



तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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CHARITY FROM MATERIALISTS

Translation and purport to

Śrī Caitanya-caritāmṛta ādi 12.50

His Divine Grace A.C.

Bhaktivedanta Swami Prabhupada

*pratigraha kabhu nā karibe rāja-dhana
viṣayīra anna khāile duṣṭa haya mana*

[Sri Chaitanya Mahaprabhu instructed the devotee Kamalakanta:] "Adwaita



Acharya, my spiritual master, should never accept charity from rich men or kings, because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT: It is very risky to accept money or food from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to *sannyāsīs* and *brāhmaṇas* because one who thus gives charity becomes free from sinful activities. Formerly, therefore, *brāhmaṇas* would not accept charity from a person unless he was very pious. Lord Chaitanya Mahaprabhu gave this instruction for all spiritual masters. Materialistic persons who are not

inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples. But, unlike professional spiritual masters who accept disciples regardless of their condition, *vaiṣṇavas* do not accept such cheap disciples. Someone must at least agree to abide by the rules and regulations for a disciple before a *vaiṣṇava ācārya* can accept that person. ❀

QUALIFICATION TO HEAR ABOUT THE LORD'S INTIMATE PASTIMES

Commentary on

Śrī Caitanya-caritāmṛta, antya 5.45-6

Srila Bhaktisiddhanta

Saraswati Thakur Prabhupada

*vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa
yei jana kahe, śune kariyā viśvāsa*

*hyd-roga-kāma tānra tat-kāle haya kṣaya
tina-guṇa-kṣobha nahe, 'mahā-dhīra' haya*

When one hears or describes with great faith the pastimes of Lord Krishna, such as his *rāsa* dance with the *gopīs*, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

COMMENTARY: "For a person who hears or describes the *rāsa-līlā* and other such pastimes as found in the *Bhāgavatam*, living them in his transcendental heart, the material desires for sensual pleasure wane to nothingness. Because Krishna's pastimes are transcendental, one who hears or speaks about them enters into that transcendental domain where the material qualities no longer have influence. He is unaffected even while in contact with matter; his mind remains calm and steady. He is able to understand his own qualification to serve Krishna. No one should think, as do the *prākṛta-sahajiyās*, that an ordinary living entity will overcome lust by hearing and chanting these pastimes if he is filled with contaminations like lust and greed, if he avoids accumulating the appropriate knowledge of the relationships between matter, the individual soul, and the supreme Lord, if he remains fixed in a subjective world centered on his own sensual pleasures, if his intelligence continues to be permeated with material conceptions, if he neglects all the purifying activities of devotional service in practice, and especially if he takes the spiritual love affairs of the Supreme Lord to have the same kinds of sensual motivations that he himself experiences. For this reason, Mahaprabhu emphasized the word 'faith' (*viśvāsa*) in order to forestall such *sahajiyā* arguments. Sukadev has warned us in the *Bhāgavatam* (10.33.30):

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty acirān mauḍhyād yathā'rudrābdhijam viṣam*

"Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental *rāsa-līlā* of Krishna. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Shiva, who drank the poison produced from the ocean." ❀

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NOT EXPECTING RESPECT FROM OTHERS *Srila Thakur Bhaktivinode*

Bhaktivinoda-vāñī-vaibhava is a collection of the teachings of Srila Thakur Bhaktivinode compiled by Sri Sundarananda Vidyavinode, a prominent disciple of Srila Bhaktisiddhanta Saraswati Thakur, and published in 1938. The book is in the form of a series of questions composed by the compiler, with answers extracted from Thakur Bhaktivinode's teachings. The following are some extracts from chapter 92.

How can one become amānī, or free from the desire to be offered respect?

One should not consider proudly, "I am a *brāhmaṇa*, a rich man, a learned

Nāma-tattva

BORN AGAIN, AND AGAIN *Bhakti-rasāmṛta-sindhu 1.2.232*

*yena janma-sahasrāṇi vāsudevo niṣevitaḥ
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata*

[It is said in the *Padma Purāṇa*:] O Bharata, the names of Lord Hari forever reside in the mouth of the person who has served Lord Vāsudev for thousands of lifetimes.

In this connection, Sri Jiva Goswami raises the question as to how will one who serves Lord Vāsudev lifetime after lifetime be born repeatedly? He explains that to increase such a person's eagerness for bhakti, the Lord makes him take birth again and again. ❀

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scholar in the scriptures, a *vaiṣṇava*, or a *sannyāsī*." Even if others offer me respect, I will not proudly expect respect from them, nor will I desire others' adoration. I will think myself a poor, fallen, wretched person, lower than the straw in the street. (*Jaiva Dharma*, Chapter 8)

How can one make himself *amānī*?

One can make oneself *amānī* by thinking oneself a fallen soul and offering respect to others. (*Śrī Manaḥ-śikṣā* 10)

How can a person who chants Krishna's names become humble?

I will give up false ego and consider myself lower than a straw in the street, a fallen and insignificant beggar. (Commentary on *Śikṣāṣṭaka* 3)

What should an embodied soul think of himself?

This material body is simply a prison house. The spirit soul has a temporary relationship with the body. Therefore, as long as one is destined to live in it, he should consider himself lower than the straw in the street. (*Tattva-sūtra* 23)

Is it not proper for a conditioned soul to become humbler than a blade of grass?

To become humbler than a blade of grass is not unjustified, because for a conditioned soul to take shelter of false identification is certainly improper. This is the actual meaning of being humbler than a blade of grass. (Commentary on *Śikṣāṣṭaka* 3)

What is the purport of the word "amāninā"?

The word *amāninā* means free from false pride. The conditioned soul's pride in his opulence, beauty, high birth, social status, bodily strength, influence, or fame, which are all related to either his gross or subtle body, is false. These things distract the living entity from his constitutional propensities. To give up pride in such things frees us from false ego. Only one who is free from false ego and who is endowed with transcendental qualities like forgiveness can constantly chant the

holy name. Whether one lives at home or in the forest, he should give up the false egotism of being a brahmin or *sannyāsī* and simply chant Krishna's holy names without deviation. (Commentary on *Śikṣāṣṭaka* 3) ❀

— Translated by Bhumiapati Das. Published by Iswara Das and Touchstone Media. Vrindavan. 2003. Part two, page 317.

THE TIGER AND THE MONKEY

A STORY TOLD BY

LORD RAMACHANDRA

Sri Srimad Gour Govinda Swami Maharaja

The Ramayana describes how Lord Rama built a bridge and crossed the ocean to Lanka. Before the battle with Ravana began, Ravana's youngest brother Vibhishan came to take shelter of Rama. Rama immediately gave him shelter. That is the duty of a king, a *kṣatriya*. If someone seeks shelter, you must give him protection. But the advisors of Lord Rama said, "No! Don't give him shelter. He's from the enemy's camp. He has come here as a spy."

Lord Rama then told his advisors a story. Once, a man was passing through a dense jungle. In that forest were many tigers, lions, and ferocious animals. One tiger came to attack that man, so he climbed a tree and saved his life. But the tiger had developed greed to drink human blood. So the tiger sat down underneath the tree to wait. He then noticed a monkey in the tree. He told that monkey, "You are my brother. This human is your enemy. When you jump from one tree to another to get fruit, the human beats you and throws stones at you. And when you come down to the ground he sends his dog to catch you. Also, human beings cut down trees. So they are your constant enemy. You should understand this. You are very intelligent; you are my brother and my friend. Don't stay with such an enemy. It is very dangerous. Push that man down from the tree. I am hungry. If you do this then I'll get food. I'll satisfy my hunger and our friendship will remain forever. I'll be very, very grateful to you."

The monkey replied, "O my brother tiger, I understand what you have said. But the

human being has *dharma*. Although I am an animal with no *dharma*, still my conscience says that it is wrong to put one in danger who is trying to save himself."

Then the tiger thought of another plan. He gave assurance to the man, "O my brother, you have *dharma*, you are a human being. Is it not your *dharma* that you should give food to one who is very hungry? I am very hungry now, you must give food to a hungry *jīva*. You should push down this monkey, then I'll get food. The man thought, "Yes, very good", and he pushed down the monkey, who fell in front of the tiger. But the tiger didn't eat him and the monkey climbed back up the tree. The tiger had developed greed to drink human blood, so he didn't eat the monkey. No one eats the flesh of a monkey.

Then the tiger said, "O my brother monkey, you see, we are friends! I didn't harm you. I spared you because we are friends. But see what that irreligious man did. He pushed you down right in front of me. So now you should push him down so that I can satisfy my hunger, and thereby he will get a good lesson.

The monkey said, "This man may be *adharmic*. Although I am only an animal, I am not *adharmic*. I cannot do this."

It is considered that the human birth is a rarely achieved, superior birth. But they have a history of irreligiousness which is not even found in the society of animals.

Bhagavan Ramachandra told this story, and said, "This is my mission. I have come to establish ideal behavior in human society." Therefore he is known as *maryādā-puruṣottama*, the topmost example of and enjoyer of Vedic propriety. He never transgressed *veda-maryādā*, Vedic regulation and etiquette. Lord Ramachandra was the ideal king, father, son, friend, brother, and husband. He was ideal in every respect. Lord Ramachandra said, "If someone comes to take shelter of me, I never think of his past history. I immediately give him shelter. Vibhishan has taken shelter of me. I have given him shelter and he is our friend. No one should have any doubt about him. He has been made the commander-in-chief." This is the nature of Lord Ramachandra. ❀

— From a class on *Śrīmad Bhāgavatam*. Bhubaneswar. 6 February 1995.

LORD RAMA'S ASSURANCE *Vālmīki Rāmāyaṇa, Yuddha-kāṇḍa, chapter 12*

*mitrabhāvena samprāptam na tyajeyam katham cana
doṣo yady api tasya syāt satām etad agarhitam*

[Lord Ramachandra said:] I cannot refuse to receive under any circumstances one who has come to me in a friendly spirit. Even if there is wickedness in him, his acceptance is not reprehensible in the eyes of good people. (Text 3)

*sakṛd eva prapannāya tavāsmīti ca yācate
abhayaṁ sarva-bhūtebhyo dadāmy etad vratam mama*

It is my eternal principle that if any living being takes shelter of me even once, saying, "I am yours," then I award that person freedom from all fear. (Text 20) ❀

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