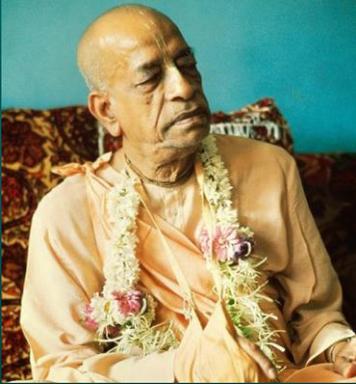


ŚRĪ MAHĀNET

Since the beginning of the Millennium

February 2020



Srila A.C. Bhaktivedanta
Swami Prabhupada

Constant thought of the Lord is the antiseptic method for keeping oneself free from the infectious contamination of the material qualities. The pure devotee of the Lord is always in company with the Lord by thinking of Him. Yet, in the particular context of time and place, the transcendental emotions take a different turn, and this breaks the mental equilibrium of the devotee. Lord Caitanya displayed the typical example of transcendental ecstasy, as we can understand from the life of this incarnation of God..

(Prabhupada Purport SB 3:1:32)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.27

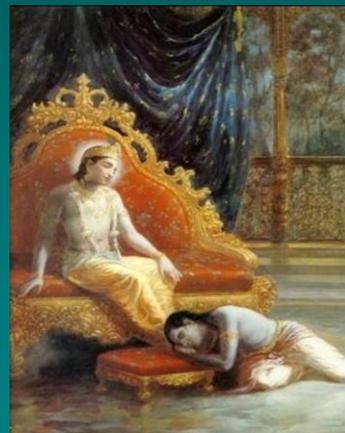
sri-krsnaika-sarana naiva vidhi-kinkarah

*devarsi-bhutapta-nrnām pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihṛtya karttam*

Bhagavatam, 11.5.41

Those souls who have exclusively surrendered unto Kṛṣṇa are not subservient to scriptural injunctions and prohibitions .

"O King, one who abandons all worldly obligations and wholeheartedly surrenders unto Mukunda, the exclusive shelter of all beings in every respect - such a person is no longer indebted to the demigods, sages, other life-forms, friends and relatives, mankind, and ancestors."



Surrendered unto Kṛṣṇa

WORDS OF OUR GUARDIANS

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

Preface



A Christian theologian predicted that Christianity is on the verge of a Copernican revolution. Prior to Copernicus, it was believed that the earth was at the center of the universe, and that the sun and other planets orbited the earth. Until recently, in the Western world it has been thought that Christianity was the central conception of divinity in the theistic universe. But as Western man has begun to gaze Eastward, he has discovered a plurality of theistic conceptions orbiting the Supreme Truth. Accepting that plurality, we must also accept the accompanying gradations of theism, superior and inferior. As the planets are situated

according to their gravitational attraction for the sun, the varieties of theistic conception are situated higher or lower according to their attraction toward the Absolute Center. The Kṛṣṇa conception of divinity is one of being irresistibly drawn in attraction toward the infinite center of all love, beauty, and harmony. The infinite can make Himself known to the finite, and the divine agent through whom this function manifests is Sri Guru or the divine guide. His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswami is an agent of divinity and a messenger of that supreme reality. He has reminded us that we are all "sons of nectar," and that we shall have to "die to live," "dive deep into

*Śrīla Bhakti Rakṣak
Śrīdhara Deva Goswami
Maharaj*

"The Kṛṣṇa conception of divinity is one of being irresistibly drawn in attraction toward the infinite center of all love, beauty, and harmony."

reality," and enter the "land of dedication." As much as we sacrifice ourselves in this plane, we shall become released from its influence and be drawn through dedication into the higher plane of reality where the divine pastimes "move in a crooked way." And there we will find the "hidden treasure of the Sweet Absolute" in the service of Śrīmatī Rādhārānī. His Divine Grace has informed us that the heart's inner hankering for ecstasy, charm, and sweetness, leads it in the search for Sri Kṛṣṇa Reality the Beautiful. The Kṛṣṇa conception of divinity is so irresistible that even Kṛṣṇa Himself becomes overwhelmed by His own potency and is madly engaged in tasting His own sweetness, ecstatically dancing, and thereby distributing that sweetness to others. In Sri Caitanya-caritamṛta, Śrīla Kṛṣṇadāsa Kavirāja Goswami describes that while dancing at the Rāthā-yātrā, Sri Caitanya

Mahāprabhu would sometimes fall in an ecstatic swoon and appear like "a golden mountain rolling on the ground." Śrīla Śrīdhara Maharaja describes that "In the agony of separation from Kṛṣṇa, ecstatic eruptions of ecstasy flowed like lava from the heart of the Golden Volcano of Divine Love, Sri Caitanya Mahāprabhu." And now in *The Loving Search for the Lost Servant*, we find that the Lord's heart is such that He also feels the agony of separation from His fallen devotees, and as they are engaged in searching for Him, He is also engaged in a loving search for His lost servants.

Bhakti Sudhira Goswami

Invocation

*amṇayah praha tattvam harim iha
paramam sarva-saktim rasabdhim
tad bhinnamsams ca jivan
praktikavalitan tad vimuktams ca
bhavat bhedabheda-prakasam*

*sakalam api hareh sadhanam
suddha-bhaktim sadhyam tat pritim
evety upadisati harir-gauracandro
bhaje tam*

Here, in one verse, Bhaktivinoda Thakura has given the very gist of Gaudiya Vaisnava philosophy. He says, "We are not interested in the opinion of anyone ordinary: there is no value to any opinion other than what is revealed truth (*amnaya*)."
Amnaya means revealed truth or scripture that is coming through a reliable source: the *guru-parampara*, a genuine succession of gurus. And what do they say? They enumerate these facts: Hari is all in all (*harim iha paramam*). What is His nature? He is the master of all potencies (*sarva-saktim*). And He Himself is the ocean of rasa, ecstasy (*rasabdhim*). And the *jiva* soul is not a direct part of Him, but a part of His potency (*tad bhinnamsams ca jivan*). Not a plenary portion (*svamsa*), but a partial portion

(*vibhinnamsa*). Everything is a part of Hari, but *svamsa* means an *avatara* and *vibhinnamsa* means a part of His potency, *tatastha-sakti*. And by nature, some souls are engrossed in the external potency, and we find some in the lap of the internal potency (*prakrti kavalitan tad vimuktams ca bhavat*). By their very existence some souls are within the *svarupa-sakti* and some are outside the *svarupasakti*. Some souls are liberated and some are nonliberated (*mukta* and *amukta*). Everything is a part of Hari and has something in common with Him and something different (*bhedabheda-prakasamsakalam api hareh*). And the only means to attain Him is pure devotion, exclusive devotion (*sadhanam suddha-bhaktim*). Hari Himself, in the form of Gauracandra, is giving us the understanding that divine love is the highest goal of life (*sadhyam yat pritim evaty upadisati harirgauracandro bhaje*

tam).

Introduction

"Why did you stay away? Why have you been living away from home for so long? How was it possible for you? How could you bear My separation? You left Me, and you have been passing lives after lives without Me? Still, I know what trouble you took to return to Me. You searched for Me everywhere and went to beg from house to house, and you were chastised by many, ridiculed by many, and you shed tears for Me. I know all these things. I was with you. And now, after great trouble, you have again come back to Me."

DIVINE INSTRUCTION

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

A SURRENDERED
LIFE OF SERVICE

UNDER THE
GUIDANCE OF THE
SADHU

Later in their conversation Ramananda Ray presented another verse to Sri Chaitanya Mahaprabhu which offered an explanation of how one can begin to actively lead a life of surrendered service to Krsna.

*jiane prayasam udapasya
namanta eva
jivanti san-mukharitam*

*bhavadiya-vartam
sthane sthitah sruti-
gatam tanu-van-
manobhir*

*ye prayaso 'jita jito 'py
asi tais tri-lokyam*

(*Srimad-Bhagavatam*:
10.14.3)

This verse explains, "Whatever knowledge you have acquired prior to surrendering you should throw away!

*Jiane prayasam
udapasya!* Your mundane knowledge has no place in the plane of transcendental devotion. And the

surrendering soul should throw out not only his previous knowledge but also all attempts for acquiring any further mundane knowledge. Then he can submit himself fully and live a life of real devotion, *namanta eva jivanti*. This is the vital point, *namanta eva jivanti*, 'Be surrendered and alive with mercy. Fully surrender to Krsna and chant His Holy Name.'

"*Sthane sthitah sruti-
gatam tanu-van-manobhir*, you can stay in the jungle, or a house or an asram or in the ocean or anywhere,



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

that is not a problem. Anywhere at any moment you can engage yourself physically, mentally and verbally in the service of Lord Kṛṣṇa. This means chanting the Lord's Holy Name. And through that *ye prayaso 'jita jito 'py asi tais trilokyam*, the Lord Himself will be attracted and bestow His mercy upon you.

“But *san-mukharitam bhavadiya-vartam*, the source of your spiritual connection with Kṛṣṇa and your practice of service to Him is the *satam*, the *sadhu*, and without the *sadhu*'s connection you cannot connect with Kṛṣṇa, satisfy Kṛṣṇa or fully attract His mercy. What you hear from the pure devotee *sadhu* is the food with which you are alive in Kṛṣṇa consciousness; what you receive from the *sadhu* is your very spiritual existence.

SINGING, DANCING AND SPILLING NECTAR EVERYWHERE

Srīla Guru Maharaj composed a *sloka* that beautifully explains how we connect with the Lord and His service through the *sadhu*. This

who is the *Sarva-karana-karanam*, the cause of all causes, who is the Paramesvara, the Supreme Controller, who is the *Anadi-adih*, the Origin who has no origin, and whose Name is Govinda.

“Just as a lotus is always full of nectar, the bee-like devotees are always collecting the nectar from the unlimited ocean of nectar that is the Lord's lotus feet and tasting that through their super mood of devotion. As they taste that nectar they sing the glories of that nectar and they sing the glories of their Master Lord Kṛṣṇa. If anyone will taste honey and also sing at the same time, then naturally a few drops of honey must fall down from his mouth as remnants. So the devotees who ecstatically glorify their Lord, who are always drinking, drinking, drinking and intoxicatedly glorifying their Lord—so, many drops of nectar must fall from their mouths in all directions as they dance, drink and sing. “Here in this book, *Prapanna-jivanamrtam*, I have collected those many drops of eternal, transcendental ecstasy that are falling from the mouths of the Lord's devotees as their mercy. For both myself and you all, I have collected

sloka is the very, very dearest and highest *sloka* for me in life. Still so much light comes to me from this *sloka* and I am fully satisfied with this *sloka*.

*sri-srimad-bhagavat-padambuja-madhu-
svadotsavaih sat-padair
niksipta madhu-bindavas cha parito
bhrasta mukhat gujaitaih
yatnaih kũchid ihahrtam nija-para-
sreyo 'rthina tan maya
bhuyo-bhuya ito rajamsi pada-
samlagnani tesam bhaje*

(Sri Sri Prapanna-jivanamrtam: 10.14)

When Srīla Guru Maharaj composed and finished his *Prapanna-jivanamrtam* he wrote this *sloka* confessing, “What I have presented in *Prapanna-jivanamrtam* is not my own property. I have actually only collected this ecstatic property from the devotees.”

His expression is: “The super devotees are like bees always tasting the ecstatic, honey-like nectar of the lotus feet of Bhagavan Sri Kṛṣṇa,

those falling drops of nectar and made a nice plate for everyone who has a tasting mood to taste that nectar and be supremely benefited. I am so grateful and indebted to all the devotees who glorify their Lord and taste the nectar of His lotus feet that here at the conclusion of my work, *Prapanna-jivanamrtam*, I now bow down to all of them again and again.

“*Bhuyo-bhuya ito rajamsi pada-samlagnani tesam bhaje*, again and again I glorify the lotus feet of all of these devotees: the devotees who collect nectar directly from the Lord's lotus feet, the devotees who drink the nectar collected from the Lord's lotus feet, the devotees who catch and distribute the drops of nectar which fall from the mouths of the devotees drinking the nectar collected from the Lord's lotus feet, and the devotees who accept that nectar which is offered to them after it has been collected, tasted, dropped, caught and distributed. I take upon my head the dust of the feet of all of these devotees who are sincere and whose hearts are filled with divine hankering.”

SPIRITUAL GUIDANCE

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

A Lesson on Surrender: Body, Mind, and Words

10 October 2010



Srila Bhakti Nirmal Acharya Maharaja

Continuation from Jan 2020 ...

Actually, Sanātan Goswāmī said to Mahāprabhu, “Prabhu, my body is useless. This skin disease came, and so many things have happened to my body. This body cannot be used for the service to the Lord, the Vaiṣṇavs, then what is this body for? It is useless! That is why I want to commit suicide.” Mahāprabhu did not accept it, “Do you have no shame? Are you not ashamed?! You have already given this body to Me, then how can you want to spoil My property? This is My property! This is not your property. What are you thinking about?” Sometimes we think, “I will go this way, I will go that way, I will do this, that,” but we must not ask Gurudev for anything (“Gurudev, I want to do this, I want to do that”). What Gurudev tells you to do, you must follow

“Mahāprabhu explained, “I have some purpose for this property - some Vaiṣṇav sevā, preaching, writing scriptures, and so on I will use it for all this”

that.. That is what is necessary. Mahāprabhu said, “This body is not your body. It is My property, and I will use it as I want, and you are going to spoil My property - what is this?!” It is like you give some money to me, “Gurudev, I am giving you some *praṇāmī*,” and I tell you, “OK, keep it. When I need it later, I will take it from you.” You keep it, but it is not your property.

Mahāprabhu explained, “I have some purpose for this property - some Vaiṣṇav sevā, preaching, writing scriptures, and so on I will use it for all this. You cannot spoil this body.” Mahāprabhu even told Haridās Ṭhākura, “Be careful and look after that boy - he cannot take care of himself, he can do something wrong” In this way, Kṛṣṇa, the Lord, is using our body, ourselves, even when we are doing so many wrong things. We can do something sinful without knowing it, but Kṛṣṇa said, “The fault will be removed through service.” Sometimes we are doing some service and do something wrong, make some mistake, but Kṛṣṇa said, “He

is My devotee, so if he does something wrong, I will remove his fault, it is not necessary to make *prāyaścitta*, atonement.” This is what Mahāprabhu said. It is loving search for the lost servant: we are searching for the Lord, and Kṛṣṇa is also searching for us, to take us to our own place...



Making and offering bhog to Sri Guru is considered seva also

VAISNAVA CALENDAR for New York/New Jersey Area

February 2020

1. (Sat) Gaura Ashtami. **Appearance of Mahavishnu Avatar, Sri Advaita Acharya.**
2. (Sun) Gaura Navami. Disappearance of Sripad Virendra Krishna Prabhu.
3. (Mon) Gaura Dashami. Disappearance of Srila Madhva Acharya.
4. (Tue) Gaura Dashami. Disappearance of Sripad Ramanuja Acharya.
5. (Wed) Gaura Ekadashi. Ekadashi, but no fast, because next day is Mahadvadashi.
6. (Thu) Gaura Trayodashi. Unmilani Mahadvadashi. **Fast.** Varaha Dvadashi. Appearance of Lord Varaha.
7. (Fri) Gaura Chaturdashi. **Appearance of Sri Nityananda Prabhu.** Grand festival and installation anniversary of Sri Sri Guru Gaura Nityananda Jiu at Sree Chaitanya Saraswata Krishnanushilana Sangha, Ekachakra Dham.

Govinda

9. (Sun) Krishna Pratipad. Sri Krishna's Madhurotsav. Appearance of Srila Narottam Das Thakur.
12. (Wed) Krishna Chaturthi. Disappearance of Tridandi Swami Sripad Bhakti Premik Siddhanti Maharaj.
13. (Thu) Krishna Panchami. **The 147th divine appearance festival of the founder of the Sri Chaitanya Math and worldwide Sri Gaudiya Maths, Bhagavan Sri Srila Bhakti Siddhanta Saraswati Goswami Prabhupad. Anniversary festival of the installation of Sri Gupta Govardhan Sri Mandir, Sri Govinda Kunda, Nabadwip.** Disappearance of Srila Purushottam Thakur.
14. (Fri) Krishna Shashthi. Appearance of Tridandi Swami Srimad Bhakti Saranga Goswami Maharaj.
18. (Tue) Krishna Dashami. No fast today (because of Dashami *viddha* at dawn).
19. (Wed) Krishna Dvadashi. Vijaya Ekadashi. **Fast.** Disappearance of Sripad Krishna Govinda Das Adhikari.
20. (Thu) Krishna Trayodashi. Paran between 06:53 and 10:25.
22. (Sat) Krishna Chaturdashi. **Sri Sri Shivaratri** (optional fast). Disappearance of Sripad Yudhamanyu Prabhu Seva Vikram.
23. (Sun) Amavasya. **Anniversary festival of the installation of Sri Sadashiva Gangadhar, Sri Govinda Kunda, Nabadwip.**
24. (Mon) Gaura Pratipad. Disappearance of Vaishnava Sarvabhauma Srila Jagannath Das Babaji Maharaj. Disappearance of Srila Rasikananda Dev Goswami. Disappearance of Tridandi Swami Srimad Bhakti Dayita Madhav Maharaj.
25. (Tue) Gaura Dvitiya. Appearance of Srila Bhakti Kusum Ashram Maharaj.
26. (Wed) Gaura Tritiya. Sri Sri Guru Gauranga Gandharva Radha Ramanasundar Jiu installation anniversary festival, at Sree Chaitanya Saraswata Krishnanushilana Sangha, Kaikhali, Kolkata.
27. (Thu) Gaura Chaturthi. Disappearance of Sripad Tulasidas Das Adhikari Prabhu. Appearance of Srila Purushottam Thakur.
28. (Fri) Gaura Panchami. Disappearance of Sriyukta Tarangini Devi.

MBC TV

Mahaprabhu Broadcasting Channel

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

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