

## Devotee and the Divinity.

A pure devotee is just like the desire-tree from whom we can have or request everything desirable. This is no myth or bluff but it is actual fact. The devotee can deliver to us the mercy of God and that is not obtainable by one who has ~~not~~<sup>no</sup> the mercy of God? Therefore the devotees are the most magnanimous in their charitable dispositions again. They are also the deliverer of the ~~soul~~ fallen souls and we need to offer <sup>our</sup> obeisances unto their lotus feet so that we can invoke their blessings in all our all attempts.

The highest authority for benediction is God Himself and the devotee are His custodians. If a devotee desires to ~~know~~<sup>understand</sup> us the messengers of God, he is quite competent to do it in all respects. Such devotees are <sup>called</sup> Mahatmas i.e. those who have surpassed all narrowness of the mind because supernaturally they depend upon God & God alone ~~spiritually~~ they excel in His glories and decares about His deeds and All these make the devotee just qualified to accept everyone's beisoorts and the devotee as respectfull as the personality of God himself. There is no difference between them qualitatively.

I must think always myself as the most fallen soul as I am so very <sup>dependent</sup> my mind and attachment and if I surrender unto the devotee, surely he will protect me in all respects. I am a needy man, constantly suffering from the pangs of insufficiency and the devotees sit, as above mentioned, the divine tree from whom one can know everything that one may desire. ~~They are not~~ <sup>The devotees</sup> richer like the mundane people who had ~~not~~ been so, I could not have satisfied all my needs <sup>fully</sup>. The Divinity has empowered <sup>the devotee</sup> to deliver the fallen souls like we are by nature they are not only need but also illiterate and <sup>ignorant</sup> ~~unintelligent~~ ~~unintelligent~~. They are not poor either in knowledge or in opulence. Therefore, if we at all want to satisfy our all <sup>needs</sup>, we must approach the devotee only, otherwise if we approach any other person, not only our own desires will be ~~not~~ satisfied in full but also we shall <sup>with</sup> ~~inevitably~~ accumulate a variety inauspicious things which <sup>will</sup> baffle ~~us~~ to our desire to become ~~fact~~ & sufficient,

If we have to approach therefore a devotee of the nature described alone, we must have at least the preliminary knowledge for discriminating a pure devotee from the non-devotee. Let us first of all understand what are the other things that co-exist along with the pure devotee.

The devotee is relatively known with the existence of the Divinity or the Personality of Godhead who is the fountain head of everything. But he, along with the existence of a devotee and the Personality of Godhead, there is another set of living beings who are detached from the relation of Godhead and therefore known as the non-devotee. In other words men who are eternally attached to the transcendental loving service of Godhead, is called the devotees and men who are worldly detached from the transcendental service of Godhead but have the latent potency to become engaged in the service of Godhead, are called the non-devotees. In Sanskrit language the devotee is called 'Vaishnava' the Divinity is called 'Vishnu' and the non-devotee is called 'Avadhan'. Thus we can conclude that there are three things that there are these three categories eternally co-existing in this world.

The 'Avadhanas' or the non-devotees are those who are constantly engaged in trifles and matters not concerned with the Divinity or Vishnu. Such non-devotees have made up their own plan of living, dictated by the illusory energy of Godhead and they think it their duty of life to eat drink be merry & enjoy the senses. The whole plan of material civilization is based on ~~the~~<sup>another</sup> foundations of such non-devotional ~~plan~~<sup>plan</sup> practices.

Therefore if we want to be devotee or 'Vaishnava' we must make it a point of our life, that we shall not talk or hear of anything which is unconnected with the Divinity. What we eat, what we give, what we meditate, and all such ~~things~~<sup>things</sup> must be related with the Divinity. It is our duty to eat the remnant of food stuff first offered to the Divinity, it is our duty to talk about Him & to preach about Him. We must always

always allow ourselves to be under the guidance of a pure devotee and if we neglect to become so too in relation with the Divinity, then it is ~~absolutely~~ certain that we become infatuated with the ~~caligos~~'s of non-devotees.

Matiually advanced people may ask what is our loss by ~~being~~ remaining a non-devotee? What is there if somebody remains non-devotee by his natural tendency, <sup>but</sup> like those who becomes a devotee by ~~their natural~~ <sup>in</sup> inclination! To answer this question it may be said that if we want to remain a non-devotee, threefold miseries inflicted by the laws of nature will surely disturb us. The miseries are, one related without gross body & subtle mind, two in relation with other helping being and three in relation with the troubles & afflictions upon us by the controlling deities namely, the sun, moon, Manu & others. And such troubles are generated in our state of forgetfulness or eternal relationship with Godhead. In the Bhagvat-gita it is said that the laws of nature are unavoidable by the attempt of conditioned souls. These who surrendered unto the supreme will of Godhead, can only get rid of such threefold miseries & the laws of nature. It must be understood that the laws of nature is so made that ~~they~~ <sup>make appearance</sup> to not invoke the lost relation of living being with Godhead. In extreme difficult, when a man fails to make solution of his difficult problems, he automatically and unconsciously makes a surrender unto God. It is clear therefore that the natural law is sometray like police action of nature to reinstate a living being unto the transcendental service of Godhead. It being so, if we want to get real relief from the threefold laws of nature, it is our duty to become devotee. We gain everything by becoming a devotee all we spoil every thing by remaining a non-devotee. The human form of life offered by nature is a <sup>change</sup> for the living entity to react to his original position <sup>which is God</sup>. The material nature & Godhead is called <sup>when we measure our human independence by animal propensities</sup> Mayya because it keeps us in darkness of ignorance. The material nature is personified in the divinity of <sup>the</sup> God Hari whose feature is devastating and ~~harmless~~ all over the body although the approach <sup>is</sup> <sup>very</sup> attractive feature. His <sup>main</sup> task is to keep the conditioned soul in the darkness of ignorance and keep him always aloof from the transcendental service of Godhead. In that state of ignorance, the conditioned soul, instead of university service unto Godhead, ~~the~~ <sup>the</sup> thinks

himself wrongly as the one whom may be served by Godhead. In such a state of ignorance, he thinks that the beauty of material nature is made by Godhead for his exploitation and enjoyment. In that state of ignorance he wants to lord it over the laws of nature & meets thereby <sup>real</sup> ~~the~~ devastation & nothing else. Truly the picture of Goddess Kali! The uneducated soul wants to pacify the devastating feature of material Nature by his own manufactured plans & techniques without knowing it well, that the material Nature cannot be brought into service of the conditioned soul so that the ~~educated~~ <sup>uneducated</sup> can be ~~pacified~~ except by the method of ~~God~~ <sup>spiritual</sup> surrender unto the ~~to the~~ <sup>to</sup> lotus feet of the Absolute Personality of Godhead Sri Krishna.

By the misuse of the <sup>importance</sup> independence given to the living being, he poses himself to be able to accept the masters of the <sup>by becoming a false god himself</sup> individual souls who does not put himself ~~unto~~ the masters of Godhead. With such vain purpose, the conditioned souls <sup>are</sup> trying to become a designer of the world situations. Such impure <sup>wicked</sup> desires in the minds of the conditioned souls makes them oblige to become the leaders of all the foolish innocent men just like a blind man desires to direct the activities of the <sup>young</sup> children. And all these misdeeds become possible when we are overshadowed upon the false knowledge of our own self. In such state of things only we think ourselves as the supreme designer, master, enjoyer, over all door of everything ~~ourselves~~. But when we enter into the association of devotees <sup>to guidance</sup>, we can know that we are not ~~not~~ neither the designer, nor the master, nor the enjoyer, all everything is done by the will of God <sup>though</sup>. His ~~is~~ <sup>is</sup> different <sup>against</sup> ~~from~~ us and therefore He is only the object of our adoration and worship.

It is however very difficult to rise upto such standard of pure devotional activities in this world. Most people are inclined to work unto the laws of Karma or to work for one's own fortune and enjoyment. No body works for anyone else except for his oneself. Under the law 'Karma' the narrow minded conditioned soul does labour for his own benefit. He works for his own benefit, for his family's benefit, for his society's benefit, for community's benefit, for his country's benefit or for his party's benefit but no body works for God's benefit. That is the type of a non-devotee.

Beneficent activities for one's self-interest or for the matter of enhanced self-interest are done under the laws of 'Karma' and the labour under ~~such~~<sup>such</sup> laws of Karma are called ~~such~~<sup>such</sup> ~~actions~~<sup>actions</sup>. Such labours may be very popular by their philanthropic activities, but the devotees let us know that such leaders under the laws of Karma <sup>are bound by wants & less</sup> cannot deliver us the real thing. They can give us temporary relief and illusory happiness subject to the laws of Nature and as such here ~~such~~<sup>such</sup> activities are sure to be lost in the ~~wallows~~<sup>wallows</sup> ~~eternity~~<sup>eternity</sup> at the cost permanent loss of human energy. The devotee ~~debut~~ knows that his only duty is to work out the plan of God by rendering transcendental loving service <sup>of</sup> ~~of~~. Such service is possible ~~be done~~<sup>by every</sup> one and all because God is for ~~every~~<sup>all living beings</sup> and all. Seekers' service for Material Nature keeps aloof the lower-grade living entities from the ~~desire~~<sup>desire</sup> service but transcendental loving service of God ~~him~~ is possible ~~be done~~<sup>by the</sup> ~~God~~<sup>all-mayne</sup> ~~as~~<sup>as</sup> well as the hearts of birds, men, and all other living entities. Non-devotees are inclined to think that human being is meant for enjoying life. The human life is different from the animal life by <sup>the</sup> angle of vision of the non-devotee — in as much as the varieties of enjoyment can be unstaken by the human being. Inclusion-devotees distinguish the life of human being from the life of lower animals by qualitative and quantitative distinction of the grades of pure purification.

The conditioned soul therefore is afraid of mixing with devotees thinking that such association he may be drafted from ~~such~~<sup>higher</sup> sensual enjoyment. In such ignorance only, the non-devote tries to turn the

take upon the devotee by emphasising on the point that devotees are not liberal because they don't encourage ~~their~~ <sup>natural happiness</sup> indomitable desires for ~~enjoying life~~  
neither do they support ~~out~~ <sup>out</sup> wild vagueness  
concerning the laws of nature. To the non-devotees the cultural & progressive life of a devotee is a sort of monotony and obstruction to unrestricted flow of material enjoyment. The Non-Devotee will be able to make a perfection of his life when he will be able to see ~~the~~ <sup>the</sup> Personality of Godhead besides his own self and try to serve him ~~especially~~  
~~leaving himself in~~ <sup>with</sup> concentrated & extended form mode  
on that date auspicious day of his life, the non-devotee will get relief from such troubleous conceptions as the atomic theory of the cosmos or the conceptions of false materialism, philanthropy and one & ~~mudane~~ <sup>ideological</sup> mind on ~~earth~~. The non-devotee will from that date engage his ears for annual reception of the science of transcendental loving service of Godhead from those who are engaged hundred times in such transcendental loving service of Godhead.

But if the non-devotee without association with the pure devotee continues his material ~~activities~~ <sup>activities</sup>, he will do so at the risk spoiling his ~~material~~ <sup>spiritual</sup> human-energy by serving the material ~~atom~~ <sup>atom</sup> by atom & ~~for~~ <sup>anatomically</sup> ~~for~~ millions & millions dependent ~~God's~~ life.

In the association of the devotee, the non-devotee will come to his senses that by regarding the Divinity only all other ~~things~~ <sup>things</sup> ~~things~~ <sup>things</sup> ~~things~~ <sup>things</sup> ruined. By watering the root of a tree the leaves & branches are simultaneously watered and by supplying food in the stomach all the nerves are ~~fed up~~ <sup>anatomically</sup> ~~fed up~~ nourished. The secret of this science can be revealed only by the association of pure devotees.

Such pure devotee is peaceful and non-aggressive. He is never attracted by any object of material happiness ~~better~~ <sup>nothing</sup> in this life nor in the life after

after, a pure devotee has <sup>any</sup> attraction ~~for~~ for anything which can be more attractive than ~~the~~ transcendental beauty of the lotus feet of Lord Krishna the Personality of Godhead. As such, we must note it for certain that whenever there is any lack of such attraction ~~for~~ by the lotus feet of Lord Krishna, we are surely being <sup>convinced</sup> attracted by the illusive energy in her manifold representations.

We can acquire full knowledge <sup>thereby</sup> by knowing ~~full~~ <sup>feet</sup> the all-perfect form his devotee. One who has <sup>perfect</sup> knowledge of the complete whole or one who is materially poor in knowledge and opulence, how he can do good to others and if he ever does so he can disseminate his poor form of knowledge to the still more poor audience or followers. In out-standing contrast to such poor form of knowledge & acquisition, the devotee has as his possession 'Bhagavan' or 'Narayana' who <sup>is</sup> ~~has~~ all opulence, all-power, all beauty, all fame, all knowledge and all difference in fullness. Therefore a pure devotee <sup>is</sup> full of all opulence, all-power, all-beauty, all-fame, all knowledge & all difference. 'Narayana' or 'Bhagavan' does <sup>never</sup> become poorer, or less than the his original potency by such controlling of His devotee and He remains the same full in every aspect. That is the instruction we have from Sri Brihadaranyaka Upanishad. It is said there that the Absolute Truth is full in every respect and if His full strength is deducted from Him still He remains full <sup>in subtracting</sup> <sup>as somebody takes him away</sup> leaving nothing make it ultimately nil. But the complete Whole & isn't ~~with~~ <sup>less</sup> the process of eternal emanation, a eternal remain the complete Whole. One who has in his possession such complete Whole i.e. one who is eternally engaged in transcendental service of Godhead, cannot be compared with any mundane creature. That is the difference between a devotee & non-devotee.

It may be noted however that transcendental service of a pure devotee is more important than the transcendental service of Godheads. The devotee is the transparent medium through whom

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it is possible to render service unto Godhead.

Lord Chaitanya is the ideal devotee and those who follow His footprints are also ideal devotees. Lord Chaitanya is more than them. Lord Krishna although Lord Chaitanya is Sri Krishna. Egotistic speculators became unwilling to surrender unto Sri Krishna as it was demanded by Him in the Bhagvat Gita. Roburias like Sautabhadra & Ghisupal considered it that Sri Krishna is not the Absolute Truth and therefore they declined to surrender unto Him. Although Sri Krishna presented Himself as the Absolute Truth and although He manifested His all-pervading universal feature in His own transcendental Body, men who ~~were~~ have very poor fund of knowledge, consider Him as an ordinary man ~~lakshmi~~ and this made malafide interpretations of the Bhagvat Gita. And in order to rectify this malafide interpretation of Bhagvat Gita, Sri Krishna appeared Himself again in the form of Lord Chaitanya but this time He did not declare Himself as Supreme Lord but He ~~represented~~ represented Himself as an humble devotee of the Lord. As such Lord Chaitanya is more kindly than Lord Krishna.

Lord Chaitanya made it clear that by becoming a devotee of Sri Krishna, no virtue of Krishna is gained. Sri Krishna being full in Himself He does not need the service of any body else. But it is the ~~virtue~~ of the devotee to serve Sri Krishna because ~~by~~ <sup>as</sup> a single service only He can himself become perfect and happy. He also warned us for committing the mistake of thinking God an ordinary man or an ordinary ~~man~~ as God. Both conceptions are dangerous in the path of salvation. No mortal speculator has <sup>ever</sup> been able to surpass the knowledge of Lord Chaitanya. ~~all~~ of them were defeated by Him and ~~in~~ still now therefore Lord Chaitanya is worshipped by all ~~other~~ <sup>some</sup> persons. He unfolded the real nature of the living being and every one was made perfect by His preaching by knowing himself as the spiritual part & purest servant of Sri Krishna. The teachings of Bhagvat Gita was practically demonstrated by Lord Chaitanya, the ideal devotee,

**PAGES 9 AND 10 MISSING**

When magnet (11)  
The ~~matter~~ mind, under the influence of the eternal  
energy of Godhead, tries to cheat its master, spirit,  
soul, the living entity becomes a worker to enjoy  
the fruitive result. Religious ideologies that have  
so far been introduced in the phenomenal world  
have practically crooked up the transcendental  
service of the Absolute. Such mental speculators  
try to engage the devotee <sup>also</sup> for satisfying their fruitive  
ideologies. But the devotee keeps himself aloof  
from them by miles asunder. Mental speculation is  
as base as false ego as it is said in the Bhagavad-gita  
that conditioned soul thinks himself a worker ~~thinking~~  
~~in~~ mental speculating the false-ego. If we are therefore  
influenced by mental speculative powers for religious  
ideologies, certainly we shall remain a fruitless  
fruitive aster and shall never be able to become  
devotee.

Let us therefore be prepared to become the  
transcendental service of the devotee of the Divinity only.  
Let us not be misled by false status quo. ~~AAA~~  
We can fulfil our life's mission simply by  
serving & associating with devotees who  
are constantly engaged in the service of the  
Divinity.