

Why is the World in Danger?

(This is a conversation between a father and a daughter about the true Preceptorial Line of Succession and the dangers of committing even a slight offense at the lotus feet of any of the Preceptors in this Line)

Both the father and the daughter are trying to practice devotion in the proper Preceptorial Line. The father is an experienced professor of English language and literature. He is a disciple of Om Vishnupad Paramhansa 108 Sri Srimad Bhakti Keval Audolomi Goswami Thakur. The daughter is a research scholar and is the disciple of Om Vishnupad Paramhansa 108 Sri Srimad Bhakti Bhushan Bharati Goswami Thakur.

Daughter: Dandavat, baba (papa)

Father: Dandavat my dear child.

Daughter: I am sorry to disturb your bhajan but I have something important to discuss with you.

Father: Not at all my dear. Come, sit here and tell me what is it that you want to discuss?

Daughter: On the internet, some blasphemers are spreading poison by writing ugly and nasty fabricated stories against Srila Acharyadeva (**Om Vishnupad Paramhansa 108 Sri Srimad Bhakti Prasad Puri Goswami Thakur or Srila Ananta Vasudeva Paravidyabhushan Prabhu, the immediate successor to Srila Bhakti Siddhanta Saraswati Goswami Thakur**). They are criticizing his marriage leela and considering him fallen. They are trying to assassinate the character of both Acharyadeva and his wife in unimaginably dirty language which is unquotable and which a gentleman can never use. They are spreading the heinous lie that his wife killed his only son and that he ultimately committed suicide. They have sunk so low as to comment that such was the tragic end of the great Guru of the Gaudiya Mission. These blasphemers are even quoting world-famous preachers and so-called international gurus from whom they claim to have collected the materials of their ugly writing. How should we react to this, baba?

Father: What a shock this is! I was completely unaware that in the name of devotion this kind of offensive criticism is spreading all around the world. I am truly anxious about the fate of the entire world—especially the devotional world—those who want to practice the principles of pure devotion. I am surprised to see the audacity of such writers and their so-called spiritual guides—their resource persons. All seekers of truth are deeply shocked by the abominable endeavor of these people who have been misled by their so-called spiritual masters. These are agents of the dark forces who pretend to show the world spiritual light. But actually they cause infinite harm to the innocent people of the world by spreading this venom of ‘Guru-Ninda’ or criticism of a Great Guru in the Preceptorial Line of Succession—of a Manjari Guru who was unanimously accredited, recognized and worshipped as the unquestionable Successor to Om Vishnupad Paramhansa 108 Sri Srimad Bhakti Siddhanta Saraswati Goswami Thakur.

Daughter: What is the punishment of this most vulgar offence?

Father: The scriptures proclaim that these blasphemers will eternally burn in the fire of hell. This is a special hell because they are committing all of the following offences that the scriptures have proclaimed to be unpardonable by Krishna Himself:

- Guru Aparadha
- Vaishnava Aparadha
- Siddhanta Aparadha
- Nama Aparadha
- Dham Aparadha
- Seva Aparadha

Both the pseudo-gurus and their followers who have blasphemed and committed heinous offence at the lotus feet of Srila Acharyadeva will be doomed to endless damnation as stated in Sri Hari Bhakti Vilas (1.62):

Jo vyakti nyaya-nahitam anyayena shrinoti jah,
Tavuvhou narakam ghoram brajatah kalam akshayam.

(Both he who utters unjust words of blasphemy in the guise of a guru and he who listens to those words as a disciple of such a guru are eternally doomed to the most terrible hell.)

Among all the offences in the spiritual World, the most serious and dangerous one is to regard the Preceptor as a normal human being. The blasphemers are condemning Srila Acharyadeva, a Nitya Siddha Jagat Guru or the eternal most intimate Associate of Sri Sri Radha Govinda as a normal human being. They are calling him 'fallen'. So this is the nadir or the lowest pit of hell. The Padma Puran warns us thus:

Gurushu naramatir yasya va naraki sah
(One who considers the Preceptor as a human being is a vile offender destined to go to hell).

Srila Jiva Goswami has quoted these words in his Sri Bhaktisandharbha:
Harou rushte gurustrata
Gurou rushte na kaschana

(If God gets angry, the preceptor can save, but if the preceptor is offended, there is none to save that offender).

Sri Chaitanya Mahaprabhu says in Chatanya Bhagavat (Antim Adhyaya, 6.35):
Garhito karaye yadi maha-adhikari
Nindan ki day, ta hasilei mari

(Even if some abominable deed is done by a great devotee, we should never denounce or criticize him. What to speak of criticism, we shall totally perish even if we slightly laugh at him.)

The six grand sons of Brahma had just laughed at their grandfather when he by chance revealed an apparently unethical leela of attraction towards his daughter. They had to give up their heavenly bodies and were bound to live in the mother's womb in the house of the demon Hiyanyakashipu. There they suffered a lot at the time of their death by Indra's thunder stroke. Then they were put in the womb of Mother Devaki and suffered a lot before being finally killed by Kamsa. So the Supreme Lord Krishna says to Bali Maharaj:
Siddha sava pailen etek jatana
Asiddha janer duhkha ki kahiba sima
Je duskriti jan Vaishnaver ninda kare
Janma janma nirabadhi sei duhkhe mare.

(Even the Perfect Ones suffered so much for just laughing at Brahma's leela. So what to speak of the sufferings of the imperfect ones! The sufferings of such people are limitless and indescribable. The offender who condemns a Vaishnava suffers endlessly and perishes painfully in every birth).

In the 13th chapter of the middle part of Sri Chaitanya Bhagavat, it is written that the meeting of monks, where a Vaishnava is condemned, is worse than the gathering of drunkards. These so-called religious meetings do not lead to any ultimate benefit. In verse 44 of the same scripture it is written:
Sastra padiyao karo buddhi-nash
Nityananda ninda kare, habe sarbanash

(Some persons may be great scholars of scriptures but if they foolishly denounce Nityananda, they will be completely ruined).

In verse no. 311 of the same chapter of Chaitanya Bhagavat it is written that Lord Chaitanya rescues drunkards like Jagai and Madhai but the Lord sends the offenders who denounce a Vaishnava, to the most fearful Hell named 'Kumbhipak'.

In the Middle Part, Chapter 13, Verse 388 of Sri Chatnya Bhagavat we find that even if a powerful person like Shiva condemns a devotee, he will be ruined quickly and surely. In Srimad Bhagavatam (5.10.25) Rahugan says to Bharat:

Mahad vimant swakritadhi mading
Nankshyati aduradapi shulapanih

(I have disrespected a great devotee. Though I am a person as powerful as Shiva, I will undoubtedly perish in no time as a punishment of that offence committed by me).

A verse of Padma Puran ('Satam ninda namnah.....') states that if one condemns a Great Devotee, he or she commits the very first and most dangerous offense against the Holy Name. Such a person can never chant offense less names of the Lord and hence can never attain Shuddha Bhakti or unalloyed devotion.

Daughter: Baba, will you ever talk to these persons who are condemning Srila Acharydeva and committing Vaishnava Aparadha and Guru Aparadha?

Father: Never. Let me not see their face even in my worst dream. Their offense is unimaginable, unfathomable, and unpardonable. They are incorrigible. Srila Bhakti Vinode Thakur has warned us not to speak a single word with such offenders:

Vaishnava charitra sarbada pabitra
Jei ninde hinsa kari

Bhaktivinode na sambhashe tare
Thake sada mauna dhari

(The character of a Vaishnava is always pure and sacred. Anyone who criticizes a Vaishnava acts in jealousy. Bhaktivinode Thankur will never talk to such a person).

We must also remember the story of King Shatadhanwa who was a great devotee. But one day he came across an old friend of his on the way. His wife warned him not to speak to that man as he would condemn Vaishnavas. The king just said a few words with that man and went his way. In his next life he received the body of a dog as a punishment of talking to an offender—a slanderer.

Daughter: But, tell me why you are anxious about the whole world?

Father: The whole world is being cheated, misguided and led to hell. Innocent novices will unknowingly inherit this ugly offense from their so-called spiritual guides. This is called 'Parampara Aparadh'. As the disease of the father is inherited by the child so the disciples of a guru who commits offense at the lotus feet of a Jagat Guru and Great Vaishnava will always have the propensity to criticize and condemn others. They will not be tolerant and neither will they attain transcendental humility which makes one consider himself / herself lower than the lowest. They will unconsciously pride themselves of being the best—as a Guru, as a devotee, as a disciple, as a preacher, as an orator, as a teacher, as a singer, as a dancer, as a professional etc. Pride will never leave them and even if they chant 3 lakh names a day they will forever be denied the path of pure and unalloyed devotion as the servant of Srimati Radhika, the epitome of transcendental humility and unalloyed love for Krishna.

Daughter: But I have a doubt. Thousands of people with 'Parampara Aparadha' are singing the names of the Lord and dancing. They are always seen chanting the Names of the Lord on their beads. Isn't it devotion?

Father: Not at all. We should not chant the Names of the Lord to become happy. A true devotee will always say: Chant the Names of Krishna to make Krishna happy. A pure devotee will never chant the

holy names for mental peace, bliss, happiness or to get solace from adversities. Thus, what these people utter is not the pure Name but Namaaparadha or offensive utterance of the letters of the Holy Name. Condemning of the Guru in the Preceptorial Line is the first offence (of the ten offenses) against the Holy Name.

Srila Acharyadeva said—“we think that we have taste for the Holy Name. We think we have attained ‘dainya’ or transcendental humility. We think our heart has melted as we can shed tears (for Krishna) secretly, but when the real Guru tests us our inner hypocrisy is exposed. We can never forget our body and its comforts, physical enjoyments or our home and family. We have no control over anger, envy, greed, appetite etc. If we analyze ourselves deeply we will find that we chant the Names of the Lord not for the Lord’s pleasure and satisfaction, but for our own pleasure. We sing and dance in the temple not for the happiness of the Divine deities of Sri Sri Gaur Hari and Sri Sri RadhaMadhav, but for getting temporary relief from the fire of worldly desires in which we are always burning. Our so-called taste for ‘kirtan’ (chanting) is not for the pleasure of our Lord. We sing and dance in the temple in order to relieve our hearts laden with sins and offenses. We remain miles away from pure devotion but we consider ourselves spiritually advanced. A pure devotee remains absorbed 24 hours in the loving thoughts of making the Lord happy in all sorts of ways and with all sorts of animate and inanimate things of this world. He can use every space, time and object for gratifying the Divine Senses of the Lord. Do we possess such rapt attention for seeking the happiness of our Lord?”

Thus pseudo-devotion and pure-devotion are poles asunder. Namaparadha and Shuddha Nam (offensive chanting and pure chanting) are opposite poles. It is better not to chant rather than chanting offensive names which will only increase our offenses and lead us nowhere.

Daughter: So do you want to say that the whole world is getting Namaparadh from their highly proclaimed international gurus?

Father: Exactly so. If the so-called guru has become the Jagat Guru without the instruction of his previous Preceptor, he is nothing but a self-styled Guru who can never be considered non-different from Nityananda Himself. Such a self-styled guru is capable of giving nothing but Namaparadha to his disciples. He cannot even give Namabhas or the semblance of the Holy Name. The difference between Namaparadha and Namabhas lies in the fact that in the later there is no offense. However at this stage the complete knowledge of the loving relationship (Sambandha Jnyan) with the Holy Name as being identical with the Lord Himself is not established. Thus the Namabhas is not Shuddha Naam or pure Name. Namaparadh is like the dark night, Namabhas is like the dawn and Shuddha Naam is like the sunny morning. Namaparadha gives enjoyment, Namabhas gives salvation and Shuddha Naam gives Divine Unalloyed Love for Krishna. Shuddha Naam is the only way of going to Goloka or Vraja our eternal blissful sweet Home. With Namaparadha you cannot even cross this material universe. So if someone is even a little deviated from the proper Preceptorial Line of Succession or if one commits even a slight offence at the lotus feet of any real Guru in that line, there is no way to rise above Namaparadha. To disrespect a single Preceptor in this line is to disrespect all the preceptors of Amnaya Dhara.

Daughter: Is there any book in English from which we may learn about the divine marriage leela of Srila Acharya deva?

Father: If you want to know about the transcendental marriage leela of Srila Acharyadeva or about the Gurus in the Preceptorial line of Succession you should read the book Preceptorial Line of Succession and Srila Acharyadeva published by Srimad Bhakti Keval Audulomi Sri Krishna Chaitanya Sevashram. The 10th chapter of the above mentioned book will be an eye opener to many sincere seekers of Truth. It deals with some aspects of the significance of the transcendental Marriage leela of Srila Acharyadeva. This book is also available on the Internet (www.shuddhabhakti.com).

Towards the end of this chapter (chapter 10) a historic letter written by Srila Sundarananda Prabhu, the famous editor of the Gaudiya magazine and a scholarly writer of many authentic books on Vaishnava Philosophy, religion and history, has been appended. In that letter written to an eminent

Vaishnava, Sripad Shivadavastav Prabhu, the writer has revealed some aspects of the proper meaning of the divine marriage of Srila Acharyadeva.

Daughter: Please tell me about Acharyadeva's wife.

Father: In the holy Prayag Dham (Allahabad), Srila Acharyadeva married Srimati Pranati Devi, the devout daughter of Mr. Atul Chandra Chowdhury, a renowned devotee and aristocratic person of Allahabad. The marriage was solemnized according to the scriptural rules laid down in Sri Satkriyasar deepika on the banks of the Ganges on 30th July 1949, Saturday. Mr. Supati Ranjan Nag, M.A. B.L. was a professor of Philosophy and an eminent advocate. He was initiated into the Gaudiya Parampara. This highly educated disciple of Srila Acharyadeva acted as the mediator in this Holy Marriage.

Srimati Pranati Devi was an ideal wife of such a great Preceptor. She helped him in his Hari bhajan in all ways following the footsteps of Srimati Vishnupriya Thakurani, the eternal consort of Sri Gauranga. When their only son Achyuta Madhav left this world at a very tender age after a fever accompanied with pox, both Srila Acharyadeva and his wife accepted this incident as the Lord's desire in the spirit of Srivas Pandit who did not lament the demise of his only son during Sankirtan of Sri Gauranga in his courtyard. Such was the greatness of this divine couple. Srimati Rishi Devi, an old Vaishnavi was an eye-witness to this incident. She is still living in Sridham Godrum.

When Srila Acharyadeva disappeared from this world in Vrindavan and entered the eternal leela of Sri Radha Govinda in the eternal Vraja on March 8, 1958, reciting loudly "Jai Nitai-Gaur-Sitanath" and shedding profuse tears of Divine Love, Srimati Pranati Devi decided to stay in Sridham Vrindavan and complete the service left by Srila Acharyadeva of editing, printing and publishing 65 books by the six Goswamis of Vrindavan. His wife completed that literary service despite many obstacles. She spent the rest 28 years of her life in deep Nama bhajan. She left this world on July 21, 1986 in Sridham Vrindavan on the auspicious disappearance day of Srila Sanatan Goswami Prabhu (Sri Guru Purnima). Sri Divakar Mishra prabhu, a great scholar and disciple of Srila Acharyadeva who still lives in Bhubaneshwar, Orissa has mentioned in his book a strange incident (refer to the book: Srila Puridas Goswami Thakur by Diwakar Mishra, page 147). He was an eye witness of this incident:

At 8:30 am on the day Srimati Pranati Devi left this world, amidst loud chanting of the line 'Srila Puridas Thakurer deowa Naam Gaur Guna Dham' Srimati Pranati Devi suddenly folded her hands and paid obeisance to Srila Acharyadeva and left this world. The meaning of her name 'Pranati' is obeisance.

Daughter: I am grateful to you for revealing the nectarian leelas of this Great Preceptor and his great wife. Both of them belong to Goloka. It is indeed a blasphemy to consider them as a mortal husband and wife.

Father: Yes, my dear. Never consider the Preceptor and his associates as worldly creatures of flesh and blood. They are ever transcendental and remain ever concealed by the influence of Yoga Maya, the internal potency of the Lord.