

They are Unable to Touch Srila Gurudeva's Heart

These four questions are not difficult for us. We can answer thousands of your “unanswerable questions,” but you should come and discuss it with us face to face. We have already answered your questions. Now we will spoon-feed you so that you might understand more easily.

1. *Why was the conception that Srila Prabhupada is in sakhya-rasa not submitted to Srila Gurudeva for clarification and validation?*

It was clear to us then that Srila Gurudeva was revealing Srila Swami Maharaja is a *priya-narma-sakha*, but in a hiding way because he wanted to preach *manjari-bhava* and that is what the situation required. We didn't want to disturb Srila Gurudeva. When Mohini Bhagavan was distributing nectar to the Devas, Rahu came among them in disguise. Bhagavan knows everything, but the Sun and Moon tried to indicate, “You don't know who this person is?” and for that offense they are still afflicted up to today by eclipse. We knew Srila Gurudeva knows everything, and we did not want to do this type of *aparadha*.

Srila Gurudeva also knew that we understood what he was doing. Many times we were present while he preached like this to Srila Swami Maharaja's disciples, and at those times he would look to us and smile. Srila Gurudeva was telling them, “Srila Swami Maharaja is in *madhurya-rasa*, *gopi-bhava*, *sakhi-rupena*, *manjari* mood.” He even sometimes said “maidservant,” but never once said, “he is a *manjari*.” Srila Gurudeva knew Swami Maharaja's special nature - neither “only of *sakhya-rasa*” nor *manjari*, but something between, touching both sides. That is the special quality of *priya-narma-sakhas*; they are male but can perform Srimati Radhika's

maidservice and thus all these qualities come - *madhurya-rasa*, *gopi-bhava*, even *sakhi-rupena*. Srila Gurudeva explained how Subala decorates himself as a *sakhi* and goes to Radhika (see endnote*). Then, being absorbed in Her, Subala's *sakha-bhava* becomes covered by *gopi* mood, and he achieves *tadatmya* with Srimati Radhika. In that condition he will serve Her under guidance of Rupa-manjari, *rupanaga*. In this way, *priya-narma-sakhas* like Subala serve *srngara-rasa* from the side of *tat-tad-bhava-icchamayi gopi-bhava (manjari-bhava)*, but not *sambhoga-icchamayi gopi-bhava*.

Priya-narma-sakhas nourish *srngara-rasa* in ways neither other *sakhas*, nor *manjaris*, nor even Sri Krsna Himself can. Therefore it is a special category of maidservice. (In *Radha-krsna-ganoddesa-dipika*, Srila Rupa Gosvami includes *priya-narma-sakhas* in his list of "Sri Radha's maidservants - *sri-radha-bhrtyah*").

2. *Where is the concrete evidence, or even a glimmer of evidence, that Srila Gurudeva's privately and publically stated convictions about Srila Prabhupada's svarupa were nothing but a "preaching tactic" or "strategy"?*

In almost twenty years of preaching on this subject hundreds of times, Srila Gurudeva never one single time said plainly "Swami Maharaja is a *manjari*". Conversely, when speaking of other *acaryas* like Srila Parama-gurudeva, Srila Bhaktisiddhanta Sarasvati Prabhupada, Srila Bhaktivinoda Thakura, it is pure and sure - again and again he directly said "they are *manjaris*." Why the difference? Srila Gurudeva never told a false thing about Srila Swami Maharaja. He simply didn't tell everything openly, and he let the devotees draw their own conclusion according to their own mood and understanding.

Every preacher uses tactics for making his service successful. If Srila Gurudeva had not spoken like this - telling “*manjari* mood,” etc., but not “*manjari*” - he could not bring *manjari-bhava* to the westerners because the atmosphere was predominated over by *sakhya-bhava* conception. At that time Syamarani, Madhusmita and many who are now in the opposing party were also following the *sakhya* conception of Srila Swami Maharaja. When Syamarani learned about *manjari* mood from Srila Gurudeva, she began to hate her former idea and even Swami Maharaja’s *pranama-mantra*.

Syamarani- I am feeling that my relationship our Prabhupad, there is obstacle, because I feel very far away from him, because there is so much “*namo on visnupadaya krsna presthaya bhutale...*” When I say the prayers, I hate it, I dont like it at all.

Gurudeva-Now, even before?”

Syamarani- Yeah now! Before I didnt notice it, but now I notice. I dont like doing all these things. I dont know what to do. *Namaste saraswati dive gaura vani pracarine...* I dont like it. I feel offensive, but I don’t like it. But I dont know what to do.

Gurudeva- You should do it for others.

Syamarani- What should I do for myself...with him?

Gurudeva- That he is a *prana-priya sakhi*.

We see here that, for her, according to her own mood, Srila Gurudeva is telling how she can practice. In Jaivl-Dharma it is illustrated in the case of Vrajanatha and Vijaya-kumara that the

disciple can see (superimpose) in his Guru whichever mood he himself is cultivating. But certainly the Guru has his own mood also, which can be different from the disciple's vision. When vision can be subjectively relative, the spiritual master gives guidance which is favorable for each individual's development. This preaching tactic does not imply telling anything false - just consideration of time, place, and individual circumstance.

3. *Where is there any un-interpreted (as-it-is) statement from Srila Gurudeva declaring our Srila Prabhupada to be a Sakha of any kind?*

“We´ll have to be *rupanuga*. Without *rupanuga*, without Rupa-manjari, cannot serve to Radhika. There are also... you know that Subala, Sudan, 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)

4. *Where is it stated that priya-narma-sakhas are capable of experiencing and revealing madhurya-rasa in the mood of Srila Rupa Gosvami?*

Radha-krsna-ganoddesa-dipika, Ujjvala-nilamani, Jaiva-dharma and Prema-pradipa all give this indication:

“*dvayor milana-naipunyo madhuro bhava-bhavitah...* (Subala) is most expert in arranging meetings between the Divine Couple, and he is absorbed in *madhurya-bhava* (amorous love).” (Rkgd, Lb 46) In other words, “*nikunja-yuno-rati-keli-siddyai.*”

“The special prerogative of the *priya narma sakhas* is to assist in Krsna’s *madhura-lila.*” (Jaiva-dharma, 5th ed, chapter 29, pg 621). They do not participate in *madhurya-lila* like *nakayas*, but “assist” like *manjaris*.

“The *priya narma sakhas* are eligible for *srngara-rasa* to some extent.” (JD chapter 30, 625).

“His *priya narma sakha*, *srngara-rasa* himself, reigns splendidly, fully manifest in Vraja” (JD, chapter 34, pg 707). The meaning more clearly derived from the original Bengali and Gurudeva’s Hindi edition, is “The *priya narma sakhas* are the deity (*murtiman*) of *srngara-rasa* in Vraja.”

“*Sakhya* is also of two types: *siddha sakhya* and *unnati-garbha sakhya*. The characteristics of *siddha sakhya* are that *rati*, *prema* and *pranaya* are in a fixed unchangeable form. In *unnati-garbha sakhya* there is a sprout of *vatsalya* and *kanta* (*madhurya*) *bhava...* When *sakhya rasa* is nourished then it will become either *vatsalya rasa* or *madhurya rasa.*” (Prema-pradipa). So *priya narma sakhas* go to *madhurya rasa* side, and *suhrt sakhas* go to *vatsalya rasa* side.

When *priya-narma-sakhas* become absorbed in *tadatmika-bhava* with Srimati Radhika, they enter in *madhurya-rasa* because She is *madhurya-rasa-siromani*. They taste something of Her *mahabhava*. At that time, they have *gopi-bhava*. They completely lose their *sakha* mood and male identity, and experience *tadatmya* with Radhika like *manjaris*. This is *tat-tad-bhava-icchamayi*, nothing like a *sambhogamayi* relation with Sri Krsna.

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This transcendental subject matter is not to be decided by the public, by signatures or votes. Srila Swami Maharaja had a very heavy word for describing this kind of democracy. This is for high-class devotees to reconcile. The public cannot sign to judge this, because perhaps no one knows these deep truths.

If anyone wants to ban Krsna-Balarama's preachers, or keep "respectful distance," they are free to do so. We do not demand you stop this. It is your personal right. But you do not have the right to pose wrong siddhanta, and establish that this is Srila Gurudeva's mood by signature. Don't put Srila Gurudeva's name down. In his Jaladutta prayers Srila Swami Maharaja expresses in his own words the character of a priya-narma-sakha, and furthermore Srila Gurudeva has not stated directly even one time that Swami Maharaja is a manjari - but if you insist he does, you take his name down. Srila Gurudeva has beautifully preached manjari-bhava while glorifying Swami Maharaja without ever crossing Swami Maharaja's own mood - but you do. Every acarya gives his own identity and Swami Maharaja also expresses his, so why don't you follow his word? Seeing this behavior, we have doubts how many are really disciples of Srila Gurudeva and Srila Swami Maharaja.

Endnote - from the class entitled "Srila Gurudeva on sakhas, sakhis and mahabhava" (June 27, 1994):

"Sometimes Subal and some other cowherd boys can experience maha-bhava... "

Now Krsna was hankering after Radhika. Subal came and saw that Krsna was about to die, so Subal took the form of a gopi and went to Radhika. Jatila and Kutila thought that Subal was one of Radhika's very near and dear sakhis, so they did not object to Subal going to see Radhika. Then Subal, in the form of a gopi came there and began to soften Srimati Radhika's heart in such a way that Subal Gopi also began to weep. "Krsna will leave his body. I have been here for some time already, so he may have died already. So if you want to save Him, please go immediately"

Srimati Radhika's heart melted and She began to weep. It was Purnima (full moon), so Radhika rubbed camphor upon Her body, dressed in white, and called Vrnda Devi. Putting Her hand on Vrnda Devi's shoulder, She started walking to meet Krishna. When Subal 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. It is an abhasa of maha-bhava.

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23 July 2015**