

॥ śrī-śrī-gaura-gadādharau vijayetām ॥

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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QUALITIES OF KṚṢṆA (34-38)

posted by New Śrī Haridās Nivās, Spain

(34) *dakṣiṇaḥ*: [sweet-tempered](#)

sauśīlya-saumya-carito dakṣiṇaḥ kīrtyate budhaiḥ

“A person who is gentle due to his good character is called *sweet-tempered* by the intelligent.”



*bhṛtyasya paśyati gurūn api nāparādhān
sevām manāg api kṛtām bahudhābhyupaiti
āviṣkaroti piśuneṣv api nābhyaśūyām
śīlena nirmala-matiḥ puruṣottamo'yam*

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“The Supreme Lord, Who is pure-hearted by His very nature, does not see the serious offenses of His servant, but He accepts even a slight service as a great thing. He does not display indignation, even for those of low character.”

*viśvanāthaḥ: syamantakam grhītvā kāśyām gatam
akrūram prati śrīmad-uddhavasya patrīyam ||138||*

Viśvanātha Cakravartī: This was said by Śrīmad Uddhava in his message to Akrūra after he took Syamantaka and went to Kāśī.

(35) *vinayī*: [modest](#)

audhatya-parihārī yaḥ kathyate vinayīty asau

“He who shuns arrogance is called *modest*.”

*avaloka eṣa nṛpateḥ sudūrato
rabhasād rathād avatārītum icchataḥ
avatīrṇavān prathamam ātmanā harir
vinayam viśeṣayati sambhrameṇa saḥ*

An example from Māgha-Kāvya (13.7):

“Seeing that Yuddhiṣṭhira wanted to alight from his chariot in haste on seeing Kṛṣṇa, He Himself, by hurriedly getting down from His chariot first, showed more modesty than anyone else.”

(36) *hrīmān*: [bashful](#)

*jñāte 'smara-rahasye'nyaiḥ kriyamāṇe stave'thavā
śālinatvena saṅkocam bhajan hrīmān udīryate*

“That person is called *bashful* who, by his nature, is shy when praised by others, or when he thinks that others are aware of his secret love affairs.”

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*darodañcad-gopī-stana-parisara-prekṣaṇa-bharāt
karotkampād iṣac calati kila govardhana-girau
bhayārtair ārabdha-stutir akhila-gopaiḥ smita-mukhaṁ
puro dṛṣṭvā rāmaṁ jayati namitāsyo madhuripuh*

An example from Lalita-Mādhava (9.40):

“All victories to the enemy of Madhu Who made Govardhan shake a little when glancing upon the gopīs’ slightly upraised breasts, and Who hung His head in shame on seeing Balarāma smiling before Him, while He was being praised by the gopas overcome by fear.”

(37) *śaraṇāgata-pālakaḥ*: protector of the surrendered
pālayan śaraṇāpannān śaraṇāgata-pālakaḥ

“He who protects those who surrender is called *protector of the surrendered*.”

*jvara parihara vitrāsaṁ tvam atra
samare kṛtāparādhe’pi
sadyaḥ prapadyamāne yad indavati
yādavendro’yam*

“O fever, although you have committed offences in this battle, give up your fear, because the best of the Yadus acts as a moon towards those who completely surrender to Him.”



(38) *sukhī*: happy

bhoktā ca duḥkha-gandhair apy asprṣṭas ca sukhī bhavet
“The person who is an enjoyer and is not touched by a trace of sorrow is a *happy* person.”

*ratnālankāra-bhāras tava dhana-damano
rājya-vṛtṭyāpy alabhyaḥ
svapne dambholi-pāṇer api duradhigamaṁ
dvāri tauryatrikaṁ ca
pārśve gaurī-gariṣṭhāḥ pracura-śaṣi-kalāḥ
kānta-sarvāṅga-bhājāḥ
sīmantinyaś ca nityaṁ yaduvāra bhuvane
kas tvad-ānyo’sṭi bhogī*

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The enjoyer is shown first:

“O best of the Yadus, the quantity of Your jewels and ornaments cannot be obtained by Kuvera, the lord of wealth. The music, singing and dancing taking place at Your door cannot be imagined by Indra, even in his dreams.

At Your side constantly are beautiful women who enjoy all Your attractive limbs and who are decorated with the profuse marks of Your moon-like fingernails, being thus superior to Gaurī, the wife of Śiva.

Who is a greater enjoyer in this world than You?”



viśvanāthaḥ : he yaduvāra ! tava pārśve sthitāḥ sīmantinyaḥ gauryāḥ sakāśād api gariṣṭhāḥ | tatra hetuḥ—pracurāḥ sva-datta-nakha-cihna-rūpa-śaṣikalā yāsāṁ tāḥ | gauryāṁ tu sambhoga-samaye mahā-deva-lalāṭa-sṭhaikaiva śaṣikalā candra-rekhā pratibimbitā bhāti | punaś ca kāntasya tava sarvāṅgāni bhajante yās tāḥ | gaurī tu sva-kāntasyārdhāṅga-bhāḡ iti śleṣeṇa yuktam eva, tava priyā-gaṇānāṁ gaurī-gariṣṭhatvam ||146||

Viśvanātha Cakravartī: O Yaduvāra! The beautiful women at Your side are superior even to Gaurī. The reason for this is as follows:

They are decorated with the profuse marks of Your moon-like fingernails whereas in Gaurī only one mark is reflected - that of the digit of the moon which is situated on Mahādeva’s forehead.

Further, the beautiful women enjoy all of Your limbs whereas Gaurī only half of Mahādeva’s body. Therefore, Your beloveds are superior to Gaurī.

*na hāniṁ na mlāniṁ nija-gr̥ha-kṛtya-vyasanitāṁ
na ghorāṁ nodghūrṇāṁ na kila kadanāṁ vetti kim api
varāṅgībhiḥ sāṅgīkṛta-suhṛd-anāṅgābhir abhito
harir vṛndārāṇye param anīśam uccair viharati*

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Being without a trace of sorrow is illustrated next:

“O wives of the *brāhmaṇas*! In Hari there is no deprivation, no decay, no suffering in household chores, no cause for fear and no anxiety. He does not know any of the affliction of this world. He is eternally engaged in amusing Himself in Vṛndāvana with beautiful women who have accepted the god of love situated in His heart.”



--Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.137-147; --images from srihamsa-dutta.com, ritsin.com, dharmakshetra.com & hariharji.blogspot.com

GLORIES OF THE MAHĀ-MANTRA (1)

posted by New Śrī Haridās Nivās, Spain

*atha mantra-varaṁ vakṣye dvātriṁśad-akṣarāṅvitam
sarva-pāpa-praśamaṇaṁ sarva-durvāsanānalam
caturvarga-pradaṁ saumyaṁ bhaktidaṁ prema-pūrvakam
durbuddhi-haraṇaṁ śuddha-sattva-buddhi-pradāyakam
sarvārādhyāṁ sarva-sevyaṁ sarveṣāṁ kāma-pūrakam
sarvādhikāra-saṁyuktaṁ sarva-lokaika-bāndhavam
sarvākaraṣaṇa-saṁyuktaṁ duṣṭa-vyādhi-vināśanam
dīkṣā-vidhi-vihīnaṁ ca kālākāla-vivarjitam
vān-mātreṇārcitaṁ bāhya-pūjā-vidhy-anapekṣakam
jihvā-sparśana-mātreṇa sarveṣāṁ phala-dāyakam
deśa-kālānīyamitaṁ sarva-vādi-susammataṁ || 1 ||*

Now I will describe one of the best *mantras* of 32 syllables related to Śrīman Mahāprabhu, together with the method and rules associated with it. The said *mantra* destroys all kinds of manifest (*prārabdha*) and unmanifest (*aprārabdha*) sins.

Not only that - like fire it is also capable of burning completely to ashes even all kinds of sinful *vāsanās*, which are the seeds of sins, right from the root.

Furthermore, it gives the four goals of human life, i.e. *dharma* (societal and religious duties), *artha* (material welfare), *kāma* (sensual contentment) and *mokṣa* (liberation from *saṁsāra*).

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Due to giving such a peaceful fruit, it is also auspicious, i.e. full of mercy, and gives the grand fruit of *bhakti* characterized by *premā*.

It eliminates one's understanding polluted by various *aparādhas* (acts that displease the Lord), and manifests to the worshipper the state of knowledge that arises out of *niṣṭha* (deep faith) because of which one directly perceives *bhagavat-tattva* that is of the nature of *śuddha-sattva*.

Therefore, this *mantra* is worshippable by all, is to be served by all and gives desired fruits to all. Everyone has equal eligibility (to chant it) and it is everybody's unique benefactor.

It attracts hearts of all equally and destroys all kinds of diseases born of the disposition to perform wicked actions.

As well as that, this *mantra* does not depend on *dīkṣā* nor does one need to consider suitable or unsuitable time (for its chanting). Perfection in its *pūjā* is accomplished simply by *japa*, without needing to resort to external *pūjā* rituals.

Due to the influence of its self-manifesting potency, just by appearing on the *sādhakas'* tongue it grants the highest goal of human life.

No rules regarding (proper) place, time etc apply to it, and all kinds of learned persons, Vedic or Tantric, have unanimously accepted its essential nature. In other words, there is no difference of opinions with regard to its being the *mahā-mantra*. (7.1)

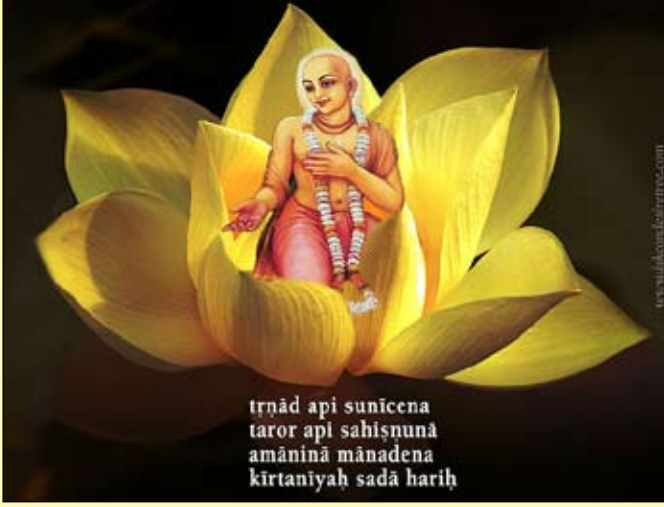
*tasyoddhāraṁ pravakṣyāmi samāhita-manāḥ śṛṇu
hare dvandvaṁ tathā kṛṣṇa-dvandvaṁ vyutkramaṇāt punaḥ
hare-rāma-dvayaṁ paścād vilomenaiva tat paṭhet
sarvāgha-haraṇād dhetor harir ity abhidhīyate
bhakti-yogena sarveṣāṁ jivākaraṣaṇa-kāraṇāt
kṛṣṇa ity ucyate sadbhiḥ śuddha-sattva-tanuḥ prabhuḥ
rāmo'pi loka-ramaṇāt saṁsāra-ccheda-kāraṇaḥ
tasmān mokṣa-prado rāmaḥ sarva-sāstreṣu kathyate
|| 2 ||*

Now I will give instructions on the manner of forming the mentioned *mantra*. Listen with a focused mind. Here the word *dvandva* ('pair') indicates saying the word twice.

First the pair *hare* and *kṛṣṇa* (is said twice), then each word is doubled and said in reverse order. After that the pair *hare rāma* is pronounced two times in proper order, and then, in reversed order, *hare* is said twice and *rāma* is said twice.

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It is Śrīman Mahāprabhu, the embodiment of *viśudha-sattva*, Who with the power of His *bhakti-yoga* takes away all distress, attracts all things, right up to Himself, and gives *prīti* to the whole world, thus cutting the *samsāra*.



trṇād api sunīcena
taror api sahiṣnuna
amāninā mānadena
kīrtaniyah sadā hariḥ

Following this, the names contained in the *mantra* – Hari, Rāma and Kṛṣṇa – indicate, by their primary meaning (*mukhya-vṛtti*), the subject matter of the *mantra* in question, which is, when these meanings are brought together, Śrīman Mahāprabhu. There is no reason to raise any doubts about it. (7.2)

--taken from *Bhakti-Candrikā*, verses 7.1-2, accompanied by the translation-commentary by Śrī Haridās Śāstrī Mahārāj

ŚRĪ KṚṢṆA-SANDARBHA: PREFACE (3)

posted by New Śrī Haridās Nivās, Spain

Śrī Kṛṣṇa's being Svayam Bhagavān has been explained in an undisputed and truthful manner only in the Sandarbhas written by Śrī Jīva Gosvāmī. Except for him, the *ācāryas* who accepted *śakti* within the Supreme Reality did not acknowledge Śrī Kṛṣṇa as Bhagavān Svayam.

Their opinions are as follows: Śrī Kṛṣṇa is a portion (*aṁśa*) of Nārāyaṇa, is Vāsudeva, is *avatāra* of Mahāviṣṇu, is *avatāra* of a hair (*keśāvatāra*), is *avatāra* of Kāraṇārṇavaśāyī Viṣṇu, is *avatāra* of Bhūma-Puruṣa, is *avatāra* of Aniruddha, is Vikunṭhāsuta, is *avatāra* of Vāmana, is *avatāra* of Rāma...

Therefore, apart from Gauḍīya *sampradāya*, in other places the eternal nature of Śrī Kṛṣṇa's *svarūpa*, Braja, His associates in Braja and *braja-bhakti* are not accepted. After assuming the form of an *avatāra*, Śrī Kṛṣṇa merges in His *aṁśī* (whole) form.

Hence the acceptance of Śrī Kṛṣṇa, *braja-bhakti*, *braja-parikaras*, *braja-dhāma* or Śrī Kṛṣṇa's name is only to be found in Bhāgavata-Sandarbha. The scripture Śrī

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Śrī Bhāgavata-Sandarbha is the unprecedented special jewel among all the *darśana śāstras*. And within it Śrī Kṛṣṇa Sandarbha equals the Kaustubha gem.

Due to the power of His own *acintya-śakti*, the Supreme Brahman in human form Śrī Kṛṣṇa is the shelter of all opposing attributes. Both smallness and greatness exist in Him simultaneously. Also His abode and other characteristics are "all-pervading, infinite, eternal, same as Kṛṣṇa's body."

Bhagavat-svarūpas' abodes, *līlās*, associates etc each correspond to the particular *bhagavat-svarūpa*. Following the gradation in the diverse manifestations of *svarūpa-śakti*, better than *dhāma*, associates or *līlās* of various *bhagavat-svarūpas* are the *dhāma*, associates or *līlās* of Śrī Nārāyaṇa. Better than Śrī Nārāyaṇa is the *dhāma*, glories, associates or *līlās* of Dvārakā and Mathurā. And in comparison with Dvārakā and Mathurā, the *dhāma*, glories, associates or *līlās* of Śrī Gokula are superior in an unparalleled way.

In Gokula, Nandanandana Śrī Kṛṣṇa relishes the *rasas* of *dāsyā*, *sakhya*, *vātsalya* and *madhura* with His servants, friends, mother and father, and beloveds. At the same time He causes His associates to relish the incomparable astonishment full of bliss.

Among Śrī Kṛṣṇa's associates in Gokula, the excellence of His beloveds surpasses everything. All of them are Śrī Kṛṣṇa's play-body (*krīḍā-tanu*) and beloveds, having with Him the relationship as unmarried women.

The natural relationship they have with Śrī Kṛṣṇa is based on *premā* only, characterized by internal energy, and not on transitory society-based marital ties. It should be understood on the example of Lakṣmī whose union with Nārāyaṇa is not some social custom.

Superior among the said beloveds is Śrīmatī Rādhikā Who is Kṛṣṇa's beloved full of complete *rasa*, being the daughter of Vṛṣabhānu. The excellency of Her form, qualities, sweetness and *rasa* is all-surpassing.



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It is in Śrī Nandanandana Whose form is condensed consciousness and bliss characterized by complete *rasa* where there is the highest development of Supreme Brahmanhood. And it is in Śrīmatī Rādhikā, His beloved full of complete *rasa*, where the *svarūpa-śakti* finds its highest manifestation.

Thus the supreme *svarūpa* is the couple of Śrī Rādhā and Kṛṣṇa alone Who are the supreme manifestation of *śakti* and possessor of *śakti*.



To explain the subject matter described above, it has been divided into the following 16 categories:

(1) deliberation on Śrī Kṛṣṇa's being Svayam Bhagavān; position of Paramātmā; determining *svarūpa* etc; *svarūpa-* and *tatastha-lakṣaṇa* (essential and secondary characteristic); Paramātmā's form

(2) reflection on *līlā-avatāras*; excellency of Śrī Kṛṣṇa-Balarāma; eternal nature and division of *avatāras*; depiction of the condition of *aṁśa* (portion); consideration of *vibhūti*s, etc

(3) deliberation on the condition of being Svayam Bhagavān; pointing out the cause for Śrī Kṛṣṇa's descent into material world; *svāmśa* and *vibhinnāmśa*; refutation of any doubts with regard to (His) condition of being Svayam Bhagavān; rejection of (His) being the *avatāra* of a hair;

contradictions found in Viṣṇu-Purāṇa, Mahābhārata, Nṛsiṁha-Purāṇa and Harivaṁśa-Purāṇa with regard to the present work and their reconciliation; agency of Śrī Bhagavān in *līlā-avatāras* and *puruṣa-avatāras*

(4) eternal nature of Śrī Kṛṣṇa's *svarūpa*; purpose of the great speaker and audience in Śrīmad-Bhāgava-

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tam is related to Śrī Kṛṣṇa only; Śrīmad-Bhāgavatam's *abhyāsa*, or repeated statements, refer to Śrī Kṛṣṇa alone, and all these statements represent the definition statement *kṛṣṇas tu bhagavān svayam*;

the main purpose of Śrīmad-Bhāgavatam, that is representative of Śrī Kṛṣṇa, is also related only to Śrī Kṛṣṇa; deliberation on the superexcellency of Śrī Kṛṣṇa, His having two arms, and other topics

(5) *svarūpa* of Śrī Baladeva, Pradyumna and Aniruddha

(6) Śrī Kṛṣṇa and His form, omnipresence, being Bhagavān Svayam, human form

(8) *tattva* on Śrī Dhāma; oneness of Śrī Vṛndāvana and Goloka; the *dhāmas* that appear on Earth; *dhāmas* are non-material and eternal; eternality of Goloka



(9) depiction of Śrī Kṛṣṇa's associates

(10) Yādavas etc are Śrī Kṛṣṇa's associates; *gopīs* are His eternal associates; analysis of *gopīs'* leaving their bodies (made) of the *guṇas*

(11) Śrī Kṛṣṇa is Nanda and Yaśoda's son, etc

(12) the secret of Śrī Kṛṣṇa's *līlā*; manifest and unmanifest *līlā*; *mantropāsanāmayī* and *svārasikī upāsanā*; associates' identity, actions and division of their manifestation

(13) connection between manifest and unmanifest *līlā*; determining time and place of Śrī Kṛṣṇa in Braja; account of His return to Braja; entrance into unmanifest *līlā*; entrance of Nanda and other associates into Parama Vaikuṅṭha and Śrī Kṛṣṇa's going to Dvārakā

(14) the reason why Śrīmad Bhāgavatam does not clearly describe Śrī Kṛṣṇa's going to Braja

(15) deliberation on the *bhāva* related to unmanifest *līlā*; reflection on the *svarūpa* of Yādavas and Brajavāsis; determination of (Śrī Kṛṣṇa's) Queens' *svarūpa*

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(16) Brajadevī's glories and greatness; Śrī Rādhā's svarūpa and excellency; sweetness of Śrī Rādhā-Mādhava couple

Through the description of these and other points the sambandha-tattva has been presented in this work.

--taken from Preface to Śrī Kṛṣṇa-Sandarbhā written by Śrī Haridās Śāstrī Mahārājī; --images from vishnu108.deviantart.com, dollsofindia.com & vrindavan-dham.com

LET US BE ACTIVE IN PROTECTING GO!

posted by Murāri dās, Argentina

It is quite sad to see that persons interested in bhakti unto Śrī Kṛṣṇa do not attach importance to Go, or that they do not care about the deplorable treatment that Go are receiving in the present-day Indian society.

They prefer to speak about the subtleties of philosophy, karma or Hari-kathā rather than to inspire persons to adopt an active attitude towards this unfortunate situation.

How can one listen to the stories about Hari and at the same time hear about the suffering of Go, if Bhagavān Himself in His own complete and supreme form as Śrī Kṛṣṇa (1) takes charge of the protection and care of Go?

Firstly we should note that whenever Bhagavān descends, it is to protect Go and His devotees (2) :

govinda go-dvija-surārti-harāvātāra (ŚB 1.8.43)

"O Govinda! You descend to relieve the distress of Go, brāhmaṇas and devatās."

*go-vipra-sura-sādhūnām chandasām api ceśvaraḥ
raksām icchamṁs tanūr dhatte dharmasyārthasya
caiva hi* (ŚB 8.24.5)

Śrī Śukadeva Gosvāmī said: "O King! For the sake of protecting Go, brāhmaṇas, gods, devotees, Vedic literature, dharma and artha, Īśvara accepts the forms of incarnations."



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When the talk is about Go-sevā, many persons are under the impression that it does not have a lot of connection with bhakti, or that the previous ācāryas do not speak much about this Go-sevā and thus one should not find it so relevant... or they simply think that Go-sevā surely is just one of so many pious activities which the Vedas prescribe for purification of the mind which then serves as a medium to access superior knowledge etc.

In general it is not understood that Bhagavān instructs us that He is to be worshipped in form of Go:

*sūryo 'gnir brāhmaṇā gāvo vaiṣṇavaḥ
kham maruj jalam bhūr ātmā sarva-bhūtāni
bhadra pūjā-padāni me* (ŚB 11.11.42)

"O saintly Uddhava, please know that you may worship Me in the sun, fire, brāhmaṇas, Go, Vaiṣṇavas, sky, wind, water, earth, ātmā and all living entities."



Śrī Sanātana Gosvāmīpada offers this prayer to Śrī Hari:

*namo brāhmaṇa-rūpāya nija-bhakta-svarūpiṇe
namaḥ pippala-rūpāya go-rūpāya namo'stu te
nānā-tīrtha-svarūpāya namo nanda-kiśora he sar-
vadā loka-rakṣārtha-rūpa-pañcaka-dhāriṇe*
(Kṛṣṇa-Lilā-Stava 105, verses 407-408)

"O Kṛṣṇa, You manifest Yourself in the form of the brāhmaṇas, in the form of Your own devotees, in the form of the banyan tree, and in the form of the Go. O Lord, I offer respectful obeisances unto You. O Kṛṣṇa, son of Nanda! Your nature is that of many different holy places of pilgrimage. You always assume these five forms to continually protect the living entities in this universe."

Also:

*viprā gāvaś ca vedāś ca tapaḥ satyaṁ damaḥ śamaḥ
śraddhā dayā titikṣā ca kratavaś ca hares tanūḥ*
(ŚB 10.4.41)

"The brāhmaṇas, Go, Vedas, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifices are parts of Hari's body."

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By no means should a doubt be entertained about *Go* being a special form of Bhagavān:

*ye me tanūr dvija-varān duhatīr madiyā bhūtāny
alabdha-śaraṇāni ca bheda-buddhyā
drakṣyanty agha-kṣata-dṛṣo hy ahi-manyavas tān
gṛdhrā ruṣā mama kuṣanty adhidaṇḍa-netuḥ
(ŚB 3.16.10)*

“The enraged servants of Yama, alike to vultures, tear out eyes of those who, their vision being impaired by sin, see a difference between My body and the *brāhmaṇas*, *Go* and shelterless beings.”

It may not be very well-known that *Go-sevā* is one of the ten principal *aṅgas* of *bhakti*, but it is mentioned in *Bhakti-Rasāmṛta-Sindhu* by Śrī Rūpa Gosvāmī-pada:

10. dhātry-aśvatthādi-gauravam, yathā skānde—
*aśvattha-tulasī-dhātrī-go-bhūmisura-vaiṣṇavāḥ
pūjitāḥ praṇatāḥ dhyātāḥ kṣapayanti nṛṇām agham*

10. Respect *āmalakī*, *aśvattha* and other entities, as said in the *Skanda-Purāna*:

“The human beings eliminate sin by worshipping, respecting and reflecting on *aśvattha*, *Tulasī*, *āmalakī*, *Go*, *brāhmaṇas* and *Vaiṣṇavas*.”

The commentary by Śrī Jīva Gosvāmī (*Durgama-Saṅgaminī-Ṭīkā*) on this verse is as follows:

“The *Aśvattha* tree is worthy of worship because it is a *vibhūti* of the Lord (as explained in the *Gītā*). *Bhūmisura* (gods on Earth) refer to *brāhmaṇas*. Since the Lord descended on the Earth as the benefactor of *Go* and *brāhmaṇas*, they also should be worshipped by the devotees.

All those other entities are mentioned along with *Tulasī* and *Vaiṣṇavas* to remove doubt about worshipping them. Among the other items, worship of the *Go* bestows the ultimate goal for the worshippers of *Kṛṣṇa*.

The *Gautamiya-Tantra* says:

*gavām kaṇḍūyanam kuryād go-grāsam
go-pradakṣiṇam goṣu nityam prasannāsu
gopālo'pi prasīdati*

One should scratch *Go*, feed them and circumbulate them. If *Go* are always pleased, *Gopāla* is also pleased.”

The commentary by Śrī Jīva Gosvāmī-pada is clear: for the devotees of Śrī *Kṛṣṇa* *Go-sevā* is of supreme importance – it pleases Śrī *Kṛṣṇa* and pleasing Śrī *Kṛṣṇa* is the objective of *bhakti*, being *bhakti* in itself. This activity of pleasing is called *premā* or *prīti*; Śrī *Mahārājī* explains *prīti* in the following manner:

“... *Prīti* comes from the root *prī*, which means to satisfy. So *prīti* or love means satisfying another person - here in *bhakti* it means the Lord or the guru...*prīti* is a special type of feeling or consciousness, which comes, when you see the object of your *prīti* is pleased by your service. When you understand or feel that, that there is pleasure in the other person's heart because of your service, then that gives a kind of feeling in your own heart. That is called *prīti* ...” (3)

Therefore, what is the use of big festivals and temples when *Go* do not have places to reside in? And what reasons are there for celebrations if *Go* are tormented every day? What is the use of big *pūjās*, *dhyānas*, *kīrtanas* etc unto Śrī *Kṛṣṇa* if His beloved mother is suffering? How would this possibly please Śrī *Govinda*?

It is not a matter of duty but of defending the object of our affection and devotion. It is of vital importance that each devotee of *Kṛṣṇa* be active in the service and protection of *Go*.

It is also true that many are not in the position of doing *Go-sevā* directly, but *Go-sevā* can be done in various ways, for example by raising awareness in others propagating *Go-sevā* or by helping out financially the *gośālās* that are sincerely dedicated to the exclusive service of *Go*.

Notes: 1) It is not that there are differences in Bhagavān's forms; rather, He manifests greater or lesser level of *śakti* according to the work He wishes to carry out; in His form as *Govinda* He manifests His *śakti* in its entirety.

2) The reason why *Go* is so special has already been discussed in the previous issues of *Laharī*.

3) *Gurudeva Darśan*2, 07 March 2001

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