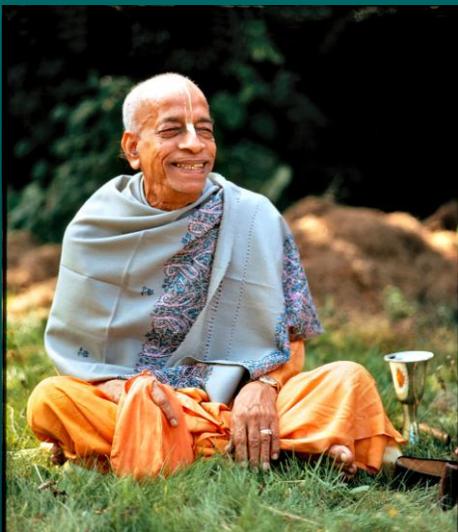


ŚRĪ MAHĀNET

Since the beginning of the Millennium

April 2019



Srila A.C. Bhaktivedanta
Swami Prabhupada

More than five thousand years ago, while Saint Vidura was traveling the earth as a pilgrim, India was known as Bhāratavarṣa, as it is known even today. The history of the world cannot give any systematic account for more than three thousand years into the past, but before that the whole world was under the flag and military strength of Mahārāja Yudhiṣṭhira, who was the emperor of the world. At present there are hundreds and thousands of flags flapping in the United Nations, but during the time of Vidura there was, by the grace of Ajīta, Lord Kṛṣṇa, only one flag. The nations of the world are very eager to again have one state under one flag, but for this they must seek the favor of Lord Kṛṣṇa, who alone can help us become one worldwide nation.

(Prabhupada Purport SB 3:1:20)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.17

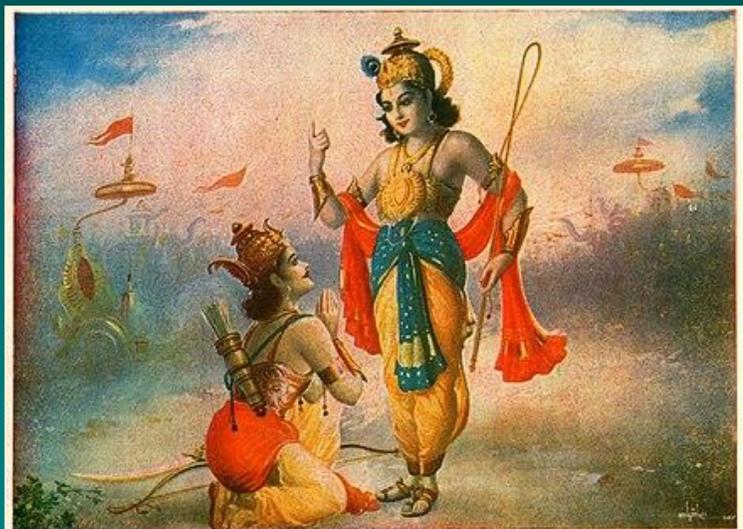
samsara-klesa-haritvam –

sarira manasa divya, vaiyase ye ca manusah
bhautikas ca katham klesa, badheran hari-samsrayam

Bhagavatam, 3.22.37

All worldly suffering is vanquished for the surrendered soul –

"O Vidura, how can a person who has taken shelter of the lotus feet of Sri Hari be stricken with bodily and mental tribulation arising from the elements, other persons, or unfavorable astrological circumstances?"

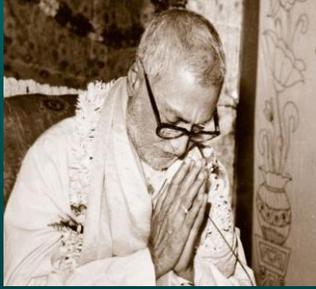


Surrendering to Sri Krishna vanquishes worldly suffering

WORDS OF OUR GUARDIANS

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

Emporium of Rasa



The Lord's potency is dynamic, and that dynamicism is always producing *rasa* or the flavor of ecstasy. The whole lila is producing ecstasy (*anandam, rasam*). Kṛṣṇa Himself is the emporium of *rasa* (*akhila rasamṛta murtih... anandamaya vilasa*). Dynamic movement is a necessity in His *lila*; it cannot be eliminated. And that movement is always producing a novel ecstasy which feeds every atom of the spiritual world. In that transcendental abode, Kṛṣṇa is the center who attracts everything and enthuses *rasa* and *anandam*, ecstasy and joy within everything. This is the nature of the movement of the

absolute. It is not static, but dynamic - filled with movement. And that movement is *prati-padam purnamṛtasvadanam*: at every point, every step, it produces a new type of joy which is infinite. It is not the stale and sterile joy we find here. This is the proper conception of the absolute. The organic whole, which is always working and moving, is full, and its fullness is ever new.

It is not standing or static. It moves in such a way that at every second, every minute, it is always producing new, unknown, infinite joy. And we can purchase that joy only by paying the highest price: self-sacrifice. That ticket is very valuable which can

**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.”

give us admission into the plane of automatic moving joy which is ever-new at every second. And the ticket is wholesale self-sacrifice. That sacrifice is joyful, and one may taste that wonderful joy even here in this world, where at every moment everything is dying. It is give and take. If we want to gain something noble, we must also give. We must be generous in our dedication, and then we shall receive amply from that side. Wholesale self-dedication is the price, and in return, we shall be filled up with ecstasy: *anandam budhi-varadhanam*. We shall feel that we are in the midst of an ocean of joy. At present, we are searching after a joyous feeling - like one who searches for a glass of water in the midst of the desert. But by dedication, we shall find that we are in an ocean of joy whose soothing sweetness is increasing at every moment. The quality of joy has variety, and it comes to help us in

our serving attitude, so that at every moment we may feel new encouragement. So we have to inquire from a proper agent, follow his advice, and try to understand how to improve our condition. At the same time, we should be conscious that the chance we have to render devotional service is rarely found. It is not very cheap. Therefore, we must utilize every minute, every second, every moment. We should be very much alert that a moment not be lost, that our attempt to dedicate ourselves may continue constantly without being interrupted. That stage of dedication is called *nistha*, and when we attain that stage, our taste is further improved and we will be more and more encouraged to go forward and make progress towards ultimate fulfillment.

Seven days to live

Sukadeva Goswami told Parikṣit

Maharaja that seven days of longevity is enough to achieve perfection. He said, "You have only seven days left to live; do you think it is a short time? It is enough time. What is all-important is the proper use of every second." What time we have in our hands is uncertain, but we must try our best to properly use every second. This must not be neglected. We should not think, "The future is before me; any time I like, I can engage in the profitable affair of spiritual life. "Not one second should be lost. Longfellow wrote: "Trust no Future howe'er pleasant! Let the dead Past bury its dead! Act, - act, in the living Present! Heart within, and God o'erhead!"

The present is at our hand. We don't know about our future. We must try to use the time at hand to its best advantage. And how will our time be best used? In the association of saints and scriptures. Purity is to be

measured by the unit of sacrifice. And not sacrifice to any partial interest, but sacrifice to the whole. The absolute whole has been shown to us as the emporium of *rasa (akhila rasamrta murtih)* – the absolute good, the autocrat, the designer and destiner of everything we see. Our ideal of sacrifice should be so high that we can give up even the corresponding results of sacrifice. Self-abnegation, or self surrender, is generally known as *atma-nivedanam*. However, *atmaniksepa* is a stronger word for surrender. It means "to throw oneself desperately towards the infinite." One must be desperate in self-sacrifice. In self-sacrifice we must be very careful not to aspire for any greater selfishness, but to surrender only to the center. Sacrifice is meant for the center - Krsna. In realizing that position, we are concerned about two things - transcendental knowledge (*sambandha*), and the means for

reaching the goal (*abhidheya*). If we realize these correctly, then the fulfillment of the ultimate goal (*prayojana*) will come automatically. We shall be very conscious about the center to whom we are dedicating everything. The object of our fulfillment (*sambandha*), and our dedication of purpose (*abhidheya*) these two things are most important. This can be understood from the scriptures and the saints. We must always stay engaged in cultivation of infinite love and beauty as recommended by Sri Caitanya Mahaprabhu.

DIVINE INSTRUCTION

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

TRANSFORMING THE MIND'S NATURE

For the transformation of the mind's nature, *cheto-darpana-marjanam*, it is necessary to remember the Lord constantly. Whoever is able to do this will experience that transformation. We have time, all twenty-four hours of the day, to chant the Lord's Holy Name. Chanting a minimum of four rounds or sixteen rounds in a day is for practice. But our Guru Maharaj did not say we should chant for only four rounds once during

the day. Rather, he taught us that we should chant all throughout the day. With beads or without beads, the feeling should always come to us, "Now I shall chant the Lord's Holy Name."

We can even remember the Lord when we are sleeping. We can see that when a great difficulty comes before us in our life we may have a dream about it at night. Similarly, if we are always trying to remember Krsna we will also see some form

of Krsna in our dreams. That is our mind's nature.

In *kali-yuga* it is only necessary to chant the Lord's Holy Name without offence. The first directive is, "Chant Hare Krsna!" Later, chanting without offence will come to us. If people will think that chanting "Hare Krsna" is for their own benefit then they will accept the process and chant. But later when they find that they are not getting the full result of chanting and they will think about why they are not getting the full result, they will search for



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

their fault in their chanting. They will search through the ten offences to the Holy Name to find their fault and then try to leave that offence.

In general they will see they have to chant for Krsna's satisfaction, not for their own satisfaction. So they will see through reflection that they are chanting for themselves and then they will try to correct their fault and chant for the satisfaction of Krsna.

But no one should stop their chanting when they see there is some fault in it. Rather, they should try to remember the Lord and chant His Name constantly. The Lord will reveal Himself to us through our service mood, which we can express through constant chanting. But we can also serve the Lord verbally and physically.

We should never stop our service mentally but we can also do much service for the Lord with our body. And that does not only mean missionary service; we must change everything we do, everywhere, into service. That is service-life and in that way we should try to chant Hare

water bucket he asks for it by chanting, "Krsna, Krsna, Krsna, Krsna." Then another devotee gives him a bucket of water while chanting, "Krsna, Krsna," and the devotee then throws that bucket of water while chanting, "Krsna, Krsna."

The devotees will perform so many activities in their lives but while they are doing their work they will always try to chant the Name of Krsna. Then, through their habit of chanting, their mood and mind will transform.

When that habit of remembering the Lord will come to us we will not be able to leave it. We have many habits that we cannot leave; someone may have an intoxication habit, someone may have an eating habit, so many persons have so many habits. But if we make our habit only to chant then we will always chant "Hare Krsna" within our mind. It is not necessary to show our remembrance to others also. It is only necessary to chant the Holy Name with quality, that is, a mood of trying to satisfy the Lord.

Krsna constantly, then no difficulties will come to us.

Mundane difficulties will come to us through our *karma* but a devotee does not want to engage Krsna in taking care of them. We will not ask Krsna to clean our courtyard. It is the nature of a devotee to always want to do something for others, especially Krsna. This mood of quality chanting, of service, is first necessary, but we should not leave quantity in our chanting either. What is actually important and necessary is quality but as much as possible we should also try to chant in quantity. If we leave quantity in our chanting quality will not come.

Chanting in quantity in a regular way is good because our mind does not want to chant regularly and we first need to practice. The mood of a devotee will be to constantly chant His Lord's Name. You will see an example of this in the cleaning of the Gundicha Mandir. In *Sri Chaitanya-charitamrta* it is described that everyone chants, "Krsna, Krsna," while they are working with their hands. If someone needs a

THE ESSENCE OF ALL ADVICE

*yena tena prakarena manah krsne nivesayet
sarve vidhi-nisedhah syur etayor eva kinkarah
(Sri Bhakti-rasamrta-sindhu: Purva-vibhaga,
2.4)*

"Somehow or other, we must engage our mind in the service of Krsna. This is the only directive of all the Scriptures."

*smartavyah satatam visnur vismartavyo na
jatuchit
sarve vidhi-nisedhah syur etayor eva kinkarah
(Padma Purana)*

"The only prohibition (*nisedha*) is not to forget Krsna and the only injunction (*vidhi*) is to always remember Krsna. Only these two things are necessary. All the rules and regulations in all the Scriptures are really only the servants of that purpose to satisfy Krsna by always remembering Him and never forgetting Him." This is the gist of the advice of all the Vedas, Vedanta, Upanisads, etc.

SPIRITUAL GUIDANCE

Srila Bhakti Nirmal Acharya Maharaja
from "Guidance" – Volume 1

Be Fixed in Your Service

From a talk on 6 September 2010

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



Srila Bhakti Nirmal Acharya Maharaja

“You must accept what is in favour of devotion; you must reject what is not in favour of devotion.” That is called sincerity.

“You must accept what is in favour of devotion; you must reject what is not in favour of devotion.” That is called sincerity. *Niṣṭhā* (be fixed): “I will do what I am doing every day.” Everybody does not have that service mood, *sevā pravṛtti* (attitude to service). “I am only doing it today, the next day I am not doing it”—this is not devotion, this is emotion. Do you understand now the difference?

Once, a lady came with her grandson to Śrīla Śrīdhara Mahārāj. Param Guru Mahārāj was giving *Hari-kathā*, and hearing his *Hari-kathā* that grandson began to cry. The lady said, “Oh, Mahārāj, do you see? When you speak *Hari-kathā*, my grandson cries!” Param Guru Mahārāj said, “It is not devotion, it is emotion.” If you give one drop of water for the service of the Lord, that is sufficient. Sincerity,

niṣṭhā, is necessary.

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānain, jñāninas tattva-darśinah

“You will be able to attain knowledge by satisfying the divine master with submission, relevant inquiry, and sincere service. The enlightened souls who are learned in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will impart divine knowledge to you.”
(*Śrīmad Bhagavad-gītā*, 4.34)

I have told many times that for seven years, from 1992 when I came to 1999 when I took *sannyās*, I did not sleep one night outside Nabadwīp—I did not sleep outside even one night! I went to many places, Bamunpara and other places, but I never slept there. I sleep here. Sometimes I would come at night, or at midnight. When Gurudev was in Nabadwīp too, I would every day go to see him at 2:30-3 o’clock in the morning. I was there at his veranda every day without fail. Once I was in the bathroom when Gurudev called me. My mobile phone was there, and when I answered it, Gurudev said, “Come immediately.” I ran as I was: in a *gāmchhā*, towel. When I came to the veranda, Gurudev asked me,

“Why are you wearing a *gāmchhā*?!”

“I was in the toilet...”

“Ah, toilet!!! Shower, take shower first!”

“You told me to come immediately, so I have come.”

“You should have taken a shower, then come!”

“OK, I will go shower, and then come.”

“No, no, stand there. I will only take five minutes, then you can go.”

So, I stood there, and he said what he wanted to tell me. When I came from some place, or from some foreign country, I would first go to see Gurudev, then I would go to the room. Even when I came from the crops field, there would be so much mud on my legs, but I would first go to see Gurudev, then I would go to my room, clean my feet, and so on, then go for *prasādam*, then back to my room, go to the toilet, then take bath. First I would see Gurudev. Even if I saw he was taking rest, I would pay *daṇḍavat* and come back. If he was lying down, or his body was sick, then I would pay *daṇḍavat* and come out. That is our duty, and we are doing it in this way. Even when I came from Australia, Singapore, I did not go first to freshen up, I went first to Gurudev—whatever *praṇāmī* I got, I gave everything to him, then I went to the room...

VAISNAVA CALENDAR for Sri Dham Navadwip, India

April 2019

1. (Mon) Krishna Ekadashi. **Papa Vimochani Ekadashi. Fast.**
 2. (Tue) Krishna Dvadashi. Paran between 5:34 and 8:39 a.m. Festival in honour of Sriman Mahaprabhu's auspicious arrival at Varaha Nagar. Disappearance of Srila Govinda Ghosh Thakur. Disappearance of Sripad Satyendrachandra Bhattacharya Mahoday.
 10. (Wed) Gaura Panchami. Appearance of Sripad Ramanuja Acharya and Tridandi Swami Srimad Bhakti Hriday Bon Maharaj.
 12. (Fri) Gaura Saptami. Appearance of Tridandi Swami Srimad Bhakti Vilas Tirtha Maharaj.
 14. (Sun) Gaura Navami. **Sri Rama Navami. Fast until noon.** Appearance at noon of Sri Ramachandra.
 15. (Mon) Gaura Ekadashi. No fast today (because of Dashami viddha at dawn).
 16. (Tue) Gaura Dvadashi. **Kamada Ekadashi. Fast. Festival in honour of the disappearance of Om Vishnupad Paramahansa Parivrajakacharya-varya Ashtottara-shata-sri Srila Bhakti Sundar Govinda Dev-Goswami Maharaj.**
 17. (Wed) Gaura Trayodashi. Paran between 5:20 and 9:31 a.m.
 19. (Fri) Purnima. Vasanta Rasa of Sri Krishna. Rasa Yatra of Sri Balaram. Appearance of Srila Vamshi Vadananda Thakur and Srila Shyamananda Prabhu.
- MADHUSUDAN**
24. (Wed) Krishna Panchami. Disappearance of Sripad Krishnadas Babaji Maharaj.
 26. (Fri) Krishna Saptami. Disappearance of Srila Abhiram Thakur.
 29. (Mon) Krishna Dashami. Disappearance of Srila Vrindavan Das Thakur.
 30. (Tue) Krishna Ekadashi. **Varuthini Ekadashi. Fast.** Disappearance of Sriyukta Saurindranath Bhakti Varidhi Prabhu.

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