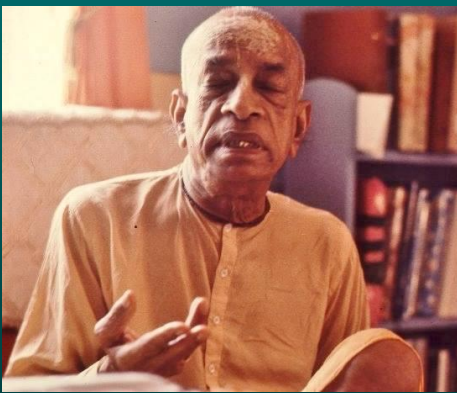


# ŚRĪ MAHĀNET

Since the beginning of the Millennium

October 2018



Srila A.C. Bhaktivedanta  
Swami Prabhupada

Brahman bliss is enjoyed by living entities after liberation from material bondage. But Parabrahman, the Personality of Godhead, enjoys eternally a bliss of His own potency, which is called the *hlādinī* potency. The empiric philosopher who studies Brahman by negation of the external features has not yet learned the quality of the *hlādinī* potency of Brahman.

Out of many potencies of the Omnipotent, there are three features of His internal potency — namely *saṁvit*, *sandhinī* and *hlādinī*. And in spite of their strict adherence to the principles of *yama*, *niyama*, *āsana*, *dhyāna*, *dhāraṇā* and *prāṇāyāma*, the great *yogīs* and *jñānīs* are unable to enter into the internal potency of the Lord.

This internal potency is, however, easily realized by the devotees of the Lord by dint of devotional service. Yuyudhāna achieved this stage of life, just as he achieved expert knowledge in military science from Arjuna. Thus his life was successful to the fullest extent from both the material and spiritual angles of vision. That is the way of devotional service to the Lord. *Srila Prabhupada Purport SB 3:1:31*

## ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

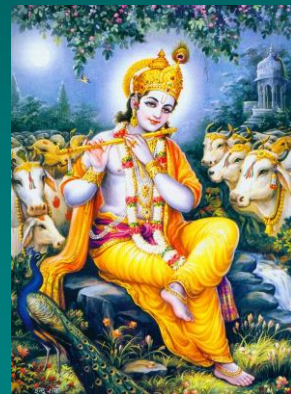
Verse 2.10

*sarvadhamesv api mukti-datrtvam –*

*sarvacara-vivarjitah satha-dhiyo vratya jagad-vancaka  
dambhahankrti-pana-paisuna-parah papantyaja nisthurah  
ye canye dhana-dara-putra-niratah sarvadhama te 'pi hi  
sri-govinda-padaravinda-sarana mukta bhavanti dvija  
Nrsimha Purana*

Even the lowest of men are liberated by surrender –

"O twice-born, persons who are devoid of all virtuous practices, who are outcast, rogues, deceitful, audacious, egotistic, addicted to intoxicants, hotbeds of sin, malicious, cruel-natured, grossly infatuated with son, wife, wealth, etc. - even such extremely fallen persons are liberated by surrendering unto the lotus feet of Sri Govinda."



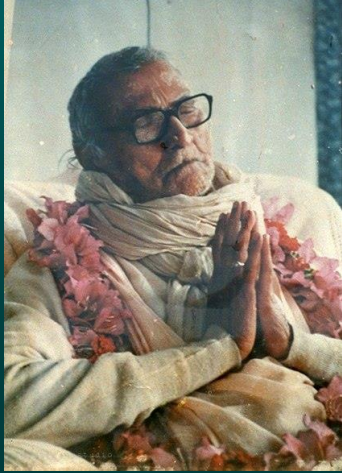
Sri Govinda

# WORDS OF OUR GUARDIANS

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

## Invocation

*amnayah praha tattvam harim iha  
paramam sarva-saktim rasabdhim  
tad bhinnamsams ca jivan  
praktikavalitan tad vimuktams ca  
bhavat bhedabheda-prakasam  
sakalam apihareh sadhanam  
suddha-bhaktim sadhyam tat pritim  
evety upadisati harir-gauracandro  
bhaje tam*



**Srila Bhakti Rakshak  
Sridhar Deva Goswami  
Maharaj**

*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)."*

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

some in the lap of the internal potency (*prakti 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

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

*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."*

The Lord's Loving Search for His Lost Servants: Great intensity is expressed here in a simple way. It is a mad search - an urgent campaign. With great earnestness Krsna comes to deliver His lost servants. Krsna comes to take us home.

In *Brhad-Bhagavatamrta*, it is written that once, as Krsna and the

cows were returning from the Vrndavana forest at the end of the day, a boy had just attained spiritual emancipation and entered Vrndavana as a cowherd boy (*sakhya rasa*). Seeing His long lost servant, Krsna embraced him and both of them fainted in ecstasy. All of Krsna's other cowherd friends were astounded, thinking, "What is this! Krsna has lost His senses by embracing this newcomer? How is it possible!" Then, as all of the cowherd boys looked on astonished, Balarama came to Krsna's relief and somehow managed to rouse Him. Then Krsna addressed His friend with great affection: "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." In this way, Krsna addressed His long lost servant and welcomed him. And when Krsna returned home, He took the newcomer by His side to take *prasadam*. In this way, a new recruit is earnestly welcomed by Krsna Himself.

So the Lord's search for His lost servants is a loving search; it is not ordinary, but from the heart. And the Lord's heart is not an ordinary heart. Who can estimate what type of search He is engaged in? Although He is full in all respects, still He feels pangs of separation for every one of us, however small we may be. In spite of His supreme position, He has room for us in a corner of His loving heart. This is the nature of the infinite. Such an

absolute autocrat, absolute good is Krsna.

An autocrat is not under law. It is not that if Krsna gives Himself to one, another will be lacking. The infinite is not like that; rather there is an infinite supply at His command. So He is the emporium of *rasa* (*akhila-rasamrta-murtih*). And He is searching for His lost servants, to bring them home. Otherwise we have no hope. Our solace, our consolation in life, is that ultimately we are under the care of such a loving Lord. Krsna's friends think, "What do we care for others? We have our Krsna, our friend." That sort of inner encouragement, that desperate encouragement, comes from within. "Krsna is there, He is our friend. What do we care about anything?"

## DIVINE INSTRUCTION

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

### THE POWER OF HARI-NAMA-SAṂKIRTAN

*Hari-Nama-sankirtan* is so powerful that it can even overcome the extreme influence of the current age of *Kali*, the age of quarrel. The age of *Kali* is filled with so many very bad qualities. There is always a sinful wave blowing throughout the material world in the age of *Kali* and there is almost no real religious practice left in the world because of it. In the age of *Kali* three of the four primary religious principles—austerity,

cleanliness and mercy—are broken. Only the quality of truthfulness remains, and this also the influence of *Kali* is constantly trying to break. So the *jiva*-souls must be hopeless and frustrated in this age because they do not have a good opportunity for religious practice.

To give relief to the conditioned souls suffering in the disturbing environment of the age of *Kali*, Sri Chaitanya Mahaprabhu mercifully taught everyone how they can

connect with the Lord and progress in their spiritual life through the Lord's Holy Name.

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

Mahaprabhu said, "You need relief from the wave of exploitation in this world and you need to get back your own real consciousness as an eternal servitor of the Lord, so you must chant the Holy Name of your Lord as your primary duty." *Harer*



Srila Bhakti Sundara  
Govinda Deva Goswami  
Maharaja



*Nama Harer Nama Harer Namaiva kevalam.* Thrice Mahaprabhu said that in this age of *kali-yuga* only through the Name of the Lord, *Hari-Nama-sankirttan*, can you realise your spiritual position. And thrice, *kalau nasty eva nasty eva nasty eva gatir anyatha*, Mahaprabhu said that you have no other alternative, that there is no other way to proceed.

The significance and evidence of Mahaprabhu's teaching is very nicely expressed in *Srimad-Bhagavatam*.

*kaler dosa-nidhe rajann  
asti hy eko mahan gunah  
kirttanad eva krsnasya  
mukta-bandhah param vrajet  
(Srimad-Bhagavatam: 12.3.51)*

*Srimad-Bhagavatam* explains, *kaler dosa-nidhi*, the age of *Kali* is filled with so many faults. *Dyutam panam striyah suna* (*Srimad-Bhagavatam*: 1.17.38), in the age of *Kali* gambling, intoxication, illicit sex, animal-killing and money conquer the entire world. So *kali-*

transcendental form of the Lord through His Holy Name all inauspiciousness will go out from us and everything will be set right. The reactionary environment and the influence of *kali-yuga* will leave us. We will get a positive connection with the transcendental world where love and affection, chastity and sincerity, and everything beautiful and harmless exist within eternal life and eternal time. There, in the eternal realm where we will live with Krsna, we will have no fear. Our life with Krsna will always be enriched with all beauty, love and affection; enriched with all good qualities and qualifications.

Krsna-*kirttan* will reveal that Krsna is within our heart and *mukta-bandha*, we will be liberated into pure and perfect, very, very happy life. We will cross the gravitational field of the mortal world and find an undisturbed peaceful life in the plane of dedication. And finally *param vrajet*, there, according to our attachment, our transcendental relationship with Krsna the *Akhila-rasamrta-murtih*, the Emporium of all *rasa*, will be revealed to us. This is the simple method for spiritual realization given in *Srimad-*

*yuga* is like an ocean of fault, an ocean of disturbance, and an ocean of difficulty for practising spiritual life. Everything in *kali-yuga* is covered by the influence of *Kali* and no one can cross over that influence. But, *asti hy eko mahan gunah*, there is one very good quality, exception and opportunity found in *kali-yuga* that will give everyone the facility to harmonize everything. There is one right within everything wrong there; there is one light that can remove all the darkness there. And what is that? Krsna-*kirttan*.

*kirttanad eva krsnasya  
mukta-bandhah param vrajet  
(Srimad-Bhagavatam: 12.3.51)*

Through chanting the Holy Name of Krsna, through connecting ourselves with the transcendental vibration form of the Lord, we will be able to easily feel that Krsna is living within our hearts. The Lord is present in everyone's hearts and through chanting His Holy Name that will naturally be revealed to everyone. When we shall have a connection with the

*Bhagavatam* that was spread by Sri Chaitanya Mahaprabhu as well as Srila Guru Maharaj and Srila Saraswati Thakur: "Be surrendered to Krsna and take *Krsna-Nama* and you will be super-benefited in your life. When you properly chant the Holy Name of Krsna without offence, then *Krsna-Nama*, *Krsna-guna*, *Krsna-lila*, everything, will be revealed to you." This was our *Guru-varga's* only preaching to general people. They simply taught people about *Krsna-Nama* and the mood for properly chanting Krsna-Nama. They taught that everyone must start their spiritual life by chanting the Hare Krsna Mahamantra in a mood of full surrender to the Lord, *saranagati*. If anyone can chant the Lord's Holy Name in pure *saranagati* then the higher stages of *dasya-rasa*, *sakhya-rasa*, *vatsalya-rasa*, *madhura-rasa*, etc. will automatically come to him. Before anyone can chant in a fully surrendered mood the higher stages of *rasa* will only wait for him to be qualified. And whenever anyone is qualified, naturally his divine relationship with the Lord will be revealed to him and he will be able to realise and pursue his fortune in pure Krsna consciousness.

# SPIRITUAL GUIDANCE

Srila Bhakti Nirmal Acharya Maharaja  
from "Guidance" {Volume 1 }

## Do Not Follow Your Mind: Surrender to Your Guru

16 June 2010

Actually, how can we understand that we are doing *bhajan*, that we are proceeding, we are practicing and developing our Kṛṣṇa consciousness life? We do not realise this.

We cannot avoid rain, or some bad weather, but as soon as we can avoid it, we should immediately join the Kṛṣṇa consciousness program. If you are getting pleasure from your practice, then you should think that something is happening, that you are practising Kṛṣṇa consciousness and that some *bhajan* is happening.

We do not know what is good for us, what is bad for us, what will happen to us. Gurudev knows everything, the Lord knows. We cannot decide anything for ourselves: Kṛṣṇa will decide everything for me, Gurudev will decide everything for me, but we ourselves cannot decide what should happen and what should not happen.



Srila Bhakti Nirmal Acharya Maharaja

Raghunāth Dās Goswāmī tried to come to Mahāprabhu many times, so many obstacles came to him through practising Kṛṣṇa consciousness, but Mahāprabhu sent him back, "Go back to your house." Who would have thought? Mahāprabhu said to him again and again, "*Bātul hao nā, pāgal hao nā*. Do not become crazy, do not become crazy. You go back to your home and serve your family, and internally, in your heart, you can remember Me. That is sufficient for you." What happened to him later? In the end, he got shelter of Mahāprabhu's lotus feet, you all know that.

In another way, you can see Śrīla Sanātan Goswāmī also. Sanātan Goswāmī thought, "I will commit suicide. I will throw my body under the chariot of Jagannāthdev during the Ratha Yātrā," but Mahāprabhu chastised him so much: "What are you doing? Do you think this body is yours??" *Dikṣā-kāle bhakta kare ātma-samarpaṇ*: when a devotee takes shelter, takes initiation, at that time he gives his body and his everything to Gurudev. So, Mahāprabhu said to

him, "You have taken My shelter, you have given everything, even your body, to Me, then why do you want to spoil and destroy My things, My property?!" After that Mahāprabhu reassured Sanātan Goswāmī, "I will use this body for so much service. You think it is your body, but it is not. It is My property, and I will use this property in many ways—I have so many things to do through this property."

So you think about it. Even Sanātan Goswāmī is showing that he wanted to follow his mind, but what did the Lord Himself say? He changed everything. Later, Mahāprabhu sent him to Vṛndāvan to preach His conception. He instructed him, "Serve the Vaiṣṇavs, print books, and when from Gaura Maṇḍal some old Vaiṣṇavs come to Vṛndāvan, take care of them." That kind of service Mahāprabhu gave to Sanātan Goswāmī.

We cannot follow our mind. We do not know what will be good for us, so what instructions Gurudev gives, what Gurudev's desire is, and what will happen—depend on him, give up everything to him. Do you understand?

## VAISNAVA CALENDAR for Sri Dham Navadwip, India

October 2018

5. (Fri) Krishna Ekadashi. **Indira Ekadashi. Fast.**
6. (Sat) Krishna Dvadashi. Paran between 5:33 a.m. and 9:28 a.m.
10. (Wed) Gaura Pratipad. **Appearance festival of Sri Chaitanya Saraswat Math Acharya and Sevaite Ananta-sri-vibhusita Om Visnupad Paramahamsa-kula-chudamani Visvavarenya Sri Srimad Bhakti Nirmal Acharya Maharaj.**
12. (Fri) Gaura Tritiya. Disappearance of Sriyukta Radharani Devi Chaudurani.
13. (Sat) Gaura Chaturthi. Disappearance of Tridandi Swami Sripad Bhakti Dayita Damodar Maharaj.
19. (Fri) Gaura Dashami. Vijay Utsav of Sri Ramachandra. Appearance of Sri Madhva Acharya.
20. (Sat) Gaura Ekadashi. **Papankusha Ekadashi. Fast.**
21. (Sun) Gaura Dvadashi. Paran between 5:40 and 9:28 a.m. **Disappearance of Srila Raghunath Das Goswami, Srila Raghunath Bhatta Goswami, and Srila Krishnadas Kaviraj Goswami.**
24. (Wed) Purnima. Sharadiya Rasa Yatra of Sri Krishna. Disappearance of Srila Murari Gupta. **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.

### (DAMODAR)

27. (Sat) Krishna Tritiya. Disappearance of Tridandi Swami Srimad Bhakti Srirup Puri Maharaj.
29. (Mon) Krishna Panchami. **Disappearance of Srila Narottam Das Thakur.**
30. (Tue) Krishna Shashthi. Disappearance of Srila Bhakti Vichar Jajavar Maharaj.

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