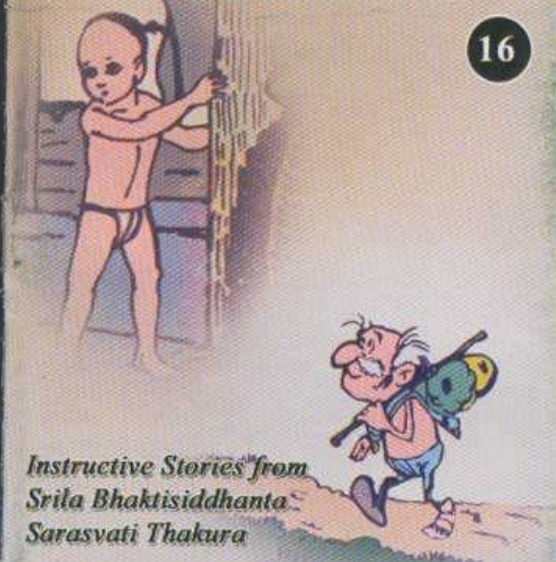


Abhay Charan Comics

UPAKHYANE UPADESA

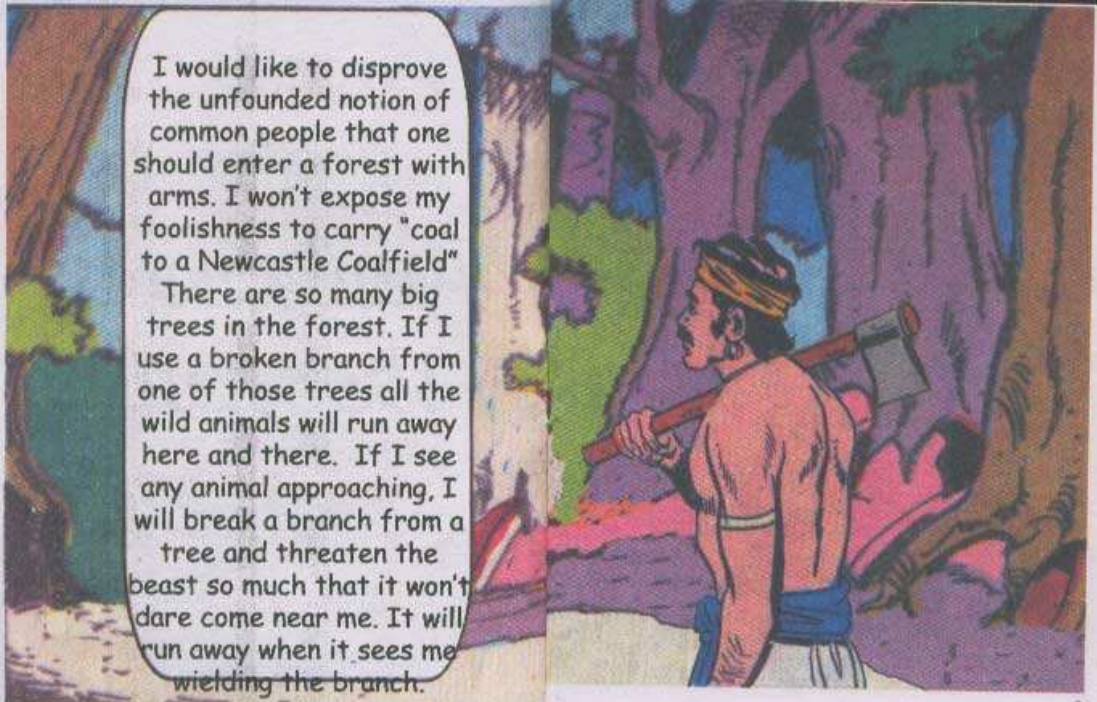
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*Instructive Stories from
Srila Bhaktisiddhanta
Sarasvati Thakura*

Prudence of a Woodcutter

I would like to disprove the unfounded notion of common people that one should enter a forest with arms. I won't expose my foolishness to carry "coal to a Newcastle Coalfield". There are so many big trees in the forest. If I use a broken branch from one of those trees all the wild animals will run away here and there. If I see any animal approaching, I will break a branch from a tree and threaten the beast so much that it won't dare come near me. It will run away when it sees me wielding the branch.

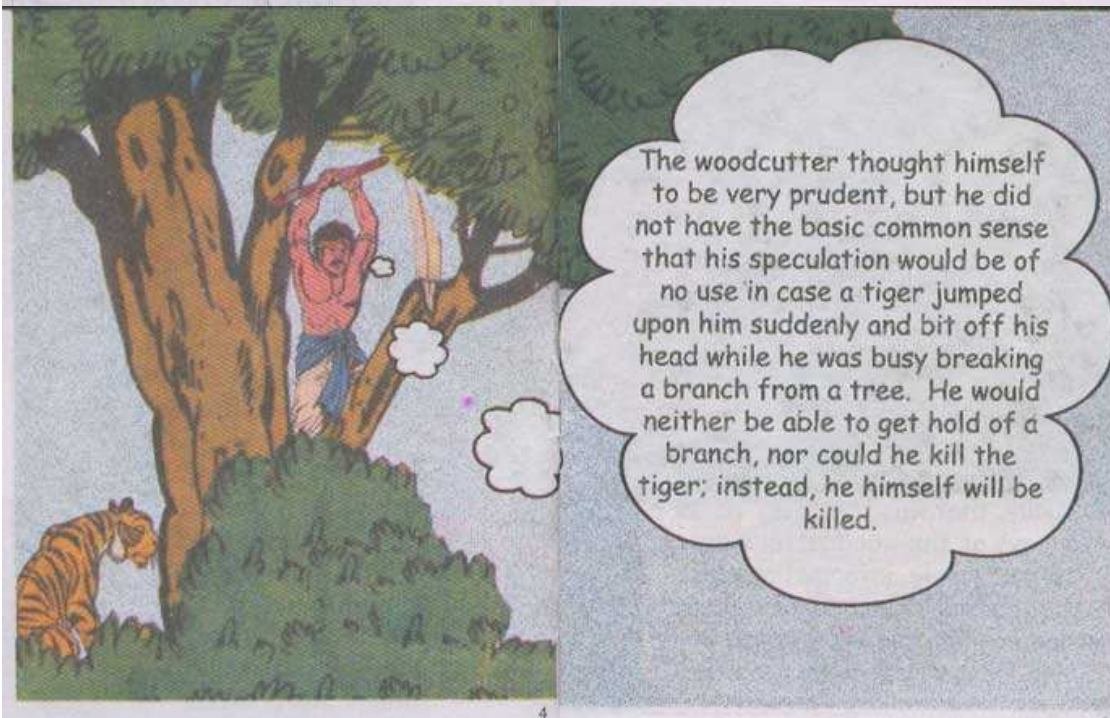


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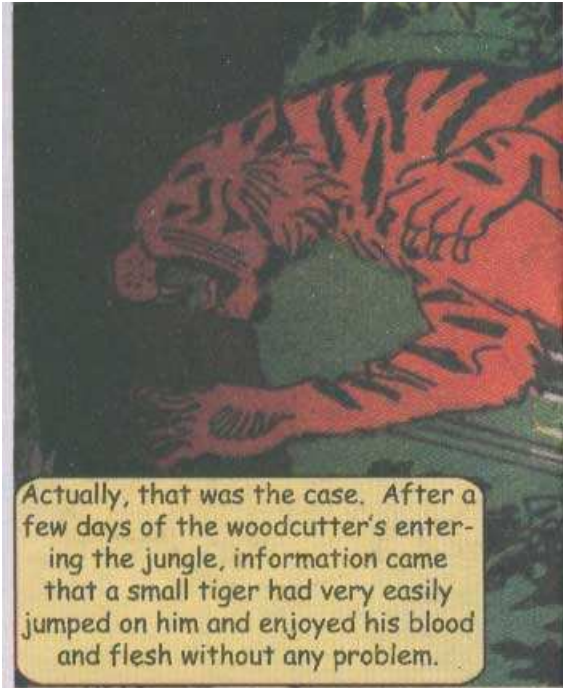


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The woodcutter thought himself to be very prudent, but he did not have the basic common sense that his speculation would be of no use in case a tiger jumped upon him suddenly and bit off his head while he was busy breaking a branch from a tree. He would neither be able to get hold of a branch, nor could he kill the tiger; instead, he himself will be killed.

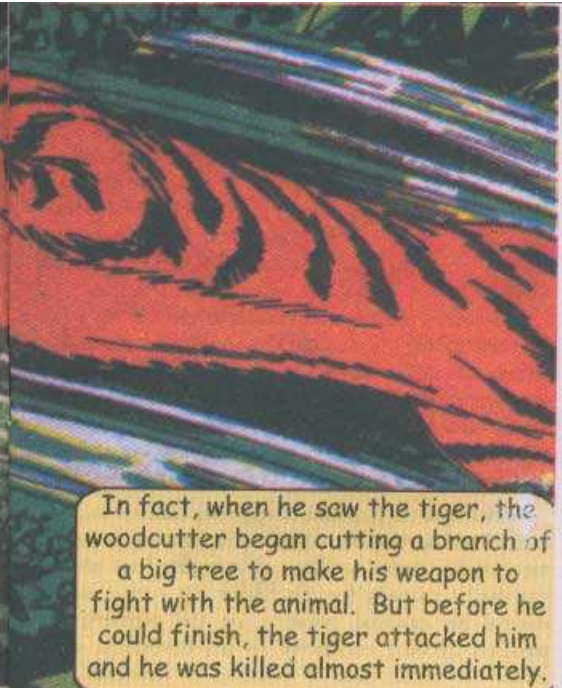


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Actually, that was the case. After a few days of the woodcutter's entering the jungle, information came that a small tiger had very easily jumped on him and enjoyed his blood and flesh without any problem.

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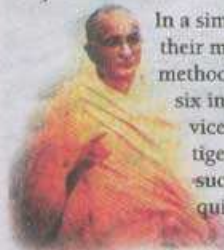


In fact, when he saw the tiger, the woodcutter began cutting a branch of a big tree to make his weapon to fight with the animal. But before he could finish, the tiger attacked him and he was killed almost immediately.

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PURPORT

By Srimad Bhaktisiddhanta Sarasvati Thakura



In a similar manner, yogis try to control their material senses through laborious methods of physical feats, but quite often six inherent and cardinal passions and vices of man like furiously untamed tigers may jump upon him and start sucking his blood. In this event it is quite possible that one may fall prey to agitation of the senses.

A devotee's consideration is not to think of his welfare after controlling the material senses, nor does he decide in favour of collecting several types of weapons for temporary self-defence. A devotee does not behave in such a make-believe fashion. He does not indulge in speculative and egotistic endeavour in controlling his cardinal passions through artificial methods of his own accord.

A devotee of the Supreme Lord firmly believes that sense control will develop automatically along with his development of devotional service, and no other feats are to be practised separately for this. He is not very anxious to control his cardinal passions, on the contrary, those passions become conducive to his devotional service under the transcendental influence of devotion to the

Supreme Personality of Godhead.

In fact, his passions then become his constant friends and their motives are basically reoriented. His 'lust' is then engaged as transcendental "Kamadeva" in the service of Lord Kṛṣṇa; his anger is directed towards atheists; his attachment and greed will be anxious in listening to the holy names; his illusion and infatuation will make him engaged earnestly in offering service to the Lord; and his vanity will help him to be totally engrossed in glorification of the Lord. Envy will not stay in a real devotee, because he is never perturbed with the excellence of anyone as he is merciful to everyone through his devotional service.

So, it transpires that only through the practice of devotional service, can one very easily subdue all sorts of evil effects and convert even an enemy into a friendly companion to engage him in welfare services for one and all.



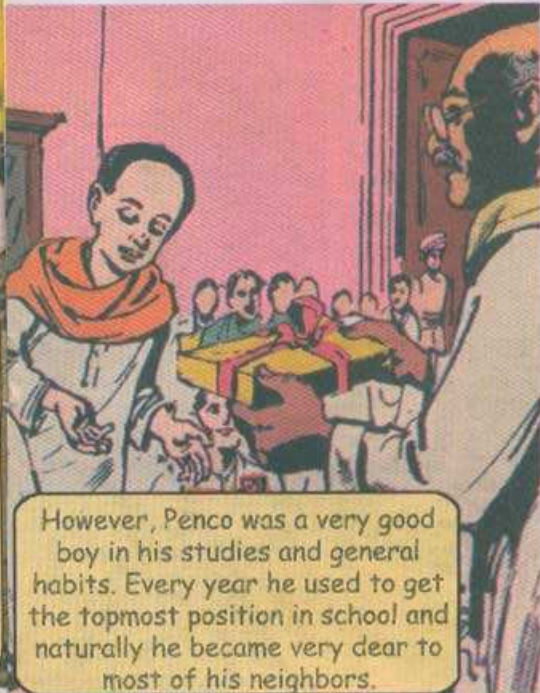
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Naked Penco

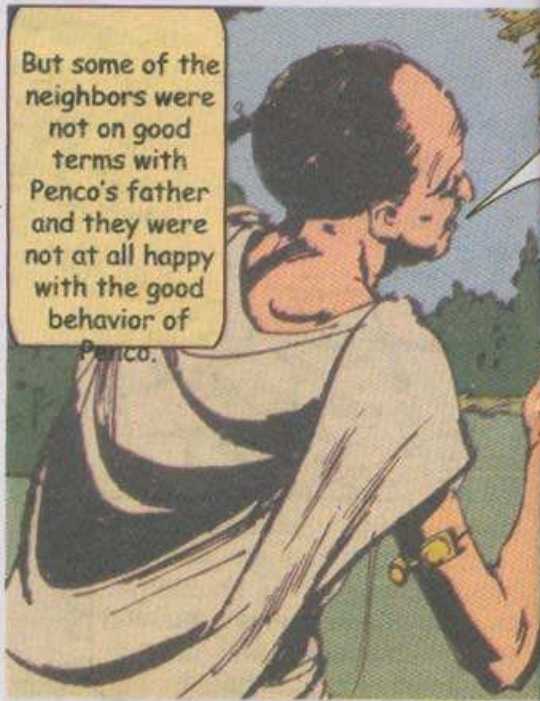


In a village there lived a boy named Penco. In tropical lands, small boys in their early age move around naked. Penco as a boy of five years used to go naked all the time. So the neighbors were fond of calling him

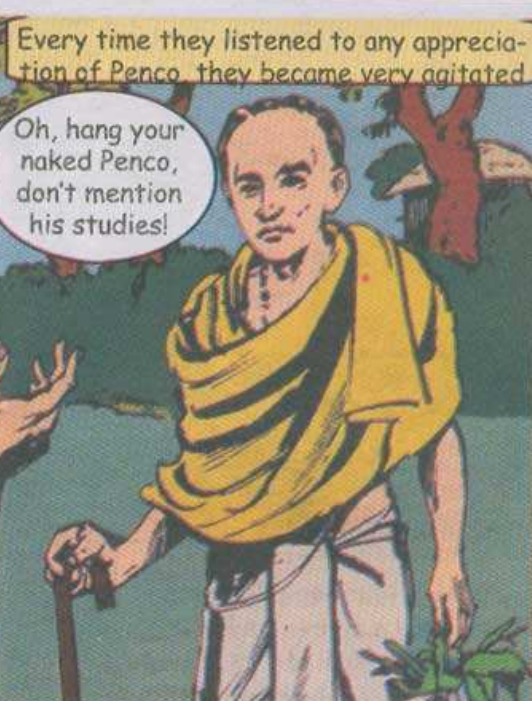
naked penco



However, Penco was a very good boy in his studies and general habits. Every year he used to get the topmost position in school and naturally he became very dear to most of his neighbors.

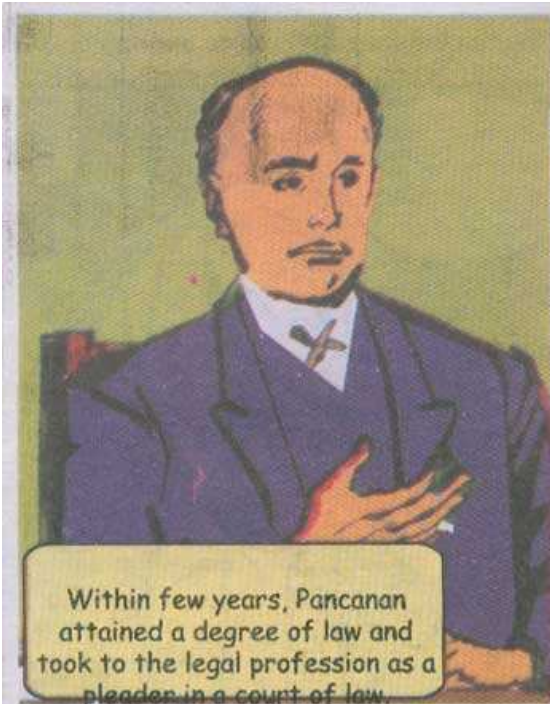


But some of the neighbors were not on good terms with Penco's father and they were not at all happy with the good behavior of Penco.

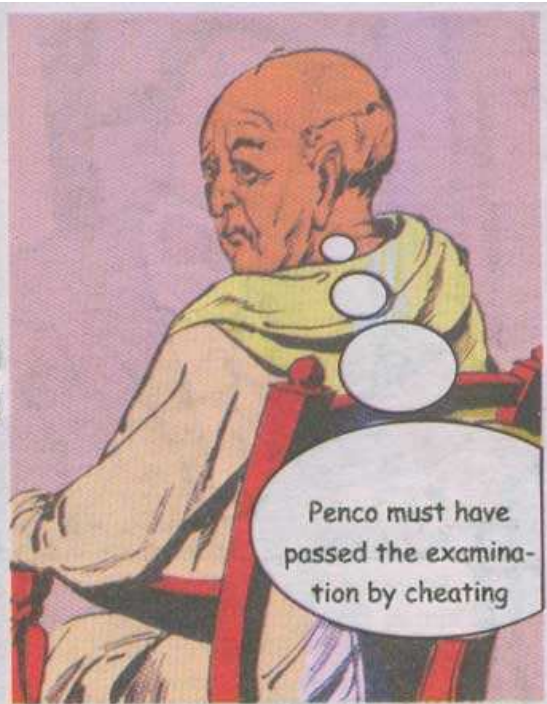


Every time they listened to any appreciation of Penco, they became very agitated

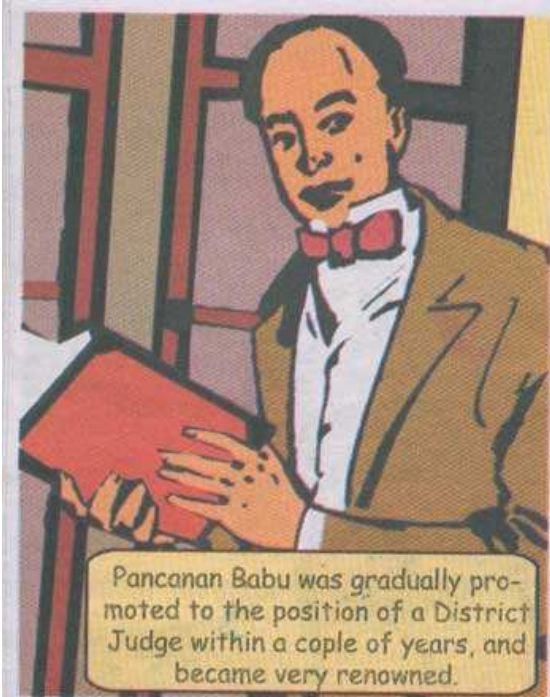
Oh, hang your naked Penco, don't mention his studies!



Within few years, Pancanan attained a degree of law and took to the legal profession as a pleader in a court of law.



Penco must have passed the examination by cheating

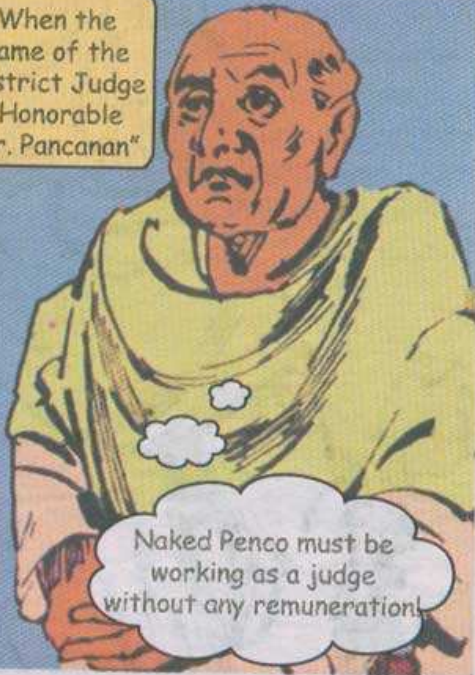


Pancanan Babu was gradually promoted to the position of a District Judge within a couple of years, and became very renowned.



Oh, hang your cock and bull stories! How could that whippersnapper become a district Judge?

When the name of the District Judge "Honorable Mr. Pancanan"



Naked Penco must be working as a judge without any remuneration.

PURPORT

By Srila Bhaktisiddhanta Sarasvati Thakura



Any Vaisnava who has surrendered himself unto the lotus feet of the Supreme Lord or any person who has been duly initiated into the Maha mantra under a real spiritual master according to the Pancaratrika scriptures, should never be subjected to any sort of caste distinction. As depicted in the story just narrated, Pancanan Babu was

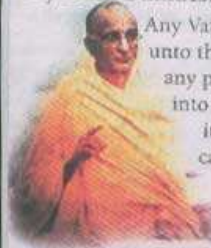
wrongly considered to be a "naked Penco" even when he became a respectable court judge, and it was also an unfounded assumption that Pancanan could never become a court judge, only because his father was not in good terms with his neighbours. This is nothing but a reflection of one's jealousy.

One who is a Vaisnava, even born of a low caste, should never be looked down upon as a lowly person. As one single rupee is in existence within an amount of crores and rupees, similarly the qualities of a brahmana all exist within a Vaisnava. As such, it is considered to be an offence to blacklist any Vaisnava as a non-brahmana for any reason whatsoever.

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In fact an *uttama-adhikari* or a Vaisnava elevated to the

their new life, must be considered belonging to their own sudra or such low caste as they were by birth, and that such Vaisnavas should not accept any sacred thread, nor chant Gayatri or Pranava mantra - are similar to such people who prefer to brand the district judge Pancanan Babu merely as a "naked Penco", or that naked Penco would not draw any salary even when he becomes an honourable court judge. This must be known as an envious mentality.

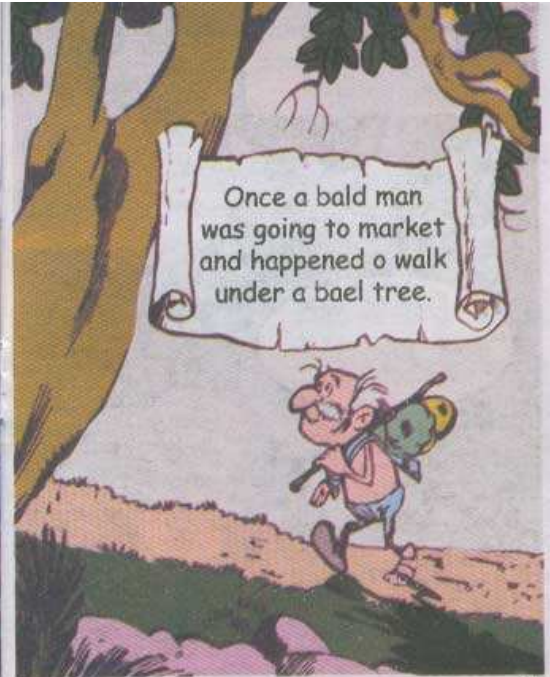
Each and every girl moves naked in her very early age, but when the same girl attains her motherhood, then it will be most indecent and offensive to recall her childhood nudity and thus put her to shame.

Similarly, it is more offensive and extremely hard-hearted to make an impression about any Vaisnava in the light of his previous asrama, before taking shelter of initiation in the Krsna-mantra.



How Often does a Bald Man Go Under a Bael Tree ?

22



23

By chance a big bael fruit fell on his head from the tree.

it hurt me very much because of this bald-head

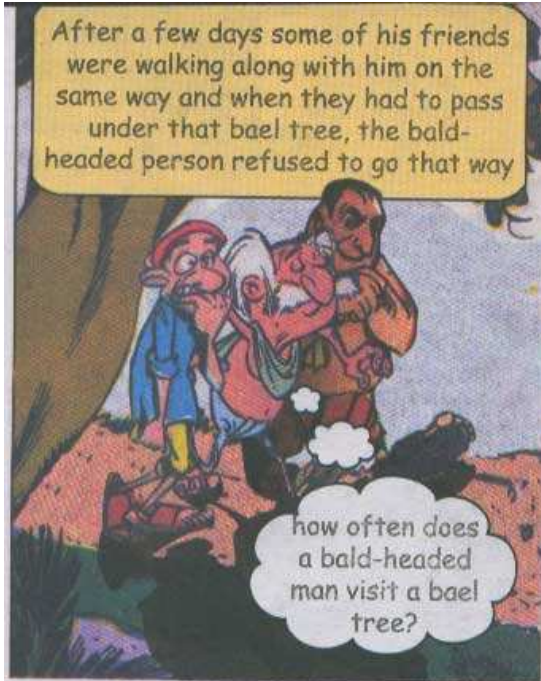


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Next day, the same thing happened while he was passing again under the same bael tree.

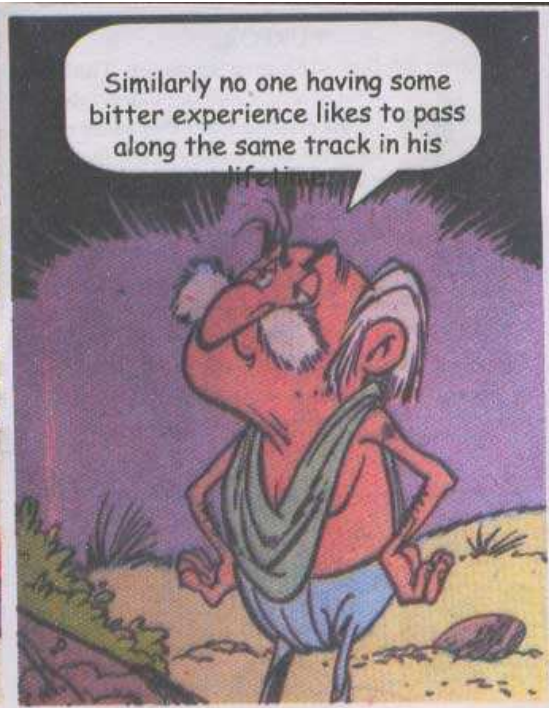


25



After a few days some of his friends were walking along with him on the same way and when they had to pass under that bael tree, the bald-headed person refused to go that way

how often does a bald-headed man visit a bael tree?



Similarly no one having some bitter experience likes to pass along the same track in his lifetime.

PURPORT

By Srila Bhaktisiddhanta Sarasvati Thakura



A lot of people may not follow this very simple example while they suffer many times the same misery in this illusionary material world. They do seem to be as wise as the shaven-headed man in the story.

An intelligent person comes to his senses from the very first bitter experience of illusionary suffering. One who frequently undergoes the same kind of misery, is nothing but an example of a most foolish entity.

