

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

published from New Śrī Haridās Nivās, Spain

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FROM PUBLISHER

posted by New Śrī Haridās Nivās

**Dedicated to all those who are desirous
of drinking from the ocean of love.**

Just as the waves of an ocean are refreshing, it is our wish that the nectarean waves of *uttamā bhakti*, which have their origin in the teachings of our beloved Gurujī, get to your place and refresh it with love that emanates from them. Welcome to the pages of Laharī.

Laharī has been created with the intention to integrate us (some of his disciples) for a common objective, which is to offer articles on *Go-sevā*, *śāstra-sevā* and *vigraha-sevā*, the three principal types of service carried out by our Gurudeva, following thus in the footsteps of his Patrikā, which has been in existence for some time.

Led by the desire to offer our best, and realizing the responsibility which spreading of these teachings entails, we would like to limit ourselves only to such articles, commentaries, pastimes etc which are either directly taken from Guru / *śāstra* or are paraphrased in such a way that no personal commentary appears there, rendering them inauthentic.

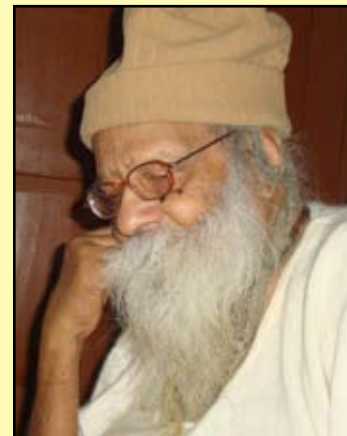
For this end we will be using scriptures, commentaries, classes etc produced by Mahārājī as well as other Gauḍīya Vaiṣṇava texts that have been written by our predecessor *ācāryas* such as Śrī Caitanya, the six Gosvāmīs etc. Great effort will be taken to offer possibly best Sanskrit/Hindi-to-English translations.

We would like to thank in advance to all our godbrothers and godsisters for their desire to participate in Laharī. Indeed, we know that some of them are with us despite their numerous commitments. As for those who for some stronger reason have not yet done so, we hope that in due course of time they too will take part in this project, making this Laharī *their* Laharī.

Thus on this auspicious day of Guru-Pūrṇimā we would like to launch this magazine, which is only possible thanks to the absolute mercy of Śrī Gaura, Śrī Gadādhara and our beloved Gurudev Śrī Haridās Śāstrī Mahārājī. We hope that devotees and good persons will be benefited by it.

GURUDEVA

posted by New Śrī Haridās Nivās



"All śāstras declare that Śrī Gurudeva is directly Śrī Hari Himself, and so do saintly devotees, but we offer our obeisances to the lotus feet of that Śrī Gurujī who is dear to Śrī Hari."

Because of practising *uttamā bhakti* which is the most excellent of all education and because of bestowing it to the whole world, Śrī Kṛṣṇa Caitanya Mahāprabhu is called as the educa-

tor of *bhakti*. This being so, he made His associates, such as Śrīla Rūpa Gosvāmī, write books that give conclusions on *bhakti* for the benefit of devotees belonging to all levels of devotion. One amongst these works is Śrī Bhakti-Rasāmṛta-Sindhu, written by Śrī Rūpa Gosvāmī.

In this book, philosophical conclusions on *bhakti* have been presented with great expertise. The second wave in the Eastern Ocean of this book is called *sādhana-bhakti* where the author has described the well-known 64 limbs of *bhakti*. Some of the examples are – taking shelter of the lotus feet of Śrī Guru, studying *bhāgavata-dharma* from Śrī Guru beginning with initiation into the *mantra* of Śrī Kṛṣṇa, service to Śrī Gurudeva with complete faith, following the path of saintly devotees, Śrī Hari-nāma-saṅkīrtan, hearing Śrīmad-Bhāgavatam, staying in the abode of Bhagavān, service of the deity and so on.

In this context Śrīla Rūpa Gosvāmī says:

asyās tatra praveśāya dvāratve'py aṅga-vimśatve trayam pṛādhānam evoktam guru-pādāśrayādikam

Even though these twenty limbs are the door to enter into the path of *uttamā bhakti*, the three limbs starting with taking shelter of the lotus feet of Śrī Guru are principal.

The purport here is that, amongst the 64 limbs, the first twenty which have been described in the book are the door for entering into *uttamā bhakti*. But even amongst them, the first three limbs are to be primarily performed. They are:

1. taking shelter of Śrī Guru,
2. taking initiation and studying *bhāgavata-dharma* from Śrī Guru, and
3. service of Śrī Guru with complete faith.

We see that these three main limbs are all of the nature of having a direct relationship with Śrī Guru. With this it is indicated that the disciple must practise *uttamā bhakti* with an undivided resoluteness towards Śrī Guru, following exactly his instructions. This undivided resoluteness has been presented in Śrīmad Bhagavad-Gītā (2.41) as below:

vyavasāyātmikā buddhir ekeha kuru-nandana bahu-śākhā hy anantās ca buddhayo 'vyavasāyinām

“O dear one of the Kurus! In the path of *bhakti*, intelligence with absolute conviction is just one (undividedly resolute) while the intelligence of those who are devoid of such conviction (being unfavourably disposed to *bhakti*) is boundless and multi-branched.”

Śrīla Viśvanātha Cakravartī Ṭhākur comments: “That intelligence which is centred on *bhakti-yoga* is superior to all other kinds of intelligence. This is what is being said through this verse. In this *bhakti-yoga*, the intelligence with absolute conviction is just one: “Glorification and remembrance of the Lord, physical service to His lotus feet, *Gosevā* and other activities instructed by my Śrī Guru are my only *sādhana* and they alone are my *sādhya* (the goal of the *sādhana*). In fact, they are my life, and I am incapable of renouncing them in both states of *sādhana* and *sādhya*. This alone is my desire and this alone is my activity. Leaving these, I have no other activity or desire even in my dreams. Whether I have to face happiness or misery because of this, whether my bondage to material existence is destroyed or not – I am not affected by it in any way.” This sort of resolute intelligence is possible only in *uttamā bhakti*.”

Śrīla Narottama Dās Ṭhākur too said in Śrī Prema-Bhakti-Candrikā:

(1)

*śrī guru caraṇ padma keval bhakti sadma vando
muñi sāvadhāna mane
jāhār prasāde bhāi, e bhāva toriyā jāi,
kṛṣṇa-prāpti hay jāhā hane*

(2)

*guru-mukha-padma-vākya, hṛdaye kariyā aikya,
ār na kariha mane āsā
śrī-guru-caraṇe rati, ei se uttamā-gati,
je prasāde pure sarva āsā*

(3)

*cakṣu-dāna dilā jeī, janme janme prabhu seī,
divya jñān hṛde prakāśita
prema-bhakti jāhā haite, avidyā vināśa jāte,
vede gāy jāhār carita*

“The lotus feet of Śrī Guru is the only way to obtain *bhakti*. I worship them with a lot of attention. It is by his mercy by which I cross over material existence and achieve Śrī Kṛṣṇa.

I have no other desire than make my heart one with the statements emanating from the lotus-like mouth of Śrī Guru. The supreme goal is to achieve attraction for the feet of Śrī Guru. By his mercy all desires are fulfilled.

He who opens my eyes by manifesting transcendental knowledge in the heart is my Lord life after life. *Prema-bhakti* is achieved from him, ignorance is destroyed by him, and the Vedas glorify him.”

It is also said in Śrī Gurvāṣṭakam of Śrī Stavāmṛta-Laharī:

*sākṣād dharitvena samasta-śāstrai -
rūktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande śrī guroḥ śrī-caraṇāravindam
yasya prasādād bhagavat-prasādo
yasyā'prasādān nagatiḥ kuto'pi
dhyāyam stuvāms tasya yaśas trisandhyam
vande guroḥ śrī-caraṇāravindam*

“All śāstras declare that Śrī Gurudeva is directly Śrī Hari Himself, and so do saintly devotees, but I offer my obeisances to the lotus feet of that Śrī Gurudeva who is dear to Lord Śrī Hari.

I offer my obeisances to the lotus feet of Śrī Gurudeva by whose grace one gets the grace of Śrī Bhagavān and by displeasing whom one cannot obtain anything. I glorify and meditate upon his glory during the three sandhyās.”

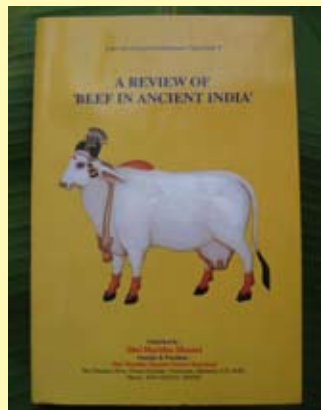
From the descriptions above it becomes clear that a devotee must perform all service only by following Śrī Guru. In this way he carries out this service without any problems, destroys his bad habits and qualities, and develops *mamatva* (belongingness) for Guruji. This alone is the essence of all the śāstra.

—adapted from Patrikā 4, *The Entrance Door to Uttamā Bhakti*

Āditya dās will be regularly posting here articles from
“A Review of Beef in Ancient India”

SUBMISSION

posted by Āditya dās, Israel



Wherever the demand is made or an agitation takes place for the imposition of a ban on cow-slaughter, certain highly placed persons, out of ignorance or misunderstanding, publish articles in newspapers and magazines in which an effort is made to prove and establish that cow-slaughter was prevalent in Vedic India and beef was also taken. They give stray quotations in their articles from religious scriptures. Simple persons get confused on reading these articles.

From time to time, scholars have clarified the position by correct interpretation of such quotations in Hindi, but these interpretations have not been available at one place, nor have they been published in those newspapers and/or magazines in which the misleading articles are published. Such clarifications have been collected and published in this book for the general benefit of all those who are interested in this question and who would like to know the true position.

The work of collection and clarification has been done with the co-operation of some scholars for which we are grateful to them. This is an English version of the Hindi original. Certain printing mistakes might have crept in. Any such shortcomings brought to our notice by the readers would be looked into and corrected in the next edition.

In respect of any of the articles in this book, if any scholar brings to our notice any further new and/or strong argument in support of contentions established therein, the same shall receive due consideration for being included suitably in the next edition.

We hope that this book will be useful in removing from the minds of the general public, such doubts as have crept in their minds by the misleading articles tendentiously written by certain persons.

Any writer and/or publisher desirous of utilizing any matter in this book for propagation is fully authorized to do so without seeking our permission.

Our efforts in this book are motivated only by the desire to bring the truth to light by removing wrong impressions created by misleading articles. There is no intention to cast any aspersion on any person. In spite of this, if anything appears otherwise, we earnestly beg to be excused. *Publisher, first edition.*

The first edition of this book was published in 5,000 copies by Gita Press, Gorakhpur in January 1971. Since then, some more material has been collected and added to the book by the compiler. This second edition is now being published in 1100 copies by Shri Krishna Janmasthan Seva Sansthan, Mathura, with the hope that it will be well received and patronised by the readers. *Publisher, second edition.*

The references in case of Śrīmad Bhāgawata, Māhābhārata and Rāmcarita mānasa are from Gita Press editions unless otherwise stated.

-- taken from “A Review of Beef in Ancient India”

GO AND THEIR DIFFERENCES WITH OTHER SPECIES

posted by Murāri dās, Argentina

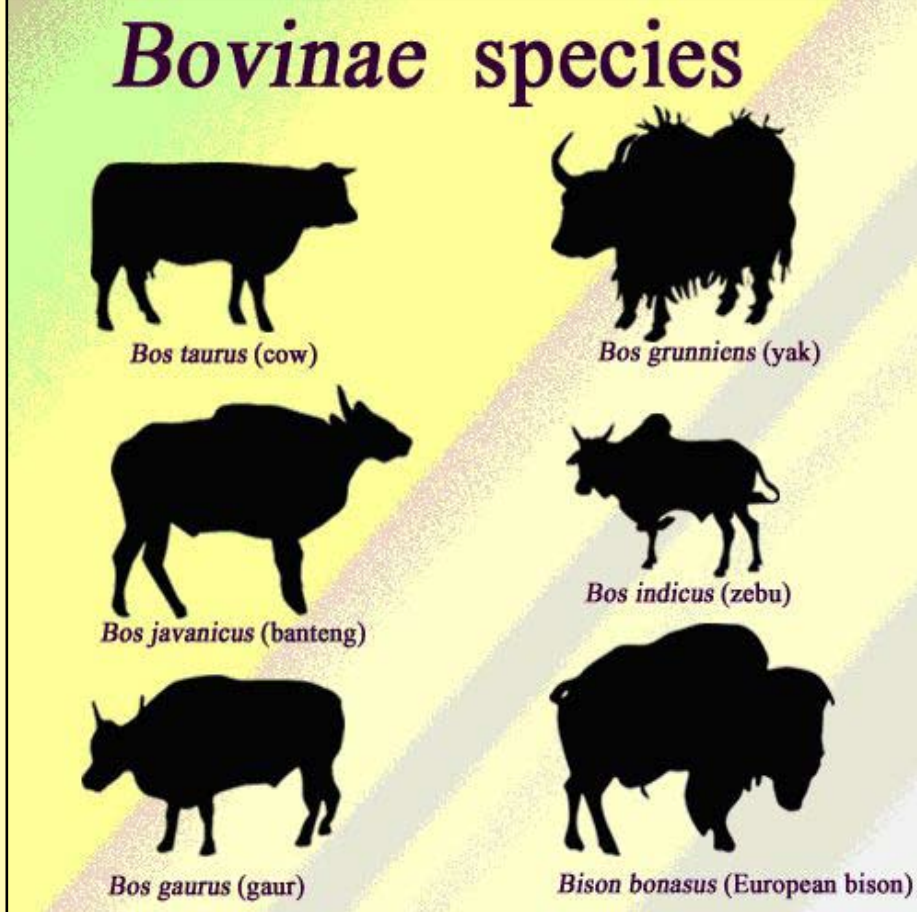
Generally in the West there is a generic term *cow* for most bovine cattle. However, we can see that our *śāstra* and tradition refer only to one special kind of creature, differentiated by their unique characteristics.

According to modern biology, the genus *Bos* includes several species such as aurochs, yak, gaur, banteng, wild ox, European breeds and zebu, the latter being the name by which *Go* is known outside of India. Currently *Go* is classified as genus *Bos*, species *Taurus*, subspecies *Indicus* while European breeds are classified as genus *Bos*, species *Taurus*.

Bos taurus: are breeds native to Europe recognized worldwide for their meat yield and precociousness of their young. Some of the representative breeds are: Aberdeen Angus, Limousin, Hereford, Shorthorn, Charolaise, Romagnola, Chianina, Jersey and others. These are the examples:



In the past, though, some biologists accepted *Go* as a distinct species within the bovine genus (*Bos*) due to their outstanding unique features, namely their protruding hump, long and hanging dewlap, short hair, shape of the head and eyes, long ears, resistance against parasites and warm tropical climates as well as their natural docility.



Owing to these distinctive *lakṣaṇas*, the *śāstra* sees *Go* as a unique and independent species, unlike any other. So whenever the word *Go* is mentioned in *śāstra*, it refers to this species native to Bhāratavarṣa and not to other species which resemble them. *Śāstra* terms all other similar species as *gavaya*.

Bos indicus: also known as zebu cattle, is mostly to be found in tropical countries, mainly India to which it is native. Some of the most representative races of this species are: Nelore, Guzerat, Gyr, and so on. Their traits vary slightly by region of Bhārat (India) where they live, but they all share their characteristic features. See the examples below.

In relation to this, Śrī Mahārājī says: "The varieties present in Bhāratavarṣa are called *Go*. The varieties available in other parts

of the world are *Gavay*. The varieties produced by cross-breeding *Go* and *Gavay* are also *Gavay*."

One must serve *Go* since they are special creations of God. He is extremely pleased with them who perform *Go-sevā*. *Gavay* must be taken care of like taking care of other creations of God. A devotee loves all creatures, and hence they love *Gavay* as well. The significance of the *sevā* mentioned in this book (Pavitra *Go*) pertains to *Go-sevā* only, and not *Gavay-sevā*. *Gavay* must be taken care of like other living creatures."

Examples of *Go*:



APPEAL OF THE COW

posted by Āditya dās, Israel

Poor cows bemoan their lot and
humbly plead thus they -
“You human beings! how the cuadrupeds us treat?
With milk we have like mother
nursed you day by day;
You send us to the butcher’s house
with death to meet.

The men who hope
to fatten bodies their with beef,
And hence by killing brutally us their bellies fill;
They will not lose the body -
seems they harbor such belief -
Or carry it indeed along with them they will.

You do not seek to get well-built
with milk we serve,
Derive nor joy from milk-products not few;
You want to drink our blood,
then drink without reserve.
Ye born in ‘mage of God!
nothing too much for you.

Helpless are we poor creatures
with no strength, no brawn.
You keep us to destroy,
we are under your thumb,
Perhaps God too has now
His help from us withdrawn;
‘We are your cows’ -
what more can say poor cattle dumb?

Before our eyes our calves
struggle for milk in vain,
While we, not minding that,
provide you milk wholesome;
We feed on grass in woods, return to you again.
When grown up are those calves,
they too your hacks become.

**Goes on like this if process of our decay here,
Regard the sun as set in India’s fortune’s sky,
The little verdure too that’s left will disappear,
Death on this golden land will stalk
and jackals cry”.**

(Translated from ‘Bharata-bharati’ of Rashtra-kavi
late Shri Maithili Sharan Gupta, M.P.)

-- taken from “A Review of Beef in Ancient India”

ŚRĪ CAITANYA’S GENEROSITY

posted by Lalitā devī, Puerto Rico

jayati nija-padābja-prema-dānāvātīrṇo |
vividha-madhurimābdhiḥ ko’pi kaiśora-gandhiḥ ||
gata-parama-daśāntam yasya caitanya-rūpād |
anubhava-padam āptam prema gopīsu nityam ||

Bṛhad-Bhāgavatāmṛtam, invocation

**“Glory to Him Who is a great ocean of many sweet-
nesses, Who is scented with the fragrance of youth
and Who in the form of Śrī Caitanya Mahāprabhu,
descended to this world to give pure love for His
own lotus feet, and to personally taste the perfect
eternal love felt by the gopīs.”**

In one *darśan* Mahārājī recites this invocation of
Bṛhad-Bhāgavatāmṛtam, explaining that only by first
glorifying the great devotees one will receive mercy
to deliver the knowledge of *premā*.

Mahārājī says that the glory of a person is what he
has done for humanity. So the work that Śrī Caitan-
ya Mahāprabhu has done is unlimited. He has given
sarva-vilakṣaṇa. He has given His own form, quali-
ties and *līlā*, and attracted everyone’s heart.

What is the distinction of His *bhakti*? It is *mamatva*.
The feeling that Kṛṣṇa is mine. He has given this to
people who have no qualification. He has raised the
common people to give them this.

How is the *mādhurya* He has given? It is like an
ocean – without boundaries. Śrī Caitanya’s *rūpa* is
that of a sixteen year old boy. It is eternal. He is in-
debted to His devotees who serve him in this eternal
form. What is the difference between His form and
the form of Lord Kṛṣṇa?

Even though the service of Lord Kṛṣṇa is very diffi-
cult to attain He has appeared in Mathurā to make it
easy for people, to attract people to His *bhakti*.

The *guṇa mādhurya* (sweetness) of Śrī Caitanya is His
generosity. He has manifested to distribute His love
only. The *gopīs* and Kṛṣṇa feel mineness - *mamatva*
for each other. Śrī Caitanya has appeared to manifest
this *mamatva*.

Vallabhī-gaṇa-priya - He is the dear one of the devo-
tees. He is *vallabhī-gaṇa-vallabha*, lover of the belo-
ved. Apart from feeling this love, He distributes it to
the people, so He does all these *līlās*.

Gopīs are Kṛṣṇa's *hlādinī śakti*. The mutual love between Kṛṣṇa and the *gopīs* are equal if you balance it on a scale. *Viṣaya* and *āśraya*. One is the object, one is the lover. This love is eternal, since the *gopīs* are His *śakti*.

These things cannot be grasped by the mind, but only through the *avatār* of Śrī Caitanya it could be realized. We are so fortunate to be living in this period of His presence. Caitanyadeva has made this love accessible to the people because He himself has experienced it.

He is *svayam bhagavān*, and always experiences the love between Rādhā and Kṛṣṇa. You cannot deliver this love without first experiencing it. It is not done by giving some lectures either. It must be tasted. So the distinction of Śrī Caitanya was his benevolence towards the common people. He shared this ecstasy.

Whoever has the most love for Kṛṣṇa is the highest recipient of Kṛṣṇa's mercy, so the *gopīs* have the most mercy. And whoever has the most love for Kṛṣṇa is fittest to give this object. This is the position of Śrī Caitanya. He has the highest taste of this *mādhurya*.

Bṛhad-Bhāgavatāmṛtam is the essence of Bhāgavata Purāṇa. It establishes the *gopīs* as the highest servants of the Lord. *Uttamā bhakti* means to follow in the footsteps of the *gopīs*, and who else but Ṇrē Caitanya was able to deliver it through Sanātana Gosvāmī?

--taken from *Darśan* 002 *Bṛhad-Bhāgavatāmṛta* by
Haridās Śāstrī Mahārāj

REAL WORSHIP

posted by New Śrī Haridās Nivās

Real worship involves honoring an individual who possesses the quality of genuinely working for the welfare of others. In such worship, qualities like *ahimsā* (non-violence), *satya* (truth), *asteya* (refraining from stealing or usurping the property of others), *brahmacarya* (celibacy in body, mind and speech) and *aparigraha* (being non-possessive or detached from possessions) are **its principal flowers**. In fact, without these qualities all the offerings only serve to distress, rather than please, the deity.

1. *Ahimsā*: abstaining oneself from all activities that can physically or mentally trouble, pain or offend other living entities. In fact, one should not even mentally nourish such thoughts and feelings. As long as self-centeredness (or the "I" consciousness)

remains, the tendency to commit *himsā* (distress and pain) by activities such as ridiculing others will be inevitable. In a subtle way, this tendency will remain as long as the "I" remains.

Indeed, it is possible to know what *himsā* is, in a gross sense, but *himsā* in its subtle sense is very difficult to detect. The propensity to do *himsā* can be completely wiped out by not causing distress to any living being with one's body, mind and speech, and beholding everything with the same vision one adopts with one's *iṣṭa-deva*.

2. *Satya*: speaking and thinking about things as they are. Magnifying and distorting them through *rāga* (attachment) and *dveṣa* (hatred) opposes *satya*. Even falsely exaggerating the qualities of one's own Gurudeva goes against this principle. In fact, while describing the qualities of one's Gurudeva, it is necessary to emphasize the glories of the Īsvara.

3. *Asteya*: not having a tendency to steal. Even the desire to have something that does not belong to one is *ste-ya*, and being free from such a tendency is *asteya*.

4. *Brahmacarya*: renouncing all thoughts, feelings and actions pertaining to sexual relationships between man and woman in one's mind, speech and body is the essence of *brahmacarya*.

5. *Aparigraha*: not taking articles which belong to others, or not accumulating more wealth and possessions than one actually needs.

-- taken from *Dina-Candrikā*, pp. 14 & 45

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