



तवकथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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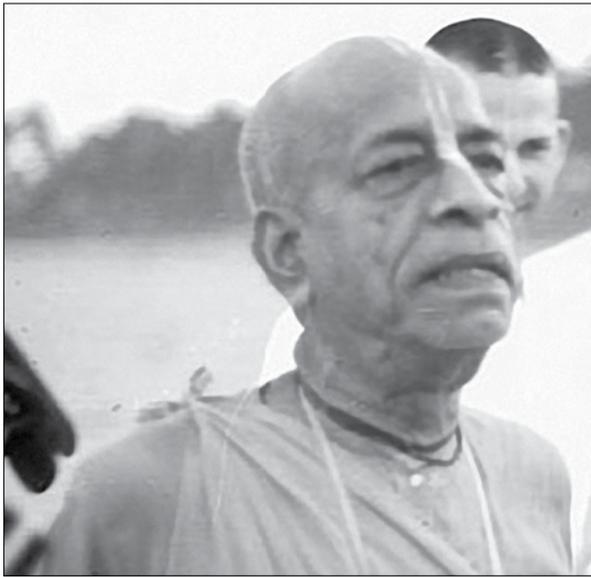
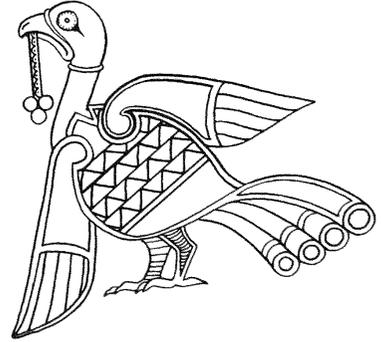
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## QUARRELS AND COOPERATION

*His Divine Grace*

*A.C. Bhaktivedanta Swami Prabhupada*

So far as your fraternal quarrel is concerned, I may recite in this connection one story: An old father required massaging, so all the children wanted to serve the father. The father divided the right and left portion of his body to be served by the children. Later along with the service, there was some quarrel between the children, and they were competing by hitting the parts of the father which was assigned to the opposing party. So the father said that you are hitting my different parts due to your opposition to one another, but I am therefore dying.

Similarly, either this department or that department, if you quarrel amongst yourselves it will be detrimental to my missionary ambition. Please therefore stop this unnecessary strain. If there is any misunderstanding, it will be solved when I am present there in April. In the meantime, please live peacefully, and things may go on as it is going on. (Letter, 20 February 1969.)

It is not so much that because there may be some faults in our godbrothers and godsisters, or because there may be some mismanagement or lack of cooperation, that this is due to being impersonalists, no. It is the nature of the living condition to always have some fault. Even in the spiritual world there is some fault and envy. Sometimes the *gopīs* will quarrel over Krishna's favor, and once Krishna was so much attracted to Radharani that by mistake he tried to milk a bull instead of a cow, and sometimes when the *gopīs* used to put on their dress and makeup for seeing Krishna, they would be too much hasty and smear *kumkuma* and mascara in the wrong places and their ornaments and dresses would appear as if small children had been trying to dress themselves and they were not very expert, like that. There are so many examples. But it is not the same as material fault or material envy. It is transcendental because it is all based on Krishna. Sometimes when one *gopī* would serve Krishna very nicely, the others would say, "Oh, she has done so nicely, now let me do better for pleasing Krishna." That is envy, but it is transcendental, without malice. So we shall not expect that anywhere there is any utopia.

Rather, that is impersonalism! People should not expect that even in the Krishna consciousness society there will be utopia. Because devotees are persons, therefore there will always be some lacking, but the difference is that their lacking, because they have given up everything to serve Krishna — money, jobs, reputation, wealth, big educations, everything — their lackings have become transcendental because, despite everything they may do, their topmost intention is to serve Krishna. “One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated.” The devotees of Krishna are the most exalted persons on this planet. Better than kings, all of them. So we should always remember that and, like the bumblebee, always look for the nectar or the best qualities of a person. Not like the utopians, who are like the flies who always go to the open sores or find the faults in a person, and because they cannot find any utopia, or because they cannot find anyone without faults, they want to become void, merge, nothing. They think that is utopia, to become void of personality. So if there is sometimes slight disagreements between devotees, it is not due to impersonalism, but it is because they are persons, and such disagreements should not be taken very seriously. The devotee is always pessimistic about the material world, but he is very optimistic about the spiritual life; so in this way, you should consider that anyone engaged in Krishna’s service is always the best person. (Letter, 4 February 1972.)

... you have dedicated your life for Krishna and therefore you should be ideal. We are introducing Krishna consciousness movement for the harmony and good will of humanity. But if you yourselves are suffering from the very ills we are trying to remove, how can the people be influenced favorably? Stop this fighting, tolerate, chant and read our books. Use the intelligence and do some service for Krishna. My request to you is to not fight anymore. (Letter, 1 May 1974.)

I have received one letter that both of you had some hot conversation on the points of management, but I request both of you not to become agitated on any controversial point. A *vaiṣṇava* is supposed to be more tolerant than the tree and more forbearing than the grass. Besides that, we have taken a great mission of the cult of Sri Chaitanya Mahaprabhu, so everything should be done very diligently and soberly so that our missionary activity may not be hampered. All of our members are giving voluntary service, so they should always be encouraged in their service attitude. (Letter, 14 August 1974.)

## SURRENDER UNTO KRISHNA

*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

Lord Krishna said in *Bhagavad-gītā* that one should give up all varieties of religion and surrender unto him. That same Lord also said that by giving up one’s own



**Nāma-tattva**

### THE NAMES FOR KALI-YUGA

*Srila Bhaktivinode Thakur*

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

These are the topmost sweet names of the Lord. There is no prayer in this mantra. Provocation for all *rasas* mixed with intimate attachment is found in this mantra. There is no mention of the Lord’s prowess or giving liberation. This mantra reveals only that a soul has an indescribable attraction for the Supersoul by a thread of love. These names are the mantra for those who are on the path of *mādhurya-rasa*. Constant deliberation on these names is the best form of worshiping the Lord. All spiritual activities of swanlike people, such as worshiping the deity, following vows, and studying the scriptures, are included in these holy names. There is no consideration of time, place, or candidate for chanting this mantra. The chanting of this mantra does not depend on the instructions of a guru or worshiping a deity for some reward. Swanlike people are duty-bound to take shelter of these names while accepting the previously mentioned twelve truths. Swanlike people of foreign countries, whose language and social positions are different, should accept these holy names in their own language by taking a hint from this mantra. This means that in chanting this mantra, there should be no complex scientific consideration, useless argument, or any type of direct or indirect prayer. If there is any prayer at all, it should be to increase one’s love for God.

— From the introduction to *Śrī Kṛṣṇa-saṁhitā*. English translation by Bhumiapati Das. Vrajaraj Press. Edited and published by Pundarik Vidyaniidhi Das. Vrindavan. 1998.



occupational duty and taking up another's, one could not achieve benefit. It is better, he said, to die engaged in one's *sva-dharma*, prescribed duties, than to engage in the practices of another's *dharma*. Where is the consistency between these two statements?

Human beings cannot understand the Supreme Personality of Godhead by mundane knowledge or exercising their own intelligence or expertise. We can know him only by his mercy. If we discuss Sri Krishna Chaitanya Mahaprabhu's pastimes we will be able to solve what appears to be a contradiction in Lord Krishna's statements. Chaitanyadev appeared in this world to preach *kṛṣṇa-kathā* and to show the world Krishna's magnanimous pastimes. He taught that we should hear his teachings with full attention. After accepting *sannyāsa*, Mahaprabhu lived at the house of Chandrashekhara Acharya in Kashi. At that time, Sri Sanatan Prabhu, or Sakar Malik, the prime minister in the King of Bengal's royal assembly, was also present. He asked Mahaprabhu:

'ke āmi', 'kene āmāya jāre tāpa-traya'  
ihā nāhi jāni kemane hita haya

Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? (Cc. madhya 20.102)

Mahaprabhu replied:

jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'  
kṛṣṇera 'tatasthā-śakti' 'bhedābheda-prakāśa'  
sūryānśa-kiraṇa, yaiche agni-jvālā-caya  
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya

It is the living entity's constitutional position to be an eternal servant of Krishna because he is the marginal energy of Krishna and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Krishna has three varieties of energy. (Cc. madhya 20.108-109)

kṛṣṇa bhuli' sei jīva anādi-bahirmukha  
ataeva māyā tāre deya saṁsāra-duḥkha

Forgetting Krishna, the living entity has been attracted by the external feature from time immemorial. Therefore, the illusory energy [Maya] gives him all kinds of misery in his material existence. (Cc. madhya 20.117)

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya  
sei jīva nistare, māyā tāhāre chāḍaya

If the conditioned soul becomes Krishna conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Krishna conscious, the conditioned soul is liberated from the clutches of Maya, who gives him up. (Cc. madhya 20.120)

tāte kṛṣṇa bhaje, kare gurura sevana  
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of Maya and become eligible for shelter at Krishna's lotus feet. (Cc. madhya 22.25)

The living entities are Krishna's eternal servants, and Krishna is their eternal master. We are not these bodies but spirit souls, parts and parcels of Krishna. This is the verdict of scripture. When we forget this, however, and consider the body and mind as the self, we suffer various inconveniences. We come to identify ourselves with the family and country in which we were born. We proudly consider ourselves *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, or *sūdras*, *mlecchas*, males, females, and so on. As our bodies grow, we also learn to consider ourselves children, adults, or old men. Accepting the body as the self, we proudly identify ourselves as Indian, Bengali, British, Hindu, Muslim, Marwari, Punjabi, or Bihari. We are proud to think of ourselves as *brahmacāris*, *grhastās* or *sannyāsīs*. These are the varieties of religion, and from there, we create or imagine religious principles.

Lord Krishna speaks *Bhagavad-gītā*. In it he states that the spirit soul is eternal and unchangeable and that the material body is temporary and subject to change. Those who think the spirit soul changes when the material body undergoes change are fools. The phrase *sarva dharmān* refers to all the varieties of religions that come when one considers the material body the self, including the religion based on the four *varṇas* and *āśramas*. In fact, it refers to all kinds of religion within the fourteen worlds that are not related to serving Krishna.

The merciful Lord instructs that we should give up the temporary physical and mental activities and completely forget about the bodily concept of life. He wants us to serve the supersoul. But the conditioned souls cannot accept this simple instruction. In the next line the Supreme Lord said, *aham tvām sarva pāpēbhyo mokṣayisyāmi*, "I will deliver you from all sinful reactions." The living entities cannot imagine that giving up temporary religious principles does not incur sin. Alas! It is an offense not to follow eternal religious principles, but the conditioned souls who are indifferent to these principles consider not performing some temporary religious principles sinful— not only sinful but they imagine that by avoiding these temporary principles they will never find deliverance. Therefore the Lord said, *mā śucaḥ*, "Do not worry."

Lord Sri Krishna personally came to give us instruction about how to serve him. Are we following his instructions? Are we serious about his order? If we do not follow his orders or the orders contained in scripture, if we simply float along on our own imagination, considering prohibited activity as duty and neglecting the spiritual master's teachings, then who can be blamed for our failures? 🙏

— From Srila Bhaktisiddhanta's 108 essential instructions as presented in *Amṛta Vāṇī*. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumiapati Das. Touchstone Media. Mumbai. 2004.

## BEAUTIFUL NITAI

*The medieval poet Madan Raya*

*emana nitāi kothāo dekhi nāi  
avadhūta-veśa dhari jīve dīla nāma hari  
hāse kānde nāce āre bhāi*

I have never seen such a beautiful Lord as Nitai! Accepting the dress of an *avadhūta*, he gave *hari-nāma* to all the living entities. O brother! Just see how he laughs, cries and dances in love!

*advaitera saṅge raṅga dharaṇa nā yāya aṅga  
gorā preme gaḍā tanu-khāni  
ḍhuliyā ḍhuliyā cale bāhu tuli hari bale  
du-nayane bahe nitāira pāni*



Unknown artist

He enjoys so many humorous pastimes with Adwaita Acharya; he cannot control his stumbling body; in love of Gaura, he constantly sways here and there. Stumbling around here and there and raising his hands, he loudly calls out “Hari! Hari!” Tears flow from his eyes.

*tilakera śobhā bhāle kuṭila-kuntala lole  
guñjāra āṭuni cūḍā tāya  
keśarī jiniyā kaṭi kaṭi-taṭe nīla dhaṭi  
bājana-nūpura rāṅgā-pāya*

His forehead is decorated with *tilaka*; curled locks of hair decorate his head; he wears a decoration of *guñjā* on his head. His waist is thin like a lion, and he drapes a blue colored *dhoti* on it. His reddish feet are decorated with a chiming anklet.

*ke kahu nitāira guṇa jīva dekhi sakaruṇa  
hari nāme jagata tāriḷa  
madana madete andha viṣaye rahala bandha  
hena nitāi bhajite nā pāiḷa*

Who can speak of Nitai's qualities? Seeing the fallen souls of this world with a merciful glance, he delivered the entire world through *hari-nāma*. The unfortunate Madan was blinded by lust and remained trapped in sense enjoyment. Thus he could not worship Sri Nitai. 🙏

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