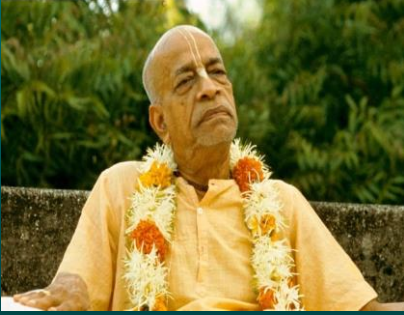


ŚRĪ MAHĀNET

Since the beginning of the Millennium

August, 2020



Srila A.C. Bhaktivedanta
Swami Prabhupada

Ādi-caturbhuja, the original expansions from Baladeva, are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. All of Them are *viṣṇu-tattvas*, or non-different Personalities of Godhead. In the incarnation of Śrī Rāma, all these different expansions appeared for particular pastimes. Lord Rāma is the original Vāsudeva, and His brothers were Saṅkarṣaṇa, Pradyumna and Aniruddha. Aniruddha is also the cause of Mahā-Viṣṇu, from whose breathing the *R̥g Veda* appeared. All this is nicely explained in the *Mārkaṇḍeya Purāṇa*.

Lord Kṛṣṇa in Dvārakā is the Vāsudeva expansion of the original group. The original Lord Kṛṣṇa never leaves Goloka Vṛndāvana. All the plenary expansions are one and the same *viṣṇu-tattva*, and there is no difference in Their potency.

(Srila Prabhupada Purport
Srimad Bhagavatam 3:1:34)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.33

sa ca kaya-mano-vakyaih sadhya

*tavasmiti vadan vaca, tathaiva manasa vidan
tat sthanam asritas tanva, modate saranagatah*

Vaisnava-tantra

Saranagati should be practiced in thought, word, and deed -

"By his power of speech, the surrendered soul declares, 'I am Yours'; in his thoughts, he knows the same; and in person, he takes refuge in the Lord's holy abode. In this way the surrendered soul passes his life, his heart filled with joy."

iti sri-prapanna-jivanamrte sri-sastra-vacanamrtam nama dvitīyo 'dhyayah

thus ends the second chapter
The Nectar of Scriptural Word
in
Life-Nectar of the Surrendered Souls
Positive and Progressive Immortality



WORDS OF OUR GUARDIANS

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



The broad line towards the truth is chalked out by those who are going to the divine world. And that is our surest guide. All other methods of guidance may be eliminated because calculation is fallible. And His guidance can come in any form, anywhere, any time. With this broad view, we should realize the meaning of *Vaikuntha*. *Vaikuntha* means "without limitation." It is as if we are in a boat floating on the infinite ocean. Many things may come to help or hinder us. But only our optimistic good faith may be our guide, our gurudeva. The guide is Sri Guru.

*nr-deham adyam sulabham
sudurlabham plavam sukalpam
guru-karnadharam mayanukulena*

*nabhasvateritam puman bhavabdhim
na taret sa atma ha
Srimad-Bhagavatam (11.20.17)*

In the infinite ocean we have boarded our small boat, the human form of life, and our destination is uncertain and inconceivable. But it is conceivable to our gurudeva (guru *karnadharam*). Our guru is our guide - the captain of the boat. And we must progress with sincere faith. We are trying to cross a horrible ocean with huge waves and dangerous sharks and whale-swallowing whales. It is full of danger. The guidance of saints is our only hope. We must depend on them. They stand like lighthouses in the infinite ocean to guide us to the land of faith.

**Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj**

"To understand the Absolute Truth, one must approach a guru who is fixed in spiritual knowledge and well-versed in the scriptures. And he must approach the guru being prepared for sacrifice."

Faith means "hope in the infinite." *Vaikuntha* means "infinite." And *sraddha* means "good faith." Just as there is a place called the Cape of Good Hope, *sraddha* means surcharged with good hope in the infinite. *Vaikuntha* is infinite, and if we wish to draw the attention of the infinite, the only way open to us is *sraddha*. By *sraddha* alone, we can attract the infinite. And when *sraddha* develops a definite form, after progressing through *bhava*, ecstatic emotion, *sraddha* becomes *prema* - divine love. Columbus set sail, and after a long voyage, finally arrived in America; he reached the land of good hope. In the same way, with hope, *sraddha*, faith, we may, after crossing *Vaikuntha*, arrive in the highest plane of the spiritual cosmos. *Sraddha* is our light in the darkness. Only *sraddha* can guide us when we are travelers in the infinite. "I have heard that this is the way to that place" - that spirit will keep our

hearts enlivened. The definition of *sraddha* is given in the *Caitanya Caritamṛta*: "Faith is the firm conviction that by serving Kṛṣṇa, all other purposes are automatically served." No risk, no gain. Greatest risk, greatest gain. Kṛṣṇa reassures us, "I am everywhere - there is no need to be afraid at all. Just realize that I am your friend. I am all in all, and you are Mine. To believe this is your only fare for the journey to the land of faith." The Absolute Truth, the transcendental substance who is the object of our inquiry through faith, is endowed with all power and all consciousness. He is kind, benevolent, and sweet. His power is infinitely higher than ours, and we are infinitely smaller than Him. Our attitude should be that compared to Him, we are insignificant. What, then, will be the real symptom of a disciple? Who is a real seeker of truth? What is the qualification of one who is searching after the truth -

what is his attitude, his nature? And what will be the symptom of the guru, the guide? In *Bhagavad-gita* Sri Krsna says:

*tad viddhi pranipatena
pariprasnena sevaya upadeksyanti
te jnanam jnaninas tattva-darsinah*

"One can learn the truth only by submissively approaching and inquiring from those who have seen and experienced the truth. And by rendering service to them, one becomes initiated into transcendental knowledge." What is required? *Pranipat*, submission, and *seva*, service. Then the inquiry will be bona fide; otherwise it is a false transaction: it may have no value. It may all be a waste of energy. Genuine faith does not allow us to think ourselves at liberty to do anything and everything. If it is a real transaction, there must be some guidance from above. So *sraddha*, faith, is the most important

thing for a devotee. When one develops faith, he will do anything to approach the higher subjective realm. One who has faith wants to connect with that higher substance which is composed of eternity, knowledge, and bliss. Faith moves in consideration of existence, knowledge, and love. And when these three main points are realized, our existence is fully satisfied. Faith asks us to approach the higher world, not the lower. And to think, "In every way Krsna is superior, He is our guardian and well wisher," is the basis of faith.

The rationalists are always searching with their scientific brains for different ways to utilize and command the things they have discovered in their research. But faith is concerned with a substance far higher in all respects than even the searcher himself. One who is an inquirer about a higher substance must inquire with what is generally

known as faith. Proper guidance in faith is also necessary, and that guidance is given by the higher plane. That must be the attitude of our inquiry or search if we are to be successful. So *Bhagavad-gita* advises: *pranipat, pariprasna, sevaya* - "Surrender, inquire, and serve." In the Upanisads it is said:

*tad vijñānārtham sa gurum
evabhiḡacchet samit panih
srotṛiyam brahma-niṣṭham*

"To understand the Absolute Truth, one must approach a guru who is fixed in spiritual knowledge and well-versed in the scriptures. And he must approach the guru being prepared for sacrifice." This is the general instruction of the Upanisads.

DIVINE INSTRUCTION

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

Recognising Devotion

*"kṛṣṇa-nāma nirantara
yāñhāra vadane
sei vaiṣṇava-śreṣṭha,
bhaja tāñhāra caraṇe"*

(Sri Chaitanya-
charitamṛta: Madhya-
līla, 16.72)

"Someone who always
chants the Holy Name of
Krsna is a great
Vaisnava."

*yāñhāra darśane mukhe
āise kṛṣṇa-nāma
tāñhāre jāniha tumi
'vaiṣṇava-pradhāna'
(Sri Chaitanya-*

*charitamṛta: Madhya-
līla, 16.74)*

"Someone whose
association makes
others chant the Holy
Name of Krsna is a
supreme *Vaisnava*."

After Prabhupad Srila
Saraswati Thakur
travelled throughout all
of *Vrndavan* on
parikrama, he slapped
his forehead and said, "I
am so unfortunate. I
have come to *Vrndavan*
to see the *Vaisnavas* but
I have not seen one
Vaisnava." How could
he say this? Everyone in

Vrndavan is a *Vaisnava*,
everyone there worships
Krsna and at least
sometimes says, "Krsna,
Krsna." There is some
Vaisnavata, some
Vaisnavism, within
everyone there. Through
Srila Saraswati Thakur's
expression we can
understand that it is
necessary to realise there is
a gradation among
Vaisnavas. Srila Saraswati
Thakur meant that he did
not see a pure *Vaisnava* on
his *Vrndavan parikrama*.

VAISNAVA CERIFICATION



Srila Bhakti Sundar Govinda
deva Goswami Maharaja

If we see that someone has any of the qualities and qualifications of a Vaisnava then we must consider that he is a Vaisnava and give proper honour to him. We can first consider that anyone who leaves the association of other persons and joins in the association or *asram* of the *Vaisnavas* practising Krsna consciousness has some *Vaisnava* quality. And if someone who comes is recognised by Gurudev or an authority as a *Vaisnava* then we must consider that he is a *Vaisnava*. Whenever Gurudev says that someone is a qualified *Vaisnava* then we must believe that and surrender to that qualified *Vaisnava*.

Srila Guru Maharaj also explained to us other ways of practically understanding who is a *Vaisnava*. He gave many examples. He said someone who the *Vaisnavas* are happy to see is a *Vaisnava*, someone who is happy to see the *Vaisnavas* is a *Vaisnava*, someone who is always happy to serve *Vaisnavas* is a *Vaisnava*, etc. In this way there are many varieties of definitions of a *Vaisnava*.

RECOGNITION AND RESPECT

been served, there is some fault in your sacrifice and it cannot be considered fully complete.”

He responded very humbly in this way but Bhimasen and Arjuna said, “Krsna Himself has said that you are a *Vaisnava*, so please come and accept something from us.” That *Vaisnava* never went anywhere or took anything from anyone, but when he was invited by Arjuna, Bhimasen and Krsna Himself, he accepted and came to take *prasadam*.

Draupadi was a very expert cook and she made many varieties of food for this *Vaisnava*. He was offered very nice opulent *prasadam* by her, and others fanned him and gave him much nourishment while he very shyly took the *prasadam*. When he took the *prasadam* he mixed all the different preparations together and took them all at once.

After he took the *prasadam* and left, the still bell did not ring. Bhimasen again asked Krsna, “What happened? You said that if we fed that *Vaisnava* everything would be finished and

There is a very nice story in the *Mahabharat* about the difficulty of recognising a *Vaisnava* and the practice of respecting someone who is recognised as a *Vaisnava* by an authority. After the great *Rajasuya* sacrifice, Krsna as well as so many *munis* and *rsis*, took *prasadam* at the mansion of the Pandavas. Lastly, Krsna told the assembly, “When this *Rajasuya* sacrifice has been properly completed a bell will ring.” Bhimasen heard Krsna’s statement and took it seriously. But when the sacrifice seemed to be finished and everyone had been satisfied with *prasadam* the bell did not ring.

Then Bhimasen asked Krsna, “Why is the bell not ringing? You said it would automatically ring when the sacrifice was successfully completed. Have we done something wrong?”

Krsna said, “You have served *prasadam* to so many people but you have not served all the *Vaisnavas*. There is a *Vaisnava* who lives in the jungle under a tree not too far from your mansion. He was not invited to the sacrifice and he has not taken *prasadam*. Because he has not

fulfilled. So, what has happened?”

Krsna said, “You must have made some offence. You have called him and fed him but you must have somehow made an offence to him.” Then Krsna asked Arjuna, “When you called him and fed him did you make any offence to him?” Arjuna said, “No, I do not remember making any offence.” Bhimasen also said, “No, I do not remember making any offence.” Yudhisthir and everyone else present also said, “I do not remember seeing any offence made to him. I don’t know what offence has been made.”

Finally, Krsna asked His dear friend Draupadi, “Draupadi, have you done anything?” Then Draupadi confessed, “I cooked so many varieties of *prasadam* for him and when I saw him mix all of them together I thought that he did not know how to properly accept this very opulent *prasadam*. My thinking in this way may have been an offence.”

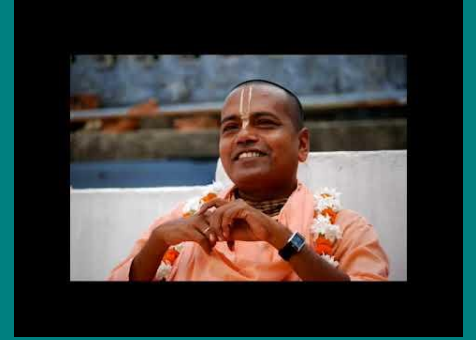
Krsna said, “Yes, you are right, this was the offence. He should be called and fed again.”

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

Today is Utthāna Ekādaśī: Śrīla Gaura Kīśor Dās Bābājī Mahārāj's disappearance day. Bābājī Mahārāj came to Nabadwīp from Vṛndāvan. He got inspiration from Rādhā Kṛṣṇa, "Why are you staying here at Rādhā Kuṇḍa? You must come to Nabadwīp. My *līlā* is not in Vṛndāvan, now My *līlā* is going on in Nabadwīp, so you must come here." Even though he was old at that time, he came.

Everybody saw him as *pāgal*, crazy—he could not see anything, did not wear good clothes, he did not care for anything. Some boys threw stones at him, and he would say, "Gopāl, what are You doing? I will complain to Your Mom, Yaśodā, and Your Dad, Nanda Mahārāj!" He would say like this, but people threw stones and spat at him. It was too much. One time he went from Chāpāhāṭī to Godrumdwīp, Svānanda

"Bābājī Mahārāj took some dead body's cloth at a burning ghat, washed it, made knots and chanted on that."

Sukhada Kuñja, Bhakti Vinod Ṭhākur's place. He was blind and could not walk, and it was *amāvasyā*, a dark moon day—it was pitch dark outside. (There was no electricity in Nabadwīp at that time. You can see at Śrīla Bhakti Vinod Ṭhākur's place, his things are still kept there—his kerosene lamp, kerosene powered fan, etc.) So, Gaura Kīśor Dās Bābājī Mahārāj came there and called out to Bhakti Vinod Ṭhākur. Bhakti Vinod Ṭhākur came out and was surprised, "Mahārāj, you came on such a dark night! How did you come here?!" "Oh, somebody helped me." "Who? Nobody is here, you are alone!" "Oh, am I? No, somebody took my hand and brought me here. He was here just now..."

Bābājī Mahārāj took some dead body's cloth at a burning *ghat*, washed it, made knots and chanted on that. He would get some rice, but he did not cook it: he soaked it in some water and ate it three-four days later, when it got softer. That was his only food. Once he was sitting inside a big palm tree's hollow on the bank of the Ganges, chanting, and when some naughty

people walked past, they heard that he was talking with somebody: it was a lady's voice. They thought that some lady came to him at night, and they decided to watch the place in the day time to see who the lady was when she would come. They had kept guard there for two days but did not see anybody, although they could still hear Bābājī Mahārāj talking with a lady. In the end, they broke in and saw nobody was there. As they went away they could again hear the lady's voice, but they did not know who was talking and what they were talking about. Then you understand: Śrīmatī Rādhikā came there, Gaura Kīśor Dās Bābājī Mahārāj was Her *svapārsad*, close associate.

When Gaura Kīśor Dās Bābājī expired—today is the day when it happened—there was a big story on that day. All *smārta* *bābājīs*, *goswāmīs* of Nabadwīp wanted to take the body of Bābājī Mahārāj, and they started fighting.

Continued in September 2020....

VAISNAVA CALENDAR for New York, New Jersey Area

August 2020

3 (Mon) Purnima. **Appearance of Sri Baladev. Fast until noon.** End of Jhulan Yatra of Sri Sri Radha-Govinda.

HRISHIKESH

8 (Sat) Krishna Panchami. Disappearance of Tridandi Swami Bhakti Vilas Tapasvi Maharaj.

12 (Wed) Krishna Ashtami. **Sri Sri Krishna Janmashtami. Complete fast until midnight,** then no grains.

13 (Thu) Krishna Navami. **Paran between 05:15 and 09:33. Sri Nandotsav.** Appearance of **Vishva-varenya Tridandi Swami Srimad Bhaktivedanta Swami Maharaj Prabhupad.**

14 (Fri) Krishna Ekadashi. **Annada Ekadashi (in New York). Fast.**

15 (Sat) Krishna Dvadashi. **Paran between 07:47 and 10:42.**

23 (Sun) Gaura Panchami. Appearance of Sri Sita Devi, the consort of Sri Advaita Prabhu.

25 (Tue) Gaura Saptami. **Sri Lalita Saptami .** Appearance of Sri Lalita Devi.

26 (Wed) Gaura Ashtami. **Sri Radhashtami .** Srimati Radharani's appearance at noon. **Fast until noon.**

28 (Fri) Gaura Ekadashi. **Parshva Ekadashi (in New York). Fast.**

29 (Sat) Gaura Dvadashi. **Paran between 06:20 and 10:44 after the worship of Sri Vamanadev.**

30 (Sun) Gaura Dvadashi. Appearance of Sri Vamanadev. Appearance of **Srila Jiva Goswami Prabhu.**

31 (Mon) Gaura Trayodashi. Appearance of **Srila Sachchidananda Bhakti Vinod Thakur**



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