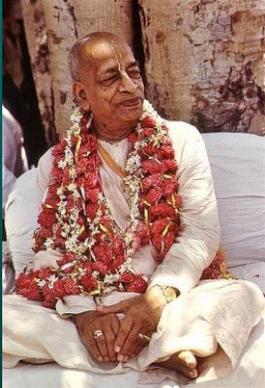


ŚRĪ MAHĀNET

Since the beginning of the Millennium

July 2018



Srila A.C. Bhaktivedanta
Swami Prabhupada

In America, the government has a slogan: "In God we Trust." But where is the education about God? To trust is very good, but simple trust will not endure unless it is backed up with scientific knowledge of God. One may know that he has a father, but unless he knows who his father is, his knowledge is imperfect. But that education in the science of God is lacking. Without religious principles what is the difference between a dog and a man? Man can understand religion, but a dog cannot. That is the difference. So if human society remains on the level of dogs and cats, how can you expect a peaceful society? If you bring a dozen dogs and put them together in a room, will it be possible to keep them peaceful? Similarly, if human society is filled with men whose mentality is on the level of dogs, how can you expect peace?

[A.C. Bhaktivedanta Swami,
Science of Self-Realization,]

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.6

*advaya-jnanam anasritanam eva jagad-darsanam -
yavat prthaktvam idam atmana indriyarthamaya-*

*balam bhagavato jana isa pasyet
tavan na samsrtir asau pratisankrameta
vyarthapi duhkha-nivaham vahati kriyārtha
Bhagavatam, 3.9.9*

Persons who do not take shelter of the One without a second, the Supreme Lord, simply loiter in the world of birth and death –

"O Lord, Soul of all souls, the conditioned soul sees this universe as separate from You, and thinks it is meant for his sense enjoyment. But this is only a creation of Your deluding potency (*maya*). As long as the living being clings to such an illusory separate interest, he does not give up the miserable world of action and reaction, birth and death, despite its utter meaninglessness."



WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
from *The Search For Sri Krishna – Reality The Beautiful*

GOD THE SON

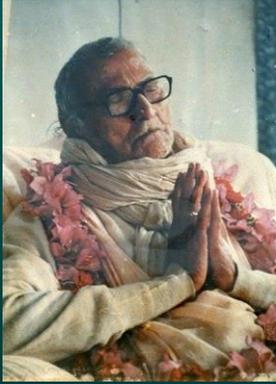
In *vatsalya rasa*, confidence has developed to the peculiar stage in which the servitors think themselves promoted to the post of protecting the object of their veneration. Filial affection is also service. Although it seems that the parents are masters of the situation, controlling the Lord as their son, sometimes chastising and punishing Him, this is a superficial view. If we can enter into the depth of their service, we shall find an incomparable love of a most peculiar type. On the surface, they are engaged in punishing and rebuking the Lord; underground, they are full of interest for the welfare of the object of their service.

Vatsalya, or parental love of Godhead, is a peculiar type of divine love. We see a very light type of *vatsalya* in Ayodhya, so it is almost ignored.

MATHURA: THE KRISHNA CONCEPTION

Rupa Goswami leaped from Vaikuntha to Mathura in one stride. In his *Upadesamrta* (9), he writes: *vaikuthaj janito vara madhu-puri tatrapi rasotsavad*.

“Mathura is superior to Vaikuntha because Lord Sri Krishna appeared there.” It is there that everything is shown in a clear and substantial way. In Mathura we find the Krishna



**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.”

conception of Godhead. In one stride he has come from Vaikuntha to the Krishna conception, but Sanatana Goswami has filled up the gap. In his book, *Brhad-bhagavatamata*, he says that on the way to Mathura there is Ayodhya, the spiritual kingdom of Lord Rama, and there we find *sakhya* and *vatsalya rasa*. But Rupa Goswami goes to Mathura at once. He says, “Come to Mathura; here you will find *sakhya* and *vatsalya rasa* clearly visible. He has shown how *sakhya rasa* service is present there. The devotees there are playing with Krishna, sometimes climbing on His shoulders, and perhaps sometimes even giving Him a slap. But although they may mix with Him in this way, their heart is full of a peculiar type of service attitude. That is the criterion; they may give up their lives a thousand times to take a thorn out of His sole. They can sacrifice themselves a thousand times for the slightest

satisfaction of their friend. They consider Him a thousand times more valuable than their own life. In *vatsalya rasa* also, the criterion is similar. For the slightest interest of the object of their veneration they can give their lives millions of times. Such affection is found there. And then, from *vatsalya*, It progresses to conjugal love (*madhurya rasa*), the all-comprehensive *rasa* which includes adherence (*Santa-nistha*), service (*dasya*), friendly confidence (*sakhya*), and parental love (*vatsalya rasa*). But the wholesale dedication of every atom of our existence for Krishna’s satisfaction is found in *madhurya rasa*, which includes all other *rasas*.

PARAMOUR LOVE

And *madhurya rasa* is more enhanced when it is couched in the form of *parakiya*, or paramour

relationship. In *parakiya rasa*, the *gopis* risk everything for the service of Krishna. *Parakiya rasa* takes two forms: in one, there is no obligation of anything; the union may happen or may not happen. So, because their meeting is very rare, it becomes even sweeter. There is another kind of *parakiya rasa*: we are told that ordinary food is not palatable to Krishna, but when He takes food by stealing, that is more tasteful to Him. If we can follow this art, that may also be applied in the case of *parakiya rasa*. "I am deceiving the party, getting what I want. I am stealing the property of someone else." That sort of posing becomes more tasteful to the subjective party. And the dedicated party risks everything: their good name, society, future, and even the dictation of the religious scriptures. They take a wholesale risk, just as one time, when we were in Madras, the King of Jaipur gave some money for the construction of a

temple. The money was sent to our head office in Calcutta. Out of five thousand rupees, the first installment was one thousand rupees, and the construction work was begun by sending a worker from our main center. Then, Madhava Maharaj and I were sent to Madras, where we heard that the king would soon come. In order to show him that some work had been done we raised the construction to some extent, so the king could be told, "Your money has been spent, and now the next installment is necessary." In order to do this, we incurred a debt. We took a loan for bricks and other things and raised the construction to a higher level. When we wrote this to our *guru maharaj*, we had some apprehension that he would chastise us, "Why have you taken this loan?" Instead of that, he gave us his appreciation. "You have risked your future in the service of Krishna. You have taken a loan,

and that means you have to pay off that loan, so you have engaged your future energy in the service of Krishna. You will have to collect money and pay off the loan, so there is service with risk for the future." The *gopis* consciously risked their future: "We have disobeyed our superior persons and the directions of the *Vedas*; what we do is neither approved by society, nor by the religious books. Our future is dark." Still, they could not but serve Krishna.



DIVINE INSTRUCTION

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

KRSNA IS MY LIFE AND SOUL

There is also a nice story about one of our devotees, a very rich householder devotee, who lost all his wealth, crores of rupees, because of his detached and surrendered mood of devotion for Krsna. During the proceedings of a court case he was involved in he would go every day to worship the Deity of Lord Krsna. Some government men and armed police had to accompany him and because of this he had to

spend thousands of rupees every day to maintain them. He lost maybe two to five thousand rupees every day due to the expenses of the guards. But still he would go daily to worship the Deity.

One day it was raining very heavily and after travelling with him to the temple in the rain one of the senior policemen asked him, "Oh, Mr. Sannyal, every day you come here to worship the Deity of Lord Krsna but what does Krsna give you?

You have lost everything. You have lost nearly all of the nice things in your home like your very nice carpet worth lakhs of rupees. You have lost your house, you have lost all your wealth. You have lost everything, so why do you worship Krsna? What has Krsna given you?"

Then that man, Mr. Sannyal, gave a very nice answer, I have never forgotten it. He said, "I am worshipping Krsna but I am not asking Krsna to give me anything. Whatever Krsna decides to give me or not give me,



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

that is His matter. I like Krsna, I have love for Krsna, Krsna is my heart and soul. Because of that I come here every day to serve Krsna. It is Krsna's matter to decide whether He will give me something or not. I do not ask Krsna for anything." The policemen was greatly stunned to hear Mr. Sannyal's answer.

I was also very impressed to hear this from him because this is the style of devotion in the line of Srila Rupa Goswami Prabhu. The mood and mentality of the devotee is to relate everything with the Lord and His service, "I smile because Krsna likes my smiling face. I dress myself in nice garments because Krsna likes to see them. I sleep so I can engage in the service of Krsna, I sleep because Krsna likes my sleep. I cook because Krsna likes to taste my cooking. Whatever I do, I do for Krsna, not for any other purpose. I like things because Krsna likes them and if Krsna does not like something it is not necessary for me to do it. I do not do anything which is not for the satisfaction of Krsna. Without Krsna, I have no existence."

dedicate ourselves twenty-four hours a day to the Lord and His devotees in the transcendental service world.

The Transcendental Vibration Form of the Lord

In *Srimad Bhagavad-gita* Krsna clearly said,

*yat karosi yad asnasi yaj juhosi dadasi yat
yat tapasyasi kaunteya tat kurusva mad-arpanam*

(*Srimad Bhagavad-gita*: 9.27)

"First offer to Me anything you will do in your life." When someone lives in this consciousness then they live in the transcendental service world. But to offer our actions to the Lord according to our own ideas and desires is not the highest standard of spiritual life or devotion. Sri Chaitanya Mahaprabhu dismissed this *sloka* from *Srimad Bhagavad-gita* in His conversation with Ramananda Ray in *Sri Chaitanya-charitamrta* because He wanted to establish the mood and ideal of exclusive, pure devotion to

TRANSCENDING THE MUNDANE

Sometimes great hope will come to us in our lives and sometimes a hopeless situation will come to us. But we will not be frustrated in any way and we will not leave Krsna consciousness. We will only try to engage ourselves in the service of Krsna.

We cannot continue our lives without a roof, some shade, some pure water, some fruits and vegetables, etc. So Prabhupad Srila Saraswati Thakur has taught us how to accept all of these necessities of life in a devotional spirit by first offering them to Lord Krsna and then living on His remnants. Whenever we take anything we must first remember that it is the mercy of the Lord coming to us and then we can maintain our lives exclusively on His remnants. This is the advice and style of Srila Rupa Goswami, Srila Saraswati Thakur, Srila Swami Maharaj and my Guru Maharaj. We are all their followers and through their teachings and this practice we can leave our mundane attachment behind and

Krsna.

Sri Chaitanya Mahaprabhu's conception is that if Krsna Himself says to you, "I would like a *samosa*, if you bring Me a *samosa* I will be very satisfied," and you bring Krsna one *samosa*, then your activity will surely be pleasing to Krsna. This is real *Bhagavat-dharma* and the standard of devotion established by Sri Chaitanya Mahaprabhu. Real *Bhagavat-dharma* means surrendering to Krsna and serving Him according to His will; understanding the desire of Krsna and trying to satisfy Him in that way, and making offerings to Krsna according to His desires, not our own. When Krsna Himself explains how you can satisfy Him and you follow that process, then that is the best process to serve and satisfy Krsna. It may be difficult for the ego to do this but it is also very simple. And it is sure that Krsna will be satisfied by it.

SPIRITUAL GUIDANCE

Srila Bhakti Nirmal Acharya Maharaja
from "Guidance" {Volume 1 }

Śrī Guru: Mercy at Your Doorstep (part 2)

From a Lecture given June 2010

Mahāprabhu went house to house, door to door, and told Nityānanda Prabhu also, "Go door to door," but Prabhupād, Śrīla Bhakti Siddhānta Saraswatī Ṭhākur said, "Not door to door—go heart to heart!"

*jīva jāga, jīva jāga, gorāchada bole
kata nidrā yāo māyā-piśāchīra kole*

(Gītāvalī, Aruṇodaya kīrtan, 2.1, by Śrīla Bhakti Vinod Ṭhākur)

"How long are you going to sleep? Wake up. You have lost your address and I have come to take you back!" Mahāprabhu went door to door, and some opened the door, some did not; Prabhupād went heart to heart, and somebody's heart was open, somebody's heart was closed. Those who are fortunate souls open their door; it is called *sukṛti* (good



Srila Bhakti Nirmal Acharya Maharaja

*It is so rare to get this human body,
but at last you have got it! Why
wait for the next life?*

fortune). There is *jñāta sukṛti* and *ajñāta sukṛti*: known and unknown *sukṛti*.

Maybe before we were some flower tree, and a flower from our tree was offered to the Lord, then through that kind of *sukṛti* we have got this human body so that we can serve the Lord. Sometimes people go to India as tourists, and if they get some association from the devotees, they can immediately come to our Gurudev's lotus feet. You can see that this is *ajñāta sukṛti*, 'unknown *sukṛti*'. People get good association, and through that good association their hearts will become clean. Bhakti Devī said, "I do not go to a dirty place. I always go to a clean place." You may ask, "How to make our hearts clean?" The answer is through good association, *sādhu-saṅga*.

*sādhu-saṅga, sādhu-saṅga sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya*

"Even a moment's association can give you supreme benefit." (Cc, 2.22.54) People serve and serve for millions and millions of lives, but they do not get good association, but once you

get some *sukṛti*, you can immediately get that kind of mercy. Through *sukṛti*—*sādhu-saṅga, śravaṇam, kīrtanam*—you will get relief. Gurudev always said, "It is not necessary to wait for the next life."

*durlabha mānava- janama sat-saṅge
taraha e bhava-sindhu re*

"Having attained this rare human birth, cross over the ocean of material existence by associating with *sādhus*."

('Bhajahū re mana', 1, by Śrīla Govinda Dās Kavirāj)

It is so rare to get this human body, but at last you have got it! Why wait for the next life? Kṛṣṇa Himself says that those who have a good brain and good intelligence (*sumedhā*) can receive the Holy Name, but at the same time you must be a good receiver, otherwise if the telephone line works but your telephone is dead, you will not receive the signal. That is why you must be a good receiver, then easily you can reach your goal, your destination.

VAISNAVA CALENDAR for Sri Dham Navadwip, India

July 2018

3. (Tue) Krishna Panchami. Appearance of Srila Vakreshvar Pandit.
9. (Mon) Krishna Ekadashi. **Yogini Ekadashi. Fast.** Disappearance of Sriyukta Rama Devi.
10. (Tue) Krishna Dvadashi. Paran between 5:02 and 9:29 a.m.
13. (Fri) Amavasya. **Disappearance of Srila Gadadhar Pandit and Srila Sachchidananda Bhakti Vinod Thakur. Gundicha Marjan:** cleaning at the Gundicha Temple at Sri Puri Dham, and cleaning of all Temples of the Lord.
14. (Sat) Gaura Pratipad. **Ratha Yatra of Sri Jagannathdev.**
15. (Sun) Gaura Tritiya. Disappearance of Srila Svarup Damodar Goswami Prabhu.
17. (Tue) Gaura Panchami. Hera Panchami. Sri Sri Laksmi Vijay (observed the following day in Sri Puri Dham).
20. (Fri) Gaura Ashtami. Disappearance of Sripad Ajita Krishna Brahmachari.
22. (Sun) Gaura Dashami. Punar Yatra of Sri Jagannathdev (Return car festival). Disappearance of Tridandi Swami Bhakti Kamal Madhusudan Maharaj. Disappearance of Sriyukta Krishnamayi Devi.
23. (Mon) Gaura Ekadashi. **Shayan Ekadashi. Fast.**
24. (Tue) Gaura Dvadashi. Paran between 5:07 and 9:31 a.m.
27. (Fri) Purnima. Sri Guru Purnima. Appearance of Srila Vyasadev. Disappearance of Srila Sanatan Goswami Prabhu. Beginning of Chaturmasya (when started on Purnima as followed in Sri Chaitanya Saraswat Math). Appearance of Srila Bhakti Bimal Avadhut Maharaj.

SRIDHAR

29. (Sun) Krishna Dvitiya. Disappearance of Tridandi Swami Srimad Bhakti Hriday Bon Maharaj.

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