

# ***Vaishnav Aparadh***

Offence committed to Vaishnavas

Two devotees of Barasat (Calcutta) recently revealed their mental agony to the revered President Acharya of the Sri Chaitanya Gaudiya Math, after having gone through some harmful and heart-rending writings. In the book under discussion, there were instants of vilification of our Siksha Gurus?prominent and dear personal associates of Nityalilaprasvishṭa Srila Bhakti Siddhanta Saraswati Goswami Thakur. This vilification is extremely detrimental to the eternal devotional welfare of the votaries. As the purpose of their appeal, the devotees stated that they found it to be necessary to take immediate steps and to raise an objection to such trend of thought, for the eternal benefit of all sincere aspirants on the path of pure devotion. Under these circumstances, I shall try to remember the authentic scriptural instructions as taught by our Guruvarga, in order to purify my mind for the attainment of eternal devotional welfare—the objective as directed by Sri Chaitanya Mahaprabhu.

It will be relevant here to quote a terse saying from Srila Krishna Das Kaviraj Goswami's own writing, 'Sri Chaitanya Charitamrita', regarding Sri Raghunath Bhatta Goswami, a personal associate of Sri Chaitanya Mahaprabhu, who was one of the prominent six Goswamis and the son of Sri Tapan Misra of East Bengal.

grāmya-vārtā nā śune, nā kahe jīhvāya  
kṛṣṇa-kathā-pūjādite aṣṭa-prahara yāya  
vaiṣṇavera nindya-karma nāhi pāde kāne  
sabe kṛṣṇa bhajana kare,—ci-mātra jāne  
Sri Chaitanya Charitamrita, Antya, 13/132-133

It is to be understood that Sri Raghunath Bhatta Goswami never heard or spoke *gramyavarta*, which Srila Bhakti Vinode Thakur has explained as follows. (vide Sri Chaitanya Charitamrita, 6/236). *Gramya* denotes domestic married family life, in which one always thinks about non-eternal relations towards wife and children. It also denotes material benefits. Gossiping about such worldly marital relations or material benefits is called *gramyavarta*. It is not befitting for an anchorite or a Vaishnava to engage in this.

Srila Bhakti Siddhanta Saraswati Goswami Thakur has elaborated on this in the first two verses of his commentary on Upadeshamrita, written by Srila Rupa Goswami. There he mentions that any discussion except for *Harikatha* is fruitless idle talk. The desire for engaging one's words only for the satisfaction of Supreme Lord Sri Krishna will positively stop the speaking of idle words. Sri Raghunath Bhatta Goswami engaged his whole time everyday in speaking about and worshipping Krishna. In his commentary, Srila Saraswati Thakur has stated thus: "Two categories of condemnable actions, namely that action by which one loses the qualification as a Vaishnava (i.e. aversion to worship Krishna) and illicit connection with women, are quite reverse to pure Vaishnavism. It is the duty of a Vaishnav-acharya to try his best to protect Vaishnavas who have taken his shelter, so that they can be rescued from the above two abominable practices. Sri Raghunath Bhatta Goswami did not play the pastimes of a *madhyam-adhikari* Vaishnava (the second higher stage of a Vaishnava), of rescuing conditioned souls who have no faith and are of abominable character. Sri Raghunath Bhatta Goswami is a Vaishnava of the highest order, or *uttam* Bhagavat, because he sees that all are worshipping Krishna. Whether persons accept it or not accept it, all are eternal servants of Supreme Lord Sri Krishna. If anybody does not admit this, he will be

ruined by his contempt."

The actual perception of a topmost Vaishnava is that all are worshipping Krishna, either with a direct relation or an indirect relation, but that he himself is not worshipping properly. This sort of humbleness exists in him always. The conception of an egoistic aspirant with ulterior desires is just the reverse. He thinks only he is sincerely worshipping, while others are not. He has this false vanity due to the influence of nescience, and as a result he is committing offence to Vaishnavas in the name of *Haribhajan* (worship of God).

sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanah  
bhūtāni bhagavatī ātmany eṣa bhāgavatottamaḥ  
Srimad Bhagavatam 11/2/45

'He is certainly the highest Bhagavat (sincerest true devotee), who perceives the appearance of his object of worship (God) in every living being (or his all-pervading divine service mood in all beings) and the existence of all living beings in his beloved Lord.'

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti  
sarvatra sphuraye tāra iṣṭa-deva-mūrti  
(Pāṭhāntar)— sarvatra haya tāra iṣṭa-deva-sphūrti  
Sri Chaitanya Charitamrita, Madhya, 8/273

'Transcendental Divine Love of realized devotees is such that whatever they behold, whether immobile objects or mobile living beings, they see the manifestation of the divine relation of Krishna everywhere, without seeing their outside external forms.'

vaiṣṇavera guṇa-grāhī, nā dekhaye doṣa,  
kāya-mano-vakye kare vaiṣṇava-santoṣa  
Sri Chaitanya Charitamrita, Adi, 8/62



Pandit Haridas, disciple of Sri Ananta Acharya (disciple of Sri Gadadhar Pandit Goswami), is the munificent and love-incarnate form of Krishna and is also a descent of Sudevi (one of the dearest eight sakhis) always sees qualities in Vaishnavas and never their defects. His life is completely dedicated to the service of Vaishnavas by body, mind and words.

One blessed devotee has written the extraordinary glories of Srila Bhakti Siddhanta Saraswati Goswami Thakur. The hymn written by him is adored by all disciples of Srila Bhakti Siddhanta Saraswati Goswami Thakur. The hymn reads as follows: 'I have heard from the lotus lips of the saints and the Guru that conditioned souls can be rescued by singing the glories of vaishnavas.' His human life is successful if he can realize the significance of the above pithy saying. Vaishnav creed is 'Paramhansa Dharma'.

śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānāṁ priyam  
yasmin pāramahansyam ekam amalāṁ jñānam param giyate  
Srimad Bhagavatam 12/13/18

The Srimad Bhagavatam is the holiest amongst all the eighteen ancient Puranas written by Sri Krishna Davipayan Veda Vyas Muni. The Bhagavat is adored by all Vaishnavas, because pure spiritual knowledge is narrated in there. A swan has the capacity to extract milk from a mixture of milk and water. As a Vaishnav is considered to be a *paramhansa*, (the best amongst all swans), he can extract the essential good qualities of persons by giving up their unnecessary worthless faults. Conditioned souls on the other hand, being enveloped by the three primal qualities of the illusory energy of Supreme Lord (*sattva*, *raja* and *tama*), have got no capacity to see good qualities. They only see defects. As long as they are not competent to understand the superiority of the Vaishnav or the Guru, there is no

possibility of their coming in contact with them.

The Gaudiya Sampradaya is also known as Narottam Parivar. It is therefore relevant to go through the teachings of Srila Narottam Thakur. He has written in his collection of prayers called *prarthana*:

ki rūpe pāibo sevā mūi durācāra  
śrī-gurū-vaiṣṇave rati nā haila āmāra  
aśeṣa māyāte mana magana haila  
vaiṣṇavete leśamātra rati nā janmila

"As I am indulging in abominable practices, how can I get the service of Sri Guru and the Vaishnavas and intent absorption of mind to them. I am submerged in the boundless ocean of Maya, the Lord's illusory energy. I do not have an iota of love for the Vaishnavas." Srila Narottam Thakur has indicated here that the person who has got no capacity to understand the superiority of a Vaishnava or Guru, is condemned as abominable in nature and is an enslaved jiva. There is no possibility for these persons to come in contact with the Guru and the Vaishnava due to the absence of understanding their superiority. One who considers himself as superior, always perceives others inferior to him. As such he will always be in contact with material things which are devoid of eternity, knowledge and bliss. Only a fortunate person who has previous impressions of eternal good deeds, can get the association of pure devotees or bonafide *sadhus*.

The Lord's grace always comes through a pure devotee. Our most revered Gurudeva used to say: "Bhagavan is certainly gracious to the person who is graced by His devotee."

\*Madhukari :— Rice, wheat, food articles collected by begging from door to door like the bee gathering honey from flower to flower.

aham bhakta-parādhīno hy asvatantra iva dvija  
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyah  
Srimad Bhagavatam 9/4/63

Supreme Lord Narayana said to Durvasa Rishi, "I am subjugated by my devotee. Although I am completely independent, O twice born Brahmin, I have become dependent on my *bhakta* by his devotion. Devout saints have conquered and occupied my heart completely. And persons related to my devotees are also dear to Me."

There is no doubt the *bhakta* is dear to Bhagavan, for even the relations of a *bhakta* are also dear to Him. The person who possesses actual devotion to Srila Saraswati Goswami Thakur will certainly have love for his own personal associates. Pure devotees have natural love and respect to those who are serving Guru-Vaishnav-Bhagavan as per direction of the personal associates of Srila Bhakti Siddhanta Saraswati Goswami Thakur. In this context, Chaitanya Mahaprabhu's pastimes and teachings as narrated in Sri Chaitanya Charitamrita should be especially pursued. Srila Krishna Das Kaviraj Goswami has elaborately narrated about this in the Sri Chaitanya Charitamrita, Madhya Lila, Chapter 15.

Sri Chaitanya Mahaprabhu, being cordially invited by Vasudeva Sarvabhauma, set His holy footprints at His house and displayed the wonderful pastimes of honoring various good preparations of food offered to Sri Krishna. The wife of Sarvabhauma Bhattacharya cooked the food. Sarvabhauma Bhattacharya's daughter's name is 'Sathi' and his son-in-law is 'Sri Amogh'. Sri Amogh had the nature of vilifying others.

Vasudeva Sarvabhauma's submission of prayer to Sri Chaitanya Mahaprabhu—Chaitanya Charitamrita, Madhya, 15/242-250:—

"You have taken heaps of rice in Govardhan Puja. In comparison to that it is only a morsel of rice. You are God, I am only an insignificant contemptible *jiva*. Kindly accept a morsel of 'Madhukari'." Sri Chaitanya Mahaprabhu smiled upon hearing this and took His seat to eat. Bhattacharya cheerfully offered Jagannath Prasad. At that time Amogh, the dignified yet critical son-in-law of Bhattacharya, came there with the desire to see Mahaprabhu eating, but could not enter because Bhattacharya was guarding the gate with stick. When Bhattacharya's attention was diverted for offering *prasad* Amogh entered, and started criticizing after seeing heaps of rice with the remark: "Ten persons can appease their hunger with this food, so why only one *sannyasi* is taking so much?" On hearing this Bhattacharya turned his face and saw Amogh. Being apprehended, Amogh fled. Bhattacharya hastily rushed to beat Amogh but could not catch him.

Vasudeva Sarvabhauma and his wife became very much disappointed and dejected on hearing the vilification of Mahaprabhu by their son-in-law. The mother of Sathi, while slapping on her head and chest, said: "Let my daughter become a widow." Srila Bhakti Siddhanta Saraswati Goswami Thakur in his commentary explained in detail the severe consequences of vilification of Vaishnavas with evidence of authentic scriptures. On seeing the dejection of Vasudeva Sarvabhauma and his wife, Chaitanya Mahaprabhu pacified them and then completed taking *prasad*. Vasudeva Sarvabhauma and his wife submitted to the Lotus Feet of Mahaprabhu and prayed to Him to forgive them. Amogh fled and remained confined in a secret place that night. He had an attack of Cholera next day and was bedridden. Sarvabhauma Bhattacharya was pleased to hear about the evil consequence of *aparadh*. Amogh was on the verge of death. Bhattacharya uttered two verses from Mahabharata and the Bhagavatam as evidence:—



āyuh śriyam yaśo dharma lokān āśiṣa eva ca  
hanti śreyāmsi sarvāni puṁso mahad-atikramah  
Srimad Bhagavatam 10/4/46

Lifetime, wealth, fame, righteousness, benefits here in this world and also hereafter in higher worlds, benediction— all virtues and well-beings of human beings are destroyed by transgression of great saints.

sahaje nirmala ei 'brāhmaṇa'-hrdaya  
kṛṣṇera vasite ei yogya-sthāna haya  
'mātsarya'-candāla kene ihān vaśaile  
parama pavitra sthāna apavitra kaile

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uṭhaha, amogha, tumi lao kṛṣṇa-nāma  
acire tomāre kṛpā karibe bhagavān  
śunī 'kṛṣṇa' 'kṛṣṇa' bali amogha uṭhila  
premonmāde matta hañā nācite lāgila

Sri Chaitanya Charitamrita, Madhya, 15/274-275, 277-278

On hearing from Gopinath Acharya (the brother-in-law of Vasudeva Sarvabhaum) that Vasudeva Sarvabhaum and his wife had abstained from taking food and that their son-in-law Amogh was on death-bed, Chaitanya Mahaprabhu rushed to the house of Bhattacharya, and while touching the chest of Amogh said: "A Brahmin's heart is naturally sacred, as it is the fit place for Krishna's abode. Why have you imbibed in your heart this most abominable malice, and thereby spoiled your pure heart? O Amogh, rise and chant the Holy Name Krishna. All obstacles will be removed." On hearing this, Amogh arose, and while uttering the holy Name of Krishna started dancing engrossed in ecstasy.

Sri Chaitanya Mahaprabhu smiled on seeing the unusual strange divine ecstatic feelings of Amogh. Out of

extreme repentance for the offence committed by him, Amogh slapped his cheeks again and again. Sri Chaitanya Mahaprabhu assured that due to His relation with Sarvabhaum Bhattacharya, Amogh also deserved to get His compassion.

sārvabhauma-grhe dāsa-dāsī, ye kukkura  
seha mora priya, anya jana rahu dūra  
Sri Chaitanya Charitamrita, Madhya, 15/284

"Sarvabhaum is so dear to me that even his servant, maid servant and dog of his house are also dear to me, not to speak of any other relation."

Srila Bhakti Siddhanta Saraswati Goswami Thakur has stated in his commentary of the above mentioned evidence: "Amogh committed offence by censuring Sri Chaitanya Mahaprabhu. He was attacked with the disease of Cholera due to his offence and was about to die. Amogh could not get the scope of removing his offence as he was severely bedridden. Sarvabhaum Bhattacharya and his wife were very dear to Chaitanya Mahaprabhu. Due to that close relation, He forgave the offence of Amogh, and without punishing rescued him from death and bestowed Krishna Bhakti. Sarvabhaum's wife had deep love for Sri Chaitanya Mahaprabhu. As Amogh was related with Sarvabhaum Bhattacharya as his son-in-law, he was an object of affection and love. If Amogh is not forgiven for his offence, indirectly it will be considered a kind of punishment to Vasudeva Sarvabhaum and his wife, because they will grief to see if something bad is happening to a person they love. For this reason, by forgiving him Sri Chaitanya Mahaprabhu has manifested His Super-Excellence, Super-Gravity and Super-Munificence.

Srila Bhakti Vinode Thakur has written about four

kinds of offences in the second period of devotional practice in the book 'Sri Bhajan Rahasya' compiled by him.

kṛṣṇa nāma svarūpeṣu tadya citkanēṣu ca  
jñeyā budhaganer nityam aparādhāścaturvidhāḥ

These are: (1) offence to the holy Name of Krishna (Namaparadh); (2) offence to Supreme Lord Sri Krishna (Seva-aparadh); (3) offence to the Lotus Feet of a devotee; (other than devotees) even unjust act to individual spirit soul is also considered offense.

We have heard from our Guruvarga that an unjust act committed to Vishnu or a Vaishnava is considered an offense, and that misdeed done to other living beings is sin. The glow of the Holy Name (Namabhas) can destroy sins of millions of births, as in the case of Sri Ajamila, but if anybody commits offence to Vishnu and Vaishnavas, his utterance of the Holy Name is not Namabhas. Srila Bhakti Vinode Thakur has mentioned that cruel behaviour to any individual spirit soul is also aparadh. What is the significance of it? Srila Saraswati Goswami Thakur has given his reply to this question in his above mentioned commentary. We should be careful. While going to punish a guilty person, we should see that it does not incur punishment to a devotee. One who wants eternal welfare should be very careful in his behaviour with the Guruvarga or a devotee. A pure devotee has no hostile adverse mentality, personal grudge or dissatisfaction to anybody. A devotee always thinks in case misbehaviour is done to him by somebody, it is the consequence of his own misdeed. He does not blame the person. But the Supreme Lord never tolerates oppression or unjust act inflicted upon a devotee. If anybody out of personal grudge always speaks about the weak-points or defects of others, those defects will surely rebound to the speaker. Anti-devotional and abominable practices are to be condemned, but it is not good

to personally attack anybody out of animosity. There will be reaction of such hostile action and the result will be harmful. Bonafide sadhus have no grudge against anybody in this world, but they condemn anti-devotional practices, so that all can achieve the highest good of pure devotion for everyone's benefit. Our Most Revered Srila Gurudeva often used to say: "The means is justified by the end." Genuineness of means is justified by the genuineness of the end. If the end is bad, the means will be bad and the fruits of all efforts will end in frustration.

The greatest hurdle of devotional practice is Vaishnav aparadh

yadi vaisnava-aparādha uthe hāti mātā  
upāde vā chinde, tāra sukhi' yāya pātā

Sri Chaitanya Charitamrita, Madhya, 19/156

"Vaishnav aparadh— like a must elephant (elephant in a state of frenzy). Hati-mata— Intense anti-devotional contemptuous mood or vaishnav aparadh in the shape of disregard of Guru—this offence certainly will destroy the bhakti-creeper." Also vide Chaitanya Charitamrita, Adi, 8/24, 'Gururavajna' (disregard of Guru)— To be envious to bonafide Guru who has ontological true knowledge of Holy Name, considering him as a worldly mortal person.

— Srila Saraswati Goswami Thakur

satām nindā nāmaḥ paramam aparādhām vitanute  
yataḥ khyātim yātam katham u sahate tad vigarihām  
Padmapurana

"The vilification of sadhus is considered to be the greatest offence to the Holy Name. As the glory of the Holy Name Krishna is expanded through the sadhus, who are fully



devoted to the chanting of the Holy Name, how *Nama-prabhu* can tolerate the vilification of such *sādhus*?

In the Gita Sri Krishna has emphatically assured that a sincere soul who wants eternal benefit, can never be condemned to adversity.

Bhagavan said—

pārtha naiveha nāmutra vināśas tasya vidyate  
na hi kalyāṇa-kṛt kaścid durgatim tāta gacchati  
Bhagavad Gita, 6/40

Srila Bhakti Vinode Thakur has analysed the significance of this verse as follows: "O Arjuna, an aspirant who practices Yoga, whether in this world or in the higher worlds, will never be ruined. In fact, a true worshipper of the practice of yoga, which bestows eternal welfare, will never be condemned to distress. The fundamental point is this. Human beings are classified into two groups, *Avaidha*, meaning unjust and disapproved by authentic scriptures, and *Vaidha*, meaning just. Those persons who are only after sense-gratification and are not controlled by any regulation are like unregulated beasts. Uncontrolled persons, whether they are civilized or uncivilized, stupid or learned, weak or strong, always act like the beasts. There is no possibility of getting any benefit by their actions. Regulated human beings are of three categories, *karmi*, *jnani* and *bhakta*. *Karmi*s can be classified into two groups, *sakam-karmi* and *niskam-karmi*. The group of *sakam-karmi*s are hankering after very insignificant pleasures, i.e., they are desirous of non-eternal enjoyments. They may attain heaven or worldly ameliorations, but all these pleasures are non-eternal. Therefore, that which is considered beneficial for them cannot be attained. After getting deliverance from worldly bondage, eternal bliss is the ultimate object to be attained by

replied: 'I can give her instruction, but I cannot remove her Vaisnava *aparādh*. If any offence is committed to a Vaisnava, certainly when that Vaisnava will forgive, it can be removed. You know well how Durvasa Rishi was released from his offence to Ambarish Maharaj. Mother has committed offence to Advaita-Acharya. Provided Advaita-Acharya forgives her, she can get *prem-prasad*, the grace of pure devotion. After taking the dust of the lotus feet of Advaita-Acharya and putting it on her head, she will get *prema-bhakti* by my order of consent."

On hearing this order, all the devotees approached Advait-Acharya and prayed to him for mother Saci Devi. Hearing this prayer, Advait-Acharya was shocked and became unconscious. Taking advantage of this opportunity, mother Saci Devi adorned her head with the dust of the holy feet of Advait-Acharya. Mahaprabhu smiled and offered *prema* to mother by forgiving her offence.

Generally it is seen that the Supreme Lord fulfils the desires of a pure devotee. But here, in spite of the repeated special requests of Srivas Pandit, Sri Chaitanya Mahaprabhu showed His firmness for the submission of prayer of Saci Mata to Advait-Acharya to forgive her offence. Sri Chaitanya Mahaprabhu has warned all by His firmness of not giving *prema* unless offences to the Vaisnava are removed.

aikhame se viṣṇubhakti hoila tomara  
advaitera sthāne aparādha nāhi āra  
śrīmukhera anugraha śuntiyā vacana  
'jaya-jaya-hari' dhvani-hoila takhana  
jananira laksye śikṣagurū bhagavān  
karāyena vaiṣṇavāparādha sāvadhāna  
sūlapāni-sama yadi vaiṣṇavere ninde  
tathāpiha naśa pāya—kahe sāstravṛnde

Sri Chaitanya Bhagavat, Madhya 22/52-55

Sri Chaitanya Mahaprabhu said: "Now you have devotion to Vishnu, your offence to Advaita-Acharya is removed." Hearing this grace from the Lotus Lips of Mahaprabhu, all the devotees applauded by uttering "Jaya ya Hari" out of happiness. Playing the pastimes of shiksha uru, the Lord has warned others through His mother for not committing Vaishnava aparadh. Even if a person like Japani (Mahadeva) censures a Vaishnava, he will be eternally destroyed—all scriptures substantiate this."

hari-sthāne aparādhe tāre harinām  
tomā sthāne aparādhe nāhika edāna

Prarthana' of Narottam Thakur (46)—

"Harinam can rescue one's committal of offence to Hari, but offence to the Vaishnava cannot be gotten rid of by singing Harinam."

brajendra-nandana yei, śacī-suta hoilo sei,  
balarāma hoilo nitāi  
dīna-hīna yata chilo, hari-nāme uddhārilo,  
tāra sākṣī jagāi mādhai

Prarthana' of Narottam Thakur (4)—

"Brajendranandan has appeared as the son of Saci, Balaram has become Nityananda. They rescued all degraded and lowly conditioned souls by distributing nectar. Jagai and Madhai can be cited as witness of it."

Brajendranandan Krishna, appearing as Most Excellent Form of Godhead, Sri Gauranga Mahaprabhu, Balaram, appearing as Grace-incarnate and Most Excellent Nityananda, have not only rescued the fallen souls, but bestowed them the highest Transcendental Divine Blessing which is extremely rare to be achieved. Without killing demons, Gaur-Nityananda have killed the demoniac influences. The pastimes of wrath of Sri Chaitanya

Mahaprabhu and Nityananda Prabhu are also for the eternal welfare of all enslaved jivas. Committal of offence to a Mahabhagavat is so serious that those who knowingly or unknowingly corroborate in this will receive the serious and harmful consequence. Evidence of this is found in Sri Chaitanya Charitamrita, Antya lila, 3rd Chapter. One condemned brahmin Ramchandra Khan sent a harlot to the forest of Benapol to tarnish the holy character of Namacharya Haridas Thakur. That harlot was rescued by the grace of Haridas Thakur. Sri Nityananda Prabhu was enraged for that abominable heinous act of Ramchandra Khan and punished him and all persons related to him, whether directly or indirectly connected.

jāti-dhana-jana khānera sakala la-ila  
bahu-dina paryanta grāma ujāda rahila  
mahāntera apamāna ye deśa-grāme haya  
eka janāra doṣe saba deśa ujādaya

Sri Chaitanya Charitamrita, Antya, 3/162-163

"The family dignity, wealth and manpower of Ramchandra Khan, everything was ruined. For a long time that village remained depopulated. Hostile action inflicted upon a true saint in any country or any village will be disastrous. For the committal of fault of one person, the whole area will suffer."

When a person affected by leprosy, due to his offence to Srivas Pandit, approached Sriman Mahaprabhu and surrendered to His Lotus Feet, Mahaprabhu directed that leper to go to Srivas Pandit to forgive him for the offence.

kāntā phule jei mukhe, sei mukhe jāya  
pāye kāntā phūle ki skandhe bāhīrāya  
ei kañilāun tora nistāra-upāya  
śrīvāsa pandita hṣamile se dukha jāye



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bahu-dina paryanta grāma ujāda rahila  
mahāntera apamāna ye deśa-grāme haya  
eka janāra dōṣe saba deśa ujādaya*

Sri Chaitanya Charitamrita, Antya, 3/162-163

"The family dignity, wealth and manpower of Ramchandra Khan, everything was ruined. For a long time that village remained depopulated. Hostile action inflicted upon a true saint in any country or any village will be disastrous. For the committal of fault of one person, the whole area will suffer."

When a person affected by leprosy, due to his offence to Srivas Pandit, approached Sriman Mahaprabhu and surrendered to His Lotus Feet, Mahaprabhu directed that leper to go to Srivas Pandit to forgive him for the offence.

*kāntā phute jei mukhe, sei mukhe jāya  
pāye kāntā phutile ki skandhe bāhirāya  
ei kakilāun tora nistāra-upāya  
śrīvāsa pandita kṣamile se dukha jāye*

yateka anartha haya vaiṣṇava nindāya  
āpane kahile ei śrīvaikuntharāya  
tathāpiha vaiṣṇavere ninde yei jana  
ta'ra śāstā āche śrīcaitanya-nārāyaṇa

Sri Chaitanya Bhagavat, Antya, 4/380-381, 386-387

Mahāprabhu's personal instruction: "When a thorn penetrates into a point in the feet, it will come out from that very point. Can a thorn pricking into the foot come out from the shoulder? I say, this is the only way to get rescue. If Śrīvas Pandit forgives you, this suffering will be removed. The Supreme Lord of Vaikuntha Himself has stated everything about the evil consequence of vilification of Vaiṣṇavas. If anybody reproaches a Vaiṣṇava in spite of this, his chastener will be Śrī Chaitanya-Narāyaṇa."

Being asked by a repentant Brahmin, Śrī Chaitanya Mahāprabhu prescribed a complete and lasting expiation to him, in all respects of the offence committed to Vaiṣṇavas: one should always and uninterruptedly sing the glories of Viṣṇu and the Vaiṣṇavas, thereby totally giving up Their vilification:—

śuna dvija, viṣa kariye mukhe bhakṣaṇa  
sei mukhe kari yabe amṛta grahaṇa  
viṣa haya jīṛṇa, deha hayata amara  
amṛta-prabhāve ebe śuna se uttara

je mukhe karilā tumi vaiṣṇava-nindana  
sei mukhe kara' tumi vaiṣṇava-vandana  
kṛṣṇa-yaśa-parānanda-amṛte tomāra  
nindā-viṣa jata saba kariḥa saṁhāra

Sri Chaitanya Bhagavat, Antya, 3/449-450, 453-455

"O Dvija, hear Me! When embrosia is taken in by a mouth that has swallowed poison, the poison is consumed and the body becomes immortal. Similarly, when by the mouth that vilified the Vaiṣṇavas you sing their glories, all venoms of vilification will be destroyed by the influence of the transcendental bliss and fame of Kṛṣṇa."

Śrī Devananda Pandit of Kulia received deliverance for committal of offence to Śrīvas Pandit by the ascendancy of his complete dedication to the service of Śrī Vakresvar Pandit.

In the case of apparent wrangles and differences of opinions amongst Vaiṣṇavas, when outside persons enter into their wrangles, thereby vilifying Vaiṣṇavas supporting one side and opposing the other side and vice-versa, both will be certainly destroyed.

vaiṣṇave vaiṣṇave je dekhaha gālāgālī  
paramārthe nahe, ithe kṛṣṇa kutuhālī

\*Premabhakti-candrikā (2)

'kāma' kṛṣṇakarmārpṇe, 'krodha' bhaktādvēṣi jane,  
'lobha' sādhu-saṅga harikathā  
'moha' iṣṭa lābha bine, 'mada' kṛṣṇa guṇagāne  
niyukta haribā yathā tathā

There are six cardinal passions that are counted as the vices of human beings. Śrīla Naroṭtam Thakur advised application of these vices for the service of Supreme Lord Śrī Kṛṣṇa to conquer their ill influence, except for envy or malice. Let there be strong desire to devote all actions for the service of Śrī Kṛṣṇa. Anger is to be applied against the persons hostile to devotees, greed should be for association of bonafide sādhus and to hear hari-kathā, infatuation should not be for loss of worldly wealth or relation, but should be for not being able to get the highest objective: kṛṣṇa-prema. Madness (mada) or extreme desire should be for singing the glories of Śrī Kṛṣṇa. Foes will become friends when they are engaged for the service of Śrī Kṛṣṇa.



styabhāmā-rukminīye gala-gāli jena  
paramārtha eka tānā, dekhi bhinna hena  
ei mata vaiṣṇave vaiṣṇave bhinna nāi  
bhinna karāyena raṅga caitanyagosāi  
ethe jei eka vaiṣṇavera pakṣa haya  
anya vaiṣṇavera ninde, sei jāya kṣaya

Sri Chaitanya Bhagavat, Antya, 4/388-390

"The observance of any reviling amongst Vaishnavas has no actual existence. By their quarrelling Krishna is curiously delighted. Whatever is seen as altercation between Satyabhama and Rukmini is for satisfaction of Krishna, but apparently it is seen different. In this way there is no difference between Vaishnavas. Sri Chaitanya Mahaprabhu makes this difference to taste joyful fun. By seeing these joyful pastimes, if anybody takes the side of one Vaishnava and reproaches another, he will be ruined."

Srila Rupa Goswami has directed us in the beginning of his Bhakti Rasamrita Sindhu to practise ten forms of devotion out of sixty-four kinds. Of these ten prohibitions, he has indicated the tenth prohibition thus: *Kṛṣṇa tadbhakta vidveṣa-vinindādya-sahiṣṇutā kṛṣṇasya tadbhaktānām ca vidveṣa-vinindādīnām sahiṣṇutā asahana-svabhāvatvam*. The meaning of this is that we should not tolerate vilification towards Krishna and Krishna Bhakta. Srila Bhaktivinoda Thakur has also stressed this in the twentieth chapter of his Jaiva Dharma.

The following statement was once made by Srila Bhaktisiddhanta Goswami Prabhupad: "If a person of inferior status speaks about a higher subject matter beyond his jurisdiction, a sensible person will always laugh at it without giving it any importance—this assertion is absolutely true. Therefore, if the editors of Sri Gaudiya and Nadia-prakash remain silent and take no action in spite of

seeing a person's tendency to disrespect Vaishnava-Gurus, it will be a great setback for the aforesaid editors from their faithful service that the Gurus delegated to them. Every Bhagavat or Vaishnava is extremely tolerant, but one can never forgive such harmful evil person who is disregarding one's Gurus. For this reason, our eternal Gurudeva Srila Narottam Thakur has sung in a very loud voice: *Krodha bhakta dveshijane*, "Use anger to those who are hostile to devotees." It is proper to engage anger to those who are envious of devotees. We know as servants of the Vaishnavas that to tolerate disregard to the Guru is not only a sin, but an offence that leads to spiritual fall. If by this the whole world goes against us, we shall be ready even to tolerate that."

At the beginning of this article, as per submission of two devotees to discuss the subject—Vaishnava Aparadh, to remove their mental agony to get released from Vaishnava Aparadh, the subject has been discussed elaborately. But if discussion of scriptural instructions and messages of Mahabhagavat Vaishnavas only end in academic discussions for advising others and not for practising these in their own lives, they will not bestow actual benefit. Example is better than precept. The teachings will be beneficial when those are acted upon. Only by practising actual eternal benefit can be imparted. It is due to want of ideal persons to practise the teachings that anti-devotional evil thoughts are spreading. Thus Supreme Lord Sri Krishna, accepting the Form and mode of worship of the highest pure devotee Srimati Radharani, appeared as Sri Chaitanya Mahaprabhu to preach through His personal example.

āpani karimu bhakta-bhāva āṅgikāre  
āpani ācari' bhakti sikhāimu sabār  
āpane nā kaile dharma sikhāna nā yāya  
ei ta' siddhanta gītā-bhāgavate gāya

Sri Chaitanya Charitamrita, Adi, 3/20-21

"I shall accept the mood of a devotee and shall teach devotion to all by practice. Without practice, righteousness cannot be taught. This devotional conclusion is proclaimed in the Gita and the Bhagavat."

Prahlad Maharaj and Ambarish Maharaj, even remaining as household devotees, have shown the ideal of Mahabhagavat Vaishnavas. All the 26 principal characteristics of Mahabhagavat devotees are completely manifested in them. External wearing of the dress of a *sadhu* does not indicate a *sadhu* if reverse qualities are observed in him. Preaching without practical life has no value. In writing the preface of Jaiva Dharma, Srila Saraswati Goswami Thakur has narrated 26 special characteristics of the Mahabhagavat Srila Bhaktivinode Thakur. Of these, one special characteristic is *Akritadroha*— non-evilous behaviour. In spite of harassment and hostile behaviour inflicted on him, he did not counteract those misbehaviours. Those who are always engrossed in the deep thought of Sri Hari, Who is endowed with the absolute perfection of tranquillity and steadiness, how is it possible for them to be restless or to have the aptitude to retaliate? By the fruit, the cause can be ascertained. A genuine *sadhu* does not give importance to harassment inflicted upon him— he thinks he is reaping the fruits of his own actions. He does not blame anybody for his own distress. On the other hand, if any harm is unknowingly done to any other person by him, he regrets and repents for this. Sri Krishna has said in the Bhagavad Gita (2/47)—

*'Karmāṇy evādhikāras te mā phaleṣu kadācanā'*

"Conditioned souls are entitled to do any action, but they have got no hold over the fruits."

The Supreme Lord is the regulator of the fruits of actions. When the Lord is the regulator of the fruits of actions, it is out of extreme ignorance that enslaved *jivas* altercate and quarrel for the bad consequence of their evil actions and blame others. I vividly remember when I first joined Sree Gaudiya Math Institution, that the Annual Meeting of Sri Navadvip Dham Pracharini Sabha was held at Sri Yogapitha, Srimandir, Sri Mayapur, on Gaur-Purnima Tithi. At that time, as per direction of our Guruvarga, one Vaishnava was engaged to sing the glories of another. I think this system of engaging one neophyte beginner to sing the glories of another Vaishnava is to be introduced again for achieving gradual development in *Shuddha Bhakti*.