

# ŚRĪ MAHĀNET

Since the beginning of the Millennium

March 2019



Srila A.C. Bhaktivedanta  
Swami Prabhupada

“While traversing the earth, Vidura simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.”

### Purport

The first and foremost duty of a pilgrim is to satisfy the Supreme Lord Hari. While traveling as a pilgrim, one should not be worried about pleasing society. There is no need to depend on social formalities or occupation or dress.

One should remain always absorbed in the function of pleasing the Lord. Thus sanctified by thought and action, one is able to realize the Supreme Lord by the process of a pilgrim’s journey..

(Bhaktivedanta Swami Prabhupada  
*S. Bhag.* 3:1:19)

## ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.16

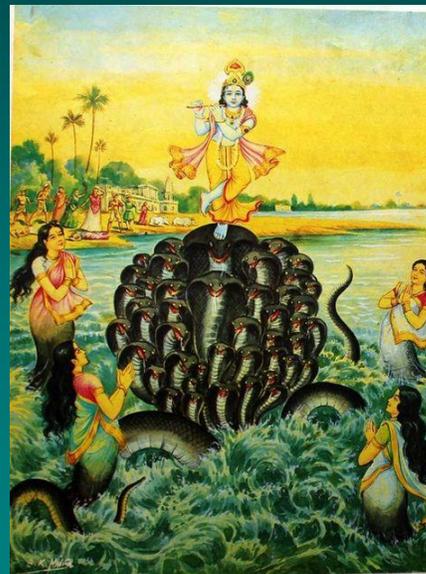
*ajitendriyanam api siva-datvam –*

*kim durapadanam tesam, pumsam uddama-cetasam  
yair asritas tirtha-padas, carano vyasanatyayah*

*Bhagavatam, 3.23.42*

By surrender, even persons of uncontrolled senses attain all good fortune –

"The lotus feet of Lord Hari vanquish material existence. By surrendering unto His lotus feet, nothing remains difficult to achieve, even for a person of agitated mind."



Surrendering unto Sri Hari’s lotus feet

# WORDS OF OUR GUARDIANS

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

## Planets of Faith - The Gradation

"Just as in the tangible world there is the sun, the moon, and so many other planets, in the world of faith there is a gradation of planetary systems. We have to scrutinize the scriptures, take advantage of the guidance given by saints, and understand how the progress of faith to the highest plane is achieved by eliminating the lower planes." Faith is the only means through which we can see, hear, or feel the higher world; otherwise it is all meaningless to us. To understand that plane, an inner awakening is necessary. We can connect with the upper world only through a higher

source. Therefore *divyam jnanam*, knowledge of the higher plane, is not ordinary knowledge; it is transcendental, supramental feeling and sense. But to realize this, surrender is compulsory. After that, we may go on hearing and chanting, remembering and worshiping and praising the Lord, or rendering so many other kinds of service, but the first thing - the foundation of devotion - must be self-surrender. Otherwise nothing will be effected; our show of devotion will all be imitation.

We must sincerely feel, "I shall be faithful in my service to the Supreme Lord. I am meant for Him. I am ready to die to live. I want to

live for Him only and not for fulfilling any separate interest. I want nothing less than the absolute. I want to be His completely." This sort of intensity is an indispensable necessity for a devotee. A devotee has to conceive, to feel, that he is meant for Kṛṣṇa. He is not an independent entity; He is dependent on Kṛṣṇa - the highest absolute center - and nothing else.

To identify with the interests of our family, society, or country is extended selfishness, but all false identification must be eliminated. We must be neither selfish nor entangled in extended selfishness. Rather, all sorts of foreign contamination must be eliminated from our conception of self. All outside demands must be canceled. Then we shall feel in our innermost hearts that we are connected with the whole of the infinite, the absolute. And nothing external is required for

our success. The only thing required of us is that we dismantle the ego's cover. The ego is collecting some foreign elements, but that foreign collection box must be dissolved - finished - and then, in our innermost hearts' we shall find our connection with the fundamental plane of loving service to the organic whole.

Both enjoyment and renunciation are abnormal. They are two kinds of demons: enjoyment or exploitation, and eternal rest or renunciation. These two tendencies are our enemies. A higher, positive life is possible only when we become fully independent of both exploitation and renunciation.

Everything will help us if we can see it in connection with the center. On the other hand, the kind of exclusive renunciation practiced by the Sankarites and Buddhists is not



**Srila Bhakti Rakshak  
Sridhar Deva Goswami  
Maharaj**

*"The Lord's potency is dynamic, and that dynamicism is always producing rasa or the flavor of ecstasy."*

recommended by our line. We are concerned to harmonize things so that everything will remind us of our duty towards the absolute, and encourage us to dedicate ourselves to Him.

*prapancikataya buddhya  
hari-sambandhi-vastunah  
mumuksubhiih parityago  
vairagyam phalgu kathyate  
anasaktasya visayan  
yatharham upayunjatah  
nirbandhah krsna-sambandhe  
yuktam vairagyam ucyate  
(Bhakti-rasamrta-sindhu)*

To neglect the environment, thinking that it is filled with undesirable material things, won't help us. That is not correct.

Everything within the environment should remind us of the absolute. In that spirit we should move, thinking: "Accept me and connect me with the service of our Lord."

When the environment is seen with the correct vision, everything will help encourage and excite us in our service to the center. We are living in an organic whole, a system. And that system is composed of the owner and the owned, the possessor of the potency and the different types of potencies (*sakti-saktiman*).

### Emporium of Rasa

The Lord's potency is dynamic, and that dynamicism is always producing rasa or the flavor of ecstasy. The whole lila is producing ecstasy (*anandam, rasam*). Krsna Himself is the emporium of rasa (*akhila rasamrta murthih...anandamaya vilasa*).

Dynamic movement is a necessity in His *lila*; it cannot be eliminated. And that movement is always producing a novel ecstasy which feeds every atom of the

spiritual world. In that transcendental abode, Krsna is the center who attracts everything and enthuses rasa and *anandam*, ecstasy and joy within everything. This is the nature of the movement of the absolute.

It is not static, but dynamic - filled with movement. And that movement is *prati-padam purnamrtasvadanam*: at every point, every step, it produces a new type of joy which is infinite. It is not the stale and sterile joy we find here.

## DIVINE INSTRUCTION

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

### HOPE FOR THE HOPELESS

There is another expression of the devotees' mood:

*parama-karuniko na  
bhavat-parah  
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.

"You are the Super-Rescuer of the fallen souls, *Patita-pavana*, and I am a super-conditioned soul, *patita*, so please do the needful. I will not tell You what You should do, You can see everything perfectly. I only pray that You do what is necessary for me. I do not see any soul who is more fallen than myself, and You



Srila Bhakti Sundara  
Govinda Deva Goswami  
Maharaja

bestow Your mercy upon the most fallen souls first, so I am very hopeful You will do the needful and rescue me.”

There are so many songs and expressions of prayer to the Lord which explain our position and the Lord’s position. We can see that everywhere the *jiva*-souls are in a hopeless position and a hopeful position. Alone they must be hopeless but in connection with the Lord they must be hopeful. So lastly, through the Lord’s grace, the *jiva*-souls can always be hopeful, and that is the mood of a devotee.

## SPEAKING FROM WITHIN OUR HEART

**Devotee:** In the Scriptures it says we need to take the Holy Name constantly to remove our offences against the Holy Name. But I have also heard that we should chant only a small number of times with full concentration. Can you explain something about the quality and quantity of our chanting?

**Srila Govinda Maharaj:** It is not hard to

Bhaktivinod Thakur explained,

*hrdaya haite bale, jihvara agrete chale,  
sabda-rupe nache anuksana  
(Saranagati: Sri Nama-Mahatmya, 2)*

“Hari-Nama Himself will speak from within the clean heart of a devotee and then dance on his tongue in the form of sound vibration.”

The Holy Name needs a proper place to reveal Himself. Without the atmosphere of a clean heart and a surrendered mood of prayer and devotion the divine vibration form of the Holy Name will not be attracted to manifest Himself. But someday, like lightning, the Name may appear in our heart and dance on our tongue. That will happen one day if we continue our meditation on the Holy Name. But it is not meditation actually, it is our chanting service. Through our service mood the Holy Name will one day appear in our heart.

Sometimes the Name first comes to us in a mixed way, it may not first reveal its fully

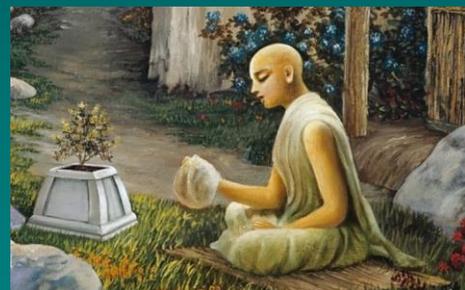
understand the difference between quality and quantity chanting of the Holy Name. We need to satisfy Krsna and His non-different form of the Holy Name. Chanting in a way that is satisfying to the Holy Name is quality chanting and that will draw down the revelation of the pure Holy Name in our hearts. When Hari-Nama is pleased with us He will appear in His own divine vibration form on our tongue.

We cannot see Krsna’s divine form and we cannot hear Krsna’s Holy Name. What comes out from our tongue when we chant is not transcendental because our tongue is not transcendental. But our tongue can get a transcendental form when the divine Name of the Lord appears there. So, quality chanting means transforming our tongue in a transcendental way by attracting the divine Name, the transcendental vibration form of the Lord, to appear there.

The Lord made the special sanction in *kali-yuga*, “I shall manifest in My transcendental vibration form in the heart of the surrendered soul who has clean and purified consciousness.” Srila

transcendental form. First it may come and go, come and go, come and go, but finally it will stay within us. Eventually that will happen if our mood will always be directed towards the service of Krsna and our Gurudev. With that mood whatever is known to you and whatever is unknown to you - both will appear in your heart. With that revelation you will understand what is light and what is darkness.

So everything depends upon our mood of chanting and mood of service. It is very good if you will think, “It is my service to chant. I neither know why I am chanting, and what I should think, nor is it necessary for me to know.”



Chanting sincerely and dedicatedly

# SPIRITUAL GUIDANCE

*Srila Bhakti Nirmal Acharya Maharaja*  
*from "Guidance" – Volume 1*

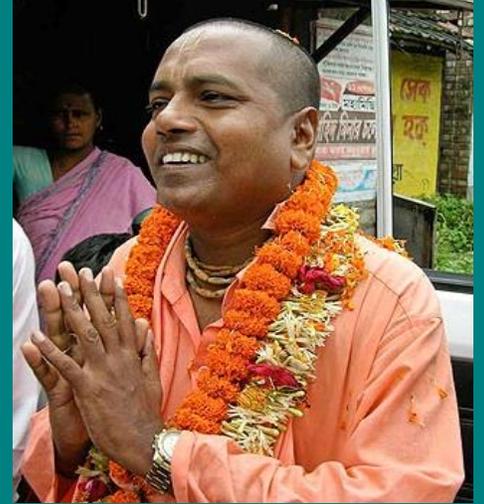
## Mahāprabhu's Teachings to Śrīla Raghunāth Dās Goswāmī

*Speaking on Śrī Chaitanya-charitāmṛta, Antya-līlā, Chapter 6 6*  
*September 2010*

Mahāprabhu teaches us so many things.

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe*  
*bhāla nā khāibe āra bhāla nā paribe*  
*amānī mānada hañā kṛṣṇa-nāma sadā la'be*  
*vraje rādhā-kṛṣṇa sevā mānase karibe*

*“Do not listen to the mundane talks, do not listen to the mundane news. Do not eat fancy food, do not wear fancy clothes. Do not expect honor for yourself, but offer all respect to others. Always*



Srila Bhakti Nirmal Acharya Maharaja

*chant the Holy Name of Kṛṣṇa, and in*  
*your mind serve Rādhā-Kṛṣṇa.”*  
*(Śrī Chaitanya-charitāmṛta, Antya-līlā,*  
*6.236-237)*

We are always gossiping, always talking so much: talking, talking, talking. We lose our energy. Talking so much with your tongue, with your mouth, you waste your energy on other purpose, then how will you get the energy to chant the Holy Name? If you waste your energy on talking some nonsense, *grāmya-kathā* (village talks, gossiping), *grāmya-vārtā* (village news, mundane news), how will you get the energy to chant the Holy Name, how will you get the energy to serve to the Lord, *sādhu*, your Guru? Do you understand it? It is an easy matter.

*Śrī Chaitanya-charitāmṛta* tells about Mahāprabhu's conception. There are so many things there.

*āra dina raghunātha svarūpa-charaṇe*  
*āpanāra kṛtya lāgi' kailā nivedane*  
*ki lāgi' chhādāilā ghara, nā jāni uddeśa*  
*kī mora kartavya, prabhu karuna upadeśa*

*“The next day, Raghunāth Dās inquired*  
*at the lotus feet of Svarūp Dāmodar about*  
*his duty. ‘I do not know why I have given*  
*up the household life. Please advise me*  
*what is my duty?’”*  
*(Śrī Chaitanya-charitāmṛta, Antya-līlā,*  
*6.228-229)*

*“You have brought me here, but what is my*  
*duty? I was in a family life, and now I have*  
*brought my everything here, so what is my*  
*duty? Please tell me.”*

To be continued....

# VAISNAVA CALENDAR for Sri Dham Navadwip, India

## March 2019

2. (Sat) Krishna Ekadashi. **Vijaya Ekadashi. Fast.** Disappearance of Sripad Krishna Govinda Das Adhikari.
3. (Sun) Krishna Dvadashi. Paran between 6:03 and 9:54 a.m.
5. (Tue) Krishna Chaturdashi. Sri Sri Shivaratri (optional fast). Disappearance of Sripad Yudhamanyu Prabhu Seva Vikram.
6. (Wed) Amavasya. Paran between 6:00 and 9:52 a.m. for those who fasted. **Anniversary festival of the installation of Sri Sadashiva Gangadhar, Sri Govinda Kunda, Nabadwip.**
7. (Thu) Gaura Pratipad. Disappearance of Vaishnava Sarvabhauma Srila Jagannath Das Babaji Maharaj, Srila Rasikananda Dev Goswami, and Tridandi Swami Srimad Bhakti Dayita Madhav Maharaj.
8. (Fri) Gaura Dvitiya. Appearance of Srila Bhakti Kusum Ashram Maharaj.
9. (Sat) Gaura Tritiya. Sri Sri Guru Gauranga Gandharva Radha Ramanasundar Jiu installation anniversary festival, at Sree Chaitanya Saraswata Krishnanushilana Sangha, Kaikhali, Kolkata.
10. (Sun) Gaura Chaturthi. Appearance of Srila Purushottam Thakur. Disappearance of Sripad Tulasidas Das Adhikari Prabhu.
11. (Mon) Gaura Panchami. Disappearance of Sriyukta Tarangini Devi.
16. (Sat) Gaura Dashami. **Adhivas festival of Sri Nabadwip Dham Parikrama.** Beginning of annual seven day festival.
17. (Sun) Gaura Ekadashi. **Amalaki Ekadashi. Fast. Sri Nabadwip Dham Parikrama begins.** Parikrama of Sri Ishodyan, Sri Yoga Pith (Sriman Mahaprabhu's appearance place), Srivas Angan, Sri Nrisimha Mandir, Sri Advaita Bhavan, Murari Gupta Bhavan, Sri Chaitanya Math, the Temple of Sri Sri Gandharvika-Giridhari and Sriman Mahaprabhu surrounded by the Acharyas of the four Vaishnava sampradayas, Srila Prabhupad's Samadhi Mandir, Srila Gaura Kishor Das Babaji Maharaj's Samadhi, Sri Kazi Samadhi, Sharadanga Sri Jagannath Mandir, Sridhar Angan, Sri Simantadwip, Sri Rudradwip, and Sri Antardwip.
18. (Mon) Gaura Dvadashi. Paran between 5:49 and 9:47 a.m. **Disappearance of Sripad Madhavendra Puri.** Parikrama of Praudha Maya, Vriddha Shiva, Sri Vishnu Priya's Deity of Sri Gauranga, Sri Jagannath Das Babaji Maharaj's Samadhi Mandir, Sri Koladwip, and other places.
19. (Tue) Gaura Trayodashi. Parikrama of Sri Godrumadwip and Madhyadwip, Sri Surabhi Kunj, Suvarna Bihar Math, Sri Nrisimha Palli, Sri Harihara Ksetra, and other places.
20. (Wed) Gaura Chaturdashi. Adhivas observance ceremony of the appearance of Sri Gauranga. Parikrama of Sri Koladwip, Sri Ritudwip, Sri Jahnudwip, Sri Modadrumadwip, Old Sri Sri Gaura-Gadadhar Mandir, Vidya Nagar Sarvabhauma Gaudiya Math, Srila Vrindavan Das Thakur's appearance place, and the Deity served by Sri Saranga Murari and Vasudev Datta Thakur.
21. (Thu) **Sri Gauravirbhava Purnamasi. Sri Gaura Purnima. Divine appearance of Sri Gauranga. Total fast until moonrise, then no grains. Grand festival at Sri Chaitanya Saraswat Math.** Vasantotsav and Dol Yatra of Sri Sri Radha-Govinda. Special offering of worship and arati. Sri Chaitanya-charitamrita reading and mahasankirtan. End of year 533 Gaurabda.
22. (Fri) Krishna Dvitiya. Sri Gaura Purnima paran between 5:45 and 9:46 a.m. Anandotsav of Sri Jagannath Mishra. Last gathering of the week-long yearly meeting at Sri Chaitanya Saraswat Math and yearly festival. Start of year 534 Gaurabda.
25. (Mon) Krishna Panchami. Festival at the appearance place of Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj, Sripad Hapaniya: grand appearance of the Holy Deities of Sripad Hapaniya, Sri Sri Guru Gauranga Radha Gopinath Jiu at Sri Chaitanya Saraswat Ashram. Appearance of Tridandi Swami Srimad Bhakti Sharan Shanta Maharaj. Pancham Dol.
28. (Thu) Krishna Ashtami. Appearance of Srila Srivas Pandit.
29. (Fri) Krishna Navami. Disappearance of Tridandi Swami Srimad Bhakti Vighraha Bhiksu Goswami Maharaj.

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