

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

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

published from New Śrī Haridās Nivās, Spain

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Dear readers

we post the following poem on the occasion of the disappearance day of our Paramguru-deva (19 Dec 2013), even though the English rendering cannot really convey the beauty of the original work.

In the rest of the issue we resume the topics from the Laharīs published before Mahārājī's disappearance.

ŚRĪ-ŚRĪ-RĀDHĀ-MĀDHAVA-STAVAḤ

posted by New Śrī Haridās Nivās, Spain

*jaya kṛṣṇa kṛpāmaya-kalpa-taro
guṇa-gaurava-viśruta-viśva-guro |
mayi dehi dṛṣaṁ bhava-duḥkha-sahe
jaya yādava mādharma keśava he ||1||*

O Kṛṣṇa, victory to You! O wish-fulfilling tree full of mercy! O Guru of the universe, famous for the magnitude of Your good qualities. Bestow Your glance on me who am enduring the pains of material existence. O Yādava, Mādhava, Keśava! Victory to You!

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*śikhi-varha-vibhūṣita-mauli-vara,
muni-mānasa-mohana-mūrttidhara |
cira-keli-para vraja-bhūmi-ruhe
jaya yādava mādharma keśava he ||2||*

O You Who are wearing the best of diadems, adorned with the peacock feather! O You Who assume the form that bewilders the mind of the munis! O You Who are ever engrossed in the pastimes in Vrajabhūmi! O Yādava, Mādhava, Keśava! Victory to You!

*jagad-īśvara! naśvara-viśva-hitam
tava bhāsvara-rūpam idaṁ vihitam |
hṛdayam vyathitam bhavato virahe
jaya yādava mādharma keśava he ||3||*

O Lord of the universe! This resplendent form of Yours is meant for the well-being of the perishable world. One's heart gets afflicted in separation from You. O Yādava, Mādhava, Keśava! Victory to You!



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*vraja-bālaka-lālana-kṛtya-paṭo
nija-godhana-pālana-dakṣa-vaṭo |
kṛta-rakṣaṇa bhīṣaṇa-dāvadahe
jaya yādava mādharma keśava he ||4||*

O You Who are skilful at performing frolics with the boys of Vraja! O boy, dexterous at protecting Your herd of Go! O You Who protected (Your friends) from terrible forest fire! O Yādava, Mādharma, Keśava! Victory to You!



*yamunā-hrada-śodhana tīvra-viśāḍ
vraja-jīvana tāṇḍava-daṇḍa-miṣāt |
caraṇa-prada nāga-phaṇā-nivahe
jaya yādava mādharma keśava he ||5||*

O You Who purified the bank of Yamunā from strong poison! O You Who give life to Vraja! O You Who on the pretext of giving him punishment by dance, placed Your feet on the multitude of (Kāliya's) hoods! O Yādava, Mādharma, Keśava! Victory to You!

*gīrīrāja-taṭe gṛta-dāna-mahe
dhṛta-hema-gṛta ramaṇi-nivahe |
kṛta-kautuka! keli-kalā-kalahe
jaya yādava mādharma keśava he ||6||*

O You Who playfully performed Your pastime near Govardhana where You amusingly quarreled with young damsels who had brought there golden jars full of ghee for sacrifice. O Yādava, Mādharma, Keśava! Victory to You!

*tulasī-dala-candana-mālya-mayair
dayitāli-vinirmīta-veśa-cayaiḥ |
pariśobhita! ramaṇi-nikuṅja-grhe
jaya yādava mādharma keśava he ||7||*

O You Who are adorned, being in the pleasant bower house, by Tulasī leaves, sandal, chaplets and clothes made by Your beloved and her friends! O Yādava, Mādharma, Keśava! Victory to You!

*madhurādhara hāsya-sudhā-sadanam
muralī-vara-vādana-kṛd-vadanam |
ālamādana! tad-gata-gandha-vahe
jaya yādava mādharma keśava he ||8||*

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O sweet-lipped One! You are the dwelling place of the nectar of laughter, and Your speech is made by the music of the best of flutes. O You Who are so exhilarating in the fragrance-bearing breeze! O Yādava, Mādharma, Keśava! Victory to You!

*jaya rādhikayāśrita-vāma-tano
hata-darpa-dasām atanor atanoḥ |
ramaṇi-maṇi-mandita-rāsamahe
jaya yādava mādharma keśava he ||9||*

O You Whose charming figure Rādhikā takes shelter of! May You be victorious! You have subdued the pride of the Cupid in the festival of rāsa dance adorned by the gems of young damsels. O Yādava, Mādharma, Keśava! Victory to You!

*caraṇāmbujam arpayā dīna-pate
karuṇā-kaṇayā mama manda-mateḥ |
śīrasi praṇate sitakeśavahe
jaya yādava mādharma keśava he ||10||*

O master of the miserable! By the drop of Your mercy, place Your lotus feet on my slow-witted and white-haired head that is bowing (in front of You). O Yādava, Mādharma, Keśava! Victory to You!

*iti dīna-vinoda-kṛta-stavanair
nija-citta-vinoda-kṛd-vacanaiḥ |
ratir astu bhavac-caraṇāmbu-ruhe
jaya yādava mādharma keśava he ||11||*

May there be rati unto Your lotus feet through these words of praise that gladden one's heart and which have been composed by the miserable Vinoda. O Yādava, Mādharma, Keśava! Victory to You!



*nitya-dhāma-gata-prabhupāda-śrīla-vinoda-vihārī-
gosvāmi-viracita-śrī-śrī-rādhā-mādharma-stavaḥ
samāptaḥ |*

Thus ends Śrī-Śrī-Rādhā-Mādharma-Stavaḥ, composed by Prabhupāda Śrīla Vinoda Vihārī Gosvāmī, who has entered the eternal abode of the Lord.

--taken from Mahārājī's Śrī-Bhakti-Sarvasvam, p.115

--colour images from wallpaper.oriyaonline.com & blogheykrishna.blogspot.com

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QUALITIES OF KṚṢṆA (30-33)

posted by New Śrī Haridās Nivās, Spain

(30) *dhārmikāḥ*: [dhārmika](#)

kurvan kārāyate dharmam yaḥ sa dhārmika ucyate

“He who follows the principles of *dharma*, and engages others in doing so, is called *dhārmika*.”

*pādaiś caturbhir bhavatā vṛṣasya
guptasya gopendra tathābhyavardhi |
svairam carann eva yathā trilokyām
adharmā-sparśāṇi haṭhāj jaghāsa ||*

“O King of *gopas*! Under Your protection, the bull of *dharma* with four legs has flourished to such an extent that, going unconstrainedly everywhere in the three worlds, he has forcefully devoured the grass of *adharmā*.”

*vitāyamānair bhavatā makhotkarair
ākṛṣyamāṇeṣu patiṣv anāratam |
mukunda khinnaḥ sura-subhruvām gaṇas
tavāvatāram navamaṁ namasyati ||*

Another example:

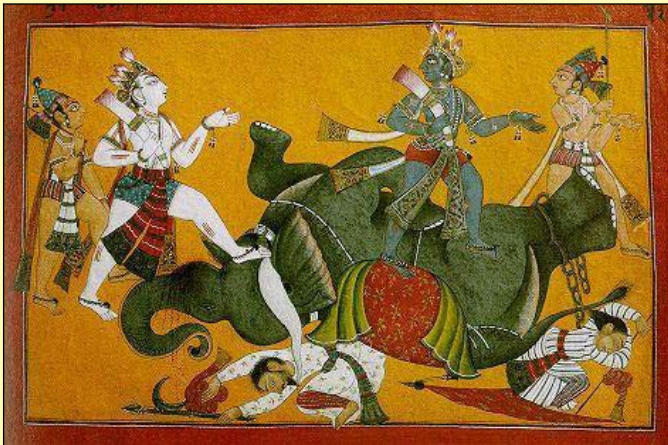
“O Mukunda! You have performed so many sacrifices, attracting thereby continually all the *devatās*, that their wives who are suffering (in separation from their husbands) are praying to Your ninth *avatāra* (to stop the sacrifices).”

(31) *sūrah*: [heroic](#)

utsāhī yudhi sūro'stra-prayoge ca vicakṣaṇaḥ

“A *heroic* person is enthusiastic in fighting and skilful in handling weapons.”

*ṛṭhu-samara-saro vigāhya kurvan
dviṣad-aravinda-vane vihāra-caryām |
sphurasi tarala-bāhu-daṇḍa-śuṇḍas
tvam agha-vidāraṇa vāraṇendra-līlah ||*



An example of enthusiasm in fighting:

“O destroyer of sin! With Your trembling trunk-like arms, getting submerged in the lake of the vast battle-field, and amusing Yourself in the forest of lotuses composed of Your enemies, You appear to be playing like the King of the elephants.”

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*kṣaṇād akṣauhiṇī-vṛnde jarāsandhasya dāruṇe |
dṛṣṭaḥ ko'py atra nādaṣṭo hareḥ praharaṇāhibhiḥ ||*

An example of being skilful in handling weapons:

“Within a second, one could not see any soldier in Jarāsandha’s dreadful army who would not be bitten by Hari’s snake-like weapons.”

(32) *karuṇaḥ*: [compassionate](#)

para-duḥkhāsaho yas tu karuṇaḥ sa nigadyate ||

“A person who cannot tolerate the suffering of others is called *compassionate*.”

*rājñām agādha-gatibhir magadhendra-kārā-
duḥkhāndhakāra-pāṭalaih svayam andhitānām |
akṣiṇi yaḥ sukhamayāni gṛhṇī vyatānīd
vande tam adya yadunandana-padma-bandhum ||*

“I offer my respects to the compassionate son of the Yadus, who like the sun made all the kings’ eyes blossom with joy. These kings had blinded themselves with the cataract of impenetrable darkness of suffering caused by being imprisoned by Jarāsandha.”

*skhalan-nayana-vāribhir viracitābhiṣeka-śriye
tvarā-bhara-taraṅgataḥ kavalitātma-visphūrtaye |
niśānta-śara-śāyinā sura-sarīt-sutena smṛteḥ
sapady avaśa-vartmaṇo bhagavataḥ kṛpāyai namaḥ ||*



“I offer my respects to the compassion of the Lord, produced instantly when Bhīṣma, who was lying on the bed of sharp arrows, remembered Him. Moved by great haste, He forgot His position of independent Lord, and His body bathed in a shower of tears.”

(33) *mānya-māna-kṛt*: [respectful](#)

guru-brāhmaṇa-vṛddhādi-pūjako mānyamāna-kṛt ||

“A person who worships *guru*, *brāhmaṇas*, the elderly etc is *respectful*.”

*abhivādya guroḥ padāmbujam
pitaram pūrvajam apy athānataḥ |
harir añjalīnā tathā girā
yadu-vṛddhān anamat kramād ayam ||*

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“Kṛṣṇa first offered respects to the lotus feet of His guru. Then He offered respects to His father and elder brother. Then with folded hands and humble words, He offered respects to the elders of the Yadu dynasty in the proper order.”

--Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.126-136; --images from 2ndlook.wordpress.com & brajdhamsewa.org

AN IDEAL HUMAN BEING

posted by New Śrī Haridās Nivās, Spain



from the darśan by Śrī Haridās Śāstrī Mahārājī

Q: Who is an ideal (ādarś) human being?

A: An ideal human being is one who does what he says and says what he does. This means that he speaks the truth as it is (yathārtha bhāṣaṇ). And he does that for the benefit of the human society. He does not involve himself in unrighteous work (asat-kārya), through which others may be put to distress or where destruction may be involved. He follows the advice that he gives. In short, he does what he says and says what he does. This is the chief symptom of an ideal human being. It is on the basis of speech that the whole human society is running. Hence honouring one's own words is the chief trait of an ideal human being.

Q: What makes human life perfect (pūrṇa)? How do we know about perfectionism?

A: The perfection of human life is attained by achieving bhakti. Bhakti involves sevā (service), samarpaṇ (surrender) and tyāg (renunciation). This is the completeness of human life.

One surrenders his own self and follows the Lord's instructions and the guru's instructions – thus he satisfies his guru and God and becomes perfect.

For perfectionism this path of bhakti (bhakti-mārg) has been brought about. Bhakti is of the nature of existence-knowledge-bliss (sat-cit-ānanda-svarūpa) and is of the nature of knowledge transcending the phenomenal world (parārtha-jñāna-svarūpa).

The perfection of human life is in achieving perfect bliss (pūrṇa-ānanda). The life of a human is perfect when there doesn't exist any distress in any form and when there is a constant uninterrupted flow of bliss.

What is that entity of bliss like? For that, the concept of ānanda (bliss) in bhakti has been promulgated. This bliss is in the form of hlādinī-śakti and in the form of all knowledge. It is not different from God. It is of the nature of God Himself. Just as God is blissful (ānanda-maya) in nature, bhakti is also constantly blissful in nature.

The chief features of bhakti are tyāg (renunciation), sevā (service) and samarpaṇ (surrender). The constant feelings associated with bhakti are that of bliss and that of a desire to perform it more.

For materialists, similar feelings are directed towards the material sense-objects. Bhakti occurs when one's mind and consciousness (mana and citta) are directed towards the transcendental objects.

It happens under the influence of śuddha-sattva (the state beyond the three modes of material nature). It does not occur in the material mode of sattva (the mode of goodness), which is a part of the material world. Hence śuddha-sattva appears in the material world to give bhakti. It appears from the Lord.

om̐ pūrṇam adah̐ pūrṇam idam pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate

From Perfection originates Perfection and the procedure for this to occur is uttamā bhakti. The fundamental nature of uttamā bhakti is ānukūlya (performing favourable service), which leads to ekatā (oneness of heart). Bhakti does not occur from pratikūlya (unfavourable service).

When a person's mind, at all times, becomes eager to perform ānukūlya and achieve ekatā, he or she is said to have become perfect. And when there is the absence of ekatā and ānukūlya, consider the person to be imperfect. In material nature (prakṛti) bhakti does not occur at all. This is the principle for Perfection. Experience ekatā and ānukūlya!!

It is because of imperfection that there exists dissatisfaction, because of which there is material desire. There are fundamentally three kinds of desires, desire for progeny, desire for wealth and desire for bodily beauty. One's existence in the material world is based on these desires.

A human being in the material world is imperfect and incomplete. Hence he keeps pursuing material desires but one can never become complete by pursuing them. Completeness can come about only through *bhakti-mārga*, for which the basic principles are *ekatā* (oneness of heart) and *ānukūlya* (the act of performing favourable service).

Bhakti is hindered through unfavourable service. If awe, fear or aversion exists at any time, *bhakti* does not occur.

Bhakti means service (*sevā*). For doing service, *tyāg* (renunciation) is required, i.e. we have to give up our attachments (*āsakti*).



Bhakti means service (*sevā*)

For example, if you want to serve others by feeding them from a stock of limited supplies, you have to reduce your own intake of food. Only then will you be able to feed others.

At times when a mundane priest is offering *bhog* to the temple deity, he hides the better offerings so that he may eat them off on the way to the temple! He too has hunger. Otherwise, later, when the *prasād* gets distributed, his share would be reduced. He eats beforehand since he too has hunger and greed. Thus the attitude that a mundane person has is quite different.

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One has to give up (*tyāg*) these attitudes while entering the path of *bhakti*. He has to do favourable service for someone else and not for one's own self. He has to achieve oneness of heart (*ekatā*).

The processes like *dīkṣā*, etc are meant for bringing about oneness of heart, first with the guru, then with God and finally with the universe. This is the supreme knowledge that has been flowing (*jñāna-dhāra*). It is through this knowledge that a human being can become perfect and complete. One does not become perfect if he has any material desires. On the path of *uttamā bhakti*, one will always desire to serve more and his mind will always be filled with bliss.

In the mundane world the incomplete people are selfish (*svārthī*), hostile (*jhagrālu*) and greedy (*lālci*). One who is on the path of *bhakti*, since there is oneness (*ekatā*) of heart, with guru and God, does not experience an independent existence.

In case of the mundane priest described above, there is a separate home and a separate body, for which he has to make an effort towards acquiring things. But in *bhakti* he becomes a surrendered soul (*samarpit-ātmā*). He puts his faith only in God. He depends only on the Truth for survival. He says that he will accept the embodiment of Truth (on whom he will depend).

Thus in the first verse of Śrīmad-Bhāgavatam, the name of Kṛṣṇa has not been mentioned. It says, *satyam param dhimahi* ('We meditate on the Supreme Truth'). Actually, Kṛṣṇa is the embodiment of the supreme Truth. Hence *uttamā bhakti* is dependent on Kṛṣṇa, on Hṛṣīkeśa, on Vāsudeva. It is not dependent on any other demigod (*devatā*).

Q: Apart from *uttamā bhakti*, does *bhakti* have any other form?

A: Many forms are there, but the root is one. The body must exist first, only then does the question of the other organs arise. *Uttamā bhakti* is the root. Its basis is *ānukūlya* and *ekatā*.

--responses by Mahārājī, taken from <http://www.uttama-bhakti.org/forum/viewtopic.php?f=7&t=122>

ŚRĪ KṚṢṆA-SANDARBHA:

PREFACE (2)

posted by New Śrī Haridās Nivās, Spain

"Śakti is of the nature of the cause, and the effect is of the nature of śakti." Following this rule, Brahman is eternal, active and endowed with śakti. Śakti, too, is continually active, because if she were not eternally active, there would be no knowledge whatsoever of

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her existence. Through the manifold divisions of *cit-śakti's* diverse *vilāsa* (sporting manifestation), Brahman too, since the times without beginning, keeps manifesting in various forms.

As a due consequence of this very *cit-śakti's vilāsa* there are also various *dhāmas* of various *svarūpas*, and in each *dhāma* the said various *svarūpas* manifest also in the *līlās* etc that are favourable to those *svarūpas*. It follows that in each and every *dhāma* there are also associates etc appropriate for the *vilāsa* of the *svarūpa-śakti*. It is due to the existence of *svarūpa-śakti's vilāsa* that these *svarūpas* are called Bhagavān.

Brahman, Who is *sat-cit-ānanda*, and His *śakti*, as well as the diverse manifestation of *svarūpa-śakti*, are eternal, hence the said *bhagavat-svarūpa*, His *dhāma*, associates, *līlās* etc are also eternal.

In Supreme Reality (*para-tattva*) there is gradation of *svarūpa-śakti's vilāsa*. When *svarūpa-śakti's vilāsa* is not distinctly clear - it is necessary to accept also such type of *svarūpa* - it is called non-differentiated Brahman (*nirviśeṣa-brahman*). Where this *svarūpa* is present that *dhāma* too is non-differentiated. The *cit-śakti* is indispensable there but there is no *vilāsa* of it.

It is also necessary to accept that type of *svarūpa* Where all the *śaktis* are manifest in its fullest measure. It is in this *svarūpa* that Brahman manifests His Brahmanhood to the fullest extent. The name of this *svarūpa* is indeed *narākṛti para brahman* (Supreme Brahman in Human Form) Vrajendranandana Śrī Kṛṣṇa. The Supreme Reality in form of non-dual consciousness also finds its fullness in Vrajendranandana Śrī Kṛṣṇa.



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yasyām vai śrūyamāṇāyām kṛṣṇe parama-puruṣe bhaktir utpadyate puṁsām śoka-moha-bhayāpahā

By listening to Vedic literature, *bhakti* for the Supreme Person Kṛṣṇa arises in men, destroying lamentation, illusion and fear.

Through this verse found in Śrīmad-Bhāgavatam (1.7.7) the fourfold name of one non-dual consciousness has been shown.

Since in Vrajīya Śrī Kṛṣṇa all *śaktis* are manifest in their fullest measure, it is Śrī Kṛṣṇacandra Who is the fullest Bhagavān, or Svayam Bhagavān. Śrī Kṛṣṇa indeed is Līlā-Puruṣottama, and it is Him Who is described in verses such as *kṛṣṇas tu bhagavān svayam* or *kṛṣṇo vai parama-daivatam* ('Kṛṣṇa is the Supreme God').



Śrī Kṛṣṇa's being Bhagavān does not depend on anything else. Śrī Kṛṣṇa is naturally perfect, and free from the three kinds of differences (*sajātīya*, *vijātīya* and *svagata*). Thus Śrī Kṛṣṇa alone is non-dual conscious Reality.

In the *svarūpas* of other Bhagavāns there is a partial development of the *svarūpa-śakti* of Śrī Kṛṣṇa alone, and their being Bhagavān springs from Śrī Kṛṣṇa's being Bhagavān. Hence none of them is Svayam Bhagavān.

The word which generally describes Śrī Kṛṣṇa's *dhāma* is Śrī Kṛṣṇaloka. It manifests in three manners: as Dvārakā, Mathurā and Gokula. But in comparison with Dvārakā and Mathurā, verily Śrī Gokula is superior and unparalleled. It is Śrī Gokula that is Śrī Nandanandana's very own *dhāma*. Goloka is the opulent aspect (*vaibhava-viśeṣa*) of the said *dhāma*.

A general name for the various *dhāmas* of various Bhagavāns' *svarūpas* is Paravyoma. Beyond the aggregate of *dhāmas* that possess specific qualities and are situated in Paravyoma, there is non-differentiated luminous space called Siddhaloka, this being the *dhāma* of Brahman.

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Outside the Siddhaloka there is the Causal Ocean full of conscious and Vedic waters, which, as a trench around a fort, surrounds Paravyoma. Outside this Causal Ocean there is the material universe, the place of manifestation of the external śakti, or māyā-śakti.

The *vilāsa-mūrti* of Śrī Kṛṣṇa is the four-armed Śrī Nārāyaṇa, master of Paravyoma. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are His fourfold expansion (*catur-vyūha*). Saṅkarṣaṇa's *aṁśa-avatāra*, thousand-headed Puruṣa, is situated in the Causal Ocean. His other name is Mahā-Viṣṇu, and is also called First Puruṣa.

During the total annihilation (*mahā-pralaya*) all *jīvas* get situated in His body, and at the beginning of creation, by the will of Bhagavān, He glances at *prakṛti* whose three *guṇas* are in the state of equilibrium, transmitting thus His śakti, and puts all *jīvas* that were merged in His body (into *prakṛti*). Having become agitated, *prakṛti* starts transforming, and from her, through this Puruṣa's śakti, innumerable universes get created.



Kāraṇārṇavaśāyī (Viṣṇu reposing in the Causal Ocean), or First Puruṣa, is the *antaryāmī* of the totality of universes (*samaṣṭi-brahmāṇḍa*) or their controller. After their creation he enters into each universe as the *antaryāmī* of individual universe (*vyāṣṭi-brahmāṇḍa*). The *antaryāmī* of individual universe is also the thousand-headed Puruṣa. He is called Second Puruṣa and Garbhodakaśāyī (Viṣṇu) as well.

Brahmā, Viṣṇu and Rudra manifest from Him. Taking support from *rajo-guṇa*, Brahmā creates the fourteen planetary systems and individual souls (*vyāṣṭi-jīva*). Accepting *tamo-guṇa*, Rudra destroys the universe at the time of annihilation. Śrī Viṣṇu maintains the universe by casting a glance on *sattva-guṇa*.

It is this Viṣṇu Who is the *antaryāmī* of individual souls. He has four arms, and due to being situated in the Ocean of Milk He is called Kṣīrodaśāyī (Viṣṇu), Third Puruṣa, or Aniruddha.

The three Puruṣas are indeed called *antaryāmī* (Inner Ruler), thus Paramātmā is the controller. The work of the three Puruṣas is connected with the external energy, i.e. *māyā-śakti*. All of them are portions of Saṅkarṣaṇa's portions (*aṁśa-aṁśa*), hence they are just *aṁśa-kalās* of Svayam Bhagavān Śrī Kṛṣṇa.



The Paramātmā, being the *antaryāmī* with manifest śaktis, is superior to non-differentiated Brahman where no śaktis are manifest. Since the three *antaryāmīs* are portions of the master of Paravyoma Nārāyaṇa, He is superior to Paramātmā. Superior to Śrī Nārāyaṇa is Śrī Kṛṣṇa Who is the master of Dvārakā and Mathurā, and superior to Him is Svayam Bhagavān Nandanandana Śrī Kṛṣṇa.

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

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