

News from Eugene, Oregon—
Srila Narayana Maharaja Comments on Recent Reports on Iskcon, Calcutta.
 Submitted by Jadurani dasi

In his morning lecture of April 30, 2001, Srila Narayana Maharaja gave his audience a vision from the eyes of sastra regarding the recent Times of India newspaper article concerning the serious altercation between contending camps at the Iskcon temple in Calcutta, India, and seventy-two subsequent arrests by police officials. The following is a transcription of that lecture:

Two Drops of Nectar

The Nectar of Instruction, Upadesamrta, was written by Srila Rupa Gosvami. Caitanya Mahaprabhu inspired in him all rasas, along with the process by which we can very easily have that highest rasa. But remember always: in kali-yuga, harer nama harer nama harer nama eva kevalam kalau nasteva nasteva nastera gatih anyatha. In kali-yuga, neither yoga, nor tapasya, nor any other process is required. Among the limbs of bhakti, this maha-mantra, nama sankirtana — Hare Krsna Hare Krsna — is the most prominent. Everything is in the name.

Nama cintamanih krsna caitanya rasa-vigraha purno siddho nitya mukto avinatvam nama-naminoh. You should always have strong faith in these lines — always. Nothing else is required. Sadhana and sadhya are both in the name. There is a process by which to chant, however, and it is performed under the guidance of a very rasika tattvajna Vaisnava. By always chanting the name in that process, that name will bestow all realization. There is no need to speculate or imagine. Everything will come.

There is one thing to note here. We should try to keep that transcendental wealth in our heart, like our own soul. We should not distribute it. If you distribute it, what will happen? It will become like camphor kept in the open air. It will evaporate in a moment. Camphor should be kept in a bottle with some black pepper — airtight. Then it will not evaporate.

We should only let it out as Mahaprabhu did — with only three and one half persons — because it is our life and soul. Otherwise, even if tears are coming, after some time you will see that your tears have gone and they will never return. Try to keep all this in mind. Keep it sacred and secret. Don't take it to the market, the fish market, or here and there. Only speak deeply to those who are very qualified. Whisper in their ears. This very careful whispering is like the black pepper. My dear children, try to obey all these things. Otherwise you will lose everything.

Also, you should try to follow all the principles and teachings of Srila Rupa Gosvami. He has given the name 'amrta', nectar, to his Nectar of Instruction. Whose instructions are these? Are they his own? They are Mahaprabhu's instructions, and by following them you can very easily taste that nectar. The nectar has two forms. One form is what not to do, and the next is what to do. What we should do and what we should not do is explained there. First is what not to do.

For whom is this told? It is especially told for those who have taken initiation, for those who want to taste the nectar of Mahaprabhu's instructions — raganuga-bhakti in the stage of rati. It is for those devotees — not for ordinary people. Very deep meanings are there in Upadesamrta; so try to follow them as you would drink nectar. Srila Rupa Gosvami first writes:

vaco vegam manasa krodha vegam
 jiva vegam udaropastha vegam
 ethan vegan yo visaheta dhira
 sarvam apiman pritivin sa sisyat

Syamarani dasi: Srila Rupa Gosvami is saying that there are six urges to control in the beginning of the bhakti process. Vaco vegam: one should control his speech. He should control his tongue and only speak about Krsna, not letting his tongue speak sense gratification. Sita Devi, by pastime, did not control her tongue when she spoke to Laksmana. A great war broke out because of her one statement to him, and so many died. Similarly, Draupadi did not control her tongue when speaking to Duryodhana. She made fun of him, and because of her one statement there was a Mahabharata War. The tongue has no backbone, no strong will to do the right thing. It simply goes back and forth, but it is a great source of danger.

Manasa vegam means the urge of the mind. One should control the mind and always think of Krsna. Krodha vegam is the pushing of anger. Vega means pushing or urge. Jihva vegam means the urge of eating. Caitanya Mahaprabhu instructed Srila Raghunatha dasa Gosvami not to eat luxuriously, not to run after the tongue, even while taking Krsna prasadam.

Udaraupastha vegam: Udara means stomach. Our Guru Maharaja, Srila Prabhupada, said that there is a straight line between the tongue, belly and genitals. If the tongue is not controlled, then there will be so many diseases in the stomach. Also, by that pressure downward, one develops lusty desires. We should not eat foodstuffs that are prepared by materialists, because then our mind becomes evil. If one takes foodstuffs offered by a prostitute, for example, then he will develop lusty desires.

Etan vegan yo visaheta dhirah: one who is dhirah, who is controlled in these six urges, sarvam apimam pritivim sa sisyat. He becomes qualified to be jagat-guru and make disciples all over the world.

Srila Narayana Maharaja: This is the first drop of nectar, but it will appear to be bitter, very bitter. Many devotees don't want to take it. What do they want? Only rasa — the very sweet pastimes of the night, of nisanta, and of all other times. They don't want to control the six urges, but this is more important. What is the meaning of dhira, sober? A person who can tolerate the urge to speak is known as sober. This is the problem. This tongue has no backbone, and it makes quarrels everywhere — everywhere. I have explained so many times that you should not speak as you like. Don't do what the tongue wants to do. This uncontrolled tongue caused the Mahabharata battle, and also the Ramayana Battle of Lanka. All were destroyed. Telling the sweet pastimes of astakaliya-lila which are in Govinda-lilamrta and Krsna Bhavanamrta is another kind of loose tongue. Even if it is very, very hard, you should control this tongue. If you want a drop of nectar, you should be silent about confidential topics. Do not distribute them here and there in the markets.

Krodha vegam. We should try to control anger. From where does anger come? It comes from so many desires. Where there are no desires, there is no frustration and anger. You will be very happy always, and you will be smiling always. Your face will tell that no anger is there. If you want to enjoy the transcendental nectar of Krsna and Radhika.

If you want to enjoy the transcendental nectar of Krsna and Radhika, first try to take this drop of nectar. Jihva vegam: There are so many drinks, like Pepsi and Coca Cola, but try to control the tongue. Only take what you require to maintain your life. Be like Srila Raghunatha dasa Gosvami, and then no desires will come. She explained a straight line — from the mind, to the tongue, to the belly, to the genitals. But who can control these urges? Even Sankara failed, and Brahma also failed. Only Haridasa Thakura was saved. Why? He offered his everything to Krsna, to Caitanya Mahaprabhu. Maya came in a very beautiful shape to Haridasa Thakura — like a young lady. Haridasa told her, "Oh, please wait. I will fulfill your desire. Wait a little. I am in a yajna, and I must chant one crore (ten million names) of harinama. Very soon it will be finished. Sit down and wait. I will certainly fulfill your desire."

He was not finished in one day, or even two days. He took three days: harinama, harinama, harinama. Surely if anyone will chant like this, it will be purifying. The lust of that

prostitute was at once washed away. In a straight line — mind, tongue, stomach and genitals — all became pure, and she became like Haridasa Thakura. She did not become exactly like him, but some of his qualities came, and she became at once renounced. She told him, "Prabhu, I want to take your shelter." Haridasa then instructed her, "Go to your house, sell all your property, and give it in donation to the greedy brahmanas. They will very easily accept it. Don't keep anything. You should be akincana, niskincana, and keep with you only one white sari." That beautiful teenage girl did everything he said, and then she returned to him. He told her, "I am giving you this nectar: Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare.

"Don't go here and there. Be seated here. Only if you want to wash, or to pass urine and stool — then you can go. Here is Ganges. You should take bath here. Here in this asrama is Tulasi. Do parikrama of her, and chant day and night without rest."

The prostitute followed his instructions, and by that she became a very high-class devotee. All advanced devotees used to come to see how the impossible was made possible. This very wonderful change can surely take place.

One who follows this is actually guru, and the entire world becomes his disciple. Even Brahma and Sankara will come to take his darsana, and even Krsna may come to him when he is chanting.

The second drop of nectar is:

atyaharah prayasas ca
prajalpo niyamagrahah
jana-sangas ca laulyam ca
sadbhir bhaktir vinasyati

We should note this down in our heart. What is the meaning?

Sripad Aranya Maharaja: By the inspiration of Sri Caitanya Mahaprabhu, Srila Rupa Gosvami tells that there are six activities to be avoided. Atyaharah, over eating, is not only done with the mouth. We have five knowledge-acquiring senses. If they are engaged in material enjoyment, this is called over eating. Prayasas ca. Any activity which is detrimental to our bhajana is an over-endeavor and must be neglected. Prajalpa means talking unnecessarily about mundane matters. Niyamagraha has two meanings. Niyama means rules and regulations, and agraha means rejecting the rules and regulations and acting whimsically or independently of the orders of the guru and Vaisnavas. Niyama agraha also means over-adherence to the rules to the point that even when there is chance to make spiritual advancement by good association, you neglect that association. Jana-sanga means association with persons who are against bhakti. Laulyam means greediness and the restlessness of the mind that hankers for different philosophies that don't come from our guru-varga. These six cause the destruction of bhakti.

Srila Narayana Maharaja: You should very carefully understand the meaning of sadbhir bhaktir-vinasyati. If you have taken initiation and have somewhat advanced in bhakti, and even if your bhakti is at the stage of ruci and asakti is about to come, if you engage in these six activities, your bhakti will go away. Have you understood this? Even if your bhakti has reached ruci, and asakti is coming, if you do these things you will fall down.

These first two drops of nectar are very important, and if you are not following them, you will see that you are doing aropa-siddha-bhakti and sanga-siddha-bhakti — not suddha-bhakti, pure bhakti, real bhakti. What will be the result?

There is a very big Iskcon center in Calcutta. We read yesterday in the 'Times of India' that over seventy devotees have been arrested there. There were quarrels, beatings, and death

threats. Who was involved? They are 'god-brothers.' Although they had taken initiation from a great personality, they are now quarrelling with each other for control of their center and all the devotees.

One of them had become guru, and he had been controlling all. The second party, the rtviks, had no faith in him, and they themselves wanted to control all of Iskcon. Both sides were saying, "We are the real Iskcon." Who is the real Iskcon? Those on both sides, and those who have been arrested and taken to jail, are not Iskcon. I want that we should not be like them. From the beginning you should avoid the six prohibitive activities; otherwise you are bound to do as they did. This is why I am not going to establish big centers here and there — in Los Angeles, in San Diego, or anywhere else. I want you to practice all these things and preach all over the world. That is the best thing. Tell everyone:

harer nama harer nama
 harer namaiva kevalam
 kalau nasty eva nasty eva
 nasty eva gatir anyatha

You should chant, and you should be like a guru and tell others. What does it mean to be guru? You should practice and follow all these principles, and then become guru and tell others. At that time you will actually be a Vaisnava.

A Vaisnava will be akincina, without any sense of proprietorship, and dinahina, very humble and not quarrelling with anyone. Why are the god-brothers quarrelling? Are they quarrelling for bhakti? They are only quarrelling because they are greedy for mundane achievement.