

## **Moha Mudagar – Dissipating the Illusion**

Dictated in Hindi By Tridandiswami Sri Srimad Bhaktivedanta Narayana Maharaja, and translated by Sripad Pundarika dasa Brahmacari

Recently a smarta and brahmana bruha (black spot in the name of a brahmana) named Virender Datta has published some offensive statements against bhakti on the internet. His statements are as follows:

1. The mahamantra—hare krsna hare krsna krsna krsna hare hare, hare rama hare rama rama rama hare hare— is not a bonafide mantra because it does not begin with 'Om'.
2. Jagad Guru Nitya-lila-pravista Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Prabhupada's sannyasa is not bonafide because he did not receive the renounced order from a sannyasi. Instead, he accepted sannyasa from a picture of Srila Gaurakisora dasa Babaji Maharaja. Furthermore, Srila Gaurakisora dasa Babaji Maharaja did not have the right to give sannyasa.
3. Sri Dhama Vrndavana is on the Eastern side of Yamuna, not on the Western side where Bamsivata is located. The present Vrndavana has been established in recent history.
4. The original Mayapur, Sri Caitanya Mahaprabhu's birthplace, is on the other side of the Ganga. Sri Caitanya Mahaprabhu took birth on the western side of the Ganga, where the present town of Navadvipa is situated.
5. The name of Sri Radha is not mentioned anywhere in Srimad Bhagavatam.
6. Sri Advaita Acarya has referred to Sri Caitanya Mahaprabhu as a bogus madman in Sri Caitanya Caritamrta, Antya-lila 19.20,21.

### **Refutation of the Above Statements:**

After deliberating on all the points made by Virender Datta, we are presenting this paper for the benefit of the Vaisnava community. We already understand that all his misconceptions are completely absurd, faulty, mentally concocted, against the sastra and offensive. Yet, we are submitting proper answers based on sastra, just to benefit the innocent public. We know that there is no more hope for Virender Datta to be corrected because of his commitment to Vaisnava aparadha, Nama aparadha, and Bhagavat aparadha. He will surely be punished for his misdeeds in a specially designated region of the hellish planets.

Let us first understand what should be accepted as evidence for proving transcendental subject matter. In accordance with Veda, Upanisad, Purana, the Bhagavat, Mahabharata and such scriptures, the statements of the sastra which are coming down through the authorised channel of guru-parampara are called 'amnaya'. Only such statements are accepted as pramana, reliable evidence. The statements of Srimad Bhagavatam are especially immaculate. The statements, thoughts and principles given by the great sages who are completely free from the four defects, namely illusion, imperfect senses, cheating, and mistakes, are to be taken as absolute truths devoid of all faults. We can fully depend on these instructions without any hesitation or suspicion. Conversely, a person who does not have even basic qualities as underlined in the sastra, who is jaraj santan (the son of a prostitute), whose father is unknown;

whose guru is not known (the siksa and diksa gurus are the fathers of their disciples), who is a fool, insane and fallen, can only utter a nuisance.

The speakers of the Vedas, Srimad Bhagavatam, and Sri Caitanya Caritamṛta are completely free from the four defects. They are coming in the bonafide lineage—from Brahma, Narada, and Vyasa, who are themselves above any material contamination. Is Datta coming in any such line? If not, then his utterance is like the croaking of a frog—meaningless and useless—and should simply be ignored.

Undoubtedly, without a second thought, Sri Brahmaji is accepted as Jagad-guru. He is the first Guru of the entire world. The catuhsana (the four kumaras) and Devarsi Narada are His manas-putras and disciples. His bonafide disciple is Sri Kṛṣṇa Dvepayana Vedavyasa. Sri Sukadeva Goswami is the son and bonafide disciple of Srila Vedavyasa, whose writings are all fully authentic, and scientific, and free from the four defects. Not even one syllable of his compositions is without meaning and logic. Similarly, the four Vaisnava acaryas, namely Sri Madhvacarya, Sri Ramanujacarya, Sri Visnusvami and Sri Nimbadiya, and also the prominent acaryas in their line up to the present time, are to be considered as the authentic sources of realized Vedic knowledge. Because Mr. Datta does not have a connection with any of these disciplic successions, he is not a bonafide person. He is not free from the four defects and he is not in touch with the above-mentioned authoritative sources of Vedic knowledge. He is certainly a jaraj santan, for no other person can speak as he does. No other person would dare to commit such an offense at the lotus feet of Vaisnavas or Bhagavan. In Padama Purana and other sastras the heinous act of criticizing the Vaishnavas has been referred to as both the most abominable offence and unforgivable sin. It is stated in Jaivadharmā, "satam ninam parama aparadha vitunute".

Mr. Datta seems to have no connection with sat sastras or sad-guru. He never took the opportunity to study sastra under the guidance of Vaisnavas, or listen to the instructions of Mahapurusas, great self-realized souls.

It is said in sastra,

"yaha bhagavata pada vaisnavera sthane  
ekanta asraya kara caitanya-carane"  
(Cc. Antya 5.131)

"If you want to understand Srimad Bhagavatam, you must approach a self-realized Vaisnava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Sri Caitanya Mahaprabhu"

One should study Srimad Bhagavatam under the guidance of Vaisnavas. It is also stated,

"aham vedmi suko vetti  
vyaso vetti na vetti va  
bhaktya bhagavatam grahyam  
na buddhya na ca tikaya"  
(Cc. Madhya 24.313)

"(Lord Siva said,) 'I may know; Sukadeva Goswami, the son of Vyasadeva, may know; and Vyasadeva may know or may not know the Srimad Bhagavatam. On the whole, the Srimad

Bhagavatam, the spotless Purana, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.'"

One cannot understand the purport of Srimad Bhagavatam by the exercise of one's own intelligence, nor by studying the commentaries. Only by taking shelter of the lotus feet of pure self-realized souls can one truly understand the mysteries of Srimad Bhagavatam. Otherwise one is bound to misunderstand its meaning. Elsewhere is said: "bhagawat pade keo mare keo tare". This means that those who study Srimad Bhagavatam under the guidance of Vaisnavas become liberated, and others, who are not under such guidance, do not become liberated.

Has Mr. Datta studied Srimad Bhagvatam and other Vedic scriptures about spiritual subject-matters under the guidance of realized devotees? Certainly not. His fruitless hard work is simply an exercise of grammar, studied under atheistic, faithless, so-called professors.

Now, regarding his first point about the Hare Krsna maha mantra:

Refutation 1: The maha mantra, 'Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare', is a bonafide Vedic mantra. One of the oldest descriptions of this mantra is found in Kalisantaranya Upanisad. There it is written exactly: 'Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare'. Kalisantaranya Upanisad is an authentic part of the Vedas, and thus it is apauruseya. It is neither written by any ordinary mundane person nor any great mundane person. It has been directly or indirectly spoken by Krsna Himself, and therefore it is devoid of the four defects. In addition, this mahamantra is also mentioned in Krsna Yamala, Brahma Vaivarta, Brahma Samhita, and other scriptures as well. The Mahamantra has been described everywhere in the following manner: First comes 'Hare' then 'Krsna', then again 'Hare' then again 'Krsna' then 'Krsna Krsna', then 'Hare Hare'. Again 'Hare' then 'Rama', again 'Hare', then 'Rama', then 'Rama Rama', and then 'Hare Hare'. In this way, each word has been explained in the above sequence.

Mr. Datta is probably unaware of the difference between mantra and mahamantra. A mantra can only be chanted by a person who has accepted Visnu-diksa—formal initiation from a bonafide guru coming in the parampara. Also, a mantra can never be uttered loudly; otherwise its potency will vanish. What is a mantra? When the Holy Names of Lord are added with the seed 'Om' or 'Klim' in the beginning, and 'Svaha' or 'Namah' in the end, then that Name of the Lord is called a mantra. The mantra cannot be chanted by everyone. It cannot be chanted at all times, in all circumstances or in the midst of everyone. It should be chanted confidentially, within one's mind, and in a place which is away from common people.

On the other hand, the mahamantra is a calling-out to the Lord. This calling-out is without consideration of our own situation or that of the Lord's. Before chanting a mantra we must prepare ourselves. We must be clean, and we must perform acamana and other processes of purification. This is not true with the Hare Krsna Mahamantra.

The Name is Krsna Himself:

"nama-cintamani krsna  
caitanya-rasa-vigraha  
purna-suddha-nitya-mukta  
abhinnatvad nama-naminau"

"Because Krsna is absolute, there is no difference between His Name and Himself. As Krsna is full and complete, similarly Krsna's name is also full and complete. It is suddha, not material. It is also nitya. As Krsna is eternal, His Name is also eternal. The Holy Name and the Lord are abhinna, identical."

This mahamantra can be chanted in the mind, loudly, alone, together with others, in all circumstances, everywhere, in a clean or unclean state, while sleeping, lying down, walking, talking, and at all times. That is why, wherever the mahamantra is described, no additions like Om in the beginning or Svaha in the end have been recommended in any scripture. Om cannot be added to the mahamantra.

'Hare' means one who takes away. Hare takes away all sins, ignorance, and darkness.

In Sri Bhajana Rahasya it is stated:

"Pratham yam sadhana vijnapya bhagavat-tattvam  
cid ghanananda vigraham haraty avidyam  
tat karyam ato harir iti smrtah  
harati sri krsna manah krsnahlada svarupini  
ato harety anenaiva sri radha parikirtita  
anandaika sukha svami syamah kamala locanah  
gokulanandano nanda-nandanah krsna iryate  
vaidagdhi sara-sarvasavam murti liladhidaivatam  
radhikam ramya-nityam rama ity abhidhiyate" (34)

Mr. Virendar is correct when he says that Hare is an address. However, his definition of the word Krsna is not correct. According to him, the meaning of Krsna is darkness and ignorance. This misunderstanding is the result of his grammatical exercise, which accepts only the external meaning of a word and is against the principles of sastra. One should take the meaning of the statements of the Vedas and other scriptures by following in the line of the Vedas—the Vedic line—the line of guru-parampara. Only by this method one can touch the real and main purport of the Vedic statements. By mental speculation one will take the external or secondary meaning as the main meaning.

In his explanation, the words up to 'hari harti papani', is all right. However, the word Hare has another important meaning. That meaning has been given by the great saints who, quoting from various Puranas such as Agni Purana, have realized the mahamantra and have thus revealed the confidential meaning in their transcendental writings. For example, Srila Jiva Goswami has explained the mahamantra in his Sandarbhas: "hari harati manah krsnah aradhyati krsnah krsnen aradhita radha iti abhidhiyate". One of the Names of Srimati Radhika is Hara. Because She steals the mind of Krsna by Her wonderful and sweet loving moods, Krsnen aradhita, She is worshipped by Krsna, or, She worships Krsna. Thus, from Hara comes Hare, which is an address to Srimati Radhika.

Secondly, the main meaning of the word Krsna is Sri Krsna, the son of Sri Nanda Maharaja, who is the Supreme Personality of Godhead Himself. Lord Caitanya explains this to Sri Vallabhacarya in Sri Caitanya Caritamrta, and the same is confirmed in Srimad Bhagavatam:

"ete camsa-kalah pumsah  
krsnas tu bhagavan svayam

indrari-vyakulam lokam  
mrdayanti yuge yuge"  
(S.B. 1.3.28)

"All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."

Elsewhere in the Bhagvatam it is stated:

"aho bhagyam aho bhagyam  
nanda-gopa-vrajauksam  
yan-mitram paramanandam  
purnam brahma sanatnam"  
(Cc Madhya 6.149)

"How greatly fortunate are Nanda Maharaja, the cowherd men, and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."

Here Sri Krsna is referred to as the eternal Purna Brahma, the complete Supreme Absolute Truth. According to 'vyutpatigat artha' (the meaning derived from Sanskrit grammar rules), the word Krsna comes from the verbal root 'Krs', which means all-attractive. 'Sna' means 'nivrti vachak', negating all unwanted things like unhappiness, suffering, and sorrow, and thus giving complete transcendental bliss. Thus, Sri Krsna means He who attracts all living entities with His complete sweetness, mercy, beauty and love; and He awards them complete bliss. The word Krsna, therefore, means one who attracts the jivas by giving them eternal, complete transcendental bliss. He alone is known as the eternal Absolute Truth.

2. Jagad-guru Nitya-lila Pravistha Om Visnupada Sri Srimad Bhaktisiddhanta Saraswati Prabhupada is the Mahapurusa, the great soul, who preached the Holy Name of Krsna and the message of pure devotional service throughout the entire world. He accepted tridandi sannyasa according the principles of the Vedas following in the footsteps of previous acaryas such as Sri Madhvacharya, Sri Ramanujacharya, and Sri Nimbadiyacharya. Sri Ramanujacharya accepted initiation from his departed spiritual master. When Sri Yamunacharya manifested his disappearance pastime and his transcendental body was being carried by his disciples for the final ceremonies, Sri Ramamujacharya came upon them and requested the disciples to allow him the darshan of his divine master. When the cadar (blanket) was removed from the transcendental body of Sri Yamunacharya, Sri Ramanujacharya noticed that three fingers were folded. At that time he took three vows. First, "I will write the Vaisnava commentary on Vedanta"; second, "I will preach the message of suddha-bhakti all over India"; and third, "I will compose literature explaining the Vaisnava etiquettes". As soon as he took these vows, Sri Yamunacharya's folded fingers opened. Then, right then and there, Sri Ramanujacharya accepted tridandi sannyasa in front of Sri Yamunacharya's transcendental body.

The transcendental body of liberated souls, their Deity made of metal, stone, wood, or clay, and even their picture, is as powerful as themselves. Failing to have full faith in this matter leads to serious offences. If a very qualified disciple accepts sannyasa in front of any of the above manifestations, that sannyasa is to be considered authentic, and there are many other

examples of such cases in sastras. Following in the footsteps of Sri Ramanujacarya, Srila Bhaktisiddhanta Saraswati Gosvami Prabhupada took tridandi sannyasa in front of the picture of Srila Gaurakisora dasa Babaji Maharaja. His portrait is as potent as himself, and that is why his sannyasa initiation is bonafide. In Muktika Upanisad, the process of accepting sannyasa is mentioned as above. One can accept sannyasa from one's Guru, or by himself, in the front of the Guru's picture.

Another point is that the sannyasa samskara is one of the vidhi regulations within the varnasrama system, whereas paramahansa mahapurusas are above the rules and regulations of the Vedas. If a paramahansa mahapurausa can give paramahansa vesa, the dress of the paramahansa, then why can he not give sannyasa vesa, which is much lower? Sannyasa vesa is within the system in varnasrama. A PHD professor is obviously capable of teaching A B C D as well, but because of his higher engagements he appoints other, inferior persons to do that. This delegation doesn't mean that he is not capable to teach A B C D. Srila Bhaktisiddhanta Sarasvati Thakura is the crown-jewel of paramahansas. Yet, in order to bestow his causeless mercy upon the conditioned souls, while being situated in the paramahansa stage, he kindly accepted the lower position of sannyasa. As a sannyasi, he propagated the message of harinama sankirtana and suddha-bhakti all over the world in an unprecedented way, and inspired others to also do this. Only blind owls cannot see the reality. These considerations cannot enter the offensive and polluted mind of Mr. Virender. The preaching of Srila Sarasvati Thakura intolerably pierces, like a trident, the heart of Mr. Virender. Being thus confused and bewildered, he is now speaking nonsense—as a person does at the time of death.

3. Mr. Virender's understanding is that Vrndavan is on the other (Eastern) side of Yamuna and is now lost. This is another symptom of his madness.

In the Brahma Purana, Adi Purana, Padma Purana, Vamana Purana and Varaha Purana, it is clearly stated that the forest of Vrndavan was always situated on the Southwest side of Yamuna—as it is at the present time. When Nanda Baba, along with all his associates, cows, calves and so on, and also his children, Krsna and Baladeva, came to Vrndavan from Gokula, he acrossed the river Yamuna. This is clearly explained in the sastras. Then, along with his entourage, he resided in Chatikara or Shaktikara. In this very Vrndavana, the places named Vamsivata, Gopisvara Mahadeva, Dhira-samira, Kaliya-daha, Seva-kunja, Nikunjavan, Sringaravat, Praskandan Tirtha, Imlitala and many other places, are situated at the same spots as mentioned in Srimad Bhagavatam and other Puranas. None of the Vaisnava acarayas have accepted that Vrndavana is situated on the East or North side of Yamuna. All the ancient epics, such as parikrama books about Vrndavana Dhama, Agama (all the Vedas) and especially Bhaktiratnakara and Vrajavilasa Stava, describe this same thing.

"madhu, tala, kumuda, bahula, kamay ara  
khadira, sri vrndavana-yamuna epara  
sri bhadra, bhandari, bilva, loha, mahavana  
yamuna upar- emanojna kanan"  
(Sri Bhaktiratnakar 5/394-97)

The conclusion is that Vrndavan was never on the other side of Yamuna, and at the present time it is also not on that side.

4. In a confused state of mind Mr. Datta is thinking that Sri Mayapur, the birthplace of Lord Sri Caitanya, is on the Western side of the Ganges where, in the present Island of Koladvipa, the town of Navadvipa is existing. However, in Sri Caitanya Bhagavat, Bhaktiratnakara, and also in the ancient maps of Navadvipa preserved in the Indian library of London which were brought from England by Srila Bhaktivinoda Thakura, Sri Mayapur Dhama is located on the East side of the Ganges. If ancient Mayapur was located on the West side, than how shall we understand Sri Caitanya Mahaprabhu's crossing the Ganges to take sannyas in Kankana Nagara, which is situated on the West side? Navadvipa town and Katwa are located on the same side of the Ganges. If it was on the other side, there would have been no need for Sri Caitanya Mahaprabhu to cross the River Ganges. That bank of the Ganges, known as Nirdaya Ghat, is still proving by its presence that Sri Caitanya Mahaprabhu crossed the Ganges to go to Katwa.

Candarshekhara Bhavan, the samadhi of Chand Kazi, Murarigupta kapat, and Balasena ka kila (the fort of King Balasena), were all previously, and now as well, situated on the Eastern side of the Ganges, in the vicinity of Sri Mayapur. According to the ancient maps, the present Nabadwip town is located in Koladvipa, also known as Kulia Pahar, or Kulia Nagara. After taking sannyasa, on His way to Vrndavana from Puri, Sri Caitanya Mahaprabhu was hiding in Kulia Nagara for a few days, which is also called Aparadha Bhanjan Kulia Pat. Now also, in the ancient records of government settlements in the maps, that place is referred to as kekara ka matt, or Ramcandrapura—not Mayapur.

5. It seems that athiest and serious offender at the lotus feet of Sri Hari, Guru, and Vaishnava, Mr. Virender, has never read Srimad Bhagavatam. And, if has read it, then he has done so only to criticize or find faults—just as an ant tries to find holes in walls which are made of jewel and pearls. He should know that there is not a single verse in Srimad Bhagavatam which does not have the name of Srimati Radha, either directly or indirectly.

In Srimad Bhagavatam it is stated: "Radhasa ransyate svadhamni namah." This means, "May that Lord Sri Krsna, along with Sri Radha, be victorious. He is always absorbed in enjoying amorous pastimes with Sri Radha in His eternal abode." Elsewhere in Bhagavatam it is stated: "anayaradhito nunam bhagavan haririswara." In this verse also, the word Radha is mentioned. Why is the name of Sri Radha not mentioned openly or directly in Srimad Bhagavatam? It is because Sri Radha is the Guru of Sri Sukadeva Goswami. First of all, if he utters Her Name, then "sanmasikao murcha bhavet". He will enter into samadhi for six months. In that case how would he have been able to deliver the entire discourse of Srimad Bhagavatam in seven days? Purposefully, therefore, he did not utter Her name. Secondly, according to normal etiquette, one should not disclose the name of one's worshipable Lord unless ordered to do so. He was ordered by Srimati Radhika not to disclose Her name in Srimad Bhagavatam.

Another important point is that Srimad Bhagavatam is written in 'paroksavad', that is, it contains indirect meanings. In this manner the thoughts are more deep and full of rasa, as we see in the first verse of Srimad Bhagavatam:

"om namo bhagavate vasudevaya  
 janmady asya yato 'nvayad itaratas carthesv abhijnah svarat  
 tene brahma hrda ya adi-kavaye muhyanti yat surayah  
 tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrta  
 dhamna svena sada nirasta-kuhakam satyam param dhimahi"  
 (S.B. 1.1.1.)

Here the source of adya rasa, or sringar rasa, is glorified. Adya rasa is emanating from Srimati Radhika alone. She is the main cause of rasa. The third verse of Srimad Bhagavatam states:

"nigama-kalpa-taror galitam phalam  
suka-mukhad amrta-drave-samyutam  
pibata bhagavatam rasam alayam  
muhuraho rasika bhuvi bhavukah"  
(S.B. 1.1.3)

Srimad Bhagavatam is full of rasa—full of transcendental mellow relationships. But this is only possible because Sri Krsna is together with Sri Radha.

"kacin madhukaram dristva  
dyanti krsna-sangamam  
priya-prasthapitam dyuta  
kalpayitvedam abravit"  
(S.B. 10.47.11)

"One of the gopis, while meditating on Her previous association with Krsna, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows."

Our great acaryas, who were all liberated souls, have commented that the word 'kacin' refers to Srimati Radhika.

"Sa ca mene tadatmanam  
varistham sarva-yositam  
hitva gopih kamayana  
mam asau bhajate priyah"  
(SB. 10.30.36)

"As the gopis wandered about, their minds completely bewildered, they pointed out various signs of Krsna's pastimes. The particular gopi whom Krsna had led into a secluded forest when He had abandoned all the other young girls began to think Herself the best of women. "My beloved has rejected all the other gopis, "She thought, "even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone."

"evam uktah priyam aha  
skandham aruhyatam iti  
tatas cantardadhe krsnah  
sa vadhur anvatapyata"  
(S.B. 10.30.38).

"When Srimati Radharani petitioned Krsna in this way, Krsna said, 'Just get up upon My shoulders.' As soon as Srimati Radharani began to do so, He disappeared. Srimati Radharani then began to grieve over Her request and Krsna's disappearance."

The meaning of this verse is, "that gopi became mad in the separation of Sri Krsna." Here, in an indirect manner, the words 'sa vadhu' refer to Srimati Radhika. Srimat Lilasuka,



Bilvamangala, Hanuman Citasuka, Sridhara Swami, Vamsidhara, Sri Sanatana Gosvami, Sri Jiva Gosvami and Srila Visvanatha Cakarvarti Thakura, who are all liberated souls, have explained these meanings in their commentaries after realizing the pastimes in their trance.

Mr. Virender has no realization of the transcendental realm, and thus he has no qualification or authority whatsoever to speak on such highly elevated topics.

6. Continuing his offensive behavior, Mr. Virender finally committed the most serious offense by saying that in Sri Caitanya Caritamrita Sri Adwaita Acarya himself called Sri Caitanya Mahaprabhu a bogus madman. On one hand, even hearing such talks is an offense. Yet, for the benefit, and to alert, the common people, we are giving some clarification in this regard.

Sri Sacinandan Gaurahari is Sri Nandanandan Krsna Himself, always deeply absorbed in the love of Sri Radha. Having accepted the sentiments of Sri Radha, His transcendental ecstasies are manifestations of the highest quality of pure and transcendental love, felt in a great mood of separation for Sri Krsna. His madness is not like the crazy madness of Mr. Virender.

It is stated in Srimad Bhagavatam:

"evamvratah sva-priya-nama-kirtya  
jatanurago druta-citta uccaih  
hasaty atho roditi rauti gayanty  
unmadavan nrtyati loka-bahyah"  
(S.B. 11.2.40)

"Even a simple devotee forgets his bodily status because of deep absorption in the Names of Lord. Sometimes he dances, sometimes he rolls on the ground, sometimes he cries, sometimes he laughs, and sometimes he sings. These ecstatic symptoms are known as the anubhavas, sattvika, vyabhicari and sancari bhavas of the highest type of pure love for the Personality of Godhead."

Due to accepting the mood of Srimati Radhika, these symptoms are naturally seen in Sri Caitanya Mahaprabhu. When Sri Adwaita Acarya saw that the purpose for which he had called Sri Caitanya Mahaprabhu was now fulfilled, he sent a message through Sri Jagadananda Pandit in a concealed manner, as a secret, to Sri Caitanya Mahaprabhu -

"baulake kahiha, - loka ha-ila baula  
baulake kahiha, - hate na vikaya caula"  
(Cc Antya 19.20)

"Please inform Sri Caitanya Mahaprabhu, who is acting like a madman, that everyone here has become mad like Him. Inform Him also that in the marketplace rice is no longer in demand."

"baulake kahiha, -- kaye nahika aula  
baulake hakika, -- iha kahiyaiche baula"  
(Cc Antya 19.21)

"Those now mad in ecstatic love are no longer interested in the material world. Tell Sri Caitanya Mahaprabhu that Advaita Prabhu, who has also become a madman in ecstatic love, has spoken these words."

The meaning is: "Now the 'rice' of love has been distributed throughout the entire world. Therefore it is no longer selling in the shops. In other words, the task of distributing love is over. Now Mahaprabhu should wind up His shop." When even Lord Brahma cannot understand the words of Sri Advaita Acarya who is Visnu Himself, how can ordinary, faithless animal-like fools understand the deep meaning of His words?

In the same Caitanya-caritamrita this madness has been explained:

"unmada-pralapa-cesta kare ratri-dine  
radha-bhavavese viraha bade anuksane"  
(Cc Antya 19.31)

"As His feelings of separation in the ecstasy of Srimati Radharani increased at every moment, the Lord's activities, both day and night, were now wild, insane performances."

"acambite sphure krsnera mathura-gamana  
udghurna-dasa haila unmada-laksana"  
(Cc Antya 19.32)

"Suddenly there awoke within Sri Caitanya Mahaprabhu the scene of Lord Krsna's departure to Mathura, and He began exhibiting the symptom of ecstatic madness known as udghurna."

Because of transcendental love, Sri Caitanya Mahaprabhu's 'madness' became even more intense. Day and night He was intensely absorbed in the mood of Srimati Radhika, feeling the highest kind of asta-satvika ecstasies in separation of Sri Krsna. In this verse Advaita Acarya is also addressing himself as mad in the love of Sri Caitanya Mahaprabhu, just as Mahaprabhu is mad in the love of Sri Krsna. Those fools who understand that because he said so, he and Mahaprabhu are both mad, are themselves mad.

These are brief responses to Mr. Virender's accusations against bhakti and Bhagavan, and this presentation is a brief account of reality.