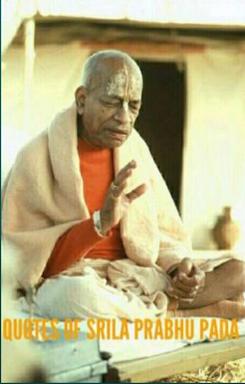


# ŚRĪ MAHĀNET

Since the beginning of the Millennium

October, 2020



Srila A.C. Bhaktivedanta  
Swami Prabhupada

Vidura knew the strength of Bhīma. Whenever Bhīma was on the battlefield, his steps on the path and the wonderful playing of his club were unbearable for the enemy. Powerful Bhīma did not take steps against the sons of *Dhṛtarāṣṭra* for a long time. Vidura's inquiry was whether he had yet released his anger, which was like that of a suffering cobra. When a cobra releases its venom after long-cherished anger, its victim cannot survive..

(Srila Prabhupada's Purport  
*Srimad Bhagavatam* 3:1:37)

## ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 3.2

*sri-krsna-sankirtanam eva tat padasritanam paramanukulam -*

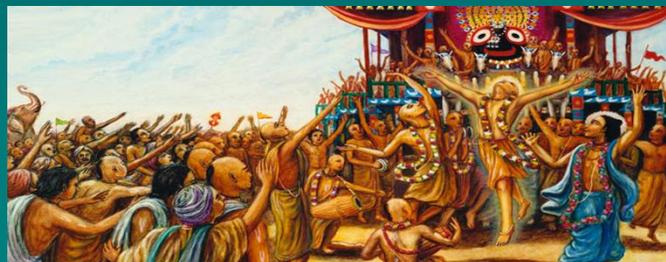
*ceto-darpana-marjanam bhava-mahadavagni-nirvapanam  
sreyah-kairava-candrika-vitaranam vidya-vadhujivanam  
anandambudhi-varadhanam prati-padam purnamrtasvadanam  
sarvatma-snapanam param vijayate sri-krsna-sankirtanam*

*Sri Sri Bhagavatas Caitanyacandrasya*

Of everything favorable, Hari-sankirtana performed by souls surrendered unto the lotus feet of Lord Hari is paramount.

"May the *Sri Krsna Sankirtana* be all-victorious in its pristine glory! This congregational chanting of the holy names of the Lord cleanses the looking-glass of consciousness, extinguishes the raging forest fire of material existence, and spreads the benediction moonrays that cause the lotus of the heart to bloom. This chanting is the life and soul of divine consorhood. Expanding the ocean of pure ecstasy, it is the flavor of full nectar at every moment, bathing and cooling the entire self."

- the Supreme Lord Sri Caitanyacandra

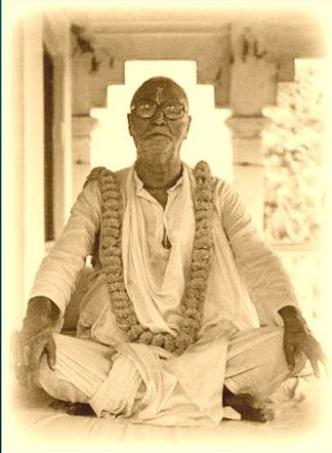


# WORDS OF OUR GUARDIANS

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

## Higher Light

Just as in the tangible world there is the sun, the moon, and so many other planets, in the world of faith there is a gradation of planetary systems. We have to scrutinize the scriptures, take advantage of the guidance given by saints, and understand how the progress of faith to the highest plane is achieved by eliminating the lower planes. And whenever there is any doubt, we should consult with some higher agent in order to make progress. Spiritual reality is eternal existence, complete consciousness, and ecstasy. Mere existence cannot fulfill us. Even our inner hankering and feeling, consciousness, is not sufficient. We require *rasa* and



*Srila Bhakti Rakshak  
Sridhar Deva Goswami  
Maharaj*

*“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self-interest.”*

Absolute Truth is known and knowable to a particular section, and they have given us direction. If we take advantage of that, then by the guidance of saints and scriptures we shall gradually eliminate our faults. First we must eliminate this mortal existence. Then, we must satisfy our reason, our consciousness. And finally, we must satisfy our heart.

Sri Caitanya Mahaprabhu says that the heart is the most important thing within us. We should follow the direction of the heart. The highest fulfillment is fulfillment of the heart, not the fulfillment of consciousness, or the attainment of eternal existence. Eternal existence has no meaning if it is not conscious, and consciousness has no meaning if it does not give any fulfillment. So sat, eternal existence, cit, consciousness, and ananda fulfillment, ecstasy, are the three principles of our ultimate destination. And considering these as

*ananda*, ecstasy, to give us fulfillment. Spiritual realization is also of different types. We have to distinguish between different spiritual conceptions, and our choices improve as we dive deeper and deeper into reality. We must die to live. And the consideration of death is also deep, deeper, and deepest. The gradation of higher and lower is always there. If we are to progress, there must be elimination and new acceptance. The duties that we find ourselves in the midst of may be left for higher duties. In this way we must progress, while always consulting the saints and scriptures. They will guide us in the ocean of faith. Otherwise the spiritual world is unknown and unknowable. The

our goal, we shall progress further and further in our spiritual life. In the *Manu-samhita* it is stated:

*vidvadbhih sevitah sadbhir  
nityam advesa-ragibhih  
hrdayenabhyanujsato  
yo dharmas tam nibhodhata*

We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our karma, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere (*mayi drste 'khillatmani*). When we can see that the fulfillment of life has embraced us, we shall see that everything within the environment is helping us, everything is sympathetic to us from all sides. In that spiritual domain, everyone shall take interest in loving

us. We may be careless about our own interest, but the environment there is more favorable and affectionate to us than we can even estimate, just as a child cannot estimate the extent of his mother's affection. In this way, friends and home comforts will surround us, and with this realization we shall go back to God, back to home.

## Second Chapter The Environment

"We must try to look deeper and then we will find our friend; if we are liberal in our attitude towards the environment, we cannot but come in connection with the plane which is really liberal. Prahlada saw that Krsna is everywhere. And Krsna consciousness is commanding the whole. So we must not allow ourselves to be discouraged under any circumstances, however acute they may apparently seem to us. Krsna is

there. If only we can develop the right vision, the smiling face of the Lord will appear from behind the screen. Krsna is beautiful, and He is eagerly awaiting to accept our services."

Devotion to Krsna means sacrifice - "die to live." By devotion to Krsna, our whole conception of mundane, self-centered, self interested life will be finished totally.

*sarvopadhi-vinirmuktam tat  
paratvena nirmalam hrsikena  
hrsikesa sevnam bhaktir ucyate  
(Narada Pancaratra)*

"Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self-interest." In his *Bhakti-rasamrta-sindhu*, Srila Rupa Goswami quotes this verse from the ancient *Puranas*. *Upadhi* means "all relative conceptions of self-

interest." We must be totally free of all *upadhis*. And Rupa Goswami also gives us a parallel verse describing *bhakti*:

*anyabhilasita-sunyam  
jnana-karmady-anavrtam  
anukulyena-krsnanu  
silanam bhaktir uttama*

"Pure devotional service is the favorable cultivation of Krsna consciousness free from all traces of ulterior motives, such as karma, self-promoting activities, *jnana*, mental achievement, and so on." *Bhakti*, devotion, must be free from any fleeting desires (*anyabhilasa*), such as karma - the organized attempt for self-elevation - and *jnana*, the attempt to depend on our own ability, knowledge, and consciousness to reach the ultimate goal.

# DIVINE INSTRUCTION

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

## REVITALISING ASSOCIATION

**Question:** Sometimes we get a little bit discouraged for one reason or another in our spiritual life. How can we best keep our enthusiasm strong?

**Srila Govinda Maharaj:** We must always follow the directions of Sriman Mahaprabhu, then our feelings will be enriched with humility, tolerance and giving honor to others and more and more our searching spirit will increase inside us. It is necessary to develop

within ourselves the qualities and qualifications for association with *sadhus*. Without humility we will not receive any thing from others, without tolerance we will not be benefited by others and without giving honor to others we will always be disturbed. If we will try to cultivate these three qualities within our own selves, then quickly proper results will come to us.

Whatever spiritual wealth you have, that is

your property. And whatever spiritual wealth I have, that is my property. But if I want to increase my spiritual property then I will have to look to you and find what more you have than I. In this way, the tendency to associate with and learn from others will grow within us through the quality of humility. This is the best process to get good association.

If we can sincerely practice in this way we will get proper association with servants of the Lord. By the grace of *Guru-*



Srila Bhakti Sundara  
Govinda Deva Goswami  
Maharaja

*Vaisnava* and the *sadhus* our enthusiasm in spiritual life will increase more and more. They are always giving us hope; they are never making us hopeless. Any situation may come before us or we may commit any offence, but they are always giving us some hope and some service to the Lord. So our enthusiasm will grow through their association. Association is the best thing for conditioned souls to get more enthusiasm in their practicing life.

We should not be frustrated. The *abhiman*, the ego, is a very bad thing. Ego destroys so many things. But our ego will go down if we cultivate and increase within ourselves the qualities of humility, tolerance, and giving honor to others. I am seeing that ego destroys so many things. What shall I do? I can only give advice. If anyone will follow it they must be benefited. Ego is very dangerous for everyone and to leave ego is most difficult.

#### STEPPING OFF OUR EGOISTIC MOUNTAIN

**Question:** Maharaj, how can we recognize when

Otherwise, if you have some faith in a particular personality whom you consider superior to you, you can go to him and take his advice. If you can take his advice wholeheartedly, then also your ego will go down. There is no other way. Good association is always beneficial for everyone. But our 'good association' must really be association that is good for us.

#### REALISATION, EXAMINATION AND PRAYER

**Question:** How do we know what is good association for ourselves in our devotional life? How do we know who we should associate with? How can we differentiate and recognize good association?

**Srila Govinda Maharaj:** This is a very good question and this is a difficulty for everyone. But we must consider that we have some realization and that that realization has some power. Through that we will try to understand what will be good for us and whose association will be beneficial for us.

we are suffering from false ego? How can we see ourselves under that influence? How do we know when we are displaying our false ego?

**Srila Govinda Maharaj:** It is only possible to recognize it through realization. Suppose someone says to you, "This is your ego." Your ego will not want to give that chance to him. But at that time, if you will try to realize what he said and why he said it, if you try to realize how much there is something positive and beneficial for you in his statement and also how much is perhaps negative opposition, then you will be able to control your ego.

We can control our ego. We have established our own selves within the egoistic position so there is no other way our ego can be controlled than by our own realization. Since the time when we were growing up we have chosen our own path and established ourselves upon our egoistic mountain. So only our own realization can solve our problem and it is best when our own realization will come to us.

First we will try to know about someone, "Does he have affection for me or not? Does he have love for me or not? Does he consider what will be good for me or not?" And, "Is he sober in his relations with everyone else or not?" In this way we will try to understand something about someone from our side.

But at the same time we will pray to our Lord, "Give me good association. I have no capacity to discover who will be very good association in my life." It is necessary to both pray to the Lord and have some realization from within our own self. In this way, from both sides, we will try to recognize good association. Also, in another way, if you have full faith in someone, you can ask him directly, "Is this person good association for me or not? Is that person good association for me or not?" Then from him you will also get some help. These are the general guidelines.

# SPIRITUAL GUIDANCE

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

*Śrīla Gaura Kīśor Dās Bābājī Mahārāj*

*17 November 2010*



Srila Bhakti Nirmal Acharya Maharaja

*"What is our saddest day? What is a sorrowful day?"—"It is bhakta-viraha, separation from a devotee."*

Continued from September 2020....

Bhakti Vinod Ṭhākur sent Prabhupād (his previous name was Bimala Prasād) to take initiation from Bābājī Mahārāj. At that time he did not know so much—he knew his father was a big personality, a district magistrate. When he came to see Bābājī Mahārāj, Bābājī Mahārāj said to him, "Get out! I want you to get out!" Prabhupād was surprised, "A boy comes for initiation and Gurudev says, 'Get out!' What is this?"

He came back to his father and said that Bābājī Mahārāj had told him to get out.

Bhakti Vinod Ṭhākur told him to go there again, and when he came

again, this time Bābājī Mahārāj said to him, "You have come again, but your father is a very big personality, a great *Vaiṣṇav*. Why do you not take initiation from your father?"

"My father has sent me to you."

"No, go to your father." He went back to Bhakti Vinod Ṭhākur, "Father, I have come back."

"Why? Have you not taken initiation?"

"No, he told me to take initiation from my father."

"No, no, go again tomorrow."

He again went to Bābājī Mahārāj the next day.

Bābājī Mahārāj asked, "Why have you come?"

The next day again, "Why have you come?"

I must ask Gorā Hari." (He always said, "Gorā Hari.") Then another day he said, "Yes, I asked, but I did not get an answer."

The next day Prabhupād came again, very humbly. Bābājī Mahārāj was testing his devotee: How tolerant is he? How much surrender does he have? He tested him in this way, and then finally gave initiation to

Prabhupād Bhakti Siddhānta Saraswatī Ṭhākur. So, today is the disappearance day of this Bābājī Mahārāj.

*ye ānīla prema-dhana karuṇā prachura  
hena prabhu kothā gelā āchārya ṭhākura*

"Where has Advaita Āchārya, the Lord who mercifully brought the wealth of divine love to this world, gone?"

(*'Viraha-gīti'*, 1, by Śrīla Narottam Dās Ṭhākur)

It is a very auspicious day. Mahāprabhu asked Rāmānanda Rāy,

*'duḥkha-madhye kon duḥkha haya gurutara?  
'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi  
para'*

(Śrī Chaitanya-charitāmṛta, Madhya-līlā, 8.247)

"What is our saddest day? What is a sorrowful day?"—"It is *bhakta-viraha*, separation from a devotee."

Continue in November 2020....

# VAISNAVA CALENDAR for New York, New Jersey Area

October 2020

**12** (Mon) Krishna Ekadashi. **Parama Ekadashi (in New York). Fast.**

**13** (Tue) Krishna Dvadashi. **Paran between 07:05 and 10:49.**

PADMANABHA(2ND HALF)

**17** (Sat) Gaura Pratipad. **Appearance festival of Sri Chaitanya Saraswat Math Acharya and Sevaite Srila Bhakti Nirmal Acharya Maharaj.**

**19** (Mon) Gaura Tritiya. Disappearance of Sriyukta Radharani Devi Chaudurani.

**20** (Tue) Gaura Chaturthi. Disappearance of Tridandi Swami Sripad Bhakti Dayita Damodar Maharaj.

**26** (Mon) Gaura Ekadashi. **Papankusha Ekadashi (in New York). Fast. Vijay Utsav of Sri Ramachandra. Appearance of Srila Madhva Acharya.**

**27** (Tue) Gaura Dvadashi. **Paran between 09:11 and 10:53.**

**28** (Wed) Gaura Dvadashi. Disappearance of Srila Raghunath Das Goswami. Disappearance of Srila Raghunath Bhatta Goswami. Disappearance of Srila Krishnadas Kaviraj Goswami.

**31** (Sat) 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.



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