

The following is A Statement from Sri Krsna-Balarama Mandira (Seva-kunja) on the Svarupa of Srila Bhaktivedanta Swami Mah

[4 March 2015 at 16:02](#)

IN THE TRANSCENDENTAL WORLD ALL ARE VERY SWEET

All Glories to Sri Sri Guru and Gauranga!

Dear devotees of nitya-lila-pravistha om visnupada 108 Sri Srila BhaktivedantaNarayana Gosvami Maharaja Srila Gurudeva, and nitya-lila-pravistha om visnupada 108 Sri Srila A.C. Bhaktivedanta Swami Maharaja, all over the world -

I offer my appropriate dandavat pranama to you, in accordance with yourposition.

The discussion of transcendental subjects is not merely brain exercise. By logicand argument you cannot prove anything; whatever you establish will later be destroyed by a bigger argument. To understand transcendental things requires balanced heart and mind. Sometimes we use only our mind but not heart, and sometimes only our heart but no mind, but to discuss properly we should be neutral, like a judge considering all evidence. Then a proper conclusion can come.

First of all, in whichever mood parampujyapad Srila A.C. Bhaktivedanta SwamiMaharaja is rendering seva in Goloka-Vrndavana, there is no question of that being lower or higher. There is pure adjustment in the transcendental world. Conditioned souls cannot understand that really everything there is completely cinmaya. Whether one is in sakhya, vastslya, or madhurya-rasa, all are transcendental, and so there is no differentiation. Only for lila is there division of rasas. From this world, the jivas have to respect all these transcendental relationships.

Our paramaradhyatama Srila Gurudeva, Srila Bhakti Vedanta Narayana GosvamiMaharaja 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. We can see in the folio that Srila Swami Maharaja has mentioned "Rupa Gosvami" thousands of time in his books, but "Rupa-manjari" only five times, and "radha-dasyam" never once.

Sometimes Srila Gurudeva also said that Srila Swami Maharaja is Rupanuga inthe internal sense, "serving like Sri Rupa-manjari." We can compare this withhow Srila Swami Maharaja repeatedly told his disciples that his own god-brothers were all kanistha-adhikaris. That was not true, and anyone who insists to follow these statements on the pretext of guru-nistha will commit grave offense. They can argue that "my Gurudeva said, so it is true!" but there is no sense in it. Such statements of Srila Swami Maharaja were very bold and clear, but false. He spoke like that for his disciples' welfare, to keep them from going here and there so he could keep them close and give proper nourishment. This is called preaching tactics.

For his own preaching, Srila Gurudeva also used tactics for the welfare of those he was helping. I heard he told one devotee who was very attached to Jesus that Jesus was also in manjari-bhava, and took birth in our parampara to perfect that. We should understand that before Srila Gurudeva traveled to foreign countries this mood was not present anywhere in the western world at all. He brought this manjari mood to the western world, and it was a shock, a surprise for many. Therefore in the beginning stage of his preaching at that time he had to do things very carefully. Some statements can take your preaching very high, and some can immediately destroy your preaching. For this reason, Srila Bhaktivinoda Thakura also says, "Oh my dear preachers, if you want to propagate the mission of Sriman Mahaprabhu then sometimes you must hide thetruth if that will

make a big quarrel and disturb your preaching.”

Wise persons know that by catching hold of a supremely exalted personality's feet, one's desires can be quickly fulfilled. In this way, whichever rasa one has intrinsically will very quickly come to siddhi by following Srila Rupa Gosvami's ideas and taking shelter of Sri Radha. Satyavrata Muni ultimately prays “namo radhikayai” at the climax of his Damodarastakam prayers, but his mood is not manjari-bhava. Sri Suradasaji has vatsalya mood, but so extensively extols madhurya-rasa in his poetry. Sri Uddhavaji prays for the dust of Srimati Radharani's lotus feet (10.47.63), and Sri Bhismadeva also offers prayers touching the mood of the gopis even at the last moment of his life (SB 1.9.40). None of them have gopi-bhava, but they take support of that highest mood to attain their own perfection. Similarly, there is no problem for someone in sakhya-rasa to receive and chant sannayasa-mantra (gopi-bhava-mantra), any more than it is inappropriate for him to chant gopala-mantra or kama-gayatri. For example, Srila Gurudeva also gave gopala-mantra even to some devotees he confirmed were intrinsically Rama bhaktas, because these highest mantras nourish all rasas.

Our Srila Gurudeva is a very high personality. He is transcendental and knows everything - what is good for all jivas and how to distribute this highest mercy, but very few persons can actually understand him. If Srila Gurudeva had said, “I am in madhurya-rasa but Srila Swami Maharaja is in sakhya-rasa,” a big battle would have come. Then how could he fulfill the order of Srila Swami Maharaja, his siksa-guru and bosom friend, to help his ISKCON devotees? They and the whole world would have been deprived of very important things.

Parampujyapada Srila Bhakti Raksaka Sridhara Maharaja said that Srila Swami Maharaja was in sakhya-rasa and following that this type of attack came from a neophyte section of Srila Swami Maharaja's followers. So Srila Gurudeva knew very well, “If I give a correct statement about this then my preaching will be disturbed.”

To defeat Buddhism and accomplish Bhagavan's purposes, Sri Sankaracarya also used wise preaching tactics. Where the Buddhists said truth is sunya, nothing, he said “no it is something, but that something is nothing,” and thus played both sides for fulfilling his mission. Srila Jiva Goswami also apparently established svakiya-bhava in vrndavana-lila, but if there is svakiya, what is the need for preparing any kunjās for Sri Radha-Krsna? They can just go to Their house. Srila Jiva Goswami made such statements only to pacify a certain section of stubborn persons who could not accept his own mood of parakiya. In Sri Sridhara Swami's commentaries on Srimad Bhagavatam we sometimes find a smell of mayavada, and it appears as if he gives support to the doctrine of impersonalism. By this ‘smell’ he gradually attracts mayavadis to the devotional conception. When a fisherman puts bait on his hook, it appears he is giving fish something to eat, but his intention is to catch them. An acarya's inner mood can be very difficult to understand. When Sriman Mahabrabhu was crying in front of Sri Jagannathadeva, many people were there but only very few persons like Srila Rupa Gosvami could understand His heart. The common people were perhaps thinking He has some family problem, and is praying to the Lord for material help. Only by so much sadhu-sanga, so much deep study, and by keeping a peaceful mind can you one day realize a Vaisnava's heart.

An acarya's own writings and activities are the biggest evidence indicating his mood. The prayers of Srila Swami Maharaja in his diary are proof of what he wants: “Oh Brother, Sri Krsna, when will I graze the cows and sport with You and the cowherd boys. Vane khai lutaputi - we will steal each other's lunches and have picnic in the forest.” This has been accepted as Srila Swami Maharaja's eternal sakhya mood by parampujyapad Srila Bhakti Pramoda Puri Maharaja and

parampujyapad Srila Sridhara Maharaja. Many times he plainly indicated that he was in sakhya-rasa, and longed to enter these pastimes, enjoying laddus and kacauris with the cowherd boys. All of this evidence has already been compiled before by his disciples*.

Another consideration is that Srila Swami Maharaja has established the deities Sri Radha-Krsna everywhere in the world, but that is out of preference for the pleasure of his spiritual master, just as

our Srila Gurudeva established his own Guru Maharaja's istadevas Sri Radha-Vinoda-vihari everywhere. However, in Vrndavana, where in his own nitya-siddha svarupa he performs his seva, there Srila Swami Maharaja established Sri Krsna-Balarama in Raman-reti, the place of cow-grazing pastimes. He has placed Them centrally, and Sri Radha- Syamasundara to one side. No Vaisnava can place his istadeva on the side, or tolerate that they be placed so by anyone else.

In this way, the sakhya-rasa of Srila Swami Maharaja is supported by Hari (SriKrsna-Balarama), Guru (his own writings and words), and Vaisnava (his exalted, omniscient, maha-bhagavat senior god-brothers). What Srila Gurudeva has told in apparent contradiction to this has also been clearly reconciled. We are presenting this matter before the devotees to consider for themselves. Some people are criticizing us for this, but that is normal. We accept. But if in our Srila Gurudeva's name they speak like this they will bring bad reputation to him, and for this reason we present these ideas.

Finally, everyone should understand that in whichever rasa Srila Swami Maharajais doing his eternal seva, he is the worshipable deity for the whole world, and that sakhya-rasa is no small thing. Srila Sanatana Gosvami's masterpiece Sri Brhad- Bhagavatamrta establishes the glory of sakhya-rasa. No seva is higher or lower in Goloka-Vrndavana - all are fully transcendental. We should not try to pull Srila Swami Maharaja from his own rasa to another position, or he will not be happy. Whichever deity one serves must be worshipped with the mantra and paraphernalia appropriate to him. Datura flowers are only for offering to Siva, and java flowers are only for Durga. If by ignorance or by force you offer them to Sri Krsna, He will not be satisfied. Similarly, Srila Swami Maharaja should be worshipped in his own mood. If someone has a small brain and a small heart then this understanding cannot enter. For bhajana, we need so much sadhu- sanga and such a broad, bright mind and heart. Only those pure bhaktas for whom the lotus feet of Sri Guru, Vaisnava and Bhagavan are everything, can understand, enter, and taste bhakti-rasa (dasya, sakhya, vatsalya, madhurya).

Sri Krsna-Balarama MandiraSeva-Kunja, Vrndavana

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[*Below are a few relevant citations from the book "O My Friend" which is available on-line]

~"When he departed from this consciousness of worldly preaching propaganda, then he is there. It is clearly expressed in these sayings there in the Atlantic. He discovered the unmanifest (aprakata) pastimes in Vrndavana, and in Vrndavana he established Krsna-Balarâma and Gaura-Nitâi. That is indicative of sakhya-rasa. From this we can conclude that he is in sakhya-rasa, and he has entered into those pastimes. This is my understanding about his present position. He has expressed himself, his eternal position, the acme of his aspiration. In Vrndavana he has established Balarâma and Krsna and Nitâi-Gaura, and he is saying like that, Nitâi-Gaura are Krsna and Balarâma. It's almost clear that he comes from that group. And now he's again there. Hare Krsna... So after performing this service, he aspires after a life in the cow-keeping lila of Krsna, and he is appreciating that sort of friendly service of Krsna very much from the core of his heart, his aspiration after finishing his worldly preaching campaign." - Srila B. R. Sridhara Maharaja!

~Swami B.V. Tripurari relates that when he read Srila Prabhupada's Jaladutaprayer to Prabhupada's Godbrother Pujyapada Bhakti Pramoda Puri Maharaja, Puri Maharaja immediately exclaimed, "Sakhya-rasa!" Then when Tripurari Maharaja said that some devotees assert that it is a problem if Srila Prabhupada is in sakhya-rasa because our sampradaya is principally a gopi-bhava lineage, Puri Maharaja replied, "Baba, if your guru is situated in sakhya-rasa, you don't have a problem. But if anyone thinks they have a problem because their guru is in sakhya-rasa rather than madhurya-rasa, then they have a problem!" Srila Puri Maharaja then went on to explain that should any of Prabhupada's disciples develop greed for gopi-bhava that Prabhupada would make arrangements to facilitate their pursuit.

~"And the sakhya-rasa is also not to be neglected. [Raghunatah] Dâsa Goswâmî, who is thought to hold the highest position of madhurya-rasa, our prayojana acarya himself says, sakhayam me

namasta nityam. What does it mean? Fools rush in where angels fear to tread. Is it an intellectual field that we can pass resolutions, pass remarks in any way we like in our fashion? No.

DāsaGoswāmî, who is posted in the highest position of the prayojana-tattva, the acarya of prayojana in mādhyama-rasa of Radha dasyam, he says that I will try to show my reverence to sakhya. It is not a play thing. This is very rarely to be found. We must go to that plane and then we should deal with these things. Sakhya-rasa is a very small thing? What is this? From a distance I want to show my respect to sakhya-rasa. That should be the tendency of a real devotee, and not to disregard all these things.” - Srila B.R. Sridhara Maharaja

~ On still another occasion in which Prabhupāda entertained a discussion of hisvarūpa or spoke directly about it, Hrsikesananda asked Srila Prabhupāda about the nature of the disciple’s relationship with the guru in our sampradāya:

hd: Gurudeva, what about rupanuga-bhakti? What is the eternal relationship between us and you?
acbsp: (Prabhupāda quotes the second half of sloka 6 of Gurvāstakam.) Guru is serving under his master and you all can do likewise. In nitya-lila every devotee thinks like that, that my master is the most dear to Rādhā-Kṛṣṇa.
hd: So that means that my relationship with you is eternal, that it will continue in nitya-lila?
acbsp: Yes.
hd: As mañjaris?
acbsp: Down to sakhya.
hd: But for rupanuga isn’t it always mañjari-rasa?
acbsp: That is the highest; but in the spiritual world there is no such distinction.

Govinda dasi recalls, “In the car in Seattle in 1968, he was talking about this and said, ‘My Guru Maharaja’s rasa is that of gopî, mañjari, but I am in relationship with Kṛṣṇa as cowherd boy.’ ”

~ One day, while Prabhupāda was sitting in his room receiving his massage, he began talking and laughing. As he sat on the floor with one leg tucked under his body and one leg outstretched before him, he told the two or three devotees present how Kṛṣṇa, carrying the lunch His mother had packed for Him, would go to the forest with His cowherd boy- friends, who were also carrying lunches from home. Kṛṣṇa and His friends would all sit together sharing their lunch, and Kṛṣṇa always had the best laddus and kacauris. Prabhupāda’s eyes flashed, and he rubbed his hands together, smiling. “I simply want to go to Kṛṣṇaloka, so I can have some of Kṛṣṇa’s laddu and kacauris. I do not have any great diversion from this. I simply want to go there so that I can enjoy eating laddus and kacauris with Kṛṣṇa and the cowherd boys.” Opening his eyes widely, he glanced at Devānanda, who was massaging him, and at the others in the room. “Oh,” he said to them, “if you will give me laddus and kacauris, then I will bless you.”

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