

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...from somewhere else, such *abhimāna*, such ego will appear. But ordinary, that is the negative; that is *ācārya-abhimāna*. In my Guru Mahārāja's, in Prabhupāda's words, that is *pralāpa*. *Pralāpa* means delirium. This is like a delirious position. But a healthy position is that I have nothing, I am none. But some delirium will spring up when such opposition will come.

Mahāprabhu says He's unknowing also: "Sanātana, I feel that Kṛṣṇa is passing through Me to grace you. What I say, this is My *pralāpa*. I'm talking, expressing delirium. It is not known to Me. But at the same time I can feel from the inner-most of My heart that Kṛṣṇa is going to grace you through Me, through My advice, My words. So much I can feel, but I'm speaking in a delirium. I don't understand all these things."

Our Guru Mahārāja also told once, "This is my *pralāpita vakra*. When I think that 'I'm in a position, I can do this, that, I am something', that is a concocted position, not a real one. Really, the Guru, 'I am servant of all my disciples.' That is the attitude of Guru, they're servants. 'You say a flower is being offered to the feet of the Lord, just as the flower we take on the head. So many living souls they have been offered by the process of *dīkṣā* to the Lord, and they're all my Guru, my respected things. I can't take them as holding a lower position.' This is the real angle of vision of the Ācārya. 'What I have offered to the Lord, to Kṛṣṇa, they're things of my respect and worship.'

But, *ācārya-abhimāna*, 'No, I am their master. I shall teach them.' This is a sham ego, this is. What the Guru says, chastises his disciples, controls, all normal, *ācārya-abhimāna*, a posing given by the Lord for the time being, 'Be a master and control them, whip them, or abuse them.' This is a posing, this is temporary, put to a devotee to take the position of an Ācārya. But in his real position, in his intrinsic position he says that, 'I am most insignificant, meanest of the mean.' But when the Lord wishes to get some service of the Ācārya then He inspires him for the time being with that sort of ego, 'And you control them. You are big and they are low and you must look after them, their welfare.' That sort of ego has been given to a particular devotee and then he becomes Ācārya. That is a foreign thing, *ācārya-abhimāna* is a foreign thing. That is not innate. But that sort when that is got by inspiration so he does not commit anything wrong there, because it comes from the Lord direct. So *hatvāpi sa imā lokān na hanti na nibadhyate*:

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imā lokān na hanti na nibadhyate]*

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.]

[*Bhagavad-gītā*, 18.17]

If he kills the whole universe he does not kill anything. So all this abusing, controlling, chastising, he's not the recipient. It is the Lord's special will has done this; these are the things.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya.

[Bharati Mahārāja and Śrīla Śrīdhara Mahārāja speak in Bengali for about one minute]

Bharati Mahārāja: Mahārāja, maybe you can speak English because Dhīra Kṛṣṇa Mahārāja he's recording.

Śrīla Śrīdhara Mahārāja: Oh, English. Some fifty years back perhaps when Prabhupāda had a tour through Vṛndāvana, coming back he stroked his forehead by the palm. "I could not see a real Vaiṣṇava in Vṛndāvana Dhāma. It is my misfortune." In this way he pressed his palm on the forehead. That is the sign of disappointment, despair.

Again when, [nineteen] thirty-three, he continued the Braja-maṇḍala *parikramā*, at that time in his weekly paper he wrote that, "No real Vaiṣṇava in Vṛndāvana. And who is supposed to be the leader of all those *sahajiyās* in Vṛndāvana, he may be considered to be a *kaniṣṭha-adhikārī*." That Ramakrishna Dāsa Bābājī, who was at that time considered by them to be Siddha Bābājī Mahārāja. And Prabhupāda told that he's only *kaniṣṭha-adhikārī*, a lowest division Vaiṣṇava. He was a *brāhmaṇa*, he had austerity, a spotless character, well-read in the Vaiṣṇava *śāstra*, but he was considered by Prabhupāda only the third class devotee, that Ramakrishna Dāsa Bābājī. Who was considered at the time in the whole of Braja-maṇḍala to be *siddha-mahātmā*.

Once I, coming from Bombay via Vṛndāvana, stopped in Vṛndāvana for some time, for a few days. That was in the summer, Nṛsimha-caturdasi day. I went to visit that Ramakrishna Dāsa Bābājī, that the whole Braja-maṇḍala thinks him to be *siddha bābājī* and our Guru Mahārāja considers him of the third order. I went to trace the difference, what is he? Two or three days continuously I went in the afternoon to his quarters. Before him, two or three disciples perhaps, reading *Bhagavāt*, and he's giving advice, explanations, now and then. I am looking at him and also thinking of my Guru Mahārāja, Prabhupāda. I thought that he's a man.

In the meantime I heard one of his disciples told there was another *bābājī* of reputation, Pran Kṛṣṇa Dāsa Bābājī. Then one told that, "Pran Kṛṣṇa Dāsa Bābājī was saying that I have completed my fiftieth, some years in Vṛndāvana."

Then that is deriding his position and that, Ramakrishna Dāsa Bābājī could not tolerate, perhaps. He remarked, "Oh, he came here when he was fifty-five. Before that he was a *grhastha*. And now his age maybe such and such, and have lived here a long time. But I came here when I was fifteen years of age and I am staying here so long."

I found as if he could not tolerate the fame of the other *bābājī*.

Bharati Mahārāja: What was the other *bābājī's* name?

Śrīla Śrīdhara Mahārāja: Pran Kṛṣṇa Dāsa Bābājī. They've all gone now.

Then I sometimes put my attention on him and to think of my Guru Mahārāja. "What is he and who is he?" I came with conclusion that this gentleman is trying hard to attain a particular thing. With much great austerity and abstention, strictly following the scriptural rules, the practices as Rūpa and Sanātana inaugurated. He's trying hard to go on in that way. And when I looked at our Guru Mahārāja I came to the conclusion he is a resident of that land and come down here to give something to the world. That was my conclusion. And from here in an ascending method he's trying his best to go up. And he has come down to fulfil some order, that was his own thing he has come to give to the world. And this

gentleman is trying his utmost to achieve, finish, a previously chalked out path, trying to get the thing.

He did not recognise this thread ceremony to anyone and everyone which was inaugurated by Guru Mahārāja. Guru Mahārāja wanted to create Vaiṣṇava, *daiva-varnāśrama*, thereby to help both the parties. The society at large they should not think that a true Vaiṣṇava is below *brāhmaṇa* standard. And those that will come to be Vaiṣṇava they must think that they're crossing the stage of *brāhmaṇaism* and then going to be Vaiṣṇava. This gulf of the middle stage: that was supplied by Guru Mahārāja. A Vaiṣṇava is always above *brāhmaṇa*. So, the *sahajiyā*, they have to think that they're above *brāhmaṇa*, such *abhimāna*, such impression they must have. A Vaiṣṇava is not below *brāhmaṇa*. And the society will also begin to think the Vaiṣṇava is always above *brāhmaṇa*. *Viṣṇu-jñāna* is always above *brahma-jñāna*. Brahma is the last position of this world, and Viṣṇu, His place is not below Brahma, *sattva-guṇa*, but *nirguṇa*, *guṇātīta*, consider themselves above Brahmaloaka and above *brāhmaṇa*. These things our Guru Mahārāja wanted to preach, both amongst the Vaiṣṇavas as well as the public.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
sarvva-vedānta-vit-koṭyā viṣṇubhaktō viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117]

& [*Bhakti-Sandarbha*, 117]

But those *sahajiyā bābājīs* they could not tolerate this idea, so they're hypocrites. They do not understand what is real Vaiṣṇava. That Ramakrishna Dāsa Bābājī who was considered to be the *siddha-mahātmā*, *siddha-bābājī* in the whole of Braja-maṇḍala, he ridiculed this idea. *jenow deta hai sa koi* [?]

He remarked about our Guru Mahārāja, *jenow deta hai sa koi*. He was born from *raga putana*. He came from *raga putana brāhmaṇa* family. He could not tolerate this idea that one who has come to enter into Vaiṣṇavism, whatever caste he may come out. "Before having Vaiṣṇava *dīkṣā* he must have that *brāhmaṇa*." So he could not tolerate that he was, to anyone he's conferring sacred thread and misusing the use of sacred thread, that was his complaint. So he could not understand the real purpose of what Vaiṣṇavism is.

But they were giving this *kaupīna* to anybody and everybody. *Kaupīna*: that is a higher emblem. That was given by Mahāprabhu to Sanātana Goswāmī and that is continued so far downward, *kaupīna*.

Then one of us put a question to a bona fide follower of that Ramakrishna Dāsa Bābājī, "Whether sacred thread is superior or *kaupīna* is superior? *Kaupīna* is compulsory to a *bābājī*, so whether *kaupīna* ceremony is superior or sacred thread ceremony?"

Then, he could not but express that *kaupīna* is higher.

"Then, when our Guru Mahārāja gives sacred thread to persons, you complain against, you raise complaint. But you are giving that *kaupīna* which is higher, you consider, to anyone and everyone. What is this?"

And they can't say anything.

"We consider that *kaupīna* giving, *kaupīna* ceremony is higher, and sacred thread ceremony is lower. So first sacred thread ceremony, then after that the *kaupīna* ceremony will come. That is the sign of the fifth rank. The sacred thread are the fourth rank - *catuh-tarsana* _____ *sannyāsa*. But anyhow *brāhmaṇas* the *catuh-varna*, and the fifth, higher *varna*, *paramaham̐sa*. That is *paramaham̐sa* means that *kaupīna*."

So, he could not tolerate that the real Vaiṣṇava is above a real *brāhmaṇa*.

Vaiṣṇava *viṣṇu-jñāna*, Viṣṇu means there is service. Brahma means withdrawal from this world, *brahma-jñāna*; one who has withdrawn from the charm of this mundane world and who is engaged in consideration of Brahma. But who is engaged in the service of Viṣṇu, who is above Brahma, his position is higher.

Sarva-vedānta-vit-koṭyā viṣṇubhaktō viśiṣyate [*Hari-Bhakti-Vilāsa*, 10.117]

A *vedānta-vit* may be considered to be a *brāhmaṇa* but Vaiṣṇava is superior.

In the whole of Vraja-maṇḍala such conception was absent, and Prabhupāda could not recognise them as Vaiṣṇava proper. This is the conception of Gauḍīya School, the speciality. They have imitated the dress of a Vaiṣṇava *paramaham̐sa* as Rūpa and Sanātana etc, imitated, but they do not realise the real purpose of the principle of Gauḍīya Vaiṣṇava.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So, the form does not give us Vaiṣṇavism but the real material which is necessary, we must have to acquire that. What is Vaiṣṇavism proper we are to understand and we are to acquire it. And we must have this audacity that these *brāhmaṇas* as created by Prabhupāda, they consider themselves to be servants of the real Vaiṣṇava. That is fourth *āśrama*, and that is fifth, *paramaham̐sa*. Vaiṣṇava means always *paramaham̐sa*.

I told one of his bona fide followers of Ramakrishna Dāsa Bābājī, who was considered to be the *siddha-mahātmā*, "That we consider ourselves as *sannyāsīns*, *brāhmaṇas*, ourselves to be the servants of the real Vaiṣṇava, or the real *bābājī*."

He was very much pleased.

Then I told, "At the same time we don't consider you to be the fifth class *bābājī*."

Then, "Oh, this is atheism."

Again, "No, this is theism proper."

So that is the position of the *bābājī* class and the Gauḍīya Maṭh claim. The Vaiṣṇava is always above *brāhmaṇa*. And they are afraid of the *brāhmaṇas*, the *goswāmīns*, the *gr̥hastha goswāmīns*, the *brāhmaṇas*, general *brāhmaṇas*. Because we find in the writings of [Raghunātha] Dāsa Goswāmī Prabhu:

guru goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
[svamantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhṛtāś caṭubhir abhiyāce dhṛta-padaḥ]

["O mind - my brother! I fall at your feet [and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara."] [*Maṇaḥ-sikṣā*"]

"I offer my obeisances to all these, *bhūsuragane* means *brāhmaṇa* and *sujane* means Vaiṣṇava." Dāsa Goswāmī offers his obeisances to all. But from the position of a *paramahaṁsa* he says: *yat kinca tena guna mukti gatam kam gosthi samastam gitam* [?]

"I want to confer my obeisance to all, even the insects, the birds, the beasts, shrubs, everything in this world."

So in that spirit he offered his obeisance to the *bhūsuragane*, the *brāhmaṇas*. That does not mean that *bhūsurā*, ordinary *brāhmaṇa* is superior to Dāsa Goswāmī, to a Vaiṣṇava proper. The Vaiṣṇava is always *nirguṇa*, and *brāhmaṇa* is just in the verge of the *saguṇa* and the *nirguṇa* world. This is his location. But the substantial difference between the Gauḍīya Maṭh and the *Bābājī* class. They're fictitious, their conception of Vaiṣṇavism is a fictitious one, not *nirguṇa* proper, because they're afraid of locating the position of a Vaiṣṇava, they're afraid to put it above *brāhmaṇism*. That is their weakness, and there is the difference, so we do not have any respect for them. That is a hypocritical, imaginative *bhajana*, not real.

Dhīra Kṛṣṇa Mahārāja: So after Gaura Kīśora Dāsa Bābājī Mahārāja, practically there may not be any proper *bābājīs*.

Śrīla Śrīdhara Mahārāja: Proper *bābājīs*, and there was one Varṁśī Dāsa Bābājī Mahārāja, how, by the dint of their previous life they were real Vaiṣṇava.

Dhīra Kṛṣṇa Mahārāja: So your Guru Mahārāja, in the beginning he was chanting for some time three *lākhs* daily...

Śrīla Śrīdhara Mahārāja: Three *lākhs*. And sometimes we are told in one month he finished *crores*, hundred *lākhs* in a month, he did so in his life previous to his preaching inspiration. First he had reluctance to come into the public life, that preaching life. Bhaktivinoda Ṭhākura wanted to entrust him with Yoga-Piṭha Mandeer service, but he hesitated, our Guru Mahārāja.

Then Bhaktivinoda Ṭhākura gave him impression, "Then what do you know, want? Do you feel the responsibility of the service of Mahāprabhu that is a burden? Then do you like to be a *nirviśeṣa-vādī*? That you want this *mukti* of their conception, you consider the service to be a disturbing thing, and go on with your *bhajana*?"

Then that put our Guru Mahārāja in a hesitating mood, and then he was thinking what to do, how to begin the life of preaching, Bhaktivinoda Ṭhākura wanted him to do so. At that time, suddenly carried by the wind, a part of the book of *Caitanya-caritāmṛta*, a leaf, came to him. And he found there Mahāprabhu is asking Sanātana Goswāmī, "Please do these four-fold services for the society." *Lupta-tīrtha-uddhāra*, [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.80]

sadacar govardhana [?] Then?

Bharati Maharaja: *Bhakti śāstra pracār, vighraha pūjā, pratistha.*

Śrīla Śrīdhara Mahārāja: Then Guru Mahārāja took it that this is the will of the Divine. "I shall have to take up these services." And he was thinking to begin such life.

At that time Gaura Kīśora Dāsa Bābājī Mahārāja passed away. And then Kuñja Bābu, later on [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, he met him. And he could recognise that he will be able to help him a great deal. Guru Mahārāja's nature was that of a philosopher, not a mixing temperament with the public. But Kuñja Bābu supplied that. He could mix with the

public and anyhow he could bring persons to Prabhupāda and Prabhupāda could speak about *śāstra*. So this combination gradually grew this Gauḍīya Mission. The material help of Kuñja Bābu and the spiritual, the father and mother of the Mission, the core founders of the Gauḍīya Maṭh, the practical material side service that was done by Kuñja Bābu, and the spiritual service.

Prabhupāda wanted one, once he told in Benares, I heard it direct from his lips. "I want only good audience. And Kuñja Bābu has done that best of the lot." In other words, "Amongst all my disciples Kuñja Bābu has served me best by taking near me a good audience. I only want a good audience, proper audience, I want nothing else in this world. And in that direction Kuñja Bābu has helped me greatly." I heard with my own ears in Benares, from his mouth.

That is the difference between the *sahajiyās* and the Gauḍīya Vaiṣṇavas, that Vaiṣṇavism is *nirguṇa* and Brahmanism is in the last plane of *saguṇa* world. Brahma is the verge of *saguṇa*, and the basis of *nirguṇa*, and the *nirguṇa*, from Brahma the *nirguṇa* world begins. That is the world of service, the world of dedication. And Brahma is:

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

That is positive, Vaiṣṇava *dharma* is positive, and Brahman means withdrawal from the negative side, that is Brahmanism. Positive participation to the highest acme, that is Vaiṣṇavism. That Nārāyaṇa *parsanaya* [?] and Kṛṣṇa *parsanaya* [?] two-fold. The lower half Nārāyaṇa *parsanaya*, and the higher half Kṛṣṇa *parsanaya*. In Vraja the highest conception of service. The gap is filled up by Gauḍīya Maṭh.

Bharati Maharaja: Mahārāja, there was one story in the *Sarasvatī-jayaśrī* of some persons in Navadvīpa, *smārta-brāhmaṇas*, and they were trying to show defects in the Gauḍīya *sampradāya* by stating that the Gaura *mantra* was not bona fide. So Bhaktisiddhānta Sarasvatī Ṭhākura came with the *Caitanya-Upaniṣad* and defeated those persons. Do you know about that story?

Śrīla Śrīdhara Mahārāja: *Caitanya-Upaniṣad*?

Bharati Maharaja: Yes. *Caitanya-Upaniṣad* he used to show that the Gaura *mantra* is coming from the *Vedas*, the *Atharva-Veda*.

Śrīla Śrīdhara Mahārāja: That maybe, that is not a very known incident, not broadly known. But *Caitanya-Upaniṣad*, Bhaktivinoda Ṭhākura found it out from *Atharva-Veda*, a part of *Atharva-Veda* as *Caitanya-Upaniṣad* and it was published, that *Caitanya-Upaniṣad*. Have you seen it?

Bharati Maharaja: Yes. I have a copy.

Śrīla Śrīdhara Mahārāja: *Caitanya-Upaniṣad*, a part of *Atharva-Veda*. But that has not wide recognition amongst the public. And we find, in *Bhakti-Ratnākara* when Narottama Ṭhākura installed Śrī Vighraha *sevā* of Mahāprabhu in his own house in Kheturi, then he invited all the stalwarts of the then Vaiṣṇava *sampradāya*. And Śrīnivāsa Ācārya he was given the leading part, and he installed Gaura Mūrti and he worshipped Them.

And then he was asked that, "In what *mantram* you have worshipped this Gaura Mūrti here?"

He told that, "I have worshipped in Kṛṣṇa *mantra* inauguration, the *bija-mantra*, Kṛṣṇa *bija-mantra* I have worshipped," to his friend circle.

These are things which we understand with a little boldness, the value of *mantram*.

Once I was challenged by a friend of our own school, "That the names of the *sannyāsīns* and others are not found in previous *śāstra*."

I answered to them, "That what we find created by the present authentic Ācāryas, *mantram*, that created, that is given to us by the authentic Ācārya, that has got not less value than those that were previously seen by the *Ṛṣis*."

My point of argument was such that if we consider *Śrīmad-Bhāgavatam* and the teachings of Mahāprabhu to be the full-fledged theism, and in *Veda*, *Upaniṣad*, we find the conception of the Absolute in a very crude form, undeveloped form, and the *Ṛṣis* are not creator, they're seer. *Mantram* is *nityam*, eternal. They pass through their mind so with the spiritual eye they could see, they are seer only, onlookers. "The *mantram* is passing through me." Just as Mahāprabhu told when teaching Sanātana, *drusta* [?] not *srusta* [?]. The *Ṛṣis* are not *srusta mantram* but *drusta*. *Drusta* means it is eternal, it is from the eternal world, it is coming down here and they're the first onlookers. So it comes from them, *Ṛṣis*.

And the undeveloped stage of theism those *Ṛṣis* they are seer and they are supposed to be the creator, and now also in the case of full-fledged theism who can really understand the higher dignity of this full-fledged theism? What *mantram* comes from them is not of less importance. These persons are more than *Ṛṣis*. Am I clear?

Bharati Maharaja: The *Ṛṣis* are *drusta* [?]

Śrīla Śrīdhara Mahārāja: Suppose something has come from Bhaktivinoda Ṭhākura, or Prabhupāda, or some such respected Vaiṣṇava Ācārya, they have got inspiration of giving that sort of thing to the world for the propaganda. So it has got its value. Not only it is not unreal but a greater value. Because (ordinary she?) they're appreciator of crude conception of theism, that is conception of Brahma, Paramātmā. And Bhagavān and Kṛṣṇa, the highest form of development of theism, and who can conceive Him, recognise Him, understand that that is the highest conception of theism, so any *mantram* or anything like that, if inspiration is coming through there, that is more valuable. That has got more authenticity. Otherwise what are they? They are worshippers, they are preachers, they are appreciators, they have devoted them to the highest cause, they have got no foundation, no particular position in the plane that he can feel things of the highest order within their heart and give it out to the public.

So any bona fide devotee of Mahāprabhu, if he thinks in his heart that, "This sort of thing, this sort of *mantram*, and other things that are necessary for Gaura *līlā*," and he has expressed that, then that is more valuable than ordinary *śāstra*, *Veda*, *Upaniṣad*, etc.,. That is my conviction. Otherwise we can't say that this is full-fledged theism, this is highest form of theism, and those that can appreciate this highest form of theism their position is nothing? Their position is not serious? So our conviction in the highest form of theism, that is to be

doubted if we could not give such position to the espouser of the highest form of theism, if we shrink to give that sort of respectable position to the present Ācārya.

Sanātana Goswāmī he says that, "When writing this *Bṛhat-Bhāgavatāmṛta*, someone is forcing me to write this. It is not I who is writing. I have no audacity, such audacity that I can enter into the harem of Kṛṣṇa and I can compare - Rukmiṇī's such, Satyabhāma is such and such. What audacity have I got to deal with them? But someone is forcing me to write."

Kavirāja Goswāmī says this, *ekam sada kayam maya madan mohan* [?]

"It is true, cent per cent true." So the present Ācāryas they're not of less position than the former Ṛṣis, but they have got greater position. And they have to give to the public to deal with higher conceptions of theism. So they're Ācāryas of higher order, the present, though modern, we may think them to be modern, but at the same time if we think what Mahāprabhu gave, what *Bhāgavatam* has given, that is the developed condition of theism, than given by *Upaniṣad*, *Veda*, in the previous limited age. If we really realise this then we must give the position of the propounders, the Ācāryas of the full-fledged theism to that importance. Otherwise we are all hypocrites...

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