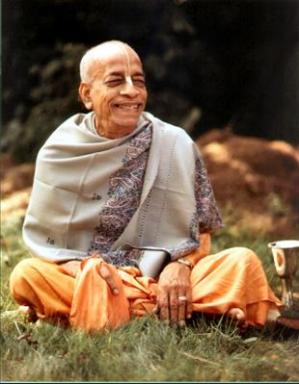


ŚRĪ MAHĀNET

Since the beginning of the Millennium

July, 2020



Srila A.C. Bhaktivedanta
Swami Prabhupada

It is the business of the asuras to try to kill the Supreme Personality of Godhead or to prove by all means that there is no God or that Kṛṣṇa is an ordinary human being and not God. Lord Kṛṣṇa is not affected by such determination of men of Kāṁsa's class, but in order to play the role of a child He agreed to be carried by His father to the cow pastures of Nanda Mahārāja because Vasudeva was afraid of Kāṁsa. Nanda Mahārāja was due to receive Him as his child, and Yaśodāmayī was also to enjoy the childhood pastimes of the Lord, and therefore to fulfill everyone's desire, He was carried from Mathurā to Vṛndāvana just after His appearance in the prison house of Kāṁsa. He lived there for eleven years and completed all His fascinating pastimes of childhood, boyhood and adolescence with His elder brother, Lord Baladeva, His first expansion.

[Purport Prabhupada *Bhag*, 3.2.26]

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 2.32

sad-vidha-saranagatih

*anukulyasya-sankalpah, pratikulya-vivarjjanam
raksisyatiti visvaso, goptrve varanam tatha
atma-niksepa-karpanye, sad-vidha saranagatih*

Vaisnava-tantra

Six divisions of surrender:

"Acceptance of the favorable, rejection of the unfavorable, the faith that 'He will surely protect me,' embracing the Lord's guardianship, complete dependence on Him, and the perception of one's utter helplessness without Him - these six are the essential limbs of exclusive surrender to the Lord (*saranagati*)."



Surrender

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 must be careful to know the qualifications of a real saint. Their symptoms are given in the scriptures.”

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 rasamṛta 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,

fulfillment (*sambandha*), and our dedication or purity of purpose (*abhidheya*) these two things are most important. This can be understood from the scriptures and the saints. And if we concern ourselves with the purest end and highest sacrifice, the end will come of itself. We are not to bother for any remuneration. We have only to do our duty and the remuneration will come. To whom we will dedicate ourselves and what we shall receive - these things should be discussed, thought out, meditated upon, and put into practice. In this way, we must try to live in the infinite. We must always stay engaged in the cultivation of infinite love and infinite beauty as recommended by Sri Caitanya Mahaprabhu.

Ocean of Faith

Although the object of our heart's faith is infinite, still, some

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 or extended selfishness, but to surrender only to the center. Sacrifice is meant for the center - Kṛṣṇa - the all-attractor. 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

conceptions of Him have been given by the men of experience in the ocean of faith. In the ocean of faith, many have had their special experience, and that has been recorded in the scriptures. Through that we can approach the saints who stand like lighthouses to help us cross the ocean of nescience. But that must be bona fide and not merely a concoction or an imitation. It may also be possible to imitate the real thing by taking our mundane experience and thrusting it into the world of faith. So we must approach that plane very carefully through the line of reliable saints.

We must be careful to know the qualifications of a real saint. Their symptoms are given in the scriptures. And who is a disciple and what should be his attitude? All these things are given in the scriptures. And faith is required in order to work in that substantial conscious

world which is subjective. This is the most important thing that we have to remember: the infinite is subjective. It can guide us and be affectionate to us. All these things are to be reckoned with. He can guide us. The revealed truth stands on this foundation: We cannot approach Kṛṣṇa by the ascending method, but He can descend to our level to make Himself known. We must understand this very fundamental and substantial point: He can come to us, and only through faith can we come to Him. *Sraddha* - faith - is more important than calculative truth. The example of great souls is more valuable to us than our human calculation. The external, material, physical truth does not have much value. Rather, it is a false attitude of mind which is very strong. That physical truth should not be given greater respect than the intuitive practices of pure devotees; rather, the intuition of a pure devotee should be given

preference to the calculations of truth made by ordinary men. Faith has no connection with the so-called reality of this world. It is completely independent. There is a world which is guided only by faith (*sraddha-mayam-lokan*). Faith is everything there, and it is infinite and all-accommodating. In the world of faith, everything may be true by the sweet will of the Lord. And here, in the land of death, calculation is inconclusive and destructive in its ultimate goal; it has no ultimate value. It should be rejected. The knowledge that materialists come under, the fallible calculation of exploiting souls, has no value whatsoever. But in the world of the infinite, faith is the only standard by which everything moves.

*svayam samuttirya sudustaram
dyuman bhavarnavam bhimam
adabhra-sauhrdah bhavat
padambhoruha-navam atra te*

*nidhaya yatah sad-anugraho
bhavan
Srimad Bhagavatam (10.2.31)*

Here, *Srimad-Bhagavatam* says that just as in the vast ocean, when nothing else can be seen, the compass is the only guide, so in the world of the infinite, our only guide is the footsteps of those great souls who have traveled on the path of faith.

The way has been marked by the holy footsteps of those who have gone to the highest quarter. That is our only hope. Yudhisthira Maharaja also says that the real secret is concealed in the hearts of saints, as treasure is hidden in a mysterious cave (*dharmasya tattvam nihitam guhayam*).

DIVINE INSTRUCTION

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

Recognizing Devotion

Question: How can we recognize a Guru or *Vaisnava*? How can we know who we should serve under and take guidance from?

Srila Govinda Maharaj: It is very difficult to recognize a *Vaisnava*.

*vaisnava chinite nare
devera sakati
mui kona chara sisu
alpa-mati*

Srila Vrndavan Das Thakur wrote, "Even the *devatas*, the demigods,

cannot recognize a *Vaisnava*, so how will I ever recognize a *Vaisnava*?"

It is very difficult to recognize a *Vaisnava* but we can have some idea about who *Vaisnavas* are through the knowledge and many different definitions of a *Vaisnava* given in the Scriptures. *Visnur asya Devata iti Vaisnava*, someone whose worshippable Lord is Visnu is a *Vaisnava*. This is a standard definition. In *Sri*

Chaitanya-charitamṛta Sri Chaitanya Mahaprabhu gave a variety of definitions of a *Vaisnava*.

*"ataeva yāñra mukhe eka
kṛṣṇa-nāma
sei ta' vaiṣṇava, kariha
tāñhāra sammāna"*

(*Sri Chaitanya-charitamṛta: Madhya-līla*, 15.111)

"Someone who has once chanted the Holy Name of Kṛṣṇa is a respectable *Vaisnava*."

*"kṛṣṇa-nāma nirantara
yāñhāra vadane*



**Srila Bhakti Sundara
Govinda Dev Goswami
Maharaja**

*sei vaiṣṇava-śreṣṭha, bhaja
tānhāra caraṇe*

(*Sri Chaitanya-charitamṛta: Madhya-lila*, 16.72)

“Someone who always chants the Holy Name of Kṛṣṇa is a great *Vaiṣṇava*.”

*yānhāra darśane mukhe āise kṛṣṇa-nāma
tānhāre jāniha tumi 'vaiṣṇava-pradhāna'*

(*Sri Chaitanya-charitamṛta: Madhya-lila*, 16.74)

“Someone whose association makes others chant the Holy Name of Kṛṣṇa is a supreme *Vaiṣṇava*.”

After Prabhupad Srila Saraswati Thakur travelled throughout all of Vrndavan on *parikrama*, he slapped his forehead and said, “I am so unfortunate. I have come to Vrndavan to see the *Vaiṣṇavas* but I have not seen one *Vaiṣṇava*.” How could he say this? Everyone in Vrndavan is a *Vaiṣṇava*, everyone there worships Kṛṣṇa and at least sometimes says, “Kṛṣṇa, Kṛṣṇa.” There is some *Vaiṣṇavata*, some *Vaiṣṇavism*,

ways of practically understanding who is a *Vaiṣṇava*. He gave many examples. He said someone who the *Vaiṣṇavas* are happy to see is a *Vaiṣṇava*, someone who is happy to see the *Vaiṣṇavas* is a *Vaiṣṇava*, someone who is always happy to serve *Vaiṣṇavas* is a *Vaiṣṇava*, etc. In this way there are many varieties of definitions of a *Vaiṣṇava*.

RECOGNITION AND RESPECT

There is a very nice story in the *Mahabharat* about the difficulty of recognizing a *Vaiṣṇava* and the practice of respecting someone who is recognized as a *Vaiṣṇava* by an authority. After the great *Rajasuya* sacrifice, Kṛṣṇa as well as so many *munis* and *rsis*, took *prasadam* at the mansion of the Pandavas. Lastly, Kṛṣṇa told the assembly, “When this *Rajasuya* sacrifice has been properly completed a bell will ring.” Bhimasen heard Kṛṣṇa’s statement and took it seriously. But when the sacrifice seemed to be finished and everyone had been satisfied with *prasadam* the bell did not ring.

within everyone there. Through Srila Saraswati Thakur’s expression we can understand that it is necessary to realise there is a gradation among *Vaiṣṇavas*. Srila Saraswati Thakur meant that he did not see a pure *Vaiṣṇava* on his *Vrndavan parikrama*.

RECOGNISING - VAISNAVA VERIFICATION

If we see that someone has any of the qualities and qualifications of a *Vaiṣṇava* then we must consider that he is a *Vaiṣṇava* and give proper honor to him. We can first consider that anyone who leaves the association of other persons and joins in the association or *asram* of the *Vaiṣṇavas* practising Kṛṣṇa consciousness has some *Vaiṣṇava* quality. And if someone who comes is recognized by Gurudev or an authority as a *Vaiṣṇava* then we must consider that he is a *Vaiṣṇava*. Whenever Gurudev says that someone is a qualified *Vaiṣṇava* then we must believe that and surrender to that qualified *Vaiṣṇava*.

Srila Guru Maharaj also explained to us other

Then Bhimasen asked Kṛṣṇa, “Why is the bell not ringing? You said it would automatically ring when the sacrifice was successfully completed. Have we done something wrong?”

Kṛṣṇa said, “You have served *prasadam* to so many people but you have not served all the *Vaiṣṇavas*. There is a *Vaiṣṇava* who lives in the jungle under a tree not too far from your mansion. He was not invited to the sacrifice and he has not taken *prasadam*. Because he has not been served, there is some fault in your sacrifice and it cannot be considered fully complete.”

Bhimasen and Arjuna understood they needed to serve this *Vaiṣṇava* but they knew that on their own they could not recognize who that great *Vaiṣṇava* was. Arjuna asked Kṛṣṇa, “We cannot recognize who this *Vaiṣṇava* is on our own. Please come with us and show us who he is.” Then Kṛṣṇa accompanied Bhimasen and Arjuna to the jungle and Kṛṣṇa showed them, “A great *Vaiṣṇava* lives near that tree in that broken thatched hut. He lives near you but he does not come to your festivals. He has no hankering for anything mundane, even food.”

SPIRITUAL GUIDANCE

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

Bhukti, Mukti, Bhakti

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

Continued from June, 2020...

*Soḍaśa vatsara kaila antaraṅga-sevana svarūpera antardhāne āilā
vṛndāvana (Śrī Chaitanya-charitāmṛta, Ādi-līlā, 10.93)*

“He had served Mahāprabhu for sixteen years, did *antaraṅga sevā* (personal service), and when Svarūp Dāmodar left, he came to Vṛndāvan.”

*vṛndāvane dui bhāira charaṇa dekhiyā govardhane tyajiba deha
bhṛgupāta kariyā*

“I will see the feet of the two brothers, Śrīla Rūpa Goswāmī and Śrīla Sanātan Goswāmī, and then give up my body by jumping from

Govardhan.” (Śrī Chaitanya-charitāmṛta, Ādi-līlā, 10.94)

*ei ta' niśchaya kari' āila vṛndāvane āsi' rūpa-
sanātanera vandila charaṇe*

“Determined to do so, he came to Vṛndāvan. Upon his arrival he first of all went to pay his obeisance to Rūpa and Sanātan.” (Śrī Chaitanya-charitāmṛta, Ādi-līlā, 10.95)

*tabe dui bhāi tāre marite nā dila nija tṛtīya
bhāi kari' nikaṭe rākhila*

“The brothers did not let him commit suicide: taking Raghunāth as their own third brother, they kept him by their side.” (Śrī Chaitanya-charitāmṛta, Ādi-līlā, 10.96)

*mahāprabhura līlā yata bāhira-antara dui bhāi
tāra mukhe śune nirantara*

“Every day the two brothers heard about all Pastimes of Mahāprabhu, both external and internal, from his mouth.” (Śrī Chaitanya-charitāmṛta, Ādi-līlā, 10.97)



Srila Bhakti Nirmal Acharya Maharaja

“He paid obeisance a hundred times, chanted a hundred thousand Names, and every day paid obeisance to two thousand Vaiṣṇavs!”

*anna-jala tyāga kaila anya-kathana pala dui-
tina māṭhā karena bhakṣaṇa
(Śrī Chaitanya-charitāmṛta, Ādi-līlā, 10.98)*

“He rejected rice, water, everything, and took only some *māṭhā*, buttermilk.”

*sahasra daṇḍavat kare, laya lakṣa nāma dui
sahasra vaiṣṇavere nitya paraṇāma
(Śrī Chaitanya-charitāmṛta, Ādi-līlā, 10.99)*

“He paid obeisance a hundred times, chanted a hundred thousand Names, and every day paid obeisance to two thousand Vaiṣṇavs!”

*rātri-dine rādhā-kṛṣṇera mānasa sevana
prahareka mahāprabhura charitra-kathana
“Day and night he served Rādhā and Kṛṣṇa within his mind, and for three hours a day he spoke about the Pastimes of Mahāprabhu.” (Śrī Chaitanya-charitāmṛta, Ādi-līlā, 10.100)*

To be continued in August, 2020...

VAISNAVA CALENDAR for New York, New Jersey Area

1 (Wed) Gaura Ekadashi. **Trisprisha Mahadvadashi (in New York). Fast.** Punar Yatra of Sri Jagannathdev (Return car festival).

2 (Thu) Gaura Trayodashi. **Paran between 05:29 and 10:29.**

5 (Sun) Purnima. Sri Guru Purnima. Appearance of Srila Vyasadev. Beginning of Chaturmasya (when started on Purnima as followed in Sri Chaitanya Saraswat Math). Appearance of Srila Bhakti Bimal Avadhut Maharaj. Disappearance of Srila Sanatan Goswami Prabhu.

SRIDHAR

7 (Tue) Krishna Dvitiya. Disappearance of Tridandi Swami Srimad Bhakti Hriday Bon Maharaj.

10 (Fri) Krishna Panchami. Disappearance of Srila Gopal Bhatta Goswami Prabhu.

13 (Mon) Krishna Ashtami. Disappearance of Srila Lokanath Goswami Prabhu.

16 (Thu) Krishna Ekadashi. **Kamika Ekadashi (in New York). Fast.**

17 (Fri) Krishna Dvadashi. **Paran between 05:39 and 10:34.**

20 (Mon) Amavasya. **Festival in honour of the disappearance of Om Vishnupad Paramahansa Parivrajakacharya-varya Ashtottara-shata-sri Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj.**

24 (Fri) Gaura Chaturthi. Disappearance of Srila Vamshi Das Babaji Maharaj.

26 (Sun) Gaura Shashthi. Appearance of Srila Bhakti Vijay Trivikram Maharaj.

27 (Mon) Gaura Saptami. Disappearance of Sripad Ananga Mohan Das Adhikari.

29 (Wed) Gaura Dashami. Disappearance of Tridandi Swami Bhakti Prasun Bodhayan Maharaj.

30 (Thu) Gaura Ekadashi. **Pavitraropani Ekadashi (in New York). 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.

31 (Fri) Gaura Dvadashi. **Paran between 05:52 and 10:38.** Disappearance of Srila Rupa Goswami. Disappearance of Srila Gauri Das Pandit Goswami. Disappearance of Ramai Brahmachari Archan Niketan.

MBC TV

Mahaprabhu Broadcasting Channel

<https://www.youtube.com/channel/UC-8udyHuxpkFyoqyV9CsraA>

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