

ŚRĪ MAHĀNET

Since the beginning of the Millennium

August 2019



Srila A.C. Bhaktivedanta
Swami Prabhupada

The chanting process offered by Lord Caitanya for achieving love of God is called *saṅkīrtana*.

Saṅkīrtana is a Sanskrit word. *Sam* means *samyak*, “complete.” And *kīrtana* means “glorifying” or “describing.” So complete description means complete glorification of the Supreme, or the Supreme Complete Whole. It is not that one can describe anything or glorify anything and that will be *kīrtana*. From the grammatical point of view that may be *kīrtana*, but according to the Vedic system, *kīrtana* means describing the supreme authority, the Absolute Truth, the Supreme Personality of Godhead. That is called *kīrtana*.

Srila A.C. Bhaktivedanta Swami
Prabhupada, *Science of Self-Realization*

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.21

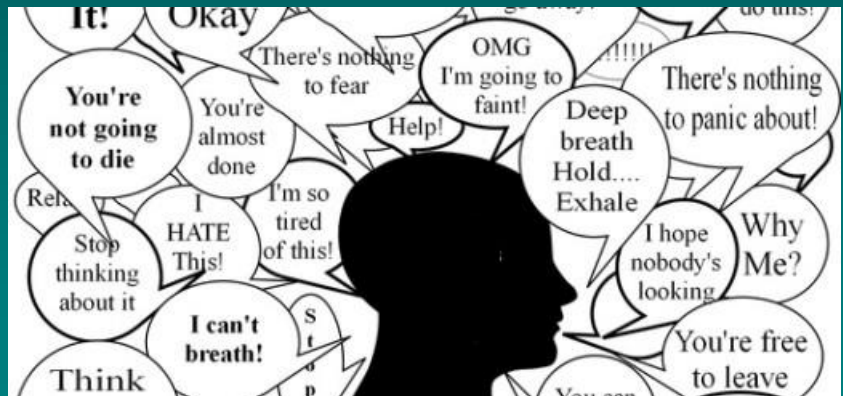
anasritanam asad avagrahad eva vividharttih –

*tavad bhayam dravina-deha-suhrn-nimittam
sokah sprha paribhavo vipulas ca lobhah
tavan mamety asad-avagraha arti-mulam
yavan na te 'nghrim abhayam pravrnita lokah*

Bhagavatam, 3.9.6

The various tribulations of the unsundered souls are simply due to their obsession with the unreal –

"O Lord, as long as the people of the world do not take the safe and sound shelter of Your lotus feet, they remain full of anxiety about their wealth, their bodies, and their friends; overwhelmed with lamentation, hankering, obsession, and intense greed, they cannot obtain relief from the suffering which is deeply rooted in their imaginary conceptions of I and mine."



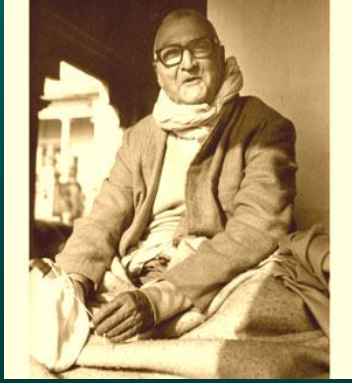
Various Tribulations of the Unsundered Soul's Mind

WORDS OF OUR GUARDIANS

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

In the *Manu-samhita* it is stated:

*vidvadbhih sevitaḥ sadbhir
nityam advesa-ragibhih
hrdayenabhyanuñjato
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 'khilatmani*). 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.

The Environment

"We must try to look deeper and then we will find our friend; if we are

**Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj**

*"So, nothing about
Krishna - His name,
form, qualities, or
pastimes - can be
touched by our
physical or mental
senses. But when we
have a serving
attitude, He comes
down to us of His own
accord."*

liberal in our attitude towards the environment, we cannot but come in connection with the plane which is really liberal. Prahlada saw that Kṛṣṇa is everywhere. And Kṛṣṇa 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. Kṛṣṇa is there. If only we can develop the right vision, the smiling face of the Lord will appear from behind the screen. Kṛṣṇa is beautiful, and He is eagerly awaiting to accept our services." Devotion to Kṛṣṇa means sacrifice - "die to live." By devotion to Kṛṣṇa, our whole conception of mundane, self-centered, self-interested life will be finished totally.

*sarvopadhi-vinirmuktam
tat paratvena nirmalam
hrsikena hrsikesa
sevanam 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-rasamṛta-sindhu*, Śrīla 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-anavrttam
anukulyena-kṛṣṇanu
silanam bhaktir uttama*

"Pure devotional service is the favorable cultivation of Kṛṣṇa 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. To attempt to put one's own self as the subject, to become the judge of one's own fate - that is *jnana*. Here *adi* means yoga and other external things. These are all overcoatings (*avrtam*). In the soul proper, however, these elements are not found. The soul is an eternal slave of Krsna (*krsna-nitya-dasa*). Mahaprabhu said: *Jivera 'svarupa' haya - krsnera 'nitya-dasa'*: "Slavery to Krsna is the innate nature of the *jiva* soul."

In order to realize the absolute, we must come to the standard of slavery; it will take nothing less than that. We must submit ourselves as slaves to the play of His sweet will.

Once, the British government had to entertain the Persian Shah, the king of Persia. They invited him to England and tried to please him in various ways to gain his sympathy so that he would not be converted to the side of the Russian Czar. They showed him many things, and at one point, he was taken to the place where men condemned to capital punishment were beheaded. There the Shah was shown the place of execution. They explained to him how that was the place where so many great men, including even one king, Charles the First, had been beheaded. When that place was shown to the King of Persia, he asked, "Oh, bring someone there and behead him! Let me enjoy how it was done." They were astonished. "What is he saying! For his pleasure, we shall have to murder a man? No," they said. "We cannot allow this; British law cannot allow that a man can be beheaded like this." The Shah said,

"Oh, you do not understand the position of a king? I am a Persian king, and for my satisfaction you cannot sacrifice a human life? This is dishonor. Anyhow, if it is not possible for you, I will supply one of my own men. Take one of my attendants and show me how you execute people here in your country." With humility, they submitted to him, "Your Highness, the law of our country cannot allow this. You may do it in your own country, but here, your men also cannot be murdered simply for the pleasure of a man."

DIVINE INSTRUCTION

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

SMASHING THE MUNDANE EGO

Mahaprabhu gave us this very nice and best formula because everyone has some ego and all our offences to *Hari-Nama* are actually coming from that ego. Mahaprabhu's teaching is that it is first of all necessary to oust the ego from our mind, *ceto-darpana-marjanam*. Mahaprabhu teaches us we must try to completely remove all mundane egotism from ourselves. But He also explains that we must

keep some type of ego - *jivera svarupa haya Krsnera nitya-dasa*; that we will always consider ourself to be an eternal servant of Krsna and maintain our transcendental connection with Him.

Through this process of self-realisation Mahaprabhu taught us that we all need to go back to our home in the transcendental world where we can serve Krsna and feel the happiness, joy, ecstatic mood and blessings of His service. In addition

He showed us that through chanting the Lord's Holy Name without offence our transcendental form, which we cannot see when we are bound by the illusory environment and mundane ego, will gradually be revealed in our heart. So Mahaprabhu has given us the perfect process for both smashing our mundane ego and discovering our eternal form as a servitor of Krsna, our real ego.

MY MAIN ADVICE FOR EVERYONE

Srimad-Bhagavatam explained the four



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

directives for isolating ourselves from the influence of Kali.

*dyutam panam striyah suna
yatradharmas chatur-vidhah
(Srimad-Bhagavatam: 1.17.38)*

“Gambling, intoxication, illicit sex and meat eating are sinful activities and must be avoided.”

Srimad-Bhagavatam gave this advice and it is necessary for our practising life. But it is not a *bhajan* procedure, it is a rule and regulation. Mahaprabhu’s directives to be humble, tolerant and give honour to others are our *bhajan* procedure, they explain how we should practise our spiritual life. Without the qualities of humility, tolerance and giving honour to others no one will be successful in chanting the Lord’s Holy Name even if they follow the rules and regulations. But if anyone will follow Mahaprabhu’s directives for our practising life - to be humble, tolerant and give honour to others - he will surely be successful. I have tested this thousands of times and it is completely sure.

In the first verse of His *Siksastakam*, Mahaprabhu explained the relationship between Krsna, His Holy Name and the *jiva*-soul. In His second *sloka* He explained how powerful Krsna and His Holy Name are and also how much of an offender we are. In His third *sloka* He gave us the remedy for our offensive condition, which can reveal to us the power of the Holy Name and our relationship with Krsna. Then in His fourth *sloka* Mahaprabhu prayed,

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi*

“Oh Lord, I do not desire wealth, followers, beautiful women or liberation. I only pray for unmotivated devotion to You birth after birth.”

Once someone enters into practising life by following Mahaprabhu’s formula of chanting the Lord’s Holy Name in a mood of humility, tolerance and giving honour to others then the only target and desire of their life becomes

Almost every day I advise my friends and everyone to follow these directives of Mahaprabhu. What I say may sound like a memorised set of English words but it is not only that. With my heart I am saying it every day and I am feeling it also. I want to see that everyone’s practising life - their *sravan*, *kirttan*, etc.- continues happily in good association. If there is anything I want to distribute to the Western world it is this, which is my first and best advice, “Avoid the ten offences to the Holy Name and Vaisnava-*aparadha* by practising Mahaprabhu’s formula of humility, tolerance and giving honour to others.” This is my preaching and it is also my practising life. I have received this consciousness from Srila Guru Maharaj and Srila Swami Maharaj and I can see that it is completely necessary for everyone everywhere. Without humility, tolerance and giving honour to others no one can maintain their devotional mood, and with these qualities everyone can proceed very easily to their spiritual destiny.

PURE DEVOTION AND DIVINE MERCY

ahaituki-bhakti, eternal devotion free from material motivations. The practitioner does not want any of his energy to be taken by offensive activity, and he only desires that his full energy be engaged in service nicely pleasing to the Lord. When a practitioner has entered into exclusive devotional life in this way he can understand Krsna’s position and see that his own position in the mundane world is an ugly, impious platform to serve the Lord. To express this mood of a practitioner Mahaprabhu prays in the next verse of His *Siksastakam*,

*ayi nanda-tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada-pankaja-
sthita-dhuli-sadrsam vichintaya
(Sri Siksastakam: 5)*

“Oh Lord, I am Your eternal servant but because of my misfortune I have fallen into this terrible ocean of birth and death. I pray that by Your causeless mercy You will accept me as Your own and I will be connected with You like a particle of dust on Your lotus feet.”

SPIRITUAL GUIDANCE

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



Srila Bhakti Nirmal Acharya Maharaja

Varṇāśrama and Practising Life – continued

7 September 2010

“Then you think, ‘I am sixty,’ but when you are sixty, You still suffer from the six faults of *kāma*, *krodha*, *lobha*, *moha*, *mada*, *mātsarya* (lust, anger, greed, attachment, illusion, envy) and you still do not know how to use *kāma*, where to use anger, greed, attachment, etc. You have an ego, but what is this ego for?”

Everybody has some ego, but what is that ego for? Your ego must be, “I am the servant of the Lord. I am the servant of my Guru.” There is *kāma*, *krodha*, *lobha*, *mada*, *moha*, *mātsarya*, but Kṛṣṇa said, “I am giving five places where you can use the other five, but I cannot tolerate *mātsaryatā*, the jealous mood. I am not giving any place for *mātsaryatā* (envy, jealousy).” *Mātsarya* is very bad.

kṛṣṇa-sevā kāmārpaṇe,
krodha bhakta-dveṣi-jane,
lobha sādhu-saṅge hari-kathā
moha iṣṭa-lābha-bine,
mada kṛṣṇa-guṇa-gāne,
nīyukta kariba yathā tathā

“My lust will be for service to Kṛṣṇa, my anger will be towards those who are envious of the devotees, my greed will be to hear Hari-kathā in the association of devotees, the feeling of illusion will be when I realise I do not attain my worshippable Lord, and my madness will be to sing the glories of Kṛṣṇa. In this way I will engage these enemies in their proper places.”

(Śrī Śrī Prema-bhakti-chandrikā, 22, Śrīla Narottam Dās Ṭhākura)

anya abhilāṣa chhāḍi, jñāna karma parihari
kāya-mane kariba bhajana
sādhu-saṅge kṛṣṇa-sevā, nā pūjiba devī-devā
ei bhakti parama kāraṇa

“The topmost process of devotional service is to worship the Lord with body and mind, giving up desires for fruitive activities and mental speculation. One should serve Lord Kṛṣṇa in the association of devotees without worshipping any demigods.”

(Śrī Śrī Prema-bhakti-chandrikā, 13, Śrīla Narottam Dās Ṭhākura)

He wrote it in this way. You should read these things, they are very nice. You can read this one *śloka* and understand full Kṛṣṇa consciousness.

To be continued in Sept. 2019 issue....

VAISNAVA CALENDAR for New York, New Jersey Area

August 2019

1. (Thu) Gaura Pratipad. **Festival in honour of the disappearance of Om Vishnupad Paramahansa Parivrajakacharya-varya Ashtottara-shata-sri Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj.**
4. (Sun) Gaura Chaturthi. Disappearance of Srila Vamshi Das Babaji Maharaj.
6. (Tue) Gaura Shashthi. Appearance of Srila Bhakti Vijay Trivikram Maharaj.
7. (Wed) Gaura Saptami. Disappearance of Sripad Ananga Mohan Das Adhikari.
9. (Fri) Gaura Dashami. Disappearance of Tridandi Swami Bhakti Prasun Bodhayan Maharaj.
10. (Sat) Gaura Ekadashi. Ekadashi, but no fast, because next day is Mahadvadashi.
11. (Sun) Gaura Dvadashi. Paksha Varddhini Mahadvadashi. **Fast.** Beginning of Jhulan Yatra of Sri Sri Radha-Govinda and start of the one month festival of Sri Hari Smaran at Nabadwip, Sri Chaitanya Saraswat Math.
12. (Mon) Gaura Trayodashi. Paran between 06:04 and 10:42. Disappearance of Srila Rupa Goswami. Disappearance of Srila Gauri Das Pandit Goswami. Disappearance of Ramai Brahmachari Archan Niketan.
15. (Thu) Purnima. **Appearance of Sri Baladev. Fast until noon.** End of Jhulan Yatra of Sri Sri Radha-Govinda.
20. (Tue) Krishna Panchami. Disappearance of Tridandi Swami Bhakti Vilas Tapasvi Maharaj.
23. (Fri) Krishna Ashtami. **Sri Sri Krishna Janmashtami. Complete fast until midnight,** then no grains.
24. (Sat) Krishna Navami. **Sri Nandotsav.** Appearance of **Vishva-varenya Tridandi Swami Srimad Bhaktivedanta Swami Maharaj Prabhupad.**
26. (Mon) Krishna Ekadashi. Annada Ekadashi. **Fast.**
27. (Tue) Krishna Dvadashi. Paran between 06:19 and 10:45.

MBC TV

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