



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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ONLY ONE QUALIFICATION

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

The first condition is that anyone who comes to Krishna consciousness as a bona fide initiated member, he gives up all these abominable habits: no illicit sex, no meat-eating, no gambling, no intoxication. They have given up even smoking cigarettes and drinking tea and coffee. After being qualified, they are accepted as *vaiṣṇavas* and properly initiated. So they cannot be neglected as not being brahmins. According to *śāstra*, they are qualified. Perhaps due to some past habits they may commit some mistake unconsciously. Consciously, no *vaiṣṇava* commits mistakes, but maybe due to habit. That is also protected by Krishna. *api cet su-durācāro bhajate mām ananya-bhāk, sādhuḥ eva sa mantavyaḥ* [Bg. 9.30]. Even there are some discrepancies, if the single qualification is there that he's sticking to Krishna consciousness rigidly, then he is a *sādhu* — *sādhuḥ eva sa mantavyaḥ*. So according to the explanation given by Rupa Goswami, as supported by Lord Krishna himself, as supported by Shukadev Goswamī, as supported by Sanatan Goswamī, as ordered by Chaitanya Mahaprabhu, these European and American



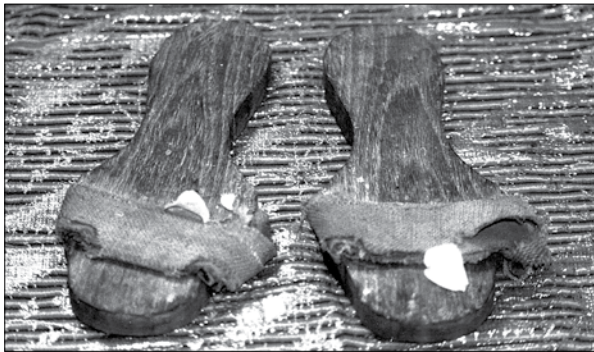
*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

devotees are regularly initiated *vaiṣṇavas*. They should not be neglected. That will be *vaiṣṇava-aparādha*, offense unto the *vaiṣṇavas*.

Out of all kinds of offenses, *vaiṣṇava-aparādha* is the most dangerous. *Vaiṣṇava-aparādha* is

not excused by Vishnu. Because Durvasa Muni offended Ambarish Maharaja, he was not excused even by Vishnu. He had to fall down at the feet of Maharaja Ambarish. So *vaiṣṇava-āparādha* is the greatest offense. Even a great sage like Durvasa was not excused. Durvasa was so powerful that by his yogic power he could personally go to all planets — *brahma-loka*, *śiva-loka*, and *viṣṇu-loka*. He saw Lord Vishnu face to face and requested him for protection from the *sudarśana-cakra*. Vishnu refused, “I cannot give you protection because you are an offender to a *vaiṣṇava*. Only Ambarish Maharaja can give you protection.” He was such an exalted yogi that he could personally see Lord Brahma, Lord Shiva, and Lord Vishnu, but still he was not excused on account of his offense to a *vaiṣṇava*. Chaitanya Mahaprabhu has warned very severely: *tāra madhye vaiṣṇava-āparādha hātī mātā* — *vaiṣṇava-āparādha* is the greatest offense. We should be very careful. According to our Vedic civilization, a *vaiṣṇava*, a saintly person, was never under the government laws. Why only government laws? Even Yamaraja warned his servants not to approach *vaiṣṇavas*. The *vaiṣṇava*'s position is so great. ❀

— Lecture on *Nectar of Devotion*, Vrindavan, 6 November 1972.



Original wooden shoes of Srila
Bhaktisiddhanta Saraswati, at Radha Kund

TWO TYPES OF SANNYASIS

*Srila Bhaktisiddhanta
Saraswati Thakura*

There are two kinds of renunciates — those who enjoyed family life and then took to the path of renunciation and those who had never entered family life but directly took to the path of renunciation. Although both of them are situated in the principle of renunciation, the

former are superior to the latter because they had the experience of family life and thus had tasted the danger. ❀

— *Śrīmad Bhāgavat Tātparya*, Lecture 26, pp. 166-167.
Translated by Bhumipati Das, edited by Purnaprajna Das.
Rasbihari Lal and Sons, Vrindavan.

TEN SYMPTOMS OF THE NON-ENVIOS

- 1) A non-envious person never criticizes *sādhus*.
- 2) He does not consider demigods to be independent lords, for his intelligence is only absorbed in Sri Krishna. Yet he does not disregard the demigods.
- 3) He has faith in Sri Guru and all other superior devotees as befits each of them.
- 4) He offers respect to the *bhakti* scriptures.
- 5) Abandoning meaningless arguments, he acknowledges that the holy name is the topmost meaningful attainment. His perception is rooted in the perfect conviction that the holy name (*nāma*) and its owner (*nāmī*) are one and the same.



Nāma-tattva

SHATTERING

THE TREE OF EXISTENCE

Srila Sridhar Swami

*sadā sarvatrāste nanu vimalam ādyam tava padam
tathāpy ekaṁ stokaṁ na hi bhava-taroḥ patram abhinat
kṣaṇam jihvāgra-śham tava tu bhagavan-nāma nikhilam
sa-mūlam sambharam kaṣati katarat sevyam anayoḥ*

O Lord, is your impersonal spiritual effulgence not always present everywhere? Even so, it has not been able to break even a single small leaf from the tree of repeated birth and death. On the other hand, the moment your holy name is taken, uttered by the tongue, it thoroughly shatters the tree of birth and death down to its roots. Of these two (the spiritual effulgence and the holy name), which should be served? ❀

— Rupa Goswami. *Śrī Padyāvalī*, text 28. English translation by
Kusakratha Das. Krishna Library. Culver City, California. 1989.





Mahaprabhu's prema-nāma saṅkīrtana

6) He never engages in wickedness while depending on the protection of the holy name.

7) He does not consider the auspiciousness of ordinary piety — such as social dharma, religious vows, or renunciation — to be comparable in any way to the auspiciousness of chanting the holy names.

8) He tries to inculcate faith in the faithless, but he never grants them the holy name until that faith has awakened.

9) He believes completely in the glories of the holy name as described in *sāstra*.

10) He is devoid of any sense of I and mine.

Oh readers! Non-jealousness alone is the cause of liberation for the living being, and envy is his only bondage. In *Śrī Caitanya-caritāmṛta (madhya 9.361)* it has therefore been said:

*caitanya-carita śuna śraddhā-bhakti kari'
mātsarya chāḍiyā mukhe bala 'hari' 'hari'*

Please hear the transcendental pastimes of Sri Chaitanya Mahaprabhu with faith and devotion! Giving up envy of the Lord, everyone chant the Lord's holy name, 'Hari' 'Hari'!

— Attributed to Bhaktivinode Thakur, from *Śrī Gauḍiya Patrikā*, Year 5, Issue 5. From <http://vinacc.blogspot.com/2011/01/ten-symptoms-of-non-jealous.html>. Unknown translator.

OFFERING MUNDANE ACTIVITIES

*From the Bhakti Sandarbha
of Srila Jiva Goswami*

tasmāt laukika-karmādy-arpaṇam idaṁ, yathā-kathāñcit tad-dharma-siddhy-artham evocyate

It is therefore recommended in the scriptures that everyone offer all their mundane activities to the Supreme Lord in one way or the other. Such offering of activity enables one to attain the perfection of all religion.

arthaścāyāṁ ṭikāyām—ātmanā cittenāhaṅkāreṇa vā anusṛto yaḥ svabhāvas tasmāt. ayam arthaḥ—na kevalaṁ vidhitaḥ kṛtam eveti niyamaḥ svabhāvānusāri laukikam apīti.

In this regard, Srila Sridhar Swami says in his commentary on *Śrīmad Bhāgavatam* (11.2.36) that one should offer all activities that are motivated by one's consciousness and ego. Activity in this context does not mean only those activities that are sanctioned by and enjoined in the scriptures. Rather, one should offer all



Srila Jiva Goswami

activities arising out of one's nature, even though such activities may be mundane.

śrī-gītāsu ca — yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam. ity eṣā.

The *Bhagavad-gītā* (9.27) also speaks about the same principle — “Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform — do that, O son of Kuntī, as an offering to me.”

itaḥ pūrvam prāṇa-buddhi-dharmādhikārataḥ ity-ādi-mantraś ca tathā. atra svābhāvika-karmaṇo 'rpaṇe duṣkarmaṇo dvividhā gatih. jñānecchūnām aviśeṣeṇa. bhakticchūnām tv anena durvāsana-duḥkha-darśanena ca sa karuṇāmayāḥ karuṇām karotv iti vā.

A similar understanding is given by:

itaḥ pūrvam prāṇa-buddhi-dharmādhikarato jāgrat-svāpna-susupty-avasthāsu manasā vācā karmaṇā hastābhyām padbhyām udareṇa śiṣṇā yat smṛtaṁ yat uktam yat kṛtam tat sarvaṁ śrī-keṣhṇārpaṇam bhavatu svāhā. mām madīyam ca sakalam haraye samarpayāmi

In relation to my life airs, intelligence, body and religious knowledge, whether in dreams, deep sleep or in a fully awakened state of existence, whatever I have thought of using my mind, or spoken using



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my sense of speech, or performed using my hands, legs, stomach and genitals, I offer all that to Lord Sri Krishna in sacrifice. Everything I possess, including my own self, I now offer to Lord Hari.

In this context, there are two ways of offering sinful activities rooted in one's inherent nature. The first way is adopted and practiced by those aspiring to be *jñānīs*, who do not distinguish between so-called good and bad activities. They deal with sinful activities by being indifferent to them and not seeing themselves as the doer of such activities. The second way is adopted and practiced by those aspiring for devotional service. The devotees see the inherent suffering present within such sinful activities and cry out to the Lord, requesting him to be merciful on them. Thus, they pray as follows:

yā prītir avivekānām viṣayeṣu anapāyini tvām anusmarataḥ sā me hṛdayān nāpasarpatu

Unintelligent persons have unflinching affection for the objects of sense gratification. Similarly, may I always remember you, so that that same attachment, applied to you, never leaves my heart. (*Viṣṇu Purāṇa* 1.20.19)

yuvatinām yathā yūni yūnām ca yuvatau yathā mano 'bhiramate tadvan mano 'bhiramatām tvayi

As the minds of young girls take pleasure in thinking of a young boy and those of young boys take pleasure in thinking of a young girl, may my mind take pleasure in you. (*Padma Purāṇa* 6.128.258)

iti pādmokta-prakāreṇa ca mama sukarmaṇi duṣkarmaṇi yad rāga-sāmānyam tat sarvato-bhāvena bhagavad-viṣayam eva bhavatu iti samādheyam. kāmīnām tu na sarvathaiva sarva-duṣkarmārpaṇam

In this way, the devotee prays, “Whatever attraction I have for pious or sinful activities, let all that attachment be wholeheartedly redirected towards the nectarean topics of the Supreme Lord.”

In this way, those who are still within the grips of mundane desires should by all means offer their sinful activities to the Supreme Lord. ॐ

— *Anuccheda* 217.

