



# Vaisnava Ke?

What Kind of Devotee are You?

**Bhaktisiddhanta Sarasvati Thakura**

Commentary by

H.H. Jayapataka Swami

## PREFACE

To control the mind is certainly the crux of all yoga systems, including the system of bhakti-yoga or Krsna consciousness, which is the only practical yoga system in the present age. Indeed the Bhagavad-Gita states that one who has controlled the mind has already reached the Supersoul, and that the controlled and uncontrolled mind are, respectively, the best friend and the worst enemy of the conditioned soul. Vaisnava Ke? is a Bengali poem, written by His Divine Grace Sri Srimad Bhaktisiddhanta Sarasvati Thakura, containing revelations and practical guidance regarding the types of nonsense deviations which may continue to be proposed by the mind to distract a devotee until he reaches the level of pure devotional service.

The devotees and friends of ISKCON became aware of the value of these practical instructions of Vaisnava Ke? ("What Kind of Devotee Are You?") when translations and commentaries on ten of its verses by His Holiness Jayapataka Swami were published in serial form in the periodical ISKCON World Review. From that time many devotees, including the publishers of this present volume, desired that Vaisnava Ke? together with its translation and commentary, be published in the form of a complete book so that its lessons could be repeatedly studied and reflected upon. One GBC member recently remarked that its publication was "long overdue".

Therefore, it is the humble desire of the publisher, to present this book for the pleasure of our predecessor acaryas, especially our spiritual master His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder-Acarya of the International Society for Krsna Consciousness who frequently quoted from the verses of Vaisnava Ke? in his lectures and books; His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada, the author, as well as the Vaisnavas all over the world.

This book is most pertinent and relevant for those who are trying to advance in Krsna consciousness at the present moment. We must frankly admit that our own "wicked minds" may have, from time to time, proposed just the kind of deviations mentioned in Vaisnava Ke?. Many devotees have left full time preaching and service in the Krsna consciousness movement for precisely the types of reasons and rationalizations offered by the mind which are described in this book. Srila Bhaktisiddhanta Sarasvati Thakura has very kindly plainly described all these subtle matters in great detail. He has also given pragmatic advice as to how the aspiring devotee may remain absorbed in the sankirtana movement of Sri Caitanya Mahaprabhu without becoming yet another casualty to the attacks of the "wicked mind" which many mistake to be their actual self, rather than their real nature as the eternal spirit soul.

It may also be noted that in presenting his strong challenge to the mind, *dusta mana! tumi kisera vaisnava?*, which Srila Prabhupada has translated as "My dear mind, What Kind of Devotee Are You?", Srila Bhaktisiddhanta Sarasvati Thakura refers to a Vaisnava or devotee according to his definition as "one who is situated in his constitutional position", i.e. unalloyed devotional service to the Supreme Personality of Godhead, Lord Krsna. His intention is that we may not allow our minds to imagine that we are on a very elevated platform in devotional service while at the same time performing activities which are seriously detrimental to our own spiritual advancement and the advancement of the united preaching mission of Sri Caitanya Mahaprabhu.

His Holiness Jayapataka Swami Maharaja has nicely translated the text and given an illuminating commentary based on his realizations and practical experience as a dedicated preacher in the Krsna Consciousness movement all over the world for the past twenty years. The commentary is supported with extensive quotes from the books of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Jayapataka Swami has kindly allowed the publisher to produce this book in its present form.

The publisher prays that this book may be of practical benefit to devotees all over the world, as in all cases of whatever individual weakness or collective disunity there may be, the lone accused is none other than our own "rascal mind".

Jakarta, 8th February 1988 Appearance Day of Srila Bhaktisiddhanta Sarasvati Thakura

## Introduction:

With the purpose of invoking all auspiciousness, I offer my respectful obeisances unto the lotus feet of His Divine Grace A C Bhaktivedanta Swami Prabhupada, who is the servitor of His Divine Grace Bhaktisiddhanta Sarasvati Thakura. He has carried Sri Caitanya Mahaprabhu's transcendental teachings to towns and villages all over the world and out of His mercy has delivered the impersonalists and voidists of the Western world. By his mercy a lame man can climb over mountains, a deaf and dumb man can become a great orator and a blind man can see the stars. Let His Divine Grace's merciful glance be upon us in the humble execution of completing the translation and writing purports to "What Kind of Devotee Are You?" - written in the Bengali language by His Divine Grace Bhaktisiddhanta Sarasvati Thakura.

Let me offer my respectful obeisances unto the lotus feet of His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura, my "grandfather" spiritual master, on whose order the 'sublime science of devotional service' was brought to the Western world by Srila A.C.Bhaktivedanta Swami Prabhupada. Seeing the dangers a devotee faces in this age of Kali, Srila Bhaktisiddhanta Sarasvati Thakura has mercifully written "Vaisnava Ke?". Careful study of this book will protect devotees practising devotional service to Lord Krsna from the dangers of being misled by maya, the material illusory energy, off from the path of pure devotion.

Let me offer my respectful obeisances unto the Vaisnava devotees of the Lord who are like desire trees in fulfilling the desires of pure devotees of the Lord. By their inspiration "Vaisnava Ke?" is being presented in the English language with its title taken from Srila Prabhupada's own translation of the first stanza, ie. "What Kind of Devotee Are You?".

Let me offer my respectful obeisances to Lord Caitanya Mahaprabhu, the most munificent avatara and Their Lordships Sri Sri Radha-Madhava, the supreme form of the Absolute Truth. Let Their rain of mercy be upon the execution of this sublime study of the science of devotional service, so that aspiring devotees may quickly attain the shelter of Their lotus feet.

"What Kind of Devotee Are You" has been referred to frequently in the writings of Srila AC Bhaktivedanta Swami Prabhupada. It gives a unique view of a devotee's introspection while traversing the path of devotional service. Devotional service is a unique science where often what appears to be the truth to the uninitiated is actually the opposite, i.e., nescience. It seems perfectly natural that retreating from the bustling activities of everyday life is in fact the best environment for pursuing spiritual life. However, for a practitioner of bhakti-yoga, leaving the association of like-minded transcendentalists to practice nirjana-bhajana, or solitary worship, can have a suicidal effect. Srila AC Bhaktivedanta Swami Prabhupada has warned of this many times in his writings. The following verse from What Kind of Devotee Are You? is just one example:

This nirjana-bhajana, which is the silent worship of the Supreme Lord, is not possible for a neophyte devotee. Srila Bhaktisiddhanta Sarasvati Thakura never advised a neophyte devotee to go to a solitary place to engage in devotional service. Indeed, he has written a song in this connection;

*dusta mana, tumi kisera vaisnava?  
pratisthara tare, nirjanera ghare  
tava hari-nama kevala kaitava*

"My dear mind, What Kind of Devotee Are You? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Krsna maha-mantra, but this is all cheating." Thus Bhaktisiddhanta Sarasvati Thakura advocated that every devotee, under the guidance of an expert spiritual master, preach the bhakti cult, Krsna consciousness, all over the world."

There are many ways in which a practicing devotee's mind can subtly influence and bewilder the intelligence, entrapping even a seasoned devotee in the spider-like webs of illusion. Devotional service is easy to perform, but it is also easy to be diverted from the path of pure devotional service if one is not careful. The human intelligence is the most gifted in this earth, and the final test to applied intelligence is directing one's life towards self-realization. The body and mind are both mechanical in their function, although one is gross and the other subtle. A bhakti-yogi, or practicing devotee, is already engaging his body in various activities of devotional service, but that is not enough. To achieve success in devotional service he must also train and educate the mind in devotional reasoning. This is done by spiritually enlightened intelligence. The necessity of uplifting and guiding the mind is expressed by Lord Krsna himself in the Bhagavad-Gita As It Is.

"A man must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well. For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy. For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same." Bg. 6.5-7

What Kind of Devotee Are You is uniquely presented as a devotee talking or preaching to his mind. Through penetrating statements to the mind, Srila Bhaktisiddhanta Sarasvati Thakura vividly and practically illustrates various ways the mind falls down from pure devotional service. The personal dealings with the mind portrayed in What Kind of Devotee Are You demonstrate the above mentioned statement from the Bhagavad-Gita whereby the mind can be a friend or an enemy to the advancing devotee. The essential need to conquer the mind's subtle and gross deviations from the path of pure devotion becomes more and more evident with each progressive verse. The ultimate goal of pure devotion and the ideal activity for pure devotees is taught to the mind in the concluding verses.

The importance of association with devotees for steady progress in the practice of bhakti-yoga may be easily underestimated. Devotees are trained to practice devotional service individually and to be self-sufficient in many aspects of spiritual life. A neophyte devotee, or someone who is bewildered by false pride, may easily take association of devotees cheaply. Due to having an untrained mind, an aspiring devotee may not realize that association with devotees is an essential aspect of Krsna consciousness that should not be neglected if one wants to be a pure devotee of the Lord. Just as a sea-going vessel requires some reference points, either radio transmission, stars, the sun etc., in order to chart its course across the ocean, similarly a devotee needs the association of devotees of Lord Krsna in order to cross over the ocean of repeated birth and death to achieve pure love of Godhead. Srila AC Bhaktivedanta Swami Prabhupada confirms the importance of association of the devotees as he explains in the following words his purpose in establishing the Krsna Consciousness society:

"A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees. Without the association of devotees, one cannot advance in Krsna consciousness. Therefore, we have established the International Society for Krsna Consciousness. Factually, whoever lives in this Society automatically develops Krsna consciousness. Devotees are dear to the Supreme Personality of Godhead, and the Supreme Personality of Godhead is only dear to devotees. On this platform only can one make progress in Krsna consciousness." Bhag. 4.12.37, Purport

To live and practice devotional service requires a humble state of mind. A devotee is compelled to surrender in different ways while serving in the association of devotees. In his mind, a person may consider that he is a pure devotee, theoretically considering himself to be fully surrendered, but his humility and tolerance are put to the test when directly rendering service in the association of devotees. Although this may sometimes cause a strain on the false ego, it can actually be beneficial for the advancing devotee. Eventually when he surrenders he will become fixed or steady in devotional service in various circumstances. Lord Caitanya Mahaprabhu gave His instruction for devotees' attitude in the third verse of the Siksastaka, which he advised all devotees to keep in their hearts at all times.

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." (Siksastaka 3)

A devotee once asked Srila AC Bhaktivedanta Swami Prabhupada the question, "How can a devotee be humble" to which he replied, "By being humble!". If a devotee fails to be humble, then according to Lord Caitanya Mahaprabhu's statement in verse 3 of the Siksastaka prayers how will it be possible for him to constantly chant the holy names of the Lord? Therefore, devotional service is known to be difficult for persons with an inflated false ego, or an uncontrolled mind. Even great and austere yogis find devotional service difficult to perform if they have not conquered their false ego. Due to material illusion one can easily mistake pure devotional service for something material and material energy for pure devotional service if one doesn't know the science of devotional service. Devotional service can only be understood from a devotee: only a devotee can know Lord Krsna. To be assured of success in devotional service, the Vedic literatures recommend: mahajana yena gatah sa pantha, that one should follow the footsteps of the great devotional authorities or mahajanas. Srila AC Bhaktivedanta Swami Prabhupada specifically told the devotees of the Krsna Consciousness Society he founded that they should follow in the footsteps of Dhruva Maharaja, who followed in the footsteps of the twelve mahajanas, who desired to always remain in the association of devotees. However, the principle of always serving Lord Krsna in the association of devotees is universal.

"The significant point in Dhruva Maharaja's statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have therefore established the International Society for Krsna Consciousness. Anyone who is trying to be aloof from this Krsna Consciousness Society and yet engage in Krsna consciousness is living in a great hallucination, for this is not possible. From this statement of Dhruva Maharaja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, satam prasangan mama virya-samvido bhavanti hrt-karna-rasayanah kathah (Bhag. 3.25.25). Only in the association of pure devotees can the words of Lord Krsna be fully potent and relishable to the heart and ear. Dhruva Maharaja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krsna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service." Bhag. 4.9.11

The process of Krsna consciousness is not man-made. It has been introduced into this world by the Lord Himself, assisted by His eternal associates and confidential devotees. Lord Krsna, the Supreme Personality of Godhead, made His advent 502 years ago as Lord Caitanya Mahaprabhu, in the form of a Devotee. Lord Caitanya Mahaprabhu inaugurated a massive bhakti movement of devotional service in India. Lord Caitanya predicted that His non-sectarian movement would give love of Godhead to all conditioned souls, regardless of their material designations or background, and would spread throughout the entire world - to every town and village. Lord Caitanya Mahaprabhu revealed that preaching the glories of the Lord's holy name was confidential service and an intimate expression of pure love of Godhead. Lord Caitanya Mahaprabhu expressed His desire that sincere devotees of the Lord assist Him in distributing love of Godhead as follows: "I am the only gardener. How many places can I go? How many fruits can I pick and distribute? It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not. Therefore I order every man within this universe to accept this Krsna consciousness movement and distribute it everywhere. I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat? By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead. Distribute this Krsna consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death." (Cc. Adi 9.34-39)

Although Lord Caitanya Mahaprabhu's instructions were not at all ambiguous, He also personally demonstrated how to preach. There is sometimes confusion as to the spiritual position of preaching compared to the practice

of solitary worship, and for which type of devotee each process is applicable. To a layman it might appear that someone engaged in various activities of Krsna consciousness is actually engaged in performing material activities. On the other hand a solitary meditator overtly appears more spiritual due to the visible austerities and the serenity in which he lives. A definitive version on the real position of preaching the glories of the holy name of Krsna as well as the practice of solitary worship is provided in *What Kind of Devotee Are You?*

Srila Bhaktisiddhanta Sarasvati Thakura has written *What Kind of Devotee Are You?* as a beacon light to pilot aspiring devotees out of Maya's ocean of nescience. *What Kind of Devotee Are You?* is a palatable lesson in humility and tolerance. Srila Bhaktisiddhanta Sarasvati Thakura had taken a vow to chant one billion names of Krsna, and he performed difficult devotional penances, but subsequently he took to preaching the glories of Lord Caitanya Mahaprabhu and Sri Sri Radha-Krsna as the most appropriate and intimate devotional service performable in the present age.

As the greatest religious reformer of his time, Srila Bhaktisiddhanta Sarasvati Thakura could see how in the name of solitary worship devotees were being lost to Maya. Although sometimes the tone of *What Kind of Devotee Are You?* may be critical, the reader should understand that it is actually out of compassion and mercy that Srila Bhaktisiddhanta Sarasvati Thakura is writing and not out of the materialistic fault-finding propensity. Srila AC Bhaktivedanta Swami Prabhupada confirms the deviations being practiced in the name of solitary worship in *Srimad-Bhagavatam* 4.29.1b, Purport.

In this way people who do not preach are criticized. There are many Vaisnavas in Vrndavan who do not like preaching; they chiefly try to imitate Haridasa Thakura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money. Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people or cannot recognize devotees is called a *kanistha-adhikari*:

*arcayam eva haraye pujam yah sraddhayehate  
na tad-bhaktesu canyesu sa bhaktah prakrtah smrtah  
(Bhag. 11.2.47)*

There are many books which explain the importance of being a devotee, and how to practice bhakti-yoga. *What Kind of Devotee Are You?* is considered a priceless devotional jewel as it is a rare book specifically for devotees who are or have been practicing bhakti-yoga. It explains not only the advantages of practicing devotional service, but also how to remain in devotional service after becoming a devotee. *What Kind of Devotee Are You?* is suitable reading for devotees who have just begun practicing devotional service as well as for seasoned devotees. Both can benefit from knowing the subtle tricks of Maya which are often able to mislead devotees from the path of pure devotional service. Moreover, for persons who want to know how to recognize pure devotees, *What Kind of Devotee Are You?* will be a treasure they will want to read again and again.

From the first time I read *What Kind of Devotee Are You?* in the original Bengali language, it struck me how important these instructions are for the present-day devotees who are struggling to practice Krsna consciousness in the modern age of Kali. When I read some casual translations of *What Kind of Devotee Are You?* during evening classes using the original Bengali name *Vaisnava Ke?* there was such a response that His Holiness Mukunda Maharaja published the first ten verses of *Vaisnava Ke?* in *ISKCON World Review*. Both Godbrothers, disciples and other devotees kept asking me for the remaining verses, but other devotional services took precedence, and the work remained incomplete. When His Grace Gaura Mandala Bhumi dasa Adhikari encouraged me and offered to produce the first copies as a donation for the Sri Mayapur Srila Prabhupada Samadhi Mandir, I surrendered and completed the remaining work.

I must also admit that I felt myself quite inadequate for such a work as Srila Bhaktisiddhanta Sarasvati Thakura is the most erudite Vaisnava scholar whose poems are filled with such depth of meaning that I could only hope to scratch the surface of the ocean. However, due to the blessings of the Vaisnavas and my beloved spiritual

master His Divine Grace AC Bhaktivedanta Swami Prabhupada, I offer this humble attempt to present a complete translation of What Kind of Devotee Are You? with a commentary following the teachings of Srila AC Bhaktivedanta Swami Prabhupada. As a bird can never fly to the limits of the sky, I have only explained as much of What Kind of Devotee Are You? as my realization would permit. I offer this to my spiritual father Srila AC Bhaktivedanta Swami Prabhupada and to my spiritual grand-father Srila Bhaktisiddhanta Sarasvati Thakura on this sacred Vyasa-puja Day of Srila Bhaktisiddhanta Sarasvati Thakura.

Written February 8, 1988

Appearance Day Vyasa-puja Celebration of His Divine Grace Bhaktisiddhanta Sarasvati Thakura

Jayapataka Swami

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### Verse 1:

*dusta mana! tumi kiseravaishnava?  
pratisthara tare, nirjanera ghare,  
tava "hari nama" kevala "kaitava"*

dusta-wicked, sinful; mana-mind; tumi-you; kiseravaishnava-what kind of; vaisnava-Vaisnava; pratisthara-fame or position; tare-on account of; nirjanera-solitary; ghare-in a room; tava-your; harinama-chanting of the Hare Krsna maha-mantra; kevala-only; kaitava-cheating.

### TRANSLATION

(by His Divine Grace AC Bhaktivedanta Swami Prabhupada)

My dear mind, what kind of Vaisnava are you? Simply for false prestige and a material reputation you sit in a solitary place and pretend to chant the Hare Krsna maha-mantra, but this is all cheating.

### PURPORT

What Kind of Devotee Are You? is one of the rare original writings of His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura, the spiritual master of the Founder-Acarya of the International Society for Krsna Consciousness, His Divine Grace AC Bhaktivedanta Swami, who is famous as "Srila Prabhupada". Srila Prabhupada has made frequent references to the important instructions contained in What Kind of Devotee Are You?. He has instructed those aspiring to advance along the path of devotional service to train the mind to guard against the dangers of desiring not to remain in the association of devotees. Here in the following purport from the Srimad Bhagavatam, Srila Prabhupada quotes What Kind of Devotee Are You? to warn us against the mental deviations of hypocrisy and illusion which can lead one to fall down from pure devotional service.

"...when disciples are grown up and are able to preach, the spiritual master should retire and sit down in a solitary place to write and execute nirjana-bhajana. This means sitting silently in a solitary place and executing devotional service. This nirjana-bhajana, which is the silent worship of the Supreme Lord, is not possible for a neophyte devotee. Srila Bhaktisiddhanta Sarasvati Thakura never advised a neophyte devotee to go to a solitary place to engage in devotional service. Indeed, he has written a song in this connection:

*dusta mana, tumi kiseravaishnava?  
pratisthara tare, nirjanera ghare,*

"My dear mind, What Kind of Devotee Are You? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Krsna maha-mantra, but this is all cheating." Thus Bhaktisiddhanta Sarasvati Thakura advocated that every devotee, under the guidance of an expert spiritual master, preach the bhakti cult, Krsna consciousness, all over the world." (Bhag. 4.28.33)

Srila Bhaktisiddhanta Sarasvati Thakura is a great self-realized soul whose mind is eternally on the transcendental platform. He is taking the part of a conditioned soul addressing his mind-actually for instructing us how to train our minds because, as conditioned souls, we have *dusta mana*, or uncontrolled minds. The purpose of the yoga process is to control the mind. For one aspiring for self-realization the controlled mind is the best friend and the uncontrolled mind is the worst enemy.

One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well. For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy. For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same. Bg. 6.5-7

The method of controlling the mind is given in the Bhagavad-Gita. This has been very systematically explained by the spiritual masters following Lord Caitanya Mahaprabhu. The mind must be engaged in unmotivated and uninterrupted devotional service to Krsna, the Supreme Personality of Godhead. The mind should be absorbed in constantly meditating upon and serving the Lord's lotus-feet. Devotional service is the only real means to effectively control the mind.

However, even experienced persons engaged in devotional service are sometimes misled by the subtle illusions seated in the mind. Therefore, Srila Bhaktisiddhanta Sarasvati Thakura has kindly explained how one aspiring to advance along the path of Krsna consciousness should control his mind, and avoid the various traps of illusion that the untrained mind may fall into.

The spirit soul guides the mind through the intelligence. The intelligence in turn is guided by the instructions of the spiritual master. Thus the intelligence can properly train the mind for making steady progress in Krsna consciousness. The mind must be made aware of the strict standards of pure devotional service. Once trained, the mind will not accept less than pure devotional service.

The bhakti-yogi aspiring to advance in Krsna consciousness must always survey his mind to insure that it is not straying to some dangerous place off the Krsna conscious path. This constant care is essential as spiritual life is as sharp as a razor's edge. Even a slight deviation due to carelessness can place us in the gravest danger.

Bhaktisiddhanta Sarasvati Thakura asks his mind, "What kind of a Vaisnava are you? Are you a devotee at all?" Why does he ask this question? This is for our benefit-to teach us how to purify the mind, to locate the impurities in the mind and to eradicate them. This is the secret of how to win the eternal service of Lord Krsna. We cannot win Krsna simply by offering him gifts, for everything belongs to Him. Krsna cannot be won even by performing a great service, for all energy and ability stems from Him alone. All we can offer Him in all our activities is our pure devotional mentality. The Lord is known as *bhavagrahi janardana*, or "the Lord who accepts the devotional attitude of His devotee.

One must remain constantly engaged in devotional service, but the mentality in which one is serving, not the mere activity, is a deciding factor. For example a surgeon, while operating, may cut someone open with his surgical knife. A criminal, while robbing, may stab his victim, also cutting him open with his knife. Certainly the mentalities differ. The surgeon is trying to save the life of his patient and is paid handsomely for his work.



On the other hand the criminal is severely punished for his work. Both have cut flesh with a knife, but their work is evaluated according to the mentality in which it was performed.

The same principle applies in devotional service. Two different devotees may perform a similar service to the spiritual master and Krsna but achieve different ends from their service. The definition of pure devotional service is, "performing favorable service to Krsna free from the desire for sense gratification and the desire for accumulation of knowledge." Therefore our mind must be constantly checked for deviation, and when we find that our mind has deviated, we must take steps to purify it. Through this process we can progress very quickly.

Lord Sri Caitanya taught Srila Rupa Gosvami that a devotee must water the creeper of devotional service through the process of hearing and chanting the Hare Krsna maha-mantra. The Lord also instructed that a devotee must remove all weeds in the form of unwanted habits and mentalities which are disturbing to the growth of the devotional creeper. If we allow weeds to grow unabated they will sap our vital spiritual energy. Therefore, the combination of both these activities of watering the devotional creeper and weeding out the unwanted habits are essential for our progress in devotional service.

The question is being addressed to the mind, "My dear mind, what kind of Vaisnava are you? This is the process of weeding contaminations which have polluted the consciousness. The mind is specifically asked, "Why are you pretending to chant the Hare Krsna maha-mantra in a solitary place when your actual motive is to obtain false prestige and a material reputation for being a 'great devotee'. You know that this is all cheating! One must purify the mind from all forms of cheating and hypocrisy.

The previous acaryas, or liberated spiritual masters, warn against leaving the association of Vaisnavas for some independent or solitary program. Our mind may provide an apparently "Krsna conscious" motive for leaving the Krsna conscious society of devotees, but such actions are unacceptable. The judgment of the previous acaryas is that the desire to leave the association of devotees to perform some solitary program is due to desires for fame, position, material importance, false prestige, material independence due to an enjoying attitude, or sense gratification.

By surrendering unto the Supreme Personality of Godhead and His representative, the bonafide spiritual master, one actually enjoys the maximum liberty that one is capable of enjoying. This is because one is freed from karmic reactions, past and present, being under divine protection. However, a person leaving the authorized association of devotees to perform some independent "devotional service" is only cheating himself and others. His Divine Grace AC Bhaktivedanta Swami Prabhupada explains this clearly in the following purport to the Srimad-Bhagavatam.

"The significant point in Dhruva Maharaja's statement is that he wanted the association of pure devotees. Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have therefore established the International Society for Krsna Consciousness. Anyone who is trying to be aloof from this Krsna Consciousness Society and yet engage in Krsna consciousness is living in a great hallucination, for this is not possible. From this statement by Dhruva Maharaja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, *satam prasangan mama virya-samvido bhavanti hrt-karna-rasayanah* (Bhag. 3.25.25). Only in the association of pure devotees can the words of Lord Krsna be fully potent and relishable to the heart and ear. Dhruva Maharaja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krsna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service. (Bhag. 4.9.11)

To live in a Society of devotees is difficult when the mind is uncontrolled. Through Krsna conscious association one's mind is purified through encouragement and chastisement. If one lacks humility and the mind is uncontrolled, chastisement will be intolerable. Therefore, Lord Caitanya Mahaprabhu requested us to wear

the third verse of His Siksastaka prayers around our neck constantly and thus to remain in a humble state of mind.

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than a straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly. (Siksastaka 3)

If one is not in the above state of mind, there is the danger of desiring to leave the association of the devotees. The mind can find a false excuse for leaving, but this is on the basis of false-ego and not in true devotion. If one wants the topmost ripened fruit of the perfection of life in this lifetime then one should kindly heed the following warning: "Disobey your mind when it tells you to leave the association of devotees in Krsna consciousness! Purify the mind with the medicine of transcendental instruction.

Lord Caitanya Mahaprabhu descended from the spiritual world to introduce the harinama sankirtana movement in this universe for the deliverance of all the fallen souls. His teachings are to cooperatively preach the glories of chanting Krsna's holy names. His teachings do not recommend practicing Krsna consciousness as a solitary effort, but rather that one should become perfect in the association of devotees and work for the spiritual upliftment of others. The "Sankirtana Movement", which is authorized for this age signifies that many persons assemble together and cooperatively they congregationally chant: Hare Krsna Hare Krsna Krsna Krsna Hare Hare/ Hare Rama Hare Rama Rama Rama Hare Hare. The preaching of the glories of the Holy Name is also to be done cooperatively along with other devotees of the Lord. In the Caitanya Caritamrta Lord Caitanya has called everyone to His side, saying:

I am the only gardener. How many places can I go? How many fruits can I pick and distribute? It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not. Therefore I order every man within this universe to accept this Krsna consciousness movement and distribute it everywhere. I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat? By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead. Distribute this Krsna consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death. (Cc. Adi 9.34-39)

Lord Caitanya Mahaprabhu's purpose was to teach by His own example how to practice Krsna consciousness. Although He is the full incarnation of Lord Krsna in the form of "Devotee", and is personally capable of single-handedly delivering all the unlimited millions of universes---He has humbly requested everyone to join Him in distributing the divine fruits of "Love for Krsna". What higher proof is there that there is no other alternative for achieving perfection in Krsna consciousness other than practicing devotional service in the association of devotees and preaching the glories of Krsna's holy names. This is the declared purpose for which His Divine Grace AC Bhaktivedanta Swami Prabhupada founded the International Society for Krsna Consciousness.

A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees. Without the association of devotees, one cannot advance in Krsna consciousness. Therefore, we have established the International Society for Krsna Consciousness. Factually, whoever lives in this society automatically develops Krsna consciousness. Devotees are dear to the Supreme Personality of Godhead, and the Supreme Personality of Godhead is only dear to devotees. On this platform only can one make progress in Krsna consciousness. (Bhag. 4.12.37 Purport)

The conclusion is that one should not allow the mind to cheat him of the priceless jewel of Krsna consciousness by inducing him to leave the association of the Krsna consciousness society for any reason. A materially contaminated mind will persistently attempt to convince: "Don't stay with the society of devotees---come outside. Everything will be better." One must always be on guard against this subtle trick of Maya to rob the priceless Krsna consciousness from an unsuspecting victim.

Preaching Krsna consciousness is the ultimate shelter for the followers of Lord Caitanya Mahaprabhu. Preaching Krsna consciousness is non-different from Lord Caitanya Mahaprabhu--- it is an extension of His own transcendental pastimes. Those who have deviated from the path of Lord Caitanya Mahaprabhu and yet want to cheat themselves and others that they are still, in fact, true followers of Lord Caitanya Mahaprabhu and yet otherwise genuinely on the bonafide spiritual path create distorted philosophies and unauthorized systems to substantiate their false claim. They criticize the real followers of Lord Caitanya and the authorized process of Krsna consciousness being bewildered by their materialistic minds and false egos. The first verse of "What Kind of Devotee Are You?" is more than a nuclear blast destroying these misconceptions to ashes. Therefore, His Divine Grace AC Bhaktivedanta Swami Prabhupada has repeatedly referred to this verse of his writings to protect all sincere seekers and followers from these fatal dangers along the path of Krsna consciousness. Here is one quotation from the Srimad-Bhagavatam purports where the readers have been warned against the dangers of leaving the association of devotees and becoming critical of those preaching Lord Caitanya's Sankirtana movement.

Srila Bhaktisiddhanta Sarasvati Thakura therefore sings..

"My dear mind, what kind of Vaisnava are you? Simply for false prestige and a material reputation you are chanting the Hare Krsna mantra in a solitary place." In this way people who do not preach are criticized. There are many Vaisnavas in Vrndavana who do not like preaching; they chiefly try to imitate Haridasa Thakura. The actual result of their so-called chanting in a secluded place, however, is that they sleep and think of women and money." (Bhag. 4.29.1b)

There is only one place where the minds of all people of all parts of the world can meet, and that is at the lotus feet of Sri Krsna Caitanya Mahaprabhu, the Supreme Personality of Godhead and His authorized representatives. Any other material "meeting place" is a "pilgrimage place for crows". The minds of "paramahamsas" or pure devotees of the Lord meet at the lotus feet of Lord Caitanya Mahaprabhu. The purified transcendentalists who accept the Lord's mission as their topmost goal of life are always taking shelter of Lord Caitanya Mahaprabhu, like swans playing amongst the lotus flowers in clear nectarine waters. There the mind is ever at peace bathing in the unending flow of transcendental ecstasies.

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### Verse 2:

*jadera pratistha, sukarer vistha,  
jana na ki taha "mayara vaibhava"  
kanaka-kamini, divasa-yamini  
bhaviya ki kaja, anitya se saba*

jadera-of the material realm; pratistha-fame; sukarer-of a pig; vistha-stool; jana na ki- do you not know?; tatha-that; mayara-of the illusory material world; vaibhava-wealth; kanaka-gold; kamini-women; divasa yamini-all day and night; bhaviya-thinking; ki kaja-what benefit; anitya-temporary; se-those; saba-all.

### TRANSLATION

(by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada)

My dear mind, why are you so proud of being a Vaisnava? Your solitary worship and chanting of the holy name of the Lord are based on a desire for cheap popularity, and therefore your chanting of the holy name is only a

pretension. Such an ambition for a cheap reputation can be compared to the stool of a hog, because such popularity is another extension of the influence of maya. My dear mind, while making a show of chanting the Hare Krsna maha-mantra in a solitary place, you are simply meditating day and night about enjoying beautiful women and accumulating more wealth. What spiritual value does your solitary chanting have? On the pretext of performing solitary worship you are actually entangled in temporary material activities!\*\*

\*First two stanzas translation quoted from KRSNA Vol.3, pp.248-9

\*\*Translation by HH. Jayapataka Swami

## PURPORT

His Divine Grace Bhaktisiddhanta Sarasvati Thakura is showing how to purify the consciousness through direct and strong preaching to the mind. One should reveal to one's intelligence all the material pollutions that are in the mind and study the problem in depth to wake up to the reality of the situation. Then one should purify the mind by spiritual instruction and devotional service without delay. By avoiding to purify the mind the consciousness will become more and more polluted and subsequently harder to rectify. This verse reveals the mentality which naturally develops in those who leave the Krsna consciousness movement. Even though the mind in this case has camouflaged the actual deficiencies by apparently altruistic spiritual motives, these "smoke-screens" are penetrated by Krsna conscious analysis. The so-called "pure desire" to make separate, solitary advancement in spiritual life "free" from the intimate association of other surrendered Vaisnavas in a type of "secluded devotion" is exposed as a cover for various mayas or material contaminations. These manifest in the form of desires for position, fame, prestige and self-respect on one side and desires for wealth and enjoying beautiful women and sense gratification on the other. By being thoroughly honest with oneself the real state of affairs is revealed. If someone helps one to see these contaminations he is the greatest friend for there is no greater friend than one who saves his friend from the mayas or illusions which can destroy or make one lose the precious jewel of Krsna consciousness! The first symptoms of spiritual disease addressed are desires for material importance which are seated in the mind and based on the false-ego. This is a natural symptom for conditioned souls, but is not at all appropriate for one who knows the higher spiritual values of life. This material world naturally puts one in a competitive mood, not only in the human species but in animal life as well, because bare survival means that one form of life is food for another. In human society the constant struggle for existence also manifests as the "battle to succeed" in life. In material vision "success" means to amass wealth, fame, followers, influence, prestige and power. These qualities spring from the material mode of passion and keep us prisoners of material desire. The process of Krsna consciousness is meant for elevating one above material bondage to the transcendental platform of eternal blissful knowledge. Therefore, Krsna conscious devotees have been advised by Lord Caitanya Mahaprabhu to "pull out the weeds" of material desires and bad habits from one's life in order to make unimpeded progress in Krsna consciousness.

Being situated in one's heart and being watered by sravana-kirtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Krsna, who is eternally situated in the planet known as Goloka Vrndavana in the topmost region of the spiritual sky. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers. If one does not distinguish between the bhakti-lata creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-lata creeper is curtailed. As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-lata-bija grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Krsna. (Cc. Madhya 19.154,158-161)

Therefore, the Krsna conscious devotee abandons all desires and attachments to possessing personal fame, influence, power, prestige, followers, and sense gratification. He fixes his mind in the transcendental understanding that he is the eternal servant of the servant of the servant of Lord Krsna, the Supreme Personality of Godhead. The devotee constantly tries to purify the mind of material contaminations---even the faint aroma of materialistic mentalities. That is the qualification of a pure devotee---to be able to distinguish between a Krsna conscious and a materialistic mentality. This is explained by His Divine Grace AC Bhaktivedanta Swami Prabhupada as follows.

All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, bhakti-lata-bija. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the bhakti-lata creeper. They appear to be of the same size and of the same species when they are packed together with the bhakti-lata creeper, but in spite of this, the creepers are called upasakha. A pure devotee can distinguish between the bhakti-lata creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate. (Cc. Madhya 19.159 Purport)

Caution is essential. Even though someone has entered spiritual life and has been practicing devotional service, still they can be entrapped by Maya in her subtle and gross forms and become victims---sometimes without realizing it. Even devotees who have renounced the results of furtive activities and have a desire to become pure devotees of the Lord may fall into these various traps of Maya. Within the society of devotees one may hanker for more recognition, or a higher position and become implicated in offenses to other devotees and material desires. How these desires may pollute the heart, even within the society of devotees, and what the proper humble attitude of the devotee should be, are explained in the following quote:

A devotee on the topmost platform of devotional service thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the sahajiyas foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaisnavas. Observing the defects of the sahajiyas, Srila Bhaktivinoda Thakura has sung as follows in his book Kalyana-kalpataru:

*ami ta vaisnava ei buddhi ha-ile  
emani na haba ami  
pratisthasa asi hrdaya dusibe  
ha-ibe niraya-gami  
nije srestha jani' ucchistadi-dane  
habe abhimana bhara  
tai sisya tava, thakiya sarvada,  
na la-ibe puja kara*

"If I think I am a Vaisnava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollutes my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else."

Srila Krsnadasa Kaviraja Gosvami has written:

*premera svabhava--yahan premera sambandha  
sei mane, --krsne mora nahi preme-gandha*

"Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead he always thinks that he has not even a drop of love for Krsna." (Cc. Antya 20.28)

A devotee must beware of the above mentioned pitfalls to protect his spiritual progress. One may even fall down to gross envy and greed, lusting after another devotees spiritual position in devotional service. One

may think, "Why does he have that responsibility? Why don't I have it? I am as good as he is, or better! I cannot tolerate this any longer!". In this mentality it is easy for one to unnecessarily criticize devotees and to leave the association of devotees compelled by material envy, lust and greed. Thus one falls into illusion and forgets the orders of the spiritual master. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada has warned about the dangers of prematurely leaving the association of devotees for solitary practice of Krsna consciousness, even in the holy dhama of Vrndavana. The following quotation refers to the present verse in "What Kind of Devotee Are You?" to warn against these dangers in Krsna consciousness.

One who goes prematurely to Vrndavana to live in pursuance of the instructions of Sukadeva Gosvami again falls a victim to Maya, even while residing in Vrndavana. To check such unauthorized residence in Vrndavana, Srila Bhaktisiddhanta Sarasvati Thakura has sung a nice song in this connection, the purport of which is as follows: "My dear mind, why are you so proud of being a Vaisnava? Your solitary worship and chanting of the holy name of the Lord are based on a desire for cheap popularity, and therefore your chanting of the holy name is only a pretension. Such an ambition for a cheap reputation can be compared to the stool of a hog because such popularity is another extension of the influence of Maya. (Krsna Ch. 89)

Due to envy the living entity falls down from the spiritual world into this material world. Five of the six vices, namely lust, greed, anger, madness, and illusion can be dovetailed in devotional service, but the sixth vice, namely envy, cannot. Envy has nothing to do with bhakti and cannot be utilized in devotional service. Rather, devotional service is the process of eradicating all envy and material desire from the heart and fixing the pure consciousness in a spiritual "service attitude" to the Supreme Lord. Thus one's desires and mentality becomes one with the Lord's as there is complete harmony with His desires. Entering into devotional service in the association of devotees marks the beginning of one's devotional life. Even after one has renounced the desire for accumulation of wealth and enjoying sense gratification and beautiful women, the subtle desires for fame, adoration, distinction and followers proves to be a formidable hurdle that one must cross over to reach perfection. Even in the association of devotees, the uncontrolled mind may mislead one into feeling envy for fellow devotees who are possessing positions of greater responsibility. One driven by envy and greed may endeavor to enhance his external position in devotional service, and fall into unnecessarily criticizing fellow devotees. Even though there are unlimited opportunities for devotional service, the materially infected mind may become restless and fall down into an envious attitude, failing to see good qualities in devotees holding a superior position of responsibility. All these pitfalls have been warned against, and all devotees aspiring perfection should be careful to avoid these dangers on the path back to Godhead.

A pure devotee is careful not to lose his concentration in Krsna consciousness. Constantly depending on Krsna and the spiritual master, the devotee engages himself in unbroken, unmotivated devotional service. This forms the basis for achieving love for Krsna and there is no higher duty. This is confirmed in the Srimad-Bhagavatam.

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

#### PURPORT

But devotional service to the Supreme Lord, which leads one to eternal, blissful and all-cognizant life, is called the superior quality of occupation. This is sometimes polluted when mixed with the inferior quality. For example, adoption of devotional service for material gain is certainly an obstruction to the progressive path of renunciation. Therefore devotional service to the Lord must be pure in quality, i.e., without the least desire for material enjoyment. One should, therefore, accept the superior quality of occupation in the form of the devotional service of the Lord without any tinge of unnecessary desire, furtive action and philosophical speculation. this alone can lead one to perpetual solace in His service. (Bhag. 1.2.6)

When a devotee loses his renounced attitude and becomes disturbed by desires for position or followers, he falls down from the pure platform of Krsna consciousness and becomes filled with anxieties. One's faith in the Lord is confused and one falls down into feeling jealous of another devotee or unenthusiastic to perform devotional service. In that mentality the attitude of devotional service becomes sour and one loses the shelter of the lotus feet of Krsna, the Supreme Personality of Godhead, as one's offenses increase. Therefore, one should remain fixed in his renounced attitude of devotional service to avoid these dangers.

If the devotee fails to recognize the symptoms of material desire, the next stage of implication in material life manifests in the mind by taking one away from the association of devotees. A devotee leaving the association of devotees is a serious act. The intelligence would certainly have been trained to a certain extent, to avoid this type of falldown, but the mind is expert in presenting apparently Krsna conscious reasons for living separately. One foolishly thinks that by being independent of the strict association of the Krsna conscious society one may be more peaceful in devotional service or be free to act to fulfill one's material motives which otherwise he was unable to do due to Krsna conscious association. At this time it is convenient to find fault in one's spiritual authorities in order to have a rationale for leaving their authorized association for one's separate program. All these actions have been condemned in this verse as nothing but different manifestations of pratistha---the dangerous upasakha or undesirable creeper of ambitions for cheap reputation, followers, fame and sense gratification. Lord Caitanya Mahaprabhu has cautioned devotees in his teachings to Rupa Gosvami, as mentioned above, against this treacherous weed.

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### Verse3:

*tomara kanaka, bhogera janaka  
kanakera dvare sevaha "madhava"  
kaminira kama, nahe tava dhama  
tahara--malika kevala "yadava"*

tomara-your; kanaka-gold; bhogera-of enjoyment; janaka-producer; kanakera dvare-by wealth; sevaha-serve; madhava-Sri Krsna; kaminira kama-lust for beautiful women; nahe-not; tava-your; dhama-place; tahara-its; malika-owner; kevala-only; yadava-Sri Krsna.

### TRANSLATION

(by His Divine Grace A C Bhaktivedanta Swami Prabhupada)

My dear mind, you are attached to wealth and due to Maya's influence you want to use your money simply for the gratification of your material senses, but by this you will get no eternal satisfaction. You should use the wealth at your disposal in the service of the lotus feet of Lord Madhava [Krsna], and then only can you experience transcendental bliss from wealth.

Your lusty desires to enjoy beautiful women are not an abode where you can find real shelter! The Supreme Lover is Yadava [Krsna]. He is the supreme enjoyer and actual owner of everyone's love. Offer all your love and devotion to Lord Krsna and you will be completely satisfied.

### PURPORT

His Divine Grace Bhaktisiddhanta Sarasvati Thakura is imparting appropriate instructions to the mind. The mind requires satisfying instructions, which are given here: "This wealth, O mind, to which you are so attached

does not belong to you. You have no right to enjoy it because it is not your property. There is only one rightful enjoyer of all your treasured possessions and that is Lord Madhava, Sri Krsna. If you really want to be happy, engage your wealth in the service of Lord Sri Krsna, Lord Madhava." (Madhava is a name of Krsna describing Him as the killer of the Madhu demon. In other words Krsna removes obstacles from the path of the devotee.)

The transcendentalist is careful in dealing with wealth because it is the enemy of those who desire to enjoy it. By misusing wealth, one immediately comes under the control of the stringent law of karma and is bound to the wheel of repeated birth and death. By properly using wealth, however, in the service of Madhava, who is the real enjoyer and proprietor of wealth, then Madhava, the killer of the Madhu demon, kills the demon of material attachment in the heart. When the demon of attachment is killed, then wealth is no longer dangerous. Therefore the transcendentalist scrupulously ensures that wealth is employed for no purpose other than the service of Lord Madhava. He sets aside only the minimum needed for maintaining the body and soul together. He employs all accumulated wealth in the service of the Lord. Thus he cannot be caught in Maya's web.

*bhayam dvitiyabhinivesatah syad  
isad apetasya viparyayo 'smrtih  
tan-mayayato budha abhajat tam  
bhatyaikayesam guru-devatatma*

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called Maya. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bonafide spiritual master, whom he should accept as his worshipable deity and as his very life and soul. (Bhag. 11.2.37)

When a living being attempts to enjoy separately from the Lord he enters Maya's web. Just as an unwitting insect flies into a spider's web and, just as by struggling, the fly becomes increasingly entangled, so the unwitting living being becomes increasingly implicated in illusion the more he struggles to implement his independent plans. On the other hand, just as a baby spider crawls nonchalantly across the web, so the devotee who is linked with Lord Madhava, the original author of illusion, remains free from material entanglement. By personal devotion and dedication of all one's wealth to Lord Madhava's service, one can easily be liberated from the web of illusion.

Kaminira kama, nahe tava dhama, there is no shelter in sexual activities, nor should one dwell in the kingdom of concupiscent desires. Sex enjoyment is an attempt to imitate Krsna's position, and it entangles one more and more in this material world.

*mahat-sevam dvaram ahur vimuktes  
tamo-dvaram yositam sangi sangam  
mahantas te sama-cittah prasanta  
vimanyavah suhrdah sadhavo ye*

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahatmas. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahatmas are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahatmas.



*ye va mayise krta-sauhrdartha  
janesu dehambhara-vartikesu  
grhesu jayatmaja-ratimatsu  
na priti-yukta yavad-arthas ca loka*

Those who are interested in reviving Krsna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krsna. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together. (Bhag. 5.5.2-3)

In the mode of ignorance the living being is overwhelmed by animal impulses for satisfying the sex urge. In the mode of passion he accepts the scriptural regulations which prescribe responsible marriage and sex control for begetting children. In the mode of goodness, he accepts vanaprastha life and husband and wife live without sexual contact and together engage in spiritual practices, such as visiting holy places, reading Krsna conscious literature, serving the spiritual master and preaching the glories of Caitanya Mahaprabhu's Sankirtana Movement. Householders in Krsna consciousness should associate primarily on the platform of goodness, and once a month only, for procreation, they may have sexual contact. By this they will keep practically free from the influence of passion and ignorance. Sex must be kept to a minimum. In materialistic society sex-life is unrestrained without any thought for responsibility. Those who engage in homosexuality, bisexuality, bestiality, etc. are in the lowest modes of ignorance, far lower than ordinary married people who are materially responsible. Responsible married people are in the mode of passion, but those who simply try to gratify their sexual organ are in gross ignorance, they are lower than animal life, because as human beings they should know better. But by following the Vedic regulations one is elevated from the mode of ignorance, to passion, to goodness, and finally to transcendence.

*pumsah striya mithuni-bhavam etam  
taylor mitho hrdaya-granthim ahuh  
ato grha-ksetra-sutapta-vittair  
janasya moho 'yam aham mameti*

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine'. (Bhag. 5.5.8)

In the vanaprastha stage the husband and wife should not visit holy places desiring elevation to the heavenly planets, but should instead engage in pure devotional service. By this transcendental engagement all poison in the fangs of the venomous serpent of sexual attraction will be removed so that even though in the association of the opposite sex one will be unaffected by the sex impulse. The sex impulse cannot be controlled from the mode of ignorance, or passion, but only by activities in the mode of goodness or in transcendence. Sexual intercourse is like putting ghee on a fire; for a moment the fire dies down, but then again flares up. Sexual control cannot be achieved without positive spiritual practice and spiritual association. In the spiritual world there is also sex-life, but it is nothing like the material version. Uncontaminated conjugal love is called in Sanskrit madhurya-rasa. The gopis are the lovers and Krsna is the only beloved, the only master, the only husband. If one wishes to enjoy pure love, the pure 'sex' which is not of this material world, but of the spiritual world, then one must not become a victim of materialistic sex desire, but rather with purified consciousness one must engage in the service of Yadava, Krsna. Only then can one understand the standard of real love in all five relationships: santa-rasa (neutrality), dasya-rasa (servitorship), sakhya-rasa (friendship), vatsalya-rasa (parenthood) and madhurya-rasa (conjugal love).

Do not try to imitate the Lord; serve Him and fully realize what is pure spiritual love.

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#### Verse 4:

*pratistha-taru, jada-maya-maru,  
na pela "ravana" yujhiya "raghava"  
vaisnavai pratistha, tate kara nistha,  
taha na bhajile labhibe raurava*

pratistha asa-desire for fame; taru-tree; jada-material; maya-illusion; maru-desert; no-not; pela-received; ravana-Ravana; yujhiya-fighting; raghava-O Ramacandra, vaisnava-Vaisnava; pratistha-situation; tate- in that; kara-nistha-become fixed; taha-that; na-not; bhajile-if one worship; labhibe-will obtain; raurava-hell

#### TRANSLATION

My dear mind, beware of your desire to attain material reputation. It is misleading you with its attractive vision like an oasis of green trees, but it is simply a mirage in the desert of this world of repeated birth and death. It will cause your utter spiritual destruction. Remember how Ravana, the powerful demon, was bewildered due to false pride and in spite of all his efforts to achieve temporary material prominence he was destroyed by Raghava (Lord Ramacandra).

The only position you should desire is to become a true Vaisnava, a pure devotee of the Lord. Give all your care and attention for obtaining this! If instead you neglect to purely worship the Supreme Personality of Godhead, due to your offenses, for all your hard endeavors your life will simply be hellish.

#### PURPORT

Fame, position and material acquisitions appear beautiful to a person under the grips of material desires. Together they loom before him like a beautiful garden of enjoyment. The materialistic person longs to go there and enjoy all the varieties of pleasures. He thinks: "If I had this position, if I had this wealth, if I had this fame, then I would be truly happy." But in fact when he arrives there the mirage vanishes and he finds only a dry, waterless desert. Being thirsty, he wants to be satisfied and chases the mirage, imagining that position, wealth and fame will bring him happiness. For all his endeavor, however, for all his running after the false oasis of happiness, he only achieves the sand of the desert-like material world.

*yaih sva-dehah smrto 'natma  
martyo vit-krmi-bhasmavat  
ta enam atmasat krtva  
slaghayanti hy asattamah*

"Sannyasis who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals. " (Bhag. 7.15.37)

*grhasthasya kriya-tyago  
vrata-tyago vator api  
tapasvino grama-seva-  
bhikso indriya-lolata*

*asramapasada hy ete  
khalv asrama-vidambanah  
deva-maya-vimudhams tan  
upeksetanukampaya*

"It is abominable for a person living in the grhastha-asrama to give up the regulative principles, for a brahmacari not to follow the brahmacari vows while living under the care of the guru, for a vanaprastha to live in the village and engage in so-called social activities, or for a sannyasi to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position." (Bhag. 7.15.38-39)

The real position of happiness is to be a Vaisnava, a servant of the servant. Sometimes a devotee desires a position as a temple manager, a sannyasi, or more, but his desire is not pure; he is desiring a position rather than the service of Krsna, not understanding that he should let Krsna pull him up to any position necessary for performing his service. Krsna is no fool; He knows perfectly well if a certain devotee intensely desires to perform a wonderful service for Him. A devotee should carefully assess if increased responsibility will help his devotional service. He should not attempt to seize position falsely, thinking; "This will help my service" No one should independently make unauthorized endeavor. If a devotee completely fixes his mind and channels his energy into increasing and purifying his devotional service Krsna will automatically give him unlimited opportunities for service.

*ayi nanda tanuja kinkaram  
patitam mam visame bhavambudhau  
krpaya tava pada-pankaja  
sthita-dhuli-sadrsam vicintaya*

"O son of Maharaja Nanda (Krsna), I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet" (Siksastaka 5 quoted in Cc. Antya 20.22)

His Divine Grace AC Bhaktivedanta Swami Prabhupada has used the appropriate analogy of cream. Cream naturally rises to the top of the milk, and similarly, if the devotee's desires are pure, light and free from all material contamination, that pure desire will pull one higher and higher in devotional activities. There is no need to be misled; one should exclude all other desires except one - to be the servant of the servant, in other words, to be a pure Vaisnava. For a devotee, even mukti, liberation, is not important. Mukti is already achieved if a devotee is pure. "Pure devotee" means, as Caitanya Mahaprabhu has indicated, a devotee with no extraneous desires:

*na dhanam na janam na sundarim  
kavitam va jagadisa kamaye  
mama janmani janmanisvare  
bhavatad bhaktir ahaituki tvayi*

"O Almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth. (Siksastaka 4 quoted in Cc. Antya 20.29)

In this material world everyone is hankering for riches (dhanam) and good family (janam). Leaders are aspiring for popular votes (janam means followers as well as family). And everyone hankers for a beautiful obedient wife (sundarim kavitam). These are the aspirations of material life. Caitanya Mahaprabhu declares, however, that He does not want these things-na dhanam na janam na sundarim. This is bhakti -love. When a devotee is

free from all such material desires, he becomes fit for executing pure devotional service. He then achieves real mukti.

The sincere devotees works to cleanse his heart. The heart is always yearning for money, women, prestige. It yearns to be a leader, a minister or even a guru. Therefore Caitanya Mahaprabhu has instructed --ceto darpana marjanam-- first cleanse the heart! This is again stated in the Srimad-Bhagavatam: "By regular attendance in classes on the Bhagavatam and by rendering service unto the pure devotee, all that is troublesome within the heart is reduced practically to nil" (SB 1.2.18). A devotee must daily read and hear Srimad-Bhagavatam and Bhagavad-Gita. Then his heart will be cleansed and he will understand his relationship with Krsna, and by acting in that relationship his life will be perfect.

*brahma bhutah prasannatma  
na socati na kanksati  
samah sarvesu bhutesu  
mad-bhaktim labhate param*

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me" (Bg. 18.54)

*suddha-bhakti' haite haya "prema" utpanna  
ataeva suddha-bhaktira kahiye "laksana"*

"When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service." (Cc. Madhya 19.166)

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### Verse 5:

*pratistha-taru, jada-maya-maru,  
na pela "ravana" yujhiya "raghava"  
vaisnavai pratistha, tate kara nistha,  
taha na bhajile labhibe raurava*

pratistha-asa-desire for fame; taru-tree; jada-material; maya-illusion; maru-desert; no-not; pela-received; ravana-Ravana; yujhiya-fighting; raghava-O Ramacandra, vaisnava-Vaisnava; pratistha-situation; tate- in that; kara-nistha-become fixed; taha-that; na-not; bhajile-if one worship; labhibe-will obtain; raurava-hell

### TRANSLATION

My dear mind, beware of your desire to attain material reputation. It is misleading you with its attractive vision like an oasis of green trees, but it is simply a mirage in the desert of this world of repeated birth and death. It will cause your utter spiritual destruction. Remember how Ravana, the powerful demon, was bewildered due to false pride and in spite of all his efforts to achieve temporary material prominence he was destroyed by Raghava (Lord Ramacandra).

The only position you should desire is to become a true Vaisnava, a pure devotee of the Lord. Give all your care and attention for obtaining this! If instead you neglect to purely worship the Supreme Personality of Godhead, due to your offenses, for all your hard endeavors your life will simply be hellish.

### PURPORT

Fame, position and material acquisitions appear beautiful to a person under the grips of material desires. Together they loom before him like a beautiful garden of enjoyment. The materialistic person longs to go there and enjoy all the varieties of pleasures. He thinks: "If I had this position, if I had this wealth, if I had this fame, then I would be truly happy." But in fact when he arrives there the mirage vanishes and he finds only a dry, waterless desert. Being thirsty, he wants to be satisfied and chases the mirage, imagining that position, wealth and fame will bring him happiness. For all his endeavor, however, for all his running after the false oasis of happiness, he only achieves the sand of the desert-like material world.

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"When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service." (Cc. Madhya 19.166)

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### Verse 6:

*kara kena tabe tahara gaurava ?  
vaisnavera pache, pratisthasa ache,  
ta'te kabhu nahe "anitya-vaibhava"*

harijana dvese-hate for the devotees of the Lord; pratisthasa-desire for material fame emposition; klesa-sufering; kara-do; kena-why; tabe-then; tahara-its; gaurava- harijana-dvesa, pratisthasa-klesa, feel pride; vaisnavera pache-following behind the Vaisnava; pratisthasa-desire for spiritual position; ache-there is; tate-in that; kabhu nahe-never; anitya-impermanent; vaibhava-wealth.

### TRANSLATION

My dear mind, what kind of Vaisnava are you? In the name of solitary worship you are simply engaged in criticizing and committing offenses against the Vaisnavas. You have become envious towards the pure devotees of Lord Krsna. Instead of tasting the nectar of being a real Vaisnava you are simply suffering due to your desire to gain flickering material prestige and position. Then, in spite of your fallen condition, why do you remain so proud of your solitary worship?

Now you should try to be a real Vaisnava. To be a pure devotee of Krsna is actually the most glorious position anyone can achieve! If you really desire to achieve perfection, then give up this practice of solitary worship and in the association of devotees practice pure unmotivated devotional service. In the sincere practice of pure devotional service there is no influence of Maya.

### PURPORT

The mind must be controlled and made to act as a friend, helping one to advance on the path of Krsna realization. When the uncontrolled mind becomes infatuated with the desire for attaining egotistic prominence, even within the society of devotees, it immediately becomes dissatisfied:

*krsna-bhakta--niskama, ataeva "santa"  
bhukti-mukti-siddhi-kami--sakali "asanta"*

"Because a devotee of Lord Krsna is desireless, he is peaceful. Fruitive workers desire material enjoyment, jnanis desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be peaceful." (Cc. Madhya 19.149)

If a devotee, even after renouncing desire for gross sense gratification and fruitive activity, becomes careless and is swayed by desire for superficial importance and material position, he immediately feels dissatisfaction. Although this dissatisfaction alone is certainly the cause of untold suffering, should he, under pressure from his materialistic desires, grow envious of exalted souls, his situation becomes especially dangerous. In this way the uncontrolled mind leads him from material suffering to actively offending the Vaisnavas, and he proceeds along the royal road to destruction.

*tri-vidham narakasyedam  
dvaram nasanam atmanah  
kamah krodhas tatha lobhas  
tasmad etat trayam tyajet*

"There are three gates leading to this hell-- lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul." (Bg. 16.21)

*abhisandhaya yo himsam  
dambham matsaryam eva va  
samrambhi bhinna-drg bhavam  
mayi kuryat sa tamasah*

"Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness." (Bhag. 3.29.8)

Caitanya Mahaprabhu has therefore warned that offending a Vaisnava is the gravest error one can commit..

If the devotee commits an offense at the feet of a Vaisnava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. (Cc. Madhya 19.156)

When a devotee living in a Vaisnava society becomes infatuated with material desires, Krsna mercifully subjects him to circumstances and lessons in order to instruct and protect him. To properly receive such instructions from senior Vaisnavas and to understand such situations are due to the mercy of the Supreme Personality of Godhead. A devotee should always chant Hare Krsna in a humble state of mind, as Caitanya Mahaprabhu has enjoined:

*trnad api sunicena taror api sahisnuna  
amanina manadena kirtaniyah sada harih*

"One should chant the Holy Name of the Lord in a humble state of mind, thinking oneself lower than a straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the Holy Name of the Lord constantly." (Siksastaka 3)

But rather than showing humility and accepting the truth of the situation, the mind, infatuated with the desire to achieve importance, imagines no wrong in its envious attitude towards the real devotees of the Lord and reacts with false pride when shown that its path is mistaken. This pride is the symptom of falldown from spiritual life. Therefore, a devotee should be very careful to train his mind in avoiding this dangerous path and learn instead to be humble and sincere.

This does not mean, however, that one must be desireless. Desires are not absent in devotional service, but they are purified in the fire of transcendental knowledge. In other words, one should desire to be a servant of the servant of the servant of Krsna. The pure desire to attain this most exalted position contains within it multifarious activities for one's upliftment. To achieve the mercy of Lord Krsna one must be fixed in a constant endeavor to execute the various activities of devotional service. That desire and the subsequent activities involved in achieving the goal of pure devotional service do not have even the slightest tinge of material contamination. Krsna, the Supreme Personality of Godhead, is eternal; He is possessed of unlimited transcendental qualities and is surrounded by transcendental associates and paraphernalia. The devotional service of the Lord, or even the desire to achieve the position of devotional service following in the footsteps of authorized devotees, is purely situated on the transcendental platform. The expert transcendentalist, by fixing



his mind on that transcendental platform through proper engagement of the mind in the devotional service of the Lord, is surely successful in this life in his practice of Krsna Consciousness.

Since devotional service is the highest perfection the intelligence can pacify the mind from its natural proclivity of desiring insignificant material objects, including material fame and position. The Caitanya Caritamrta instructs a devotee how to fix his mind in the absolute truth.

*eita parama-phala 'parama-purusartha'  
yanra age trna-tulya cari purusartha*

"To taste the fruit of devotional service at Goloka Vrndavana is the highest perfection of life, and in the presence of such perfection, the four material perfections--religion, economic development, sense gratification and liberation--are very insignificant achievements." (Cc. Madhya 19.164)

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### Verse 7:

*Se hari-sunya-mayagandha.  
taha kabhu naya "jadera kaitava"  
pratistha-candali, nirjanata-jali,  
ubhaye janiha mayika raurava*

se- se hari-sambandha, sunya-mayagandha  
that; hari-sambandha-relationship with the Lord; sunya-free from; mayagandha-from the influence of materialism; taha-that; kabhu naya-never; jadera-material; kaitava-cheating; pratistha-candali-heartless woman in the form of longing for fame; nirjanata-jali-net of desire to perform solitary worship; ubhaye-both; janiha-know it; mayika-of illusory material existence; raurava-hell.

### TRANSLATION

My dear mind, why are you so proud of being a pure devotee of Krsna? A pure devotee of the Lord performs favorable devotional service in his constitutional relationship as an eternal servitor of the Supreme Personality of Godhead, Krsna. A pure devotee's desire to serve Lord Krsna is completely pure and without the influence of even a trace of material motives. Your practice of solitary worship is simply cheating, but actual pure devotional service is ever free from material duplicity and hypocrisy stemming from the material cheating propensity.

My dear mind, beware of both the pratistha-candali, the treacherous witch who enchants and bewilders devotees with the desire for cheap popularity; as well as the nirjanata-jali, the deadly net of solitary worship, which traps devotees in Maya's illusion when they leave the association of devotees to perform solitary devotional service. Know it that both are different aspects of the most hellish material existence known as Raurava.

### PURPORT

The impersonalist philosophers are fond of accusing the devotees, bhakti-yogis, of being mere sentimentalists and that the process of bhakti-yoga is too simple. Yet these impersonalists are unable to execute devotional service themselves. This is because the performance of devotional service requires freedom from duplicity. Other paths of self-realization are external or mechanical, but unmotivated devotional service to the Lord purges

the mind of all duplicity and propensity to cheat. However, if a devotee externally performs devotional service, but rather than working to please the spiritual master and Krsna, he instead aims for position or fame, then he will never be satisfied by his service, but will be victimized by the prostitute of material desire. Caitanya Caritamrta gives details of how gradually a devotee is overwhelmed by material desires and mentalities like a plant in a garden is smothered by weeds if not cared for properly. However, just as a properly tended garden yields fruits, devotional service properly tended with care according to the following advice shall certainly produce the most nectarean fruit.

*kintu yadi latara sange uthe 'upasakha'  
bhukti-mukti-vancha, yata asankhya tara lekha*

"Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited."

*'nisiddhacara', 'kutinati', 'jiva-himsana'  
'labha', 'puja', 'pratisthadi' yata upasakha-gana*

"Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers."

*seka-jala pana upasakha badi' yaya  
stabdha hana mula-sakha badite na paya*

"If one does not distinguish between the bhakti-lata creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-lata creeper is curtailed."

*prathamei upasakhara karaye chedana  
tabe mula-sakha badi' yaya vrndavana*

"As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper of bhakti-lata-bija grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Krsna."

*'prema phala' paki' pade, mali asvadaya  
lata avalambi' mali 'kalpa-vrksa' paya*

"When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Krsna in Goloka Vrndavana." (Cc. Madhya 19.158-162)

Failing to achieve his desired position in the society of devotees, he grows increasingly envious and takes the next step on the path of darkness. Under the influence on his illusioned mind, he leaves the association of devotees and takes shelter of independent action.

Sometimes a devotee imagines that solitary chanting of Hare Krsna, outside the association of other devotees, will bring spiritual advancement. But factually, due to being alone, the immature devotee falls more and more under Maya's control. Sitting in a solitary place, the restless mind wanders over the objects of the senses and his chanting becomes simply imitation. Influenced by tamo-guna, sleep sets in, and by numerous tricks Maya leads him further and further from the shelter of Krsna. The separatist attitude to leave association of devotees, envy towards a devotee, pride in one's abilities or possessions, anger and intolerance towards other devotees, and the

violent acts of impeding another person's practice of devotional service must all be renounced in order to achieve pure devotional service.

*abhisandhaya yo himsam  
dambham matsaryam eva va  
samrambhi bhinna-drg bhavam  
mayi kuryat sa tamasah*

"Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness." (Bhag. 3.29.8)

In the association of other devotees a devotee is protected from the influence of Maya. Therefore, to associate with devotees properly is a great science. Caitanya Mahaprabhu has instructed that to attain pure love for Krsna a devotee must be conversant with the science of Vaisnava behavior. Therefore vaisnava acara or vaisnava vyavahara, to live and interrelate in a devotional society according to the standard of Vaisnava etiquette, is an essential refinement that every aspiring devotee must learn and practice.

When the mind grows envious of other devotees and poses questions such as: "Why do I not have such a position myself? Why have I not been recognized? How can I achieve my desired aim?", it is a signal that the mind is gradually becoming allured by the witch-prostitute of desire for material importance. By submitting to these allurements a devotee suffers terribly. On the other hand, by staying properly situated in devotional service, he experiences his anandamayo'bhyasat, pure blissful spiritual position free from material suffering or anxiety. Feeling anxiety while in the association of Vaisnavas means the mind is impure. If an aspiring transcendentalist becomes bewildered by apparent contradictions in devotional principles and gets caught in the net of false desire to abandon the association of Vaisnavas, he neglects the orders of his spiritual master, and devotional service is eventually destroyed due to his hellish mentality.

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### Verse 8:

*kirtana chadiba, pratistha makhiba",  
ki kaja dhudiya tadrso gaurava  
madhavendra puri, bhava-ghare curi,  
na karila kabhu sadai janaba*

kirtana-chanting the Lord's name; chadiba-I will give up; pratistha-fame; makhiba-I will smear on my body; ki kaja- what effect; dhudiya-seeking for ; tadrso-this kind of; gaurava-grandeur; madhavendrapuri-Madhavendra Puri; bhava-ghare curi-imitating; na karila kabhu-never did; sadai-always; janaba-knowledgable.

### TRANSLATION

My dear mind, you want me to give up the congregational chanting of Lord Krsna's holy names to practice solitary worship. Then you want me to anoint myself with the material desires for temporary position and cheap fame! How can you consider these illusory activities of Maya to have even the slightest spiritual value or glory in them?

Don't commit the offense of falsely imitating the devotional service of the great spiritual master Madhavendra Puri. He was never a false imitation, but was a fully realized liberated soul. He traveled to spread the glories of

Lord Krsna and continuously chanted the holy name of the Lord without the slightest desire for cheap popularity and reputation. Kindly remember his great transcendental qualities.

## PURPORT

Madhavendra Puri was never imitating when he chanted in solitude. He was fully in a liberated state. Sometimes inexperienced devotees try to substantiate acting independently by citing the example of an exalted soul like Madhavendra Puri, who would sit all day and night and chant. Also, he would worship in the company of a few devotees. But he was totally absorbed in love for Radha and Krsna, already on the transcendental platform of devotional service, already situated in his eternal relationship with Krsna. He never imitated someone. Everything he did was natural, part of his eternal relationship with Krsna. He was visible, but he was not a citizen of this universe. He was a citizen of the spiritual world. The mind must be trained to not imitate, but to perceive our level of devotional service. The Caitanya Caritamrta and the Nectar of Devotion give detailed explanations of the symptoms of the various levels of advancement in Krsna consciousness. These transcendental literatures advise us to study these symptoms to see what level we have achieved. By anubhavas or secondary symptoms that are visible in our service, mental activities and enthusiasm we can see our position. If we are still attracted to material objects, then any imitation of liberated souls, such as Madhavendra Puri, will create havoc in our spiritual life.

So the mind is challenged, "How can you foolishly propose that I give up chanting and associating with devotees? This simply means that you are becoming falsely proud. You want to think that you are so advanced that you don't need to live with the devotees, that you are beyond the need for association. But, in fact, you are only hurting yourself, wasting the opportunity to be Krsna conscious."

Pride is cheating oneself and others. To practice devotional service we must give up false pride. Devotional service is the easiest yoga in all but one aspect. It demands no rigorous physical and mental feats. But it does demand complete sincerity and straight-forwardness and the renunciation of false pride. For many people that is the most difficult task. Some very austere and learned people find it impossible. It is too great an austerity for them. They are too attached to their position. They want to be aloof and cannot surrender their minds to Krsna.

But the sankirtana movement can destroy this false pride, and therefore we should never give it up. By our congregational chanting all anarthas (unwanted attitudes) in the mind will be cleansed away. As they are removed, our real perfection will be achieved. It is not something that one should imitate, but it will come spontaneously from the heart. Nitya siddha krsna prema sadhya kabhu naya, sravanadi suddha-citta koraye udhaya. Caitanya Caritamrta describes that pure love of Godhead can never be obtained externally, but it is internally present within us. It is simply covered over. By clearing the contamination covering the heart that love of God will arise. But how do you cleanse the heart? By sravanadi-by hearing and chanting Krsna's name, Krsna's fame and Krsna's activities. The sky may be overcast, but as the sunlight rises above the clouds, the clouds are driven away. So similarly when the dirt that clouds our heart is cleansed away, then our pure love for Krsna is manifest.

Everyone in the world is already Krsna conscious. In the context of this understanding, we don't convert anyone. It is just a question of removing the covering. Krsna says in the Bhagavad-Gita that everyone is Krsna conscious, but that there are different stages of ignorance. Some are covered like the embryo in the womb, some are like smoke covering a fire and some like dust on a mirror. Living beings like animals in the gross mode of ignorance are like the child in the womb--completely covered. Those who are in the mode of passion are like the smoke covering the fire. The fire is there, but because of the smoke we cannot see it clearly. And others, who are only slightly covered, are like the dusty mirror. By wiping off the dust you can see things as they are.

So everyone is already a member of this movement. Everyone is already internally related to Krsna. It is only a question of purifying the mind of all materialistic contamination. Then, freed from all materialistic misconception, we can realize Krsna as our eternal master and shelter.

*Hare Krsna Hare Krsna Krsna Krsna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare*

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**Verse 9:**

*tomara pratistha,--- "sukarer vistha",  
tara-saha sama kabhu na manaba  
matsarata-vase tumi jadarase  
majeche-chadiya kirtana-sausthava*

tomara-your; pratistha-fame; sukarer-pig's; vistha-stool, tara-saha-with that; sama-like; kabhu na-never; manava-I do not compare; matsarata-pride; vase-under the control of; tumi-you; jadarase-in enjoying material sense pleasure; majeche-you are submerged; chadiya-giving up; kirtana-saustava-excellence of chanting the Lord's names.

**TRANSLATION**

My dear mind, your desire for cheap reputation can be compared to the stool of a hog. You are proud of being a Vaisnava, but your actual behavior is less than an ordinary civilized human being! Controlled by envy towards true Vaisnavas, you have secretly been relishing trying to squeeze out some temporary material happiness by gratifying your material desires. How do you remain so proud in spite of your hypocrisy, after having abandoned the eternal nectar of the Hare Krsna sankirtana movement?

**PURPORT**

Now the mind has left the association of devotees due to jealousy: due to thinking that some other devotees are getting more facility and recognition. In this way the mind is being envious and finding fault with the devotees. Although the mind's desire is, in fact, to enjoy material sense gratification, it must adjust to the contradiction that it has already entered into devotional service and surrendered to the spiritual master. In order to do this, the mind must find fault--this is wrong, that is wrong--to make an excuse for leaving devotional service in association with devotees to practice solitary worship. This rationalization gives an external excuse for the mind to separate itself from the association of devotees, but actually this entangles the devotee in offenses and covers pure devotional service with ignorance.

*abhisandhaya yo himsam  
dambham matsaryam eva va  
samrambhi bhinna-drg bhavam  
mayi kuryat sa tamasah*

"Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness." (Bhag. 3.29.8)

Therefore, Srila Bhaktisiddhanta Sarasvati Thakura chastises his mind, "You nonsense mind, why are you wandering away? You want mundane importance, but what is the use of your temporary importance? It is not better than stool--stool of a hog."

I recall how once I went to a Christian mission near Mayapur. One Christian brother lived there and he showed me around the farm, including the prize pigs which provided pork for the Bishop. He claimed that these pigs were cleaner than any other animal on the farm, including the cow. I replied, "How can you say that? Pigs eat stool!!"

"But look at their pens" he said. "They are perfectly clean. Whenever they pass stool they go outside their cage. Other animals pass stool wherever they stand. This proves they are cleaner". Anyway, that was his theory. We, however, know how pigs are so dirty because they eat stool. That shows how putrefied they are. So Srila Bhaktisiddhanta compares the desire for material position to pig stool, and when the mind is greedy for such sense of importance, it is carried away by illusion. Even persons in the renounced order of sannyasa become bewildered by the illusion of Maya, therefore one must be very careful on the path of self-realization.

*yaih sva-dehah smrto 'natma  
martyo vit-krmi-bhasmavat  
ta enam atmasat krtva  
sraghayanti hy asattamah*

"Sannyasis who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals." (Bhag. 7.15.37)

The Bhagavad-Gita advises us to train our minds. We should take advantage of our human intelligence to train the mind. The mind will go anywhere if we allow it. Controlling the mind means repeatedly bringing it back to Krsna. Then we are safe. In Chapter 10, text 9 of the Bhagavad-Gita Krsna says, "The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me." In his purport Srila Prabhupada explains, "Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental service of the Lord. Their minds cannot be diverted from the lotus feet of Krsna. Their talks are solely on the transcendental subjects. Their hearts and souls are constantly submerged in Krsna, and they take pleasure in discussing Him with other devotees. In the preliminary stage of devotional service they relish transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God. Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode."

The mind of the pure devotee cannot be diverted from the lotus feet of Krsna. For the spontaneous devotee, the mind automatically goes to Krsna. In material life, our mind spontaneously goes to Maya. Therefore we must, by our intelligence, bring the mind back again and again to Krsna until enough of the contamination covering our consciousness is gone, we can experience the natural taste for Krsna and gradually the mind is fixed on Krsna. When the consciousness is thus transcendently situated one attains devotional service.

*brahma-bhutih prasannatma  
na socati na kanksati  
samah sarvesu bhutesu  
mad-bhaktim labhate param*

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me." (Bg. 18.54)

Even then, however, we must be careful that the mind does not come out of control and dwell on material desires such as the desire to become prominent, to be worshipped, to have some position, or to envy other

devotees. These are very dangerous. These thoughts isolate one from the society of devotees. One begins to see devotees as enemies and gradually withdraws from their association.

The pure devotee sees everyone as part of Krsna. He sees no separateness. The devotee in the intermediate stage sees all the devotees as friends and Krsna as his eternal master. He delivers Krsna's mercy to the innocent. But this vision is lost when one's mind becomes uncontrolled. Then one begins to resent the devotees.

So therefore we are advised to train our minds. If we see our mind going off, we must stop it. "Where are you going, you nonsense mind? You come back here. What are you doing?"

Some people might ask, "Why is this person talking to himself? Has he gone mad?" It is like a computer. All the experiences that we have had are stored in our subconscious mind, even impressions from previous lives. We should be aware of the subtle nature of the mind. We should see where the mind is going in a bad direction. Then we must take the mind and analyze it. "Why you are thinking like this? Don't you know that by such thinking you are going to cause us both trouble?" In Manah Siksa ('Prayers to the Mind') Verse 4, Raghunath dasa Gosvami advises the mind what to beware of:

*asadvrata besya visrja matisarvasaharani  
katha muktivyaghrya na srnu kila sarvatmagilani  
api tyaktva laksmipati-ratimito gyomanayanim  
vraje radhakrsnau svaratimanidau tvam bhajam manah*

"Listening to mundane gossip and discussions that are not about Lord Krsna or for rendering devotional service to the Lord are very dangerous prostitutes. A devotee's most cherished possession is his attraction for hearing and chanting the glories of Lord Krsna. This prostitute in the form of gossip and rumors comes and distracts the mind of the devotee and robs the devotee's attraction for rendering pure devotional service.

The desire for liberation is like a tigress who is capable of devouring completely the devotional service of even a pure devotee.

Both of these dangerous elements must be avoided at all cost. One should not even listen to the discourses regarding liberation. However, even attachment for listening about the glories of the Lord of Laksmi devi (Lord Narayana) should be kept at a distance. If the attachment and attraction for Laksmi-Narayana is stronger then one will ultimately take shelter in Vaikuntha, and not be able to reside in Goloka Vrndavana or Vrajadhama.

In Vraja pure love and attachment is completely for Sri Sri Radha-Krsna. Pure love for Radha-Krsna is the greatest treasure, therefore you should worship Their Lordships eternally in pure devotion without interruption."

The great acaryas pray to the mind, to influence the mind to realize the real spiritual priorities of life. In this way they analyze and train the mind, because if the mind is untrained, its tendency will be to always think along material lines. So devotees train the mind, purify it by chanting Hare Krsna and by consciously avoiding the pitfalls. Bhaktivinoda Thakura also prays to Lord Krsna to help in purifying the mind as follows:

*gopinatha, kemone hoibe gati  
prabala indriya, bosibhuta mana,  
na chare visaya-rati*

*gopinatha, hrdaye bosiya more  
manake samiya, laho nija pane,  
ghucibe vipada ghora*

*gopinatha, anatha dekhiya more  
tumi hrsikesa, hrsika damiya,  
taro'he samsrti ghore*

"O Gopinatha, how shall I make any advancement when my mind has come under the control of the powerful senses and does not abandon its attachment to materialism?"

O Gopinatha, after sitting down in the core of my heart and subduing my mind, please take me to You. In this way the horrible dangers of this world will disappear.

O Gopinatha, You are Hrsikesa, the Lord of the senses. Seeing me so helpless, please control these senses and deliver me from this dark and perilous worldly existence." (Verses from "Gopinatha" (from Kalyana-kalpataru) by Srila Bhaktivinoda Thakura)

Bhaktisiddhanta Sarasvati Thakura said that when a devotee wakes up in the morning he should beat his mind with a shoe a hundred times. Since the mind tends to be very puffed up, it must be beaten to keep it in the proper humble state. In the evening the mind should be beaten with a broomstick another hundred times. The mind is like a wild animal captured from the jungle, it is never fully dependable. If it gets the chance it will run off into the jungle again. Similarly, if the mind is not kept on a tight rope, it will wander off into material engagements and inadvertently one will lose the jewel of Krsna consciousness.

The systematic practice of devotional service is the practical means to express our desire to serve and surrender to the Lord. A devotee must gradually rise above the mechanical practice of devotional service to the state where one's devotion is unflinching. This comes from thinking, feeling and willing to serve Krsna. One must have a strong desire to achieve complete perfection in love of Godhead. When this devotion becomes established all good qualities take shelter of the devotee.

*yasyasti bhaktir bhagavaty akincana  
sarvair gunais tatra samasate surah  
harav abhaktasya kuto mahad-guna  
manorathenasati dhavato bahih*

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man? (Bhag. 5.18.12)

Even if a devotee finds that he is still filled with undesirable qualities, he should not lose heart. The process is gradual, and being able to recognize one's defects is a good sign. One must continue sincerely rendering devotional service according to the advice of sadhu, sastra and guru.

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#### **Verse 10:**

*tai dusta mana, "nirjana bhajana,"  
pracaricha chale "kuyogi-vaibhava"*



*prabhu sanatane, parama yatane,  
siksa dila yaha, cinta sei saba*

tai-therefore; dusta -wicked; mana-mind; nirjana-solitary; bhajana-worship; pracaricha-you are preaching ;  
chale-by trick; kuyogi-vaibhava-a cheating false yogi's influence; prabhu sanatane-to Sanatana Gosvami;  
parama-very much; yatane-care; siksa -teaching; dila-gave; yaha-what; cinta-think of; sei-those; sabe-all.

### TRANSLATION

My dear rascal mind, now it is evident why you have been spreading the glories of solitary devotional service. You have been acting against the Vaisnava principles and simply cheating to hide the real facts. You have acted just like a false yogi whose only purpose is to mislead and cheat others. To save yourself from this illusion you should remember and carefully study the teachings that Sanatana Gosvami has so mercifully given in this regard for practicing devotional service properly in Krsna consciousness.'

### PURPORT

Now the mind has completely gone off the path of pure devotional service being mislead by material desires for mundane importance and false prestige. "You have followed the paths of the false gurus and given up the sankirtana movement for solitary worship." Sanatana Gosvami advises yukta-vairagya---using everything in the service of Krsna, not superficial renunciation. Here the mind is covering all desire for wealth, power and prestige with a thin covering of apparent renunciation, thinking, "I'll practice Krsna consciousness by myself. I do not need the devotees, I can have my own movement with my friends." This type of mental concoction is very dangerous. Leaving the association of devotees and associating with worldly people is like drinking poison for one who wants to develop pure love of Godhead.

*satyam saucam daya maunam  
buddhih srir hrir yasah ksama  
samo damo bhagas ceti  
yat-sangad yati sanksayam*

*tesv asantesu mudhesu  
khanditatmasv asadhusu  
sangam na kuryac chocyesu  
yosit-krida-mrgesu ca*

(If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people..) "He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities. One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman." (Bhag. 3.31.33-34)

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has advised that for a devotee to think he is advancing outside the Krsna conscious association of devotees, is only a hallucination. Bhakti-yoga is a science of self-realization, and it should be practiced according to the approved methods. Then a devotee is assured of success. The Srimad-Bhagavatam details the proper way to discuss transcendental subject matters.

*satam prasangan mama virya-samvido  
bhavanti hrt-karna-rasayanah kathah  
taj-josanad asv apavarga-vartmani  
sraddha ratir bhaktir anukramisyati*

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin." (Bhag. 3.25.25)

When a person comes to the temple and begins chanting and serving, he makes progress in Krsna consciousness. But sometimes, due to lack of resolute determination, the mind starts to create options to living within the society of devotees. It suggests that by leaving the association of devotees one can perform more austerities, read the scriptures more, etc. But once outside the society of devotees, the mind becomes stronger. It does not say, "Now you can read more", but goes to the next stage, "Now no one is watching, you can smoke, you can break the regulative principles, you can sleep, etc.." The mind begins following the dictates of the senses rather than of the intelligence. Association of devotees helps the devotee to control his lust, but once he leaves this protective association his lust becomes difficult to control. Desires increase beyond limit. Bhagavad-Gita explains how lust is the enemy of pure consciousness.

*avrtam jnanam etena  
jnanino nitya-vairina  
kama-rupena kaunteya  
duspurenanalena ca*

*indriyani mano buddhir  
asyadhistanam ucyate  
etair vimohayaty esa  
jnanam avrtya dehinam*

"Thus the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire. The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him." (Bg. 3.39-40)

Intelligence is spiritualized by hearing from the guru, the scriptures, and the Vaisnavas. When our mind attempts to materially distort our intelligence with impressions from previous births and activities, we must reject it! "No! Mind, you are again echoing the story I have heard before. You want me to chew the already chewed!" You have seen the sugarcane juice stands on the roadside. They put the sugarcane through crusher the first time, then, folded in half, it goes through again. Then it is folded four times, then eight times. Finally it becomes a ball of pulp, but they crush it again to squeeze out the last few drops of sugarcane juice. Then they discard it to the side. Although there is no juice left, sometimes a madman picks it up and tries to suck it. The happiness of the material world is like that, punah punas carvita carvananam. Chewing the same thing again and again. Therefore, since the intelligence is higher than the mind and dull matter as explained in the Bhagavad-Gita, it should be purified and used to engage the mind and senses properly in Krsna consciousness.

*indriyani parany ahur  
indriyebhyah param manah  
manasas tu para buddhir  
yo buddheh paratas tu sah*

"The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he (the soul) is even higher than the intelligence." (Bg. 3.42)

In the modern society they are encouraging that everyone go shopping for sex, saying that men should enjoy a hundred women and women should have a hundred relations with men. But in reality no one is satisfied, rather

they must suffer so many unwanted incurable diseases. This is the result of chewing and chewing the same thing.

So the Vedas advise directing everything towards the spiritual goal. Control the mind. Limit the mind. If the mind produces a nonsense idea--smash it!! Beat it with shoes and brooms. That is the purpose of intelligence. The judge will not accept, ""My mind told me to shoot the man because he called me a bad name." No, you must use your intelligence to evaluate that retaliation to name calling should be limited. That is intelligence--the power to reason. A person may be agitated and the mind may say, "Smash him!" But although you feel the influence of anger, you control it because of the consequences.

In spiritual life we must also regulate the mind. If we completely deprive the mind, it may radically erupt at some point. Sometimes Westerners attempt to imitate austere yogis who only eat leaves in a remote place of pilgrimage. But when confronted with an opportunity to enjoy, they immediately dive into it. Their senses leap out. Devotees, however, fill the mind and senses with Krsna by chanting, hearing, and feasting on Krsna prasadam; their lives are a constant festival. This satisfies the senses and one becomes truly peaceful.

Saubhari Muni meditated for 10,000 years under the water, but because he criticised the great devotee Garuda, he lost all the pious results of his austerity. Eventually, upon seeing two fish combining together, he became agitated to get married. Coming out of the water, he was covered with barnacles and weeds and his body was wrinkled, but by mystic power he transformed his body into the form of a handsome young man. He then married 51 princesses simultaneously. By his austerities he was suppressing his desires, but his offense removed that shelter. That is the danger and difficulty of practising austerity without devotional service. In Krsna consciousness we engage the senses. We train the senses, keeping them on a tight leash, like someone training an animal, to only act for Krsna. Also the mind must be more and more fixed on Krsna by patience and determination. That is samadhi, thinking only for Krsna. By listening attentively to our chanting, we can start to experience deep appreciation and love for Krsna.

Of course, Narottama dasa Thakura prayed for a short-cut. He said, "I am so unfortunate, I am so unhappy. It is so difficult for me to control my mind. So Lord Nityananda, please just flood me with ecstasy. Flood me with Your mercy. Then I will be so attracted by the taste of the love flowing from Your lotus feet that automatically my mind will be absorbed." This is the devotee's short-cut. If we can get the mercy of Lord Nityananda, then very quickly we taste the ecstasy of pure love for Krsna. Then the mind is easily controlled. This quality of devotional service where one is detached from mundane things and attached to Lord Krsna is explained in the following verse:

*anasaktasya visayan yatharham upayunjatah  
nirbandhah krsna-sambandhe yuktah vairagyam ucyate  
prapancikataya buddhya hari-sambandhi-vastunah  
mumuksubhah parityago vairagyam phalgu kathyate*

"When one is not attached to anything, but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Krsna is not complete in his renunciation." (Bhakti-rasamrta-sindhu 2.255-256)

By relishing happiness from Krsna, we can remain transcendental to all mental and sensual disturbances. Once Arjuna visited the heavenly planets and a beautiful heavenly society girl approached him for union. But since he was a devotee, he could control his mind. He looked down at her feet and addressed her, "You are like my mother." She desired a lusty relation, but he wanted to avoid that. So by considering her to be like his mother, his mind was not disturbed by lusty thoughts. Of course she was furious. But there was nothing she could do. Therefore a brahmachari is advised to see every woman as his mother. This helps to control the mind. Srila Prabhupada once described an Indian sadhu who tried to better the scriptural injunction to see every woman except your wife as a mother. He tried to see his wife as a mother as well. His concoction was to get some

cheap worship from the public, to have them think, "This is something new, something amazing. He must really be a sadhu." But that process is only a concoction.

Srila Prabhupada has so kindly given us the perfect process for attaining peace of mind. We must take up the immediate task of tackling the mind and controlling it, for by controlling the mind we'll be peaceful and happy.

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### Verse 11:

*sei du'ti katha, bhula' na sarvatha  
uccaih svare kara "hari nama-rava"  
"phalgu" ara "yukta", "baddha" ara "mukta,"  
kabhu na bhaviha, ekakara saba*

sei-these; duti-two; katha-topics; bhulo-forget; na-do not; sarvatha-in any circumstance; uccaihsware-in a loud voice; kara-do; hari nama rava-chanting of the holy name; phalgu-false renunciation; ara-even; yukta-linked with Krsna; baddha-bound in material nature; ara-even; mukta-liberated from material entanglement; kabhu na-never; bhaviha-consider; ekakara-one form; saba-all

### TRANSLATION

My dear mind, you should never, under any circumstances, allow yourself to forget the two instructions of Sanatana Gosvami. Constantly engage yourself in loudly chanting the glories of the holy names of Lord Krsna!

Never consider dry renunciation and yukta-vairagya (appropriate renunciation) to be equal. Do not confuse actions appropriate for a conditioned soul with the activities of an eternally liberated soul. Never think that everything is one without difference.

### PURPORT

After exposing the foul play of the mind in desiring to perform solitary practice of Krsna consciousness, now further instructions are being given on performing practical authorized devotional service. Note how His Divine Grace Bhaktisiddhanta Sarasvati Thakura has told his mind to always engage in "loudly performing sankirtana glorification of the holy names of the Lord". This activity is for those advanced in Krsna consciousness and not for the neophytes. The neophyte devotees or kanistha adhikari devotees want to retire untimely from preaching activities and hallucinate that they are on a more elevated platform of devotional service. This is explained in the Caitanya Caritamrta purports as follows.

"Everyone is eligible to become Krsna's devotee. One simply has to be trained according to the approved process. It is the work of Krsna's confidential devotees to turn everyone into a Krsna bhakta. If the confidential devotees do not take up the task of elevating everyone to Krsna consciousness, then who will do it? Those who claim to be devotees but do not engage in Krsna's service to elevate all living creatures to Krsna consciousness are to be considered kanistha-adhikaris (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Krsna consciousness all over the world. Those who are active in the Krsna consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (uttama-adhikaris) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world." (Cc.Madhya 24.205 Purport)

In this tenth verse Srila Bhaktisiddhanta Sarasvati Thakura's instruction to the mind is to be constantly engaged in the "loud" harinama sankirtana or congregationally chanting the glories of the holy name of Krsna. There are two kinds of sankirtana which are authorized. First there is the sankirtana performed by many devotees together playing on mrdanga drums and karatala cymbals while chanting loudly the Hare Krsna maha-mantra: Hare Krsna Hare Krsna Krsna Krsna Hare Hare / Hare Rama Hare Rama Rama Rama Hare Hare. This is also accompanied by dancing. That form of vocal, audible sankirtana can be heard throughout the surrounding neighborhood, and with amplification, it can be heard for a mile or more. Another form of sankirtana known as the brhat mrdanga or "greater drum" sankirtana, is the distribution of transcendental literatures glorifying Lord Krsna and His holy names. When literatures authorized in the line of Sri Caitanya Mahaprabhu are distributed amongst the general public, they glorify the holy name for an unlimited distance. Books may go thousands of miles to rescue fallen souls from the illusion of materialistic life. Even in remote places, such as military camps, prisons, frontier outposts and distant countries, the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada have reached the hands of open-minded seekers of truth and dramatically improved their lives.

The word "uccaihsvare" is given in the Bengali verse. This means literally "loudly sung". What is the real significance of this reference to "loudly singing" the glories of the Lord? When one sings loudly, then many can hear the vibration. Conversely, when one sings softly then only a few are able to hear. Therefore, "loudly singing" refers to broadcasting the glories of the Lord's holy names in such a way that many are able to receive the message. In this context, the distribution of transcendental literature can be understood as a means of performing a "loud" sankirtana as many persons are able to receive the transcendental message by reading the books on Krsna consciousness. For example, by reading these transcendental literatures, many have been able to understand the spiritual purpose of life, have started to chant the Hare Krsna maha-mantra, and have experienced a change in heart which has awakened the devotional qualities which were lying dormant within their hearts. Therefore, both the expansive distribution of transcendental literature as well as the loud congregational chanting of the holy names of the Lord are to be considered as "loud" sankirtana and are to be performed by all devotees of Lord Caitanya.

The mind has been advised to never forget the "two instructions" given by Lord Caitanya to Sanatana Gosvami. What are these two instructions? Referring to the Caitanya Caritamrta we find that the following two verses comprise the two principal instructions to Sanatana Gosvami.

*vrndavane krsna seva, vaisnava acara  
bhakti-smrti- sastra kari' kariha pracara*

"Establish devotional service to Lord Krsna and Radharani in Vrndavana. You should also compile bhakti scripture and preach the bhakti cult from Vrndavana."

*yukta-vairagya-sthiti saba sikhaila  
suska-vairagya-jnana saba nisedhila*

"Sri Caitanya Mahaprabhu then told Sanatana Gosvami about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects." (Cc.Madhya 23.104-105)

Basically, the two instructions are to preach pure devotional service to Lord Krsna, and to perform "yukta-vairagya" or proper renunciation according to time, place and circumstance while avoiding dry renunciation and speculative knowledge. ISKCON (International Society for Krsna Consciousness) has been created by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada to fulfill these two instructions. It is the responsibility of all sincere practitioners of Krsna consciousness to follow the methods given by Lord Caitanya to the six Gosvamis. This has been explained by His Divine Grace A. C. Bhaktivedanta Swami as follow:

This Krsna consciousness movement continues the tradition of the six Gosvamis, especially Srila Sanatana Gosvami and Srila Rupa Gosvami. Serious students of this Krsna consciousness movement must understand their great responsibility to preach the cult of Vrndavana (devotional service to the Lord) all over the world. We now have a nice temple in Vrndavana, and serious students should take advantage of it. I am very hopeful that some of our students can take up this responsibility and render the best service to humanity by educating people in Krsna consciousness." (Cc. Madhya 23.104)

The importance of engaging in preaching activities is placed above all other activities in Krsna consciousness. However, one must be pure in order to be empowered to preach transcendental knowledge. Therefore, one must also be renounced from gross materialistic activities. Renunciation is often thought to be the abnegation of the senses or some type of bodily suffering one must endure. In pure devotional service real renunciation is giving up one's "enjoying attitude" in which one sees everything in terms of one's own physical, mental, or intellectual satisfaction. A pure devotee acts simply for the satisfaction of Lord Krsna. For the satisfaction of Krsna, the Supreme Personality of Godhead, the devotee is prepared to do anything--- even to accept birth again in the material world if there is devotional service the Lord desires of the devotee in this miserable place. One type of austerity is the austerity of cooperating together with other devotees for performing a service which is dear to the Lord.

In this verse, the devotee has been instructed to engage in widespread sankirtana. For both types of sankirtana, either the congregational chanting or the distribution of transcendental literatures, a cooperation or team-work is required.

"Book sankirtana" requires that books be written, edited, published, shipped and distributed. To achieve this, many people must cooperate together, working as a team.

Similarly "chanting sankirtana" with mrdanga drums and karatalas requires the cooperation of all participants. Caitanya Mahaprabhu especially appreciated His devotees cooperating for the purpose of spreading the glories of His holy name.

Devotees have been instructed in this verse by the words "bhulo na sarvvatha" never to forget these two instructions of Lord Caitanya Mahaprabhu. To act independently and make a show of chanting Hare Krsna or to practice devotional services with the end of achieving personal salvation, or for satisfying one's personal desires for material fame, position, distinction or adoration have been condemned here as the actions of a conditioned living entity. Pure devotional service is already on the liberated platform because it has nothing to do with material activities. Pure devotional service is unconditional and favorable to the Lord's desire. Since it is Lord Caitanya Mahaprabhu's desire that His devotees preach cooperatively the glories of the holy names of Krsna, pure devotees unhesitatingly perform this activity at all times under all circumstances. The thought that an individual will "in his own way" spread Krsna consciousness outside of the sankirtana movement authorized by the previous acaryas is inconceivable for a pure devotee of the Lord. There is no alternative for one who wants to achieve perfection in Krsna consciousness in this lifetime other than to remain within the shelter of the Krsna consciousness movement and cooperatively work together for the satisfaction of Guru and Gauranga!

The dangers of leaving the association of Vaisnavas are more than may "meet the eye". In addition, another fatal danger is waiting to devour the unsuspecting devotee, namely mayavada, or the impersonal conception. The mayavada philosophy states that "everything is one", denying differentiation between God and the living entity. One may fall down into the misconception that one is equal with the Lord Himself, which makes one an offender and one falls from the path of devotional service.

It may seem an impossibility for someone practicing devotional activities to be situated in the impersonal mayavada conception, but it is quite common. It is possible even for a devotee to fall into mayavada contamination by committing offenses to the Supreme Personality of Godhead or His pure devotees. Therefore one must always keep the mind alert against any tinge of the characteristics of "dry renunciation", mental

speculation or offensive mentality towards the dedicated servitors of the Lord, lest one fall down from the devotional path into the horrible abyss of impersonalism. Someone may be a brahmana by qualification, and be very pure and strict in regulative activities, but actually be a mayavadi or impersonalist and have an offensive mentality towards the Supreme Lord Krsna and His devotees. This is explained in the Caitanya Caritamrta as follows:

"The Absolute Truth is realized in three phases--- impersonal Brahman, Paramatma and the Supreme Personality of Godhead, Bhagavan. All of these are one and the same truth, but Brahman, Paramatma and Bhagavan constitute three different features. Whoever understands Brahman is called a brahmana, and when a brahmana engages in the Lord's devotional service, he is called a Vaisnava.. A brahmana can chant the Hare Krsna mantra on the platform of namabhasa, but not on the platform of pure vibration. When a brahmana engages in the Lord's service, fully understanding his eternal relationship, his devotional service is called abhidheya. When one attains that stage, one is called a bhagavata or a Vaisnava..

A brahmana may be a very learned scholar, but this does not mean that he is free from material contamination. A brahmana's contamination, however, is in the mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different grades of contamination. Unless a brahmana transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaisnava. An impersonalist ..sometimes..imagines a form of the Lord (saguna-upasana), but such an attempt is never successful in helping one attain complete realization..

Unless one is a fully qualified brahmana, he cannot advance in the spiritual science. A real brahmana is never envious of Vaisnavas. If he is, he is considered an imperfect neophyte. Impersonalist brahmanas are always opposed to Vaisnava principles. They are envious of Vaisnavas because they do not know the goal of life..

We can actually see that in this age of Kali many so-called brahmanas are envious of Vaisnavas. The Kali-contaminated brahmanas consider Deity worship to be imaginative: arcye visnau sila-dhir gurusu nara-matir vaisnave jati buddhih. Such a contaminated brahmana may superficially imagine a form of the Lord, but actually he considers the Deity in the temple to be made of stone or wood. Similarly, such a contaminated brahmana considers the guru to be an ordinary human being, and he objects when a Vaisnava is created by the Krsna consciousness movement..

Similarly, a Vaisnava does not belong to a particular caste; rather, his designation is determined by the rendering of devotional service." (Cc. Madhya 15.277)

To rise up to the level of a Vaisnava, a brahmana must be completely free of all envy towards the Supreme Personality of Godhead and His devotees. If one is envious, then he is not a Vaisnava, he is not even a qualified brahmana---he is to be considered "an imperfect neophyte". Therefore to remain fixed on the platform of unalloyed devotional service and to avoid mayavadi contamination one must remain free from an envious nature against the Vaisnavas. One must remain transcendental to the three modes of material nature.

But it is seen practically, however, that the living entity in the material world is compelled to act in the three modes of material nature being conditioned by the laws of karma or cause and effect. These reactions force him into a variety of predicaments, births, deaths, diseases, etc. Sometimes he feels happy, and sometimes he feels sad. All this is described in Caitanya-caritamrta. Sometimes a living entity is elevated to the heavenly planets to enjoy extended, blissful material happiness with almost no obstacles. But then he is dragged again into hellish misery. Thus he fluctuates between happiness and distress. As in medieval times, when the king would punish criminals by dunking them in the river, then lifting them for air at the last moment, so the material energy forcibly dunks the conditioned soul into the waves of material suffering, brings him up momentarily for a breath of air, then dunks him down again into the swirling currents of repeated birth and death.

Therefore, when in contact with the material world, the living entity faces serious dangers. The mayavadis imagine that, because it is temporary, this world is only illusory. Based on this conclusion, they assert that the living entity is actually God, and when this material illusion is dispelled, he will remember his identity as God. They fail to explain, however, how illusion can overcome God Almighty. If their speculations were correct, it would mean that illusion is greater than God! Therefore, because in effect, they say that illusion is greater than God, they have earned the name, mayavadi - Maya means "illusion", and "vadi" means "one who propagates the theory of." Actually mayavadis are in illusion because they have failed to understand their relationship as eternal servitors of Krsna, the Supreme Personality of Godhead, the Lord of maya, this illusory energy.