

SRILA A.C. BHAKTIVEDANTA SWAMI MAHARAJA REVEALS HIS SEVA

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All Glories to Sri Sri Guru and Gauranga

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This is from Sri Sri Krishna Balaram Mandir 223 Seva Kunj

Srila A.C. Bhaktivedanta Swami Maharaja has not indicated anywhere in his life that he is a manjari.

1. In the poem that he wrote in his personal diary on the Jaladuta about his realizations of his relationship with Krishna, he made the following points in verses 1, 5, 7 and 8:

- a. Oh my brother, Krishna.
- b. Radharani will be happy (Krishna 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 frolick with Krishna 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 (making Radharani happy and also go with Krishna.)

There is not a hint of manjari mood in any of these points:

- a. A manjari will never address Krishna as brother.
- b. a manjari doesn't put any condition for Radha-seva.
- c. Manjaris are never telling Krishna, "You are my eternal companion." (verse7)
- d. Manjaris never ever want to go cow-grazing all day with Krishna, even in their dreams (verse 8).
- e. They never want to roam from forest to forest alone with Krishna.
- f. It is not manjaris' nature to want to steal from Krishna's lunch pack and He from theirs-.
- g. It is not manjaris' mood to frolick with Krishna in the pastures -.
- h. Manjaris will never tell "I am Krishna's eternal servant." They are Radharani's eternal servants.
- i. This means he is yearning to have Krishna's association. Manjaris never desire this and will never speak this to Krishna (verse 6).
- j. Even in their minds, manjaris never desire to experience great joy with Krishna (verse 8).
- k. Manjaris never yearn for this day to come, to do all these things with Krishna. This is not a general prayer but a very personal aspiration. It is his desire and mood. Therefore he's lamenting in lalasa, "When will that day be mine." Manjaris will never aspire to that.

1. Manjaris have one mood not two.

2. Some devotees have said that Srila Swami Maharaja is a manjari but that he is writing this poem while he was in Nityananda avesa.

If Srila Swami Maharaja is a manjari, then why is it that not once in his life manjari avesa came in

him? And why has he never said “I am Radharani’s dasi”?

All sad-gurus are in Nityananda Prakash.

3. Why did his commentaries on the Srimad Bhagavatam stop after Brahma Vimohan Lila and why didn’t he give commentaries on Venu-gita, Gopi-gita, Yugala-gita, Pranaya-gita, Brahmara-gita and Rasa panchadaya of the Srimad Bhagavatam, which are the life and soul of the manjaris? He only wrote a summary study of the Tenth Canto in the “Krishna Book”.

In the Caitanya-caritamrta, he was translating our guru-varga’s words, not giving his own commentaries.

4. If he is a manjari then why is he calling Radharani “my mother” (Radhastami 1973)

Manjaris always address Her as “my Swamini”.

5. Srila Swami Maharaja said that he wanted to offer a flower to Radharani for Her to offer to Krishna, in this way Krishna will be happy and “then my business will be successful”? [1974 Radhastami lecture]. But manjaris’ seva is unconditional, they are not doing business.

6. Srila Swami Maharaja in explaining the Hare Krishna maha mantra is saying that Rama means Balarama. Calcutta 1974/9/23. This is again indicating the Sakhya mood of Srila Swami Maharaja. However the Brahmanda Purana states that the “Rama” in the Hare Krishna maha mantra is “Radha Raman Krishna”. And Srila Gurudeva also explains the meaning of “Rama” as “Radha Raman Krishna, and not Dasarathi- Rama, not Balarama, not Parashurama”.

7. We have never ever heard him sing songs or prayers for Radharani’s seva. We are never hearing Radhika-carana-padma, Radhika-carana-venu, Radha-krishna-prana-mora, Jaya jaya radha-krishna-jugala-milana, Ha devi! Kaku-bara-gadgadadya vaca, Tavai vasmi tavai vasmi na jivami tvaya vina etc.)

One of his favourite songs was jaya radha madhava jaya kunja bihari. This is for every rasa, like Gopa kumar (sakhya-rasa) was singing :

Sri Krishna gopala hare mukunda

Govinda he nanda-kishora Krishna

Ha sri yashoda-tanaya prasida

Sri ballavi-jivana radhikeshha

(This song is also for all rasas.)

8. He established Krishna-Balaram Temple and installed Krishna-Balaram in the center; he put Radha-Syamasundar to one side. Manjaris’ life and soul is Radha-Krishna. They must put Them in the center because ‘Radha-Krishna prana mora yugala kishora’.

9. Some devotees are telling that Srila A.C. Bhaktivedanta Swami Maharaja established Krishna Balaram in the center of his temple in Raman Reti because it is the place of cow grazing. This is not the real reason. Our param gurudeva Srila Bhakti Prajnana Keshava Goswami Maharaja established Devananda Gaudiya Math in Koladvipa, the place of Varaha Bhagavan. Why then did he not install Varaha deva in the center? He established his own aradhyadeva, Sri Radha Vinode Bihari in the center. Srila Gurudeva also installed Radha-Vinode Bihari in the center of his temple at Koladvipa. A devotee can never do anything against his own internal mood. In the same way Srila Swami Maharaja established his own aradhyadeva, Sri Sri Krishna Balaram, in the center of his temple. A manjari could never do this in Vrindavan, the place where they are doing seva in their own eternal svarupa.

10. Srila A.C. Bhaktivedanta Swami Maharaja is staying in Krishna-Balaram Mandir and all the paintings on the walls are of cowherd boys with Krishna and Balaram. There is one painting of Radha-Krishna on a swing and one other of Mother Yasoda with baby Krishna. If he is a manjari,

there would be many paintings of pastimes of Radha-Krishna.

11. Srila A.C. Bhaktivedanta Swami Maharaja did not establish, in any of his temples, the tradition of singing “Nisanta-lila” at Mangala-arati or “Yugala-arati” during Sandhya-arati.

Manjaris have no life without the singing of “Nisanta-lila” at Mangala-arati and without the singing “Yugala-arati” at Sandhya-arati.

“Vibhavari-sesa” is only glorifying Krishna’s names and pastimes. This is not manjaris’ mood.

This subject of Swami Maharaja’s rasa is not a subject to be debated upon by passionate arguments. For instance, it is said that Sri Krishna’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; actually Krishna’s eyes are far more beautiful than any lotus. Similarly Srila Visvanatha Chakravati Thakur in Sri Krishna Bhavanamrta and Srila Krishna das Kaviraja Goswami in Sri Govinda lilamrta, described all these lilas while in samadhi. These descriptions of Sri Krishna’s madhurya-rasa lilas are only for giving some understanding and enthusiasm for bhajan. Actually these lilas are so deep and so high; most devotees in this world cannot understand. To understand all lilas, one needs Radha-Krishna, sad-guru, and the vaisnavas’ special mercy by at all times staying faithfully and obediently in the dust of their lotus feet. It is necessary to fully respect and heartily do pranam to all these deep transcendental moods. Don’t destroy them by argument or misuse them for your own personal self-interest, nor sell them in a cheap way in the market. This is not a material lotus, this is Krishna’s really beautiful eyes.

Some devotees are saying that one verse of the Jaladuta poem is not proof that Swami Maharaja is in sakhya rasa. In Srimad Bhagavatam there are 18,000 verses, but in only one line [one quarter of just one verse] it is said, “Krishnastu-bhagavan svayam.” This is the undisputable definition that Krishna Himself is Svayam Bhagavan. Whenever proof is necessary, then this verse will stand up and declare for eternal time:

Krishnastu-bhagavan svayam (SB.1.3.28)

“Krishna, He is Svayam Bhagavan”

In Jaiva dharma (2nd Division, Ch 21):

Babaji: Which service do you like?

Vrajanatha: When the cows wander far off to graze, I would very much like to bring them back in the company of Subala. When Krishna 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 Bhai [Brother] Krishna. This is my heart’s desire.

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

Srila A.C. Bhaktivedanta Swami Maharaja has shown his svarupa from different angles; he has written about it in his own personal diary while on the Jaladuta. This Jaladuta poem is proof that Srila Swami Maharaja has two desires. He wants Radharani’s pleasure and at the same time he also wants to go cow grazing with Krishna. This is his desire and pleasure. For that Srila Swami Maharaja is lamenting, “When will that day be mine”. This type of mood is not possible in a manjari, because manjari never wants to go cow grazing with Krishna.

So by this, the conclusion is coming: Srila Swami Maharaja is Subala-anugatya priya narma sakha, because this type of double role is only possible for a priya narma sakha.

Srila A.C. Bhaktivedanta Swami Maharaja has also declared his svarupa name as Abay Charan; it is for this reason that he is keeping the “A.C.” before his name. Abay Charan is the very nearest and dearest friend of Krishna and this relationship with Krishna is very rare. Srila Swami Maharaja carried this mood to the whole world. One of his favourite bhajan is “bhajahu re mana, sri nanda

nandana abhaya-caranaravinda re” and because of his mood he named his sanga The International Society for Krishna Consciousness and spread this Krishna Consciousness to every town and village in the entire world. This was Mahaprabhu’s prediction - prithivi te acche jata nagaradi gram.....

Jai Jagat Guru Srila A.C. [Abay Charan] Bhaktivedanta Swami Maharaja Ki Jaya.