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MAHARAJA

RENOUNCING THE ROTTEN

Murwillumbah, N.S.W. Australia  
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vancha-kalpa-tarubhyas ca krpa-sindhubhya eva ca  
patitanam pavanebhyo vaisnavebhyo namo namah

namo maha-vadanayaya krsna-prema-pradaya te  
krsnaya krsna-caitanya-namne gaura-tvise namah

gurave gauracandraya radhikayai tadalaye  
krsnaya krsna-bhaktaya tad-bhaktaya namo namah

You know that everyone wants to be happy; all living entities want happiness. But Krsna has arranged that no one will ever be happy in this world. They cannot be happy. You should realize that there is no happiness and no tranquility in this world. Even if a man has wealth and all facility for happiness, still some dangerous sickness or some problem will disturb him. A person may not be weak when he is young, but so many diseases appear in old age. Even if one has no diseases, there are many other problems. His wife becomes sick, another friend or relative has cancer, another has tuberculosis and someone else has another disease or some other problem. Krsna has arranged that we always have some rope around our neck, and at some point it always starts to tighten [he places hands around his own neck]. This is because we have forgotten Krsna. If you are not endeavoring for Krsna consciousness, then you will be more and more unhappy, with more problems, for so many lives. We cannot understand all this, except by the grace of the guru parampara. That is called amnaya-praha.

Whom can we believe regarding what is good and what is bad? We must have some authority in whom we can believe, an authority who is very kind and selfless. The Vedas, Upanishads, Srimad Bhagavatam are like that; but they cannot speak directly to us. To whom can they speak? They can only speak directly to great souls who are on a higher platform than we are; to personalities like Vyasa, Sukadeva Gosvami, Valmiki, Parasara and others like them. If you read Srimad Bhagavatam by yourself, you may be troubled by lust and ignorance. But if you attend their classes and hear something from them, and if you read under their guidance, then you can understand something. For example, Srila Sukadeva Gosvami only gave classes to Pariksit Maharaja after he had heard the entire Srimad Bhagavatam from Vyasa. Sri Suta Gosvami first heard all these Vedic truths so many times from Sukadeva Gosvami, and he was also inspired by Baladeva Prabhū. After that, he could read Srimad Bhagavatam, and so many realizations came. The Bhagavatam inspired him. We should try to follow their example, so that we can have firm faith in scriptures such as the Vedas, the Upanishads, Srimad Bhagavatam and Bhagavad-gita. We can realize something especially if we study the scriptures which have been accepted by our guru-parampara, from Brahma to Srila Bhaktisiddhanta

Gosvami Thakura, and after that by our Gurudeva and by others such as Srila Bhaktivedanta Swami Maharaja-by being in their guidance. The scriptures have stated conclusively that Hari, or Krsna, is the Supreme Absolute Truth (parama-tattva). In other words, Krsna is the Supreme Personality of Godhead. He is the ocean of rasa. He has all kinds of potencies-all kinds of powers. He is also very merciful, and we came only from Him.

We, spirit souls, are not of one kind of but of two kinds-liberated souls and conditioned souls. The liberated souls do not know what this world is. They never forget Krsna. They are always serving Him with love and affection. Unfortunately we have forgotten Him; and He sends us this Maya [illusory energy], and sends us to this world. Maya says, "Oh, you want to taste this world, imitating Krsna? That is why you are forgetting Him?" She then says to us, "I will give you all kinds of wealth, good females, good males, brothers, sisters and so many things." Our attachment, love and affection in this world is vikrita, a perverted reflection. In this world we think, 'I am the owner of all; I am the doer; I am a father; I am a son; I am a mother; I am a husband; I am a king'-like this. Sometimes we go up; sometimes we come down. By the influence of maya pisaca, the witch of Maya, we are going up and down. She has created so many rogas, so many problems. One may be Hitler or Mussolini, he may be a poor person, or he may be of middle class-but everywhere there are problems. Everywhere. If you cook something in the morning, by the evening it will start rotting and you cannot eat it. After two days, oh, you will have to reject it. It will be rotten. And by this, by the juices of these rotten things, this body has been made. The body is also like that-a moment after the soul has gone, it will also rot. Understand? We are thinking that we are very powerful, but it will take only a second; in one ten-thousandths of a second our body is rotten. What is there in this body? Stool, urine, blood, mucus-oh, such bad things. And yet we are always engaged in collecting all these things which are rotten. Especially, men and women are collecting each other. This is the main thing. Krsna has arranged this and it is called Maya. We know all these things. And we know that we will die. But even so, we are not thinking that everyone will die. If you know all these things, then why are you not always chanting and remembering? Those who are lucky are in this line-but not fully in line. You cannot control your mind. Gurudeva has given a seed of prema-aprakta prema-that is, transcendental love and affection. He has given the seed, but we are not satisfied. We want that it should become a tree at once, and fruit should come. But it will take some time in the process. So you should try to know what Gurudeva has given. These mantras given by Gurudeva are Krsna Himself. These mantras are love, the embodiment of love. Everything is in the mantras, especially in the maha-mantra. Radha and Krsna, and all the sakhis, all the Vrajabasis-everything is there in the maha-mantra as a seed. Therefore always chant and remember in the guidance of high-class realized souls. Always remain in Vrndavana, chanting and remembering;

tan-nama-rupa-caritadi  
sukirtananu-smrtyoh kramena  
rasana manasi niyojya tisthan vraje  
tad-anuragi-jananugami kalam  
nayed akhila ity upadesa-saram

[While living in Vraja, as a follower of the eternal residents of Vraja, who possess inherent spontaneous love for Sri Krsna, one should utilize all his time by sequentially

engaging the tongue and the mind in meticulous chanting and remembrance of Krsna's names, form, qualities and pastimes.

This is the essence of all instruction. (Sri Upadesamrta 8)]

These are the essence of all teachings. We should try to know this, and to follow this. We should try to realize these things. We should not waste our time. It is not certain after this life where we will go, or what we will do. Though this Kali-yuga is full of problems, and life is very short, still the mind is not fixed. It is full of rogas and all kinds of bad things [e.g. hrd-roga, the heart disease of lust]. But yet there is some good in it. That is why the devotees of Satya-yuga, Treta-yuga and Dvapara-yuga want to be in Kali yuga. Why is that? By somehow chanting and remembering Krsna, we can attain something.

We can have this seed; and then we will have to put it in the soil of our hearts, always hearing hari- katha. Then rasa will come. And then, once rasa comes, you will not be able to give up chanting. If a man has some taste in any good preparations which is given to Thakurji, and his stomach is very big, and taste is coming, then he will take mahaprasada with relish. He will not give it up. He will eat, eat, eat. When will taste come? When rasa, juice will come from hari-nama. What is that juice? He will see in the Name beautiful Sri Krsna with beautiful Srimati Radhika. Then he can not take his eyes from there. More juice; Madhumangala will come and do something, and you will see. All the gopis will come and defeat Krsna-so many pastimes you will see.

In His life, especially in His last days Sri Caitanya Mahaprabhu would hear the flute of Krsna, and He would at once gallop (quickly pass through) three or five doors, although they were so high and tightly closed. He saw Krsna playing the flute in a garden of Vrndavana, and He became ecstatic. And when Sri Svarupa Damodara and Sri Raya Ramananda came and did kirtana, then His external sense would come. Then He would weep bitterly, saying, "Oh, why have you called me? I was serving Radha and Krsna there, seeing their forms and their vilasa (pastimes). And you have called me here?". All the things that Caitanya Mahaprabhu has shown in His own life, Sri Rupa and Sanatana Gosvamis also realized, as did Srila Krsna dasa Kaviraja Gosvami. Srila Bhaktivinoda Thakura has written, "My name is Kamala manjari; my marriage was in Javat. I am a kinkari (maidservant) of Srimati Radhika. Visakha is my guru, and Rupa manjari is my mistress.

We will see all this vividly. This is called svarupa siddhi, and then vastu siddhi. We all have the chance to attain this, so I request you to follow the process, and have so much strong faith. Don't lose your time and energy, here and there. Be like Sri Rupa-Sanatana, Sri Rupa-Raghunatha: always chanting and remembering and weeping-in the process. What process?

ceto-darpana-marjanam bhava-mahadavagni-nirvapanam  
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam  
anandambudhi- vardhanam prati-padam purnamrtasvadanam  
sarvatma-snapanam param vijayate sri-krsna-sankirtanam

[Glory to the Sri Krsna sankirtana, which cleanses the heart of all the dust accumulated for years, and extinguishes the fire of conditional life, of repeated birth and death. This sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the white lotus moon of good fortune. It is the life of all

transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious. (Sri Siksastakam 1)]

Nowadays I think that somehow, by good fortune, some devotees came in vaisnava association, but unluckily, they went in bad association, and began to do again what they used to do: making money and all these things. They have made so many groups and they say: "Oh, no one can go from our group." If someone tries to go in good association, all will come and say, "Why are you doing this? Why are you taking this association?". Karna, Duhsasana, Duryodhana and all will come and be against you. If you are bold enough, you can kick them [their misconceptions, not literally!]. Raghunatha dasa-what did he do? He left his home, his father, mother and beautiful wife, and went to Lord Caitanya. Mahaprabhu first warned him not to come. He said: "Be mature in your house; you should stay there." Mature means renounced. When he finally came, Mahaprabhu told him: "O, you have come out from the well of stool. Krsna has arranged this. And Mahaprabhu put him in the hands of Svarupa Damodara. So you should be strong like this. Don't be worried. Even if any roga (disease) comes, be happy. Know that Krsna has given you time to always chant and remember. Otherwise we would not have the chance to always chant, and always remember. If we become blind, no one will tell us, "Oh, do this, do that, do this". So don't worry. Srila Bilvamangala Thakura was blind, and Krsna asked him, "Should I repair your eyes? Should I make them good?". What did Bilvamangala reply? "Never, never, never. I have seen You by these eyes. And I don't want to have eyes that look over the whole world. Then so many worldly desires will come: "Oh, this is beautiful; she is beautiful; he is beautiful." And, "This I want; oh, these are my plans-this is my house, this is my car, this is my dog, these are my children." And others will always abuse me, saying: "Have you not done this?" And they will rebuke me. But if I have no eyes, then you can say: What can I do? Only to repeat 'Hare Krsna, Hare Krsna.' I was also a person like this-always doing this and that, here and there. But then I became sick and I was operated on. At that time, my Guru Maharaja put me in charge on Mathura Matha and said, "You should only write Bhagavata Patrika, and you should translate all other books. And you should not go here, there, there and there." I had so much time to read and everything, and gradually I was cured. Again I became somewhat sick, and again operated upon-so many operations, about ten operations. Now no one can tell me, "You should do this and that", because I have heart disease. Day and night I can chant and remember. Now Krsna has again made me somewhat healthy, and I am coming here. So I am losing my Vrndavana. So we should not be worried for any roga, or any problem. Even if death comes, we should try to embrace it, because then a more beautiful, young body will be there. Don't be worried for this. Problems may come, death may come-no harm. Who has sent these problems? Yes, Krsna has sent them, and He will also manage to solve all problems. You should try to hear Hari-katha. Engage your mind. If your mind is not engaging while chanting, you can even walk and sing, here and there. Somehow be engaged. Then a taste will come, and there will be no death. Gaurapremanande.