

# Śuddha-bhakti Cintāmaṇi

by H.H Śivarāma Swami

**Chapter 26- Unsteady  
Worship of the Name - part 2**

## SBC 26 – Unsteady Worship of the Name - part 2

- Purified of most bad habits, devotees at the stage of steadiness, although not fully liberated, rise above bodily identification.
- Śrīla Prabhupāda says that such devotees may purposefully read and hear Kṛṣṇa's eternal pastimes.
- This permission is implicit in the following quotation from The Nectar of Devotion, which states that spontaneous devotional service is possible after the purification of most of one's bad habits:
- “In following the regulative principles of devotional service, there is a stage called anartha-nivṛtti, which means the disappearance of all material contamination...
- When one is actually spontaneously attracted to the loving principles of the gopīs, there will be found no trace of any mundane contamination in his character.” [The Nectar of Devotion, chapter 16]

## SBC 26 – Unsteady Worship of the Name - part 2

- Strictly speaking, complete freedom from material contamination takes place at the stage of ecstasy, but because Śrīla Prabhupāda is here speaking about a specific stage of devotional service, anartha-nivṛtti, we must assume that the words “no trace of any mundane contamination” refer to the lower modes of passion and ignorance.
- This understanding is supported by other references, such as Śrīla Prabhupāda’s translation of the verse beginning sevā sādḥaka-rūpeṇa in Śrī Upadeśāmṛta. [The Nectar of Instruction 8, purport]
- In other words, sādḥakas from the stage of steadiness up to the stage of attachment meditate on Kṛṣṇa’s pastimes to systematically worship the name, and at the stage of ecstasy they hear the same pastimes to taste transcendental bliss.
- The rest of this book describes in detail the topics advanced devotees hear and how such hearing relates to systematic worship (bhajana).

## SBC 26 – Unsteady Worship of the Name - part 2

- First, a couple of very important questions need to be clarified: How does inner spiritual cultivation harmonize with the outward exuberance of the preaching spirit?
- And how can both be united in an institution?
- ISKCON faces two major challenges in fulfilling its preaching mission.
- The first is to transform nondevotees and mixed devotees into pure devotees, and the second is to transform pure devotees into perfect devotees.
- To meet the first challenge, effective preaching and training must go on side by side; one should not compromise the integrity of the other.

## SBC 26 – Unsteady Worship of the Name - part 2

- To meet the second and greater challenge, the devotees who are offering training must teach the importance of fully applying the principle of “practise according to qualification” (sve sve ’dhikāre yā niṣṭhā). [Śrīmad-Bhāgavatam 11.20.26]
- In other words, there must be various types of training for devotees at diverse stages of spiritual advancement going on simultaneously.
- The beginners should not imitate the more qualified devotees, the less qualified devotees should not restrict the more advanced devotees, and devotees of one spiritual taste should not collide with those of another.
- Ṭhākura Bhaktivinoda explains that devotees at different stages of spiritual advancement may perceive the same aspect of Kṛṣṇa consciousness differently.
- Thus there are sometimes disagreements between devotees at various levels.

## SBC 26 – Unsteady Worship of the Name - part 2

- Yet devotees must be trained to accommodate this spiritual variety while continuing to follow the practices appropriate to their own status. [See the beginning of the introduction to Śrī Kṛṣṇa-saṁhitā]
- Otherwise, as history has shown, in-house fighting will disrupt ISKCON's training and preaching and spoil the mission.
- How to apply these principles in detail, a subject beyond the scope of this book, is up to the Society's leaders.
- We hope this book will help leaders assimilate the spiritual principles that will enrich ISKCON's mission.
- For example, the rules that guide how devotees hear, chant, and remember at the respective stages of faith, steadiness, and ecstasy are different.

## SBC 26 – Unsteady Worship of the Name - part 2

- However, while preaching, living, and worshipping side by side, all devotees must feel free to cultivate the type of worship appropriate to their spiritual attainment.
- This is one essential aspect of Śrīla Prabhupāda’s instruction: “Your love for me will be shown by how much you cooperate to keep this institution together after I am gone.” [Śrīla Prabhupāda-līlāmṛta, volume 6]
- Śrīla Prabhupāda gave guidelines for how his disciples, regardless of the level of their spiritual advancement, should work cooperatively to fulfil ISKCON’s mission.
- He wanted them to continue to preach, more or less until the end of their lives, all the while behaving as practitioners of regulative devotional service (vaidhī sādhakas).
- He wanted them to preach to the public in a way that aroused faith and to train devotees who joined the mission in a way that fostered steadiness.



## SBC 26 – Unsteady Worship of the Name - part 2

- As far as possible he wanted neophyte, intermediate, and advanced devotees to practise devotional service together in order to establish consistency in saṅkīrtana and unity in ISKCON.
- Śrīla Prabhupāda wanted all of his followers to preach by selling books, performing public hari-nāma-saṅkīrtana, and staging grand festivals.
- He said, “You each have fifty years.
- Think of what you can do.” [Śrīla Prabhupāda-līlāmṛta, volume 4]
- He taught that to preach is both the best way to attract Kṛṣṇa’s attention and the sign of an advanced devotee.

## SBC 26 – Unsteady Worship of the Name - part 2

- Then, after a lifetime of preaching, mature Vaiṣṇavas could retire to write books and engage in solitary worship of the holy name (nirjana-bhajana). [Śrīmad-Bhāgavatam 4.28.33, purport]
- His Divine Grace gave this prospect to his disciples, but although he was fully mature, and although he sometimes spoke of retiring to write, he chose not to.
- His preference is illustrated in the following conversation.
- Just before starting a European tour, Śrīla Prabhupāda explained to several devotees in his room that they should also travel and preach while they were still young.
- When they were old and mature in Kṛṣṇa consciousness, they could retire to Māyāpur and simply chant Hare Kṛṣṇa.

## SBC 26 – Unsteady Worship of the Name - part 2

- “Of course, for myself,” he added, “I’m not so mature.”
- The devotees were silent for a moment.
- Then one ventured, “But Śrīla Prabhupāda, if you say that you’re not mature, then how can we ever think that we are old or mature enough to retire?”
- Prabhupāda smiled and said they would have to decide that for themselves, but that he was not mature enough.
- Tamāla Krishna Goswami immediately replied, “Then we also will never become so mature that we can retire.” [Śrīla Prabhupāda-līlāmṛta, volume 5]
- On another occasion, Śrīla Prabhupāda summarized his determination to preach to the end with the following words: “I want the benediction to go on fighting [preaching] for Kṛṣṇa, just like Arjuna.” [Śrīla Prabhupāda-līlāmṛta, volume 6]

## SBC 26 – Unsteady Worship of the Name - part 2

- Neophytes are given entrance into pure devotion when they agree to stick to the regulative principles of devotional service in practice.
- The more advanced devotees at steadiness and beyond—whether regulative or spontaneous—must follow the same codes of conduct.
- In general, Śrīla Prabhupāda did not want his disciples to be exceptions to this rule.
- For example, when it was brought to Śrīla Prabhupāda’s attention that a senior devotee was not attending maṅgalārati or chanting his rounds, he said, “Do it to set the example for the other devotees.
- You yourself are very advanced.

## SBC 26 – Unsteady Worship of the Name - part 2

- You do not need to attend maṅgalārati, but you should set the example for those who require it.” [Śrīla Prabhupāda Uvāca 62]
- The instruction to stick to the codes of regulative devotional service applies especially to devotees practising spontaneous devotional service.
- Their personal studies or inner meditations on vraja-bhakti should not be visible.
- They should keep in mind Rūpa Gosvāmī's injunction to execute service externally as a regulative devotee and internally from their self-realized position. [Bhakti-rasāmṛta-sindhu 1.2.295]

## SBC 26 – Unsteady Worship of the Name - part 2

- Or as Kṛṣṇadāsa Kavirāja Gosvāmī put it,

bāhya, antara,—ihāra dui ta' sādhana  
'bāhye' sādha-ka-dehe kare śravaṇa-kīrtana  
'mane' nija-siddha-deha kariyā bhāvana  
rātri-dine kare vraje kṛṣṇera sevana

- “There are two processes by which one may execute this rāgānuga-bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially those concerning hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night. (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.156–57)

## SBC 26 – Unsteady Worship of the Name - part 2

- Therefore, Śrīla Prabhupāda, who was specifically empowered to spread Kṛṣṇa consciousness throughout the world, established a common standard of conduct for members of ISKCON—that of the regulative devotee.
- Of course, the character of advanced devotees will better reflect the ideals of vaidhī bhakti than will the character of neophytes.
- They will sing from the same song sheet, so to speak, but with different voices.
- The most advanced devotee—Śrīla Prabhupāda himself—was the gold standard when it came to strictly practising what he preached.
- There were no double standards in his life.
- Śrīla Prabhupāda also showed how to recruit and train devotees.

## SBC 26 – Unsteady Worship of the Name - part 2

- His public presentations of Kṛṣṇa consciousness, the most sublime and intricate spiritual process, invariably explained the basic principles of spiritual life.
- He preached the concepts of a personal God, the eternal soul, the temporary world, and life's ultimate goal and the means to attain it, namely the chanting of the holy name.
- Persons pious enough to inquire further about these principles could do so from his books and disciples.
- “Preaching means that you have to turn the rascals and unfortunate to become intelligent and fortunate.
- That is preaching. Unless they are fortunate and intelligent, they cannot take to Kṛṣṇa consciousness.” [Lecture, Bhagavad-gītā As It Is 16.6, South Africa, 18 October, 1975]



## SBC 26 – Unsteady Worship of the Name - part 2

- When people took to Kṛṣṇa consciousness, Śrīla Prabhupāda emphasized their training in the regulative principles of devotional service and their purification by chanting Hare Kṛṣṇa.
- Śrīla Prabhupāda, who was the paradigm of consistency, never strayed from his policy of training devotees to become fixed in Kṛṣṇa consciousness.
- As Satsvarūpa Mahārāja writes, “Prabhupāda’s ‘last breathing’ was glorious, not because of any last minute mystical demonstration, but because Śrīla Prabhupāda remained in perfect Kṛṣṇa consciousness.
- Like grandfather Bhīṣmadeva, he remained completely collected and noble and grave, teaching until the end.
- He was preaching that life comes from life, not from matter, and he was showing that one should preach with every breath he has.

## SBC 26 – Unsteady Worship of the Name - part 2

- The many devotees who crowded the large room bore witness that up to the very end, Prabhupāda remained exactly the same.
- There was nothing suddenly incongruous with what he had previously shown and taught them.
- At the time of his departure, therefore, he was teaching how to die, by always depending on Kṛṣṇa.” [Śrīla Prabhupāda-līlāmṛta, volume 6]
- The spectrum of spiritual advancement in ISKCON is broader now than it was in Śrīla Prabhupāda’s time twenty-nine years ago.
- Still, the common drift of training in the temples should be toward how to become steady, just as it was then.

## SBC 26 – Unsteady Worship of the Name - part 2

- Such training is suitable for neophytes, and it also gives further steadiness, inspiration, and transcendental pleasure to trainers and preachers alike—the devotees at steadiness and beyond.
- Devotees typically pose such arguments as: Won't advanced devotees be bored by always speaking and hearing topics suitable for beginners?
- If steady devotees do not receive formal training appropriate to their needs, how will they continue to advance?
- Replying to the first question, truly advanced devotees never tire of hearing any topics related to Kṛṣṇa.
- For them all praise of Kṛṣṇa is a source of transcendental pleasure.

## SBC 26 – Unsteady Worship of the Name - part 2

- We should consider the example of Śrīvāsa Ṭhākura, who felt bliss while hearing Devānanda Paṇḍita's Māyāvāda explanations of Śrīmad-Bhāgavatam.
- Śrīvāsa, who by dint of his advanced Kṛṣṇa consciousness, perceived and relished a higher, even unintended, meaning in Devānanda's words, was inspired to the point of ecstasy. [Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, chapter 21]
- Lord Śiva also confirms that the hearer of Śrīmad-Bhāgavatam may have deeper insight into the text than the speaker.
- In the following quotation the speaker he refers to is none other than the author of Śrīmad-Bhāgavatam:

## SBC 26 – Unsteady Worship of the Name - part 2

aham vedmi śuko vetti  
vyāso vetti na vetti vā  
bhaktyā bhāgavatam grāhyam  
na buddhyā na ca ṭikayā

- “[Lord Śiva said:] ‘I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know Śrīmad-Bhāgavatam. On the whole, Śrīmad-Bhāgavatam, the spotless Purāṇa, can be learned only through devotional service, not by material intelligence, speculative methods, or imaginary commentaries.’” (Śrī Caitanya-caritāmṛta, Madhya-līlā 24.313)
- In answer to the second question, devotees are not deprived of higher training by Śrīla Prabhupāda’s policies on how to give public lectures and classes.

## SBC 26 – Unsteady Worship of the Name - part 2

- Kṛṣṇa promises his sincere devotees that in their quest for perfection He carries what they lack and preserves what they have (yoga-kṣemaṁ vahāmy aham). [Bhagavad-gītā As It Is 9.22]
- Therefore as the example of Śukadeva Gosvāmī hearing from Vyāsadeva shows, devotees can rest assured that each person's devotional creeper will be nourished according to his or her need.
- In addition to Śrīmad-Bhāgavatam class, senior devotees gain further training from their own study of scripture, from the holy name, from the Lord within, and from more advanced devotees.
- Śrīmad-Bhāgavatam states that advanced devotees, as a consequence of their purity and realization, may guide themselves to perfection: “Sometimes one acts as one's own instructing spiritual master” (ātmano gurur ātmaiva). [Śrīmad-Bhāgavatam 11.7.20]

## SBC 26 – Unsteady Worship of the Name - part 2

- Devotees advance toward perfection with the help of realized knowledge and purified attachment.
- Mahārāja Parīkṣit also confirms this while instructing his mother, Uttarā:

gopīnātha-prasādāpta  
mahā-sādhu-mati-sthite  
vicārya svayam ādatsva  
svā-praśnasyādhunottaram,

- “O mother, you are fixed in the super-excellent intelligence attained only by the mercy of Lord Gopīnātha. Now, reflecting on all you have heard, you can answer your own questions.” (Bṛhad-bhāgavatāmṛta 3.7.74)
- The conclusion is that devotees who are actually advanced never lose the opportunity for higher training under any circumstance.

## SBC 26 – Unsteady Worship of the Name - part 2

- Since vaidhī bhakti means to follow a regulative life, and since Śrīla Prabhupāda wanted his mission to be strong enough to spiritually uplift the world, all the devotees in his movement regardless of stature should regularly attend the devotional programmes and execute service under their authorities' direction.
- Devotees living far from temples should hold spiritual programmes in their homes and volunteer service to ISKCON in cooperation with their nearest authorities.
- Advanced devotees, especially those acting in the role of spiritual master, should not use their stature as a means to avoid temple sādhana.
- Such practices will compromise Śrīla Prabhupāda's vision of unity as he described it in this letter:



## SBC 26 – Unsteady Worship of the Name - part 2

- “In your travelling from centre to centre, you must be very careful to see that the leaders are observing the principles of chanting 16 rounds, rising early for mangala arati, participating in the morning and evening classes, observing the four regulative principles, and so on.
- And if there is any deviation from this standard then it is the responsibility of you and the local GBC representative to rectify it immediately.
- Within these Vaishnava standards, which I have put forward, lies the spiritual strength of our movement.” [Letter to Sudāmā, Sydney, 16 February, 1973]
- This chapter began by describing the framework in which devotees at steadiness and beyond must hear, chant, and remember.
- The worship of devotees before and after steadiness differs significantly.

## SBC 26 – Unsteady Worship of the Name - part 2

- Yet for the Society's unity and the mission's effectiveness, advanced devotees should internalize their practices.
- They should participate in ISKCON's activities while conducting themselves as intermediate regulative devotees (*madhyama-vaidhī bhaktas*).
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- The question may also arise whether advanced devotees, or spontaneous devotees following the above norms, will have time to cultivate the kinds of additional internal practices appropriate to their qualification.
- Of course, each devotee's case is unique.

## SBC 26 – Unsteady Worship of the Name - part 2

- It is not possible to create a template that covers every situation.
- Still, two principles are worthy of consideration: first, advanced devotees must make the best use of their time during the common sādhana and service periods; second, they should be given some leeway, as needed, to personalize their practices, even during the common sādhana and service periods.
- These two factors will be discussed below.
- The temple programme is never a distraction to intermediate or advanced devotees cultivating systematic worship of the holy name.
- Maṅgalārati, worship of Tulasīdevī, japa meditation, greeting of the deities, guru-pūjā, and Śrīmad-Bhāgavatam class are like rain showers that nurture all varieties of devotional creepers, as are the elements of the evening programme.

## SBC 26 – Unsteady Worship of the Name - part 2

- These external activities do not change as devotees advance in sādhana-bhakti. What does change is the consciousness with which Vaiṣṇavas discharge these services.
- In other words, the same activities extract different devotional moods from the hearts of different devotees, and these moods in turn stimulate each individual's devotional creeper.
- Thus by appropriate internal cultivation, advanced devotees can make the best use of their time during the common temple programme.
- Rūpa Gosvāmī confirms:

## SBC 26 – Unsteady Worship of the Name - part 2

śravaṇotkīrtanādīni  
vaidha-bhakty-uditāni tu  
yāny aṅgāni ca tāny atra  
vijñeyāni manīṣibhiḥ

- “Learned ācāryas know that the sixty-four practices of vaidhī bhakti—headed by hearing and chanting—are also useful in rāgānuga-bhakti.” (Bhakti-rasāmṛta-sindhu 1.2.296)
- The same principle applies to time spent in service, especially preaching.
- When performed in the mood of giving mercy to the living entities, preaching is bhajana of the topmost order.

## SBC 26 – Unsteady Worship of the Name - part 2

- Because nothing pleases Kṛṣṇa more than preaching, unmotivated preachers purchase Him, and He in turn reveals their spiritual identity. [Bhagavad-gītā As It Is 18.69]
- Additional cultivation may take time outside the spiritual programme.
- Advanced devotees will read, chant, and discuss privately with like-minded devotees, and for this they have to make time.
- No doubt by Kṛṣṇa's grace they will be able to do so.
- How? Śrīla Prabhupāda often said that as devotees advance spiritually, their physical needs—especially eating and sleeping—decrease, thus giving them more time for service and sādhana. [Lecture, Śrīmad-Bhāgavatam 2.1.3, Delhi, 6 November, 1973]

## SBC 26 – Unsteady Worship of the Name - part 2

- Caitanya-caritāmṛta narrates how the Lord would spend His days chanting and dancing, but at night, while everyone slept, He would taste Śrīmatī Rādhārāṇīs confidential moods through intimate exchanges with Svarūpa Dāmodara and Rāmānanda Rāya.
- Devotees inspired to chant more than sixteen rounds need more than the allotted two-hour japa period.
- No doubt devotees' commitment to the holy name will increase as they advance, and Śrīla Prabhupāda authorized such increased commitment.
- Whenever he spoke about the prescribed number of rounds, for example, he would always qualify as a minimum the number sixteen.
- “At least sixteen,” he would say. He stressed that devotees could and even should chant more rounds, up to sixty-four. [The Nectar of Instruction 5, purport]

## SBC 26 – Unsteady Worship of the Name - part 2

- And again, in order to follow this guideline, devotees would have to chant the extra rounds at a time other than the morning japa session.
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- As mentioned above, Śrīla Prabhupāda also gave the option to mature devotees to dedicate the end of their lives to systematic and confidential worship of the holy name (nirjana-bhajana). [Śrīmad-Bhāgavatam 4.28.33–34, purport]
- Thus what started as extra time for personal sādhana may lead to full-time practice in seclusion.
- Of course, such things should be undertaken only after mature deliberation and pure-hearted inspiration.
- Otherwise, cheap imitation of such practices will cause a disturbance to ISKCON.



## SBC 26 – Unsteady Worship of the Name - part 2

- It should be mentioned that there may be other reasons senior devotees may sometimes choose to be absent from the temple programme: if, for example, while engaged in systematic worship they are unable to control their ecstasy.
- Vaiṣṇava tradition directs that intimate spiritual emotions not be displayed in public, and Śrīla Prabhupāda also advised devotees in this way. [Letter to Makhanlāl, Los Angeles, 3 June, 1970]
- Devotees enjoying such good fortune should retire to a private place to continue their bhajana.
- And what about devotees who choose full engagement in serving Lord Caitanya's mission and thus have no time for additional devotional practices?
- Are they denied perfection in bhajana?

## SBC 26 – Unsteady Worship of the Name - part 2

- Certainly not! By sincere service to Lord Caitanya’s mission, devotees undoubtedly receive His mercy.
- By that mercy, even the most difficult attainment, kṛṣṇa-prema, falls within their grasp. Kṛṣṇadāsa Kavirāja confirms this truth:

kathañcana smṛte yasmin  
duṣkaram sukaram bhavet  
vismṛte viparītaṁ syāt  
śrī-caitanyaṁ namāmi tam.

- “Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 14.1)

## SBC 26 – Unsteady Worship of the Name - part 2

- Even if devotees have no time for additional practices, their bhajana of offenceless chanting and service will be enough to assure them of perfection.
- This is the sum and substance of Śrīla Prabhupāda’s famous and repeated promise.
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- For example, he wrote to one devotee in Jakarta: “If you continue in this way, strictly following the four regulative principles, making sure to chant at least sixteen rounds on the beads daily, it is without a doubt that at the end of this lifetime, you can go back home, back to Godhead.” [Letter to Amogha, Bombay, 26 December, 1972]
- And to a sannyāsī in Argentina he wrote, “So I simply request you, you are doing the greatest service to the world by giving up everything for preaching this Krishna philosophy, you please continue just as you are doing.

## SBC 26 – Unsteady Worship of the Name - part 2

- Introduce this process of chanting Hare Krishna, distribute as much prasadam as possible, and if possible see that all our books are translated and distributed as widely as possible.
- This is the greatest welfare activity, and for engaging yourself and others in this way, certainly you will go back to home, back to Godhead.” [Letter to Hanumān, Bombay, 4 October, 1973]
- Ṭhākura Bhaktivinoda has also assured devotees that if they dedicate themselves to pleasing Lord Caitanya they will be rewarded at the end of their lives with perfection—with the vision of Rādhā and Śyāmasundara and Their eternal companions in Vṛndāvana. [Gītāvalī, Nāma-kīrtana 2.3]
- Sad to say, some devotees question whether Śrīla Prabhupāda’s promise was truly a divine covenant with the Lord or an exaggerated statement devised to inspire fledgling followers to do things they may not like to do.

## SBC 26 – Unsteady Worship of the Name - part 2

- Fortunately, Śrīla Prabhupāda explains how he and other empowered ācāryas can make such time-and-circumstance promises and adjustments.
- He points out, for instance, that Western devotees are generally unable to follow the path of Haridāsa Ṭhākura by constantly chanting the holy names.
- Thus they have been given an alternate method: to strictly chant sixteen rounds daily while trying to avoid offences, follow the four regulative principles, and put into practice the teachings contained in the books authorized by his Society.
- Because these instructions are bona fide, Śrīla Prabhupāda says, “Kṛṣṇa will accept a devotee who strictly follows the regulative principles and the method prescribed in the various books and literatures published by the authorities.

## SBC 26 – Unsteady Worship of the Name - part 2

- The ācārya gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord’s lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord.
- This method is called ācārya-sampradāya.” [Śrīmad-Bhāgavatam 10.2.31, purport]
- Sincere devotees cannot fail to enter this covenant with Kṛṣṇa.
- Therefore Śrīla Prabhupāda goes on to say, “One must accept the ācārya-sampradāya; otherwise one’s endeavour will be futile.”
- Another reason that devotees may be unable to find time for extensive private cultivation is that Kṛṣṇa may not give them such time.
- Why wouldn’t He make such an arrangement?

## SBC 26 – Unsteady Worship of the Name - part 2

- For a wonderful reason: to allow the devotees' valuable service to continue. Absorption in the ecstasy of Kṛṣṇa consciousness would, without doubt, distract them from their service.
- Therefore, when Kṛṣṇa wants devotees to relish the special taste of uninterrupted service, He does not give the time they need for confidential worship.
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- Another aspect of the Lord's divine mercy is His withholding the ecstasies of inner development until the end of the devotees' life, even when they can otherwise make time to cultivate their personal bhajana.
- In any case, pure devotees do not object to being playthings in Kṛṣṇa's hands. After all, His pleasure is their only happiness.
- If for that end they have to forego the happiness of their own ecstasy, they do so willingly.

## SBC 26 – Unsteady Worship of the Name - part 2

- This is the selfless loving mood of Śrīmatī Rādhārāṇī, which is revealed in the eighth verse of Śrī Śikṣāṣṭaka and which was poignantly expressed by Śrīla Prabhupāda on his arrival in America: “O Lord! I am just like a puppet in Your hands.
- So if You have brought me here to dance, then make me dance, make me dance.
- O Lord! Make me dance as You like.” [Śrīla Prabhupāda’s prayer, Mārkinē Bhāgavata-dharma]
- The mood of pure devotion is complete dependence on Kṛṣṇa’s protection and well-wishing.
- Therefore although devotees consider their sādhana as service, they do not do service in order to get the opulence of pure devotion as a reward.



## SBC 26 – Unsteady Worship of the Name - part 2

- They perform all their activities as a means to better serve Kṛṣṇa. Thus they are happy if the Lord keeps them in the stage of Kṛṣṇa consciousness that best suits their service to Him.
- Their only request is to serve.
- When devotees hear of the great benefits derived from preaching, and when they hear of Śrīla Prabhupāda’s special covenant with Kṛṣṇa, they often wonder, “Do we really need to make strenuous efforts at controlling the mind, at remembering Kṛṣṇa, at study-ing books, and so on?”
- Can’t we just serve Lord Caitanya’s mission and depend solely on His grace? Surely He will deliver us.”
- To desire Kṛṣṇa consciousness without making a deserving effort is symptomatic of the cheating process already discussed at length.

## SBC 26 – Unsteady Worship of the Name - part 2

- Such wilful neglect is a lazy man's idea of spirituality, and as Śrīla Prabhupāda often said, lazy fellows are not fit for Kṛṣṇa consciousness. [Śrīmad-Bhāgavatam 7.13.8, purport]
- What's more, although desiring Lord Caitanya's grace may be noble, experience shows that devotees who do not seriously cultivate sādhana cannot sustain their dependence on grace.
- Although it is not unheard of for persons indifferent to bhakti to receive Gaurāṅga's mercy, it is very, very rare.
- Therefore devotees unwilling to make a serious effort to become Kṛṣṇa conscious should not expect to be delivered by grace alone.

## SBC 26 – Unsteady Worship of the Name - part 2

- However, devotees who try their best to perfect their sādhana and to serve the mission, but who are handicapped by their own conditioned nature, can legitimately expect Kṛṣṇa's kindness.
- Soft-hearted Kṛṣṇa is sympathetic to the plight of His devotees in Kali-yuga.
- Thus if for reasons other than their neglecting the process, they cannot complete their Kṛṣṇa consciousness, they will receive Lord Caitanya's gift of love, and Śrīla Prabhupāda's promise of deliverance will certainly be fulfilled.
- Therefore devotees must practise the limbs of devotion such as controlling the mind, studying the books, perfecting their japa, and remembering Kṛṣṇa.

## SBC 26 – Unsteady Worship of the Name - part 2

- If they do so and by chance do not complete the process of śuddha-bhakti, by their sincere efforts at surrender and by their service to ISKCON, Śrīla Prabhupāda and Lord Caitanya will make up for what they lack in their pursuit of perfection. Kṛṣṇa says:

*ananyāś cintayanto mām  
ye janāḥ paryupāsate  
teṣāṁ nityābhiyuktānām  
yoga-kṣemaṁ vahāmy aham*

- “But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.” (Bhagavad-gītā As It Is 9.22)
- In conclusion, it is important to remember that no devotee can live without hearing, chanting, and remembering Kṛṣṇa, regardless of his or her stage of advancement.

## SBC 26 – Unsteady Worship of the Name - part 2

- These three aspects of devotional service are the very life of Kṛṣṇa consciousness, and being constantly absorbed in them means to live in Kṛṣṇa.
- More about this kind of worship of the holy name and how steady devotees may put it into practice will be discussed in the next chapter.

kṛṣṇa-kathāya ruci tomāra—baḍa bhāgyavān  
yāra kṛṣṇa-kathāya ruci, sei bhāgyavān

- “I see that you have acquired a taste for hearing talks regarding Kṛṣṇa.
- Therefore you are extremely fortunate.
- Not only you but anyone who has awakened such a taste is considered most fortunate.” [Śrī Caitanya-caritāmṛta, Antya-līlā 5.9]

# Chapter Summary

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

- Devotees at the stage of Nistha till asakti may **purposefully** read and hear Kṛṣṇa's **Nitya Lila**.
- Such devotees can meditate on Kṛṣṇa's pastimes to systematically worship the name.
- At the stage of Bhava they hear the same pastimes to taste transcendental bliss.

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

The two major challenges that ISKCON faces in fulfilling its preaching mission.

1. To transform non-devotees and mixed devotees into pure devotees
2. To transform pure devotees into perfect devotees.



# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### 1. To transform non-devotees and mixed devotees into pure devotees

- Effective preaching and training must go on side by side; one should not compromise the integrity of the other.

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### 2. To transform pure devotees into perfect devotees.

- The devotees who are offering training must teach the importance of fully applying the principle of “practise according to qualification” (sve sve ’dhikāre yā niṣṭhā).
- In other words, there must be various types of training for devotees at diverse stages of spiritual advancement going on simultaneously.

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### 2. To transform pure devotees into perfect devotees.

- The beginners should not imitate the more qualified devotees
- The less qualified devotees should not restrict the more advanced devotees
- Devotees of one spiritual taste should not collide with those of another.

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### 2. To transform pure devotees into perfect devotees.

- The rules that guide how devotees hear, chant, and remember at the respective stages of faith, steadiness, and ecstasy are different.
- Devotees must be trained to accommodate this spiritual variety while continuing to follow the practices appropriate to their own status.

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### Facing the Challenge

- Your love for me will be shown by how much you cooperate to keep this institution together after I am gone.
- Continue to preach, while behaving as a vaidhī sādhakas.
- Preach to the public in a way that aroused faith
- Train devotees who joined the mission in a way that fostered steadiness.

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### Facing the Challenge

- As far as possible neophyte, intermediate, and advanced devotees should practise devotional service together in order to establish consistency in saṅkīrtana and unity in ISKCON.
- To preach is both the best way to attract Kṛṣṇa's attention and the sign of an advanced devotee.
- Then, after a lifetime of preaching, mature Vaiṣṇavas could retire to write books and engage in solitary worship of the holy name.

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### Instructions to Advanced Devotees in an Institution

- The more advanced devotees at steadiness and beyond—whether regulative or spontaneous—must follow the same codes of conduct.
- You yourself are very advanced. Do it to set the example for the other devotees.
- This applies especially to devotees practising spontaneous devotional service.
- Their personal studies or inner meditations on vraja-bhakti should not be visible.

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### Instructions to Advanced Devotees in an Institution

bāhya, antara,—ihāra dui ta' sādhana  
'bāhye' sādha-dehe kare śravaṇa-kīrtana  
'mane' nija-siddha-deha kariyā bhāvana  
rātri-dine kare vraje kṛṣṇera sevana

- Therefore, Śrīla Prabhupāda established a common standard of conduct for members of ISKCON—that of the regulative devotee.
- Śrīla Prabhupāda himself—was the gold standard when it came to strictly practising what he preached. **There were no double standards in his life.**



# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### Śrīla Prabhupāda’s practical life example of how to Recruit devotees

- His public presentations of Kṛṣṇa consciousness explained the basic principles of spiritual life like:
  1. concept of a personal God
  2. the eternal soul
  3. the temporary world
  4. life’s ultimate goal and the means to attain it, namely the chanting of the holy name.

“Preaching means that you have to turn the rascals and unfortunate to become intelligent and fortunate. That is preaching. Unless they are fortunate and intelligent, they cannot take to Kṛṣṇa consciousness.”

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### Śrīla Prabhupāda's practical life example of how to Train devotees

- When it came to training, Śrīla Prabhupāda emphasized:
  1. their training in the regulative principles of devotional service
  2. their purification by chanting Hare Kṛṣṇa.
- Śrīla Prabhupāda never strayed from his policy of training devotees to become fixed in Kṛṣṇa consciousness. (**Nistha**)
- He taught by HIS Personal Life Example.
- Even while leaving his body there was nothing suddenly incongruous with what he had previously shown and taught them.

# SBC 26 – Unsteady Worship of the Name - part 2

## Chapter Summary

### Śrīla Prabhupāda's practical life example of how to Train devotees

- The spectrum of spiritual advancement in ISKCON is broader now than it was in Śrīla Prabhupāda's time.
- Still, the common drift of training in the temples should be toward how to become steady.
- Such training is suitable for neophytes, and it also gives further steadiness, inspiration, and transcendental pleasure to trainers and preachers alike—the devotees at steadiness and beyond.

## SBC 26 – Unsteady Worship of the Name - part 2

- Devotees typically pose such arguments as: Won't advanced devotees be bored by always speaking and hearing topics suitable for beginners?
- If steady devotees do not receive formal training appropriate to their needs, how will they continue to advance?
- Replying to the first question, truly advanced devotees never tire of hearing any topics related to Kṛṣṇa.
- For them all praise of Kṛṣṇa is a source of transcendental pleasure.

## SBC 26 – Unsteady Worship of the Name - part 2

- We should consider the example of Śrīvāsa Ṭhākura, who felt bliss while hearing Devānanda Paṇḍita's Māyāvāda explanations of Śrīmad-Bhāgavatam.
- Śrīvāsa, who by dint of his advanced Kṛṣṇa consciousness, perceived and relished a higher, even unintended, meaning in Devānanda's words, was inspired to the point of ecstasy. [Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, chapter 21]
- Lord Śiva also confirms that the hearer of Śrīmad-Bhāgavatam may have deeper insight into the text than the speaker.
- In the following quotation the speaker he refers to is none other than the author of Śrīmad-Bhāgavatam:

## SBC 26 – Unsteady Worship of the Name - part 2

aham vedmi śuko vetti  
vyāso vetti na vetti vā  
bhaktyā bhāgavatam grāhyam  
na buddhyā na ca ṭikayā

- “[Lord Śiva said:] ‘I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know Śrīmad-Bhāgavatam. On the whole, Śrīmad-Bhāgavatam, the spotless Purāṇa, can be learned only through devotional service, not by material intelligence, speculative methods, or imaginary commentaries.’” (Śrī Caitanya-caritāmṛta, Madhya-līlā 24.313)
- In answer to the second question, devotees are not deprived of higher training by Śrīla Prabhupāda’s policies on how to give public lectures and classes.

## SBC 26 – Unsteady Worship of the Name - part 2

- Kṛṣṇa promises his sincere devotees that in their quest for perfection He carries what they lack and preserves what they have (yoga-kṣemaṁ vahāmy aham). [Bhagavad-gītā As It Is 9.22]
- Therefore as the example of Śukadeva Gosvāmī hearing from Vyāsadeva shows, devotees can rest assured that each person's devotional creeper will be nourished according to his or her need.
- In addition to Śrīmad-Bhāgavatam class, senior devotees gain further training from their own study of scripture, from the holy name, from the Lord within, and from more advanced devotees.
- Śrīmad-Bhāgavatam states that advanced devotees, as a consequence of their purity and realization, may guide themselves to perfection: “Sometimes one acts as one's own instructing spiritual master” (ātmano gurur ātmaiva). [Śrīmad-Bhāgavatam 11.7.20]

## SBC 26 – Unsteady Worship of the Name - part 2

- Devotees advance toward perfection with the help of realized knowledge and purified attachment.
- Mahārāja Parīkṣit also confirms this while instructing his mother, Uttarā:

gopīnātha-prasādāpta  
mahā-sādhu-mati-sthite  
vicārya svayam ādatsva  
svā-praśnasyādhunottaram,

- “O mother, you are fixed in the super-excellent intelligence attained only by the mercy of Lord Gopīnātha. Now, reflecting on all you have heard, you can answer your own questions.” (Bṛhad-bhāgavatāmṛta 3.7.74)
- The conclusion is that devotees who are actually advanced never lose the opportunity for higher training under any circumstance.



## SBC 26 – Unsteady Worship of the Name - part 2

- Since vaidhī bhakti means to follow a regulative life, and since Śrīla Prabhupāda wanted his mission to be strong enough to spiritually uplift the world, all the devotees in his movement regardless of stature should regularly attend the devotional programmes and execute service under their authorities' direction.
- Devotees living far from temples should hold spiritual programmes in their homes and volunteer service to ISKCON in cooperation with their nearest authorities.
- Advanced devotees, especially those acting in the role of spiritual master, should not use their stature as a means to avoid temple sādhana.
- Such practices will compromise Śrīla Prabhupāda's vision of unity as he described it in this letter:

## SBC 26 – Unsteady Worship of the Name - part 2

- “In your travelling from centre to centre, you must be very careful to see that the leaders are observing the principles of chanting 16 rounds, rising early for mangala arati, participating in the morning and evening classes, observing the four regulative principles, and so on.
- And if there is any deviation from this standard then it is the responsibility of you and the local GBC representative to rectify it immediately.
- Within these Vaishnava standards, which I have put forward, lies the spiritual strength of our movement.” [Letter to Sudāmā, Sydney, 16 February, 1973]
- This chapter began by describing the framework in which devotees at steadiness and beyond must hear, chant, and remember.
- The worship of devotees before and after steadiness differs significantly.

## SBC 26 – Unsteady Worship of the Name - part 2

- Yet for the Society's unity and the mission's effectiveness, advanced devotees should internalize their practices.
- They should participate in ISKCON's activities while conducting themselves as intermediate regulative devotees (madhyama-vaidhī bhaktas).
- 
- The question may also arise whether advanced devotees, or spontaneous devotees following the above norms, will have time to cultivate the kinds of additional internal practices appropriate to their qualification.
- Of course, each devotee's case is unique.

## SBC 26 – Unsteady Worship of the Name - part 2

- It is not possible to create a template that covers every situation.
- Still, two principles are worthy of consideration: first, advanced devotees must make the best use of their time during the common sādhana and service periods; second, they should be given some leeway, as needed, to personalize their practices, even during the common sādhana and service periods.
- These two factors will be discussed below.
- The temple programme is never a distraction to intermediate or advanced devotees cultivating systematic worship of the holy name.
- Maṅgalārati, worship of Tulasīdevī, japa meditation, greeting of the deities, guru-pūjā, and Śrīmad-Bhāgavatam class are like rain showers that nurture all varieties of devotional creepers, as are the elements of the evening programme.

## SBC 26 – Unsteady Worship of the Name - part 2

- These external activities do not change as devotees advance in sādhana-bhakti. What does change is the consciousness with which Vaiṣṇavas discharge these services.
- In other words, the same activities extract different devotional moods from the hearts of different devotees, and these moods in turn stimulate each individual's devotional creeper.
- Thus by appropriate internal cultivation, advanced devotees can make the best use of their time during the common temple programme.
- Rūpa Gosvāmī confirms:

## SBC 26 – Unsteady Worship of the Name - part 2

śravaṇotkīrtanādīni  
vaidha-bhakty-uditāni tu  
yāny aṅgāni ca tāny atra  
vijñeyāni manīṣibhiḥ

- “Learned ācāryas know that the sixty-four practices of vaidhī bhakti—headed by hearing and chanting—are also useful in rāgānuga-bhakti.” (Bhakti-rasāmṛta-sindhu 1.2.296)
- The same principle applies to time spent in service, especially preaching.
- When performed in the mood of giving mercy to the living entities, preaching is bhajana of the topmost order.

## SBC 26 – Unsteady Worship of the Name - part 2

- Because nothing pleases Kṛṣṇa more than preaching, unmotivated preachers purchase Him, and He in turn reveals their spiritual identity. [Bhagavad-gītā As It Is 18.69]
- Additional cultivation may take time outside the spiritual programme.
- Advanced devotees will read, chant, and discuss privately with like-minded devotees, and for this they have to make time.
- No doubt by Kṛṣṇa's grace they will be able to do so.
- How? Śrīla Prabhupāda often said that as devotees advance spiritually, their physical needs—especially eating and sleeping—decrease, thus giving them more time for service and sādhana. [Lecture, Śrīmad-Bhāgavatam 2.1.3, Delhi, 6 November, 1973]

## SBC 26 – Unsteady Worship of the Name - part 2

- Caitanya-caritāmṛta narrates how the Lord would spend His days chanting and dancing, but at night, while everyone slept, He would taste Śrīmatī Rādhārāṇīs confidential moods through intimate exchanges with Svarūpa Dāmodara and Rāmānanda Rāya.
- Devotees inspired to chant more than sixteen rounds need more than the allotted two-hour japa period.
- No doubt devotees' commitment to the holy name will increase as they advance, and Śrīla Prabhupāda authorized such increased commitment.
- Whenever he spoke about the prescribed number of rounds, for example, he would always qualify as a minimum the number sixteen.
- “At least sixteen,” he would say. He stressed that devotees could and even should chant more rounds, up to sixty-four. [The Nectar of Instruction 5, purport]



## SBC 26 – Unsteady Worship of the Name - part 2

- And again, in order to follow this guideline, devotees would have to chant the extra rounds at a time other than the morning japa session.
- 
- As mentioned above, Śrīla Prabhupāda also gave the option to mature devotees to dedicate the end of their lives to systematic and confidential worship of the holy name (nirjana-bhajana). [Śrīmad-Bhāgavatam 4.28.33–34, purport]
- Thus what started as extra time for personal sādhana may lead to full-time practice in seclusion.
- Of course, such things should be undertaken only after mature deliberation and pure-hearted inspiration.
- Otherwise, cheap imitation of such practices will cause a disturbance to ISKCON.

## SBC 26 – Unsteady Worship of the Name - part 2

- It should be mentioned that there may be other reasons senior devotees may sometimes choose to be absent from the temple programme: if, for example, while engaged in systematic worship they are unable to control their ecstasy.
- Vaiṣṇava tradition directs that intimate spiritual emotions not be displayed in public, and Śrīla Prabhupāda also advised devotees in this way. [Letter to Makhanlāl, Los Angeles, 3 June, 1970]
- Devotees enjoying such good fortune should retire to a private place to continue their bhajana.
- And what about devotees who choose full engagement in serving Lord Caitanya's mission and thus have no time for additional devotional practices?
- Are they denied perfection in bhajana?

## SBC 26 – Unsteady Worship of the Name - part 2

- Certainly not! By sincere service to Lord Caitanya’s mission, devotees undoubtedly receive His mercy.
- By that mercy, even the most difficult attainment, kṛṣṇa-prema, falls within their grasp. Kṛṣṇadāsa Kavirāja confirms this truth:

kathañcana smṛte yasmin  
duṣkaram sukaram bhavet  
vismṛte viparītaṁ syāt  
śrī-caitanyaṁ namāmi tam.

- “Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 14.1)

## SBC 26 – Unsteady Worship of the Name - part 2

- Even if devotees have no time for additional practices, their bhajana of offenceless chanting and service will be enough to assure them of perfection.
- This is the sum and substance of Śrīla Prabhupāda’s famous and repeated promise.
- 
- For example, he wrote to one devotee in Jakarta: “If you continue in this way, strictly following the four regulative principles, making sure to chant at least sixteen rounds on the beads daily, it is without a doubt that at the end of this lifetime, you can go back home, back to Godhead.” [Letter to Amogha, Bombay, 26 December, 1972]
- And to a sannyāsī in Argentina he wrote, “So I simply request you, you are doing the greatest service to the world by giving up everything for preaching this Krishna philosophy, you please continue just as you are doing.

## SBC 26 – Unsteady Worship of the Name - part 2

- Introduce this process of chanting Hare Krishna, distribute as much prasadam as possible, and if possible see that all our books are translated and distributed as widely as possible.
- This is the greatest welfare activity, and for engaging yourself and others in this way, certainly you will go back to home, back to Godhead.” [Letter to Hanumān, Bombay, 4 October, 1973]
- Ṭhākura Bhaktivinoda has also assured devotees that if they dedicate themselves to pleasing Lord Caitanya they will be rewarded at the end of their lives with perfection—with the vision of Rādhā and Śyāmasundara and Their eternal companions in Vṛndāvana. [Gītāvalī, Nāma-kīrtana 2.3]
- Sad to say, some devotees question whether Śrīla Prabhupāda’s promise was truly a divine covenant with the Lord or an exaggerated statement devised to inspire fledgling followers to do things they may not like to do.

## SBC 26 – Unsteady Worship of the Name - part 2

- Fortunately, Śrīla Prabhupāda explains how he and other empowered ācāryas can make such time-and-circumstance promises and adjustments.
- He points out, for instance, that Western devotees are generally unable to follow the path of Haridāsa Ṭhākura by constantly chanting the holy names.
- Thus they have been given an alternate method: to strictly chant sixteen rounds daily while trying to avoid offences, follow the four regulative principles, and put into practice the teachings contained in the books authorized by his Society.
- Because these instructions are bona fide, Śrīla Prabhupāda says, “Kṛṣṇa will accept a devotee who strictly follows the regulative principles and the method prescribed in the various books and literatures published by the authorities.

## SBC 26 – Unsteady Worship of the Name - part 2

- The ācārya gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord’s lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord.
- This method is called ācārya-sampradāya.” [Śrīmad-Bhāgavatam 10.2.31, purport]
- Sincere devotees cannot fail to enter this covenant with Kṛṣṇa.
- Therefore Śrīla Prabhupāda goes on to say, “One must accept the ācārya-sampradāya; otherwise one’s endeavour will be futile.”
- Another reason that devotees may be unable to find time for extensive private cultivation is that Kṛṣṇa may not give them such time.
- Why wouldn’t He make such an arrangement?

## SBC 26 – Unsteady Worship of the Name - part 2

- For a wonderful reason: to allow the devotees' valuable service to continue. Absorption in the ecstasy of Kṛṣṇa consciousness would, without doubt, distract them from their service.
- Therefore, when Kṛṣṇa wants devotees to relish the special taste of uninterrupted service, He does not give the time they need for confidential worship.
- 
- Another aspect of the Lord's divine mercy is His withholding the ecstasies of inner development until the end of the devotees' life, even when they can otherwise make time to cultivate their personal bhajana.
- In any case, pure devotees do not object to being playthings in Kṛṣṇa's hands. After all, His pleasure is their only happiness.
- If for that end they have to forego the happiness of their own ecstasy, they do so willingly.



## SBC 26 – Unsteady Worship of the Name - part 2

- This is the selfless loving mood of Śrīmatī Rādhārāṇī, which is revealed in the eighth verse of Śrī Śikṣāṣṭaka and which was poignantly expressed by Śrīla Prabhupāda on his arrival in America: “O Lord! I am just like a puppet in Your hands.
- So if You have brought me here to dance, then make me dance, make me dance.
- O Lord! Make me dance as You like.” [Śrīla Prabhupāda’s prayer, Mārkinē Bhāgavata-dharma]
- The mood of pure devotion is complete dependence on Kṛṣṇa’s protection and well-wishing.
- Therefore although devotees consider their sādhana as service, they do not do service in order to get the opulence of pure devotion as a reward.

## SBC 26 – Unsteady Worship of the Name - part 2

- They perform all their activities as a means to better serve Kṛṣṇa. Thus they are happy if the Lord keeps them in the stage of Kṛṣṇa consciousness that best suits their service to Him.
- Their only request is to serve.
- When devotees hear of the great benefits derived from preaching, and when they hear of Śrīla Prabhupāda’s special covenant with Kṛṣṇa, they often wonder, “Do we really need to make strenuous efforts at controlling the mind, at remembering Kṛṣṇa, at study-ing books, and so on?”
- Can’t we just serve Lord Caitanya’s mission and depend solely on His grace? Surely He will deliver us.”
- To desire Kṛṣṇa consciousness without making a deserving effort is symptomatic of the cheating process already discussed at length.

## SBC 26 – Unsteady Worship of the Name - part 2

- Such wilful neglect is a lazy man's idea of spirituality, and as Śrīla Prabhupāda often said, lazy fellows are not fit for Kṛṣṇa consciousness. [Śrīmad-Bhāgavatam 7.13.8, purport]
- What's more, although desiring Lord Caitanya's grace may be noble, experience shows that devotees who do not seriously cultivate sādhana cannot sustain their dependence on grace.
- Although it is not unheard of for persons indifferent to bhakti to receive Gaurāṅga's mercy, it is very, very rare.
- Therefore devotees unwilling to make a serious effort to become Kṛṣṇa conscious should not expect to be delivered by grace alone.

## SBC 26 – Unsteady Worship of the Name - part 2

- However, devotees who try their best to perfect their sādhana and to serve the mission, but who are handicapped by their own conditioned nature, can legitimately expect Kṛṣṇa's kindness.
- Soft-hearted Kṛṣṇa is sympathetic to the plight of His devotees in Kali-yuga.
- Thus if for reasons other than their neglecting the process, they cannot complete their Kṛṣṇa consciousness, they will receive Lord Caitanya's gift of love, and Śrīla Prabhupāda's promise of deliverance will certainly be fulfilled.
- Therefore devotees must practise the limbs of devotion such as controlling the mind, studying the books, perfecting their japa, and remembering Kṛṣṇa.

## SBC 26 – Unsteady Worship of the Name - part 2

- If they do so and by chance do not complete the process of śuddha-bhakti, by their sincere efforts at surrender and by their service to ISKCON, Śrīla Prabhupāda and Lord Caitanya will make up for what they lack in their pursuit of perfection. Kṛṣṇa says:

*ananyāś cintayanto mām  
ye janāḥ paryupāsate  
teṣāṁ nityābhiyuktānām  
yoga-kṣemaṁ vahāmy aham*

- “But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.” (Bhagavad-gītā As It Is 9.22)
- In conclusion, it is important to remember that no devotee can live without hearing, chanting, and remembering Kṛṣṇa, regardless of his or her stage of advancement.

## SBC 26 – Unsteady Worship of the Name - part 2

- These three aspects of devotional service are the very life of Kṛṣṇa consciousness, and being constantly absorbed in them means to live in Kṛṣṇa.
- More about this kind of worship of the holy name and how steady devotees may put it into practice will be discussed in the next chapter.

kṛṣṇa-kathāya ruci tomāra—baḍa bhāgyavān  
yāra kṛṣṇa-kathāya ruci, sei bhāgyavān

- “I see that you have acquired a taste for hearing talks regarding Kṛṣṇa.
- Therefore you are extremely fortunate.
- Not only you but anyone who has awakened such a taste is considered most fortunate.” [Śrī Caitanya-caritāmṛta, Antya-līlā 5.9]