

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

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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QUALITIES OF KṚṢṆA (39-43)

posted by New Śrī Haridās Nivās, Spain

(39) *bhakta-suhṛt*: [friend of His devotees](#)

susevyo dāsa-bandhuś ca dvidhā bhakta-suhṛn mataḥ

“There are two ways in which Kṛṣṇa is a **friend of His devotees**: He is easily served and is a friend of His servant.”

*tulasī-dala-mātreṇa jalasya culukena ca vikrīṇite
svam ātmānam bhaktebhyo bhakta-vatsalaḥ*

An example of being easily served, taken from Viṣṇu-Dharma:

“On being offered just a Tulasī leaf and a handful of water, He Who is *bhakta-vatsala* puts Himself under the control of His devotees.”

*sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ
dhṛta-ratha-caraṇo’bhyayāc caladgur
harir iva hantum ibhaṁ gatottariyaḥ*

An example of being the friend of His servant, from the First Canto of Śrīmad-Bhāgavatam (1.9.37):

“Breaking His own promise and to fulfil my vow, He got down from the chariot, took up its wheel, and ran towards me, causing the earth to tremble. He was like a lion that is about to kill an elephant. He even lost His upper garment on the way.”

viśvanāthaḥ : sva-nigamam iti bhīṣma-stavaḥ | astra-tyāga-rūpaṁ sva-nigamaṁ sva-pratijñām apahāya tam eva śrī-kṛṣṇam ahaṁ śastraṁ grāhayiṣyāmīti mat-pratijñām satyām kartuṁ ratha-stho’pi dhṛta-cakraḥ san bhuvy

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*avatīmaḥ | tataś cāveśena skhalitottariyaḥ, tenaiva cā-
viṣṛta-balatayā calantī gauḥ pṛthvī yena tādrśo bhūtvā
mām hantum ābhimukhyena yo’gāt, na tv avadhīt | sa
mukundo mama gatir bhavatv ity uttarenānvayaḥ | kaṁ
ka iva ibhaṁ hariḥ simha iveti vākyaṛthaḥ | ya itthaṁ
bandhutvaṁ sva-māhātmya-hāni-sahanenāpi man-
māhātmya-varadhana-lakṣaṇaṁ vyañjitavān | so’yaṁ
śuddha-dāsānām sarvathaiva bandhutvaṁ kuryād iti
bhāvaḥ ||150||*



Viśvanātha Cakravartī: This was said by Bhīṣma. Śrī Kṛṣṇa broke His promise that He would not use arms in the battle, and to fulfil my vow that I would make Him take up arms, He got down from the chariot on the ground holding a wheel in his hand. In His great anger He lost His upper garment, and, showing His power, He made the earth tremble.

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In such a state of mind, He ran towards me with the intention of killing me, but did not kill me. May that Mukunda be my refuge. He was like Hari, i.e. lion, who is about to kill an elephant. It is indicated that through this friendship Kṛṣṇa increases my glory even if He Himself has to tolerate diminishing of His glory. The meaning is that He would always indeed show friendship to His pure servants.

(40) *prema-vaśyaḥ*: [controlled by love](#)

priyatva-mātra-vaśyo yaḥ prema-vaśyo bhaved asau

“He who is controlled only by affection is called **controlled by love.**”

*sakhyuḥ priyasya viprarṣer aṅga-saṅgāti-nirvṛtaḥ
pṛito vyamuñcad ab-bindūn netrābhyām puṣkarekṣanaḥ*

An example from Śrīmad-Bhāgavatam (10.80.19):

“The lotus-eyed Supreme Lord felt intense happiness upon touching the body of His dear friend, the wise *brāhmaṇa*, and shed tears of love.”



*sva-mātuḥ svinna-gātrāyā visrasta-kavara-srajaḥ
dṛṣṭvā pariśramam kṛṣṇaḥ kṛpayāsīt sva-bandhane*

Another example from Śrīmad-Bhāgavatam (10.9.18):

Seeing hard labour of His mother, her body perspiring and flowers falling from her hair, Kṛṣṇa became merciful and agreed to be bound.”



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(41) *sarva-śubhāṅkaraḥ*: [benefactor of all](#)

sarveṣāṃ hita-kārī yaḥ sa syāt sarva-śubhāṅkaraḥ

“He who works for the benefit of everyone is called **benefactor of all.**”

*kṛtāḥ kṛtārthā munayo vinodaiḥ
khala-kṣayeṇākhila-dhārmikās ca
vapur-vimardena khalās ca yuddhe
na kasya pathyaṃ hariṇā vyadhāyi*

“He satisfied the sages by displaying His pastimes and qualities. He benefitted all the followers of *dharma* by destroying the wicked. He gave success to evil persons by killing them in battle. To whom did Hari not give benefit?”

(42) *pratāpī*: [tormentor](#)

pratāpī pauraśodbhūta-śatru-tāpi prasiddhi-bhāk

“He who is famous for heroically tormenting enemies is called **tormentor.**”

*bhavataḥ pratāpa-tapane
bhuvanaṃ kṛṣṇa pratāpayati
ghorāsura-ulukānām
śaraṇam abhūt kandarā-timiram*

“O Kṛṣṇa! When You torment the world with Your heat, the terrible owl-like *asuras* take shelter of the darkness of the mountain caves.”

(43) *kīrtimān*: [renowned](#)

sādgūnyair nirmalaiḥ khyātaḥ kīrtimān iti kīrtyate

“A person who is famous for spotless good qualities is called **renowned.**”

*tvad-yaśaḥ-kumuda-bandhu-kaumudī
śubhra-bhāvam abhito nayanty api
nandanandana katham nu nirmame
kṛṣṇa-bhāva-kalilam jagat-trayam*

“O son of Nanda! Since the light of the moon of Your fame has already turned everything white, how can it make the three worlds dark with Kṛṣṇa-*bhakti*?” (*‘kṛṣṇa’* means both ‘dark’ and ‘Kṛṣṇa’)

*bhītā rudraṃ tyajati girijā śyāmam apreksya kañṭham
śubhram dṛṣṭvā kṣipati vasaṇam vismito nīla-vāsāḥ
kṣīraṃ matvā śrapayati yamī-nīram ābhīrikotkā
gīte dāmodara yaśasi te vīṇayā nāradena*

Another example from Lalita-Mādhava:

“O Dāmodara! When Nārada, playing his *vīṇā*, began to sing Your glories, Pārvatī left Śiva, not seeing the blue color on his throat; Balarāma, seeing His blue cloth turn white, tossed it away in astonishment; and the cowherd women, seeing the Yamunā water as milk, began to churn it with enthusiasm.”

--Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.148-160;--images from wallpapers-
ever.com, godistruth2011.blogspot.com & folknet.in

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GLORIES OF THE MAHĀ-MANTRA (2)

posted by New Śrī Haridās Nivās, Spain

*sambodhana-priyaḥ kṛṣṇaḥ sambodhana-pada-kramāt
mantrō'yaṁ vihitas tena tatra premā niyojitāḥ
sarva-nāma-svarūpo'yaṁ deha-svarūpa eva ca
tatraikatra yadi premā sobhayatra tadā bhavet || 3 ||*

Bhagavān Śrī Kṛṣṇa Caitanya is *sambodhana-priya* (He likes to be called at). *Sambodhana* (to be called at) means to make (the person called) turn towards (the caller). This is generally accomplished using a name.



So, when Śrī Bhagavān, Who likes His name, hears His names being addressed to Him, He becomes extremely happy. Therefore, this *mantra*, containing His names in vocative case in the well-known order, has been manifested by Him.

Everybody agree on the fact that on being called, the person being called himself turns towards (the caller) and engages in actions desired by the caller. Similarly, in the said *mantra*, Śrī Bhagavān engages in bringing about His *premā*.

As there is no difference between Śrī Bhagavān and His name, in the same way there is no difference between Him and His body, which means He is the essential nature of the Name as well as of the Form, as all *śāstras* confirm.

Therefore, when there is an appearance of *premā* towards the essential forms of either the Name or the Form, it simultaneously appears towards both of them – there is no doubt about this. In non-difference (between two objects) the object stated as non-different is non-different from the original object. This is a logically accepted *siddhānta* (7.3)

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*catur-yuge bhaved bhaktir muktiś caiva catur-yuge
tena nāmāni catvāri catvāri kṛṣṇa-rāmayoḥ
bhakti-sādhanataḥ pāpa-nāso'tha mukti-sādhanāt
tatrobhayatra nāmāni hareś catvāri nāmataḥ
sambodhana-padaṁ śrutvā prabhus tatra samāgataḥ
kiṁ prārthate bhakta-janais tad eva dātum udyataḥ
etair na prārthyate kimcin nāma-śravaṇa-yogataḥ
vaset teṣāṁ ca hṛdaya ittham-bhūta-guṇo hariḥ
|| 4 ||*

In the four yugas starting with Satya, both *bhakti* and *mukti* are strived for. Following this, the names of Śrī Kṛṣṇa and Śrī Rāma are both given in the *mantra* four times.

Destruction of sins occurs in *bhakti-sādhana* with the name Kṛṣṇa, as well as in *mukti-sādhana* with the name Rāma. It follows that the name Hari, that destroys sins, comes four times with one and four times with the other, resulting eight times altogether.

When the Lord hears the collection of His names being addressed to Him in sequence, He goes to that place where devotees perform *japa* of His names in the prescribed manner to find out what their prayer is, having resolved to grant them the fruits of all their desires.



However, devotees do not have desires. As they are completely satisfied with the grand fruit of *bhakti*, they do not pray for anything else apart from the service to the lotus feet of the Lord.

Knowing this, and hearing the said names, the Lord resides in the hearts of His devotees for a long time. Such are the wonderful qualities of Śrī Bhagavān, Who is not interested in anything else but *bhakti*. (7.4)

*mantra mukti-vidhānārtham rāma-nāma-niyojitam
dvayor virodhāt bhaktānām vidheyam kiṁ tad ucyatām
ādau bhaktyā bhaven muktiḥ saṁsāra-ccheda-kāriṇī
tathā bhāgavatī bhaktiḥ prema-lakṣaṇa-lakṣitā*

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tathā ca—

na vinā bhakti-yogena muktiḥ syād bhava-sāgarāt
tām rte premadā bhaktir na kadācit prabhoḥ pade
avidyā sukha-duḥkhānām vināśād vidyayā yutaḥ
jīvan-muktaḥ sa vijñeyaḥ prema-bhakti-parāyaṇaḥ
amunā manunā caitat sādhyā-sādhana-tatparaḥ
॥ 5 ॥

In the granthas such as Padma-Purāṇa, the name of Śrī Rāma has been associated with the expression *tāraka* ('He Who liberates') while the name of Śrī Kṛṣṇa has been linked to *pāraka* ('He Who pleases'): "From *tāraka* originates *mukti* and from *pāraka* *prema-bhakti*."

In other words, liberation is achieved from Śrī-Rāma-nāma and devotion from Śrī-Kṛṣṇa-nāma. Thus, Rāma's name has been included in the *mantra* for achieving *mukti*.

However, *bhakti* and *mukti* are two opposing phenomena. *Bhakti* is service done to Śrī Bhagavān with a favourable tendency, whilst *mukti* means essential oneness with Brahman. Without differentiated knowledge, *sevya-sevaka-bhāva* or the relation of the servant and the served is not possible.



With these two phenomena having such a contradictory nature, what is to be done by the devotees? On getting inquired by a disciple thus, the guru gives the *siddhānta* to answer the query.

Firstly, the *sādhaka* associates with saintly people and then, gradually, on account of Śrī Bhagavān's mercy, *bhakti* appears in his heart. This is *sādhana-bhakti* in form of inspiration.

Its concomitant fruit is *anartha-nivṛtti* (cessation of unwanted things) that destroys the fetters of *samsāra*. This is the true meaning of the word *mukti*.

That *mukti* which consists of achieving essential unity is certainly opposed to *bhakti*, but the *mukti* that does away with the bondage of *samsāra* is a universal requisite because if the bondage is not cut, *bhakti* characterised by *premā* cannot manifest.

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The *svarūpa-lakṣaṇa* (essential characteristic) of *prema-bhakti* is *anya-mamatā-śūnya-mamatā* ('belongingness devoid of belongingness to anything other than Bhagavān') as supposed by works such as Śrī-Nārada-Pañcarātra. Getting liberated from such bondage, *bhakti* characterised by *premā* manifests with Śrī Bhagavān as its object.



In this regard, those well-versed (in *sāstra*) have said as follows: Without depending on the yoga or *upāya* (means) in the form of *bhakti*, *jīvas* cannot get liberated from the ocean of *samsāra* that is difficult to cross. When there is no liberation, there is no manifestation of *prema*-giving *bhakti* unto the lotus feet of Śrīman Mahāprabhu. Quite the contrary, *jīvas* remain in their bound condition in the fetters of *samsāra* for a long time.

However, through the aforementioned *mantras*, the *sādhaka* gets fully intent on the *sādhana* of the object of *mantra-sādhyā*; then, gradually, under the influence of *parā-vidyā* (spiritual knowledge) and through *tattva-jñāna* (knowledge of Absolute Reality), he destroys *avidyā* produced by *māyā*, as well as *samsāra* characterised by pleasure and pain that come from ignorance, gets established in *parā-vidyā* whose nature is *viśuddha-sattva* and attains *prema-bhakti* to Śrī Bhagavān.

Then, the *sādhaka* being immersed in *prema-bhakti* and in the condition of *jīvan-mukta* (liberated while in the body) instructs bound *jīvas* in this world by teaching them *bhakti-dharma* through the knowledge about the Supreme Reality. In the end he achieves the supreme liberation obtaining the body of the Lord's associate, and accomplishes his purpose.

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Thus it is an unavoidable duty for humankind to engage in the *sādhana* of the *sādhya* in the form of *premā* by taking refuge in this *mahā-mantra*. (7.5)

--taken from *Bhakti-Candrikā*, verses 7.3-5, accompanied by translation-commentary by Śrī Haridās Śāstrī Mahārāj;--images from deviantart.com, archive-feedblitz.com & facebook.com

ŚRĪ KṚṢṆA-SANDARBHA: PREFACE (4)

posted by New Śrī Haridās Nivās, Spain



Works by Śrī Jīva Gosvāmī

Ṣaṭ-Sandarbha, Sarva-Saṁvādinī, Śrī-Hari-Nāmā-mṛta-Vyākaraṇa, Sūtra-Mālikā, Dhātu-Saṁgraha, Bhakti-Rasāmṛta-Śeṣa, Śrī-Mādhava-Mahotsava, Śrī-Gopāla-Campū, Saṁkalpa-Kalpa-Vṛkṣa, Śrī-Gopāla-Virudāvalī, commentary on Śrī-Gopāla-Tāpanī, commentary on Brahma-Saṁhitā, commentary on Rasāmṛta-Sindhu, commentary on Ujjvala-Nīlamaṇi, Gāyatrī-Bhāṣya, Krama-Sandarbha, Bṛhat-Krama-Sandarbha, Vaiṣṇava-Toṣaṇī, Śrī-Rādhā-Kṛṣṇārcana-Dīpikā, Śrī-Rādhā-Kṛṣṇa-Kara-Pada-Cihna-Samāhṛti and others.

About his life

Śrī Jīva Gosvāmī is the author of the famous *bhakti-granthas* that present the philosophy of Śrī Kṛṣṇa Caitanya. He gave clues about his life in the summary of the commentary on Śrīmad-Bhāgavatam called Laghu-Vaiṣṇava-Toṣaṇī:

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Sarvajña, the best of Kārṇāṭa *brāhmaṇas*, was famous by the name Jagadguru. He was also the king of that place. He was proficient in all *śāstra*, and was a Yajurvedī *brāhmaṇa* of Bharadvāja *gotra*.

Sarvajña's son Aniruddha was an excellent and greatly renowned scholar of Yajurveda. His two sons called Rūpeśvara and Harihara were experts in both *śāstra* and military arts. After Harihara seized the kingdom handed down by their father, Rūpeśvara lived in its eastern part.

His son called Padmanabha, who was endowed with (beautiful) form, qualities, knowledge etc, set up his residence in the village of Navahaṭṭa (Naihāṭi). He had eight daughters and five sons. His youngest son's name was Mukunda.

Mukunda's son Kumāradeva was firmly established in most excellent conduct. When *dharma* got ruined in Naihāṭi, he settled in Vāklā Candradvīpa.

Among Kumāradeva's various sons, Sanātana, Rūpa and Anupama were famous. On getting separated from their father, they lived in the house of their maternal uncle in a village called Sākurmā which was situated in the vicinity of the Gauḍa kingdom, pursuing their education there.

Then, in the due time, Sanātana and Rūpa acquired a post of ministers under the Gauḍa king Husain Sāh, and were adorned with the names Śākar Mallik and Davīr Khās, respectively. Śrī Jīva was Anupama's son.

Śrī Jīva was separated from his father already in the childhood. And it was right from his childhood that he was attached to Śrī Bhagavān. Averse to playing like other boys, he would worship Śrī Kṛṣṇa with flowers, sandal paste and similar articles.

It is said in *Bhakti-Ratnākara* (1.719):

*śrī jīva bālak kāle bālaker sane
śrī-kṛṣṇa sambandha vinā khelā nāhi jāne
kṛṣṇa balarāma mūrti nirmāṇa kariyā
karitena pūjā puṣpa candanādi diyā*

When Śrī Jīva was only a boy, he avoided playing with his friends or other activities which had no connection with Kṛṣṇa. He would make *mūrtis* of Kṛṣṇa and Balarāma, and worship them with flowers, sandal paste and similar articles.

When Śrī Rūpa and Sanātana, inspired by Śrī Caitanya Deva, employed their very selves in work beneficial for *jīvas*, a very strong distaste for mundane things arose in Śrī Jīva.

Bhakti-Ratnākara depicts it this way:

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*nānā ratna bhūṣā paridhey sūkṣma vās
apūrva śayan śayya bhojan vilās
e sab chāriḷ kichu nāhi bhāy cite
rājyādi viṣay vārtā nā pāre sunite*

Without any fear in his mind, Śrī Jīva gave up various ornaments, beautiful garments and dresses, sleeping in comfortable beds and enjoying food. He would not listen to discussions of politics or worldly matters.

Being gradually drawn to Śrī Rūpa and Sanātana Gosvāmīs, who resided in Vṛndāvana, Śrī Jīva's mind was not fixed on the house. One day, on seeing Śrīman Mahāprabhu in a dream, he hastily said to his relatives: "I am going to Navadvīpa to study." On this pretext he left Vāklā Candradvīpa and went to Navadvīpa. Arriving at the place of Śrīvās, he obtained the mercy of Śrī Nityānanda Prabhu.

*nityānanda prabhu mahā-vātsalya vihval
dharilā śrī-jīva mātḥe caraṇ yugal*

Bhakti-Ratnākara 1.675

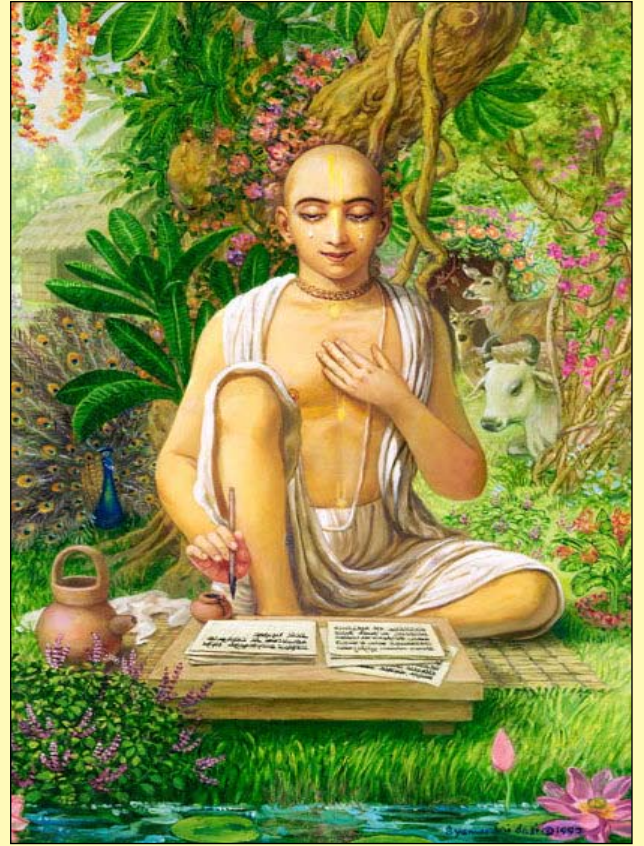
Overcome by great vātsalya, Nityānanda Prabhu placed His lotus feet on Śrī Jīva's head.

Śrī Nityānanda Prabhu said, 'I have come here from Khaḍadah because of you. Stay in Navadvīpa for some days and then depart for Vṛndāvana.' Obtaining Śrī Nityānanda Prabhu's instruction, Śrī Jīva went from Navadvīpa to Kāśī, and after studying śāstra there he went to Vṛndāvana, taking shelter of Śrī Rūpa and Sanātana's lotus feet.



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Śrī Jīva was a person endowed with otherworldly talent. His achievement will grace the human society for a long time.



This *grantha* Śrī-Kṛṣṇa-Sandarbha is accompanied by the commentary Sarva-Saṁvādinī, written by Śrī Jīva, which contains the following topics:

- 1) deliberation on *avatāra-tattva*, 2) refutation of the idea that Śrī Kṛṣṇa is *avatāra* of a hair, 3) Śrī Kṛṣṇa is Svayam Bhagavān, superiority of Śrī Kṛṣṇa's name, 4) absolute confidentiality of Śrī-Kṛṣṇa-bhajana, 5) marks on His lotus feet, 6) absolute superiority of Śrī-gopī-bhajana, and other topics.

--taken from the Preface to Śrī Kṛṣṇa-Sandarbha written by Śrī Haridās Sāstrī Mahārājī; --images from devoteesvaishnavas.blogspot.com & gaudiyahistory.com (2x)

BEING FREE FROM ENVY

posted by New Śrī Haridās Nivās, Spain

The Pāramahamsya-Samhitā (another name of Śrīmad-Bhāgavatam) describes the person who is qualified (*adhikārī*) to perform the *uttama-dharma*. In it, too, internal activity is emphasized. Without internal purity, or the purity of the mind, external symbols only lead to undesirable phenomena (*anarthas*). Thus, it is only by internal *sādhanā* that one can truly become qualified.

The following part of the verse from Śrīmad-Bhāgavatam (1.1.2) refers to such a qualified person:

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projjhita-kaitavo'tra paramo nirmatsarāṇām satām

projjhita = pra + *ujjhita*, completely uprooted;

kaitava = the tendency to cheat.

This indicates that such a person does not have even the slightest inclination for liberation, only the desire to do *sevā*. This is not the path of doing business, exchange, barter, or trade.

A self-centered and arrogant person only desires to enjoy and, as a result, is continually caught in the stream of birth and death. A person with the knowledge of the truth, however, attempts to free himself from this cycle.

For that one needs to internalize the following two notions:

First: not to harbor thoughts such as “If I keep doing *upāsana* (service and worship), I will get liberation even if I don't want it” as that reflects an underlying desire for liberation.

Second: to be genuinely saintly, that is, to be free from envy (*nirmatsara*) as well as anxiety and hankering for the wealth of others.

Such truly saintly persons feel the pain of others and become very unhappy when they see their miseries whereas those who are like hunters rejoice in others' distress.

Similarly, a virtuous person feels happiness upon seeing the happiness of those around him while other people find this extremely difficult. Nevertheless, such saints who genuinely feel this way are very rare.

By contrast, an ungrateful person may receive a favor from another, but when by virtue of destiny is put in a miserable situation by the latter, he forgets the earlier favors and develops hatred and enmity towards him. Such a person who despite being endowed with a good family and wealth always considers himself miserable and unhappy is surely an abode of envy and hatred (*matsara*).

Sometimes, one may receive a favor or help from an individual who usually gives one trouble. Although such an occasion may be rare, a grateful person always appreciates and acknowledges such a favor and owing to it, he praises and speaks favorably of that individual. He forgets or ignores the earlier distress that he has received, or considers that trouble as having risen from his own shortcomings. Such a person is never distressed by the various miseries of this *samsāra* and is truly *nirmatsara*.

Being completely free from the tendencies to seek enjoyment or liberation and possessing *sevā-bhāva*, or the desire to serve, which includes sincerely empathizing with the happiness and misery of others, is the *sthāyi-bhāva* or basic mood of *kevalā bhakti* (exclusive devotion).

To achieve such a state of mind, heart or consciousness, it is necessary to perform *mānasika-sādhanā*. Here, it is essential to observe the rules of *yama* and *niyama*. Without *sādhanā* involving these, it is not possible to attain liberation and *sevā-bhāva*.

Although *yama* and *niyama* are not described explicitly in *ramyā upāsana*, they are implicitly present in its limbs such as *śravaṇa* or *kīrtana*, and thus also in *sevā-bhāva*. If *yama* and *niyama* are not observed in a person who appears to be doing *sevā* and having *sevā-bhāva*, it must be understood that his *sādhanā* is not alright.



--taken from *Dina-Candrikā*, pp.40-42, by Śrī Haridās Śāstrī Mahārāj, --image from artabandoned.com

uttamā-bhakti-sudhā-laharī

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