

## A reply to Back to Bhakti article.....

[16 July 2015 at 15:25](#)

Dear Vaisnavas,

Dandavat Pranams,

It is with some astonishment that we read the statement placed on “back to bhakti”. The fact is that 80% of the statements attributed to us, are entirely false.

1. The Back to Bhakti article said that the hundreds of under signed Vaisnavas agree with Srila Gurudeva that Srila Bhaktivedanta Swami is, “ fully in *madhurya-rasa*”. In fact Srila Gurudeva has said, “...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 should make them in faith - in full - that full conception - that he was in *madhura-rasa*.”

So Srila Gurudeva has never said that Srila Bhaktivedanta Swami Maharaja is “fully in *madhurya-rasa*”. In fact the people proposing such a thing cannot produce even one sound file or literature where Srila Gurudeva has ever said that Srila Swami Maharaja was a *manjari*, or serving in a female form at all. They have some editing produced from his lectures which we have shown are severe deviations from what he has said. That has been dealt with in other places. They have failed to give any quote from Srila Swami Maharaja’s own writings also, or the writings of any of His contemporaries to back the claim that He was a *Gopi* in *madhurya-rasa*.

On April 1st we wrote in an article called “*Priya-narma sakhas* are in *madhurya-rasa* and *Rupanuga* from Krishna Balaram Mandira” posted on Facebook on April 1st, 2015; We wrote,

Srila Gurudeva was pained that Srila Swami Maharaja’s disciples did not realize his special connection with *Srimati Radhika*, believing that he was ‘only’ of *sakhya-rasa*, as an ordinary cowherd boyfriend of *Sri Krsna*. The full conception, however, is that some *priya-narma-sakhas* are inclined to *Srimati Radhika*’s *seva*. Srila Rupa Gosvami explains in *Radha-krsna-ganodesa-dipika* (198) they are “*Radhika dasa*,” and in *Ujjvala-nilamani* (2.14 - 15) that they have ‘*sakhi-bhava*.’ Therefore, they can make *Sri Radha-Krsna*’s flower bed, and when *Sri Krsna* is perspiring in the *kunja* they can fan him. When *Radharani* is in *maana* and leaves the *kunja* they pacify Her and bring Her back. They serve in *madhurya-rasa* under the guidance of *Rupa-manjari*. Srila Swami Maharaja is of this category. *Priya-narma-sakhas* serve in *madurya-rasa* and are *rupanuga*. This is Srila Gurudeva’s *siddhanta* from his own mouth. We follow Srila Gurudeva’s *siddhanta*.

In Krishna Balarama’s article named “**WE WANT GURUDEVA’S WORDS AND MOOD**” posted on June 13 we wrote, “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*.

2. The Back to Bhakti article has stated that “he (Srila Swami Maharaja) is a *Rupanuga Vaisnava*”

exclusively devoted to Srila Rupa Goswami in the same mood as all the acaryas in our line; and thus he is illustriously situated in our bhagavat-parampara within the Gaudiya Vaisnava sampradaya. To claim otherwise would be to remove him from our Rupanuga line.

We have never claimed otherwise. This is another misrepresentation. In our article sent named “Open the door for dhira-samira” posted on April 2nd, KB Mandira wrote, “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.”

In our article called “In the spiritual world all are sweet” we have written, posted on March 4, 2015, we have stated, “Our paramaradhyatama Srila Gurudeva, Srila Bhakti Vedanta Narayana Gosvami Maharaja said Srila Swami Maharaja’s glory is that he is a Rupanuga Vaisnava, and that is certainly true. Whichever bhava any of our acaryas has, he had to take from Srila Rupa Gosvami’s moods and ideas, for any rasa. Therefore all acaryas in our parampara are called Rupanuga, although each one will not cross beyond the area of his own rasa; all follow Srila Rupa Gosvami, but there is some special part or department that not all touch.””

3. The back to Bhakti article has stated, “ Nowhere, however, have we seen any evidence that a most dear friend of Krsna, a priya-narma-sakha, can have an intimate relationship with Him in the same way as a beloved gopi.” The devotees of Krishna Balarama Mandira have never made such a claim. Which is obvious. How such an idea could even enter the minds of anyone is beyond belief! This is another example of gross misrepresentation.

4. The Back to Bhakti article has stated, The Vaisnavas at Krsna Balarama Mandir claim that priya-narma-sakhas are also in madhurya rasa, but whilst it is true that they sometimes touch madhurya rasa, according to Srila Gurudeva there is no possibility of a priya-narma-sakha possessing the amorous mood of Krsna’s beloved gopi. He left no room for doubt on this matter.

If Back to Bhakti had done their research before hand they could have saved themselves a lot of embarrassment, Krishna Balarama Mandira had explained this weeks before hand in their article called “PRIYA NARMA SAKHA SUBALA IS NOT SAMBHOGA-ICCHA-MAYI (IN SAMBHOGA-RASA). To think so is apasiddhanta.” posted on Facebook on May 25th, 2015.

Excuse me for reposting it here in its entirety. I felt it is necessary for clarification.

In *madhura-rasa*, *kama-rupa-bhakti* is of two types: *sambhoga-iccha-mayi* and *tat-tad-bhava-icchatmika*.

An owl cannot see in the daytime. Does it mean that the sun is not there? The sun is there but an owl cannot see despite having eyes. Similarly, the sun of the *sastra* is giving the light of proper *siddhanta* but owls are not able to see it.

## ***Madhuro-bhavabhavita***

*Madhuro-bhava* is *sandhi* and not *samas*. Here the word *madhura* is *visesan*, the word *bhava* is *visesya* and the word *bhavita* is *kriya*. So it means that Subala-sakha is absorbed in *madhura-bhava*. This means Subala is not the doer but *madhura-bhava* is the doer. For this reason Subala is decorating the kunjās and also arranging the meetings between Radha and Krishna. This is not only *anumodana* but he is also absorbed in *madhura-bhava* and is tasting it.

Some have said that the *priya-narma-sakhas* are in *sambhoga-rasa*, however because they are like owls, they cannot see the depth of the teachings of our guru-parampara. *Priya-narma-sakhas* are also absorbed in *madhura-bhava*, as Srila Rupa Goswami said –“*madhuro-bhava bhavita*”. This is the definition of *priya-narma-sakhas*. They are fully absorbed Sri Radhika's bhava like *manjaris*. This is called *bhava-tadatmya*. In this way they are touching the level of *mahabhava* and are tasting *madhura-rasa* according to their qualification, not exactly in the way *manjaris* do but in a similar way.

This is Srila Rupa Goswami's and Srila Gurudeva's siddhanta. Srila Rupa Goswami has also said: *priya narma sakhas* are Srimati Radhika's *kinkaras* but they cannot be called *kinkaris* because they are in male forms (*kinkara* or *dasa*).

Their *purusa-bhava* (male mood) is covered by *sakhi-bhava* (Srila Jiva Goswami). This is given in Sri Radha-Krsna-ganoddesa-dipika, Laghu-bhaga 198:

*Priya-narma-sakhas* are *sakhi-bhavabhavita*: It means that they are not *sambhoga-icha-mayi*.

*Maan* (jealous anger): *Priya-narma-sakhas* are not separately tasting *maan* but through *tadatma-bhava* of Radhika.

*Sastras* are transcendental and you should not see them with material eyes.

*Priya-narma-sakhas* is a special category. They are serving Sri Sri Radha-Krsna both ways – in *dasa*'s and *dasi*'s mood. But they are neither *dasa* or *dasi* – they are *priya-narma-sakhas*.

The devotees from Krishna Balarama Mandira have written in their article called “Srila BV Narayan Goswami never said Srila Bhaktivedanta Swami Maharaja was a Manjari” posted on May 30, have quoted Srila Gurudeva as saying, “When Subala saw this, he came to the stage of *maha-bhava*. So sometimes when he sees these pastimes, when he goes very near to Srimati, he is *tadatmya* with Her like a *manjari*, and he receives *maha-bhava*.” (Srila Gurudeva, Bombay, June 27, 1994)

Again we quoted Srila Gurudeva,, “Sometimes Subala and some other cowherd boys can experience *maha bhava*.” Krishna Balaram have explained that “When Subala is in *tadatmya bhava*

with Radharani, at that time he is tasting madhurya bhava like a manjari. Without tadatmya bhava with Radharani he cannot taste madhurya-bhava (maha bhava)”

5. Back to Bhakti have stated “He (Srila Swami Mahraaja) is a Rupanuga Vaisnava exclusively devoted to Srila Rupa Goswami in the same mood as all the acaryas in our line;” So they are saying that if Srila Bhaktivedanta Swami Maharaja is not in Manjari mood he cannot be an Acharya in our line, because all the acharyas in our line are that mood. They have also written, “Neither from what we have heard from Guru, sadhu and sastra, nor by the application of logic, can we reconcile how a Vaisnava of Srila Prabhupada’s historic stature could advance the mission of Sri Caitanya Mahaprabhu (*anarpitacarim-*

*cirat*) as he did, without being a complete representative of our disciplic line, thus situated on the topmost level of madhurya-rasa.” This is simply gross ignorance at best, and blatant sahajism at worst.

Krishna Balarama Mandira have written in their article “Srila BV Narayan Goswami never said Srila Bhaktivedanta Swami Maharaja was a Manjari” posted on May 30, “Some devotees are telling that in our guru parampara all are in madhurya rasa and manjaris. This is not true. What kind of manjaris are Brahma, Narada, Vyasa or Sukadeva? Even in our special branch of Gaudiyas it is not the case. Mahaprabhu did not reject Gauridasa Pandit, Vrindavan dasa Thakura, Anupama, Hridaya Caitanya, who are all in sakhya rasa. Similarly, a guru, whatever his rasa, will accept disciples of any rasa. There is not such rule that a sakhya rasa guru cannot give diksa to madhurya rasa disciple or vice versa. They are qualified to teach everything, but out of respect, when the time comes when higher siksa is needed, he will direct the disciple appropriately, as we see in Jaiva-dharma. Gurudeva also said that Syamananda, who is in madhurya rasa, took diksa from Hridaya Caitanya who is in sakhya rasa, and later siksa from Jiva Goswami. And they are all rupanugas. According to their qualities they are following Rupa Goswami.

We will present a reply to their four questions, which have been answered on the Facebook pages of some of the undersigned, but were deleted by them. In a few days. I request the gentle Vaishnavas to deliberate on the evidence presented as to whether or not the presentation made by “Back to Bhakti” article fairly represented the conclusions of the Vaisnavas at Rupanuga Bhajana Sthalli (also known as Sri Krishna Balaram Mandira).