

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

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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QUALITIES OF KṚṢṆA (44-48)

posted by New Śrī Haridās Nivās, Spain

(44) *rakta-lokaḥ*: loved by all people

pātraṁ lokānurāgānām rakta-lokaṁ vidur budhāḥ

“The wise consider the person who is the object of everybody’s love to be **loved by all people.**”

*yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suḥṛd-didrṅṣayā
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
ravim vināksṇor iva nas tavācyuta*

An example from the First Canto (ŚB 1.11.9):

O lotus-eyed Lord! When You go to Hastināpura or Vraja to see Your friends, one moment seems like a million years to us, who are Yours, and who become bewildered like eyes without the sun.



*āśis tathyā jaya jaya jayety āvirāste muninām
deva-śreṇī-stuti-kala-kalo meduraḥ prādurasti
harṣād ghoṣaḥ sphurati parito nāgarīṇām garīyān
ke vā raṅga-sthala-bhuvi harau bhejire nānurāgam*

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Another example:

“When Kṛṣṇa entered the arena of Kaiṁsa, the sages pronounced their blessings of ‘Jaya! Jaya! Jaya!’, the *devatās* chanted sweet songs of praise, and out of joy, women shouted loudly all around. Who did not feel love for Kṛṣṇa at the sports arena?”

(45) *sādhu-samāśrayaḥ*: exclusive shelter of the virtuous
sad-eka-pakṣapātī yaḥ sa syāt sādhu-samāśrayaḥ

“He who exclusively favours the righteous is called the **exclusive shelter of the virtuous.**”

*puruṣottama ced avātariṣyad
bhuvane’smin na bhavān bhuvaḥ śivāya
vikaṭāsura-maṇḍalān na jāne
sujanānām bata kā daśābhaviṣyat*

“O Supreme Person! If You had not appeared on this earth to bestow auspiciousness, I do not know what condition virtuous persons would get into when troubled by terrible *asuras*.”

(46) *nārī-gaṇa-manohārī*: attractive to women
nārī-gaṇa-manohārī sundarī-vṛnda-mohanaḥ

“The person who enchants womankind is **attractive to women.**”

*śruta-mātro’pi yaḥ strīṇām prasahyākarṣate manaḥ
urugāyorugīto vā paśyantīnām ca kiṁ punaḥ*

An example from the Tenth Canto (ŚB 10.90.26):

“The Lord, being glorified in countless ways, forcibly attracts the minds of women who simply hear about Him. What to say, then, if those women see Him directly?”

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*tvam cumbako'si mādharma loha-mayī nūnam aṅganā-jātiḥ
dhāvati tatas tato'sau yato yataḥ krīḍayā bhramasi*

Another example:

“O Mādhava! You are a magnet and women are like iron. Wherever You wander playfully, they run after You.”

(47) *sarvārādhyāḥ*: [all-worshipable](#)

sarveṣāṃ agra-pūjyo yaḥ sa sarvārādhyā ucyate

“He who is to be worshiped before all others is called **all-worshipable.**”

*muni-gaṇa-nṛpa-varya-saṅkule'ntaḥ-
sadasi yudhiṣṭhira-rājasūya eṣāṃ
arhaṇam upapada ikṣaṇīyo
mama dṛṣi-gocara eṣa āvir ātmā*

An example from the First Canto (ŚB 1.9.41):

(Bhīṣma said) “The lord of my life, worthy of being seen, Who received the worship of all the greatest sages and kings in the assembly during Yudhiṣṭhira's *rājasūya* sacrifice, has become visible to my eyes.”



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(48) *samṛddhimān*: [wealthy](#)

mahā-sampatti-yukto yo bhaved eṣa samṛddhimān

“He who possesses great wealth is called **wealthy.**”

*ṣaṭ-pañcāśad-yadu-kula-bhuvāṃ koṭayas tvāṃ bhajante
varṣanty aṣṭau kim api nidhayaś cārtha-jātaṃ tavāṃ
suddhāntaś ca sphurati navabhir lakṣitaḥ saudha-lakṣair
lakṣmīm paśyan mura-damana te nātra citrāyate kaḥ*

“O subduer of Mura! 560 millions Yadus are serving You. Your eight treasures are raining all wealth. The residence of Your Queens shines with 900,000 palaces. Who would not marvel at seeing Your wealth?”

*cintāmaṇiś caraṇa-bhūṣaṇam aṅganānāṃ
śṛṅgāra-puṣpa-taravas taravaḥ surāṇāṃ
vṛndāvane vraja-dhanāṃ nanu kāma-dhenu-
vṛndāni ceti sukha-sindhur aho vibhūtiḥ*



Another example from Kṛṣṇa-Karṇāmṛta:

“The anklets of the women of Vraja are made of *cintāmaṇi* stone. The trees are wish-fulfilling trees, which produce flowers fit for *śṛṅgāra-rasa*. There are also wish-fulfilling *Go* (*kāma-dhenu*s) that constitute the wealth of Vṛndāvana. Thus Vṛndāvana's opulence is an ocean of bliss.”

--Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.161-173; --images from gopinatha.net, back2godhead.com, kṛṣṇa-art.com & iskcondesiretree.net

THE DUNG OF GO

posted by Murāri dās, Argentina

mātarāḥ sarva-bhūtānāṃ gāvaḥ sarva-sukha-pradāḥ

Go is the mother of all beings who gives happiness to all.

As the mother of all beings *Go* sustains all and protects everyone but does so not only through her milk, but also through her dung.

The *śāstra* says that Śrī Devī, wealth personified, resides in the dung of *Go*. We understand under wealth the capacity to possess and to control in abundance

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ce items of economic value, usually in the form of money, personal property etc, with which humans fulfill their needs and desires.

This may sound somewhat strange, because we do understand that *Go*, by nourishing us with their milk, are the source of wealth, and that male *Go* are of enormous help in agriculture in a rural society, but that even her dung should be the cause of wealth is imperceptible for the majority of people.

It is because of ignorance that we do not know how considerably the society would be impacted without *Go* and her dung.

There are several studies which show that *Go* provide millions of tons of dry cowdung a year. Since this dung is utilized for heating and making fire, millions of tons of firewood are saved through its use, which again means that countless trees are spared, preventing thus significant environmental damage.



If one wanted to replace *Go* with tractors, the price of these machines along with oil would amount to billions of rupees. And obviously, apart from that we would have to face also the loss of dairy products.

As we can see, *Go* guarantee prosperity, wealth, and harmony with nature – therefore their value is incalculable.

This relationship between *Go* dung and prosperity seems to be special, which is illustrated by the following story in which Śrī herself, having got attracted by the beautiful qualities of *Go*, prays to reside in any part of their body, and even in their dung:

Yuddhiṣṭhira said, “I have heard that the manure of *Go* is endowed with Śrī. I desire to know how this has taken place. O grandfather! I am really uncertain about it.”

Bhīṣma said, “O King, O best of the Bharatas! In relation to this there is an old story of the conversation between *Go* and Śrī. Once the goddess Śrī, assuming a very beautiful form, entered a herd of *Go*. These, on seeing the richness of her beauty, were filled with wonder.

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The *Go* said: ‘Who are you, O goddess? How have you become a beauty unrivalled on this earth? Goddess, your beauty has filled us with wonder and we feel very blessed. We want to know who you are. Where do you come from? O you, whose complexion is of greatly superior splendour! Tell us all that we wish to know.’



Śrī said: ‘May you be blessed. I am loved by all creatures. In fact, I am known by the name of Śrī. Abandoned by me, the *daityas* (demons) have been lost forever. The *devatās*, namely, Indra, Vivasvat, Soma, Viṣṇu, Varuṇa, and Agni, having obtained me, live in joy and will do so ever.

Indeed, only when they have me, the *ṛṣis* (sages) and the *devatās* are successful. O *Go*! Those whom I dislike get completely ruined, becoming unhappy and devoid of *dharma*, money, and pleasure.

Go, you who are givers of happiness, know that even I, who possess so much glory, would like to always live in each of you. Arriving in your presence, I request that you be endowed with Śrī.’

The *Go* said: ‘You are fickle and restless. You are enjoyed by many persons. We do not wish to have you. May you be blessed and go where you like.

As far as we are concerned, all of us are endowed with beautiful figures. What need do we have with you? Please go where you wish. You have already pleased us a lot (by responding our questions).’

Śrī said: ‘Is it appropriate that you *Go* do not give me a welcome? I am difficult to be achieved. Why then not accept me?’

O creatures of excellent vows! Apparently the saying is true that “when one comes to another of one’s own

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accord and without being sought, one is likely to meet with disregard”.

The gods, the Dānavas, Gandharvas, Piśācas, Uragas, Rākṣasas and human beings only can obtain me if they undergo most severe austerities. You who enjoy power, accept me, please. O you who are so kind! I am not despised by any creature in the three worlds, whether moving or non-moving.’



The Go said: ‘We do not despise you, O goddess! It is not our intention to offend you. You are simply fickle and have a restless heart. This is why we do not accept you. What need is there to speak more? Go wherever you wish. All of us are endowed with excellent forms. O pious one! What need do we have of you?’

Śrī said: ‘O you who show honour! Rejected by you in this way, I will be the subject of contempt in the whole world. Show me your mercy.

All of you are very blessed. You are always willing to grant protection to anyone who seeks your refuge. I have come to seek your protection and cannot be reproached. Rescue me from this situation. Know that I will always be devoted to you. I desire to reside in any part of your body, even if this part should be repulsive.

You are without sin; I do not see any part of your bodies that can be seen as repulsive, because you are sacred, sanctifying and highly blessed. Grant me my prayer and tell me in what part of your bodies I could take up my residence?’

Bhīṣma continued: “Having thus been addressed by Śrī, the Go, who are always auspicious and full of mercy, consulted the matter together and then turned to her with these words.”

The Go said: ‘O you of great fame! It is certainly desirable that we should honour you, hence live in our urine and dung - both are sacred, O auspicious goddess!’

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Śrī said: ‘By good luck, you have shown me much mercy, favouring me greatly. Be as you say. May you be blessed. I have really been honoured by you, O givers of happiness!’

Bhīṣma continued: “O Bhārata! After this meeting with Go, Śrī turned invisible before their eyes. O son! Thus I have recounted to you the glories of the dung of Go, and also the glories of Go.”

--Mahābhārata, Anuśāsana-Parva, chapter LXXXII, www.sacred-texts.com/hin/mbs/mbs13081.htm (in Sanskrit)

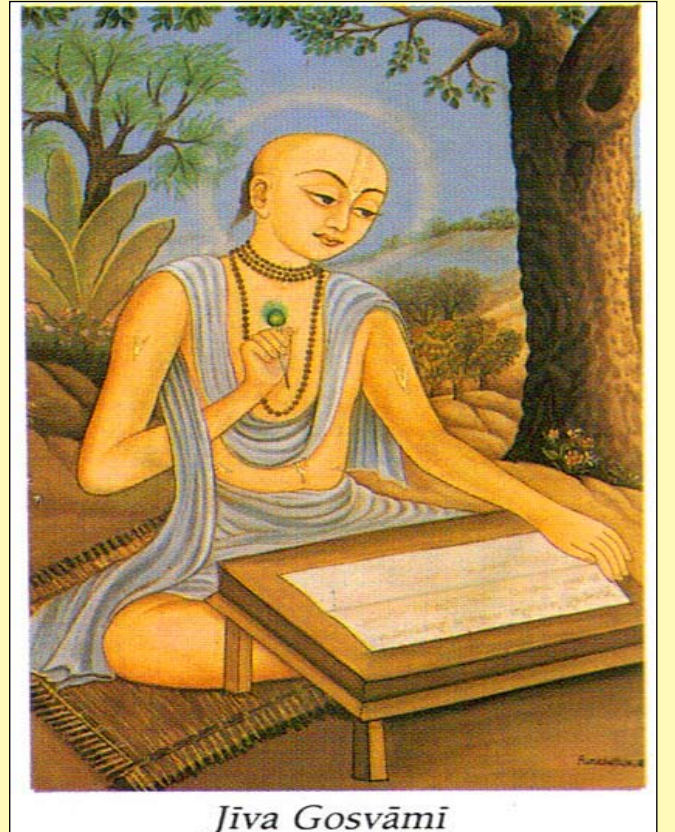
--images from vishnu108.deviantart.com

ŚRĪ BHAKTI-SANDARBHA: PREFACE (1)

posted by New Śrī Haridās Nivās, Spain

*śrī-caitanya-matānugā bahu-vidhas-tattvaiḥ samudbhāsītā
sad-bhakti-pratipālānī suvacasā premārtha-samsthāpikā
jīvatur hari-bhakta-jīva-nicaye citta-śruti-prītidā
śrī-jīva-pratibhā jagad-vijayinī sarvair dhiyā dhāryyatām*

Everybody should scrutinize Śrī Jīva’s genius that conquers all the worlds, that gives joy to the ears and mind of the devotees of Hari and infuses them with life, that establishes the meaning of *premā*, that is well expressed and protects true *bhakti*, that is illuminated by many erudite philosophical principles and that follows the opinion of Śrī Caitanya.



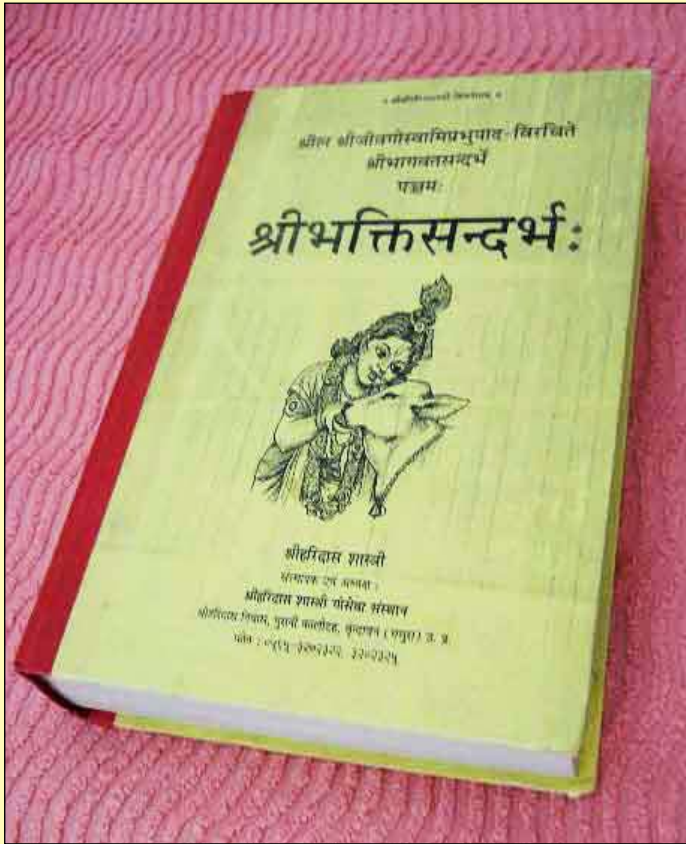
Jīva Gosvāmī

This scripture comes as the fifth within the Six Sandarbhas, or Bhāgavata-Sandarbha, written by Śrī Jīva Gosvāmī. At the end of the book it is written:

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kali-yuga-pāvana-svabhajana-vibhajana-pra-
yojanāvātāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-
deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhā-
sabhājana-bhājana-śrī-rūpa-sanātanaṇuśāsa-
na-bhārati-garbhe ṣaṭ-sandarbhātmake
śrī-śrī-bhāgavata-sandarbhe śrī-śrī-bhakti-sandarbho
nāma pañcamah sandarbhaḥ

This treatise called Śrī-Śrī-Bhakti-Sandarbha comes as fifth in the literary composition Śrī-Śrī-Bhāgavata-Sandarbha, which contains instructions by Śrī Rūpa and Sanātana, who were honoured by the royal assembly of all Vaiṣṇavas and who were followers of the lotus feet of Śrī-Śrī-Bhagavat-Kṛṣṇa-Caitanya-Deva, purifier of Kali-yuga, Who descended to distribute His worship.



At the beginning of the book it is written:

tau santoṣayatā santau śrīla-rūpa-sanātanau
dākṣiṇātyena bhāṭṭena punar etad vicariate
tasyādyam granthanālekhā
krānta-vyutkrānta-khaṇḍitam

paryālocyātha paryāyam kṛtvā likhati jīvakaḥ ||5||

In order to please Śrī Rūpa and Sanātana Gosvāmīs who were endowed with the wealth of renunciation and other such qualities and who continually abided in Śrī Vṛndāvana, Śrī Gopāla Bhaṭṭa Gosvāmī, a dear associate of Śrīman Mahāprabhu hailing from a South Indian brāhmaṇa family and Bhaṭṭa lineage, composed an essence-holding text by reflecting on the collected works by the previous South Indian ācāryas.

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However, in that summary text, some of the *sidhānta* statements concerning Śrī Bhagavān were given in proper order, some in reversed order and some were incomplete or lost. Having thoroughly revised that information, and given it a structured order, Śrīla Jīva Gosvāmī is writing this book.

In order to show the author's pridelessness, the verse says "he is writing" instead of "I am writing", indicating in this way that the task of composing this scripture was carried out on someone else's prompt.

Having the nature of the commentary on Śrīmad-Bhāgavatam, the present Sandarbha has Svayam Bhagavān Śrī Kṛṣṇa as its subject matter; the relation or *sambandha* between Śrī Kṛṣṇa and the book is that of what is being expressed to what expresses it; *abhidheya*, or the process to realize the goal, is the nine-fold *bhakti* characterized by *śravaṇa*, *kīrtana* etc; and *prema* is the goal or *prayojana*.



This is the number of the main and accompanying *śloka*s:

(1) Śrī Tattva-Sandarbha 25 – 475, (2) Śrī Bhagavat-Sandarbha 102 – 2740, (3) Śrī Paramātmā-Sandarbha 109 – 2758, (4) Śrī Kṛṣṇa-Sandarbha 189 – 3105, (5) Śrī Bhakti-Sandarbha 340 – 4626, (6) Śrī Prīti-Sandarbha 429 – 4300

Tattva-Sandarbha primarily deals with these topics: Śrīmad-Bhāgavatam's being the best of all *pramāṇas*, general examination of Reality, and exposition on primary and secondary creation.

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The second Sandarbha called Bhagavat-Sandarbha delineates the Reality by divisions into Brahman, Paramātmā etc, and shows Their suitability for manifestation as well as divisions, describes Vaikuṅṭha, reflects on *māyā-śakti*, *svarūpa-śakti* etc, shows the eternality and completeness of Śrī Vighraha, deliberates on the *svarūpa* of Brahman and Bhagavān, etc.



The third Sandarbha member, Śrī Paramātmā-Sandarbha, examines these topics: Paramātmā, *jīva*, *māyā*, universe, *saguna* (having qualities) and *nirguna* (without qualities), the purpose of Bhagavān's *līlā*, etc.

The following topics are treated in the fourth Sandarbha called Śrī Kṛṣṇa-Sandarbha: Śrī Kṛṣṇa alone is Svayam Bhagavān, entering of *aṁśas* etc into Śrī Kṛṣṇa and depiction of the eternal Goloka, Śrī Vṛndāvana etc are Kṛṣṇa's eternal *dhāmas*, unity between Goloka and Vṛndāvana, Yadu *gopas* etc are His eternal associates, manifest and unmanifest *līlā*, Kṛṣṇa's Queens are *svarūpa-śakti*, *gopīs* are most excellent, and Śrī Rādhikā is the most excellent among the most excellent.

The fifth Sandarbha called Bhakti-Sandarbha deals with these issues: Who should perform *bhakti*? Why should *bhakti* be performed? Who is qualified to perform *bhakti*? What is called *bhakti*?

In connection with the description of the nature of *bhakti*, first *bhakti* is divided into three types: *āropa-siddhā*, *saṅga-siddhā* and *svarūpa-siddhā*, and then the *svarūpa-siddhā* or *śuddha-bhakti* (pure devotion) is shown to be twofold – *vaidhī* and *rāgānugā*. It is declined that the process of *bhakti* depends on *karma*, *yoga* or *jñāna*.

Further topics are *sakāma* and *niṣkāma bhakti*, definition of *bhakti*, *vaidhī bhakti*, *śaraṅāpatti* (taking shelter), description of *śravaṇa*, *kīrtana* etc, *sevā-aparādhas*, *rāgānugā bhakti*, the speciality of Śrī-Kṛṣṇa-bhajan, stages in perfection (of *bhajan*), and other issues.

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Śrī Prīti-Sandarbha deliberates on *śrī-bhagavat-prīti* as the main human goal, gradation of *prīti* and *mukti*, division of *mukti*, *svarūpa-lakṣaṇa* (essential definition) and *tatastha-lakṣaṇa* (secondary definition) of *prīti*, excellency of Śrī Kṛṣṇa's *prīti*, *gopīs' premā*, *bhakti* characterized by *śānta*, *dāsyā* etc, reflection on *vibhāvas*, *anubhāvas* and other *rasa*-related topics, depiction of heroes such as *dhīrodātta*, division (of *madhura-bhakti-rasa*) into *sambhoga* (union) and *vipralambha* (separation), the greatness of Śrī Rādhā, and other topics.



--taken from the Preface to Śrī Bhakti-Sandarbha, written by Śrī Haridās Śāstrī Mahārājī;

--images from harekrsna.de & vishnu108.deviantart.com

ŚRĪ-KṚṢṆA-BHAJANĀMṚTA: ON DISCRIMINATION

posted by New Śrī Haridās Nivās, Spain

Śrī-Kṛṣṇa-Bhajanāmṛta was written by Śrīla Narahari Sarkār Ṭhakkur, a close associate of Śrī Caitanya Mahāprabhu. One of the topics it deals with is discrimination among Vaiṣṇavas.

prathamam bhāgavatās tām pūrva-pakṣān samā-karṇayantu sudhiyo nirmatsarāḥ | śrī-kṛṣṇa-nāma-balāt kalau sarva eva vaiṣṇavaḥ samāḥ kṛṣṇopamā iti smṛtiḥ prasiddhaiva | atra nyūnātirikatā kvāpi kvāpi dṛśyate? kim etat?

May the non-envious and intelligent devotees of the Lord listen first to the *pūrva-pakṣa* connected with the subject matter to be discussed.

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Is it not well-known from the *smṛti-sāstra* that by the strength of Śrī Kṛṣṇa's name, in the age of Kali all Vaiṣṇavas are the same indeed, and are similar to Śrī Kṛṣṇa (in auspicious qualities)? (Nevertheless,) in this regard, sometimes, in some places, deficiency or inferiority are observed while in some places abundance or superiority are seen. What is the meaning of this?

idānīm pūrva-pakṣānām prathamataḥ krameṇa siddhāntān ākarṇayantu | vaiṣṇavāḥ sarve samā iti satyam! kintu ye balābalaṁ na jānanti, viṣayiṇaḥ svalpa-buddhayaḥ kevalam bhikṣukād api krūra-veśād api bibhyati, te katham tejaso balābalaṁ svalpāgni-mahāgni-viśeṣa-bhāvaṁ jñāsyanti ? te sama-vyavahāram eva kariṣyanti, viśeṣa-vicāra-bodhājñātvāt kiṁ mariṣyanti ? teṣāṁ samataiva pathyam
Now, listen to the *siddhānta* with respect to the (aforementioned) *pūrva-pakṣa* statements.

Indeed, it is correct to say that all Vaiṣṇavas are the same. However, there are persons who do not discriminate between strong and weak, superior and inferior, or great and small. Examples of such people are rich men, ordinary men, the uneducated ones, those having little intelligence, or the ignorant.

Included in this group are also those who just fear the very sight of a mendicant's rags and are afraid of renunciates like *bābājīs* or *sannyāsīs*, or those who get frightened by people not wearing a pleasantly looking garb (i.e. whose dress is of harsh colors, like red or black) or by those who wear their hair in twisted locks like ascetics or look different due to their attires.



Such persons are feeble at their hearts - how will they be able, similarly to a big or small fire, to specifically differentiate between various gradations of spiritual power?

These people will deal with all (the Vaiṣṇavas) in the same way, because they do not have the intelligence to understand things in a discriminatory manner. What is even death for them? For such people, it is only fit to see (all the Vaiṣṇavas) alike.

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ye tu vaiṣṇavā vyavahāra-paramārthinaḥ śravaṇād darśāj jñānād viśeṣa-buddhayaḥ svalpa-bala-bahu-balaṁ vicāraṇa-dhīrāḥ keśāṁ dehe kṛṣṇasya kiyat tejaḥ svalpaṁ balaṁ bahu-balaṁ vā sarvaṁ jānanti te viśeṣa-buddhayaḥ vyavahāraṁ kariṣyanti | balābalaṁ jñātvā yadi na kurvanti, tarhi doṣa-bhāgino bhavanti |

(On the other hand) all those Vaiṣṇavas who tread the path of *vyavahāra* (have practical dealings in society) and *paramārtha* (pursue spirituality) are also greatly skilled in discriminative thinking.

This is because they have listened to the characteristics of a *sādhu* as they are given in *sāstra* and have correspondingly observed them in a person, becoming thus knowledgeable and attaining specific expertise in this topic.



Hence, they know how much of spiritual potency of Śrī Kṛṣṇa is manifested in a person's persona, knowing well what is little spiritual power and what is great power, and treat each and every person in a corresponding way using their differentiating reasoning.

If they can make the distinction between the strong and the weak and still do not apply it in their conduct, they will become faulty.

tasmāt svalpa-bale bahu-bale upasanne ādau mahatām pūjām kurvanti, paścāt sādharmaṇa-balānām | evaṁ parokṣe'pi yathā balavatām na tathā svalpa-balānām | nahi yathā vāḍavāgnau jvalati pradīpāgniṁ jñānavanta ādau nirvāpayanti, vāḍavāgnau nirvāpīte pradīpāgniṁ sukhena nirvāpayanti |

yadi vā mahā-balānām mahā-tejasām pūjā santarpanam dṛṣṭvā svalpa-tejaṣaḥ krudhyanti tarhi nirbuddhayo mahatām tejasaiḥ bhagna-tejaso bhaviṣyanti, katham pūjā-kāriṇo nigrahaṁ kariṣyanti!

Therefore, if two persons, one with great and another with little spiritual power arrive, such Vaiṣṇavas first worship the great personality and then the person with ordinary power. Just as it has been stated that the great personality is to be honoured first when per-

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sonally present, in the same way, even in his absence, they first perform worship of the superior person, and then worship the inferior person.

Like when there happens to be a big blazing fire no one tries to put out the flame of a burning lamp. After the blazing fire has been extinguished, they happily take care of the lamp.

And when those of mediocre spiritual potency get angry on seeing someone with great spiritual energy and power being worshipped, such persons of little intelligence will get destroyed through the power of that great soul. How would the persons who are offering worship be able to restrain all those (who get angry)?

etat sarvaṁ vyavasāyino dīrgha-śrutayo vaiṣṇavā vyavahāra-paramārthinaś ca ye jānanti te jñātvā tv akaraṇe naśyanti balābala-vicāre jīvanti sumeror āśritānām kim anye kariṣyanti, pūjām ca sādhu sammānaṁ sevanaṁ ca kariṣyanti eva |

(Therefore) it is necessary for those Vaiṣṇavas who are resolute, learned, and desiring both *vyavahāra* and *paramārtha* that they practice this kind of (discriminative) behaviour, otherwise they will perish.

What can someone do unto the person who has climbed on the Sumeru mountain? They will certainly offer that great soul the best worship, honour and service.

na nindā vaiṣṇave kāryā nāvahelā pramādataḥ
na duḥkhaṁ maraṇaṁ vāpi syād yadi vaiṣṇava-kāraṇāt
||16||

na doṣā vaiṣṇave dr̥ṣyāḥ karmācāraḥ vilokaṇāt
karmācāra-viśuddhā vā ke santi kali-marditāḥ
||17||

yato vaiṣṇavāṅge kṛṣṇāgnir vartate, śrī-kṛṣṇa-dhyāna-balāt pātākāni patitum na samarthāni, patitāny api kṛṣṇāgnau dagdhānīti |

One should never blaspheme or disrespect a Vaiṣṇava, not even out of foolishness. Even if one suffers pain or death on account of a Vaiṣṇava, still one should not behave towards him in that way. (16)

It is not proper to find faults when looking at the activities of a Vaiṣṇava, for is there anyone who is afflicted by Kali-yuga and (yet) is pure in his activities? (17)

The reason for this is as follows: In a Vaiṣṇava's body there is Kṛṣṇa's potency in the form of an intense fire. Because of the strength of remembering or meditating on Him, sins cannot befall a Vaiṣṇava, and even if they do, they get burnt by the fire of Kṛṣṇa.

ajānatām tu sakala-gaṅgāyām ekaivaurmīri iti sabalābala-vaiṣṇave samataiva pūjety upasamhāraḥ |

continues in the column on the right

For the ignorant, though, all the waves on the Ganges are only one stream; for them, it is their duty to worship all the Vaiṣṇavas as the same, be they spiritually strong or weak. Thus this chapter has been concluded.

--taken from *Śrī-Kṛṣṇa-Bhajanāmṛta*, written by Śrīla Narahari Sarkār Ṭhakkur, published by Śrī Gadādhara-Gaurahari Press, pp.4, 5-8; translated into English following the Hindi translation-commentary by Śrī Haridās Śāstrī Mahārāj;--images from en.wikipedia.org & radhanath-swamiyattras.com



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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

Website: www.uttama-bhakti.org

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