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ke Vaiṣṇava

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Commentary by His Divine Grace
Śrī Śyāma daśa Bābājī Mahārāja

VAISHNAVA

Who is a Vaiṣṇava?



Written by: His Divine Grace Gauḍīya Goṣṭhi Pati
Paramahaṃsācārya Varya Śrī Śrīla Bhakti
Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda

By the causeless mercy of Śrīla Bhakti Siddhānta
Sarasvatī Gosvāmī Ṭhākura Prabhupāda Jagat Guru

The book is compiled by His Divine Grace Shri
Shyam Das Babaji Mahārāja



WE pray to all Sarasvati Gaudiya vaiṣṇava,
the most powerful and compassionate
commendors of Sri Caitanya Mahaprabhu's
team, that they will forever protect us under
their divine Lotus Feet and help us carry
out their orders with humility and love. We
ask the readers to forgive our mistakes and
inadequacies and, like bees, only look for the
essence. At the same time, we hope that
the willing readers will submit suggestions
for improvement to us and point out any
shortcomings. We pray, venerable vaiṣṇavas,
to be allowed to be devoted to you from the
bottom of our hearts,



A Note From the Publisher:

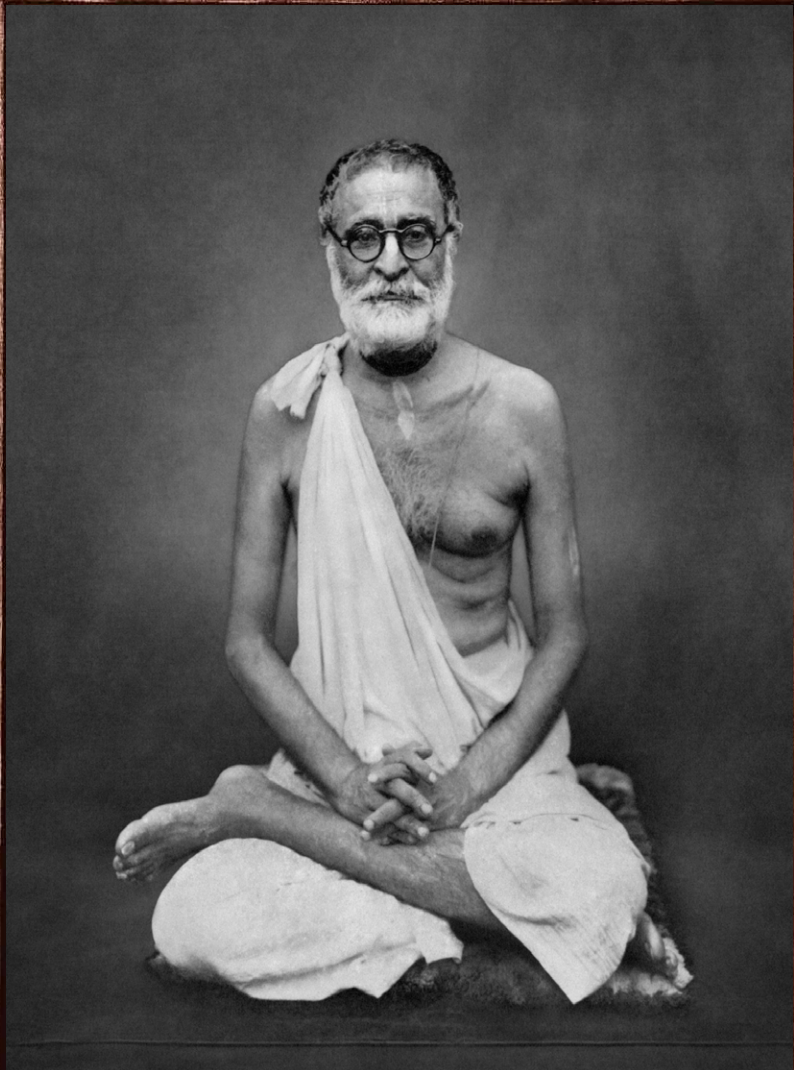
On behalf of our society, we feel very happy to have an opportunity to publish these most valuable verses by Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupāda. In response to the ongoing behest of *vaiṣṇavas*, Śrīla Babajī Mahārāja guides us through the verses of “Vaiṣṇava Ke,” increasingly illuminating deeper inner meaning at each and every step.

Without the unmitigated *kṛpā* of Śrīla Prabhupāda, it is quite impossible to gain entry into the subject matter of “Vaiṣṇava Ke.” Śrīla Prabhupāda’s writings are externally very hard like a coconut shell, but when that shell is broken, the food inside completely satiates our minds.

Due to extreme busyness, this *sevā* was laying due for a long time. Now by the grace of Śrī Śrī Guru-Gaurāṅga, it is possible now for us to publish this. We hope that this may inspire an evolution within the Gauḍīya Vaiṣṇava society and that all who may read this most valuable book will be benefited. We beg for your causeless mercy, nothing else.

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**Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī
Ṭhākura Prabhupāda**



**Śrī Śrīmad Bhakti Pramoda Purī
Gosvāmī Mahārāja**



Shri Shyam Das Babaji Maharaj

THE EDITORIAL PEN

This age of Kali is the age of controversy, so naturally, people are always confused regarding whom to follow or how to follow. Any confusion or doubt in our life should be cured immediately before the disease takes a chronic form.

*ajñāś cāśraddadhānaś ca
saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro
na sukhaṁ saṁśayātmanaḥ
(Bhagavad-gītā. 4.40)*

Those who are ignorant, faithless, and whose natures are doubtful are ruined. Skeptics cannot achieve well-being in this world or the next, nor can they even achieve happiness.

If misgivings are not resolved relating to dhām, nāma, parikara, guru-vaiṣṇava-tattva, or bhāgavat-tattva before leaving the body, then recurring birth and death is a must. Saṁśayātmā vinaśyati indicates a fall down which descends into the limit of self-destruction. The most valuable advice we must remember is:

*siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa
(Śrī Caitanya Caritāmṛita, Adi, 2.117)*

A sincere student (sādhak) should not neglect the discussion of such conclusions (vaiṣṇava siddhānta vicāra), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.

This means we must be very careful about viśuddha-siddhānta vicāra; we should avoid accepting the very dangerous mood of lethargy regarding siddhānta vicāra. Through the practice of viśuddha-siddhānta vicāra, our mind can become firmly fixed unto the Lotus

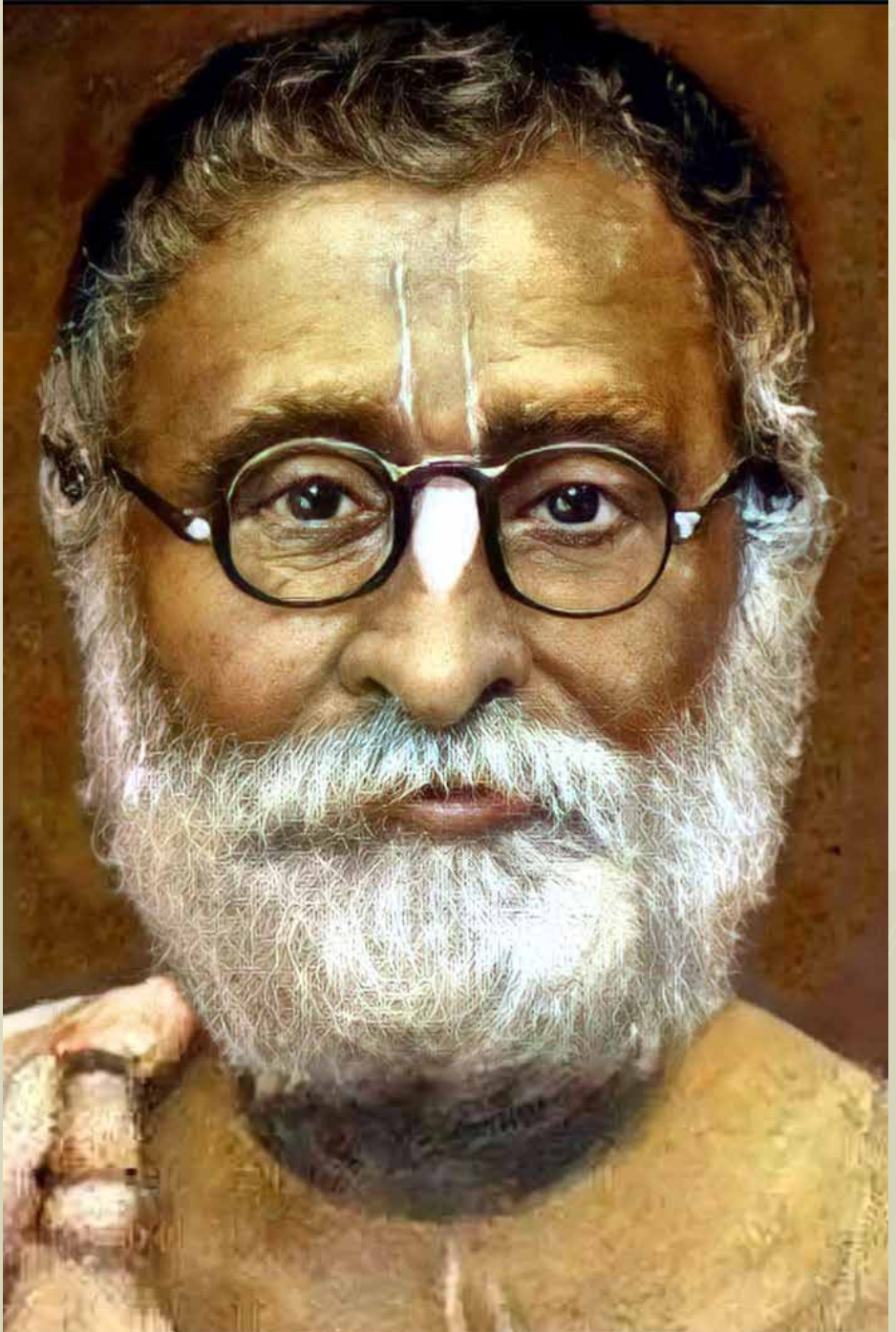
Feet of Śrī Kṛṣṇa. Those sahajiyās or so-called devotees never like to accept the viśuddha-siddhānta vicāra exemplified by Śrīla Saccidānanda Bhaktivinod Ṭhākura and Śrīla Bhakti Siddhānta Sarasvatī Gosvami Ṭhākura Prabhupāda.

To spare people confusion, Śrīla Prabhupāda has composed verses in “Vaiṣṇava Ke” that have provided a clear scientific guideline related to guru-paramparā and bhāgavat-paramparā, illuminating the intricate subject matter necessary to understand how to identify a vaiṣṇava. Inspired by his feelings of grave concern on behalf of the coming generations, Śrīla Saccidānanda Bhaktivinod Ṭhākura has written that a pure sādhu-vaiṣṇava cannot be identified only by external dress and activities; so then how can we identify them?

Śrīla Prabhupāda presented an analytical replay on this subject matter within the verses of “Vaiṣṇava Ke” that elaborate nearly all the possible points by which we may discern the symptoms of a sādhu-guru-vaiṣṇava. Those who are truly interested in doing bhajan from the core of the heart with full dedication must go through these verses to develop a complete understanding of the subject matter. Daily recitation of these verses can give immense strength and stability in bhajan. This practice can also help us to detect the various forms of defects that are inside of our hearts, naturally gaining scope to rectify ourselves in the course of our bhajan.

The study of Sanskrit grammar is such a vast topic that oftentimes one cannot maintain the patience to complete it. Out of matchless compassion, our Jīva Gosvāmī has given this subject a scientific design, shaping it through the application of various harināma-mala. He has related sūtras of the Vyākaraṇa with various names of Hari such as Kṛṣṇa, Govinda, Janārdana, Vāsudeva, etc. Similarly, Śrīla Prabhupāda scientifically expounded the subject matter in “Vaiṣṇava Ke” for our complete benefit.

All glories to Śrī Śrī Guru-Gaurāṅga and Gomata,
The Editors



INTRODUCTION

His Divine Grace Paramahaṁsa Varya Gauḍīya Goṣṭhi Pati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda said, “Bonded *jīvas* cannot get inspiration to do *hari-bhajan* until and unless they find a living firing example in front of them.” Our ideal example is Saccidānanda Gaura Hari. Anybody can claim themselves as a follower of Śrī Gaurāṅga Deva, but a true follower is extremely rare. Now the main question is: who is the genuine follower of Śrī Gaurasundar and who is not? To receive the exact teachings of Śrīman Mahāprabhu, we must submit ourselves unto the Lotus Feet of Śrīla Saccidānanda Bhaktivinoḍ Ṭhākura and Śrīla Prabhupād Bhakti Siddhānta Sarasvatī.

It has been the consistent, sustained commitment of Śrīla Prabhupād to stay far away from saḥajiyās, māyāvādīs, karmīs, or wayward non-devotees. Pure devotees can never compromise and accept anything less than śuddha-bhakti because compromising means abandoning some good standards and accepting some bad ones. In the way of pure bhakti, this is quite impossible. Pure devotees are known for their firm resolution to avoid asat-saṅga.

*asat-saṅga-tyāga, – ei vaiṣṇava-ācāra
strī-saṅgī – eka asādhu, 'kṛṣṇābhakta' āra
(Śrī Caitanya Caritāmṛita, Madhya, 22.87)*

A vaiṣṇava should always avoid association with ordinary people. Common people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.

Śrīla Prabhupāda was bound through compassion to write these most valuable verses in “Vaiṣṇava Ke” to give us the complete conception of *sad-guru-vaiṣṇava* (pure guru).



FIRST CHAPTER

দুষ্ট মন, তুমি কিসেরে বৈষ্ণব?
প্রতিষ্ঠার তরে, নির্জনের ঘরে,
তব হরিনাম কেবল কৈতব ॥

*duṣṭa mana! tumi kiserā vaiṣṇava
pratiṣṭhāra tare, nirjanera ghare,
tava harināma kevala kaitava*

O,wicked mind! What kind of vaiṣṇava do you think you are? Your pretentious show of chanting Lord Hari’s holy name in a solitary place is only for the sake of attaining the false prestige of worldly reputation is nothing but pure hypocrisy.

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahaṁsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda said, “What a great difficult task it is to deliver a bonded soul from the jail-like trap of *mahāmāyā*, to help them reach the Lotus feet of Bhagavān, and to engage them in eternal *sevā* in the eternal *dhām*. Who can realize such a difficult task from the heart? This is a most benevolent task. Such an absolute benefit for a *jīva* (*para upakār*) can never be found in the infinite cosmic world (material world).

A bonded soul is always full of four kinds of defects: *bhrama*, *pramāda*, *vipralipsā*, and *karaṇāpāṭava*.

- *Bhrama*: false knowledge, what is not to be accepted— seeing something in the wrong way. For example, the fear that comes from perceiving something like a snake when it is a rope or the misconception of silver in a pearl-oyster.
- *Pramāda*: lack of attention, wrong hearing or wrong speaking, to

accept or realize something in a different way than was intended.

- *Vipralipsā*: propensity for cheating oneself.
- *Karaṇāpāṭava*: imperfect material sense organs.

A bonded soul who encounters the topic of *hari-bhajan* will experience nothing but nervous laughter. Śrīla Prahlād Mahārāj spoke the following words in front of Śrī Narasiṁha Deva very softly in a crying mood:

*jihvaikato 'cyuta vikarṣati māvitṛptā
śiśno 'nyatas tvag-udaram śravaṇam kutaścīt
ghrāṇo 'nyataś capala-drk kva ca karma-śaktir
bahvyaḥ sapatnya iva geḥa-patim lunanti
(Śrīmad Bhāgavatam, 7.9.40)*

[My dear Lord, O Acyuta! Infallible one! My position is like that of a person whose many wives are each trying to attract him in their own way: the tongue is attracted to palatable dishes, the genitals toward attraction to the opposite sex, the sense of touch to soft things, the belly to eating more even after it is filled, and the ears, when not attempting to hear about You, are generally attracted to nice songs; the sense of smell has been attracted another way, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere to develop more and more dissatisfaction in my life. In this way, I am certainly feeling helpless.]

This is the painful situation of a bounded soul as explained in these verses:

*mana eva manuṣyasya
pūrva-rūpāṇi śaṁsati
bhaviṣyataś ca bhadram te
tathaiva na bhaviṣyataḥ
(Śrīmad Bhāgavatam, 4.29)*

O King, all good fortune unto you! The mind is the cause of the living entity attaining a certain type of body per its association with material nature. According to one's mental composition, one can understand what the living entity was in his past life as well as what kind of body he will have in the future. Thus, the mind indicates the past and future bodies.

The mind is considered the topmost, wicked of all the material sense organs; often called the eleventh sense organ. When the material mind is applied to all of the sense organs, it can never reach *param satya-vastu*, (the absolute object).

*yato vāco nivartante
aprāpya manasā saha
ānandaṁ brahmaṇo vidvā
ina bibheti kadachaneti
(Taittirīya Upaniṣad, 2.4.1)*

[One who relies on the mind and words to reach Brahman will experience insufficiency and turn back disappointed; one who knows the bliss of Brahman never fears.]

For a bonded soul, the topic of *hari-bhajan* causes nothing but nervous laughter. Śrīla Prabhupāda emphasized for us to chastise the wicked mind just after waking from sleep. Paramahaṁsa Śrīla Gaura Kishore Dās Babajī Mahārāj suggested for us to beat the most dangerous, wicked mind at least one hundred times with a shoe every morning. If we fail to chastise our wicked minds, there is no chance for *hari-bhajan* to arise. In such a case, how and when can we become a real *vaiṣṇava*? This is just a false dream for us, nothing else. We need to engage in self-inquiry to realize whether we are *vaiṣṇava* or not in the true sense. It is due to Māyādevī's arrangement that everybody likes to get *lābha*, *pūjā*, and *pratiṣṭhā* in return for whatever act they perform including education, business, jobs, or even for doing *hari-bhajan*. Even in the way of *hari-bhajan*, hardly any of us like to offer unalloyed *sevā* of *hari-*

guru-vaiṣṇava. There is almost always some duplicity coming to contaminate our hearts which is a huge type of impediment in the way of *hari-bhajan*. To gather false *pratiṣṭhā*, we sometimes act as *sādhu* to show our solitary *nāma-bhajan*. This is really very dangerous; it is nothing but cheating.





SECOND CHAPTER

জড়ের প্রতিষ্ঠা , শূকরের বিষ্ঠা ,
জান না কি তাহা মায়ার বৈভব।
কনক-কামিনী, দিবস-যামিনী,
ভবিয়া কি কাজ, অনিত্য সে-সব॥

*jaḍera pratiṣṭhā, śūkarera viṣṭhā,
jāna nā ki tāhā māyāra vaibhāva
kanaka-kāminī, divasa-yāminī,
bhāviyā ki kāja, anitya se saba*

Material name and fame are just like a pig's stool. Do you not know that it is a part of *māyā*, the illusory environment? Your days and nights are filled with worries about money and women, but what is the use? It is all temporary.

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahaṃsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told us that, “*rūpānuga* devotees never feel they deserve any personal credit for any kind of specialty or special achievement. Because they know it for sure that everything is done by the Supreme Lord, they attribute all glories to the original source.”

Material *pratiṣṭhā* is compared with pig's stool—what matter exists that is worse than that? We know that a pig is a stool-eater and subsequently passes stool, so what else can we expect out of that? We should remember that all varieties of material *pratiṣṭhā* are none other than expressions of Māyādevī's opulence—unstable and subject to change; ultimately terminating with death. Our *ātmā* is an eternal *cit* particle, so our full attention should be on

pūrṇa chetan-vastu Bhagavān. *Kanaka-kāminī-pratiṣṭhā* is unstable; regardless, we stay engaged in thinking about them all day and night. What is the use of this? We should think over and over again about these topics.

Actually, we have no connection with this material world, but we still feel attraction or attachment to it. All worldly relationships we have developed in this material world such as with father, mother, brother, or wife are all *māyā* (illusion), nothing else. All these relative relationships are ultimately throwing us into the ocean of misery; such bondage can never be cut. Only perfect *sādhu-sanga* can help us to cut this bondage. Bhagavān Kapila Deva has given this advice to mother Devahūti:

*saṅgo yaḥ saṁsrter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate
(Śrīmad Bhāgavatam, 3.23.55)*

Engaging in material association with a feeling of material attachment causes material bondage, but if done with a saintly person, it leads to the path of liberation (or being free of material association).





THIRD CHAPTER

তোমার কনক, ভোগের জনক,
কনকের দ্বারে সেবহ মাধব।
কামিনীর কাম, নহে তব ধাম,
তাহার মালিক কেবল যাদব ॥

*tomāra kanaka, bhojera janaka,
kanakera dvāre sevaha mādharma.
kāminīra kāma, nahe tava dhāma,
tāhāra mālika kevala yādava.”*

Your opulence is the source of enjoyment, but you must use your opulence to serve Mādhava, The Supreme Lord. You hanker for women, but they are not meant for you— their only proprietor is Yādava, Kṛṣṇa.

The Essence of This Verse:

Gauḍīya Goṣṭhi Pati Paramahaṃsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda warned us that to collect a huge amount of money is not our target. If we do so, the mood to insult *guru-vaiṣṇava* can develop in us.

Bonded souls roll with material enjoyment life after life; infinitely. Each and everything including *kanaka*, *kāminī*, and *pratiṣṭhā* should be utilized in the service of the Supreme Lord. Whatever bonded souls get is used for personal or material enjoyment; we are habituated to that indefinitely.

As per *yukta-vairāgya vidyā* (all proper adjustments in relation to *kṛṣṇa-sevā*) we can utilize each and everything for the *sevā* of Mādhavajī Bhagavān. Our *vairāgya* is not *avidyā* (ignorant) rather it is very helpful to develop *bhakti*. A tendency of gradually increasing a *sevā* mood can be felt inside the heart through the feeling of *yukta-vairāgya*. Śrīla Sarvaabhauma Bhaṭṭācārya has written:

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye
(Gaurāṅga Śatakam)*

I take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us the real knowledge of His mood of devotional service. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His Lotus Feet.

We *gauḍīyas* should always be in favor of *yukta-vairāgya*. The following two important *ślokas* by Śrīla Rupa Gosvāmīpād are found in *Bhakti-rasāmṛta-sindhu* as the evidence of *yukta-vairāgya vidyā*. As per the instruction of Śrīla Prabhupāda, these two *ślokas* are found on the cover front page of *Gauḍīya Patrikā*:

*anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate
(Bhakti-rasamrita-sindhu, 1.2.255)*

A person without attachment to sense enjoyment who accepts whatever facilities are appropriate for the service of Śrī Kṛṣṇa is not bound by such activities. Such detachment is said to be *yukta-vairāgya* which means renunciation through always maintaining a connection with Śrī Kṛṣṇa.

*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumuṣubhiḥ parityāgo
vairāgyam phalgu kathyate
(Bhakti-rasāmṛta-sindhu, 2.255-256)*

When one has no attachment for anything but simultaneously accepts everything in relation to Kṛṣṇa, then one is properly situated beyond possessiveness. On the other hand, one who rejects anything or everything without the sense of *sambandha-jñāna* relating to Kṛṣṇa, The Supreme Lord, their mood cannot be appreciated at all as perfect *vairāgya*, rather it is called dry *vairāgya* (renunciation).

Baddha-jīvas are constantly influenced by *māyā*; always running towards material enjoyment and feeling dissatisfaction. Certain insects jump into a fiery death even after knowing the danger, as do *baddha-jīvas*.

*ye hi saṁsparśa-jā bhogā
duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ
(Bhagavad-gītā, 5.22)*

[Learned persons (*paṇḍits*) never become attached to pleasures derived from the material senses. Pleasures born of contact with the senses only bring misery and suffering. O, son of Kunti! Learned persons never derive pleasure from attaining all sorts of temporary happiness. In a detached manner, they perform activities only to maintain the body.]

We also know from *Śrīmad Bhāgavatam* that even after enjoying like mad, Yayāti Mahārāj was not at all satisfied. He spoke about his own painful direct realization in the following manner:

*na jātu kāmāḥ kāmānām
upabhogena śāmyati
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate
(Śrīmad Bhāgavatam, 9.19.14)*

[As supplying *ghee* (clarified butter) into a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful.]

Nobody can conceive the far-reaching consequence of this kind of dirty material enjoyment. The unending material desire of a bonded soul never comes to an end because material enjoyment can never give complete satisfaction. In *Śrīmad Bhāgavatam*, Piṅgalā (a prostitute) has given this comment:

*āśā hi paramaṁ duḥkhaṁ
nairāśyaṁ paramaṁ sukhaṁ
yathā sañchidya kāntāśāṁ
sukhaṁ suṣvāpa piṅgalā
(Śrīmad Bhāgavatam, 11.8.44)*

[Material desire is undoubtedly the cause of endless misery, and the freedom from such desire is the cause of ultimate happiness. Therefore, completely cutting off her desire to enjoy herself with so-called lovers, Pingala was ultimately very happy and went to sleep peacefully.]

Material desires are the root cause of all kinds of suffering. No material desire means no tension; automatically, then absolute bliss can touch the heart, but only through a mood of *sevā* towards the Supreme Lord (*bhakti*). The prostitute Pingala was ultimately feeling fed up with material enjoyment. She said, “By this material body, if I could serve the topmost hero of this whole cosmic creation, Supreme Lord, then my life would have been better. I wasted all my time and energy for this rubbish material body made up of blood and flesh which is most unstable.” She developed a *sevā* mood for the Supreme Lord, thereby the words absolute bliss of mind and heart can be applied here.

Śrīla Prabhupāda used to say that when our desires tally with the desires of Bhagavān (Supreme Lord), then and only then we can become happy in a true sense. Whatever items we have around

us are for the sevā of the Supreme Lord only, not for our sensual gratification. The absolute owner of souls, Śri Kṛṣṇa, should be worshiped with the help of *kāminī*, *kanchan*, etc.



FOURTH CHAPTER

প্রতিষ্ঠাশা-তরু, জড়-মায়া-মরু,
না পেল “রাবন” যুকিয়া “রাঘব”।
বৈষ্ণবী-প্রতিষ্ঠা, তা’তে কর নিষ্ঠা,
তহা না ভজিলে লভিবে রৌরবে॥

*pratiṣṭhāsā-taru, jada-māyā-maru
nā pela rāvaṇa yūjhiya rāghava:
vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā,
tāhā nā bhajile labhibe raurava*

The demon Rāvaṇa (lust-incarnate) fought with Lord Rāmacandra (love-incarnate) to gain the tree of worldly reputation (worldly *pratiṣṭhā*) but that illusion was like an oasis that turned out to be but a mirage cast in the desert wasteland of the Lord’s illusory material potency. Please cultivate fixed determination to attain only the steady and solid platform whereupon a *vaiṣṇava* ever stands. If you neglect to worship the Lord from this position, then you will ultimately attain a hellish existence.

The Essence of This Verse:



Gauḍīya Goṣṭhi Pati Paramahaṃsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that we Gauḍīyas always believe in *ekāyan-paddati* (one-pointed procedure). The *ekāyan* process of *sevā* means each and everything should be directed towards the Lotus Feet of the Supreme Lord (*sevya-vigraha*) through the authentic channel. All *lābha*, *pūjā*, *pratiṣṭhā*, etc. coming in our *bhajan* life should be properly channelized through authentic *guru-paramparā* (*bhāgavat-paramparā*) to reach the Lotus Feet of the Supreme Lord, *sevya-vigraha* through the original *āśraya-vigraha*.

There should not be any question of retaining a personal share of *lābha-pūjā-pratiṣṭhā*; otherwise, our *bhajan* may become spoiled. The usual growth of a *pratiṣṭhā-āśā* (hope for *pratiṣṭhā*) tree is just like the impossible task of searching for water in a desert while hypnotized by a mirage. A person covers a great distance in vain as there is no actual water to be found, ultimately resulting in death. This may be compared to the case of Rāvaṇa. He wanted to fight with the Supreme Lord Rāghava (Śrī Ram) to ensure his personal *lābha-pūjā-pratiṣṭhā* or *kāminī-kanchan*. What was the final result? We should contemplate this over and again.

Vaiṣṇavi-pratiṣṭhā is exclusive and pure; it should not be confused with dirty and unstable material *pratiṣṭhā*. On the contrary, if we cannot develop full faith in *vaiṣṇavi-pratiṣṭhā*, then surely we will have to go to hell—there's no doubt in it. *Vaiṣṇavi-pratiṣṭhā* is all reserved for *guru-varga* or ultimately for the original *āśraya-vigraha*. We cannot reserve the right to avoid this *vaiṣṇavi-pratiṣṭhā*; undoubtedly it is a great offense.

Śrīla Mādhavendra Purīpāda was completely uninterested in any kind of *pratiṣṭhā*; he always wanted to avoid it. We remember that when the transcendental news of Śrī Gopīnath Bhagavān Himself having stolen *khīra* for him was about to be spread quickly throughout the town, he left immediately in fear of *pratiṣṭhā*. This was none other than pure *vaiṣṇavi-pratiṣṭhā* which was ultimately arranged by the Supreme Lord, Śrī Gopīnath. Therefore, Śrīla

Mādhavendra Purīpāda was bound to accept that unique *pratiṣṭhā* for the complete satisfaction of the Supreme Lord.

A *vaiṣṇava* must be ready to accept pure *vaiṣṇavi-pratiṣṭhā* in relation to any *sevā* such as *hari-kathā*, *hari-kīrtan sevā*, (preaching) *puja-sevā*, *bhikṣā-sevā*, *guru-sevā*, etc. *Vaiṣṇavi-pratiṣṭhā* surely cannot contaminate his heart because there is no smell of personal *pratiṣṭhā* within it.

Vaiṣṇavi Pratiṣṭhā-tattva and Material Pratiṣṭhā

Pratiṣṭhā is a must in our life, nobody can avoid *pratiṣṭhā-āśā*; it is next to impossible. Even if we can reach the point of avoiding *kāminī-kanchan*, we can not leave that *pratiṣṭhā*. Honestly speaking, even after death, we like to protect and preserve our *pratiṣṭhā*—it is such a dangerous disease. Our solitary *bhajan* is to get *pratiṣṭhā*, our *mauna-vrata* is to get *pratiṣṭhā*, our preaching is also to get *pratiṣṭhā*, our *guru-vaiṣṇava sevā* is for *pratiṣṭhā*, etc. If someone claims, “I do not want any *pratiṣṭhā*,” this is completely wrong. The desire for *pratiṣṭhā* can remain very secret and elicit more and more *pratiṣṭhā* in our life. All of the fighting and competition evidenced in the fields of politics, education, service, business, or even in the field of sports can also be seen in the field of so-called *bhajan*. Competition is a must; it can never be avoided.

As per Sanskrit grammar, we know that the suffix *prati* together with the root *sthā* plus *oma* composes the word *pratiṣṭhā*. *Sthā* means stability, but absolutely everything in this material world is unstable. This surely indicates the way towards eternity. Material stability of creation and destruction are natural phenomena in this material world, so how then can material *pratiṣṭhā* gain infinite stability? That is why pure *guru-vaiṣṇavas* never accept any material *pratiṣṭhā*, not even in a dream.

The total existence of this material creation comes from *sandhinī śakti*. In *Brahma-saṁhitā*, we read:

*sahasra-patra-kamalam
gokulākhyam mahat padam
tat-karṇikāram tad-dhāma
tad-anantāmśa-sambhāvam
(Brahma-saṁhitā, 5.2)*

[Śrī Gokula-dhāma is the superlative realm of Śrī Kṛṣṇa. It is eternally manifested by Śrī Baladeva of whom Śrī Anantadeva is but a partial expansion. This eternal, transcendental abode of Gokula exists in the form of a divine lotus flower with thousands of petals. Śrī Kṛṣṇa’s residence is the pericarp, situated in the center of the whorl of that lotus.]

We can see that any eternal stability in the eternal world is due to Baladeva-Anantadeva who is our Nityānanda Prabhu. The perverted reflection of that *sandhinī-śakti* (visible in this material world as material creation) is due to the original *sandhinī-śakti* which exists in the transcendental world where the stability of eternal creation may be found. The outcome of our discussion brings attention to the eternal stability of eternal *pratiṣṭhā* which rests only unto the Lotus Feet of Nityānanda Baladeva or Anantadeva. The chastity of our *pratiṣṭhā* can be protected only if we can attribute all our credit and glories unto the Lotus Feet of Śrīman Nityānanda Baladeva—the original *guru-tattva*. This is the actual secret of *vaiṣṇavi pratiṣṭhā-tattva*.

If our submission unto the Lotus Feet of Śrīman Nityānanda Prabhu is imperfect or even slightly deviated (coming from a contaminated heart,) then it is surely not *vaiṣṇavi-pratiṣṭhā*. Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhu used to say that the slightest deviation from the track of your *guru-pādapadma* can ultimately throw you away from *bhajan*. This is why Raguṇātha Dāsa Gosvāmī has written the following:

*pratiṣṭhāsā dhrṣṭā śvapaca-ramaṇī me hṛdi naṭet
katharṁ sādhu-premā spṛśati śucir etan nanu manaḥ
sadā tvam sevā sva prabhu-dayita-sāmantam atulaṁ
yathā tām niṣkāśya tvaritam iha tam veśayati saḥ
(Śri Manaḥ-śikṣā, 7)*

Why is it that deceit still lingers in one's heart despite having given up all material sense enjoyment? This verse has been composed to answer this question.

[O, mind! How can pure divine love appear in my heart as long as the shameless dog-eating, outcaste woman of the desire for *pratiṣṭhā* is audaciously dancing there? Therefore always remember and serve the immeasurably powerful commanders of the army of Śrī Kṛṣṇa, the beloved devotees of the Lord. They will at once banish this outcast woman and initiate the flow of immaculate *vraja-prema* from within your heart.]

Unparalleled, undefeated eternal *pratiṣṭhā* is resting there unto the Lotus Feet of my Paramahaṁsa Jagadguru (understanding that Śrīman Nityānanda Baladeva-Anantadeva) is becoming manifest in front of us as our *sad-gurudeva*. If anybody likes to compete with Him, then a fall down is a must in his life. By now, it is very clear that those who express a jealous mood against Prabhupāda and his mission surely can get lost or go to hell; there is no doubt about it.





FIFTH CHAPTER

হরিজন-দ্বেষ, প্রতিষ্ঠাশা-ক্লেশ,
কর কেন তবে তাহার গৌরব।
বৈষ্ণবের কাছে, প্রতিষ্ঠাশা আছে,
তা'ত কভু নহে অনিত্য বৈভব।।

*harijana-dveṣa, pratiṣṭhāśā kleśa,
kara kena tabe tāhāra gaurava.
vaiṣṇavera pāche, pratiṣṭhāśā āche,
tā'ta kabhu nahe anitya-vaibhāva*

Why do you needlessly suffer the torment of blaspheming the devotees of Lord Hari, attempting to achieve their eminence while only proving your own fruitless foolishness? The desire for spiritual eminence is easily fulfilled when one becomes a devotee of the Lord, for eternal fame automatically follows the heels of a *vaiṣṇava*. That fame is never to be considered a temporary worldly opulence.

The Essence of This Verse:

Gauḍīya Goṣṭhi Pati Paramahaṁsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda explained that to express an angry attitude against one who criticizes *sādhū-guru-vaiṣṇava* is *bhakti*. If in this case anger is not expressed, one can lose *bhakti* because it is a great offense.

Those who express an envious attitude against *bhāgavat-bhakta* (*harijana, sādhū, guru, and vaiṣṇava*) don't know that they are simply going to destroy themselves. In the last chapter, we discussed this *vaiṣṇavi-pratiṣṭhā* and *avaiṣṇavi-pratiṣṭhā* (material *pratiṣṭhā*) in detail. It was explained that one who wishes to prove himself as being important will start a competition. Otherwise, why should

one start a competition? Without a mood of jealousy, a competitive mood cannot arise.

Niṣkiñcan sādhu-guru-vaiṣṇavas deem themselves as being nothing because they have their eternal relationship with Ananta Deva. They can see or realize each and everything as being directed by Ananta Deva; naturally, their humbleness is always in contact with the Lotus Feet of the *ṭṛṇād api sunīcena bhāva*. When one cannot realize that life is very unstable, then the question of collecting *kāminī-kancan* or *pratiṣṭhā* can arise in their life and cover up their consciousness, driving them the wrong way towards *māyā*.

*ajaramavat pragya vidyāmarthanca chintayet
grihita eva kesheshu mrityuna dharmamacharet
(Nītiśāstra, Cāṇakya Paṇḍita)*

To collect *vidyā* (educational qualification) or *kāminī-kancan* (opulence/*vaibhāva*) one must think that he is immortal. Also, he who runs towards *ātmā-dharma* must think that his hair is being pulled by Yamarāja (God of Death). When someone forgets about his imminent death, then he becomes restless to collect money, position, (*kāminī-kancan*), etc. One should not express pride or ego related to material *pratiṣṭhā*— it is very unstable.

The opulence of Indra Deva (King of Heaven) or Rāvaṇa are all very unstable— at any time those can go away; there is no surety in it. Indra Deva was a street beggar when he was driven away from heaven by *asuras* who were empowered by Bali Mahārāja. After killing Viśvarūpa, the Brahma-guru, and Vṛtrāsura, he was so helpless that we cannot even imagine. So where then is the stability of his *pratiṣṭhā*?

*tayendraḥ smāsahat tāpaṁ
nirvṛtir nāmum āviśat
hrīmantam vācyatām prāptam
sukhayanty api no guṇāḥ*

(Śrīmad Bhāgavatam, 6.13.11, Glorification of Padma Purāṇa)

[Following the advice of the demigods, Indra killed Vṛtrāsura and he suffered because of this sinful killing. Although the other demigods were happy, he could not derive happiness from the killing of Vṛtrāsura. Indra’s other good qualities, such as tolerance and opulence could not help him in his grief.]

*na chendrasya shukham
kinchinna shukham chakkrabartinah
shukhamasti viraktasya
munerekanta jivinah
(Padma Purāṇa, 4.75)*

[No trace of happiness can be found in the life of Indra Mahārāja nor in the life of a king who enjoys full sovereignty. Only those who are devoid of material enjoyment and living without any material disturbances with the exclusive mood of bhāgavata-cintā (constantly remembering the Lord) are leading a truly blissful life—nobody else.]

Rāvaṇa wanted to exceed the final limit of his false ego by avoiding or ignoring everyone. Finally, he committed *aparādh* unto the Lotus Feet of the Supreme Lord Rāmachandra Bhagavān. Indra was also very proud of his exclusive unmatched opulence. We have seen in the previous chapter that the *vaiṣṇavi-pratiṣṭhā* is running behind pure *guru* and *vaiṣṇava*. This is never unstable because *vaiṣṇavi-pratiṣṭhā* means eternal *pratiṣṭhā* which is resting unto the Lotus Feet of Anantadeva-Baladeva-Nityānanda. We should not have any confusion between *vaiṣṇavi-pratiṣṭhā* and *avaiṣṇava-pratiṣṭhā* (or material *pratiṣṭhā*).



SIXTH CHAPTER

সে হরি- সম্বন্ধ, শূন্য-মায়াগন্ধ,
তাহা কভু নয় জড়ের কৈতব।
প্রতিষ্ঠা-চণ্ডালী, নির্জনতা-জালি,
উভয়ে জানিহ মায়িক রৌরব।।

*se hari sambandha, śūnya-māyāgandha,
tāhā kabhu naya jaḍera kaitava:
pratiṣṭhā-caṇḍālī, nirjanatā-jālī
ubhaye jāniha māyika-raurava.*

The relationship between a devotee and Lord Hari is devoid of even a trace of worldly illusion; it has nothing to do with the materialistic cheating propensity— the *pratiṣṭhā* (prestige) of so-called popularity in the material realm is compared to a treacherous dog-eating witch, and the attempt to live in solitude to supposedly engage in unalloyed *bhajan* is compared to an entangling network of distraction. Please know that anyone striving in either of these ways verily lives in the hell of Māyā’s illusion.

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahaṁsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda explained, “Without *sambandha-jñāna*, *hari-bhajan* cannot even start.” We can also listen to the advice of Śrīla Saccidānanda Bhaktivinod Ṭhākura in his *kīrtan*:

*kṛpā koro vaiṣṇava ṭhākura, sambandha jāniyā
bhajite bhajite, abhimāna hau dūra
(Kalyāṇa-kalpataru, Prarthana Lalasmayi, Song 8)*

[O, Vaiṣṇava Ṭhākura! Please give me your mercy –bestow upon me the knowledge of my relationship with Bhagavān and the ability to do bhajan, sending my false ego far away.]

Sambandha-jñāna bhajan can help us to reach the stage of purity wherein the false ego cannot stay. Śrīla Prabhupāda used to say, “Śrī Gauḍīya Maṭh cannot have any relation with those persons who viciously join Gauḍīya Maṭh with a motive to misuse divine knowledge for the service of their selfish ends. Feigned *dīkṣā* and obtainment of divine knowledge are never the same. Śrī Caitanya and his sincere devotees are eternally present in Śrī Gauḍīya Maṭh. All those owlsh persons who are incapable of seeing the light are so-called *māyāvādīs*, *karmīs*, and wayward non-devotees.”

The vast subject of *sambandha-jñāna* may be summarized in gist as the realization of our relationship with Guru-Vaiṣṇava-Bhagavān, the internal relationship between Bhagavān and Māyā, etc. A fully detailed analytical perception should be inside our hearts to do *hari-bhajan*; it cannot practically even start without this.

Upon examining our material lives, we can observe that our temporary familial relationships such as mother and father with son or wife with husband automatically can guide us in our respective duties and responsibilities towards each other. Only after marriage, a daughter can discover (or feel) her duty to her husband—not before that; she may give birth, but can only practically feel her maternity when it happens, not before that. One can never practically develop *sambandha-jñāna* (a sense of relationship) by reading books or papers.

The secrecy of *sambandha tattva-jñāna* is reserved by *sad-gurudeva* because of his direct feeling of *bhāgavat-sevā*. Naturally, he can give me that kind of direct feeling of *sevā* of *adhokṣaja-vastu* if he wants to, depending on our sincere and genuine endeavor. False *dīkṣā* can never help us to develop *sambandha-jñāna* in a true sense. As per the divine formula *yukta-vairāgya*, proper scientific adjustment of anything or everything about the Supreme Lord is possible. In *Bhakti-rasāmṛta-sindhu*, Śrīla Rupa Gosvāmīpāda

compiled two very important śloka about this *yukta-vairāgya*:

*anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṃ vairāgyam ucyate
prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyaṃ phalgu kathyate
(Bhakti-rasāmṛta-sindhu, 2.255-256)*

When one has no attachment for anything but at the same time accepts everything about Kṛṣṇa, then one is properly situated beyond possessiveness. On the other hand, for one who rejects anything or everything without the sense of *sambandha-jñāna* relating to Kṛṣṇa the Supreme Lord, this cannot be appreciated at all as perfect *vairāgya*, (renunciation) rather it is called dry *vairāgya*.

From *Hari-bhakti-vilās*, twenty-eighth wave, ninety-eighth śloka:

*sarvatyāge apiahea yāḥ sarvānartha bhuvasha te
kuryuḥ pratiṣṭhā bhīsthaya yatnaṃ sparsane varaṃ
(Haribhakti Vilas 2part 20/370)*

Even after leaving everything, which is impossible to avoid, whereas which is the root cause of all anarthas, such prathista stool should not be touched with great care, this can ensure the best mangal.

The theme of this śloka is that though it is impossible to avoid all evils, (*anarthas*) still, somehow, even after renouncing everything which can not be ignored (which are, at the same time, the main source of all evils (*anarthas*)—that is called *pratiṣṭhā bistha* (stool). One should take care of this thing very sincerely so that this cannot touch our heart to contaminate or spoil our *bhajan*.



Śrīla Mādhavendra Purīpād Samādhi

SEVENTH CHAPTER

কীৰ্তন ছাড়িব, প্রতিষ্ঠা মাখিব,
কি কাজ ঢুড়িয়া তাদৃশ গৌরব।
মাধবেন্দ্র-পুরী, ভাবঘরে ছুরি,
না করল কভু সদাই জানব।।

*kīrtana chāḍiba, pratiṣṭhā mākhiba,
ki kāja ḍhuñḍiyā tādrśā gaurava:
mādhavendra purī, bhāva-ghare chūri,
nā karila kabhu sadāi jānava.*

What is the use of seeking such material *pratiṣṭhā* (prestige, position) if it causes me to leave *kīrtan*? I should remember that Mādhavendra Purīpād never wanted to cheat himself. He always wanted to maintain his *aprākṛta-bhāva* without any duplicity.

The Essence of This Verse:

Gauḍīya Goṣṭhi Pati Paramahaṃsācārya Varya Śri Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told us that, “Life is unstable, anytime we can go away from this material world. While staying here we must try to think about what will happen after our death; where will we be taken after death? We should think about our eternal life.” He further said that under no circumstance should we stop *hari-kīrtan*, *hari-kathā*—which is the life and soul of our *bhajan*.

Jīvātmā aṇu caitanya—jīvātmā is anuśabda; our svarup nature must be like aprākṛta (sound vibration.) Aprākṛta sound vibration means aprākṛta nada brahma. So nāma-sankīrtan is our svarūpa dharma. Nada brahma means aprākṛta śabda brahma. The following śloka supports our siddhānta vicāra:

*anadi nidhanam brahma sabda yadaksharah
nivantate artha bhabena prakria jagato yatah
(Brahma-khaṇḍa)*

This śloka establishes that akṣara or indestructible eternal śabda-tattva is nadā-brahma. Naturally, brahma-jigyasa (inquiry about the Brahma) means śabda-jigyasa.

What is that tattva? The first sūtra of Vedānta: *janmādy asya yato*. This means that creation, maintenance, and destruction are all done by nada-brahma (śabda-brahma). The last part of the above śloka is the same as was given above as the explanation of *janmādy asya yato* in Vedānta-sūtra: creation, maintenance and destruction are all done by nada-brahma.

Śrīla Prabhupāda told us, “We must go on doing kīrtan continuously while staying under the Lotus Feet of guru-pādapadma.” To stop or leave kīrtan on some pretext while maintaining a demand of material pratiṣṭhā (to exhibit solitary bhajan) is really very dangerous. What is the use in searching for such false pratiṣṭhā? Śrīla Mādhavendra Purīpād, who is the main pillar in the way of our gauḍīya-bhajan, never wanted to show such duplicity. He was very fearful about the dirty stool of material pratiṣṭhā, so he fled when he came to know that Bhagavān Gopīnath Himself had stolen a pot of khīra for him. When this news would reach the public, it could bring huge pratiṣṭhā which a genuine sādhu like him, of course, likes to avoid. He left that place very early in the morning before sunrise to avoid such pratiṣṭhā which could be harmful to his bhajan.

Śrīla Prabhupāda used to say that, “In the course of hari-bhajan labha-puja-pratiṣṭhā (or kāmīnī-kancan) can automatically come into your life, but do not be busy yourself with all those things. Such labha-puja-pratiṣṭhā should be given unto the Lotus Feet of sad-gurudeva to avoid self-distraction.” The chastity of all pratiṣṭhā resting unto the Lotus Feet of akar guru-tattva, Śrī Nityānanda Balaram, therefore, we have no right to rob all those things along the way. Vaiṣṇavi-pratiṣṭhā is such a unique thing that a sādhu cannot

avoid as it is arranged by the Supreme Lord Himself. Though Śrīla Mādhavendra Purīpād wanted to avoid *pratiṣṭhā*, special *vaiṣṇavi-pratiṣṭhā* was arranged for him by Śrī Gopīnath Himself; naturally, he was bound to accept that *pratiṣṭhā*.

*pratiṣṭhāra svabhāva ei jagate vidita
ye nā vāñche, tāra haya vidhātā-nirmita*
(Śrī Caitanya Caritāmṛita, Madhya, 4.146)

[A transcendental reputation makes one well-known. Even though he may not want fame, it comes anyway.]





EIGHTH CHAPTER

তোমার প্রতিষ্ঠা, শুকরের বিষ্ঠা,
তার সহ সম কড়ু না মানব।
মৎসরতা-বশে, তুমি জড়রসে,
মজে'ছে ছাড়িয়া কীর্তন- সৌষ্ঠব॥

*tomāra pratiṣṭhā, śūkarera viṣṭhā,
tāra saha sama kabhu nā mānava:
matsaratā-vaśe, tūmi jaḍarase,
majecha chāḍiyā kīrtana-sauṣṭhava.*

Your fame (*pratiṣṭhā*) is like pig's stool. Never think it is one and the same with *vaiṣṇavi-pratiṣṭhā* (as the fame of great *vaiṣṇavas*.) You only going to be overwhelmed by the endless jealousy and enjoyment of this material world and you will forget all the excellent glories of *saṅkīrtan*.

The Essence of This Verse:

Gauḍīya Goṣṭhi Pati Paramahaṁsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda instructed, “When I think of myself as being superior to others, then the question of ignoring or insulting others can come.” Jealousy is the main viral disease that can lead us up to hell. Of the six dangerous enemies of *kāma*, *krodha*, *lobha*, *moha*, *mada*, and *mātsarya*, *mātsarya* is the topmost enemy of all. Śrīla Narottama Ṭhākura Mahāśaya has written an exact explanation of the following *śloka* by Śrīla Rupa Gosvāmīpād a *kīrtan* in *Prema-bhakti-candrikā*:

*anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā
(Śrī Bhakti-rasāmṛta-sindhu, 1.1.11)*

Perpetual, ardent endeavor exclusively for Śrī Kṛṣṇa-sevā, performed out of genuine love and affection to Him, neither prone to any selfish, ulterior desires nor eclipsed by impersonal knowledge, fruitive work, or any other duty is known as *uttama-bhakti*. These *kīrtans* from *Prema-bhakti-candrikā* were given by Śrīla Narottam Mahāśaya:

*anya abhilāṣa chāḍi,
jñāna karma parihari,
kāya mane koribo bhajana
sādhu saṅga kṛṣṇa sevā,
nā pūjibo anya devā
ei bhakti parama kāraṇa
(Text 1, Ekānta-bhakti)*

[The topmost process of devotional service is to worship the Lord with one's body, mind, and senses while giving up desires for fruitive activities and mental speculation. One should serve Lord Kṛṣṇa in the association of devotees without worshipping any demigods.]

*mahājanera yei patha
tāte habe anūrata
pūrvāpara kariyā vicāra
sādhana-smaraṇa-līlā
ihāte nā kara helā
kāyamane kariyā sūsāra
(Text 2, Ekānta-bhakti)*

[The essence of *sādhana-bhakti* is to carefully consider and follow the path displayed by our previous *mahājanas* (great personalities) by understanding the proper harmony or relevancy of the teachings of the previous and the present *mahājanas*. One should not neglect the practice of remembering the pastimes of the Lord, for devotional service should be performed with the mind as well as the body.]

Śrīla Narottam Ṭhākura Mahāśaya has shown us all the unique application of each and every negative thing like *kāma*, *krodha*, etc. in a positive way related to *kṛṣṇa-bhajan*:

Kāma (or *kamanā*) should be applied in *kṛṣṇa-karmārpaṇa*.

*kāyena vācā manasendriyair vā
buddhyātmanā vānuṣṛta-svabhāvāt
karoti yad yat sakalam parasmai
nārāyaṇāyeti samarpayet tat
(Śrīmad Bhāgavatam, 11.2.36)*

[In accordance with the particular nature, one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence, or purified consciousness should be offered to the Supreme Lord, thinking, “This is for the pleasure of Lord Nārāyaṇa.”]

- *Krodha* (anger)—*Krodha* should be applied against those who are envious of *sādhū guru-vaiṣṇava*.
- *Lobha* (greed)—should be applied in hearing *hari-kathā* from the Lotus mouth of *sādhū guru-vaiṣṇava*.
- *Moha* (infatuation)—should be applied in the case of failure in attaining the successes in *hari-bhajan*; failure in attaining the Lotus Feet of the Supreme Lord.
- *Mada* (madness or intoxicated condition)— should be applied in glorifying the qualities of the Supreme Lord.
- *Mātsarya* (envy)—*mātsarya* can not be applied in any *sevā* in any way because it is the most dangerous disease to spoil our *bhajan* life. Within the last *anartha-mātsarya* all other *anarthas* can be found to spoil our *bhajan* life with totally no solution at all.

Śrīla Narottam Ṭhākura Mahāśaya could not find any positive application of *mātsarya* in *kṛṣṇa-bhajan*, as it is the worst of all. All

the bad effects of all the other dangerous *anarthas* are present together in this *mātsarya bhāva*, which can never be rectified. As we search for the original reason behind this, we can find that personal *pratiṣṭhā* is responsible, which is compared with the stool of a pig. We think that our material *pratiṣṭhā* is the same as the *vaiṣṇavi-pratiṣṭhā* of a great *vaiṣṇava*; but this conception is completely wrong. Our jealousy can ultimately engage us in competition or fighting with Guru-Vaiṣṇava-Bhagavān. This is the conception of any *asura*; Jarasandha, Shishupala, Kamsa, Dantavakra are of this nature.

Material *rasa* arising from material opulence can make us blind. Out of an incurable intoxication mood of material *vaibhāva*, they can ignore or insult Guru-Vaiṣṇava-Bhagavān or can even try to kill or destroy them. Out of tremendous false ego (due to his high level of material *pratiṣṭhā* related to his leadership over all *prajāpatīs*), Prajāpati Dakṣa could not realize the extreme dignity of Śrī Śaṅkara Bhagavān and ignored and insulted he who is known as Vaiṣṇava Rāj.

*nimna-gānām yathā gaṅgā
devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ
purāṇānām idam tathā
(Śrīmad Bhāgavatam, 12.13.16)*

[Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta, the Supreme Lord among other demigods, Lord Śambhu [Śiva] is the greatest of all *vaiṣṇavas*, so *Śrīmad Bhāgavatam* is the greatest of all *Purāṇas*.]

Also from *Śrīmad Bhāgavatam*, we know the following *śloka* on the basis of which we can easily realize the reason why Prajāpati Dakṣa wanted to ignore and insult Śaṅkara Bhagavān.

*vidyā-tapo-vitta-vapur-vayaḥ-kulaiḥ
satām guṇaiḥ ṣaḍbhir asattametaṛaiḥ
smṛtau hatāyām bhṛta-māna-durḍṛśaḥ
stabdhā na paśyanti hi dhāma bhūyasām*
(Śrīmad Bhāgavatam, 4.3.17)

[The six qualities of education, austerity, wealth, beauty, youth, and heritage are for those who are highly elevated. One who is proud of possessing them becomes blind, thus losing his good sense, unable to appreciate the glories of great personalities.]

This is the nature of material *rasa*; there is no stability in it. When we avoid *śrauta kīrtan pantha*, (the way followed by our previous *guru-varga*) automatically *māyā* can get control and then we can feel more and more attraction toward material *rasa*. To get *aprākṛta-rasa* of *nāma-sankīrtan*, we need free access to the *aprākṛta-sevā* field, because this can only be possible when all our sense organs can try to serve the Supreme Lord from the heart.

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*
(Śrī Caitanya Caritāmṛita, Madhya 17.136)

[Therefore, the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa-consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue becomes purified, then one gradually comes to understand who Kṛṣṇa really is. his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue become purified, then one gradually comes to understand who Kṛṣṇa really is.]



NINTH CHAPTER

তাই দুষ্ট মন, নির্জন-ভজন,
প্রচারিছে হলে কুযোগি-বৈভব।
প্রভু সনাতনে, পরম যতনে,
শিক্ষা দিল যাহা চিন্ত' সেই সব।।

*tāi duṣṭa mana, nirjana-bhajana,
prachāricha chale kūyogī-vaibhāva
prabhu sanātane, prabhu yatane
śikṣā dila yāhā cinta sei saba*

"O, naughty mind, you want to practice solitary *bhajan* on the pretense of preaching to make your reputation well-known; you are collecting opulence related to personal *bhajan*—this is totally illegal; you are engaged in a foul practice. Mahāprabhu took so much care to teach this to Sanātan Gosvāmī; always remember that.

The Essence of This Verse:

Gauḍīya Goṣṭhi Pati Paramahaṃsācārya Varya Śri Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhu-pāda told us that, "Within this short period of life you all under the guidance of the same *āśraya-vigraha* go on doing *aprākṛta-sevā* with mutual adjustment." He further told that, "To collect things which have no connection with *Kṛṣṇa-sevā* is the basic desire of bonded souls."

*mana eva manuṣyāṇām
kāraṇam bandha-mokṣayoḥ
bandhāya viṣayāsaṅgo
muktyai nirviṣayam manaḥ
(Amṛta-bindu Upaniṣad, 2)*

This translates as, “As the mind, so the man; bondage or liberation are in your own mind.”

The material mind can put us in bondage, whereas if the mind is free of matter then it can help us to reach perfection.

From *Śrīmad Bhāgavatam* Pitāmaha Brahmā advises his *manu-putra* (son) Priyavrata:

*bhayaṁ pramattasya vanesv api syād
yataḥ sa āste saha-ṣaṭ-sapatnaḥ
jitendriyasyātma-rater budhasya
grhāśramaḥ kiṁ nu karoty avadyam
(Śrīmad Bhāgavatam, 5.1.17)*

Even if someone goes to the forest, if they are not self-controlled, they must always fear material bondage as he is living with six co-wives: the mind and the five knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.

An uncontrolled man can invite problems or fear of entanglement in material bondage, even in the forest, due to his concentration on *māyā* (dual conception) because he carries all his five sense organs together with him along with the six enemies (*kāma*, *krodha*, *lobha*, *moha*, *mada*, and *mātsarya*). While staying in the forest, (or any solitary place) such a man can find a comfortable situation externally and be free of all problems, but he unknowingly invites more problems that he cannot recognize. But for the man who already has control over his sense organs, who has firmly established attachment to the Supreme Lord (Paramātmā,) that type of wise and knowledgeable man can safely stay in *grihastāśram*; there is no danger for him. What problem can be there with him? We also know that Kapila Bhagavān wanted to give almost the same answer to his mother, Devahūti (*manu-putro*) to her very painful strong plea. Devahūtir *uvāca*:

*nirviṇṇā nitarām bhūmann
asad-indriya-tarṣaṇāt
yena sambhāvyamānena
prapannāndham tamaḥ prabho
(Śrīmad Bhāgavatam, 3.25.7)*

[Devahūti said, “I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.”]

*tasya tvam tamaso 'ndhasya
duṣpārasyaḍya pāragam
sac-cakṣur janmanām ante
labdham me tvad-anugrahāt
(Śrīmad Bhāgavatam, 3.25.8)*

[Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.]

*ya ādyo bhagavān puṁsām
īśvaro vai bhavān kila
lokasya tamasāndhasya
cakṣuḥ sūrya ivoditaḥ
(Śrīmad Bhāgavatam, 3.25.9)*

[You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.]

*atha me deva sammoham
apākraṣṭum tvam arhasi
yo 'vagraho 'ham mametīty
etasmin yojitas tvayā
(Śrīmad Bhāgavatam, 3.25.10)*

[Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your *māyā* and have identified myself with the body and consequent bodily relations.]

*taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyaṁ
sva-bhṛtya-saṁsāra-taroḥ kuṭhāram
jijñāsayaḥaṁ prakṛteḥ pūruṣasya
namāmi sad-dharma-vidāṁ variṣṭham
(Śrīmad Bhāgavatam, 3.25.11)*

[Devahūti continued, “I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the ax that can cut the tree of material existence. I, therefore, offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.”]

Our wicked minds can put us in danger at any time in our life. The mind can never be believed because at any time it can go against us like a traitor. Even munis and *ṛṣis* never believe their minds.

*vijita-hṛṣīka-vāyubhir adānta-manas tura-gaṁ
ya iha yatanti yantum ati-lolam upāya-khidaḥ
vyasana-śātānvitāḥ samavahāya guroś caraṇaṁ
vaṇija ivāja santy akṛta-karṇa-dharā jaladhau
(Śrīmad Bhāgavatam, 10.87.33)*

[The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind but who abandon the feet of their spiritual master encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.]

Also, we can see from *Bhāgavatam* that:

*cetaḥ khalv asya bandhāya
muktaye cātmano matam
guṇeṣu saktam bandhāya
rataṁ vā puṁsi muktaye
(Śrīmad Bhāgavatam, 3.25.15)*

[The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.]

*aham mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ
vītaṁ yadā manaḥ śuddhām
aduḥkham asukhaṁ samam
(Śrīmad Bhāgavatam, 3.25.16)*

[When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as “I” and bodily possessions as “mine,” one’s mind becomes purified. In that pure state, he transcends the stage of so-called material happiness and distress.]

*yattottamaśloka-guṇānuvādaḥ
prastūyate grāmya-kathā-vighātaḥ
niṣevyamāṇo ’nudinam mumukṣor
matim satim yacchati vāsudeve
(Śrīmad Bhāgavatam, 5.12.13)*

[Whom are the pure devotees mentioned here? In an assembly of pure devotees, there is no chance of discussing material subjects

like Politics and Sociology. In an assembly of pure devotees, the discussion is only about the qualities, forms, and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vāsudeva.]

The mind can act as a chaste lady when engaged in *Vāsudeva-sevā* otherwise surely can act as a prostitute. This wicked mind can guide a *sādhaka* who is practicing *bhajan* the wrong way to earn false *pratiṣṭhā vaibhāva* in the name of solitary *bhajan*. What teachings were given to Sanātan by Śrīman Mahāprabhu? We should think about that over and again. Basically, all the vast teachings regarding *sambandha-jñāna* were given to Sanātan Gosāi by Śrīman Mahāprabhu.

Without *sambandha-jñāna*, all is useless; even *bhajan* cannot start. What is *jīva-svarūpa*? What is the *svārūpa* of Bhagavān? What is the *svārūpa* of *māyā*? What is the *svārūpa* of *guru-vaiṣṇava*? How and when did we become bonded? Why are *jīvas* suffering? What solution is there for their suffering? Ultimately what stage of excellent *sevā-ānanda* can a *jīva* approach in Goloka-dhām? Answers to all these questions or even more details of the *Kṛṣṇa sambandha-jñāna* are required to do *kṛṣṇa-bhajan*.

The topic of *Śrī Sanātan-śikṣā* is to be received under the guidance of an authentic *sad-guru* who is totally established in *Sarasvat Gauḍīya śrauta pantha*, in the way of orthodox *gauḍīya guru-paramparā*. We can find exacting answers to all our questions are given by Śrīman Mahāprabhu in *Śrī Caitanya Caritāmṛita* among the *Sanātan-śikṣā* topics. The first question of Śrīla Sanātana Gosvāmīpāda to Śrīman Mahāprabhu was:

'ke āmi', 'kene āmāyā jāre tāpa-traya'
ihā nāhi jāni — 'kemane hita haya'
(*Śrī Caitanya Caritāmṛita, Madhya, 20.102*)

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"]

This honest inquiry by Śrīla Sanātan Gosvāmīpād was the basic inspiration for beginning Sanātan-śikṣā.

From *Śrīmad Bhāgavad Gītā* we can see the advice of the Supreme Lord Śrī Kṛṣṇa:

*uddhared ātmanātmānaṁ
nātmānam avasādayet
ātmaiva hy ātmano bandhur
ātmaiva ripur ātmanaḥ
(Bhagavad-gītā, 6.5)*

[One must deliver himself with the help of his own mental strength, saving himself from degradation. The mind can act as a friend or an enemy for the conditioned soul. For one who has conquered the mind, the mind can act as the best friend, but for one who has failed to execute control over his mind, his mind can act as a great enemy. Everything depends upon the condition of the mind.]



TENTH CHAPTER

সেই দু'টি কথা, ভুল' না সর্বথা,
উচ্চঃস্বরে কর হরিনাম-রব।
ফলু আর যুক্ত, বদ্ধ আর মুক্ত,
কভু না ভাবিহ 'একাকার' সব।।

*sei du'ṭi kathā, bhūla' nā sarvathā,
uccaisvare kara harināma-rava
phalgu āra yukta, baddha āra mukta,
kabhu nā bhāviha 'ekākāra saba*

Do not forget for even a moment the two most valuable concepts that Śrī Kṛṣṇa Caitanya Mahāprabhu taught: 1) the principle of dry, apparent renunciation compared with real, appropriate renunciation; and 2) the principle of a soul being trapped in the bondage of matter as opposed to a soul who is liberated.

Don't ever mistakingly consider that these conflicting concepts are on the same level. Please remember this while engaging yourself in chanting the Lord's holy names as loudly as you possibly can.

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahaṃsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that, "Without *sambandha-jñāna*, *bhajan* can not even start." Śrīla Sanātan Gosāi is our *sambandha-tattva jñāna ācārya* as was specifically pointed out by Śrīman Mahāprabhu to the whole *Gauḍīya vaiṣṇava-sampradāya*. How, then and when? That is the main question. We can remember that when Śrī Jagadānanda Paṇḍit, the most intimate *parṣad* of Śrīman Mahāprabhu, wanted to take permission from Him to go for Śrī Vṛndāvan *darśan*, but Śrīman Mahāprabhu was not at all ready

to give him permission. Ultimately by the request of many exalted devotees in favor of Jagadānanda Paṇḍit, Śrīman Mahāprabhu was bound to give permission to him with a standing condition that he should follow the strict guideline of Śrī Sanātan for the *darśan* of Śrī Vṛndāvan-dhām and whenever his Vṛndāvan *darśan* was over, he should immediately return to Nilachal-dhām. This instruction indicates to us that without the *krpā* of *sambandha-jñāna ācārya*, one cannot enter into any field of *sevā*, including *dhām parikramā*, *nāma-japa*, or any *sevā* relating to the Supreme Lord. Śrīla Prabhupāda wanted to warn us that we should not forget, even for a moment, the two most valuable concepts that He taught (the two valuable words). However, those two concepts (words) were not clearly named.

By the causeless mercy of Śrīla Prabhupāda we can realize that in the previous verse, Śrīla Prabhupāda has given us strict instruction to think deeply about the teachings that were given to Sanātan Gosvāmīpād by Śrī Kṛṣṇa Caitanya Deva. The essence of all the teachings was *sambandha jñāna-tattva*. The basic principle of that *sambandha jñāna-tattva* is as follows:

*āmi to' tomāra, tumi to' āmāra,
ki kāja apara dhane
(Ātmā-nivedan, Śrīla Bhaktivinod Ṭhākura)*

[Oh, Prabhu! You are my soul treasure, (property) and I am your *daśā*. What use of other material wealth or property?]

The moment we forget these two most important words, we can get lost in the ocean of *māyā*. So we should never forget these two words. Many times Śrīla Prabhupāda used to say, “Try to chant *hāriṇam* loudly, then gradually all *anarthas* can flee, and those who always try to joke with you regarding your *hāriṇam-kīrtan* cannot get any scope to do so anymore. “Loud *hāriṇam-kīrtan* can be greatly beneficial in our *bhajan*. Śrīla Namācārya Śrīla Haridas Ṭhākura used to do *hāriṇam-japa* loudly for the benefit of all *jīvas*. This

siddhānta about dry *vairāgya* (*phalgu-vairāgya*) and about *yukta-vairāgya* (all proper adjustments for *bhāgavat-sevā*) was disclosed (manifested) by Śrīla Namācārya Haridas Ṭhākura in front of Śrīman Mahāprabhu. Śrīla Sarvabhauṃa Bhattācārya has written:

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śārīra-dhārī
kṛpāmbudhir yas tam ahaṃ prapadye
(Śrī Caitanya Satakam)*

[Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment can help us develop Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His Lotus Feet.]

Here *vairāgya* has been defined as *vidyā*, not *avidyā* (ignorance). When we develop genuine *bhakti*, detachment may automatically develop for material enjoyment, yet simultaneously a sweet feeling of *kṛpā* (*pareshanubhāvaha*) of the Supreme Lord appears inside the heart. All three can appear at the same time—which is quite natural. The process is itself like that.

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam
(Śrīmad Bhāgavatam, 11.2.42)*

[Devotion, the direct feeling related to the Supreme Lord, and the detachment from *kṛṣṇetara-vastu* (objects having no relation or no connection with *kṛṣṇa-sevā*) occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead; in the same way that pleasure, nourishment, and relief from hunger come simultaneously with each bite for a person engaged in eating.]

All proper adjustment for the absolute *sevā* of the Supreme Lord Śrī Kṛṣṇa is the key to our success in our *bhajan*. Otherwise, dry *vairāgya* has no value, because this can lead us up to the stage of *nirviśeṣa-bhāva* (impersonalism). Externally it seems that all *vairāgya* are the same, but not at all— there is a heaven and hell difference between the two. We should never think that the status of a *baddha-jīva* and *mukta-jīva* are one and the same. *Jīvas* are of two categories: *nitya-baddha* and *nitya-mukta*. *Nitya-baddha jīvas* are ever averse to *bhāgavat-sevā*, whereas *nitya-mukta-jīvas* are ever active in their *bhāgavat-sevā*. *Baddha-jīvas* can qualify for an active *bhāgavat sevā* mood if they can get genuine *sādhū-sanga*. That is why Śrīla Prabhupāda used to explain the following *śloka* very often:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Śrī Caitanya Caritāmṛita, Madhya, 19.151)*

[According to their *karma*, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, whereas some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.]

Though *baddha-jīvas* are eternally *baddha*, their bonded state can still be removed under certain circumstances with the help of genuine *sādhū-sanga*. Though *jīvas* are the expansion of *taṭastha-śakti* of Kṛṣṇa; (implying the neutral stage of marginal position) but still, *jīvas* can never stay in the *taṭastha* or marginal position. *Taṭastha* or marginal position means *nirviśeṣa* or impersonal position, which is practically impossible. The following *śloka* is very important:

*siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa
(Śrī Caitanya Caritāmṛita, Adi, 2.117)*

A sincere *sādhaka* (student) should not neglect the discussion of such *siddhānta-vicāra*, (conclusions) considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa. Anyone devoid of *siddhānta-jñāna* is surely devoid of *bhakti* because *siddhānta* and *bhakti* go together.





ELEVENTH CHAPTER

কনক-কামিনী, প্রতিষ্ঠা-বাঘিনী,
ছাড়িয়াছে যারে সেই ত' বৈষ্ণব।
সেই অনাসক্ত, সেই শুদ্ধভক্ত,
সংসার তথায় পায় পরাভব।।

*kanaka-kāminī, pratiṣṭhā-bāghinī,
chāḍiyāche yāre sei ta' vaiṣṇava:
sei anāsakta, sei śuddha bhakta,
saṃsāra tathāya pāya parābhāva*

If *kanaka-kāminī, pratiṣṭhā-bāghinī* is completely gone in a person they may be known as a true *vaiṣṇava*—they are detached; they are pure devotees and material *māyā* (*saṃsāra*) can not touch them.

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahaṃsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that “It is not our target to collect a huge amount of money because then we can try to insult *Guru-Vaiṣṇava-Bhagavān*. Bless me so that I need not see the faces of those who are collecting money to secure their personal *labha-puja-pratiṣṭhā* for the rest of my life.” Regarding this topic, Śrīla Saccidānanda Bhaktivinod Ṭhākura has written an article named “Pratiṣṭhā Āśā Varjan” (how to avoid *pratiṣṭhā-āśā*).

Present Day Ācāryas Who Are Intolerant and Full of Desire for Prestige

Nowadays, there are *ācāryas* who will never tolerate any form of disrespect to their acclaimed prestige. They proudly lift their feet from the head of others and exhibit their position of grandeur.

The right setup is that the *ācārya* should respect others, but if he strives to get respect from others, in what way can he be called superior? To show anger at someone because he is not offering the required prostrated obeisance is disdainful. In fact, to respect an *ācārya* is natural as usually, people with etiquette give them a separate distinguished seat by virtue of their position. On the other hand, if the *ācārya* feels angry if someone usurps or sits there on his lofty seat, then it is a very sorry situation.

To Give Up Prestige Is Difficult

The following is excerpted from the article “Pratiṣṭhā Āśā Varjan” by Śrīla Saccidānanda Bhaktivinod Ṭhākura:

Among the *vaiṣṇavas*, there are many who give up their home and accept the renounced order. They take to renunciation thinking it to be more peaceful and an escape from the society increasingly filled with egoistic householders. However, in that supposedly new situation, their hankering for prestige only seems to increase. If one does not respect an ochre-clad *sannyāsī*, then he becomes very angry. If neither the householder devotee nor the ochre-clad *sannyāsī* gives up hankering for name, fame, and prestige, then how will the ordinary man give up such trivial desires?

Somehow a *sādhu* can try to avoid *kanaka-kāminī*, knowing that it is quite impossible to gain victory over *kanaka-kāminī*, still, this can be possible somehow. But even after that, it is quite impossible to get victory over the tigress *pratiṣṭhā*. A real *vaiṣṇava* can only be known by his *siddhānta-vicāra* and *yukta-vairāgya* mood. Śrīla Prabhupāda often said, “There is nothing in this material world (or fourteen worlds) for which a *vaiṣṇava* can feel attraction.” Why? What can be the reason?

It is because the Lotus Feet of the Supreme Lord are the only absolute attraction for them. However attractive these material things may be, they are all unstable and cannot give them pleasure or satisfaction. Attachment or detachment are both useless for a real *sādhu-vaiṣṇava*. These concepts of attachment and detachment

are not at all acceptable for a real *vaiṣṇava*; they are not interested to hear about these terminologies. They are only interested in the absolute *sevā* of the Supreme Lord, nothing else. They can even feel extremely happy to serve the Supreme Lord in the middle of countless problems; they like to invite this kind of painful situation for the *sevā* of the Supreme Lord. Śrīla Saccidānanda Bhaktivinoḍ Ṭhākura wrote:

*tomāra sevāya, duḥkha hoya jato, se-o to' parama sukha
sevā-sukha-duḥkha, parama sampada, nāśaye avidyā-duḥkha
(Ātmā -nivedana)*

[Troubles encountered in Your service shall be the cause of great happiness, for, in Your devotional service, joy and sorrow are equally great riches. Both destroy the misery of ignorance.]

We also recall this śloka in which Kuntī Devī was speaking desperately in front of Kṛṣṇa:

*vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhāvato darśanaṁ yat syād
apunar bhāva-darśanam
(Śrīmad Bhāgavatam, 1.8.25)*

[I wish that all those problems or dangers would happen again and again so that we could see You again and again, for seeing You means that we will no longer suffer repeated births and deaths.]

*janmaśvarya-śruta-śrībhir
edhāmāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram
(Śrīmad Bhāgavatam, 1.8.26)*

[Those who are puffed up by the following factors such as taking birth in a high family, enjoying huge opulence, having high educational qualifications, or having a beautiful or handsome figure cannot realize Your absolute *tattva*, whereas those who have *niṣkiñcan-bhāva* can easily realize you.]

If such a stage can be attended in life, then this fearful material *saṃsāra* can be defeated then and there—what bad can it do for us? Śrī Prahlād Mahārāja spoke in front of Narasimha Deva: “I do not fear your fearful appearance, but I fear for this dangerous material *saṃsāra*.” He said this only to instruct us; actually, Śrīla Prahlād Mahārāja cannot have any fear for this material *saṃsāra*. From *Śrīmad Bhāgavatam* we can see the following *śloka*s by Śrīla Prahlād Mahārāja in front of Narasimha Deva:

*nāham bibhemy ajita te 'tibhayānakāsyā-
jihvārka-netra-bhrukuṭī-rabhasogra-damṣṭrāt
āntra-srajaḥ-kṣataja-keśara-śaṅku-karṇān
nirhrāda-bhīta-digibhād ari-bhin-nakhāgrāt
(Śrīmad Bhāgavatam, 7.9.15)*

[My Lord, You are never defeated by anyone— you are unconquerable! I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun, or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedge-like ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies.]

*trasto 'smy aham kṛpaṇa-vatsala duḥsahogra-
saṃsāra-cakra-kadanād grasatām praṇītaḥ
baddhaḥ sva-karmabhir uśattama te 'nghri-mūlam
prīto 'pavarga-śaraṇam hvayase kadā nu
(Śrīmad Bhāgavatam, 7.9.16)*

[O most powerful, insurmountable Lord who is kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your Lotus Feet, which are the ultimate goal for liberation from conditional life?]



TWELFTH CHAPTER

যথাযোগ্য ভোগ, নাহি তথা রোগ,
অনাসক্ত সেই, কি আর কহব।
আসক্তি-রহিত, সম্বন্ধ-সহিত,
বিষয়সমূহ সকলি মাধব।।

*yathāyogya-bhoga, nāhi tathā roga,
anāsakta sei, ki āra kahaba
āsakti rahita sambandha-sahita,
viṣaya-samūha sakali mādharma.*

A devotee leading life in a detached manner who moderately partakes of worldly things that are deemed necessary for living in devotional service does not fall prey to the disease of material infatuation. Thus devoid of selfish attachment and endowed with the ability to see things in relation to the Lord, all sense objects are then directly perceived as being Lord Mādhava Himself.

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahamsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that “To change the perverted taste of *jīva* is the duty of most exalted devotees. If a man can be saved from the fort-like trap of Mahāmāyā, then it is infinitely times better than to make infinite hospitals as a beneficial job for others.” For an infinite period, bonded *jīvas* are habituated with their material enjoying mood. In the course of their traveling throughout this vast cosmic world, somehow luckily when the material disease in that life is approaching conclusion, luckily one can meet with a *sādhu*. That *sādhu-sanga* can give a positive turn (*sat-gathi*) which results in an attachment to the Supreme Lord. From *Śrīmad Bhāgavatam*, we read:

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamah
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ
(Śrīmad Bhāgavatam, 10.51.53)*

[When the material life of a wandering soul approaches the end, O Acyuta, then he may attain the association of Your devotees. And when he associates with them, devotion unto You awakens in him which is the goal of the devotees.]

The terms attachment and detachment reach their absolute expression in the way of *yukta-vairāgya* which can only be seen in a pure devotee who is always engaged in *hari-bhajan*. Pain and pleasure cannot touch them because the absolute object of attraction, the Supreme Lord, is sitting inside their hearts to accept their loving *sevā* which gives them absolute relief from material pain and pleasure which develops from dirty material enjoyment. That is why we can find the following *siddhānta* in *Śrī Caitanya Caritāmṛita*:

*kṛṣṇa-bhakta – niṣkāma, ataeva ‘śānta’
bhukti-mukti-siddhi-kāmī – sakali ‘aśānta’
(Śrī Caitanya Caritāmṛita, Madhya, 19.149)*

[Because a devotee of Lord Kṛṣṇa is devoid of any desire, he is peaceful. Fruitive workers desire material enjoyment, *jñānīs* desire liberation, and *yogīs* desire material opulence; therefore, they are all lusty and cannot be peaceful.]

They are always full of dissatisfaction and restlessness due to their demand for *bhukti* (material enjoying mood), *mukti* (material salvation) or *siddhis*. Only a *Kṛṣṇa-bhakta* is absolutely peaceful because they have no desires at all. Whatever they find or see, they can realize that those are the diversified items (or objects) of *kṛṣṇa-sevā*, not for our sense gratification. We can see this advice from Śrī Kṛṣṇa:

*viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate
(Bhagavad Gītā, 2.59)*

[Sense objects turn away from those who do not enjoy them with their senses, but the taste for them persists. This relish also disappears in the case of the person of stable mind when he realizes the Supreme.]

Otherwise, we can find from the very next *śloka* that:

*yatato hy api kaunteya
puruṣasya vipaścitaḥ
indriyāṇi pramāthīni
haranti prasabhaṁ manaḥ
(Bhagavad Gītā, 2.60)*

[Turbulent by nature, even within the senses even of a wise person who is practicing self-control, forcibly they carry away his mind, Arjuna.]

Both too much attachment and too much detachment are against *bhakti-yoga*. *Yukta-vairāgya* is the best procedure to get control over the material mind and senses.

*yadrcchayā mat-kathādu
jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto
bhakti-yogo 'sya siddhi-daḥ
(Śrīmad Bhāgavatam, 11.20.8)*

[According to past *sukṛti*, if someone maintains faith in my *kathā*, then no attachment for *karma-marga* or not even interest in dry

vairāgya, etc. can stand. For them *bhakti-yoga* becomes successful. All proper adjustment or *yukta-vairāgya* for Śrī Kṛṣṇa *sevā* can give *bhakti*.]

*anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate
prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate
(Bhakti-rasāmṛta-sindhu, 2.255-256)*

When one has no attachment for anything and simultaneously accepts everything in relation to Kṛṣṇa, then one is properly situated beyond possessiveness. On the other hand, one who rejects anything or everything without the sense of *sambandha-jñāna* relating to Kṛṣṇa, the Supreme Lord, then this cannot be appreciated at all as perfect *vairāgya*; rather, it is called dry *vairāgya*.





THIRTEENTH CHAPTER

সে-যুক্তবৈরাগ্য, তাহা ত' সৌভাগ্য,
তাহাই জড়তে হরির বৈভব।
কীর্তনে যাহার, প্রতিষ্ঠা-সম্ভার,
তাহার সম্পত্তি কেবল কৈতব।।

*se yukta-vairāgya, tāhā t'saubhāgya,
tāhāi jaḍete harira vaibhāva:
kīrtane yāhāra, pratiṣṭhā-sambhāra,
tāhāra sampatti kevala kaitava.*

Those who practice such *yukta-vairāgya* are extremely fortunate—they become an extension of the Lord's opulence in this material world. If somebody does *kīrtan* (chants the Holy Name, preaches, etc.) for their own name and fame, then the result is nothing but cheating.

The Essence of This Verse:

Gauḍīya Goṣṭhi Pati Paramahaṃsācārya Varya Śri Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhuṇpāda told that "There is no alternative way to meet with the absolute object (the Supreme Lord) except through the ears." This surely proves that without a strong faith in *śrauta-pantha*, nobody can become successful in *hari-bhajan*. With the help of *yukta-vairāgya*, *śrauta-pantha* can be effective.

The *yukta-vairāgya sevā* mood we can see in a *śuddha-vaiṣṇava* (pure) is nothing but *vaiṣṇavi-pratiṣṭhā*. The chastity of *vaiṣṇavi-pratiṣṭhā* is resting unto the Lotus Feet of Śri Baladeva Nityananda Prabhu—the original *ākāra guru-tattva*. So naturally when such eternal *pratiṣṭhā* comes down in this material world in the life of those great devotees, surely this can be called the expression of Hari's *vaibhāva*. This kind of *vaiṣṇavi-pratiṣṭhā* coming down from the

eternal world is always welcome in our life. Śrī Bhagavān uvāca:

*kālena naṣṭā pralaye
vāñīyaṁ veda-saṁjñitā
māyādau brahmaṇe proktā
dharmo yasyāṁ mad-ātmakah
(Śrīmad Bhāgavatam, 11.14.3)*

[The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā, I am the religious principles enunciated in the Vedas.]

This way in the course of *viśuddha śrauta-vani paraṁparā*, this *bhāgavat-dharma* flows down to us without contamination. When we try to *avoid śrauta-pantha*, then many problems can arise to disturb the whole system of *viśuddha bhāgavat paraṁparā*. In *Amṛta Vani* (chapter 4) Śrīla Prabhupāda said: "I have not found anyone sincerely interested in Kṛṣṇa consciousness for forty years. Now whoever comes to me is not interested in hearing *hari-kathā*. They are not ready to give up their dependence on their own education and intelligence. In this world people like to become popular; they do not like to inquire about the Absolute Truth. Those who claim to be religious preachers are busy trying to protect their own existence by flattering others. By speaking and hearing the truth, one's popularity is unlikely to be enhanced. Therefore, we are not interested in the sympathy or support of ordinary people who are averse to the Lord."

Now, who can realize how much our Kṛṣṇa Consciousness movement is successful in a true sense? This is not a joke.

*trṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtaniyaḥ sadā hariḥ
(Śrī Śikṣāṣṭakam, Verse 3)*

[One should chant the holy name of the Lord in a humble state of mind, thinking oneself humbler than the blade of grass; one should be more tolerant than a tree and devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind, one can chant the holy name of the Lord constantly.]

The third *śloka* of *Śrī Śikṣāṣṭakam* by the Supreme Lord Śrī Kṛṣṇa Caitanya Mahāprabhu proves what the actual quality of a genuine *kṛṣṇa kīrtan-kari* (preacher) is. The yardstick set by Śrīla Svarūpa Gosāi can greatly help us in arresting cheater-preachers. This procedure can help us to minimize the garbage gathering in the world by the name of *hari-kathā* and *hari-kīrtan*. Śrīla Prabhupāda used to say, “In the name of *hari-kathā* and *hari-kīrtan*, there are those who are cheating the whole world. We, common people, are so foolish that we want to be cheated by them; that is why we are being cheated. This has become a fashion of the day.”

The great Gaura *pārṣad* Śrīla Jīva Gosvāmīpād has represented the most scientific and unique *gauḍīya darśan-vicāra* to us in order to protect and preserve the unique successive *sampradāya* status. He has shown in his *Sandarbha* that it is strictly prohibited to allow *saraga-bhakta* (a speaker who is full of *kāma*) to take the *āsan* of Vyāsadeva.

*bakta saraga niraga divida parikirtita
upadesam karoti eva na pariksham karoti ya
apariksa upadistam yad- jagannasaya tad bhavet
(Tattva Sandarbha, Jiva Gosvāmīpada)*

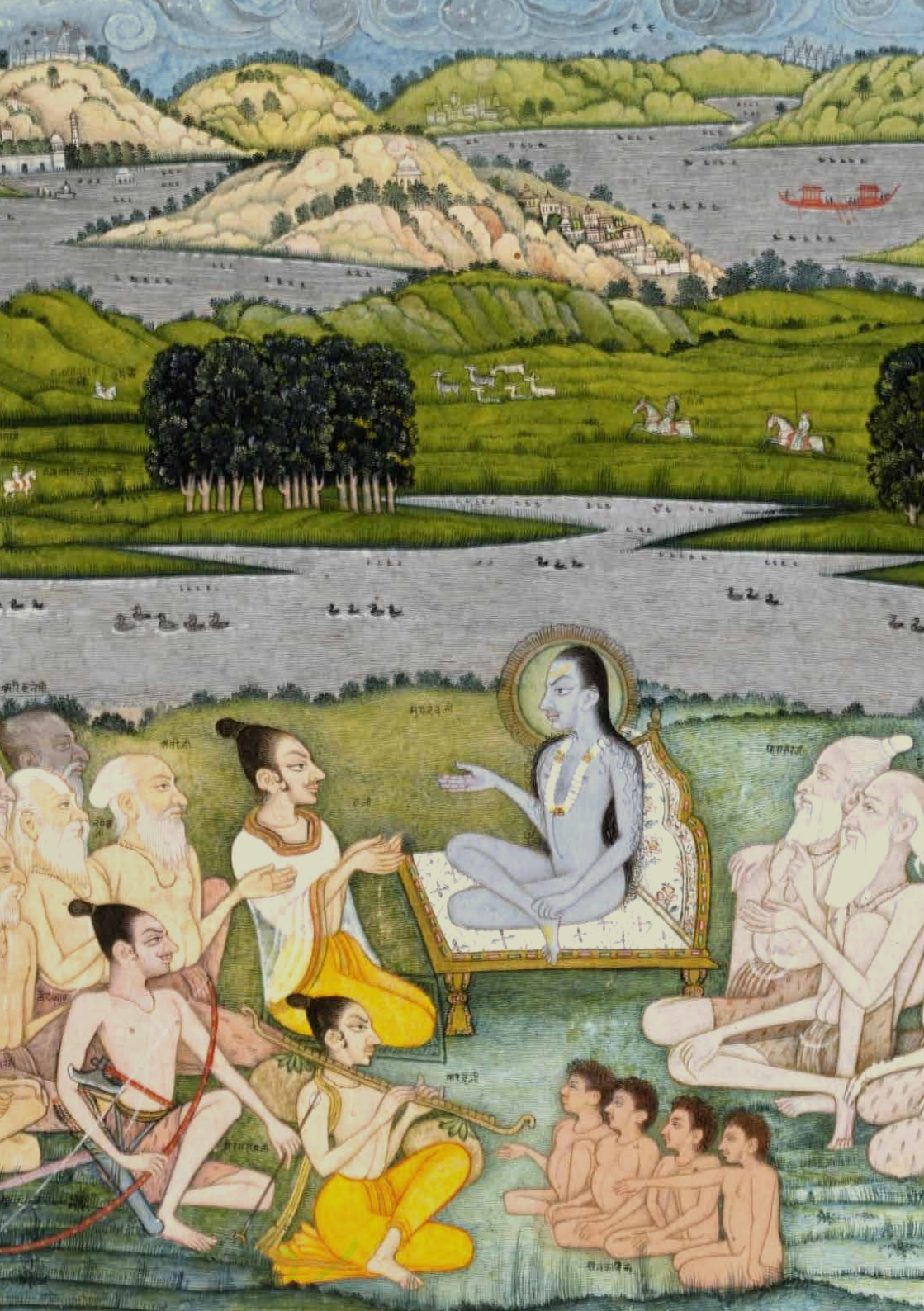
[If we think deeply into this matter, we can realize very easily that such a false *kīrtan-kari* (speaker) is surely going to cheat others and will also destroy himself. So all this *labha-puja-pratiṣṭhā* that has been gathered in his life is not at all real property but false (illusory) property—nothing else.]

*yadrcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto
bhakti-yogo 'sya siddhi-daḥ
(Śrīmad Bhāgavatam, 11.20.8)*

[If somehow by good fortune one develops faith in hearing and chanting My glories, such a person, being neither disgusted with nor very much attached to material life, should achieve perfection through *yukta-vairāgya*, the path of loving devotion to Me.]

*tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate
(Śrīmad Bhāgavatam, 11.20.9)*

[As long as one is not satisfied by fruitive activity and has not awakened his taste for devotional service by my *śravaṇam kīrtanam viṣṇoḥ*, one has to act according to the regulative principles of the Vedic injunctions.]





FOURTEENTH CHAPTER

বিষয়-মুমুক্শু, ভোগের বুভুক্শু,
দু'য়ে ত্যজ মন, দুই অবৈষ্ণব।
কৃষ্ণের সম্বন্ধ, অপাকৃত স্কন্ধ,
কভু নহে তাহা জড়ের সম্বব।

*viṣaya-mumukṣu, bhogera bubhukṣu,
duye tyaja mana, dui avaiṣṇava
kṛṣṇera sambandha, aprākṛta skandha,
kabhu nahe tāhā jaḍera sambhāva*

Some want liberation from the material world, and some want to enjoy. Dear mind, renounce both, for they are both not *vaiṣṇavas*. What is related to Kṛṣṇa and the transcendental world has nothing to do with the material world.

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahaṁsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda explained, “There are those who have not yet seen a continuous *sevā* mood unto the Lotus Feet of a great *ātmā vit puruṣa*. Their association can give us huge pleasure, but this is not at all acceptable in our *bhajan* life.” What is the utility of an extreme material detachment mood or an extreme material enjoying mood? Both are useless in the way of *hari-bhajan*. Both of these categories are not at all those associated with a *vaiṣṇava*.

We should think over this matter very deeply to avoid confusion. In fact, we have no right to enjoy anything in this material world and we have no right to give up anything in this material world; we are not the material body made up of five elements of nature like *bhūmi, āpo, analo, vāyu, kham, mano, buddhi, ahaṅkāra* (earth, water,

fire, air, ether, sky, mind, intellect, and ego). We are actually *cinmaya* (*cit* particle) *aṅu caitanya-vastu*, but due to false ego derived from *māyā*, we like to identify this material body like me and mine. Śrī Kṛṣṇa gave this advice to Arjuna:

*bhūmir āpo 'nalo vāyuh
kham mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā
(Bhagavad Gītā, 7.4)*

*apareyam itas tv anyām
prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho
yayedam dhāryate jagat
(Bhagavad Gītā, 7.5)*

[Earth, fire, air, water, ether, mind, intellect, and ego constitute My nature divided into eight parts. This indeed is my material nature; the other than this is, by which the whole Universe is sustained, know it to be My spiritual nature in the form of *jīvas*, O Arjuna.]

Now we can try to realize that we have nothing to enjoy in this material world, or we have nothing of our own in this material world which we can leave because even this material body is not my own property and most unstable by nature. It is given to us only for a very short period of time. Śrīman Mahāprabhu spoke the following to Sanātan Gosāi in *Sanātan-śikṣā*:

*jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
sūryāmśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya
(Śrī Caitanya Caritāmṛita, Madhya, 20.108-109)*

It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal potency of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, as from a spark (or photon) particle of sunshine or fire. Kṛṣṇa has three varieties of energy. When one can realize the constitutional feature of *jīva*, there is no question of any confusion. If by the causeless mercy of the *sad-guru*, someone gets initiation that develops complete *sambandha-jñāna*, then what illusion or *māyā* can remain standing? After taking perfect initiation from a bonafide spiritual master, one can discover that the only duty of a man is to serve the Supreme Lord. To see each and everything in the world in relation to the Supreme Lord is quite natural for a real *sādhū* or *vaiṣṇava*. When we can relate anything or everything with Śrī Kṛṣṇa this is due to *bhakti bhāva sambandha* and becomes *aprākṛta-vastu*. In *Śrīmad Bhāgavad Gītā* we can see the following *śloka* in support of the above *siddhānta vicāra*:

[Whoever offers Me with love a leaf, a flower, a fruit, or even water, I appear in person before that selfless devotee of sinless mind and delightfully eat up that article offered by him with love.]

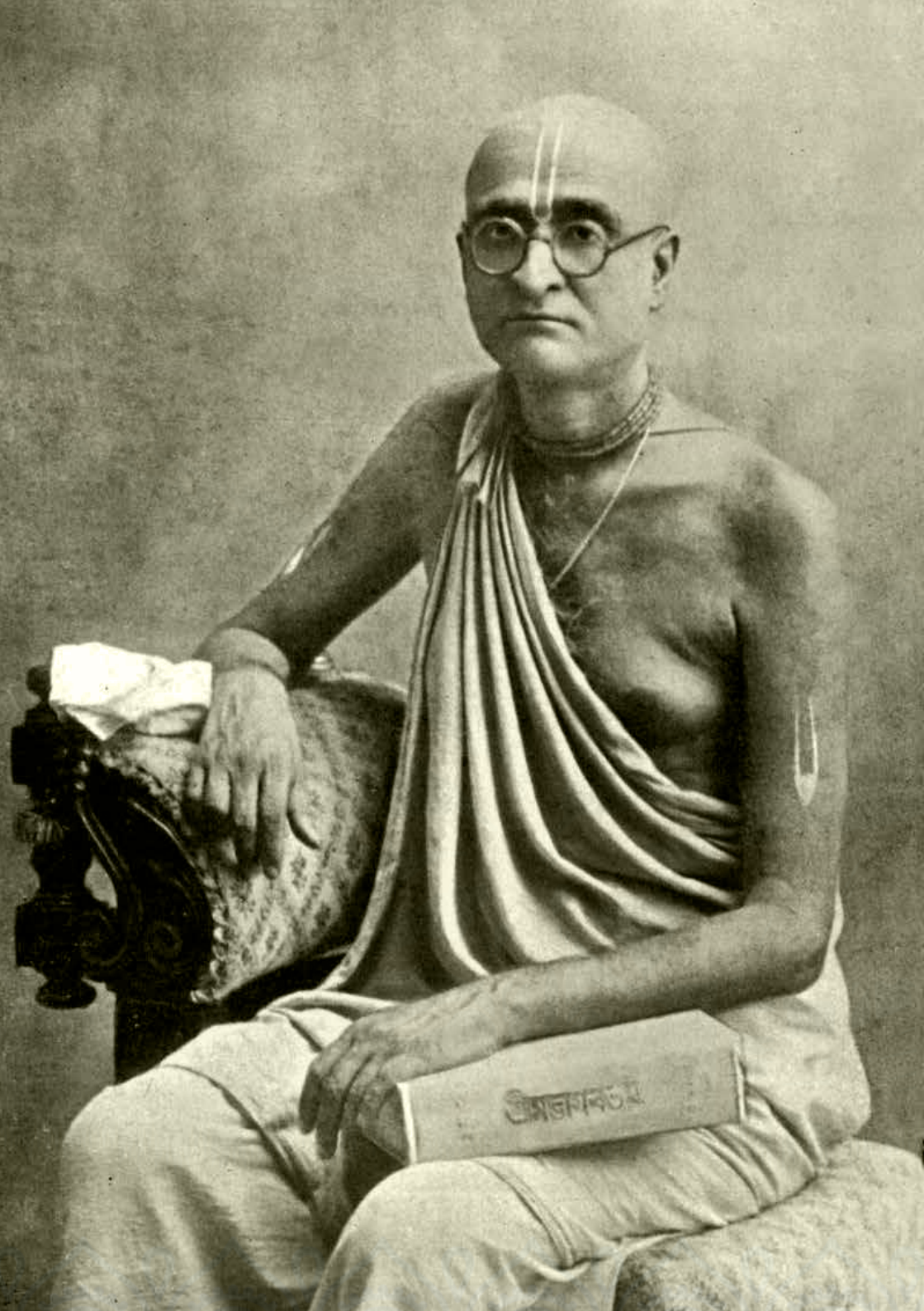
This is the unforeseen power of *bhakti*. This touch of a pure *sādhū* can make an offering *cinmaya*. Similarly, all our perfect offerings full of love like rice, dhal, etc. become *mahāprasādam*, (*cinmaya*).

Śrīla Prabhupād said, "A materially rich man cannot make a temple out of his money power." Śrīla Rāmānujācārya has advised us, "If a *Śivaliṅga* or any *bhāgavat vighraha* is not installed by a bonafide *sādhū-guru-vaiṣṇava*, then we need not pay dandavat pranam." Why? Because this is not *chinmoye*. If a deity is laying for a long time without proper care, (not presently *chinmoye*), if an exalted *vaiṣṇava* or *maha-bhāgavata* offers *daṇḍavat-pranam*, immediately *prāṇa* (life) can appear inside the deity.

We recall an incident that happened in Sarbhoga during a deity installation ceremony which was organized by Śrīla Bhakti Siddhānta Sarasvatī Prabhupāda. The responsibility for all preliminary

arrangements including installation and *abhiṣeka* of the deities was given to Śrīla Ramānanda Prabhu (Śrīla Bhakti Rakshak Śrīdhar Dev Gosvāmī Mahārāja) and Śrīla Prabhupāda was to give the final touch of the *pranapatiṣṭhā* ceremony. But when Śrīla Prabhupāda was invited inside the deity room he could see clearly that the *pranapatiṣṭhā* of the deities was already completed by Śrī Ramānanda Prabhu's *puṣpāñjali* and garland. In this way, we can understand the deep meaning of *bhakti*, *bhakta*, and Bhagavān.





FIFTEENTH CHAPTER

মায়াবাদী জন, কৃষ্ণেতর মন,
মুক্ত-অভিমাণে সে নিন্দে বৈষ্ণব।
বৈষ্ণবের দাস, তব ভক্তি-আশ,
কেন বা ডাকিছ নির্জন আহব।।

*māyāvādī jana, kṛṣṇetara mana,
mukta abhimāṇe se ninde vaiṣṇava
vaiṣṇavera dāsa, tava bhakti-āśa,
kena vā ḍākicha nirjana-āhava*

Māyāvādīs (impersonalists) who are averse to Kṛṣṇa and have the ego of being liberated offend *vaiṣṇavas*. O mind, if you are a servant of *vaiṣṇavas* and aspire for devotion, why are you then crying and fighting for solitude?

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahaṁsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that “So long as *māyāvāda* persists in staying on this earth, there will be a big impediment in the way of *śuddha-bhakti pracār*.” He further explained, “The day when all those *māyāvādīs* started joining the *vaiṣṇava-sampradaya* to identify themselves as *vaiṣṇavas*, a variety of problems started arising impeding *śuddha-bhakti*.” *Māyāvādīs* who think of themselves as being the most competent candidates for *vairāgya* (detachment) always feel proud of that. A famous *śloka* often heard in their *māyāvāda-sampradaya* is:

*vedāntavākyeṣu sadā ramanto
bhikṣānamātreṇa ca tuṣṭimantaḥ .
viśokamantaḥkaraṇe carantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ
(Kaupīna Panchakam, verse 1)*

[Roaming ever in the insights of *Vedānta*, Ever pleased with his beggar’s morsel, Wandering onward, his heart free from sorrow, blessed indeed is the wearer of the loin-cloth.]

The meaning of this sentence is that those who are absorbed in roaming around the *vedānta-vicāra* are lucky with their renounced order, accepting *kaupīna* in their life. This is one misconception that persists among *māyāvadis*.

Śrīla Prabhupāda used to say, “They are most fallen souls, because though externally they are engaging in the association of women, still their *pratiṣṭhā-yoshit* (an object of enjoyment) is going to make them fall down because ultimately they want to occupy the post of Brahma.” They speak *aham brahmāsmi* (I am Brahma;) this is their false feeling of *bhajan*. They are averse to Kṛṣṇa. They say that the *svarūpa* of Kṛṣṇa is *māyāmoye*, not *aprākṛta*. They enjoy a false mood believing that we are *mukta* (liberated). Their false ego drives them towards *vaiṣṇava-ninda* (criticism) which is, of course, their self-destruction. We can remember the following *śloka*s that Brahma spoke in front of Kṛṣṇa:

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādrta-yuṣmad-aṅghrayaḥ
(Śrīmad Bhāgavatam, 10.2.32)*

Someone may say that aside from devotees who always seek shelter at the Lord’s lotus feet, some are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said: O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall from their position of imagined superiority because they have no regard for Your Lotus Feet.

Another śloka spoken by Brahma to Śrī Kṛṣṇa:

*jñāne prayāsam udapāsya nāmanta eva
jīvanti san-mukharitām bhāvādīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām
(Śrīmad Bhāgavatam, 10.14.3)*

[Brahma spoke, “Oh, My Lord! I am going to through all my efforts to know you by the help of dry knowledge, rather I would take shelter unto the Lotus Feet of *sadhu-guru-vaiṣṇava*, because by my submission of body, speech, and mind, by discarding all false ego, and by staying near them I receive an opportunity to hear your topics. This way you can be conquered, though we know that You can never be conquered.]

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānuḡrḥīta eva hi
jānāti tattvaṁ Bhagavān-mahimno
na cānya eko 'pi ciraṁ vicinvan
(Śrīmad Bhāgavatam, 10.14.29)*

[My Lord, if one is favored by even a slight trace of the mercy of Your Lotus Feet then he can understand the greatness of Your personality. But those who try their best to know you by the application of dry knowledge (or speculation) can never know you even if they try forever. *Vaiṣṇava-dās* is a higher designation than *Bhāgavat-dās*. *Bhakti-siddhi* cannot be attained without serving *guru-vaiṣṇava*.]

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga
(Śrī Caitanya Caritāmṛita, Madhya, 22.83)*

[The root cause of devotional service to Lord Kṛṣṇa is the association of advanced devotees. Even after one's dormant love

for Kṛṣṇa awakens, then the association with devotees remains essential.]

*'sādhu-saṅga', 'sādhu-saṅga' — sarva-sāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya
(Śrī Caitanya Caritāmṛita, Madhya, 22.54)*

[The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.]

In this way, countless scriptural evidence can be presented to prove the gravity of *sādhu-saṅga*; we know that only and only with the association of *sādhu-saṅga*, *hāriṇam* is possible.

*sādhu saṅga kṛṣṇa nāme ei mātra cāi
saṁsāra jinite āra kono vastu nāi
(Prema-vivarta, 6.13)*

[I want only to chant the Name of Kṛṣṇa in the association of the *sādhus*, there is no other way to conquer *saṁsāra*.]

Jīvas are Kṛṣṇa-dās by *svarūpa*, but it is more accurate to say that, *jīvera 'svarūpa' haya — gurur nitya-dāsa*. *Hari-bhakti* should be our only target. Śrī Kṛṣṇa speaks to the *gopīkas*:

*mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhāvatīnām mad-āpanaḥ
(Śrīmad Bhāgavatam, 10.82.44)*

[Rendering devotional service to Me qualifies any living being to attain *amṛta*. But by your good fortune, you have developed a special loving attitude toward Me, by which you have obtained Me. Bhakti unto my Lotus Feet is the nectar for *jīvas*, which is the real property.]

Śri Naradjī Mahārāj gives the following advice:

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ pariḥṛtya kartam
(Śrīmad Bhāgavatam, 11.5.41)*

[O King, one who has given up all material desires and duties and who has taken shelter unto the lotus feet of Bhagavān Mukunda fully needs not to discharge any other duty at all; surely he is not indebted to any *deva-ṛṣi* or other *jīvas*, or not even his forefathers (pitṛnāman).]

Śri Kṛṣṇa Caitanya Mahāprabhu said:

*prema-dhana vinā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhana
(Śri Caitanya Caritāmṛita, Antya, 20.37)*

[Without the love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God.]

Bonded souls are all in *māyā*, always try to disregard *sadhu-guru-vaiṣṇava*. Śrīla Prabhupada said, “Bonded souls always try to avoid *harikathā-kīrtan*.” But they don’t know that this *harikathā-kīrtan* can save their life, which is the best medicine for them. Why do they try to stay away from *harikathā-kīrtan* or real *sadhu-sanga*? This is because their heart is full of dirty (or ugly) *anarthas*, so they fear *harikathā-kīrtan* (or real *sadhu-sanga*) can expose that. Their *vipralipsā* drives them to go to an isolated place to protect and preserve their dirty *anarthas* in the name of solitary bhajan, which is just next to impossible for them to protect themselves. They like to earn name and fame, which is their main chronic disease. In this way, they will invite complete destruction of their spiritual life.

This kind of self-cheating propensity is prohibited in *shastra*. which can expose that. Their *vipralipsā* drives them to go to an isolated place to protect and preserve their dirty *anarthas* in the name of solitary *bhajan*, which is just next to impossible for them to protect themselves. They like to earn name and fame, which is their main chronic disease; so in this way, they like to invite total destruction of their spiritual life. This kind of self cheating propensity is totally prohibited in *shastra*.





SIXTEENTH CHAPTER

যে ফল্লু-বৈরাগী, কহে নিজে ত্যাগি,
সে না পারে কভু হৈতে বৈষ্ণব।
হরিপদ ছাড়ি', নিৰ্জনতা বাড়ি',
লভিয়া কি ফল ফল্লু সে-বৈভব।।

*ye phālgur-vairāgī, kahe, nije, "tyāgī,
se nā pāre kabhu haite vaiṣṇava.
hari-pada chāḍi', nirjanatā bāḍi',
labhiyā ki phala, phalgu se vaibhāva*

Those who engage in false renunciation and call themselves tyāgī can never become a vaiṣṇava. If you leave the lotus feet of Śrī Hari and stay alone in a solitary place, then what will you get by that? That kind of effort can only cheat you.

The Essence of This Verse:

Gauḍīya Goṣṭhi Pati Paramahaṁsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda said, "He who claim himself as *vaiṣṇava* is a branded *avaiṣṇava*." Vaiṣṇavism is not a matter of advertisement; it's spontaneous. Dry *vairāgya* practice ultimately can make us a demon.

*yadrcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto
bhakti-yogo 'sya siddhi-daḥ
(Śrīmad Bhāgavatam, 11.20.8)*

[If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither disgusted with nor very much attached to material life, should achieve perfection through the path of loving devotion to Me.]

Śrīla Prabhupāda very often used to quote the following verse:

*ārādhito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim
antar bahir yadi haris tapasā tataḥ kim
nāntar bahir yadi haris tapasā tataḥ kim*
(Nārada-pañcarātra)

[If Hari is satisfied with me, then what is the utility of my *tapasyā*? If Hari is not satisfied with me, then what is the utility of my *tapasyā*? If Hari manifests both inside and outside then what is the utility of my *tapasyā*? Also if Hari is not manifested inside or outside, then what is the utility of my *tapasyā*?]

Vairāgya is quite natural with pure *vaiṣṇavas*, their *yukta-vairāgya* can give full satisfaction to Śrī Kṛṣṇa Caitanya Mahāprabhu. Actually the meaning of *vairāgya* can be explained in the following way: *Vi+gata+raga yasya iti vairāgya*. This means the material attachment is totally gone, which is called *vairāgya*. But how and when can this be possible? Actually, the Absolute Object of Attraction is Śrī Kṛṣṇa Himself, so when we can feel attraction for Śrī Kṛṣṇa, then automatically our *vairāgya* can automatically come to occupy our heart completely. So we can explain this *vairāgya* word another way: *Vi-* means *vishes* (special) *+raga* (attachment) for Kṛṣṇa equals to *vairāgya*.

*viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
param dṛṣṭvā nivartate*
(Bhagavad Gītā, 2.59)

[He who identifies himself with the body may restrict his enjoyment by withdrawing the senses from their objects, but his taste for sense pleasure remains. One whose intelligence is fixed, however, has realized *param-vastu* (the absolute object) therefore, his taste for sense objects automatically ceases.]

Until and unless one can see the most excellent and unique object of attraction—which is known as the absolute object, (the Supreme Lord Śrī Kṛṣṇa) one can not avoid the attraction of *māyā*. The following *śloka* spoken by Śrī Kṛṣṇa is very important:

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te
(Bhagavad Gītā, 7.14)*

[This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.]

Then this is also known as *yukta-vairāgya*. Śrī Hari-*caraṇa* are the ultimate and absolute shelter for us all. Hari is the source of all, the original reason of all countless reasons.

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
(Śrī brahma-saṁhitā, 5.1)*

[Kṛṣṇa is known as Govinda, the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.]

*idaṁ hi viśvaṁ bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ
tad dhi svayaṁ veda bhavāṁs tathāpi te
prādeśa-mātraṁ bhāvataḥ pradarśitam
(Śrīmad Bhāgavatam, 1.5.20)*

[The Supreme Personality of Godhead is Himself this cosmos, and still, He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him, it enters after annihilation. Your good self knows all about this. I have given only a synopsis.]

*atra sargo visargaś ca
sthānaṁ poṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ
(Śrīmad Bhāgavatam, 2.10.1)*

[Śrī Śukadeva Gosvāmī explained that in the *Śrīmad Bhāgavatam* there are ten divisions of statements regarding the following: the creation of the universe, sub-creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home back to Godhead, liberation, and the summum-bonum.]

These ten exclusive and absolute symptoms are found in *Śrīmad Bhāgavatam*, which is none other than Śrī Kṛṣṇa Himself. Directly or indirectly, Hari (Śrī Kṛṣṇa) is the source of all *rasa*. *Rasa* is the most vital factor for why we all like to live. *Rasa* is the only support of all *jīvas*. So when we can understand that material *rasa* is very unstable by nature and can ultimately throw us into the ocean of painful experience of *māyā*, then we can take shelter unto the Lotus Feet of Śrī Kṛṣṇa, (shelter of pure *sadhu-guru-vaiṣṇava*).

So *prākṛta-rasa* is very dangerous for *jīva* who travels the course of bondage, whereas *aprākṛta-rasa* can give us eternal stability. Śrīla Prabhupāda very often used to say, "The only duty of a *jīva* is

to do *hari-bhajan*.” Our exclusive *hari-bhajan* can take us up to the level of the eternal *rasa*. Exchange of *rasa* with the Supreme Lord through our natural loving *sevā* mood can give us eternal stability. From *Hari-bhakti-vilāsa*, we know the following *Skanda-purāṇ vachan*:

*sa mṛgyaḥ śreyasām hetuḥ panthaḥ santāpa-varjitaḥ
anavāpta-śramam pūrve yena santaḥ pratashire
(Bhajan-rahasya, 2.42)*

[According to the idealism of our previous *mahājanas* (those who are *mahabhāgavat*), we must build up our *bhajan* life.]

Śrī Prahlād Mahārāja gave this advice:

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatām tamisram
punaḥ punaś carvita-carvaṇānām
(Śrīmad Bhāgavatam, 7.5.30)*

[Prahāda Mahārāja replied,] “Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations unto the Lotus Feet of Kṛṣṇa can never arise, either by the instructions of others, by their personal efforts, or by a combination of both.”]

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmnī baddhāḥ
(Śrīmad Bhāgavatam, 7.5.31)*

[Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand the actual goal of life, engaging in the service of Lord Viṣṇu. As a blind man guided by another blind man misses the right path and falls into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.]

Just like a blind man guided by another blind man may fall down into a ditch; those materially attached men led by another materially attached leader are bound by the ropes of *māyā*.

Why should we project ourselves as being a great *vaiṣṇava* by exhibiting our false solitary *bhajan* and dry *phalgu-vairāgya*? This can only give us material *vaibhāva* such as name, fame, position, *kāminī*, *kāñcan*, etc. Know for sure that all these are useless in the way of that Absolute Truth.





SEVENTEENTH CHAPTER

রাধাদাস্যে-রহি, ছাড়' ভগ-অহি,
প্রতিষ্ঠাশা নহে কীর্তনে-গৌরব।
রাধা-নিত্যজন, তাহা ছাড়ি' মন,
কেন বা নির্জন-ভজন-কৈতব॥

*Rādhā-dasye rahi chhada bhoga-ahi
pratiṣṭhāsa nahe kīrtana-gaurava
Rādhā-nitya-jana taha chhadi mana
kena va nirjana-bhajana-kaitava*

Forever engage yourself in the service of Śrī Rādhā and keep aloof from the vicious snake of materialistic sense gratification. The glory of participating in the Lord's *kīrtan* is not meant to bolster anyone's ambitions for personal recognition. O, mind, why then do you prefer to ignore the identity of being a servant of Rādhā's eternal servant? Why do you like to indulge in solitary bhajan to accept the cheating process of so-called *bhajan*?

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahaṃsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that, "In the way of *Rādhā-dāsyā*, *trinad api sunicena bhāva* is quite natural." An aversive mood or material enjoying mood means *kāma*. This *kāma* inside our heart is a dirty contamination that cannot allow us to do *hari-bhajan*. We know that *bhakti* (*sevā*) is the natural function of our soul—this is the *siddhānta-vicāra* of Śrīla Prabhupāda. Actual *ṭṇād api sunīcena bhāva* is only possible when we can realize the science of *yukta-vairāgya* in the way of our *Hari-bhajan*. All proper adjustment of each and everything for *Hari-sevā* is the secrecy of *Hari-bhajan*. Whatever we can see is meant for *Hari-sevā*; we have

no right to use anything for our sense gratification. The intimate *Gaura-pārṣad* Śrīla Prabodhānanda Sarasvatīpād wrote:

*kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhāvavatām taṁ gauram eva stumaḥ
(Caitanya-candrāmṛta, 5)*

[Let us glorify Lord Gaurasundar whose devotees are enriched by the priceless treasure of the Lord's merciful glance, who consider *mukti* (liberation) as coveted by the *yogis*, (*kaivalya*) or the liberation of merging into Brahman (*sāyujya*) to be equivalent to residing in hell. To these devotees, the goal of fruitive workers (pleasures of paradise in the heavenly planets) is as ephemeral as castles in the air. The rapacious senses are like poisonous cobras for the conditioned souls but become tame and without fangs for the devotees; the temporary, phenomenal world transforms itself into an abode of happiness by constant engagement in the service of the Supreme Lord. Even the lofty and powerful position of Lord Brahma or Lord Indra becomes as insignificant to the devotees as that of a tiny insect.]

When *vairāgya* is quite natural then we can feel *tomāra sevāya, duḥkha hoyā jato, se-o to parama-sukha*—in the course of serving You, whatever difficulties may come are indeed absolute bliss.

For *gauḍīya-rāgānuga* devotees, *Rādhā-dāsyā* is the absolute goal for them. Śrīman Mahāprabhu Śrī Kṛṣṇa Caitanya Deva always wanted to show us this most secret *bhajan* technique through His life and precepts. We can see the following *śloka* by Śrīla Sarvabhōuma Bhattācārya in favor of this *siddhānta*:

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śārīra-dhārī*

krpāmbudhir yas tam ahaṁ prapadye
(Śrī Caitanya Satakam)

[Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment all for our teaching. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His Lotus Feet.]

Caitanya Aṣṭakam by Śrīla Rūpa Gosvāmīpād gives us the following famous śloka:

sadopāsyah śrīmān dhṛta-manuja-kāyaiḥ praṇayitām
vahadbhir girbāñair giriśa-parameṣṭhi-prabhrtibhiḥ
sva-bhaktebhyaḥ śuddhasm̐ nija-bhajana-mudrām upadiśan
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam
(*Stavamālā*)

[Lord Chaitanya Mahāprabhu is eternally worshipable for demigods such as Shiva and Brahma, etc. whom all have assumed human form (as Advaita Ācārya and Haridas Ṭhākura) and who nurture great love for Him; He is supremely radiant and He instructs His devotees all the secret of pure *bhajan* as if being followed by Himself. When will that Śrī Caitanya Deva again become visible to me?]

For a long time, *Rādhā-dāsyā* was only a dream for us; practically an impossible conception. Śrīman Mahāprabhu came to get that taste of the excellent or unique and absolute *mahābhāva* of Śrīmatī Rādhārāṇī (her feeling for Kṛṣṇa). He Himself is Kṛṣṇa (the predominating Absolute), so it was impossible for Him to realize that *mahābhāva* of Śrīmatī Rādhārāṇī. Naturally, He decided to steal the *bhāva* of Śrīmatī Rādhārāṇī Who is the predominated Absolute, because there was no alternative. He also took the bodily complexion of Śrīmatī Rādhārāṇī. This has become a most rare donation for the whole world, especially for Gauḍīya devotees. Śrīla

Rupa Gosvāmīpād has written the secret reason for why Śrī Kṛṣṇa Caitanya Mahāprabhu came on this earth:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śrīyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah
(Vidagdha-mādhav)*

[May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali out of His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.]

We know the following śloka by the great *Gaura-parṣad* Śrīla Prabodhānanda Sarasvatī:

*premā nāmādbhutārthaḥ
śravaṇapathagataḥ kasya nāmnām mahimnaḥ
ko vettā kasya vṛndāvanavipina-mahāmādhuriṣu praveśaḥ
ko vā jānāti rādhām paramrasacamatkārmādhuryasīmām
ekaś caitanyacandraḥ paramkaru ṇayāḥ sarvvaṁāviścakāra
(Caitanya-candrāmṛta, 130)*

[Had anyone even heard of something known as *prema* as the ultimate aim of mankind? Did anyone know of the Divine Power of the Holy Name? Had anyone entered the sweet, charming forest of Vṛndāvana? Did anyone know Śrī Rādhā as the embodiment of the highest transcendental ecstasy, the personification of the furthest reaches of the sweetness of conjugal love, as supremely worshipful, worthy of the fullest limit of loving adoration? Only due to the absolute compassion of Śrī Caitanya-chandra were these rarest gems discovered, found shimmering in the darkness (of Kali Yuga), lit by the moonlight of His benevolence.]

Within all the Infinite *brahmāṇḍas* (cosmic worlds) there is nothing more excellent (or important) than *Rādhā-dāśya*. *Rādhā-dāśya* is the only way through which we can get the most excellent and rare chance to serve Brajendrānandan Kṛṣṇa exclusively in the way of *parakīya mādhyura-rasa bhajan*. *Ādya-rasa* is the prime *rasa*—the original *rasa*. The discussion between Śrīman Mahāprabhu and Raghupati Upadhyai at *triveṇī sangam* (at the house of Vallabha Bhaṭṭa) can show us the same *siddhānta*.

*śyāmam eva param rūpaṁ
purī madhu-purī varā
vayaḥ kaiśorakaṁ dhyeyam
ādya eva paro rasaḥ*

(Śrī Caitanya Caritāmṛita, Madhya, 19.106)

[The form of Śyāmasundara is the supreme form, the eternal abode of Maṭhurā is the supreme abode, Lord Kṛṣṇa’s fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.]

Also from *Śrīmad Bhagavad Gītā* we find the same supporting *śloka*:

*na rūpam asyeha tathopalabhyate
nānto na cādir na ca sampratiṣṭhā
aśvattham enaṁ su-virūḍha-mūlam
asaṅga-śastreṇa dṛḍhena chittvā*

*tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyaḥ
tam eva cādyaṁ puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī*

(Śrī Bhagavad Gītā, 15.3-4)

[The actual form of this tree of material existence as described above is not perceivable within the world, for its beginning, end and

existence cannot be ascertained here. Therefore after resolutely cutting down this deeply rooted tree of material existence with the sharp axe of intense detachment, one should search out the Lotus Feet of that primeval person, Śrī Bhagavān, who is the root of this tree. One who takes shelter of Him from whom the cycle of birth and death expands never returns to this material world. With the heartfelt feeling, I fully surrender unto that primeval Person Who is the original source of that prime rasa (*ādyā-rasa*) which can be seen between male and female.]

It was the special advice of Śrīla Prabhupāda for us so that we may become established in *Rādhā-dāsyā* to avoid even the scent of self-enjoying mood, which is compared with a poisonous snake. All our *gauḍīya rūpānuga guru-varga* are the personal associates of Śrīmatī Rādhārāṇī, so to get entry into *Rādhā-dāsyā* we need their causeless mercy; we cannot avoid them to achieve our goal of personal *bhajan vaibhāva* simply by the cheating procedure of solitary *bhajan* effort.





EIGHTEEN CHAPTER

ব্রজবাসিগন, প্রচারক ধন,
প্রতিষ্ঠা-ভিক্ষুক তা'রা নহে শব।
প্রান আছে তার, সে-হেতু প্রচার,
প্রতিষ্ঠাশাহীন কৃষ্ণগাথা সব॥

*vraja-basi-gana pracharaka dhana
pratiṣṭhā-bhiksuka tara nahe saba
prana achhe tara se hetu prachara
pratiṣṭhāsa-hina-Kṛṣṇa-gatha saba*

The most valuable treasures amongst the Lord's preachers are the eternal personalities residing in Vraja-dhām. They never occupy themselves with begging for worthless material reputation, which is cherished only by a living dead body. The *vraja-vāsis* are truly infused with life, and therefore they preach in order to give life to the walking corpses of the mundane world. All the songs that the *vraja-vāsis* sing about the glories of Lord Kṛṣṇa are devoid of any tinge of desire for fame.

The Essence of This Verse:

Gauḍīya Goṣṭhi Pati Paramahaṁsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that "To serve those *vraja-vāsis* who all are feeling a strong pain of separation from Śrī Kṛṣṇa is our duty." Who is a *vraja-vāsi*? That is the main question. Śrīla Prabhupāda explained, "Those who are always busy to serve Kṛṣṇa, to seek the total satisfaction of Śrī Kṛṣṇa without any smell of self-interest by the application of all their sense organs together with their mind; ignoring all rules and regulations, social status, or personal morality and duty, etc.—they are actually *vraja-vāsi*."

So all our *rūpānuga guru-varga* they are all *vraja-vāsi*. Their only duty is to serve Kṛṣṇa continuously and to sing the glories of Kṛṣṇa continuously. Śrīla Uddhava Mahārāja wanted to preach *kṛṣṇa-tattva* in front of those *vraja-gopīs*, but ultimately he could realize his own foolishness and was very much interested to become a dust particle of Vraja-dhām where *vraja-gopīkas* are moving around. In reference to this, we can quote the following *ślokas*:

*vande nanda-vraja-strīṇām
pāda-reṇum abhīkṣṇaśaḥ
yāsām hari-kathodgītām
punāti bhuvana-trayam
(Śrīmad Bhāgavatam, 10.47.63)*

[I repeatedly offer my respects to the dust from the feet of those *gopīs* of Nanda Mahārāja's cowherd village. When these *gopīs* loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.]

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vrndāvane kim api gulma-latauṣadhīnām
yā dustyajāṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām
(Śrīmad Bhāgavatam, 10.47.61)*

[The *gopīs* of Vṛndāvana have given up the association of their husbands, sons, and other relatives, something which is very difficult to give up. They have forsaken the path of chastity to take shelter of the Lotus Feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana because the *gopīs* trample them and bless them with the dust of their Lotus Feet.]

We can see that actual preaching was done by the *mahābhāvavati vraja-gopīkas* in front of Uddhavajī Mahārāja who thought himself to be the most knowledgeable personality among all *Kṛṣṇa-bhaktas*. But finally, he could realize that he was nothing in front of them, thus, he was very ashamed. Those *vraja-vāsis* are always full of natural *prema* for Kṛṣṇa.

*gopī-ānugatya vinā aiśvarya-jñāne
bhajileha nāhi pāya vrajendra-nandane
(Śrī Caitanya Caritāmṛita, Madhya, 8.230)*

[Unless one follows in the footsteps of the gopīs, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Mahārāja. If one is overcome by knowledge of the Lord’s opulence he cannot attain the Lord’s lotus feet, even though he is engaged in devotional service.]

*vraja-vāsī lokera kṛṣṇe sahaja prīti
gopālera sahaja-prīti vraja-vāsi-prati
(Śrī Caitanya Caritāmṛita, Madhya, 4.95)*

[The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.]

Actual preaching means to bestow causeless *kṛpā* on common people by singing the glories of Kṛṣṇa out of own practical feeling of *sevā* to share the direct feeling of *sevānanda* with them to inspire them in *Kṛṣṇa-sevā*. The worldly knowledge of platform speakers can never infuse devotion in anyone’s heart. Although a well-spoken politician may expertly prepare a moving speech in less than half an hour, the effect of his rhetoric is merely temporary.

Conversely, the incoherent speech of an entirely illiterate but surrendered devotee is so courageous that it inspires devotion in the hearts of those who hear it, even though it may be devoid of any scriptural references. It was with such surrendered devotees in mind that Śrīla Prabhupāda wrote in his poem “*Vaiṣṇava Ke?*” (verse 17): *prāṇa āche tā’ra, se hetu pracāra*—he who has life can preach.

Now the question is who is the most suitable candidate for preaching Kṛṣṇa consciousness? Who can be the most suitable candidate than those *vraja-vāsīs*? Śrīla Prabhupāda very often used to say, “Preaching can be done in two ways: one is a negative way of preaching and the other is a positive way of preaching.”

Negative preaching was done by all Aghāsura, Bakāsura, Śiśupāla, Jarāsandha, Kaṁsā, etc. Because of their aggressive mood to destroy Kṛṣṇa, this became like a preaching program that helped Kṛṣṇa to become famous to all. This kind of negative preaching is a very fast procedure of preaching, but we can never expect it to help develop our sevā mood.

Positive preaching is rare and progresses slowly. This can be called actual preaching, because this kind of preaching can put a deep impression inside the heart of those sincere personalities. So naturally, we can come to this conclusion (*siddhānta*) that that *vraja-vāsīs* are the most suitable candidates of *kṛṣṇa prema-pracār*. They are not at all interested in their own *lābha-pūjā-pratiṣṭhā*. The naked picture of those beggars of *lābha-pūjā-pratiṣṭhā* can be seen at present all over the world. In the name of preaching, they are only collecting *lābha-pūjā-pratiṣṭhā*, nothing else. Śrīla Prabhupāda said that if you are lifeless, then what *pracār* can be done by you? Śrīla Saccidānanda Bhaktivinod Ṭhākura has written the following in his *kīrtan*:

(1)

*śrī-kṛṣṇa-caitanya prabhu jīve doyā kori'
swa-pārśada swīya dhāma saha avatari'*

(2)

*atyanta durlabha prema koribāre dāna
śikhāya śaraṇāgati bhakatera prāna*

(3)

*dainya, ātma-nivedana, goptṛtve varaṇa
'avaśya rakṣibe kṛṣṇa'—viśvāsa, pālana*

(4)

*bhaki-anukūla-mātra kāryera svīkara
bhakti-pratikūla-bhāva varjanāṅgikāra*

(5)

*sad-anga śaraṇāgati hoibe jahara
tahara prarthana sune Śrī-nanda-kumara*

(6)

*rūpa-sanātana-pade dante tṛṇa kori'
bhaktivinoda poḍe duhuñ pada dhorī'*

(7)

*kāñdiyā kāñdiyā bole āmi to' adhama
śikhāye śaraṇāgati koro he uttama*

[1-2) Out of compassion for the fallen souls, Śrī Kṛṣṇa Caitanya came to this world with His personal associates and divine abode to teach *śaraṇāgati*, surrender to the almighty Godhead, and freely distribute ecstatic love of God, which is ordinarily very difficult to obtain. This *śaraṇāgati* is the very life of the true devotee.

3-4) The ways of *śaraṇāgati* are humility, dedicating oneself, acceptance of the Lord as the only maintainer, faith that Kṛṣṇa will surely protect, execution of only those acts favorable to pure devotion, and renunciation of conduct adverse to pure devotion.

5) The youthful son of Nanda Mahārāja, Śrī Kṛṣṇa, hears the prayers of anyone who takes refuge in Him by this six-fold practice.

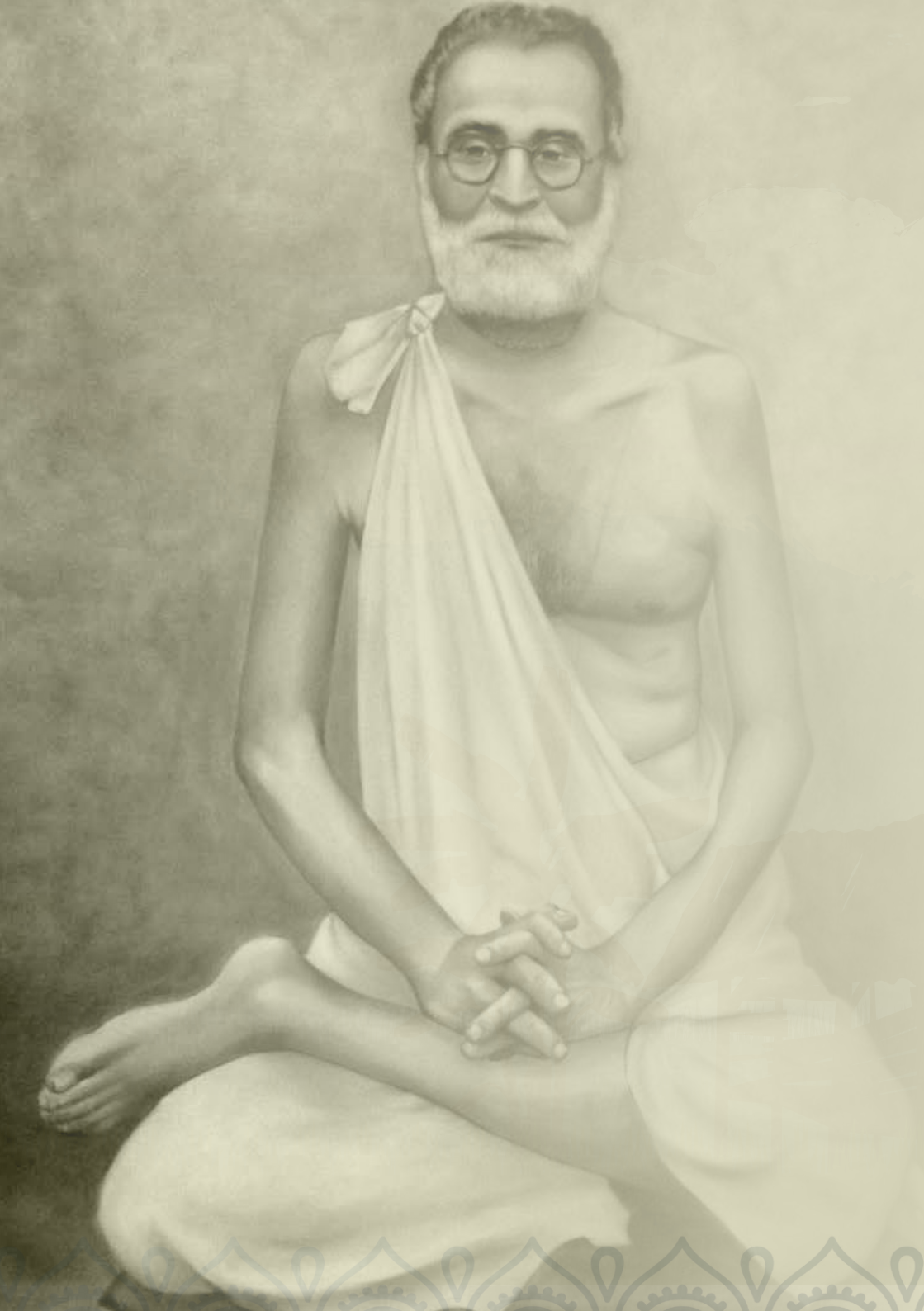
6-7) Bhaktivinoda places a straw between his teeth, prostrates himself before the two Gosvāmīs, Śrī Rūpa and Śrī Sanātana, and grasps their lotus feet with his hands. "I am certainly the lowest of men," he tells them weeping, "but please make me the best of men by teaching me the ways of *śaraṇāgati*."]]

The actual meaning of life is *niṣkapaṭa-śaraṇāgati* unto the Lotus Feet of *sad-gurudeva* who is actually in the line of *śrauta-paramparā*. So those *vraja-vāsīs* are not dead bodies like us. We are actually mobile dead bodies. When those *vraja-vāsīs* hear *kṛṣṇa-kathā* there is a direct feeling of loving *sevā*. So in their *Kṛṣṇa-kathā*, Kṛṣṇa is undoubtedly present. We can also remember the painful song by those *vraja-gopīkas* in *Gopī Gita*:

*tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvī gṛṇanti ye bhūri-dā janāḥ
(Śrīmad Bhāgavatam, 10.31.9)*

[The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly, those who spread the message of Godhead are most munificent.]





NINETEENTH CHAPTER

শ্রীদয়িত দাস, কীর্তনেতে আশ,
কর উচ্চঃস্বরে হরিনাম-রব।
কীর্তন-প্রভাবে, স্মরণ হইবে,
সে-কালে ভজন নির্জন সম্ভব॥

*śrīdayitadāsa, kīrtanate āśa,
kara uccaī svare 'harināma-rava'
kīrtana-prabhāve, smaraṇa svabhāve,
se kāle bhajana-nirjana sambhava*

Śrīla Bhakti Siddhānta Sarasvatī (servant of Rādhārāni and Her beloved Kṛṣṇa) always hopes for *kīrtan* and he begs all to loudly sing the names of Lord Hari. The transcendental power of congregational chanting automatically awakens the remembrance of the Lord and His divine pastimes in relation to one's own eternal spiritual form. Only at that time does it become possible to go to a solitary place and engage in the extremely confidential *bhajan* of Their Lordships.

The Essence of This Verse:

Gauḍīya Goṣṭhi Patī Paramahaṁsācārya Varya Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told, "By doing *hāriṇam* loudly all *anarthas* can go away very shortly and those who are joking with you cannot get any scope to do so." Śrī Kṛṣṇa Caitanya Mahāprabhu, the Supreme Lord has shown us the excellency of doing *hāriṇam* loudly.

Śrīla Prabhupāda also said, "*Param vijayate Śrī Kṛṣṇa saṅkīrtanam*—this is the only worshipable object of Śrī Gauḍīya Maṭh." Śrīla Prabhupāda further told that "*The saṅkīrtan-yagya agni* was ignited by

the Supreme Lord (*saṅkīrtan pītha*), Śrī Kṛṣṇa Caitanya Mahāprabhu at Śrīvas Angan. We can identify ourselves as *gauḍīya* if we can sacrifice our whole life in that *saṅkīrtan-yajña agni*." Very often, Śrīla Prabhupāda used to speak about the distinction between *saṅkīrtan-medha* (intellect of doing *saṅkīrtan*) and *gr̥ha-medhā* (intellect of material improvement). If *gr̥ha-medhā* is sharply increasing in someone's life, then be sure that he cannot stand in the way of Kṛṣṇa consciousness. Irrespective of honor and position, this is applicable to all. And when we can see that *saṅkīrtan-medhā* is increasing sharply in the life of somebody, then it is a very good symptom. This is one kind of green signal in the way of Kṛṣṇa consciousness which can surely support reaching the peak point of Vaiṣṇavism.

Out of his very humble attitude, our Prabhupāda always used to identify himself as Vrishabhanu-nandini Dayita Dāsa (the most beloved). He is "Bhakti Siddhānta Sarasvatī," but he never used to write that way. On the contrary, he used to sign as "Siddhānta Sarasvatī." Actually, he is *aprākṛta* Sarasvatī of Bhakti Siddhānta; there is no doubt about it. In his kīrtan, Śrīla Saccidānanda Bhaktivinod Ṭhākur has written: *sarasvatī kṛṣṇa-priyā, kṛṣṇa bhakti-tāra hiyā, vinodera seī se vaibhava*.

Śrīla Saccidānanda Bhaktivinod Ṭhākur wanted to express his heart in the following way:

Sarasvatī is known as *Kṛṣṇa-śakti* (*Kṛṣṇa-priya*) and this word is meant for Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākur. *Kṛṣṇa-bhakti* is the heart of *Kṛṣṇa-priya* (Śrīla Prabhupāda.). Bhaktivinod Ṭhākur feels from his heart that this is the only treasure (*vaibhava*) in his life. Up until his last breath, he was doing *hari-kīrtan* and this continues in the eternal world. In Goloka-dhām Vṛndāvan, he is always engaged in *hari-kīrtan*. Actually, he is the complete embodiment of *vāñī-sarasvatī* as we can see in the following *śloka*:

*kṛpayā hari-kīrtana-mūrti-dharam
dharāñī-bhara-hāraka-gaura janam
janakādhika-vatsala-snigdha-padam
praṇamāmi sadā prabhupāda-padam
(Stāva Eka-dāsyam)*

[Bestowing his grace upon all souls, He is hari-kīrtan incarnate. As the associate of Śrī Gaura, He relieves Mother Earth of the burden of offenses committed upon her. And His graciousness excels that of a father. I make my obeisance unto him—the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.]

In fact, everybody cannot realize his aprākṛta vani svarūpa. To be frank actually when hari-kīrtan becomes quite natural in the life of a sādḥaka to the point when it takes up the entire time of his life, then and only then solitary *bhajan* is possible, not before that. This is the final advice of Śrīla Rūpa Gosvāmīpād in his Upadeśamṛta:

*tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī nijojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālaṁ nayed akhilaṁ ity upadeśa-sāraṁ
(Upadeśamṛta, 8)*

[Engage the tongue and mind in the gradual process of chanting and remembering Kṛṣṇa’s Names, Forms, pastimes, and so forth, and reside in Vraja and spend all your time as a follower of those *vraja-vaśis* who have deep attachment to Kṛṣṇa. This is the essence of all instructions.]

Also, Śrīla Jīva Gosvāmī has shown us the gradual procedure of *kṛṣṇa-bhajan* in the following way:

*prathamam namnah sravanam
antahkarana-suddhy-artham apeksyam
suddhe cantah-karane rupa-sravanena tad-udaya-yoyata bhāvati
samyag-udite ca rupe gunanam sphuranam sampadyate
sampanne ca gunanam sphurane
parikara-vaśistyena tad-vaśistyam sampadyate
tatas tesu nāma-rupa-guna-parikaresu samyak sphuritesu lilanam
sphuranam susthu bhāvati*

(Krama-sandarbhā commentary to Śrīmad Bhāgavatam, 7.5.18)

First, it is expected that one should hear the Lord's names in order to purify the heart. Once the mind and intelligence have been purified in this way, one can hear about Kṛṣṇa's form, through which one's qualification to visualize it is obtained. When the form of the Lord has been clearly visualized, one can experience His qualities. Once these have been clearly understood, one develops one's own individual spiritual characteristics through the particular characteristics of the Lord's Associates. Thus, once the name, form, qualities, and Associates of the Lord have been realized, a clear realization of Kṛṣṇa's activities will follow.

Similarly, Śrīla Saccidānanda Bhaktivinod Ṭhākura has written about the gradual promotional procedure of kṛṣṇa-bhajan in Bhajan-rahasya:

*adhikara na labhya siddhadeha bhāve
viparjya buddhi janme saktir abhave
(Bhajan-rahasya, Pratham-yama)*

In the way of Gaudiya-bhajan it is certain that without attaining proper qualification, if there is a desire to jump into higher *rasa*, then due to instability of heart and mind, he can fall down.

Another very important point we can find from the writings of Śrīla Bhaktivinod Ṭhākura:

*vidhimarga rata jane svadhinata ratna dane
ragamarge karana pravesa
raga-basavartti ha'ye parakīya –bhāvasraye
labhe jīva Kṛṣṇa-premavesa
(Kalyāṇa-kalpataru)*

By granting the jewel of independence to those followers of *vidhi-marga*, which is the path of regulative principles of authentic *vaiṣṇava-sāstra*, Kṛṣṇa can allow them to enter into *raga-marga*, the path of natural loving (spontaneous) attachment. Being controlled

by such tremendous loveful attachment and by taking shelter of *parakiya-bhava* (paramour love), the *jiva* can attain the excellent ecstatic love for Kṛṣṇa.

From the *Bhakti-rasāmṛta-sindhu* we can find the gradual promotional procedure of *kṛṣṇa-bhajan*:

*ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ*

(Śrī Caitanya Caritāmṛita, Madhya, 23.14-15)

[In the beginning, one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage, one becomes initiated by an elevated spiritual master, and under his instruction, the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes freed from all material attachments, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa.]

Actually, this is the antim-vani (final advice) of Śrīla Prabhupāda: when continuous harināma is possible in the life of a sādha out of his tremendous and natural sevā mood, then with this harināma-kīrtan, nonstop satsaṅga is possible. Since hāriṇam itself is complete, and is the original source of all, so can gradually show all the excellency relating to nāma-rupa-guna-parikar-lila etc... in complete form. Śrīla Saccidānanda Bhaktivinod Ṭhākura has written in his Gītāvalī:

(1)

*jaya jaya harinām, cidānandāmṛta-dhām,
para-tattva akṣara-ākār
nija-jane kṛpā kori', nāma-rūpe avatari',
jīve doyā korile apār*

(2)

*jaya `hari', `kṛṣṇa', `rām', jaga-jana-suviśrām,
sarva-jana-mānasa-rañjana
muni-vṛnda nirantar, je nāmera samādar,
kori' gāy bhoriyā vadana*

(3)

*ohe kṛṣṇa-nāmākṣar, tumi sarva-śakti-dhar,
jīvera kalyāna-vitarāṇe
tomā vinā bhāva-sindhu, uddhārite nāhi bandhu,
āsiyācho jīva-uddhāraṇe*

(4)

*āche tāpa jīve jata, tumi saba koro hata,
helāya tomāre eka-bār
ḍāke jadi kono jan, ho'ye dīn akiñcan,
nāhi dekhi' anya pratikār*

(5)

*tava svalpa-sphūrti pāy, ugra-tāpa dūre jāy,
liṅga-bhaṅga hoy anāyāse
bhakativinoda koy, jaya harināma jay,
paḍe' thāki tuwā pada-āśe*

[1] All glories, all glories to the holy name, the abode of immortal transcendental bliss. The Supreme Absolute Truth, who possesses an eternal form, has descended in the form of the holy name. He shows mercy to His devotees and shows boundless compassion and kindness to all fallen souls.

2) All glories to the Supreme Personality of Godhead who is called by different names such as Hari, Kṛṣṇa, and Rama. He is the auspicious resting place of all living entities within the universe, and He delights the minds of all souls. Great sages, honoring His holy name, constantly sing that holy name, filling their mouths with the sound.

3) O eternal holy name of Kṛṣṇa, You possess all powers and bestow auspiciousness upon the living beings. Without You there is no other friend to deliver us from the ocean of material existence. You have come for the deliverance of all fallen souls.


4) For all souls within this world there is much misery and sorrow. O Hāriṇam, if someone calls upon You just one time, feeling himself very meek and lowly, possessing nothing and seeing no other remedy for his relief, You then easily destroy all his sorrows.

5) If one simply obtains a slight reflection or glimmer of You, then all sorts of terrible miseries disappear. Ṭhākura Bhaktivinoda says, “All glories, all glories to the holy name of Lord Hari! O Hāriṇam, I perpetually fall at Your lotus feet.”]

*īśat vikaśi' punaḥ, dekhāya nija rūpa-guṇa
citta hari' laya kṛṣṇa-pāśa
(Śrī Nāma Mahātmya, Śaraṇāgati, Verse 6)*

By expressing His own charming feature a little bit, He exposes His personal beauty and qualities that cause Him to steal the heart of a devotee who has surrendered unto His Lotus Feet. This is the unique quality of *harinam-mahāmantra*.





GLOSSARY
K
VAISHNAVA
KE

Ācārya – A vaiṣṇava leader – who himself already established in *acharan* to help others to do bhajan

Acharan–Vaiṣṇava – etiquette

Ādya-rasa – The original *rasa - madhurya-rasa*

Adhokṣaja-vastu – *which is beyond sens perception (Visnu – tattva)*

Ahaṅkā – Intellect and Ego)

Ākār guru-tattva – original *guru tattva*

Analo – fire

Antim-vani – The last instruction

Aṅu caitanya-vastu – *atomic particle like-very small chetan-vastu- cit-particle- attma*

Āpo – Water

Aparādha – *offence*

Aprākṛta nada brahma – brahma in the form of transcendental sound name

Aprākṛta-vastu – transcendental object- which is beyond any material limit

Āśraya-vigraha – *The only duty of asraya–vigraha is to seek the complete satisfaction of visay–vigraha - which is predominating absolute (Sri Krsna) but the seva –vigraha is predominated Absolute (Śrī Radha)*

Āsan – sit

Asura – demon

Ātmā vit puruṣa – to whom attma tattva is known with full realization

Ātmā – dharma – *Vaisnva dharma or Bhagavat dharma*

Avidyā – Non-Knowledge

Baddha-jīvas – bonded souls

Bhāgavat-bhakta – Vaiṣṇava

Bhāgavata-cintā – sich ständig an den Herrn erinnernd (*visnu-tattva*)

Bhāgavat vigraha – *bhagavat svarupa*

Bhikṣā-sevā – to beg for *Bhagavan*

Buddhi – mind,

Bhukti – materiel enjoyment

Bhūmi – Earth

Cinmaya – *cit*-Partikel, *aprākṛta* (transcendental)

Dandavat pranam – prostrated *pranam*

Ekāyan-paddati – to channelize everything through one unique way, which is called absolute surrender

Gurur nitya-dāsa – The eternal servant of śrī guru

Guru-paramparā – *guru* in succesive order- through *mantra*.
bhāgavat-paramparā – follows the way of *prema* f

Guru-sevā – to serve *guru*

Guru-tattva – the inner meaning of “*guru*” the term

Guru-varga – all previous *guru*

Harijana – Bhagavat bhaktas

Indra Deva – king of heaven

Japa – to chant

Kāma bzw. kamanā – self-gratification mood

- Kāminī-kanchan** – women and money (or gold-jewels etc.)
- Kanaka-kāminī** – gold, women
- Kaupīna** – the innermost covering of a *sannyasi*
- Kham** – ether
- Kīrtan** – singing the glories of Bhagavan
- Krodha** – Anger
- Kṛpā** – mercy
- Kṛṣṇa kīrtan-kari** – he who is engaged in the glorification of *Kṛṣṇa*
- Kṛṣṇetara-vastu** – Objects, who are not related, or not connected with *kṛṣṇa-sevā*)
- Lābha-pūjā-pratiṣṭhā** – profit - glamour and position (rank)
- Lobha** – greed
- Mada** – intoxication due to false ego
- Mahājanas** – followers of Bhagavat dharma
- Mano** – mind
- Mātsarya** – envy
- Mauna-vrata** – vow to keep silence
- Māyāmoye** – full of *maya*
- Moha** – being in love
- Mukti** – Liberation on the material platform
- Niṣkiñcan** – no possession
- Nirviśeṣa-bhāva** – Impersonalism
- Paṇḍits** – scholar with *aprākṛta* wisdom

Param satya-vastu – the Absolute Object of meditation

Phalgu-vairāgya – dry detachment

Pracār – to profess on about that Absolute *tattva* on the strength on *acharan*.

Prāṇa – life

Parṣad – eternal associate

Pratiṣṭhā – Prestige

Pratiṣṭhā-āśā – hope to gain *pratiṣṭhā*

Pratiṣṭhā bistha – material *pratiṣṭhā* can be compared with stool

Pratiṣṭhā vaibhāva – *vaiṣṇavi pratiṣṭhā* is the real *vaibhava*

Puja-sevā – *seva* in the form of *puja*

Pūrṇa chetan-vastu – the absolute *cit vastu*

Sabda-tattva – means *śabda-brahma*

Sādhu-sanga – association with *sadhu*

Sambandha-jñāna – our relationship to guru-Vaiṣṇava-Bhagavān and between Bhagavān and *māyā*

Sandhinī-śakti – is responsible for any existence (directly or indirectly)

Saṅkīrtan – the singing of the glorification of the supreme Lord

Saraga-bhakta – ein Redner, der voller *kāma* ist

Sat-gathi – to attain the absolute position after death

Sevya-vigraha – the *vigraha* to be served

Sikṣā – the absolute object of learning

Siddhānta – the absolute outcome of *seva*

Siddhānta-vicāra – the absolute judgment on the Absolute

Srauta-pantha – the successive flow of the Absolute knowledge through pure guru-parampara

Sravaṇam kīrtanam viṣṇoḥ – hearing and singing of *visnu-tattva*

Sbhakti

Suddha-vaiṣṇava – pure-*vaiṣṇava* (who's heart is free of any desire)

Svarūpa – the etrnal nature of the soul

Tapasyā – *austerity*

Taṭastha – the marginal position of bonded soul

Tṛṇād api sunīcena bhāva – to feel himself humbler than the blade of grass

Tyāgī – a person having detachment mood

Vaiṣṇava-ninda – to criticize a Vaiṣṇava

Vaiṣṇavi-pratiṣṭhā – *pratistha* arranged by the Lord

Vaibhāva -- opulences

Vairāgya (*phalgu-vairāgya*) – dry *vairāgya*—having no link with *bhakti*

Vāyu – Air

Vigraha – deity (*svarup*)

Vichar - judgment (*siddhanta*)

Vidyā / avidyā—*wisdom/ maya*

Vipralipsā - a feeling of strong attachment –(or greed) for personal benefit (profit)

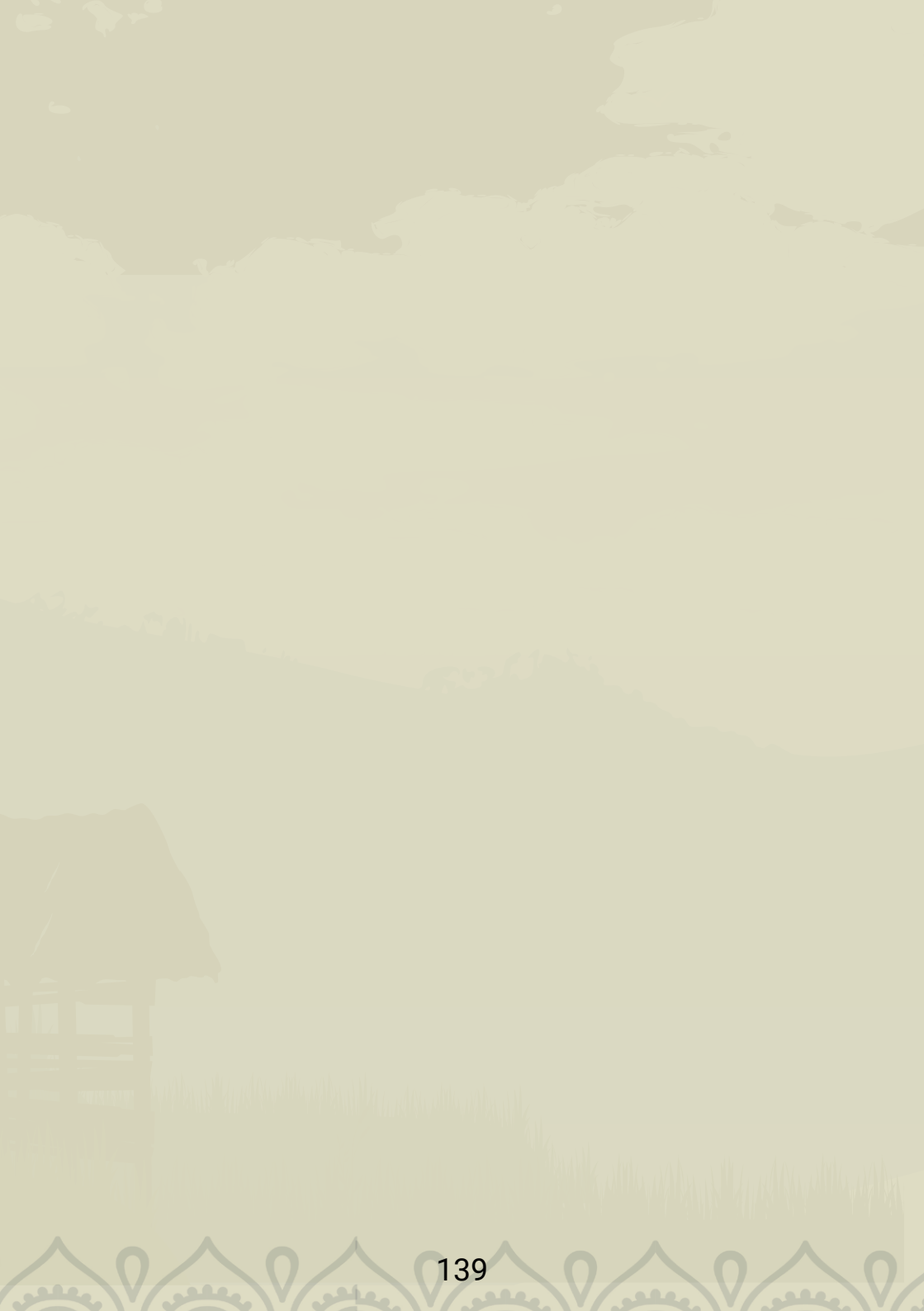
vVvaibhava through *guru-parampara*

Viśuddha-siddhānta vicāra—pure *siddhanta vichar*

Yamarāja – God of death and justice

Yukta-vairāgya-vidyā – the mood of proper (perfect) adjustment
for the absolute *hari-bhajan*





Vaiṣṇava ke

What a great difficult task it is to deliver a bonded soul from the jail-like trap of mahāmāyā, to help them reach the Lotus feet of Bhagavān, and to engage them in eternal sevā in the eternal dhām.

