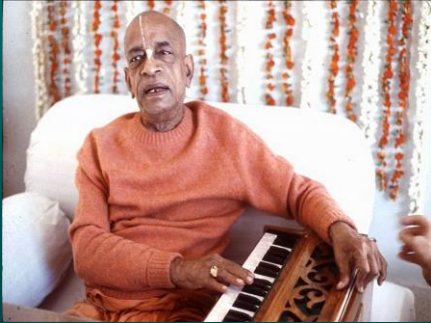


# ŚRĪ MAHĀNET

Since the beginning of the Millennium

October 2019



Srila A.C. Bhaktivedanta  
Swami Prabhupada

Lord Śiva, one of the three qualitative incarnations of the Personality of Godhead, is the plenary expansion of the Lord. Kārttikeya, born of him, is on the level of Pradyumna, another son of Lord Kṛṣṇa. When Lord Śrī Kṛṣṇa descends into the material world, all His plenary portions also appear with Him to exhibit different functions of the Lord. But for the pastimes at Vṛndāvana, all functions are performed by the Lord's different plenary expansions. Vāsudeva is a plenary expansion of Nārāyaṇa. When the Lord appeared as Vāsudeva before Devakī and Vasudeva, He appeared in His capacity as Nārāyaṇa.

(Srila Prabhupada's Purport  
*Srimad Bhagavatam* 3:1:30)

## ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

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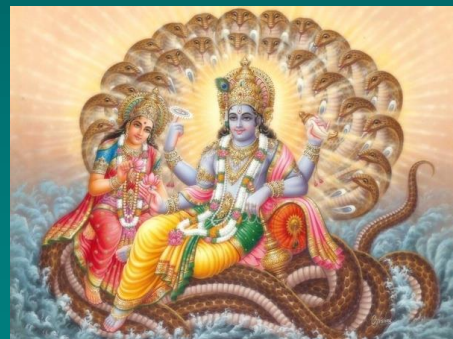
*harer eva sarvoddharitvam –*

*kirata-hunandhra-pulinda-pulkasa  
abhira-sumbha yavanah khasadayah  
ye 'nye ca papa yad-upasrayasrayah  
sudyanti tasmai prabhavisnave namah*

*Bhagavatam, 2.4.18*

Only Sri Hari is capable of delivering the living being in all circumstances –

"Persons such as those belonging to the races known as Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha (Kanka), Yavana, and Khasa - nay, persons of each and every sinful birth are perfectly purified without a doubt, by taking shelter of the devotees surrendered to Lord Visnu, the Almighty. I do offer my respectful obeisances unto Him."



Shelter of Sri Hari and His devotees

# WORDS OF OUR GUARDIANS

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

## "I Shall Curse You!"

Once, after the Kuruksetra war, the brahmana Utanka came to Kṛṣṇa and said, "Kṛṣṇa, I curse You!" Kṛṣṇa said, "Why, My dear brahmana, do you want to curse Me?" Utanka said, "Because You are the cause of all the disasters of Kuruksetra. Because of You, so many widows and orphans are crying in distress. The bounds of their sorrow knows no end, and You are the cause."



Kṛṣṇa answered, "You may have collected some power by your penances in *sattva-guna*, but that will all be finished when you curse Me. It won't produce any result in

Me because I am situated in the *nirguna* plane." This is the nature of the *nirguna* plane. It is *ahaituky apratihata*: it is causeless and it cannot be checked - it is irresistible. The wave of the most fundamental plane is *bhakti*, devotion, where everything follows the sweet will of the center - *nirguna*. That divine flow is causeless and can never be opposed. We should try to take our stand in that plane. Bhakti is *nirguna*, beyond the influence of material nature, and it is *ahaituki*, causeless - that divine flow is eternally going on. And it is *apratihata*: bhakti can never be checked by anyone. It is irresistible.

**Srila Bhakti Rakshak  
Sridhar Deva Goswami  
Maharaj**

"*Bhakti* does not depend on the environment or on the dealings of others. It is *ahaituky apratihata*. Nothing can obscure that flow except our own ego. I am my own greatest enemy."

This is the nature of the flow of devotion. Anyone who takes their stand in consonance, in harmony with that flow, will find the same thing: it can never be checked or given any successful opposition. This is the nature of bhakti according to *Srimad-Bhagavatam* (1.2.6):

*sa vai pumsam paro dharmo  
yato bhaktir adhoksaje  
ahaituky apratihata  
yayatma suprasidati*

Bhakti is the highest function of the soul (*paro dharmo*). Our duty here must have its origin in the plane of bhakti; we must be able to read and catch and utilize that flow. We must dance in the waves of that flow. Everyone's highest duty will be full submission to the unseen, detectable causal power, which has no cause, no rhyme, no reason. It is automatic, eternal, and can never be opposed by any forces here. And then only will

we find our soul's greatest satisfaction. We will feel real satisfaction only when we come in touch with that most fundamental harmonious wave. Then we can feel the highest ecstasy. That is bhakti. So in coming to such a great idea of life, whatever obstacles we must cross are only small losses and gains, victories and defeats. We should not allow them to disturb our march towards the truth.

## ***Bhagavad Gita***

Kṛṣṇa tells Arjuna in the *Bhagavad-gita* (2.47):

*karmany evadhikaras te  
ma phalesu kadacana  
ma karma-phala-hetur bhur  
ma te sango' stv akarmani*

"Give your full concentration to discharging your duty and not to the result of your work. The result is

with Me; all responsibility is with Me." Higher calculation is like that. The generals say, "March! Go forward. Onward! You have to go. You are my soldiers; whatever I shall ask, you must do. You may die and the victory may come afterward; that is not your concern. You are soldiers; many of you may be finished, but the country as a whole will gain." In this way, so many important lives may be sacrificed.

And as soldiers, we have no right to calculate whether we shall gain or lose in the long run. There are two things we must be very careful about. We shouldn't think that if we can't enjoy the fruits of our labor, then there is no reason to work. At the same time, we shouldn't think that we must get some share of the fruits. Remembering this, we should go on discharging our duty to Krsna. That is devotion, and that is the meaning of *Bhagavad-gita*.

*Bhagavad-gita* says, "You can't change the environment. If you want peace, you must regulate yourself according to the environment." The whole gist of *Bhagavad-gita's* advice is found here: Try to adjust yourself with the environment, because you are not the master of the environment. All your energy should be devoted to regulating yourself and not the outside world. This is the key to success in spiritual life.

*Bhakti* does not depend on the environment or on the dealings of others. It is *ahaituky apratihata*. Nothing can obscure that flow except our own ego. I am my own greatest enemy.

*uddhared atmanatmanam  
natmanam avasadayet  
atmaiva hy atmano bandhur  
atmaiva ripur atmanah*

"We can elevate ourselves or

degrade ourselves. We are our own best friend or worst enemy." No force outside can check us if we are sincere. Of course for beginners there is some concern about a proper environment for spiritual cultivation, but even that is also dependent on the nature of their sincerity, or *sukrti: na hi kalyana-krt kascid durgatim tata gacchati*. The assurance is given here by Krsna. He says, "I'll be there to look after you in any unfavorable circumstance. I am omniscient. And I am omnipotent also. So if anyone is directed towards Me, I'll look after him." And it has also been seen in history, in the cases of Dhruva, Prahlada, and so many others. Sincerity is invincible. Even obstacles may improve our position if we can take them in the right way.

## DIVINE INSTRUCTION

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

### Serving Under Proper Guidance

Question: Maharaj, when chanting the Hare Krsna Mahamantra, how should we consider the position of Gurudev? Should we chant to please Guru? Should we chant because it pleases Guru? Should we pray to Guru to help us chant?

Srila Govinda Maharaj: We can understand the proper ideal for practitioners through the example of Sri Chaitanya Mahaprabhu Himself. His example shows us the

importance of both following the order of Gurudev to chant and satisfying him through our practice of chanting.

### Mahaprabhu's Bright and Efulgent Form of Pure Devotion

When Mahaprabhu was in *Kasi* He came to the assembly of the *mayavadi sannyasis* headed by Prakasananda Saraswati. When He arrived He sat in the place where all the *sannyasis* would wash their feet before

entering their assembly room. When Mahaprabhu arrived He first washed His hands and feet and then sat down in the washing area. While He was sitting there He also revealed His own glory by showing a great effulgence from His divine form.

*prabhava akarsila saba  
sannyasira mana  
uthila sannyasi saba  
chhadiya asana  
(Sri Chaitanya-  
charitamrta: Adi-lila, 7.61)*

When all the *sannyasis* saw this effulgence like that of the Brahman, they were



Srila Bhakti Sundara  
Govinda Deva Goswami  
Maharaja

very attracted and surprised, “Oh! It is as bright as the Sun!”

Prakasananda Saraswati, who was the leader of the *mayavadi sannyasis* in *Kasi*, was also surprised. Prakasananda Saraswati had heard that Sri Chaitanyadev had come to *Kasi* and was turning all the *Kasi-vasis*, the residents of *Kasi*, into Vaisnavas. Prakasananda was very angry about this and had told all his disciples, “Don’t associate with that Chaitanya!” Without Prakasananda’s knowledge, a *brahmana* had invited Mahaprabhu to his assembly. Mahaprabhu Himself did not actually want to go there to join the company of the *mayavadis* but He felt He needed to distribute His mercy to Prakasananda Saraswati for the satisfaction of His devotees. For that purpose He went there. When Prakasananda saw Mahaprabhu’s divine effulgence and then saw His divine form sitting in a dirty place he was stunned and thought, “Oh! How beautiful and attractive is the form of this boy!” He could not stay in his chair. He got up and said to Mahaprabhu, “Why are You sitting there? You are very nice looking and

the *Vedanta-darsan* and preaching Sankaracharya’s teachings. But You are not doing that. Why? We cannot understand why You only chant the Hare Krsna Mahamantra and dance. You are always chanting, dancing, crying and laughing. Why do You always show Yourself in this way? Why are you always simply performing *sankirtan*?”

### “Chant Hare Krishna and be Happy”

Mahaprabhu very humbly replied to Prakasananda Saraswati, “Oh sir, what can I say? My mind was not good when I took sannyas. I needed relief from the mundane environment, so My mind went in a very renounced way and I could not stay in the *grhastha-asram*. I came to My Guru and prayed, ‘Give Me sannyas.’ When I was initiated I asked, ‘What is My duty?’ My Guru said,

*murkha tumi, tomara nahika vedantadhikara  
‘krsna-mantra’ japa sada, - ei mantra-sara  
(Sri Chaitanya-charitamrta: Adi-lila, 7.72)*

Your form is very exalted. Please come inside, we are all gathered here. You are a sannyasi of our *sampradaya*. You are a little young but You are very bright. Why are You sitting outside? Please come in and take a seat.”

Mahaprabhu said, “No, no, no. I am very insignificant and inferior. You are the *sampradaya guru* and everyone here is a very great pandit. I am not qualified to join you all.” When Prakasananda saw the great humility of Mahaprabhu his mind softened. He took Mahaprabhu’s hand and said, “Oh Sripad! Please come inside and take a seat.”

Then Prakasananda began to very affectionately question Mahaprabhu, “I have heard Your Name. I know that You are a great pandit and that You are a sannyasi of our *sampradaya*. You have taken sannyas from the line of *Bharati*. That is not a high class line of sannyas, it is a middle class, but You are certainly a member of our *sampradaya*. So why are You not coming to visit us? You should practise *jiāna-yoga*, read the *Vedanta-darsan* and discuss it with us. That is the duty of a *sannyasi*. You should be hearing

““You are foolish and unqualified. It is not necessary for You to read anything. You have no qualification to hear or read the *Vedanta-darsan* and You will not be able to understand the meanings of the *Vedanta-darsan*. But You are coming to me for some advice, so I must tell You something. So what can You do? You can do simply what is necessary in this age of *kali-yuga*:

*harer nama harer nama harer namaiva kevalam  
kalau nasty eva nasty eva nasty eva gatir  
anyatha  
(Brhan-naradiya Purana)*

““No one can achieve liberation in this age of *kali-yuga* without chanting the Hare Krsna Mahamantra. Chanting the Hare Krsna Mahamantra is the only way to discover Your true form through liberation and serve Krsna eternally. If You can chant the Hare Krsna Mahamantra without offence You will get a very prominent and good result through that. You will feel *Krsna-prema* and get everything. Purely chanting the Hare Krsna Mahamantra is the goal of human life.

# SPIRITUAL GUIDANCE

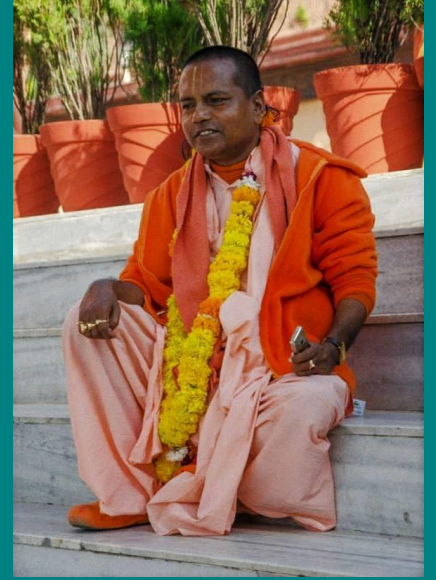
*Srila Bhakti Nirmal Acharya Maharaja*  
*from "Guidance" – Volume 1*

## Varṇāśrama and Practising Life – continued

7 September 2010

If you practice, 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, but there are five main practices:

*sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa*  
*mathurā-vāsa, śrī-mūrtira śraddhāya sevana*  
(*Śrī Chaitanya-charitāmṛta, Madhya-līlā, 22.124*)



Srila Bhakti Nirmal Acharya Maharaja

“One should associate with devotees, chant the Holy Name of the Lord, hear *Śrīmad Bhāgavatam*, reside at Mathurā and worship the Deity with firm faith.”

If you get some little association through these five practices, you will be rescued from this material environment. You know the meaning of *sādhu-saṅga, śravaṇ, kīrtan, Bhagavat-śravaṇ*, it is not necessary to explain it, and ‘*Mathurā-vāsa*’ means living in the holy places where Kṛṣṇa-kathā is going on. That is called Mathurā, that is called Vṛndāvan—wherever there is Kṛṣṇa-kathā going on, Kṛṣṇa always appears there. We cannot see it, however, with this kind of eyes because these eyes are always polluted by *Māyā*—we have illusory dust in our eyes.

*aprākṛta vastu nahe prākṛta-gochara*  
*veda-purāṇete ei kahe nirantara(Śrī*  
*Chaitanya-charitāmṛta, Madhya-līlā, 19.175)*

“Spiritual matter can never be an object of material perception. All Vedas and

*Purāṇas* always tell about this.”

We are blinded by the illusory dust, so how will you see that transcendental abode? You need another kind of eyes.

*bhukti-mukti ādi-vāñchā yadi mane haya*  
*sādhana karileo prema utpanna nā haya*  
(*Śrī Chaitanya-charitāmṛta, Madhya-līlā,*  
*19.175)*

“If in your heart you have a desire for enjoyment, liberation, or something else, then even if you practise Kṛṣṇa consciousness, you will not get real love.”

If you practise, do service, etc., but have another desire in your heart, any time you can fall down. You will not be able to get entrance. “I will be the Guru, I will be the manager, I will take this post, I will be the secretary, I will be this, I will be that”—if you have this kind of mood, if your mind is polluted with this kind of desire, and you are showing that you are doing so much service, then you cannot succeed.

[To be continued in Nov. 2019 issue...].

# VAISNAVA CALENDAR for New York, New Jersey Area

## October 2019

1. (Tue) Gaura Tritiya. Disappearance of Sriyukta Radharani Devi Chaudurani.
2. (Wed) Gaura Chaturthi. Disappearance of Tridandi Swami Sripad Bhakti Dayita Damodar Maharaj.
8. (Tue) Gaura Ekadashi. No fast today (because of Dashami *viddha* at dawn). Vijay Utsav of Sri Ramachandra. Appearance of Srila Madhva Acharya.
9. (Wed) Gaura Ekadashi. Papankusha Ekadashi. **Fast**.
10. (Thu) Gaura Dvadashi. Paran between 07:03 and 10:24. Disappearance of Srila Raghunath Das Goswami. Disappearance of Srila Raghunath Bhatta Goswami. Disappearance of Srila Krishnadas Kaviraj Goswami.
13. (Sun) Purnima. Sharadiya Rasa Yatra of Sri Krishna. Beginning of Urja Vrata, Damodar Vrata, Kartik Vrata and Niyam-seva Vrata if begun from the purnima day, as followed in Sri Chaitanya Saraswat Math. Disappearance of Srila Murari Gupta.
16. (Wed) Krishna Tritiya. Disappearance of Tridandi Swami Srimad Bhakti Srirup Puri Maharaj.
18. (Fri) Krishna Panchami. Disappearance of Srila Narottam Das Thakur.
19. (Sat) Krishna Shashthi. Disappearance of Tridandi Swami Srimad Bhakti Vichar Jajavar Maharaj.
21. (Mon) Krishna Ashtami. Bahulashtami. Manifestation day of Sri Radha Kunda. Sannyas day of Srila Bhakti Sundar Govinda Dev-Goswami Maharaj.
22. (Tue) Krishna Navami. **The grand 125th appearance day celebration of Sri Chaitanya Saraswat Math's Founder-President-Acharya, Om Vishnupad Paramahansa Parivrajacharya-varya Ashtottara-shata-sri Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj**. Disappearance of Sripad Sakhi Charan Das Babaji Maharaj. Appearance of Srila Virachandra Prabhu.
24. (Thu) Krishna Ekadashi. Trisprisha Mahadvadashi. **Fast**. Festival in honour of Sri Gauranga Mahaprabhu's auspicious arrival at Sripat Panihati.
25. (Fri) Krishna Trayodashi. Paran between 07:20 and 10:53. Festival in honour of Sri Gauranga Mahaprabhu's auspicious arrival at Sripat Panihati.
27. (Sun) Amavasya. Offering and placing of lamps (or candles) on Vishnu Mandirs.
28. (Mon) Gaura Pratipad. Dipavali. Offering and placing of lamps (or candles) on Vishnu Mandirs. Go Puja (cow-worship) and Go Krida (the pleasure of the cows)..
29. (Tue) Gaura Dvitiya. **Sri Govardhan Puja** (before 07:47 a.m.). Grand Annakut Mahotsav ('Rice Mountain Festival') at Srila Sridhar Swami Seva Ashram in Sri Govardhan and in the Temple in Sri Gupta Govardhan.
30. (Wed) Gaura Tritiya. Bhratri Dvitiya krityam (festival where brothers and sisters honour each other). Disappearance of Srila Vasudev Ghosh Thakur. Disappearance of Tridandi Swami Srimad Bhakti Sarvasva Giri Maharaj.
31. (Thu) Gaura Chaturthi. **Disappearance festival of Vishva-varenya Tridandi Swami Srimad Bhaktivedanta Swami Maharaj Prabhupad**.

**MBC TV**

**Mahaprabhu Broadcasting Channel**

<https://www.youtube.com/channel/UC-8udyHuxpkFyoqyV9CsraA>

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