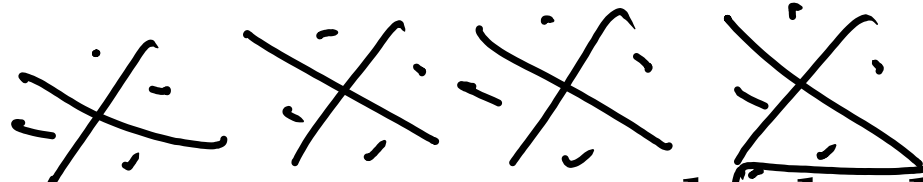


Six Faults that Destroy Bhakti

5. *Jana-saṅga* - Association
with worldly-minded persons

**Srila Bhakti Rakshak
Sridhara Maharaj**

Jana-sanga means to be very approachable to the ordinary public, for politics, sociality, feeding the poor etc.



So many conceptions and ideals are there all around, and to chase them or to be captivated by them is jana-sanga.

Sadhu-sanga means that association which promotes us towards a higher cause, and that which takes us away from that cause is jana-sanga or asat-sanga – just the opposite, a perverted reflection.

It must not be maladjusted.

Each person should be properly adjusted.

We must have eagerness to mix with the sadhus of a higher type.

Instead of that, if we allow ourselves to mix with the ordinary public, in the name of preaching or collection or any other thing, that will be detrimental to our cause.

We are finite beings that are lost here.

We have a long journey ahead with much trouble, but the disappointment and dejection is minimized if we have good association on that long journey.

By talking with them about the Lord, we can go on.

We forget the weariness of the journey.

krsna-bhakti-janma-mula haya 'sadhu-sanga'
krsna-prema janme, tenho punar mukhya anga

The root cause of devotion to Krsna is association with advanced devotees. Even when one's dormant love for Krsna awakens, the association with devotees is still most essential.
(Cc. Madhya 22.83)

The very origin of devotion to Krsna comes from the association of the sadhu – krsna-prema janme, tenho punar mukhya anga.

And when we acquire a drop of divine love within our heart then also our hope, solace, consolation, health, everything comes from the association of the devotees.

The devotees are all in all, from the beginning up to the end.

Our favorable companions can help us in our journey towards the Infinite.

They are something solid, something concrete – similar in nature to us.

Only with the interchange of our thought, good, bad, hope, despair – everything they can appreciate and in a group we can go on.

Otherwise if we are alone we will think, “Oh, what am I doing? I am wild goose chasing.”

A reaction may come and we may leave our bhajana and go away.

Our Guru Maharaja gave much stress on the association of the devotees.

dusta mana! tumi kiser a vaisnava?
pratisthara tare, nirjanera ghare,
tava hari-nama kevala kaitava

O mind, what kind of Vaisnava are you? To gain false prestige you sit in a solitary place, but your chanting of the Holy Name is only cheating. (Vaisnava ke? 1)

Do you want to take the Holy Name of Krsna in a solitary place?

This is a hoax of Maya – she will come and take you by your ear.

You won't be able to fight for a long time if you are alone. Always try to be with others.

When you are with so many other devotees you will get strength from one another and a long march will be a very pleasant thing for you.

A sincere devotee will always hanker after good association with those who will be able to help him, giving encouragement at every stage.

“No, it is very near. Let us go – a little more and then we shall get some clue.”

In this way there will be mutual help.

I was once told that Napoleon reached somewhere with his soldiers in a harsh land and they were standing there for a long time.

They were very tired and they wanted to take a seat.

They could not go on standing any longer.

Then Napoleon put them in a circle and asked them to take their seat.

Everyone was giving a seat to another by sitting on another's lap.

In this way, in a circle, everyone got a seat.

That was the 'Napoleonic Chair.'

Sadhu-sanga is like that.

When my mind is a little depressed, the sadhu will come to encourage me.

In this way the journey forwards is very comfortable.

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha
prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ
gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe
kuru tvaṁ phutkārān avati sa yathā tvaṁ mana itaḥ

“While here (**iha**) on the revealed path of devotion (**prakaṭa-patha pāti**), I have been attacked by the gang (**vyatikaraiḥ**) of my own lust, etc. (**prakāmaṁ kāmādi**), who have bound my neck (**gale baddhvā**) with the troublesome (**kaṣṭa-prada**) dreadful ropes (**vikaṭa-pāśālibhi**) of wicked deeds (**asat-ceṣṭā**). I am being killed (**hanye 'ham**)!” Cry out piteously like this (**iti kuru tvaṁ phutkārān**) to the devotees of Śrī Kṛṣṇa, the destroyer of Baka (**bakabhid vartmapa-gaṇe**). O mind (**manah**), they will save you (**avati sa yathā tvaṁ**) from these enemies (**itaḥ**).

pratiṣṭhāśā dhr̥ṣṭā śvapaca-ramaṇī me hr̥di naṭet
katham sādhu-premā spr̥śati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāsyā tvaritam iha tam veṣayati saḥ

As long as the unchaste (**dhr̥ṣṭā**), dog-eating woman (**śvapaca-ramaṇī**) of desire for prestige (**pratiṣṭhāśā**) dances in my heart (**me hr̥di naṭet**), how can (**katham**) the chaste and pure (**śucih**) lady of love for Kṛṣṇa (**sādhu-premā**) touch it (**spr̥śati etad**)? Therefore, O mind (**nanu manaḥ**), you should always serve (**sadā tvam sevasva**) the incomparable (**atulam**), beloved devotee commander of Kṛṣṇa's army (**prabhu-dayita-sāmantam**), who will immediately (**yathā saḥ tvaritam**) throw out the unchaste woman (**tām niṣkāsyā**) and establish the pure lady of love (**tam veṣayati**) in the heart (**iha**).

The Four Kinds of Anarthas

1. Asat Trsna – Thirst for the Impermanent
2. Hrdaya Daurbalyam – Weakness of Heart
3. Tattva Vibhrama – Misunderstanding of Spiritual Truths
4. Aparadha - Offenses

The Four Kinds of Asat Trsna

1. Desire for material objects
2. Desire for heavenly comforts
3. Desire for mystic powers
4. Desire for liberation

The Four Kinds of Hrdaya Daurbalyam

1. Envy

2. Desire for fame

3. Deceitfulness or fault-finding

4. Attachment to objects unrelated to Kṛṣṇa

The Four Kinds of Tattva Vibhrama

1. Misunderstanding one's own identity
2. Misunderstanding the Supreme Lord,
3. Misunderstandings about the process of devotional service
4. Misunderstandings related to subjects un-favourable to Kṛṣṇa consciousness

The Four Kinds of Aparadhas

1. Offences to the holy name
2. Offenses to the Lord's deity form
3. Offenses to devotees
4. Offenses to other living entities

Solution to the Four Anarthas

1. Asat Trsna – Follow NOI-2

2. Hrdaya Daurbalyam – Follow NOI-4

3. Tattva Vibhrama – Surrender and Chastity to Guru, Sadhu and Sastra

4. Aparadha – Follow NOI-1