

IN SEARCH OF THAT ABSOLUTE TRUTH
WHICH IS ONLY AVAILABLE IN
SRI GAUDIYA MATH



Śrī Bhakti Siddhānta Vāṇī Sevā Publications

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AVAILABLE IN
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By the causeless mercy of Śrīla Bhakti Siddhānta
Sarasvatī Gosvāmī Ṭhākura Prabhupāda -
Paramahaṁsa Jagad-Guru

Bhaktivinoda-Sarasvatī-Gaura-Vāṇī Publications

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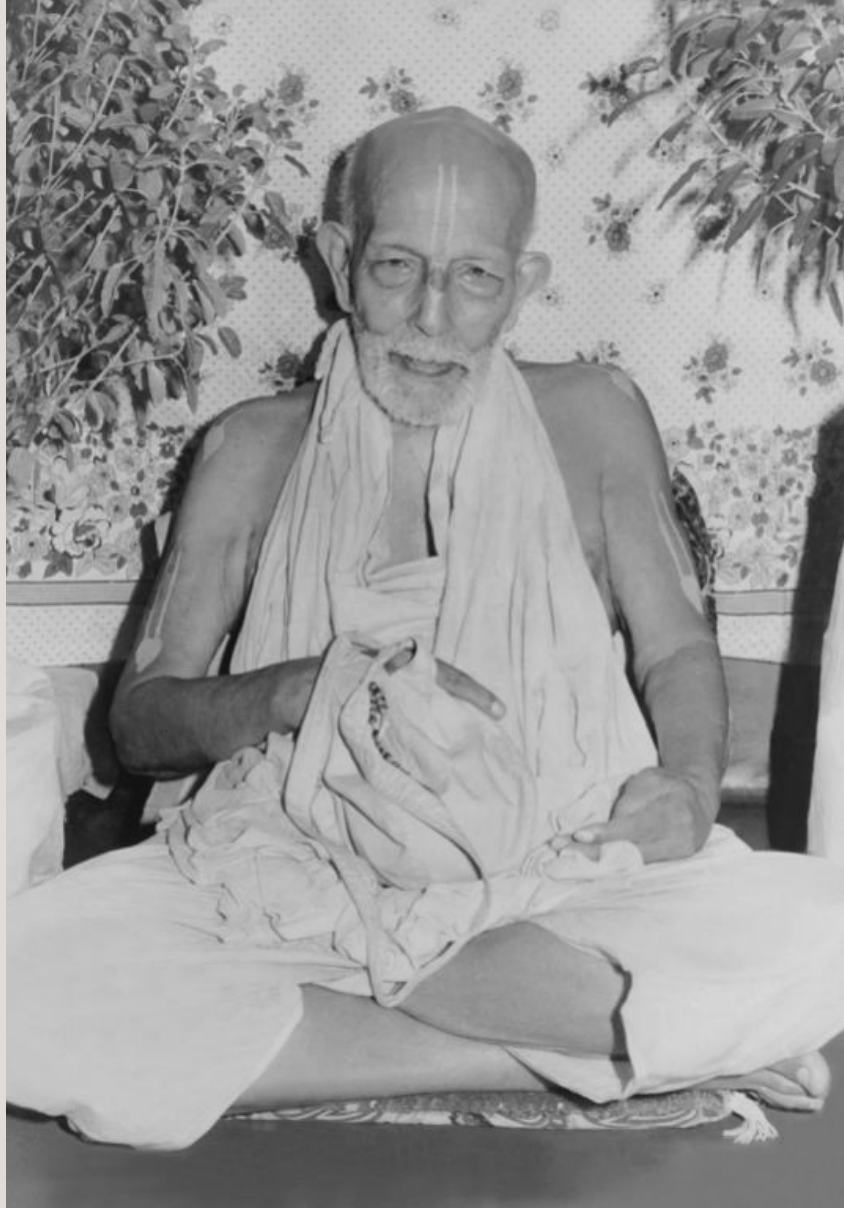
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Śrīla Bhakti Siddhānta Sarasvatī
Gosvāmī Ṭhākura Prabhupāda —
Paramahaṁsa Jagad-Guru



Śrīla Bhakti Pramode Purī
Gosvāmī Mahārāja



Śrīla Śyām Dāsa Bābājī Mahārāja

INTRODUCTION

Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahaṁsa Jagad-Guru used to say that— “The positive method by itself is not the most effective method of propaganda in a controversial age like the present. The negative method which seeks to differentiate the truth from non-truth in all its forms, is even better calculated to convey the directly inconceivable significance of the Absolute. It is a necessity which cannot be conscientiously avoided by the dedicated preacher of the truth if he wants to be a loyal servant of Godhead. The method is sure to create an atmosphere of controversy in which it is quite easy to lose one’s balance of judgment. But the ways of the deluding energy are so intricate that unless their mischievous nature is fully exposed, it is not possible for the soul in the conditioned state to avoid the snares spread by the enchantress for encompassing the ruin of her only too willing victims. It is a duty which shall be sacred to all who have been enabled to attain even a distant glimpse of the Absolute.”

In the same way what Śrīla Prabhupāda expressed — this most important *siddhānta* also our *Ācārya Keśarī Śrīmad Bhakti*

Prajñāna Keśava Gosvāmī Mahārāja has expressed in the following way — "If you want to preach the Absolute Truth, you may hurt someone's heart. But if you are not neutral, religion will not be saved [nirapekṣa na haile dharma na yāya rakṣaṇe (C.c Antya 3.23)]". — This simple truth of Caitanya-caritāmṛta should always be kept in mind. If we have to face extreme danger while maintaining neutrality, we should also embrace it and teach it to the whole world. No. 'satyaṁ brūyāt, priyāṁ brūyāt, ma brūyāt satyaṁ priyāṁ.' Unless we completely violate this principle as per Śrīla Gurupādapaḍma's will, no good can be expected in the Vaiṣṇava Society.”

Our aim or goal is to find a mutual solution regarding the ongoing misconceptions between Śrī Gauḍīya Maṭh and ISKCON. Unfortunately, nowadays the roots of our society interest rather than *sampradaya* interest has grown so deep down into our nervous system that it will be very hard (still not impossible) to come back to the neutral position. This neutrality plays a major role in our spiritual life. **Actually, to become neutral means to completely depend upon śrauta-panthā.** If we try to establish new new rules and *siddhānta-vicāras* which all are out of *śrauta panthā*, then it is the first symptom that we have already lost our neutral position.

Once when Śrīla Saccidananda Bhaktivinoda Ṭhākura was asked — CAN THE PATH OF SPIRITUAL LIFE BE FRESHLY CREATED?

His answer was— “A path cannot be manufactured. Whatever path is there should be accepted by sādhus. Those who are proud and want fame — try vigorously to discover new paths. Those who have good fortune from past lives give up pride and respect the established path. Those who are unfortunate walk on a new path and thus cheat the world.”

So how we can expect to attain absolute *maṅgala* by not considering the actual *siddhānta-vicāras* shown by The Prabhupāda. How to get absolute *maṅgala* — that is the main question. Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja used to say that— “You are in search of *maṅgala* and running here and there, but where there is no *maṅgala* at all, you are running there to get *maṅgala*.” Also, Śrīla Prabhupāda used to say that— “Most of the people of the world, forgetful of their own home under the spell of the enchantress, are running headlong in the opposite direction. In this performance, again their intoxication, eagerness, concentration, and firm determination are so intense that they have indeed very little opportunity to think about

home (the Absolute Truth)”. Also, Śrīla Prabhupāda used to say that— “The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism. The churches have always proved the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil. That is why the effective silencing of the whole race of pseudo-teachers of religion is the first clear indication of the appearance of the Absolute on the mundane plane. The bona-fide teacher of the Absolute, heralds the Advent of Kṛṣṇa by his uncompromising campaign against the pseudo-teachers of religion.”

Nowadays a great confusion prevailing all over the world about what means actual *maṅgala*. Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that— “Only if we can take absolute shelter unto the Lotus Feet of Śrī Kṛṣṇa and Kṛṣṇa (Śrī Kṛṣṇa and His pure devotees), then surely we can get *maṅgala*, but our main problem is that we cannot throw away our false ego or biasness.”

So, the first thing we will have to do in the way of our *Hari-bhajan* is to throw far away our false ego. Only those who have become free of their false ego will be able to enter the house of

pure *bhakti*. Śrīla Prabhupāda told that— “You cannot depend on any unauthentic sources”. If we are going here and there for hearing *Hari-kathā* from unauthentic sources then Śrīla Prabhupāda saying that instead of *maṅgala* we will actually get double *amaṅgala*. Those who left the path of *śrauta-panthā*, those who left the *guru-paramparā*, those who are less interested in serving Caitanya Maṭh and Yogapith are surely out of *guru-paramparā* and we should not hear *Hari-kathā* from them, even we cannot get in touch with them at all. *Hari-kathā* is that *aprākṛta vāṇī* which is only coming out of the lotus mouth of those pure devotees who are 100% established in *śrauta-panthā*. Śrīla Prabhupāda many times told that most of us accept lime water as pure milk.

Externally we cannot see that Śrīla Śyāma Dāsa Bābā is living in Śrī Caitanya Maṭh, but solemnly we can say that he is there. All his activities and *ācara-ācaraṇa* can prove this point. No doubt he is trying his best to follow Śrī Caitanya Maṭh or Śrīla Prabhupāda exactly. Śrīla Bābā Mahārāja many times told us that— “My whole life is completely dedicated for the absolute service of Śrī Caitanya Vāṇī under the guidance of Śrīla Prabhupāda und Śrī Caitanya Maṭh.”

Many of us know it very well about Bābā Maharaja’s

straightforward attitude and neutrality and about his resolution to serve The Prabhupāda or Śrī Caitanya Maṭh absolutely. If we can have a look deep into his heart, then only we can find Śrī Caitanya Maṭh and Śrīla Prabhupāda, nothing else. Śrīla Bābā Mahārāja always trying his best to remove any confusion in our devotional society regarding pure Kṛṣṇa Consciousness, that is already confirmed by many Gauḍīya devotees.

So, for all those sincere followers of Śrī Caitanya Maṭh and Śrīla Prabhupāda—it must be a matter of great joy to see such absolute sacrifice in the life of Śrīla Bābā Mahārāja. He is really trying his best to save the divine dignity of the whole Sarasvatī Gauḍīya Vaiṣṇava *sampradāya* and Sarasvatī Gauḍīya *Guru-varga*. It is the absolute aim of this book to establish this point.

Thanks a lot

Truly yours in the service of Guru Gauranga and Go-Mata

The sincere followers of Bhakti Siddhānta Vāṇī

LETTERS OF
SRILA SHYAM DAS
BABA MAHARAJ



LETTER 1 - A LETTER TO ALL GAUDIYA DEVOTEES
WRITTEN BY SRILA BABA MAHARAJ REGARDING
OUR HUMBLE PROTEST NOTE PUBLISHED IN
OUR WEBSITE 'ECHOES OF ETERNITY'



All glories to Śrī Śrī Guru and Gaurāṅga

To all Gauḍīya devotees.

Dear/blessed devotees, *dandavat pranam* to you all. I seek all your blessings to continue my absolute *Gaura-vāṇī-sevā* till the last moment of my life. From *Śrī Caitanya-caritāmṛta* we can see the following *śloka*—

*ete na hy adbhutā vyādha
tavāhimsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ para-tāpinaḥ
(Śrī Caitanya-caritāmṛta, Madhya Lila 8/143)*

Oh! Hunter, this is not at all strange that you have developed all good qualities like nonviolence etc. inside your heart. Because those who are engaged in *Hari-bhakti* (*Hari-bhajana*), they never become the cause of anybody's suffering.

Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahansa Jagad-guru said that— “Let me not desire anything but the highest good (*paramaṅgala*) for my worst enemies.” Actually a Vaiṣṇava never

think anyone as his enemy, no smell of jealousy can be there inside the heart of Guru-Vaiṣṇava. This is a matter of great regret that still most of the people accept those pure Guru-Vaiṣṇavas as their enemy, because of their absolute representation of facts and figures. How much sacrifice and dedication they have—this is really beyond our imagination. *Lābha-pūjā-pratiṣṭhā* can never touch their heart. Śrīla Prabhupāda very often used to say that— “Until and unless there is hundred percent *śaraṇāgati* (submission) unto the Lotus Feet of Bhagavān, one cannot speak about the absolute truth fearlessly.” Pure Guru-Vaiṣṇavas are always ‘*adoṣdarshi*’—they never like to find any fault with others, but sometimes for the protection and preservation of *sāmpradāyika vāṇī-vaibhava* (*vīśuddha siddhānta-vicāra*) or to establish the divine dignity of Śrī Gauḍīya Maṭh and *śuddha* Guru-Vaiṣṇava as an *Ācārya* they are bound to speak heavy out of their causeless mercy. This is not at all criticism. Śrīla Prabhupāda used to say like that. So simple, so clear, so absolute their representation of facts and figures that even those common innocent public can understand (of course if there is no offence in their life), then why you cannot understand? Where is the complicity? From *Caitanya-caritāmṛta* we know the following quotation—

tomā sama 'nirapekṣa' nāhi mora gaṇe

‘*nirapekṣa*’ *nahile* ‘*dharma nā yāya rakṣaṇe*
(Cc Antya 3.23)

“You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.”

To carry out the order of Śrīmān Mahāprabhu—as per the *śloka* we must reach the neutral platform of *Bhāgavata-dharma vicāra*, otherwise we can never start *bhajana* as per *Bhāgavata-dharma*. The above *śloka* can prove our weakness. Until and unless one reach the neutral platform of absolute truth—he cannot justify all those absolute facts and figures only represented by us intact way from the original sources already reserved by the Society in internet and books or papers long ago. In spite of our (the whole Sarasvatī Gauḍīya Vaiṣṇava Sanga) repeated request or application for the past 40 years the Society never took any decision (never took any step) to delete all those dirty comments and wrong informations, whereas already you have confirmed that their Founder *Ācārya* already wanted to beg for apology long ago before leaving his body. Then why you all could not come up with open heart still today to stop all those nonsense, and why you like to blame us unnecessarily? If someone like to abuse your mother-father or wife, can you keep silence? Then?

Already one book of protest note named “Shatruta Noie—Shamadan” (No Enmity—Only Solution) was published on behalf of the whole Sarasvatī Gauḍīya Vaiṣṇava Sanga and Viśva-vaiṣṇava Rāj-sabhā long ago (almost 14 years back, in the year of 2010 on Gaura Pūrṇimā *tithi*) to draw the kind attention of those honorable GBC members of the Society to show them the painful feelings of the whole Sarasvatī Gauḍīya Vaiṣṇava Sanga, but still today they like to ignore us and our request. On the strength of money power they like to buy Gauḍīya Maṭh and our Gauḍīya *Guru-varga*. Due to their mispreaching, even today people are in confusion about who is the original Prabhupāda and where is the original birthplace of Śrīmān Mahāprabhu (Yoga-Pita). Then how we can keep silence? None of our *guru-varga* never told anything bad against Śrīla Svāmī Mahārāja or ISKCON, not even a single such document you can show to us. We on behalf of the whole Sarasvatī Gauḍīya Vaiṣṇava Sanga like to seek all your neutral comments or opinions regarding this most sensitive issue persisting for the past 40 years or more than that. Nothing can be more painful than your misconception about me (all your servant) and my defensive mood adopted by the order of The Prabhupāda, because we have our fundamental right to protect and preserve the divine dignity of Gauḍīya Maṭh and our Gauḍīya *guru-varga*, surely you cannot deny this point. We can say solemnly that we have no enmity (fighting mood)

with anybody. Only we want to see absolute solution on the part of the Society to quench our burning heart. Please try to take the proper lesson from Satī-devī when Śaṅkara Bhagavān was insulted by her father Dakṣa Prajāpati.

The following lines written by Swami B.G. Narasingha we should remember more often than ever:

“In the everyday hustle and bustle of preaching in the west and performing our many duties and services to Kṛṣṇa and our *guru-varga*, we often forget, or have never heard of the previous generations of devotees who sacrificed and endured against all odds to spread the glory of the mission of Śrī Kṛṣṇa Caitanya, and who achieved the ultimate grace of the Supreme Lord to become one of His eternal associates. Had they not done their duty and performed their service in the mission of Mahāprabhu, we ourselves would not be where we are today, basking in the rays of the effulgent sun of Lord Caitanya’s *saṅkīrtana* movement. Let their memory and their achievements never be forgotten. All glories to Lord Caitanya’s devotees past, present and future!”

Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahaṁsa Jagad-guru used to say that— “Guru-Vaiṣṇava can tolerate any amount of torture and insult on them, but they

cannot tolerate any torture and insult on Guru-Vaiṣṇavas.” He further said that— “To give fitting answer to those blasphemers is called *bhakti*, and to keep silence when Guru-Vaiṣṇavas are being insulted or ignored by somebody can make us fall down because this is a great offence.”

Gaura Hari Hari Bol



LETTER 2 - AN EFFORT TO ESTABLISH THE FACT
(THE ABSOLUTE TRUTH) AND CRITICISM IS NOT
ONE AND THE SAME



All glories to Śrī Śrī Guru and Gaurāṅga

Most of the people are misled by those antagonists, in such a way that very easily they can misunderstand those śuddha Gauḍīya Guru-Vaiṣṇavas (I mean the eternal sevākas of Gauḍīya Maṭh) for their straightforward mood of expressing the Absolute Truth, that is why to stop the confusion created through mispreaching or misinformation (by those antagonists), we have taken a strong resolution to rectify those purposely created confusions.

From Śrīmad Bhagavatam 1.1.1 śloka we can find the following fact—

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi
(ŚB 1.1.1)*

“Let us all meditate (an open prayer for all) unto the lotus feet of that Absolute Personality of Godhead—who is the prime cause of this infinite creation (both *prākṛta* and *aprākṛta*), maintenance and destruction. Also, who is absolutely independent, because there is

no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen in water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal.”

Only and only those *nirmatsara* (those who are completely free of any jealousy) *sādhus* can follow this Absolute *Bhāgavata-dharma*, not everybody, because to take shelter of the Absolute Truth from heart is not a matter of joke. Those who cannot even take shelter of apparent truth, then how they can take shelter of that Absolute Truth! Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahansa Jagad-guru was bound to say something very important for us before leaving this material world as his last speech (*antim vāṇī*) that— “I have given anxiety to many of you! As I was bound to speak out those unalloyed truth, as I was bound to advise you all to do *Hari-bhajana* without any duplicity, so many of you already accepted me as your enemy.”

“I have given you anxiety in different way—just to help you

develop a positive mood of Kṛṣṇa *sevā* devoid of *anyābhilāṣa* and duplicity.” Śrīla Prabhupāda also declared that— “If the whole world going to leave me, even if those who came to me to accept me as their preceptor go away leaving me one by one, still I will not stop speaking about that Absolute Truth standing under the lotus-like umbrella shade of my Gurupādapadma fearlessly.”

Also, very often he used to say that— “To seek the satisfaction of public and to seek the satisfaction of The Supreme Lord is not one and the same.” But most of the people are in great confusion to identify this most vital point, so naturally they are bound to misunderstand those pure Guru-Vaiṣṇavas of Śrī Gauḍīya Maṭh for their straightforward mood of expressing the Absolute Truth. We should know that suppression of fact is a great offence. From *Śrī Caitanya-caritāmṛta* we know the following *śloka*—

tomā sama 'nirapekṣa' nāhi mora gaṇe
'nirapekṣa' nahile 'dharma nā yāya rakṣaṇe
(Cc Antya 3.23)

“You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.”

Without reaching the neutral platform one cannot maintain *Bhāgavata-dharma* (or *ātma-dharma*). So, to apply this *śloka*'s meaning in our life—if we need to face the most dangerous situation in our life, still we will have to set one vivid example (or lightening example) by facing such most serious danger.

Śrīla Prabhupāda used to say that— “In the name of *Hari-kathā-kīrtana* and *Hari-bhajana* those who are misguiding or cheating people at present, this has become a fashion of the time, I mean without being cheated by those *kapat sādhus* we don't feel happy. Those people want to be cheated, so they become cheated. Whom to blame! From *Śrī Caitanya-caritāmṛta* we can find the following *śloka*— “**nirapekṣa' nahile 'dharma nā yāya rakṣaṇe**” Without reaching neutral platform one cannot even protect religious principles.

Very often Śrīla Prabhupāda used to say that— “Without hundred per cent submission unto the Lotus feet of the Supreme Lord, one cannot speak about that Absolute Truth fearlessly.” Those great exalted *śuddha* Gauḍīya Guru-Vaiṣṇavas out of their endless merciful attitude wanted to speak about that Absolute Truth by ignoring personal *lābha-pūjā-pratiṣṭhā* or by facing countless dangerous situations or oppositions. They like to sacrifice their life for the absolute preaching of Śrī Caitanya *Vāṇī*

(I mean for the Absolute Truth). Really it is a matter of great regret—in spite of that we think them as our enemy, but those who like to cheat us in the guise of *sādhū veśa* (apron) by the application of sweet speech and sweet treatment, we accept them as our very near and dear one to become a street beggar in the way of *paramārtha* path in the short run.

Very often Śrīla Prabhupāda used to say that— “By taking undue advantage of the following *śloka* of *Śrī Caitanya-caritāmṛta*—‘*kāya-mano-vākye kare udvega nā diba*’—one should not avoid speaking about that Absolute Truth”. Those who want to take undue advantage of the following quotation from *Śrī Caitanya-caritāmṛta* "*kāya-mano-vākye kare udvega nā diba*" (physically, mentally or verbally one shouldn't give pain to others) to avoid speaking all about that Absolute Truth—absolute way—they are going to cheat the whole world. Genuine *Hari-kathā* from genuine source is like apparently bitter medicine, but ultimately this can save us from ruin (can give *āmṛta*—which is known as *bhakti*). Also, many times he used to say that—

*para-svabhāva-karmāṇi
na praśamsen na garhayet
viśvam ekātmakam paśyan
prakṛtyā puruṣeṇa ca*

(ŚB 11.28.1)

“The Supreme Personality of Godhead said: One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should look this world creation as simply the combination of material nature or *prakṛti* and the *puruṣa* (bonded souls having different kind of false ego of doership or enjoying mood), all based on the one Absolute Truth.”

If we appreciate or criticize (decry) the material qualities of any bonded soul, then we can simply invite the problem in our life of being involved or contaminated with those material qualities of that particular object of my appreciation or criticism. That is why Śrīla Prabhupāda used to say we should not commit that kind of mistake. But pure Guru-Vaiṣṇavas when chide his disciple by pointing out his faults—then surely it is not criticism, this is actually causeless mercy of Guru-Vaiṣṇavas, because they always like to save us from *Māyā*. Again, when we can glorify Guru-Vaiṣṇavas—then this becomes a way out to get free of *Māyā* (three modes of material nature). But now at present in our devotional field the situation all around has become so complicated or contaminated or unclear, —that nobody can even identify this kind of fine accuracy mark to get the association of a pure Gauḍīya Maṭh sādhu, who always reserve some exclusive

symptoms by speaking unalloyed truth in front of us. Then what is the solution! If I have no duplicity, only sincerity and tremendous demand for that Absolute Truth, then in that case automatically I can get the divine help to get absolute guidance of the Supreme Lord in the form of pure Guru-Vaiṣṇava. Supreme Lord Himself can appear in front of me as *śuddha* Guru-Vaiṣṇava to inform me about that Absolute Truth absolute way (*akaitava satya siddhānta vicāra*). Which surely *kapat* devotees cannot digest, because they need sweet cheating by a *kapat sādhu*.

So, this is the conclusion we like to draw under the guidance of our previous Gauḍīya Guru-varga (those who are completely established in śrauta-pantha) that the flame of the absolute bhakti yoga shown by Śrīman Mahāprabhu Śrī Kṛṣṇa Chaitanya Deva must go on glowing generation after generation, we cannot allow this flame to get extinguished by the great opposition or oppression of those antagonists.

Gaura Hari Hari Bol



LETTER 3 - YOUR
ATTENTION
PLEASE



All glories to Śrī Śrī Guru and Gaurāṅga

No enmity—Only solution

Where have you been for the past 50 years?

How suddenly you get back your blind eyes opened today?

From (*Mahābhārata, Udyoga-parva 179.25*) we know the following *siddhānta-vicāra* of Pitamaha Bishma Deva—who is known as one of those twelve *Mahājanas*, he told that

guror apy avaliptasya

kāryākāryam ajānataḥ

utpatha-pratipannasya

parityāgo vidhīyate

(*Mahābhārata, Udyoga-parva 179.25*)

Śrīla Jīva Gosvāmī has advised that such a useless *guru*, a family priest acting as *guru*, should be given up, and that the proper, *bona fide guru* should be accepted.

Such a *guru* who is having materialistic attitude, having no common sense to realize about what to do and what not to do (I mean what is duty and what is not), who is devoid of devotional mood and diverted or deviated towards *Māyā* (illusion) should be

left immediately.

Remember that he was such a great devotee, whom Śrī Kṛṣṇa also used to give respect, he has given such a strict *siddhānta-vicāra*. Actually, Paraśurāma was a *Śaktyāveśāvatāra* of Bhagavan but still no compromise was there on the part of Pitamaha Bishma. Sometimes according to time and circumstances, Supreme Lord directly or indirectly set or reset the field of *Bhāgavata-dharma* to drive out unwanted elements to protect and preserve the dignity of *Bhāgavata-dharma*. So to keep strong faith in our Śrī Gauḍīya *Guru-paramparā* is more and more practical to get the exact teachings of Śrīman Mahāprabhu Śrī Kṛṣṇa Caitanya Deva (or Śrī Kṛṣṇa Bhagavān) without any hesitation and at the same time without any addition or alteration (I mean intact way). That is the true utility of *Bhāgavata-paramparā* (or *Guru-paramparā*). This absolute golden opportunity is open to us through the track of Śrīla Saccidananda Bhaktivinoda Ṭhākura or Śrīla Prabhupāda and his true followers (I mean those eternal *parṣada sevākas* of Śrīla Prabhupāda). Śrīla Prabhupāda repeatedly told that— “Those Gauḍīyas they never deserve any credit for any speciality if at all they have, because they attribute the whole credit and faith in the original source (*akar sthan*).” So how one can deserve the whole credit of a world class preacher? Such a dangerous detrimental remark can break the heart of all Gauḍīya

Mañh devotees, those who have the right information of the fact.

For your kind information

Ācārya Keśarī Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja the disciple of *Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahaṁsa Jagad-guru* said that— “With a strong hope to get *pratiṣṭhā* by exhibiting our personal talent, if we never hesitate to identify our most favourable benefactor (or true well-wisher) previous *ācāryas* as ignorant and foolish, then in that case our children (our next generations) they also can call us ignorant, foolish or uncivilized (or brute) etc. what strange or surprise can be there in it?”

(Taken from the article named “*Asistachar*” on the basis of some special advice given by *Śrīla Prabhupāda—Nadia Prākāśa Patrika*)

Never try to transgress the divine dignity of those great *sādhus* (*Mahājanas*), rather try to show them great honour (appropriate honour), otherwise you will meet with such a result as was there with *Hiraṇyakaśipu-Rāvaṇa-Kaṁsā-Śiśupāla* etc., if you ignore the Absolute Truth. Because *Ācārya Keśarī Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura*

Prabhupāda Paramahaṁsa Jagad-guru—He was the first divine personality to preach Śrī Caitanya *Vāṇī* or the absolute glories of *harināma mahā-mantra* in the way of *Bhaktivinoda-dhārā* all over the world within the year 1933, who has been decorated with the divine title “Śrīla Prabhupāda” originally in true sense. This is known to all very clearly. By ignoring him do not invite your complete destruction.

The Prabhupāda has said that— “Śrī Gauḍīya Maṭh is *Bhāgavata dhāma*, the *sevā* of Śrī Gauḍīya Maṭh is *dhāma sevā*, to reside in Śrī Gauḍīya Maṭh is the same as residing in *dhāma* (Śrī Vṛndāvana *dhāma*).”

The false ego of Paraśurāma was broken by Śrī Ramachandra and Pitamaha Bishma. The false ego of Duryodhana was broken by Kṛṣṇa (indirectly). The false ego (?) of Arjuna was also broken by Śrī Kṛṣṇa. The false ego of Indra Deva—the king of heaven was also broken by Śrī Kṛṣṇa. We know the following *śloka* from *Śrīmad-Bhāgavatam*—

*yac-chaktayo vadatām vādinām vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣām muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne*

(ŚB 6.4.31)

Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own *svarūpa* while sometimes agreeing and sometimes disagreeing among themselves. Thus, He creates within this material world a situation in which they are unable to come to the final conclusion. I offer my obeisances unto Him.

I pay my respectful *pranam* unto the lotus feet of that Ananta (decorated with infinity *aiśvarya*) qualified *Bhūmā-puruṣa* (Ananta Deva) by whose power those logical interpretators fight among themselves and get puzzled to discover themselves in the midst of the ocean of great confusion. In this way they can never realize the Absolute Truth.

Now the most vital question is that— If the root of a tree get spoiled up, then how it can be possible that the tree can give fruits and the branches are still alive? *Vaiṣṇava-aparādha* can spoil the whole system. Śrīla Kṛṣṇa Dāsa Gosvāmī Mahāśaya has written in *Śrī Caitanya-caritāmṛta* the following scientific

siddhānta-vicāra that—

*yadi vaiṣṇava-aparādha uthe hātī mātā
upāḍe vā chinḍe, tāra śukhi' γāya pātā
(Cc Madhya 19.156)*

Any devotee in course of his nourishment of *bhakti lata* (Devī), if at all any *vaiṣṇava-aparādha* committed unto the lotus feet of any Vaiṣṇava, then all the total *bhakti* creeper can get dry to die. Such *vaiṣṇava-aparādha* has been compared with a mad elephant which can destroy everything.

The *sannyāsa guru* of Śrīla A.C. Bhaktivedānta Svāmī Mahārāja very often used to say out of joy in a very loud voice that my Godbrother Śrīla Bhakti Saranga Gosvāmī Mahārāja and Śrīla Bhakti Hṛdaya Vana Gosvāmī Mahārāja, their *Gaura-Vāṇī pracāra* has brought about a great evolution in Western countries. Now we are in great confusion to understand the fact. Then whom to believe—Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja or Śrīla A.C. Bhaktivedānta Svāmī Mahārāja? That judgment we like to leave in your hand.

It is the system in Mathematics that if you have done almost the whole mathematics ok, but the only mistake you have done at

the end point, then be sure that still you will be given zero marks. Similarly, only one great mistake in my whole *bhajana* life can spoil my life completely. So criticizing or abusing or insulting Guru-Vaiṣṇavas is such a great offence which is surely inexcusable and at the same time coming in the category of ten folds of *nāma-aparādhas* as No.1 out of those all.

From *Śrī Caitanya Bhāgavata Antya 4/360-362*, we can see that—

TEXT 360

hena vaiṣṇavera nindā kare yei jana se-i pāya duḥkha—janma-jīvana-maraṇa

Therefore, anyone who blasphemes such a Vaiṣṇava suffers miseries in birth, life, and death.

TEXT 361

vidyā-kula-tapa saba viphalā tāhāra vaiṣṇava nindāye ye ye pāpī durācāra

The education, high birth, and austerities of a sinful, wretched person who blasphemes Vaiṣṇavas are all useless.

TEXT 362

pūjā o tāhāra kṛṣṇa nā kare grahaṇa vaiṣṇavera nindā kare ye pāpiṣṭha jana

Kṛṣṇa does not accept the worship of a sinful person who blasphemes Vaiṣṇavas.

And also, from *Śrī Caitanya Bhāgavata Madhya 22/55-56*

TEXT 55

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

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

TEXT 56

ihā nā māniyā ye sujana-nindā kare janme janme se pāpiṣṭha daiva-doṣe mare

Sinful people who ignore this fact and blaspheme devotees suffer the punishment of providence birth after birth.

Again, from *Śrī Caitanya Bhāgavata Antya 4/375-377*

TEXT 375

prabhu bale, — “vaiṣṇava nindāye yei jana kuṣṭha-roga kon tāra śāstiyē likhana

The Lord said, “Leprosy is insignificant compared to the other punishments for a person who blasphemes a Vaiṣṇava.”

TEXT 376

āpātataḥśāsti kichu haiyāche mātra āra kata āche yama-γātanāra pātra
You have received only a temporary punishment. There is more to come, for you are fit to be punished by Yamarāja.

TEXT 377

caurāśi-sahasra yama-γātanā pratyakṣe punaḥ punaḥ kari bhuñje vaiṣṇava-nindāke

The blasphemer of Vaiṣṇavas repeatedly suffers eighty-four thousand punishments awarded by Yamarāja.

'Heart of Kṛṣṇa' ('Vaiṣṇava aparādha' the original Bengali book written by Śrīla Guru Mahārāja) the book was written by Paramahansa Jagad-guru Śrīla Bhakti Pramode Purī Gosvāmī Mahārāja to check us our audacity to commit *Vaiṣṇava-aparādha*, so then how he can knowingly make such a great mistake of giving indulgence to any offender. He expressed his *Narasimhāya mūrti* in front of a taxi driver who committed offence unto the lotus feet of Śrīla Bhakti Daitya Mādhava Gosvāmī Mahārāja. Then how you can tally the two incidents? Śrīla Bhaktivinoda Thākura has written that—

*vaiṣṇava-charitra sarvada pavitra
yei ninde himsā kari'*

*bhaktivinoda na sambhase tan're
thāke sadā mauna dhari'
(Kalyāṇa-Kalpa-Taru)*

"The Vaiṣṇava's character is always pure. Bhaktivinoda vows as never to speak or relate to any envious person who criticizes such a Vaiṣṇava: instead, he will always stay aloof from him by maintaining an appropriate silence."

The absolute teachings of Satī-devī by leaving her own body, because of hearing Vaiṣṇava Rāj Śambhu *nindā* (criticisim) from her own father Dakṣa Prajāpati can never misguide us and our authentic Gauḍīya *Guru-varga* like Śrīla Bhakti Rakṣaka Śrīdhara Deva Mahārāja, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, Śrīla Bhakti Sāraṅga Gosvāmī Mahārāja, Śrīla Bhakti Hṛdaya Vana Deva Gosvāmī Mahārāja or Śrīla Bhakti Pramode Purī Gosvāmī Mahārāja etc. so that they can glorify any great Vaiṣṇava offender. Surely, they are not so foolish. So some very very special secret strategy of negative preaching style must have been working there in the background of Gauḍīya preaching field in applied form by the International Society—which was surely unknown to them (our Gauḍīya *Guru-varga*) up to their living period or maybe they came to know about this sabotage at the very very last moment of their life. It must be so, otherwise a

great confusion can arise about their unalloyed love and *niṣṭhā* unto the lotus feet of Śrī Gauḍīya Maṭh or Śrīla Prabhupāda and his eternal *parṣada sevākas*, especially when any kind of compromise is strictly prohibited in the field of pure devotion. It is my craving request to all of my dear devotees to reconsider the case by making a list of *tirobhāva tithis* of those *Mahājanas* (those who already glorified the great offender) and the exact dates of those dirty publications in the form of books, papers and speeches by the Society. Even within the last 50 years many devotees or *acāryas* have tried their best to solve the purposely created confusion by the International Society regarding the issue of the title ‘Prabhupāda’ and regarding the issue of Gauḍīya Maṭh preaching done by those eternal *parṣada sevākas* of Śrīla Prabhupāda. ‘Suppressions of facts’ is a great offence which can never be excused, that is why it is our most vital *sevā* only to expose the fact in front of public, otherwise our fall down is a must. If we keep silent on this issue then never, we can reach our goal of *bhajana* life, not even in infinite period. We should remember that our Gauḍīya *tattva acārya* who was the chairman of Viśva-vaiṣṇava Rāja-sabhā could not even tolerate Śrīla Vallabhācārya when he expressed his audacity to edit the book *Bhakti-rasāmṛta-sindhu* written by Śrīla Rūpa Gosvāmīpāda. We should not forget that Śrīman Mahāprabhu could not tolerate the audacity of Vallabhācārya who wanted to reject the commentary

of Śrīla Śrīdhara Svāmīpāda on Śrīmad-Bhāgavatam. We should not forget that Śrīla Prabhupāda wanted to leave his body when he heard some insulting remarks about Śrīla Raghunātha Dāsa Gosvāmīpāda from a so-called *pāṇḍā*, at Śrī Rādhā-kuṇḍa Vraja-dhāma. A son of lion is always a lion can never be a fox or cat or rat.

Gauḍīya Gosthi Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahansa Jagad-guru said that— “To arrest the current perverted tide of this society (fanatic society) is the seemingly unpleasant duty of Gauḍīya Math.” So how can we tolerate that all the coming new generations, all of them can get wrong informations about Śrī Gauḍīya Math and The original Prabhupāda and his unique Ācāryaship (and also about his eternal *parśada sevākas*—I mean our *guru-varga*)?”

Even any general man of our society cannot tolerate this kind of offensive activities, then what to speak about those devotees who all are in favour of the Absolute Truth. If we are not at all ready to obey the first and foremost warning of *śāstra* like—

*asat-saṅga-tyāga, — ei vaiṣṇava-ācāra
strī-saṅgī’ — eka asādhu, ‘kṛṣṇābhakta’ āra
(Cc Madhya 22.87)*

“A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.”

Your attention please! —This has been the most vital subject matter of his (Pāraṃpūjyapāda Śrīla Svāmī Mahārāja) preaching to prove that Śrī Gauḍīya Maṭh is totally failure to preach *Gaura-Vāṇī* (I mean his Gurudeva Śrīla Prabhupāda and his *nitya parṣadas sevākas* were all failure) and only those beasts are staying there (they are not even ordinary human being—this was his nonstop remark). Really, this is called actual *Guru-bhakti*. This has all along been an open secret (countless such documents are there in Internet, though on those days common people or our Sarasvat Gauḍīya devotees they had no free access in the field of internet world, so I think they had no information about all those sabotage) to us all (Sarasvatī Gauḍīya Vaisnava *sanga*), so a book named ‘*Shatruta Noie—Samadhan*’ was published on behalf of the whole Sarasvatī Gauḍīya Vaiṣṇava *sanga* and Viśva-vaiṣṇava Rāja-sabhā, which was published almost more than twelve years back. How we can believe that no *acārya* had any such information about that, whereas some of them had close relationship with him, and even in spite of my repeated information to them, they didn’t think it necessary to take any

step in this matter. Why we don't know! So how we can tolerate that all the coming new generations, all of them can get wrong informations about Śrī Gauḍīya Maṭh and Śrīla Prabhupāda and his unique Ācāryaship and also about his eternal *parṣada sevākas* (I mean our *guru-varga*)?"

Gaura Hari Hari Bol



LETTER 4 - TO STOP CONFUSION CREATED
THROUGH MISINFORMATION
OR MISPREACHING



All glories to Śrī Śrī Guru and Gaurāṅga

(New generation can never accept your irrational comments,
they always want to get scientific reply)

From *Śrīmad Bhāgavata Purāṇa* we can see the following *śloka*—

*para-svabhāva-karmāṇi
na praśamsen na garhayet
viśvam ekātmakam paśyan
prakṛtyā puruṣeṇa ca
tāra madhye pūrva-vidhi 'praśamsā' chāḍiyā
para-vidhi 'nindā' kare 'baliṣṭha' jāniyā
pūrva-parayor madhye para-vidhir balavān
yāhān guṇa śata āche, tāhā nā kare grahaṇa
guṇa-madhye chale kare doṣa-āropaṇa*

“One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.

Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

Between the former rule and the latter rule, the latter is more important.

Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.”

(*Śrī Caitanya-caritāmṛta, Antya Lila 8 / 76-79*)

By the union of *prākṛti* and *puruṣa* this phenomenal world is created, so this should be treated as one *svarūpa* (homogeneous). So, accordingly, the nature and *karma* of others should not be appreciated or criticized.

In this *śloka* ‘*para-svabhāva-karmāṇi*’ the first injunction means ‘do not appreciate’ and the second injunction means ‘do not criticize’, these two are found. It is the rules of *śāstra* that always the second injunction is more powerful than the first injunction. So, it is clear that to appreciate someone is not so dangerous, but to criticize someone is definitely prohibited. Here in this *śloka*, it is indicated that Rāmacandra Purī can follow the first injunction of *śāstra* (he never praises anybody), whereas he is always busy to criticize others (the second injunction he is going to violate). In *śāstra*, such two *dharmas* are strictly prohibited (I mean to praise or to criticize somebody), but Rāmacandra Purī always busy with the second injunction. Where there is hundreds of good qualities

in somebody, but he has such a dirty nature, that somehow he always try to find some faults with him. Also, we know the dirty nature of Rāmacandra Khan, he always wanted to bring some defame in the holy lifestyle of Śrīla Haridāsa Ṭhākura. But this was just like providing a fist of fury in the sky (or in the space).

Rāmacandra Purī became *māyāvādi* (impersonalist) and Rāmacandra Khan was completely destroyed. Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahansa Jagad-guru said that— “It is my advice to you all that do not try to find any faults with others, rather you try to find faults with yourself—to rectify yourself.” Also, very often he used to say that “Bonded souls—naturally they have some tendency to find faults with others.”

To clarify this point, sometimes Śrīla Prabhupāda used to say that “When Guru-Vaiṣṇavas out of their causeless mercy chide us to point out our faults, then this cannot be treated (or counted) as a fault-finding mission (or tendency), because if they do not try to rectify us by pointing out our faults, then how we can be saved?”

Really this is a matter of great regret, when somebody having *ācārya veśa* always try to attack (or criticize) other *sādhus* to protect his personal *lābha-pūjā-pratiṣṭhā*. We know a proverb

going that a man living in a room made of glass, should not throw stones to others, because if by chance they throw stones towards him, then he can break his fragile room made of glass. But at present just the opposite meaning of the proverb is applicable, I mean, a man living in a room made of glass should go on throwing stones continuously to others, so that they cannot even get the chance to throw stones to him.

The inner meaning of the proverb is that—he who is having countless faults and defects in his life, should go on criticizing others, so that they cannot get any scope to point out his faults, that is the modern technique adopted by those antagonists (I mean those enemies of Śrī Gauḍīya Maṭh). They can continue their mispreaching to create confusion among common mass (or especially those who are newcomers in Gauḍīya *bhajana* field) about Śrī Gauḍīya Maṭh and Gauḍīya Maṭh *sādhus* to ensure their personal *lābha-pūjā-pratiṣṭhā*. Even they are ready to sacrifice the whole Sarasvatī Gauḍīya Sampradāya together with Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda and his genuine followers (our *guru-varga*).

Often, we forget or have never even heard of our most glorious previous Gauḍīya *Guru-varga* who sacrificed their entire life for spreading the glory of the mission of Śrī Kṛṣṇa Caitanya. Had

they not spent gallons of blood in the mission of Śrīmān Mahāprabhu, we ourselves would not be where we are today, basking in the rays of the effulgent sun of Lord Caitanya’s *saṅkīrtana* movement. Let their memory and their achievements never be forgotten. All glories to Lord Caitanya’s devotees past, present, and future!

Ācārya Keśarī Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja said that— “With a strong hope to get *pratiṣṭhā* by exhibiting our personal talent, if we never hesitate to identify our most favourable benefactors (or true well-wishers) previous *ācāryas* as ignorant and foolish, then in that case our children (our next generations) they also can call us ignorant, foolish or uncivilized (or brute) etc., what strange or surprise can be there in it?”

To support one false statement by somebody, he needs to take shelter of countless false statements to protect himself. Those who even cannot take shelter of general truth, how they can take shelter of the absolute truth? —that is the most vital question at present. Foolish world cannot understand this most basic point, then how they can get entry into *Hari-bhajana*? If I accept one fallen soul and his activities as my idealism in my life, then what I can expect in my life?

As per historical evidence, civilization of Greece, Rome, Babylon, Misor, all were destroyed because of their loss of faith in their hereditical glories. So, also it is equally applicable in our *bhajana* field. When we can lose our faith in *Guru-paramparā* (*śrauta-panthā*), then we can get lost, no doubt in it.

Absolute truth is such a thing which can never be suppressed, today or tomorrow—someday somehow—it will be exposed in front of public. Absolute truth is not such a cheap thing which can be stopped (or destroyed) by mass agitation, or by shouting loudly, or by manpower, or by money power, or by educational power, etc, or even not by strangling.

Modern generation—they are not at all ready to accept all your irrational comments or dictations, they always want scientific reply. Can you give scientific answer to all of your irrational comments to those sincere or conscious souls?

“So I have now issued orders that all my disciples should avoid all of my godbrothers. They should not have any dealings with them nor even correspondence, nor should they give them any of my books or should they purchase any of their books, neither should you visit any of their temples. Please avoid them.”

(Letter written by Svāmī Mahārāja to Visvakarma - Nov 9, 1975)

“Regarding the Gaudiya Math books being circulated there, who is distributing? Who is sending these books? The Gaudiya Math does not sell our books, why we should sell their books. Who has introduced these books? Let me know. These books should not at all be circulated in our Society. Bhakti Vilas Tirtha is very much antagonistic to our society and he has no clear conception of devotional service. He is contaminated. Anyway, who has introduced these books? You say that you would read only one book if that was all that I had written, so you teach others to do like that. You have very good determination.”

(Letter written by Svāmī Mahārāja to Sukadeva - Nov 14, 1973)

“Our big, big godbrothers in India, they could not preach Lord Gouranga's name all over India. They are simply inclined to criticize me, that my students call me Prabhupada. They could not do anything practical and tangible. They are satisfied with a temple and a few disciples begging alms for the maintenance of the temple.

So, we can understand that they have all become sudras. How can they have interest in Bhagavad Gita. Although some of them have been born in brahmana families, but by quality are all sudras.”

(Letter written by Svāmī Mahārāja to Niranjana - May 21, 1973)

“...it is a fact they have no life for preaching work. All are satisfied with a place for residence in the name of a temple, they engage disciples to get foodstuff by transcendental devices and eat and sleep. They have no idea or brain how to broadcast the cult of Sri Caitanya Mahaprabhu.

[...]

Actually amongst my Godbrothers no one is qualified to become acarya. So it is better not to mix with my Godbrothers very intimately because instead of inspiring our students and disciples they may sometimes pollute them.”

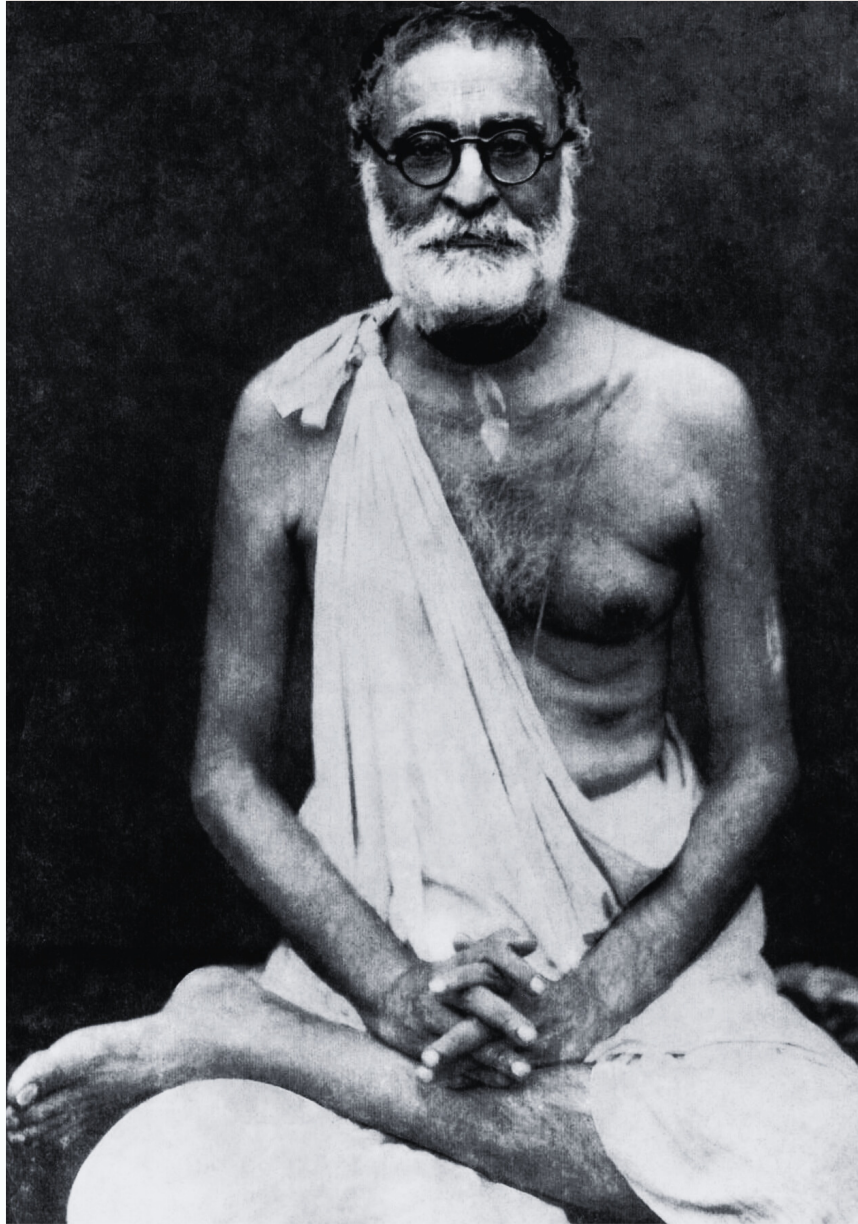
(Letter written by Svāmī Mahārāja to Rupanuga - Apr 28, 1974)

At present those followers of *Muslim-dharma* or *Christian-dharma* or *Buddha-dharma* or *Jaina-dharma*—they are all feeling fed up or disgusted with their respective *dharma* and going to leave their respective *dharma*, to accept *Sanātana-dharma*. They like to get all scientific reply to their questions relating to their self-consciousness in true sense.

Gaura Hari Hari Bol



LETTER 5 - APRAKRTA SRI GAUDIYA MATH IS THE
ONLY FEARLESS ABSOLUTE SPOKESMAN OF SRI
KRSNA CAITANYA MAHAPRABHU



All glories to Śrī Śrī Guru and Gaurāṅga

Aprākṛta Śrī Gauḍīya Maṭh is the only fearless absolute spokesman of Śrī Kṛṣṇa Caitanya Mahāprabhu—as was confirmed by Śrīla Prabhupāda Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura, so then how one can pass this kind of dirty remarks about Gauḍīya Maṭh and books published by Gauḍīya Maṭh? Only and only my superiority complex can lead me to pass this kind of false ego to go to hell. That is the ultimate utility of *śrauta panthā* (or *Bhaktivinoda-dhārā*), that we have the golden opportunity to get the exact teachings of Śrīman Mahāprabhu—Śrī Kṛṣṇa Caitanya Deva through our Gauḍīya *Guru-paramparā* (or through *śrauta-panthā*)—I mean through Śrīla Bhaktivinoda Ṭhākura or Śrīla Prabhupāda or our *śuddha guru-varga*, without any addition or alteration. So those who are deviated from the main stream of *Bhaktivionda-dhārā* (or Śrī Gauḍīya Maṭh), surely, they are all fallen souls, no doubt in it.

Your instruction (to your followers)— ‘Please avoid my Godbrothers’ means you are giving direct instructions to your followers to avoid the Lotus feet of Śrī Caitanya Mahāprabhu (or Śrīman Nityānanda Prabhu) to go to hell.

From *Śrī Caitanya-caritāmṛta* we can see the following *śloka*—

‘*sādhu-saṅga*’, ‘*sādhu-saṅga*’ — *sarva-śāstre kaya*
lava-mātra sādhu-saṅge sarva-siddhi haya
(*Cc Madhya 22.54*)

“The verdict of all revealed scriptures is that by even a fraction of moment’s association with a pure devotee, one can attain all success (even the ultimate success to achieve *Kṛṣṇa-prema*).”

So we can see how to get the absolute benefit through *sādhu-saṅga*, but you like to stop them to go for *sādhu-saṅga*, so what a nice leadership exhibited by you!

You always want to prove that Gauḍīya Maṭh is totally failure in the preaching field (which surely implies indirectly that your Gurudeva Śrīla Prabhupāda Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura and all of his eternal *parṣada sevākas* are failure) and those members of Gauḍīya Maṭh they are not even ordinary human being, they are more than beast—so this is your remark, how funny it is.

Letter of A.C. Bhaktivedānta Svāmī Mahārāja to Niranjana 72-11-21. Letter:

"If you are serious to be an important assistant in our Society you should fully engage yourself in translation work, AND DO

NOT MIX YOURSELF WITH MY SO-CALLED GOD-BROTHERS. AS THERE ARE IN VRINDABAN SOME RESIDENTS LIKE MONKEYS AND HOGS, SIMILARLY THERE ARE MANY RASCALS IN THE NAME OF VAISNAVAS, be careful of them. And do not dare to question imprudently before your Spiritual Master. Further talks we may discuss when we meet."

Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahaṁsa Guru said that – Once, being asked by a young man in Delhi, ‘Why do you claim that Śrī Gauḍīya Maṭh is the only way to God? Is there no other way at all?’ Śrīla Prabhupāda, the illustrious Founder and *acārya* of Śrī Caitanya Maṭh and its world-wide affiliated branches Śrī Gauḍīya Maṭhs, replied, “Do you think that there is any other pathway to God, then the association of those whom Godhead Himself has selected for His Service?”

"Śrī Gauḍīya Maṭh cannot have and actually does not have anything in common with those, who duplicitously join Gauḍīya Maṭh with a motive to misuse Divine Knowledge for the service of their own selfish ends. Feigned *Dīkṣā* and obtainment of Divine Knowledge are never one and the same. Śrī Caitanya and His sincere devotees are eternally present in Śrī

Gauḍīya Maṭh. All those owlsh persons who are incapable of seeing the light are called *māyāvādī*, *karmīs* and wayward non-devotees.”

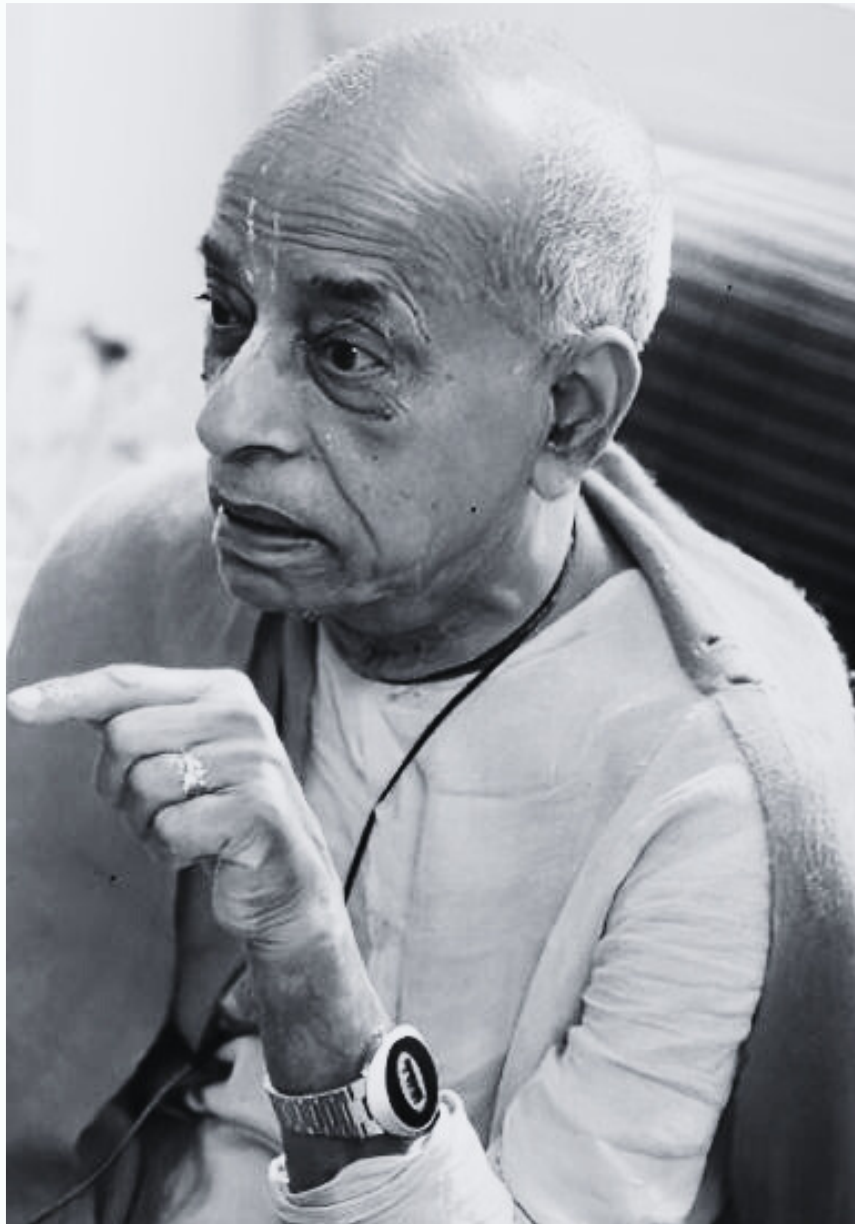
—from the letter by Śrīla Prabhupad Bhakti Siddhānta Sarasvatī, October 20, 1928

Also, we know that Pañca-tattva and Gauḍīya *Guru-varga* appeared in front of Śrīla Prabhupāda during the time of his *śata koṭi-nāma yajña* (at Śrī Dham Mayapur Vrajapattan, at present where we can see Śrī Chaitanya Maṭh already appeared) they ordered him to go for preaching and promised him to send all man power and money power etc. to back his *Gaura-Vāṇī* preaching. If those divine messengers (Gauḍīya *Guru-varga*) are sent by Pañca-tattva, then how one can pass this kind of dirty remarks about them?

Gaura Hari Hari Bol



LETTER 6 - THOSE VAISHNAVAS
ARE BEYOND ANY
MATERIAL LIMITATION



All glories to Śrī Śrī Guru and Gaurāṅga

Some scriptural evidences are given below to avoid committing *vaiṣṇava-aparādha*—

yadi mora putra haya, haya vā kiṅkara
`vaiṣṇavāparādhī' muñi nā dekhoṅ gocara
(CB Madhya 19/1750)

I cannot look at the face of a *vaiṣṇava-aparādhī*, even if he happens to be My son or servant.

jananīra lakṣye śikṣā-guru bhagavān
karāyena vaiṣṇavāparādha sāvadhāna
(CB Madhya 22/54)

The Supreme Lord, the instructing spiritual master of all, cautioned everyone about *vaiṣṇava-aparādha* by using His mother as an example.

śūlapāṇi-sama yadi vaiṣṇavere ninde
tathāpiha nāśa pāya, —kahe śāstra-vṛnde
(CB 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.

*ihā nā māniyā ye sujana-nindā kare
janme janme se pāpiṣṭha daiva-doṣe mare
(CB Madhya 22/56)*

Sinful people who ignore this fact and blaspheme devotees suffer the punishment of providence birth after birth.

*caitanya-simhera ājñā kariyā laṅghana
nā bujhi' vaiṣṇava ninde pāibe bandhana
(CB Madhya 22/120)*

Anyone who transgresses the order of the lion-like Lord Caitanya by blaspheming Vaiṣṇavas will suffer the bondage of material existence.

*vaiṣṇavera nindā karibeka yāra gaṇa
tāra rakṣā-sāmarthya nāhika kona jana
(CB Madhya 22/128)*

A Vaiṣṇava is unable to protect any of his followers who engage in blasphemy of Vaiṣṇavas.

vaiṣṇava-nindāka-gaṇa yāhāra āśraya
āpaneī eḍāite tāhāra saṁśaya
(CB Madhya 22/129)

The deliverance of even a person whose followers engage in blasphemy of Vaiṣṇavas is doubtful.

Bhagavān can never excuse them—those who criticize or insult Guru-Vaiṣṇava. Poor-Rich conception or educated–uneducated conception not at all applicable for Guru-Vaiṣṇavas. Also, Vaiṣṇavas are never belonging to any particular caste or by social status they can never be identified. Even if this kind of basic conception is not there in me, then how I can become a world class preacher? *Sama darśana* (equal vision) is the most basic backing in the way of *vaiṣṇava-darśana* or *vaikuntha-darśana*. I myself never want to become a world-class cheater, so I can never enjoy popularity, that I know, but as per Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda to seek the satisfaction of public (or to collect public vote) or to seek the satisfaction of the Supreme Lord is not one and the same. The first one is *non-bhakti* mood, whereas the second one is called *bhakti*. Who can justify such unusual remarks by our most honorable Svāmī Mahārāja?

Śrīman Mahāprabhu wanted to teach us how to give extreme honor to Śrī Guru-Vaiṣṇava and how to protect their divine dignity by giving topmost honor to Śrīla Namācārya Haridāsa Thākura (though externally he was from Muslim family) and by rejecting Vallabhācārya for his negative mood of expression towards the commentary on *Śrīmad-Bhāgavatam* written by Śrīla Śrīdhara Svāmīpāda. From *Śrī Caitanya-caritāmṛta* we know the following *siddhānta-vicāra* of Śrīman Mahāprabhu The Supreme Lord—

*kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya
(Cc. Madhya 8.128)*

“Whether one is a *brāhmaṇa*, a *sannyāsī* or a *śūdra*, regardless of what he is, he can become a spiritual master if he knows the science of Kṛṣṇa.”

The great exalted Vaiṣṇava Śrīla Bhakti Daiyta Mādhava Gosvāmī Mahārāja was the only shelter or support in your helpless life of dangerous sickness for whom you got back a new life. Then how it is possible for you to forget him so easily? Surely Śrīla Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja was not informed at all about all those dirty remarks or criticism past by

Śrīla A.C. Bhaktivedānta Svāmī Mahārāja about his Gurudeva and guru-varga, otherwise it would not have been possible for him to glorify Śrīla Svāmī Mahārāja that way (big way) in his book named 'My Beloved Masters'. If we are failure to unveil the mystery lying behind the screen, then anybody can express doubt about our most honorable Śrīla Vijñāna Bhāratī Gosvāmī Mahārāja, that how it was possible for him to glorify Śrīla Svāmī Mahārāja even after knowing all those bad remarks passed by Śrīla Svāmī Mahārāja about his own Gurudeva and *guru-varga*. From Śrīmad-Bhāgavatam we can get the following example established by Ma Satī-devī during the time of criticism of Vaiṣṇava Rāj Śambhu (her husband) by Dakṣa Prajāpati, ultimately she left her body by the help of *Yoga-agni*, because of hearing *vaiṣṇava-nindā*.

From the article 'Śrīla Uddharan Ṭhākura' written by Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda we can have the Gauḍīya *siddhānta-vicāra* established by him.

Also, Śrīla Saccidananda Bhaktivinoda Ṭhākura expressed his great concern about such kind of humiliation of Śrī Guru-Vaiṣṇavas by those ignorant people, so he wanted to establish *daiva varṇāśrama-dharma* through Śrīla Prabhupāda before leaving this material world. Also, Śrīla Prabhupāda wanted to

leave his body when he heard some insulting remarks passed by one so-called *pāṇḍā* at Śrī Rādhā-kuṇḍa Vraja-dhāma about Śrīla Raghunātha Dāsa Gosvāmīpāda. We have no right to say that Śrīla Vaṁśī Dāsa Bābājī Mahārāja belongs to a fisherman's family, or Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja belongs to a vaiśya family.

Gaura Hari Hari Bol



LETTER 7 - GURU-VAISHNAVAS—THEIR
REPUTATION OR GOODWILL SHOULD
NOT BE MISUSED AT ALL



All glories to Śrī Śrī Guru and Gaurāṅga

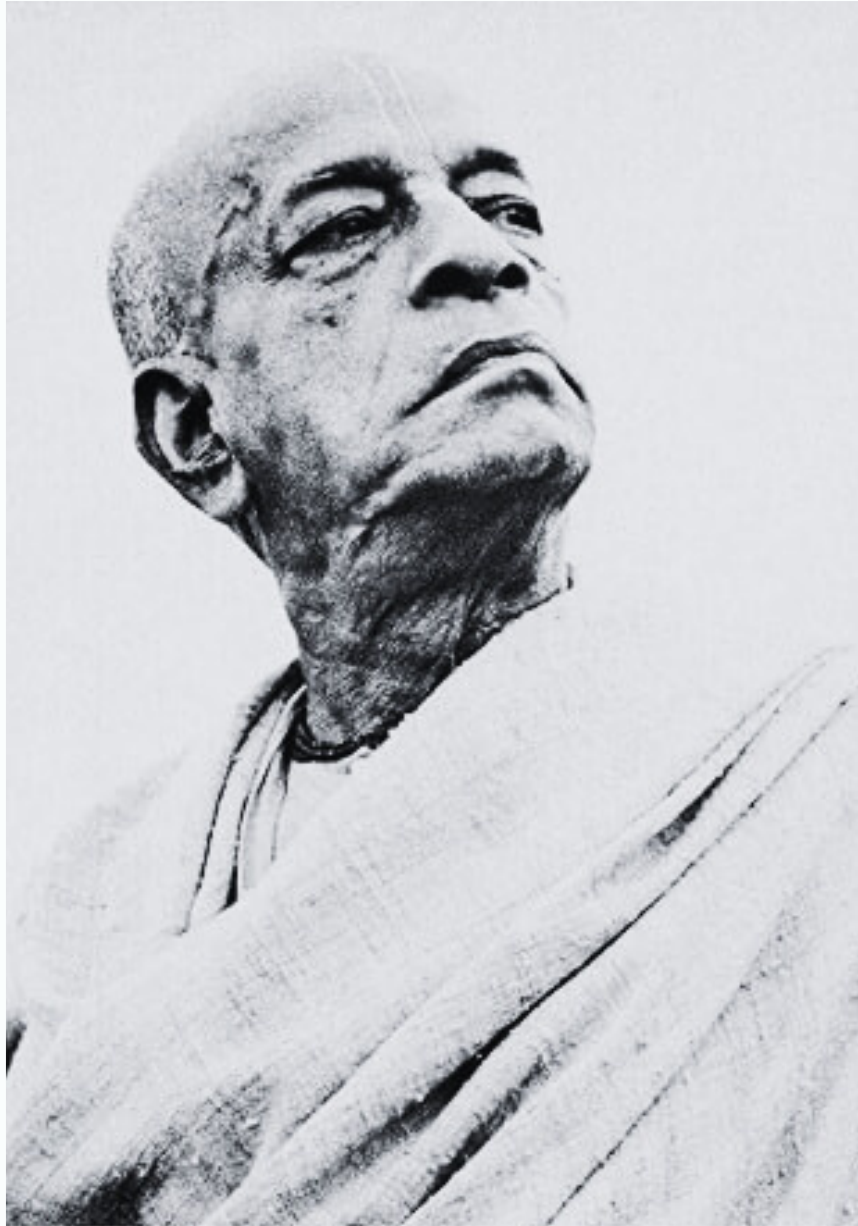
Really it is a matter of great regret that by taking undue advantage of the reputation of those great Vaiṣṇavas—most of us like to get some personal *pratiṣṭhā* or sometimes we like to arrange some *pratiṣṭhā* for some of our favourable figures like father, grandfather, or uncle etc, or for some so-called *ācārya* who can back me big way to collect *pratiṣṭhā* in future (or at present), which is surely a great offence. Because in this way without knowing the fact people are being misled. To prove the authenticity of my grandfather as a *parṣad* of Śrīla Prabhupāda in front of foolish public, we can misuse Guru-Vaiṣṇava (their reputation), whereas maybe he took only *Harināma* from Śrīla Prabhupāda at the last moment. This is the painful situation of our *bhajana* field. So, in this way, also I can prove my importance (or authenticity) in front of public. Also, to prove the authenticity of any so-called famous *ācārya*, I can use the reputation (or goodwill) of Guru-Vaiṣṇava in the form of some remark by them about him (also this can be a false representation, because the editing pen is there in my hand) as jewel of Gauḍīya Maṭh, whereas in fact he was the destroyer of Gauḍīya *śrauta-panthā*. Śrīla Prabhupāda used to say that— “One should not engage or use Guru-Vaiṣṇava as an instrument to prove personal authenticity or as an instrument to collect

personal *lābha-pūjā-pratiṣṭhā*. This kind of manipulation always going on in our *bhajana* field. We are always busy with such cheap things like stool and urine etc (*lābha-pūjā-pratiṣṭhā*). *Hari-bhajana* at present is one kind of gossiping or gospel, nothing else.”

Gaura Hari Hari Bol



LETTER 8 - PLEASE NEVER MIND, YOUR SOCIETY
ALWAYS ADOPTING OFFENSIVE MOOD, SO WE
ON BEHALF OF WHOLE SARASVATI GAUDIYA
SAMPRADAYA BOUND TO ADOPT DEFENSIVE MOOD



All glories to Śrī Śrī Guru and Gaurāṅga

(Be careful that our invaluable life is not meant for dirty politics in the name of *Hari-bhajana*, but surely we have our fundamental right to defend such attack on us by you – see all the documents available in our website:

<https://www.echoes-of-eternity.com/beyond-the-veil>)

From *Śrī Caitanya-caritāmṛta* we can see the following *śloka*—

*ete na hy adbhutā vyādha
tavāhimsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ para-tāpinaḥ
(Śrī Caitanya-caritāmṛta, Madhya Lila 8/143)*

Oh! Hunter, this is not strange at all—that in you all good qualities like nonviolence etc already developed. Those who are engaged in *Hari-bhakti* (*Hari-bhajana*)—they never become the cause of anybody’s suffering.

From *Śrī Caitanya-caritāmṛta, Madhya Lila 22/74-76* we can see all the divine qualities of a Vaiṣṇava in true sense—

*kṛpālu, akṛta-droha, satya-sāra sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana
sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣaḍ-guṇa
mita-bhuk, apramatta, mānada, amānī
gambhīra, karuṇa, maitra, kavi, dakṣa, maunī*

“Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities—lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.”

Kṛṣṇaika-śaraṇa being the pivoted quality those are the divine qualities of Vaiṣṇavas as given above, but it is written in *Śrī Caitanya-caritāmṛta* that all the qualities of Kṛṣṇa coming inside the heart of *Kṛṣṇa-bhakta*. Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahaṁsa Jagad-Guru said that— "It is my advice to you all that do not try

to seek faults with others, rather try to find faults in you to rectify yourself (to become *sādhu*).” He often used to say that— “It is the nature of bonded souls that they cannot find any faults in themselves, only can find faults in others”. Somebody wanted to put a question in front of Śrīla Prabhupāda that— “Are genuine saints (*sādhus*) respected in this world?”. The answer by Śrīla Prabhupāda was that— “In such a world which is full of duplicity only duplicitous persons are honoured. Genuine saints (*sādhus*), who don’t lead the masses along the wrong path, are not respected in this world. In modern times people are simply getting cheated by those who mislead the masses throughout a pretentious form of spiritual discourse has somehow emerged as the religion of the age (*yuga-dharma*). And because the true saints (*sādhus*) wish to expose wicked and unholy persons (*asādhus*) those same unholy cheaters bewilder the masses by condemning the true saints (*sādhus*) as unholy, duplicitous and thieves themselves in a plot to secure their escape. The illusory potency of the Lord *Māyā* never allows the *jīvās* to be sincere (*niṣkapaṭa*) and to that end she has been depriving the *jīvās* of the association of genuine saints (*sādhus*).” Śrīla Prabhupāda further said that “The nature and *karma* of others not to be criticized or praised, —this is the instruction of *Śrīmad Bhāgavatam*. Also, as per *Śrī Caitanya Bhāgavata*—

*madyapera niṣkṛti āchaye kona-kāle
paracarccakera gati nahe kabhu bhāle*

A drunkard will be delivered in due course of time, but one who engages in blasphemy will never attain the goal of life.

(Caitanya Bhāgavata, Madhya Lila 13/43)

Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahansa Jagad-Guru said that— “A critic is led to hell. Instead of criticizing the nature (and *karma*) of others try to rectify yourself. This is my advice to you all. Śrī Gurudeva’s (all Śrī Guru-Vaiṣṇava’s) effort to chastise us and his criticism etc all are for the *maṅgala* of people (us). We should not run such a risk.”

A very heavy feeling of anguish has been accumulated for the past 50 years inside the heart of those Gauḍīya Maṭh devotees by the strategy adopted by your society regarding mispreaching and criticism against Gauḍīya Maṭh and those eternal *sevākas* of Gauḍīya Maṭh (I mean our *guru-varga*). So surely we have our right to defend all those mispreaching and criticism. For the seekers of Gaurasundara’s selected ones we are bound to show the following writings published on behalf of Viśva-

vaiṣṇava Rāja-sabhā in the year of 1930 for those owlsh persons who are incapable of seeing the divine glamour—name fame or position—of Śrī Gauḍīya Maṭh.

Ācārya Keśarī Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja the disciple of Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahaṁsa Jagad-Guru said that— “With a strong hope to get *pratiṣṭhā* by exhibiting our personal talent, if we never hesitate to identify our most favourable benefactor (or true well-wisher) previous *ācāryas* as ignorant and foolish, then in that case our children (our next generations) they also can call us ignorant, foolish or uncivilized (or brute) etc. what strange or surprise can be there in it?”

Never try to transgress the divine dignity of those great *sādhus* (*Mahājanas*), rather try to show them great honour (appropriate honour), otherwise you will meet with such a result as was there with Hiraṇyakaśipu-Rāvaṇa-Kaṁsā-Śiśupāla etc., if you ignore the Absolute Truth.

Śrīla Saccidānanda Bhaktivinoda Ṭhākura has given the advice to those *pracārakas* (preachers) in the following way — “Try to rectify those wrong *mata-bads* (or *vicāras*) with

full care. If in course of doing so some problems (or some disturbances) can develop with those cunning bad guys or cheaters, but still you must accept or face those problems for the sake of Śrīmān Mahāprabhu. Human birth is very rare. So even one day should not go in vain. Without attaining neutral platform (or without being completely free of selfishness) one cannot get the right to sit in the āsana reserved for Ācārya.

It may be asked— “What does the Gauḍīya Maṭh do? Is the Gauḍīya Maṭh merely one other association like thousands of sects that are to be found in this world? Or is the Gauḍīya Maṭh one of the many mischievous organizations that carry on their activities in the world? What work does the Gauḍīya Maṭh do for the benefit of the world? Is the Gauḍīya Maṭh affectionate like mother, a protector like father or helper like a brother? What good does the Gauḍīya Maṭh do to the world, what well-being of society does it desire, what very inconsiderable service does it render to the mankind that the world, the civilized world or the whole of mankind, should listen to it’s message?”

Many such questions may arise in our minds..... There need be no want of harmony between Gauḍīya Maṭh and the whole world, as the only disharmony is caused by one little

word. The Gauḍīya Maṭh says that harmony between itself and the whole world can be established by means of one word, viz that the duty of all jīvās consist in the exclusive service of the Adokṣaja—the Transcendent.

The Gauḍīya Maṭh is not a material object which has been transformed into a spiritual entity by being dedicated to the service of Godhead. The Gauḍīya Maṭh possesses eternal spiritual existence which manifests itself on the plane of phenomena by the grace of the servants of the Supreme Lord..... The Gauḍīya Maṭh is not built of brick mortar like our houses notwithstanding the testimony of ourselves to the contrary. Neither are its inmates, mere clay surcharged with spiritual essence. The one is not identical with the other. The Gauḍīya Maṭh is not the symbol but the reality. The Gauḍīya Maṭh is a spiritual substance itself appearing as symbol by descending within the ken of our material vision. This is perfectly consistent with the highest empiric logic and the highest empiric experience and so there need be no cause for consistent opposition to the truth on the part even of mental speculationists.

“For the Seekers of Gaurasundara's Selected Ones

Once, being asked by a young man in Delhi, "Why do you claim that Śrī Gauḍīya Maṭh is the only way to God? Is there no other way at all?" Śrīla Prabhupāda, the illustrious Founder and Ācārya of Śrī Caitanya Maṭh and its world-wide affiliated branches Śrī Gauḍīya Maṭhs, replied, "Do you think that there is any other pathway to God, than the association of those, whom Godhead Himself has selected for His Service?"

We have purposefully left the names and locations of Śrī Gauḍīya Maṭhs mentioned in this booklet, first printed during Śrīla Prabhupāda's manifested pastimes, unchanged—without substituting them with the names and locations of any contemporary Missions, originating from Śrī Caitanya Maṭh. Let the faithful reader decide for himself where is Śrī Gauḍīya Maṭh nowadays, taking guidance from the *characteristics*; given in this holy booklet. Signboards may not direct one to Śrī Gauḍīya Maṭh. Praying for the grace of Śrī Śrī Gaura-Nityānanda to be saved from fault-finding propensities, we should look on words and deeds, and even deeper, examine intentions, to discover where is Śrī Gauḍīya Maṭh—the Home of our Gurus. One truth gives hope to our search—that the aim and methods of Śrī Gauḍīya Maṭh have not changed and nor will they ever."

(From the book “What Gaudiya Math is doing?”, written by Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda—Paramahansa Jagad-Guru. First published by Viśva-vaiṣṇava Rāj-sabhā in the 1930's)

“Śrī Gauḍīya Maṭh cannot have and actually does not have anything in common with those, who duplicitously join Gauḍīya Maṭh with a motive to misuse Divine Knowledge for the service of their own selfish ends. Feigned *Dīkṣā* and obtainment of Divine Knowledge are never one and the same. Śrī Caitanya and His sincere Devotees are eternally present in Śrī Gauḍīya Maṭh. All those owlsh persons who are incapable of seeing the light are called *māyāvādīs*, *karmīs* and wayward nondevotees.”

(From the letter by Śrīla Prabhupād Bhaktisiddhānta Sarasvatī - October 20, 1928)

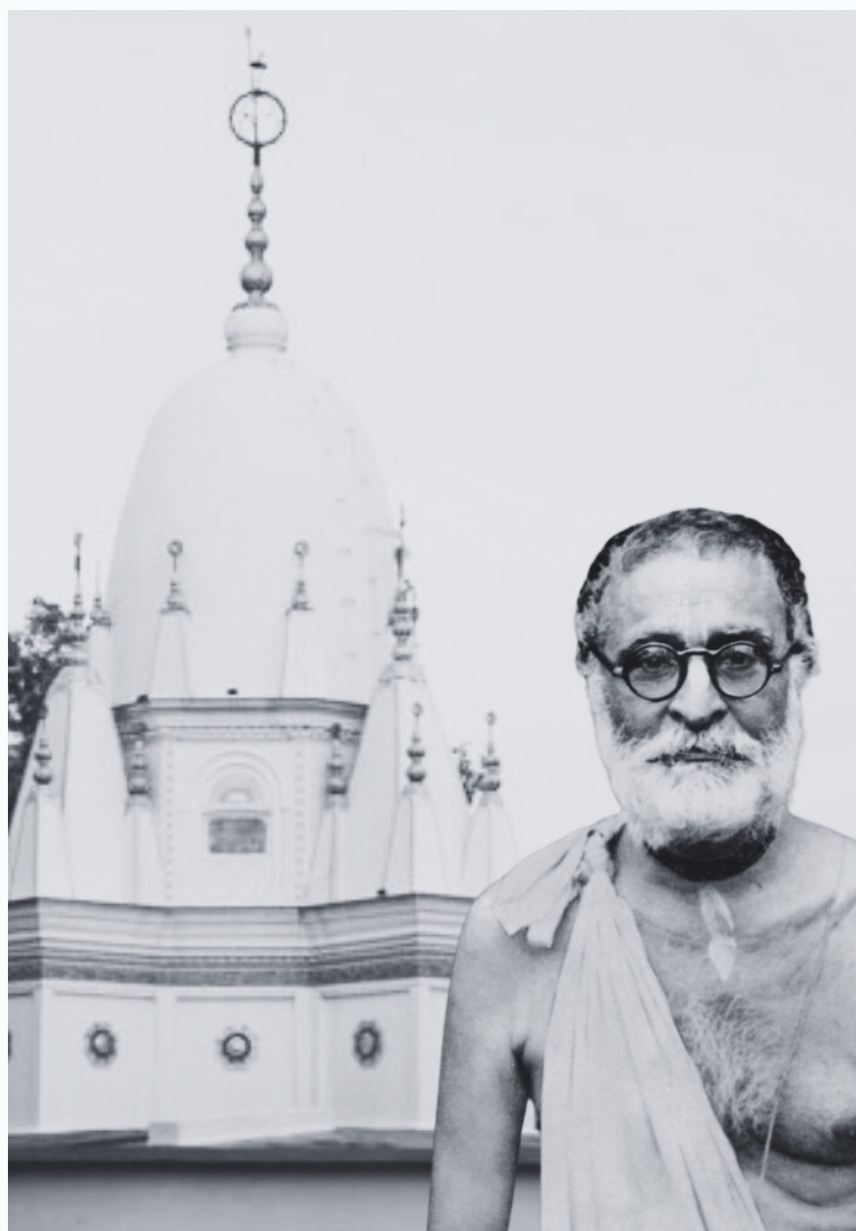
Gaura Hari Hari Bol



PUBLICATIONS OF
SRI BHAKTI SIDDHANTA VANI SEVA TRUST



IN SEARCH OF THE ABSOLUTE TRUTH
WHICH IS ONLY AVAILABLE
IN SRI GAUDIYA MATH - PART 1



All glories to Śrī Śrī Guru and Gaurāṅga

Dear /devotees all around the world

Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahaṁsa Jagad-Guru used to say that— “The positive method by itself is not the most effective method of propaganda in a controversial age like the present. The negative method which seeks to differentiate the truth from non-truth in all its forms, is even better calculated to convey the directly inconceivable significance of the Absolute. It is a necessity which cannot be conscientiously avoided by the dedicated preacher of the truth if he wants to be a loyal servant of Godhead. The method is sure to create an atmosphere of controversy in which it is quite easy to lose one’s balance of judgment. But the ways of the deluding energy are so intricate that unless their mischievous nature is fully exposed, it is not possible for the soul in the conditioned state to avoid the snares spread by the enchantress for encompassing the ruin of her only too willing victims. It is a duty which shall be sacred to all who have been enabled to attain even a distant glimpse of the Absolute.”

In the same way what Śrīla Prabhupāda expressed — this most important *siddhānta* also our *Ācārya Keśarī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja* said that "If you want to preach the Absolute Truth, you may hurt someone's heart. 'But if you are not neutral, religion will not be saved [nirapekṣa na haile dharma na yāya rakṣaṇe (C.c Antya 3.23).]". - This simple truth of Caitanya-caritāmṛta should always be kept in mind. If we have to face extreme danger while maintaining neutrality, we should also embrace it and teach it to the whole world. No. 'satyaṁ brūyāt, priyāṁ brūyāt, ma brūyāt satyaṁ priyāṁ.' Unless we completely violate this principle as per Śrīla Gurupādapaḍma's will, no good can be expected in the Vaiṣṇava Society.”

Our aim or goal is to find a mutual solution regarding the ongoing misconceptions between Śrī Gauḍīya Maṭh and ISKCON. Unfortunately, nowadays the roots of our society interest rather than *sampradaya* interest has grown so deep down in to our nervous system that it will be very hard (still not impossible) to come back to the neutral position. This neutrality plays a major role in our spiritual life. **Actually, to become neutral means to completely depend upon śrauta-panthā.** If we try to establish new new rules and *siddhānta vicāras* which all are out of *śrauta-panthā*, then it is the first symptom that we have

already lost our neutral position.

Once when Śrīla Saccidananda Bhaktivinod Ṭhākura was asked—CAN THE PATH OF SPIRITUAL LIFE BE FRESHLY CREATED?

His answer was— “A path cannot be manufactured. Whatever path is there should be accepted by sādhus. Those who are proud and want fame—try vigorously to discover new paths. Those who have good fortune from past lives give up pride and respect the established path. Those who are unfortunate walk on a new path and thus cheat the world.”

So how we can expect to attain absolute *maṅgala* by not considering the actual *siddhānta-vicāras* shown by The Prabhupāda. How to get absolute *maṅgala*—that is the main question. Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja used to say that— “You are in search of *maṅgala* and running here and there, but where there is no *maṅgala* at all, you are running there to get *maṅgala*.” Also, Śrīla Prabhupāda used to say that— “Most of the people of the world, forgetful of their own home under the spell of the enchantress, are running headlong in the opposite direction. In this performance, again their intoxication,

eagerness, concentration, and firm determination are so intense that they have indeed very little opportunity to think about home (the Absolute Truth)". Also, Śrīla Prabhupāda used to say that— "The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism. The churches have always proved the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil. That is why the effective silencing of the whole race of pseudo-teachers of religion is the first clear indication of the appearance of the Absolute on the mundane plane. The bona-fide teacher of the Absolute, heralds the Advent of Kṛṣṇa by his uncompromising campaign against the pseudo-teachers of religion."

Nowadays a great confusion prevailing all over the world about what means actual *maṅgala*. Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that— "Only if we can take absolute shelter unto the Lotus Feet of Śrī Kṛṣṇa and Kṛṣṇa (Śrī Kṛṣṇa and his pure devotees), then surely we can get *maṅgala*, but our main problem is that we cannot throw away our false ego or biasness."

So, the first thing we will have to do in the way of our *Hari-*

bhajan is to throw far away our false ego. Only those who have become free of their false ego will be able to enter the house of pure *bhakti*. Śrīla Prabhupāda told that— “You cannot depend on any unauthentic sources”. If we are going here and there for hearing *Hari-kathā* from unauthentic sources then Śrīla Prabhupāda saying that instead of *maṅgala* we will actually get double *amaṅgala*. Those who left the path of *śrauta-panthā*, those who left the *Guru-paramparā*, those who are less interested in serving Caitanya Maṭh and Yogapith are surely out of *Guru-paramparā* and we should not hear *Hari-kathā* from them, even we cannot get in touch with them at all. *Hari-kathā* is that *aprākṛta vāṇī* which is only coming out of the lotus mouth of those pure devotees who are 100% established in *śrauta-panthā*. Śrīla Prabhupāda many times told that most of us accept lime water as pure milk.

Externally we cannot see that Śrīla Śyāma Dāsa Bābā is living in Śrī Caitanya Maṭh, but solemnly we can say that he is there. All his activities and *ācara-ācaraṇa* can prove this point. No doubt he is trying his best to follow Śrī Caitanya Maṭh or Śrīla Prabhupāda exactly. Śrīla Bābā Mahārāja many times told us that— “My whole life is completely dedicated for the absolute service of Śrī Caitanya Vāṇī under the guidance of Śrīla Prabhupāda und Śrī Caitanya Maṭh.”

Many of us know it very well about Bābā Mahārāja's straightforward attitude and neutrality and about his resolution to serve The Prabhupāda or Śrī Caitanya Maṭh absolutely. If we can have a look deep into his heart, then only we can find Śrī Caitanya Maṭh and Śrīla Prabhupāda, nothing else. Śrīla Bābā Mahārāja always trying his best to remove any confusion in our devotional society regarding pure Kṛṣṇa Consciousness, that is already confirmed by many Gauḍīya devotees.

So, for all those sincere followers of Śrī Caitanya Maṭh and Śrīla Prabhupāda—it must be a matter of great joy to see such absolute sacrifice in the life of Śrīla Bābā Mahārāja. He is really trying his best to save the divine dignity of the whole Sarasvatī Gauḍīya Vaiṣṇava *sampradāya* and Sarasvatī Gauḍīya *guru-varga*. It is the absolute aim of this book to establish this point.

Thanks a lot

Truly yours in the service of Guru Gauranga and Go-Mata

The sincere followers of Bhakti Siddhānta Vāṇī

IN SEARCH OF THE ABSOLUTE TRUTH
WHICH IS ONLY AVAILABLE
IN SRI GAUDIYA MATH - PART 2



All glories to Śrī Śrī Guru and Gaurāṅga

Dear, devotees all around the world

Daṇḍavat praṇāmas

Dear devotees, please remember that from time to time the teachings of Śrī Caitanya Deva usually get covered up by the illusionary energy of Māyā Devī. We see that this kind of dark periods are coming repeatedly in the history of human being from time to time. We all know that how after the disappearance of Śrīman Mahāprabhu and those Sad Gosvāmīs what a kind of fearful darkness came down in the field of Gauḍīya *bhajana*. We all know how Śrīla Narottama Dāsa Ṭhākura Mahāśaya, Śrīla Śrīnivas Acharya and Śrīla Shyamananda Prabhu etc. brought again back the pure Gauḍīya Vaiṣṇava *siddhānta-vicāra*, but again it was covered up by the illusionary energy of Māyā Devī, then again after a long gaping Śrīla Vṛndāvana Dāsa Ṭhākura Mahāśaya, Śrīla Kṛṣṇa Dāsa Kavirāja Gosvāmīpāda, Śrīla Viśvanātha Chakravartipāda Mahāśaya, Śrīla Baladeva Vidyābhūṣaṇa etc. all those great exalted devotees, by their absolute effort again the normal situation came back in the field of Gauḍīya *bhajana*. Again, after that a deep darkness came down in the field of Gauḍīya *bhajana*. Then by the mercy of Śrīman

Mahāprabhu His eternal *parṣadas* Śrīla Saccidānanda Bhaktivinoda Ṭhākura (who is known as seventh Gosvāmī) and Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, both of them appeared on this earth to reestablish all the pure *siddhānta-vicāras* given by Śrīman Mahāprabhu.

Nowadays again big confusion is prevailing everywhere regarding the pure teachings of Śrīman Mahāprabhu. Everywhere we can see dissected Vaiṣṇava groups, each of them having their own opinion. It is like as if Tṛṇāvarta has appeared to make each and every one blind regarding the Absolute Truth. Most of the teachings which all were established so carefully by Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda are again going to be covered up completely to make us blind. Also, we can see that during the winter time Himalayan mountains are covered by snow, and it is only by the help of sunrays that those snows can melt up. In the same way through the rays (or radiation) of *viśuddha siddhānta-vicāra* emitted from those sun like pure Guru-Vaiṣṇavas can help melt those snow-like layers of misconceptions regarding wrong *siddhānta-vicāras*. Also, in the same way only those powerful associates of the Lord have the power to kill such demon like Tṛṇāvarta. Really, we can feel that such great *Paramahaṁsa* Guru-Vaiṣṇavas must appear among us time to time to help us

realize those *viśuddha siddhānta-vicāra*.

At present we can find the same uncompromising mood which was exhibited by The Prabhupāda and his eternal *parśadas* regarding *viśuddha siddhānta-vicāras* in Śrīla Bābā Mahārāja who is trying his best to maintain the same traditional practice. Dear devotees all around the world, we kindly request you all—try to scrutinize all the activities and *siddhānta-vicāras* of Śrīla Bābā Mahārāja to find the similarities with Śrīla Prabhupāda and our Gauḍīya *Guru-varga*. Life after life we are roaming around in this material ocean and fighting with each and every wave of *Māyā*, and by chance we can get the opportunity to come in contact with pure Guru-Vaiṣṇava. From *Caitanya-caritāmṛta* we have the evidence—

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc Madhya 19.151)*

“According to their *karma*, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to

associate with a *bona fide* spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

Oh! Gauḍīya devotees—now let us all again get together with the single absolute goal to protect and preserve our Gauḍīya siddhānta vāñī-vaibhava. Let us all reunite to put all our energies towards this divine goal to channelize all sevā through absolute guru-paramparā prescribed by Śrīla Prabhupāda Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura so that our personal false ego cannot stand at all in the way of our bhajana.

It is really a matter of great regret that those pure Guru-Vaiṣṇavas, they are oceans of causeless mercy, but due to *Māyā* we accept them as our enemy or as oceans of poison. Unluckily we cannot tolerate their strict *siddhānta-vicāras*, also we cannot bear the sacrificial sword movement by them which is meant for cutting our ignorance. But as we all know very well what Śrī Kṛṣṇa told in *Śrīmad Bhagavad-gītā*—Those things which feel like nectar in the beginning will sooner or later taste bitter. But for all those who can tolerate the bitterness in the beginning, will sooner or later end up enjoying the eternal nectar.

So all together let us take a vow to swallow that apparent bitter medicine, and with strong hope and faith look forward for our bright future. Please everyone try to cooperate with this great *Paramahansa* Vaiṣṇava Bābā Śrī Śyām Dāsa, so that we all jointly can kill this ferocious demon Tṛṇāvarta. Or in the analogy of the snow-covered mountains, we all like to see again the flourishing green period of all the unique *siddhānta-vicāras* given by The Prabhupāda and his eternal *parṣadas*.

Thanks a lot

Truly yours in the service of Śrī Śrī Guru-Gaurāṅga and Go Mata

All those sincere members of Śrī Bhakti Siddhānta vāṇī Sevā Trust



IN SEARCH OF THE ABSOLUTE TRUTH
WHICH IS ONLY AVAILABLE
IN SRI GAUDIYA MATH - PART 3



All glories to Śrī Śrī Guru and Gaurāṅga

Dear, devotees all around the world

Daṇḍavat praṇāmas

Surely it is not our aim to start some arguments with each and every one. All the facts and figures are taken from original sources already reserved long ago by the society (ISKCON) in internet or in books and papers, and our only aim is to make innocent devotees aware about all these facts, and finally it is the decision of each and every one whom to believe. We all our Śrī Bhakti Siddhānta Vāṇī Sevā team are just trying our best under the guidance of *Paramahansa Ācārya Śrī Śrīla Shyam Dāsa Bābājī Mahārāja* to establish those facts and figures, which—as per the absolute perspective of Śrīla Bābājī Mahārāja—is something extremely relevant and important in these days. For so long this issue between ISKCON and Gauḍīya Maṭh is going on, and till now many are in confusion about the actual truth. It is only again by the appearance of one very powerful *śuddha* Guru-Vaiṣṇava like Śrīla Shyam Dāsa Bābājī Mahārāja that some actual light can be brought on to these sensitive topics. Śrīla Bābājī Mahārāja has surely not taken any bribe to take any side in all these matters. His only aim and concern is to represent the pure

teachings of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda and all their eternal followers as they are. Śrīla Bābājī Mahārāja’s pain and also the pain of all the actual Gauḍīya Vaiṣṇavas is that through such misinformation and misrepresentation about our Gauḍīya *Guru-varga* the true teachings of Śrīla Bhaktivinoda Ṭhākura and Śrīla Prabhupāda and all his eternal associates are not been made accessible. By painting black those devotees who are eternal *parśadas* of Gauḍīya Goṣṭhī Paṭiḥ Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda all the new generations are deprived of knowing about such great jewels and their pure Gauḍīya *siddhānta-vicāra*.

The following lines written by Swami B.G. Narasingha we should remember more often than ever:

“In the everyday hustle and bustle of preaching in the west and performing our many duties and services to Kṛṣṇa and our *guru-varga*, we often forget, or have never heard of the previous generations of devotees who sacrificed and endured against all odds to spread the glory of the mission of Śrī Kṛṣṇa Caitanya, and who achieved the ultimate grace of the Supreme Lord to become one of His eternal associates. Had they not done their duty and performed their service in the mission of Mahāprabhu, we ourselves would not be where we are today, basking in the

rays of the effulgent sun of Lord Caitanya's *saṅkīrtana* movement. Let their memory and their achievements never be forgotten. All glories to Lord Caitanya's devotees past, present and future!"

It is only when we have no envy or party color for each other that we can hear patiently about the Absolute Truth, without wasting any time arguing with each other. We can simply open our hearts and invite the truth as it is when we are standing on a neutral platform. But as soon we are covered by society consciousness rather than *sāmpradāyika* consciousness we are bound to make mistake. As soon we start to compromise, we are bound to accept something bad and lose something good. That's why only those pure devotees who are standing on a neutral platform and having no personal interest can speak about that Absolute Truth. If we have no faith in the pure *Hari-kathā* of those eternal *parśadas*, then millions of arguments and ideas will pop up in our material minds and will create only more and more confusion. That's why we honestly request each and every one who is following us on social media to be patient and not hastily start to argue, but rather take a look at all our representations of those facts and figures regarding those sensitive topics and please take time to go through the divine and pure *Hari-kathā* of Śrīla Shyam Dāsa Bābājī Mahārāja which is

totally in line with Paramahamsācārya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda. Lastly, we want to remind you all what Śrīla Saccidananda Bhaktivinoda Ṭhākura told, "O my dear brothers and sisters and all human beings of the world, kindly give up your envy for each other and simply surrender to God. Take shelter and pray and He will manifest His truth in your heart."

Thanks a lot

Truly yours in the service of Śrī Śrī Guru and Gaurāṅga

All the members of Śrī Bhakti Siddhānta Sarasvatī Vāṅī Sevā Trust



Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Thākura Prabhupāda used to say that— “The positive method by itself is not the most effective method of propaganda in a controversial age like the present. The negative method which seeks to differentiate the truth from non-truth in all its forms, is even better calculated to convey the directly inconceivable significance of the Absolute. It is a necessity which cannot be conscientiously avoided by the dedicated preacher of the truth if he wants to be a loyal servant of Godhead. The method is sure to create an atmosphere of controversy in which it is quite easy to lose one’s balance of judgment. But the ways of the deluding energy are so intricate that unless their mischievous nature is fully exposed, it is not possible for the soul in the conditioned state to avoid the snares spread by the enchantress for encompassing the ruin of her only too willing victims. It is a duty which shall be sacred to all who have been enabled to attain even a distant glimpse of the Absolute.”

