Devote and the Science.

A pure devote is just like the Devotee-tree from whose we can have on neither everything desirable. This is no sort of bluff but it is actual fact. The devotee can deliver us the mercy of God and that is not obtainable one who has not mercy of God. Therefore the devotee are the most magnanimous in their charitable disposition required. They are also the deliverer of the fallen souls and are used to offer themselves unto their true faith so that we can devote this blessing to all our attempts.

The highest authority for benevolence is God himself and the devotee are this elevation. By a devotee devotee, to mean not the mercy of God, he is quite competent to achieve all purposes. Such devotees are Mahatmas i.e. those who transform all natures of the mind. Because the devotee upon God and alone to Neptune's stone, and discuss about the devotee.

All these make the devotee just qualified to appear everywhere, everywhere and the devotee as well as all the devotee men.

I must think always myself as the most fallen soul as I can rely not upon attachment and if I surrender unto the devotee, surely he will forget me in all respects. I am a needy man, I must superpose from the place of the devotee and this devotee, as he above me and as I am true, from whom am ever-in every everything that I may desire. None but me as I am I certainly like the moderate people once had been so, I could not blame satisfaction all my rude person. The devotee has endowed me to deliver the fallen souls like me and my various they are no end but also different and not inconsistent. They are not poor either in knowledge or in exchange. Therefore, if we at all want to satisfy our needs all must approach the devotee and the fortunate of us are for another person, not only writing letters will all be satisfied in fruit but also we shall not be easily accumulate a range of rewarding things which will bubble our desire to become full and sufficient.
We have to approach therefore a devotee of the nature described above, as must have at least the subsidiary knowledge to discriminate a pure devotee from the non-devotee. Let us first of all understand what is the difference that co-exists along with the pure devotee.

The devotee is relatively known with the existence of the Divinity or the Personality of Godhead. He is the fountain head of everything. But he possesses along with the understanding of a devotee and the Personality of Godhead, there is another act of loving mercy who are detached from the relation of Godhead and therefore known as the non-devotee. In other words men who are externally attached to the transcendental loving service of Godhead, is called the devotee and those who are internally 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 devote is called Vaishnava, the devotees to Baladeva Vaishnava and the non-devotee is called Advaita. Thus we can conclude there three three things that there are three such categories externally co-existing in this world.

The “Vaishnavas” or the non-devotees are there who are constantly engaged in the service of Krishna. Such non-devotees have made up their own plan of activities, dictated by the inbuilt energy of Godhead and they think it their duty of life to eat, drink, be merry and enjoy the heroes. The whole plan of material civilization is based on the foundation of the non-devotees.

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 else or converse with the devotees. What we eat, what we wear, what we meditate and all such things must be built up the Divinity. It is our duty to eat the remainants of food stuff, never to talk against the Divinity. It is our duty to meditate about Him. We must always...
always allow ourselves, by using the guidance of a pure
devotee and if we neglect to become devotee in relation
with the devotee, then it is apparent and evident that
we become called, foolish and weak-minded.

Naturally advanced people may ask what is my
own line remaining a non-devotee? That is why
if somebody remains non-devotee he is natural
hindrance like those who become devotees by their
natural civilization. To answer this question it may be
said that if we want to remain a non-devotee,
threefold misery will arise, like the laws of nature
will puzzle, disturb us. The miseries are, one
related with our gross body, the subtle mind, two
in relation with our being, helping (ourselves) and why
in relation with the troubles of nature, as to
controlling diseases, namely, the sun, moon, stars,
and winds. And such troubles are generated in
our state of forgetfulness from eternal relation with
Godliness. On the Bhagwat-sutra it is said that
the laws of nature are irremovable by the
attempt of Mundane soul. There will be enormous
and the supreme will be destroyed. Can only get
rid of such threefold misery by the law of nature.
It must be understood that the laws of nature are
made for and serve to evoke the lost relation
of living being with Godhood. In extreme difficult
the nature of manageable to make solution of his
different problems, he automates and unknowingly
makes a surrender unto God. It is clear that once
the natural law is something like in the action of
natural Nature to re-establish in nature, meekness unto
transcendental reality. Devotee of Godliness. If being
do, if are about to act and actions of spiritual
laxity, Nature, if it is our duty, become devotee. We
and everyone may become a devotee and are about
sooner or later rendering a non-devotee. The human from
the very core of non-devotee is a changer. For the reason why we know that
the material Nature is sundry, mundane and all over the
body, although the apparent is that to the attraction
forces of these mundane and devoting soul in the darkness of ignorance, and keep him always
also from the transcendental. Because of non-devotee.
Body, that state ignorance. The mind-true soul, without
transcendental service unto Godhood, the it marks.
himself enough, of a theme, a column, or even a Godhead. In such a state of ignorance, he finds that the beauty of material nature is made by God, for his instruction and enjoyment. In that state of ignorance, he wants to disobey the laws of nature; he needs to understand the laws of nature and wants to pacify the devastations, fortune of material nature, he must manufacture plans, thoughts, without differences, he can, that the material nature cannot be brought into existence, except by the method of surrender, that is the part of the Absolute Person, it was called a substantia.

By the measure of this independence, he is the living being, he was prepared, as he is able to, to accept the prayers of the disinterested work, he does not part himself for the prayers of others. With such base purpose, the condition can come to itself, to become a designer of the world that is itself. Such it is perfectly defined in the measure, the condition can come to itself, in order to deliver the leaders from other forms, innocent men just like a blind man desire to direct the actions of the blind, and all these miscarriages become, possible when we are overshadowed upon the pure knowledge of our minds. In such state things only are think, ourselves as the supreme designer, master, power, and power of ourselves. But where are only with the association?设计者, we can know that we are very weak, the designer, nor the work, nor the energy, nor anything, but the good of God is the only object of our adoration and efforts.

It is, however, very difficult to rise up to such standard of pure devotion as are not the world. Most people are inclined to work for the laws of nature, to work for one's own temporary acquirement. No body works for anyone else except for his own self, unless the understanding, the narrow-minded, condition soul does labor, for his own benefit. He works for his own benefit, for his family's benefit, for his society's benefit, for the community's benefit, for his country's benefit, for his party's benefit. But no body works for God's benefit, that is the take of a non-devotee.
Beneficent activities for one's self-interest or for the mutual exchange of self-interest are done under the laws of ‘Karma’ and the abode of man with various laws of ‘Karma’ are called ‘Dharma’. These activities may be very popular by their philanthropic activities, but the devotee is made to know that real leaders invoke the laws of Dharma (karma) to deliver us from the real thing. They can give temporary comfort and illustrate all that is subject to the laws of nature as much hence net work activities are sure to cost in the long run at the cost of human life.

The devotees let us know that we have only duty is to worship the plan of the nature less renderance transcendental loving service. Such service is possible only when one has all measure God is for all loving and pure service for Maternal Earth keeps aloft from all gradation loving entities. The devotees serve transcendental loving service to God. Non-devotees are mere devotees whether human beings are meant for enjoying life. The human life is different from the animal life by the eternal attraction of the non-devotees as much as the varieties of enjoyment can be experienced by the human being. Such non-devotees distort the life of human being from the life of lower animal life which is devoid of all qualities. Nature deforms the grade of the beings

The conditioned soul therefore is afraid of mixing with devotees thinking that much association he may be drained from such demoral enjoyment. In such ignorance only, the non-devotee tries to know the
the devout are not delineated because they do not encourage
irreconcilable desires. In sadomasochism, they support
mercy do they support... only the silent patient. To the non-devote
the cultural and prepone life. If a devotee
is a sort of monotony and obstruction to unrestricted
flow of material enjoyment. The Non-Devotee will
be able to make a depression of his life when he
could not be able to make. Remember, God has
ordered his mercy and try to make their victory
over themselves in concentrated and extended intense
in that date auspicious day. After this life, the non-
devotee will get relief from rude brutality
conceptions as the atomic theory of the cosmos or
the conclusions of false nationalism. Man must
accept Mill's "Mistress Human or"
The Non-devotee will bring that date engage his
ears for annual reception of the science of
transcendental knowing sense of God and
those who are engaged hundred for they mean
transcendental knowing removal of God and

But if the non-devotee without awakening of
the pure devotee continues, his material condition
he will do so at the risk spoiling his
human every be receiving the mental
atom by atom for millions fruitful
development.

By the association of the devotee, the non-
devotee will come to this anawes that the arrogance
the Divinity only all the things that divine.
By watering the root for a tree the leaves flourish are
at multihunk watered and dry sunbath. Good in
the hormonal all the areas are nourished.
The aspect of this science can be realized only
by the association of some devotees.

Some devotees are fear and non-agression
life. He is never attracted by any object of material
happiness. But in this life not as the life after

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any further devotion has the attraction to any other devotee, can be more attractive than the Transcendental Devotee. For the lotus feet of Lord Krishna, the Supersoul, are attractive. As much, we must act it to certain that whenever there is any lack of such attraction to the lotus feet of Krishna, we are surely being attracted by the illusory energy in their manifold representations.

We can acquire full knowledge spontaneously by knowing the all perfections from his devotee. But to be that devotee, the devotee has devotee knowledge of the Complete Whole or one who is materially poor in knowledge and qualities, how he can approach to others and if he does so he can determine his poor fruits of endeavor to the still more poor and values of followees. In our previously contrast to such poor fruits, knowledge of the perfection, the devotee has his possession: 'Ragavaman' or 'Narayana' or 'Brahman' or all knowledge, all power, all beauty, all fame, all knowledge, all power, all beauty, all fame, all knowledge, all power, all beauty, all fame, all knowledge, all power, all beauty, all fame, all knowledge, all power, all beauty, all fame, all knowledge, all power, all beauty, all fame, all knowledge, all power, all beauty, all fame, all knowledge, all power, all beauty, all fame, all knowledge, all power, all beauty, all fame.

Thus the original potency by Krishna endures.

For every aspect, that is the perfection we have. This is 'Bhakti Parampara.' It is said that the Absolute Truth is full in every aspect and it is full of all the full. Therefore the Absolute Truth is full in everything. We must make it ultimately clear. But the Absolute Power of the Transcendental Power remains the Absolute Power. One who has in his possession more Absolute Whole i.e. one who is eternally engaged in such Absolute service of Godhead cannot be combined with any mundane service of Godhead, cannot be compatible with any mundane service. That is the difference between a devoted non-devotee.

It may be noted however that transcendental service of a pure devotee is more important than the transcendental service of Godhead. The devotee is the transcendental medicine through whom
It is possible to make service unto Godhead.

Lord Chaitanya is the ideal devotee and those who follow his footsteps are also ideal devotees. Lord Chaitanya's name is therefore Krishna, although Lord Krishna is more kindly therefore Chaitanya. Since Chaitanya became unwilling to serve unto Krishna as it was demanded by Him in the Bhagavat Gita. Nature like Santaclaus + Krishna considered it that Sree Krishna is not the Absolute Truth and therefore they declared to surrender unto HIm. Although Sree Krishna presented Himself as the Absolute Truth and although He manifested His all-pervading universal feature in His own transcendental body men and women have very poor taste of knowledge erroneous to Him as an ordinary man because a + this made malicious interpretations of the Bhagavat Gita. And in order to rectify this erroneous representation of Bhagavat Gita Sree Krishna appeared Himself again in the form of lord Chaitanya. But this time He did not declare Himself as Supreme Lord but He considered Himself as any humble devotee. Yet and So Lord Chaitanya is more kindly than Himself.

Lord Chaitanya made it clear that He acquiring a devotee. Sree Krishna no subject of Himself is anyone. Sree Krishna having full in Himself He does not need the service of anyone else. What it is the subject of the devotee to serve Sree Krishna because He is herself. He also warned us for committing the mistake of thinking Lord an ordinary man or an ordinary man and God. Both concepts are dangerous as it puts oneself above himself in no manner at all the human life. To surpass the knowledge of lord Chaitanya lacks to understand the real nature of the human being and once one was made perfect by His teaching He surpassing himself as the selfless soul his Bhakthi is very few. The teachings of Bhagavat Gita were preached and demonstrated by Lord Chaitanya, the ideal devotee.
PAGES 9 AND 10 MISSING
When neglect
the rational mind, under the influence of material
energy it household, tries to cheat its moral
sense, the living entity becomes a worker to enjoy
the fruitive system. Religious ideologies that arise
to far have introduced in the phenomenal world,
have practically driven up the transcendental
devotee out of the Absolute. Such mental speculations
try to engage the devotee after satisfying their fruitive
ideologies. But the devotee keeps himself aloof
from them by miles and miles. Mental speculations is
true as it is said in the Bhagavad-Gita
true and false ego as it is said in the Bhagavad-Gita
true ego and false ego. If we are therefore
true ego and false ego. If we are therefore
influenced by the mental speculations, we are for helping
towards our true self and shall never be able to become
true.

Let us therefore be prepared to become the
true devotee and not the false devotee.

We can fulfill our life mission completely
serving and associating with devotee who
are not directly engaged in the service of
the Absolute.