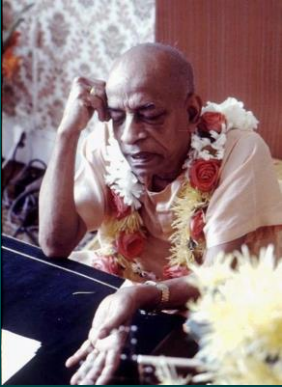


ŚRĪ MAHĀNET

Since the beginning of the Millennium

September 2018



Srila A.C. Bhaktivedanta
Swami Prabhupada

The destination of transcendence is to become the personal associate of the Personality of Godhead, who is known as *adhokṣaja*, He who is beyond the reach of the senses. The renouncers of the world, the *sannyāsīs*, give up all worldly connections, namely family, wife, children, friends, home, wealth — everything — to attain the transcendental bliss of Brahman happiness. But *adhokṣaja* happiness is beyond Brahman happiness. The empiric philosophers enjoy a transcendental quality of bliss by philosophical speculation on the Supreme Truth, but beyond that pleasure is the pleasure enjoyed by Brahman in His eternal form of the Personality of Godhead. Brahman bliss is enjoyed by living entities after liberation from material bondage.

(Prabhupada Purport SB 3:1:31)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.8-9

aprapannanam jivana-vaiphalyac ca —

*asitin caturas caiva, laksams tan jiva-jatisu
bhramyadbhīh purusaiḥ prapya, manusyam janma-paryayat
tad apy aphaḷatam yatam, tesam atmabhīmaninam
varakanam anasritya, govinda-carana-dvayam
Brahma-vaivartta Purana*

The utter futility of life without surrender —

"After wandering throughout 8,400,000 species, the soul eventually takes a human birth. But that human birth is rendered worthless by those miserable fellows who are so proud of their bodies that they refuse to take shelter of the lotus feet of Lord Govinda."



Entanglement without surrender

WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
from *The Search For Sri Krishna – Reality The Beautiful*



TRANSCENDENTAL MADNESS

Mahaprabhu went to Vrndavana through Bengal. Six years passed, and Advaita Prabhu almost gave leave to Mahaprabhu, saying, “Our pastimes of introducing the chanting of Hare Krishna are finished.” Then Mahaprabhu continuously showed Radharani’s mood of tasting *krishna-prema*, ecstatic love of Krishna, for twelve years. Svarupa Damodara and Ramananda Raya, who are Lalita and Visakha, the two principle *gopi* assistants of Radharani, were Mahaprabhu’s most important company during that time. There, so many things about the deep feelings of Divine love have been shown. It has never been found in the history

of the world, or even expressed in any scripture how such intense love within can produce such corresponding symptoms on the surface. That was shown by Radharani and later shown by Sri Chaitanya Mahaprabhu.

It was shown by Mahaprabhu in His practices also, how *krishna prema*, love of Krishna, can play a man like a doll. Sometimes His legs and hands would enter inconceivably into His body, and sometimes His joints would disconnect and His transcendental body would appear elongated. Sometimes His whole body would become white, and He would lay unconscious, breathing so slowly that His breath could not

be traced. In this way, He exhibited many amazing symptoms of ecstasy.

Svarupa Damodara, the personal secretary of Sri Chaitanya Mahaprabhu has explained the meaning of His appearance in his memoirs, which were recorded in the *Chaitanya-caritamṛta* of Kaviraj Goswami. He writes:

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī
śaktir asmād
ekātmānāv api bhuvī purā deha-
bhedaṁ gatau tau
caitanyākhyam prakāṣam adhunā
tad-dvayam caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi
kṛṣṇa-svarūpam*

Sometimes Radha and Krishna are combined; sometimes They are separate. They are separate in Dvāpara-yuga, and in Kali-yuga they are combined as Sri Krishna Chaitanya Mahaprabhu. Both are

eternal expressions of the same Absolute Truth. Summer, autumn, winter, and spring continue in a cyclic order; it cannot be said that summer is the beginning and winter comes later.

So, the pastimes of Sri Radha and Krishna are eternally being enacted. In ancient times, sometimes Radha and Krishna divided Themselves and showed Their pastimes; again both of Them, the potency and the owner of the potency, are combined and closely embraced as Sri Chaitanya Mahaprabhu. The predominating and the predominated moiety are mixed, and an extraordinary ecstatic feeling is there. Krishna is over powered by His potency, and He Himself is searching after His own Self: *kṛsnasya atmanusandhana*. Krishna Himself is engaged in the search for Sri Krishna, Reality the Beautiful. The influence of Radharani over Krishna has

**Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj**

“So, if we scientifically search out who Mahaprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others.”

transformed Him into a devotee, and He is searching Himself. Sweetness is tasting Itself and becoming mad. And it is living sweetness — not dead or static, but dynamic ecstasy, sweetness endowed with life. And He is tasting Himself, the personification of happiness, ecstasy, and beauty — and dancing in madness. And His performance of *kirtan* means distributing that ecstasy to others. The ultimate sweetness, or *ananda*, is such that no other thing exists that can taste itself and express its own happiness with such intensity. I have described Sri Chaitanya Mahaprabhu in the *Prema Dhama Deva Stotram*:

*atma-siddha-savalila-purna-
saukhya-laksanam
svanubhava-matta-nrtya-
kirtanatma-vantanam
advayaika-laksya-purna-tattva-tat-
paratparam
prema-dhama-devam eva naumi*

gaura-sundaram

“The highest conception of the Absolute Truth must also be the highest form of *ananda*, ecstasy. Mahaprabhu’s dancing indicates that He is full of ecstasy, and His *kirtan* is distribution of that *rasa*. So, if we scientifically search out who Mahaprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Sri Chaitanya Mahaprabhu, we cannot but think that He is the Supreme Absolute Truth, in its fullest, and most dynamic expression.”



**Logo of Sri Chaitanya
Saraswat Math**



**Principal domes of Sri
Chaitanya Saraswat Math**

DIVINE INSTRUCTION

Srila Bhakti Sundara Govinda Deva Goswami Maharaja
from “Revealed Truth”

**NAMA-SANKIRTAN
THE ESSENTIAL
INGREDIENT IN
EVERYTHING**

We can also understand the supreme position of *Hari-Nama-sankirtan* through *Srimad-Bhagavatam*. Vedavyas composed *Srimad-Bhagavatam* after presenting the Vedas, Vedanta, the Upanisads, Puranas, etc. and in *Srimad-Bhagavatam* he presented his supreme and final conclusion. So many Scriptures can be found within the Vedic school and culture and

within them so many *rsis*, *munis* and scholars present their research. But Vedavyas collected and presented the gist of everything in his *Srimad-Bhagavatam*, and ended *Srimad-Bhagavatam* with his final advice:

*nama-sankirtanam
yasya sarva-papa-
pranasanam
pranamo duhkha-
samanas tam namami
harim param*

(*Srimad-Bhagavatam*’s last verse: 12.13.23)
“Chant the Holy Name

of the Lord, trying to satisfy Him and His associates. Try to avoid all relations with material existence as you practise *Hari-Nama-sankirtan*. Through that you will be freed from all sin and you will receive the supreme benefit of your spiritual life, service of your Lord Sri Krsna in the transcendental world.” In this way Vedavyas ended his *Srimad-Bhagavatam* with his final prescription and conclusion: *Hari-Nama-sankirtan* is best for everyone.

Whenever anyone



**Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja**

“Chant the Holy Name of the Lord, trying to satisfy Him and His associates. Try to avoid all relations with material existence as you practise *Hari-Nama-sankirtan*.?”

participates in any religious function it is necessary for them to understand why they are participating. Indian religion has its own customs, Muslim religion has its own customs; other Western religions have their own customs. All religious people follow those customs and the rules and regulations they prescribe, and through that everyone gets some auspicious connection in their lives. But what is the fundamental basis of that auspicious connection? It is always connection with the Lord through His Holy Name. Before any Vedic sacrifice is performed there is always a particular *mantram* recited to invoke auspiciousness.

*mangalam bhagavan visnur mangalam
madhusudana
mangalam hrsikeso 'yam mangalayatao harih
visnucharana-matrena krsnasya smaranad-
dhareh
sarva vighnani nasyanti mangalam syan na
samsayah
(Brhad Visnu Purana)*

“The Supreme Lord, who has many different

there is an auspicious *mantram* not only for beginning but also for ending all religious sacrifices.

*yadasanga kriya karma janata vapy ajanata
purnam bhavatu tat sarvam sri harer nama
kirttanat
(Sri Hari-bhakti-vilasa)*

This *mantram* explains, “Whatever offence I may have made during the performance of this religious sacrifice, knowingly or unknowingly, willingly or unwillingly, will be removed and everything will be fulfilled by *Hari-Nama-sankirttan*.”

We know there are so many possible faults, both internal and external, in performing religious sacrifices and we know it is not possible to perfectly perform any religious function. We know we must make some mistakes and get insufficient results according to our own *karma*. But all deficiency and offence can be removed by *Hari-Nama-sankirttan*. Through humble apology and prayer to the Lord in *Nama-*

Names like Visnu, Madhusudan, Hrsikesa, Hari, etc., is the abode of all auspiciousness. Simply by remembering Him and chanting His Names all obstacles are destroyed and all auspiciousness manifests. There is no doubt about this.”

This *mangalacharanam*, auspicious invocation, reveals that everything will be auspicious if chanting the Holy Name of the Lord, *Nama-sankirttan*, is present within it. Everything depends on a connection with the Lord and that connection, Krsna conception we can say, is what produces all actual auspiciousness.

This is the fundamental basis of all religion. It is first of all necessary for everyone to understand that all religious functions will be super auspicious when they are based on chanting the Lord’s Holy Names, and in that way everyone will understand the fundamental basis and purpose of all religious activity, the satisfaction of the Lord.

The *Hari-bhakti-vilasa*, the topmost guide to the regulations of Vaisnava religious functions, says

sankirttan everything can be set right. So, *Hari-Nama-sankirttan* is actually our only real hope to satisfy the Lord and we must include it in everything we do.

THE POWER OF HARI-NAMA-SANKIRTAN

Hari-Nama-sankirttan is so powerful that it can even overcome the extreme influence of the current age of Kali, the age of quarrel. The age of Kali is filled with so many very bad qualities. There is always a sinful wave blowing throughout the material world in the age of Kali and there is almost no real religious practice left in the world because of it. In the age of Kali three of the four primary religious principles— austerities, cleanliness and mercy—are broken. Only the quality of truthfulness remains, and this also the influence of *Kali* is constantly trying to break. So the *jiva*-souls must be hopeless and frustrated in this age because they do not have a good opportunity for religious practice.

SPIRITUAL GUIDANCE

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

Yamadūts and Ego: How to Survive?

From lecture on 16 June 2010



Srila Bhakti Nirmal Acharya Maharaja

Question: When we leave our body Yamadūts come to take us. How can we avoid being taken by them?

If you are a surrendered soul, if you do service and follow Kṛṣṇa consciousness, *Yamadūts* (messengers of Yamarāj, the Lord of Death) will never come to you. Only *Viṣṇudūts* (messengers of Lord Viṣṇu) will come to you.

Practise well, follow Gurudev's instruction, that will be good... Where are your neck beads? You must always wear the neck beads. If you wear Tulasī neck beads, *Yamadūts* cannot touch you.

In India also some are afraid to wear Tulasī beads, and they do not wear it. I tell them forcefully, "Who is telling you not to wear Tulasī beads?"

You must know what is bad and avoid it. That is called bhakti-pratikūl: avoiding what is not in favour of devotion.

"Oh, my friends are teasing me, they are telling some bad things to me."

"Who is feeding you?! Tulasī or your friend? Tell me." They are silent. Tulasī feeds you, the Lord feeds you! In India some also make Tulasī very long and try to hide that they are wearing it—they button up their shirt's collar so that nobody can see their Tulasī beads. It is very offensive. They are wearing Tulasī in a wrong way. They do not know that Tulasī feeds us. Why are we afraid to wear Tulasī beads? She protects us in our devotional activities.

Question: How can a *grhastha* be totally surrendered? How is it possible?

It is possible. Everything is possible because you will do everything for the Lord. You are doing some job, you are doing it for the Lord; your wife is cooking, that cooking is for the Lord. Everything is like this—for the Lord. That is called surrender. You must surrender, then there will be no problem. A *grhastha* may think, "A *sannyāsī* is so surrendered," but that is not so. A *sannyāsī* may have another desire inside,

then how can he be surrendered? A *grhastha* can do what even a *sannyāsī* cannot do.

Question: You were explaining that sometimes when we do a lot of service, our ego can increase, our ego can become an obstacle, and we start retarding in our service. How can we avoid it?

It is necessary to avoid it through practising. Actually, when somebody, through some mercy of Gurudev and devotional activities, does a lot of service, they may think, "Oh, I am not doing anything," while somebody else may do a little and think, "Oh, I have done so many things! I am doing this, I am doing that..." This depends on their qualities. When you get good association, you can understand, "What I am doing is wrong."

You must know what is bad and avoid it. That is called *bhakti-pratikūl*: avoiding what is not in favour of devotion. You can do it easily—just keep trying to avoid it and you will be able to do it.

VAISNAVA CALENDAR for Sri Dham Navadwip, India

September 2018

3. (Mon) Krishna Ashtami. **Sri Sri Krishna Janmashtami.** Complete fast until midnight, then no grains.

4. (Tue) Krishna Navami. **Sri Nandotsav.** Sri Janmashtami paran between 5:13 and 9:32 a.m. **Appearance of Vishva-varenya Tridandi Swami Srila Bhaktivedanta Swami Maharaj Prabhupad.**

6. (Thu) Krishna Ekadashi. **Annada Ekadashi. Fast.**

7. (Fri) Krishna Dvadashi. Paran between 5:24 and 6:40 a.m.

14. (Fri) Gaura Panchami. Appearance of Sri Sita Devi, the consort of Sri Advaita Prabhu.

16. (Sun) Gaura Saptami. **Sri Lalita Saptami.** Appearance of Sri Lalita Devi.

17. (Mon) Gaura Ashtami. **Sri Radhashtami.** Srimati Radharani's appearance at noon. **Fast until noon.**

20. (Thu) Gaura Ekadashi. No fast today (because of Vishnu-shrinkhala-yoga and Mahadvadashi the following day).

21. (Fri) Gaura Dvadashi. Appearance of Sri Vamanadev. Vishnu-shrinkhala-yoga and Vijaya Mahadvadashi. Fast. Appearance of Srila Jiva Goswami Prabhu.

22. (Sat) Gaura Trayodashi. Paran between 5:28 and 9:29 a.m. **Appearance of Srila Sachchidananda Bhakti Vinod Thakur.**

23. (Sun) Gaura Chaturdashi. **Disappearance of Srila Haridas Thakur.**

25. (Tue) Purnima. Vishvarup Mahotsav. End of month-long festival at Nabadwip, Sri Chaitanya Saraswat Math.

PADMANABHA

27. (Thu) Krishna Dvitiya. Disappearance of Tridandi Swami Srimad Bhakti Vilas Tirtha Maharaj.

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