

Jaladhuta

[11 March 2015 at 09:17](#)

Dandavat Pranams to all the Vaisnavas,

All glories to Sri Guru and Gauranga.

Dear devotees of nitya-lila-pravistha om visnupada 108 Sri Srila Bhaktivedanta Narayana Gosvami Maharaja Srila Gurudeva,

Srila Bhaktivedanta Swami Maharaja wrote many, many books. In these he translated the works of Sri Vyasadeva (Srimad Bhagavatam), and Srila Krishna Dasa Kaviraja (Sri Chaitanya Caritamrta). He also wrote many commentaries, based upon the illuminations of the previous acharyas.

But what was his own mood towards Krishna? How will we know that? The only way we can know such an exalted person is by his own mercy. If he does not reveal himself, then we cannot know him. We have no power to reach him.

He left his own moods in the form of a sutra, as have all great personalities. That sutra is his prayers aboard the Jaladhuta. That is His own commentary upon Himself.

Do we think he didn't know Himself? If we do not accept his words then it means we are not thinking him to be a self-realized soul. Can we think anyone can know Srila Swami Maharaja better than he himself does?

If some great personalities are seen to give a different explanation than the direct meaning, there must be some reason. Sometimes great personalities speak or act in a way that is apparently seems to be improper, but is performed for attaining a desired goal. In our previous paper we described that as a "preaching tactic", in other words, "the end justifies the means". Some people strongly objected to this, but I feel if they listen carefully they will understand what we tried to present.

Did not Bhagavan Krishna lie on the battlefield of Kuruksetra in saying to Drona that his son Asvattama had been killed, when in fact he had not? This was done to establish the glories of suddha-bhakti, and showed Krishna's bhakta-vatsalyata. From this act came only auspiciousness.

Did not Sri Advaita Acharya preach Mayavada in order to attract the merciful punishment of Lord Caitanya?

Sriman Mahaprabhu Himself tricked the offenders and blasphemers towards him by taking sanyassa. He also enjoyed his vidya-vilasa past-times in Navadwipa, hiding his devotional nature.

Srila Saraswati Thakura is an eternal associate of Bhagavan and a paramahansa, but he disguised Himself as a sanyassa, (part of material varnasrama). All for the benefit of the jivas.

Hasn't the disappearance past-times of Sri Krishna been described as Mohan-lila? Apparently there was the destruction of the Yadu dynasty, but this was like a magic show performed to cheat the non-devotees.

Sri Radha lies to her relatives and superiors in order to meet with Sri Krishna. Even Sri Rupa Manjari lies to Chandravali to take Krishna to see Sri Radha.

If we think in this way we will discover hundreds of instances of the same occurrence. Is our Srila Gurudeva also not capable of performing such an action? He is not an ordinary soul. Being a pure devotee he is perfectly aware of what is needed for the service of Bhagavan in every circumstance. So this is the reason why our Srila Gurudeva gives an apparently different explanation to the svarupa of Srila Swami Maharaja, than what other great devotees, and even Swami Maharaja gives for Himself.

He would have been one hundred percent aware of the difficulties encountered by Srila Sridhar Maharaja and others in their attempts to preach to the Westerners and certain segments of the ISKCON community. If Srila Gurudeva had said, "I am in madhurya-rasa but Srila Swami Maharaja is in sakhya-rasa," Maybe people would think that he was belittling him. People would doubt his internal connection with Srila Swami Maharaja. They would say "you have a different mood." Then how could he fulfill the order of Srila Swami Maharaja, his siksa-guru and bosom friend, to help his ISKCON devotees? They and the whole world would have been deprived of very important things.

Our Gurudeva also spoke in such a manner so as to attract the disciples of Srila Swami Maharaj who also had an innate tendency towards madhurya-rasa. Also neophytes would think falsely that perhaps Srila Swami Maharaja could not deliver all the transcendental necessities, being "only in sakhya rasa". Perhaps some would think that Srila Gurudeva was a sahajya because he spoke so much on madhurya-rasa, so he was obliged to say your Guru and me are the same rasa, just see! We are in the same line! These would be some of the reasons he was forced to speak in such a manner.

Our Srila Gurudeva received so much opposition by saying he was in the same line as Srila Swami Maharaja, imagine the opposition he would have received if he had said he was in a different mood to Srila Swami Maharaja.

Srila Bhaktivinode Thakura says "Offering mercy to all jivas is a main quality of Vaisnavas. In this world, the Vaisnava devotees very diligently create all sorts of ways to bring all jivas into the fold of Vaisnavism."

Our Gurudeva came for a very special mission. To establish the excellence of the Rupanugas. When he came to USA for the first time in 1996, what did he do in Badger? He spoke exclusively on Sri Upadeshamrita of Sri Rupa Goswami [see the book Essence of all advice]. When he came to Murwillumbah, Australia what did he do? He spoke for almost 3 weeks on anarpita carim cirat [see the book Pinnacle of devotion]. How could he be successful unless he showed that Srila Swami maharaja was of the same mood as Himself? It would have been impossible.

He would always say, "All Rupanugas are Raganugas, but all Raganugas are not Rupanugas" So he had to say that Srila Swami Maharaja was in manjari-bhava or all would have turned against him. This was his exceptional genius!

In his sutras, the prayers Srila Swami Maharaja composed aboard the Jaladuta, there can be no alternative but to accept that that he is in sakhya-rasa. This has been accepted by great maha bhagavats like Srila Bhakti Raksak Sridhar Maharaja and Srila Bhakti Promode Puri Maharaja.

By examining his "Prayers on the Jaladhuta" it is quite clear that Srila Swami Maharaja cannot be in madhurya-rasa . Here are some reasons,

1. Firstly, no one in manjari-bhava could ever call Krishna "brother". In this poem Srila Swami Maharaja has done so twice. Srila Raghunath Goswami has described the relation to Krishna of those in manjari-bhava.

madéçã-nãthatve vraja-vipina-candraà vraja-vane-
çvaréà tàà-nãthatve tad-atula-sakhétve tu lalitãm

(Manah-siksa Verse 9)

O mind, always remember Vãndãvanacandra Çré Kãñëa as the Lord of my svãminé Çré Rãdhikã's life, Vãndãvaneçvaré Çrématé Rãdhikã as my mistress.

2. The manjaris would never steal food from Krishna and eat it. They only take the remnants of Sri Radha.

3. The manjaris never leave Sri Radha for a moment. Why would they go cow grazing with Krishna? The manjaris go out of the house to Surya-kunda and Radha-kund as attendants of Sri Radha. They do not go cow grazing!

4. The maid servants of Radha are uninterested in praying for the mercy of Krishna.....And if they do, it is only to obtain the service of Sri Radha, not to go cow grazing!

Vilāpa-kusumāijali (102):

*āçä bharair amāta-sindhu-mayaiù kathaicit kälö mayätigamitaù kila sämprataà hi
tvaà cet kâpää mayi vidhäsyasi naiva kià me präëair vrajena ca varoru bakäriëäpi*

O Varoru Rādhā, it is as rare to fulfil my hope as it is to attain an ocean of nectar, but I pass my days, greatly longing to fulfil it. Now You must give mercy to this poor, unhappy person. What to speak of my life, everything – my residing in Vraja and even my service to Kāñëa – is useless without Your mercy.

*hä nätha gokula-sudhākara su-prasanna-vaktrāravinda madhura-smita he kâpärdra
yatra tvayä viharate präëayaiù priyārät tatraiva mäm api naya priya-sevanäya*

Çré Vilāpa-kusumāijali (100)

O Nātha! O nectar-moon of Gokula, whose cheerful lotus face smiles sweetly! O crown jewel of the merciful! If You are pleased with me, then give me this boon only: for the purpose of rendering service to my mistress, please take me to where You are lovingly sporting with Your beloved.”

Those who are insisting that Srila Swami Maharaja is in madhurya-rasa cannot just ignore this poem. It will not go away. We accept that Srila Saraswati Thakura is Sri Nayana Mani Manjari because of one line he wrote in a letter, yet some don't accept Srila Swami Maharaja as a sakha, even though he composed 10 verses about himself. Srila Bhaktivinoda Thakura described his own mood, dress etc in his writings as Kamala Manjari. If someone was to say that he wasn't in manjari-bhava, who would accept it? But some of us can easily do so for Srila Bhaktivedanta Swami.

We all accept Bhagavat Gita “As it is”.....But why we cannot Prabhupad “As he says he is?” These days we all are saying we only accept Prabhupad “As I think he is, or Prabhupad “As I wish he was”, or Prabhupada “As someone else said he is”

This poem is the heart of Srila Swami Maharaja. It is his own description of Himself. And he manifest his heart in Vraja in the form of Krishna Balaram.

That place where Vaisnavas are not respected, Guru will never stay there. We must try to reconcile the statements of our Gurudeva, Srila BV Narayan Goswami Maharaja with the words of Srila Swami Maharaja Himself, and the conclusion of the great Vaisnavas like Srila Sridhar Maharaja and Srila Puri Maharaja. That is our service to him.

We should remember Guru is also a Vaisnava, and that is His foundation. He is not an independent tattva, separate from the Vaisnavas. Because he is a Vaisnava, he is our Guru! Our Srila Gurudeva had an incredible capacity to harmonize everything. Our Gurudeva would often say, “The beauty of the flower is when it is on the tree, the beauty of Guru is when he is connected with the parampara, don’t take me from the parampara”

Prayers on the Jaladhuta by Srila BV Swami Maharaja

kṛṣṇa taba puṇya habe bhāi e-puṇya koribe jabe rādhārāṇī khusī habe dhruva ati boli tomā tāi

I emphatically say to you, O My brother Krishna, you will obtain your good fortune only when Śrīmatī Rādhārāṇī becomes pleased with you.

śrī-siddhānta sarasvatī śacī-suta priya ati kṛṣṇa-sebāya jāra tula nāi sei se mohānta-guru jagater madhe uru kṛṣṇa-bhakti dey ṭhāi ṭhāi

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, who is very dear to Lord Gaurāṅga, the son of mother Śacī, is unparalleled in his service to the Supreme Lord Śrī Kṛṣṇa. He is that great saintly spiritual master who bestows intense devotion to Kṛṣṇa at different places throughout the world.

tāra icchā balavān pāścātyete ṭhān ṭhān hoy jāte gaurāṅger nām pṛthivīte nagarādiāsamudra nada nadī sakalei loy kṛṣṇa nām

By his strong desire, the holy name of Lord Gaurāṅga will spread throughout all the countries of the Western world. In all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Kṛṣṇa.

tāhale ānanda hoy tabe hoy digvijay caitanyer kṛpā atīśaymāyā duṣṭa jata duḥkhī jagate sabāi sukhī vaiṣṇaver icchā pūrṇa hoy

As the vast mercy of Śrī Caitanya Mahāprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaiṣṇavas' desire is then fulfilled.

se kārja je koribāre ājñā jadi dilo more jogya nahi an dīna hīna tāi se tomāra kṛpā māgitechī anurūpā ājī numi sabār pravīṇa

Although my Guru Mahārāja ordered me to accomplish this mission, I am not worthy or fit to do it. I am very fallen and insignificant. Therefore, O Lord, now I am begging for Your mercy so that I may become worthy, for You are the wisest and most experienced of all.

tomāra se śakti pele guru-sebāya bastu mile jībana sārthak jadi hoysei se sevā pāile tāhale sukhī hale taba saṅga bhāgyate miloy

If You bestow Your power, by serving the spiritual master one attains the Absolute Truth-one's life becomes successful. If that service is obtained, then one becomes happy and gets Your association due to good fortune.

*evam janam nipatitam prabhavāhikūpe kāmābhikāmam anu yaḥ prapatan prasāṅgāt
kṛtvātmāsāt surarṣiṇā bhagavan grhītaḥ so 'ham katham nu viṣṭje tava bhṛtya-sevām*

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service? (Prahāda Mahārāja to Lord Nṛsiṃhadeva, *Bhāg.* 7.9.28)

*tumi mor cira sāthī bhuliyā māyār lāthi khāiyāchi janma-janmāntare āji punaḥ e sujoga jadi hoy
jogāyoga tabe pāri tuhe milibāre*

O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of *māyā* birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.

*tomāra milane bhāi ābār se sukha pāi gocārane
ghuri din bhorkata bane chuṭāchuṭi bane khāi luṭāpuṭi sei din kabe habe mor*

O My brother Kṛṣṇa, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields, and steal food from you. 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?

*āji se subidhāne tomāra smarāṇa bhela baro āśā dākilām tāi āmi tomāra nitya-dāsa tāi kori eta āśa
tumi binā anya gati nāi*

Today that remembrance of You came to me in a very nice way. Because I have a great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success.

From Bhaktivedanta Damodar Maharaja's Facebook wall
<https://www.facebook.com/notes/1022174797796048/>