

Tridandi Svami Sri Srimad Bhaktivedanta Narayana Maharaja

Controlling the Six Urges

January 21, 2001 Murwillumbah, Australia
Morning class at Sri Giriraja Govardhana Gaudiya Matha

[On most mornings in Murwillumbah, Srila Narayana Maharaja discussed the verses of Sri Upadesamrta. The following lecture was the second in the series of these classes.]

You should try to learn very pathetic songs (songs that are in the mood of separation). Srita kamala kuca mandala he. (Srila Maharaja slowly sang part of Sri Mangala-gitam by Sri Jayadeva Gosvami.) This song is very pathetic. You should learn it. Do bhajana and be happy.

We should remember the first sloka, and all other slokas, of Srila Rupa Gosvami's Sri Upadesamrta:

Vaco vegam manasah krodha vegam
Jihva-vegam udaropastha-vegam
Etan vegan yo visaheta dhirah
Sarvam apimam prthivim sa sisyat (text 1)

("A wise and self-composed person who can subdue the impetus to speak, the agitation of the mind, the onset of anger, the vehemence of the tongue, the urge of the belly and the agitation of the genitals can instruct the entire world. In other words, all persons may become disciples of such a self-controlled person.")

atyaharah prayasas ca
prajalpo niyamagrha
jana-sangas ca laulyam ca
sadbhir bhaktir vinasyati (text 2)

("Bhakti is destroyed by the following six kinds of faults: (1) eating too much or collecting more than necessary, (2) endeavours which are opposed to bhakti, (3) useless mundane talks, (4) failure to adopt essential regulations or fanatical adherence to regulations, (5) association with persons who are opposed to bhakti, and (6) greed or the restlessness of the mind to adopt worthless opinions.")

Sometimes an aspiring devotee may be very good, simple, and humble. But sometimes, if anything happens against his desire, he becomes mad; and if anyone will come in front of him, he will begin to beat him. Sometimes he can be controlled by anger, and this is very harmful. We should not be mad. If one is sometimes humble and sometimes very angry, what is this? We should not be like this. We should be always humble and tolerant.

I hear that so many devotees are sometimes very humble and sometimes like a red bull. If you will come in front of him he will lift you up and throw you with his horns. Don't be bulls in that way. Rather, as a bull serves and supports like a father — we should take this quality. We should never be bulls. We should never fight with or beat anyone.

How can you control all these urges? You cannot control them. Regarding these first two slokas, we can remember them or memorize them, but we should also try to follow them. We cannot control them. They are out of control. The six pushings or urges delineated in sloka number one, and the six impediments to bhakti in sloka number two, are out of control. There is one process, a very grand process, that can control them. What is that?

Utsahan niscayad dhairyat
Tat-tat-karma-pravartanat
Sanga-tyagat sato vrteh
Sadbhir bhaktih prasidhyati (text 3)

("Progress in bhakti may be obtained by the following six practices: (1) enthusiasm to carry out the rules which enhance bhakti, (2) firm faith in the statements of the sastra and the guru whose words are fully in line with the sastra, (3) fortitude in the practice of bhakti, even in the midst of obstacles, or patience during the practice stage of bhakti, even when there is delay in attaining one's desired goal, (4) following the limbs of bhakti such as hearing (sravana) and chanting (kirtana) and giving up one's material sense enjoyment for the pleasure of Sri Krsna, (5) giving up illicit connection with women, the association of those who are overly attached to women and the association of mayavadis, atheists and pseudo-religionists, and (6) adopting the good behaviour and character of pure devotees.")

If you are following this third sloka, automatically the two previous slokas will be followed. Very easily your mind, your tongue, and all your senses will be controlled, and, "atyahara prayasas ca, prajalpo niyamagraha". All this will be controlled by following the third verse. Simply by this one sloka. So we should know it.

Utsahaha. You should try to know the meaning, and then follow. If you are not following all these principles, it means you are not following me and not following Srila Rupa Gosvami; and thus you are not following Sri Caitanya Mahaprabhu and Radha-Krsna Conjugal. So you must follow.

(Srila Narayana Maharaja requested Sripad Aranya Maharaja to speak)

Aranya Maharaja: In this verse Srila Rupa Gosvami is explaining six principles which must be practiced in a devotee's spiritual life. If he will observe these six items...

Srila Narayana Maharaja: There will be no need of following the first two verses separately. Why? They will come automatically.

Aranya Maharaja: For anyone who will observe these six principles mentioned in this third verse, Srila Rupa Gosvami is giving a guarantee: *sadbhir bhakti prasidhati*. One must be successful in his spiritual life. The first word, *utsaha*, means enthusiasm. One is fully engaged by body, mind and words in the service of Guru and Vaisnavas. He is not doing this begrudgingly, thinking, "Oh, I don't want to do it, but I am doing it anyway." It will not be like this. He acts with joy and with eagerness together, fully engaged in service to Guru and Vaisnavas.

Srila Narayana Maharaja: Do you know Govinda, the servant of Sri Caitanya Mahaprabhu in Puri? How was he serving? He was always energetic — always and always. We should follow him. If you want bhakti, then follow the associates of Sri Caitanya Mahaprabhu. Otherwise you cannot follow Radha and Krsna, the gopis and friends, and others like them. First come to Caitanya Mahaprabhu.

Aranya Maharaja: This enthusiasm has two sides. One side is that we should be enthusiastic to follow all the activities of devotional service. This is not so difficult. But the other side is that those things that are *anarthas*, those things that are unwanted bad habits and attachments in our life, with enthusiasm we should try to leave them very far behind.

Srila Narayana Maharaja: How? There is an example. Suppose you have taken so much maha-prasada, and now, during the night when you are sleeping, a big motion comes. A very strong motion. Do you understand what I'm telling? A motion (an urge to pass stool) comes, and you are trying to check it because there are no bathrooms. You will have to go the 'Indian bathroom' (an outside latrine). A very big, very strong motion is just now coming, but it is raining and very cold outside.

Brajanath prabhu: And no umbrella.

Srila Narayana Maharaja: Oh, you are restless: "What to do?" You run there and pass stool, and then, with a sigh of relief, "Ohhhhh". Giving up all bad things is like this. When you give them up, you will feel such relief.

Aranya Maharaja: Then we come to the next point. *Niscayat* means confidence; very firm faith in the words of guru, sadhu, and sastra. In sastra, and from guru and sadhu, I have heard what is *sadhya*, the goal of my life. Also, I have heard what is *sadhana*, the method to achieve that goal. Therefore, under their guidance and trying to be unconditionally surrendered, following that *sadhana*, it is absolutely certain that my *sadhya*, my goal, one day it must be achieved. This is called *niscayat*, confidence.

Srila Narayana Maharaja: Srila Bhaktivinoda Thakura has said that all these instructions, from top to bottom, are only for *grhasthas*. They are not for renounced order sannyasis or brahmacharis. *Grhasthas* should be perfect. Then they can renounce. If, before practicing these things they have left home, what will become of them? They will be fallen. For the renounced order sannyasis and brahmacharis or *vanaprasthas*, all these instructions will be

followed to the full extent. They will never, never fail to do all these things. They were expert in their householder life, and now they are more perfect and have thus left all attachments. Examples of such renunciates are Sri Sukadeva Gosvami, Sri Narada Gosvami, Sri Caitanya Mahaprabhu, and Srila Raghunatha dasa Gosvami. Renounced order sannyasis and brahmacaris will exemplify these verses to the full extent. You should follow these things, and then we will see that everything is controlled. You will easily be able to chant and remember throughout the whole day and night.

I have heard it said that if anyone has somehow, for any reason, stopped chanting gayatri-mantra or guru-mantra for three days, he will have to take initiation again, and until then he should not continue chanting. This is totally wrong. Totally wrong. Somehow, one may be admitted in the hospital and he is operated on. This takes almost three months, and he is not able to chant and remember. What should he do? Should he again go to his Gurudeva and say, "Please again initiate me", and then again chant? No. When he is able, after three days, four days, or one month, again he will chant. There is no need to take a new initiation or anything like that.

From whom did this false idea come? I want to cut that person's sikha. Have I ever told this? You should come to me for all siddhanta. In no Veda, Upanisada or Sastra is it written that when someone neglects the mantra he has to be initiated again, and until that time he should stop chanting. If one willingly stops chanting, there is nothing to say about him. If inspired again, he can begin again. No harm.

In Gita it has been told, "...pratyavayo na vidyate, svalpam apy asya dharmasya, trayate mahato bhayat. ("Endeavors on the path of bhakti-yoga are neither fruitless nor subject to loss. Even a little progress frees one from fear and the greatest dangers in this material world." [Bhagavad-Gita 2.40]) If any man was first very much inspired, and he took guru-mantra and so on, and he was always chanting and remembering krsna-nama, but after some time he became weak and left chanting, what harm will there be? Any harm? No. There is always gain in whatever he has done favorably. If he stops, but doesn't commit any offence to Vaisnavas or the ten kinds of nama-aparadha, then again he can chant. There is no need of prayascita, atonement. It is not that he should have a fire sacrifice and this and that.

He can repent, "Oh, I have done wrong. Save me." And, if he has committed aparadha to anyone, he should at once go to that devotee and beg pardon: "Please excuse me. I have done wrong to you." Like Jagai and Madhai he should say, "Ara mero vapa". When Jagai and Madhai were liberated by Sri Caitanya Mahaprabhu and Nityananda Prabhu, they said, "I am promising that in the future I will not be a visayi, sense enjoyer. I will not do anything wrong." And they never did. They became so humble.

We should try to be like this. If you do this, it is very good. If a man is always chanting, remembering, reading books, not sleeping... some brahmacaris are sleeping. Why they are sleeping, I don't know. I will make them stand upside down, on their hands. I have come from India to tell all these truths and they are sleeping. I will give

them pillows and tell them, "Oh, you should sleep here." I see that no one is sleeping; only my brahmacaris are sleeping. They had taken so much mahaprasada.

So if a man is always chanting and remembering Krsna, reading books and serving, there is no need of separately controlling the mind and all other urges. Is there any need? These upadesha, instructions, are not for them.

It is very easy. We should always engage in chanting, remembering, and reading books like Srimad Bhagavatam and Sri Caitanya Caritamrta. We should hear all these things, and completely engage our senses in them. There is no need of controlling the mind separately. Everything will be controlled. This is the easiest way. I never tried to control my senses. I tried to engage all my senses by always chanting and remembering. It is so very easy. You can do it. Even greatly high, strong lust can go away by this. So don't worry.

Niscayat dhairyat, tat tat karma pravarttanat. Always engage your mind. If you are doing your job for maintenance, at that time there is no mala (japa beads). No harm. Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. If you are not doing this, then all kinds of silly things and bad things will come and fill your mind. So why not do this? Why should silly things come? You should be very careful about this.

Don't say anything which is not bona fide, which Gurudeva has not told, and which is not in line with the amnaya-parampara — Vedic instructions received through the parampara. Not all Vedas are evidence. Not all Upanisads and Puranas are evidence. Only those which our guru-parampara has accepted. Suppose a mayavadi says, "It has been told in the Vedas, 'aham brahmasmi.'" What will you do? He has twisted the meaning. We should go to the parampara and see what is the meaning. The real meaning is, "I am Parambrahma's servant. I am a servant of God."

I am very happy to be here.