

॥ śrī-śrī-gaura-gadādharaṁ vijayetaṁ ॥

# uttamā-bhakti-sudhā-laharī

## Nectarean Waves of Supreme Devotion

published from New Śrī Haridās Nivās, Spain

Issue No.20, 12 March 2014, Āmalakī Ekādaśī

CONTENTS

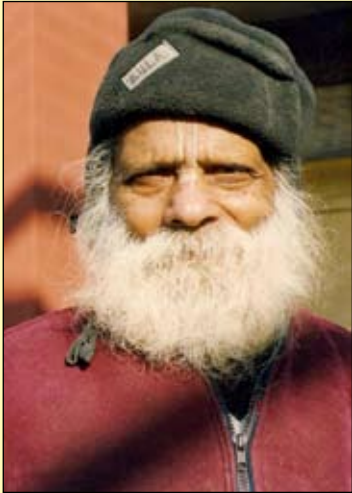
- Editorial, by New Śrī Haridās Nivās, Spain

- The Appearance of Śrī Caitanya, by New Śrī Haridās Nivās

- Kali and Adharma Speak about Śrī Caitanya, by New ŚHN



### EDITORIAL



Dear readers,  
as the auspicious day of Gaura-Pūrṇimā is drawing near, in this issue of Laharī we would like to extol the glories of Śrī Caitanya Mahāprabhu. We are sharing, therefore, some of the statements heard from Śrī Haridās Śāstrī Mahārājī about this topic:

“The internal reasons for His appearance was Śrī Kṛṣṇa’s desire to understand: the glory of Śrī Rādhārānī’s *premā*, His wondrous sweetness that She relishes through Her *premā*, and the happiness She feels when She realizes that sweetness.”

“Caitanya Mahāprabhu is *svabhajana-vibhajana-prayojana-avatāra*, i.e. He came with the purpose of distributing His worship.”

“*Uttamā-bhakti* was propagated only by Caitanya Mahāprabhu.”

“It is Caitanya Mahāprabhu only Who came and explained that process of devotion to Kṛṣṇa. In all other incarnations He comes and does not explain, He just kills the demons or at least the head of the demons. But Mahāprabhu came to

*continues in the column on the right*

give education to humanity. And that is His greatest gift and speciality that He propagated this *bhakti*. His propagation of *kīrtan* is one of the main processes, thus He is known as the father of the *saṅkīrtana* movement.”

“These teachings of Lord Caitanya are meant to give peace, happiness, progress and fearlessness in the mind of the people.”

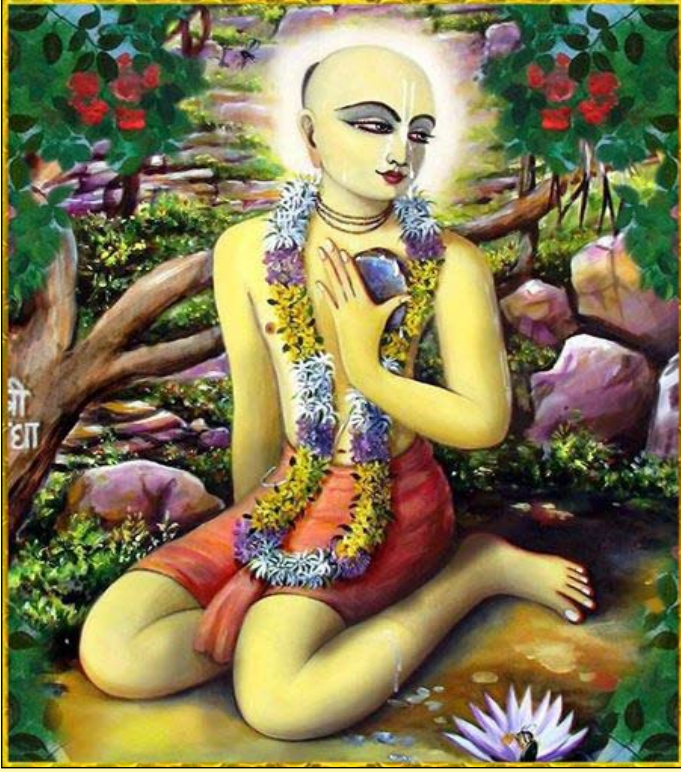
“Lord Caitanya is a special form of Lord Kṛṣṇa Himself. He has come here to distribute *prema-bhakti*. And He has come to carry out the work which was left incomplete by Lord Kṛṣṇa: to distribute *prema-bhakti*.”



*continues on the next page on the left*

“He is *bhagavat-tattva*, Kṛṣṇa Himself coming, and Rādhārānī, His *śakti*, is the *bhakti-tattva*, for she appeared in the form of Gadādhara Paṇḍit Gosvāmī.”

“Mahāprabhu has an equal vision towards women, because every human being has a right to worship the Lord and there is no discrimination in that.”



Our *ācāryas* were very skilful at poetic description, which can be seen in the two works by Śrī Kavikarṇa-pūra that we have chosen for this issue and which describe or mention Śrī Caitanya's appearance:

the passage from Śrī-Śrī-Kṛṣṇa-Caitanya-Caritāmṛtam Mahākavyam shows it by employing resonant imagery related to natural phenomena, while Śrī-Caitanya-Candrodaya-Nāṭakam does so in the conversation between personified Kali and Adharma.

Please take your time to fully relish these wonderful verses.

--images from [mantrapersonalinfinito.blogspot.com](http://mantrapersonalinfinito.blogspot.com) & [thelightofthevedas.wordpress.com](http://thelightofthevedas.wordpress.com)

## The Appearance of Śrī Caitanya

by New Śrī Haridās Nivās, Spain

Śrī Śacīdevī and Śrī Jagannātha Miśra stayed at home and nicely performed the *ghastha-dharma*. In time they had eight daughters, but all of them passed away.

Having become very unhappy, the saintly couple took shelter of the Supreme Lord's merciful lotus feet with the desire to have a son.

*continues in the column on the right*

Then, by the Parameśvara's mercy, the couple obtained a strikingly handsome son named Viśvarūpa. They became very contented, just like when a poor person acquires untold wealth.



Possessing a pleasing appearance and a glorious body, Viśvarūpa beamed like the moon. He studied only for a short time, yet crossed the ocean of all knowledge.

Though only a boy, the intelligent Viśvarūpa became learned in all the Vedas and Āgamas. Seeing his erudition and eloquence of speech, it was clear that none other than Goddess Sarasvatī became his maid-servant, always dancing on the tip of his tongue.

Then, in due time, the fair-eyed Śacī became remarkably beautiful, similar to the blooming eastern horizon just before the rising of the moon.

Fortunate Śacīdevī held a charming treasure in the beautiful nectar ocean of her womb, alike to the moon that holds a new digit.

After thirteen months elapsed in this way, the greatly auspicious month of Phālguna, which makes all the worlds happy, arrived.

Thinking, 'The Lord will now appear', Springtime, the king of all seasons, came ahead of his time, adorned by his eagerness to see Him.

Wishing to accompany her hero, the Beauty of Spring placed her foot in the forest, a foot decorated with anklets of wandering buzzing bees attracted by newly-blossoming shrubs.

Just as a brightly smiling housewife arranges her dress when going to meet her husband, in the same way the Beauty of Spring arranged her garments, thinking, 'My husband Springtime will appear.'



*continues on the next page on the left*

The Beauty of Spring showed her beautiful voice through the enchanting soft tones of naturally incited cuckoos, as well as a smile whose tenderness encompassed the abundant sweetness of fresh flowers full of juicy honey.



The Beauty of Spring tied her braided hair made of the sweetness of the *tamāla* leaves, and made the black bees and blossoming vines that were her eyebrows dance with joy.

The Beauty of Spring made her ear ornament with enticing fresh sprouts. Her beautiful eyes open, she got nicely adorned with the garlands of *lavaṅga* flowers and with the garments in form of fresh jasmine.

Next she happily decorated her *keśara*-bud breasts with scented cosmetics made of *kuṅkuma* from *aśoka* flowers and with the pollen of charming and sweet blooms, spreading thus the unlimited splendour.

Then the ten directions became bright, the sky got clear and splendid, nicely scented breezes began to blow slowly, everyone's heart blossomed, and the rivers' waters became pure.



continues in the column on the right

At that time, happily embracing the full-moon day, and again and again kissing the face of the eastern horizon as his bride, the full moon shone with great resplendence, pleasing everyone in the world.

It was springtime, the best of seasons. It was the bright fortnight, and the full-moon day, the best of days. Everything was virtuous and auspicious.

Wildly happy cuckoos were producing auspicious sounds with their sweet voices, hearing which the bees were gracefully dancing and a breeze was drifting from the south.

Bent by the burden of many bunches of flowers and by embracing each and every creeper, a breeze from the Malaya Hills began to blow, permeated with the coolness and fragrance of the lotus nectar mixed with warm water that it was carrying.

When the time came for the appearance of the all-auspicious Caitanya Deva, the world became peaceful and pure, and the darkness was defeated by His lustre.

When Bhagavān Śrī Gaurāṅga Deva appeared on the Earth, He illuminated all directions with His corporal refulgence. It was as if the risen moon and many lightning flashes had fallen on the earth.



At the time of Śrīman Mahāprabhu's appearing there was an eclipse of the moon and everybody chanted "Haribol!" This would not happen otherwise, because *saṅkīrtan* of His names manifested in this world only because of His appearance.

Under the pretext of eclipse, the moon-troublers Rahu swallowed the orb of the moon, thinking, 'O master of the night! What is the use of your rising? See, there is already another moon shining on the earth.'

continues on the next page on the left



Behold! Desiring to spread the *kīrtan* of His own names as well as *kṛṣṇa-premā*, Lord Śrī Caitanya Deva has flooded the universe with the nectar of His names.

Lovingly looking at the playful sprout of their newborn son's glory, Śacī Mātā and Pitā Jagannātha became plunged in an ocean of joy.

Thanks to many past pious deeds, Śrī Jagannātha Miśra Mahoday looked at his son and, filled with bliss, gave plenty of his honestly attained wealth in charity to many exalted *brāhmaṇas*.

Simply by the Lord's appearance all the planets became exalted and favourable. The astrological sign was Leo and the principal star was Pūrva-phālgunī.

Thinking that 'Apart from Śrī Gaurāṅga Deva there is nothing else charming', all the charming things of the universe have become His presents. In other words, all the gems manifested simply on their own in the presence of Śrī Śacī's son.

The Master of the full moon night, together with the Springtime, got doubly attractive, and became servants of the moonlike face of Bhagavān Śrī Śacīnandana, because people's desires run only towards that which is hard to be obtained.

The beauty of sleepless red lotus flowers again and again served His eyes, the restless black bees worshipped His eyebrows and the splendour of newly blossoming flowers adored His ears.



A fresh sesame flower served His nose with its extraordinary gorgeousness, while the brilliance of a round mirror became intent on serving His charming cheeks.

*continues in the column on the right*

With the riches of their beauty, newly budded leaves of a tender *bandhūka* tree, accompanied by red corals, served His soft lips that charm all the worlds.

The beautiful autumn moonlight took refuge in the Lord's world-enchanting smile, and the lustre of pearls took shelter of His teeth.

The grace of the unparalleled golden conchshells took shelter of His neck, beautified with three folds of skin. The loveliness of the newly molten gold served His graceful arms.

The appeal of many blossoming red water lilies endowed with soft and splendid sprouts adorned His smooth and elegant hands. The buds of the *campaka* flowers have taken shelter of the Lord's fine fingers.

A host of precious jewels, together with their glorious lustre, took shelter of His nails, and the glory of the valley near the golden mountain served His broad and massive chest.

The Lord's waist was as slender as that of a lion, king of animals, and His navel, similarly to the lotus filaments, spread its beauty.



His tender thighs were like the golden banana trees and His beautiful feet were adorned with the beauty of the red lotuses.

Maternal grandfather Śrī Nīlāmbara Cakravartī, Mātā Śacī and Pitā Jagannātha Miśra were very pleased to see the beauty of the Lord's form and all His uncountable qualities.

Saying with delight, 'This child will bring happiness and will purify the families of both his mother and father', many citizens liberated themselves from their accumulated sins and all of them became supremely blissful.

*continues on the next page on the left*

Then, joyful and noble-hearted Jagannātha Miśra Mahāśay performed the birth ceremony for his child. Again and again he worshipped the *brāhmaṇas* with flowers, betel nuts, fragrances and sandal paste.

Then, to secure auspiciousness for Him, Śrī Jagannātha Miśra, who was honoured by the entire world, performed, with the blossomed mind, his son's *utthāna* ceremony, taking him away from the house where He was born.

As the boy was growing day by day, His parents' happiness was equally increasing.



--original Sanskrit verses (2.17-59) can be consulted in Śrī-Śrī-Kṛṣṇa-Caitanya-Caritāmṛtam Mahākavyam, published and translated into Hindi by Śrī Haridās Śāstrī Mahārājī

--images from es.paperblog.com, hdw.eweb4.com, taringa.net, harekrṣṇa.com (3), vivekanandaparachicos.vedanta.org.ar, planetepassion.eu

## Kali and Adharma Speak about Śrī Caitanya

by New Śrī Haridās Nivās, Spain

(Kali enters, accompanied by Adharma)

K: Friend Adharma, the playwright was right.

A: What do you mean?

K: He said: "How is it possible for the wicked Kali-yuga, who alike to the waning moon gets continually and every day destroyed by Kṛṣṇa, to overcome those who have taken shelter of Lord Viṣṇu's feet?"

A: O friend, king of the *yuga*! This wretch insulted you by calling you 'wicked'. O sinful wretched playwright, listen: You have insulted Kali, who has defeated the *dharma* king and his soldiers purity, good conduct, austerity, tolerance, equanimity, self-control, discrimination, and other virtues.

continues in the column on the right

He has blinded *dharma*'s friends that purify others with a glance, and has me as his obedient servant.

Do not move, sinner! Do not move! Where there is *dharma*, there is Kṛṣṇa, and where there is Kṛṣṇa, there is victory. But when there is no *dharma*, where is Kṛṣṇa Who alone can destroy Kali?

K: Friend, don't criticise him. Take into account that my time is now passed. One boy has taken my powers away just as a sprout of a potent herb has destroyed the great serpent Takṣaka.

A: King of the *yuga*, who is this boy? Is he a contemptible murderer? Or has he killed the entire earth?

(Adharma understood the word *kumāraka* ('boy') as either 'contemptible murderer' (*kutsita + māraka*) or 'killer of the earth' (*ku = earth and māraka = killer*).

K: He is neither. I do not fear those two but that boy, born in Navadvīpa as the son of Śacī Devī and Jagannātha Miśra Purandara, is cutting my heart to pieces.

A: (**laughing**) O king of the *yuga*, fearing the heat of the scorching sun of your powerful arms, the bull of *dharma*, who has only one leg left, is now silent as an owl hiding in a mountain cave. Your feet are served by many servants like myself. How has your mind become so bewildered that you are afraid of a *brāhmaṇa* boy?

K: Friend, he is not just a *brāhmaṇa* boy. He is a boy Who is the master of all the gods.

Hari Hari. Purifying the whole world with the teachings of devotion to Lord Hari, Bhagavān Himself has incarnated in a *brāhmaṇa*'s house, assuming the form of a boy splendid as a golden lotus. Having taken birth during an eclipse of the full moon He tricked all the people to pronounce the name of Hari.



continues on the next page on the left

A: Here you are bewildered as well. That is just a coincidence, although you think otherwise. Please, listen: You are very powerful and have many strong helpers. What is this new sprout of a *brāhmaṇa* boy in comparison to You whose roots are well-rooted and firm? Why fear Him? Where has this bewilderment come from?

K: Friend, deliberate on the reality as it is. Those Who appear of their own accord do not depend on time, place, age, or family. The sun removes the deepest darkness simply by appearing.

Nor can He be said to be without helpers because already before His *avatāra* He caused His dear associates to descend on the earth:

Advaita Ācārya is the abode of Lord Śiva who is not lower than Bhagavān; Nityānanda Avadhūta is glorious Lord Saṅkarṣaṇa; and Śrīvāsa, the victorious *tīlaka* mark of the *brāhmaṇas*, who is accompanied by Śrīkānta, Śrīpati and Śrīrāma, is the incarnation of Nārada Muni.



Ācāryaratna, Haridāsa, Murāri, Gaṅgadāsa as well as Gadādhara Paṇḍita, Vidyānidhi, Vāsudeva, Sārva-bhauma Bhaṭṭācārya, Mukunda, Vakreśvara, Nṛsiṃha, Śuklāmbara, Dāmodara, Śaṅkara, Jagadānanda, and many others, who are reservoirs of love, expert at tasting the nectar dances of many moods, and friends of the Lord since childhood, have come to the earth to elevate the world.

A: How can you be sure that He is God?

K: Friend, the special feature of the Lord is the fact that He attracts everyone's heart. This is because He Himself is full of bliss. He who is blissful can make also others blissful, just as a wealthy person can make someone else wealthy too. This boy is still very young but He fills everyone's heart with wonder – that is the symptom of the Lord.

*continues in the column on the right*

Śiva. Śiva. Even in childhood His good qualities such as profound thoughtfulness, peacefulness, perfect memory, intelligence, happiness, wisdom, sweetness, and love, attract everyone. This being the case, who will not accept that He is Lord Viṣṇu?



A: That is not a universal rule. He could be some extraordinary *jīva*.

K: Not so. (Kṛṣṇa says in Bhagavad-Gītā 10.42): “Know that all beautiful, glorious and mighty creations spring but from a spark of My splendour.”

This is Bhagavān's general statement. By being endowed with thousands of the abovementioned qualities, it is proved that this boy indeed is Bhagavān. We ourselves are proof of that, for we do not fear any *jīva*.

A: King of the *yuga*, I hear He is married.

K: When the Lord descends on the earth, His *śakti* in form of Lakṣmī also descends, imitating the pastimes of ordinary persons. The Lord accepted Her, and after a few days made Her invisible to the eyes of this world.



She also has a humanlike form. It is said: “When Bhagavān assumes a form of a god, She assumes a form of a Goddess, and when He assumes a humanlike form, She assumes a humanlike form.”

*continues on the next page on the left*

He will marry beautiful Viṣṇupriyā, the partial incarnation of Bhūdevī and then, teaching the importance of renunciation, while still young, He will leave her.



His elder brother Viśvarūpa, who was an *avatāra* of Balarāma, did not marry, and having given His personal powers to Īśvara Purī, has disappeared.

A: (Thinking for a moment, he says to himself): Oh, looks like this is a great problem. With great wit I should be able to avert the situation, but...

...now my heart is apathic, my limbs are getting weary, my senses are distressed, my memory is fading, and my determination is shaken. For this trouble there is no other cause than the great name of the Lord.

K: Friend, I have experienced it, now experience it yourself.

A: Friend, there is a way to defeat Him, save us from misfortune, and make us happy.

K: What is that?

A: Friend, nothing is impossible for our six generals starting from lust. The power of their arms has placed the entire world under your control.

Having conquered all directions, they have now returned. Each of them subdued one particular direction, removing thus all thorns of opposition to your rule. All doubts dispelled, they are now returning to your feet.

Let us employ them all at the same time to defeat Him. I will describe their prowess.

The god of lust is famous for conquering the three worlds. By the strength of his arms Brahmā approached his own daughter, and the self-satisfied Śiva ran after Mohinī. What can be said of common wretches who are but dancing toys in the hands of women?

*continues in the column on the right*

K: Friend, you don't know the nature of Bhagavān. The god of lust set out to conquer Lord Nārāyaṇa but returned defeated himself. No living being is capable of bewildering Hari Who Himself bewilders the whole universe.

Still, I did send my generals to conquer Him, and they promised they would do so as soon as His childhood was over, but it was impossible.

It was in the prime of His youth that He left His young wife that was as beautiful as Goddess Lakṣmī and, protecting His own teachings, He went to Gayā and performed the funeral rites for His father.

By fate, Īśvara Purī, the king of *sannyāsīs*, had come there. Śrī Caitanya, Who gave His teachings to the world, accepted him as His guru and received the ten-syllable *mantra* from him, who had learned it from Mādhavendra Purī.



Then He returned home. Now, in the company of the dear friends loved by His *sampradāya*, headed by Śrīvāsa, Rāma and Haridāsa, He immerses the three worlds in the oceans of bliss by singing, dancing, acting in plays, and crying. How can the poor god of lust even approach Him?

A: Friend, don't talk like that. They who, by practicing terrible austerities, following vows, controlling the mind and senses, and doing *yoga* exercises, abandoned the opulences of the three worlds and easily conquered the unconquerable enemies headed by the god of lust, fell from the slight touch of anger. Is there anyone who can defeat anger?

K: Friend, what can miserable anger do? There were two miserly and low *brāhmaṇa* brothers called Jaganātha and Mādhava who indulged in various kinds of evil and non-*dharmic* actions, their hearts burning with five great sins.

*continues on the next page on the left*

They troubled everybody, were great plunderers, wore dirty garments, and engaged in wicked deeds. Beating the drums of cheating and lies, their minds were steadily becoming more and more polluted.

When the *brāhmaṇa* boy called them, and they came, He mercifully told them, 'You are both poisoned by many sins. Whatever sins you have committed, please give them carefully to Me.' Stunned with wonder, they said 'We give them to You'.

He took water from their hands and they, in that very moment, became effulgent, getting extensively and rapidly covered by bristling of bodily hairs. Their eyes were glittering with bliss, and their choked throats started to stammer *kṛṣṇa kṛṣṇa*.



The sins they had accumulated during a lot time having got cleared, by engaging at last in *bhakti-yoga* the vices such as unrestrained lust went away. They attained to the path of the great devotees.

All indeed who witnessed this blissful transformation became free of doubts, and standing motionless as a painted picture, were strongly attracted by Him.

He makes all sins insignificant and with a sidelong glance tears apart lust and the other five vices in the hearts of others. How can it be surprising that He subdues anger?

(There is a blissful tumult behind the scenes).

K: (listening) Friend, listen. I hear tumultuous sounds of bliss from Śrīvāsa's house. I can guess these are His unlimited glorious pastimes that fill the heart with wonder.

continues in the column on the right

(Sounds of 'ulūlu' as well as various musical instruments are heard from behind the scenes.)



K: (carefully looking) My guess was true – I can see it a bit. Look! There is some great festival going on. The loud and auspicious *ulūlu* calls by the young and charming *brāhmaṇa* wives, the sounds of "Jaya! Jaya!" uttered with boundless delight, accompanied by the playing of many instruments, and nourished by the unfettered sounds of conchshells and bells are, far from disturbing the mind, filling the ears with the flood of nectarean *rasa*. I indeed must get a closer look. (He does that.)

A Voice from Behind the Scenes: Rāma, quickly bring the *arghya* and other articles! Śrīpati, swiftly fetch 108 excellent new jars! Śrīkānta, tell young women in every direction as well as virtuous *brāhmaṇa* wives to bring water from the Ganges!

K: Friend, now I have observed it well. Śrīvāsa is giving instructions to his brothers. I think the great *abhiṣeka* festival of Viśvambhara Deva, Whose supreme power expands through His revealed ecstasy, has begun.

A: If He is the self-controlled Lord, then why is He now overcome with ecstasy?



continues on the next page on the left



K: Friend, listen. Ah, although the Lord's Godhood is eternal and powerful, being supremely independent He does not always reveal it. As a sport, He indeed performs ordinary activities. Those who know Him find these *līlās* very charming.



(Again looking behind the scenes) Friend, look! Look! He makes it possible for all to see the best *brāhmaṇa* Śrīvāsa's house, which has become, alike to one part of Ilāvṛta-varṣa, splendid with the fresh ripples of light from the rising sun on the peak of the golden Mount Meru, when He, as a madman overcome with loads of bliss, similar to multitudes of lightnings arisen at the same time, enters the Deity-room, ascends the spacious palanquin of the Śālagrāma-śila and other Deities, pushes Them aside and sits down.

He is surrounded by all the devotees as they hastily run to and fro bringing the aforementioned articles of worship, while not decreasing the intensity of their service. They are shedding tears, the hairs of their bodies standing erect, and their hearts are pure from defeating the abode of manifold material desires.

**Again a Voice from Behind the Scenes:** You, Rāma, make water pure and fragrant. Mukunda, you prepare the paraphernalia for the bathing ceremony. O Gadādhara, bring the clothing, garlands, ornaments and other items. Today I will perform Hari's *abhiṣeka* right on this palanquin.

K: (looking behind the scenes in every direction) Friend, look! Look! Carrying auspicious jars in their hands, the women are coming and going from their houses to the Ganges shore and back. In their speech there are His pastimes, their eyes are full of tears, their bodies tremble and their braids are loosened, while their cheeks show horripilation. This is very wonderful.



continues in the column on the right

A: It is said that loosened braids are manifestation of lust. Kāmadeva shows his strength wherever doe-eyed women walk. Can a general alone, without his conquering army, be victorious?

K: Loosened braids agitate men and women whose minds are seduced by passion, while their appearance does not harm those devoid of material desire.

(From behind the scenes tumultuous sweet sounds of the *puruṣa-sūkta* prayers are heard)

K: (looking) Ah! Absolutely marvellous!

Continuously being drowned by streams of water from jars that resemble Brahmā's *kamaṇḍalu*, Gaurāṅga's figure looks like the Sumeru Mountain engulfed by waterfalls of the divine Ganges. Delighting the earth, the *abhiṣeka* water that is flowing from His body is flooding the four directions.

Śrī Viśvambhara is now bathed, His body having been dried of the *abhiṣeka* water with a towel. He is dressed splendidly in brilliant garments, and some devotees have blissfully anointed His entire body, and have also skillfully decorated Him, while some others have washed His lotus feet. His brilliant complexion which reminds gold purified by fire humbles the brightness of the world.



All the devotees, free from doubts and with Advaita taking the lead, are lovingly placing gold, jewels, clothes, and many valuable offerings in front of Him according to their capacity.

A: Friend, this is greed's opportunity. No one can defeat greed, that destroys patience, hates complete happiness, and stops timidity. Even Lord Viṣṇu became greedy for the goddess of fortune and the great Kaustubha gem churned from the ocean of milk.

continues on the next page on the left

K: It is not like that. (looks) Look! Look! He indeed does not speak, nor does He see, nor does He hear anything. Stunned with His own bliss, He shines with great splendour.

A: Friend, intoxication too proceeds like that. The powerful intoxication produced by wealth makes the eloquent dumb, those with eyes blind, the hearing deaf, and the wise foolish. Tell me, whom does it not cause great misfortune?

So why worry? If there is one fault, then there may also be all other faults.

Your general called envy, who pollutes the heart with an intolerance of others' good fortune, creates cruelty and deceit. He forcefully burns the person in whom he appears, just like a fire in the tree hollow burns the tree. Wickedness increases in those whose minds have been overcome by him. Called the troubler of the whole world, he secretly resides in Him.



**Again a Voice from Behind the Scenes:** O Advaita! These 54 hours have passed for Him as a moment. Now that He is in this ecstasy, how can we, insignificant people, continue to serve Him?

All of you pray that out of affection for His devotees He might reduce His strong bliss, even if it is innate in Him, and return to external consciousness.

K: Friend, have you heard? Have you heard? The devotees cannot tolerate witnessing merely His opulence. That's what Śrīvāsa is saying.

A: I heard. But it is through them that the intoxication that is in Him manifests. And delusion as well. If that bliss is innate in Him, then He cannot give it up. Heavy intoxication residing thus in his heart, out of great deceit He thinks the world is a blade of straw. If there were no delusion in His people, why would they take His words seriously?

K: Out of affection.

A: What is delusion in ordinary people, people call affection in great personalities.

K: That is the way the ignorant souls think. It is the nature of the *jīva* to think one is great and another small. (Again looks behind the scenes) Oh! What has happened suddenly?

All the devotees headed by Advaita and all the women headed by the wives of Śrīvāsa and his three brothers are falling as sticks to the ground. Ah, I understand. The Lord has opened His eyes that had been closed by the waves of His bliss. They resemble two blossoming lotuses that are dripping the honey of His mercy.

*continues in the column on the right*

(Again looks for a long time) Truly extraordinary! In a voice deep as thunder, saying "Fix your minds on Me," the Lord is placing His lotus feet on their heads. With tears, longing, trembling, sounds of pleasure, bodily hairs erect, joy, and intense eagerness, they are now drowsy with bliss.

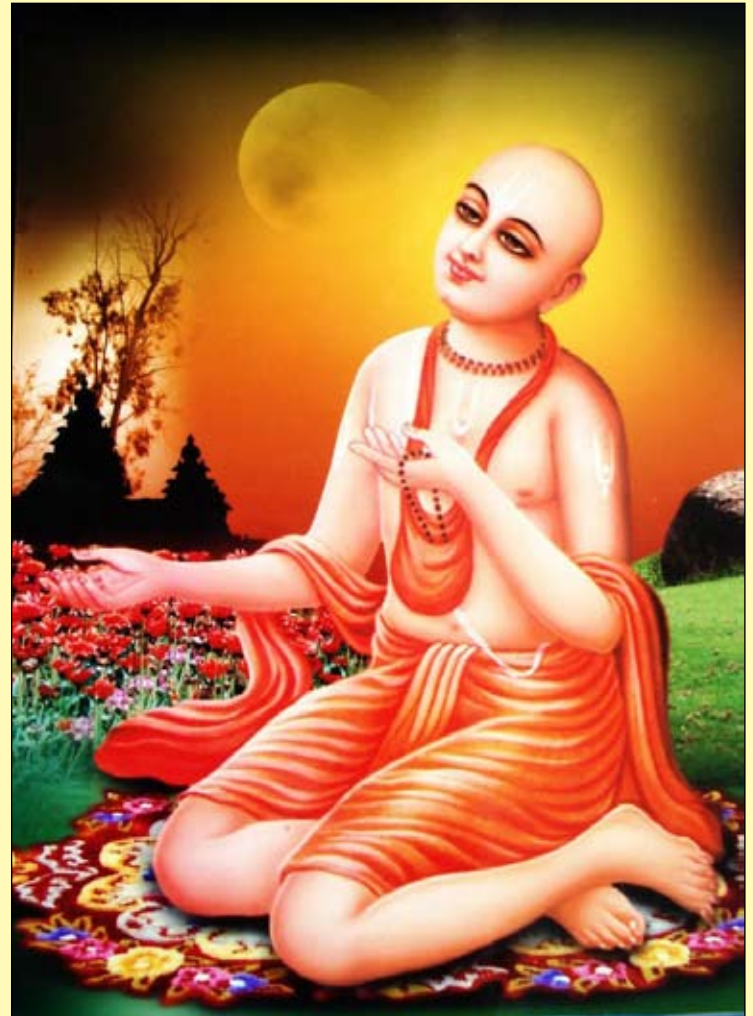
Now they are all coming here. Come. I think we should go somewhere else.

A: Friend, where do you think I should go?

K: I have thought of it. Listen. You can stay among those who criticise the spotless character of Lord Caitanya, even if they have learning, piety, austerity, exalted lineage and *āśrama*. Your wife Untruth can abide among those adverse to Bhagavān, and your son Deceit can stay among dry impersonalists and materialists. Hence don't be unhappy.

A: As you like. (They both exit. Thus ends the Vis-kambhaka (Interlude)).

--taken from *Śrī-Caitanya-Candrodaya-Nāṭakam*, First Act, Interlude;--images from [lilakatha.blogspot.com](http://lilakatha.blogspot.com), [gaudiyahistory.com](http://gaudiyahistory.com), [hari-katha.blogspot.com](http://hari-katha.blogspot.com), [liveinternet.ru](http://liveinternet.ru), [hariharji.blogspot.com](http://hariharji.blogspot.com), [holydham.com](http://holydham.com), [iskcondesiretree.net](http://iskcondesiretree.net), [premavivarta.com](http://premavivarta.com), [mantrapersonalgadadharapandita.com](http://mantrapersonalgadadharapandita.com), [vasudeva.ru](http://vasudeva.ru), [harekrnsna.com](http://harekrnsna.com), [srinrsimhadas.blogspot.com](http://srinrsimhadas.blogspot.com), [fineartamerica.com](http://fineartamerica.com), [redbubble.com](http://redbubble.com)





### **uttamā-bhakti-sudhā-laharī**

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

founding editor: **Śrīmatī Mānasī Gaṅgā**

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

**Phone: (0034) 622 87 48 36**

**Email: [info@uttama-bhakti.org](mailto:info@uttama-bhakti.org)**

**Website: [www.uttama-bhakti.org](http://www.uttama-bhakti.org)**

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

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

**All rights reserved.**

হরে কৃষ্ণ হরে কৃষ্ণ কৃষ্ণ কৃষ্ণ হরে হরে  
হরে রাম হরে রাম রাম রাম হরে হরে