

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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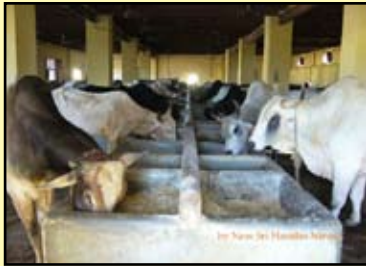
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WHAT MAKES GO WORSHIPABLE?

posted by Murāri dās, Argentina



People in India honor and worship Go, but why? What is so special about Go? What makes them so worshipable? What makes one actually worshipable? We do know that it is one's

guṇas (qualities) and karmas (actions) that make one worshipable, but what kind of qualities and what kind of actions?

"The quality of doing good to others and desiring their welfare makes one worshipable; the greater this quality in one, the more worshipable one becomes." (Mahārājī's Dina-Candrikā, p. 12)

"Real worship involves honoring an individual who possesses the quality of genuinely working for the welfare of others." (Mahārājī's Dina-Candrikā, p.15)

etāvān avyayo dharmah / puṇya-ślokair upāsitaḥ
yo bhūta-śoka-harṣābhyām / ātmā śocati hṛṣyati

"If one is unhappy to see the distress of other living beings and happy to see their happiness, his Dharma is appreciated as imperishable by exalted persons of high reputation." (ŚB 6.10.9)

aṣṭādaśa purāṇeṣu vyāsasya vacana-dvayam
paropakārah puṇyāya pāpāya parapīdanam

"In all 18 eighteen Purāṇas, Vyāsa has two things to say. To achieve puṇya (piety), work for the welfare of others. To achieve pāpa (sin), cause pain to others."

(quoted from Scriptural Prohibitions on Meat-eating, Śrī Gadādhara-Gaurahari Press, p. 9)

dhāraṇād dharmam ity āhur

"Dharma is that which sustains all, protects all, nourishes all." (Mahābhārata, Śānti-Parva, ch. 109)

dharmena pāpam apanudati

"By following dharma, one eradicates sin." (Mahā-Nārāyaṇa Upaniṣad 15.7)

"Working for the welfare of all is the highest form of dharma."

(Gurudeva darśana, uttama-bhakti.org forum, Questions and answers, Worship of Govardhana Śīla)



It follows that the two most outstanding qualities of dharma are paropakārī, that is to say, working for the welfare of others, and niraparādhī, acting without committing any

offense or pain to any living entity. The creator of this world gives a perfect example of being niraparādhī and paropakārī by creating a special creature, an ideal, to show these qualities in the full extent. This creature is called Go.

Go work for the welfare of others (paropakārī), in that they nourish and sustain all creation, and they act without committing violence to anybody (niraparādhī).



Go plow the field for crops, give milk, *ghee* (clarified butter), curd, butter etc. They provide dung which is traditionally used as cooking fuel, as a purifying agent, as a building material as well as thermal insulator; their urine is

used for different medicinal uses. With these activities *Go* support life in goodness (*sattva-guṇa*).

“They are refuge of all creatures.”
(*Mahābhārata, Anuśāsana Parva*)

Here someone could ask that if other species of cattle also produce these useful articles, why do the Vedas give more importance to *Go*? The answer is: Everything which *Go* produce is *pavitra* (pure). In fact, only the dung and urine of *Go* are pure, other breeds do not share this quality.

gāvah pañca pavitrāṇi

“The five products from *Go* are pure (milk, yogurt, *ghee*, dung and urine).” (ŚB 8.8.11)

“Out of 84 lakh life forms mentioned in the scriptures, *Go* is the Only being whose waste, i.e., dung, purifies the *sanctum sanctorum* of a temple” (*Scriptural Prohibitions on Meat-eating*, p. 57)

“The *ghee* made from milk of *Go* should be used for holy purposes like *yajñas*, sacrificial fires and lamps” (*Scriptural Prohibitions on Meat-eating*, p. 56)

“All (the products) of *Go*, viz. urine, dung, milk, curd, *ghee*, which are pure, purify the entire world. Sin does not remain in the body on eating (or drinking) these. Therefore the religious people always eat (or drink) *ghee*, curd and milk. The product of *Go* is the best of all things, is desirable and is most auspicious. He, in whose mouth there is no food (containing the product of a *Go*), has a stinking figure.” (*Padma-Purāṇa, Śṛṣṭi-Khaṇḍa*, ch. 48. 136-138)

“Nor (that) of goats and buffalo-cows; (The milk) of sheep, camels, and of one-hoofed animals must not be drunk under any circumstances. Nor (that) of animals from whose udders milk flows spontaneously, of those that bring forth twins, and of those giving milk while big with young; Nor the milk of a *Go* whose calf is dead or separated from her.” (*Gautama-Dharma Sūtras*, Ch. XVII, verses 23-26)

These products do not cause any damage (diseases etc) because they are in the quality of *sattva-guṇa* (goodness). They do quite the opposite because goodness is conducive to knowledge and from knowledge comes happiness and realization of truth:

āyuh-sattva-balārogya-sukha-prīti-vivardhanāḥ rasyāḥ snigdhaḥ sthirā hr̥dyā āhārāḥ sātṭvika-priyāḥ

“Foods which prolong life span, and increase will, strength, immunity to disease, happiness and appetite, and which are tasty, mild, substantial, and beneficial are attractive to those in *sattva-guṇa*.” (BG 17.8)

ūrdhvam gacchanti sattva-sthā

“Those situated in the mode of goodness gradually go upward to the higher planets.” (BG 14.18)

sattvāt sañjāyate jñānam

“Knowledge arises from *sattva*.” (BG 14.17)

teṣām āditya-vaj jñānam prakāśayati tat param

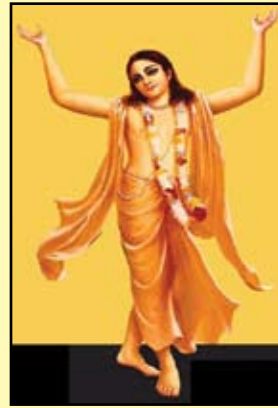
“That knowledge, like the sun, reveals the Supreme.”
(BG 5.16)

Thus we can see that *Go* are special and worshipable because of the two main qualities – being inoffensive and working for the welfare of others, producing articles in *sattva-guṇa* which, unlike in other species, are pure. We will continue talking about their special qualities in future issues of Laharī.

--“ghee” picture taken from nafeesablog.blogspot.com/es

ŚRĪ CAITANYA’S POSITION ON WOMANKIND

posted by New Śrī Haridās Nivās



When Nandanandana of Śrīmad-Bhāgavatam saw the manner in which the *gopīs* of Vraja served and loved Him, He conceded defeat and proclaimed very loudly to be forever in doubt with them. But as if that was not enough, He became so greedy that thinking “What is Rādhā’s *premā* like?”, “What is My sweetness like because of that *premā*?”, “What is the nature of the happiness she is always absorbed in?” He became Śrī Gaurāṅga, the One delightful of His own names; and the devotees celebrated Him with these words: “Glory to Him Whose body has the complexion of His beloved, Glory to Him Who is absorbed in the mood of His lover”.

In God’s creation, all beings have two kinds of moods by nature: *viṣaya-bhāva* (mood of being the object of someone’s love, care, support etc, i.e. being the one who is loved, cared of, supported etc) and *āśraya-bhāva* (being the repository or container of

love, care, support, i.e. being the one who loves, cares, supports etc). (Translators' note: For example, if a person is sitting on a chair, then the person is the *viṣaya* while the chair is the *āśraya*.) All people in this animate world deal with one another only on the basis of this relationship. However, in the course of time, *viṣaya* perplexes the importance of *āśraya*, and becoming centred in themselves, such people increase the burden of the Earth. Instead of being *viṣaya* and *āśraya*, they get absorbed in the concept of being enjoyers (*bhoktā*), while considering others to be enjoyed (*bhogyā*).

All the living entities, together being called the *ce-tana-tattva* (the conscious principle), take shelter in the *āśraya-tattva* (principle of *āśraya*). Of this *āśraya-tattva*, womankind is the chief. In the times of Śrī Mahāprabhu's appearance, the world belonged to men, and the women were in a very unfortunate condition, being fearful of them. Although the law-makers of *dharma* censured selling of girls, they did praise the practice of *kanyādān* (the custom where the father bestows his virgin daughter as a gift to the groom during the marriage ceremony; technically, the girl no more belongs to the father but becomes a property of the groom).

As a result, women who had unlimited auspicious qualities expressed by such words as "mother" (*jananī, mā*) or "lady of the house" (*gṛhiṇī*) had a status that was of utter disregard in human society. In fact, the quality of appreciating (these) good qualities was not at all present in the hearts of men.

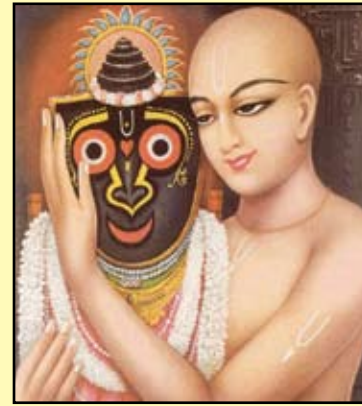
In the field of spirituality, it was man alone who had the sole authority to become a *sādhu* or a *dhārmic* person. Although it was proclaimed that men were born of as well as nourished and reared by women, men became *sādhus* while women were stigmatised by words such as "*māyā*" or "*piśācī*" (demoness). In the field of poetics, learned *pandits* applied all their talents and imagination in giving exquisite descriptions of the female body and body parts, and the words "*rasa*" and "*śṛṅgāra*" became well known in connection with enjoying women.

It was in these times that Śrī Kṛṣṇacandra appeared as Śrī Gaurāṅga, having a body that was permeated with the mood of Śrī Rādhā, the embodiment of *āśraya-tattva*. He indeed was the very first *avatāra* Who appeared only for the purpose of relishing the mood of a woman. The general explanation given as the cause for appearance of all the other *avatāras* was only to subdue the wicked, to protect the saintly persons or to reestablish *dharma*.

He made poetic literature, amorous sciences and fine arts free of blemishes, and in the field of spirituality made *śṛṅgāra rasa* (conjugal *rasa*), more specifically that of paramourship, extremely pure and clear of dirt. He also pulverised the male ego, teaching again and again to revere the feet of women: "I repeatedly pay obeisances to the dust of the feet of women from Nanda's Vraja" (ŚB 10.47.63). He made explicit the process of giving up the mundane sensual *rasa*, too.

Although He Himself left His sleeping *dharmapat-nī* (spouse who was accepted as per the precepts of *dharma*) in order to take *sannyāsa*, and was incessantly intimidating that touching a woman was like death, still He was taking alms only from the hands of women.

What more can be said? While in the assembly of multitudes of people, taking *darśan* in front of Śrī Jagannāthadev, He was holding a lady from Orissa on His shoulders and was standing like that for a long time. He told off those who out of reverence for Him wanted to bring her down. On the other hand, that woman struggled this way and that way and making Śrī-



man Mahāprabhu's body a ladder, climbed up and placing her feet on His shoulders stood there. Because of her being a devotee, both the touch of her feet and the opportunity to bear her weight were very pleasing to Him. While telling off His followers, He asked them not to bring her down and let her take *darśan* of Śrī Jagannāthadevji to her full satisfaction, remarking that "Lord Jagannāth has not bestowed so much eagerness upon Me" (CC Antya 14.28).

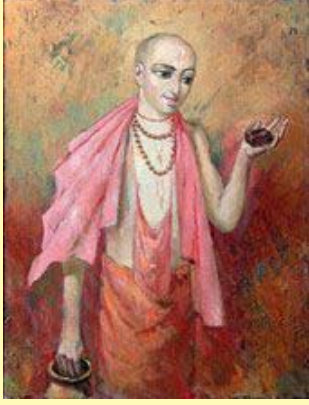
Amongst all kinds of worship, He gave the highest position to the *ramyā upāsanā* (pleasant meditation on the beloved) that was performed by the married women of Braja who were completely filled with the deepest devotional mood. He uprooted any conception of the possibility of attaining *braja-bhāva* without following the devotional mood of the *gopīs* of Braja, saying "With *kāma* being present, *preṃā* will not arise without the *bhāva* of the *gopīs* of Braja."

--taken from Śrī Haridās Śāstrī Mahārājī's "śrīmad-bhāgavatīy uttamā bhakti kā nirūpaṇam", pp. 4-6

--pictures taken from harekrishna.com

ŚRĪMAD RAGHUNĀTHA DĀSA GOSVĀMĪ'S

MANAḤ-ŚIKṢĀ



*gurau goṣṭhe goṣṭhālayiṣu sujane bhū-sura-gaṇe
sva-mantrē śrī-nāmnī vraja-nava-yuva-dvandva-smaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarām
aye svānta bhrātaś caṭubhir abhiyāce dhr̥ta-padaḥ*

O mind! O brother! Taking hold of your feet, I humbly pray to you with sweet words: Give up all pride and having surrendered yourself, quickly develop unprecedented loving attachment for Śrī Gurudeva, Śrī Vraja-dhāma, the residents of Vraja, the Vaiṣṇavas, the *brāhmaṇas*, your (*dīkṣa*)-*mantras*, the holy names of the Lord, and for remembering Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful divine couple of Vraja. (1)

*na dharmam nādharmam śruti-gaṇa-niruktam kila
kuru vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu
śacī-sūnum nandīśvara-pati-sutatve guru-varaṁ mu-kun-
da-preṣṭhatve smara param ajasraṁ nanu manaḥ*

O mind! Do not engage in *dharma* or *adharma* mentioned in the *śrutis*. Rather render plentiful loving service to Śrī Śrī Rādhā-Kṛṣṇa here in Vraja, for the *śrutis* have ascertained Them to be the supreme worshipable and the highest truth. Always meditate on Śrī Śacī-nandana Śrī Caitanya Mahāprabhu as non-different from the son of Śrī Nanda Mahārāj. Always remember Śrī Gurudeva as most dear to Śrī Mukunda. (2)

*yadiccher āvāsam vraja-bhuvi sa-rāgaṁ pratijanur
yuva-dvandvam tac cet paricayitum ārād abhilaṣeḥ
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api sphu-
taṁ premṇā nityaṁ smara nama tadā tvaṁ śṛṇu manaḥ*

Oh mind! Hear me! If you want to live with loving attachment in Vraja, desiring to obtain the direct service of the sweet couple Śrī Śrī Rādhā-Kṛṣṇa, then in this very life always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, and all the other associates of Śrī Caitanya. (3)

*asad-vārtā-veśyā visrja mati-sarvasva-hariṇiḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilanīḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-mañidau tvaṁ bhaja manaḥ*

Oh mind! Abandon the prostitute of mundane conversations that removes all discrimination. Don't listen to the talk of liberation that, like a tigress, will swallow everything. Leave the attachment to Śrī Nārāyaṇa, the love of Lakṣmī, which takes one to Vaikuṅṭha. Only adore Śrī Śrī Rādhā-Kṛṣṇa, Who share the gem of Their love with Their devotees. (4)

*asac-ceṣṭā-kaṣṭa-prada-vikāṭa-pāśālibhir iha
prakāmaṁ kāmādi-prakāṭa-patha-pāti-vyatikaraiḥ |
gale baddhvā hanye'ham iti bakabhid-vartmapa-gaṇe
kuru tvaṁ phutkārān avati sa yathā tvāṁ mana itaḥ*

Lust, anger etc are the bandits that attack one on the manifest path of material life. They are tying my neck with a terrible rope made from the acts that are centred on ephemeral objects that give pain and fear, and in this way they are killing me. Oh mind! In a loud voice, call the Vaiṣṇavas who protect the path of *bhakti* of Śrī Kṛṣṇa, the killer of Bakāsura! Upon hearing your cries they will surely protect you. (5)

*are cetaḥ prodyat-kapāṭa-kuṭināṭi-bhara-khara-
kṣaran-mūtre snātvā dahasi katham ātmānam api mām
sadā tvaṁ gāndharvā-giridhara-pada-prema-vilasat-su-
dhāmbhodhau snātvā tvaṁ api nitarām mām ca sukhaya*

Oh mind! Why are you scorching me bathing us in the urine that is trickling from the stout donkey of deception and hypocrisy? Fill us with constant happiness by bathing us in the ocean of nectar of *premā* for the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa. (6)

*pratiṣṭhāsā dhṛṣṭyā śvapaca-ramaṇī me hṛdi naṭet
katham sādhu premā spṛṣati śucir etan nanu manaḥ
sadā tvaṁ sevasva prabhu-dayita-sāmantam atulaṁ
yathā tāṁ niṣkāśya tvaritam iha taṁ veśayati saḥ*

O mind! How can pure *premā* touch my heart as long as the outcaste woman (*caṇḍālīnī*) of desire for prestige is shamelessly dancing there? Therefore, always serve Gurudeva and Vaiṣṇavas, the unequalled dear ones of the Lord. By doing so, Śrī Kṛṣṇa will rapidly banish this outcaste woman and make the *premā* enter your heart. (7)

*yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā
yathā mahyaṁ premāmṛtam api dadāty ujvalam asau
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām
tathā goṣṭhe kākvā giridharam iha tvaṁ bhaja manaḥ*

O mind! Serve with humility Śrī Giridhārī here in Vraja. By this He will become pleased, and although I am a wicked person He will destroy my bad character, will bestow luminous *premā* on me, and will engage me in the service of Śrī Rādhikā. (8)

*mad-īśā-nāthatve vraja-vipina-candram vraja-vane-
svarīm man-nāthatve tad-atula-sakhīve tu lalitām
viśākhām śikṣālī-vitarana-gurutve priyasaro-
girīndrau tat-prekṣā-lalita-ratidatve smara manah*

O mind! Remember Vṛndāvanacandra Śrī Kṛṣṇa as the master of Śrī Rādhā, Vṛndāvaneśvarī Śrī Rādhā as my *svāminī*, Śrī Lalitā as the peerless friend of Śrī Rādhā, Śrī Viśākhā as the guru who gives all instructions, and Śrī Rādhākuṇḍa and Girirāja Govardhana as those who grant *darśan* of Śrī Śrī Rādhā-Kṛṣṇa and bestow loving attachment for Their amorous plays. (9)

*ratim gaurī-līle api tapati saundarya-kiraṇaiḥ
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ
vaśīkārāiś candrāvali-mukha-navīna-vraja-satīḥ
kṣipaty ārād yā tām hari-dayita-rādhām bhaja manah*

O mind! Immediately worship Śrīmatī Rādhikā, the beloved of Śrī Kṛṣṇa who inflames Śrī Ratidevī, Śrī Gauridevī, and Śrī Lilādevī by the rays of her beauty; who vanquishes Śacī (Indrāṇī), Lakṣmī and Satyabhāmā by her good fortune, i.e. by the abundance of her lover's love; and who dissipates the pride of the chaste young girls of Vraja, headed by Candrāvalī, by her ability to bring Śrī Kṛṣṇa under her control.

*samam śrī-rūpeṇa smara-vivaśa-rādhā-giri-bhṛtor
vraje sākṣāt-sevā-labhana-vidhaye tad-guṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam
dhyān nītyā govardhanam anudinam tvam bhaja manah*

O mind, in order to attain the direct service of Śrī Śrī Rādhā-Giridhārī, Who are always overcome by transcendental love, and Who are accompanied by Śrī Rūpa Gosvāmī and Their eternal associates, drinking the (following) *pañcāmṛta* as prescribed, one should daily worship Śrī Govardhana. This *pañcāmṛta* consists of: 1) worshiping Them, 2) calling Them and narrating Their names, forms, qualities and pastimes, 3) meditating on Them, 4) listening to Their names, forms, qualities and pastimes, and 5) offering Them obeisances.

*manah-śikṣā-daikādaśaka-varam etan madhurayā
girā gāyaty uccaiḥ samadhigata-sarvārthayati yah
sayūthah śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate*

He who following Śrī Rūpa and his associates loudly sings these eleven excellent instructions to the mind in a sweet voice with full understanding of their meaning, will obtain the matchless gem of worshiping and serving Śrī Śrī Rādhā-Kṛṣṇa in the forest of Gokula.

--translated according to the Hindi translation-commentary by Śrī Haridās Śāstrī Mahārājī, as published in *Bhakti-Sarvasoam*, pp. 116-120. Posted by New Śrī Haridās Nivās --picture taken from gopinathmath.wordpress.com

THE SĀDHANĀ OF SEEING ONENESS BETWEEN THE WORLD AND ONE'S IṢṬA-DEVATĀ

posted by New Śrī Haridās Nivās



One must attempt to see everything in this world with the same vision that one adopts with one's *iṣṭa-devatā*. That is to say, one's attitude towards all beings must be the same as that which one has

with one's beloved deity. Śrī Viṣṇu resides in every *jīva*; thus, he who does the worship of Viṣṇu without knowing or acknowledging this is a great sinner.

Indeed, such activity is equivalent to that of a person who offers respect to someone by touching his feet with one hand, and at the same time harms him by throwing a brick at him with the other. *Dharma* is that which has a provision for respecting every living entity. One who lacks such faith is called a *dharma-dhvajī* – a hypocrite or an impostor.

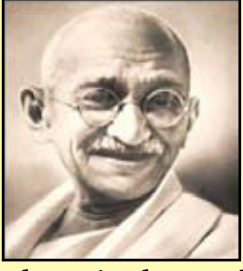
The meaning of *upāsana* is regarding and behaving towards all living beings in the same respectful manner as one would towards one's deity. Praising, worshiping and acting favorably to someone with the desire to gain something in return from him obstruct the pursuit of true knowledge. Hence, to direct individualistic praise or condemnation towards a particular person with such motivation must be avoided. Rather, the scriptures urge us to view the world through the eyes of true reality (*tattva-dṛṣṭi*).

Therefore, he who wishes to seriously pursue *dharma* must take to the spiritual path (*nivṛtti-mārga*) where one should never idolize an individual engrossed in material profit, fame and worship, however well endowed with good qualities and discipline he may be; rather the association and philosophy of such a person must be completely abandoned.

--taken from Mahārājī's *Dina-Candrikā*, p. 37

GĀNDHĪJĪ ON COW PROTECTION

--posted by Āditya dās, Israel



In my opinion the economic side of the cow question, if it is properly handled, automatically provides for the delicate religious side. Cow slaughter should be and can be made economically impossible, whereas unfortunately of all the places in the world it is the sacred animal of the Hindus which has become the cheapest for slaughter. To this end I suggest the following:

- (1) The State should in the open market buy out every cattle offered for sale by outbidding every other buyer.
- (2) The State should run dairies in all principal towns ensuring a cheap supply of milk.
- (3) The State should run tanneries where the hides, bones, etc., of all dead cattle in its possession should be utilised and should offer to buy again in the open market all private-owned dead cattle.
- (4) The state should keep model cattle-farms and instruct people in the art of breeding and keeping cattle.
- (5) The State should make liberal provision for pasture land and import the best experts in the world for imparting a knowledge of the science of cattle to people.
- (6) There should be a separate department created for the purpose and no profit should be made in the department, so that people may receive the full benefit of every improvement that might be made in the different breeds of cattle and other matters pertaining to them.

The foregoing scheme presupposes the State upkeep of all old, maimed and diseased cattle. This no doubt constitutes a heavy burden but it is a burden which all states but above all a Hindu State, should gladly bear.

My own study of the question leads me to think that the running of scientific dairies and tanneries would enable the State to cover the expenses of the upkeep of cattle, that have become economically useless, apart from the manure they yield, and to sell at market rates leather, leather goods, milk and milk products, besides many other things that can be manufactured from dead cattle and which today, owing to want of scientific knowledge or false sentiment, are practically going to waste, or from which greatest advantage is not received. (Young India, dated 7-7-1927)

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The Congress was holding its annual session in Madras in December, 1927. We were staying in the house of Shrinivasa Iyengar. Our host prepared a draft-resolution concerning Hindu-Muslim unity

and brought it to Bapu for his approval. Bapu has at that time withdrawn from active politics and was devoting himself heart and soul to khadi work. When the draft was placed in his hands, he said: "I am prepared to agree to anything, to any conditions, that will bring about a settlement between Hindus and Muslims. Where is the need to show this to me?" However, in deference to the wishes of its author, he cast a cursory look over it and said: "It will do."

Bapu went to sleep soon after evening prayer and awoke at an unearthly hour the next morning. He also awakened Mahadevbhai. Hearing their voices I, too, awoke. Bapu said: "I have committed a grave error. I did not read that draft properly last evening. I just said, without due consideration, that it was all right. But in the night, I suddenly remembered that, that draft gave a general permission to the Mussulmans to slaughter cows and the question of cow-protection was conveniently ignored! How can I bear this? If they slaughter cows, we cannot stop them by force, it is true, but we can at least win their trust by loving service and explain our point of view to them, can't we? As for me, **not even to win Swaraj will I renounce my principle of cow-protection! Go and tell those people at once that I do not accept that settlement! No matter what the consequences, I will not be a party to cow-slaughter!**"

(No Compromise on Cow-Slaughter with Muslim League by Mahatma Gandhi, Glimpse No. 78, from the 'Stray glimpses of Bapu' (Second edition, August 1960, by Kakasaheb Kalelkar, published by Navajivan Publishing House, Ahmedabad-14)

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