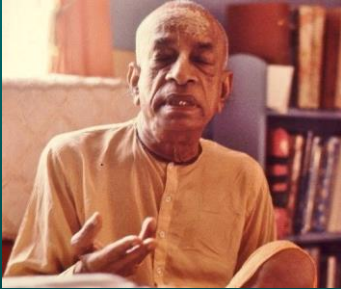


ŚRĪ MAHĀNET

Since the beginning of the Millennium

June 2018



Srila A.C. Bhaktivedanta
Swami Prabhupada

Lord Kṛṣṇa and Balarāma are not two different Personalities of Godhead. God is one without a second, but He expands Himself in many forms without their being separate from one another. They are all plenary expansions. The immediate expansion of Lord Kṛṣṇa is Baladeva, and Brahmā, born from the lotus flower from Garbhodakaśāyī Viṣṇu, is an expansion of Baladeva. This indicates that Kṛṣṇa and Baladeva are not subjected to the regulations of the universe; on the contrary, the whole universe is under Their subjugation.

They appeared at the request of Brahmā to liberate the burden of the world, and They relieved the world by many superhuman activities so that everyone became happy and prosperous. Without the grace of the Lord, no one can become happy and prosperous. Because the happiness of the family of the Lord's devotees depends on the happiness of the Lord, Vidura first of all inquired about the well-being of the Lord.

(Prabhupada Purport SB 3:1:26)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.5

ahankarad-aprapattih –

*ahankara-nivrttanam, kesavo nahi duragah
ahankara-yutanam hi, madhye parvata-rasayah*

Brahma-vaivartta Purana

'The only obstacle to surrender is self-asserting ego –

"The Supreme Lord Kesava remains in the company of persons who are free from a mundane conception of life; but there appears to be a great mountain range between the self-asserting egotists and the Lord."



The struggling of the ego

WORDS OF OUR GUARDIANS

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

DIVINE SLAVERY



So, we have to enter into that transcendental land, where even the earth, water, air, and whatever we will find, is made of higher materials than we ourselves are made of. They are all *guru*, and we are disciples. They are all masters, and we are servants; we have to enter the land where everything is our master. We will have to submit; that will be our real qualification. What we will be ordered to do, we will have to do. We are not to exercise our brain so much there. The brain has no room there; they are all brainier than we. Our brain is unnecessary there; only our hands are necessary. Menial labor is necessary there. Brain there

is enough. We are to enter that land if we like. It is a land of slavery for us. So, we are to hatefully dismiss our brains, and taking only our hearts, we must approach and enter that land. We should think, “I am as insignificant as a mosquito,” just as Lord Brahma did when he went to Dwaraka to visit Lord Krishna. And it is not only for the time being; not that one will accept a humble attitude, finish his work and then come back. No. We will have to accept such an insignificant position eternally. Of course, we may expect to be educated about Krishna consciousness: how it is good, how it is great, how it is useful to us. We will be allowed *paripratena*, honest inquiry. In the transcendental realm,

**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.”

everyone is our friend. They will come to help us, to make us understand that devotional service is beautiful, and that Krishna consciousness is the best form of life. Our aspiration and purity of purpose is to be valued, not our external position. The recruiters from that side will consider our purity of purpose, not so much our present position and capacity. And although apparently it seems that we are going to be slaves, the result is just the opposite. If you can accept such an attitude of surrender and slavery, then He who can never be conquered, will be conquered. Friends will come and help you; the *sadhus* will come and make you understand that we should become slaves, that Krishna likes His slaves very much. He is the master of slaves, and sometimes He wants to become the slave of His slaves (*gopi-bhartuh pada-kamalayor dasa dasanudasah*).

This is the key to success, and we can achieve the highest gain through this attitude. Sri Chaitanya Mahaprabhu told Ramananda Raya, “Yes, this is true. The unconquerable is conquered by surrender. We can capture Him. I accept this as the beginning plane of divine love: by giving we can get as much as we risk. As much as we risk to give ourselves, so much we can demand from that unconquerable infinite.” Sri Chaitanya Mahaprabhu said, “I accept this as the beginning of *Suddha-bhakti*, pure devotional service. But go farther.”

THE SCIENCE OF RASA

Ramananda Raya explained that from there pure devotional service develops in a crude form, in a general way. And when it is more mature, it must take the shape of *shanta*, neutrality; *dasya*, servitorship; *sakhya*, friendship;

vatsalya, paternal affection; and *madhurya rasa*, conjugal love. In *shanta rasa*, there is adherence, *nistha*; one thinks, "I cannot withdraw myself from this consciousness of continuous submission to the truth."

Neutrality develops into *dasya rasa*, the desire to do some service. When a devotee is not satisfied by only sitting, showing loyalty to the Supreme Authority, he wants to be utilized by Him. He awaits the Lord's order, praying that the Lord may give him some engagement. When a devotee has such deep penetration that he wants to be utilized in any way by the Lord, that is known as *dasya rasa*, or devotion in the mood of service. Then there is *sakhya rasa*; devotional service in friendship.

GOD THE FRIEND

When, in *dasya rasa*, confidence is

added to service, then it becomes a little superior. Generally old servants who are faithful become confidential servants, so when the confidential stage is added to service, it becomes *sakhya rasa*, or devotional service as a friend of the Lord. First there is *nistha*, adherence, submission; then the devotee wants to be utilized for His satisfaction; then there is confidential utilization; and then it comes to friendly service, *sakhya rasa*. In Vaikutha, where Lord Narayana is served in calculative devotion, only *Santa rasa*, *dasya rasa*, and half of *sakhya rasa* are seen. Full confidence is not possible there. Awe, reverence, splendor, grandeur, pomp, apprehension - all these vanish when we develop a more confidential relationship with the Supreme Lord. At that time, the object of our worship or love changes in another way.

Then from Vaikutha, we feel attraction for Ayodhya, the divine abode of Lord Ramacandra, where there is neutrality, servitorship, and friendship with Vibhiansa and Sugriva. There, we can also trace *vatsalya rasa*, parental love of Godhead.



DIVINE INSTRUCTION

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

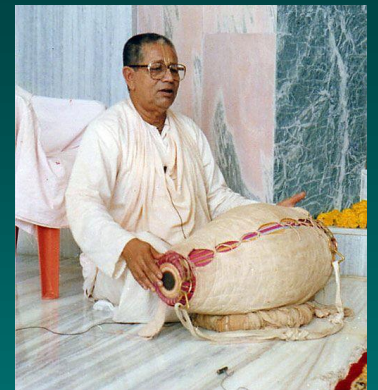
THE PURITY OF OUR MOOD

Srila Rupa Goswami Prabhu's advice to be detached from the mundane is very important for us. We must always try to honor the transcendental form of everything - of the Deity, of the devotees, of the Lord's prasadam, etc. in a materially detached mood. We may lead any lifestyle, we may have a family life, a student life, a master's life, any sort of life, but we must not be too attached to that. Even if we are a family

man we will have no difficulty with our family maintenance if we think that our family is a spiritual family. If we think in that way no difficulty will come to us. Even if we lose everything materially, still there is no real loss for us because we can always engage ourselves in the service of Krishna, no matter what our material condition is, through proper consciousness. We will think that our children are spiritual children, our flowers are spiritual flowers;

everything that we see we will consider to be Krishna's mercy coming to us. Srila Guru Maharaj taught us in this way.

So we will change our vision and we will serve. And anything we do will be Krishna-seva, Krishna's service, so long as we do not forget that it is for His satisfaction and not our selfish enjoyment. If we proceed in that way then all benefit and no loss will come to us. Srila Bhaktivinod Thakur showed us this mood. He prayed to the Lord,
tomara samsare, kariba



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

*sevana,
nahiba phalera bhagi
tava sukha yahe, kariba yatana,
ha'ye pade anuragi*

(*Saranagati*: 16.3)

“I will live in Your house as the servitor of Your family, and everything I do will be particularly for Your satisfaction.”

This is the mood of transcendental service. But we must be very careful about maintaining the purity of that mood in our practicing life, otherwise we will cheat ourselves. It is not good to have too much affection for children. When children come into a family they must be honored and the parents must consider that it is the Lord's will and their good fortune that the children have come. But they should not maintain their family with mundane attachment; they should not be overly involved in their family life. When we do something emotionally it may sometimes bring us a good result but mostly it brings us bad results. So we have to

gone away and I have no anxiety. I see joy in all directions.”

This song from *Saranagati* reminds me of my early life as a *brahmachari* when I came to take shelter at the lotus feet of Srila Guru Maharaj. How much was I dedicated! I forgot all of my material happiness, material sadness, everything. So many things came to me but I was dedicated to the Lord's lotus feet and I was very happy. I didn't think about my material lifestyle at all. I simply lived happily and easily according to the order of Srila Guru Maharaj. I did not have a bed; I slept on a straw mat with a straw pillow and sometimes red ants would bite me. I lived a very simple life and I didn't think about it much.

In the Math we would not buy any vegetables; we would cultivate our own fruits and vegetables in our garden. Then we would happily offer the Lord what we grew in our Math and we would not eat anything we did not grow except when we would sometimes buy some potatoes for Srila Guru Maharaj from the market.

avoid emotional activity and continue our lives with fully devotional activities.

We must avoid cheating ourselves by carefully keeping our mood pure, “I shall use whatever circumstances I find myself in for the service of Krishna.” If we can properly maintain this mood then we can maintain our lives in any *asram*—*brahmachari, grhastha, vanaprastha, or sannyas*. If we have a sincere mood of service and dedication then there is no question about how we maintain our lives. There are many nice examples of this.

THE SWEET LIFE OF A POOR BRAHMACHARI

*atma-nivedana, tuya pade kari',
hainu parama sukhi
duhkha dure gela, chinta na rahila,
chaudike ananda dekhi*
(*Saranagati*: 16.1)

“By surrendering myself at Your lotus feet, I have become supremely joyful. All sadness has

We had no heavy problems then, our only disturbances would come from goats and cows coming inside our garden. Gradually our Math has become prestigious and more and more facilities have come to us, but my early time in the Math was very tasteful. Now I am not getting that sweet taste of poor *brahmachari* life. Now more disturbances have begun to come to our Math from the outside. But those are also sweet problems because sacrifice is our lifestyle. One of Srila Bhaktivinod Thakur's songs in *Saranagati* explains everything for us very simply and sweetly.

*tomara sevaya, duhkha haya yata,
se-o ta' parama sukha
seva-sukha-duhkha, parama sampada,
nasaye avidya-duhkha*
(*Saranagati*: 16.4)

“The suffering I feel in my life of service to You is actually my greatest joy. Both the happiness and sadness I feel in Your service are my great fortune because they remove the pollution of illusion from my heart.”

SPIRITUAL GUIDANCE

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

Śrī Guru: Mercy at Your Doorstep

June 2010



Srila Bhakti Nirmal Acharya Maharaja

Param Guru Mahārāj, Śrīla Śrīdhar Dev-Goswāmī Mahārāj, mentioned in his book *Śrī Guru and His Grace* a very nice expression. I am giving you that example now, and if you read the book, you can easily find it there. Param Guru Mahārāj told:

There is a lotus blooming very nicely in a pond, and there is so much heat coming from the sun, but the lotus blooms even more in that heat: the heat cannot cause any damage to the lotus. Once you take that lotus out of the pond—out of the shelter of the soil and the water—and keep it somewhere outside, it will immediately, within two minutes, change its color, wither, and dry up.

So, when the lotus is under the shelter of the soil and the water, the

Viśvanāth Chakravartī Ṭhākur wrote this. Sākṣād-dharitvena, Gurudev is the Lord Himself, and at the same time sākṣād-dharitvena means Gurudev is a close associate of Rādhārāṇī or Nityānanda Prabhu. What has he come for? Kṛṣṇa has sent him to rescue us, to take us home, but we do not want to go.

powerful sun cannot destroy that lotus, but when it is not under the shelter of water and soil, it immediately dries up. So, Guru Mahārāj compared the sun to Lord Kṛṣṇa, the soil and the water to Gurudev, and the lotus to ourselves: when we are under the shelter of Gurudev, Kṛṣṇa cannot destroy us, cannot break us; but when we are not under the shelter of Gurudev, then any time we can be destroyed.

That is why we must take shelter of the Guru:

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvayata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-charaṇāravīdam*

“I offer my obeisance unto the lotus feet of Śrī Guru, who is said by all the scriptures to be the Lord Himself, and considered to be so by the *sādhus*, yet is also the Lord’s beloved devotee.”

(Śrī Gurvaṣṭakam, 7, by Śrīla Viśvanāth Ṭhākur)

Viśvanāth Chakravartī Ṭhākur wrote this. *Sākṣād-dharitvena*, Gurudev is the Lord Himself, and at the same time *sākṣād-dharitvena* means Gurudev is a close associate of Rādhārāṇī or Nityānanda Prabhu. What has he come for? Kṛṣṇa has sent him to rescue us, to take us home, but we do not want to go. Kṛṣṇa is pulling us one way, and we are grasping onto our house pillar. Kṛṣṇa and Gurudev are saying, “Come with me! I have come to take you home,” but we reply, “No, I must go take some food... I will go later.”

On the other hand, Śrīla Śrīdhar Dev-Goswāmī Mahārāj also said, “Even if Lord Brahmā comes to take me, I will not go. I will tell him that I have so much service to my Guru.”

VAISNAVA CALENDAR (for Sri Dham Navadwip, India)

June 2018

10. (Sun) Krishna Ekadashi. **Parama Ekadashi. Fast.**

11. (Mon) Krishna Dvadashi. Paran between 4:56 and 7:04 a.m.

TRIVIKRAM (2nd HALF)

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

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

23. (Sat) Gaura Dashami. Dashahara. Sri Ganga Puja. Appearance of Sri Ganga Mata Goswamini. Disappearance of Srila Baladev Vidyabhushan Prabhu.

24. (Sun) Gaura Ekadashi. **Nirjala Ekadashi. Fast.**

25. (Mon) Gaura Dvadashi. Paran between 4:56 and 6:01 a.m.

26. (Tue) Gaura Trayodashi. **Grand festival of Srila Raghunath Das Goswami at Sripat Panihati.**

28. (Thu) Purnima. Snan Yatra (bathing) of Sri Jagannathdev. Disappearance of Srila Mukunda Datta and Srila Sridhar Pandit.

VAMAN

29. (Fri) Krishna Pratipad. Disappearance of Srila Shyamananda Prabhu and Sripad Rishabdev Das Adhikari.

30. (Sat) Krishna Dvitiya. Disappearance of Sri Gaurahari Bhakti Sampad Prabhu.

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