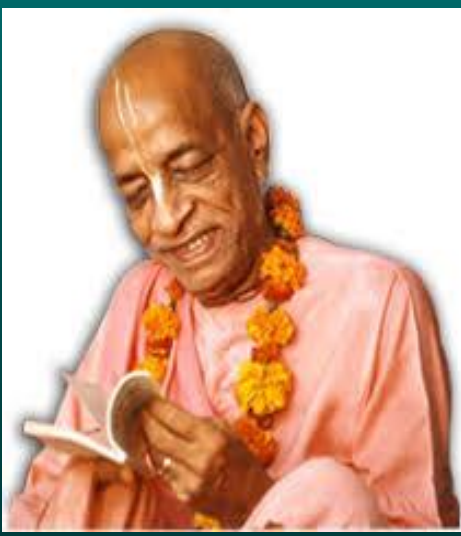


ŚRĪ MAHĀNET

Since the beginning of the Millennium

January 2019



Srila A.C. Bhaktivedanta
Swami Prabhupada

The conception of God and the conception of Absolute Truth are not on the same level. The Śmad-Bhagavatam hits on the target of the Absolute Truth. The conception of God indicates the controller, whereas the conception of the Absolute Truth indicates the *summum bonum* or the ultimate source of all energies. There is no difference of opinion about the personal feature of God as the controller because a controller cannot be impersonal. Of course modern government, especially democratic government, is impersonal to some extent, but ultimately the chief executive head is a person, and the impersonal feature of government is subordinate to the personal feature.

(Srila Prabhupada, *Srimad Bhagavatm*, Introduction)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.14

abhayamṛta-datrivan ca –

*ye sankha-cakrabja-karam hi sarnginam
khagendra-ketum varadam sriyah patim
samasrayante bhava-bhiti-nasanam
tesam bhayam nasti vimukti-bhajam*

Vamana

Completely vanquishing all fear, surrender bestows the life of eternal nectar -

"The Lord of the Goddess of Fortune bears a conch shell, disc, lotus flower, and bow; He is the Master of Garuda, He is the vanquisher of the fear of mundane existence, He is the bestower of all benedictions. No trace of apprehension remains for those who take refuge in Him, since they qualify for positive immortality."



Arjuna surrenders to Sri Krishna

WORDS OF OUR GUARDIANS

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

Preface



**Srila Bhakti Rakshak
Sridhar Deva Goswami
Maharaj**

*The infinite can
make Himself known
to the finite, and the
divine
agent through whom
this function
manifests is Sri
Guru or the divine
guide.*

A Christian theologian predicted that Christianity is on the verge of a Copernican revolution. Prior to Copernicus, it was believed that the earth was at the center of the universe, and that the sun and other planets orbited the earth. Until recently, in the Western world it has been thought that Christianity was the central conception of divinity in the theistic universe. But as Western man has begun to gaze Eastward, he has discovered a plurality of theistic conceptions orbiting the Supreme Truth.

Accepting that plurality, we must also accept the accompanying

of that supreme reality. He has reminded us that we are all "sons of nectar," and that we shall have to "die to live," "dive deep into reality," and enter the "land of dedication." As much as we sacrifice ourselves in this plane, we shall become released from its influence and be drawn through dedication into the higher plane of reality where the divine pastimes "move in a crooked way." And there we will find the "hidden treasure of the Sweet Absolute" in the service of Srimati Radharani. His Divine Grace has informed us that the heart's inner hankering for ecstasy, charm, and sweetness, leads it in the search for Sri Kṛṣṇa - Reality the Beautiful. The Kṛṣṇa conception of divinity is so irresistible that even Kṛṣṇa Himself becomes overwhelmed by His own potency and is madly engaged in tasting His own sweetness, ecstatically dancing, and thereby distributing that sweetness to others.

gradations of theism, superior and inferior. As the planets are situated according to their gravitational attraction for the sun, the varieties of theistic conception are situated higher or lower according to their attraction toward the Absolute Center. The Kṛṣṇa conception of divinity is one of being irresistibly drawn in attraction toward the infinite center of all love, beauty, and harmony.

The infinite can make Himself known to the finite, and the divine agent through whom this function manifests is Sri Guru or the divine guide. His Divine Grace Srila Bhakti Rakshaka Sridhar Deva Goswami is an agent of divinity and a messenger

In Sri Caitanya-caritamṛta, Srila Kṛṣṇadāsa Kavirāja Goswami describes that while dancing at the *Ratha-yatra*, Sri Caitanya Mahāprabhu would sometimes fall in an ecstatic swoon and appear like "a golden mountain rolling on the ground." Srila Sridhara Maharaja describes that "In the agony of separation from Kṛṣṇa, ecstatic eruptions of ecstasy flowed like lava from the heart of the Golden Volcano of Divine Love, Sri Caitanya Mahāprabhu."

And now in *The Loving Search for the Lost Servant*, we find that the Lord's heart is such that He also feels the agony of separation from His fallen devotees, and as they are engaged in searching for Him, He is also engaged in a loving search for His lost servants.

Bhakti Sudhira Goswami

*tyaktva sudustyaja-surepsita-rajya-
laksmim
dharmistha arya-vacasa yad agad
aranyam
maya-mrgam dayitayepsitam
anvadhavad
vande maha-purusa te
caranaravindam*

"O Supreme Lord, You gave up the goddess of fortune and her great opulence, which is most difficult to abandon and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honor a brahmana's curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in a search for Yourself, in a search for Sri Krsna, Reality the Beautiful."

This verse generally applies to Lord Ramacandra, who left His

kingdom, and after going with Sitadevi to the forest to discharge the duties designed by His father, chased after the *maya-mrgam* - the golden deer. Srila Visvanatha Cakravarti Thakura, however, shows how this verse also applies to Sri Caitanya Mahaprabhu. He says that the word *maya-mrgam* means that Sri Caitanya Mahaprabhu ran after the souls that are enveloped by *maya* or misconception. The word *maya-mrgam*, when applied to Ramacandra, means that He ran after Marici, who had taken the form of a golden deer. When applied in the case of Sri Caitanya Mahaprabhu, the words *maya-mrgam anvadhavat* mean "He chased after those souls who are in illusion in order to deliver them. He ran in pursuit of the fallen souls as a savior, to deliver them from *maya* or illusion."

Visvanatha Cakravarti Thakura has

also given another interpretation: he says that *dayitaya ipsitam* means "it is desired by the beloved," that is, the search for Krsna. In this way, He identifies two qualities in the Caitanya avatara: He relieves the fallen souls, and He searches out Krsna in the mood of His beloved (*dayitayepsitam anvadhavat*). Inspired by the mood of *dayita*, His beloved, Srimati Radharani, He ran after the souls in bondage to deliver them. Here we find the scriptural reference, the seed of this conception. He is in quest of the lost souls, absorbed in a loving search for His lost servants.

DIVINE INSTRUCTION

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

THE LIFE OF THE SCRIPTURES AND THE LIBERATED SOULS

It is only necessary for everyone to connect with the wave of devotion descending from the transcendental world through the Lord's Holy Name and offer ourselves for its purpose. By chanting the Holy Name of the Lord His transcendental form will be revealed in our hearts. The Lord's Name will firmly connect us with the Lord's *sach-chid-ananda-vigraha*, His

eternal, fully conscious, ecstatic form which has been seen and served by great personalities like Brahma, Narad and Vedavyas.

Srila Rupa Goswami Prabhu has prayed,

*nikhila-sruti-mauli-
ratna-mala-
dyuti-nirajita-pada-
pankajanta
ayi mukta-kulair
upasyamanam
paritas tvam hari-nama
samsrayami
(Sri Namastakam: 1)*

"Oh divine form of the

Holy Name! You appear in this material world and Your lotus feet are worshipped by all the Vedas, *Vedanta*, all the *Upanisads*, all the *Puranas*, *Srimad-Bhagavatam*, *Srimad-Bhagavad-gita*, etc. All the religious books offer *arati* to Your lotus feet. And not only the scriptures, but all liberated souls are also always worshipping You and chanting You. So please be merciful to me and give me Your divine service as I fully surrender at Your lotus feet."

Srila Rupa Goswami



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

Prabhu glorified the Holy Name in this way and there are also so many more *slokas* in the Scriptures about *Hari-Nama*. Nothing else, anywhere, compares with position and power of the Holy Name. By chanting the Lord's Name our mood of devotion will increase, the illusory environment will leave us, our feelings of transcendental *chid-ananda*, ecstasy, charm, beauty and love in our relationship with the Lord will increase in our heart and through those feelings we will be unable to leave the association of His Holy Name and His service.

ATTRACTING THE AFFECTION OF THE ABSOLUTE AUTOCRAT

Question: Maharaj, why do many devotees recommend that we should concentrate on the sound vibration of the Holy Name when chanting? To me that seems to be like impersonal meditation. I have found it very, very difficult to fix my mind on the sound vibration produced by chanting. I feel that a mood of prayer must be present in our chanting and when I chant in a mood of prayer I find that

PRAYING FOR A DROP OF MERCY

There is a bird known as the *chatak* that drinks only water that falls from the clouds. The *chatak* bird does not drink water from any pond or river or anywhere on the earth. He depends only on rainwater that he can catch as it falls from the clouds. When rain-clouds appear in the sky the *chatak* bird loudly sings their praises and when drops begin to fall he runs this way and that way to catch them. The *chatak* bird is satisfied with whatever raindrops he can catch as they fall from above and he never accepts any water from anywhere else.

When a rain-cloud appears in the sky, rain is not the only possible outcome. A rain-cloud may also produce a thunderbolt which can easily destroy a small bird. But the *chatak* bird runs around in the middle of a storm catching rainwater and does not care about the danger. His mood is that the clouds are his only shelter and source of life and he will never consider anything otherwise. Srila Rupa Goswami Prabhu used the *chatak* bird as an example for the way

my mind is more easily fixed upon the Holy Name. So why is focus on the sound vibration recommended?

Srila Govinda Maharaj: Mental concentration is one kind of yoga process. Through such yoga process we can acquire some supernatural power (*siddhi*). But we cannot force the Holy Name to appear from the transcendental world in our hearts. So the practice of mental concentration alone will not be fruitful for us.

The Lord and His Holy Name are fully autocratic. In the first sloka of *Srimad-Bhagavatam* it is expressed: *arthesv Abhijñah Svarat tene Brahma hrda ya adi-kavaye muhyanti yat surayah*, the Lord is an all-knowing Autocrat and everything depends entirely upon His will. He can appear in anyone's heart and He can also bewilder anyone. So only a surrendered mood of devotion and dedication is truly helpful in chanting the Lord's Holy Name. We can only try to attract His grace. We cannot force the Lord to appear.

that we should pray to the Lord in our chanting of His Holy Name. His expression is very nice,

*virachaya mayi dandam dina-bandho dayam va
gatir iha na bhavattah kachid anya
mamastinipatatu sata-kotir nirmalam va
navambhastad api kila payodah stuyate
chatakena (Sri Stava-mala: 1.16.1)*

“Oh my Lord Krsna! I need one drop of mercy from You. Please bestow that upon me. I am waiting for Your mercy like a *chatak* bird who waits for drops of water to fall from the clouds. You can give me one drop of Your mercy or You can choose not to; that is Your desire but I will not accept anything from anywhere else. If You want to punish me like a cloud which may cast thunderbolts at a *chatak* bird I can tolerate that. But still I will not go anywhere else, I desire only Your mercy.

SPIRITUAL GUIDANCE

Srila Bhakti Nirmal Acharya Maharaja
from "Guidance"

The Devotee and the Barber

18 June 2010

Once a devotee went to a barbershop to shave his hair and face. It was a barbershop like in India. There were many people waiting in the queue because there was only one barber, so somebody was reading a newspaper, somebody was doing something else, and when that barber saw the devotee's *tilak*, *kañṭhi mālā*, he became jealous. The barber said, "There is no Lord, no Kṛṣṇa, no *Bhagavān* in this world!" The devotee replied, "You will see..."

Another day the devotee went to a train station and saw a big crazy person who had not shaved perhaps for ten years: he had long-long hair and a long-long beard. He brought that man to the barber shop and said, "Look! There is no barber in this world!"

"There is! I am a barber. I shaved you the other day, then why are you saying there is no barber here?"

"If you are a barber, then why does this man have long hair and a long beard—why?"

"That man did not come to me, how could I shave him?"

"Then how do you know there is no *Bhagavān*? You never went to *Bhagavān*. You never go to Kṛṣṇa's devotee, you never go to Kṛṣṇa's temple. Go and you can understand whether Kṛṣṇa exists or not. You can understand it easily if you get association of Kṛṣṇa's devotee, otherwise you cannot. This man did not come to you, then you cannot shave him; if you cannot go to Kṛṣṇa's temple, you cannot understand whether there is Kṛṣṇa or not."

It is a good example, is it not? I read it once in an article.



Srila Bhakti Nirmal Acharya Maharaja

Param Guru Mahārāj gave our
saṅgha a good name:
Kṛṣṇa-anuśīlana-saṅgha

Actually, Kṛṣṇa consciousness comes through practicing, through *Kṛṣṇa-anuśīlana*. You know some devotees do not come to the temple, do not get good association, do not practice, and think, "Oh, it is not necessary to go to the temple..." their Kṛṣṇa consciousness will eventually disappear.

Param Guru Mahārāj, Śrīla Śrīdhara Mahārāj, gave our *saṅgha* a good name: Kṛṣṇa-anuśīlana-saṅgha. *Anuśīlana* means practicing: our *saṅgha* is practicing Kṛṣṇa consciousness. Our main temple's and society's name is Chaitanya Sāraswat Maṭh, and we are all under one *saṅgha*, and that *saṅgha*'s name is *Kṛṣṇa-anuśīlana-saṅgha*.

VAISNAVA CALENDAR for Sri Dham Navadwip, India

January 2019

1. (Tue) Krishna Ekadashi. **Saphala Ekadashi. Fast.** Disappearance of Srila Devananda Pandit and Srimad Bhakti Prakash Aranya Maharaj. New Year's Day.
2. (Wed) Krishna Dvadashi. Paran between 9:49 and 9:55 a.m. Disappearance of Sripad Bhakti Bhudev Shrauti Maharaj.
3. (Thu) Krishna Trayodashi. Disappearance of Srila Mahesh Pandit and Srila Uddharan Das Thakur.
6. (Sun) Gaura Pratipad. Appearance of Srila Lochan Das Thakur.
9. (Wed) Gaura Tritiya. Disappearance of Srila Jiva Goswami Prabhu and Srila Jagadish Pandit.
13. (Sun) Gaura Saptami. Sriman Mahaprabhu leaves Nabadwip in the night to go to Katwa to take sannyas.
15. (Tue) Gaura Navami. Remembrance of Sriman Mahaprabhu's sannyas-lila.
17. (Thu) Gaura Ekadashi. **Putrada Ekadashi. Fast.** Appearance of Srila Jagadish Pandit.
18. (Fri) Gaura Dvadashi. Paran between 6:26 and 10:00 a.m.
21. (Mon) Purnima. Pushyabhisheka Yatra of Sri Krishna. Disappearance of Sripad Bhakti Sharan Vaisnava Maharaj.

MADHAVA

24. (Thu) Krishna Chaturthi. Appearance of Srila Gopal Bhatta Goswami Prabhu. Disappearance of Srila Ramachandra Kaviraj (because the Tritiya tithi on the previous day was viddha at sunrise). Disappearance of Sripad Yadavendu Bhakti Chandan.
26. (Sat) Krishna Shashthi. Disappearance of Srila Jayadev Goswami.
28. (Mon) Krishna Ashtami. Disappearance of Srila Lochan Das Thakur.
31. (Thu) Krishna Ekadashi. Shat-tila Ekadashi. **Fast.**

MBC TV

Mahaprabhu Broadcasting Channel

<http://mahaprabhu.net/MBC>

Please Join Sri Mahanet Mailing list

<http://groups.yahoo.com/group/mahanet/join>