

An answer to Sripad Nemi Maharaja from BV Suddhadvaiti Maharaja from Krishna Balaram Mandira

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PAS DEVANT LES ENFANTS! ANSWER TO SRIPAD BV NEMI MAHARAJA'S POST My dear Nemi Maharaja. dandavat pranams. I understand that although you'd rather not discuss this lofty topic on such a forum, since it's already out you felt compelled to participate. I appreciate your sincere contribution. This controversy is alas taking ridiculous proportions. What was a personal discussion in an informal darsan with a few devotees on the first floor of the Krishna Balarama asrama in Sevakunja, Vrindavana, and never meant for being broadcasted nor preached, has become a hot subject of debate, with offenses made to various devotees.

None of the preachers affiliated with the Krsna Balaram asram intended to broadcast this idea and still don't intend to make it a battleline. It was only an informal discussion to begin with.

For a few days, the topic of darsans in that asram had been the svarupa of the jiva. One devotee said she had heard that Srila Prabhupada was in sakhya-rasa, and asked a question. Then Srimati Krishna-priya dd smiled and asked BV Madhusudana Maharaja if he remembered his dream of 10 years back. (In that dream, Srila Prabhupada had appeared to Maharaja and revealed to him his rasa as being sakhya-rasa. Maharaja started to plead with Prabhupada that this couldn't be as Gurudeva had said something different and he started to quote Gurudeva's statements to Srila Prabhupada, who then answered rather strongly, telling him three times, « You have to believe to me ! » The dream broke at that point.)Maharaja had shared that dream with Smti Krishna-priya dd, who had told him to keep it for himself. But when questioned on that day, they started to speak on that topic. One devotee couldn't tolerate it and started to abuse Maharaja then left. She agitated everyone in Gopinath bhavan and she spoke it in public on the next day on Srila Sarasvati Thakura appearance and Srila Gour Govinda Maharaja's disappearance, using abusive words (« Some stupid nonsense people are saying that Srila Prabhupada is in sakhya-rasa. ») and argued, shouting, then she came and apologized to Krishna-priya dd, touching her feet and saying she did wrong, and saying she was very stupid and asking forgiveness and she also called BVM to apologize, saying she was afraid that she did wrong and made offense and asking also forgiveness. Then the FB postings started on Sudevi dd's page...

Both BV Damodara Maharaja and myself repeatedly advised on Sudevi dd's thread on her FB page to refrain from making uneducated comments and to approach Srimati Krsna-priya dd and BV Madhusudana Maharaja and ask them to clarify what they meant and express their doubts, concerns and worries. This was not done and the result is disastrous for many devotees' spiritual lives. Don't blame it on the two sadhus of the Krsna Balaram asram. They never intended to broadcast this idea (which, by the way, is shared by all the other vaisnava sangas, whether ISKCON or the various branches of the Gaudiya Matha.) It's only after more than three weeks of being told about inflamed comments on Face Book, where this transcendental subject should have never been discussed to begin with, and in Gopinatha Bhavan, that they released a position paper. Whatever is in that letter is what they stand for. The letter written and posted by Madhumati dd clarifies it even more. I, for myself, have taken the trouble to fly to India just to directly enquire from them, not contenting myself to go through anyone, and to present my questions, arguments and reservations, and I had a lot! I was fully satisfied with their detailed answers, based on guru sastra and sadhu. What was unclear, what seemed to be clear but was not actually what they meant, their statements as well as statements attributed to them, which were misunderstood or misrepresented, all was nicely cleared up and harmonized. For instance, Smti Krishna-priya dd is quoted as having said that Srila Prabhupada is not a rupanuga devotee. What she actually said is that as a ragatmika priyanarma sakha, he's following Rupa manjari in almost everything, as Srila Gurudeva himself said. Those sakhas are Radha's dasa (see Radha Krishna Ganodesa Dipika 198); they touch

manjari-bhava and mahabhava and madhurya-rasa and are therefore rupanuga. They also assist the sakhis in their seva, nikunyajuo ratikeli siddhaye, but, they are helping the nikunja-lila from outside the kunja. They're rupanuga but they cannot serve in every single way like the manjaris. Srila Gurudeva revealed that one of Srila Prabhupada's seva was just outside the kunjas! Subal is assisting Radhika, exchanging dress with her to bring her to Krishna. This is also nikunyajuno ratikeli siddhaye. Smti Krishna-priya dd was also wrongly quoted as having said she didn't care if her statements disturbed the preaching. What she actually said is that she wants to speak the truth and is not worried if her speaking it will ruin her own preaching, that she's not after money nor followers ! She was accused of giving pain to Gurudeva by saying Srila Prabhupada is in sakhya-rasa. When Gurudeva expressed that, it can be read as it gives him pain to hear that Prabhupada is an 'ordinary' sakha, whereas he's such a close priya-narma sakha, who is siding with Radharani's sakhis against Krishna, as in Holi when he dragged Krishna to the sakhis' side so they could smear Him with colored powders and drench Him with colored water. Krishna complained to Him later, « Eh, what kind of friend are you that you pulled Me there ?! » Now, to present the Krsna Balaram asram as being another line coming from PP Srila Bhakti Jivan Janardana Maharaja through BV Madhusudana Maharaja is simply preposterous. PP Bhakti Jivan Janardan Maharaja was accepted by Srila Gurudeva as one of his main siksa-gurus. He led both the Navadvipa and Vrindavana parikrama with Gurudeva and PP Trivikrama Maharaja for many years. He was very close to PP Srila Vaman Maharaja from their school days in Bhaktivinode Institute. He is the very one who told Srila Gurudeva to fearlessly broadcast the higher teachings of our line, especially manjari-bhava ! It was on his insistence that our Gurudeva did so. All senior devotees know this history. Srimati Krsna-priya dd is the first harinama and diksa disciple of Srila Gurudeva, (he gave the Gopal mantra to someone else before) who said he wanted all his daughters to be like her. BV Madhusudana Maharaja is Gurudeva's siksa and sannyasa disciple! The last time Gurudeva made him speak in the Gopinath bhavan, he introduced him by saying, « Now we will hear harikatha from another world. » When someone expressed to Gurudeva that it was not proper for Maharaja to be living in that asram, Gurudeva answered soberly, « they can do no wrong. And Krishna has still to create a new hell for anyone criticizing them. » He also told in Mathura to a senior devotee who criticized them that, « this criticism of yours is the reason you're not allowed to live in Vrindavana. » !! Attempts have been made in the past by some of the senior Indian preachers to discredit the Krishna Balarama asram as being « another matha », but that is ridiculous. Upon returning from his first preaching tour abroad, Srila Gurudeva was welcomed at the Krsna Balarama asram, where he later installed the Radha Krsna Deities, and praised the seva and said it was a place where one could come to listen to hari-katha ! I repeat my advice and invite everyone concerned to come and inquire and hear directly from their mouths. This is our process : to hear 'from the lips of sadhus'. The truth is revealed in installments. Most Prabhupada disciples didn't approach a sadhu for higher teachings or to go deeper in his teachings. How many of them really accepted siksa from Srila Gour Govinda Maharaja or Srila BR Sridhar? A handful. Many of Srila BR Sridhara Maharaja's didn't approach another sadhu. Fortunately most of the Western disciples of Srila Gour Govinda Maharaja did approach Srila Gurudeva. Those who proudly think that they don't need anyone to help them go deeper in Srila Gurudeva's teachings, (or Srila Gour Govinda Maharaja's) are maybe the same one who accused the ISKCON devotees of not coming to Srila Gurudeva (or Srila Gour Govinda Maharaja) to understand Srila Prabhupada more deeply. They seem to share the same misconception. Although this is one of his main teachings, how many of Srila Gurudeva's disciples are approaching a presently living sadhu for siksa? Srila Gurudeva himself said in Italy 2005 that, « It will take a 'Mahabharata' of explanations to clarify what I said... » We all originally accepted Srila Prabhupada a being in sakhya-rasa on the basis of his Jaladuta poetry, until our faith in Srila Gurudeva (and some in Srila Gour Govinda Maharaja) cancelled that understanding. Due to that faith, we turned blind to that evidence where Srila Prabhupada indeniably revealed himself. There he expressed his longing in sakhya-bhava. One will be hard put to find him expressing anywhere such pining for Radha-dasyam (a term he never even used) in manjari-bhava! Although Srila Prabhupada as a rupanuga acarya presented the ideals of our line, these lofty concepts were

introduced later in a developed manner by Srila BR Sridhara Maharaja, but only accepted by a few in his times, then by Srila Gour Govinda Maharaja in a more subdued way and also accepted only by a few, and then very much developed by Srila Gurudeva, whom a minority of Prabhupada disciples accepted. In conclusion, if someone doesn't accept Srila Prabhupada's own words about himself and insists that he's in manjari-bhava, then he might as well throw away the Jaladuta poetry as rubbish. His writing is the main pramana about his inner identity and mood. Now if someone wants to discuss philosophy with BV Madhusudana Maharaja, it will be one's good fortune. He has given more than 300 Bhagavata saptahas starting from age 13. PP Srila Bhakti-vaibhava Puri Maharaja came and listened more than 10 of these Bhagavat saptahas. To someone who praised Maharaja as « knowing well the Bhagavatam », Srila BV Puri Maharaja answered in an animated way, « He doesn't just know well the Bhagavatam ! He knows every commentary on the Bhagavatam of every acarya and every sastra ! » Maharaja was barely 16 at that time. It's ironical that Maharaja is little appreciated in our sanga but is recognized by all the local Gaudiya mathas as one of the finest Vaisnava scholars. I have seen old sannyasis acknowledge him as their siksa-guru and nickname him « Vyasa Maharaja » ... Begging forgiveness if in my presentation I have unwillingly hurted or offended you, my dear friend and brother.

From Damodar Maharaja's Facebook wall

<https://www.facebook.com/notes/bv-damodara/an-answer-to-sripad-nemi-maharaja-from-bv-suddhadvaiti-maharaja-from-krishna-bal/1035980483082146>