

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

## On Prabhupadanuga

May 18, 2004 part 2: Badger, California

There are two kinds of Gurus; that is, the siksa-guru and the diksa-guru.

vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca

["I offer my respectful obeisances unto the lotus feet of my diksa-guru and siksa-guru, and unto the feet of all Vaisnavas."]

Siksa-guru and diksa-guru may be equal; but sometimes, if the diksa-guru is also the siksa guru, there may be a prominence of diksa-guru. Sometimes, if we are not able to hear from our Gurudeva, then siksa-guru may be more prominent.

Sometimes siksa-guru is higher. My diksa-guru is Srila Bhakti Prajnana Kesava Gosvami Maharaja, and my siksa-guru is Srila Rupa Gosvami himself. Who is greater? Srila Rupa Gosvami. Do you understand?

Also, my siksa-guru is Sikhi-puccha-mauli, Sri Krsna Himself.\* [See Endnote 1] In that case, is diksa-guru superior or siksa-guru superior? Certainly siksa-guru, Krsna Himself, is superior. Still, we will have to give proper respect to our Gurudeva first, because he is the one who told us who Srila Rupa Gosvami is, who Sri Krsna is and who Sri Caitanya Mahaprabhu is. If one does not have guru-nistha, everything is gone.

Guru-nistha (strong faith in the self-realized Guru) is the backbone of bhakti; nistha to Guru, nistha to guru-pancaka\* [See Endnote 2], nistha to Lord Krsna, and nistha to the guru-parampara. If you have no nistha, your life is unsuccessful. If you have no guru-nistha, you should change your life in such a way that you will get it.

Guru-nistha brings you to akanda-guru-tattva, Sri Baladeva Prabhu. You will ultimately see that Guru is the prakasa (manifestation) of Sri Nityananda Prabhu or Sri Baladeva Prabhu. If you pray for something from your Guru, Nityananda prabhu and akanda-tattva Baladeva prabhu will at once arrange everything. This is because our Gurudeva is not something separate from Sri Nityananda Prabhu.

You should not think that Srila Bhaktivedanta Svami Prabhupada has discovered something new – and that we are "Prabhupadanugas". Some think that "Just as there are Rupanuga Vaisnavas [\*See Endnote 3], so we are Prabhupadanuga." Persons who think like that are nothing – they are completely ignorant.

All our acaryas have told us to follow the Rupanuga Vaisnavas – but who are Rupanuga? Sri Caitanya Mahaprabhu first of all inspired all spiritual truths in Srila Rupa Gosvami's heart, as well as all knowledge of the Vedas, Upanisads and

all other scriptures. Then, by the Lord's mercy, Srila Rupa Gosvami knew his heart:

sri-caitanya-mano-'bhistam  
sthapitam yena bhuta-tale  
svayam rupah kada mahyam  
dadati sva-padantikam

["I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him. When will Srila Rupa Gosvami Prabhupada, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"]

By the mercy of Sri Caitanya Mahaprabhu, Srila Rupa Gosvami manifested, or wrote, so many books, such as Sri Bhakti-rasamrta-sindhu, Sri Ujjvala-nilamani and Sri Upadesamrta. The question is, who are Rupanuga? Who is Srila Rupa Gosvami? He explained everything about Vraja-bhakti in Sri Ujjvala-nilamani and Sri Bhakti-rasamrta-sindhu. He wrote Sri Ujjvala-nilamani especially to give vraja-prema and vraja-bhakti. He explained in Bhakti-rasamrta-sindhu that bhakti can be experienced by five moods and five kinds of services; santa, dasya, sakhya, vatsalya and madhurya. Among them, three are prominent – sakya, vatsalya and madhurya. The mood of the Vrajabasis is vraja-bhakti; especially, the mood of the gopis is madhurya-rasa in vraja-bhakti; and especially, the mood of Srimati Radhika is the highest emblem of vraja-bhakti.

Srila Rupa Gosvami has explained all these truths.

ei ta sadhana-bhakti--dui ta' prakara  
eka 'vaidhi bhakti', 'raganuga-bhakti' ara

["There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service." (Caitanya-caritamrta Madhya-lila 22.108)]

Those who are following the path of raganuga [\*See Endnote 3] in any rasa other than manjari-bhava in madhurya-rasa are Rupanuga, but not so much – partly, very partly. In fact, it can also be said that they are not Rupanuga. Those following the path of sakya and vatsalya rasa are raganuga, but even they are not Rupanuga. Those who follow the line of personal mood of Sri Rupa Manjari (Srila Rupa Gosvami's other form, in his service to Radha-Krsna, as a gopi-manjari) and Srila Rupa Gosvami are actually Rupanuga.

What is the mood of Rupa Manjari? She is a dasi of Krsna and Radhika, but with an inclination towards Srimati Radhika. Actually, she is a dasi of Srimati Radhika, not Krsna. If Srimati Radhika is happy, then Krsna will automatically be

happy. If Krsna has been neglecting someone, but that person has taken shelter of Srimati Radhika, then Krsna is bound to accept her.

yasya prasada bhagavat-prasado  
yasyaprasadan na gatih kuto 'pi  
dhyayam stuvams tasya yasa tri-sandhyam  
vande guroh sri caranaravindam

["Only by the mercy of Sri Gurudeva can one receive the mercy of Krsna; without his grace the living entities cannot make any advancement nor be delivered. Meditating three times a day on the glories of Sri Gurudeva and reciting sattva-stuti, I offer prayers unto his lotus feet." (Sri Guruvastakam verse 1)]

If you have made a mistake and committed any aparadha at the lotus feet of Sri Krsna, or you have neglected Him, but if you are taking shelter in the lotus feet of a qualified Guru, then Krsna may forgive you. Guru will tell Krsna, "You must forgive him. You are bound to forgive him, because I have accepted her or him." On the other hand, if Krsna is about to accept that person, but Guru is neglecting and is upset with him, then Krsna will reject him. In the same way, even if Krsna has neglected someone, if that person will take shelter in the lotus feet of Srimati Radhika, then Krsna is bound to give her special mercy.

radhika-dasi yadi haya abhimana  
sigrai milai taba gokula-kana

["If you develop pride in being Srimati Radhika's exclusive maidservant, then very quickly you will meet Gokula Kana." (Sri Radha Bhajana Mahima verse 5)]

Srila Narottama dasa Thakura is a Rupanuga Vaisnava. What did he do? He cleaned the place where his Gurudeva, Srila Lokanatha Gosvami, used to pass stool. At first Lokanatha Gosvami refused to accept Narottama dasa as his disciple, because that boy was a prince, the son of a king. Narottama dasa began to sweep that place, and then he would put water and cow dung in that spot to make it pure and scented. One night Lokanatha Gosvami caught hold of Narottama dasa on that very spot and asked, "Who are you?" Narottama dasa began to weep, and then Lokanatha Gosvami accepted him.

Anyone internally and outwardly fulfilling the orders of Gurudeva, who is himself Rupanuga, does not only fulfill his Guru's order, but he knows his Guru's wish even before the order is spoken. Sri Caitanya mano-bhistam. Srila Rupa Gosvami realized the inner heart's desire of Sri Caitanya Mahaprabhu, and similarly, you will have to know Sri Guru mano-bhistam. If you are not qualified to know, you are not a disciple; you are only a disciple outwardly. You should try to know the wish of your Gurudeva – how he will be happy – and try to please him. If Guru is not happy with you, Krsna will not be happy with you.

[\*Endnote 1 –  
cintamanir jayati somagirir gurur me  
siksa-gurus ca bhagavan sikhi-pincha-maulih  
yat-pada-kalpataru-pallava-sekharesu  
lila-svayamvara-rasam labhate jayasrih

"All glories to Cintamani and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayasri [Radharani] enjoys the transcendental mellow of an eternal consort." This verse is from the Krsna-karnamrta, which was written by a great Vaisnava saint named Bilvamangala Thakura. (Sri CAitanya-caritamrta Adilila 1.57)]

[\*Endote 2: - Guru-pancaka – Guru-pancaka (Sri Guru (spiritual master), Paramaguru (grand spiritual master), Paramesthiguru (great grand spiritual master), Paratparguru (great great grand spiritual master), Paramparatparguru (great great great grand spiritual master)

[\*Endnote 3: - "We Gaudiya Vaisnavas are known as Rupanuga. Rupanuga means the followers of Rupa Gosvami. Why should we become followers of Rupa Gosvami? Because sri-caitanya-mano 'bhistam sthapitam yena bhuta-tale. He wanted to establish the mission of Sri Caitanya Mahaprabhu." (Srimad-Bhagavatam 5.5.2, Hyderabad, April 13, 1975)

[\*See Endnote 4 – Raganuga-bhakti – "One has to serve Krsna according to these regulative principles, but if one develops spontaneous love for Krsna as exhibited in the activities of those who live in Vrajabhumi, one attains the platform of raganuga-bhakti. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhumi. In Vrajabhumi, there are no regulative principles set forth for Krsna's service. Rather, everything is carried out in spontaneous, natural love for Krsna." (Sri Caitanya-caritamrta, Madhya 8.221 purport)

ragatmika-bhakti--'mukhya' vraja-vasi-jane  
tara anugata bhaktira `raganuga'-name

"The original inhabitants of Vrndavana are attached to Krsna spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called ragatmika-bhakti. When a devotee follows in the footsteps of the devotees of Vrndavana, his devotional service is called raganuga-bhakti." (Sri Caitanya-caritamrta, Madhya 22.149)]

virajantim abhivyaktam  
vraja-vasi-janadisū

ragatmikam anusrta  
ya sa raganugocyate

["Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vrndavana. Devotional service that accords with their devotional service is called raganuga-bhakti, or devotional service following in the wake of spontaneous loving service." (Sri Caitanya-cartamrta, Madhya 22.154)]

[Thus ends part 2. Part 3 is coming soon.]

Editorial Advisors: Pujyapad Madhava Maharaja and Sripad Brajanatha dasa  
Transcriber: Vasanti dasi  
Editor: Syamarani dasi  
Typist: Anita dasi