

*śrī-śrī-guru-gaurāṅgau jayatah*

# SARASVAT-GAUDIYA TATTVA DARSHAN

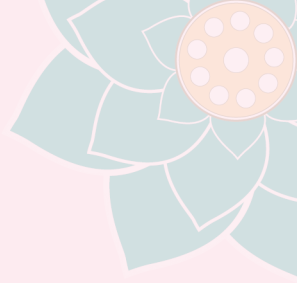
*A Scientific Survey on Bhaktivinoda-dhārā &  
Non-Bhaktivinoda-dhārā*



*His Divine Grace  
Śrī Śyām Dās Babajī Mahārāja*







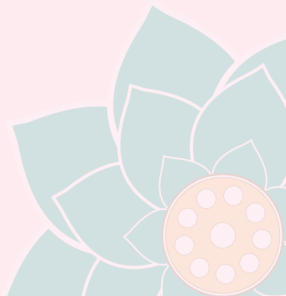
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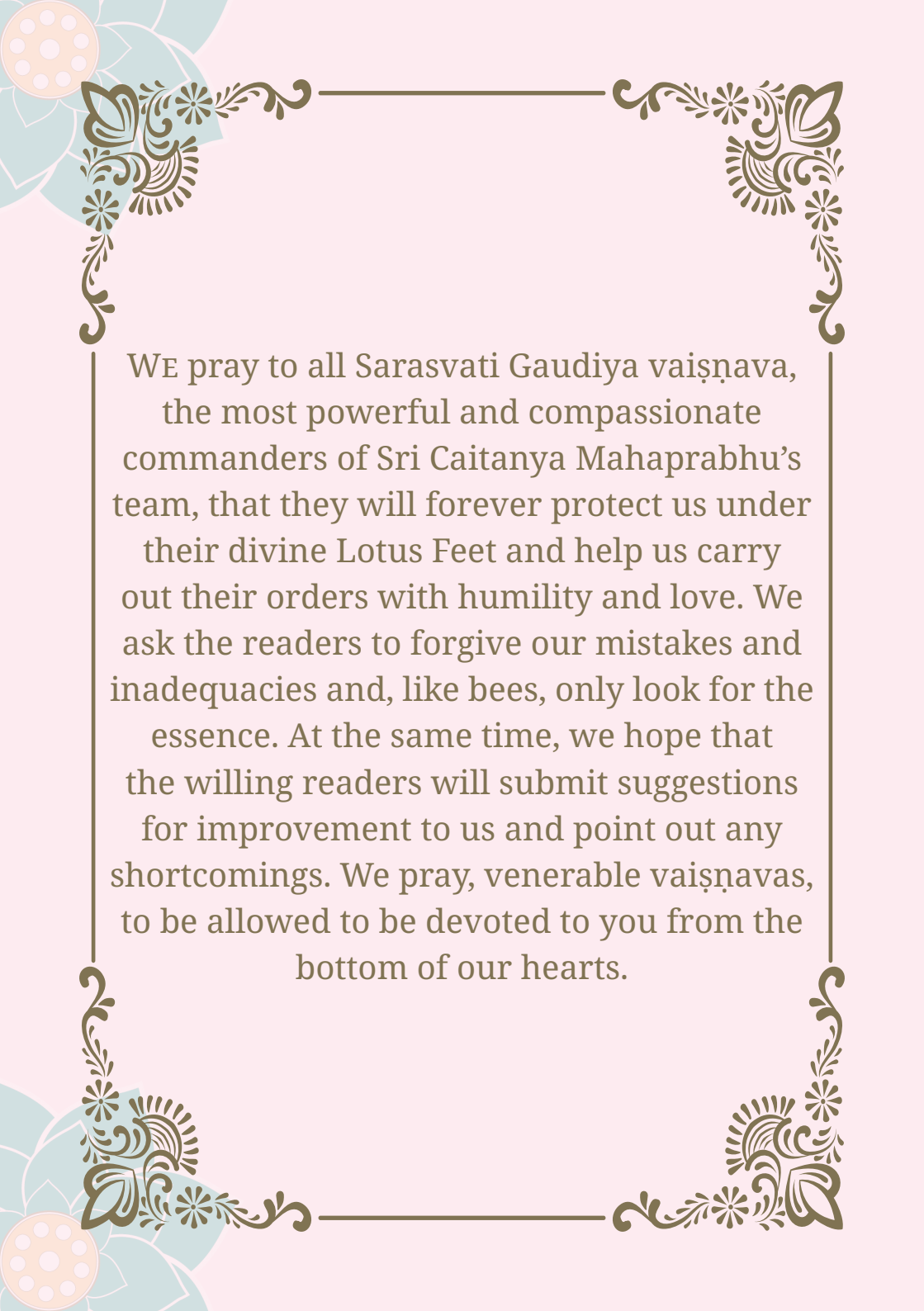
# SARASVAT-GAUDIYA TATTVA DARSHAN



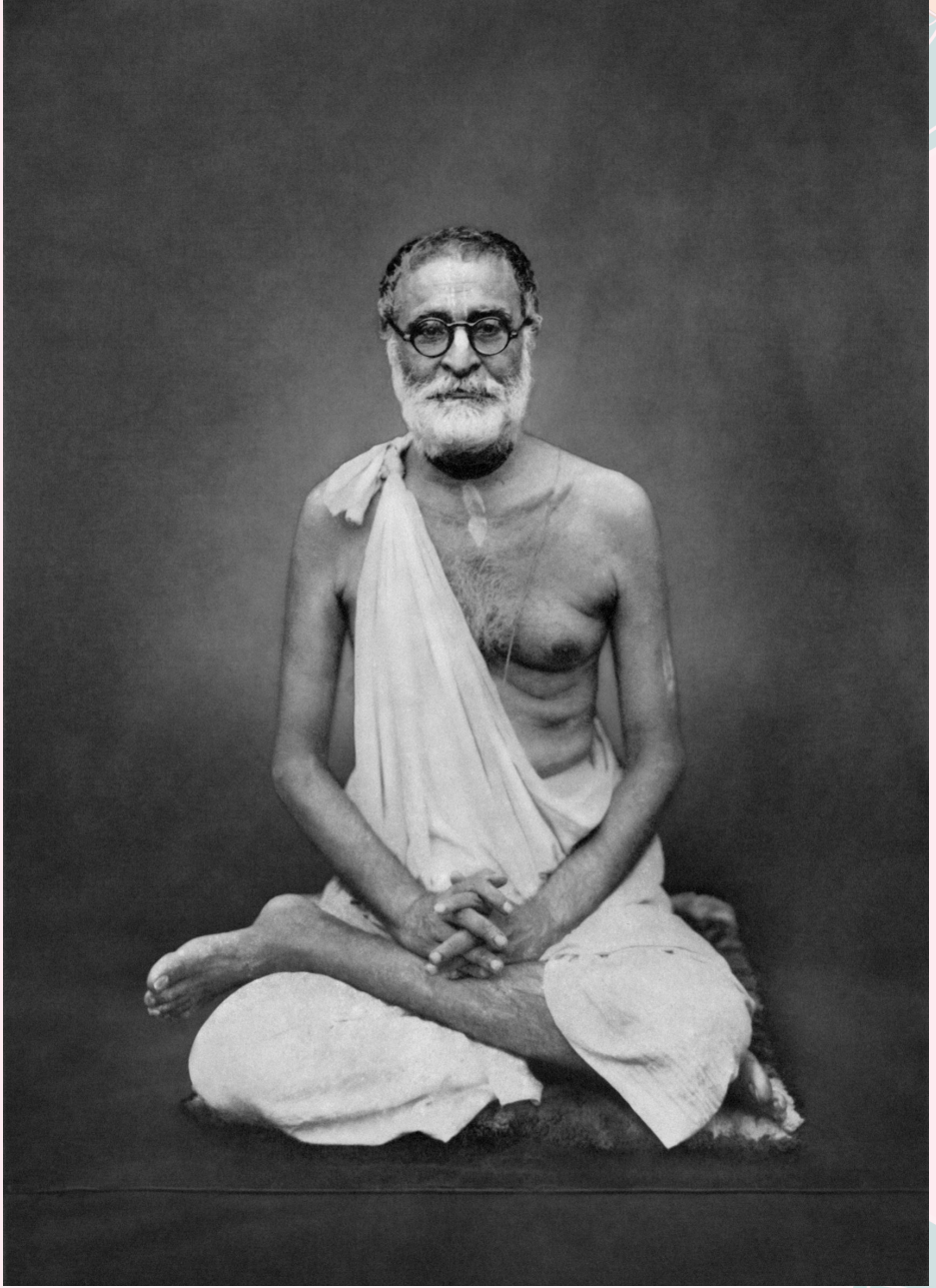
A Scientific Survey on Bhaktivinoda-dhārā & Non  
Bhaktivinoda-dhārā

Inspired by the Lectures of His Divine Grace  
Śrī Śyām Dās Babajī Mahārāja

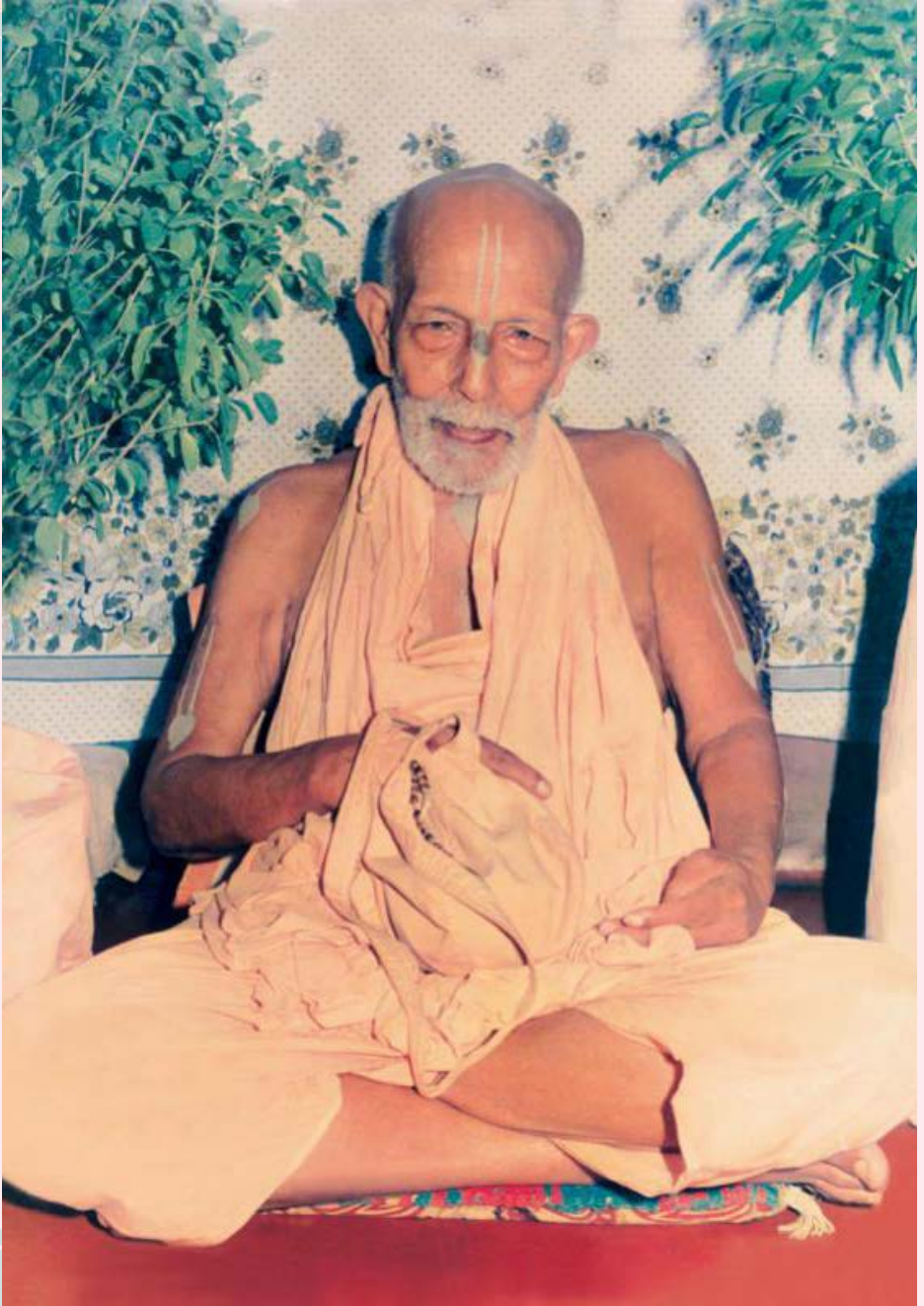




WE pray to all Sarasvati Gaudiya vaiṣṇava, the most powerful and compassionate commanders of Sri Caitanya Mahaprabhu's team, that they will forever protect us under their divine Lotus Feet and help us carry out their orders with humility and love. We ask the readers to forgive our mistakes and inadequacies and, like bees, only look for the essence. At the same time, we hope that the willing readers will submit suggestions for improvement to us and point out any shortcomings. We pray, venerable vaiṣṇavas, to be allowed to be devoted to you from the bottom of our hearts.



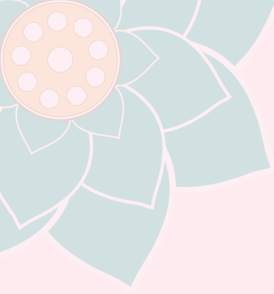
Śrīla Bhakti Siddhānta Sarasvatī  
Gosvāmī Ṭhākura Prabhupāda



Śrī Śrīmad Bhakti Pramoda Purī Mahārāj



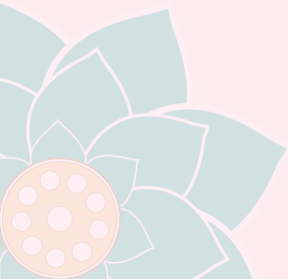
Śrī Śyām Dās Babajī Mahārāj



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# FOREWORD

Śrī Caitanya Mahāprabhu proclaimed that among the many forms of divine worship, the *gopīs'* amorous pastimes with Śrī Kṛṣṇa are supreme. From the time of His *daśākṣara mantra* initiation at Gayā, His mood of worship of Śrī Kṛṣṇa was like that of the *gopīs* who agonizingly searched for Kṛṣṇa when he mysteriously disappeared at the sudden conclusion of the *rāsa-līlā*. This intense agony in *viraha* (separation) continued throughout his divine life.

The topic of *rasa-tattva* is among the most grossly misunderstood doctrines within the Gauḍīya Vaiṣṇava tradition; it cannot be compared with the so-called love of this world. This is why the attainment of Śrī Śrī Rādhā-Kṛṣṇa is only reserved for the most advanced class of completely pure-minded devotees who do not desire any reciprocation for their devotional efforts.

Few members of the Gauḍīya Vaiṣṇava community currently have any kind of actual access to the Vṛndāvana pastimes of Śrī Kṛṣṇa. Imitation Gauḍīya Vaiṣṇavas are misrepresenting the teachings mercifully bestowed by Śrī Caitanya Mahāprabhu. Their misleading portrayals are in opposition to His divine purpose of rescuing the souls afflicted by worldly fire and are in breach of the basic principles of His most sacred doctrine.

In this present age of Kali that is full of misconceptions and errors, it is of utmost importance to distinguish between Bhaktivinoda-dhārā and non-Bhaktivinoda-dhārā. Because of his uncompromising preaching of Śrī Caitanya Mahāprabhu's

teachings, Gauḍīya-goṣṭhī-patiḥ Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda is famously known as The Siṃha Guru (a very powerful, lion-like Guru). Dressed in cloth like the color of the newly-risen sun, he dispels clouds of misconceptions from the Gauḍīya sky, establishing the doctrine of *śuddha-bhakti*.

Śrīla Prabhupāda always considered it most compassionate to concern oneself with a person's spiritual welfare rather than with their material comforts. He considered a so-called *guru* who simply flatters disciples to be inimical; a genuine spiritual master is like a butcher who applies a sharp knife to a goat's neck and cuts all of one's misconceptions into pieces.

It may be observed that today's *vaiṣṇava* society is generally very far away from Śrīla Prabhupāda's teachings. Therefore, we feel it is our duty to at least try to represent the teachings of our Sarasvata Gauḍīya *guru-varga* as much as possible; otherwise, people imagine themselves to be inside a fairytale-like castle in the name of *rūpānuga* and *rāgānugā-bhajana*.

In the same way that someone may warn a rooftop worker that his next move may cause him to fall, we must also warn as many people as possible about impending danger. We want to inspire our readers to follow and associate only with those whose *ācara* and *prācara* are completely in line with Śrīla Bhaktivinoda Ṭhākura and Śrīla Prabhupāda Bhakti Siddhānta Sarasvatī Ṭhākura. By following them perfectly, *sādhakas* will surely meet with *maṅgala* (auspiciousness) and will not need to register their name in a cheater group.

Our only prayer is that the *vāñī-vaibhava* of Śrīla Prabhupāda can rectify us. May this small booklet be an eye-opener for all sincere searchers of the Absolute Truth.

Thanks a lot.

## THE EDITORIAL PEN

Gauḍīya-goṣṭhī-patiḥ Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda said, yes, Gauḍīya Maṭha devotees are *sahajiyā*, but we are *aprākṛta-sahajiyā* because our aim is to follow the *sahaj-prema* (natural, spontaneous divine love) as our *sevā-dharma*, which is found *in toto* in the mood of the *vraja-vāsīs* of Śrī Vṛndāvana-dhāma in whom there is no space for artificiality. So, naturally, we are *sahajiyās*, no doubt about it, but the majority of us are *prākṛta-sahajiyās*.

Once when Śrīla Prabhupāda was in Śrī Vṛndāvana-dhāma during Kārtika, he delivered *harikathā* in Kuñja Bihārī Maṭha at Rādhā-kuṇḍa and some *sahajiyā babajīs* became very angry to hear his unalloyed (straight-forward) *siddhānta-vicāra*. In a loud voice, he said that he knew they were all feeling trouble by hearing his unalloyed *siddhānta-vicāra*, but this is the only way to get pure devotion. He warned them not to go to Rādhā-kuṇḍa *sahajiyā babajīs* to accept their *sahajiyā-vicāra* because although it may appear sweet, it is actually a very dangerous poison that consumes the vitality of their spiritual lives. He further urged them to please avoid those *sahajiyās* and immediately leave their company, lest they could become completely lost. Those *sahajiyā babajīs* then argued with him, denying that they were in fact *sahajiyās* and accusing Śrīla Prabhupāda and his followers of being as such. Śrīla Prabhupāda replied as he always did, with one indisputable response after another.

The symptom of a *sahajiyā* is that they think themselves to be very authentic while practically speaking, they are just the opposite. This is like a mad person who considers himself to be perfectly all right. The main chronic disease of these types of *sahajiyās* is that they always like to try to mix *cinmāya* (transcendental) with *jaḍa* (material) *bhāva* in their

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*bhajana* mood, lowering the standard of absolute *bhajana* exemplified by Śrīman Mahāprabhu to a very cheap, low level. Śrīla Prabhupāda often spoke that it is quite impossible to make any adjustment between *cinmāyā* and *jaḍa-bhāva*, yet those *sahajiyās* try to make Bhagavān descend to them by delusionally mixing *sahajiyā-bhāva* into a false understanding of *śāstra*, resulting in *māyā* (illusion).

### They do not understand this simple thing

*kṛṣṇa — sūrya-sama; māyā haya andhakāra  
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra*

(Śrī Caitanya-caritāmṛta, Madhya 22.31)

The Supreme Lord is like the effulgent Sun. In His presence, darkness or ignorance are absent. Actually, this dark universe is illuminated by the Sun, but the Sun and Moon simply reflect the bodily effulgence of the Supreme Lord. In Bhagavad-gītā (7.8) the Lord says, “*prabhāsmi śaśi-sūryayoḥ*” - I am the illuminating energy of both the Sun and the Moon.

The conclusion is that the origin of all life is the bodily effulgence of the Supreme Lord. This is also confirmed in *Brahma-saṁhitā*, (5.40), “*yasya prabhā prabhavato jagad-aṇḍa-koṭi*” - Being illuminated by the bodily effulgence of the Supreme Lord, everything is freed from darkness.

We are bound to regret that even within our own *sampradāya* we can observe *sahajiyās* whose *ācaraṇa* has violated the *śāstra-vicāra-siddhānta* of our previous Gauḍīya *guru-varga*. Their *apasiddhānta* activities have ascended to the height of a skyscraper.

On this topic, we can remember one story from *Upadeśa Upākhyāna* by Śrīla Prabhupāda Sarasvatī Ṭhākura in which a thief was shouting, “There is a thief, there is a thief!” Why? Just to deflect people's attention so that nobody can be arrested. A book providing a fitting answer to the current situation (*abhakti*) should be published immediately to kill the dangerous virus of misconception related to *rūpānuga-bhajana* which is prevailing all around the world.

In *Bhakti-tattva-viveka*, Śrīla Saccidānanda Bhaktivinoda Ṭhākura has written that some people say that there is no value in *bhakti*, that God is only an imaginary sentiment, that humanity has merely created the image of God in their imaginations, and that *bhakti* is a pestilent state of consciousness which in no way can benefit them.

Though opposed to *bhakti*, such people cannot harm us much because we can easily recognize and avoid them, but those who propagate that *bhagavad-bhakti* is the highest *dharma* yet behave in a way contrary to the principles of *śuddha-bhakti* and instruct others against those principles can be especially harmful.

Ultimately, they lead us onto a path totally contrary to *bhagavad-bhakti*. Therefore, the previous *ācāryas* have scrutinizingly defined the intrinsic nature of *bhakti* and cautioned us repeatedly to avoid polluted and mixed conceptions.



# BHAKTIVINODA-DHĀRĀ AND NON-BHAKTIVINODA-DHĀRĀ A SCIENTIFIC SURVEY

*yac-chaktayo vadatārṇ vādinārṇ vai  
vivāda-saṁvāda-bhuvo bhavanti  
kurvanti caiṣārṇ muhur ātma-moharṇ  
tasmai namo 'nanta-guṇāya bhūmne*

*Śrīmad-Bhāgavatam, 6.4.31*

**L**et me offer my respectful obeisances unto the all pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. By His māyā, everyone reaches the platform of bewilderment. If somebody speaks some vicāra, then somebody else will surely oppose his vicāra, and in this way, there will always be fighting and altercations going on between one speaker and another in this material world; they will always expose their own respective specialty or project personal honor (pratiṣṭhā).

Gauḍīya-goṣṭhī-patiḥ Śrī Śrīla Bhakti Siddhānta Sarasvatī Prabhupāda used to say that Bhaktivinoda-dhārā can never be stopped, just like the Phalgu Nadī (river) that secretly flows under a layer of sand—the flow must remain to save those who are really sincere. Who is really sincere, who is not, and

who can detect this quality in another? In general, almost everybody is going to claim their respective authenticity. We may even hear some *sahajiyā* groups claim that those who are not discussing the higher *rasa-tattva* of Śrī Śrī Rādhā-Govinda *līlā-vilāsa* are heartless. In that case, per their opinion, our entire Gauḍīya *guru-varga* is heartless. They say this simply because Śrī Kṛṣṇa Caitanya Mahāprabhu and our previous *guru-varga* never approved of any illegal *sahajiyā* practice of this higher *rasa-tattva*.

In spite of many efforts to convey the absolute *siddhānta-vicāra* through various forms of *hari-kathā-kīrtana* and publication *sevā*, we still do not see sufficient results simply due to the huge amount of mis-preaching that has occurred. Unfortunately, many preachers never had the intention to protect and preserve the authentic *śrauta-vāṇī-vaibhava* in the way that Śrīla Saccidānanda Bhaktivinoda Ṭhākura and Śrīla Prabhupāda Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura have established. Great confusion was created intentionally by some preachers who had the aim of getting a huge amount of personal *lābha-pūjā-pratiṣṭhā*. Sadly, it may take many decades to rectify the effect of all this previous mis-preaching, but we must still try our best.

The sole authority of absolute preaching is Śrīman Nityānanda Prabhu. He originally established the great Nāma-haṭṭa preaching center in Godrumadvīpa to distribute all pure *tattva-siddhānta-vicāra* (including *nāma-prema-rasa*) while guarding against all varieties of contamination. Unfortunately, those who were playing a wicked game in the name of *hari-bhajana* while presenting themselves as preachers and misrepresenting *tattva-siddhānta-vicāra* imitated the distribution of *nāma-prema* and insulted the purity of the Nāma-haṭṭa.

This is why Śrīla Saccidānanda Bhaktivinoda Ṭhākura manifested himself as the sweeper of that Nāma-haṭṭa to remove all the garbage accumulated by those wicked *sahajiyās*. He did this through his countless writings and speeches that were then followed and propagated by the most powerful representative appointed by him, Jagad-guru Bhakti



Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, The Lion Ācārya, a personality who incinerated all *sahajiyā siddhānta-vicāra*. The painful situation prevailing at present is that nobody is interested to know who is the original Prabhupāda. The whole devotional world is now in great confusion.

At this time in the material world, it is extremely rare to find such a candidate to speak about and hear that Absolute Truth. The present age of Kali is the age of controversy. The cancer of corruption has penetrated so deep into the inner core of society that it is almost impossible to find a cure for this disease.

**To illustrate some of these points, we present the following questions and answers from Upadeśāmṛta by Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda.**

**Question:** Why don't you allow *līlā-kīrtana* in the Gauḍīya Maṭha?

**Answer:** We never oppose *śravaṇa-kīrtana* of *Śrī kṛṣṇa-līlā*. *Śrī hari-līlā* is the only object of *śravaṇa-kīrtana*. Only after hearing these *līlās* can a bonded soul avoid hearing all the stories related to heroism in the field of *karma* (*karma-vīra*) or all the dirty material topics for which they are feeling natural interest or eagerness toward. Except that, there is no other way.

There is some specialty between *līlā-kīrtana* and *śṛṅgāra rasa-kīrtana*. Those *jīvas* who are full of *anarthas* are at most qualified to hear *Śrī gaura-līlā kīrtana* or *bālyā* (childhood) *līlā* of *Śrī Kṛṣṇa*. If somebody violates the above injunction to start doing *śravaṇa-kīrtana* of the very secret *līlā-vilāsa* relating to *Śrī Śrī Rādhā-Kṛṣṇa*, then instead of *maṅgala*, only *amaṅgala* can arise.

It is the rule to hear *hari-kīrtana* only from the lotus mouth of a pure *guru-vaiṣṇava* who is a living source, or *Śrīmad Bhāgavata-kathā* coming from *Śrī Śukadeva Gosvāmī*—not from an unstable, imitation source. A genuine devotee wants to listen only to pure *hari-kathā-kīrtana* coming from these authentic sources. We may discuss these topics only under

the guidance of a *mahābhāgavata-vaiṣṇava*. Alternately, we may hear from any *śuddha-bhakta* with strong faith unto the lotus feet of his *gurudeva* who knows all about those *nāma-rūpa-guṇa-kīrtana* approved by Śrī Gaura and Śrī Kṛṣṇa. We can never accept *hari-kathā* from any other source other than an exalted devotee who is situated on a much higher platform than ourselves. Any other source of *hari-kathā* cannot give *maṅgala*.

Truly speaking, Śrī Śrī Rādhā-Govinda's secret *līlā-vilāsa śravaṇa* and *kīrtana* can be regarded as the most vital part of our *upāsana* and *nitya-bhajana*, but it is not possible to perform *śravaṇa* and *kīrtana* now in this fallen condition. This secrecy of *bhajana-līlā* should not be disclosed in front of common people or fallen souls; it is considered *aparādha*, and thus, it is prohibited. Those who are genuinely interested to attain actual *maṅgala* must obey the following *ācārya-vāṇī* written by Śrīla Narottama Dāsa Ṭhākura Mahāśaya in his *kīrtana* books, *Prārthana* and *Prema-bhakti-candrikā* (Song 9, Verse 19), “*āpana bhajana kathā, nā kohibe yathā tathā*” Personal or confidential *bhajana* matters should not be disclosed here and there.

When a *sabhā* (assembly) is comprised of a mixed population (including those of any *ādhikār* along with worldly people), it is only acceptable to sing the glories of Śrī Nāma; *prārthana* (appeal), and *dāsyā-rasa* topics. Only when pure *rasika-bhaktas* are present, they may exercise their personal right to approve *rasa-kīrtana*. Only while hearing pure *rasa-kīrtana*, *rasika-bhaktas* realize their respective *bhajana* mood relating to their personal *svarūpa*. Otherwise, only inauspiciousness will arise. In this way, if at all *rasa-kīrtana* is abolished, people can still get *maṅgala* somehow. If greed for sensual gratification and money is present, it is not at all good to bring *rasa-kīrtana* (or *rasa-hari-kathā*) here and there fancifully; this is certainly Kali's activity.

**Question:** If the instructions of *sadguru* are not followed properly, can a person meet with *amaṅgala*?

**Answer:** Yes, surely. If the instructions of *śrī gurupādapadma*

(the *maṅgala-mūrti*) are not followed properly, then surely *amaṅgala* can come. The material desire (*saṁsāra*) of the *jīva* may increase, and after death, they must go to hell. Whoever does not follow the order of *gurudeva* is a hellish personality; they are surely the most materialistic person. A person who violates the instructions of *gurudeva* can certainly enter into a *sūkara* (pig) *yoni* in their next life. By chance, if those who have strong material desires (or attraction for family life) are at all lucky, they may get *sadguru*, but they will not be able to sincerely serve *śrī guru* from the heart. Naturally, they cannot get *maṅgala* and are unable to realize the price of that most invaluable object of *guru-sevā*. As a result, they think this useless material *saṁsāra* to be very useful and important, continuing to undergo this painful experience life after life.

### **In the age of this dangerous Kali the way of Bhaktivinoda dhārā is full of countless thorns**

Gauḍīya-goṣṭhī-patiḥ Śrī Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda said that despite all those who have displayed a dramatic performance by pretending to surrender to him, eventually they left him or even revolted against him one by one. Still, he was not going to leave *śrī gurupādapadma*. He emphasized that neither some very big bosses nor thousands of *kapaṭa* or corrupted *bhaktas* could save him. He only believed “The Absolute Truth can save me; Kṛṣṇa can save me.” This is the actual topic of *suddha-bhakti*. Śrīla Prabhupāda further told that in order to test if we are really interested to get the lotus feet of Hari-Guru-Vaiṣṇavas, Śrī Kṛṣṇa is always sending different kinds of fearful situations.

We have also heard from Śrīla Prabhupāda that the Absolute Truth is not able to be choked or strangled by a bluff, conspiracy, public opinion, loud shouting, the efforts of impersonalists or groups of revolutionaries who are *guru-drohi* (against *sadguru*), or by the help of any possible dirty material efforts. A person who is actually doing *bhajana* is truly great; non-devotees are all useless fallen souls. Śrīla Prabhupāda said that any soul who is going to accept that *advaya-tattva* (my *śravaṇa-guru*, *dīkṣā-guru*, and *śikṣā-guru*)

are *vaiṣṇavas*, and whoever does not is surely not at all *vaiṣṇava*, even if he is like Brahma or Rudra.

**Jagad-guru Śrī Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda used to quote these verses from Śrī Caitanya bhāgavata:**

*bhāgavata paḍiyā o kā'ro buddhi-nāśa  
nityānanda-nindā kare yāibeka nāśa*

*Madhya 9.242*

Even after studying *Śrīmad-Bhāgavatam*, one's intelligence may be ruined, and anyone who blasphemes Śrī Nityānanda Prabhu is certainly going to be vanquished.

*śūlapāṇi-sama yadi vaiṣṇavere ninde  
tathāpihā nāśa pāya, — kahe śāstra-vṛnde*

*Madhya 22.55*

Even if someone on the level of Lord Śiva blasphemes a devotee, he will soon be destroyed. This is the verdict of all scriptures.

Śrī Rāmānujācārya has also given two valuable instructions in this regard:

(1) Do not converse with slanderers and scandal-mongers.

(2) Look not upon these wretches that insult and scandalize the Lord's servants, for they are tigers in a human form that have insulted their *guru*.

How odd are those *sahajiyās* who like to ignore the instructions of all the previous Gauḍīya-ācāryas and try to establish themselves as topmost Rūpānuga-ācāryas! We can remember *śloka*s from *Paḍma Purāṇa* wherein the Supreme Lord gives His order to His dearest servant, Śrī Śaṅkara Bhagavān. He advised him to hide *bhāgavata-tattva-vijñāna* from those of demonic character by preaching the *māyāvāda-bhāṣya* of *Vedānta-sūtra*. The Supreme Lord understood that those of demonic character could be cheated very easily; He

never wanted to distribute *amṛta* (nectar) among demons as they are always skeptical towards *guru-vaiṣṇava-bhagavān*.

Śrī Kṛṣṇa Caitanya Mahāprabhu spoke to the following verse to Prakāśānanda Sarasvatī, the famous *māyāvādi-guru*:

*prākṛta kariyā māne viṣṇu-kalevara  
viṣṇu-nindā āra nāhi ihāra upara*

Śrī Caitanya-caritāmṛta, Adi-līlā 7.115

One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender unto the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead than that.

It is a great offense to think of *bhāgavata-svarūpa*, whose nature is transcendental, to be material. *bhāgavata-tattva-vijñāna*, including *dhāma*, *nāma*, *parikara* (devotees), *līlā*, etc., are combined in total as one single *tattva*. Therefore, those *māyāvādīs* are great offenders unto the lotus feet of Bhagavān. Those two above-mentioned *śloka*s are as follows:

*svāgamaiḥ kalpitais tvarṇ ca  
janān mad-vimukhān kuru  
mān ca gopaya yena syāt  
sṛṣṭir eṣottarottarā*

*Padma Purāṇa*, Uttara Khaṇḍa 71.107

Bhagavān spoke to Lord Śiva saying, “make people (especially those who are of demoniac character) aversive to Me by concocting your own interpretation of the Vedas. Also, hide Me in such a way that people can become interested in increasing their material civilization just to propagate the population which can make them less interested in spiritual knowledge.”

*māyāvādam asac-chāstrān  
pracchannān bauddham ucyate  
mayaiva kalpitān devī  
kalau brāhmaṇa-rūpiṇā*

*Uttara Khanda 62.31*

Lord Śiva tells Pārvatī that the *māyāvāda* philosophy is *asat* (false) and against the Vedas; it is covered (secret) Buddhism. My dear Pārvatī, in the form of Brahman in Kali-yuga, I (Śaṅkarācārya) have preached this concocted *māyāvāda bhāṣya* of the Vedānta-sūtra philosophy.

As per the *Amṛta-pravāha-bhāṣya* (commentary) of Śrī Caitanya-caritāmṛta by Śrīla Saccidānanda Bhaktivinoda Ṭhākura, we can find the clarification of the two above-mentioned śloka:

(1) The Supreme Lord (Bhagavān) asked Mahādeva to hide Him and divert attention away from Him by representing the mentally concocted philosophy of Vedānta-sūtra. This was also so that they could become bewildered and not oppose increasing their material *saṁsāra* or the number of *jīvas*.

(2) Mahādeva told Durgā-devī that in the form of Brahman-mūrti in this Kali-yuga he will propagate the doctrine of secret Buddhism by the help of *asat-śāstra*.

Now we would like to propose that perhaps in a similar way, Bhagavān Śrī Kṛṣṇa Caitanya Mahāprabhu wanted to hide the topmost topic of *rasa-tattva-vilāsa* of Śrī Śrī Rādhā-Govinda jīu from those demoniac *sahajiyā* groups so that they can go directly to hell simply by cheap imitation of that top-secret *rasa-tattva*.

At present, we can see that the dirtiest conception about that secret higher *rasa-tattva-vilāsa* of Śrī Śrī Rādhā-Govinda is prevailing throughout the world. All of our previous Gauḍīya *guru-varga* were expressing deep concern on this matter, including Śrīla Rūpa, Sanātana, and Jīva Gosvāmīs, Ṭhākura Bhaktivinoda, and Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura. Yet, presently, the situation is taking a sharp turn for the worst. Even Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī has expressed his deep concern on this matter regarding the misuse of that secret *rasa-tattva*. He has written in *Śrī Caitanya-caritāmṛita* (Ādi 4.231–4.236):

*e saba siddhānta gūḍha, — kahite nā yuyāya  
nā kahile, keha ihāra anta nāhi pāya*

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

*ataeva kahi kichu kariñā nigūḍha  
bujhibe rasika bhakta, nā bujhibe mūḍha*

Therefore, I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

*hṛdaye dhārāye ye caitanya-nityānanda  
e-saba siddhānte sei pāibe ānanda*

Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

*e saba siddhānta haya āmrera pallava  
bhakta-gaṇa-kokilera sarvadā vallabha*

All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing those devotees who resemble cuckoo birds.

*abhakta-uṣṭrera ithe nā haya praveśa  
tabe citte haya mora ānanda-viśeṣa*

Those camel-like non-devotees cannot enter into these topics. Therefore, there is special jubilation in my heart.

*ye lāgi kahite bhaya, se yadi nā jāne  
ihā va-i kibā sukha āche tribhuvane*

In fear of them, I do not wish to speak, but if they do not understand, then what can be more satisfactory than that in the three worlds?

In this dangerous age of Kali, the way of Śrī Bhaktivinoda-dhārā is full of countless thorns, so it is almost impossible to perfectly follow that Bhaktivinoda-dhārā. To fully experience pure *bhakti*, there cannot be any kind of cooperation with non-devotional *bhakti* cults. In *Bhakti-rasāmṛta-sindhu* (1.1.11),

we read a clear explanation of pure devotional practice:

*anyābhilāṣitā-sūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamāṢ*

*Uttamā-bhakti* is absolutely pure, loveful, and favorable *kṛṣṇa-ānuśīlanam*, completely free of any kind of material desire, and not covered by any kind of conception related to *jñāna-karma-ādi* (impersonal knowledge, fruitive activities, or any other material engagement). Pure *bhakti* only seeks to completely satisfy Śrī Kṛṣṇa which must be without any smell of self-interest.

*Ānukūlyena kṛṣṇānuśīlanam* (the most favorable *kṛṣṇa-bhajana*) is the most vital current within Bhaktivinoda-dhārā. As per *Bhakti-rasāmṛta-sindhu*, the most essential teaching of Śrīman Mahāprabhu is the above *śloka*, *anyābhilāṣitā-sūnyam*. Yet, who within this whole Gauḍīya Vaiṣṇava society throughout the world is able to follow the above instruction of Śrīman Mahāprabhu completely, in the applied form of their *ācaraṇa*? That is the main question.

While many *sadhakas* can very easily identify themselves as a *gauḍa-bhakta*, most of them are busy with countless personal desires or they cooperate with *karmis*, *jñānis*, *yogīs*, or *tapasvīs*, without whom they claim it is impossible to live in this material world. This opinion of so-called *vaiṣṇava* societies states that our verbal approval should go in favor of those societies who have great influence all over the world; otherwise, our own society may cease to exist. They claim this, but we must try to stay totally separated from them. Never in his whole life did Jagad-guru Śrīla Prabhupāda approve of this kind of unauthorized compromise with *sahajiyās*.

Once, a very famous personality within material society suggested to Śrīla Saccidānanda Bhaktivinoda Ṭhākura to let those *anyābhilāṣis*, *karmis*, *jñānis*, *yogīs*, *tapasvīs*, *āul*, *bāul*, *kartābhajā*, *neḍā*, *sahajiyā*, *sakhībhekī*, *smārtas*, *jāta-gosāñi*, *ativāḍī*, *Gauranga-nāgarīs*, *Chudahari*, *Gopīchadī*, etc., enter



into our *Gaurāṅga-bhajana* society. His idea was that there would be no harm in letting everyone enter because the anti-devotional parties would be automatically restricted and eventually removed. But Śrīla Saccidānanda Bhaktivinoda Ṭhākura disagreed and repeatedly stated, “It is better to keep a *gośāla* vacant than to allow wicked cows to enter.”

Bhaktivinoda-dhārā can never make any kind of compromise with those *sahajiyās* because to make a compromise with anyone or any group means to lose some benefit on your own behalf and to accept something averse on their behalf, which is impossible for pure devotees who are completely following Bhaktivinoda-dhārā. Śrīla Prabhupāda Sarasvatī Ṭhākura very often used to give the advice to try to understand the basic difference between Bhaktivinoda-dhārā and non-Bhaktivinoda-dhārā, then you need not go to register your name with a cheater group and lose everything in the name of *rāgānugā-bhajana* or *rūpānuga-bhajana*. We must try to keep the continuous flow of Bhaktivinoda-dhārā in our daily *bhajana* life.

Additionally, we remember the following *Bhāgavata-śloka*:

*tyaktvā sva-dharmam caraṇāmbujam harer  
bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kiṁ  
ko vārtha āpto 'bhajatām sva-dharmataḥ*

*Śrīmad-Bhāgavatam*, 1.5.17

Suppose someone who is avoiding *nitya naimittika-karma* or *varṇāśrama-dharma* engages in *Śrī Hari-pādapadma-bhajana* but fails to attain topmost *bhakti-siddhi* due to diversion from *bhajana* or even death—they are still not going to follow *karma-mārga*; no such tension at can be there at all. Even if one who has previously tasted *bhakti-rasa* becomes drawn to a low *yonī* (birth) they can never meet with *amaṅgala* due to the impressions of the *sevā* mood that has developed inside the heart. On the contrary; nobody devoid of *hari-bhakti* can meet with *maṅgala* by simply following *svadharmā*. What ultimate *maṅgala* can a person meet by simply following *svadharmā*?

In the way of Bhaktivinoda-dhārā, common public opinion is not deserving of special attention. Those who are *māyāvādi* and *sahajiyā* (against *śuddha-bhakti*) may jointly shout for an infinite period of time against Bhaktivinoda-dhārā, stirring up and agitating the whole *brahmāṇḍa* in order to follow *sahajiyā-dhārā*; still, the Absolute Truth can never be altered.

Śrī Kṛṣṇa Caitanyadeva, the absolute authority of *viśuddha* Bhaktivinoda-dhārā, declared Śrīmad-Bhāgavatam as the ultimate *pramāṇa* (absolute evidence). *Niṣṭhāvāna* (absolute) followers of Bhaktivinoda-dhārā will surely pay strict attention to His absolute opinion as they go through *Śrīmad-Bhāgavatam*. Under His exact guidance, one can get *kṛṣṇa-prema* in the way of *rūpānuga-bhakti-dhārā*, which is the ultimate goal of a Gauḍīya life; there is no other way forward.

We have no faith in anything but Bhaktivinoda-dhārā; even if *sahajiyās* start a big agitation to challenge that faith, they will not be successful. *Bhāgavata-dharma* is the only *atmā-dharma*: *dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām* (*Śrīmad-Bhāgavatam*, 1.1.2); all other *dharmas* are related to body *dharma*, mental *dharma*, social *dharma*, etc. Śrīla Rūpa Gosvāmī is the sole authority to give us absolute *prema* in a very authentic way, not illegally.

### **Surely rasa-tattva is not open to all**

It is necessary to examine additional sources in favor of our honest effort to stop the illegal practice of *sahajiyās* to try and attain higher *rasa-tattva*.

One such example is an excerpt found in a book compiled by Śrīla Saccidānanda Bhaktivinoda Ṭhākura called Śrī Bhaktivinoda-vāṇī-vaibhava:

**Question:** Who has the right to experience *rasa*?

**Answer:** by Śrīla Ṭhākura: Only those who are developing total detachment for material enjoyment can rightfully claim *rasa*. Unless they are developing *śuddha-rati* in their effort towards *bhajana*, it is completely baseless for those who

are incomplete in their mood of detachment from material enjoyment to attempt a forceful entry into *rasa*.

*Rasa* is not *sādhana-tattva*. It cannot be attained purposely, by personal effort. If someone attempts *rasa-sādhana* as the means to seize the right to gain *rasa* forcefully they are bound to interpret in a dirty, illegal way.

**Question:** Is it possible to teach *rasa-tattva* to somebody?

**Answer by Śrīla Ṭhākura:** *Rasa* is not a *sādhana-aṅga*; so, if someone is at all going to say, "Come on, I can teach you the *rasa-sādhana* procedure," then surely, he is a fraud or an ignorant person.

**Question:** Can *rasa-tattva* can be realized by logical reasoning or not?

**Answer by Śrīla Ṭhākura:** Logical reasoning cannot enter into the realization of *rasa-tattva*, what to speak about the realization of *cinmāya-rasa-tattva*; even material *rasa-tattva* cannot be understood by logical judgment.

The following is an excerpt from The Damodar *līlā* of Kṛṣṇa by Svāmī Sadānanda dāsa, a disciple of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda, and the first Western adherent to *Gauḍīya Vaiṣṇava* philosophy in the 20th century:

"Kṛṣṇa and the secret of His love enter through the ear and touch the heart of the one who is longing for His service. However, the ear that wants to intoxicate itself with the words of the *līlā* is only able to perceive the shadow of these words and instead of true realization, misconceptions and errors enter the heart. The *bhakta* is the mouth of a spring through which the eternal knowledge of God is flowing. The ear and heart of those who are longing to serve is the chalice. The eternal words of His *līlā* are knowledge of God, intelligible through the will and the power to serve."

From *Śrī Caitanya Śikṣāmṛta* by Śrīla Bhaktivinoda Ṭhākura the following two excerpts:

Not everyone is qualified to read the daily pastimes of Rādhā and Kṛṣṇa. It is esoteric knowledge of great wonder which must be kept secret. One should not let those who are not qualified hear these topics. As long as the soul has not attained greed for the spiritual world on the path of *rāga*, the description of these pastimes must be kept hidden from him. As long as the person has no realization of the pure spiritual nature of the transcendental name, form, qualities, and pastimes of Kṛṣṇa, he has no qualification for hearing these pastimes. Hearing these pastimes, the unqualified person will simply meditate on material relationships of male and female under the influence of *māyā*, and by this, he will become degraded (*Chapter 6, Part 5*).

People who have a strong attraction to gross material pleasure cannot understand these topics and should not read, think of, or discuss these topics of *rasa* because they will think that these are all material activities. Even if they consider themselves as appreciate of these elevated pastimes at all, they will become degraded as *sahajiyās* (*Chapter 7, Part 7*).

Excerpts from *Prabhupāder Patrāvali* by Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura:

I was extremely glad to see in your letter the very gist of all the sayings of *śāstra*! After deliberating over the matter nicely in your heart, you will find out that precocious thinking born of laziness can bear no real fruit. We are tiny *jīva*, traversing the path of *vidhi*, yet we are not inimical to *rāga*. *Rāga-kathā* is high, but in our small mouth it doesn't look nice. Hearing such high words from our little mouth, devotees whose life and soul is *bhajana* will laughingly push us away. Having no idea of who is Kṛṣṇa, one's trying to raise oneself up onto the path of *rāga* exposes his laziness; *mahājanas* proclaim this on every step.

We should constantly pray to the Holy Name for His mercy. Those who are still in a contaminated state should not engage themselves in *smaraṇam* of the daily cycle of the Lord's pastimes (*aṣṭa-kālīya-līlā*). When we engage in chanting the Holy Names, we are simultaneously engaged in hearing and

the opportunity for remembering is included in that. One should not engage in *aṣṭa-kāliya-līlā-smaraṇam* under false premises.

Śrī Bhagavān and the Name of Bhagavān are one entity. One who has a conditioned perception of the difference between *nāma* and *nāmī* is utterly required to serve devotees accomplished in *bhajana* for rectification of one's *anarthas*. To demonstrate this, the eternal associates of Śrī Gaurasundara have described the kind of *bhajana* such devotees engage in. If we repeat it like parrots, people will designate us as *prākṛta-sahajiyās* and thus bear down our self-assurance. But if we want to show all these *prākṛta-sahajiyās* mired in their misconceptions the real glory of *rāgānugā-bhakti*, we have to learn the art of *bhajana* ourselves and only then try to support others' eternal benefit. So, try to carefully understand what is written. *Bhajana* is nothing external nor any means of showing off. If we loudly call out Nāma, then the spirit of enjoyment in the form of laziness won't be able to swallow us.

The following is an excerpt from an article called "Fools Rush in Where Angels Fear to Tread" by Śrīla Bhakti Rakṣaka Śrīdhara Dev-Gosvāmī Mahārāja:

"There are three chapters of *Śrī Caitanya-caritāmṛta* that Śrīla Bhakti Siddhānta Ṭhākura did not allow his disciples to enter into, including the discussions with Rāmānanda Rāya, to a certain extent. Where the *līlā* portion of Rādhā-Govinda is mentioned, the disciples had no entrance into that *līlā*. Of course, when consecutive chanting of the whole book is recited, they read that portion, but without giving any particular attention to the *līlā* of the highest order of *rāga*. That was barred—don't try to come into details there. That will come automatically when the time will be right. Do not make it a discussion of the public; do not take it in the public eye." (*Fools Rush in Where Angels Fear to Tread*, transcribed from an informal talk at Śrī Caitanya Sārasvata Maṭha on March 13<sup>th</sup>, 1981; Navadvīpa)

Highlights from the *harikathā* of Śrī Śrīla Bhakti Siddhānta

Sarasvatī Ṭhākura Prabhupāda on February 3<sup>rd</sup>, 1936 at Śrī Yogapīṭha Mandir, Śrī Māyāpura:

All those secret *līlā-vilāsa* topics of Śrī Kṛṣṇa should not be discussed here and there, be very careful about this—very careful! A disciple of Śrīmad Bhaktivinoda Ṭhākura can never listen to *hari-kathā* from those *sahajiyās*. What can *prākṛta-sahajiyās* speak about *hari-bhakti*? Any well-intentioned person must not go to that side of the river where only topics of characterlessness are being discussed; there is no scent of *hari-kathā* there. As Kṛṣṇa wanted to destroy His own dynasty by the help of creating Kali (quarrel) among them, similarly, Śrī Gaurasundara wanted to point out an indirect procedure through which *sahajiyās* of demonic character can become automatically destroyed by the illegal practice of discussing secret topmost *rasa-tattva*, because directly or indirectly everything is done by the Supreme Lord.

The Supreme Lord's secret arrangement is that thirteen different kinds of *apasampradāyas* mix together with the possibility of creating countless *apasampradāyas*. This is to hide the real *prema-dharma* of Bhaktivinoda-dhārā with the flood of *karma-vāda*, *māyā-vāda*, *sahajiyā-vāda*, etc. This kind of possibility is already reserved by Śrīman Mahāprabhu. At the same time, He also very secretly arranged the distinct procedure of pure *bhajana* to follow, protect, and preserve the most sublime Bhaktivinoda-dhārā by avoiding all this nonsense.

The Supreme Lord Śrī Kṛṣṇa Bhagavān wanted to display *āsura* distraction *līlās* and in the form of Śrī Kṛṣṇa Caitanyadeva, He wanted to destroy all those impediments in the way of genuine *vraja-bhajana* or *Srī Rūpānuga-bhajana*. Additionally, Śrī Caitanyadeva has already discovered many other *līlās* for our absolute benefit such as in the following pastimes:

The agitation against the Kazi who had broken the *mṛdaṅga* to stop *saṅkīrtana-yajña*.

Avoiding Choṭa Haridāsa forever for *yoṣit-sanga*.

Showing the major difference of intelligence between Rāmacandra Purī and Īśvara Purīpāda regarding their respective *guru-sevā* mood.

Revealing the *siddhānta-virodha* (wrong *siddhānta*) and *rasābhāsa* of the material Bangladeshi *kavi*.

Strongly rectifying the materialistic conception of the enjoying mood of those *bāulas* (*sahajiyās*) or by chastising Vallabhācārya for his false ego.

**Considering these, why is the whole *vaiṣṇava-samāja* silent even today about the dirty conception of *sahajiyā rūpānuga bhajana* practice?**

Jagad-guru Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Prabhupāda quoted the following from *Śrī Caitanya-caritāmṛita*: "*kaye mane vakye kare udvega na dibe*" (one should not give pain or anxiety to anyone by body, mind, or speech) and one should not take undue advantage of avoiding speaking about that Absolute Truth. On the contrary, Śrīla Prabhupāda said that we must speak continuously about that Absolute Truth; this is the absolute way to protect everyone from *māyā*. This is not at all *aparādha* or offense—on the contrary, this is the most vital *sevā* approved by Lord Śrī Kṛṣṇa Caitanyadeva and His pure devotees. The only duty of an authentic *ācārya* of our *sampradāya* is to protect people against those who are preaching falsely. To protect *sampradāya* and *sāmpradāyika-vāñī-vaibhava* is the only duty of an effective *ācārya*, because if *vāñī-vaibhava* is protected, then automatically everything can be protected.

*'rasābhāsa' haya yadi 'siddhānta-virodha'  
sahite nā pāre prabhu, mane haya krodha*

*Caitanya-caritāmṛita*, Antya 5.97

If one transcendental *rasa-vicāra* is going to intersect with another *rasa* in a manner contrary to the principles of the *bhakti* sect, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry. If someone intentionally

conceals the secrecy of Absolute Truth to rectify the wrong conceptions that have developed through mis-preaching, then this is a great offense.

To guide people perfectly to that Absolute Truth (*siddhānta vicāra*) is called actual *jīvā-dayā*. If any preacher is going to ignore *sāmpradāyika-guruparamparā-vānī-vaibhava*, then he is surely going to destroy the whole world along with himself by following his own whimsical preaching method.

In the final conclusion of *Bhakti-rasāmṛta-sindhu*, we can find one very important *śloka* quoted by Śrīla Rūpa Gosvāmīpāda. *Bhakti* must be performed according to the injunctions of *śāstra*:

*śruti-smṛti-purāṇādi-  
pañcarātra-vidhiṁ vinā  
aikāntikī harer bhaktir  
utpātāyaiva kalpate*

B.R.S 1.2.101

If someone is going to convey that they possess extraordinary *aikāntikī-bhakti* (one-pointed absolute devotion towards Bhagavān), it is one kind of joke; surely thereafter it will be proven to be an outrage. Although engaged in single-minded devotion to Śrī Hari, if one transgresses the regulations mentioned in the *śruti*, *smṛti*, Purāṇas and Pañcharātra, then all kinds of hazards and *anarthas* arise. On the other hand, overzealous concern for the rules and regulations of *bhakti* which disregard the mood and injunctions of the scriptures simply becomes a disturbance to society. Devotional service to the Lord that ignores the authorized Vedic literature like the Upaniṣads, Purāṇas, and Nārada-pañcarātra is simply an unnecessary disturbance in society.

*svāgamaiḥ kalpitais tvaṁ ca  
janān mad-vimukhān kuru  
mām ca gopaya yena syāt  
sṛṣṭir eṣottarottarā*

*Padma Purāṇa*, Uttara Khaṇḍa 71.107



Lord Śiva spoke to Bhagavān and explained that those of demoniac character should be made aversive to him through a concocted interpretation of the Vedas. He said, “Hide Me so that people can become most interested in increasing their material civilization and propagating the population, which can make them less interested in spiritual knowledge.”

*māyāvādam asac-chāstram  
pracchannam buddham ucyate  
mayaiva kalpitam devi  
kalau brāhmaṇa-rūpiṇā*

*Uttara Khanda 62.31*

Lord Śiva tells Pārvatī: “The *māyāvāda* philosophy is *asat* (false) and against the Vedas. It is covered (secret) Buddhism. My dear Pārvatī, in the form of a *brāhmaṇa* in Kali-yuga (in the form of Śaṅkarācārya) I have preached this concocted *māyāvāda-bhāṣya* of Vedānta-sūtra philosophy.”

Avoiding all instructions laid down in authentic scriptures like Śruti, Smṛti, Purāṇas, Pañcarātra, etc., if some extraordinary *aikāntikī-bhakti* (one-pointed and absolute *bhakti*) for Bhagavān is seen, then surely it will be proven to be an outrage. Śrīla Jīva Gosvāmīpāda has written, “*smṛti smṛtyadim vidhimvina*” - This means *nāstika-vicāra* (violating *guru-vaiṣṇava*’s principles) due to faithlessness or ignorance results in failure to realize the inner meaning of *śāstra*, thereby violating *śāstra-siddhānta-vicāra* and making a disturbance in the devotional line.

Śrīla Jīva Gosvāmī has written a commentary on this subject matter. As per *yāmala-vacana*, when the title of *aikāntikī* (extraordinary) is used to describe *bhakti*, how could this *bhakti* not be exclusive? How then could this ultimately be proven to be a hazard or a breach? In reply to this question, Śrīla Jīva Gosvāmīpāda has written that the devotional practices of Buddha, Dattātreyā, and some others are a kind of *nāstika* devotional practice (which is against vedic *śāstras*) that can also be misunderstood externally as exclusive (*aikāntikī*) devotional practices because all their views are completely against authentic *śāstra-vicāra*, and

therefore are in violation of *śāstra*.

In *Brahma-sūtra*, we know that *śāstra-yonitvāt* (the exact conception or knowledge that can only be known from *vedādi-śāstra*) has proven that anything against or in violation of *vedādi-śāstra* can never give any success in our life in the way of *brahma-tattva* or *bhāgavata-tattva* realization. Although it may appear as *aikāntikī* (an undiverted, exclusive, or authentic mood of devotion), it can never be practically regarded as such. If the ultimate goal is to substantiate *brahma-vastu*, then *aikāntikī* can be understood, otherwise not.

Now the question may arise that Buddha and Dattātreya are *bhāgavata-avatāras*, so how then could their instructions not be regarded as authentic? In reply to this, Śrīla Jīva Gosvāmī has written that though we have knowledge or information about them as *avatāras* from the Vedas, the same *veda-śāstra* informs us about their *āśura vimohana-līlā*. An example of this that was already mentioned is the Supreme Lord's order to Śaṅkara Bhagavān to preach the *māyāvāda-bhāṣya* of Vedānta-sūtra. The purpose of the *āśura vimohana-līlā* is to cheat *āśuras*, to divert them from the pure devotional track, or for Supreme Lord to hide Himself. The main reason that Buddha, Dattātreya, or *bhāgavata-avatāras* are coming down into this material world is to make a fool of those demons or *āśuras* —to cheat them.

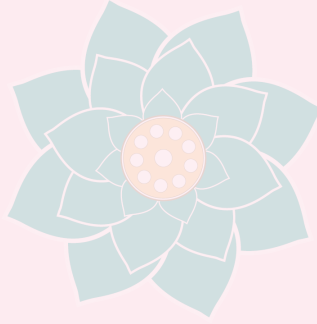
Surely, in the name of *rāgānugā-bhajana* or *rūpānugā-bhajana*, Bhagavān can naturally arrange such a fallacy so that *āśuras* or demons cannot become successful to reach the final goal by following the exact, authentic way shown by our previous Gauḍīya *ācāryas*; they can only jump into the fire and destroy their spiritual life.

Suppose honeybees are seen hovering around a tight-necked glass bottle jar that is full of very fine-quality lotus honey. Attracted by the sweet smell of that lotus honey, those bees become very much interested to drink it, but the jar's glass wall stands as a barrier. Similarly, there is an unbreakable partition wall of *māyā* in between those demoniac *sahajiyās* and *apākṛta-rasa-tattva*. Therefore, in spite of their enormous

material efforts, because they never wanted to follow the authentic *guruparamparā*'s instructions, they fail to get even a drop of pure devotion, what to speak of a taste of *apākṛta rasa-tattva*.

It is the usual practice of *sahajiyās* to violate the order and instructions of *guru-varga*, (or *guruparamparā-śikṣā*) so as per Jagad-guru Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda, they are surely going to hell to take birth as a pig. O Gentlemen! It is our fervent request to you all: please try to think over and over again on these most vital topics before following such a fallen *guru* who is always going to misguide you. We are just fed up with all such previous mispreaching whose aim was to misguide the whole world and to simply collect personal *lābha-pūjā-pratiṣṭhā* which can all be compared with stool and urine.

Gauḍīya-goṣṭhī-patiḥ Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda explained that a fraudulent *sādhu* or *ācārya* claiming that they are in line with the Kṛṣṇa Consciousness movement should be brought into focus and shown to the common public to save them from ruin. Otherwise, corruption can reach such a level that it will become impossible to improve their spiritual consciousness or even to return to a neutral position.



We can still preserve hope today because of this blessing by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Prabhupāda: “Bhaktivinoda dhārā can never be stopped.”

It is of the utmost importance to understand the difference between Bhaktivinoda-dhārā and Non-Bhaktivinoda-dhārā. Bhaktivinoda-dhārā is the unadulterated, pure flow of philosophical conclusions (siddhānta) given by Śrīla Bhaktivinoda Ṭhākura and Śrīla Prabhupāda.

No compromise can be made with Bhaktivinoda dhārā. I can promise you by touching the Lotus feet of Śrīla Prabhupāda and Śrīla Bhaktivinoda Ṭhākura that we get a green signal in our bhajan life the day we can realize the difference between Bhaktivinoda-dhārā and Non-Bhaktivinoda-dhārā.

**Śrī Śyām Dās Babajī**

