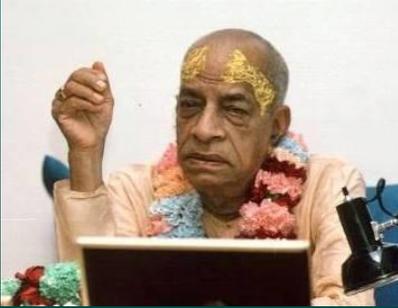


ŚRĪ MAHĀNET

Since the beginning of the Millennium

May 2020



Srila A.C. Bhaktivedanta
Swami Prabhupada

The Vedas are full of transcendental knowledge and spiritual values, and thus Devakī, the mother of Lord Kṛṣṇa, conceived the Lord in her womb as the personified meaning of the Vedas. There is no difference between the Vedas and the Lord. The Vedas aim at the understanding of the Lord, and the Lord is the Vedas personified. Devakī is compared to the meaningful Vedas and the Lord to their purpose personified.

(Srila Prabhupada Purport
Srimad Bhagavatam 3:1:33)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.30

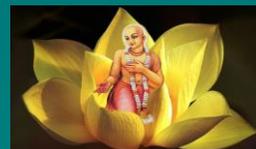
sriman-mahaprabhoh padasraya-mahatmyam

*dhyeyam sada paribhava-ghnam abhista-doham
tirthaspadam siva-virinci-nutam saranyam
bhrtiyarti-ham pranata-pala-bhavabdhi-potam
vande maha-purusa te caranaravindam*

Bhagavatam, 11.5.33

The matchless, unsurpassable gift of surrender unto the lotus feet of Lord Sri Caitanya Mahaprabhu, the Golden Avatara who enacts His pastimes as a great devotee -

"O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee [*maha-bhagavata*]), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Siva and Virinci (Sadasiva in the form of Sri Advaita Acarya, and Brahma in the form of Haridasa Thakura), You are the shelter of all and everything, and You are the dispeller of Your devotee's suffering which originates in offenses to the holy name (*nama-aparadha*). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."



WORDS OF OUR GUARDIANS

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



What is the position of the fallen souls? In *Sri Caitanya-caritamṛta*, Śrīla Kṛṣṇadāsa Kavīraja records Śrī Caitanya Mahāprabhu instructing Sanātana Goswami:

*jīvera 'svarupa' haya - kṛṣṇera
'nitya-dasa' kṛṣṇera 'tatastha-sakti'
bhedabheda-prakasa' kṛṣṇa bhuli sei
jīva anadi-bahirmukha ataeva maya
tare deya samsara dukha*

"The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa,

from time immemorial, they have been engaged in misconception, as exploiting agents." In order to deliver His lost servants, the Lord comes now and then to take them up to His own home. In other religions we find many messiahs coming to help us to retrace our path from worldly consciousness back to God consciousness. Yet although we see this conception in other countries and other religious traditions, in India it is found in a most profuse and systematic way. In *Srimad-Bhagavatam* (11.14.3) Kṛṣṇa says:

*kalena nasta pralaye vaniyam veda-
samjnita mayadāu brahmane prokta
dharmo yasyam mad-atmakah*

**Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj**

"We must sincerely feel, "I shall be faithful in my service to the Supreme Lord. I am meant for Him. I am ready to die to live. I want to live for Him only and not for fulfilling any separate interest."

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Again, at the time of creation, I first inspired Brahma the creator from within his heart. And then, through Brahma, so many disciples were enlightened. They in turn enlightened their disciples. And in this way, the line of revealed truth descends from Me." And in *Bhagavad-gīta* Kṛṣṇa says:

*imam vivasvate yogam proktavan
aham avyayam
vivasvan manave praha manur
iksvakove "bravit
evam parampara-praptam imam
rajarsayo viduh sa kaleneha mahata
yogo nastah parantapa*

"First I instructed the sun-god Surya in this knowledge, and from Surya it passed to Manu, and from Manu to Ikṣvaku; so from the beginning of time, I am giving My tidings to

others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation." In this way, Kṛṣṇa appears again and again to reclaim His long lost servants. And, as Śrī Caitanya Mahāprabhu, Kṛṣṇa is also tasting His own sweetness. When He wants to distribute it to the devotees, the cause is His ecstatic potency (*hladini-sakti*). When Kṛṣṇa combines with His potency as Śrī Caitanya Mahāprabhu, He becomes the *acarya*. So Kṛṣṇa says, *acaryam mam vijaniyan*: "Know that I am the *acarya*." His *acarya-līla* is His self-distribution, and thereby He is taking His lost servants home. His recruitment is to distribute knowledge about Himself and devotion for Himself, and then to take them home.

In Vṛndāvana, Kṛṣṇa is tasting *rāsa* within His own circle, and in Navadvīpa, as Śrī Gaurāṅga with His

group, He is tasting Himself and distributing that taste to others. His distribution and recruitment are one and the same. By distributing Himself He is drawing our hearts to Him, taking us home. The self-distribution of the Absolute is meant to draw us back home, back to Godhead, and in this way, the Lord is eternally engaged in His loving search for His lost servants.

First Chapter Planets of Faith The Gradation

"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." Faith is the only means through

which we can see, hear, or feel the higher world; otherwise it is all meaningless to us. To understand that plane, an inner awakening is necessary. We can connect with the upper world only through a higher source. Therefore *divyam jnanam*, knowledge of the higher plane, is not ordinary knowledge; it is transcendental, supramental feeling and sense. But to realize this, surrender is compulsory. After that, we may go on hearing and chanting, remembering and worshiping and praising the Lord, or rendering so many other kinds of service, but the first thing the foundation of devotion - must be self-surrender. Otherwise nothing will be effected; our show of devotion will all be imitation. We must sincerely feel, "I shall be faithful in my service to the Supreme Lord. I am meant for Him. I am ready to die to live. I want to live for Him only and not for fulfilling any separate interest. I

want nothing less than the absolute. I want to be His completely." This sort of intensity is an indispensable necessity for a devotee. A devotee has to conceive, to feel, that he is meant for Krsna. He is not an independent entity; He is dependent on Krsna - the highest absolute center - and nothing else. To identify with the interests of our family, society, or country is extended selfishness, but all false identification must be eliminated. We must be neither selfish nor entangled in extended selfishness. Rather, all sorts of foreign contamination must be eliminated from our conception of self. All outside demands must be canceled. Then we shall feel in our innermost hearts that we are connected with the whole of the infinite, the absolute.

DIVINE INSTRUCTION

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

FOLLOWING FAITHFULLY VERSUS IMITATION

We must try to approach Krsna and chant His Holy Name through the proper channel. There is a systematic way for us to proceed in the proper channel in our spiritual life.

*adau sraddha tatah
sadhu-sango 'tha
bhajana-kriya
tato 'nartha-nivrttih syat
tato nistha ruchis tatah*
(Sri Bhakti-rasamrta-
sindhu: Purva-vibhaga,
4.15)

First firm *sraddha*, faith in Krsna consciousness, is necessary. Through our sincerity and *sraddha* we will get the association of a proper *sadhu*, not an imitation *sadhu*. If we do not serve a real Guru or a real *Vaisnava* we will be cheated sometimes. A real *sadhu* serves Krsna twenty-four hours a day and through the real *sadhu*'s association our faith, service attitude and devotional property will increase more and more. We will be inspired by the *sadhu* to also serve Krsna

twenty-four hours a day. But *Srimad-Bhagavatam* instructs us that we should not immediately serve the Lord in the same way that the *sadhu* does.

*isvaranam vachah satyam
tathaivacharitam kvachit
tesam yat sva-vachho-
yuktam
buddhimams tat
samacharet*
(Srimad-Bhagavatam:
10.33.31)

"Do not imitate what the *sadhu* does. A *sadhu* may do something which is helpful for someone in a higher stage but which is



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

not helpful for those in a lower stage. So *sadhu-sanga* means trying to practice our spiritual life under the guidance of a *sadhu*. *Sadhu-sanga* means following the instructions given by the *sadhu*, not trying to imitate the *sadhu*'s behaviour.”

LOVE AND AFFECTION FOR PRACTITIONERS

If someone can properly follow the instructions of the *sadhu* and proceed under the *sadhu*'s guidance then that will be *bhajana-kriya*, real spiritual practising life. Through proper *bhajana-kriya* we will come to the stage of *anartha-nivrtti*, the removal of our unwanted bad habits. In the stage of *anartha-nivrtti* our hankering for mundane things will leave us, our senses will become controlled and our conditioned nature will be removed. But *anartha-nivrtti* will not happen unless we proceed in our *bhajana-kriya* with strong faith, love and affection.

For *anartha-nivrtti* to come to us, love and affection for other practitioners is necessary.

Vaisnava—with love, affection and faith, then *anartha-nivrtti* will automatically come to us. That is real exclusive devotional practice. Then the stages of *nistha*, firm service, and *ruchi*, taste, will come to us.

Until the stage of *ruchi* no one is in a safe position; there is still possibility of falling down. During the stage of *bhajana-kriya* we cannot say someone is really qualified. And even after the stage of *anartha-nivrtti*, when material attachment has gone, we are still bound by the reactions to our previous sinful activities. But when *ruchi* comes, everything is cleared. Maya thinks, “*Aho!* I must run away, he is not under my jurisdiction.” When *ruchi*, taste and loving attachment for the Lord's service, comes into our heart then we will be safe.

*rasa-varjam raso 'py asya
param drstva nivartate
(Srimad Bhagavad-gita: 2.59)*

When we come to the stage of *ruchi* we will feel, “Oh this is very beautiful and without this I

Practising life is suffering life - practicing life is not easy life. And if we do not have love and affection for other practitioners it will be too painful and we will not be able to successfully proceed. Why should we suffer more than we already are in this mundane world? We should be humble, tolerant, give honor to others and make everyone our friend. This way we can proceed happily in our practicing life. If someone comes and abuses us, “Oh you are *Vaisnavas*, you are very bad. You are doing this and that...” we will not be influenced by their comment if we have love and affection for our practicing life and the other practitioners. Someone may make random comments but we will proceed systematically through sincere and chaste service with love and affection.

BEYOND MAYA'S JURISDICTION

If we engage in our spiritual practices of chanting the Holy Name, serving the *sadhus*, cleaning the temple, doing *parikrama* of the temple, etc. with the desire to fulfill the instructions of our guardians - *sadhu-Guru-*

cannot live.” When that type of taste will come to us we will be fully situated in devotion and then all the auspicious symptoms of *bhava*, *priti*, *prema*, etc. will gradually appear in our heart.

In this way we can understand the teachings of our Guru Maharaj and Srila Saraswati Thakur: “Serve Krsna, serve Guru, serve the Vaisnava, serve the Mission of our Gurudev. Gurudev gives us service that is satisfying to Krsna and Krsna is satisfied when we serve Guru-Vaisnava.”

Question: Can you please explain how we can avoid confusing emotion with devotion?

Srila Govinda Maharaj: Sometimes we are practicing and serving emotionally. That means we are blindly following our mind's idea of what is good and bad. Sometimes our mind tells us something is good and we follow that idea of our mind. Acting in that way we can do many things emotionally but those activities may only be *subha-karma*, auspicious religious action. They will not be actual devotion.

SPIRITUAL GUIDANCE

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

Bhukti, Mukti, Bhakti

Reading from *Śrī Chaitanya-charitāmṛta*,
Ādi-līlā, chapters 8 and 10- 6 November 2010



Srila Bhakti Nirmal Acharya Maharaja

Continued from April 2020 issue of **Sri Mahanet...**

*svatantra īśvara prabhu atyanta udāra tāre nā bhajile kabhu nā haya
nistāra*

“Mahāprabhu, the independent and supreme Lord, is extremely magnanimous. You will never become liberated if you do not worship Him.” (*Śrī Chaitanya-charitāmṛta*, *Ādi-līlā*, 8.32)

*yasyāsti bhaktir bhagavaty akiñchanā sarvair guṇais tatra samāsate
surāḥ harāv abhaktasya kuto mahad-guṇā manorathenāsati dhāvato
bahiḥ*

“My worshippable *iṣṭadevatā* is Madan Mohan, and I always pray to His servitors, Raghunāth, Rūpa, and Sanātan.”

“All good qualities and all demigods manifest within the one who has exclusive devotion to Kṛṣṇa. If one, however, has no devotion to the Lord, inauspicious, mundane thoughts always run through their mind. It is impossible for them to ever have any good qualities.” (*Śrī Chaitanya-charitāmṛta*, *Ādi-līlā*, 8.58)

It means, “When somebody does not practise devotional activities, their mind always goes to the bad things, and it becomes impossible for them to get the good qualities - those qualities will not come.”

Question: What can we do about this? Practise *bhaktyaṅga*, practise what is favourable to devotion and reject what is unfavourable to devotion. There are sixty-four *bhaktyaṅgas*, they are written here in *Śrī Chaitanya-charitāmṛta*, it is necessary to practise them properly, then everything will be all right. Kṛṣṇa Dās Kavirāj Goswāmī says, “I am not writing this book. Madan Mohan is writing it.”

*ei grantha lekhāya more ‘madana-mohana’
āmāra likhana yena śukera paṭhana*

“Madan Mohan writes this book through me; I only repeat after Him like a parrot and write it down.” (*Śrī Chaitanya-charitāmṛta*, *Ādi-līlā*, 8.78)

*sei likhi, madana-gopāla more ye likhāya
kāṣṭhera puttālī yena kuhake nāchāya*

“I write what Madan Gopāl makes me write. I am like a wooden doll that is made to dance by some magic.” (*Śrī Chaitanya-charitāmṛta*, *Ādi-līlā*, 8.79)

*kulādhidevatā mora - madana-mohana yāra
sevaka—raghunātha, rūpa, sanātana (Śrī
Chaitanya-charitāmṛta, Ādi-līlā, 8.80)*

“My worshippable *iṣṭadevatā* is Madan Mohan, and I always pray to His servitors, Raghunāth, Rūpa, and Sanātan. I am not going directly to Madan Mohan, but I am praying to Him through His servitors.”

To be continued in June, 2020 issue....

VAISNAVA CALENDAR for New York–New Jersey Area

May 2020

2 (Sat) Gaura Navami. Appearance of Nityananda-shakti, Sri Jahnava Devi. Appearance of Rama-shakti, Sri Sita Devi. Appearance of Srila Bhakti Sudhir Goswami Maharaj.

3 (Sun) Gaura Ekadashi. Mohini Ekadashi (in New York). **Fast**.

4 (Mon) Gaura Dvadashi. Paran between 05:50 and 10:32.

6 (Wed) Gaura Chaturdashi. **Sri Nrisimha Chaturdashi: appearance day of Sri Nrisimhadev**. Full fast until after sunset, then no grains (*anukalpa*).

7 (Thu) Purnima. Paran between 05:05 and 09:24. Sri Krishna's Phul Dol and Salila Bihar. Buddha Purnima: appearance day of Lord Buddha. Appearance of Srila Srinivas Acharya.

Trivikram

8 (Fri) Krishna Pratipad. Disappearance of Tridandi Swami Srimad Bhakti Saranga Goswami Maharaj.

12 (Tue) Krishna Panchami. Disappearance of Srila Ramananda Ray.

16 (Sat) Krishna Navami. Disappearance of Sripad Santosh Krishna Das Adhikari Prabhu.

17 (Sun) Krishna Ekadashi. Ekadashi, but no fast today (because of Dashami *viddha* at dawn).

18 (Mon) Krishna Ekadashi. Aparā Ekadashi (in New York). **Fast**.

19 (Tue) Krishna Dvadashi. Paran between 05:34 and 08:15. Appearance of Srila Vrindavan Das Thakur.

23 (Sat) Gaura Pratipad. Sree Chaitanya Saraswata Krishnanushilana Sangha, Dum Dum Park, Kolkata: Sri Sri Guru Gauranga Radha Madan Mohan Jiu's installation day festival.

26 (Tue) Gaura Chaturthi. Disappearance of Srila Bhakti Gaurava Giri Maharaj (Sripad Paramananda Vidyaratna Prabhu).

MBC TV

Mahaprabhu Broadcasting Channel

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

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