



Song Name: Dusta Mana
Official Name: Vaisnava Ke? (Who is a Real Vaisnava?)
Author: Bhaktisiddhanta Saraswati

(1)
dusta mana! tumi kiser vaisnava?
pratisthar tare, nirjaner ghare,
tava 'hari nama' kevala 'kaitava'

(2)
jader pratistha, sukarer vistha,
jano na ki taha 'mayar vaibhava'
kanaka kamini, divasa-yamini,
bhaviya ki kaja, anitya se saba

(3)
tomar kanaka, bhoger janaka,
kanaker dvare sevaho 'madhava'
kaminir kama, nahe tava dhama,
tahar-malika kevala 'yadava'

(4)
pratisthasa-taru, jada-maya-maru,
na pela 'ravana' yujhiya 'raghava'
vaisnavi pratistha, tate koro nistha,
taha na bhajile labhibe raurava

(5)
harijana-dvesa, pratisthasa-klesa,
koro keno tabe tahar gaurava
vaisnaver pache, pratisthasa ache,
ta'te kabhu nahe 'anitya-vaibhava'

(6)
se hari-sambandha, sunya-maya-gandha,
taha kabhu noy 'jader kaitava'
pratistha-candali, nirjanata-jali,
ubhaye janiho mayika raurava

(7)
kirtana chadibo, pratistha makhibo,
ki kaja dhudiya tadsa gaurava
madhavendra puri, bhava-ghare curi,
na korilo kabhu sadai janabo

(8)
tomar pratistha,-'sukarer vistha',
tar-saha sama kabhu na manava
matsarata-vase, tumi jada-rase,
majecho chadiya kirtana-saustava

(9)
tai dusta mana, 'nirjana bhajan,'
pracaricho chale 'kuyogi-vaibhava'
prabhu sanatane, parama jatane,
siksa dilo yaha, cinto sei saba

(10)

sei du'ti katha, bhulo' na sarvatha,
uccaih-svare koro 'hari-nama-rava'
'phalgu' ar 'yukta,' 'baddha' ar 'mukta,'
kabhu na bhaviho, ekakar saba

(11)

'kanaka-kamini,' 'pratistha-baghini,'
chadiyache jare, sei to' vaisnava
sei 'anasakta,' sei 'suddha-bhakta,'
sa!sar tatha pay parabhava

(12)

yatha-yogya bhoga, nahi tatha roga,
'anasakta' sei, ki ar kahabo
'asakti-rohita,' 'sambandha-sahita,'
visaya-samuha sakali 'madhava'

(13)

se 'yukta-vairagya,' taha to' saubhagya,
taha-i jadete harir vaibhava
kirtane jahar, 'pratistha-sambhar,'
tahas sampatti kevala 'kaitava'

(14)

'visaya-mumuksu,' 'bhoger bubhuksu,'
du'ye tyajo mana, dui 'avaisnava'
'krsner sambandha,' aprakrta-skandha,
kabhu nahe taha jader sambhava

(15)

'mayavadi jana,' krsnetara mana,
mukta abhimane se ninde vaisnava
vaisnaver das, tava bhakti-as,
keno va dakiho nirjana-ahava

(16)

je 'phalgu-vairagi,' kohe nije 'tyagi,'
se na pare kabhu hoite 'vaisnava'
hari-pada chadi', 'nirjanata badi,'
labhiya ki phala, 'phalgu' se vaibhava

(17)

radha-dasye rohi', chadi 'bhoga-ahi,'
'pratisthasa' nahe 'kirtana-gaurava'
'radha-nitya-jana,' taha chadi' mana,
keno va nirjana-bhajana-kaitava

(18)

vraja-vasi-gana, pracaraka-dhana,
pratistha-bhiksuka ta'ra nahe 'sava'
prana ache ta'r, se-hetu pracar,
pratisthasa-hina-'krsna-gatha' saba

(19)

sri-dayita-das, kirtanete as,
koro uccaih-svare 'hari-nama-rava'
kirtana-prabhava, smarana svabhava,
se kale bhajana-nirjana sambhava

TRANSLATION

- 1) O wicked mind! What kind of Vaisnava do you think you are? Your pretentious show of chanting Lord Hari's holy name in a solitary place is only for the sake of attaining the false prestige of a worldly reputation -- it is nothing but pure hypocrisy.
- 2) Such materialistic prestige is as disgusting as the stool of a hog. Do you not know that it is only a mere illusion cast by the potency of Maya? What is the value of contemplating day and night your plans for enjoying wealth and women? All these things are only temporary.
- 3) When you claim wealth as your own, it creates in you ever-increasing desires for material enjoyment. Your riches should be used for serving Madhava, the Lord of all wealth. Neither is it your proper place to indulge in lust for women, whose only true proprietor is Lord Yadava.
- 4) The demon Ravana (lust-incarnate) fought with Lord Ramachandra (love-incarnate) in order to gain the tree of worldly reputation -- but that oasis turned out to be but a mirage cast in the desert wasteland of the Lord's illusory material potency. Please cultivate fixed determination to attain only the steady and solid platform whereupon a Vaisnava ever stands. If you neglect worshiping the Lord from this position, then you will ultimately attain a hellish existence.
- 5) Why do you needlessly suffer the torment of blaspheming the devotees of Lord Hari, attempting to achieve their eminence, thereby only proving your own fruitless foolishness? The desire for spiritual eminence is easily fulfilled when one becomes a devotee of the Lord, for eternal fame automatically follows the heels of a Vaisnava. And that fame is never to be considered a temporary worldly opulence.
- 6) The relationship between a devotee and Lord Hari is devoid of even a trace of worldly illusion; it has nothing to do with the materialistic cheating propensity. The prestige of so-called popularity in the material realm is compared to a treacherous dog-eating witch, and the attempt to live in solitude to supposedly engage in unalloyed bhajans is compared to an entangling network of distraction. Please know that anyone striving in either of these ways verily lives in the hell of Maya's illusion.
- 7) "I shall give up chanting the Lord's name publicly in kirtan and retire to solitude, thus smearing myself with worldly honor." Dear mind, what is the good of seeking such so-called glory? I will always remind you that the great soul Madhavendra Puri never deceived himself in that regard by committing theft in his own storehouse of perception the way you do.
- 8) Your cheap reputation is equal to the stool of a hog. An ordinary ambitious man like you can never be equated with a devotee of Madhavendra Puri's eminence. Under the sway of envy, you have drowned yourself in the filthy waters of material enjoyment after having abandoned the excellent perfection of congregational kirtan.
- 9) Truly, O wicked mind, the glories of so-called solitary worship are propagated only by false yogis using unscrupulous means to deceive others. To save yourself from these pitfalls, please contemplate the instructions that the Supreme Lord Sri Chaitanya Mahaprabhu kindly gave us while addressing Srila Sanatana Goswami with the utmost care.
- 10) Do not forget for a moment the two most valuable concepts that He taught: 1) the principle of dry, apparent renunciation as opposed to real, appropriate renunciation; and 2) the principle of a soul being trapped in the bondage of matter as opposed to a soul who is liberated. Don't ever make the mistake of thinking that these conflicting concepts are on the same level. Please remember this while engaging yourself in chanting the Lord's holy names as loud as you possibly can.
- 11) One is truly a Vaisnava who has given up the habit of falling victim to the ferocious tigress of wealth, beauty, and fame. Such a soul is factually detached from material life, and is known as a pure devotee. Someone with this consciousness of detachment has thereby become victorious over the mundane world of birth and death.
- 12) One is indeed detached who moderately partakes of worldly things that are deemed necessary for living in devotional service; a devotee acting in that manner does not fall prey to the disease of material infatuation. Thus devoid of selfish attachment, and endowed with the ability to see things in relation to the Lord, all sense objects are then directly perceived as being Lord Madhava Himself.

13) This is the standard of befitting renunciation, and one who realizes this is most fortunate indeed. Everything involved in such a devotee's life represents Lord Hari's personal spiritual opulence as manifest in the world of matter. On the other hand, one who engages in chanting the Lord's name with hopes of enhancing his own material reputation finds that all his activities and paraphernalia represent only the riches of hypocrisy.

14) O mind, please reject the company of two types of persons -- those desiring impersonal liberation from the material world, and those who desire to enjoy the pleasure of material sense objects. Both of these are equally non-devotees. The things that are used in relation to Lord Krsna are objects belonging directly to the transcendental realm, and thus having nothing to do with matter they cannot be either owned or forsaken by persons interested in mundane enjoyment or renunciation.

15) An impersonal philosopher is opposed to thinking of Krsna as an object of devotion, and thus being puffed up with the false pride of imaginary liberation he dares to criticize the true devotees of the Lord. O mind, you are the servant of the Vaisnavas, and you should always hope for attaining devotion. Why then do you make such a loud commotion by calling to me and trying to prove the supposed supremacy of your practice of solitary worship?

16) One who falsely gives up things that could actually be used in the Lord's service proudly calls himself a 'renunciate,' but unfortunately he can never become a Vaisnava by such an attitude. Abandoning his servitorship to the lotus feet of Lord Hari, and resigning himself to his solitary home -- whatever is gained by that exercise can only be the worthless treasure of deception.

17) Ever engage yourself in the service of Sri Radha, and keep aloof from the vicious snake of materialistic sense gratification. The glory of participating in the Lord's kirtan is not meant to bolster anyone's ambitions for personal recognition. O mind, why then have you abandoned the identity of being Radha's eternal servant in favor of retiring to a solitary place to practice the cheating process of so-called bhajan?

18) The most valuable treasures amongst the Lord's preachers are the eternal personalities themselves with begging for worthless material reputation, which is cherished only by the living dead. The Vraja-vasis are truly infused with life, and therefore they preach in order to give life to the walking corpses of the mundane world. All the songs that the Vraja-vasis sing about the glories of Lord Krsna are devoid of any tinge of desire for fame.

19) Srila Bhaktisiddhanta Saraswati (servant of Radha and Her beloved Krsna) always hopes for kirtan, and he begs all to loudly sing the names of Lord Hari. The transcendental power of congregational chanting automatically awakens remembrance of the Lord and His divine pastimes in relation to one's own eternal spiritual form. Only at that time does it become possible to go off to a solitary place and engage in the confidential worship of Their Lordships.