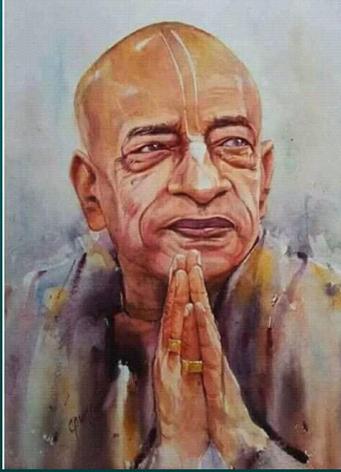


ŚRĪ MAHĀNET

Since the beginning of the Millennium

June 2020



Srila A.C. Bhaktivedanta
Swami Prabhupada

When Akrūra came to Vṛndāvana in search of Kṛṣṇa, he saw the footprints of the Lord on the dust of *Nanda-grāma* and at once fell on them in ecstasy of transcendental love. This ecstasy is possible for a devotee who is fully absorbed in incessant thoughts of Kṛṣṇa. The pure devotee of the Lord is always in company with the Lord by thinking of Him. Yet, in the particular context of time and place, the transcendental emotions take a different turn, and this breaks the mental equilibrium of the devotee. Lord Caitanya displayed the typical example of transcendental ecstasy, as we can understand from the life of this incarnation of God.

(Srila Prabhupada Purport
Srimad Bhagavatam 3:1:31)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.31

sri-caitanya-carana-sarane cid-eka-rasa-vilasa-labhah -

*samsara-sindhu-tarane hrdayam yadi syat
sankirtanamrta-rase ramate manas cet
premambudhau viharane yodi citta-vrttis
caitanya-candra-carane saranam prayatu*

Caitanya-candramrta 8.93

The souls surrendered unto the lotus feet of Sri Caitanyadeva bathe in the ocean of divine love -

"If you have a desire to cross the ocean of material existence, an aspiration to taste the ecstasy of the nectarean congregational chanting of the holy names (*sankirtana*), and a longing to sport in the ocean of divine love - then please surrender unto the lotus feet of Sri Caitanyacandra."



Sri Caitanyadeva's Lotus Feet

WORDS OF OUR GUARDIANS

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



**Śrīla Bhakti Rakṣak
Sridhar Deva Goswami
Maharaj**

*“We should be very
much alert that a
moment not be lost,
that our attempt to
dedicate ourselves
may continue
constantly without
being interrupted”*

Both enjoyment and renunciation are abnormal. They are two kinds of demons: enjoyment or exploitation, and eternal rest or renunciation. These two tendencies are our enemies. A higher, positive life is possible only when we become fully independent of both exploitation and renunciation. Everything will help us if we can see it in connection with the center. On the other hand, the kind of exclusive renunciation practiced by the *Sankarites* and *Buddhists* is not recommended by our line. We are concerned to harmonize things so that everything will remind us of our duty towards the absolute, and encourage us to dedicate ourselves to Him.

prapancikataya buddhya hari-

*sambandhi-vastunah mumuksubhih
parityago vairagyam phalgu
kathyate
anasaktasya visayan yatharham
upayunjatah nirbandhah krsna-
sambandhe yuktam vairagyam
ucyate
(Bhakti-rasamrta-sindhu)*

To neglect the environment, thinking that it is filled with undesirable material things, won't help us. That is not correct. Everything within the environment should remind us of the absolute. In that spirit we should move, thinking: "Accept me and connect me with the service of our Lord." When the environment is seen with the correct vision, everything will help encourage and excite us in

our service to the center. We are living in an organic whole, a system. And that system is composed of the owner and the owned, the possessor of the potency and the different types of potencies (*sakti-saktiman*).

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*). Krsna Himself is the emporium of rasa (*akhila rasamrta 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, Krsna 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 purnamrtasvadanam*: 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 evernew. 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 give us admission into the plane of automatic moving joy which is evernew 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 Pariksit 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.

DIVINE INSTRUCTION

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

EMOTION AND DEVOTION

Question: Can you please explain how we can avoid confusing emotion with devotion?

Srila Govinda Maharaj: Sometimes we are practising and serving emotionally. That means we are blindly following our mind's idea of what is good and bad. Sometimes our mind tells us something is good and we follow that idea of our mind. Acting in that way we can do many things emotionally but those

activities may only be *subha-karma*, auspicious religious action. They will not be actual devotion.

Srila Guru Maharaj gave an example. Gurudev may be performing puja and order us, "Bring some water." We may then bring some water to Gurudev but Gurudev may suddenly change his order and say, "Oh, water is not necessary now, bring some flowers."

If we say to Gurudev,

"You ordered me to bring some water and I have followed your order to bring you water," and then we give Gurudev that water, then our action will be *subha-karma*, pious activity. It will not be bhakti, devotion.

With primary enthusiasm we may want to do more and more service to Guru-Vaisnava. But in the primary stage we won't be attentive to see whether our service is appropriate, to see whether it is actually pleasing to Guru-Vaisnava and whether it is what they actually want. In the



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

primary stage we do not consider these things and only think that our own activity will take us to a higher position. We do not consider how and why the advice of Guru-Vaisnava is coming to us.

Actual devotion means trying to satisfy Guru-Vaisnava according to their instructions. A proper and attentive mood of devotion is to always keep our eyes open to see if what we are doing is really satisfying to our Master or not. Gurudev has told us, “Chant Hare Krsna.” But if I am in a place where Gurudev is discussing something important with some Vaisnavas and I begin making noise, “*Hare Krsna Hare Krsna, Krsna Krsna Hare Hare, Hare Rama Hare Rama, Rama Rama Hare Hare,*” that is not chanting in a mood of devotion. Devotional mood means considering whether Gurudev is happy or not with our activity. It is true that Gurudev has ordered us, “Chant Hare Krsna loudly,” but it is always necessary to consider *sthana, kala, patra*—place, time, person, circumstances, etc.—and then wisely try to do *seva*, service. This is devotion.

satisfaction, not for their personal interest, so Krsna must be satisfied with you.

HEART-MELTING ASSOCIATION

Sometimes we may be going on in our practising life but feel that we are not progressing. We may be engaged in service and chanting the Lord’s Holy Name but feel that our faith is not becoming stronger, joy is not coming into our heart and our mind is not being fulfilled by our devotional mood. At that time we must try to get the association of a good Vaisnava. We must search for a real practitioner who is practising Krsna consciousness twenty-four hours a day and get his association.

*dadati pratigrhnati guhyam akhyati prchchhati
bhunkte bhojayate chaiva sad-vidham priti-
laksanam
(Sri Upadesamrta: 4)*

Sadhu-sanga means associating with the *sadhu* like he is our own relative, associating with him in an affectionate, regardful way. This means

SERVING THE SADHU MUST SATISFY THE LORD

A proper Guru or Vaisnava has no self-interest or self-satisfying tendency. Such a real devotee has no interest in being served, rather he is always himself engaged in the service of Krsna. If we will follow the service-order and guidance of such a proper Vaisnava to engage in some way in the service of Krsna or His devotees, then our action will enter the category of devotion through that proper Vaisnava’s devotional qualification. Devotion begins by offering ourselves to Krsna by taking a vow that we will not do anything that is not in service to Krsna. But Krsna is transcendental and we cannot offer anything to Him directly. We do not have that capacity or qualification so we must offer our service to Krsna through Guru-Vaisnava—through the devotees who have the capacity to directly serve Krsna. When you serve Krsna under their guidance all responsibility for Krsna’s service goes to them, and all the proper results of service come to you from Krsna. Krsna knows you are serving Guru-Vaisnava for His

giving to him (gifts, ingredients for service, etc.), feeding him, asking him questions, taking his advice, etc. Through this type of affectionate association with the *sadhu* and by his mercy we will be able to understand and feel why we are not inspired in our practising life. If there is any offensive mood within us, the good association of the *sadhu* will clean it up. The association of a great *sadhu* can melt our hard heart and inspire us with a mood of real dedication and devotion. When we see the *sadhu* engaged in the Lord’s service twenty-four hours a day our hearts will become joyful and we will feel much inspiration to follow him and connect with the devotional plane ourselves.

*sevonmukhe hi jihvadau
svayam eva sphuraty adah
(Sri Bhakti-rasamrta-sindhu: Purva-vibhaga,
2.234)*

Devotion is so sweet, and gradually in the finest, most affectionate and lovely way, it will reveal itself in our heart by the grace of the Lord’s devotee.

SPIRITUAL GUIDANCE

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



Srila Bhakti Nirmal Acharya Maharaja

Bhukti, Mukti, Bhakti

*Reading from Śrī Chaitanya-charitāmṛta,
Ādi-līlā, chapters 8 and 10 6 November 2010*

Continued from May, 2020...

*kulādhidevatā mora—madana-mohana yāra sevaka—
raghunātha, rūpa, sanātana (Śrī Chaitanya-charitāmṛta, Ādi-
līlā, 8.80)* “My worshippingable iṣṭadevatā is Madan Mohan, and
I always pray to His servitors, Raghunāth, Rūpa, and Sanātan. I
am not going directly to Madan Mohan, but I am praying to Him
through His servitors.”

Also, Kṛṣṇa Dās Kaviraj Goswāmī worships the lotus feet of
Vṛndāvan Dās: *vṛndāvana-dāsera pāda-padma kari’ dhyāna
tāra ājñā lañā likhi yāhāte kalyāṇa* “I meditated on the lotus feet

*“Mahāprabhu has a dear servitor
whose name is Raghunāth Dās.
Raghunāth left everything and
made the lotus feet of the Lord his
residence.”*

of Vṛndāvan Dās and received an order
from him *to write this auspicious work.*”
(*Śrī Chaitanya-charitāmṛta, Ādi-līlā,
8.81*)

That is a Vaiṣṇav’s quality. Kṛṣṇa Dās
Kavirāj Goswāmī says, “I am praying to
Vṛndāvan Dās Ṭhākura, and I am always
remembering his lotus feet.”

*chaitanya-līlāte ‘vyāsa’—vṛndāvana-dāsa
tāra kṛpā vinā anye nā haya prakāśa*
“Vṛndāvan Dās is the Vyāsa of Chaitanya
līlā, without his mercy no one can
produce anything.” (*Śrī Chaitanya-
charitāmṛta, Ādi-līlā, 8.82*) Without his
mercy we cannot write anything, we
cannot do anything.

*mūrkhā, nīcha, kṣūdra muñi viṣaya-
lālasa vaiṣṇavājñā-bale kari eteka sāhasa*
(*Śrī Chaitanya-charitāmṛta, Ādi-līlā,
8.83*) “I am a great sinner, foolish, and so
small. I am always attracted to material
things, but I am going to write a book!

I am only doing it remembering my Guru
and the Vaiṣṇavs, and following their
order. I am not doing it myself. I am
doing so many big things, but it is only
possible by the mercy of the Vaiṣṇavs.”

It is written here about Śrīla Raghunāth
Dās Goswāmī also: *mahāprabhura priya
bhṛtya—raghunātha-dāsa sarva tyaji’
kaila prabhura pada-tale vāsa*

“Mahāprabhu has a dear servitor whose
name is Raghunāth Dās. Raghunāth left
everything and made the lotus feet of
the Lord his residence.” (*Śrī Chaitanya-
charitāmṛta, Ādi-līlā, 10.91*)

*prabhu samarpila tāre svarūpera hāte
prabhura gupta-sevā kaila svarūpera
sāthe* “Mahāprabhu put him in the hands
of Svarūp. Together with Svarūp he then
rendered confidential service to
Mahāprabhu.” (*Śrī Chaitanya-
charitāmṛta, Ādi-līlā, 10.92*)

VAISNAVA CALENDAR for NEW YORK, NEW JERSEY AREA

June 2020

1 (Mon) Gaura Ekadashi. **Nirjala Ekadashi (in New York). Fast.** Dashahara Sri Ganga Puja. Appearance of Sri Ganga Mata Goswami. Disappearance of Srila Baladev Vidyabhushan Prabhu.

2 (Tue) Gaura Dvadashi. **Paran between 05:40 and 10:25.**

4 (Thu) Gaura Trayodashi. Grand festival of Srila Raghunath Das Goswami at Sripat Panihati. Disappearance of Tridandi Swami Sripad Bhakti Chandan Parvat Maharaj.

5 (Fri) Purnima. Snan Yatra (bathing) of Sri Jagannathdev. . Disappearance of Srila Mukunda Datta. Disappearance of Srila Sridhar Pandit. .

VAMAN

6 (Sat) Krishna Pratipad. Disappearance of Srila Shyamananda Prabhu. Disappearance of Sripad Rishabdev Das Adhikari.

7 (Sun) Krishna Dvitiya. Disappearance of Sri Gaurahari Bhakti Sampad Prabhu.

10 (Wed) Krishna Panchami. Appearance of Srila Vakreshvar Pandit.

13 (Sat) Krishna Ashtami. Disappearance of Sripad Pusta Krishna Prabhu.

16 (Tue) Krishna Ekadashi. **Yogini Ekadashi (in New York). Fast.**

17 (Wed) Krishna Dvadashi. **Paran between 05:24 and 10:26.** Disappearance of Sriyukta Rama Devi.

21 (Sun) Amavasya. Disappearance of **Srila Gadadhar Pandit Goswami**. Disappearance of **Srila Sachchidananda Bhakti Vinod Thakur**.

22 (Mon) Gaura Pratipad. **Gundicha Marjan: cleaning at the Gundicha Temple at Sri Puri Dham, and cleaning of all Temples of the Lord.**

23 (Tue) Gaura Dvitiya. **Ratha Yatra of Sri Jagannathdev.** Disappearance of Srila Svarup Damodar Goswami Prabhu.

26 (Fri) Gaura Panchami. Hera Panchami. Sri Sri Laksmi Vijay (observed the following day in Sri Puri Dham).

28 (Sun) Gaura Ashtami. Disappearance of Sripad Ajita Krishna Brahmachari.

30 (Tue) Gaura Dashami. Disappearance of Tridandi Swami Bhakti Kamal Madhusudan Maharaj. Disappearance of Sriyukta Krishnamayi Devi.

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