

|| śrī-śrī-gaura-gadādharau vijayetām ||

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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CONTENTS

Qualities of Kṛṣṇa (26-29), by New Śrī Haridās Nivās, Spain

On Ānukūlya and Sahayoga, by New Śrī Haridās Nivās

Kṛṣṇa-Sandarbha: Preface (1), by New Śrī Haridās Nivās

No Fall from Vaikuṅṭha (6), by Āditya dās, Israel



QUALITIES OF KṚṢṆA (26-29)

(26) *gambhīrah*: [inscrutable](#)

durvibodhāśayo yas tu sa gambhīrah itīryate

“A person whose intentions are difficult to comprehend is called **inscrutable**.”

*vṛndāvane varātiḥ stutibhir nitarām upāsyamāno’pi
śakto na harir vidhinā ruṣtas tuṣṭo’thavā jñātum*

“When Brahmā worshipped Kṛṣṇa in Vṛndāvana by offering Him the best praises, (Kṛṣṇa remained silent); Brahmā could not understand whether Kṛṣṇa was satisfied or angry with him.”



*unmado’pi harir navya-rādhā-praṇaya-sīdhunā
abhijñenāpi rāmeṇa lakṣito’yam avikriyaḥ*

Another example:

“Though Kṛṣṇa was intoxicated with the new nectar of Rādhā’s love while lifting Govardhana Hill, even omniscient Balarāma could not notice any change in Him.”

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(27) *dhṛtimān*: [contented](#)

pūrṇa-sṛṣṭas ca dhṛtimān śāntas ca kṣobha-kāraṇe

“The person whose desires are fully satisfied, and who is peaceful when there is cause for agitation, is called **contented**.”

*svikurvann api nitarām yaśaḥ-priyatvaṁ
kaṁsārīr magadha-pater vadha-prasiddhām
bhīmāya svayam atulām adatta kīrtiṁ
kiṁ lokottara-guṇa-śālinām apeksyam*

--The fully contented person is illustrated as follows:

“Though Kṛṣṇa, the enemy of Kaṁsa, is fond of fame, He gave to Bhīma that incomparable glory which is related to the well-known killing of Jarāsandha. What is needed by those who are endowed with superior qualities?”

*ninditasya damaghoṣa-sūnunā
sambhrameṇa munibhiḥ stutasya ca
rājasūya-sadasi kṣitīśvaraiḥ
kāpi nāsyā vikṛtir vitarkitā*

--An example of being peaceful, in spite of cause for agitation:

“Despite being abused by Śiśupāla and being praised respectfully by the sages in the assembly of the *rājasūya* sacrifice, the kings present could not detect any change in Kṛṣṇa.”

*viśvanāthaḥ : asya kṛṣṇasya vikṛtir nindottha-krodhādi-
vikārah | evaṁ stuty-uttha-santoṣādi-vikāraś ca kṣitīśvarair
na vitarkitā | pūrvatra gambhīra-lakṣaṇe tasyāntaḥkaraṇe
kandarpa-bhāvo jātaḥ | kintu baladevena jñātum aśakyaḥ |
atra krodha-harṣādāya eva na jātā iti bhedo bodhyaḥ ||119||*

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Viśvanātha: The kings were not able to detect in Kṛṣṇa any change produced by Śiṣupāla's abuse, such as anger, or by the sages' praises, such as satisfaction. When describing the previous quality of being inscrutable, the feeling of love was born in Kṛṣṇa's mind but Baladeva could not notice it. Here, anger, jubilation and similar emotions were not born at all – that is the difference.

(28) **samaḥ: impartial**

rāga-dveṣa-vimukto yaḥ samaḥ sa kathito budhaiḥ

“The learned say that a person who is free from yearning and hatred is called **impartial**.”

*nyāyyo hi daṇḍaḥ kṛta-kilbiṣe'smiṁs
tavāvatārah khala-nigrahāya
ripoḥ sutānām api tulya-dṛṣṭer
dhatse damam phalam evānuśaṁsan*

An example from the Tenth Canto of ŚB (10.16.33):

The wives of the Kāliya serpent said: “The punishment this offender has received is certainly proper. After all, the purpose of Your *avātara* is to repress the wicked. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on someone You say it is for their benefit.”



viśvanāthaḥ : prathamam stuvatyo nāgapatnyaḥ ko-
pam upaśamayitum daṇḍam anumodayati—nyāyya iti
| anena sādhu-droha-lakṣaṇasya sva-khalatvasya pha-
lam avaśya-prāpyam prāptam iti bhāvaḥ | śiṣṭa-pālana-
duṣṭa-nigraha-kṛtas tava tu kvāpi vaiśamyam nāstīty
āhuḥ—ripu-sutānām ripu-suteṣu | api-kārāt sva-suteṣu
ca tulya-dṛṣṭis tvam | ripor api sutasya śiṣṭasya prahlā-
dasya pālana-darśanāt, svasyāpi sutasya narakāsuras-
ya vadha-darśanāc ceti bhāvaḥ | na ca khala-nigrahe'pi
nairghṛṇyam ity āhuḥ—dhatsa iti | khalatva-hetuka-
nānā-naraka-duḥkhopaśama-pūrvaka-nitya-sukhama-
ya-mokṣa-lakṣaṇam phalam eva diyate mayety anuśaṁ-
san kathayann eva damam daṇḍam dhatse ||121||

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Viśvanātha: By this verse, the wives of Kāliya first appease Kṛṣṇa's anger approving of the punishment. Through that Kāliya reaped the inevitable fruit of his wickedness, characterized by threatening the *sādhus*.

‘When You protect the cultured and chastise the wicked, there is no partiality in You – You have the equal vision towards both the sons of your enemies as well as Your own sons. This can be seen when You protected Prahlāda, the learned son of Your enemy, and when You killed Narakāsura, Your own son.

Moreover, there is no cruelty in You when you restrict the wicked, because You impose punishment declaring that You award them the fruit of eternal and blissful liberation which extinguishes various infernal afflictions produced by their wickedness.’

*ripur api yadi śuddho maṇḍanīyas tavāsau
yaduvāra yadi duṣṭo daṇḍanīyaḥ suto'pi
na punar akhila-bhartuḥ pakṣapātojhitasya
kvacid api viśamam te ceṣṭitam jāghatīti*

Another example:

“O best of the Yadus, if Your enemy does something correctly You glorify him, and if Your son becomes spoiled You punish him. You are the protector of all people and take no sides; thus no partiality whatsoever can ever occur in Your actions.”

(29) **vadānyaḥ: generous**

dāna-vīro bhaved yas tu sa vadānyo nigadyate

“He who is greatly charitable is called **generous**.”

*sarvārthinām bādham abhīṣṭa-pūrtya
vyarthikṛtāḥ kaṁsa-nisūdanena
hriyeva cintāmaṇi-kāmadhenu-
kalpa-drumā dvāravatīm bhajanti*

“The wishing jewel, the desire cow and the wishing tree serve Dvārakā in shame, having been made useless by Kṛṣṇa Who fully satisfies all the supplicants' desires.”

*yeṣām ṣoḍaśa-pūritā daśa-śatī
svāntaḥ-purāṇām tathā
cāṣṭāśliṣṭa-śatam vibhāti paritas
tat-saṅkhya-patnī-yujām
ekaikam prati teṣu tarṇaka-bhṛtām
bhūṣā-juṣām anvaham
gṛṣṭinām yugapac ca baddham
adadād yas tasya vā kaḥ samaḥ*

Another example:

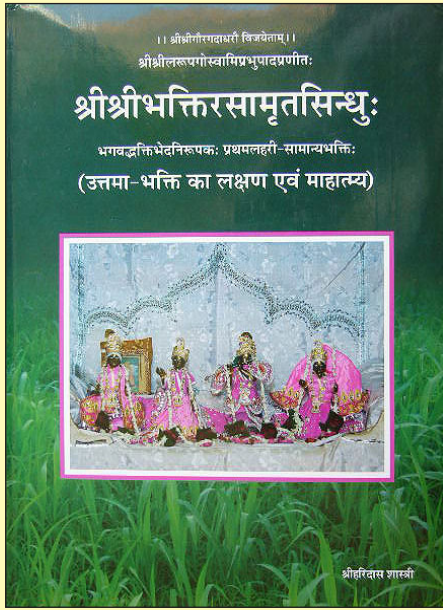
“In each of the 16,108 palaces with their queens, every day Kṛṣṇa would give in charity 13,084 ornamented young Go with their first-born calves. Who can be equal to Him in charity?”

--Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.114-125; --images from iskcondesi-
retree.net & vina.cc

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ON ĀNUKŪLYA AND SAHAYOGA

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Śrīla Rūpa Gosvāmī shows in *Bhakti-Rasāmṛta-Sindhu* 1.1.11 that *ānukūlyā* lies at the very heart of *uttamā bhakti* (*ānukūlyena kṛṣṇa-anuśīlanam bhaktir uttamā*). In the following lines we offer an explication of this difficult yet essential term, as given by Mahārājī.

Bhakti is meant for giving happiness to others (*parārtha*). Its characteristic feature is *ānukūlyā*, which means to become happy on seeing the other person happy, to feel distress when the other person is in distress, not to feel elated with one's own happiness, and not to feel distressed by one's own distress.

Another feature is to be ever-ready (*tatpara*) to serve the Lord. It is a product of the mentality of making others benefited and not making one's own self benefited. Here one feels happy by making the other person happy. Hence *anukūla* means *asmin uddeśyāya śrī-kṛṣṇāya rocamānā pravṛttiḥ* ("engaging in activities pleasing to Kṛṣṇa").

There are two things: *anukūla* and *pratikūla*. *Anukūla* is of the nature of joy and happiness, while *pratikūla* is of the nature of distress.

There are different words in the dictionary that are synonyms of *sukha* (happiness) like *mud*, *prīti*, *pramoda*, *harṣa*, *śarma*, *svārtha*, *ānanda*, etc. These are indicative of one's own happiness, or one's own joy. But out of these, there is one word, *prīti*. This means to please others. It is an intransitive verb (*akarmaka-dhātu*) but it depends on the object (*karma*). It indicates the act of pleasing others. It indicates that one becomes happy by pleasing others.

This is the only state of human *dharma* and human civilization that can be called ideal. In this state, it is said, *eṣām pratikūlāni manasāpi na samācāret* ("In this state one does not even think of anything *pratikūla*"). *Anukūla* leads to happiness, and *pratikūla* leads to distress.

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Bhakti means *ekatā* (oneness in heart) and *ānukūlyā* (the state of being favourable). This is *bhakti* that rests on *satya*, on truthfulness. First comes *ekatā*. To have oneness of heart, one requires *ānukūlyā* in the mind, i.e. the desire to please others.

The word Kṛṣṇa in this verse (in BRS 1.1.11) is used in a universal sense. It indicates that the devotee will be *anukūla* towards the Person Kṛṣṇa as well as towards everyone and everything connected with Kṛṣṇa. Here *anukūla* is devoid of anything *pratikūla*. He will be *anukūla* in thought, word and deed.

The word "*anuśīlana*" here includes all activities. All his activities will be meant for the happiness of others, they will be directed towards that which the others like. This is the fundamental symptom (*mūla-lakṣaṇa*) of *bhakti* and the intrinsic nature (*svarūpa*) of *bhakti*. It doesn't work out if there is anything *pratikūla*.

Bhakti is service (*sevā*, *paricarya*). It involves pleasing others. In *bhakti* one aims at pleasing others by all his actions. And he feels pleased to see that the other person is getting pleased.

So the goal of *bhakti* is to please the Lord. Bliss (*ānanda*) is the goal of human life here. By pleasing, you give happiness to everybody. Because Lord is all-pervading, is everywhere, so if you please everybody, Lord is happy.

And how is this possible? Only with *ānukūlyā*. If you have *ānukūlyā* you can please everybody and make the Lord happy. Lord is pleased only by *bhakti* which is to do *ānukūlyā* for Him. He is not happy by anything else.

That is why it is said that even if you give Him a little Tulasī leaf or a drop of water He is very happy. If you do it with a tendency to please Him you don't have to do great great things, you just have to do simple things but with this feeling and He feels very happy.

If you have *ānukūlyā* you develop the tendency to please everyone. Without *ānukūlyā* you cannot please anyone. Only by doing favourable activity to others you please them.

So this *ānukūlyā* should be learnt from a *sad-guru* who has heard the scriptures properly and who has realized it, who has experienced it and who is engaged in his practice. To such a person you should go and learn.

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And after taking *dīkṣā* we should learn from Guru, take *śikṣā* (instructions) – only by *śikṣā* we can know what is *ānukūlya*. If you don't take any *śikṣā* from the Guru, if you don't learn from him, then you will never understand what is *ānukūlya*, because it is the Guru who has realized it, who is practicing this *ānukūlya* and can thus teach us and also give us realization by engaging us in his service.

So after taking *śikṣā* from Guru you experience it and then you put it into practice, and then when you put it into practice that is when you give happiness to everybody in the world.

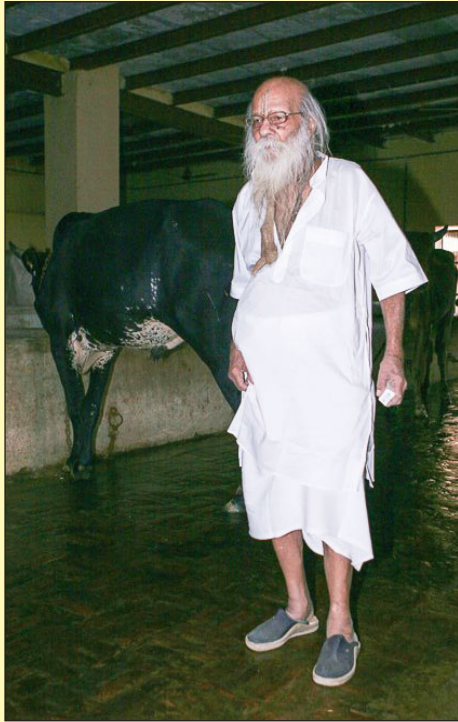
Everybody is seeking *dharma*, *artha*, *kāma* and *mokṣa*, but this *ānanda* is beyond that. Everybody seeks *ānanda* but Lord is the abode of all *ānanda*, unlimited *ānanda*. So by doing *ānukūlya* you get the Lord who is personification of *ānanda* and when you attain Him you also feel very happy.

So how do you understand *ānukūlya*? It's very difficult. What people generally do when a disciple takes *dīkṣā* is that they do some service - what they do is *sahayoga* (cooperation) which is that they start supporting the Guru, offering him various kinds of services etc. That is very easy to understand but *ānukūlya* is very difficult to understand.

Like the word called *amṛta* which in English is translated as nectar and which is used a lot in poetry - whenever you want to describe something exquisite or relishable then they use the word *amṛta*. It is very imaginative, in practice you don't know how *amṛta* can be.

In the same way *ānukūlya* also – when people use this word, it's only for activities where you are supporting, actual *ānukūlya* is something different and it's very difficult to see that.

Indeed, there is a lot of difference between *sahayoga* and *ānukūlya*. In *sahayoga* you support the other person in whichever way you can. But you maintain *continues in the column on the right*



your difference with the other person. Out of compassion you want to share the burden of the person, but you have your own identity, life and goals.

In *ānukūlya* you are engaged in *sevā*. There is a tendency to please and this happens only by being connected. You don't maintain any independent ego based on the body. You do only that pleases the master. In order to please him the independent identity should be completely washed out.

In this there is no cheating - that is having something for the master and something for your self. In *sahayoga* there is. Since you are interested only in supporting the master in a limited way you have a lot for yourself too.

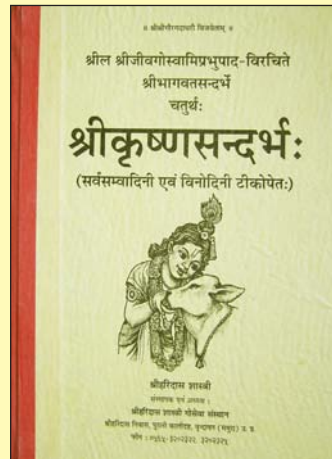
Ānukūlya happens according to the injunction and follows the taste of the master. You always try to please the master through your activity.

<http://www.uttama-bhakti.org/forum/viewtopic.php?f=7&t=123> (question by Govinda das); <http://www.uttama-bhakti.org/forum/viewtopic.php?f=23&t=74>

ŚRĪ KṚṢṆA-SANDARBHA: PREFACE (1)

published by New Śrī Haridās Nivās, Spain

Śrī Kṛṣṇa Sandarbha is a philosophical scripture written by Śrī Jīva Gosvāmī. This scripture is very well known as (part of) Śrī Bhāgavata-Sandarbha or Six Sandarbhas. It is called Bhāgavata-Sandarbha due to expounding *sambandha*, *abhidheya* and *prayojana tattvas* found in Śrīmad-Bhāgavatam, and its another name is Six Sandarbhas owing to its division into six parts: Tattva-, Bhagavat-, Paramātmā-, Śrī-Kṛṣṇa-, Bhakti-, and Prīti-Sandarbha.



Among these, the first four deal with *sambandha-tattva* (relationship between the Lord, *jīvas* and material nature), *Bhakti-Sandarbha* explains *abhidheya-tattva*, i.e. *bhakti*, and *Prīti-Sandarbha* describes *prayojana-tattva*, viz. *prīti* (*premā*).

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A complete unity among all humans is possible only through superior instruction. It is possible to establish unity of all human goals and endeavours on the basis of Śrīmad-Bhāgavatam, the crest jewel of all *pramāṇas*.

In it, the Supreme Reality is (described as) single non-dual consciousness, which is seen as Brahman, Paramātmā, Bhagavān and Śrī Kṛṣṇa, depending on the *sādhaka's* view. Inspired by the ideal of Śrī Kṛṣṇa, Who is soft in character, tender, generous, and acting for the welfare of others, humans can achieve a heart-felt unity in all spheres of life. This is because Śrī Kṛṣṇa alone is the unique condensed supreme bliss.



This scripture is not only the *dhārmic* foundation for those following Vaiṣṇava *dharma*, as propounded by Śrīman Mahāprabhu Śrī Caitanya Deva, but indeed is the foundation of flourishing *dharma* for all human beings.

The instruction which thoroughly enlightens the whole world is the *śikṣā* of Vṛndāvana where the principle is to always make others happy, through all of one's behavior – physical, verbal and mental.

It is a very difficult undertaking to establish Śrīmad-Bhāgavatam as a *pramāṇa* (authentic source of valid knowledge), but it is even more difficult, indeed arduous, to explain the *tattva* of Śrī Kṛṣṇa, the *tattva* of His associates, *bhakti-tattva* and the *tattva* of His abode on the basis on Śrīmad-Bhāgavatam. It is in the Sandarbhas that Śrī Jīva Gosvāmī Mahodaya, with an extraordinary genius, established all these *tattvas* in a definite manner.

This scripture is not concocted; rather, it is approved by *śruti* and other *śāstras*, and is in line with the *siddhānta* set forth in the works by Śrīman Madhvācārya and Śrī Rāmānujācārya.

The model for this Sandarbha is the work by Śrī Gopāla Bhaṭṭa Gosvāmī Caraṇa, who hailed from a South-Indian *brāhmaṇa* family, which he compiled to give pleasure to Śrī Rūpa and Śrī Sanātana, the followers of Śrī Caitanya Caraṇa. In the beginning, it is mentioned thus:

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*tau santoṣayatā santau śrīla-rūpa-sanātanau
dākṣiṇātyena bhāṭṭena punar etad vivicyate
tasyādyam granthanālekham
krāntam utkrānta-khaṇḍitam
paryālocyātha paryāyam kṛtvā likhati jīvakah*

“This subject matter was taken up again by Śrīla Gopāla Bhaṭṭa Gosvāmī in order to please Śrīla Rūpa and Sanātana Gosvāmī. As some parts of his work were in correct sequence and some not, while others were incomplete or lost, after carefully analysing the content and then following a structured method, Jīva is writing this book.”

*gūdhārthasya prakāśaś ca sāroktiḥ śreṣṭhatā tathā
nānārthavattvam vedyatvam sandarbhaḥ
kathyate budhaiḥ*

A literary work that elucidates the confidential aspects of the subject, provides the essence of the statements, is superior, deals with various meanings and contains *vedyatva*, i.e. the subject matter that is necessary to know, in abundance, is called Sandarbha.

Having churned the ocean of all Upaniṣads, *maharṣi* Vedavyāsa composed Vedānta-Sūtras, or Brahma-Sūtras. Then, to show their meaning, he composed Śrīmad-Bhāgavatam. Thus, following the statement found in Garuḍa-Purāṇa *artho'yaṁ brahma-sūtrānām* (“This Bhāgavatam constitutes the meaning of Brahma-Sūtras”), Śrīmad-Bhāgavatam indeed is the natural commentary on Vedānta-Sūtras, and it was written by Śrīla Vyāsadeva, the author of Vedānta.

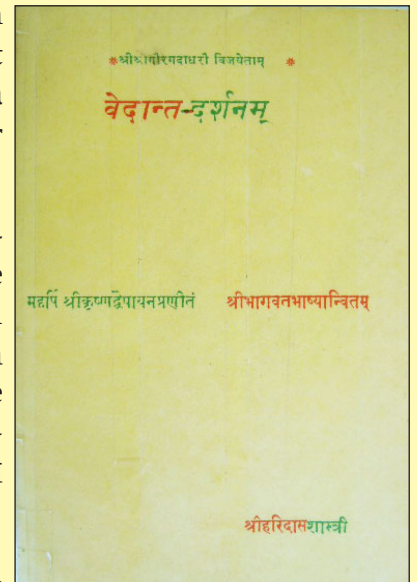
The complete correspondence between the particular *sūtras* and Śrīmad-Bhāgavatam verses is available in the work called Vedānta-Darśana, written by Śrī Haridās Śāstrī.

In Śrīmad-Bhāgavatam, (1.2.11) it is written:

*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate*

The knowers of Reality declare that this Reality is non-dual consciousness, and is called Brahman, Paramātmā and Bhagavān.

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This non-dual consciousness manifests in three ways, according to three types of *sādhana* - *jñāna*, *yoga* and *bhakti*. This Supreme Reality is never devoid of *śaktis*. It is only from the *sādhaka's* point of view that this Reality appears with His *śaktis* unmanifested.

This is because *śruti* says *parāśya śaktir vividhaiva śrūyate svābhāviki jñāna-bala-kriyā ca* ("It is heard that the Supreme Reality has many different *śaktis*, and inherent knowledge, power and action.") Thus the Brahman acceptable to Śrī Vedavyāsa is not devoid of *śaktis*; rather, He has specific characteristics.

In the Brahman endowed with unlimited *śaktis*, three of them are principal: internal (*antaraṅgā*, or *cit-śakti*), external (*bahiraṅgā*, or *māyā-śakti*) and intermediate (*taṭastha*, or *jīva-śakti*).

Cit-śakti is eternally present in the intrinsic nature (*svarūpa*) (of the Supreme Reality), hence is also called *svarūpa-śakti*.

Māyā-śakti never touches the intrinsic nature of Brahman, which is why it is called *bahiraṅgā-śakti* (external potency).

Jīva-śakti can be connected with both internal and external potency, therefore it is called intermediate potency. *Jīva* is but portion of Brahman characterized by *jīva-śakti*. *Jīva* is a portion of Brahman's conscious particle, and from the *svarūpa* point of view she is a servant of Brahman.

As *śruti* also says, *dāsa-bhūto harer eva nānyasyaiva kadācana* - *jīva* is a servant of Hari only, never of anyone else.

--taken from Preface to Śrī Kṛṣṇa-Sandarbhā written by Śrī Haridās Śāstri Mahārājī;

--third image from daghdaprod.com/krishna

NO FALL FROM VAIKUṆṬHA (6)

published by Āditya dās, Israel

One acquires knowledge by the mercy of the Lord, because of which he becomes favorable to the Lord. But one thing which Mahārāja always mentions - we have to be free from *aparādha*.

If we commit an *aparādha*, this knowledge will go away and we again become ignorant and rooted in bodily consciousness. We start thinking that I am this body, this body is mine and we start take pleasure from this body.

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An *aparādhi* never gets mercy. If we are not *aparādhi*s then by the mercy of God and devotee we get the inspiration and we start liking the service of the Lord. And since this *svarūpa-yogyatā*, an eligibility to acquire knowledge or a desire to serve is internal to him, he likes it very much. If he does not have this *svarūpa-yogyatā*, then he would never acquire this knowledge or this liking.

In the case of Śānkara and Buddha, this is not there. For them, this liberated state is their *svarūpa-siddhi* (perfection), in a sense that they consider themselves as eternally liberated. When you say that all your bondage is *māyā*, then the process of liberation is also *māyā* and you are already liberated. You are already that Brahman. Even now you are Brahman. You (just) don't see it because of *māyā*.

So, (according to them) you don't have to do any *sādhana* and acquire it. It is already there. And you only, you know, (when) sometime all of a sudden it happens and you realize that you are already a liberated person and you are that Brahman.

But for us it is not like that. That is why we have to explain all this by using the concept of *prāg-abhāva*, which means non-existence prior to existence of something, (in this case) knowledge. And we say that now it does not exist and since you have this *svarūpa-yogyatā*, you can acquire it, through mercy of the Lord.



Mahārāja repeats again that we get it by mercy of the Lord and mercy of a Guru. And when we have mercy of the Lord, we get *preraṇā*, inspiration from within, and then we desire to serve the Lord. When devotee gets the inspiration, he understands that this is for his own good, actually the path of *bhakti* is very good for him. Whereas material pleasures are temporary and wherever there is a pleasure, there is always a scope for disease... [unclear words in Hindi] ...and happiness is always mixed with *duḥkha*, unhappiness.

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In order to get unlimited bliss we have to be situated in our *svarūpa*, which means in our own nature. Our *svarūpa* is to be a servant of the Lord and we have to become favorable to the Lord. The five senses which we experience here, if we want to experience them eternally without any fear of disease or losing happiness, then we have to follow the words of the Lord.

Mahārāja again mentions those people who do this sort of business, they just teach people but they themselves do not do it. They say that you do favorable activity in order to collect groups. So that people will do favorable activity towards them and they will start snatching everything from them, to improve their own position.

But the person who is really inspired by the Lord and who is sincere, who has no cheating propensity, such a person will not give any importance to this kind of people and he will never associate with them.



Then finally Mahārāja says that the whole material creation is created in order to manifest the unlimited qualities of God. When He protects His devotees, His quality of unlimited compassion is revealed. A devotee understands how the Lord is like thousands of mothers and thousands of fathers and He has compassion of... You have experience of your mother's compassion and He has compassion of thousands of mothers, thousandfold.

One more thing we have to remember (since here we compare it to Buddhism and *Śaṅkara-vāda*), in those philosophies if you say that everything is *śūnya* and *māyā*, then there can be no activity. They become *niṣkriya* (passive). You just become a *sannyāsī*, sit under a tree and you will realize that you are Brahman and things like that.

But in our case, we have to accept that we have to always be *sakriya*, always be active. When we consider ourselves as servants of the Lord then we do *paricarya*, we please Him through various activities, so we have to be active and never be passive. By be-

ing constantly engaged in activities, we experience unlimited bliss. This bliss comes through the contact of *antaraṅga-śakti*.

When we serve the Lord and please Him, when He is pleased we get His mercy. Once we get in contact with *antaraṅga-śakti*, there is no question of falling down. Unless we commit an *aparādha*. When we are free from *aparādha* and we serve properly, we come into contact with *antaraṅga-śakti* and there is no question of falling down from that.

Mahārāja explains all those things because we have to understand, in case a particular person makes a statement which is not our philosophy, from where comes this influence. And with what agenda, with what goal, with what purpose somebody makes a statement like that.

Why is he getting this kind of knowledge? If he is getting false knowledge then there seems to be purpose for it. And the purpose may be many things, to become inactive, not to do any *sādhana*, to collect groups, to do business... And to perpetuate hatred for those blessed by the Lord, perpetuate hatred against *brāhmaṇas*... And to disturb the society. All that hidden agenda (may be) here in this negative influence.

That is why Mahārāja wants us to understand all those things, the historical context of this kind of thought and how our *ācāryas* have solved all these... by giving a proper understanding of our position and how they have divided everything into the Lord and His *śaktis* to make the whole thing faultless.

--last image from vallessyamatos.blogspot.com;--taken from Mahārāji's darśan 'No Fall from *Vaikuṅṭha*', available at the facebook page of *Āditya dās*

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