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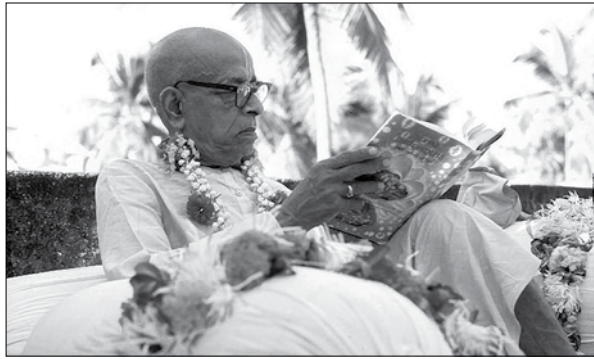
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## PSEUDO-RELIGIONISTS POSING AS ACARYAS

*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

There are many pseudo-worshippers who become religionists only for the sake of name and fame. Such pseudo-religionists do not wish to get out of this universe and reach the spiritual sky. They only want to maintain the status quo in the material world under the garb of worshiping the Lord. The atheists and impersonalists lead such foolish pseudo-religionists into the darkest regions by preaching the cult of atheism. The atheist directly denies the existence of the Supreme Personality of Godhead, and the impersonalists support the atheists by stressing the impersonal aspect of the Supreme Lord. Thus far we have not come across any mantra in Śrī Īsopaniṣad in which the Supreme Personality of Godhead is denied. It is said that he can run faster than anyone. Those who are running after other planets are certainly persons,

and if the Lord can run faster than all of them, how can he be impersonal? The impersonal conception of the Supreme Lord is another form of ignorance, arising from an imperfect conception of the Absolute Truth.

The ignorant pseudo-religionists and the manufacturers of so-called incarnations who directly violate the Vedic injunctions are liable to enter into the darkest region of the universe because they mislead those who follow them. These impersonalists generally pose themselves as incarnations of God to foolish persons who have no knowledge of Vedic wisdom. If such foolish men have any knowledge at all, it is more dangerous in their hands than ignorance itself. Such impersonalists do not even worship the demigods according to the scriptural recommendations. In the scriptures there are recommendations for worshiping demigods under certain circumstances, but at the same time these scriptures state that there is normally no need for this. In the *Bhagavad-gītā* (7.23) it is clearly stated that the results derived from worshiping the demigods are not permanent. Since the entire material universe is impermanent, whatever is achieved within the darkness of material existence is also impermanent. The question is how to obtain real and permanent life.

The Lord states that as soon as one reaches him by devotional service — which is the one and only way to approach the Personality of Godhead — one attains complete freedom from the bondage of birth and death. In other words, the path of salvation from the material

clutches fully depends on the principles of knowledge and detachment gained from serving the Lord. The pseudo-religionists have neither knowledge nor detachment from material affairs, for most of them want to live in the golden shackles of material bondage under the shadow of philanthropic activities disguised as religious principles. By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative *ācāryas*, the holy teachers in the strict disciplic succession. They ignore the Vedic injunction *ācāryopāsana* — “One must worship the *ācārya*” — and Krishna’s statement in the *Bhagavad-gītā* (4.2) *evam paramparā-prāptam*, “This supreme science of God is received through the disciplic succession.” Instead, to mislead the people in general they themselves become so-called *ācāryas*, but they do not even follow the principles of the *ācāryas*.

These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in the *Bhagavad-gītā* that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell (Bg. 16.19-20). *Śrī Īsopaniṣad* confirms that these pseudo-religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification. 🌸  
— From the purport to *Śrī Īsopaniṣad* mantra 12.

## THE PURPOSE OF SAFFRON CLOTH

*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

From a Discussion on 16 October 1927

**Kusala Singh:** I have heard that it is prohibited for *vaiṣṇavas* to wear red or saffron. Why then do you all wear saffron cloth?



### Nāma-tattva

## TESTS ON THE PATH OF NAMA SANKIRTAN

### Bṛhad-Bhāgavatāmṛta 2.3.172-173

Text 172

*duḥsaṅga-doṣaṁ bharaṭādayo yathā  
durdyūta-doṣaṁ ca yudhiṣṭhirādayaḥ  
brahma-sva-bhitiṁ ca nṛgādayo ’malāḥ  
prādarśayan sva-vyavahārato janān*

As Bharat and others showed the fault of bad association, Yudhisthir and others the fault of gambling, and Nriga and others the fear caused by taking a Brahmin’s property, pure souls generally use their own behavior to teach the people.

**Commentary:** Bharat Maharaja showed by his own life the danger of wrong association. Although almost perfectly devoted and renounced, he was distracted into caring for a newborn deer and therefore had to suffer birth as a deer. A similar case is that of Saubhari Rishi, who was deviated from meditation by seeing two fish engaged in sex. In the opinion of the *vaikuṅṭha-dūtas*, however, in reality these elevated souls were faultless.

Text 173

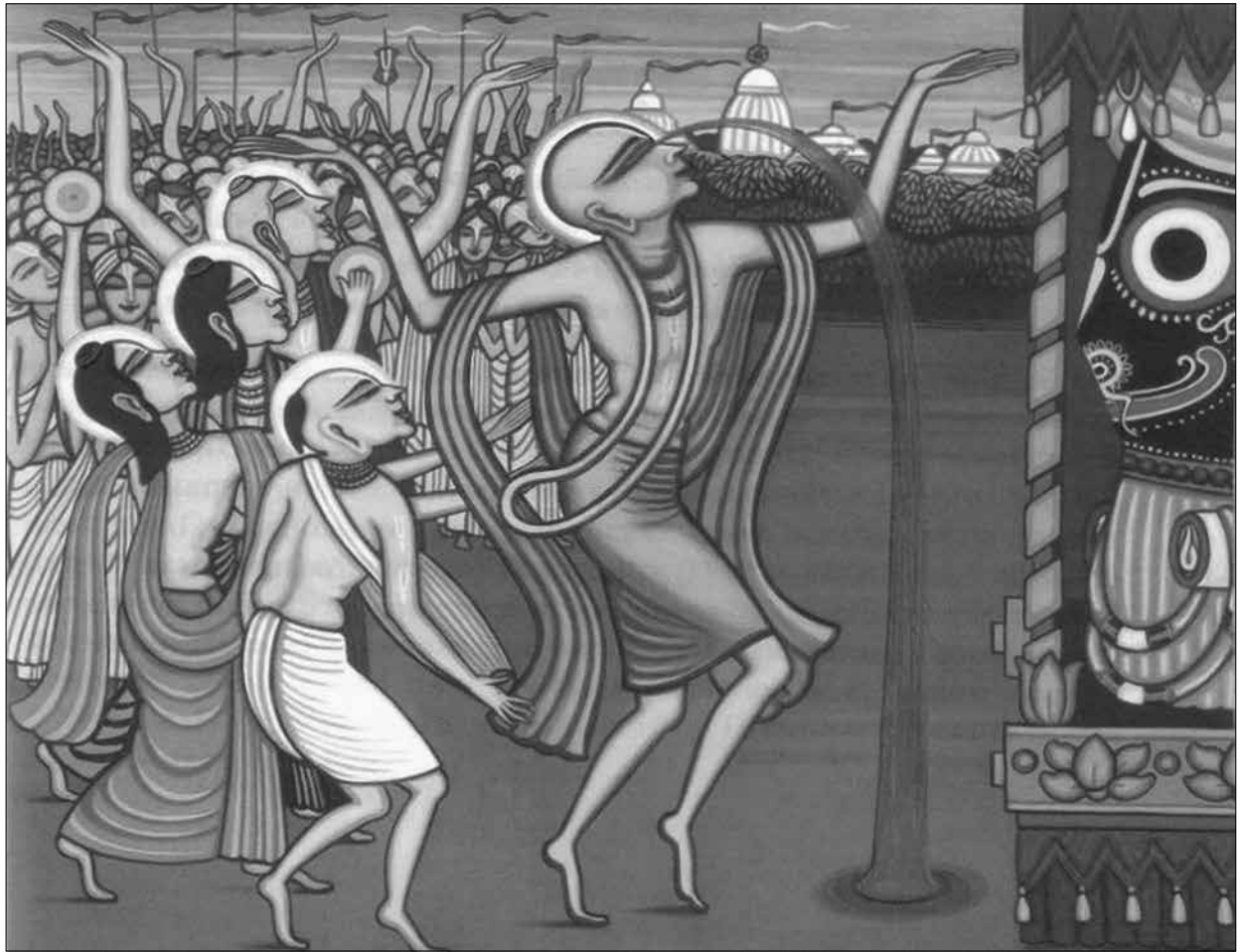
*bhakti-prabhāveṇa vicāra-jātaiḥ  
sañjāyamānena sadedṛśais tvam  
vighnāti-vighnān kila jeṣyasiha  
sarvatra te hanta vayaṁ sahāyāḥ*

By the power of bhakti you will have many realizations, time and again, and for certain you will conquer your most formidable obstacles. In all circumstances, be assured, we are your helpers.

**Commentary:** Since devotees may have to endure formidable tests while practicing *nāma-saṅkīrtana*, Gopa Kumar may doubt his own fitness to take up the process. The visitors from Vaikuntha assure him, therefore, that he should not be doubtful and hesitant, but should begin *nāma-saṅkīrtana* with all confidence. If he is worried that he cannot expect to succeed without the blessings of pure devotees, he should rest assured that the *vaikuṅṭha-dūtas* will always be there to help him wherever he goes. If he needs to understand anything philosophically or has any difficulties to overcome, they will give him the support he needs.

— Sanatan Goswami. *Śrī Bṛhad-bhāgavatāmṛta*. Translated from the original Sanskrit, with a summary of the author’s *Dig-darśini* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.





Painting by Ignasiti Dasi

Sri Chaitanya Mahaprabhu chants in front of Lord Jagannath at *Ratha-yātrā*.

**Srila Prabhupada:** For the supremely independent *paramahansa vaiṣṇavas* of the *rāga-mārga*, no mutual obligation compels them to wear saffron cloth the way the followers of the *maryādā-mārga* are compelled. This is because Srila Sanatan Goswami, who is an ideal example for the followers of the spontaneous *rāga-mārga* community, said, *rakta-vastra 'vaiṣṇavera' parite nāyuyāya* — “This saffron cloth is unfit for a *vaiṣṇava* to wear; therefore I have no use for it. I shall give it to a stranger.” Later, a few unqualified and apparently precocious persons unfit for the genuine renounced order tried to jump over their own position and achieve greatness by imitating the behavior of the naturally spontaneous *paramahansas*. Those persons became averse to the Vedas in the guise of being *rāga-mārga* followers.

This jumping over is never prescribed for *Gauḍīya Vaiṣṇavas*. This is especially true of the servants of *paramahansa* gurus. Such disciples can never take their master’s position. In order to protect these polite disciples [the *maryādāvādīs* — those who strictly follow rules and regulations of *śāstra*] who are not proud

but are determined to rectify the misconception of such a faulty so-called *Gauḍīya sampradāya*, and to protect them from adultery while remaining within the framework of *varṇāśrama* principles and Vedic injunctions, the pure *Gauḍīya Vaiṣṇavas* of the Sri Visva-vaishnava-raja Sabha teach against the foolishness of pseudo-*vaiṣṇavas* supported by and based on the scripture. (*Sarasvatī Saṅlāpa, Uncommon Dialogues*. From part one, conversation two. Compiled by Sripada Sundarananda Vidyavinoda. Translated by Bhumiapati Das. Isvara Das and Touchstone Media. 2016. Kolkata.)

#### From a Discourse on 2 October 1927

Mahaprabhu was staying at the house of Chandrasekhara in a place near Yatanavata, in Kasi. A Maharashtrian Brahmin and Tapan Mishra, who was the father of Raghunath Bhatta Goswami, were engaged in his service there. Prior to this, Rupa Goswami Prabhu had enacted the pastime of renouncing his house. Sanatan deceived the prison guard with a bribe and rushed to the lotus feet of Mahaprabhu. Sanatan then

enacted the pastime of being captured by the dacoits near Muzzafarpur. At that time, Srila Sanatan was known as Sakara Mallik. When Sanatan arrived in Kasi, Tapan Mishra, seeing his beard and mustache, thought him a Muslim mendicant. Mahaprabhu then changed Sanatan's name from Sakara Mallik to Sanatan. Instead of giving him a dress befitting a Karnataka Brahmin, the Lord dressed him like a beggar. Sanatan dressed himself with the unwashed cloth remnants of a *vaiṣṇava*.

Used cloth is the proper dress for a *niṣkiñcana*, a *vaiṣṇava paramahansa* on the path of *rāga-bhakti*. It is not the dress for those on the path of *vaidhi-bhakti*. Saffron cloth is meant for the *vaidhi-bhaktas*. (*Sarasvatī Sañlapa, Uncommon Dialogues*. op.cit. From part two, discourse three.)

## PLEASING SERVICE

### *Sri Srimad Gour Govinda Swami Maharaja*

Serving Krishna with pure love means without expecting anything in return. If you want something from Krishna in return for your service, that is not service. In the words of Sri Prahlad Maharaja, *na sa bhṛtyaḥ sa vai vaṇik* — one who does business with Krishna is a merchant, he is not a servant [Bhāg. 7.10.4]. This material world is such a dreadful, dangerous place. It puts us in such a situation that by rendering service unto



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## श्री कृष्णकथामृतबिन्दु

Krishna we expect something in return. Consciously or unconsciously, most everyone expects something in exchange. But those who have come to Mahaprabhu's path, this *bhakti-patha*, path of devotion, they say:

*na dhanam na janam na sundarim  
kavitam va jagad-isa kamaye  
mama janmani janmaniśvare  
bhavatād bhaktir ahaitukī tvayi*

O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife, or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service unto you. [Cc. *antya* 20.29]

Many people repeat this verse, but it is mere saying only. "O Lord! I don't want anything from you. I don't want material wealth or material followers. I don't want a beautiful woman to enjoy. Even I don't want liberation. Just life after life I only want to serve you and give you pleasure." They say this but they are only speaking from the lips. How many are there who really practice this from the core of their hearts? How many don't expect anything from Krishna and only want to render loving service, nothing else? *Vaiṣṇava-mahājana-ācārya* sings:

*mārobi rākhobi — yo icchā tohārā  
nitya-dāsa prati tuyā adhikārā*

Slay me or protect me as you wish, for you are the master of your eternal servant. [Srila Thakur Bhaktivinode, *Śaranāgati* 2.3]

O Lord, I am your eternal servant! I take complete shelter at your lotus feet. You may do whatever you like. *Mārobi rākhobi* — if you want to kill me, kill me, or if you want to protect me, protect me. Whatever you want, you do. You have full right over me. *Nitya-dāsa prati tuyā adhikārā* — I am your eternal servant. I am yours. I don't belong to myself. This is *bhāva*. This is not mere lip-saying. This should come out from the core of the heart. Krishna knows your heart.

— From *The Worship of Sri Guru*. Chapter 4. Gopal Jiu Publications. Bhubaneswar, India. 2000.

