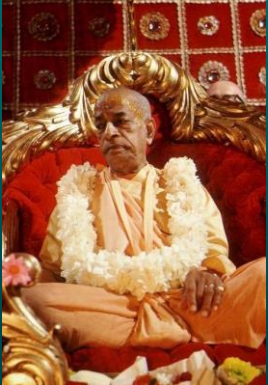


ŚRĪ MAHĀNET

Since the beginning of the Millennium

August 2018



Srila A.C. Bhaktivedanta
Swami Prabhupada

The culture of *vidya*, or transcendental knowledge, is essential for the human being, otherwise the culture of *avidya*, or nescience, binds him to conditional existence on the material platform. Materialistic existence means the pursuit or culture of sense gratification, and this kind of knowledge of sense gratification (*avidya*) means advancement of repeated birth and death. Those who are absorbed in such knowledge cannot learn any lesson from the laws of nature, and they do the same things over repeatedly, being enamored of the beauty of illusory things. *Vidya*, or factual knowledge, on the other hand, means to know thoroughly the process of nescient activities while at the same time culturing transcendental science and thereby undeviatingly following the path of liberation.

Srila A.C. Bhaktivedanta Prabhupada,
Science of Self Realization, p. 80

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.7

tan nityatvam, tad abhave atmano vancitatvat –

*prapyapi durllabhataram, manusyam vibudhepsitam
yair asrito na govindas, tair atma vancitas ciram*

Brahma-vaivartta Purana

The unsundered soul is perpetually deceived; thus, the state of surrender is eternal –

"A birth in the human species is so valuable that it is aspired for by the demigods. Those who, despite having taken such a birth, do not take shelter of the lotus feet of Govinda - they deceive themselves perpetually."



Chaos of unsundered souls

WORDS OF OUR GUARDIANS

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

RADHA: Queen Of The Gopis

After this, Sri Chaitanya Mahaprabhu said, “Go further.” Then, Ramananda Raya began to explain the kind of service rendered by Radharani in *madhurya rasa*. Her devotional service is categorically higher than that of all the other *gopis*. *Radham adhya hrdaye tatyaja vraja-sundarih* (*Gita-govinda* 3.1 by Jayadeva Goswami). The whole group of *gopis* can be canceled for only one: Srimati Radharani. What peculiar type of service may come from Her? And Krishna, the Original Personality of Godhead (*svayam-rupa*) is only by the side of Radharani. By the side of other *gopis*, that is *prabhava*



**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.”

In this way, one song was composed by Ramananda Raya. He introduced this song by saying, “Whether or not it will be pleasing to You, I do not know, but it seems to me that there is a stage which is even better than the meeting of Radha and Govinda.” There is a stage where both of Them, the positive and negative are combined, no individual consciousness is clear, and one is searching another in self-forgetfulness. This searching of one party by the other is very strong and intense. This seems to be a more highly elevated love: union in separation. Radha and Govinda are so intense in Their search of one another that even They have no consciousness of whether They have each other. Radharani sometimes experiences that even while Krishna is present before Her, She fears losing Him; that feeling becomes as intense as if She has lost Him. They are together, but the apprehension

prakasa, a plenary expansion, not *svayamrupa*, the original form. Such is the quality of Srimati Radharani . We should show our highest reverence to this highest ideal of devotional service.

RADHA-KRISHNA: UNION IN SEPARATION

Then the last question came from Sri Chaitanya Mahaprabhu: “Can you think of anything more than this?” Then, Ramananda Raya said, “You asked me to quote scripture to support whatever I say, but here I won’t be able to quote scripture from anywhere. Still, I have a new feeling within me, and if You would like to know that, I can explain it to You.”

that one may lose the other makes their meeting intolerably painful, just as a mother is always alert about the safety of her son (*anista sankini bandhu-hridayani bhavanti hi*). A mother thinks, “Oh, my son is out—is he in an accident?” This fear of separation is the symptom of deep love.

SRI CHAITANYA AVATARA

Ramananda Raya’s composition gave a hint about the divine appearance of Sri Chaitanya Mahaprabhu in which both Radha and Govinda are combined, and it is as if they are unconscious of Their separate existence. One is searching the other. Krishna Himself is overflowing with the feelings of Radharani, and They are so deeply embraced that one is lost in the other. Then, Sri Chaitanya Mahaprabhu put His palm over the mouth of Ramananda Raya, and told him, “No

further.” *Rasa-rajā mahabhava – dui eka rūpa*. Lord Sri Krishna is the fountainhead of all pleasure, and Srimati Radharani is the embodiment of ecstatic love of Godhead. These two forms are united as one in Sri Chaitanya Mahaprabhu.

RASARAJA: ECSTASY HIMSELF

Mahaprabhu replied, “Oh, because you are a cent-percent devotee, wherever you cast your glance you see only Krishna, nothing else. The object of your interest is represented everywhere.” Ramananda Raya said, “My Lord, don’t deceive me in this way. You have come here so graciously to purify this mean person, and if You act diplomatically now, it will not look well for You. I won’t hear what You say; come out with Your real position. Who are You?” Mahaprabhu said, “By dint

of your loving devotion, you can know everything in this world; nothing can be concealed from your loving eye.” *Premañjana-cchurita-bhakti-vilocanena*. Then, Mahaprabhu revealed Himself: “When you see Me to be externally of a golden color, it is not so. It is by the touch of the color of Radharani. And who can Radharani touch and closely embrace? She will never touch anyone except Krishna. So, now you know who I am: Rasaraja—ecstasy Himself, and Mahabhava—the one who can taste that highest *rasa*. See how They mingle together!

Ramananda Raya fainted and fell flat on the floor. He could not keep his senses. Then by the touch of His hand, Sri Chaitanya Mahaprabhu again brought him to his senses. Ramananda returned to his previous stage of consciousness and saw a *sannyasi*

sitting before him. After a short pause, Mahaprabhu said, “Remain here, I am going.” Afterwards, Ramananda Raya and Sri Chaitanya Mahaprabhu had some other talks, and Mahaprabhu said, “Ramananda, as long as I live I want your company.” Ramananda replied, “Yes, I must take shelter of Your divine feet and live there for the rest of my life.” Ramananda later made arrangements with the King of Orissa to retire from his post as Governor of Madras and came to Jagannath Puri. For almost two years, Sri Chaitanya Mahaprabhu wandered about the holy places of Southern and Western India and at last returned to Puri. There they again met.

DIVINE INSTRUCTION

Srila Bhakti Sundara Govinda Deva Goswami Maharaja
from “Revealed Truth”

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 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



Srila Bhakti Sundara
Govinda Deva Goswami
Maharaja

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.

*ye vai bhagavata prokta
upaya hy atma-labdhye
aijah pumsam avidusam
viddhi bhagavatan hi tan*
(*Srimad-Bhagavatam*: 11.2.34)

Krsna says, “It doesn’t matter if you do not have any knowledge or intelligence, or so many qualities and qualifications. If you follow the process that I express to satisfy Me then I will be very happy with you and I will become your property.”

When Krsna wants to give His own self He can give Himself to anyone. So when *Bhagavan* Sri Krsna expresses what is most satisfying to Him then that is the supreme process to serve Him. Sri Chaitanya Mahaprabhu established this as a

devotees and their divine Pastimes, preaching about Krsna consciousness, and chanting the Lord’s Holy Name. *Smarana* means always remembering the Lord and our spiritual life of service. *Pada-sevana* means serving the Lord’s lotus feet. *Archana* means worshipping the Lord’s transcendental Deity form. *Vandana* means praying to the Lord. *Dasya* means becoming a servitor of the Lord. *Sakhya* means serving the Lord as our best friend. And *atma-nivedana* means fully surrendering our self to the Lord. These nine primary forms of bhakti-yoga are described in the *Prahlad-charitra* of *Srimad-Bhagavatam* and through these practices the Lord’s devotees can engage in the Lord’s service twenty-four hours a day. Sri Chaitanya Mahaprabhu commented that among the nine forms of bhakti-yoga, two are the best.

tara madhye sarva-srestha nama-sankirttana
(*Sri Chaitanya-charitamrta*: *Antya-lila*, 4.71)

“Among all the devotional processes to satisfy the Lord, *Nama-sankirttan*, that is, *sravan* and *kirttan*, hearing and chanting the glories of the

higher but also very simple standard of devotion for everyone. If we try to follow that process of serving the Lord according to His own desires we will be supremely benefited by that and all of our mundane desires will gradually be ousted from our hearts.

NAMA-SAIKIRTAN—THE BEST FORM OF BHAKTI-YOGA

There are nine primary forms of bhakti-yoga which give us the opportunity to engage our mind, senses and body, our everything in the service of Krsna.

*sravanam kirttanam visnoh
smaranam pada-sevanam
archanam vandanam dasyam
sakhyam atma-nivedanam*
(*Srimad-Bhagavatam*: 7.5.23)

Sravan means hearing Krsna-*katha* from a *sadhu*, Guru, or Vaisnava. It means hearing about Krsna consciousness and the Holy Name of Krsna. *Kirttan* means glorifying the Lord, His

Lord and His Holy Name, are supreme.”

Sri Chaitanya Mahaprabhu’s conception is that *sravan* and *kirttan* are the vital activities of a spiritual practitioner’s life. You can see the light of this conception everywhere within all religions. There are many different types of religious practices but it is a practice in all religions to chant the Name of the Lord. In Islam they chant the Name ‘Allah’, in Christianity they chant the Name ‘God’, in Buddhism they chant the Name ‘Buddha’, etc. All religions have some spiritual connection with the Lord and want to take people to a higher level of consciousness through the Lord’s Name. The full form of the spiritual world as well as the full form of the spiritual destiny of the *jiva*-souls have been manifested to some persons in a more covered way, to some in a slightly open way and to some in a fully open way. Because of this there are different religions which have different opinions about the nature of our spiritual destination and the path we should follow to proceed there. But all religions want to take everyone from a material position to a transcendental position. This is the common purpose of all religions.

SPIRITUAL GUIDANCE

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



Srila Bhakti Nirmal Acharya Maharaja

Lord Nṛsiṃhadev and “Kṛṣṇa in my heart”

from a lecture on June 2010

Question: Why do we not worship Lord Nṛsiṃhadev? Can some devotees, for example *gṛhasthas* (householders), worship Nṛsiṃhadev?

Acharya Maharaja: They can, but Lord Nṛsiṃhadev is not the Supreme Person. He is an *Avatār*. There are ten *Avatārs* (Matsya, Kūrma, Varāha, Nṛsiṃha, Vāmana, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki), and one of the *Avatārs* is Nṛsiṃhadev, but Kṛṣṇa is the Supreme Personality of Godhead, Nārāyaṇ. Our conception is that we do not follow even Nārāyaṇ of Vaikuṅṭha. We pay obeisance to Nārāyaṇ, but our destination is more than that— we are going to Kṛṣṇa of Goloka Vṛndāvan. There, Kṛṣṇa always plays, chants, dances, Kṛṣṇa is a baby, and we worship Him in *śānta*, *dāsya*, *sakhya*, *vātsalya*, or *mādhura rasas*. So, our worship is more than that. If somebody likes

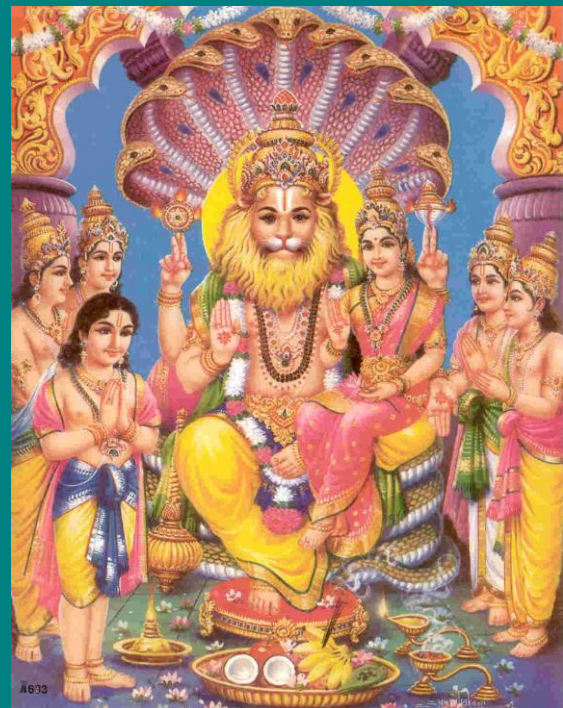
“We pay obeisance to Nārāyaṇ, but our destination is more than that— we are going to Kṛṣṇa of Goloka Vṛndāvan”

Nṛsiṃhadev, they can worship Nṛsiṃhadev, no problem.

Also, I remember I asked Gurudev this same question, and his answer was, “Nṛsiṃhadev is worshipped by those who are afraid.” I remember that answer of Gurudev... For those who are fully surrendered to Gurudev it is not necessary to go to Nṛsiṃhadev.

Question: What is better: to develop some attraction for the Deity, devotees, this external environment in general, or to think that I have Kṛṣṇa in my heart and that is enough?

Acharya Maharaja: No. Those who say, “Kṛṣṇa is in my heart, it is not necessary to do anything,” want to cheat you. Somebody may say, “Oh, it is not necessary to wear the neck beads, it is not necessary to put *tilak*, not necessary to do anything—Kṛṣṇa is in my heart!” Actually, they are not practicing, they are cheating.



Sri Nṛsiṃhadev

VAISNAVA CALENDAR for Sri Dham Navadwip, India

August 2018

2. (Thu) Krishna Panchami. Disappearance of Srila Gopal Bhatta Goswami Prabhu.
5. (Sun) Krishna Ashtami. Disappearance of Srila Lokanath Goswami Prabhu.
7. (Tue) Krishna Ekadashi. **Kamika Ekadashi. Fast.**
8. (Wed) Krishna Dvadashi. Paran between 6:55 and 9:33 a.m.
11. (Sat) Amavasya. **Festival in honour of the disappearance of Om Vishnupad Paramahansa Parivrajakacharya-varya Ashtottara-shata-sri Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj.**
15. (Wed) Gaura Chaturthi. Disappearance of Srila Vamshi Das Babaji Maharaj.
17. (Fri) Appearance of Srila Bhakti Vijay Trivikram Maharaj.
18. (Sat) Gaura Ashtami. Disappearance of Sripad Ananga Mohan Das Adhikari (because the Saptami tithi on the previous day was viddha at sunrise).
20. (Mon) Gaura Navami. Disappearance of Tridandi Swami Bhakti Prasun Bodhayan Maharaj.
22. (Wed) Gaura Ekadashi. **Pavitraropani Ekadashi. Fast.** Beginning of Jhulan Yatra of Sri Sri Radha-Govinda and start of the one month festival of Sri Hari Smaran at Nabadwip, Sri Chaitanya Saraswat Math.
23. (Thu) Gaura Dvadashi. Paran between 5:19 and 9:33 a.m. Disappearance of Srila Rupa Goswami and Srila Gauri Das Pandit Goswami.
26. (Sun) Purnima. **Appearance of Sri Baladev.** **Fast until noon.** End of Jhulan Yatra of Sri Sri Radha-Govinda.

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