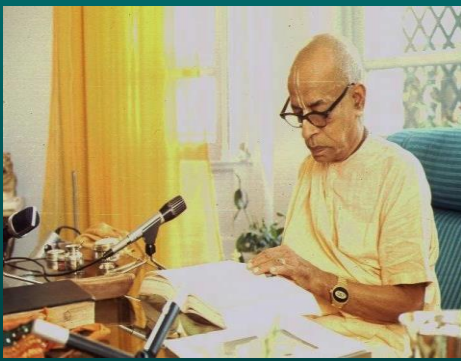


ŚRĪ MAHĀNET

Since the beginning of the Millennium

November 2018



Srila A.C. Bhaktivedanta
Swami Prabhupada

When Akrūra came to Vṛndāvana in search of Kṛṣṇa, he saw the footprints of the Lord on the dust of Nanda-grāma and at once fell on them in ecstasy of transcendental love. This ecstasy is possible for a devotee who is fully absorbed in incessant thoughts of Kṛṣṇa. Such a pure devotee of the Lord is naturally faultless because he is always associated with the supremely pure Personality of Godhead. Constant thought of the Lord is the antiseptic method for keeping oneself free from the infectious contamination of the material qualities. The pure devotee of the Lord is always in company with the Lord by thinking of Him. Yet, in the particular context of time and place, the transcendental emotions take a different turn, and this breaks the mental equilibrium of the devotee. Lord Caitanya displayed the typical example of transcendental ecstasy, as we can understand from the life of this incarnation of God.

(Prabhupada Purport SB 3:1:32)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

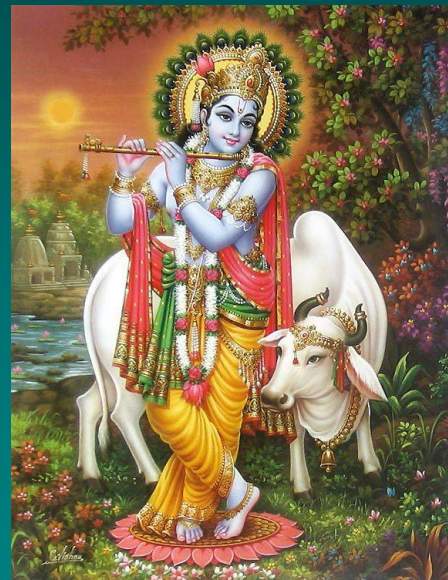
Verse 2.11

tan nisthasya nadho-gatih –

*paramartham asesasya, jagatam adi karanam
saranyam saranam yato, govindam navasidati
Brhan-Naradiya Purana*

A surrendered soul never falls down –

"Sri Govinda is the origin of all the universes, the Supreme Truth, and the shelter of all. One who surrenders unto His lotus feet can never be cast asunder."



Sri Govinda - the Supreme Truth

WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
from The Loving Search for the Lost Servant



**Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj**

“So, nothing about Krishna - His name, form, qualities, or pastimes - can be touched by our physical or mental senses. But when we have a serving attitude, He comes down to us of His own accord.”

An autocrat is not under law. It is not that if Kṛṣṇa gives Himself to one, another will be lacking. The infinite is not like that; rather there is an infinite supply at His command. So He is the emporium of rasa (*akhila-rasamṛta-murtih*). And He is searching for His lost servants, to bring them home.

Otherwise we have no hope. Our solace, our consolation in life, is that ultimately we are under the care of such a loving Lord. Kṛṣṇa's friends think, "What do we care for others? We have our Kṛṣṇa, our friend." That sort of inner encouragement, that desperate encouragement, comes from within. "Kṛṣṇa is there, He is our friend. What do we care

*bhaktivinoda tuwa gokula-dhana
rakhobi kesava! korato jatana*

"Although the Kaliya serpent's venom has poisoned the Yamuna's waters, I know that poison will not act. Your presence will cleanse the waters and so increase our confidence in Your protection. Bhaktivinoda is now the property of Gokula, Your holy abode, O Kesava. Kindly protect him with care."

How are we to enter into such a loving relationship with the Lord? Through the grace of Sri Gaurāṅga. One devotee has said, "If Gaurāṅga had not come, how could we live? And who would inform us about our ultimate prospect in life?" We have such a great prospect. And yet, without Gaurāṅga, who would have come to inform us that we have so much wealth within? And Sri Gaurāṅga says, "You do not know,

about anything? We can take poison, we can jump on the head of that big serpent Kaliya, we can do anything. With Kṛṣṇa behind us, what do we care? This sentiment is expressed by Bhaktivinoda Thakura in his Saranagati.

*raksa koribo tuhun niscaya jani
pana korobun hama yamuna pani*

"Fearless and confident of Your protection, I shall drink the waters of the Yamuna, whether they are poisoned or not.

"I am Your property. You must take care of me; You can't leave me."

*kaliya-dokha korobi binasa
sodhobi nadi-jala badobi asa*

but you have such a great magnitude of wealth." His coming to inform us of our prospect is like the astrologer who reads a poor man's horoscope and tells him, "Why are you living a poor life? You have immense wealth buried underground. Try to recover it. You are so great and your guardian is so loving and so high, and yet you are wandering like a poor fellow in the street? What is this! You are not helpless; it is not that you have no guardian. You have only to remember your merciful guardian."

In the *Srimad-Bhagavatam* (11.5.32), where the Kali-yuga avatara is mentioned, we find evidence of the advent of Sri Caitanya Mahāprabhu. There it is said:

*kṛṣṇa-varnam tviṣa 'kṛṣṇam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah*

"In the age of Kali, persons of great piety and intelligence will worship the Lord as Sri Caitanya Mahaprabhu. He will appear in a golden form chanting Krsna's name, accompanied by His associates and entourage." After that, there are two other verses about Sri Caitanya Mahaprabhu:

*dhyeyam sada paribhava-ghnam
abhista-doham
tirthaspadam siva-virinci-nutam
saranyam
bhrydrti-ham pranata-pala
bhavabdhi-potam
vande maha-purusa te
caranaravindam*

Srimad Bhagavatam (11.5.33) explains here, "That same personality who came as Ramacandra and Krsna has again appeared. He has come to direct us to the real fulfillment of life. He is drawing the sweetest nectar from above for the sake of everyone.

Meditate only on Him and all your troubles will be finished. He purifies all holy places of pilgrimage and great saintly persons by His touch and by His *sankirtana*. He draws the highest things down from the highest plane. And even Brahma and Siva, puzzled by His noble gift, will begin to praise Him. They will eagerly aspire to take shelter under His lotus feet in surrender. The pains of all who come to serve Him will be removed, and their inner necessities will be fulfilled. And He will take care of those who take shelter of Him; they will be given protection as well as everything they may need. In this world where mortality rules, where we are continually experiencing the undesirable changes of repeated birth and death, in this area where no one wants to live, a great ship will come for us and take us within, and carry us away from this unpleasant position. Let us fall

at the feet of that great personality who comes to give us the highest nectar."

*tyaktva sudustyaja-surepsita-
rajya-laksmim
dharmistha arya-vacasa yad
agad aranyam
maya-mrgam dayitayepsitam
anvadhavad
vande maha-purusa te
caranaravindam*

"O Supreme Lord, You gave up the goddess of fortune and her great opulence, which is most difficult to abandon and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honor a brahmana's curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service.

DIVINE INSTRUCTION

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

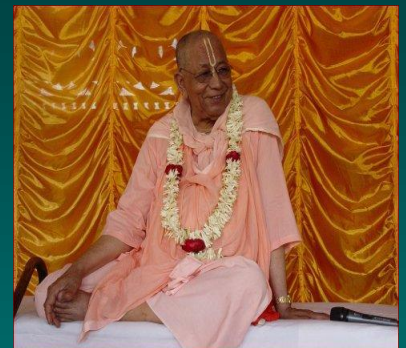
This one sloka, *kaler-dosa-nidhe rajan*, gives us sufficient knowledge to understand Krsna consciousness. But it is necessary to learn it from a proper guardian teacher, then we will be worry-free and success will come to us. We may live in the polluted atmosphere of *kali-yuga* but we will always be conscious about that environment of misconception and try to connect with the Lord through His Holy Name. The material world is mundane but the Krsna conception and Krsna-

Nama are *chetana*, spiritual.

*nama chintamanih
krsnas
chaitanya-rasa-
vigraha
purnah suddho nitya-
mukto
'bhinnatvan nama-
naminoh
(Padma Purana)*

The Lord and His Holy Name are non-different. So our connection with Them is always a living matter, never a dead matter, and the result of that connection must come to us. By serving

Krsna's divine Name we will get direct service to Krsna because He and His Name are non-different. Krsna-*Nama* is like a wish-fulfilling jewel; He can immediately give us anything we desire for His service if we are properly connected with Him. Krsna's Name, Krsna's fame, Krsna's Pastimes, Krsna's everything, are all transcendental. Then when we will chant without offence "Sri Krsna", Krsna will reveal Himself to us within that sound in His transcendental vibration form.



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

*isvarah paramah krsnah
sach-chid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam
(Sri Brahma-samhita: 5.1)*

Krsna is the Supreme Personality of Godhead and He has a particular eternal manifestation as a cowherd boy, Govinda. But His form, His Name, His fame, His everything, are transcendental and can be revealed anywhere and everywhere. In another form, as *Paramatma*, Krsna lives within everyone and within every atom of creation. The conditioned *jiva*-souls cannot feel that, but when they are properly liberated they are given that feeling and they can feel, “Krsna is with me.” This feeling comes to them through Krsna’s transcendental vibration form of the Holy Name.

SABDA-BRAHMA— TRANSCENDENTAL VIBRATION FORM

Srila Rupa Goswami Prabhu has explained that Krsna, the *Akhila-rasamrta-murtih*, the Emporium of all rasa, mercifully appears in this

vibration form, *Sabda-Brahma*, in this age is so fortunate, and when that Name dances in their clean heart they will realize their eternal fortune and everything mundane will leave them.

It is not actually possible for the conditioned souls to immediately receive the Lord’s Name with a clean heart but when the Holy Name descends into their hearts through *Guru-parampara* He appears with His own power and personally cleans everything within their hearts. In that way the *jiva*-souls gradually become qualified to chant the Name purely and realize the super-benefit of their spiritual lives.

TARAKA-BRAHMA-NAMA THE LORD’S NAME EMPOWERED TO RESCUE

The Lord’s Holy Name is also described in the Scriptures as *Taraka-Brahma-Nama*. This means the divine vibration form of the Lord, full with His power and mercy, which can rescue the conditioned souls from the lowest level of material existence and reveal the transcendental

world in two ecstatic divine forms to bestow His mercy upon the liberated and conditioned souls. One form is His *vachya* form, His own divine personal form, which His Holy Name indicates. The other form is His *vachaka* form, the transcendental vibration form of His divine personal form, His Holy Name.

The Holy Name is called *Sabda-Brahma* in the Vedas. *Sabda* means sound vibration, but here means transcendental vibration; not the vibration we can hear with our ears. And *Brahma* means the Lord’s full, divine, conscious form, with His potency, as an Autocrat who can manifest as He likes any way, anywhere, anytime. So *Sabda-Brahma* means the divine vibration form of Bhagavan Sri Krsna who is *Brahma-svarup*, *Para-Brahma*, the divine form of *Brahma* and whose Name, form, fame, associates, abode, Pastimes, and everything, are transcendental.

Sabda-Brahma descends from the Lord’s transcendental abode through the proper channel of *Guru-parampara*. Everyone who gets a connection with the Lord’s transcendental

service world in their hearts. Through His *Taraka-Brahma-Nama* the Lord gives the conditioned souls entrance into His own service in different loving relationships which are always full of transcendental joy, ecstasy, beauty and charm. The waves of *kama* and *prema* are always flowing in this material world and *Taraka-Brahma-Nama* is the primary way the *jiva*-souls can connect with the wave of *prema* and leave the influence of the illusory environment.

In the mundane world there are four ages which always pass in a cyclic way, like the seasons. They are known as the ages of *Satya*, *Treta*, *Dvapara*, and *Kali*. Each age has particular qualities and there is a special arrangement within each age to connect with the wave of *prema* through the Lord’s *Taraka-Brahma-Nama*. The Lord’s *Taraka-Brahma-Nama* is always complete with His potency but there are different processes and formulations for chanting the *Taraka-Brahma-Nama* in the different ages.

SPIRITUAL GUIDANCE

Srila Bhakti Nirmal Acharya Maharaja
from "Guidance" {Volume 1 }

Householders: Appearance Is Deceptive

17 June 2010

Question: *It is said that we should give up our material activities and increase our devotional service, but how to harmonise it if a person has to work hard to maintain their family?*

They can do everything within their family life as devotional activities, because actually it is not their family, it is Kṛṣṇa's family. If they think it is their family, it is a problem; but if they think that it is Kṛṣṇa's family, then whatever they do will be for Kṛṣṇa.

If you have children, taking care of these children is also service to the Lord. You can teach them how to practice devotional activities, and that child will be a devotee, will serve the Lord and the Guru. Everything is for Kṛṣṇa—you can turn your house into a temple.

In this world people know only exploitation and renunciation, but Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākura and Mahāprabhu explained that Kṛṣṇa is the biggest enjoyer in this world—no one can enjoy more than Kṛṣṇa. All *gopīs* also said, "We do not want renunciation, we do not want to go to the jungle and chant. We want You to stay and enjoy with us." This is very important for our spiritual life—we do not want a life of renunciation, we do not like that, but we want to live a happy life with the Lord, to live a happy life through Kṛṣṇa consciousness.

Question: *Externally, Puṇḍarīk Vidyānidhi used to behave as an ordinary person, and sometimes we may become confused—how can it be possible that such great personalities can behave like an ordinary soul?*

Mahāprabhu always called Puṇḍarīk Vidyānidhi 'bābā', father. In *Dvāpar-yuga*, he is Rādhārāṇī's father, King Vṛṣabhānu, and in Kali-yuga he becomes Puṇḍarīk Vidyānidhi.

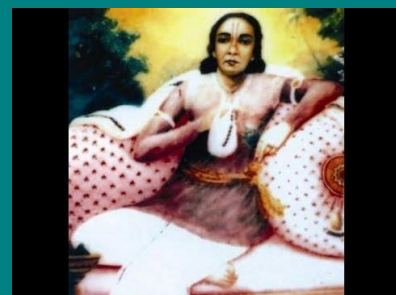


Srila Bhakti Nirmal Acharya Maharaja

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Mahāprabhu knew this and gave much honour to him although Puṇḍarīk Vidyānidhi was a householder.

Puṇḍarīk Vidyānidhi was a rich man, looking like a landlord, and he would always chew *pān* (a mixture of tobacco, pulses, nuts, etc.) and spit it out at the wall. Everyone was appalled, "What is this man doing? It is a dirty habit!" People did not like him, and even Gadādhara Paṇḍita was surprised to see Puṇḍarīk Vidyānidhi's behaviour, but when he asked Mahāprabhu to give him initiation, Mahāprabhu said, "Your Guru is coming, wait for him," and later He told Gadādhara Paṇḍita to take initiation from Puṇḍarīk Vidyānidhi.



Puṇḍarīk Vidyānidhi

VAISNAVA CALENDAR for Sri Dham Navadwip, India

November 2018

1. (Thu) Krishna Ashtami. Bahulashtami. Manifestation day of Sri Radha Kunda. Sannyas day of Srila Bhakti Sundar Govinda Dev-Goswami Maharaj.
2. (Fri) Krishna Navami. The grand 124th appearance day celebration of Sri Chaitanya Saraswat Math's Founder-President-Acharya, Om Vishnupad Paramahansa Parivrajakacharya-varya Ashtottara-shata-sri Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj. Appearance of Srila Virachandra Prabhu. Disappearance of Sripad Sakhi Charan Das Babaji Maharaj.
4. (Sun) Krishna Dvadashi. **Rama Ekadashi. Fast.** Festival in honour of Sri Gauranga Mahaprabhu's auspicious arrival at Sripat Panihati.
5. (Mon) Krishna Trayodashi. Paran between 5:48 and 9:30 a.m.
6. (Tue) Krishna Chaturdashi. Offering and placing of lamps (or candles) on Vishnu Mandirs.
7. (Wed) Amavasya. Dipavali. Offering and placing of lamps (or candles) on Vishnu Mandirs.
8. (Thu) Gaura Pratipad. **Sri Govardhan Puja.** Grand Annakut Mahotsav ('Rice Mountain Festival') at Srila Sridhar Swami Seva Ashram in Sri Govardhan and in the Temple in Sri Gupta Govardhan. Go Puja (cow-worship) and Go Krida (the pleasure of the cows).
9. (Fri) Gaura Dvitiya. Disappearance of Srila Vasudev Ghosh Thakur. Disappearance of Tridandi Swami Srimad Bhakti Sarvasva Giri Maharaj. Bhratri Dvitiya krityam (festival where brothers and sisters honour each other).
11. (Sun) Gaura Chaturthi. **Disappearance festival of Vishva-varenya Tridandi Swami Srimad Bhaktivedanta Swami Maharaj Prabhupad.**
12. (Mon) Gaura Panchami. Disappearance of Tridandi Swami Srimad Bhakti Aloka Paramahansa Maharaj.
16. (Fri) Gaura Ashtami. Disappearance of Sri Gadadhar Das Goswami, Srila Dhananjay Pandit, and Srila Srinivas Acharya Prabhu. Sri Gopashtami, Sri Goshthastami, Go Puja, and Go Gras-dan.
19. (Mon) Gaura Ekadashi. **Sri Utthan Ekadashi. Fast. Disappearance of Om Vishnupad Paramahansa Sri Srila Gaura Kishor Das Babaji Maharaj.** Appearance of Tridandi Swami Srimad Bhakti Dayita Madhav Goswami Maharaj. Sri Bhishma Panchaka.
20. (Tue) Gaura Dvadashi. Paran between 5:56 and 9:34 a.m.
22. (Thu) Gaura Chaturdashi. Disappearance of Srila Bhugarbha Goswami and Srila Kashishvar Pandit.
23. (Fri) Purnima. Rasa Yatra of Sri Krishna. Installation anniversary of Sri Sri Guru Gauranga Gandharva Rasa Bihari Jiu, Sri Chaitanya Saraswat Math and Mission, Sri Vrindavan. Disappearance of Srila Sundarananda Thakur. Appearance of Srila Nimbarka Acharya. End of Chaturmasya and Niyama-seva vratas when began from Purnima (as in Sri Chaitanya Saraswat Math).

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