

|| śrī-śrī-gaura-gadādharaṁ vijayetaṁ ||

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

published from New Śrī Haridās Nivās, Spain

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EDITORIAL

published by New Śrī Haridās Nivās

To our nice and dear readers:

Resuming our publication of Laharī, we would like to use this opportunity to present two new topics that will regularly appear in it:

1) The qualities of Śrī Kṛṣṇa – with this series we wish to contribute to incrementing our attachment to the most famous, beautiful, sweet, beloved and charming person, Who can only be controlled by love, Who is our *raison d'être*, and for Whom we live every day – Kṛṣṇa.

The articles will be mostly based on the verses from the Southern Ocean of Śrīla Rūpa Gosvāmī's Bhakti-Rasāmṛta-Sindhu, accompanied by the most important parts of the commentary by Śrīla Viśvanātha Cakravartī Ṭhākura.

2) Overview of the Six Sandarbhas – translation of the Prefaces to each Sandarbha, written by Śrī Haridās Śāstrī Mahārājī. Here we would like to lay stress on the Gaudīya Vaiṣṇava *siddhānta*.

We will also carry on with the articles dedicated to *Go* as well as other devotional topics mentioned in the previous issues of Laharī.

The admins of Uttamā-Bhakti-Sudhā-Laharī

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VASIṢṬHAJĪ GLORIFIES GO

published by Murāri dās, Argentina

“Bhīṣma said, ‘In the days of yore, king Saudāsa born of Ikṣvāku's race, that foremost of eloquent men, on one occasion approached his family priest Vasiṣṭha, the best of Ṛṣis, who was crowned with ascetic success, capable of wandering through every region, the receptacle of Brahman, and endowed with eternal life, and asked him the following question.’

“Saudāsa said, ‘O holy one, O sinless one, what is that in the three worlds which is sacred and by reciting which at all times a man may acquire high merit?’



“Bhīṣma said, ‘Unto king Saudāsa who stood before him with head bent in reverence, the learned Vasiṣṭha, having first bowed unto *Go* and purified himself (in body and mind), discoursed upon the mystery relating to *Go*, a topic that is fraught with result highly beneficial to all persons.’

“Vasiṣṭha said, ‘*Go* are always fragrant. The perfume emanated by the exudation of bdellium issues out of their bodies. *Go* are the great refuge of all creatures,

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and constitute the great source of blessing unto all. *Go* are the Past and the Future. *Go* are the source of eternal growth as well as the root of Prosperity. Anything given to *Go* is never lost. *Go* always provide food and they are the best oblation for the deities.

The *mantras* called *svāhā* and *vaṣaṭ* are forever established in *Go*. *Go* constitute the fruit of sacrifices and sacrifices are established in *Go*. Morning and evening *Go* yield unto the Ṛṣis, O foremost of men, oblation for use in *homa*.

They who make a gift of *Go* succeed in transcending all sins which they may have committed and all kinds of calamities into which they may fall, O you of great power. The man possessing ten *Go* and making a gift of one, he possessing a hundred *Go* and making a gift of ten, and he possessing a thousand *Go* and making a gift of a hundred, all earn the same measure of merit.

The man who, though possessed of hundred *Go*, does not establish a domestic fire for daily worship, that man who though possessed of a thousand *Go* does not perform sacrifices, and that man who though possessed of wealth acts as a miser (by not making gifts and discharging the duties of hospitality) - all three of them are regarded as not worthy of any respect.

Those men who make a gift of a brown *Go* with her calf and a vessel of white brass for milking her, i.e. the *Go* which is easy to be milked and which while given away is wrapped round with cloths, succeed in conquering both this and the other world.

The persons who make a gift of a bull that is still in the prime of youth, that has all its senses strong, that is the foremost one among hundreds of herds, and that has large horns adorned with ornaments (of gold or silver), unto a *brāhmaṇa* possessed of Vedic learning, succeed, O scorcher of foes, in attaining to great prosperity and affluence each time they take birth in this world.

One should never go to bed without reciting the names of *Go*, nor should one rise from bed in the morning without a similar recitation of the names



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of *Go*. Morning and evening one should bend one's head in reverence to *Go*. As the consequence of such acts, one is sure to attain to great prosperity.

One should never feel any repugnance for the urine and the dung of *Go*. One should never eat the flesh of *Go*. As the consequence of this, one is sure to attain to great prosperity.

One should always take the names of *Go*. One should never show any disregard for *Go* in any way. If evil dreams are seen, men should take the names of *Go*. One should always bathe, using cow-dung (*Gobar*) at the time. One should sit on dried cow-dung. One should never cast one's urine and excreta and other secretions on cow-dung.

One should never obstruct *Go* in any way. One should eat seated on a wet piece of leather of *Go*, and then cast one's eyes towards the west. One should eat *ghee* seated on the ground, restraining one's speech. One reaps, in consequence of such acts, that prosperity of which *Go* are the source.

One should pour libations on the fire, using *ghee* for the purpose. One should cause *brāhmaṇas* to utter blessings upon one, by presents of *ghee*. One should make a gift of *ghee* and one should also eat *ghee*. As the reward of such acts, one is sure to attain to that prosperity which *Go* confer.

That man who addresses a *Go* with the Vedic *mantras* called *Gomati*, using sesame seeds, and then adorns her with every kind of gems and makes a gift of her, has never to suffer any grief on account of all his acts of omission and commission.

*gāvo mām upatiṣṭhantu hemaśṛṅgāḥ payo mucaḥ
surabhyah saurabheyās ca saritaḥ sāgarāṃ yathā
gāvaḥ paśyantū mām nityam gāvaḥ paśyāmy aham tadā
gāvo 'smākaṃ vayanā tāsām yato gāvas tato vayanā*

“Let *Go* that yield plenty of milk and that have horns adorned with gold, i.e. that are *Surabhis* or the daughters of *Surabhis*, approach me even as rivers approach the ocean! I always look at *Go* and may *Go* always look at me. *Go* are ours and we are theirs. Ourselves are there where *Go* are!”

Be it night or day, in happiness or woe, verily, at times of even great fear, a man should sing these words. By uttering them he is certain to become freed from every fear.”

--taken from *Mahābhārata*, *Anuśāsana Parva*, Section LXXVIII

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QUALITIES OF KṚṢṆA (1-2)

published by New Śrī Haridās Nivās

*nāmākṛṣṭa-rasajñah śilenoddīpayan sadānandam
nija-rūpotsava-dāyī sanātanātmā prabhur jayati*

The eternal Lord is ever victorious. His holy name attracts those expert at relishing transcendental mellows. His transcendental qualities eternally increase the bliss of His devotees. His transcendental form brings a great festival of happiness to His devotees.

asminn ālambanāḥ proktāḥ kṛṣṇas tasya ca vallabhāḥ

Kṛṣṇa and His dear devotees are the resting places (ālambanas) of bhakti-rasa.

Śrī Kṛṣṇa's nature as an ālambana is described in the words of Paurṇamāsī to Rādhārāṇī:

*pada-dyuti-vinirdhuta-smara-parārdha-rūpoddhatir
dṛg-añcala-kalānaṭīpaṭimabhir mano-mohini
sphuran-nava-ghanākṛtiḥ parama-divya-lilā-nidhiḥ
kriyāt tava jagat-trayī-yuvati-bhāgya-siddhir mudam*

“The beauty and splendor of Śrī Kṛṣṇa's lotus feet has eclipsed many billions of Cupids. The artistic dancing of His sidelong glances has charmed the gopīs' hearts. His form is like a glittering new rain cloud. He is an ocean of great transcendental pastimes. He is the supreme good fortune of all beautiful young girls in the three worlds. I pray that this Kṛṣṇa become the cause of the great happiness in Your heart.”

Ujjvala-Nīlamanī (1.1, 1.4, 1.5)

(1) *suramyāṅgaḥ*: [beautifully-limbed](#) —

ślāghyāṅga-sanniveśo yaḥ suramyāṅgaḥ sa kathyate

“A person who is endowed with praiseworthy bodily parts is called beautifully-limbed.”



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*mukhaṁ candrākāraṁ karabha-nibham uru-dvayam idarī
bhujau stambhārambhau sarasija-vareṇyam kara-yugam
kavātābham vakṣaḥ-sthalam aviralam śroni-phalakam
parikṣāmo madhyaḥ sphurati murahantur madhurimā*

“The sweetness of the slayer of Mura shines brilliantly: His face is like the moon, His thighs are like trunks of an elephant, His arms are the bases of pillars, His hands are the best of lotuses, His chest is as broad as a door, His hips and loins are wide, and His waist is slim.”

viśvanāthah: murahantur mukhaṁ candrākāram | atas tasya madhurimā sphurati | yad vā, murahantuś candrākāramukham eva madhurimā, sa eva sphurati | dharma-dharmīnor abheda-kathanam tu mādhyatīśaya-dyotanāya | yadyapi pūrvānusāreṇa candrādayas tasya dṛṣṭāntatā-leśam api na prāpnuvanti, tathāpi sādharma-lokānam tad-dvārā śrī-kṛṣṇe citta-praveśārtham eva dṛṣṭāntitāḥ | yatra tu śrī-kṛṣṇe svataḥ-siddha-citta-praveśavatībhiḥ śrī-rādhā-candrāvalyādibhir api candrādīkam dṛṣṭāntīkṛtya śrī-kṛṣṇo varṇyate | tatra kṛṣṇa-lilā-parikarā aprākṛtās candrādaya eva tābhir dṛṣṭānīkṛtā iti sarvatra jñeyam | aviralam iti tisthūlatvād vi-bhaktāvayavatvena vivektum aśakyam ity arthaḥ ||45-46||

“The face of the slayer of Mura has the form of the moon, thus His sweetness shines brilliantly. Or, the moon-like face of the slayer of Mura is sweetness itself, and that sweetness shines brilliantly - by showing the non-difference between the quality and the possessor of that quality, the pre-eminence of mādhyaya is being indicated.

Although objects like the moon cannot really amount to being an example, still they have been used so that ordinary persons can absorb their minds in Śrī Kṛṣṇa through them. However, if Śrī Rādhā or Candrāvalī describe Śrī Kṛṣṇa using the examples of objects like the moon, it is well known that these objects are non-material, being the associates in Kṛṣṇa-lilā.

“Wide hips and loins” means that due to being very massive, they cannot be distinguished as separate limbs.”

(2) *sarva-sal-lakṣaṇānvitah*: [endowed with all auspicious features](#) —

tanau guṇotham aṅkotham iti sal-lakṣaṇam dvidhā

“These auspicious features are of 2 types: bodily features and markings on the hands and feet.”

guṇotham syād guṇair yogo raktatā-tuṅgatādibhiḥ

“Bodily features” refer to the combination of qualities such as being reddish or prominent.”

*rāgaḥ saptasu hanta ṣaṭsv api śisor aṅgeśv alam tuṅga-tāvisāras triṣu kharvatā triṣu tathā gambhīratā ca triṣu dairghyam pañcasu kim ca pañcasu sakhe sampreksyate
sūkṣmatā dvātriṁśad-vara-lakṣaṇaḥ katham
asau gopeṣu sambhāvyaṭe*

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“O friend! I see that your child has 23 auspicious marks on His body. How is it possible that such a child could be born in a cowherd’s house? Seven places on His body are reddish; six parts are prominent; three parts are broad; three parts are short; three parts are deep; five parts are long; and five parts are fine.”

viśvanāthaḥ: guṇottham iti | raktatā-tuṅgatādibhir guṇair yogo guṇottham syād ity arthaḥ | rāga iti | śrīmad-vrajeśvaraṁ prati kasyacit savayaso gopasya vākyam idam |saptasū— netrānta-pāda-kara-tala-tālv-adharauṣṭha-jihvā-nakheṣu | satsu—vaksah-skandha-nakha-nāsā-kaṭi-mukheṣu | triṣu—kaṭi-lalāta-vaksahsu | punas triṣu grīvā-jaṅghā-mehaneṣu | punas triṣu nābhi-kaṅṭha-svarāntaḥ-karaṇeṣu | pañcasu nāsā-bhuja-netra-hanu-jānuṣu | punaḥ pañcasu tvak-keśa-roma-dantāṅguli-parvasu ||49||

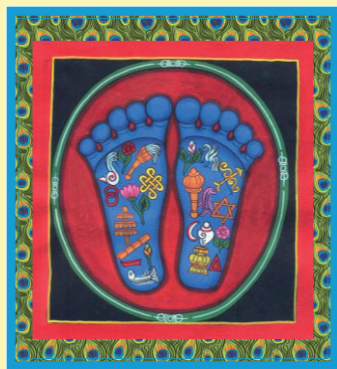
“These words have been said to Śrīmad Vrajeśvara by a *gopa* of the same age. The 7 reddish body parts are eye corners, palms, soles, palate, lips, tongue and nails. The 6 prominent body parts are chest, shoulders, nails, nose, buttocks and mouth. The 3 broad body parts are buttocks, forehead and chest. The 3 short parts are neck, shinbones and penis. The 3 deep body parts are navel, throat voice, and internal organ. The 5 long parts are nose, arms, eyes, jaws and knees. The 5 fine parts are skin, hair, bodily hair, teeth and fingers.”

rekhamayam rathāṅgādi syād ankoṭham karādiṣu

“Markings on the hands and feet” refer to lines such as a *cakra* on the hands or feet.”

**karayoḥ kamalam tathā rathāṅgam
sphuṭa-rekhāmayam ātmajasya paśya
pada-pallavayoś ca vallavendra
dhvaja-vajrāṅkuṣa-mīna-paṅkajāni**

“O king of the cowherd men! See on the hands of your child, there are clear lines of a lotus and *cakra*, and on His feet and toes there are marks of a flag, thunderbolt, goad, fish and lotus.”



viśvanāthaḥ: karayor iti kasyāścid vṛddha-gopyā vacanam | upalakṣāṅgāni etāni cihnāni | padma-purāṇam dṛṅṭvānyāny apy asādhāraṇāni jñeyāni | tāni, yathā padma-purāṇe brahmō-vāca—śṛṇu nārada [ity ādi śrī-jīvasya ṭikā draṅṭavyā] | tāpany-āgama-vārāhādibhyas tu śaṅkha-cakra-cchatraṇi jñeyāni ||51||

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“These words have been said by some elder *gopī*. The mentioned symbols are just a representation of all Kṛṣṇa’s marks. On consulting Padma-Purāṇa, one should learn also about others, specific ones, as expressed in the conversation between Brahmā and Nārada, and shown in the commentary by Śrī Jīva Gosvāmī [flags, lotus, thunderbolt, goad, barleycorn, *svastika*, a line running from below upwards, octogon, the rainbow (Indra’s bow), triangle, jar, half-moon, sky, sign of a fish, and cow’s hoofprint].

Scriptures like Gopāla-Tāpanī-Upaniṣad, Āgamas or Vārāha-Purāṇa mention also a conch, a *cakra* and a parasol.”

--taken from Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.45-51

--images from www.yoganorthlondon.com & nitaaveda.com

TATTVA-SANDARBHA: PREFACE (1)

posted by New Śrī Haridās Nivās

A person of good character can make the world happy, prosperous and without fear. Since immaculate character can only be obtained by genuine education (*sat-śikṣā*), at times great sages have produced extraordinary scriptures etc. However, even though the purpose is one, it did not get fulfilled as education was presented through the etiquette of satisfying everyone. In fact, reverse *dharma* has been taught everywhere.

The Supreme Lord, Who is the well-wisher of the whole world, did not get discouraged because of this and established ideal education on the foundation of unique purpose, unique goal, unique *sādhana*, unique ideal and unique *pramāṇa*. That education is Śrīmad-Bhāgavatam, or *bhāgavata-dharma*.

The basis of Śrīmad-Bhāgavatam, which contains 12 cantos, 335 chapters, and 18,000 *ślokas*, is the primordial syllable AUM. The meaning of AUM is called Gāyatrī. Śrīmad-Bhāgavatam is the natural meaning of Gāyatrī, (and also) it is the meaning of Brahma-Sūtras.

That which is to be meditated on, as expressed in Śrīmad-Bhāgavatam, is the Supreme Truth, and the person eligible to study Śrīmad-Bhāgavatam tolerates success of others. When an offenceless person hears it, Śrī Hari immediately gets confined in his mind.

Śrīmad-Bhāgavatam expounds Absolute Reality. Absolute Reality’s part (*aṁśa*) is *jīva*, Absolute Reality’s potency (*śakti*) is *māyā*, Absolute Reality’s product/effect is the universe – everything is Absolute Reality.

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Giving education for the benefit of everybody, destroying all fears, being the Supreme shelter of all, just like the sun is the supreme shelter of all rays, and being adorned with all possible good qualities, that Absolute Reality is the highest recipient of love (premā).

Śrīmad-Bhāgavatam depicts pure conduct of Bhagavān and His devotees. The jewel of unlimited virtuous qualities, the giver of all bliss, the attractor of all, the supremely sweet Śrī Kṛṣṇa is the beloved here. His other name is Rasa.

Among millions of devotees and among all śaktis, like the internal one etc, Śrī Rādhikā is the best. She is called by the word “hlādinī”.

The one reality (tattva) that has been considered when establishing the universal unity, is the reality of nondual consciousness which is called by three names – Brahman, Paramātmā and Bhagavān. Those desiring liberation call it Brahman, the yogīs call it Paramātmā and the devotees call it Bhagavān:

vadanti tat-tattva-vidas tattvaṁ yaj jñānam advayam brahmeti paramātmēti bhagavān iti śabdyate

Tattva is one, and in all circumstances is full of svarūpa-śakti. According to the capacity of the person, it is called by different names.

The word “jīva” has not been listed among the words describing this reality because jīva is śakti, is dependent, is intermediate (tatastha) śakti, and is atomic.

Due to its independence, the jīva forgets her bliss coming from consciousness and becomes subjected (to material nature). It can get liberated from this subjection and get situated in its own glory by pursuing bhāgavata-dharma.

Bhāgavata-dharma means establishing, with the equal feeling, mamatva towards Kṛṣṇa and all objects related to Him. Expressions like “ānukulyena kṛṣṇānuśīlanam – doing all one’s activities for Kṛṣṇa and everything related to Him with a favourable attitude”, “uttamā bhakti – highest devotion”, “rādheva kṛṣṇaṁ bhaja – serve Kṛṣṇa like Rādhā does” are representations of this fact.

The maharṣi Śrī Vyāsadeva obliged his son Muni Śukadeva, who was delighting in cessation from worldly acts, to study this Saṁhitā (Śrīmad-Bhāgavatam) possessed of unknown tattva, and engaged him thus in the service of humanity.

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In order to preach bhāgavata-dharma after it got destroyed again in the course of time, Śrī Kṛṣṇa Candra Himself has descended on Earth, hence is called svabhajana-vibhajana-prayojana-avatāra (the avatāra Whose purpose was to give His worship). Imbued with Rādhā’s bhāva, and relishing thus His own Self, He unified the hearts of all human beings.

—taken from the Preface to Tattva-Sandarbha by Śrī Haridās Śāstrī Mahārājī

BEEF IN ANCIENT INDIA? (part 3)

posted by Āditya dās, Israel

Pandit Dharmadev Vidya-vachaspati writes in his Hindi book ‘Vedon kā Yathartha Svarup (The reality of Vedas)’ published by Gurukul Kangri, Haridwar, Vikrama Samvat 2014, pages 251-252:

“It is now crystal clear that killing of animals in yajña is an imagination of wicked persons. Such provisions in the Śrauta-sūtras, Gṛhya-sūtras, Brāhmaṇas, Smṛtis and other scriptures are unacceptable due to their being against the provision of the Vedas and thus being later interpolations.”



Such interpolations have been widely prevalent in ancient scriptures. This has been pointed out by the famous Dvaita teacher Madhvācārya Anandatīrtha in his exegesis on the Mahābhārata in the following words:

kvacid granthān prakṣipanti kvacid antaritān api kuryuḥ kvacic ca vyatyāsam pramādāt kvacid anyathā anutsannā api granthāḥ vyākulā iti sarvaśaḥ

(Mahabharata-tātparya-nirnaya, Chapter 2, Sarvamul Kumbhaghonam edition, page 907).

Meaning thereby - Wicked persons interpolate some scriptures, they omit sentences and they introduce perversions due to inadvertence and sometimes otherwise. Thus the scriptures, though not completely destroyed, are wholly spoiled in this manner.

Besides the provision of Vedas, we may look through the provision made in Śrīmad Bhāgavata 7.15.7, 8, 10 & 11:

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na dadyād āmiṣaṁ śrāddhe na cādyād dharma-tattvavit | muny annaiḥ syāt parā prītir yathā na paśu-himsayā ||7||

One who knows the essence of piety should not offer meat (to the manes) in a Śrāddha ceremony nor should he eat it. The type of supreme gratification caused (to the manes as well as to the Lord Himself) through cereals fit for (the consumption of) anchorites (because involving no destruction of life) is never brought about through (meat etc obtained by) killing of animals. (7)

naitādṛṣaḥ paro dharmo nṛṇāṁ sad-dharmam icchatām nyāso daṇḍasya bhūteṣu mano-vāk-kāya-jasya yaḥ ||8||

For men seeking true piety there is no other such virtue as abstinence from violence to living beings, perpetrated through mind, speech and body. (8)

dravya-yajñair yakṣyamāṇaṁ dṛṣtvā bhūtāni bibhyati eṣa mākaruṇo hanyād atajjño hy asuṭṛb dhruvam ||10||

Seeing one proceeding to propitiate the Lord through sacrifices conducted with material substance, animals grow apprehensive lest the merciless fellow, who is ignorant of the truth of the Spirit and is (therefore) given to the (mere) gratification of his self, will surely kill them. (10)

tasmād daivopapannena muny annenāpi dharmavit | santuṣṭo'harahaḥ kuryān nitya-naimittikīḥ kriyāḥ ||11||

Therefore, (remaining ever) contented, he who knows what is right should perform from day to day (his) obligatory and occasional duties even with the cereals fit for (the consumption of) hermits and obtained by force of destiny (rather than undertake big sacrifices involving destruction of life). (11)

It is not clear as for whom Manusmṛti verses involving meat are meant. A verse is found in chapter 11, of the Manusmṛti, which is numbered as 95 in some editions and 96 in others. It reads as follows:

yakṣa-rakṣaḥ-piṣācānnaṁ madyaṁ māṁsaṁ surāsavam tad brāhmaṇena nāttavyaṁ devānāṁ aśnatā haviḥ
Manusmṛti 11.95 Athavā 96

Meaning thereby - Wine, meat, liquor, spirit etc., are the food of Yakṣas, Rākṣasas and Piṣācas, hence these are not fit for Brahmanas, who take *havi* offered to the Gods.

This clearly proves that meat and wine preparations are meant only for Yakṣas, Rākṣasas and Piṣācas and not for the human species. In the Vedas also, it is mentioned that this type of food is meant only for Rākṣasas and those humans who consume them deserve capital punishment or death.

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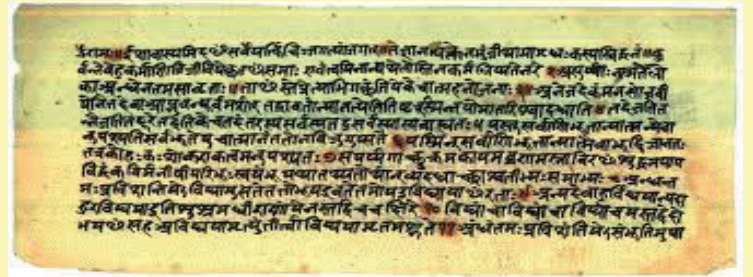
yaḥ pauruṣeṇa kraviṣā samaṅkte yo aśvyena paśunā yātudhānaḥ | yo aghnyāyā bhārati kṣīramagne teṣāṁ śiṛṣāṇi harasāpi vṛṣca ||
(Rgveda 10.87.16)

Meaning thereby - Those who are addicted to meat and take meat of horse or other animals and by killing cows, deprive others from their milk, cannot be corrected by any other means, then O Ruler! sever their heads by means of your shining weapon, this is the last punishment, which can be accorded to them.

Dr. Umesh Chandra Pandeya, Hindi commentator of the Gautama Dharmasūtra with its Mitākṣarā Vṛtti (published by the Chowkhamba Sanskrit Series, Varanasi, Samvat 2023, page 13 of Introduction), writes:

“There was great scope for interpolation in ancient literature. It is practically impossible to decide the correct and original text of any scripture.”

It appears that during the Muslim period under threat and during British period under temptation, interpolations have been effected in several scriptures. To arrive at the correct original text of such scriptures is, no doubt, a very difficult task, but it is not impossible. Those passages of such scriptures as contravene the provisions of Shruti, can be taken for granted as interpolation and thus those scriptures can be corrected to their original readings. This is a



task beset with great difficulties. Only those persons can accomplish it who are capable of interpreting the Vedas in a correct manner. It is worth undertaking. Even now a days there are scholars learned in the scriptures and endowed with noble character. Day by day such persons are getting scarce due to neglect of Sanskrit language. If this difficult task is not undertaken at this stage, then it would become impossible in the future for want of scholars who are learned and also of noble character.

It is not easy to interpret the Vedas. Their language cannot be properly understood without the study of Nirukta. Gods appreciate indirect (cryptic) expression and not the direct.

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parokṣa-priyā iva hi devā bhavanti pratyakṣa-vidviṣaḥ (Gopatha-Brāhmaṇa 1.1.1)

Even in the simple language of the Mahābhārata, there are several passages which are difficult to interpret and understand. In the Mahābhārata itself it is stated:

aṣṭau śloka-sahasrāṇi aṣṭau śloka-śatāni ca | aham vedmi śukro vetti sañjaya vetti vā na vā ||

Meaning thereby - 8,800 verses are such, which are fully understood by Śrī Vyāsa and Śrī Suka-deva. Even Sañjaya might or might not understand them fully. (Ādi-Parva 1.81)

Śrīmad Bhāgavata Mahāpurāṇa (4.28.65, 11.3.44) also states that gods like indirect expression:

yat parokṣa-priyo devo bhagavān viśva-bhāvanah || parokṣa-vādo vedo'yaṁ bālānām anuśāsanam ||

Just as darkness cannot exist in light, similarly it is not possible that in Vedas which are knowledge incarnate, there would exist any such provision which would not help human beings to uplift themselves on all planes from the material to the spiritual. Just as, under light one sees the blackness of its own shadow, similarly, if one is bent upon seeing blackness of his own mind in the Vedas, he is free to do so, but actually it is not there in the Vedas.

--taken from *A Review of 'Beef in Ancient India'*, pp. 13-16

--pictures taken from *4sam.org* and *indicstudies.us*

FOLLOWING THE INSTRUCTION OF ONE'S GURUDEVA

posted by New Śrī Haridās Nivās

In the holy place of Śrī Raṅgakṣetra, a brāhmaṇa Vaiṣṇava used to visit the temple and recite the Bhagavad-Gītā. Absorbed in bliss, he would read its eighteen chapters, but as he could not pronounce the words correctly, people made jokes about him.

Some would criticize him and others would laugh at him, but he did not care. Absorbed in reading the Gītā, his mind was full of happiness. While reading it, the hairs on his body stood on end, tears filled his eyes, and his body trembled and perspired. Seeing this, Śrī Caitanya Mahāprabhu became very happy.

Śrī Caitanya Mahāprabhu asked him, "My dear sir, what kind of meaning of the Bhagavad-Gītā gives you such great happiness?" The brāhmaṇa replied, "I am dull and do not know the meaning of the words. Sometimes I read the verses correctly and sometimes not, but I do so following the instruction of my Gurudeva."

The brāhmaṇa continued, "Actually I only see Kṛṣṇa sitting in Arjuna's chariot. Holding the reins in His hands, He appears very beautiful and blackish. While seeing Kṛṣṇa sitting there and instructing Arjuna, I get absorbed in bliss. As long as I read the Bhagavad-



Gītā, I get the darśan of Kṛṣṇa. It is for this reason that my mind cannot be distracted from reading the Gītā."

Śrī Caitanya Mahāprabhu told the brāhmaṇa, "Indeed, you are an authority in reading of the Bhagavad-Gītā. What you know constitutes the essence of its meaning."

After saying this, Lord Caitanya Mahāprabhu embraced the brāhmaṇa, and the brāhmaṇa, catching the lotus feet of the Lord, began to cry. He said, "On seeing You, my happiness has doubled. I think that You are Kṛṣṇa Himself."

The mind of the brāhmaṇa was purified by the revelation of Kṛṣṇa, and thus he was able to understand the complete truth of the Lord (Prabhu). Śrī Caitanya Mahāprabhu then gave him instructions and asked him not to disclose the fact that He was Kṛṣṇa Himself.

The brāhmaṇa became a great devotee of Śrī Caitanya Mahāprabhu, and for four months did not give up His company.

--taken from *Caitanya-Caritāmṛta, Madhya 93-107*

--picture taken from *flickrhivemind.com*

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