

GURUDEVA NEVER SAID SRILA A.C.
BHAKTIVEDANTA SWAMI MAHARAJA IS A
MANJARI
May 29th 2015

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Gurudeva has never said that Srila A. C. Bhaktivedanta Swamiji Maharaja is a manjari

Srila Bhaktivedanta Narayana Gosvami Maharaja (Gurudeva) has many times told that Swami Maharaja has gopi bhava, manjari bhava, madhurya-rasa and sakhi-rupena. But

- a) gopi-bhava – does not mean he is a gopi or a manjari
- b) manjari-bhava – does not mean he is a manjari
- c) sakhi-rupena – does not mean he is a sakhi
- d) madhurya-rasa – the meaning of madhurya rasa in this context is ‘madhura bhava asrita’ (taking shelter of madhurya rasa).

1.- Gurudeva many times and in many ways wanted to tell us that Srila Bhaktivedanta Swami Maharaja is a priya narma sakha. Sometimes he said that he has more than sakhya-rasa.

He said that there are priya narma sakhas in Radharani’s party and also priya narma sakhas in Candravali’s party, but that Prabhupada is in Radharani’s party.

“We’ll have to be rupanuga. Without rupanuga, without Rupa Manjari, cannot serve to Radhika. There are also... you know that Subal, Sridham, they are priya narma sakhas. They are inclined to Srimati Radhika and they are pleased if Radhika and Krishna meet. But there are also some cowherds, priya narma sakhas for Candravali. They also ple... But Prabhupada was very much inclined to Srimati Radhika in favor of rupanuga. He was rupanuga.” (19931212_13 SB 10_31_15_16 CONT SB SSP DIS DAY WITH SDG Tape A)

2.- In one katha, Gurudeva said that Srila Bhaktivinoda Thakura is Kamala manjari, that Srila Bhaktisiddhanta Saraswati Thakura is Nayana-manjari, that his Gurudeva is Vinoda manjari, and that Swamiji is his siksa guru. (Badger 2000, 5th June). Why didn’t he say at that time directly that Swamiji is also a manjari? Why instead did he speak of sakhya rasa? Try to understand this thing. If he is a manjari, at that time he would have certainly said so directly.

3.- Gurudeva said that he felt pain in his heart because some devotees were thinking that Swami Maharaja was only in sakhya-rasa. “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 madhurya rasa” (21 November 1992).

He feels pain because he hears devotees say that Swami Maharaja is only in sakhya rasa. Gurudeva wants to say that he is not only a sakha, but more than that; a priya narma sakha. If he is a manjari, he would not have used the term 'sakhya-rasa'. On many occasions he could have directly said that Swami Maharaja is a manjari, but he did not.

4.- Once a devotee asked Gurudeva, "This sannyasi is saying that Srila Prabhupada, Swami Maharaja, is a priya narma sakha. That is his conclusion, that is his idea." Gurudeva replied, "He is quite wrong. Wrong, wrong and wrong." Afterwards Gurudeva added, "Let him do. No harm." (20080530_Houston_AM_ENGHINDI_Morning Walk). But if he is fully wrong, how can he say, "no harm"? In these type of situations, his last words are final.

Similarly, Gurudeva replied to HH Tripurari Swami: "If you have a strong belief that your Guru Maharaja was in sakhya mood, I have no objection... I am satisfied... I appreciate... I still appreciate."

5.- When Subala is absorbed in maha-bhava, his male bhava is covered by sakhi bhava. At that time he is not Subala sakha, but Subala sakhi. This is sakhi rupena.

"Subala took the form of a gopi and went to Radhika. Jatila and Kutila thought that Subala was one of Radhika's very dear and near sakhis, so they did not object to Subala going to see Radhika. Then Subala in the form of a gopi came there and began to soften Srimati Radhika's heart in such a way that Subala gopi also began to weep." This is sakhi rupena, not sakhi.

"Sometimes Subala and some other cowherd boys can experience maha bhava." 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)...

"... 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." In this way, when Gurudeva is talking about A.C. Bhaktivedanta Swami Maharaja saying that he is in madhurya-bhava or sakhi-rupena, it should be understood in this way: he wants to indicate that he is a priya narma sakha and never saying that he is a manjari. (Gurudeva, June 27,1994)

6. Someone wrote on internet that our Gaudiya sampradaya is only constituted of manjaris, but this is not correct. This is not our Gaudiya siddhanta. Madhavendra Puri is the kalpa-vriksha giving the fruits of four rasas. Gauranga Mahaprabhu came to give four rasas, not only one.

yuga dharma parvartamu nama sankirtan

cari bhava bhakti diya nacamu bhuvan

(CC Adi-lila 3, 19)

His speciality was manjari bhava (sva-bhakti-sriyam), but it was not exclusive.

7. 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 viceversa. 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.

8.- Some disciples of Srila Gurudeva who never saw Srila Swami Maharaja are feeling disturbed in their bhajan when they hear that A.C. Bhaktivedanta Swami Maharaja is in sakhya rasa and are shouting and screaming. But why are they disturbed? One guru is a sakha, one guru is a manjari, so what is their bhajan problem? Why do they want to change Swami Maharaja's mood and apply their own mood? This means they don't accept either diksa or siksa guru, this is guru-avajna, guru-aparadha and guru-drohi. As Gurudeva said, Syamananda Prabhu took diksa from Hridaya-caitanya (sakhya-rasa) and siksa from Srila Jiva Goswami, and he had no problem in his bhajan.

9.- We are hearing from Guru Maharaja so much hari-katha. But Gurudeva never once clearly stated that Swami Maharaja is a manjari. He has indicated always that he is a priya narma sakha because Swami Maharaja has two moods. One Krishna's side, one Radharani's side. Priya narma sakhas are a special category and they can do two types of special seva: they can go cow grazing with Krishna and also give happiness to Radharani.

“I think that there are two ways to see our Gurudeva.” (Isha prabhu's sound files 19921121 Bombay talk in Srila Prabhupada's room).

“... I saw Swami Maharaja's face some times colored with one bhava and sometimes colored with another bhava.” ([www.soundcloud.com / srila-bv-narayana-maharaja / 19921121 Bombay – talk- in-srila-prabhupada-room-p1.](http://www.soundcloud.com/srila-bv-narayana-maharaja/19921121-Bombay-talk-in-srila-prabhupada-room-p1))

10.- Some persons do not want to come forward and discuss face to face. They do not know sastra, do not understand (see) Guru Vaisnavas words and also do not faithfully accept the words of Guru Vaisnavas. Their only concern is to fulfill their own selfish motives. They hide in the background and send some other person to stand in the frontline, and they use and spoil that person's prestige and devotional consciousness. For these reasons, we are bound to repeat that all such persons are no better than owls.

11.- One kind of devotees will leave the person who proves to them that Swami Maharaja is a sakha. Also, if they find out that Gurudeva was not telling that Swami Maharaja is not a manjari, then they will leave Gurudeva. And if they understand that Swami Maharaja is not a manjari, maybe they will leave Swami Maharaja too. Where they will go after that, I have no words to explain. Devotees should deeply consider this point in their heart and consider things from a siddhantic point of view and not a sentimental one.

In conclusion, Swami Maharaja is a priya narma sakha in the anugatya of Subala.

Gurudeva was bound to speak the way he did because he wanted to spread the glories of manjari bhava. Before him, in Western countries the conception of everyone was only sakhya-rasa. Nobody wanted to hear about manjari katha thinking it was too high, and they would run away. To catch them, Gurudeva said A.C. Bhaktivedanta Swami Maharaja is in madhurya-rasa, sakhi-rupena, etc. In this way Gurudeva fearlessly and boldly preached manjari-bhava in the whole world from house to house. So much so, that now everyone is only thinking of manjari-bhava. This is the glorious speciality of Gurudeva, and he is fully successful.

Jaya yugalacarya jagad-guru nitya lila pravista om visnupada astotara sata Sri Srimad Bhaktivedanta Narayana Goswami Maharaja ki jai!