

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

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

published from New Śrī Haridās Nivās, Spain

Issue No. 15, 14 October 2013, Pāpāṅkuṣa-Ekādaśī

CONTENTS

A Necklace of Lotuses in Form of ..., by NŚHN, Spain
Mahārājī has Entered *nitya-līlā*, by ŚHN, Vṛndāvana
Summary of Mahārājī's Biography, by NŚHN, Spain
Message from Disciples, by His disciples
His Legacy, by NŚHN, Spain



A NECKLACE OF LOTUSES IN FORM OF ...

*tvad-deśāgata-mārutena
mṛdunā sañjāta-romāñcayā
tvad-rūpāṅkita-cāru-citra-
phalake santarpa-
yantyā dṛśam
tvan-nāmāmṛta-sikta-
karṇa-putayā tvan-mārga-
vātāyane tanvyā
pañcama-gīta-garbhita-girā
rātrindivam sthīyate*

Padyāvalī 353

(A *sakhī* describes Rādhā's state to Kṛṣṇa thus)

"Succumbing to a state of horripilation due to (the caress of) the gentle breeze flowing from Your land,

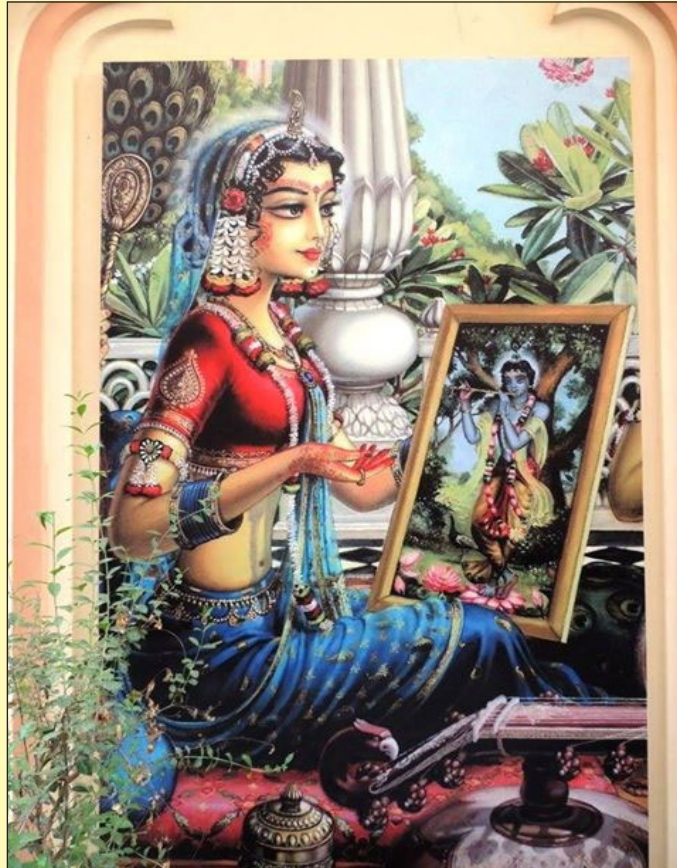
Gratifying Her eyes by (gazing at) the charming picture-board that bears Your form,

Nourishing Her ears by (the sound of) Your ambrosial names,

And singing with a voice charged with the 'fifth note',

The slender-limbed One sits, night and day, on the window facing Your arrival path."

continues in the column on the right



*seyam nadi kumuda-
bandhukarās ta eva
tad yāmunam taṭam idam
vipinam tad etat
te mallikā-surabhayo
marutas tvam eva
hā prāṇa-vallabha
sudurlabhatām gato'si*

Padyāvalī 328

(Rādhā cries out to Kṛṣṇa in the following manner)

"This is the same river,
These are the same rays of the moon,

This is the same bank of the Yamunā,

This is the same forest grove,

And this is the same breeze infused with the fragrance of Mallikā flowers.

But alas! O beloved of My soul! (While all else is the same) You are gone, and it is difficult to meet with You again."

*hastodare vinihitaikakapolapāler
aśrāntalocanajalasnāpitānanāyāḥ
prasthānamaṅgaladināvadhī mādhavasya
nidrālavopi kuta eva saroruhākṣyāḥ*

Padyāvalī 350

continues on the next page on the left

(In describing Rādhā's miserable state to Uddhava, a *sakhī* says)

"Ever since that providential day on which Murāri departed,

She has been simply sitting with Her cheek resting on the palm of Her hand,

And has been bathing Her face with the tears flowing from Her weary eyes.

So how could the lotus-eyed One have had even a wink of sleep?"

*nīscandanāni vaṇijām
api mandirāṇi
niṣpallavāni ca
digantara-kānanāni
niṣpaṅkajāny api
sarit-sarasīkulāni
jātāni tad-viraha-
vedanayā na śāntam*

Padyāvalī 351

"There is no sandalwood left, not even in the homes of merchants,

There are no more tender shoots in the forests in all the directions.

And there are no more lotuses in all the rivers and lakes.

And yet Her agony of separation from Her beloved does not subside."

(The *sakhī* is referring to sandalwood etc as the various devices that she and her friends have used to relieve Rādhā of Her suffering.)

*prāṇas tvaṁ jagatām harer
api purā saṅketa-veṇu-svanān
ādāya vraja-subhruvām iha
bhavān mārgopadeśe guru
haṁho mathurā-niṣkuṭānila sakhe
sampraty api śrī-pater
aṅga-sparśa-pavitra-śītala-tanus
trātā tvam eko'si naḥ*

Padyāvalī 352

(A *sakhī* addresses the wind thus)

"You are the life-force of the universe!

As in the past, you carry the suggestive melodies of Lord Hari's flute to the lovely-browed maidens of Vraja,

Being thus the guru who guides them on their path (of devotion to the Lord).

O friend! O wind, who flows through the forest groves of Mathurā!

By virtue of touching the limbs of Śrīpati (Kṛṣṇa), you are an embodiment of purity and tranquility.

Thus, at this time, you are our only protector."



*dr̥ṣṭe candramasi
pralupta-tamasi
vyomāṅgana-stheyasi
sphūrjan-nirmala-tejasi
tvayi gate dūraṁ
nija-preyasi
śvāsaḥ kairava-
korakīyati mukhaṁ
tasyaḥ sarojīyati
kṣīrodīyati manmatho
dṛg api ca
drāk candrakāntīyati*

Padyāvalī 355

"When You, Her beloved, go far away,

Then upon seeing the moon, the dispeller of darkness, seated in the firmament, and glittering with unblemished effulgence,

Her breaths become deep and intense as do white lotuses *kairava* bloom at moonrise,

Her countenance loses all expression in the likeness of a *saroja* lotus-flower closing its petals at nightfall,

Her emotions of love swell like a tide in the ocean of milk,

And Her eyes spontaneously shed tears just as a moon-stone oozes when it dissolves under the moonlight."

*asyās tāpam ahaṁ mukunda kathayāmy
eṇī-dr̥ṣas te katham
padminyāḥ sarasaṁ dalaṁ vinihitam
yasyāḥ satāpe hṛdi
ādau śuśyati saṅkucaty anu tataś
cūrṇatvam āpadyate
paścān murmuratām dadhad dahati
ca śvāsāvadhūtaḥ śikhī*

Padyāvalī 357

(A *sakhī* describes to Kṛṣṇa Rādhā's state in the following manner)

"How can I relate to You, O Mukunda, the agony of the deer-eyed One,

Who clasps a bunch of blooming lotuses against Her agonized heart.

Drying up at first, the flowers wither away, and are then reduced to powder;

After that they begin to crackle as they burn in the fire of agony that She releases with Her breaths.

*tvām antaḥsthirabhāvanā-parīṇatām
matvā puro'vasthitām
yāvad dorvalayām karoti rabhasād
agre samāliṅgitum
tāvat tam nijam eva deham
acirād alīngya romāñcitām
dṛṣṭvā vṛṣṭijalacchalena ruditam
manye payodair api*

Padyāvalī 363

(A *sakhī* describes to Kṛṣṇa Rādhā's miserable state)

"Her steadfast feelings for You in Her heart make Her believe that You are present before Her.

As She fervently folds Her outstretched arms for embracing You, She happens to embrace Her very own body,

And doing so She immediately succumbs to a state of horripilation.

Upon seeing Her so, even the clouds shed rain water which I think to be their excuse for weeping (at Rādhā's pitiful condition)."

*uddhūyeta tanū-lateti
nalinī-patreṇa no bījyate
sphoṭaḥ syād iti nāṅgakam
malayaja-kṣodāmbhasā sicyate
syād asyātibharāt parābhava iti
prāyo na vā pallavāropo
vakṣasi tat katha kṛṣatanor
adhiḥ samādhīyatām*

Padyāvalī 358

"We do not fan Her with lotus-leaves, for Her delicate body may tremble,

We do not sprinkle on Her water blended with sandal-wood powder, since that may scald Her limbs,

And we do not place flower buds on Her chest for their weight may be too much for Her to bear.

(So tell us O Kṛṣṇa!) How can we relieve the anguish of the slender-bodied One?"

*aṅge'naṅga-jvara-huta-vahaś cakṣuṣi dhyāna-mudrā
kaṇḍhe jīvaḥ karakiśalaye dīrgha-śāyī kapolaḥ
amse veṇī kuca-parisare candanam vāci maunam
tasyāḥ sarvaṁ sthitam iti na ca tvām vinā kvāpi cetaḥ*

Padyāvalī 354

(A *sakhī* describes to Kṛṣṇa Rādhā's state in this way)

"The 'fever of Cupid' scorches Her body,

Her eyes express a state of trance,

Her vital breath chokes Her throat (in attempting to escape Her body),

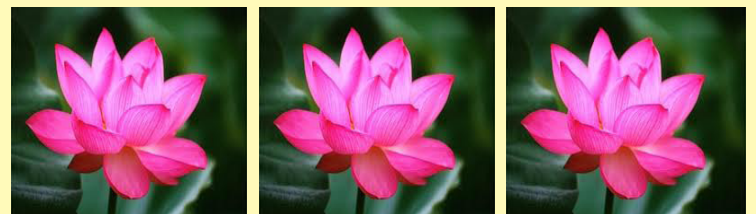
Her cheek rests for so very long on Her tender hands,

Her (unkempt) hair falls on Her shoulders,

Her bosom is smeared with sandal paste,

And Her speech has assumed the mode of silence.

Thus is Her state. And (in such a condition) She is conscious of nothing else but You."



continues in the column on the right

continues on the next page on the left



*je ānilo prema-dhana koruṇā pracur
heno prabhu kothā gelā ācārya-ṭhākur
kāhā mora svarūp rūpa kāhā sanātan
kāhā dāsa raghunātha patita-pāvan
kāhā mora bhaṭṭa-juga kāhā kavirāj
eka-kāle kothā gelā gorā naṭa-rāj
pāṣāṇe kuṭibo māthā anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo
se-saba saṅgīra saṅge je koilo bilās
se-saṅga nā pāiyā kānde narottama dās*

“He who brought the treasure of divine love and who was filled with compassion and mercy--where has such a personality as Śrīnivāsa Ācārya gone?

Where are my Svarūpa Dāmodara and Rūpa Gosvāmī? Where is Sanātana? Where is Raghunātha dāsa, the savior of the fallen?

Where are my Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa, and where is Kṛṣṇadāsa Kavirāja? Where did Lord Gaurāṅga, the great dancer, suddenly go?

I will smash my head against the rock and enter into the fire. Where will I find Lord Gaurāṅga, the reservoir of all wonderful qualities?

Being unable to obtain the association of Lord Gaurāṅga accompanied by all of these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.”

--Prārthanā by Narottama dāsa

*so'yaṁ nīla-girīśvaraḥ sa vibhavo
yātrā ca sā guṇḍicā
te te dig-vidig-āgatāḥ sukṛtinas
tās tā didṛkṣārtayah |
ārāmās ca ta eva nandana-vana-śrīṇām
tiraskāriṇaḥ
sarvāṅy eva mahāprabhuṁ bata vinā
śūnyāni manyāmahe*

continues in the column on the right

“This is the same all-powerful Lord Jagannātha, the master of Nīlagiri.

This is the same Rathayātrā and this is the same Guṇḍicā temple.

These are the same virtuous persons who have come from all directions desirous of seeing the Lord.

These are the very same gardens that eclipse the beauties of heavenly groves.

But, alas, without Lord Caitanya Mahāprabhu I find everything, indeed, to be empty.”

--Caitanya-Candrodaya, Act I, by Kavikarṇapūra

*śūnyāyate mahā-goṣṭham girīndro 'jagarāyate
vyāghra-tuṇḍāyate kuṇḍam jīvatu rahitasya me*

“Now that I am without that person who sustains my life, the land of Vraja seems empty and desolate, Govardhana Hill appears like a great python, and Rādhakuṇḍa appears like the gaping mouth of a tigress.”

--Śrī Prārthanāśraya-Caturdaśaka by Śrī Dāsa Gosvāmī (11)

*ayi dīna-dayārḍra nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kiṁ karomy aham*

“O Master, whose heart melts in compassion for the destitute! O Lord of Mathurā! When will I see You again?

O beloved Lord of My life, I fervently hanker to see You, so much so that My heart has become intensely restless. What shall I do now?”

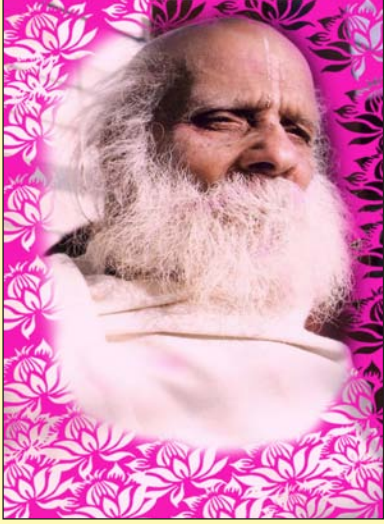
--Caitanya-Caritāmṛta, Madhya-Līlā 4.201

(this verse was originally said by Śrī Rādhā, and then by Śrī Mādhavendra Purī)



next article on the next page on the left

MAHĀRĀJĪ ENTERS NITYA-LĪLĀ



Glorifications to our beloved *sukīrti-labdha śrotṛy brahma-niṣṭha san-ta-siromaṇi Śrī Śrī 108 Haridās Śāstrī Mahārājī* who has entered the *nitya-līlā* of Śrī Vrajendra Nandana.

It happened on Sunday at 9:30 AM (Indian time) on Āśvin Śukla Dvītīya, which is 6th of October, 2013.

In Gauḍīya Vaiṣṇava tradition, the entry of a *mahā-puruṣa* into the eternal *līlās* of Śrī Kṛṣṇa is celebrated as an *utsava*.

The *kandha-utsava* (ceremony of carrying the *mahā-puruṣa* on the shoulders to the place of *samādhi* and putting him there) was held on the same day, and was attended by several of his disciples and other devotees.



SUMMARY OF MAHĀRĀJĪ'S BIOGRAPHY

--Mahārājī gets born in West Bengal in a wealthy *brāhmaṇa* family but never feels attracted to material life

--in his teens he goes on his own to Vṛndāvana and meets Paṇḍit Bābā Śrī Rāma Kṛṣṇa dāsajī, who is divinely inspired to take care of him, and later to entrust him to his only *veśa* disciple Śrī Śrī Vinoda Vihārī Gosvāmī

--he surrenders completely at the time of *dīkṣā* unto his Gurudeva and immediately obtains *bhāva*; whatever he studies later on is only a confirmation of what he already experienced

--he studies under his Gurudeva, and then, on his order, continues doing so in Vārāṇasī; after obtaining 12 degrees, not being influenced by the attractive atmosphere of academic life, returns to render loving service to his Gurudeva and stays with him until his disappearance, including the last 12 years of the latter being paralysed

continues in the column on the right

--he establishes Śrī Haridās Nivās at the ancient Kālīya Ghāt in Vṛndāvana, where he performs the three principal types of service:

---*vighraha-sevā*: he dedicates the main temple of the *āśram* to the worship of Śrī Gaurāṅga Mahāprabhu, Śrī Gadādhara Paṇḍit Gosvāmī, Śrī Rādhā and Śrī Govindadev, this being the first major temple in Vṛndāvana in which the form of Śrī Gaura with his close associate, Śrī Gadādhara, was established

---*śāstra-sevā*: he teaches hundreds of students on various subjects;

he sets up Śrī Gadādhara-Gaurahari Press from which he publishes around 90 books, with his own Hindi or Bengali translation;

he is the first to translate and comment on Ṣaṭ-Sandarbhās in Hindi;

he writes the unequalled Vedānta-Darśana, where he shows how Śrīmad-Bhāgavatam is a natural commentary on Vedānta-Sūtra;

he establishes Śrī Gaura-Gadādhara Granthāgāraṁ, one of the largest libraries in the whole of Vraja;

---*go-sevā*: following his own words "Go is God even of God Himself" he promotes the original culture of Vraja that was prevailing at the time of Śrī Kṛṣṇa by being committed to the ideal of *go-sevā*, arriving at having more than 200 *Go* and three large and well-maintained *gośālās*

--throughout all his life he carries on with these services, continually giving an impeccable personal example and living the teachings of our Gauḍīya Vaiṣṇava *ācāryas*, unobstructed by weather, health, old age and similar hindrances



next article on the next page on the left

MESSAGE FROM DISCIPLES

The glories of my worshipful Guru *nitya-smaraṇīya* Śrī Śrī 108 Haridās Śāstrījī Mahārāja is so great that I can't describe it with my own words properly.

But the words from "Guru-Vandana" by Narottama dās Ṭhākur Mahāśaya completely describe Him.

"He opens my darkened eyes and fills my heart with transcendental knowledge, that is why He is my Lord birth after birth. From Him ecstatic *premā* emanates; by him ignorance is destroyed.

My Gurujī is the ocean of mercy, friend of the poor, and the Lord and master of the devotees. The Vedas sing of his exalted qualities! May His Glories spread all over the tree worlds! I take shelter of His lotus feet!"

Narottama dās Ṭhākur's prayer is glorification of Lokanātha Gosvāmī, but it always reminds me of my Gurujī, as I know Him.

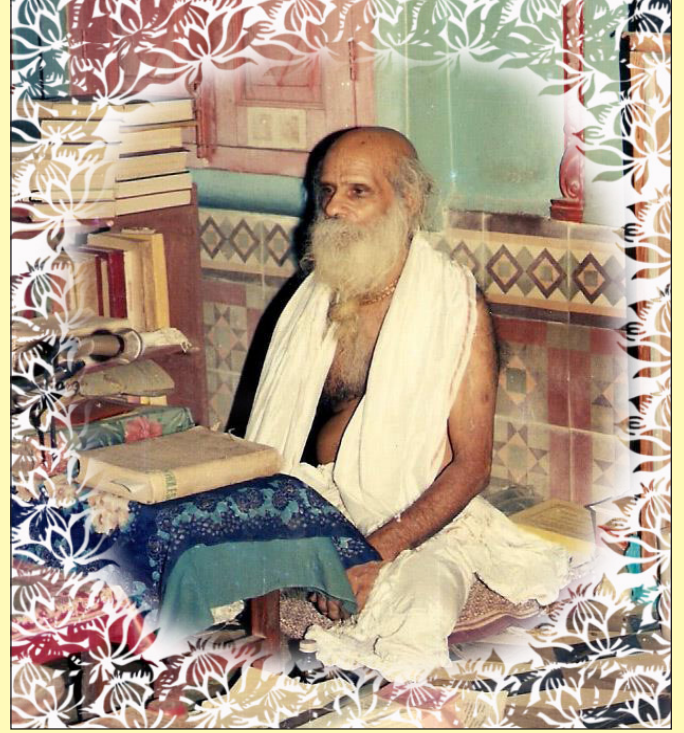
--by Mādhava dās, Israel



I remember the first thing that Mahārājī told me in 2004 when I met him for the first time was that I should not forget that the philosophy of Śrī Caitanya Mahāprabhu is the sum of all philosophies, accompanying his words with a gesture of the hand. On that occasion he gave me *dīkṣā*.

continues in the column on the right

I told him that I was very grateful to Prabhupāda for making me meet this philosophy and Mahārāj told me that it was fine for me to have this feeling of gratitude.



I met Mahārājī other times, the last time was in 2011 for Guru-Pūrṇimā. His other instructions regarding *bhakti* that come to mind are that "we should do everything that is favorable to *bhakti* and avoid all that can be unfavorable," that "the *āratī* should not be done in front of materialistic people" and that "we have to be sincere, we need to know what we want, and have to be honest." Jay Śrīla Gurudevajī.

--by Bhūdevī dāsī, Italy

All glories to Śrī Gurudevjī, who has taught us with his example how to serve Śrī Govindajī and Gomatajī. My most humble obeisances to Śrī Gurudevjī, whom I will never be able to forget.

--by Śyāmasundara dās, Spain

Let me offer my respectful obeisances to the lotus feet of Śrī Gurujī, who is worthy of adoration, praise and respect, since he has taught me to worship and serve GO and the Lordships Śrī Śrī Rādhā and Kṛṣṇa!!!

Thanks to him for giving me the opportunity of getting to know the real *DHARMA* and understanding of devotional service, because I know that he is the true teaching divine!!!

ALL GLORIES TO ŚRĪ GURAVE NAMAHA!!!

--by Virocana Devī Dāsī, Guatemala

continues on the next page on the left

I offer my respectful obeisances unto his lotus feet Om Śrī Mahārājī, who has shown me the lotus feet of the Lord Who pervades the whole universe consisting of mobile and immobile beings.

I am infinitely grateful to Him for granting me his mercy of giving me the blessings of the Holy Name, for getting to know him and also for giving me the opportunity to do GOSEVĀ!

ALL GLORIES TO ŚRĪ GURUJĪ!!!

--by Kṛṣṇa Priyā, Guatemala

My eternal teacher and master Siddha Śrī Śrīmad Haridās Śāstrī Gosvāmī Mahārāj Prabhupāda planted the seed of *uttamā-bhakti* in my rotten heart, where no other teacher was successful to plant it. And they tried hard, many of them, all great souls.

Now, when the Sun of his *bhakti* splendor is gone, all the twinkly stars of other devotees are still here beautifying the dark skies of night of separation from my beloved teacher.

But the Sun is irreplaceable. I got attached and addicted to its bright light and sweet warmth. I don't care what it takes, but I will see my beloved teacher again in Goloka. I will see this unique Sun again.



He played a cruel trick on us disappearing so suddenly, a cruel trick, but this *samskāra* I will never forget.

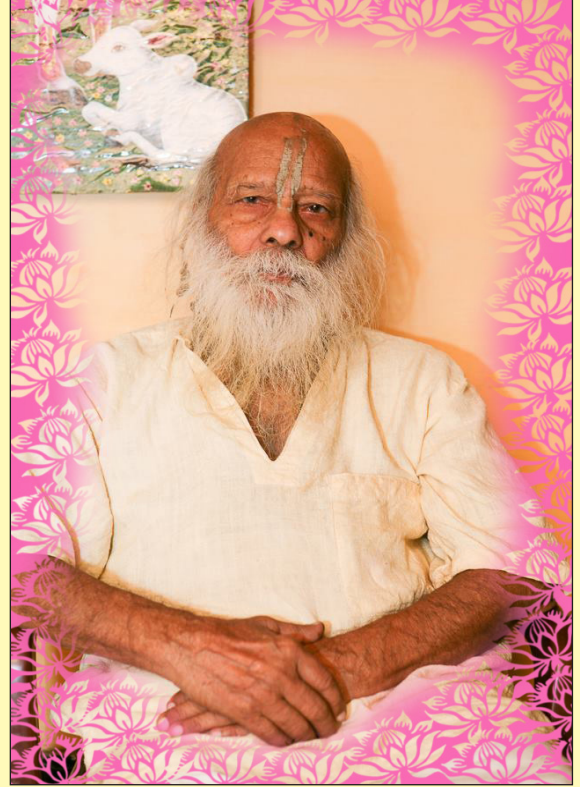
By way of glorifying my Gurudeva let me express my firm belief that there has never been such a teacher of *bhakti* on this planet before, because no other teacher could save me and enthuse *bhakti* in a low person like me.

--by Govinda dās, Canada

continues in the column on the right

I offer my respectful and humble obeisances to my spiritual master. I will never forget his simplicity and humility the first time I saw him. He will always be present in my heart. At his lotus feet I ask him to give me the blessing that this fallen soul might rise.

Humbly, your servant Mālatī dāsī (from Spain)



I offer my respectful and humble obeisances to Śrī Guru, honorable Śrī Śrīmad Śrī Haridās Śāstrī Mahārājī, on the day of such a sad and unfortunate loss for me, his disciple. May his departure be compensated for by the company of Their Lordships Śrī-Śrī-Rādhā-Kṛṣṇa. I will not forget the deepest gratitude for the opportunity of granting me his mercy through *dīkṣā* and spiritual knowledge in his instructions.

Humbly, his servant Mādhava dās (from Spain)

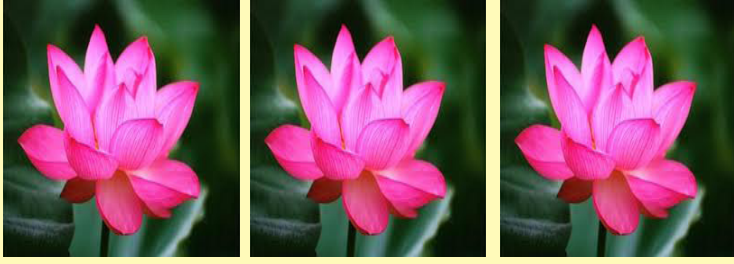
O Gurudev, there are no exact words that could describe the immensity hidden behind the word guru. Knowledge, guidance, time, benefactor, conscious of Śrī Kṛṣṇa... Only by his mercy can one achieve service to the blissful Lord of transcendental love.

Thousands of wailings could come out of my yearning heart for having seen you only once. Under such circumstances, may I understand your wishes and instructions, and serve you eternally to please you.

He, Gurudev! May that strength always be in me.

Your servant Viśākhā dāsī from Spain

continues on the next page on the left



I am grateful to Śrī Kṛṣṇa for manifesting in form of His most beloved devotee Śrī Mahārājī. In this form His actions and words are not different; and it is only by knowing Mahārājī that the words *sevā*, *bhakti*, *premā* have a meaning and come to life.

What would be of these words without Mahārājī? What meaning could we give to these words without the example of Mahārājī? What would be of *uttamā-bhakti*? It would just be a forgotten, impracticable and invisible concept that would give rise to misunderstandings. What would be of the beloved *Go* of Śrī Govindadevājī? Certainly they would remain ignored and maltreated.

I just see that Mahārājī is the example of Humanity, that Humanity which is expressed through *parārtha* or service to others, and in which actions and words are but one thing.

My obeisances to his beautiful feet.

--by **Murāri dās, Argentina**



continues in the column on the right

*ācāryam mām vijānīyān nāvamanyeta karhicit
na marttya-buddhyāsūyeta sarvva-deva-mayo guruḥ*

“Know *ācārya* to be Me. Never disrespect him, and do not envy him considering him a mortal human being. He is all-containing.”

ŚB 11.17.27



It is hard to find proper words for You, my Gurudeva, as I was not able to fully realize Your greatness, Your soft heart for all of us and *Go*, and all Your innumerable qualities.

How could I possibly do so when You are Kṛṣṇa Himself? When I visited You at Your *āśram* I was not able to realize Your soft nature, I could not understand how much more you were waiting to give. My heart was ever too hard to comprehend Your kindness.

I remember that Mahārājī put so much time in answering all our questions for years, though they might often even have been repeated. He humbly and nicely explained all details.

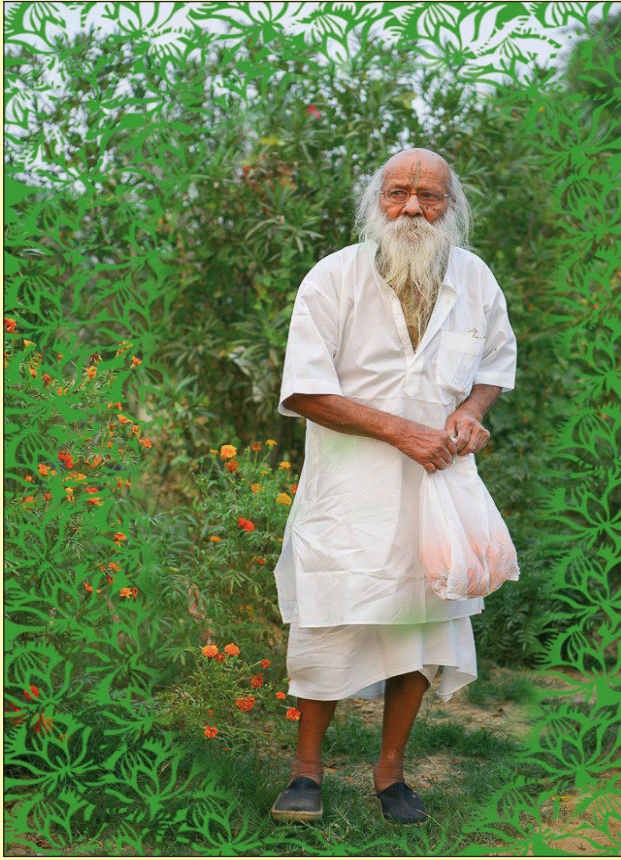
I am sure many noticed that His answers were so full and complete, that with one question we could tick off many others on the list as answered at the same time. This happened to me all the time.

Such answers can be provided only by a highly realized personality such as our dearest Mahārājī is.

Through the years He systematically and kindly handed us all the necessary knowledge that we need to be able to follow Him. We were moved by His affection towards all that is dear to the Lord and His Gurudeva.

continues on the next page on the left

His straight commitment from the first day to His Guru, complete faith, *ekatā* and *anukūlatā* made Him perfect since that time on. These were the topics that He was teaching us firmly last years, and they constitute the most important principle for the successful relation between the Guru and his disciple.



His love for *go-sevā* is the best. Also, he gave us that special mercy without which I really cannot imagine how many of us could be able to serve Him at all. Thus may we put all His instructions to practice with full awareness.

By His unlimited mercy and power He is with us in every single moment and He wants our connectedness and cooperation which will bring us best possible spiritual benefits.

I will miss Your physical presence at our common home in Haridās Nivās āśram all the way long and will try my best to follow everything exactly according to Your wishes. By Your mercy being constantly present I will be able to cross the material energy and become a real devotee as per Your wish.

With *sevā* to You I can only nourish my life and that will keep me going, leading me to Your lotus feet filled with eternal and ever increasing happiness.

As one devotee already said, our separation from Mahārājī will take us to Him. Only this longing and level of real attachment that we were able to develop towards Mahārājī will keep our enthusiasm for

continues in the column on the right

living and serving Him. By constant remembrance of Him and His teachings, we will continue exactly as He wishes, being focused on maintaining and further developing *go-sevā*, *gośālā*, temple, *āśram*, library, press, cultivating our own Vaiṣṇava qualities and qualifications He expects of a true disciple.

May I follow You, beloved Mahārājī, to attain what I came to Your lotus feet for, as You attained simply by following Your Gurudeva.

Your Holiness Śrī Mahārājī did Your part perfectly - I still owe You a large portion of mine to be able to be part of Your lotus feet.

All Glories to You, Śrī Gurudeva!

--by Vṛndāvan dās, Slovenia

First, I offer my respects to those who have been in his association from the beginning of his life. His family, friends, and those who supported his existence before any of us was present. I offer my heartfelt appreciation and prostrations to such devotees who were blessed by his association.

He was guru of the world really. It's selfish to think this is my guru. His motive was to teach the world, disciple and non disciple.

I'm too sad to write poetic words, although the life of our guru in itself is the kind of poetry you only read of in *śāstra*.



continues on the next page on the left

issue 15, page 10

For example, when I first heard of him less than ten years back, I always imagined him as one of the cowherds of Kṛṣṇa. I never thought of him as anything else.

He said that Goloka is attained here in this world, by the work you do. And from the first day, I always perceived him as someone directly from Goloka, which he definitely is.

He was an example of unlimited strength and determination, which is not possible for an ordinary human. He did not need to preach with words, his life was textbook of preaching.

--by Lalitā dāsī, US



I never ever met someone that I was so confident that he is a self-realized soul as in case of my Gurudeva, although I saw a lot of spiritualists and, at least so-called, teachers.



The way my Gurudeva dealt with any spiritual topic made me immediately understand what Śrī Kṛṣṇa meant when He said that Gurus have (literally) seen The Truth (BG 4.34).

I also realized why it is considered offensive to treat Gurudeva as an ordinary human being, because really he is not – he is (a true representative of) God! It became obvious why it is impossible to conquer ignorance without Him!

But what is even more valuable is that Gurudeva allowed me His close association and service to Him, and revealed what is the actual true heartbeat

continues in the column on the right

उत्तमाभक्तिसुधालहरी

of a sincere and pure Śrī Kṛṣṇa devotee. That cannot by any chance be forgotten.



And I remember Gurudeva once said: “When you’re doing sevā don’t be in a hurry as if you’re gonna soon get rid of it, because afterwards you’ll do again the same – sevā!”

--by Gaurāṅga dās, Croatia

sukīrti-labdha śrotṛīy brahma-niṣṭha santa-śiromaṇi
Śrī Śrī 108 Haridās Śāstrī Mahārājī

Knowing and serving a pure devotee is the greatest thing that can ever happen to a living entity. I pray to my spiritual master for protecting me against offences and for being able to serve him eternally.

--by Ānanda Gopāl dās, Spain

With her 81 years, Mādhavī dāsī (from Spain) has been continually expressing, while weeping, the following: “The prince of the world is gone, he who gave me the necklace of golden pearls.” She is asking who will protect her now... and every day, at different hour, she is always searching for her necklace of pearls, especially in the morning.



next article on the next page on the left

HIS LEGACY





Thank you very much to all of you for giving us your affection, comments, articles, photos, phone calls, emails etc (some of them public and many of them private) related to glorification of our Gurujī.

The *viraha-utsava* (in which a feast is held for devotees and *sādhus*) for Mahārājī will be held on Śarad-Pūrṇimā, which is on Friday, the 18th of October, 2013, in the *āśram* Śrī Haridās Nivās, Purāna Kaliyadaha, Vṛndāvan.

A *santa-samāgama* (congregation of *sādhus* and scholars) will be held in the *āśram* premises on Wednesday, Āśvin Śukla Dvādaśī (16th of October, 2013) in which some of the invitees will present short talks and glorifications of Śrī Mahārājī.

ALL OF YOU ARE CORDIALLY INVITED!!

uttamā-bhakti-sudhā-laharī

a free monthly magazine published by
New Śrī Haridās Nivās, Alicante, Spain

founding editor: Śrīmatī Mānasī Gaṅgā

To subscribe, post articles, ask for information etc,
contact us by one of the following ways:

Phone: (0034) 622 87 48 36

Email: info@uttama-bhakti.org

Website: www.uttama-bhakti.org

New Śrī Haridās Nivās is the first official branch,
for Europe and the world, of Śrī Haridās Śāstrī's
āśram Śrī Haridās Nivās.

Permission is given to redistribute Laharī
in electronic or printed form provided
no changes are made to the contents, and
a link to the download site is given.

All rights reserved.