

How deep is the mountain.....

[2 April 2015 at 18:59](#)

OPEN THE DOOR FOR DHIRA-SAMIRA

from Sri Krsna-Balarama Mandira

(Seva-kunja, Vrindavan)

From the lecture "How Deep is the Mountain." Srila Gurudeva's actual words are shown in **bold**. In [brackets] are the edited version, and those in *italics* are not spoken by Srila Gurudeva but added by the editor.

http://sbnmcd.org/all_mp3/19921120_21BOMBAY%20SB%2010_31_8%20CONT%20NOV%2020%20EKADASI%20TALK%20IN%20SRILA%20PRABHUPADAS%20ROOM%20P1.mp3

[At the time of his divine departure from this world, Parama-pujyapada Srila Bhaktivedanta Svami Maharaja ordered me, "You should serve me in my taking samadhi." He knew the meaning and significance of entering samadhi, and what should be done at that time.]

Srila Gurudeva actually said; "Samadhi means "sama-dhi." That is sanskrit word. Samadhi means, in what position, in what mood his aradhyadeva is, he wants to go in the same level. That is called samadhi. His aradhyadeva was Srimati Radhika."

Editor wrote; [Samadhi is a Sanskrit word consisting of the two syllables: sama-dhi. *Sama 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 svarupa (constitutional form). Srila Bhaktivedanta Svami Maharaja's worshipful Deity is Srimati Radhika, and he is serving Her under the guidance of Her personal associates, the manjaris, headed by Sri Rupa Manjari.]*

Srila Gurudeva actually said; "He has told Krsna-Balarama, Jagannathadeva and (?), but what I have taken from his all wordings, books, persons, I am determined in that his aradhyadeva was Srimati Radhika and Krsna was beloved of Srimati Radhika."

Editor wrote; [He has *preached about* Lord Jagannatha-deva, Krsna-Balarama and other manifestations of Sri Sri Radha-Krsna, but from what I have understood from his writings, books, *and personal darsanas*, I am determined in the fact that his worshipful Deity is Srimati Radhika and he sees Sri Krsna as Radhika's beloved.]

Srila Gurudeva actually said; "So he wanted to go in samadhi, in samadhi of Srimati Radhika. How Srimati Radhika wants to serve Krsna 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 Srimati Radhika in Her desire to serve Sri Krsna 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.*]

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Here is another example. The edited version is:

[Radhika's manjaris, like Rupa-manjari, Ananga-manjari, Lavanga-manjari, Rati-manjari, Kamala-manjari, Nayana-manjari, Vinoda-manjari, and all other manjaris are the sri, or beauty, of the creeper of Her love. *As your Prabhupada is also one of them*, he came to help you enter raganuga-bhakti and ultimately prema-bhakti.]

In reality, Srila Gurudeva gives a list of manjaris down to Sri Vinoda-manjari, but that “Prabhupada was one of them” has been added by the editor. Listen from 38:00, here: [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)

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One quotation given repeatedly is this: “Srila Swami Maharaja and my Gurudeva are both serving in their female forms as gopis.” It is said to be from a lecture in Murwillumbah, but we listened to all the lectures in that series and never heard this. We did find this, however, from 2002/02/18 (from 24:00):

"Don't criticize each other, don't quarrel and thus make a very beautiful community here, ideal, where all Vaisnavas 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've come to tell you our religion is prema. Caitanya Mahaprabhu- Krishna prema pradayate - 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 Mahaprabhu, Nityananda, Radha and Krishna? Have also these to trees, creepers, worms and animals also. But be careful; in the line of Sri Rupa Goswami. Always follow the instructions of Rupa Goswami."

Others have cited these edited quotations attributed to Srila Gurudeva as evidence that he explicitly said Srila Swami Maharaja was a gopi-maidservant of Srimati Radhika, but in fact he has not said that anywhere here. That interpretation has been inserted by the editor, who failed to preserve the sacred ambiguity of Srila Gurudeva's transcendental statements.

Srila Gurudeva's actual words as they are allow that Srila Swami Maharaja can be 'Radhika dasa' - a rupanuga, priya-narma-sakha endowed with 'gopi-bhava,' serving in madhurya-rasa. It is only the editing which excludes that possibility. This reconciliation is essential for remaining true to the teachings of our Srila Gurudeva while also protecting Srila Swami Maharaja's mood as expressed in his Jaladuta prayers, without imposing explanations which are contradictory to siddhanta and rasa.

In the first lecture Srila Gurudeva says, “only one who is equal to his Gurudeva in mood can understand how his guru is deep. Kanistha and madhyama-adhikaris cannot imagine how deep his feelings are.” Therefore we should carefully Srila Gurudeva's actual words under guidance of someone of his level, who is qualified to understand his deep heart.

Krishna Balarama Temple concludes by saying, our Gaudiya line is exceedingly wealthy. Therefore, it is necessary to distribute the treasure of our Gaudiya-dhara; rasa-tattva. Many persons do not want to discuss this. They close their mouth, but our guru-varga never fear to speak these things, and they cannot be controlled by any material desire.

Our Srila 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 Gaudiya sampradaya should develop.

Yasoda Mata, Nanda Baba, Subala, Madhumangala, Lalita, Visakha, the asta-sakhis - their position cannot be taken by any person. They are fixed. They are all yuthesvaras or yuthesvaris; under them are many, many followers. Therefore these persons are not Rupanuga. Lalita and Visakha, Subala, Yasoda - they are not Rupanuga. They are senior. But their followers can take direction from Rupa-manjari and be Rupanuga.

Our Srila Swami Prabhupada is a follower of the senior priya-narma-sakhas like Subala and Madhumangala. Because of this he has gopi mood like them, and because he is of her level, he also has Rupa-manjari's mood. He is Rupanuga because he follows both Rupa-manjari and Rupa Gosvami.

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

From Damodar Maharaja's Facebook wall
<https://www.facebook.com/notes/1044146575598870/>