



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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TEACHERS OR CHEATERS

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Srila Prabhupada: A bogus man should not be accepted as a teacher. But that is going on. So many bogus men are becoming teachers. Therefore the world condition is so degraded. A cheater is taking the place of teacher.

Devotee: If we have a desire to keep these promises, but we have a hard time to do it...

Srila Prabhupada: As soon as you fail to keep your promise, then you're fallen. You have to rectify yourself.

Immediately you're fallen. *Yah śāstra-vidhim utsrjya vartate kāma-kārataḥ, na sa siddhim* [Bg. 16.23]. That means you'll never get perfection if you fall down. You can cheat others, being in dress of a devotee, but what is your character? What is your actual value? That has to be judged. ☪

— Lecture in Honolulu on 17 January 1974.

MATAJI IS A RESPECTFUL TERM

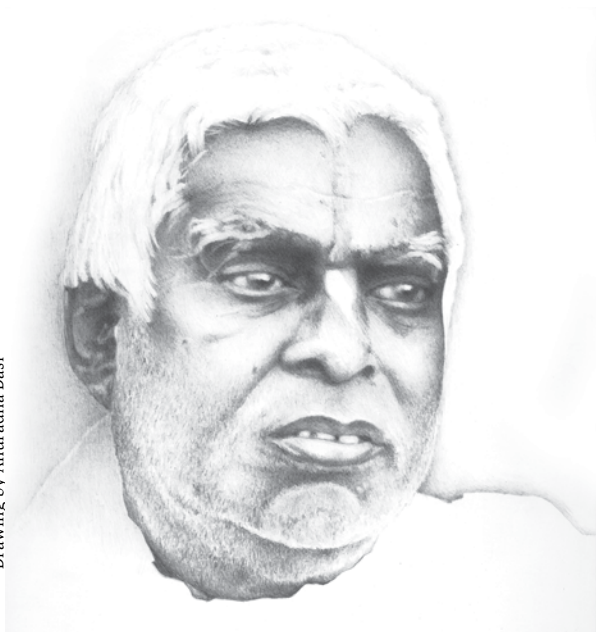
A Remembrance of Srila Prabhupada

Udayananda Das: I was on the Radha-Damodar party for a little over two years, and occasionally we met Prabhupada in different places — Chicago, Atlanta, *Ratha-yātrā* in San Francisco — and he would speak to us. In a personal darshan in Atlanta, Prabhupada stressed the importance of *brahmacarya* in spiritual life. He encouraged us to remain *brahmacārīs*, and he said, “If you stay *brahmacārī* then you have a seventy-five percent chance of going back to Godhead in this very life, but if you take up the *gṛhastha* ashram, twenty-five percent. Therefore, try to see all women as *mātājī*, as mother, and address them as ‘my dear *mātājī*’.

Mātāji is a respectful term that means you love and respect that person just as you love and respect your own mother. A *mātāji* is one of the gurus — the *Bhāgavatam* says you should not become father or mother unless you can save your dependents from repeated birth and death. So if you address all women as *mātāji*, you will not look at them as objects of sense gratification.”

— From Srila Prabhupada Remembrances. Interview done by Siddhanta Das for ITV.

Drawing by Anuradha Dasi



COMPASSION AND FRIENDSHIP COME FROM BHAKTI

*Srila Bhaktivinode Thakur's
Caitanya-sikṣāmṛta 3.3*

When a person takes shelter of *bhakti*, mercy towards all living entities is a natural quality.¹ Compassion does not have a separate existence from *bhakti*. The quality which, when offered to the Lord, is called *bhakti* or *prema*, becomes friendship, compassion and indifference when directed towards other living beings. It is a feeling that is inherent in the eternal nature of the soul. In the spiritual realm this quality manifests only as friendship, but in the material world it manifests as friendship towards devotees, mercy towards the innocent, and indifference towards the offenders. These are but different aspects of the same compassion. In the conditioned state this compassion is extremely stunted. It starts with [compassion for] one's own body, then widens to include one's household, then one's occupational duty, then one's countrymen. Expanding, it comes to include the human beings of the whole world. Compassion

becomes complete when it is directed towards all living entities. Patriotism is but an aspect of this sentiment in relation to one's country. Philanthropy is compassion directed towards all humanity. The *vaiṣṇava* should not be limited by these sentiments. He has compassion for all living entities, not wanting to cause harm to any of them.

— English translation by Bhanu Swami. Unpublished manuscript.

Endnotes


¹ *tasmāt sarveṣu bhūteṣu dayāṁ kuruta sauhrdam
bhāvam āsuram unmucya yayā tusyaty adhokṣajaḥ*

Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers. (*Bhāg.* 7.6.24)

DON'T SPECULATE ON GURU'S ORDERS

Sri Srimad Gour Govinda Swami Maharaja

Jamadagni is the father of Parashuram. Therefore, he is *guru-jana*, a superior. He once ordered Parashuram, “Chop off the head of your mother, Renuka.” Jamadagni had first ordered his other sons, but they thought,



Nāma-tattva


KRISHNA'S JAPA

**Ādi Purāṇa quoted in Srila Sanatan
Goswami's
Hari-bhakti-vilāsa 11.464**

*śraddhayā helayā nāma raṭanti mama jantavaḥ
teṣāṁ nāma sadā pārtha vartate hṛdaye mama*

[Krishna tells Arjuna:] “In my heart I always chant the names of those who with faith or contempt chant my name.”

— Sanatan Goswami. *Śrī Śrī Hari-bhakti-vilāsa*. Sanskrit with Bengali translation by Kanailal Adhikari. Sri Chaitanya Gaudiya Math. Mayapur. 2000.



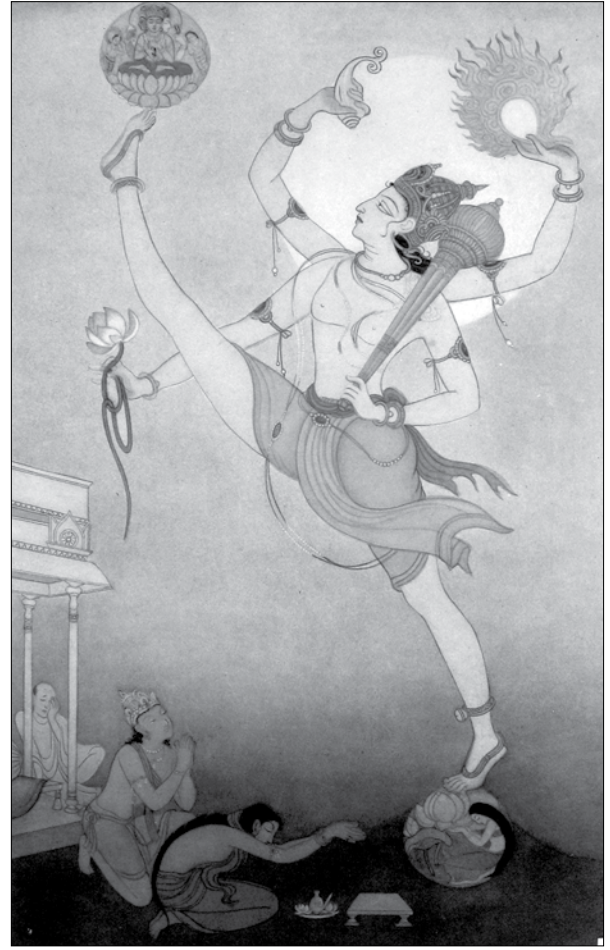
“Oh, how can we cut off the head of our mother? Why should we commit such a sinful offence and go to hell?”

So they did not carry out the order. Finally, Jamadagni asked his youngest son, Parashuram. When Parashuram heard his father’s request, he immediately took up an axe and chopped off the head of his mother. He carried out the order of his *guru-jana* without adding any deliberation to it. Lord Rama and Parashuram have taught us this lesson. You will find both their examples in the Ninth Canto of *Śrīmad Bhāgavatam*.

If the guru gives some order, do you deliberate on it? “Oh, Gurudeva has said like this, but if I do this other thing then it will be okay.” Then you call on the telephone, “Gurudeva, you told me to do it like this, but I think that if I do it in this other way it will be very good.” This is our nature. We never follow guru’s order as it is. If we always twist it, how will the anchor [holding us here in the ocean of material existence] be lifted?

The guru gives some do’s and some don’t do’s, and you have to follow them very strictly. You have your part to play and guru has his part. 🎧

— From a lecture on 2 June 1995. Amherst, USA.



Unknown artist

ALL GLORIES TO LORD VAMANA

Assorted verses from Subhāṣita-ratna-bhāṇḍāgāram

*apasara pṛthivi samudrāḥ saivṛṇutāmbūni bhūdharā namata
vāmana-hari-laghu-tunde jagatām kalahāḥ sa vaḥ pāyāt*

“O Earth, move aside! O oceans, protect your waters! O mountains, bow down!” — May these sounds of the ruckus occurring throughout all the worlds after the appearance of the small-bellied Vamana protect you all!

*avyād vo vāmano yasya kaustubha-pratibimbītā
kautukālokinī jātā jāṭharīva jagat-trayī*

May that Vamana, in whose Kaustubha gem the three worlds reflected to give the impression that these three worlds were situated in his stomach, protect you all!

*kas tvaṁ brahmann apūrvaṁ kva ca tava vasatir
yākhilā brahma-sṛṣṭiḥ
kas te nātho hy anāthaḥ kva ca tava janako
naiva tātaṁ smarāmi
kim te ’bhīṣṭaṁ dadāmi tripada-parimitā
bhūmir alpaṁ kim etat
trailokyam bhāva-garbhaṁ balim idam avadad
vāmano vaḥ sa pāyāt*



Unknown artist

Lord Parashuram

[Bali asked,] “Who are you?” [Vamana replied,] “I am a Brahmin.” “Amazing! Where is your residence?” “The entire universe is my residence.” “Who is your *nātha* (spiritual master)?” “I am *anātha*, without a master.” “Then who is your father?” “I do not remember having a father.” “Okay, what do you want as charity?” “I want a charity of three steps of land.” “That’s it? How meager a charity!” “Such three steps are to me like the three worlds.” May that Vamana, who had this conversation with Bali, protect you all!

*svāmī san bhuvana-trayasya vikṛtīm nīto 'si kim yāñcayā
yad vā viśva-srjā tvayaiva na kṛtaṁ tad dīyatām te kutah
dānaṁ śreṣṭhatamāya tubhyam atulaṁ bandhāya no muktaye
vijñāpto balinā niruttaratayā hṛito hariḥ pātu vah*

[Bali said], “O Vamana! Being the Lord of the three worlds, why do you bring down your dignity by begging your own creation? Else if you say that this world has not been created by you [directly], then where is the question of giving you something that doesn’t belong to you in the first place? Moreover, [the scriptures say that] giving charity to a topmost personality like you is a source of liberation, not of bondage. How then is it that I am bound by giving charity to you?” May that Vamana, who shied away on hearing these words of Bali and remained silent, protect you all! ❧

— Translated by Hari Parshad Das from the *Subhāṣita-ratna-bhāṇḍāgāraṁ. Vāmana* section. Compiled by Kashinath Sharma.



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A FALLEN SOUL

By the medieval poet Gopikanta

*ohe nātha mo baḍa pātakī durācāra
tomāra se śrī-carāṇa, nā karilum ārādhana
vr̥thā deha vahi phiri bhāra*

O Lord! I am a greatly fallen sinner! I did not worship your exalted feet. Thus I carried around the huge burden of this useless body.

*dāruṇa viṣaya-kīṭa, ha-ilum pāiyā mīṭha
viṣa hena jñāna nāhi haya
tomāra bhakata saṅge, tava nāmāmṛta-raṅge
hata cita tohe nā ḍubaya*

Having become a dreadful materialistic insect, I took pleasure in the so-called sweetness of this world. I did not know that in reality it was sweet poison. Being polluted in my consciousness, I did not immerse myself in the mellows of your holy name in the association of your devotees.

*tumi se karuṇā-sindhu, jagata-jīvana-bandhu
nija kṛpā bale yadi leha
patita-pāvana nāma, ghoṣaṇā rahibe śyāma
jagate karibe ei theha*

O Lord! You are an ocean of mercy. You are the dear friend and the very life of this world. O Shyam! If out of your causeless mercy you pick me up from my fallen condition then your reputation as *patita-pāvana*, the deliverer of the fallen, will remain permanently secure in this world.

*ei kṛpā kara prabhu, tuyā bhakta saṅga kabhu
nā chāḍiye jīvana maraṇe
tava līlā gāna guṇe, ḍubuka āmāra mane
gopikānta kare nivedane*

O Lord! Please bestow your causeless mercy and give me the benediction that the association of your devotees may never be lost to me, in life or in death. Gopikanta Das prays, “O Lord! Let my mind drown in singing and describing your divine pastimes.” ❧

— Translated by Hari Parshad Das from *Vaiṣṇava-padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

