

‘Vaiṣṇava Ke’

By Srīla Bhaktisiddhānta Sarasvatī Ṭhākura

*duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari nāma kevala kaitava*

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

*jadera pratiṣṭhā, śukarer viṣṭhā,
jāna nā ki tāhāmāyāra vaibhava"
kanaka-kāminī, divasa-yāminī
bhāviyā ki kāja, anitya se saba*

My dear mind, why are you so proud of being a Vaiṣṇava? 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 māyā.

*tomāra kanaka, bhogera janaka,
kanakera dvāre sevahamādhava"
kaminīra kāma, nahe tava dhāma
tāhāra--mālika kevalayādava"*

My dear mind, you are attached to wealth and due to māyā'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 Mādhava [Kṛṣṇa], 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 Yādava [Kṛṣṇa]. He is the Supreme Enjoyer and actual Owner of everyone's love. Offer all your love and devotion to Lord Kṛṣṇa and you will be completely satisfied.

*pratiṣṭhā-taru, jaḍa-māyā-maru,
nā pelarāvaṇa" yujhiyārāghava"
vaiṣṇavai pratiṣṭhā, tāte kara niṣṭhā,
tāhā nā bhajile labhibe raurava*

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 Rāvaṇa, 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 Rāghava (Lord Rāmacandra).

The only position you should desire is to become a true Vaiṣṇava, 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.

*harijana-dveṣa, pratiṣṭhāśa-kleṣa,
kara kena tabe tāhāra gaurava ?
vaiṣṇavera pāche, pratiṣṭhāśa āche,
tā'te kabhu naheanitya-vaibhava"*

My dear mind, what kind of Vaiṣṇava are you? In the name of solitary worship you are simply engaged in criticising and committing offenses against the *vaiṣṇavas*. You have become envious towards the pure devotees of Lord Kṛṣṇa. Instead of tasting the nectar of being a real Vaiṣṇava 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 Vaiṣṇava. To be a pure devotee of Kṛṣṇa 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 *māyā*.

*se hari-sambandha, śūnya-māyāgandha
tāhā kabhu nayajadera kaitava"
pratiṣṭhā-candālī, nirjanatā-jāli,
ubhaye jāniha māyika raurava*

My dear mind, why are you so proud of being a pure devotee of Kṛṣṇa? A pure devotee of the Lord performs favorable devotional service in his constitutional relationship as an eternal servitor of the Supreme Personality of Godhead, Kṛṣṇa. A pure devotee's desire to serve Lord Kṛṣṇa 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 *pratiṣṭhā-candālī*, the treacherous witch who

enchants and bewilders devotees with the desire for cheap popularity; as well as the *nirjanatā-jāli*, the deadly net of solitary worship, which traps devotees in *māyā*'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*.

*kīrtana chāḍiba, pratiṣṭhā mākhība",
ki kāja dhuḍiyā tādūśa gaurava
madhavendra puri, bhava-ghare curi,
nā karila kabhu sadāi jānaba*

My dear mind, you want me to give up the congregational chanting of Lord Kṛṣṇa'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 *māyā* 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 Mādhavendra Purī. He was never a false imitation, but was a fully realized liberated soul. He travelled to spread the glories of Lord Kṛṣṇa and continuously chanted the holy name of the Lord without the slightest desire for cheap popularity and reputation. Kindly remember his great transcendental qualities.

*tomāra pratiṣṭhā,---śukarer viṣṭhā",
tāra-saha sama kabhu nā mānaba
matsaratā-vaśe tumi jadarase
majeche-chāḍiyā kīrtana-sauṣṭhava*

My dear mind, your desire for cheap reputation can be compared to the stool of a hog. You are proud of being a Vaiṣṇava, but your actual behavior is less than an ordinary civilized human being! Controlled by envy towards true Vaiṣṇavas, 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 Kṛṣṇa saṅkīrtana movement?

*tāi duṣṭa mana,nirjana bhajana,"
pracāricha chalekuyogī-vaibhava"
prabhu sanātane, parama yatane,
śikṣā dila yāhā, cinta sei saba*

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 Vaiṣṇava 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 Sanātana Gosvāmi has so mercifully given in this regard for practising devotional service

properly in Kṛṣṇa consciousness.'

*sei du'ti kathā, bhula' nā sarvathā
uccaiī svare karahari nāma-rava"
Īphalgu" ārayukta", baddha" āramukta,"
kabhu nā bhaviha, ekākāra saba*

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

Never consider dry renunciation and yukta-vairāgya (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.

*kanaka-kaminī, pratiṣṭhā-bāghinī",
chāḍiyāche yāre, sei ta' Vaiṣṇava
seianāsakta", seiśuddha bhakta",
saṅsāra tathā pāya parābhava*

The desire for enjoying cheap fame and material distinction acts like a ferocious tigress who devours one's Kṛṣṇa consciousness. Similarly dangerous are the desires for enjoyment of wealth and women. Someone who has transcended both of these materialistic desires through devotional service is indeed a real Vaiṣṇava.

Someone with such Kṛṣṇa conscious characteristics is truly unattached to material life. He is actually a pure devotee of Lord Kṛṣṇa! The material bondage to the repetition of birth and death is easily defeated by a pure devotee of the Lord like him!

*yathā yogya bhoga, nāhi tathā roga
Īnāsakta" sei, ki āra kahaba
Īāsakti-rahita", sambandha-sahita",
viśaya samuha sakalimādhava"*

Material facilities and gratification of the senses experienced while acting for self-preservation or in the faithful execution of one's duties in Kṛṣṇa consciousness are not the cause of fall down into materialistic consciousness. Rather, such a purely engaged devotee is truly detached from sense gratification, what more shall I say?

The pure devotee acts in Kṛṣṇa consciousness without attachment to the objects of the senses, remaining conscious of his relationship as the eternal servitor of Lord Kṛṣṇa, the Supreme Personality of Godhead. The pure devotee is fixed in his attachment to rendering pure devotional service to the Lord and thus he sees all apparently material objects of sense enjoyment as non-different divine energies of Lord Mādhava (Kṛṣṇa), ie. they are seen in terms of how they can be utilized in the devotional service to Lord Mādhava (Kṛṣṇa) and not according to their material sense-gratificatory value.

*seyukta-vairāgya", tāhā ta' saubhāgya
tāhāi jaḍete harira vaibhava
kīrtane yāhāra,pratiṣṭhā-sambhāra"
tāhāra sampatti kevalakaitava"*

The devotee who engages his material possessions in the service of Lord Kṛṣṇa while regulating his material activities of sense gratification according to the injunctions of the revealed śāstras (refer to previous verse) is actually a yukta-vairāgī or a devotee situated in full and appropriate renunciation. He is certainly most fortunate. Even while living in the midst of the material world, whatever opulences he possesses and whatever actions he performs are all aspects of the spiritual opulence and potency of Hari (Lord Kṛṣṇa), the Supreme Personality of Godhead.

However, if someone is outwardly chanting the holy names of the Lord, or even if he is externally engaged in kirtana, or preaching the glories of the holy name, but actually is motivated by pratiṣṭhā desires, ie. is under the control of desires to enhance his own material reputation or temporary position, then whatever apparent opulences or influence he may have achieved by his efforts are simply the products of cheating, and therefore simply temporary products of māyā, the illusory energy.

*viśaya-mumukṣu", bhogera bubhukṣu,"
du'ye tyaja mana, duiaVaiṣṇava"
kūṣṇera sambandha", aprākūta-skandha,
kabhu nahe tāhā jaḍera sambhava.*

*māyāvādī jana", kūṣṇe tara mana,
mukta abhimāne se ninde Vaiṣṇava
vaiṣṇavera dāsa, tava bhakti-āśa,
kena vā ḍākichā nirjana-āhaba*

The māyāvādī's (impersonalist's) mentality is totally separate from Kṛṣṇa consciousness. Although they are fallen souls conditioned by the material nature, due to illusion they imagine they have achieved liberation from material birth and death, and due to their false pride they commit the greatest offense of blaspheming pure devotees of the Lord.

My dear mind, you are a servant of the servant of Lord Kṛṣṇa! Certainly your desire is to achieve pure loving devotional service to Lord Kṛṣṇa! Then why do you call me to be trapped in this deadly cage of solitary devotional service (nirjana bhajana)? Why do you want me to imitate the māyāvādī impersonalist's practice of making a false show of renunciation and committing offenses against the pure devotees of Lord?

*phalgu-vairāgī", kahe nijetyāgī",
se nā pāre kabhu haiteVaiṣṇava"
haripada chāḍī',nirjanatā bāḍī"*

labhiyā ki phula, phalgu" se vaibhava

Someone, who falsely renounces objects as material, which can actually be utilized in devotional service to Lord Kṛṣṇa, is known as a phalgu-vairāgī. Due to false pride, he claims to be a great renunciate. However, by his practice of dry renunciation, a phalgu-vairāgī is never able to become a Vaiṣṇava, a pure devotee of Lord Kṛṣṇa.

Discarding the eternal shelter of pure devotional service to the lotus feet of Guru and Lord Kṛṣṇa, the phalgu-vairāgī may practice what may appear to be Kṛṣṇa consciousness in his separate or solitary "home" away from the Kṛṣṇa consciousness association of the society of devotees, but what transcendental result does he achieve for all his efforts? Whatever so-called Kṛṣṇa conscious result he is achieving is simply a form of material illusion with no actual eternal Kṛṣṇa conscious value!

*rādhā dāsyē rai', chāḍibhoga-ahi,"
pratiṣṭhāśa" nahekīrtana-gaurava"
rādhā-nityajana", tāhā chāḍi' mana
kena vā nirjana-bhajana-kaitava*

My dear mind, now, with determination, let us remain eternally in the service of the servant of the servant of Srimatī Rādhārānī, the spiritual Embodiment of the purest love for Kṛṣṇa! Give up every last trace of attachment for the vicious snake of material desire for sense gratification (subtle or gross). Give up all desires for achieving cheap fame or some position of temporary material importance through chanting the Holy Names of Kṛṣṇa, as with these material desires one cannot realize the transcendental glories of congregational chanting of the Holy Names of Lord Kṛṣṇa in saṅkīrtana.

My dear mind, completely give up these illusory attachments and totally surrender yourself in the service of Srimatī Rādhārānī's eternal devotees! Why shall we leave the transcendental association of confidential devotees to engage in the cheating process of solitary worship (nirjana bhajana)?

*vrajavāsigaṇa, pracāraka-dhana,
pratiṣṭhā-bhikṣuka tā'rā naheśaba"
prāṇa ache tāṅra, sei hetu pracāra,
pratiṣṭhāśa hīna kṛṣṇa-gāthā" saba*

The Vrajavāsīs' (eternal associates of Kṛṣṇa in Vúndāvana considered by Lord Caitanya Mahāprabhu to be the best and most perfect devotees) personal treasure is preaching the glories of Lord Kṛṣṇa. They are always glorifying Kṛṣṇa. They never desire any cheap popularity or temporary material position, which is hankered after by the living dead. These eternally liberated devotees perform the confidential service of preaching the glories of the Supreme Personality of Godhead and His Holy Name, because they possess real compassion and the eternal life of Kṛṣṇa consciousness. Completely free from all motives for personal material reputation and temporary influence, the pure devotees are completely and

irrevocably bound to Lord Kṛṣṇa through ties of loving devotional service.

*śrī-dayita-dāsa, kīrtanete āśa,
kara uccaiḥsvare harināma-rava"
kīrtana-prabhāve, smaraṇa svabhāve,
se kāle bhajana-nirjana sambhava*

This dayita dāsa (His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura - the humble servitor of the all-merciful Śrīmatī Rādhārānī) simply desires to be absorbed in the nectar of spreading the glories of Lord Kṛṣṇa's holy names. My dear mind, now let us loudly chant the holy names of Kṛṣṇa so we can continuously remain in the ocean of transcendental nectar. The congregational chanting of the holy names of Kṛṣṇa awakens the transcendental quality of natural spontaneous loving remembrance of Lord Kṛṣṇa (including the Lord's form, qualities and pastimes). At that moment the confidential realization and pure practice of "solitary" loving devotional service to Their Lordships Śrī Śrī Rādhā-Kṛṣṇa is possible.