‘Vaiṣṇava Ke’
By Śrīla Bhaktisiddhānta Sarasvatī Thākura

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

My dear mind, why are you so proud of being a Vaiṣṇava? Your solitary worship and chanting of the holy name of the Lord are based on a desire for cheap popularity, and therefore your chanting of the holy name is only a pretension. Such an ambition for a cheap reputation can be compared to the stool of a hog, because such popularity is another extension of the influence of māya.

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

Your lusty desires to enjoy beautiful women are not an abode where you can find real shelter! The Supreme Lover is Yādava [Kṛṣṇa]. He is the Supreme Enjoyer and actual Owner of everyone's love. Offer all your love and devotion to Lord Kṛṣṇa and you will be completely satisfied.
pratistha- taru, jada-mayā- maru,  
nā pelarāvana” yujhiyārāghava”  
vaīṇavae pratistha, tāte kara niṣṭhā,  
tāhā nā bhajile labhīre raurava

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

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

harijana-dveṣa, pratisthāsa-kleśa,  
kara kena tabe tāhāra gaurava?  
vaīṇavera pāche, pratisthāsa āche,  
tā’tē kabhū naheaniyā-vaibhava”

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

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

se hari-sambandha, śūnya-māyā-gandha  
tāhā kabhū nayajaderā kaitava”  
pratisthā-candāli, nirjanatā-jāli,  
ubhayē jāniha māyika raurava

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

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

\[ \text{ki karila kabhu sadā jānāba} \]

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

Don't commit the offense of falsely imitating the devotional service of the great
spiritual master Madhavendra Puri. He was never a false imitation, but was a fully
realized liberated soul. He travelled to spread the glories of Lord Kṛṣṇa and
continuously chanted the holy name of the Lord without the slightest desire for
cheap popularity and reputation. Kindly remember his great transcendental
qualities.

\[ \text{tomāra pratiṣṭhā,---sukarer viṣṭhā"} \]

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

\[ \text{tāi duṣṭa mana,nirjana bhajana,"} \]

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

sei du'ti kathā, bhula' nā sarvathā
uccaiśvare karahari nāma-rava"
Īphalguyārayukta", baddha" āramukta,"
kabhu nā bhaviha, chākāra saba

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

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

kanaka-kamini, pratiṣṭhā-bāghini",
chādiyāche yūre, sei ta' Vaiṣṇava
seianāsakta", seisuddha bhākta",
sānsāra tathā pāya parābhava

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

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

yathā yogya bhoga, nāhi tathā roga
Ianāsakta" sei, ki āra kahaba
Īāsakti-rahita", sambandha-sahita",
viśāya samuha sakalimādhava"

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

The pure devotee acts in Kṛṣṇa consciousness without attachment to the objects of the senses, remaining conscious of his relationship as the eternal servitor of Lord Kṛṣṇa, the Supreme Personality of Godhead. The pure devotee is fixed in his attachment to rendering pure devotional service to the Lord and thus he sees all apparently material objects of sense enjoyment as non-different divine energies of Lord Mādhava (Kṛṣṇa), ie. they are seen in terms of how they can be utilized in the devotional service to Lord Mādhava (Kṛṣṇa) and not according to their material sense-gratificatory value.
The devotee who engages his material possessions in the service of Lord Kṛṣṇa while regulating his material activities of sense gratification according to the injunctions of the revealed sāstras (refer to previous verse) is actually a yukta-vairāgi or a devotee situated in full and appropriate renunciation. He is certainly most fortunate. Even while living in the midst of the material world, whatever opulences he possesses and whatever actions he performs are all aspects of the spiritual opulence and potency of Hari (Lord Kṛṣṇa), the Supreme Personality of Godhead.

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

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

My dear mind, you are a servant of the servant of Lord Kṛṣṇa! Certainly your desire is to achieve pure loving devotional service to Lord Kṛṣṇa! Then why do you call me to be trapped in this deadly cage of solitary devotional service (nirjana bhajana)? Why do you want me to imitate the māyāvādī impersonalist's practice of making a false show of renunciation and committing offenses against the pure devotees of Lord?
Someone, who falsely renounces objects as material, which can actually be utilized in devotional service to Lord Kṛṣṇa, is known as a phalgu-vairāgi. Due to false pride, he claims to be a great renunciate. However, by his practice of dry renunciation, a phalgu-vairāgi is never able to become a Vaiṣṇava, a pure devotee of Lord Kṛṣṇa.

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

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

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

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

śrī-dayita-dāsa, kīrtanete āsa,
kara uccaihsvare harināma-rava”
kīrtana-prabhāve, smaraṇa svabhāve,
se kāle bhajana-nirjana sambhava

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