

Now All That Remains Is To Pray for Grace

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Sri Krsna-Balarama Mandira
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Now we are coming to our conclusion. On one hand, Srila Gurudeva has never specified Srila Swami Maharaja's *svarupa*. He said, "He has *manjari-bhava*, *madhurya-rasa*, *sakhi-rupena*," but never once did Srila Gurudeva say, "He is a *manjari*," which is how he always spoke of other *acaryas* in our line who have *manjari-svarupa*. Directly, "They are *manjaris*." But for Srila Swami Maharaja he only used adjectives. There must be a reason. Consider – When describing a woman, it is not necessary to say she is feminine or has feminine mood. Furthermore, Srila Gurudeva said the *acarya* himself declares his own *svarupa*.

On the other hand, Srila BV Swami Maharaja plainly wrote, "I want to graze cows with Krsna." Besides his definitive Jaladuta prayers he is known to have made various comments indicative of his *sakhya-rasa*, and he was so pleased with his disciple Harsharani devi's poem about his own eternal cowherd pastimes that he ordered it to be published to whole world in his Back to Godhead magazine. He was not just encouraging her sentimental idea about him; by making an official posting he wanted his disciples all over the world to think of him like that.

It is clear: Srila Gurudeva has not stated that Srila Swami Maharaja has *manjari svarupa*; Srila Gurudeva said our *acaryas* reveal their own *svarupa*; and Srila Swami Maharaja himself unequivocally expressed that his mood is *sakhya-rasa*, and not any other mood. But some people refuse to accept and insist to apply their own color. We know this is very hard, but a little patience is necessary. If your *ruci* is different from Srila Swami Maharaja's you cannot change his *svarupa* to adjust according to your material understanding. Rather you will have to develop a higher vision. Then, when the proper time comes everything will become clear. We also feel pain for this fighting and how others are suffering, but what can we do? Our hand is bound by *sastra*.

Why will they not accept? We propose four reasons:

1. They think that whoever has *priya-narma-sakha svarupa* is not *rupanuga*.
2. They say our guru-parampara can only be *manjaris*, not of any other *rasa*.
3. They fear that if Srila Swami Maharaja is a *priya-narma-sakha*, then devotees attracted to *manjari-bhava-upasana* will be disconnected from their relationship with him.
4. They have too much ignorance and ego, and simply cannot give up their wrong idea and pride. Even if they are fully defeated they will try to win by 'solidarity.'

These reasons are not broad-minded or transcendental. We should understand from proper vision.

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1. They think that whoever has *priya-narma-sakha svarupa* is not *rupanuga*.

Priya-narma-sakhas are certainly *rupanuga*. Srila Rupa Gosvami is *nitya-siddha-parikara*, and the Gaudiya *sampradaya acarya*. Any Vaisnava in the Gaudiya line must follow Srila Rupa Gosvami. Will devotees with *ruci* for *sakhya-rasa* or any other *rasa* not study Upadesamrta or Bhakti-rasamrta-sindhu? They will definitely study Srila Rupa Gosvami's ideas for nourishing their *sva-ruci*. In the *phala-sruti* verses of Jaiva-dharma (the history of two *sadhakas* – Vijaya-kumara of *manjari-bhava*, and Vrajanatha of *priya-narma-sakha-bhava*), Srila Bhaktivinoda Thakura says that “whoever reads this book will certainly develop *rupanuga-abhimana*, the pride of being a follower of Srila Rupa Gosvami.” All devotees pray to Srila Rupa Gosvami to fulfil their desire.

In lila, *priya-narma-sakhas* like Subala are more ‘high’ or ‘senior’ than *manjaris*; they are Krsna's direct *parikaras* and serve Him independently. In comparison, *manjaris* are ‘small.’ However, although Subala or his followers have a certain capacity to serve Srimati Radhika, when they want to do so they must take guidance from Sri Rupa-manjari. What to speak of Subala, even Mother Yasoda will have to follow Sri Rupa-manjari if she wants to do any *seva* for Srimati Radhika. Without being under guidance of Sri Rupa there is no entrance into Srimati Radhika's *seva* for any devotee – neither in this world nor in the transcendental world. *Priya-narma-sakhas* are *Rupanuga* up to a limit; their *eka-nistha* is to Subala, but still they are *rupanuga*.

Whoever says that a *priya-narma-sakha* appearing in this world is not *rupanuga* is a big *aparadhi*. If such a *sakhya-rasa* devotee hears them say he is not following Srila Rupa Gosvami, he will refuse to see their face. How wrong this idea is.

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2. They say our *guru-parampara* can only be *manjaris*, not of any other *rasa*.

You like chapatti. That is very tasty for you. But if you get some position and rule that “now all other food production must stop; only chapatti can be produced and no discussion or objection is allowed,” then so many other tasteful and nutritious, necessary things will be lost for everyone. Without thinking of others or future generations, you just sign a bill banning all non-chapatti production, and then another person blindly signs after you, and another, going on like a long line of ants.

In this way, a very terrible situation has arisen: *dasya*, *sakhya*, and *vatsalya rasas* are given no place in our *guru-parampara*. But this is not possible. All *rasas* must be there. Our *parampara* starts from Bhagavan Sri Krsna, and all are *maha-bhagavatas* and *acaryas*. Then Sri Gauranga Mahaprabhu came also giving all four *rasas*, including especially *manjari-bhava* which was not available before. After Mahaprabhu, generally those taking the role of *acarya* in our line have been *manjaris* – to continue this particular current. That is the trend, however, not a rule.

They are not sectarian. If after many *manjaris* a devotee of another *rasa* will appear and become *acarya*, there is no problem. He will internally render *manasi-seva* to Sri Krsna according to his own *svarupa*, and externally he will perform the duties of *acarya* and preach all of Srila Rupa

Gosvami's teachings impartially. Srila Sukadeva Gosvami and Sri Narada Rsi are of *dasya-rasa*, but through their Bhagavat-katha they reveal all moods, even Rasa-pancadhyaya. *Maha-bhagavata acaryas* who do not have *manjari-svarupa* can teach everything. They have full transcendental knowledge, but out of their great respect for that higher *rasa*, they do not discuss it elaborately; like Sukadeva Gosvami did not speak the name of Radharani, they have so much honor for Her. For any special further training his disciple may require, the *acarya* will arrange an appropriate *siksa-guru*.

Srila Madhavendra Puripada nurtured disciples of many *rasas*: Sri Advaita Acarya (*dasya-sakhya*), Sri Pundarika Vidyanidhi and Sri Rangapuri (*vatsalya*), and Sri Isvara Puri (*madhurya*). Similarly, at his time Jagat-guru Srila Bhaktisiddhanta Sarasvati Prabhupada had disciples of all *rasas*. If we research deeply we will find examples of his disciples worshipping in every *rasa*. Any *rasa* can come in our Gaudiya line.

At the time of Srila Swami Maharaja the influence of *sakhya* conception became prominent all over the world. Afterwards, Srila Gurudeva gave strong emphasis to the *manjari-bhava* conception to ensure that particular current keeps flowing strongly in this world, and to nurture Swami Maharaja's disciples who may be attracted to that mood. This is natural, and does not mean they are not the same parampara.

It will be very unfortunate if due to an over-conservative, mundane perspective someone will neglect a *maha-bhagavata Vaisnava* of *sakhya-rasa*, saying, "Oh, he is not *rupanuga*, not in *madhurya-rasa*, not a *manjari*, so he does not belong in our *guru-parampara*." This idea is superstition, and very sad. That oppressed *sakhya-rasa* devotee will not be able to open his heart to anyone, and for his whole life he will suffer because of this ignorant prejudice.

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3. They fear that if Srila Swami Maharaja is a priya-narma-sakha then those of his followers who are attracted to madhurya-rasa will be disconnected from their relationship with him.

Sri Pundarika Vidyanidhi is of *vatsalya-rasa* but gave *diksa* to Srila Gadadhara Pandita, Srimati Radharani Herself. Sri Gauridasa Pandita's disciple is Sri Hridaya-caitanya and both are of *sakhya-rasa*, but Hridaya-caitanya gave *diksa* to Sri Syamananda Prabhu, who is Kanaka-manjari. Syamananda Prabhu then took *siksa* from Srila Jiva Gosvami. What is the problem? We never heard their relation was disturbed because their internal *ruci* was not the same. They are transcendental persons and always thinking a transcendental way, never with material vision. The real guru can easily send his disciple to another person for *siksa*, and that proper disciple will also give full love and honor to both gurus.

When a chaste girl marries, her parents send her to her husband's family, encouraging and nourishing their daughter's relationship there. That girl will have new parents to serve now, but she doesn't break relation with her original parents; she will regard both with equal affection and honor. In this way, Caitanya-caritamrta states that the *diksa-guru* is Sri Krsna's *rupa* and the *siksa-guru* is His *svarupa*. In other words, they are non-different. And yet Srila Gurudeva often mentioned that in

some cases the siksa-guru may be higher. Sri Bilvamangala Thakura honors his *vartma-pradarsaka-guru* Cintamani and his *diksa-guru* Somagiri, but finally says that his *siksa-guru* is Bhagavan Sikhi-piccha-mauli.

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4. They have too much ignorance and ego, and so they cannot give up their wrong idea and pride.

Now this fourth point is giving them too much pain and suffering. Therefore they declare, “Reject Krsna-Balarama Mandira. What we are telling is right. No need for any further discussion.” Like this, they feel some relief.

Someone should teach them to study *sastra* nicely, to hear Srila Gurudeva’s classes very carefully and discuss in depth with higher Vaisnavas. Examine which points of Krsna-Balarama’s statements they feel are not in line with *sastra*, and then examine their own points. They should sincerely search for the truth in an objective way, considering all angles. This is the procedure to come to proper conclusions of siddhanta, and this is the dharma of our devotional line.

They are always thinking, “Krsna-Balarama are the enemy. They are against Srila Gurudeva and Srila BV Swami Maharaja.” They want to finish us, smash us under their feet so there is no trace left. They think then they can be peaceful. But because their conception of siddhanta is not correct, even if they finish Krsna-Balarama in the future many more “Krsna-Balaramas” will sprout up one after another and disturb them. Then what will they do?

Whoever has white hair, their white hair will never again become black. But whoever still has black hair we should protect. If they receive a proper understanding now, then even though one day their hair will become white also, there will be no problem. They will already be prepared.

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Epilogue~

When Sri Krsna’s dearest *priya-narma-sakhas* return from spending the whole day sporting with Him in the forest, they meet His beloved *gopis* in a boisterous mood. Throwing off their turbans and tightening their belts like heroes, they say, “Hey *gopis*, what are you doing all day just crying in the house? Do you know what adventures we had with Krsna-Balarama today?” Then they proudly narrate the killing of Dhenukasura or other demons, and shower the *gopis* with the sweet nectar of Krsna’s *lila-katha*, giving them immeasurable bliss and relieving their pain of separation.

Other times, these supremely fortunate *priya-narma-sakhas* like Madhumangala tell the *gopis*, “I know you want to meet Krsna, but there are so many obstacles you cannot cross. But if you give me some buttermilk I can deliver Him to you at once. I have that power.” Then Madhumangala goes to

Krsna who is situated among many kinds of cowherd friends and grabs Him. “Hey, You want some buttermilk? Come on. Come with me.” Krsna begins to dance and catching Madhumangala’s hand goes to ‘take buttermilk.’ Arriving at the *gopis*’ place, Madhumangala delivers Krsna to them, and then, taking the entire pot of buttermilk himself, he hidingly drinks it and feels, “now my business is successful.”

By the power of their *prema*, the *priya-narma-sakhas* can sell Krsna to the *gopis* for a little buttermilk or *laddu*. They can accomplish easily what no other messenger, *sakhi* or maidservant could do, and so their role in nourishing Sri Radha-Govinda’s *madhurya-lila* is very distinct and wonderful.

Srila Gurudeva ki jaya!

Srila Bhaktivedanta Swami Maharaja ki jaya!