

# WE WANT GURUDEVA’S WORDS AND MOOD

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*Sri Sri Guru Gauranga Jayatah*

## WE WANT GURUDEVA’S WORDS AND MOOD

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From Krsna-Balarama Mandir, 223 Seva Kunj, Vrindavan

*Guru-mukha-padma-vakya, cittete koriya aikya*

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Srila BV Narayana Gosvami Maharaja (Brazil, 12 February 2010) :

“Translation should be done exactly. Any expert should do. That I am speaking something and translation is not OK, then devotees may think something other... You should hear very carefully and attentively.”

**Krishna Balaram Mandir:** Dear Syamarani didi, Gurudeva’s words are transcendental. Even if they may seem imperfect, do not try to “improve” them. Don't change them, don't twist them. Keep his message ‘as it is’, as Gurudeva has requested.

Dear devotees,

When you read our Srila Gurudeva's (Sri Srimad Bhaktivedanta Narayana Goswami Maharaja’s) books or transcriptions of his lectures, you assume you are reading his words. Well, it is not like that at all if Srimati Syamarani didi is editing them.

Here we are giving 12 examples, comparing our Gurudeva’s words from the sound file to what Syamarani didi transcribed and wrote in:

-“How deep is the mountain?”, Bombay 1992 November 20<sup>th</sup>, Srimad-bhagavatam 10.31.8 (points 1 to 5, and 12)

[http://sbnmed.org/all\\_mp3/19921120\\_21BOMBAY%20SB%2010\\_31\\_8%20CONT%20NOV%2020%20EKADASI%20TALK%20IN%20SRILA%20PRABHUPADAS%20ROOM](http://sbnmed.org/all_mp3/19921120_21BOMBAY%20SB%2010_31_8%20CONT%20NOV%2020%20EKADASI%20TALK%20IN%20SRILA%20PRABHUPADAS%20ROOM)

## [%20P1.mp3](#)

- *Gaura-vani-pracarine*, chapter 9  
(points 1 to 5, and 12)

1/ **Srila Gurudeva said:** (@ 79:10 minutes – please see the link above)

***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 ..... I am determined in that his *aradhyadeva* was Srimati Radhika and Krishna was beloved of Srimati Radhika, so he wants to go in *samadhi* in *sama-dhi* on/of Srimati Radhika.**

**Syamarani didi transcribed:**

- **Version A / Posted to [www.purebhakti.com](http://www.purebhakti.com)**

(*Syamarani didi's own additions. Please visit: Gurudeva's actual words at [www.VisuddhaGauraVani.com](http://www.VisuddhaGauraVani.com)*)

It (*samadhi*) 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).*

**Syamarani didi transcribed:**

- **Version B / Published in *Gaura-vani pracarine*:**

When the pure devotee takes *samadhi*, it means that upon departing from this world he enters the same level, position and spiritual mood as *the personal associates* of his worshipful Deity with equal intelligence, equal beauty and equal qualities.

**Krsna-Balarama Mandir:**

Srila Gurudeva is clearly saying that Srila BV Swami Maharaja wants to enter in *samadhi*, in the same position and mood of his *aradhyadeva* Srimati Radhika, but Syamarani didi is saying that he wants to enter the same level, position and spiritual mood as *the personal associates* of his worshipful deity, and she adds “*with equal intelligence, equal beauty and equal qualities*”.

2. **Srila Gurudeva said:** (@ 80:30 minutes)

**How Srimati Radhika wants to serve Krishna in 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. As Rupa Manjari serves Srimati Radhika when Radhika wants to meet Krishna. How? If the night is dark, she gives black clothes and several services. She ties her *nupura* (ankle bells) so that they may not do sound because Rupa Manjari can give *uddipana*,**

**stimulate Srimati Radhika's bhava.**

**Syamarani didi's version A/ - Posted to [www.purebhakti.com](http://www.purebhakti.com), *How deep is the mountain:***

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.*

**Syamarani didi's version B/ - Published in *Gaura-vani pracarine*:**

Srila Swami Maharaja's worshipful deity is Srimati Radhika, and *he serves her under the guidance of Her personal associates, the manjaris.*

**Krsna-Balarama Mandir:**

A/ Here, when Srila Gurudeva is saying "as Rupa Manjari serves Srimati Radhika when Radhika wants to meet Krsna", Gurudeva is speaking in a general way. He is not directly referring to Srila A.C. Bhaktivedanta Swami Maharaja. However, Syamarani didi is saying that Gurudeva is specifically describing Srila A.C. Bhaktivedanta Swami Maharaja. Gurudeva has not said anything about "maidservants", why did you use this word? Again and again you are changing Gurudeva's words and mood.

B/ Where did Srila Gurudeva use the word '*manjari*' here for Srila A.C. Bhaktivedanta Swami Maharaja? Here, Gurudeva is saying that "he is determined that his *aradhyadeva* is Srimati Radhika".

**3. What Srila Gurudeva said:**

**I am determined in that his *aradhyadeva* was Srimati Radhika and Krishna was beloved of Srimati Radhika, so he wanted to go in *samadhi*, in *sama-dhi* on/of Srimati Radhika. How Srimati Radhika wants to serve Krsna in so many various ways, he wanted at the last time that he should go on that mood and that place.**

**Syamarani didi transcribed:**

**- Version A/ Posted in [www.purebhakti.com](http://www.purebhakti.com), *How deep is the mountain:***

Srila A.C. Bhaktivedanta Swami 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.* ..... I am absolutely sure that his worshipful Deity is Srimati Radhika, and he sees Sri Krsna as Her beloved. Just look how much you changed Gurudeva's words and meaning.

**- Version B / Published in *Gaura-vani pracarine*, p. 104:**

*"The complete conception..."* At the time of Srila A.C. Bhaktivedanta Swami Maharaja's entering

*samadhi*, his desire was to assist Srimati Radhika in that very place where she renders Her services to Sri Krsna. *He was one with the mood of Her maidservants*, and he requested my service at that time.

### **Krsna-Balarama Mandir:**

Where did you get that Gurudeva said that A.C. Bhaktivedanta Swami Maharaja was “one with the mood of Her maidservants”? For this reason you are planting wrong ideas in everyone’s minds. We can never believe that anyone can misrepresent Gurudeva’s conceptions to such an extent. Do you understand now how you are misguiding everyone in *Gaura-vani pracarine*?

### **4. What Gurudeva said (@ 87:20):**

**That they used to know, that only they could guess that he is only of *sakhya-rasa*.**

**When I heard I got so much pain in my heart that they are not feeling these things ACCURATELY. So I shall make them in faith, in full, that full conception: that he was in *madhurya-rasa*.**

**Syamarani didi’s version A /**

**Posted to [www.purebhakti.com](http://www.purebhakti.com):**

*It is sometimes thought that Srila Swami Maharaja is only in sakhya-rasa - that is, in his constitutional spiritual form he is a cowherd friend of Krsna. When I hear this I experience pain in my heart, for the complete conception of him is that he is in madhurya-rasa. Sakhya-rasa is included within madhurya-rasa, so sakhya-bhava is also within him, but he is in madhurya-rasa.*

**Syamarani didi’s version B/**

**Published in *Gaura-vani pracarine*:**

*By Srila Swami Maharaja’s inspiration I came to know that many disciples were misunderstanding his real identity. They were guessing that his constitutional form is that of a cowherd friend of Krishna. When I heard this, I experienced so much pain in my heart for them – they did not have accurate knowledge or feelings about him. I realized that it is my duty to give them faith in the complete conception of him, that he is in madhurya-rasa. Sakhya-rasa is included within madhurya-rasa, so sakhya-bhava is also within him.*

### **Krsna-Balarama Mandir:**

A/ This means that Srila Swami Maharaja is not ONLY in *sakhya-rasa*, but also in *madhurya-rasa*. That means *sakhya-rasa* is *angi* and *madhurya-rasa* is *anga*. That means that his main rasa is *sakhya*, but this is not the full conception because he is also in *madhurya-rasa*. This is why when Srila Gurudeva hears that Srila Swami Maharaja is only in *sakhya-rasa*, he feels so much pain in his heart. Because a *priya-narma-sakha* is not ONLY in *sakhya-rasa*. He is also in *madhurya-rasa*. This is the special prerogative of *priya-narma-sakhas*. The *aradhyadevi* of *priya-narma-sakhas* is Srimati Radhika, and their *aradhyadeva* is Sri Krsna. Actually, they are Radharani’s *kinkaras* (servants); for this reason Srimati Radhika is their *aradhyadevi*.

B/ Why don't you read nicely Gurudeva's words and try to understand his mood? You are always misinterpreting Gurudeva's words and superimposing your own mood on him.

### 5. What Srila Gurudeva said (89:23):

**Only who is equal to his Gurudeva in mood, they can understand that how guru is so deep, others cannot. An *adhikari* of *kanista-adhikari* and *madhyama-adhikari*, they cannot realize how deep his feelings are. So how deep feelings were *krsna-prema*, *radha-prema* to him, in his heart, we cannot realize. But anyone can realize (if) anyone will go just to *uttama-adhikari*, without *uttama-adhikari* one cannot realize these things.**

#### Syamarani didi's version:

*A/ Only one who is equal to his self-realized Guru can understand how deep he is. A *kanista-adhikari*, neophyte, and *amadhyama-adhikari*, middle class devotee, cannot guess how deep are his feelings- what are the fathomless moods of *krsna-prema* and *radha-prema* in his heart. Without being an *uttama-adhikari*, a topmost pure devotee, one cannot understand.*

*B/ Only one who is equal to his self-realized guru can understand his depth. A *kanista-adhikari* (novice devotee) and *amadhyama-adhikari* (intermediate devotee) cannot guess how deep his feelings are. They cannot begin to imagine the fathomless moods of *krsna-prema* and *radha-prema* in their guru's heart. Without being an *uttama-adhikari*, a topmost pure devotee, one cannot understand.*

#### Krsna-Balarama Mandir:

What do you mean by 'self-realized'? What do you want to say here? If you take out the word 'mood', then what have you realized?

If you take out the mood, what will self-realization do alone? What is self-realized action or activity without mood?

There are many types of self-realized gurus, but not all self-realized gurus are *uttama-adhikaris*. Why did you take out the word 'mood'? Srila Gurudeva has said "who is equal to his Gurudeva in mood". Mood (bhava) is the all-important word here.

Here Gurudeva is clearly saying that you have to associate with an *uttama-adhikari*; not a *madhyama* or *kanista-adhikari*. Without the association and special mercy of an *uttama-adhikari* you cannot come to *uttama* level. Only who goes to *uttama-adhikari* level, the same level as his Gurudeva, can understand his Gurudeva's deep inner mood.

**Srila Gurudeva's Vyasa Puja lecture,**  
**Jan 21, 2004, Hilo, HAWAII. (points 6 to 11)**

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**6. What Gurudeva said (@ 24:30 minutes)**

**But Nityananda Prabhu – Baladeva Prabhu – *knows all the knowledge and tattvas.***

**Syamarani didi's version:**

Nityananda Prabhu – Baladeva Prabhu – *possesses full knowledge of all tattva* (established truths).

**Krsna-Balarama Mandir:**

Srila Gurudeva is telling about two things, knowledge and tattva, but you are mentioning only one thing, knowledge of tattva. Why don't you write the same as Gurudeva? Why is it necessary to change? His meaning is perfectly clear.

**7. What Gurudeva said (@ 24:35 minutes)**

**He is (Nityananda's) head on the head of all tattvas, so what I am doing, I am doing right.**

**Syamarani didi's version:**

*In fact, His (Nityananda's) lotus feet stand on the head of all tattvas. He replied, "What I am doing is correct."*

**Krsna-Balarama Mandir:**

Again and again you are changing Srila Gurudeva's words. Gurudeva is saying "head" and you are writing "feet". Does that mean you want to say that Nityananda's head is nothing, and his feet are everything? Brand new people will think that Gurudeva is saying something wrong. We cannot imagine why you insist on changing the clear words of Gurudeva and replacing them with your own ideas. In the same way, when Gurudeva speaks of *madhurya-rasa*, you are writing '*manjari*'. Never think Gurudeva's words are material and always respect his words. What are you doing? Do you think you know more than Gurudeva?

**8. What Srila Gurudeva said (@ 26: 55minutes):**

**....bhakti will come in *your* heart.**

**Syamarani didi's version:**

....bhakti will manifest in *their* hearts.

**Krsna-Balarama Mandir:** Don't you want bhakti to come in your heart? Gurudeva is saying *your heart* and you are writing *their hearts*. Again you are distorting his words. Do you have the disease of changing Srila Gurudeva's words?

9. **What Srila Gurudeva said (@ 27:00minutes):**

***Believe in Guru more than Krishna.***

**Syamarani didi's version:** *In fact, you should have more faith in Guru than in Krsna.*

**Krsna-Balarama Mandir:** Why are you changing Gurudeva's words unnecessarily? Here you are not changing the meaning, but you are changing his words. Always try to keep Gurudeva's words.

10. **What Srila Gurudeva said (@ 27:10 minutes)**

**“Krsna can cheat, very big cheater....” (audience laughs)**

**Syamarani didi's version:**

*Krsna will never cheat you, but even if He will cheat you....*

(and all are sad to read your change!)

**Krsna-Balarama Mandir:**

Do you know why Gurudeva is saying that Krsna is a very big cheater? Because he wants to give a very beautiful and sweet mood. Krsna feels so happy and is loudly laughing upon hearing this, and Radharani is even more happy and is laughing even more when she hears that Krishna is a cheater. By saying the opposite of what Gurudeva said you are depriving everyone of this sweet mood! You are not the proper person to edit Gurudeva's books. You are cutting and destroying his very beautiful and sweet mood. When he spoke these words, all were laughing, but what you wrote is stale, there's no mood there, and we are sad to see you changing his words.

11. **What Srila Gurudeva said (@ 27:36):**

**At the time of Srila Bhaktivedanta Swami Maharaja there were no disciples to tell all like this, that what kind of faith they should have in the lotus feet of Gurudeva. Who is Gurudeva, who is Gurudeva? They have told only that our Gurudeva came to spread nama-sankirtana, this is not his glory so much.**

**Syamarani didi's version:**

At the time of Srila Bhaktivedanta Swami Maharaja there were no disciples *advanced enough to understand* what kind of faith one *must have* in the lotus feet of Gurudeva, *nor were they able to*

*understand his identity and mission. His disciples thought only that their Gurudeva had come to spread nama-sankirtana. This is not his greatest glory. This is one aspect of his glory, but there is more.*

### **Krsna-Balarama Mandir:**

Where are these words: “Who is Gurudeva? Who is Gurudeva?” If you keep these words, everyone will be inspired to research who he is and why he came. And where did you get the word “mission” from? Your endlessly changing Gurudeva’s words indicates that you have a disease. Don’t you know about the following words of Srila Narottama Thakura? *Guru-mukha-padma-vakya, cittete koriya aikya, ara na koriho mane asa.*

If you can make six of the above changes within just four minutes of a lecture of Gurudeva’s, then we dread to think how many thousands of other changes you must have made elsewhere.

This is very important. Now please stop transcribing and editing Gurudeva’s new books and lectures. We see that all Gurudeva’s books and lectures that you have worked on need to be revised.

### **12. What Srila Gurudeva said:**

**I don’t know why he did so much mercy upon me that this last service he wanted some help that I may give him some *uddipana* to go in his *samadhi*. So I think that I have done this by decorating (himself) him by *tilaka*. *Tilaka* means *sindura* and *kumkum*. Writing here (pointing to his chest) his name and that mantra, how he can serve his aradhyadeva-devi.**

### **What Syamarani didi wrote in [www.purebhakti.com](http://www.purebhakti.com):**

A/ I do not know why he gave me so much mercy that he chose me to give him some *uddipana* as he entered his *samadhi*. I performed this service by decorating him with *tilaka* and writing certain sacred mantras on his chest with sandalwood paste – indicating his services to his worshipful deity Srimati Radhika.

### **What Syamarani didi wrote in *Gaura-vanipracarine*:**

B/ I don’t know why Srila Swami Maharaja gave me the mercy of giving him *uddipana* as he entered *samadhi*. I performed this service by decorating him with *tilaka* and by writing certain sacred mantras with sandalwood paste on his chest. These decorations indicated his personal services to his worshipful deity, Srimati Radhika.

### **Krsna-Balarama Mandir:**

Srila Gurudeva said that he wrote Srila Swami Maharaja’s name and mantra on his chest. You left out two important points: that Gurudeva knew Srila A.C. Bhaktivedanta Swami Maharaja’s name and that he wrote it on his chest.

At the time of Swami Maharaja's departure, Gurudeva saw two *bhavas* on his face.

Also Gurudeva is telling that he has two *aradhyadevas*. He wants to serve Radha and Krsna, both, but you only mention his worshipful deity, Srimati Radhika.

Srila Gurudeva said he decorated Srila Swami Maharaja's body with *tilak*, meaning *sindur* and *kunkum*. Why did you omit the *sindur* and *kunkum* and replaced it with sandalwood paste that he never mentioned?

In both places, [www.purebhakti.com](http://www.purebhakti.com) and *Gaura-vani pracarine* book, you write that his worshipful deity is Srimati Radhika, but Gurudeva is telling that Srila Swami Maharaja has two worshipful deities: *aradhyadeva* and *devi*.

“Srila Gurudeva decorates Srila Swami Maharaja's body with *tilaka* (*sindura* and *kunkuma*)” to give him *uddipanato* enter into Srimati Radhika's *seva*. *Priya-narma-sakha* Subala also wantsthis type of decoration for entering in Radharani's *seva* because he is Srimati Radhika's *kinkara inmadhurya-rasa*. (*Sri Radha-krsna-ganoddesha-dipika*, p. 198).

In Srimad Bhagavatam 10.83.41-43 [1], Srila Visvanatha Cakravarti Thakura comments that the word *gopah* refers to *priya-narma-sakhas*. The foot dust of Krsna that is mixed with Srimati Radhika's *kuca kunkuma* (the *kunkuma* from the decorations on Srimati Radhika's breasts), is rare for Rukmini and Laksmi, and although it is always readily available for *priya-narma-sakhas* like Subala (in *sakhi-bhava*) because they are always with Krsna, still they have a strong desire to attain it.

The *priya-narma-sakhas* also desire this *kuca kunkuma*. For this reason Gurudevais decorating Srila Swami Maharaja's body with *tilaka* consisting of *sindura* and *kunkuma* to give *uddipana* to him.

[1] *na vayam sadhvi samrajyam  
svaräjyam bhaujyam apy uta  
vairajyam paramesthyam ca  
anantyam va hareh padam*

*kamayamaha etasya  
srimat-pada-rajah sriyah  
kuca-kunkuma-gandhaòhyam  
murdhna vodhum gada-bhrtah*

*vraja-striyo yad vanchanti  
pulindyas trna-virudhah*

*gavas carayato gopah*  
*pada-sparsam mahatmanah*