

ŚRĪ MAHĀNET

Since the beginning of the Millennium

June 2019



Srila A.C. Bhaktivedanta
Swami Prabhupada

Love of God is dormant in every living entity. Love of God is not an ordinary commodity. Caitanya Mahāprabhu was worshiped by Rūpa Gosvāmī because He distributed love of God, *kṛṣṇa-premā*, to everyone. Rūpa Gosvāmī praised Him as *mahā-vadānya*, a greatly munificent personality, because He was freely distributing to everyone love of Godhead, which is achieved by wise men only after many, many births. *Kṛṣṇa-premā*, Kṛṣṇa consciousness, is the highest gift which can be bestowed on anyone whom we presume to love.

Srila Prabhupada, *Srimad Bhagavatam* 3.23.8

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.19

sarvatmasritanam vivarta nivrttih –

*yesam sa eva bhagavan dayayed anantah
sarvatmanasrita-pado yadi nirvyalikam
te dustaram atitaranti ca deva-mayam
naisam mamaham iti dhih sva-srgala-bhaksye*

Bhagavatam, 2.7.42

The illusion of bodily identification and mundane possessiveness is dispelled for the souls surrendered to the Lord in all respects –

"Due to their taking shelter of His lotus feet in all respects, those persons upon whom the Infinite Supreme Lord bestows His unreserved grace surpass the insurmountable illusory energy of the Lord. He does not favor those who ascribe the conceptions of 'I and mine' to this material body, which is food for jackals and hounds."

Surrendered
HEART

WORDS OF OUR GUARDIANS

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



The Absolute Truth, the transcendental substance who is the object of our inquiry through faith, is endowed with all power and all consciousness. He is kind, benevolent, and sweet. His power is infinitely higher than ours, and we are infinitely smaller than Him. Our attitude should be that compared to Him, we are insignificant. What, then, will be the real symptom of a disciple? Who is a real seeker of truth? What is the qualification of one who is searching after the truth - what is his attitude, his nature? And what will be the symptom of the guru, the guide? In *Bhagavad-gīta* Sri Kṛṣṇa says:

tad viddhi pranipatena

everything. If it is a real transaction, there must be some guidance from above. So *śraddhā*, faith, is the most important thing for a devotee. When one develops faith, he will do anything to approach the higher subjective realm. One who has faith wants to connect with that higher substance which is composed of eternity, knowledge, and bliss. Faith moves in consideration of existence, knowledge, and love. And when these three main points are realized, our existence is fully satisfied. Faith asks us to approach the higher world, not the lower. And to think, "In every way Kṛṣṇa is superior, He is our guardian and well-wisher," is the basis of faith.

The rationalists are always searching with their scientific brains for different ways to utilize and command the things they have discovered in their research. But faith is concerned with a substance

*pariprasnena sevaya
upadeksyanti te jñanam
jñaninas tattva-darsinah*

"One can learn the truth only by submissively approaching and inquiring from those who have seen and experienced the truth. And by rendering service to them, one becomes initiated into transcendental knowledge."

What is required? *Pranipat*, submission, and *seva*, service. Then the inquiry will be bona fide; otherwise it is a false transaction: it may have no value. It may all be a waste of energy. Genuine faith does not allow us to think ourselves at liberty to do anything and

far higher in all respects than even the searcher himself. One who is an inquirer about a higher substance must inquire with what is generally known as faith.

Proper guidance in faith is also necessary, and that guidance is given by the higher plane. That must be the attitude of our inquiry or search if we are to be successful. So *Bhagavad-gīta* advises: *pranipat, pariprasna, sevaya* - "Surrender, inquire, and serve." In the *Upanisads* it is said:

*tad vijñānārtham sa gurum
evabhiḡacchet
samit panih srotṛiyam brahma-
nistham*

"To understand the Absolute Truth, one must approach a guru who is fixed in spiritual knowledge and well-versed in the scriptures. And he must approach the guru being

**Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj**

"To understand the Absolute Truth, one must approach a guru who is fixed in spiritual knowledge and well-versed in the scriptures. And he must approach the guru being prepared for sacrifice."

prepared for sacrifice."

This is the general instruction of the *Upanisads. Srimad-Bhagavatam* (11.3.21) similarly advises:

*tasmad gurum prapadyeta
jijnasuh sreyah uttamam
sabde pare ca nisnatam
brahmany upasamasrayam*

"One seriously inquisitive to search for his highest prospect should take complete shelter of a guru who has deep realizations of the Supreme Lord and the inner meaning of the scriptures. Such spiritual masters have left aside all relative considerations in favor of the supreme absolute consideration."

We should be very attentive to these things. We should try to understand through self-searching whether we are really approaching divinity through faith. We must also see to it

that our faith is real.

Proper faith and credulity are not the same. Whether one is a bona fide searcher with real faith or one whose faith is adulterated must be considered. And there are symptoms of real faith. We have to consult higher authorities to guide us, because faith is a most important thing.

If we are searching for truth, we are dissatisfied with our present acquisition. We are taking a risk to jump into a higher prospect. We must therefore take guidance carefully. We must be attentive as far as possible. We are told that our present reason is not sufficient to help us; that more than reason, *sraddha* is needed, and *sraddha* also has its symptoms. Still, as far as possible we shall apply our reason.

When I first came to the mission, I

thought, "The transcendental truths that I hear from these devotees do not come within the clutches of worldly intelligence, but still, when I want to throw myself into that association, I shall use my reason and intellect as far as possible, understanding that I am going to jump into something which will be beyond my control, beyond my calculation." So we must carefully understand what *sraddha* is, with guidance from saints, scriptures, and *gurus*. Of course, even if we are going the right way, it is never certain that the path will be free from obstacles. Even if we are making progress, unexpected hindrances may trouble us and delay our advancement.

DIVINE INSTRUCTION

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

The Hare Krsna Mahamantra is the supreme *mantram*, no doubt. It has the highest and most exclusive position and is best for *kali-yuga*. Mahaprabhu Himself especially distributed that to the world and wanted everyone to chant in that way. But He also taught that the Lord bestows His grace through all of His Names, and that anyone can take any Name of the Lord and purify themselves.

The Lord has so many different Names.

*visnurnarayanah krsno
vaikuntho vistarasravah
damodaro hrsikesah
kesavo madhavah
svabhuh
daityarih pundarikakso
govindo garudadhvajah
pitambaro 'chyutah
sarngi visvakseno
janardanah
upendra indravarajas
chakrapanis
chaturbhujah
padmanabho
madhuripur vasudevas
trivikramah
devaki-nandanah saurih
sri-patih purusottamah
vanamali balidhvamsi
kamsaratir adhoksajah*

(*Amara-kosa*: 1.1.37–44)

Mahaprabhu taught that the Lord has manifested unlimited, different Names of Himself in this world and has empowered all of His Names with His full rescuing power.

Mahaprabhu taught that the Lord and His Holy Names are always non-different, so anyone can chant the Names of the Lord, and if he chants without offence he will be liberated. *Niyamitah smarane na kalah*, Mahaprabhu did not give any restrictions for the time and place of chanting



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

the Lord’s Holy Name. His only rule was that we must remember or chant the Holy Name at all times.

SPIRITUAL MISFORTUNE

Then Mahāprabhu prayed,

*etadrsi tava kṛpā bhagavan mamāpi
durdaivam idṛsam ihajani nanuragah
(Sri Siksastakam: 2)*

“Oh Lord, You have bestowed Your great mercy by appearing in this material world in the form of Your Holy Names but I am very unfortunate, and eagerness to chant Your Holy Names has still not come to Me.”

Mahāprabhu Himself had full feeling and attraction for Kṛṣṇa and His Holy Name, and He felt the full association of Kṛṣṇa through His Holy Name. So why does He express that He does not have any attraction for the Lord’s Holy Name? Because He was so deeply connected with Kṛṣṇa through His Holy Name that He felt

durdaivam, our great misfortune.

MELTING OUR STONE-LIKE HEARTS

Srila Bhaktivinod Thakur explained that *durdaiva* means *aparadha*, offensive mentality. He explained that Mahāprabhu’s teaching for the conditioned souls in His second *sloka* from the *Siksastakam* is that the Lord’s all-powerful Holy Name will not reveal Himself in our hearts if we have an offensive mood and mentality. Srila Bhaktivinod Thakur gave this explanation of Mahāprabhu’s expression with this *sloka* from *Srimad-Bhagavatam*,

*tad asma-saram hrdayam batedam
yad grhyamanair hari-nama-dheyaih
na vikriyetatha yada vikaro
netre jalam gatra-ruhesu harsah
(Srimad-Bhagavatam: 2.3.24)*

Srila Bhaktivinod Thakur gave much emphasis to this *sloka*. His explanation was, “He who hears the glories of the Lord’s Holy Name and chants the Lord’s Holy Name but does not

unlimitedly increasing hankering for Kṛṣṇa and felt He needed more and more attachment for Kṛṣṇa’s Holy Name. In divine ecstasy Mahāprabhu felt unsatisfied with the Lord’s revelation and His own position. He considered Himself unfortunate because He did not have a deeper connection with Kṛṣṇa’s Holy Name. We can understand Mahāprabhu’s own mood in this way, but we can also understand that His expression in this *sloka* is a very important lesson for us.

With this *sloka* Mahāprabhu is also teaching the conditioned souls that the Holy Name is all-powerful - that the Holy Name has full ability to reveal Himself in our hearts—and that we will immediately feel the result of our chanting if we are purely chanting the Holy Name. Therefore, if we are not experiencing that revelation, if we are not feeling joyful progress in our hearts and minds, if our faith is not becoming firm, if everything is not being fulfilled through our devotional mood, and if we are not getting the association of the Lord through His divine Name, then we must consider that our

develop love and affection for the Holy Name is a great offender with a stone-like heart. There must be something offensive in his heart otherwise he would automatically feel love for Kṛṣṇa and chant His Holy Name purely.”

Srila Bhaktivinod Thakur explained the phrase *asma-saram*, ‘stone-like heart’, by saying that the heart becomes stone-like when someone has a strong materialistic mentality, when someone believes, “I am my mundane body and everything that belongs to me is mine.” When someone has this materialistic mentality of “I, me, mine,” then his devotional practicing life and chanting of the Lord’s Holy Name is mixed with offence. But Srila Bhaktivinod Thakur explained that just as there are different varieties of stone, some of which are harder than others, the hearts of people are also not equally hard and some persons’ hearts will melt sooner and some persons’ hearts will melt later but gradually everyone’s heart will melt and everyone will feel love for the Lord’s Holy Name.

SPIRITUAL GUIDANCE

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

Overeating and Prasādam

7 September 2010

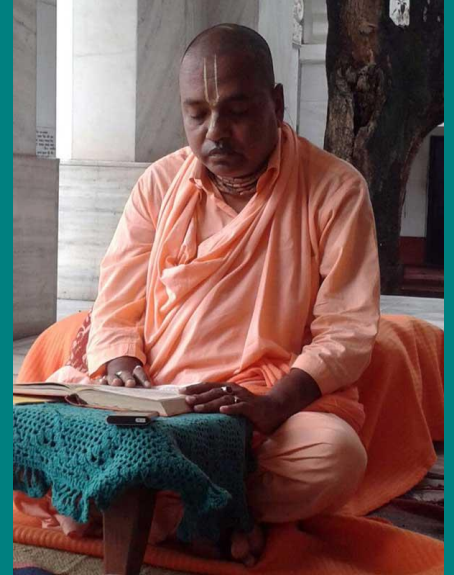
Continued from May 2019...

Sārvabhauma Bhaṭṭāchārya used to never take *prasādam*— did you know that? Once Mahāprabhu came to Sārvabhauma Bhaṭṭāchārya's house with some *prasādam*. Mahāprabhu went to the *maṅgal āratī*, did everything, then He got some *prasādam* and came to Sārvabhauma Bhaṭṭāchārya, who was still sleeping in bed at that time. Mahāprabhu said, "O Sārvabhauma, O Bhaṭṭāchārya! Where are you, Paṇḍitji? I have come to you with some *prasādam*!"

"O Prabhu, I am sleeping... I have not brushed my teeth yet..."

"Not necessary! It is not necessary to brush your teeth to take *prasādam*!"

Sārvabhauma Bhaṭṭāchārya sat on his bed, Mahāprabhu gave him *prasādam*, and he ate it... It is not necessary to brush your teeth to take



Srila Bhakti Nirmal Acharya Maharaja

prasādam, nothing is necessary—just take *prasādam* and eat it. Mahāprabhu said, "Today he got some devotion through *prasādam*! *Prasāde bhakti haya*."

Otherwise Sārvabhauma Bhaṭṭāchārya did not like *prasādam*. He took something in his house, but he did not take *prasādam* from the Jagannāth temple, but from that day he started to. He was Jagannāth's main servitor; he arranged everything, but he did not take *prasādam* from the Jagannāth temple, but when Mahāprabhu gave it to him, he took it and said, "Yes! Very nice, very nice! I have never tasted anything like that!" That day Mahāprabhu said (it is written in *Śrī Chaitanya-charitāmṛta*), "Oh, *āji haite Sārvabhaumer prasāde bhakti haya!* Today he has got some attachment to *prasādam*."

If you think *prasād* is rice and dal, that is not proper honor to *prasādam*. You must give proper honor to *prasādam*. When *prasād* comes, you must take some *prasādam* in your hand and touch it to your forehead—offer it to your Guru. Even when you are not making an offering, before taking something you must take what you are about to eat in your hand and remember your Guru, then it will be *prasādam*. When Gurudev took *prasādam*, he

would always first touch his forehead, giving honor to his Guru in this way. I saw he always did it, only later, when he was sick, some imbalance came...

Do you understand what I am saying?

As for *prajalpa*, I told it: if you use your energy for talking nonsense, then you will lose the energy to chant the Holy Name. It is not necessary to talk so much, *mithyā bhāṣī* (telling lies). Always talk little. Talking is not necessary—without talking about Kṛṣṇa consciousness, that is *grāmya-kathā*. It is written in *Śrī Chaitanya-charitāmṛta*, *Amṛta Bhāṣya* that when a husband and a wife talk in their *dāmpatyā jīvan* (married life), they talk about the family life, family matters, talk with their family, discuss how to continue their life, and so on. This is called *grāmya-kathā*. Mahāprabhu said to Dās Goswāmī, "*Grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe*, do not talk like common people or hear what they say." Why are we not getting energy? We cannot get a chance, we cannot get energy to chant the Holy Name because we waste our energy on other things.

VAISNAVA CALENDAR adjusted for New York, New Jersey USA

June 2019

4. (Tue) Gaura Dvitiya. Sree Chaitanya Saraswata Krishnanushilana Sangha, Dum Dum Park, Kolkata: Sri Sri Guru Gauranga Radha Madan Mohan Jiu's installation day festival.

7. (Fri) Gaura Panchami. Disappearance of Srila Bhakti Gaurava Giri Maharaj (Sripad Paramananda Vidyaratna Prabhu).

12. (Wed) Gaura Dashami. Dashahara Sri Ganga Puja. Disappearance of Srila Baladev Vidyabhushan Prabhu. Appearance of Sri Ganga Mata Goswami.

13. (Thu) Gaura Ekadashi. Nirjala Ekadashi. **Fast.**

14. (Fri) Gaura Dvadashi. Paran between 05:27 and 06:18.

15. (Sat) Gaura Chaturdashi. Grand festival of Srila Raghunath Das Goswami at Sripat Panihati.

VAMAN

17. (Mon) Krishna Pratipad. Snan Yatra (bathing) of Sri Jagannathdev. Disappearance of Srila Mukunda Datta. Disappearance of Srila Sridhar Pandit.

18. (Tue) Krishna Dvitiya. Disappearance of Srila Shyamananda Prabhu. Disappearance of Sripad Rishabdev Das Adhikari.

19. (Wed) Krishna Tritiya. Disappearance of Sri Gaurahari Bhakti Sampad Prabhu.

22. (Sat) Krishna Panchami. Appearance of Srila Vakreshvar Pandit.

28. (Fri) Krishna Ekadashi. Yogini Ekadashi. **Fast.** Disappearance of Sriyukta Rama Devi.

29. (Sat) Krishna Dvadashi. Paran between 05:29 and 10:29.

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