

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

# uttamā-bhakti-sudhā-laharī

## Nectarean Waves of Supreme Devotion

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CONTENTS

Qualities of Kṛṣṇa (3-5), by New Śrī Haridās Nivās, Spain

Why do We Honor Govardhana, by Murāri dās, Argentina

Tattva-Sandarbhā: Preface (2), by New Śrī Haridās Nivās

The Meat Fetish, by Āditya dās, Israel



### Qualities of Kṛṣṇa (3-5)

posted by New Śrī Haridās Nivās, Spain

(3) *ruciraḥ*: [pleasant-looking](#)

*saundaryeṇa dṛg-ānanda-kārī rucira ucyate*

“Pleasant-looking” means “He gives bliss to the eye by His beauty.”

*yathā tṛṭīye* (3.2.13) —

*yad dharmā-sūnor bata rājasūye  
nirīkṣya dṛk-svastyayanam tri-lokaḥ  
kārtsnyena cādyeha gataṁ vidhātur  
arvāk-sṛtau kauśalam ity amanyata*

“All the gods from the three worlds assembled at the *rājasūya* sacrifice performed by the son of *dharmā*. After beholding the success for the eyes (the beautiful bodily features of Kṛṣṇa), they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of this world.

(ŚB 3.2.13)

*viśvanāthaḥ : saundaryeṇa kāntyā ||52|| tṛṭīya-skandhe  
yat pūrva-ślokoctam kṛṣṇa-svarūpa-bimbaṁ tad dṛṣāṁ  
svasty-ayanam dharmā-sūnor yudhiṣṭhirasya rājasūye  
nirīkṣya vidhātur arvāk-sṛtau yat kauśalam tad iha kṛṣṇa-  
saundarye kārtsnyena gataṁ praviṣṭam iti trilokaḥ aman-  
yata anvabhūt | tad eka-deśāntarbhūtam eva tat sarvam  
ity arthaḥ | tan-mūrter vidhātṛ-sṛjyatvābhāve'pi sṛṣṭir  
iyam uktā ||53||*

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He gives bliss to the eye by His splendour. Seeing the form of Kṛṣṇa's *svarūpa*, the success for the eyes, as described in the previous verse (ŚB 3.2.12), the *devas* of the three worlds (present) at the *rājasūya* ceremony of the son of *dharmā* Yudhiṣṭhira Mahārāj thought that the complete skillfulness of Brahmā, creator of this world, had gone into creating the beauty of Kṛṣṇa. Here creation is mentioned, even though Brahmā is not capable of creating Kṛṣṇa's form.



*yathā vā* —

*aṣṭānām danujabhid-aṅga-pankajānām  
ekasmin katham api yatra ballavīnām |  
lolākṣi-bhramara-tatiḥ papāta tasmān  
notthātum dyuti-madhu-pankilāt kṣamāsīt*

Or another example:

“When the bee-like eyes of the *gopīs* alighted upon one of the eight lotus-like bodily parts of Kṛṣṇa, the enemy of the *Dānavas*, they were not able to rise from the thick honey of His beauty.”

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viśvanāthaḥ: pūrvatra suramyāngatva-miśraṁ rucir-  
ratvaṁ varṇitaṁ | ity aparitoṇāt śuddhodāharaṇaṁ pu-  
nar āha—yathā veti | aṅṅānām mukha-netra-yuga-nābhi-  
caraṇa-yuga-kara-yuga-rūpāṇām ||54||

The previous verse showed His quality of looking pleasant mixed with His quality of being beautifully limbed. Not satisfied by that, the author gives an un-mixed example. Eight lotus-like bodily parts are the mouth, two eyes, the navel, two feet, and two hands.

(4) *tejas*: effulgence and being ever victorious

*tejasā yuktaḥ tejo dhāma prabhāvaś cety ucyate dvidid-  
ham budhaiḥ*: “The wise say there are two meanings to *tejas*: *dhāma* and *prabhāva*.”

*dīpti-rāśir bhaved dhāma*: “*Dhāma* means effulgence.”

yathā —

*ambara-maṇi-nikurambaṁ  
viḍambayann api marīci-kulaiḥ  
hari-vakṣasi ruci-nivide maṇirād  
ayam uḍur iva sphurati*

“Though the Kaustubha jewel, the king of jewels, discredits the sun by its shining rays, it appears like only a star on Hari’s chest, which shines very much brighter.”

viśvanāthaḥ : ayam maṇi-rāt kaustubhaḥ | marīci-kulair ambara-maṇiḥ sūryas tasya nikurambaṁ samūhaṁ viḍambayan api kṛṣṇa-vakṣasi uḍur iva sphurati | yad-yapy etad eva tattvaṁ, tathāpi laukika-līlā-rakṣārthaṁ svasya tasya ca tejo-gopanam api karoti śrī-bhagavān iti sūryādi-tejasām api tatra bhāṇaṁ jñeyam | nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ [gītā 7.25] ity ādy ukteḥ ||57||



While this is true, still for the sake of protecting the earthly *līlā*, Śrī Bhagavān also conceals His and Kaustubha’s effulgence. In this way, the radiance of the Sun etc can also have their place in the *līlā*. As it is said in BG 7.25, “I am not manifest to all, being veiled by My *yogamāyā*. This ignorant world does not know Me, the unborn and immutable.”

*prabhāvaḥ sarvajit-sthitiḥ*: “*Prabhāva* refers to His being ever-victorious.”

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*dūratas tam avalokya mādhaveṁ  
komalāṅgam api raṅga-maṇḍale |  
parvatodbhata-bhujāntaro’py asau  
kamsa-malla-nivahaḥ sa vivyathe*

“Seeing Mādhave with His tender body from a distance, the group of wrestlers in the arena though endowed with chests greater than mountains, became agitated with fear.”



(5) *balīyān*: strong

— *prānena mahatā pūrṇo balīyān iti kathyate*: *Balīyān* (strong) means “full of great vitality”

*paśya vindhya-girito’pi gariṣṭhaṁ  
daitya-puṅgavam udagram ariṣṭam |  
tula-khaṇḍam iva piṇḍitam ārāt  
puṇḍarīka-nayano vinunoda*

“Just see! Lotus-eyed Kṛṣṇa has thrown the greatest demon Ariṣṭasura, who is heavier and higher than the Vindhya mountain range, to a far distance.”

yathā vā —

*vāmas tāmarasākṣasya bhujā-daṇḍaḥ sa pātu vaḥ |  
krīḍā-kandukatām yena nīto govardhana giriḥ*

Another example:

“May the left hand of lotus-eyed Kṛṣṇa, which has lifted Govardhana Hill like a ball, protect you!”



--taken from Śrī Bhakti-Rasāmṛta-Sindhu, 2.1.52-62

--images from conozcaakrsnalahermosarealidad.com, facebook.com, krishnabalarama.com, ecoheritage.cpreec.com

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## WHY DO WE HONOR GOVARDHANA?

published by Murāri dās, Argentina

Govardhana is known as *haridāsa-vārya*, the best of the servants of Śrī Hari, but what makes him the best of the servants? What qualities does he possess? And which actions does he perform?

*hantāyam adrir abalā hari-dāsa-varyo  
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodah  
mānam tanoti saha-go-gaṇayos tayor yat  
pānīya-sūyavasa-kandara-kandamūlaiḥ*



Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities — water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant. ŚB 10.21.18

Viśvanātha Cakravartī Ṭhākura in his commentary on this verse says: ...Among the servants of Hari such as Nārada, there are three Haridāsas who are chief — Yuddhiṣṭhira, Uddhava and Govardhana. And among these, this hill is the best of all servants of Lord Hari. In corroboration we find the term *haridāsa* applied to Yuddhiṣṭhira in the verse ŚB 10.75.27, in the case of Uddhava in ŚB 10.47.56, and in the case of this mountain in the verse above...

Later he says: ... By what means (does he please Kṛṣṇa and Balarāma)? With *pānīya*, fragrant and cool water from the waterfalls for the purpose of washing Their feet, washing Their mouths and for drinking, as well as beverages (*pānīya* = *peya*) to offer for Their enjoyment, such as honey and mango and pilu juices. *sūyavasa* means *dūrvā* grass for the purpose of making the presentation of *argya*, and also blades of grass for feeding to *Go*, blades of grass which are fragrant, very soft and conducive to the strong growth of the *Go* and their giving milk...

That Govardhana is fully occupied in *Go-sevā* is confirmed by the Brahma-Vaivarta-Purāna:

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*athavā tvaṁ ca vastuni | dehi govardhanāya ca  
ga vardhayati yo nityam | tena govardhanah smṛtaḥ  
govardhana-samas tata | punyavān na hi bhū-tale  
nityam dadāti gobhyo ye | navīnāni tṛṇāni ca*  
Instead you should offer all these things to Govardhana. As he nourishes (*vardhana*) the *Go*, he is called Govardhana. O father on this earth, no one is pious and saintly like Govardhana Hill which every day gives new grasses to the *Go*.

(Kṛṣṇa-Janma-Khaṇḍa, chapter 21, text 89-90)

Next Śrī Kṛṣṇa explains how *Go* is so special :

*tīrtha-snāneṣu yat puṇyam | yat puṇyam vipra-bhojane  
yat puṇyam ca mahā-dāne | yat puṇyaḥ hari-sevane  
sarva-vratopavāseṣu | sarveṣv eva tapaḥsu ca  
bhūvaḥ paryaṭane yat tu | satya-vākyeṣu yad bhavet  
sarve devā gavām aṅge | tīrthāni tat-padeṣu ca  
tad-guhyeṣu svayam lakṣmī | tiṣṭhaty eva sadā pitāḥ  
gos-padākta-mṛdā yo hi | tilakam kurute naraḥ  
tīrtha-snāto bhavet sadyo | bhayam tasya pade pade  
gāvas tiṣṭhanti yatraiva | tat tīrtham parikīrtitam  
prāṇāms tyaktvā naraḥ tatra | sadyo mukto bhaved dhruvam  
brahmānam gavām aṅgam | yo hanti manavādhamah  
brahma-hatyā-samam pāpam | bhavet tasya na saṁśayaḥ  
nārāyaṇāmsān vipramś ca | gās ca ye ghnanti mānavah  
kālasūtram ca te yānti | yāvaś candra-divākarau*

The piety that comes from bathing at holy places, the piety that comes from feeding *brāhmaṇas*, the piety that comes from giving generous charity, the piety that comes from serving Lord Hari, the piety that comes from all vows and fasts, all austerities, circumambulating the earth and speaking truthfully as well as all the gods - always stay in the bodies of *Go*. The holy places always stay in the hooves of *Go*. O father, Goddess Lakṣmī always stays in the hearts of *Go*.

He who wears *tilaka* of mud that touched a hoof of *Go* attains the result of bathing in a holy place. He is fearless at every step. A place where *Go* stay is holy, and he who dies there is at once liberated.

One who harms a *brāhmaṇa* or a *Go* is the lowest of men - he commits a great sin equal to that of killing a *brāhmaṇa*. Of this there is no doubt. A person who harms *Go* or *brāhmaṇas* who are the limbs of Lord Nārāyaṇa goes to hell for as long as the sun and moon shine in the sky.

(Kṛṣṇa-Janma-Khaṇḍa, chapter 21, text 91-97)

We worship Kṛṣṇa and Govardhan because of their *guṇas* and *karmas*. *Pūjā* means to honor. Why do we honor them? Why do we give importance to them? This is because we see and recognize their *karmas*.

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Govardhan is a stone. How can a stone become honorable? Because of *guṇas* and *karmas*. We must like the *guṇas* and *karmas*. Then we are inspired to honor through worship.

The preachers go around the world and preach that one should worship Govardhan. But why? We worship because he is the best servant of Hari - *haridāsa-vārya*. He serves Kṛṣṇa by serving the *Go*. He provides grass for *Go*, place for *Go* to move around. What is so special about service to *Go*? *Go* are the mothers of the whole universe. You attain every *puruṣārtha* by protecting and serving them. Kṛṣṇa likes *Go* because they exist for the welfare of all. We like Kṛṣṇa because by protecting *Go* He works for the welfare of all.

We like Govardhan for the same reason. Working for the welfare of all is the highest form of *dharma*. We see this *dharma* in Kṛṣṇa and Govardhana. Hence we develop respect for them. We are then inspired to honor them in the form of worship.

People worship Gopāl and Govardhan. But they don't care about *Go*. Gopāl is the protector of *Go* and Govardhan protects and increases *Go*.

If one is not inspired to protect *Go* - if one does not like *Go* - how can one like Gopāl and Govardhan? Where is the recognition of the greatness of Gopāl and Govardhan as those who are engaged in the welfare of all? And if there is no recognition how can honoring take place? The *pūjā* then becomes empty. We worship Gopāl and Govardhan to develop the liking for *Go* so that we too are inspired in protecting them.

(Mahārājī, Q & A from Uttama Bhakti page forum)  
--picture taken from alltravels.com

## TATTVA-SANDARBHA: PREFACE (2)

posted by New Śrī Haridās Nivās

Then, to make *jīvas* happy, prosperous and endowed with unity, He made Śrī Sanātana (in Kāśī) and Śrī Rūpa (in Prayāg) drink the *bhāgavata*-nectar mentioned before.

Śrī Gopāla Bhaṭṭa, a friend of Śrī Rūpa and Śrī Sanātana, who was born in a South Indian *brāhmaṇa* family, understood that subject matter and fashioned it into one book. Śrī Jīva Gosvāmīpāda then perfected it. This is shown in Anucchedas 4-5.

That work by Śrī Jīva Gosvāmī is called *Ṣaṭ-Sandarbhā* (Six Sandarbhas) since it is divided into six parts:

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Tattva-Sandarbhā, Bhagavata-Sandarbhā, Paramātma-Sandarbhā, Kṛṣṇa-Sandarbhā, Bhakti-Sandarbhā and Prīti-Sandarbhā. The first four are concerned with *sambandha* (*tattva* related to the Lord), Bhakti-Sandarbhā deals with *abhidheya-tattva* (process to achieve the goal) and Prīti-Sandarbhā describes the *tattva* related to *prayojana* (final goal).

*gūḍārthasya prakāśaś ca sārōkti śreṣṭhatā tathā  
nānārthavattvaṃ vedyatvaṃ sandarbhaḥ  
kathyate budhaiḥ*

A literary work that elucidates the confidential aspects of the subject, establishes immaculate and superior *siddhānta*, and gives its various meanings is called Sandarbha by the wise.

(What follows is an overview of the introductory *śloka*s of Tattva-Sandarbhā)

The first *śloka* indicates the author's beloved deity (ŚB 11.5.32):

*kṛṣṇa-varṇaṃ tviṣākṛṣṇaṃ sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

“Those with fine intelligence worship Śrī Kṛṣṇa Caitanya, Who is Śrī Kṛṣṇa Himself, but Whose bodily complexion is fair, and Who is accompanied by His close associates such as Śrī Nityānanda and Śrī Advaita and their servants like Śrīvāsa Paṇḍita, with weapons such as the names of God, and other servants and followers such as Śrī Gadādhara and Śrī Govinda. These persons worship Him with the *yajña* known as *saṅkīrtana*.”

The second *śloka* propounds the adorable deity of Śrī Jīva Gosvāmī, Śrī Gaurāṅgadeva, Whose essential nature is non-different from Śrī Vrajendranandana. Thus it is a special explanation of the first *śloka*:

*antaḥ kṛṣṇaṃ bahir gauram darśitāṅgādivaibhavam  
kalau saṅkīrtanādyaiḥ smaḥ kṛṣṇacaitanyamāśritāḥ*

“Those who have taken the shelter of Śrī Kṛṣṇa Caitanya, Whose complexion is fair outside, but dark within and Who manifested His opulences in the form of close associates, their servants, the names of God and other followers, serve Him by practices such as *saṅkīrtana*.”

The third *śloka* shows the obeisances unto both Guru and Paramguru who were the driving force behind the creation of this work.

The fourth and fifth *śloka* refuse self-concocted ideas and show following of *siddhānta* that is conformable to Vedas, being established through compiling the essence of works written by former *ācāryas* such as Śrī Madhva.

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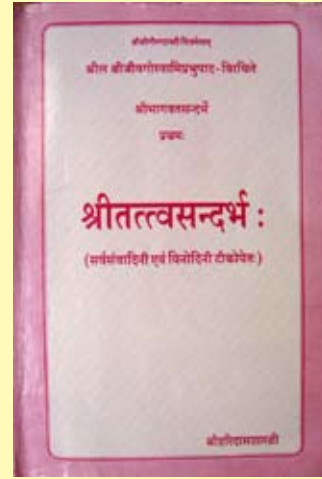
The sixth śloka describes the person qualified for the study of this work.

The seventh śloka gives the beginning of the book by paying *praṇāms* to *mantra-guru*, *śikṣā-guru* etc, and the eighth, by blessings in form of praising the readers, specifies the object of the whole work - Svayam Bhagavān - as having three forms (Brahma, Paramātmā, Bhagavān).

These are the principal topics of the book (related to *sambandha*, *abhidheya* and *prayojana tattva*):

- 1) uselessness and instability of direct perception, inference etc (*śāstra* excluding) in describing the essential nature of the inconceivable Absolute Reality (*acin-tya vāstava vastu*)
- 2) no solid ground for logic (as being *pramāṇa*); establishing *śāstra* as the *pramāṇa* (reliable means for getting knowledge of the Absolute)
- 3) appearance and disappearance of Vedas, Purāṇas etc
- 4) Purāṇas being the fifth Veda
- 5) division of Purāṇas into *sāttvic*, *rājasic* and *tāmasic*; acceptance of only *sāttvic* Purāṇas; acceptance of authority of other Purāṇas following them; Śrīmad-Bhāgavatam, which is a natural commentary on the Vedas, is beyond the material modes of nature and is the king of all *pramāṇas*
- 6) the excellence of *mahaṛṣi Śrī Kṛṣṇa Dvaipāyana*
- 7) information about Śrīmad-Bhāgavatam, its authenticity etc
- 8) Śrīmad-Bhāgavatam was revered by *ācāryas* such as Śrī Madhvācārya, Śrīdhara Svāmī etc
- 9) Śrīmad-Bhāgavatam, obtained in Śrī Vedavyāsa's *samādhi*
- 10) *bhakti* is the *svarūpa-śakti*
- 11) refutation of *eka-jīva-vāda* (theory of one *jīva*)
- 12) the necessity for *sādhana-bhakti*
- 13) separateness of the body from the soul
- 14) the venerability of *premā* even more than non-differentiated knowledge
- 15) *āśraya-tattva* (philosophy of Ultimate Shelter)
- 16) establishing the topics of Śrīmad-Bhāgavatam, such as primary creation (*sarga*) etc
- 17) Svayam Bhagavān Śrī Kṛṣṇa is the principal *āśraya* (Ultimate Shelter)

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When concluding each Sandarbha, the author states: *iti śrī-kali-yuga-pāvana-sva-bhajana-vibhājana-prayo-janāvātāra-śrī-śrī-bhagavat-kṛṣṇa-caitanya-deva-caraṇānucara-viśva-vaiṣṇava-rāja-sabhājana-bhājana-śrī-rūpa-sanātanānuśāsana-bhārati-garbhe śrī-bhāgavata-sandarbhe tattva-sandarbhonāma prathamah sandarbhaḥ*

“Thus ends Tattva-Sandarbha, the first book of Bhāgavata-Sandarbha, which was written according to the instructions of Śrīla Rūpa and Sanātana Gosvāmī, the recipients of honor from the world’s royal assembly of Vaiṣṇavas. They are followers and servants at the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu, the purifier of *jīvas* in Kali-yuga, Who descended to distribute His own devotional service.”

In the beginnings, he writes:

*tau santoṣyatā santau śrīla-rūpa-sanātanau  
dākṣiṇātyena bhāṭṭena punar etad vivicyate  
tasyādyam granthanālekham krāntam  
utkrānta-khaṇḍitam paryālocyātha  
paryāyam kṛtvā likhati jīvakaḥ ||5||*

“This subject matter was taken up again by Śrīla Gopāla Bhaṭṭa Gosvāmī in order to please Śrīla Rūpa and Sanātana Gosvāmī. As some parts of his work were in correct sequence and some not, while others were incomplete or lost, after carefully analysing the content and then following a structured method, Jīva is writing this book.”

The text is accompanied by *Sarva-Saṁvādinī* by Śrī Jīva Gosvāmī; commentary by Baladeva Vidyābhūṣaṇa; commentary by Śrī Rādhāmohan Gosvāmī; *Svarṇalātā ṭikā* by Śrī Gaurakīśora Gosvāmī; and translation as well as commentary called *Sārārtha* by Śrī Haridās Śāstrī.

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

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## THE MEAT FETISH

posted by Āditya dās, Israel

Rishis used to visualise the Veda Mantras and their interpretation during their *samādhi*, therefore they were named as 'Seers'. Likewise they came to know about the creation of the universe. The Creator made some living beings to subsist on grass and leaves, while others were made to sustain themselves on living beings. Human beings were created to live on vegetation, which is amply clear from the physiology of the human body. Modern physiologists and diet experts also support it. A few extracts selected from the voluminous writing of Earnest Crosby and James Oldfield, M.A., D.C.L., M.R.C.S., are quoted below in support of these biological facts:

### WHETHER MEAT IS NATURAL FOOD FOR HUMAN BEINGS?

(Selected paragraphs from Enlightened and Voluminous writings by Ernest Crosby)

**That butchery is cruel** is so self-evident that it hardly necessary to dwell upon the fact, and cruelty usually attends the life of the victim from the beginning.

Finally, at the abattoir, the cattle are received by men who have been drilled into machines, who must kill so many creatures to the minute and begin the process of skinning before life is extinct. In some cases death must be prolonged to make the meat white.

The animal comes to the place of execution, as a rule, in a state of frenzy, and to overcome its resistance the eye must be gouged or the tail twisted till the gristle cracks. **It is futile to preach humanity to men engaged in such a trade.** You or I, enlisted in such a profession, would act the same way.

**The essential idea of butchery for food is cruel, and you cannot be cruel humanely.** "How could you select such a business?" Asked a horrified officer of a 'Society for the Prevention of Cruelty to Animals', upon his first visit to the stockyards of Chicago. **"We're only doing your dirty work, sir,"** was the true and silencing reply. It is brutalizing work as well as cruel work, and **those who create the demand for it are responsible for it.**

And with strange perversity we pick out the most inoffensive animals for slaughter. There might be an element of justice in preying upon beasts of prey, but we prefer to slay the harmless deer and cow and sheep. **Is carnivorous flesh offensive? Then, why do we make our own flesh offensive by being carnivorous?**

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In addition to the uncleanliness and unwholesomeness of meat, it is easy to show that it is also an unnatural food for man. If it were a natural food, would you not be willing to go into the first butcher's shop, cut a slice from a carcass, and put it into your mouth? You would not hesitate to do so to any fruit or vegetable. If meat is a natural food, would you feel any repugnance at eating dog flesh or cat flesh merely because you are not accustomed to it? You would rather like to taste a new fruit. Dogs are raised for food in Korea, and there is no difference between their flesh and other meat in principle. Put a kitten and a chick in the same room, and the former will show - what its natural food is - by pouncing upon the latter and devouring it. Put a baby, in the place of a kitten, and it will not attempt to eat the chick; but it will try to eat an apple, which is its natural food. All of which goes to show that meat is not man's natural food.

The structure of his body confirms this belief. He has the long intestines of the graminivorous animals, and not the short intestines of the carnivora. His jaws are hung so that they can grind upon each other, like those of the horse, cow and camel, and are not fixed vertically like the dog's. He has no carnivorous teeth, those to which that name is often given - the eye-teeth - being much more pronounced in the non-carnivorous anthropoid ape.

Richard Owen, the great anatomist and natural historian, said long ago that "the anthropoids and all the quadrumana derive their alimentation from fruits, grains, and other succulent vegetal substances, and the strict analogy between the structure of these animals and that of man clearly demonstrates his frugivorous nature," and this truth is more firmly established today than it was when he wrote. It is not natural to eat meat.

(Selected paragraphs from writing of Josiah Oldfield, M.A., D.C.L., M.R.C.S., Earnshaw-Cooper Lecturer on Dietetics, The Lady Margaret Fruitarian Hospital).

The earliest medicine-man began to put two and two together, and rightly concluded that the waste matter from any animal was a cause of disease to that animal if not quickly and completely removed.

He also noted that **it was the excreta of animals that ate flesh that was by far the most dangerous of all.** He might store his domesticated animals in the far end of his cave, and no one was much the worse, but any cave in which dogs or cats, or wolves have been confined or imprisoned, must be shunned for years after. He also made a mental note for future use that cattle droppings were left scattered all over the surface of the land, and were rapidly utilized as food

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by all vegetative growths from grasses upwards, whereas **carnivorous animals were compelled, by an age-born instinct, to scratch holes and bury their excreta as soon as it left their body.**

Let us consider for a moment the wonderful machinery which Nature has installed in the human body for the purpose of getting rid of this waste matter from our system. In the first place, we must get clearly fixed in our mind that all human waste matter is poisonously dangerous to the individual that produces it, and that, therefore, if he wants to escape the attack of any of the ever present disease, he must regularly and promptly get rid of this waste matter. In the second place, we must ever set before ourselves that **all forms of flesh food produce the most dangerous of these waste products.** It is not an error that the first duty of a nurse is to give to a meat-eating patient admitted to a hospital, either an enema, or a purgative, or an emetic, or all three.

The ordinary diet of a man or woman who gets seriously ill, is, in England, a very unnatural and a very unwise one. Most people have been taught by parents, who know no better, that the food for health and strength is meat. It used to be 'beer and beef'; now however, **the beer fallacy has been exploded, while the beef fallacy is rapidly losing its hold upon the intellectual and cultured classes of the world.** It is however, the middle and the lower classes that are carried off to hospital when they get ill, and these are the classes that eat the most meat.

When I am called to a meat-eating patient, I always carry out the same ritual. It is the first step towards setting the body free from its burden of overwork and of self-poisoning. **When, on the other hand, I am dealing with clean eating patients, I am quite satisfied if even forty-eight hours have elapsed since the last clearance, because in this case, the faeces - like those of a horse or a cow - are not on the verge of septic putrefaction.** When we have grasped these points clearly we can greatly appreciate how wonderful is the mechanism provided by Nature of keeping our bodies free from internal poisoning.

The mechanism is almost fool proof, but just as there are a great many people who will spoil every car they drive, and those for whom no watch will keep good time for long, so too, **there is a high percentage of people who are not to be trusted with the delicate machinery of their own digestive organs - and certainly not with that of their children.**

All vertebrates are built on the principle of a long, hollow tube, round which the muscular and nerve and circulatory organs are built up. Food is put in at one

end of this tube and slowly passing along, leaves it at the other end. As it passes along, the digestive juices chemically act upon it. They physically absorb from it the various elements of nutrition that it contains, and then pass on the residue. Broken down sweepings of the body cells also are thrown into this part of hollow tube, which has now become a 'sewage tube'. Little by little the contents are pushed on right to the end and then eliminated. **So simple in theory, so excellent in practice, the machinery is built to work for about one hundred years, but fools get it out of gear long before it is normally worn out!**

For the proper working of the machinery, a man must put into it: -

1. The food suitable to the particular human structure;
2. In a condition fit to be dealt with by the machinery;
3. In a quantity in harmony with bodily requirements;
4. At intervals sufficiently long to allow time for rest and repair of the various parts of the machinery.

Give up the use of flesh-foods. Flesh-foods cause retardations of intestinal rhythm. Flesh-foods leave, as waste matter, substances which decompose and produce an inhibitory toxic effect upon the colonic muscles. The waste matter of flesh-foods is so liable to set up a constitutional toxic effect that Nature has shortened the large intestine of her carnivorous animals so that the decomposing matter shall not remain in the animal's body a moment longer than necessary. She has also emphasized its danger to the living creatures around by teaching the carnivorous animals to scratch a hole in the ground, defaecate into the hole, and cover it up again; it is too dangerous a substance to be allowed to lie about.

--taken from *A Review of 'Beef in Ancient India'*, pp. 17-21

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