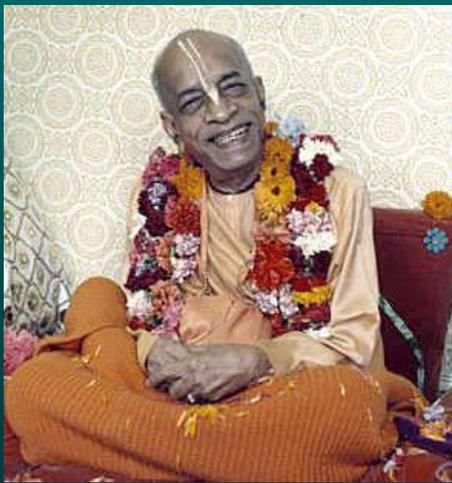


# ŚRĪ MAHĀNET

Since the beginning of the Millennium

September 2019



Srila A.C. Bhaktivedanta  
Swami Prabhupada

Lord Kṛṣṇa and Balarāma are not two different Personalities of Godhead. God is one without a second, but He expands Himself in many forms without their being separate from one another. They are all plenary expansions. The immediate expansion of Lord Kṛṣṇa is Baladeva, and Brahmā, born from the lotus flower from Garbhodakaśāyī Viṣṇu, is an expansion of Baladeva. This indicates that Kṛṣṇa and Baladeva are not subjected to the regulations of the universe; on the contrary, the whole universe is under Their subjugation.

(Prabhupada Purport SB 3:1:26)

## ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.22

*paripurna-kamo harir evasrayaniyo 'nyad-heyam –*

*avismitam tam paripurna-kamam,  
svenaiva labhena samam prasantam  
vinopasarpaty aparam hi balisah,  
sva-langulenatititartti sindhum*

*Bhagavatam, 6.9.22*

One should take refuge in the fully self-satisfied Supreme Lord Hari;  
the shelter of 'other gods' yields a lamentably inferior result –

"Lord Kṛṣṇa is perfectly replete in everything desirable, fully self-sufficient, poised and tranquil. Nothing can be astonishing for Him. Only a fool disregards Him to take shelter in any demigod whose propitiation may be prescribed for the accomplishment of worldly benefits. Such a person may be compared to one who seizes a dog's tail in order to cross the ocean."



Fully Self-satisfied Supreme Lord Hari

# 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.”*

Once, the British government had to entertain the Persian Shah, the king of Persia. They invited him to England and tried to please him in various ways to gain his sympathy so that he would not be converted to the side of the Russian Czar. They showed him many things, and at one point, he was taken to the place where men condemned to capital punishment were beheaded. There the Shah was shown the place of execution. They explained to him how that was the place where so many great men, including even one king, Charles the First, had been beheaded. When that place was shown to the King of Persia, he asked, "Oh, bring someone there and behead him! Let me enjoy how it

him, "Your Highness, the law of our country cannot allow this. You may do it in your own country, but here, your men also cannot be murdered simply for the pleasure of a man." The Shah replied, "Then you do not know what a king is!" This is the meaning of slavery: A slave has no position; by the sweet will of his master he may be sacrificed. Of course, in the lower material plane such things may be quite abominable and unthinkable, but we should understand that in the higher realm of divinity, in principle, such a degree of sacrifice is shown by the servants of the Lord. The depth of their love is such that they are prepared to sacrifice themselves wholesale, to die to live, for Kṛṣṇa's slightest satisfaction or whim. But we should remember that whatever is His pleasure, He is the absolute good. So by such sacrifice we do not actually die, but live by gaining entrance into a higher plane of

was done."

They were astonished. "What is he saying! For his pleasure, we shall have to murder a man? No," they said. "We cannot allow this; British law cannot allow that a man can be beheaded like this." The Shah said, "Oh, you do not understand the position of a king? I am a Persian king, and for my satisfaction you cannot sacrifice a human life? This is dishonor. Anyhow, if it is not possible for you, I will supply one of my own men. Take one of my attendants and show me how you execute people here in your country."

With humility, they submitted to

dedication.

In *Srimad-Bhagavatam* (7.5.23-24) it is written:

*sravanam kirtanam visnoh  
smaranam pada-sevanam  
arcanam vandanam dasyam  
sakhyaam atma-nivedanam*

*iti pumsarpita visnau  
bhaktis cen nava-laksana  
kriyeta bhagavaty addha  
tan manye 'dhitam uttamam*

"Hearing, speaking about, and remembering Kṛṣṇa, serving His lotus feet, worshipping His Deity form, praying, becoming His servant, cultivating His friendship, and surrendering to Him utterly are the nine processes of devotion. One who cultivates these nine processes of devotion, offering himself completely to Kṛṣṇa, can easily attain the ultimate goal of life."

What are the forms of *sadhana*? What are the means to attain krsna-bhakti? How can we revive our innate love for Krsna? We are told to hear about Him, to talk about Him, to meditate upon Him, to praise Him, and so on. But in his commentary on this verse, Sridhara Swami has explained that we should not anticipate what benefit we shall derive from *sravanam-kirtanam*, hearing or talking or thinking about Krsna. Rather we should pray, "May whatever service I do go to my Lord. I am not the enjoying party – He is the sole proprietor."

All these functions (*sravanam*, *kirtanam* etc.) will be considered devotion only if one condition is fulfilled; otherwise they may be *karma*, *jnana*, *yoga*, or anything else. They may even be *vikarma*, polluted misdeeds. One condition must be there to insure that all these different forms of devotional activity are actually bhakti: We are

His property; we are not the owners of any wealth or property. We must think, "My Lord is the possessor and I am in His possession. Everything is His property."

Krsna says, *aham hi sarva-yajnanam*: "I am the only enjoyer of every action. You must be fully conscious of this fact." The stern reality is that devotion is not a cheap thing. Pure devotional service, *suddhabhakti*, is above *mukti*, liberation. Above the negative plane of liberation, in the positive side, He is the only master. He is the Lord of everything. He is the Lord of the land of dedication. We must try to obtain a visa to enter there. There, His sweet will is the only law. It is very easy to pronounce the word "absolute." But if we are to enter into the meaning of the word, then it must be recognized that His sweet will is all in all. To get a visa

to the world of reality we must recognize this. And this is especially true in *Goloka*, where complete surrender is demanded. In *Vaikuntha* there is some consideration of justice; for those who are entering there, some sort of lenience is given. But *Goloka* is very tight. Complete surrender is demanded in that place. Otherwise, the atmosphere there is very free. After one has been tested and the superiors are satisfied that the souls who have come there are wholly sacrificed, then we gain their confidence. And when it is seen that one is fully surrendered, there is complete freedom; one may do anything.



*Goloka Vrindavan*

## DIVINE INSTRUCTION

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

### PRAYING TO CHANT WITHOUT OFFENCE

In the sixth verse of His *Siksastakam* Mahaprabhu then prays,

*nayanam galad-asru-  
dharaya  
vadanam gadgada-  
ruddhaya gira  
pulakair nichitam vapuh  
kada  
tava nama-grahane  
bhavisyati*

"Oh Lord, when will tears flow from my eyes like waves, when will my voice tremble in ecstasy, and when will the hairs

of my body stand on end while I chant Your Holy Name?"

These are the symptoms of a servant who purely serves the Lord and chants His Holy Name without offence. So Mahaprabhu prays in this way to chant the Lord's Holy Name perfectly without offence.

If we can purely chant the Lord's Holy Name we will get His direct service and feel ecstatic joy in our life. *Srimad-Bhagavatam* concluded,

*nama-sankirttanam yasya  
sarva-papa-pranasanam  
pranamo duhkha-samanas  
tam namami harim param  
(Srimad-Bhagavatam's last  
verse: 12.13.23)*

"*Nama-sankirttan* is supreme." But Mahaprabhu Himself commented, *tara madhye sarva-srestha nama-sankirttana niraparadhe nama laile paya prema-dhana (Sri Chaitanya-charitamrta: Antya-lila, 4.71)*

"*Nama-sankirttan* is the supreme form of bhakti-yoga but only if we can



Srila Bhakti Sundara  
Govinda Deva Goswami  
Maharaja

chant the Lord's Holy Name without offence will Krsna-*prema* appear in our hearts."

### THE PURIFYING POWER OF THE HOLY NAME

Mahaprabhu wants everyone to chant the Holy Name purely without offence. Offences are very difficult to avoid and dangerous but we must avoid them because they are our obstacle in chanting the Lord's Holy Name purely. Mahaprabhu shows us His mood of prayer to the Holy Name to help us attract the Holy Name's grace, which is what will truly free us from offences. So, with the proper mood of prayer and regular, repeated chanting we can be hopeful that we can receive the Holy Name's grace.

*namaparadha-yuktanam namany eva haranty  
agham  
avisranti-prayuktani tany evartha-karani cha  
(Padma Purana: Svarga-khanda, 48.49)*

"When *Hari-Nama* will see our heartfelt desire to try to chant Him purely then He will be

*sunyayitam jagat sarvam govinda-virahena me  
(Sri Siksastakam: 7)*

"Oh Govinda! In separation from You a moment seems like forever, tears pour from my eyes like rain and the whole world feels empty."

When one chants the Holy Name purely then His consciousness is purified, *cheto-darpana-marjanam*, and all the effects of the Holy Name Mahaprabhu described in His glorification of *Hari-Nama-sankirtan - bhava-maha-davagni-nirvapanam*, etc. - appear in his heart. But then, in pure Krsna consciousness, one feels *viraha*, separation from the Lord, and thinks, "I am chanting *Hari-Nama* but still I am not chanting in the proper way," and he will desire to chant the Holy Name more and more purely.

### THE LORD OF OUR LIFE

Finally Mahaprabhu ends His *Siksastakam* with this prayer:

*aslisyava pada-ratam pinastu mam*

merciful to us, we will get the qualifications we need to chant properly and all of our difficulties will go away from us by the grace of *Hari-Nama*."

This is Srila Jiva Goswami Prabhu's realisation from the Scriptures: "We cannot avoid making offences but *Hari-Nama* Himself will give us good nourishment and relieve us from our offences if we have love, affection and a little connection with Him." This is the main thing. If our desire is heartfelt then we must always continuously try to chant the Lord's Name. Continuous, attentive chanting will attract the grace of *Hari-Nama* to mercifully clean our hearts, remove all our obstacles and excuse our offences. Through His *Siksastakam* we can see that Mahaprabhu's first expression and teaching, *cheto-darpana-marjanam*, cleaning the mirror of the mind, comes by the grace of the Holy Name in the last stage to the practitioner.

Mahaprabhu's next prayer in His *Siksastakam* is:  
*yugayitam nimesena chaksusa pravrsayitam*

*adarsanan marma-hatam karotu va  
yatha tatha va vidadhatu lampato  
mat-prana-nathas tu sa eva naparah  
(Sri Siksastakam: 8)*

"Krsna can embrace me, trample me under His feet or even break my heart by denying me His *darsan*. Krsna the *Gopa-vadhu-lampata*, cunning playful cowherd boy, can do whatever He likes - He will always be the Lord of my life."

When a servitor will enter into his service life with this type of mood he will have the mood of full dedication to the Lord. Different kinds of examinations will come to him in his spiritual life, sometimes painful examinations, but he will not be able to leave the Lord's lotus feet. He will not see anything except the Lord's service and will not be able to leave the Lord's connection in any way - his only target will be Krsna and His service.

# SPIRITUAL GUIDANCE

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

*Varṇāśrama and Practising Life – continued*

7 September 2010

Also,

*anyābhilāṣitā śūnyam jñāna-karmādy anāvṛtam  
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā*

“The highest devotion is that which satisfies Lord Kṛṣṇa, free from the coverings of any pursuits such as action, knowledge.”

*(Śrī Bhakti-rasāmṛta-sindhuḥ, 1.1.11)*

Narottam Dās Ṭhākur wrote that “*Anyā abhilāṣa chhāḍi...*” giving the full meaning of Śrīla Rūpa Goswāmī Prabhu’s *śloka* (“*Anyābhilāṣitā śūnyam...*”), and there you can understand all Kṛṣṇa consciousness: what your practising life is, and what the *abhidheya-tattva* is. You can understand it all easily.



Srila Bhakti Nirmal Acharya Maharaja

So, sixty years. Then Mahāprabhu jumped to ninety, “OK, Prabhu, suppose I am ninety now.” Keśav Bhāratī replied, “When You are ninety, You still cannot practise *nava-vidhā bhakti*.”

*ādau śraddhā tataḥ sādhu-saṅgo ‘tha  
bhajana-kriyā  
tato ‘nārtha-nivṛttiḥ syāt tato niṣṭhā ruchis  
tataḥ  
athāsaktis tato bhāvas tataḥ  
premābhyudañchati  
sādhakānām ayaṁ premṇaḥ prādurbhāve  
bhavet kramaḥ*

“In the beginning there is faith, then good association, then practising life. After that, the offences gradually go away, faith becomes stronger, taste comes, then attachment, then there arises affection and love. This is how love comes to those who practise Kṛṣṇa consciousness.”

*(Śrī Bhakti-rasāmṛta-sindhuḥ, 1.4.15-16)*

*Niṣṭhā* (sincerity, faith) and *āsakti* (attachment) are necessary. Gurudev told many times about it: everybody does some service, but

they have no attachment to their service, they do not take the responsibility. Not even 10% or 5% of the devotees have attachment to their service. It is necessary to do service with attachment.

So, ninety. “When You reach ninety, You still cannot practise *nava-vidhā bhakti*,” he said.

If you practise, you chant and follow everything, then all bad things, all illusory environment—*bhukti-mukti-siddhi-ādi vāñchā*—will be removed from your heart through *śravaṇam, kīrtanam*. Only through this.

Those who do not do it, will go to hell—*Māyā* attacks them. *Śravaṇam, kīrtanam* are the main things. There are sixty-four *bhaktyaṅga* (practices of devotion), and it is difficult to practise them all,

To be continued in October 2019 issue....

## VAISNAVA CALENDAR for New York, New Jersey Area

### September 2019

4. (Wed) Gaura Shashthi. Appearance of Sri Sita Devi, the consort of Sri Advaita Prabhu(because the Panchami tithi of previous day was viddha at sunrise).
5. (Thu) Gaura Saptami. **Sri Lalita Saptami**. Appearance of Sri Lalita Devi.
6. (Fri) Gaura Ashtami. **Sri Radhashtami** . Srimati Radharani's appearance at noon. **Fast until noon**.
9. (Mon) Gaura Ekadashi. **Parshva Ekadashi**. **Fast**.
10. (Tue) Gaura Dvadashi. **Paran after the worship of Sri Vamanadeva between 06:33 and 10:47**. Appearance of Sri Vamanadev. Appearance of **Srila Jiva Goswami Prabhu**.
11. (Wed) Gaura Trayodashi. Appearance of **Srila Sachchidananda Bhakti Vinod Thakur**.
12. (Thu) Gaura Chaturdashi. Disappearance of **Srila Haridas Thakur**.  
PADMANABHA
14. (Sat) Krishna Pratipad. Vishvarup Mahotsav. End of month-long festival at Nabadwip, Sri Chaitanya Saraswat Math.
16. (Mon) Krishna Tritiya. Disappearance of Tridandi Swami Srimad Bhakti Vilas Tirtha Maharaj.
24. (Tue) Krishna Ekadashi. **Indira Ekadashi**. **Fast**.
25. (Wed) Krishna Dvadashi. **Paran between 06:48 and 10:48**.
29. (Sun) Gaura Pratipad. Appearance festival of Sri Chaitanya Saraswat Math Acharya and Sevaite Srila Bhakti Nirmal Acharya Maharaj.

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