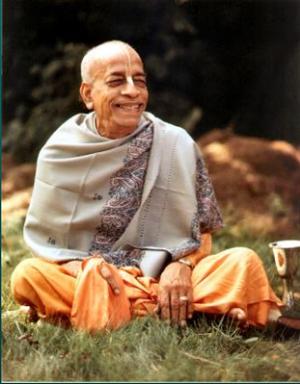


ŚRĪ MAHĀNET

Since the beginning of the Millennium

March 2021



Srila A.C. Bhaktivedanta
Swami Prabhupada

The law of *karma* enacted by the Supreme Lord for the living entities cannot be applicable to Him, nor has the Lord any desire to improve Himself by activities like those of ordinary living beings. Ordinary living beings work for the improvement of their conditional lives. But the Lord is already full of all opulence, all strength, all fame, all beauty, all knowledge and all renunciation. Why should He desire improvement? No one can excel Him in any opulence, and therefore the desire for improvement is absolutely useless for Him. One should always discriminate between the activities of the Lord and those of ordinary living beings. Thus one may come to the right conclusion regarding the Lord's transcendental position. One who can come to the conclusion of the Lord's transcendence can become a devotee of the Lord and can at once be free from all reactions of past deeds.

(Srila Prabhupada Purport
S.Bhag. 3:1:44)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 3.7

tatra kṛsna-sambandhasyaiva pradhanyam –

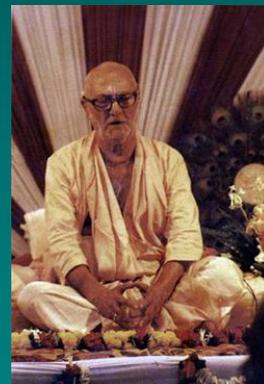
*tvayopabhukta-srag-gandha-, vaso 'lankara-carccitah
ucchista-bhojino dasas, tava mayam jayema hi*

Srimad Uddhavasya

Within renunciation in devotion (*yukta-vairagya*), the foremost principle is to see everything in relationship to Lord Kṛsna (*Kṛsnasambandha-jnana*) –

"Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*maya*)."

Srimad Uddhava



Srila Bhakti Rakshak Sridhar Dev-Goswami Maharaja

WORDS OF OUR GUARDIANS

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

God And His Men



*Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj*

"The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. This comparison is given in the Rg Veda: Om tad visno paramam padam sada pasyanti suraya diviva caksur atatam."

Our inner wealth can be discovered only by the help of *sadhu*, *guru*, and scripture. Our vision should be that it is all nectar, but we have drawn a screen between the nectar and ourselves and are tasting poison, thinking that it is very useful. On the whole, we must think that no blame is to be put on others, and it is actually the truth. We are responsible for our disgrace, our fallen condition. And the path to self improvement is also similar: we must learn to critique ourselves and appreciate the environment. Our appreciation should especially be for Kṛṣṇa and His devotees, and then gradually everyone else. He has not given

vision was guided by selfish, not absolute, consideration. So I am suffering. But now I have come to understand that my interest is included in the absolute interest."

To parody an old saying, "A bad workman quarrels with his stools." According to our karma we produce the environment. What I am blaming was produced by my own karma. When I take food, stool comes as a natural reaction. It would be foolish to blame the stool for appearing. It is the effect of my having eaten. In the same way, I have acted in different ways, and the karmic result is my present environment. So to quarrel with the reaction to our own misdeeds is a useless waste of energy. The advice of *Srimad-Bhagavatam* should be our guiding principle under all circumstances. Whatever is coming to us is under His sanction, under His eye, so it cannot but be good. Everything is

anyone the authority to harm us. If it appears that way, it is only superficial and misleading. That anyone can do harm to anyone else is misleading. It is only true on the superficial plane. Of course, this does not condone harming others or ignoring oppression, but from the absolute standpoint there is no harm. When we reach the highest stage of devotion, we shall see that everything is friendly and that our apprehension was wrong. It was a misconception. Misconception: *maya* means "what is not" (*mriyate anaya*). When everything is measured from the standpoint of selfishness and not the universal interest - that is the cause of all our troubles. We must gradually realize, "My angle of

perfect. The only imperfection is within us, and therefore we should try with all our energy to do our duty. In no time, we shall find ourselves released from all troubles. That is the key advice of the *Srimad-Bhagavatam*.

Our Guardian's Eye

The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. This comparison is given in the Rg Veda: *Om tad visno paramam padam sada pasyanti suraya diviva caksur atatam*. We should approach any duty thinking, "My guardian's eye is always vigilantly watching over me, seeing everything I am doing, and whatever is happening to me. I need not worry about this environment or circumstance." So *Bhagavatam* says, "Don't worry about the environment. Do your duty. Concentrate fully on

what you are doing, and in no time, you'll be relieved of the black box of the ego and will join in the universal flow of dancing and chanting, singing and rejoicing. You will gain entrance into the *lila* or pastimes of the Lord." We are all suffering from separate interest, clash and reaction, good and bad, pleasure and pain, happiness and distress, but there in the spiritual domain, everything is conscious and filled with happiness. So not only total self-forgetfulness is required, but the whole good will of the Lord should be invited. We shall merge in the flow of the good will of the Lord. That is *Vrndavana*.

Our guardians say: "Do this," and according to our capacity we shall try to execute their order. And accepting that what they say is really coming from Krsna, the more we are able to follow their instructions, the more benefit we shall accrue. *Srimad-Bhagavatam*,

Bhagavad-gita, the Vedas and Upanisads, and so many agents who represent divinity are all helping us go back to our real home. At present we are living in different stages of the consciousness of separate interest, but our guardians are all trying to take us into that higher plane of dynamic movement, *lila*, to enter into the pastimes of Krsna.

Enemy Ego / Real Ego

Here, everything is but a reflection of the perfect world. Originally everything is there, including all types of service, but here we have only a perverted reflection. Leaving this variegated world behind, we should not attempt to merge into non-consciousness so that we won't be able to feel any pleasure or pain. At present we are under the influence of our enemy ego. Real ego exists in the spiritual world. All experience is found

there, but it is full of beauty and charm. Krsna consciousness means full-fledged theism. This means that we can have a relationship with the infinite up to consortherhood. Everything that we need to help us and lead us in the right direction is really to be found in the spiritual world in its purest and most desirable position. What we find here is only a shadow, a black imitation. But reality means full-fledged theism - Krsna consciousness - where the infinite embraces the whole finite. The infinite comes down to welcome, to fully embrace the finite - that is *Vrndavana*. And this is full-fledged theism: through Krsna consciousness, one negligent part of the finite may experience the blissful embrace of the whole infinite.

DIVINE INSTRUCTION

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

WISH-FULFILLING SERVITORS

The glory of Krsna's transcendental abode has been very beautifully described in *Sri Brahma-samhita*, the *stava*, prayers, of Lord Brahma. Through *dhyana*, meditation, upon the *Gayatri-mantram*, everything was revealed in the heart of Brahma and he expressed in *Brahma-samhita* his divine vision of Krsna and Krsna's divine abode.

sriyah kantah kantah

*parama-purusah kalpa-
taravo*

*druma bhumis
chintamani-gana-mayi
toyam amrtam*

*katha ganam natyam
gamanam api vamsi
priya-sakhi*

*chid-anandam jyotih
param api tad
asvadyam api cha*

*sa yatra ksirabdhih
sravati surabhibhyas
cha su-mahan*

*nimesardhakhyo va
vrajati na hi yatrapa*

samayah

*bhaje svetadwipam tam
aham iha golokam iti yam*

*vidantas te santah ksiti-
virala-charah katipaye*
(Sri Brahma-samhita:
5.56)

Sriyah kantah, all the girls and ladies in *Goloka Vrndavan* are like Laksmidevi. Their ankle bells are made of wish-fulfilling *chintamani* gems and they are full with all wealth, beauty, love, charm, etc. They play with their beloved Krsna who is their only enjoyer.



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

Kantah Parama-Purusah, the sole enjoyer in Goloka Vrndavan is Krsna Himself and He enjoys all the different moods of devotion present in the hearts of all His associates there in His divine abode.

Kalpa-taravo druma, all the trees and plants in Goloka Vrndavan are also wish-fulfilling. All living entities in *Goloka Vrndavan*, all of the trees, bees, deer, etc., are fully conscious servitors of the Lord eager to be engaged in His service. Everyone in Krsna's abode has no selfish desire for anything. Everyone there is a liberated soul who is permanently inspired to live in that transcendental service world where their happiness increases hundreds and hundreds of times by being engaged in the service of their Lord. Because all the living entities there have pure service inspiration, the Lord gives them infinite capacity to serve. So all the trees and plants of *Goloka Vrndavan* possess unlimited wealth and can produce anything for anyone according to the necessity of service.

Whatever anyone desires to prepare for the

Vrndavan is made of *chintamani*; the land there is made of *chintamani* gems - *bhumis chintamani gana-mayi*. So everything you will ever need will always be there for you in that abode. All the plants and trees, even the land itself, can give you anything and everything you require for the service of Krsna.

THE EXPANSION AND CONTRACTION OF SPACE

Once when I was a very junior boy I went on parikrama with Srila Guru Maharaj in Vrndavan Dham. After we visited many different places we came to Varsana and there I asked Srila Guru Maharaj, "Radharani's father's house is here in Varsana but her husband Abhimanyu's house is located eight kilometers away in *Yavat*."

Externally Radharani goes to worship Surya every morning with Her associates and some ingredients and then comes back to Her house to cook and take care of Her household work. She also travels to *Radha-kunda*, which is thirty kilometers away, for Her play with the Sweet

enjoyment of their Lord can be provided by any tree in Vrndavan. If you ask any tree there, "Give me an apple," that tree will be able to give you an apple. If you ask a banana tree, "Give me a ripe mango that has no skin or seed," the banana tree will give you that mango.

When the Lord or His devotees will eat that mango they will be very satisfied and when that mango is being eaten that mango will also be very satisfied. This is *achintya*, inconceivable, but it is truth and it is possible because everything in *Goloka Vrndavan* is transcendental.

If you ask a friend, "Give me a glass of water," your friend will bring you that glass of water from nearby or from far away. There everything can be provided from everywhere. When you say, "Water," water will come before you. When you say, "Fruit," fruit will come before you. Anything you desire there is also a servitor eager to be engaged. Whatever you conceive of immediately comes to you. This is the meaning of *chintamani*, wish-fulfilling. And all of Goloka

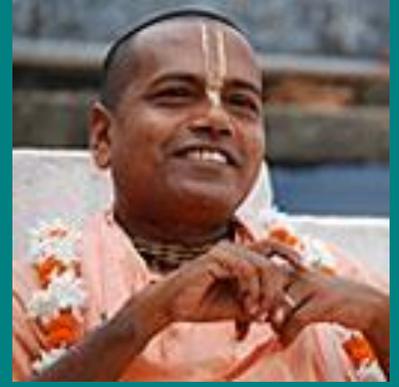
Absolute. How is this possible for an innocent fourteen-year-old girl? Where does She get the time and energy necessary for all this travelling? Even if She had a helicopter or a motorcycle She would hardly have time to travel back and forth every day in this way."

Later in my life I studied a variety of subjects and learned something about ghost theory. If we are sitting in *Govarddhan* and I ask a ghost, "What is going on right now in my room in Kolkata?" The ghost can answer me from *Govarddhan* very quickly, "Oh, your room is now locked and someone is cleaning just outside your door."

But if I ask a ghost, "Can you see if Pavitra-sevan Prabhu is seated here before me?" The ghost will say, "Please wait." Then after some time the ghost will tell me, "Yes, I can see Pavitra-sevan Prabhu, Sripad Asram Maharaj and Krsnachandra Prabhu sitting with you." This is ghost theory but ghost theory is not transcendental theory and the devotees in Goloka Vrndavan are not like ghosts.

SPIRITUAL GUIDANCE

*Srīla Bhakti Nirmal Acharya Maharaja
from "Guidance" - Volume 1*



Srila Bhakti Nirmal Acharya Maharaja

Ego: a Play of Kali

8 December 2010

We sing in the morning,

*bhakti-anukūla mātra kāryera svīkāra
bhakti-pratikūla bhāva—varjanāṅgīkāra
(Śaraṇāgati, 1.4, by Śrīla Bhakti Vinod Ṭhākura)*

We must accept what is in favour of devotion and reject what is not in favour of devotion.

*'śraddhā'-śabde—viśvāsa kahe sudṛḍha niśchaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

“Śraddhā is a firm, determined faith that by service to Kṛṣṇa all actions

“Śraddhā is a firm, determined faith that by service to Kṛṣṇa all actions are accomplished.”

are accomplished.”

*(Śrī Chaitanya-charitāmṛta, Madhya-līlā,
22.62)*

It depends upon faith, strongest faith, and practice. Scriptures give us so much advice, and we must follow it: *śravaṇam, kīrtanam, smaraṇam, vandanam, dāsyam, sakhyam, ātma-nivedanam* (hearing, chanting, remembering, offering obeisance, rendering service as a servitor, as a friend, and self-submission).

Ātmanivedanam: we must be surrendered souls:

*ṣaḍ-aṅga śaraṇāgati ha-ibe yāhāra
tāhāra prārthanā śune śrī-nanda-kumāra*

“Śrī Kṛṣṇa hears the prayers of those who surrender in this six-fold way.”

(Śaraṇāgati, 1.5, by Śrīla Bhakti Vinod Ṭhākura)

There are six types of *śaraṇāgati*:

*dainya, ātma-nivedana, goptṛtve varaṇa avasya
rakṣibe kṛṣṇa viśvāsa pālana bhakti-anukūla*

*mātra kāryera svīkāra bhakti-pratikūla bhāva—
varjanāṅgīkāra*

“Humility, self-submission, embracing the Lord’s guardianship, maintaining the faith that ‘Kṛṣṇa will certainly protect me’, engaging only in activities that are favorable to devotion, rejecting everything unfavourable to devotion.”
(Śaraṇāgati, 1.3-4, by Śrīla Bhakti Vinod Ṭhākura)

This is necessary, otherwise we cannot proceed in our spiritual life, we cannot develop, cannot improve our spiritual life. Also great fortune is necessary.

Param Guru Mahārāj, Śrīla Śrīdhara Dev-Goswāmī Mahārāj, made this centre, Śrī Chaitanya Sāraswat Maṭh, and Gurudev is also protecting this temple and Rūpānuga sampradāya, but it is very difficult to find a pure devotee now. It is very difficult, and it is also very sad.

To be continued in our April 2021 issue...

VAISNAVA CALENDAR for New York, New Jersey Area

March 2021

GOVINDA

- 2 (Tue) Krishna Tritiya. Disappearance of Tridandi Swami Sripad Bhakti Premik Siddhanti Maharaj.
- 4 (Thu) Krishna Shashthi. **The 148th divine appearance festival of the founder of the Sri Chaitanya Math and worldwide Sri Gaudiya Maths, Bhagavan Sri Srila Bhakti Siddhanta Saraswati Goswami Prabhupad. Anniversary festival of the installation of Sri Gupta Govardhan Sri Mandir, Sri Govinda Kunda, Nabadwip.** Appearance of Tridandi Swami Srimad Bhakti Saranga Goswami Maharaj. Disappearance of Srila Purushottam Thakur.
- 9 (Tue) Krishna Dvadashi. Vijaya Ekadashi (in New York). **Fast**. Disappearance of Sripad Krishna Govinda Das Adhikari.
- 10 (Wed) Krishna Trayodashi. Paran between 06:15 and 10:09.
- 12 (Fri) Krishna Chaturdashi. **Sri Sri Shivaratri (optional fast)**. Disappearance of Sripad Yudhamanyu Prabhu Seva Vikram.
- 13 (Sat) Amavasya. Paran between 05:52 and 09:55. **Anniversary festival of the installation of Sri Sadashiva Gangadhar, Sri Govinda Kunda, Nabadwip.**
- 14 (Sun) Gaura Pratipad. Disappearance of Vaishnava Sarvabhauma Srila Jagannath Das Babaji Maharaj. Disappearance of Srila Rasikananda Dev Goswami. Disappearance of Tridandi Swami Srimad Bhakti Dayita Madhav Maharaj.
- 15 (Mon) Gaura Dvitiya. Appearance of Srila Bhakti Kusum Ashram Maharaj.
- 16 (Tue) Gaura Tritiya. Sri Sri Guru Gauranga Gandharva Radha Ramanasundar Jiu installation anniversary festival, at Sree Chaitanya Saraswata Krishnanushilana Sangha, Kaikhali, Kolkata.
- 17 (Wed) Gaura Chaturthi. Appearance of Srila Purushottam Thakur. Disappearance of Sripad Tulasidas Das Adhikari Prabhu.
- 18 (Thu) Gaura Panchami. Disappearance of Sriyukta Tarangini Devi.
- 22 (Mon) Gaura Navami. **Adhivas festival of Sri Nabadwip Dham Parikrama.** Beginning of annual seven day festival
- 23 (Tue) Gaura Dashami. Sri Nabadwip Dham Parikrama begins. Parikrama of Sri Ishodyan, Sri Yoga Pith (Sriman Mahaprabhu's appearance place), Srivas Angan, Sri Nrisimha Mandir, Sri Advaita Bhavan, Murari Gupta Bhavan, Sri Chaitanya Math, the Temple of Sri Sri Gandharvika-Giridhari and Sriman Mahaprabhu surrounded by the Acharyas of the four Vaishnava sampradayas, Srila Prabhupad's Samadhi Mandir, Srila Gaura Kishor Das Babaji Maharaj's Samadhi, Sri Kazi Samadhi, Sharadanga Sri Jagannath Mandir, Sridhar Angan, Sri Simantadwip, Sri Rudradwip, and Sri Antardwip.
- 24 (Wed) Gaura Ekadashi. Amalaki Ekadashi (in New York). **Fast**. Parikrama of Sri Simantadwip and Sri Rudradwip.
- 25 (Thu) Gaura Dvadashi. Paran between 06:50 and 10:58. Parikrama of Praudha Maya, Vriddha Shiva, Sri Vishnu Priya's Deity of Sri Gauranga, Sri Jagannath Das Babaji Maharaj's Samadhi Mandir, Sri Koladwip, and other places.
- 26 (Fri) Gaura Trayodashi. Parikrama of Sri Godrumadwip and Madhyadwip, Sri Surabhi Kunj, Suvarna Bihar Math, Sri Nrisimha Palli, Sri Harihara Ksetra, and other places. Disappearance of Sripad Madhavendra Puri.
- 27 (Sat) Gaura Chaturdashi. Adhivas observance ceremony of the appearance of Sri Gauranga. Parikrama of Sri Koladwip, Sri Ritudwip, Sri Jahnudwip, Sri Modadrumadwip, Old Sri Sri Gaura-Gadadhar Mandir, Vidya Nagar Sarvabhauma Gaudiya Math, Srila Vrindavan Das Thakur's appearance place, and the Deity served by Sri Saranga Murari and Vasudev Datta Thakur.
- 28 (Sun) Purnima. **Sri Gauravirbhava Purnamasi. Sri Gaura Purnima Divine appearance of Sri Gauranga. Total fast until moonrise, then no grains. Grand festival at Sri Chaitanya Saraswat Math.** Vasantotsav and Dol Yatra of Sri Sri Radha-Govinda. Special offering of worship and arati. Sri Chaitanya-charitamrita reading and mahasankirtan.. End of year 535 Gaurabda.

MBC TV

Mahaprabhu Broadcasting Channel

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

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