

# **A rebuttal to Mukunda Dasa's commentary on Srila Swami Maharaja's Prayers on the Jaladuta from Krishna Balaram Temple**

[18 March 2015 at 13:35](#)

Reply from Sri Krsna-Balarama to Mukunda Prabhu's commentary on Srila Bhaktivedanta Swami Maharaja's Jaladuta prayers.

Text Eight (not Nine) tomara milane bhairava se sukha paigocarane ghuri din bhorkata bane chutachuti bane khai lutaputi\*sei din kabe habe mor

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? [\*“vane khai lutaputi” can also mean stealing lunches and eating in the forest - KBM]

“(this) is absolutely the mood of Sri Nityananda whom Srila Prabhupada is manifest the shakti of and following the tenor of the prayer from the beginning it is apparent that Srila Prabhupada prayed and received the shakti of Nityananda

...So this expressions in this verse are manifest from Srila Prabhupads Avesha in Nityananda.” - from the commentary of Mukunda Prabhu

Without Sri Nityananda Prabhu's empowerment, His avesa, no one can perform the function of guru. Nityananda is akhanda-guru-tattva, so all sad-gurus are nityananda-sakti-avesa, or nityananda-prakasa, not only Srila Bhaktivedanta Swami Maharaja. Every disciple can say that about his own guru.

Srila Bhaktivedanta Narayana Maharaja is also Nityananda Prabhu's sakti-avesa, but never one time expressed any desire to go cow-grazing with Sri Krsna, or be a cowherd boy. Svarupa is one thing and avesa is another. “Nityananda-avesa” does not cover a Vaisnava-guru's own mood.

In his Jaladuta prayers, number eight, Srila Swami Maharaja is not speaking from “nityananda-avesa,” but expressing his own mood. In the seventh verse he said, “I am your eternal associate, You are my eternal Friend, but when I came to this world yogamaya covered me and I forgot You. Now the material energy is kicking me like an ordinary person.” This is his mood of a sadhaka.

Srila Rupa Gosvami is also Bhagavan's eternal associate, Sri Rupa-manjari, but in this world when he first met Sri Caitanya Mahaprabhu, he said “I am very fallen, an offender and a sinner.” Srila Santana Gosvami spoke as an ordinary sadhaka, “who am I, and why is maya burning me? How can I know my svarupa and seva?” In the same way, Srila Swami Maharaja prayed and lamented in the mood of a sadhaka, “O my Friend, when o when i will meet you again?”

Don't twist the original meaning of Srila Swami Maharaja's prayers and give your speculation. This explanation is not Srila Sridhara Maharaja's mood either. Srila Sridhara Maharaja first said sakhya, sakhya, sakhya - he spoke elaborately on his view that Srila Swami Maharaja is in sakhya-rasa. When some crazy persons started attacking and harassed him too much, he became fed up and offered the logic of “nityanada avesa” to avoid them.

In discussing the rasa of Srila Swami Maharaja, why are you avoiding the many times that he told directly to his disciples that "I am a cowherd boy; I want Krsna's laddu and kachori," and so on. All rasas are included in madhurya-rasa, but still it is not possible for a gopi or especially manjari of Srimati Radhika to speak like this. That is rasabhasa. Besides this clear prayer, he is known to have made so many direct statements about his sakhya-bhava, but never once, any time, anywhere said that "I am the palyadasi of Srimati Radhika." There is not the slightest evidence from him that he was hankering for palyadasi mood and seva. Srila Gurudeva always expressed that, but Srila Swami Maharaja never. How can you avoid all this evidence?

This eighth verse gives a special indication. We have never seen any acarya of palyadasi mood pray like that - "I will go cow grazing with Krsna, forest to forest, stealing lunch." This prayer fully distinguishes him apart from palyadasi mood. He is touching that madhurya mood and is under guidance of Rupa-manjari, but in male form.

Your argument has no base, and no sastric evidence. Your illogical explanation is misleading the public and disturbing the whole world.

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From Damodar Maharaja's Facebook Wall

<https://www.facebook.com/notes/bv-damodara/a-rebuttal-to-mukunda-dasas-commentary-on-srila-swami-maharajas-prayers-on-the-j/1035982393081955>