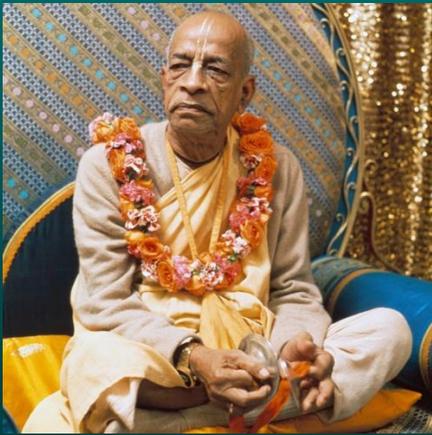


# ŚRĪ MAHĀNET

Since the beginning of the Millennium

November 2019



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.

(Srila Prabhupada Purport  
*Srimad Bhagavatam* 3:1:31)

## ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.24

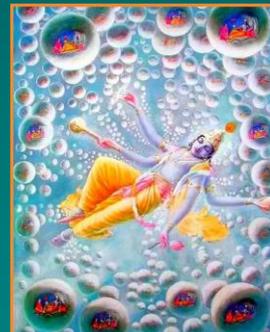
*hari-caranasrita eva sara-grahino 'nyatha karma-yogadibhir atmaghatitvam*

*athata ananda-dugham padambujam  
hamsah srayerrann aravinda-locana  
sukham nu visvesvara yoga-karmabhis  
tan mayayami vihata na maninah*

*Bhagavatam, 11.29.3*

Only surrendered souls can properly distinguish substance from form; those who disregard Lord Hari to seek happiness on the empirical paths based on yoga and karma are simply on a suicidal course –

"O lotus-eyed one, the swans (topmost pure devotees, *paramahamsas*) take refuge in Your ecstasy-yielding lotus feet. O Universal Lord, those who do not accept the joy of the shelter of Your lotus feet and pursue the paths of abstract liberation and mundane acquisition - such persons are devastated by Your deluding potency."



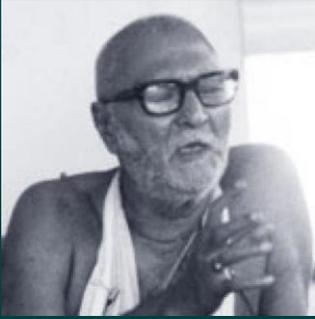
Universal Lord, Sri Hari

# WORDS OF OUR GUARDIANS

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

## Srimad Bhagavatam

*tat te 'nukampam susamiksamano  
bhunjana evatma-krtam vipakam  
hrd-vag-vapurahir vidhadhan  
namas te  
jiveta yo mukti-pade sa daya bhak*



*Srimad-Bhagavatam* (10.14.8) gives us a most hopeful suggestion for all stages of life: blame yourself and no one else. Maintain your appreciation for the Lord, seeing everything as His grace. At present we think our circumstances undesirable because they do not suit our present taste. But medicine may not always suit the taste of the patient. Still it is conducive to health. This verse is the highest type of regulation given by the *sastra*. If you

can follow this law, then in no time you will have a very good position. We must be careful not to blame the circumstances, but to appreciate that Kṛṣṇa is behind everything. Kṛṣṇa is my best friend; He is in the background of everything.

Everything is passing through His attentive eyes. So there cannot be any defect there. Even Srimatī Rādhārāṇī says, "He is not to blame. This long separation from Kṛṣṇa is only the outcome of My fate. He should not be blamed for this." Although outwardly it is admitted by all that He had cruelly left the *gopīs*, Rādhārāṇī is not prepared to blame Kṛṣṇa. "No wrong can be found in Him," She thinks. "There must be something wrong in Me which has

brought about this unfortunate situation." The competition between the groups of *gopīs* in the service of Kṛṣṇa is also harmonized in this way by Rādhārāṇī.

Kṛṣṇadāsa Kavirāja Goswāmī has explained this most important point. According to him, it is not that Rādhārāṇī does not like any other party to serve Kṛṣṇa in competition with Her, but She feels that they cannot satisfy Kṛṣṇa as well as She can. And this should be noted very carefully. She knows that they cannot give proper satisfaction to Kṛṣṇa, so She cannot appreciate their trying to take Her place. That is Her contention. She thinks, "If they could serve Kṛṣṇa well and fully satisfy Him, I would have no complaint. But they can't. And still, aggressively they come to serve? I can't tolerate this."

Kavirāja Goswāmī has cited as an example of this sort of devotion a historical reference from the *Purāṇas*. There was once a chaste wife whose *brahmana* husband was a leper. She always tried her best to serve Him. One day, while she was bathing her husband at a holy river, he became infatuated with the extraordinary beauty of a prostitute by the name Laksahira. Her name indicated that she possessed the luster and beauty of a hundred thousand diamonds. The leper *brahmana* was irresistibly charmed by her. Upon returning home, his chaste wife detected some dissatisfaction within her husband, and inquired, "Why are you so unhappy?" Her husband replied, "I felt some attraction for the beauty of that prostitute. And I can't take my mind off her." "Oh. You want her?" "Yes. I do." "Then I shall try to make the arrangement."

## The Brahmin Leper

**Śrīla Bhakti Rakṣak  
Śrīdhara Deva Goswāmī  
Mahārāj**

*"Srimad-  
Bhagavatam gives  
us a most hopeful  
suggestion for  
all stages of life:  
blame yourself and  
no one else. "*

Then, because she was poor, the chaste lady, although a qualified *brahmana*, began to go to the house of the prostitute every day and work as a maidservant. Although she was aristocratic by birth, she accepted the work of a maidservant without any remuneration. And she did her duties so diligently that she attracted the attention of the prostitute, the mistress of the house, who began to inquire. "Who cleans everything so neatly and beautifully?" And she came to know that a *brahmana* lady was coming every morning and performing many menial tasks. The other attendants said, "We tried to stop her, but she would not hear of it. She wants to meet you." The mistress replied, "All right. Tomorrow, you may bring her to me."

Then, the next morning, when she was taken to the prostitute, the *brahmana* lady expressed her inner

motive. "My husband is so attracted to you that it is my desire that you may satisfy him. It is my concern as his devout wife that he be satisfied, and this is his aspiration. So I want to see him happy." Then the prostitute understood everything and said, "Yes. Bring him tomorrow. I invite both of you to dine in my house." This was intimated to the *brahmana* and the following day they came.

Many dishes were prepared fitting the occasion. Two entrees were served. One was *prasadam* on a plantain leaf accompanied by Ganges water in an earthen pot - all pure vegetarian food. Side by side with that in gold and silver pots were so many meats and rich dishes. They were served with a very nice table arrangement and sitting places. Of the two kinds of foodstuffs, one was *sattvik*, pure, and the other was *rajasik*, filled

with passion. Then, with folded palms, the prostitute invited the *brahmana* and his wife and indicated, "This is *bhagavataprasadam*, and those are rich dishes prepared with meat. Whichever you like you may take at your sweet will."

Immediately the leper *brahmana* chose the *prasadam*, and began to take his meal. After he had finished taking *prasadam*, the prostitute said, "Your wife is like this *prasadam* - *sattvik* - and all these *rajasik* things - meat, rich dishes, gold, silver - this is like me. I am so low and your wife is the purest of the pure. Your real taste is for this *sattvik prasadam*. Externally, the meat is very gorgeous, but internally it is very impure, filthy. And therefore you are repulsed by it. So why have you come here to me?"

## DIVINE INSTRUCTION

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

"CHANT HARE  
KRSNA 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)

"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



Srila Bhakti Sundara  
Govinda Deva Goswami  
Maharaja

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. You have a renounced nature and you have fortunately taken a human birth. So chant ‘Hare Krsna’ and be happy. That is sufficient for You. It is not necessary for You to read the *Vedanta-darsan* or anything else.”

### DANCING, CHANTING, CRYING AND ROARING

Mahaprabhu continued His explanation to Prakasananda Saraswati, “Then on the order of My Guru I began chanting the Hare Krsna *Mahamantra*. I did not know what I was doing and I did not feel that I was chanting actually, or dancing, crying, etc. I was simply following the order of My *Guru* to chant the Hare Krsna *Mahamantra* and for his satisfaction I was chanting. As I chanted in this way power came to Me from My *Guru* and the Hare Krsna *Mahamantra* automatically appeared in My

(*Sri Chaitanya-charitamrta: Adi-lila, 7.81*)

“‘What kind of *mantram* have you given Me? I did not know how powerful this *mantram* was. When I chant it I become like a madman.’

“Then My *Gurudev* said, ‘This is the actual result of chanting the Hare Krsna *Mahamantra*. All mundanity and mundane activity stops if You chant this *mantram* properly. You are very fortunate that You have become filled with such transcendental knowledge and the full ecstasy of Krsna.’ My *Gurudev* encouraged Me in this way and also told Me to try to spread this consciousness to others. So what can I say?

*nama nache jiva nache nache prema dhana  
jagata nachaya maya kare palayana  
(Hari-Nama-chintamani: 1.2.58)*

“When someone chants the Hare Krsna *Mahamantra* without offence Krsna will dance in his heart and then upon his tongue. When I began to follow the order of My *Gurudev* the divine Name of Krsna began dancing within My

heart. I felt the presence of Krsna within Me and I felt many different things about Krsna. Krsna began to dance in My heart and then dance upon My tongue in the form of the Hare Krsna *Mahamantra*. So I do not dance actually, or chant, or cry. From within My heart Krsna dances and then *Hari-Nama* takes control of Me. You may see Me dancing, chanting, crying, roaring and doing so many things, but they are all the movements of *Hari-Nama* Himself. It is not actually My desire to do all these things. I am very shy to act in that way. But what can I do? I am following the order of My *Guru Maharaj* and by his power this type of result is coming to Me and giving Me this type of mood.

“SOMEHOW THE WHOLE WORLD BEGAN DANCING”

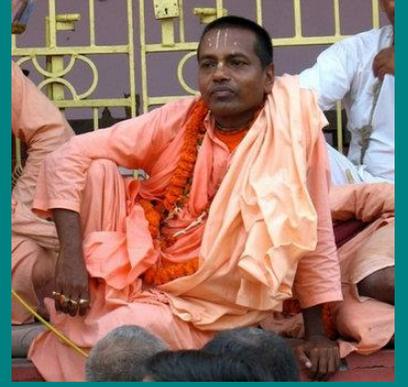
“When this began happening to Me I thought I had become mad and I went back to my *Gurudev* and asked,

*kiba mantra dila, goesaïi, kiba tara bala  
japite japite mantra karila pagala*

heart. As I continue to chant and dance by the will of *Hari-Nama* whoever hears that dance of Krsna in the form of sound vibration from My tongue also begins to dance. Then Krsna enters their hearts and begins dancing there. And not only this, the wealth of Krsna-*prema* that appears in everyone’s heart, that *prema-dhana*, also dances along. I Myself do not know anything but I am seeing that now the whole world has automatically begun dancing with Me by the will of *Hari-Nama* and the wave of Krsna-*prema*. *Hari-Nama* has begun dancing and chanting from within My heart and automatically the attention of everyone’s mind has been overcome by that dancing movement. I am simply following the order of My *Gurudev* and all of this is happening. I do not actually know what is *what*.”

# SPIRITUAL GUIDANCE

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



Srila Bhakti Nirmal Acharya Maharaja

## Varṇāśrama and Practising Life – continued

7 September 2010

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. Everything is inside desire, so do not attach yourself with that—always keep yourself away from that.

*Śraddhāya śrī-mūrti sevana*: Somebody does some *pūjā*, but they do not do it with affection and faith. No *śraddhā*. They think, "Oh, I should stay there. I have got a good room and I get *prasādam*, but if I do not do any service Mahārāj will kick me out, then I have to do something." This is not *śraddhā*. They do *pūjā* but without *śraddhā*, without full faith. "Oh, if I do not do some service, Mahārāj will be angry, maybe they will take away the room, take away the room key, and will not give me *prasādam*," they say like this.

Just to do some service is not faith, *śraddhā*. You must do service with sincerity.

**Question:** *Is it natural to feel like an offender, to feel I am not able to do these things, I am so fallen?*

If somebody thinks, "Oh, I am doing so much," that is bad for them. But "Oh, I cannot do anything"—if this kind of feeling is coming, then it is something. Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākur also told it. One disciple said to him,

"Prabhupād, I cannot do *bhajan*."

"Are you telling the truth?"

"Yes, Prabhupād, I am telling the truth. I cannot do *bhajan*, I cannot practise properly."

"Are you sure you are telling the truth?"

"Yes, Prabhupād."

"Then something *is* happening."

This is a good symptom. If somebody says, "Oh, I am doing *bhajan*, I am practising so much, I am doing this and that," it is not a good symptom; but it is a good symptom if somebody says, "Oh, I cannot do anything, my *bhajan* is not coming."

**Question:** *You have told many times about 'bhukti, mukti, siddhi ādi-vāñchā', but I feel everything I am doing is for 'bhukti, mukti ādi-vāñchā' ...*

No, actually it is not for everybody. We are not for '*bhukti mukti siddhi ādi-vāñchā*'. "*Tad-viddhi praṇipātena, paripraśnena sevayā*": our *viddhi* is *sevā-viddhi*, *sevā pravṛtti* (all we know is service mood, service attachment). We have come for service: we have got a human body, and this body must be used only for the service to the Lord, service to the Guru. You must think like this, do not to say such things.

Sometimes there is a lack of mercy or if we have some bad association, then we may do something wrong. Mahāprabhu said that sometimes one unknowingly does something wrong, but Kṛṣṇa, the Lord Himself, said, "I will rescue this kind of sinner. Sometimes he does not know, he uses some bad language, or sometimes his angry mood comes, but if he is My devotee, if he does this for service, then whatever sinful work he does in his practising life I am removing from him all reaction for that." Sometimes you can do something wrong, but the Lord will rescue you so that you again can engage in the service of the Lord.

# VAISNAVA CALENDAR for New York. New Jersey Area

## November 2019

1. (Fri) Gaura Panchami. Disappearance of Tridandi Swami Srimad Bhakti Aloka Paramahansa Maharaj.
4. (Mon) Gaura Ashtami. Sri Gopashtami, Sri Goshtastami, Go Puja, and Go Gras-dan. Disappearance of Srila Srinivas Acharya. Disappearance of Sri Gadadhar Das Goswami. Disappearance of Srila Dhananjay Pandit.
7. (Thu) Gaura Ekadashi. Sri Utthan Ekadashi. **Fast**.
8. (Fri) Gaura Dvadashi. Paran between 08:15 and 09:58. Sri Bhishma Panchaka. Disappearance of **Om Vishnupad Paramahansa Sri Srila Gaura Kishor Das Babaji Maharaj**. Appearance of Tridandi Swami Srimad Bhakti Dayita Madhav Goswami Maharaj.
11. (Mon) Gaura Chaturdashi. Disappearance of Srila Bhugarbha Goswami. Disappearance of Srila Kashishvar Pandit.
12. (Tue) Purnima. Rasa Yatra of Sri Krishna. Installation anniversary of Sri Sri Guru Gauranga Gandharva Rasa Bihari Jiu, Sri Chaitanya Saraswat Math and Mission, Sri Vrindavan. Disappearance of Srila Sundarananda Thakur. Appearance of Srila Nimbarka Acharya. End of Chaturmasya and Niyama-seva vratas when began from Purnima (as in Sri Chaitanya Saraswat Math).

### **Keshava**

22. (Fri) Krishna Ekadashi. Utpanna Ekadashi. **Fast**.
23. (Sat) Krishna Dvadashi. Paran between 06:56 and 10:06. Disappearance of Srila Narahari Sarkar Thakur. Disappearance of Srila Kaliya Krishnadas. Disappearance of Sriyukta Dhananjay Das Prabhu.
24. (Sun) Krishna Trayodashi. Disappearance of Srila Saranga Thakur.
26. (Tue) Amavasya. Disappearance of Srila Jagabandhu Bhakti Ranjan.

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