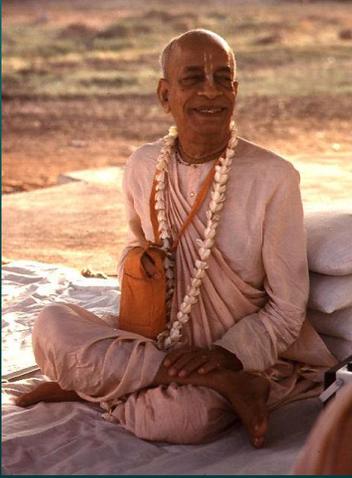


ŚRĪ MAHĀNET

Since the beginning of the Millennium

May 2019



Srila A.C. Bhaktivedanta
Swami Prabhupada

Both the Kauravas and the Yādavas were relatives of Vidura, and Vidura heard of their extinction due to fratricidal war. The comparison of the friction of forest bamboos to that of passionate human societies is appropriate. The whole world is compared to a forest. At any moment there may be a flare-up of fire in the forest due to friction. No one goes to the forest to set it on fire, but due only to friction between bamboos, fire takes place and burns an entire forest. Similarly, in the greater forest of worldly transaction, the fire of war takes place because of the violent passion of the conditioned souls illusioned by the external energy. Such a worldly fire can be extinguished only by the water of the mercy cloud of saints, just as a forest fire can be extinguished only by rains falling from a cloud.

(Srila Prabhupada Purport
Srimad Bhagavatam 3:1:21)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.18

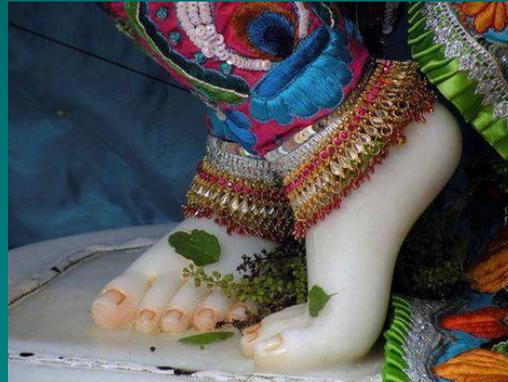
saranagatanam ayatna-siddham eva param padam –

*samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam*

Bhagavatam, 10.14.53

The Supreme Abode of Lord Visnu is effortlessly attainable for the surrendered souls –

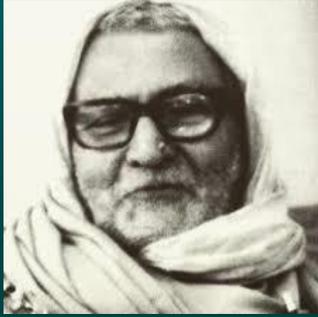
"This ocean of material existence is as insignificant as the water in a cow's hoofprint to those persons who have taken full refuge in the supreme shelter - the boat of the lotus feet of Lord Sri Krsna, whose glories are universally sung as purity's own self. Their destination is the Lord's supreme abode, never this mundane abode of calamities."



WORDS OF OUR GUARDIANS

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

Ocean of Faith



**Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj**

*“By sraddha alone,
we can attract the
infinite. And when
sraddha develops a
definite form, after
progressing through
bhava, ecstatic
emotion, sraddha
becomes prema -
divine love.”*

Although the object of our heart's faith is infinite, still, some conceptions of Him have been given by the men of experience in the ocean of faith. In the ocean of faith, many have had their special experience, and that has been recorded in the scriptures. Through that we can approach the saints who stand like lighthouses to help us cross the ocean of nescience. But that must be bona fide and not merely a concoction or an imitation. It may also be possible to imitate the real thing by taking our mundane experience and thrusting it into the world of faith. So we must approach that plane very carefully through the

Himself known. We must understand this very fundamental and substantial point: He can come to us, and only through faith can we come to Him. *Sraddha* - faith - is more important than calculative truth. The example of great souls is more valuable to us than our human calculation. The external, material, physical truth does not have much value. Rather, it is a false attitude of mind which is very strong. That physical truth should not be given greater respect than the intuitive practices of pure devotees; rather, the intuition of a pure devotee should be given preference to the calculations of truth made by ordinary men.

Faith has no connection with the so-called reality of this world. It is completely independent. There is a world which is guided only by faith (*sraddha-mayam-lokan*). Faith is everything there, and it is infinite and all-accommodating. In

line of reliable saints.

We must be careful to know the qualifications of a real saint. Their symptoms are given in the scriptures. And who is a disciple and what should be his attitude? All these things are given in the scriptures. And faith is required in order to work in that substantial conscious world which is subjective. This is the most important thing that we have to remember: the infinite is subjective. It can guide us and be affectionate to us. All these things are to be reckoned with. He can guide us. The revealed truth stands on this foundation: We cannot approach Kṛṣṇa by the ascending method, but He can descend to our level to make

the world of faith, everything may be true by the sweet will of the Lord. And here, in the land of death, calculation is inconclusive and destructive in its ultimate goal; it has no ultimate value. It should be rejected. The knowledge that materialists come under, the fallible calculation of exploiting souls, has no value whatsoever. But in the world of the infinite, faith is the only standard by which everything moves.

*svayam samuttirya sudustaram
dyuman
bhavarnavam bhimam adabhra-
sauhrdah*

*bhavat padambhoruha-navam atra te
nidhaya yatah sad-anugraho bhavan
Srimad Bhagavatam (10.2.31)*

Here, *Srimad-Bhagavatam* says that just as in the vast ocean, when nothing else can be seen, the compass is the only guide, so in the

world of the infinite, our only guide is the footsteps of those great souls who have traveled on the path of faith. The way has been marked by the holy footsteps of those who have gone to the highest quarter. That is our only hope. Yudhisthira Maharaja also says that the real secret is concealed in the hearts of saints, as treasure is hidden in a mysterious cave (*dharmasya tattvam nihitam guhayam*). The broad line towards the truth is chalked out by those who are going to the divine world. And that is our surest guide. All other methods of guidance may be eliminated because calculation is fallible. Guidance comes from the absolute infinite. And His guidance can come in any form, anywhere, any time. With this broad view, we should realize the meaning of Vaikuntha. Vaikuntha means "without limitation." It is as if we are in a boat floating on the infinite ocean.

Many things may come to help or hinder us. But only our optimistic good faith may be our guide, our *gurudeva*. The guide is Sri Guru.

*nr-deham adyam sulabham
sudurlabham
plavam sukalpam guru-
karnadharam
mayanukulena nabhasvateritam
puman bhavabdhim na taret sa
atma ha*
Srimad-Bhagavatam (11.20.17)

In the infinite ocean we have boarded our small boat, the human form of life, and our destination is uncertain and inconceivable. But it is conceivable to our *gurudeva* (*guru karnadharam*). Our *guru* is our guide - the captain of the boat. And we must progress with sincere faith. We are trying to cross a horrible ocean with huge waves and dangerous sharks and whale-swallowing whales. It is full of danger. The guidance of saints is

our only hope. We must depend on them. They stand like lighthouses in the infinite ocean to guide us to the land of faith. Faith means "hope in the infinite." Vaikuntha means "infinite." And *sraddha* means "good faith."

By *sraddha* alone, we can attract the infinite. And when *sraddha* develops a definite form, after progressing through *bhava*, ecstatic emotion, *sraddha* becomes *prema* - divine love.



DIVINE INSTRUCTION

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

Sri Chaitanya
Mahaprabhu's

Mood of Devotion

Sri Chaitanya Mahaprabhu gave the process of chanting the Holy Names of the Lord to everyone in the age of Kali. Chanting the Lord's Name was started by many different religious experts long before Mahaprabhu's appearance. We can see that chanting the Holy Name of the Lord is given in the revealed knowledge of the Vedas and side by side in all

religions. In this way we can firmly say that the practice of chanting the Lord's Name is the religion of all *jiva*-souls. All holy books confirm this, though there are different Names of the Lord chanted within different religions. I am very satisfied to see that all the religious leaders and religious incarnations of the Lord have given this one direction, "Chant the Holy Name of the Lord."

Sri Chaitanya Mahaprabhu has clearly

given the very gist of religious life to everyone through His teaching of the practice of chanting the Lord's Holy Names. And Mahaprabhu has also shown everyone the proper mood necessary to perfect the process of chanting the Lord's Holy Names. He has cautioned everyone that without the proper consciousness and mood the power flowing within the wave of the Lord's Holy Name will not be felt in the heart, and the full form of the Holy Name's transcendental existence will not be realized.



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

CLEANING THE MIRROR OF THE MIND

In His Siksastakam, Mahaprabhu Sri Chaitanyadev explained the essential conception and mood needed to purely chant the Lord's Holy Name. In His first *sloka* He glorified *Hari-Nama-sankirttan* and explained the gist of its power and effect.

*cheto-darpana-marjanam bhava-maha-davagni-
nirvapanam
sreyah-kairava-chandrika-vitaranamvidya-
vadhu-jivanam
anandambudhi-varadhanam prati-padam
purnamrtasvadanam
sarvatma-snapanam param vijayate
sri-krsna-sankirttanam*

Here Mahaprabhu explains very cleanly and clearly that the first necessity for everyone is *cheto-darpana-marjanam*, cleaning the mirror of the mind. When we look into a dirty mirror we cannot see our figure, but when it is cleaned we can clearly see ourselves.

Hari-Nama-sankirttan is the supreme practice and will be glorious everywhere. If we can practise *Hari-Nama-sankirttan* under the guidance of a real Vaisnava it will be the super pathway and opportunity to reach our spiritual destiny, and through *Krsna-sankirttan* we will get everything. So chant the Holy Names of the Lord and clean your own self."

Then in His second *sloka* Mahaprabhu said,

*namnam akari bahudha nija-sarva-saktis
tatarpita niyamitah smarane na kalah
etadrsi tava krpa bhagavan mamapi
durdaivam idrsam ihajani nanuragah*

Here Mahaprabhu taught us that all of the Lord's power is present in His divine Name, *nija-sarva-saktis tatarpita*. Mahaprabhu teaches that the Lord has manifested Himself for the benefit of the conditioned souls in the form of His Holy Name, *Namnam akari*, and given the conditioned souls a connection with Himself through His own Name. But Mahaprabhu also says *bahudha*, that the Lord has so many Names and all of them

When the *jiva*-soul is conditioned by the illusory environment he forgets his own self and his transcendental form as an eternal servitor of Lord Krsna. The dust of illusion covers the mirror of the *jiva*-soul's mind and stops him from seeing clearly. So Mahaprabhu teaches that the first step in spiritual life is to realise our own true form in a clean way. When all the dust of illusion is removed through the practice of *Hari-Nama-sankirttan* and the mirror of our mind is clean we can clearly see the reflection of our own self and our own proper existence. That is called *atma-saksat-kara*, self-realisation. And when that will come to us we will see that we are eternal *jiva*-souls, and we will see that Krsna is always living with us and we are members of the transcendental service world. So Mahaprabhu says that by chanting the Holy Name we will get relief from the illusory environment, everything will be revealed to us and we will realise our *atma*'s natural property full connection with the ocean of nectar that is the Lord's eternal service.

This is a very clean idea and the gist of religious advice: "*Param vijayate Sri-Krsna-sankirttanam*.

are empowered by the Lord.

When Mahaprabhu began His *sankirttan* movement with His students He did not use the Hare Krsna Mahamantra. He first instructed His students to chant,

*'haraye namah, krsna yadavaya namah
gopala govinda rama sri-madhusudana'
(Sri Chaitanya-charitamrta: Adi-lila, 17.122)*

For primary practitioners He taught that anyone can chant any Name of the Lord if they have honor, respect and good feelings for that Name of the Lord. Mahaprabhu Himself used to chant many different *mantrams* of the Lord's Names.

*krsna krsna krsna krsna krsna krsna krsna he!
rama rama rama rama rama rama rama he!
krsna kesava krsna kesava krsna kesava raksa
mam!
rama raghava rama raghava rama raghava pahi
mam!
(Sri Chaitanya-charitamrta: Madhya-lila, 7.96)*

SPIRITUAL GUIDANCE

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

Overeating and Prasādam

7 September 2010

Question: Sometimes we hear, "You will control your tongue by taking prasādam," and sometimes, "Atyāhāra, it is necessary to avoid eating too much." So, sometimes as soon as people hear about taking prasādam they think they can eat as much as they like...

I can tell about my own example. At the time when I joined the temple, I could easily eat twenty-three, twenty-five chapatis (on my first day I ate twenty-five), but now I cannot eat more than one or two chapatis, maybe one and a half only. So, this is easily controlled by *prasādam*. At night time I take a chapati, and to eat even one chapati is very hard now. How is it possible? It is possible through *prasādam*.

*prasāda-sevā karite haya,
sakala prapañcha-jaya*



Srila Bhakti Nirmal Acharya Maharaja

"By honouring the Lord's prasād I conquer
all worldly illusions."
(Śaraṅgati, 31.5, by Śrīla Bhakti Vinod Ṭhākura)

That is the thing. It is written simply by Śrīla
Bhakti Vinod Ṭhākura.

If you take *prasādam*, everything will be controlled. I saw that. When I first joined, I sometimes took the little money that somebody gave me, went to buy something, and ate it here, because I felt so disturbed, and also I did not taste very good *prasādam*. At that time I thought, "Oh, I want to eat this, this, this," and I ate something, a samosa or something like this, but now I cannot tolerate outside things, I cannot eat without temple *prasādam*.

Another way to look at it is *prasād sevā*: you offer something, and when that *prasādam* comes, you must first pay obeisance to the *prasādam*, then take it.

*prasāda-sevā karite haya,
sakala prapañcha-jaya*

"By honouring the Lord's prasād I conquer
all worldly illusions."
(Śaraṅgati, 31.5, by Śrīla Bhakti Vinod Ṭhākura)

It is easy.

As for *atyāhāra*, *prajalpa*, etc., why is it written? *Atyāhāra* means too much eating, but when you take *prasādam*, there is no question of that. *Atyāhāra*, *prajalpa*, etc. is written for the outside people. When you take *prasādam*, all your greed and all kinds of bad things will be reduced—for sure. *Prasād* will be *bhakti*.

To be continued in June....



VAISNAVA CALENDAR for Sri Dham Navadwip, India

May 2019

1. (Wed) Krishna Dvadashi. Paran between 6:02 and 9:26 a.m.
4. (Sat) Amavasya. Appearance of Srila Gadadhar Pandit Goswami.
5. (Sun) Gaura Pratipad. Appearance of Tridandi Swami Srimad Bhakti Aloka Paramahansa Maharaj.
6. (Mon) Gaura Dvitiya. Appearance of Tridandi Swami Srimad Bhakti Vichar Jajavar Maharaj.
7. (Tue) Gaura Tritiya. Beginning of 21 days Chandan Yatra of Sri Sri Jagannathdev. Aksaya Tritiya: a good day to start some works.
9. (Thu) Gaura Panchami. Appearance of Sripad Shankar Acharya. Disappearance of Tridandi Swami Srimad Bhakti Vilas Gabhastinemi Maharaj.
11. (Sat) Gaura Saptami. Jahnua Saptami. Sri Jahnua Puja (Sri Ganga Puja).
13. (Mon) Gaura Navami. Appearance of Sri Nityananda-shakti, Sri Jahnua Devi, and Sri Rama-shakti, Sri Sita Devi. Appearance of Srila Bhakti Sudhir Goswami Maharaj.
15. (Wed) Gaura Ekadashi. **Mohini Ekadashi. Fast.**
16. (Thu) Gaura Dvadashi. Paran between 5:00 and 7:13 a.m.
18. (Sat) Purnima. **Sri Nrisimha Chaturdashi: appearance day of Sri Nrisimhadev** (today because the Chaturdashi tithi on the previous day was viddha at sunrise). Full fast until after sunset, then no grains (anukalpa). Sri Krishna's Phul Dol and Salila Bihar. Buddha Purnima: appearance day of Lord Buddha. Disappearance of Srila Parameshvari Das Thakur. Appearance of Srila Srinivas Acharya.

TRIVIKRAM

19. (Sun) Krishna Pratipad. Sri Nrisimha Chaturdashi paran between 4:59 and 9:22 a.m. Disappearance of Tridandi Swami Srimad Bhakti Saranga Goswami Maharaj.
23. (Thu) Krishna Panchami. Disappearance of Srila Ramananda Ray.
28. (Tue) Krishna Navami. Disappearance of Sripad Santosh Krishna Das Adhikari Prabhu.
30. (Thu) Krishna Ekadashi. **Apara Ekadashi. Fast.**
31. (Fri) Krishna Dvadashi. Paran between 4:56 and 9:22 a.m. Appearance of Srila Vrindavan Das Thakur.

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