other previous *ācāryas* write their prayers in such a way that their prayers include the moods of the lower *rasas*”.

*Kṛṣṇa Balarāma Mandira:*

All our *ācāryas* and Goswāmīs pray in such a way that their prayers include the moods of the so-called “lower” *rasas*. They do not consider who is higher and who is lower. They want everyone’s mercy. They always think that everyone is higher than themselves. This is proper Vaiṣṇava etiquette.

- b) “Śrīla B.V. Bhāratī Mahārāja has given a specific example of this: Śrīla Bhaktivinoda Ṭhākura’s prayers, *Śaraṇāgati* (Fourth Principle of Surrender: “*avaśya*

*rakṣibe kṛṣṇa viśvāsa-pālana* – Faith in Kṛṣṇa as Protector). Song 3, verse 9 is particularly interesting:

‘When You lead Your herds to pasture, O Mādhava, on the banks of the Yamunā river, You will call to them by softly playing on Your flute.’ (3)

‘By slaying great demons such as Aghāsura and Bakāsura, You will always provide full protection, O Kāna of the cowherd settlement!’ (4)

*Kṛṣṇa Balarāma Mandira:*

You don’t understand at all what Śrīla B.V. Bhārati Mahārāja and Śrīla Bhaktivinoda Ṭhākura want to tell us.

In his *Śaraṇāgati* song book, Śrīla Bhaktivinoda Ṭhākura has written songs outlining the six principles of surrender for all devotees. So Śrīla Bhaktivinoda Ṭhākura has written four different types of prayers for the four different types of *rasas*. He has written prayers of surrender according to *madhurya-rasa*, *vātsalya-rasa*, *sakhya-rasa* and *dāsya-rasa*. Here he is only giving an example of how the devotees in *sakhya-rasa* surrender and how they have faith in Śrī Kṛṣṇa and relation with Him according to the fourth principle of *śaraṇāgati* – *avaśya rakṣibe kṛṣṇa*. He is not writing from the standpoint of his own *svarūpa*, but from a neutral point of view, just giving an example for those in *sakhya-rasa*. Try to understand Śrīla B.V. Bhārati Mahārāja and Śrīla Bhaktivinoda Ṭhākura. Don’t project your misconceptions onto them.

A *guru* can give *dikṣa* to devotees in any *rasa*. Devotees in the four different types of *rasas* of *dāsya*, *sakhya*, *vātsalya* and *madhurya* will see their same *guru* according to their own personal *rasa*. For example, *madhurya-rasa* devotees see their *guru* as *mañjarī*; *vātsalya bhaktas* can see him as Yaśodā Maiyā, and *sakhya bhaktas* can see their *guru* as Subala or another *sakhā*. In this way each type of *bhakta* develops his own devotional mood under the guidance of one *guru*. What this means is explained further down, where we are quoting from *Jaiva-dharma*.

**8.** When Śyāmārāṇī didi was newly coming to Śrīla Gurudeva for guidance, she had the following darśana with him on July 28, 1992.

**Śyāmārāṇī didi:** “When I say the prayers (*praṇāma mantras* for Śrīla Swāmī Mahārāja), I hate it. I don’t like it at all. I feel offensive, but I don’t know what to do.”

**Śrīla Gurudeva:** “You should do it for others, not yourself.”

**Śyāmārāṇī didi:** “What should I do for myself, with him?”

**Śrīla Gurudeva:** “That he is a *prāṇa-priya-sakhī*.”

*Kṣṇa Balarāma Mandira:*

**a)** Śrīla Gurudeva is saying this only for you, because you are asking him what you should do for yourself, not for others. You are showing Śrīla Gurudeva you are feeling hopeless in your *bhajana*. So according

to your mood Śrīla Gurudeva is telling you to conceive that Śrīla Swāmī Mahārāja is a *prāṇa-priya-sakhī*.

In *Jaiva-dharma*, Chapter 21, Vijaya Kumāra is telling his *gurudeva*, Bābājī Mahārāja, that he has a strong *bhāva* in his heart to serve the Divine Couple as Lalitā-devī does.

Bābājī Mahārāja replies to him, “You are a *mañjarī* under the guidance of Lalitā devī”. Then Bābājī Mahārāja asked Vrajanātha, “Which service do you like?”

**Vrajanātha:** “When the calves wander far off to graze, I would very much like to bring them back in the company of Subala. When Kṛṣṇa sits in a place to play His flute, I will take the permission of Subala to let the cows drink water, and then I will bring them to Bhāi (Brother) Kṛṣṇa. This is my heart’s desire.”

**Bābājī:** “You will attain Kṛṣṇa’s service as a follower of Subala”.

From that day on, Vijaya Kumāra started to see Bābājī Mahārāja as the personification of Lalitā devī, and Vrajanātha started seeing his Guru Mahārāja as the personification of Subala.

- b)** In the same way, what Śrīla Gurudeva told you does not mean that the *svarūpa* of Śrīla Swāmī Mahārāja is that of a *prāṇa-priya-sakhī*. Śrīla Gurudeva was bound to tell you this in response to your mood. Śrīla Gurudeva never directly said that Śrīla Swāmī Mahārāja is a *mañjarī*. He spoke for you according

to your mood. Any devotee asking Śrīla Gurudeva will get an answer according to that devotee's own mood.

Any devotee who is opening our eyes to our own inner mood for Rādhā-Kṛṣṇa's sevā is our eternal *guru*. Śrīla Gurudeva told this many times in his *hari-kathā*. For example, Śrīla Jīva Goswāmī is the *bhajana-sikṣa-guru* of Śyāmānanda, Śrīnivāsa and Narottama. Śrīla Jīva Goswāmī is their everything, because he has given them everything. For this reason Śrīla Gurudeva is telling you, “*nāma-śreṣṭham manum api... prāpto yasya prathita-kṛpayā śrī-gurum tani nato 'smi*”. That *guru* from whom you obtained (*prapto*) everything, this is your *prāṇa-priya-sakhī*. This is what Śrīla Gurudeva wanted to tell you. Do you understand now what he meant?

The fruit of hearing *Jaiva-dharma* is described by Śrīla Bhaktivinoda Ṭhākura in *phala-śruti*, verse 12:

*rupānuga-abhimāne pāṭhe dṛḍha haya  
jaiva-dharma vimukhake dharma-hīna kaya*

“Faithfully reading *Jaiva-dharma* will surely strengthen one's *abhimāna* as a *rūpānuga* (follower of Śrīla Rūpa Goswāmī). One who is averse to reading *Jaiva-dharma* is certainly devoid of religious principles.”

This verse is the direct proof by Śrīla Bhaktivinoda Ṭhākura himself that in our Gauḍīya *sampradāya* the devotees in the four *rasas* are all *rūpānugas*. Each one has *rūpānuga abhimāna* but each one

follows Śrīla Rūpa Goswāmī according to his own *adhikāra*. In *Bhakti-rasāmṛta-sindhu* he has instructed all devotees in the art of *bhakti*, not just the *madhurya-bhaktas*. Vrajanātha is in *sakhya-rasa*. Does that mean that because he is not following the personal mood of worship of Śrīla Rūpa Goswāmī as Rūpa-mañjarī he is not *rūpānuga*? No. Vrajanātha is certainly *rūpānuga*.

- c) Śrīla Gurudeva has said many, many times that Śrīla Swāmī Mahārāja is *rūpānuga*, that he is in *madhurya-rasa*, that he has *madhurya-bhāva*, *gopī-bhāva*, *sakhī-rūpena*, and that his worshipable deity is Śrīmatī Rādhikā, but why did Śrīla Gurudeva not state plainly and clearly even once that Śrīla Swāmī Mahārāja is a *mañjarī*?

Śyāmārāṇī didi, if Śrīla Swāmī Mahārāja is a *mañjarī*, if you associated with him for eleven years and if you had a close relationship with him, why didn't he give you *mañjarī* mood? It is because he has the mood of a *priya-narma-sakhā*. For this reason he did not teach details about *mañjarī* mood. Instead, Śrīla Swāmī Mahārāja requested Śrīla Gurudeva to further help his disciples.

When you came to Śrīla Gurudeva you understood what *mañjarī* is, and what relation to have with Śrīla Gurudeva, and then you said you hated Śrīla Swāmī Mahārāja's *praṇāma mantra*. You got this *mañjarī* mood from Śrīla Gurudeva. Before, you knew something about *mañjarīs*, but you didn't know anything

about the *mañjarī* relation with *guru*. Śrīla Gurudeva said, “To understand this takes time. It may take births and births. Then we can realize something.”

Even though we have produced so much evidence from *guru*, Vaiṣṇavas and *śāstra* to prove Śrīla Swāmī Mahārāja’s identity, there are still a few who do not believe that he is in the special category of *priya-narma-sakhā* in *madhurya-rasa*. Śrīla Bhaktivinoda Ṭhākura is telling in *Jaiva-dharma* (Chapter 30, page 624) that “*priya-narma-sakhās* are eligible for *śṛṅgāra-rasa* to some extent.” *Śṛṅgāra-rasa* is the topmost essence or source of *madhurya-rasa*. For this reason Śrīla Gurudeva is always telling that Śrīla Swāmī Mahārāja is in *madhurya-rasa*.

- d)** *Priya-narma-sakhās* are in a special category. “The special prerogative of the *priya-narma-sakhās* is to assist in Kṛṣṇa’s *madhura-līlā*.” (*Jaiva-dharma*, Chapter 29, page 621). The *priya-narma-sakhā*’s *sthāyi-bhāva* is *aṅgī-rasa*. And *madhurya-rasa* is *aṅga*. When *aṅga-rasa* is mixed with *aṅgī*, that *aṅga-rasa* should increase the taste of *rasa*. Otherwise, that *aṅga-rasa* (*madhurya-rasa*) becomes useless.

“You should also note that *aṅga-rasa* (*madhurya-rasa*) is only accepted when it combines with *aṅgī-rasa* (the *sthāyi-bhāva* of *priya-narma-sakhā*) to increase the relish of *rasa*; otherwise, its combination with another *aṅga-rasa* will be fruitless.” (*Jaiva-dharma*, chapter 30, page 630).

“The reason why the *priya-narma-sakhās* are in *madhurya-rasa* is for giving and getting that special taste.” (*Bhakti-rasāmṛta-sindhu*, 4.8.26; 4.8.51, 52).

- e) If you do not stop writing and posting wrong things that are contradictory to Śrīla Gurudeva’s words and to Śrīla Swāmī Mahārāja’s words, they will punish you and many more wrong things will come out. You should apologize and pray to them so that you can properly understand their conception. Then you will get their mercy.

A few members of Bhakti America, and others, have banned Kṛṣṇa-Balarāma Mandira’s devotees from preaching, but they cannot ban pure *bhakti*. We have no desire to go there. If one or two persons can properly understand our *guru-varga*’s and our conception, we are successful.

Our nature is to be peaceful. Sometimes we may show some anger to correct improper behavior, but actually we do not feel angry. The residents of Kṛṣṇa-Balarāma Mandira never use any bad words for any person. When we have used the words “hell” and “owl”, it was for good reason. The scriptures say that Śrīla Gurudeva is saving everyone from hell, and in *Śrī Caitanya-caritāmṛta*, Kṛṣṇadasa Kavirāja Goswāmī has stated that the owl cannot see the light of the sun. So even though we have given so much proof from *śāstra*, they cannot see.

Don’t fight. We don’t want to fight. All are our brothers and sisters. We want good relations with

Rādhā-Kṛṣṇa, *guru* and Vaiṣṇavas. Make your mind neutral, study the *śāstras*, and think about Śrīla Gurudeva and remember what he has spoken. Śrīla Gurudeva has said that Śrīla Swāmī Mahārāja is in *madhurya-rasa*, but he never once said that he is a *mañjarī*.

- f)** Because the *priya-narma-sakhās* are in *madhurya-rasa* secretly assisting Rādhā-Kṛṣṇa’s confidential *līlās* in the *kuñjas*, their favourite name for Kṛṣṇa is “Kuñja-bihārī”.





## ARTICLE 10

### Proper Faith in Guru is the Backbone of Bhakti

June 15, 2015

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

*Śrī Caitanya-caritāmṛta, Ādi-līlā (8.16)*

Anyone (without full faith in the words of guru and Vaiṣṇavas and independently) doing *śravaṇa* and *kīrtana* for lives and lives, cannot attain *kṛṣṇa-prema*.

**W**e have been asked many times, “How did this controversy start over Śrīla A.C. Bhaktivedānta Swāmī Mahārāja’s *svarūpa*?” We always reply: “It was \*\*\*\*\* who started this.”

At Kṛṣṇa-Balarāma Mandira, one day a devotee asked a question regarding Śrīla Swāmī Mahārāja. Suddenly Śrīmatī Kṛṣṇa-priya Didi remembered that Śrīla Swāmī Mahārāja had appeared to Śrīpad B.V. Madhusūdana Mahārāja in a dream about ten years before. They had never discussed that dream with anyone outside.

When \*\*\*\*\* heard about this dream, her false ego arose and she started to shout. That night she phoned Śrīpad B.V. Madhusūdana Mahārāja at least eight times, but Mahārāja was busy with Ṭhākurajī's *sevā* at that time and Tamāla-kṛṣṇa brahmacārī answered. \*\*\*\*\* told him that she wanted to apologize. The next day she came crying and apologizing to Śrīmatī Kṛṣṇa-priya Didi, and touching her feet, she repented, "I am stupid, I have done wrong..." Then Śrīmatī Kṛṣṇa-priya Didi said, "What happened, happened. Now take *prasādam*". Then \*\*\*\*\* took *prasādam* and all was forgotten.

However, that same evening in a public assembly in Gopīnātha Bhavān, \*\*\*\*\* stirred everyone up by shouting that Śrīla Gaura Govinda Mahārāja "would never tolerate to hear this nonsense *kathā* that Śrīla Swāmī Mahārāja is a cowherd boy". After this it went all over the internet and many started criticizing and attacking Kṛṣṇa-Balarāma Mandira. If \*\*\*\*\* had been silent, none of this would have happened, because it was just a general discussion.

Śrīmatī Kṛṣṇa-priya Didi and Śrīpad B.V. Madhusūdana Mahārāja never wanted to create any controversy. They had already forgotten everything, but \*\*\*\*\* by force kept bringing this subject to everyone's attention. Some were saying that \*\*\*\*\* was writing emails and going from person to person stirring up everyone, including Śrīla Swāmī Mahārāja disciples and Western *sannyāsīs*. Some even said she was screaming, throwing up her hands and feet in the air and shouting things

like, “They are stupid!” “They are nonsense!” “They are brainwashing and bewildering everyone!” “...And all this on the basis of a dream!” However, when \*\*\*\*\* saw devotees from Kṛṣṇa-Balarāma Mandira, she would strongly deny any involvement, declaring that she had had nothing to do with this controversy and that, “Śyāmālā and Govinda-priya started it and spread it everywhere”.

Śrīmatī Kṛṣṇa-priya Didi and Śrīpad B.V. Madhusūdana Mahārāja remained silent for more than twenty-one days, although many other devotees were insisting that they must reply as the situation was very bad. They then responded with their first article, “In the Transcendental World All are Very Sweet” that was posted on Facebook. In this article, Śrīmatī Kṛṣṇa-priya Didi and Śrīpad B.V. Madhusūdana Mahārāja explained everything by addressing the issues according to Śrīla Gurudeva’s and Śrīla Swāmī Mahārāja’s words and moods. However, the fighting and criticism still continues.

They were saying we should not place significance on dreams.

We have heard from Śrīmatī Kṛṣṇa-priya Didi, that high level devotees who have no material attachments even from their early age, have intimate, *naravat* relationships (like family members) with Rādhā and Kṛṣṇa and Their associates. To these exalted devotees, Śrīmatī Rādhā and Śrī Kṛṣṇa and Their associates can appear in any way, sometimes in a *sphūrti* or sometimes in a dream. *Kaniṣṭha* devotees have no experience of this

because they are full of material desires and are always materially absorbed even while they are chanting *hari-nāma* and performing other devotional activities. Therefore they can neither believe in nor understand the relationships that high level devotees have with Śrīmatī Rādhā and Śrī Kṛṣṇa and Their associates.

\*\*\*\*\* should hear Śrīla Gurudeva's *hari-kathā* deeply, with full, undivided attention, and also contemplate and study the *sāstras*. However, without fully surrendering to *guru* and Vaiṣṇavas and praying for their special mercy, it is not possible to understand these deep transcendental subject matters by one's own efforts. Without carefully following Śrīla Gurudeva and Śrīla Swāmī Mahārāja and also taking shelter of pure *sādhus*, \*\*\*\*\* will continue to remain agitated and disturb everyone's *bhajana*. She will end up committing spiritual suicide (leave Vṛndāvana and leave *bhajana*). We may think that *sevā* to Śrī Hari, *guru* and Vaiṣṇavas is for their benefit, but actually the benefit is only for ourselves.

We have heard from Śrīmatī Kṛṣṇa-priya Didi that high-class Vaiṣṇavas have transcendental relationships with each other. Therefore, when a high-class Vaiṣṇava tells us something, we should understand that it is our Śrīla Gurudeva speaking to us through that personality. If you have doubts in a high-class Vaiṣṇava and they are not able to be cleared, you must immediately leave that association to avoid *aparādha*.

It is necessary for us to give up false ego and any independent desires, and always pray to Śrīla Gurudeva and Śrīla Swāmī Mahārāja that “what it is true and what you want, these things should manifest in our hearts”.

Now that Puruṣottama month is starting, Śrīmatī Kṛṣṇa-priya Didi has instructed us to switch off the internet and not get into any discussions, but just do *bhajanā* like in Kārtika.

Śyāmalā dāsī

Vṛndāvanaesvari dāsī

Sāvitṛī dāsī

Madhumatī dāsī

Mālatī dāsī



## ARTICLE 11

### They Are Unable to Touch Śrīla Gurudeva’s Heart

July 23, 2015

These four questions [presented in the opposing party’s Final Statement] are not difficult for us. We can answer thousands of your “unanswerable questions,” but you should come discuss these with us face to face. We have already answered your questions, but now we will spoon-feed you so that you might understand more easily.

**1. Why was the conception that Śrīla Prabhupāda is in *sakhya-rasa* not submitted to Śrīla Gurudeva for clarification and validation?**

It was clear to us then that our Śrīla Gurudeva, Śrīla Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja, was revealing that Śrīla A.C. Bhaktivedānta Swāmī Mahārāja is a *priya-narma-sakhā*, but in a hidden way. Śrīla Gurudeva wanted to preach *mañjarī-bhāva* and that is what the situation required. We did not want to disturb Śrīla Gurudeva. When Mohinī Bhagavān was dis-

tributing nectar to the Devas, Rahu came among them in disguise. Bhagavān knows everything, but the Sun and Moon tried to indicate, “You don’t know who this person is?” For that offense they are still afflicted even today by eclipses. We knew Śrīla Gurudeva knows everything, and we did not want to make this type of *aparādha*.

Śrīla Gurudeva also knew that we understood what he was doing. Many times we were present while he preached like this to Śrīla Swāmī Mahārāja’s disciples. At those times Śrīla Gurudeva would look to us and smile. Śrīla Gurudeva was telling them, “Śrīla Swāmī Mahārāja is in *madhurya-rasa*, *gopī-bhāva*, *sakhī-rūpeṇa*, *mañjarī mood*.” He even sometimes said “*maidservant*,” but never did Śrīla Gurudeva once say Śrīla Swāmī Mahārāja is a *mañjarī*. Śrīla Gurudeva knew Śrīla Swāmī Mahārāja’s special nature – neither only of *sakhya-rasa* nor *mañjarī*, but something between, touching both sides. That is the special quality of *priya-narma-sakhās*. They are male but can perform Śrīmatī Rādhikā’s maidservice and thus all these qualities come – *madhurya-rasa*, *gopī-bhāva*, even *sakhī-rūpeṇa*. Śrīla Gurudeva explained how Subala decorates himself as a *sakhī* and goes to Śrīmatī Rādhikā (see endnote\*). Then, being absorbed in Her, Subala’s *sakhā-bhāva* becomes covered by *gopī mood*, and Subala achieves *tadātmya* with Śrīmatī Rādhikā. In that condition, Subala will serve Her under guidance of Rūpa-mañjarī and is *rūpānu-ga*. In this way, *priya-narma-sakhās* like Subala serve

*śṛṅgāra-rasa* from the side of *tat-tad-bhāva-icchā-mayi-gopī-bhāva* (*mañjarī-bhāva*), but not *sambhoga-icchāmayi-gopī-bhāva*.

*Priya-narma-sakhās* nourish *śṛṅgāra-rasa* in ways neither other *sakhās*, nor *mañjarīs*, nor even Śrī Kṛṣṇa Himself can. Therefore it is a special category of maid-service. (In *Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā*, Śrīla Rūpa Goswāmī includes *priya-narma-sakhās* in his list of “Śrī Rādhā’s maidservants – *Śrī-Rādhā-bhṛtyaḥ*”).

2. Where is the concrete evidence, or even a glimmer of evidence, that Śrīla Gurudeva’s privately and publically stated convictions about Śrīla Prabhupāda’s *svarūpa* were nothing but a “preaching tactic” or “strategy”?

In almost twenty years of preaching on this subject hundreds of times, Śrīla Gurudeva never one single time plainly said, “Śrīla Swāmī Mahārāja is a *mañjarī*”. Conversely, when speaking of other *ācāryas* like Śrīla Parama-gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, Śrīla Bhaktivinoda Ṭhākura, it is pure and sure, again and again Śrīla Gurudeva directly said, “they are *mañjarīs*.” Why the difference? Śrīla Gurudeva never told a false thing about Śrīla Swāmī Mahārāja. Śrīla Gurudeva simply did not tell everything openly, and he let the devotees draw their own conclusions according to their own moods and understandings.

Every preacher uses tactics for making his service successful. If Śrīla Gurudeva had not spoken like this

- telling “*mañjarī mood*,” etc., but not “*mañjarī*” - he could not bring to the Westerners because the atmosphere was predominated over by *sakhya-bhāva* conception. At that time Śyāmārāṇī Didi, Madhusmita and many who are now in the opposing party were also following the *sakhya* conception of Śrīla Swāmī Mahārāja. When Śyāmārāṇī Didi learned about *mañjarī mood* from Śrīla Gurudeva, she began to hate her former idea and even Śrīla Swāmī Mahārāja’s *praṇāma-mantra*.

**Śyāmārāṇī Didi:** I am feeling that my relationship [with] our Prabhupāda, there is obstacle, because I feel very far away from him, because there is so much “*namo oṃ viṣṇupādāya kṛṣṇa-preṣṭhāya bhūtaḥ...*” When I say the prayers, I hate it, I don’t like it at all.

**Śrīla Gurudeva:** Now, even before?”

**Śyāmārāṇī Didi:** - Yeah now! Before I didn’t notice it, but now I notice. I don’t like doing all these things. I don’t know what to do. *Namas te sārāsvate deve gaura-vāṇī-pracāriṇe...* I don’t like it. I feel offensive, but I don’t like it. But I don’t know what to do.

**Śrīla Gurudeva:** You should do it for others.

**Śyāmārāṇī Didi:** What should I do for myself...with him?

**Śrīla Gurudeva:** That he is a *praṇa-priya-sakhī*.

We see here that, for Śyāmārāṇī Didi, according to her own mood, Śrīla Gurudeva is telling how she can practice. In *Jaiva-dharma*, it is illustrated in the case of Vrajanātha and Vijaya-kumāra that the disciple can see (superimpose) in his *guru* whichever mood he himself is cultivating. However, the *guru* certainly has his own

mood also, which can be different from the disciple's vision. When vision can be subjective and relative, the spiritual master gives guidance which is favorable for each individual's development. This preaching tactic does not imply telling anything false, but takes into consideration time, place and individual circumstance.

3. Where is there any un-interpreted (as-it-is) statement from Śrīla Gurudeva declaring our Śrīla Prabhupāda to be a *sakhā* of any kind?

“We'll have to be *rūpānuga*. Without *rūpānuga*, without Rūpa-mañjarī, cannot serve to Rādhikā. There are also... you know that Subala, Sudāma, they are *priya-narma-sakhās*. They are inclined to Śrīmatī Rādhikā and they are pleased if Rādhikā and Kṛṣṇa meet. But there are also some cowherds, *priya-narma-sakhās* for Candrāvalī. They also ple... But Prabhupāda was very much inclined to Śrīmatī Rādhikā in favor of rūpānuga. He was rūpānuga.”\*

4. Where is it stated that *priya-narma-sakhās* are capable of experiencing and revealing *madhurya-rasa* in the mood of Śrīla Rūpa Goswāmī?

*Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā*, *Ujjvala-nīlamanī*, *Jaiva-dharma* and *Prema-pradīpa* all give this indication.

“*Dvayor mīlana-naipunyo madhuro bhāva-bhāvitaḥ* ... (Subala) is most expert in arranging meetings between the Divine Couple, and he is absorbed in

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\* To hear the original recording, go to: 19931212\_13SB  
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*madhurya-bhāva* (amorous love).” (*Rādha-kṛṣṇa-gaṇoddeśa-dīpikā*, *Laghu-Bhāg.*, 46). In other words: “*nikuñja-yūno rati-keli-siddyaī*”.

“The special prerogative of the *priya-narma-sakhās* is to assist in Kṛṣṇa’s *madhura-līlā*.” (*Jaiva-dharma*, 5th ed., chapter 29, page 621). They do not participate in *madhurya-līlā* as *nāyakas*, but “assist” like *mañjarīs*.

“The *priya-narma-sakhās* are eligible for *śṛṅgāra-rasa* to some extent.” (*Jaiva-dharma*, Chapter 30, page 625).

“His *priya-narma-sakhā*, *śṛṅgāra-rasa* himself, reigns splendidly, fully manifest in Vraja” (*Jaiva-dharma*, chapter 34, page 707). The meaning is more clearly derived from the original Bengali and Gurudeva’s Hindi edition: “*The priya-narma-sakhās* are the deity (*mūrtimān*) of *śṛṅgāra-rasa* in Vraja.”

“*Sakhya* is also of two types: *siddha-sakhya* and *unnati-garbha-sakhya*. The characteristics of *siddha-sakhya* are that *rati*, *prema* and *praṇaya* are in a fixed unchangeable form. In *unnati-garbha-sakhya* there is a sprout of *vātsalya* and *kānta (madhurya) bhāva*... When *sakhya-rasa* is nourished then it will become either *vātsalya-rasa* or *madhurya-rasa*.” (*Prema-pradīpa*). So *priya-narma-sakhās* go to *madhurya-rasa* side, and *suhṛt-sakhās* go to *vātsalya-rasa* side.

When *priya-narma-sakhās* become absorbed in *tadātmika-bhāva* with Śrīmatī Rādhikā, they enter in *madhurya-rasa* because She is *madhurya-rasa-siromaṇi*. They taste something of Her *mahā-bhāva*. At that time, they have *gopī-bhāva*. They completely lose

their *sakhā* mood and male identity, and experience *tadātmya* with Śrīmatī Rādhikā like *mañjarīs*. This is *tat-tad-bhāva-icchāmayi*, nothing like a *sambhoga-icchāmayi* relation with Śrī Kṛṣṇa.

## Conclusion:

This transcendental subject matter is not to be decided by the public, by signatures or votes. Śrīla Swāmī Mahārāja had a very heavy word for describing this kind of democracy. This matter is for high-class devotees to reconcile. The public cannot sign to judge this, because perhaps no one knows these deep truths.

If anyone wants to ban Kṛṣṇa-Balarāma's preachers, or keep "respectful distance," they are free to do so. We do not demand you stop this. It is your personal right. But you do not have the right to pose wrong *siddhānta* and establish that this is Śrīla Gurudeva's mood by signature. Do not drag Śrīla Gurudeva's name down. In his Jaladuta prayers Śrīla Swāmī Mahārāja expresses in his own words the character of a *priya-narma-sakhā*. Furthermore, Śrīla Gurudeva has not stated directly even one time that Śrīla Swāmī Mahārāja is a *mañjarī*, but if you insist he does you take his name down. Śrīla Gurudeva has beautifully preached *mañjarī-bhāva* while glorifying Śrīla Swāmī Mahārāja without ever crossing Śrīla Swāmī Mahārāja's own mood - but you do. Every *ācārya* gives his own identity and Śrīla Swāmī Mahārāja also expresses his, so why don't you follow his word?

Seeing this behavior, we have doubts about how many are really disciples of Śrīla Gurudeva and Śrīla Swāmī Mahārāja.

#### ENDNOTE:

*From the class entitled “Śrīla Gurudeva on Sakhās, Sakhīs and Mahābhāva” (June 27, 1994).*

“Sometimes Subala and some other cowherd boys can experience *mahā-bhāva*...”

“Now Kṛṣṇa was hankering after Rādhikā. Subala came and saw that Kṛṣṇa was about to die, so Subala took the form of a *gopī* and went to Rādhikā. Jaṭilā and Kuṭilā thought that Subala was one of Rādhikā’s very near and dear *sakhīs*, so they did not object to Subala going to see Rādhikā. Then Subala, in the form of a *gopī* came there and began to soften Śrīmatī Rādhikā’s heart in such a way that Subala Gopī also began to weep. ‘Kṛṣṇa will leave His body. I have been here for some time already, so He may have died already. So if you want to save Him, please go immediately.’”

“Śrīmatī Rādhikā’s heart melted and She began to weep. It was Pūrṇimā (full moon), so Rādhikā rubbed camphor upon Her body, dressed in white, and called Vṛṇḍa-devī. Putting Her hand on Vṛṇḍa-devī’s shoulder, She started walking to meet Kṛṣṇa. When Subala saw this, he came to the stage of *mahā-bhāva*. So sometimes when he sees these pastimes, when he goes

very near to Śrīmatī, he is *tadātmya* with Her like a *mañjarī*, and he receives *mahā-bhāva*. It is an *abhāsa* of *mahā-bhāva*.”





## ARTICLE 12

### Now All That Remains is to Pray for Grace

July 28, 2015

Now we are coming to our conclusion. On one hand, Śrīla Bhaktivedānta Nārāyaṇa Goswāmī Mahārāja has never specified Śrīla A.C. Bhaktivedānta Swāmī Mahārāja's *svarūpa*. He said, "He has *mañjarī-bhāva*, *madhurya-rasa*, *sakhī-rūpeṇa*," but never once did Śrīla Gurudeva say, "he is a *mañjarī*", which is how he always spoke of other *ācāryas* in our line who have *mañjarī-svarūpa*. Śrīla Gurudeva would say directly, "they are *mañjarīs*." But for Śrīla Swāmī Mahārāja, Śrīla Gurudeva only used adjectives. There must be a reason. Consider this: when describing a woman, it is not necessary to say she is 'feminine' or has a 'female mood'. Furthermore, Śrīla Gurudeva said the *ācārya* himself declares his own *svarūpa*.

On the other hand, Śrīla Swāmī Mahārāja plainly wrote, "I want to graze cows with Kṛṣṇa." Besides his definitive Jaladuta prayers, Śrīla Swāmī Mahārāja is

known to have made various comments indicative of his *sakhya-rasa*. In 1968, Śrīla Swāmī Mahārāja was so pleased with his disciple Harṣarāṇī devī's poem about his own eternal cowherd pastimes that he ordered it to be published to whole world in his Back to Godhead magazine. He was not just encouraging her sentimental idea about him; by making an official posting, Śrīla Swāmī Mahārāja wanted his disciples all over the world to think of him like that.

It is clear: Śrīla Gurudeva has not stated that Śrīla Swāmī Mahārāja has *mañjarī-svarūpa*; Śrīla Gurudeva said our *ācāryas* reveal their own *svarūpa*; and Śrīla Swāmī Mahārāja himself unequivocally expressed that his mood is *sakhya-rasa*, and not any other mood. But some people refuse to accept and insist to apply their own color. We know this is very hard, but a little patience is necessary. If your *ruci* is different from Śrīla Swāmī Mahārāja's you cannot change his *svarūpa* to adjust according to your material understanding. Rather you will have to develop a higher vision. Then when the proper time comes everything will become clear. We also feel pain for this fighting and how others are suffering, but what can we do? Our hands are bound by *śāstra*.

Why will they not accept? We propose four reasons:

1. They think that whoever has *priya-narma-sakhā-svarūpa* is not *rūpānuga*.
2. They say our *guru-paramparā* can only be *mañjarīs*, not of any other *rasa*.

3. Devotees attracted to *mañjarī-bhāva-upāsanā* fear that if Śrīla Swāmī Mahārāja is a *priya-narma-sakhā* they will be disconnected from their relationship with him.
4. They have too much ignorance and ego, and simply cannot give up their wrong idea and pride. Even if they are fully defeated they will try to win by ‘solidarity.’

These reasons are not broad-minded or transcendental. We should understand from proper vision.

1. They think that whoever has *priya-narma-sakhā-svarūpa* is not *rūpānuga*.

*Priya-narma-sakhās* are certainly *rūpānuga*. Śrīla Rūpa Goswāmī is a *nitya-siddha-parikara*, and the Gauḍīya *sampradāya ācārya*. Any Vaiṣṇava in the Gauḍīya line must follow Śrīla Rūpa Goswāmī. Will devotees with *ruci* for *sakhya-rasa* or any other *rasa* not study *Upadeśāmṛta* or *Bhakti-rasāmṛta-sindhu*? They will definitely study Śrīla Rūpa Goswāmī’s ideas for nourishing their own *sva-ruci*, the particular mood for which they have taste. In the *phala-śruti* verses of *Jaiva-dharma* (the history of two *sādhakas*, Vijaya-kumāra of *mañjarī-bhāva* and Vrajanātha of *priya-narma-sakhā-bhāva*), Śrīla Bhaktivinoda Ṭhākura says that “whoever reads this book will certainly develop *rūpānuga-abhimāna*, the pride of being a follower of Śrīla Rūpa Goswāmī.” All devotees pray to Śrīla Rūpa Goswāmī to fulfil their desire.

In *līlā*, *priya-narma-sakhās* like Subala are more ‘high’ or ‘senior’ than *mañjarīs*. They are Kṛṣṇa’s direct associates (*parikaras*) and serve Him independently. In comparison, *mañjarīs* are ‘junior.’ However, although Subala or his followers have a certain capacity to serve Śrīmatī Rādhikā, when they want to do so they must take guidance from Śrī Rūpa-mañjarī. What to speak of Subala, even Mother Yaśodā will have to follow Śrī Rūpa-mañjarī if she wants to do any service for Śrīmatī Rādhikā. Without being under guidance of Śrī Rūpa there is no entrance into Śrīmatī Rādhikā’s *sevā* for any devotee, neither in this world nor in the transcendental world. *Priya-narma-sakhās* are *rūpānuga* up to a limit. Their *eka-niṣṭha* is to Subala, but still they are *rūpānuga*.

Whoever says that a *priya-narma-sakhā* appearing in this world is not *rūpānuga* is a big offender (*aparādhi*). If such a *sakhya-rasa* devotee hears them say he is not following Śrīla Rūpa Goswāmī, he will refuse to see their face. How wrong this idea is.

**2. They say our *guru-paramparā* can only be *mañjarīs*, not of any other *rasa*.**

You like *chapatti*. That is very tasty for you. But if you get some position and now rule that “now all other food production must stop; only *chapatti* can be produced and no discussion or objection is allowed,” then so many other tasteful, nutritious and necessary things will be lost for everyone. Without thinking of others or future generations, you just sign a bill banning all non-*chapatti* production, and then another person

blindly signs after you, and another, going on like a long line of ants.

In this way, a very terrible situation has arisen. Now *dāśya*, *sakhya*, and *vātsalya-rasas* are given no place in our *guru-paramparā*. But this is not possible. All *rasas* must be there. Our *paramparā* starts from Bhagavān Śrī Kṛṣṇa, and all are *mahā-bhāgavatas* and *ācāryas*. Then Śrī Gaurāṅga Mahāprabhu came also giving all four *rasas*, including especially *mañjarī-bhāva* that was not available before. After Śrī Gaurāṅga Mahāprabhu, generally those taking the role of *ācārya* in our line have been *mañjarīs*, to continue this particular current. That is the trend, however not a rule.

Our *guru-paramparā* is not sectarian. If after many *mañjarīs* a devotee of another *rasa* will appear and become *ācārya*, there is no problem. He will internally render service within the mind (*mānasī-sevā*) to Śrī Kṛṣṇa according to his own *svarūpa*, and externally he will perform the duties of *ācārya* and preach all of Śrīla Rūpa Goswāmī's teachings impartially. Śrīla Śukadeva Goswāmī and Śrī Nārada Rṣi are of *dāśya-rasa*, but through their *bhāgavat-kathā* they reveal all moods, even *Rāsa-pañcādhyāya*. *Mahā-bhāgavata ācāryas* who do not have *mañjarī-svarūpa* can teach everything. They have full transcendental knowledge, but out of their great respect for that higher *rasa*, they do not discuss it elaborately; like Śrīla Śukadeva Goswāmī did not speak the name of Rādhārāṇī. They have so much honor for Her. For any special further training his disci-

ple may require, the *ācārya* will arrange an appropriate *śikṣa-guru*.

Śrīla Mādhavendra Purīpāda nurtured disciples of many *rasas*: Śrī Advaita Ācārya (*dāśya-sakhya*), Śrī Puṇḍarīka Vidyānidhi and Śrī Raṅga Purī (*vātsalya*), and Śrī Īśvara Purī (*madhurya*). Similarly, at his time *Jagat-guru* Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda had disciples of all *rasas*. If we research deeply we will find examples of his disciples worshipping in every *rasa*. Any *rasa* can come in our Gauḍīya line. At the time of Śrīla Swāmī Mahārāja, the influence of the *sakhya* conception became prominent all over the world. Afterwards, Śrīla Gurudeva gave strong emphasis to the *mañjarī-bhāva* conception to ensure that particular current keeps flowing strongly in this world, and to nurture Śrīla Swāmī Mahārāja's disciples who may be attracted to that mood. This is natural, and does not mean they are not the same *paramparā*.

It will be very unfortunate if due to an over-conservative, mundane perspective, someone will neglect a *mahā-bhāgavat* Vaiṣṇava of *sakhya-rasa*, saying, “Oh, he is not *rūpānuga*, not *madhurya rasa*, not *mañjarī*, so he does not belong in our *guru-paramparā*.” This idea is superstition and very sad. That oppressed *sakhya-rasa* devotee will not be able to open his heart to anyone, and for his whole life he will suffer because of this ignorant prejudice.

**3.** They fear that if Śrīla Swāmī Mahārāja is a *priya-narma-sakhā*, then those of his followers who are at-

tracted to *madhurya-rasa* will be disconnected from their relationship with him.

Śrī Puṅḍarīka Vidyānidhi is of *vātsalya-rasa* but he gave *dikṣa* to Śrīla Gadādhara Paṇḍita, Śrīmatī Rādhārāṇī Herself. Śrī Gaurīdāsa Paṇḍita's disciple is Śrī Hṛdaya-caitanya and both are of *sakhya-rasa*, but Hṛdaya-caitanya gave *dikṣa* to Śrī Śyāmānanda Prabhu, who is Kanaka-maṅjarī. Śyāmānanda Prabhu then took *śikṣa* from Śrīla Jīva Goswāmī. What is the problem? We never heard their relation was disturbed because their internal *ruci* was not the same. They are transcendental persons and always thinking in a transcendental way, never with material vision. The real *guru* can easily send his disciple to another person for *śikṣa*, and that proper disciple will also give full love and honor to both *gurus*.

When a chaste girl marries, her parents send her to her husband's family, encouraging and nourishing their daughter's relationship there. That girl will have new parents to serve now, but she does not break relation with her original parents. She will regard both with equal affection and honor. In this way, *Caitanya-Caritāmṛta* states that the *dikṣa-guru* is Śrī Kṛṣṇa's *rūpa*, and the *śikṣa-guru* is His *svarūpa*. In other words, they are non-different. And yet Śrīla Gurudeva often mentioned that in some cases the *śikṣa-guru* may be higher. Śrī Bilvamaṅgala Ṭhākura honors his *vartma-pradarśaka-guru* Cintāmaṇi and his *dikṣa-guru* Somagiri, but finally says that his *śikṣa-guru* is Bhagavān, who wears a peacock feather (*śikhi-piccha-mauli*).

4. They have too much ignorance and ego, and so they cannot give up their wrong idea and pride.

Now this fourth point is giving them too much pain and suffering. Therefore they declare, “Reject Kṛṣṇa-Balarāma Mandira. What we are telling is right. No need for any further discussion.” Like this, they feel some relief. Someone should teach them to study *śāstra* nicely, to hear Śrīla Gurudeva’s classes very carefully and discuss in depth with higher Vaiṣṇavas. Examine which points of Kṛṣṇa-Balarāma Mandira’s statements they feel are not in line with *śāstra*, and then examine their own points. They should sincerely search for the truth in an objective way, considering all angles. This is the procedure to come to proper conclusions of *siddhānta*, and this is the *dharma* of our devotional line.

They are always thinking, “Kṛṣṇa-Balarāma Mandir is the enemy. They are against Śrīla Gurudeva and Śrīla Swāmī Mahārāja.” They want to finish us, and smash us under their feet so there is no trace left. They think then they can be peaceful. But because their conception of *siddhānta* is not correct, even if they finish us in the future many more “Kṛṣṇa-Balarāmas” will sprout up one after another and disturb them. Then what will they do?

Whoever has white hair, their white hair will never again become black. But whoever still has black hair we should protect. If they receive a proper understanding now, then even though one day their hair will become white also, there will be no problem. They will already be prepared.

## EPILOGUE

When Śrī Kṛṣṇa's dear most *priya-narma-sakhās* return from spending the whole day sporting with Him in the forest, they meet His beloved *gopīs* in a boisterous mood. Throwing off their turbans and tightening their belts like heroes, they say, "Hey *gopīs*, what are you doing all day just crying in the house? Do you know what adventures we had with Kṛṣṇa-Balarāma today?" Then they proudly narrate the killing of Dhenukāśura or other demons, and shower the *gopīs* with the sweet nectar of Śrī Kṛṣṇa's *lilā-kathā*, giving them immeasurable bliss and relieving their pain of separation.

Other times, these supremely fortunate *priya-narma-sakhās* like Madhumaṅgala tell the *gopīs*, "I know you want to meet Kṛṣṇa, but there are so many obstacles you cannot cross. But if you give me some buttermilk I can deliver Him to you at once. I have that power." Then Madhumaṅgala goes to Śrī Kṛṣṇa who is situated among many kinds of cowherd friends and grabs Him. "Hey, You want some buttermilk? Come on. Come with me." Śrī Kṛṣṇa begins to dance and catching Madhumaṅgala's hand goes to 'take buttermilk.' Arriving at the *gopīs*' place, Madhumaṅgala delivers Śrī Kṛṣṇa to them, and then, taking the entire pot of buttermilk himself, he hidingly drinks it and feels, "now my business is successful."

By the power of their *prema*, the *priya-narma-sakhās* can sell Śrī Kṛṣṇa to the *gopīs* for a little buttermilk or *laḍḍu*. They can accomplish easily what no

other messenger, *sakhī* or maidservant could do, and so their role in nourishing Śrī Rādhā-Govinda's *madhurya-līlā* is very distinct and wonderful.

Śrīla Gurudeva *kī jaya!* Śrīla Swāmī Mahārāja  
*kī jaya!*



## ARTICLE 13

### Harṣarāṇī Devī Dāsī's Prayer

This 1968 prayer by Harṣarāṇī devī dāsī so much pleased Śrīla A.C. Bhaktivedānta Swāmī Mahārāja, that when he read it he said, “Now she is becoming advanced. Print this in our Back to Godhead magazine”.

Dear Swāmījī, I offer my respects unto the lotus feet of my spiritual master.

*Who is always herding cows  
In Goloka Vṛndāvana with his  
Dearest friend, Kṛṣṇa.  
Sometimes He is running barefoot  
Through the forest chasing cows  
And sometimes He is hiding behind  
A tree waiting for Kṛṣṇa to  
Return with the spoils from  
Mother Yasodā's butter pots.  
I offer my respects unto the lotus  
Feet of my spiritual master, Who is  
Always thinking of what He can*

*Do in service of His dear-most  
Friend Kṛṣṇa and never wanting  
Anything in return.*

Harṣarāṇī Devī Dāsī

*(Back to Godhead magazine,  
March 1968 edition, page 14)*



We are grateful to Śyāmalā dāsī, Vṛndāvanaesvari dāsī, Sāvitrī dāsī, Madhumatī dāsī and Mālatī dāsī because they sent their letter (see Article 10) which explained the circumstances of this topic arising, and we are especially grateful to \*\*\*\*\* who is the cause of the churning of the ocean of this siddhānta. We simply stood on the bank of this ocean, collected the jewels (from the internet), and placed them in this small book. We are sure these jewels will benefit the entire world.

The servant of the servant,  
Rāmachandra Dāsa, Prema Pradīpa Dāsa

