

|| śrī-śrī-gaura-gadādharaṁ vijayetaṁ ||

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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QUALITIES OF KṚṢṆA (18-21)

(18) *sudṛḍha-vrataḥ*: fixed in vows

pratijñā-niyamaṁ yasya satyau sa sudṛḍha-vrataḥ

“A person who is faithful to his promises and vows is called **fixed in vows**.”

*na deva-gandharva-gaṇā na rākṣasā
na cāsurā naiva ca yakṣa-pannagāḥ
mama pratijñāṁ apahantum udyatā
mune samarthāḥ khalu satyam astu te*

--An example of being faithful to His promises, as it comes in Hari-Vaṁśa (2.68.38):

“O Nārada! All of the *devas*, Gandharvas, Rākṣasas, *asuras*, Yakṣas and Pannagas are trying to make Me break My promise, but they are not able to do so. May My promise to you make you satisfied!”

*sa-helam ākhaṇḍala-pāṇḍu-putrau
vidhāya kaṁsārīr apārijātau
nija-pratijñāṁ saphalāṁ dadhānaḥ
satyāṁ ca kṛṣṇāṁ ca sukhāṁ akārṣīt*



“Kṛṣṇa, the enemy of Kaṁsa, easily made Indra bereft of the Pārijāta tree and pleased Satyabhāmā. He also made Yudhiṣṭhira devoid of enemies and pleased the fortunate Draupadī. In this way He made His promises successful.”

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*gīrer uddharaṇaṁ kṛṣṇa duṣkaraṁ karma kurvataḥ mad-
bhaktaḥ syān na duḥkhīti sva-vrataṁ vivṛtaṁ tvayā*

--An example of being faithful to His vows:

“O Kṛṣṇa! You vowed that Your devotee would never suffer, and You have shown it by performing the arduous task of lifting Govardhana Hill.”



*viśvanāthaḥ: sarvadātana-niyamaḥ | kādācitka-niyamaḥ
pratijñā iti tayor bhedaḥ | gīrer uddharaṇaṁ iti mahendra-
vākyaṁ ||97||*

A vow needs to be upheld continually, while a promise is incidental. This is the difference between the two. The verse was spoken by Indra (Mahendra).

(19) *deśa-kāla-supātrajñāḥ*: knower of place, time & person

deśa-kāla-supātrajñas tat-tad-yogya-kriyā-kṛtiḥ

“The knower of place, time and person is one who performs actions suitable to the place, time & person.”

*śaraj-jyotsnā-tulyaḥ katham api paro nāsti samayas
trilokyāṁ ākrīḍaḥ kvacid api na vṛndāvana-samaḥ
na kāpy ambhojākṣī vraja-yuvati-kalpeti vimṛśan
mano me sotkaṅṭhaṁ muhur ajani rāsotsava-rase*

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“There is no time comparable to the moonlight night in the autumn season. There is no place of amusement in the three worlds equal to Vṛndāvana. There are no lotus-eyed women like the young maidens of Vraja. Considering this, My heart constantly longs for the taste of the *rāsa* dance.”



viśvanāthaḥ: mathurāyām uddhavaṁ prati śrī-bhagavataḥ *sva-carita-kathanāntaḥ-pāti vākyaṁ idam* ||99||

Śrī Bhagavān includes this verse when describing His activities to Uddhava in Mathurā.

(20) **śāstra-cakṣuḥ**: He sees with the eyes of śāstra *śāstrānusāri-karmā yaḥ śāstra-cakṣuḥ sa kathyate*

“He **who sees with the eyes of śāstra** is someone who performs his actions following the scriptures.”

abhūt kamsa-ripor netraṁ śāstram evārtha-dṛṣṭaye netrāmbujam tu yuvatī-vṛndān mādāya kevalam

“The eyes of *śāstra* which belong to Kṛṣṇa, the enemy of Kamsa, exist only for the sake of knowing what is auspicious and what is not, while His lotus eyes exist only for the sake of bewildering the young women.”



viśvanāthaḥ : *abhūd iti kasyacit parihāsoktiḥ* ||101||

This verse was said by someone in jest.

(21) **śuciḥ**: pure

duṣkare kṣipra-kārī yas tam dakṣam paricakṣate

“There are two types of **purity**: *pāvana* and *viśuddha*. *Pāvana* means he who destroys sin, and *viśuddha* means he who is without faults.”

taṁ nirvyājam bhaja guṇa-nidhe pāvanam pāvanānām śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor ābhāso’pi kṣapayati mahā-pātaka-dhvānta-rāsim

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--He destroys sin, as shown by Padma-Purāṇa:

“O ocean of good qualities! With the understanding purified by faith, and without deceit, rapidly worship Kṛṣṇa, Whose supreme glories destroy all darkness, and Who purifies those who purify others. Indeed, when just the semblance of His Holy Name appears in the heart, it destroys the dark multitude of heaviest of sins.”

viśvanāthaḥ : *taṁ nirvyājam iti prāyo dhṛtarāṣṭram prati śrī-viduropadeśaḥ* |

This verse was said, in all probability, as part of the instructions by Vidura to Dhṛtarāṣṭra.

kapaṭam ca haṭhaś ca nācyute

bata satrājiti nāpy adīnatā

katham adya vṛthā syamantaka

prasabham kaustubha-sakhyam icchasi

--His faultlessness is demonstrated as follows:

“O Śyamantaka jewel! There is no deception or violence in Kṛṣṇa’s trying to take you from Satrājiti, while there is a lot of wretchedness in Satrājiti. Then why do you in vain desire so much to make a friendship with the Kaustubha jewel today?”

viśvanāthaḥ : *satrājitam uddīśya śrīmad-uddhavasya sotprāsoktiḥ* ||104||

Speaking about Satrājiti, this was said in laughter by Uddhava.

--Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.94-104; --images: *glimpseofkrishna.com, shrimadbhagwathakatha.com, vrindavan.de, cherdak_deviantart.com*

THE EXCELLENCE OF SURABHI

posted by Murāri dās, Argentina

Bhīṣma said: [...] “After the Daityas had been defeated and Śakra (Indra) had become the lord of the three worlds, all creatures grew in prosperity and became devoted to the true *dharma*.”

Then, on one occasion, the *ṛṣis*, the Gandharvas, the Kinnaras, the Uragas, the Rākṣasas, the *devas*, the *asuras*, the winged creatures and the Prajāpatis, all assembled together and adored Brahmā. There were also Nārada, Pārvata, Viśvasvasu and Hāhā-Hūhū, the celestial singer.

The god of wind carried there the fragrance of celestial flowers. The Seasons also, in their embodied forms, carried the perfumes of different kinds of flowers to that gathering of exalted beings, where celestial maidens danced and sang in accompaniment with celestial music.

In the midst of that assembly, Indra, saluting the Lord of all the *devatās* and bowing his head in reverence, asked him, saying, ‘I desire, O Grandsire, to know

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why the region of *Go* is higher than the region of the *devatās* themselves who are the lords of all the worlds. What austerities, what *brahmācarya* did *Go* perform because of which they are able to reside happily in a region that is even above that of the *devas*?'

Thus addressed by Indra, Brahmā told him: 'O slayer of Vala, You have always disregarded *Go*, and that is why you are not acquainted with their glorious pre-eminence. Listen now to me, O powerful one, as I explain to you the great power and excellence of *Go*!

Go are said to be the limbs of sacrifice. Indeed, they represent the sacrifice itself. O Vāsava! Without them, there can be no sacrifice. With their milk and the Havi produced from it, they sustain all creatures. Their sons are engaged in assisting at the fields and thereby produce diverse kinds of cereals and seeds. From them flow sacrifices, Havya and Kavya, and milk and curds and ghee. Hence, O chief of the *devatās*, *Go* are sacred.

Afflicted by hunger and thirst, they bear diverse burdens. *Go* support the *munis*, and indeed, they uphold all creatures by their diverse actions. O Vāsava, *Go* are guileless in their behaviour. In consequence of such behaviour and of many well-performed acts, they are enabled to live always in regions that are even above ours. I have thus explained to you today the reason, O Śakra, of *Go* residing in a place that is high above that of the *devatās*.

Go obtained many excellent forms, and are themselves givers of boons (to others). They are called Surabhis. Of sacred deeds and endued with many auspicious indications, they are highly sanctifying. Listen to me also, O slayer of Vala, as I tell you in detail the reason why *Go*,--the offspring of Surabhi,--have descended on the earth.

In the past, when the Dānavas became lords of the three worlds, Aditi underwent the severest austerities and (as the reward) got Viṣṇu within her womb. Verily, O best of the *devas*, she had stood upon one leg for many long years, desirous of having a son.

Beholding the great goddess Aditi thus undergoing harsh austerities, the daughter of Dakṣa, viz., the illustrious Surabhi, herself devoted to *dharma*, similarly underwent very severe austerities upon the breast of the delightful mountains of Kailāsa that are resorted to by both the *devatās* and the Gandharvas. Established in the highest Yoga she also stood upon one leg for eleven thousand years.

The *devatās* with the ṛṣis and the great Nāgas all became scorched with the severity of her penances. Having gone there with me, all of them began to adore that auspicious goddess. I then addressed her in this way: 'O you of faultless conduct, for what purpose are you undergoing such severe austerities? O highly blessed

one, I am pleased by your penances. O beautiful one! Do tell me what boon you desire - I shall grant you whatever you may ask.' These were my words unto her, O Purandara.

Thus addressed by me, Surabhi answered, saying, 'I have no need, O Grandsire, of boons. It is already a great boon to me that you have been pleased with me.' Having heard this illustrious Surabhi, I told her:

'O goddess, at this exhibition of your freedom from avarice and desire and at these penances of yours, O you of beautiful face, I have been greatly pleased. I, therefore, grant you the boon of immortality. You shall dwell in a region that is higher than the three worlds, through my grace. That region shall be known to all by the name of Goloka.

Your offspring, ever engaged in doing good acts, will reside in the world of men. In fact, O highly blessed one, your daughters will reside there. All kinds of enjoyment, celestial and human, that you may think of, will immediately be yours. Whatever happiness exists in Heaven, will also be yours." [...]

Bhīṣma continued: "O Yuddhiṣṭhira, having heard these words of the self-born Brahmā, Śakra of a thousand eyes began to worship *Go* every day and to show them the greatest respect. I have thus told you everything about the sanctifying character of *Go*, O you of great splendour. The sacred glory of *Go*, that is capable of cleansing one from every sin, has been thus explained to you.



That man who with senses withdrawn from every other object will recite this account unto *brāhmaṇas*, on occasions when Havya and Kavya are offered, or at sacrifices, or on occasions of adoring the Pitṛs, succeeds in conferring upon his ancestors an inexhaustible felicity characterized by the fulfilment of every wish.

Those men and women who are devoted to *Go* succeed in accomplishing every wish they might have. Those who desire sons get them. Those who wish for daughters obtain them. Those who hanker for wealth acquire it, and those who yearn for religious merit attain to it. Those who desire knowledge gain it and those who long for happiness succeed in achieving it. Indeed, there is nothing that is unattainable to one that is devoted to *Go*."

--taken from Mahābhārata Anuśāsana-Parva section LXXXIII

PARAMĀTMA-SANDARBHA: PREFACE (1)

posted by New Śrī Haridās Nivās, Spain

The scripture called Paramātma-Sandarbha comes as the third Sandarbha within Śrī Bhāgavata-Sandarbha. The Six Sandarbhas have been written to describe *sambandha* (relation between the Lord, *jīva* and universe), *abhidheya* (process to achieve *premā*, i.e. *bhakti*) and *prayojana* (goal, i.e. *premā*), as they are found in Śrīmad-Bhāgavatam. This work is well-known by the names Tattva-, Bhagavat-, Paramātma-, Śrī-Kṛṣṇa-, Bhakti- and Prīti-Sandarbha.

The Supreme Reality has been shown in ŚB 1.2.11:
*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate*

The Reality characterized by non-dual consciousness alone is the only Supreme Reality. According to the gradation in the qualification of the worshipper, this Reality is perceived in the form of Brahman, Paramātmā and Bhagavān. This Reality has three names indeed, but none of them is the synonym of the word *jīva*.

When this Reality characterized by undivided bliss is perceived in the *sādhana* of *paramahamsas* in the form of non-difference between *śaktis* and the possessor of *śaktis*, it is called by the name Brahman. When it is perceived by *yogīs* as endowed by some *śakti* and situated in the heart, it is called by the name Paramātmā. And the *bhāgavata-paramahamsas* who perceive it both in their internal organ imbued with *bhakti* as well as through their external senses as the Reality of separated *śaktis* and the possessor of *śaktis*, call Him Bhagavān.

That is to say, Bhagavān is but the fully manifested unfragmented Reality that is characterized by the distinguishing feature in the form of *śaktis*. Due to the unmanifest specific form, Brahman is the incomplete manifestation of *śrī-bhagavat-tattva* only. Hence by describing the *tattva* concerning Bhagavān, the description of *tattva* concerning Brahman automatically gets accomplished.

There are three expressions listed in the *śloka* that determines the said Supreme Reality – Brahman, Paramātmā and Bhagavān. Since the meaning order (*arthakrama*) is more important than the given word order, (first) Bhagavat-Sandarbha was written (treatise that

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speaks about Bhagavān, which, as said, also includes Brahman). Paramātmā is one of the associates of Bhagavān, so with reference to this fact Paramātma-Sandarbha was (then) written.

In the opinion of Śrī Vedavyāsa, the categories of the Lord, the *jīva*, *prakṛti*, time and *karma* are real, they are not fabricated. The *jīva* is called *taṭasthā-śakti* (intermediate potency), *vibhinnāṁśa* (portion of the Lord but different from Him), and *jīva-śakti-viśiṣṭa-paramātmā kā ṁśa* (portion of Paramātmā Who is characterized by *jīva-śakti*). In Paramātma-Sandarbha the philosophy of Śrīmad-Bhāgavatam is expounded, and artificial contradictory opinions are refuted.

These topics are treated in Paramātma-Sandarbha:

(1) inherent nature of Paramātmā and His division; gradation among *guṇa-avatāras*; explication of statements that indicate (their) non-difference with the Supreme Lord; refutation of Śrī Śiva's being the supreme *deva*; division of Purāṇas into *sāttvic*, *rājasic* and *tāmasic*; with the exception of Pañcarātra, *śāstras* have two types of authors: those who know a little and those who know everything

(2) *jīva-tattva*; following the *siddhānta* as per Śrī Jāmāṭr Muni, it is refused that *jīva* is *deva*, body, inert, changing and characterized only by consciousness; (rather,) *jīva* has one form, is conscious, pervading (the body), characterized by *cit* (consciousness) and *ānanda* (bliss); in each body there is a different *jīva*; *jīva* is atomic, eternal and pure; *jīva* is knower, agent and enjoyer; *jīva* is always Paramātmā's portion (also in liberated state); to those who desire *svarūpa-jñāna*, the instruction about the non-difference between the *jīva* and the Lord is given, while to those who desire *bhakti*, the instruction about their difference is given; infinite *jīva-śakti*

(3) *tattva* concerning *māyā* (which is of two kinds) - *nimitta* (efficient) and *upādāna* (material);
--two kinds of the *nimitta* type - *vidyā* (knowledge) and *avidyā* (ignorance); *vidyā* has the nature of the medium through which special knowledge coming from the function of the *svarūpa-śakti* gets manifested; the nature of *avidyā* is that of covering and projecting; the *nimitta* type has threefold *śakti* in form of knowledge, desire and action;
--in the *upādāna* type there is *pradhāna*; universe is the product of *māyā*; refutation of *māyāvāda*, establishing

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pariṇāmavāda; there are two kinds of *pariṇāma-śakti* – in the *nimitta* type it is *māyā* and in the *upādāna* type it is *pradhāna*; though cause and effect are identical they are different; the universe is real but transitory (*naśvara*); refutation of *anaśvara-vāda*; *siddhānta* by Śrīdhara Svāmī

(4) establishing the doership of the Lord Who has no material qualities

(5) various *līlās* and *avatāras* etc of Bhagavān are there only to give pleasure to His devotees

(6) employment of the six items beginning with *upakrama* (opening lines) when establishing the supremacy of Bhagavān; explanation of *Gāyatrī*, etc.

Paramātma-Sandarbha specifically analyzes - the *svarūpa-śakti* of Bhagavān, which consists of *hlādinī*, *sandhinī* and *saṁvit*, - *bahiraṅgā-śakti*, whose another name is *māyā-śakti*, and - *tatasthā-śakti* or *jīva-śakti*.

In the opinion of Śrī Śaṅkarācārya, the guru of *advaita-tattva*, and others, following the *śruti* statement *ekam evādvitīyaṁ brahma* (“Brahman is one only and without a second”), Brahman is free from the three kinds of difference: *sajātīya* (between objects of the same class), *vi-jātīya* (between objects of different classes) and *svagata* (between an object and its parts), and except for Brahman there is no other phenomenon.

Paramātma-Sandarbha maintains that although in Brahman there are no *sajātīya* and *vi-jātīya* differences, *svagata* difference is present, and Brahman is never without the parts (*niraṁśa*). Brahman is not without qualities, He does have them, being the crown jewel of all auspicious qualities.

He is also the unique form of qualities like mercy etc, and He possesses specific characteristics (*saviśeṣa*), and is not without them (*nirviśeṣa*). When *śruti* and *smṛti* speak about His being without qualities and specific characteristics, they actually refuse His having contact with the material qualities.

According to *advaitavādis*, the perceptible material universe is false, made of *māyā*, and *māyā* too is just trifling in comparison with the *śakti* of the *Īśvara*. According to Paramātma-Sandarbha, the universe is not false, it is not an illusion similar to that of seeing a snake in the rope. (Rather,) the universe originates from Brahman, hence it is not false. *Māyā* is Brahman’s *śakti*, therefore she is not false, either.

In *advaita-vāda* the *jīva* is not accepted, (but) is seen as Brahman’s mere semblance or reflection. In the opinion of the author of the Sandarbha, *jīva* is a real phenomenon. Alike to a fire spark, *jīva* comes forth from the splendour substance that has the form of Brah-

man, and is Brahman’s portion. *Jīva* is *aṇu* (minute) whereas Brahman is *vibhu* (all-pervading). *Jīva* has little knowledge and possesses very little *śakti*, while Brahman is omniscient and possesses all *śaktis*.

--taken from the Preface to *Paramātma-Sandarbha* by Śrī Hari-dās Śāstrī Mahārājī; --image from *suhotraswami.net*

NO FALL FROM VAIKUNṬHA (4)

posted by Āditya dās, Israel

Therefore we have to understand this concept of *taṭastha-śakti* very clearly. *Taṭastha* is called so because it can be either in contact with *bahiraṅgā-śakti* or *antaraṅgā-śakti*. Just like a shore can be in contact with water also and it can be in contact with sand also.

Bhagavān has no contact with *bahiraṅgā-śakti*, it is Paramātmā’s field. And it is never totally *abheda*, means *jīva* and God are never one, and it is never totally *bheda* also, as Madhva says. Madhva says that God and *jīva* are eternally different.

And there is no *viśiṣṭa-advaita* also, means Lord being qualified by *jīvas*. In that case, this question of poison comes, poison which affects a finger, affects the body also. This fault applies actually to them, those who say that there is only one qualified reality, *viśiṣṭa-advaita*.

In our case it is *acintya-bhedābheda* [inconceivable oneness and difference]. Mahārāja says that this philosophy [*acintya-bhedābheda*] is faultless and people accept Śaṅkara’s philosophy because they are attracted to materialism.

When you say that everything is *māyā* and only Brahman exists, you are not bound at all, there is no such thing as liberation... Then you have to do nothing, you just do whatever you want to do and then you say “whatever defects you see in me is *māyā*, I’m doing nothing, only Brahman exists”. So, it is a play of words like that.

It is very clearly said in *śāstra* that if somebody... As Mahārāja explained yesterday, if somebody thinks that he is Brahman, even if he becomes a *jīvan-mukta*, if he does not give respect to Bhagavān, he will fall down from his *jīvan-mukta* stage and become materially conscious. He will become attached to matter again, body and bodily things again. When one is in a bound state and he starts saying that I am Brahman, then he will go eternally to *naraka*, which means hell.

That is why we have to accept this *jīva-śakti* which is distinct from... which is Lord’s *śakti* only but it main-

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tains distinct identity too and it is bound eternally. “Eternally” here means “without beginning”. But when we say “bound eternally”, it does not mean it is bound on its own. It is bound by His will.

If you say that it is *anādi* and that it is bound on its own, which would mean that it is not bound by the will of the Lord and that it is eternally bound like that, then in that case it will fall down. Even [though] *jīva* has *jñāna*, *icchā* and *kriyā*, knowledge, desire and activity, these three qualities which the Lord also has, still he is *Paramātmā*’s portion [and thus dependent on Him and His will].

When I was translating *Mahārāja*’s words, the order in which I have read, I’ve made a mistake there, instead of saying *Garbhodakaśāya Viṣṇu*, I’ve said *Kṣīrodakaśāya Viṣṇu* and then I said... I don’t remember but *Mahārāja* corrects me that you have to maintain this order clearly because those who are affected by demons, *Brahmā* and everybody, they pray to *Kṣīrodakaśāya Viṣṇu*, Who is very close to this material world.

Kṣīrodakaśāya Viṣṇu is the *antaryāmī* of *vyāṣṭi*, which means He is the *antaryāmī* of each individual, He resides in the heart of everybody. And *Garbhodakaśāya Viṣṇu* is the *antaryāmī* of *samaṣṭi-tattva*, means the *antaryāmī* of the whole universe, He pervades all universe. And Lord *Brahmā* is born from *Garbhodakaśāya Viṣṇu*.

Hence this distinction should be maintained. That is why this order is necessary, *Kārānodakaśāya Viṣṇu*, *Garbhodakaśāya Viṣṇu* and *Kṣīrodakaśāya Viṣṇu*.

Then *Mahārāja* goes into details about those three *śaktis*, that He has His internal energy which is His *svarūpa-śakti* and which is made of pure consciousness. And then there is *bahiraṅga-śakti* which is made of inert matter. And *taṭastha-śakti*, which is actually Lord’s *aṁśa*, means a part of the Lord, it is conscious energy too, but can be in contact with inert energy, i.e. *bahiraṅga-śakti* also, and with internal energy, i.e. *antaraṅga-śakti* also.

The internal energy has unlimited potencies, out of which these three potencies are very important, *sandhinī*, *saṁvit* and *hlādinī*. *Sandhinī* means that which holds all existence, it is because of this *śakti* only that *dhāma*, *parikaras*, all which exists, is mani-

fested. Because of this *śakti* Lord also exists and He protects others also, all of His *parikaras*.

Samvit-śakti, also called *jñāna-śakti*, is the *śakti* of knowledge, related to knowledge, because of this *śakti* Lord has knowledge about Himself and He gives us a knowledge.

Hlādinī-śakti which is pleasure potency, He gets pleasure out of this pleasure potency and He gives pleasure to others too.



Bhakti manifests out of *saṁvit* and *hlādinī*, which means knowledge and *ānanda*. It is characterized by *anukūlya* [favorable activity]. The Lord passes on this *bhakti-śakti* to His devotees, both do *anukūlya* to each other and live happily.

Jīva, who is *taṭastha-śakti*, is divided into two: One who is

nitya-unmukha and one who is *anādi-bahirmukha*. *Nitya* is “eternally”, and *unmukha* “favorable” - one who is eternally favorable to the Lord is His associate and serves Him in His *līlās*. Those who are *bahirmukha* from times without beginning*, turning their faces away from the Lord, are bound to this material world.

[*Note: The word *anādi* translates as “without beginning”, which means that something has no beginning but it has an end. It will be explained in detail in the next issue.]

--to be continued, image from harekrnsa.com

--taken from *Mahārājjī*’s darśan ‘No Fall from *Vaikuṅṭha*’, available on *Āditya dās*’ facebook page

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