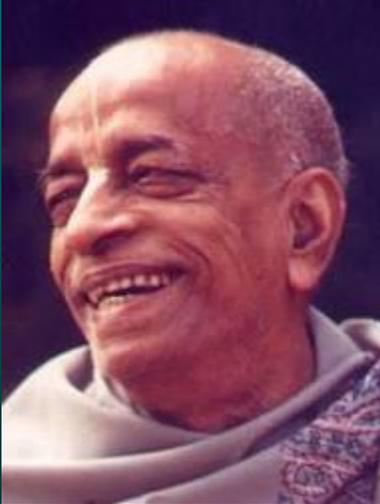


ŚRĪ MAHĀNET

Since the beginning of the Millennium

February 2019



Srila A.C. Bhaktivedanta
Swami Prabhupada

The almighty God can bestow upon anyone the kingdom of the universe from a very small beginning, and similarly He can take away the kingdom of the universe on the plea of begging a small piece of land.

(Srila Prabhupada Purport
Srimad Bhagavatam 3:1:19)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.15

sarvartha-sadhakatvam –

*samsare 'smin maha-ghore, moha-nidra-samakule
ye harim saranam yanti, te krtartha na samsayah
Brhan-Naradiya Purana*

A surrendered soul is successful in all endeavors –

"In the dense darkness of this material world which is engulfed in ignorance and sleep, those who surrender unto the holy lotus feet of Lord Hari are successful in all their endeavors. Of this there is no doubt."



Surrender unto the holy lotus feet of Lord Hari

WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
from *The Loving Search For The Lost Servant*



**Śrīla Bhakti Rakṣak
Sridhar Deva Goswami
Maharaj**

*“The self-
distribution of the
Absolute is meant to
draw us back home,
back to Godhead,
and in this way, the
Lord is eternally
engaged in His
loving search for
His lost servants.”*

Visvanatha Cakravarti Thakura has identified two qualities in the Caitanya avatara: He relieves the fallen souls, and He searches out Kṛṣṇa in the mood of His beloved (*dayitayepsitam anvadhavat*). Inspired by the mood of *dayita*, His beloved, Srimati Radharani, He ran after the souls in bondage to deliver them. Here we find the scriptural reference, the seed of this conception. He is in quest of the lost souls, absorbed in a loving search for His lost servants. And throughout the whole life of Sri Caitanya Mahaprabhu and His other self, Nityananda, it is very clear that They, being the Supreme Entity Themselves, are hunting after the fallen souls to deliver them.

the wicked, as well as to reestablish religious principles, I appear millennium after millennium." Here, Kṛṣṇa says, "I come here now and then to help reestablish the scriptural injunctions, as well as to do away with the demoniac." These are the references from the scriptures describing how Kṛṣṇa comes in search of His servants. By accepting these statements as our starting point, we can see that He is always coming to this world to help the fallen souls, His own servants. What is the position of the fallen souls? In *Sri Caitanya-caritamṛta*, Śrīla Kṛṣṇadāsa Kavirāja records Sri Caitanya Mahaprabhu instructing Sanātana Goswami:

*jīvera 'svarupa' haya - kṛṣṇera
'nitya-dasa'
kṛṣṇera 'tatastha-sakti' bhedabheda-
prakasa'
kṛṣṇa bhuli sei jīva anadi-
bahirmukha*

This will be the backbone of our conception of the Lord's loving search for His lost servants. And it is also said (*Bhagavad-gīta* 4. 7-8) :

*yada yada hi dharmasya
glanir bhavati bhārata
abhyuthanam adharmasya
tadatmanam sṛjamyaham*

*paritranaya sadhunam
vinasaya ca duskṛtam
dharma-samsthapanarthaya
sambhavami yuge yuge*

"Whenever and wherever religion declines and irreligion becomes prevalent, I advent Myself. In order to protect the saintly and punish

*ataeva maya tare deya samsara
dukha*

"The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents." In order to deliver His lost servants, the Lord comes now and then to take them up to His own home. In other religions we find many messiahs coming to help us to retrace our path from worldly consciousness back to God consciousness. Yet although we see this conception in other countries and other religious traditions, in India it is found in a most profuse and systematic way.

In *Srimad-Bhagavatam* (11.14.3)
Krsna says:

*kalena nasta pralaye
vaniyam veda-samjnita
mayadau brahmane prokta
dharmo yasyam mad-atmakah*

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Again, at the time of creation, I first inspired Brahma the creator from within his heart. And then, through Brahma, so many disciples were enlightened. They in turn enlightened their disciples. And in this way, the line of revealed truth descends from Me." And in *Bhagavad-gita* 4.1-2 Krsna says:

*imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakove 'bravit
evam parampara-praptam*

*imam rajarsayo viduh
sa kaleneha mahata
yogo nastah parantapa*

"First I instructed the sun-god Surya in this knowledge, and from Surya it passed to Manu, and from Manu to Iksvaku; so from the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciple succession, generation after generation." In this way, Krsna appears again and again to reclaim His long lost servants. And, as Sri Caitanya Mahaprabhu, Krsna is also tasting His own sweetness. When He wants to distribute it to the devotees, the cause is His ecstatic potency (*hladini-sakti*). When Krsna combines with His potency as Sri Caitanya Mahaprabhu, He becomes the *acarya*. So Krsna says, *acaryam mam vijaniyan*: "Know that I am the *acarya*." His *acarya-lila* is His self-distribution,

and thereby He is taking His lost servants home. His recruitment is to distribute knowledge about Himself and devotion for Himself, and then to take them home. In Vrndavana, Krsna is tasting rasa within His own circle, and in Navadvipa, as Sri Gauranga with His group, He is tasting Himself and distributing that taste to others. His distribution and recruitment are one and the same. By distributing Himself He is drawing our hearts to Him, taking us home. The self-distribution of the Absolute is meant to draw us back home, back to Godhead, and in this way, the Lord is eternally engaged in His loving search for His lost servants.



DIVINE INSTRUCTION

Srila Bhakti Sundara Govinda Deva Goswami Maharaja
from "Revealed Truth"

"*Virachaya mayi dandam*, You may punish me. I know that I am very poor and that I have no actual devotional property. He *Dina-bandhu!* *Dayam va*, or You may bestow Your mercy upon my head. Oh Lord! You may send me a thunderbolt or a drop of water, that is Your matter. Regardless of Your choice I will always chant Your glories and remain surrendered to Your lotus feet. I will never take anything from the ground, and whatever grace I receive from You I will consider to be

sufficient for me."

This type of exclusive devotional mood in chanting the Lord's Holy Name is necessary for everyone. It will give super-benefit to the conditioned souls, and liberated souls are also always tasting that mood.

FINALISING OUR RELATIONSHIP WITH THE LORD

In this way Srila Rupa Goswami Prabhu shows us how to pray in an attentive and exclusive

mood of devotion. It is necessary to chant the Lord's Holy Name with this mood in order to draw the grace of the Lord to us. We must consider that whatever we need will come to us through our prayer and the Lord's grace, and that through that mood of prayer the Lord will be inspired to bestow His mercy upon us.

When we chant the Lord's Holy Name it is not necessary to think or focus on anything. We only need to chant in the prayerful mood of surrender, considering, "I am Yours



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

and You are mine.” Through this mood our relationship with the Lord will be finalized. At first it will not become final but by chanting, chanting and chanting, slowly the Source of our chanting, the Lord, will fully acquire our mind. And *sarvah sukhamaya disah*, we will see joy in all directions. The Lord’s Holy Name will enter our heart and give us full nourishment and supreme *kalyana, mangala*, benefit, auspiciousness, etc.

APPEALING IN THE COURT OF MERCY

When devotees try to chant the Lord’s Holy Names they may feel, “I cannot attentively chant the Lord’s Holy Name. I do not have a pure mood of surrender and devotion. So who am I? What qualification do I have? Krsna is so great, why would Krsna bestow His merciful glance upon me?”

Through this realization and mood of self-examination the devotee will eventually conclude to pray, “The only hope I have is that I may receive Krsna’s causeless mercy. If His

souls and reveal His ecstasy, *Krsna-prema*, in their hearts. Krsna is so merciful and can do everything, so we can always be hopeful. Devotees who are very attached to the conception of Mahaprabhu will try to chant the Lord’s Holy Name with this exclusive mood.

We have no other way but to chant the Lord’s Holy Name in humble surrender. Devotees may sometimes count while they chant and they may sometimes chant without counting. They may sometimes chant quietly and sometimes chant loudly. They will simply chant in a mood of prayer, “Whether the Lord will see me or not see me, bestow His mercy on me or not, that is His own personal matter. I must simply chant His Holy Name and have faith that one day I may receive His causeless mercy.”

HOPE FOR THE HOPELESS

There is another expression of the devotees’ mood:

parama-karuniko na bhavat-parah

causeless grace suddenly comes to me I will consider that to be my great good fortune and I will get everything.”

If we bring ourselves before the Lord in the court of justice we have no hope. But if we will bring ourselves before the Lord in the court of mercy we can have so much hope. Srila Rupa Goswami and Srila Sanatan Goswami have expressed,

*apane ayogya dekhi’ mane pan ksobha
tathapi tomara gune upajaya lobha*
(*Sri Chaitanya-charitamrta: Madhya-lila*, 1.204)

“We are sure we are unqualified and insignificant. There is no doubt about this. We are fallen souls with many disqualifications. But we are also sure Krsna is so merciful and highly qualified. There is also no doubt about that.”

When we hear these types of prayers and promises in the Scriptures we can be fully enthusiastic. Krsna’s mercy is infinite and can easily take us into the transcendental abode of His service. Krsna’s nature is to attract the *jiva-*

*parama-sochyatamo na cha mat-parah
iti vichintya hare mayi pamare
yad uchitam yadu-natha tad achara*
(*Padyavali: Bhaktanam-mahatmyam*, 66)

“Oh Krsna, I do not know my position but You know who I am. I am feeling I am in an insignificant, unqualified, ignorant, lamentable and sad position. I have no quality or qualification and I feel I cannot actually do anything. But Your position is Supreme. You are the supremely merciful Rescuer of the fallen souls. You have promised that You will give special attention to the ignorant fallen souls who are in need, and rescue those who take shelter at Your lotus feet. I do not know if I can take full shelter of You or not but I am offering myself to You with my all and everything. You can see me present before You, so please give Your merciful glance to me.

SPIRITUAL GUIDANCE

Srila Bhakti Nirmal Acharya Maharaja
from “*Guidance*” – Volume 1



Srila Bhakti Nirmal Acharya Maharaja

Vaiṣṇavs: Not What They Seem

From a talk given on 24 June 2010

Sanātan Goswāmī asked, “*Koi se hita haya?* What is good for us?”
There are many ways given—*śravaṇam*, *kīrtanam*, etc.

*ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt tato niṣṭhā ruchis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañchati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ*

It is written very nicely—first is śraddhā, then from śraddhā saṅga comes, and so on.

“In the beginning there is faith, then good association, then practicing life. After that, the offences gradually go away, faith becomes stronger, taste comes, then attachment, then there arises affection and love. This is how love to God comes to those *who*

practise Kṛṣṇa consciousness.”
(Śrī Bhakti-rasāmṛta-sindhuḥ, 1.4.15-16)

It is written very nicely—first is *śraddhā*, then from *śraddhā saṅga* comes, and so on. Nityānanda Prabhu, on the other hand, said only one thing, and said it very strongly:

“How to prosper in our life?”

“*Bhāgavata paḍa Vaiṣṇavera sthāne, ekānta āśraya kara Chaitanya-charaṇe! Yao! Go! Go read Bhāgavatam under the guidance of bona fide Vaiṣṇavs and take shelter at Mahāprabhu’s lotus feet! That is your benefit.” (Cc, 3.5.131)* Nityānanda Prabhu says like this.

Question: *Could you please explain the qualification of a Vaiṣṇav?*

Once, Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākura went to give a lecture in some place near Delhi. The people thought a guru was

coming and he would have long hair, a big beard, like that, but when Prabhupād came, they saw a simple man. The audience was unhappy, and Prabhupād started his lecture with the words, “I cannot see anybody here who can recognize a *Vaiṣṇav*, who has the eyes to see a *Vaiṣṇav!*”

Kṛṣṇa Dās Kavirāj Goswāmī explained it, and Mahāprabhu’s conception is the same — there is a *Vaiṣṇav* (ordinary *Vaiṣṇav*), a *Vaiṣṇavatara* (better *Vaiṣṇav*), and a *Vaiṣṇavatama* (best *Vaiṣṇav*). There are three different qualities of a *Vaiṣṇav*, they are also the same as *kaniṣṭha Vaiṣṇav*, *madhyam Vaiṣṇav*, and *uttam Vaiṣṇav*.

Gurudev and all our *āchāryas* are *uttam-adhikārī*, but they have to come down to the stage of *madhyam-adhikārī* because an *uttam-adhikārī Vaiṣṇav* always sees the Lord everywhere, he does not even see a disciple, so he cannot make a disciple. For an *uttam-adhikārī* to take a disciple, he has to come down to the middle stage. --*To be continued...*

VAISNAVA CALENDAR for Sri Dham Navadwip, India

February 2019

1. (Fri) Krishna Dvadashi. Paran between 6:23 and 10:02 a.m.
 5. (Tue) Gaura Pratipad. Disappearance of Tridandi Swami Srimad Bhakti Gaurava Vaikhanas Maharaj. Disappearance of Sri Haripada Chaudhuri Das Adhikari.
 6. (Wed) Gaura Dvitiya. Disappearance of Tridandi Swami Srimad Bhakti Sharan Shanta Maharaj.
 9. (Sat) Gaura Chaturthi. Appearance of Srila Bhakti Pavan Janardan Maharaj.
 10. (Sun) Gaura Panchami. Sri Krishna Vasanta Panchami. Appearance day of Sri Vishnu Priya Devi. Appearance of Srila Pundarik Vidyanidhi, Srila Raghunath Das Goswami, and Srila Raghu Nandan Thakur. Disappearance of Srila Visvanath Chakravarti Thakur, Tridandi Swami Srimad Bhakti Viveka Bharati Maharaj, and Tridandi Swami Srimad Bhakti Svarup Parvat Maharaj. Sri Saraswati Puja.
 12. (Tue) Gaura Saptami. Appearance of Mahavishnu Avatar, Sri Advaita Acharya.
 13. (Wed) Gaura Ashtami. Disappearance of Sripad Virendra Krishna Prabhu.
 14. (Thu) Gaura Navami. Disappearance of Srila Madhva Acharya.
 15. (Fri) Gaura Dashami. Disappearance of Srila Ramanuja Acharya.
 16. (Sat) Gaura Ekadashi. Trisprsha Mahadvadashi. Varaha Dvadashi. Appearance of Lord Varaha. Fast in honour of Mahadvadashi, the appearance of Lord Varaha, and the appearance of Sri Nityananda Prabhu.
 17. (Sun) Gaura Trayodashi. Appearance of Sri Nityananda Prabhu. Paran between 6:14 and 9:59 am after the worship of Sri Nityananda Prabhu. Grand festival and installation anniversary of Sri Sri Guru Gaura Nityananda Jiu at Sree Chaitanya Saraswata Krishnanushilana Sangha, Ekachakra Dham.
 19. (Tue) Purnima. Sri Krishna's Madhurotsav. Appearance of Srila Narottam Das Thakur.
- (GOVINDA)
22. (Fri) Krishna Tritiya. Disappearance of Tridandi Swami Sripad Bhakti Premik Siddhanti Maharaj.
 24. (Sun) Krishna Panchami. The 146th divine appearance festival of the founder of the Sri Chaitanya Math and worldwide Sri Gaudiya Maths, Bhagavan Sri Srila Bhakti Siddhanta Saraswati Goswami Prabhupad. Anniversary festival of the installation of Sri Gupta Govardhan Sri Mandir, Sri Govinda Kunda, Nabadwip. Disappearance of Srila Purushottam Thakur.
 25. (Mon) Krishna Shashthi. Appearance of Tridandi Swami Srimad Bhakti Saranga Goswami Maharaj.

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