

Be Honest, See Deeply

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Be Honest, See Deeply

Krsna-Balarama Mandir, 223 Seva Kunj, Vrindavan

1) Syamarani didi, you broadcasted on the Internet one interview with Srila BV Bharati Maharaja. In that interview you told Srila BV Bharati Maharaja, "Krsna-priya devi dasi and BV Madhusudana Maharaja from Krsna-Balarama Mandir have said that you had told twice that Srila A.C. Bhaktidevanta Swami Maharaja is *insakhya-rasa*."

This is not true. How could you say this to your *siksa-guru*? We never talked with you about Srila BV Bharati Maharaja. His name never came on our lips about this matter. This thing never even came in our minds. We cannot imagine how you can make up such a thing to Srila BV Bharati Maharaja.

2) Last March, Krsna-Balarama Mandir posted on Facebook the article *In the Transcendental World All Are Very Sweet*. Some devotee quoted only half our article, inserted some quotes from HH Tripurari Maharaja, and said that that was the evidence that Krsna-Balaram Mandir was providing. Why cheat all the devotees like that?

We are fighting only to establish the proper conclusions, *siddhanta*, on the basis of Guru, Sastra and Sadhu, but some devotees are twisting the truth and showing dishonest behaviour. This is not the character of devotees.

3) Syamarani didi, you are saying that there are no high devotees in our sanga. Why are you preaching this to the whole world? How do you know that there are no high devotees in our sanga? You are destroying our Guru Maharaja's sanga by spreading this false rumour. By doing so, we can see that your own faith in Vaisnavas is dwindling. In order to see Vaisnavas one should develop proper vision and be very careful with one's words.

4) Syamarani didi, just see how high is your vision. Read again and contemplate what you wrote to one sannyasi godbrother on March 14th about us. How can you use such language with a sannyasi? Don't you feel any guilt or shame? We never thought that any devotee could use such a word. In which dictionary did you find it? Even new devotees or non-devotees would never use this kind of abusive language while speaking about members of their community. What impression shall we have of you? Who are surrendered to Guru and Vaisnavas have a different vision. This is why we

are now using heavy words while addressing your unacceptable behaviour. No devotee can ever use such words for another devotee.

5) We heard that Srila A.C. Bhaktivedanta Swami Maharaja had to write his own *pranama-mantras* because his disciples did not know Sanskrit at that time and were not qualified to write *pranama-mantras* to their guru. They didn't know how to properly honour, respect or worship the spiritual master. He wrote those mantras because he wanted his disciples to conceive of him and honour him in that way. However, you said to Gurudeva, "When I say the prayers (*namah om visnu-padaya krsna-prestaya bhuta-tale...*), I hate it" (002 darshan with Gurudeva, July 28,29 1992 @ 18:03). Here you also used such a bad word! You need to forget your past language and learn to use the language of sadhus.

6) Now we want to point out some examples of how some devotees have been posting wrong *siddhanta* and misinterpreting Guru, Vaisnava and Sastra:

A.- There is a misconception that our *guru-parampara* and our *acaryas* are all *manjaris*.

Our *guru-parampara* and our *acaryas* are situated in four *rasas*: *dasya*, *sakhya*, *vatsalya* and *madhurya*. If you take even one *rasa* out, then the thread of our *parampara* garland will be broken and its beauty will be lost, because that *rasa* will be missing. Can everyone understand how this conception of *siddhanta* is wrong? When this wrong view is put on the Internet, nobody objects, but when we raise objections to it, our statements are immediately deleted. It seems that some devotees due to false ego want the *apasiddhanta* to go on and our proper *Gaudiya-siddhanta* to be destroyed. Is this proper and honest behaviour? Will Guru and Gauranga's mercy come in this way?

B.- Some devotees are saying that Mahaprabhu came only to give *manjari-bhava*. This is also not the *Gaudiya-siddhanta*. Mahaprabhu came to give four *rasas*:

yuga-dharma... nacamu bhuvana (CC Adi-lila 3. 19)

"I shall personally inaugurate the religion of the age — *nama-sankirtana*, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service."

dasya, sakhya, vatsalya...krsna tara vasa (CC Adi-lila 3. 11)

"Servitude [*dasya*], friendship [*sakhya*], parental affection [*vatsalya*] and conjugal love [*srngara*] are the four transcendental mellows [*rasas*]. Lord Krsna is subdued by the devotees who cherish these four mellows."

Anyone who is preaching is representing Srila Gurudeva and our *guru-varga* and has a heavy responsibility. Nowadays much wrong *siddhanta* is being promoted all over the Internet. Thus,

many devotees are being misguided, confused and disturbed. Did Gurudeva teach us this false *siddhanta*? No! We must completely follow Gurudeva and our *guru-varga*'s words and rules.

7) Inher *Deliberation on the Jaladuta Prayers*, Syamarani didi gave the following explanations by Srila Gurudeva and Srila BV Bharati Maharaja:

A) "Srila Gurudeva has explained that because all other *rasas* are included within *madhurya-rasa*, sometimes our Prabhupada and other previous acaryas write their prayers in such a way that their prayers include the moods of the lower *rasas*".

Krsna-Balarama Mandir: All *acaryas* and *goswamis* pray in such a way that their prayers include the moods of the so-called "lower" *rasas*. They do not consider who is higher and who is lower. They want everyone's mercy. They always think that everyone is higher than themselves. This is proper Vaisnava etiquette.

B) "Srila BV Bharati Maharaja has given a specific example of this: Srila Bhaktivinoda Thakura's prayers, *Saranagati* (Fourth principle of surrender: *Avasya raksibe krsna – visvasa-palana* / Faith in Krsna as protector). Song 3, verse 9 is particularly interesting:

'When You lead Your herds to pasture, O Madhava, on the banks of the Yamuna river, You will call to them by softly playing on Your flute.' (3)

'By slaying great demons such as Aghasura and Bakasura You will always provide full protection, O Kana of the cowherd settlement!' (4)

Krsna-Balarama Mandir: You don't understand at all what Srila BV Bharati Maharaja and Srila Bhaktivinoda Thakura want to tell us.

In his *Saranagati* songbook, Srila Bhaktivinoda Thakura has written songs outlining the six principles of surrender for ALL devotees. So Srila Bhaktivinoda Thakura has written four different types of prayers for the four different types of *rasas*. He has written prayers of surrender according to *madhurya-rasa*, *vatsalya-rasa*, *sakhya-rasa* and *dasya-rasa*. Here he is only giving an example of how the devotees in *sakhya-rasa* surrender and how they have faith in Krsna and relation with Him according to the 4th principle of *Saranagati*, *avasya raksibe krsna*. He is not writing from the standpoint of his own *svarupa*, but from a neutral point of view, just giving an example for those in *sakhya-rasa*. Try to understand Srila BV Bharati Maharaja and Srila Bhaktivinoda Thakura. Don't project your misconceptions onto them.

A guru can give *diksa* to devotees in any *rasa*. Devotees in the four different types of *rasa* – *dasya*, *sakhya*, *vatsalya* and *madhurya* – will see their same guru according to their own personal *rasa*. For example, *madhurya-rasa* devotees see their guru as *manjari*; *vatsalya-bhaktas* can see him as Yasoda Maiya, and *sakhya-bhaktas* can see their guru as Subala or another *sakha*; in this way each type of *bhakta* develops his own devotional mood under the guidance of one guru. What this means is explained further down, where we are quoting from *Jaiva-dharma*.

8) Syamarani didi's darsan with Gurudeva – 28 July 1992, when she was newly coming to Gurudeva.

Syamarani didi: “When I say the prayers (*pranama-mantras* for Srila A.C.Bhaktivedanta Swami Maharaja), I hate it. I don't like it at all. I feel offensive, but I don't know what to do.”

Gurudeva: “You should do it for others, not yourself”.

Syamarani didi: “What should I do for myself, with him?”

Gurudeva: “That he is a *prana-priya-sakhi*”.

Krsna-Balarama Mandir:

1) Srila Gurudeva is saying this only for you, because you are asking him what you should do for yourself, not for others. You are showing to Gurudeva that you are feeling hopeless in your *bhajana*. So, according to your mood, Gurudeva is telling you that he is a *prana-priya-sakhi*.

In Jaiva-dharma, chapter 21: Vijaya Kumara is telling his *gurudeva*, Babaji Maharaja, that he has a strong *bhava* in his heart to serve the Divine Couple as Lalita Devi does.

Babaji Maharaja replies to him: “You are a *manjari* under the guidance of Lalita Devi”.

Then Babaji Maharaja asks Vrajanath: “Which service do you like?”

Vrajanath: “When the calves wander far off to graze, I would very much like to bring them back in the company of Subala. When Krsna sits in a place to play His flute, I will take the permission of Subala to let the cows drink water, and then I will bring them to Bhai (Brother) Krsna. This is my heart's desire.”

Babaji: “You will attain Krsna's service as a follower of Subala”.

From that day on, Vijaya Kumara started to see Babaji Maharaja as the personification of Lalita Devi, and Vrajanatha started seeing his Guru Maharaja as the personification of Subala.

2) In the same way, what Srila Gurudeva told you doesn't mean that the *svarupa* of Srila A.C. Bhaktivedanta Swami Maharaja is that of a *prana-priya-sakhi*. Gurudeva was bound to tell you this in response to your mood. Gurudeva never openly said that Srila Swami Maharaja is a *manjari*. He spoke for you according to your mood. Any devotee asking Gurudeva will get an answer according to his own mood.

Any devotee who is opening one's eyes to one's own inner mood for Radha-Krsna's *seva* is one's eternal guru. Gurudeva told this many times in his *hari-katha*. For example, Srila Jiva Gosvami is the *bhajana-siksa-guru* of Syamananda, Srinivasa and Narottama. Jiva Gosvami is their everything, because he has given them everything. For this reason Gurudeva is telling you, “*Nama srestam manum api... prapto yasya prathita-krpaya sri gurum tam nato 'smi*”. That guru from who you obtained (*prapto*) everything, this is your *prana-priya-sakhi*. This is what Gurudeva wanted to tell

you. Do you understand now what he meant?

The fruits of hearing Jaiva-dharma is described by Srila Bhaktivinoda Thakura in *Phala-sruti*, verse 12:

rupanuga-abhimana pathe drdha haya
jaiva-dharma vimukhake dharma-hina kaya

“Faithfully reading Jaiva-dharma will surely strengthen one’s *abhimana* as a *rupanuga* (follower of Sri Rupa Gosvami). One who is averse to reading Jaiva-dharma is certainly devoid of religious principles.”

This verse is the direct proof by Srila Bhaktivinoda Thakura himself that in our *Gaudiya-sampradaya* the devotees in the four *rasas* are all *rupanugas*. Each one has *rupanuga-abhimana* but each one follows Srila Rupa Gosvami according to his own *adhikara*. In *Bhakti-rasamrta-sindhu* he has instructed all devotees in the art of *bhakti*, not just the *madhurya-bhaktas*.

Vrajanath is in *sakhya-rasa*. Does that mean that because he is not following the personal mood of worship of Rupa Goswami as Rupa Manjari he is not a *rupanuga*? He must be a *rupanuga*.

3) Srila Gurudeva has said many many times that Srila Swami Maharaja is a *rupanuga*, that he is in *madhurya-rasa*, that he has *madhurya-bhava*, *gopi-bhava*, *sakhi-rupena*, and that his worshipable Deity is Srimati Radhika, but why did he not state plainly and clearly even once that Srila A.C. Bhaktivedanta Swami Maharaja is a *manjari*?

Syamarani didi, if Srila Swami Maharaja is a *manjari*, if you associated with him for eleven years and if you had a close relationship with him, why didn’t he give you *manjari* mood? It is because he has the mood of a *priya-narma-sakha*. For this reason he did not teach details about *manjari* mood. Instead, he requested Gurudeva to further help his disciples.

When you came to Gurudeva you understood what is *manjari* and what relation to have with Gurudeva, and then you said you hated Srila A.C. Bhaktivedanta Swami Maharaja’s *pranama-mantra*. You got this *manjari* mood from Gurudeva, Srila BV Narayana Gosvami Maharaja. Before, you knew something about *manjaris*, but you didn’t know anything about *manjari* relation with guru. Gurudeva said: “To understand this takes time. It may take births and births. Then we can realize something.”

Even though we have produced so much evidence from Guru, Vaisnavas and Sastra to prove Srila Swami Maharaja’s identity, there are still a few who do not believe that he is in the special category of *priya-narma-sakha* in *madhurya-rasa*. Srila Bhaktivinoda Thakura is telling in Jaiva-dharma (Chapter 30, page 624), “*Priya-narma-sakhas* are eligible for *srngara-rasa* to some extent.” *Srngara-rasa* is the topmost essence or source of *madhurya-rasa*. For this reason Srila Gurudeva is always saying that Srila A.C. Bhaktivedanta Swami Maharaja is in *madhurya-rasa*.

4) *Priya-narma-sakhas* are in a special category. “The special prerogative of the *priya-narma-sakhas* is to assist in Krsna’s *madhura-lila*” (Jaiva-dharma, Chapter 29, page 621). In other words, the special service of the *priya-narma-sakhas* is to assist in Radha-Krsna’s *madhurya-lila*. The *priya-narma-sakhas*’ *sthayi-bhava* is *angi-rasa*. And *madhurya-rasa* is *anga*. When *anga-rasa* is mixed with *angi*, that *anga-rasa* should increase the taste of *rasa*. Otherwise, that *anga-rasa* (*madhurya-rasa*) becomes useless.

“You should also note that *anga-rasa* (*madhurya-rasa*) is only accepted when it combines with *angi-rasa* (the *sthayi-bhava* of *priya-narma-sakhas*) to increase the relish of *rasa*; otherwise, its combination with another *anga-rasa* will be fruitless.” (Jaiva-dharma, Chapter 30, page 630).

“The reason why the *priya-narma-sakhas* are in *madhurya-rasa* is for giving and getting that special taste.” (*Bhakti-rasamrta-sindhu* 4. 8.26; 4.8.51,52).

5) If you don’t stop writing and posting wrong things which are contradictory to Srila Gurudeva’s words and to Srila A.C. Bhaktivedanta Swami Maharaja’s words, they will punish you and many more wrong things will come out. You should apologize and pray to them so that you can properly understand their conception. Then you will get their mercy.

They have banned Krsna-Balarama Mandir devotees from preaching in America, but they cannot ban pure bhakti. We have no desire to go there. If one or two persons can properly understand *guru-varga*’s and our conception, we are successful.

Our nature is to be peaceful. Sometimes we may show some anger to correct improper behaviour, but actually we don’t feel angry. The residents of Krsna-Balarama Mandir never use any bad words for any person. When we have used the words “hell” and “owl”, it was for good reason. *Sastras* say that Gurudeva is saving everyone from hell, and in *Sri Caitanya-caritamrta* Srila Krsnadasa Kaviraja Gosvami has stated that as the owl cannot see the light of the sun, so even though we have give so much proof from *sastra*, they cannot see.

Don’t fight. We don’t want to fight. All are our brothers and sisters. We want good relations with Radha-Krsna, Guru and Vaisnavas. Make your mind neutral, study the *sastras*, and think about Gurudeva and remember what he is saying. Gurudeva is saying that Srila A.C. Bhaktivedanta Swami Maharaja is in *madhurya-rasa*, but he never once said that he is a *manjari*.

6) Because the *priya-narma-sakhas* are in *madhurya-rasa* secretly assisting Radha-Krsna’s confidential *lilas* in the *kunjās*, their favourite name for Krsna is Kunja-bihari.