

|| 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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ANNOUNCEMENT

Dear readers, as we feel that the topics related to 'Review of Beef in Ancient India' have received sufficient treatment in the Laharī, we would like to focus more on our *siddhānta*, literature and philosophy. However, the articles from the above mentioned book will not disappear altogether from cyberspace, as Āditya dās will continue to publish them on his facebook page.

We are also starting to include more transcription work of Mahārājī's classes. We will be very happy if this inspires some of you to bring more of the audio by Mahārājī to its written form.

Admins of Uttamā-Bhakti-Sudhā-Laharī

QUALITIES OF KṚṢṆA (6-9)

posted by New Śrī Haridās Nivās, Spain

(6) *vayasānvitah*: [endowed with the best age](#)

*vayasa vividhatve'pi sarva-bhakti-rasāśrayaḥ
dharmī kiśora evātra nitya-nānā-vilāsavān*

“Though Kṛṣṇa is endowed with all ages, among them the *kiśora* age is ever-fresh, is endowed with all pastimes, manifests all good qualities, and is the shelter of all *bhakti-rasas*.”

*tadātvābhivyaktīkṛta-taruṇimārambha-rabhasaṁ
smīta-śrī-nirdhūta-sphurad-amala-rākā-pati-madam
darodañcat-pañcāsuga-nava-kalā-meduram idaṁ
murārer mādhyurāṁ manasi madirākṣīr madayati*

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“Filled with the joy of recently manifested youth, the sweetness of Murāri, defeating the spotless full moon with the effulgence of His smile, and made soft with a hint of the fresh sports of Cupid, gives great joy to the minds of the sweet-eyed *gopīs*.”

*viśvanāthaḥ: tathāpi śrī-
gārākhyasya mahā-rasasya paramodbhakaṁ tad ity
āśayenāha—tadātveti ||64||*

This verse has been said with the purpose of showing the supreme capacity of this age of Kṛṣṇa to excite the best *rasa* called *śṛṅgāra*.

(7) *vividhādbhuta-bhāṣāvit*: [extraordinary expert in various languages](#)

*vividhādbhuta-bhāṣāvit sa prokto yas tu kovidaḥ |
nānā-deśyāsu bhāṣāsu saṁskṛte prākṛteṣu ca ||*

“A person who knows the languages of various countries, Sanskrit and vernacular languages is called ‘extraordinary expert in various languages’.”

viśvanāthaḥ: ca-kāraḥ paśv-ādi-bhāṣāṁ api gṛhṇāti ||65||
The word “ca” (and) in the original verse indicates that Kṛṣṇa also knows the languages of animals etc.

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vraja-yuvatiṣu śauriḥ śaurasenīm surendre
pranata-śirasi saurīm bhāratīm ātanoti
ahaha paśuṣu kireṣv apy apabhraṁsa-rūpām
katham ajani vidagdhaḥ sarva-bhāṣāvaliṣu

“Kṛṣṇa, Śauri, expresses Himself in the vernacular to the young *gopīs* of Vraja, in the divine language to the respectful Indra, and in the colloquial dialect to the animals and to those from Kaśmīra. How amazing! How has He become expert in all these languages?”

viśvanāthaḥ: vraja-stha-vidagdha-vṛddhā-vacanam | śauriḥ
śrī-kṛṣṇaḥ katham sarva-bhāṣāvaliṣu vidagdho'jani | śau-
rasenīm vraja-prabhṛti-śūrasena-deśodbhavām vāṇīm sā
ca prākṛta-laṅkeśvara-bhāṣā-vidagdha-mādhavādaḥ pra-
siddhā | vrajastha-janānām bhāṣā ca | pranata-śirasi indre
saurīm saṁskṛta-lakṣaṇām | tatra śaurir iti prāg ayaṁ va-
sudevasya [bhā.pu. 10.8.14] ity-ādi-gargānusāreṇa ||66||

This was said by a shrewd senior lady staying in Vraja. How has Śrī Kṛṣṇa, Śauri, become expert in all languages? He expresses Himself in vernacular to the *gopīs* – vernacular refers to Śauraseni, the language spoken in the regions pertaining to the Śūrasena land, such as Vraja. It is well-known from works such as Prākṛta-Laṅkeśvara-Bhāṣā, Vidagdha-Mādhava and others. It is also the language of inhabitants of Vraja. The divine language He uses with respectful Indra is Sanskrit. His name Śauri is due to His being the son of Vasudeva (who was son of Śūra), as it was indicated by Garga Muni in ŚB 10.8.14.

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(8) *satya-vākyaḥ*: truthful speaker

syān nānṛtaṁ vaco yasya satya-vākyaḥ sa kathyate :
“A person whose words are never false is called a speaker of the truth.”

*pr̥the tanaya-pañcakam prakātam arpayiṣyāmi te
raṅorvaritam ity abhūt tava yathārtham evoditam
ravir bhavati śītalah kumuda-bandhur apy uṣṇalas
tathāpi na murāntaka vyabharīṣṇur uktis tava*

“You said, ‘O Kuntī! I will bring back your five sons to you from the battlefield alive and with great honor.’ Your statement has come true. O Murāri! Even though the sun may become cold and the moon may become hot, Your words will never be untrue.”



viśvanāthaḥ: yuddha-samāpty-anantaram āgataṁ śrī-
kṛṣṇaṁ prati kunty āha—pr̥tha iti ||68||

This was said by Kuntī unto Śrī Kṛṣṇa when He came after the battle finished.

*gūḍho'pi veṣeṇa mahī-surasya
harir yathārtham magadhendram ūce
saṁsṛṣṭam ābhyām saha paṇḍavābhyām
mām viddhi kṛṣṇaṁ bhavataḥ sapatnam*

Another example of His being truthful:

“Though disguising Himself as a *brāhmaṇa*, Kṛṣṇa told the truth to Jarāsandha: ‘O king of Magadha! Understand that it is I, Kṛṣṇa, your enemy, accompanying two Pāṇḍavas.’ ”

viśvanāthaḥ: vaksyamāṇa-satya-pratijñatvena paunar-
uktyam āśaṅkyāha—yathā veti ||69||

Fearing the repetition of His quality of being true to His promises (which will be listed as His 18th quality later on), the author speaks this verse.

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(9) *priyamvadah*: [speaking in a pleasing manner](#)

— *jane kṛtāparādhe'pi sāntva-vādi priyamvadah*:

“Speaking in a pleasing manner means speaking gently even to those who have committed an offence.”

*kṛta-vyalike'pi na kuṇḍalīndra
tvayā vidheyā mayi doṣa-drṣṭiḥ
pravāsyamāno'si surārcitānām
param hitāyādyā gavām kulasya*



“O king of the snakes! Though I have caused you pain, do not find fault with Me. For the good of the Go family, that are worthy of respect by the *devatās*, you should live far from here.”

--taken from *Śrī Bhakti-Rasāmṛta-Sindhu*, 2.1.63-71

--images from [dandavat.com](#), [hariharji.blogspot.com](#), [shari-fahrosso.blogspot.com](#), and [archive.atweber.com](#)

GO - PURITY PERSONIFIED

published by Govinda dās, Canada

Q: Can we compare Go with Kṛṣṇa or *gopīs*?

A: The Lord has created Go in such a perfect way that you cannot compare it with anything.

Q: In the sense of motherly feelings or in the sense of being worshipable?

A (translator): Everything, it has so many, everything. You want to ask Mahārājī? You see, in all its qualities. Not just by compassion or something. It has unlimited qualities.

Q: Could Mahārājī mention qualities of Go one by one?

A: So you see the greatness of the Go based on *guṇas* and *karmas*. So everything about Go is pure. Mahārājī mentions that there are three things we should see: *bhāva*, *vastu* and *ācarāṇa*. The mood, the object and the activity. The heart of Go is very pure. To give the example of *mamatva*, you give only Go as the example. You cannot compare this kind of *mamatva* with anything else. It is very tolerant and it is original Mother.

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Lord Brahmā created Go first, for the sustenance of human beings. That is why it is the mother of the whole universe. *loka-sisikṣana pūrvam gavā sṛṣṭa prajāpati*, it is said. It means, before creating human beings, Go are created. *vṛtya tam sarva-bhūtānām tasmād samatra samadhāha*, means for the sustenance of the human beings. That is why the Go are called as Mother. Even before humans are created the Go is created for their sustenance. So it is the Mother of whole humanity. It is the first mother. So, there is no example for *mamatva*, and the usefulness of its milk and all the other milk products, no milk of the other animal is pure as the milk of the Go.

And the purity of the body also. Everything that comes out of Go's body is so pure. If you stay near it it can give all kinds of auspiciousness to you... if you touch it, its tail or any part of it. And then, its urine and the cow dung are useful in many ways. You cannot see this quality in any other animal.

And then the action. It is said that if you die where Go are, you do not have to take rebirth. It has such potency. In order to cross this Vaitarani river after death you go with the help of the Go. You hold the tail of the Go and you cross over this Vaitarani river, it is said like that.

In all these three things, three ways; *bhāva*, *vastu* and *kriyā*, the Go is the most pure and greatest and there is no comparable. That is why Kṛṣṇa drinks Go's milk and He decorates His body with dust which comes from the feet of the Go, and whenever He has some problems, in order to protect Kṛṣṇa, His mother either takes the Go's tail and rotates it around Lord Kṛṣṇa or puts the *tilaka* with the cow dung.



And *gavya*, means the products of the Go are used for *yajñas* also. If you perform *yajñas*, *devas* are pleased and you get all your necessities. So *yajñas* only happen by this. Then all other kinds of rituals also, for purification first you apply the water which is mixed with cow dung. You mix it with cow dung

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and then you apply it. Whether you do a *vrata* or *yajña*. So everything that belongs to *Go* is very pure, and you don't have any other object as pure as this.

Q: Does this include the Bull or is Bull entirely different category?

A: All that, the family of *Go*, it is coming from *Go* only.

Q: So then why is it always spoken of female *Go*? There is not much glorification of the Bull.

A: Because it belongs to the *Go* family only. When you talk about *Go* it indicates *Go* family. Mahārājī says that generally we arrange society in which male dominates. We have a male dominant society. That is why it becomes difficult for us to grasp this. But in the case of *Go* there is no differentiation between male and female. When we say *Go*, it includes *Go* family.



Q: One question about reincarnation. What happens to the soul which is in the *Go*'s body? Where does it come from and what happens to its soul after the *Go* dies?

A: So only a person who is very pious and who has done pious activities which means following the words of the Lord, such a person can attain the body of a *Go*. These *Go* are very dear to the Lord, because the Lord always resides among them. Because they are very dear to the Lord they will definitely attain the Lord. They will always be near the Lord, these souls.

--second photo courtesy Āditya dās

--taken from Mahārājī's *darśan* (11 December 2004), available at www.uttama-bhakti.org/forum/index.php

BHAGAVAT-SANDARBHA: PREFACE (1)

posted by New Śrī Haridās Nivās

The scripture called Bhagavat-Sandarbhā comes second in the series of Six Sandarbhas that are known also as Bhāgavata-Sandarbhā. Following the scriptural authority of Śrīmad-Bhāgavatam that was very dear to the purifier of Kali-yuga Śrī Caitanya Deva Who descended in order to distribute His adoration, His

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followers Śrī Rūpa, Śrī Sanātana, Śrī Gopāla Bhaṭṭa, Śrī Raghunātha Bhaṭṭa, Śrī Raghunātha Dāsa and Śrī Jīva Gosvāmī laboured indefatigably to present and explain *vraja-bhakti*.

Indeed, one of these six Gosvāmīs, the venerable Śrī Jīva Gosvāmī, who cared for the wellbeing of those in the world of philosophy, is the author of the present work. This Sandarbha is a form of his blessings – by dispelling the darkness of ignorance situated in the hearts of the *jīvas* who are in this world, and through the resplendent stream of *bhakti* endowed with the immaculate brightness of the Absolute Reality, a person is able, quenching the painful flame of suffering burning in his/her heart, to make appear the divine beauty of Śrī Bhagavān's eternal form.

Since the primordial creation (*ādi-sṛṣṭi*) up till now, various methods have been devised in order to free the man from being worn out by the painful flame of suffering. For this very reason were produced the scriptures of non-human origin such as the Vedas, Purāṇas, Saṁhitās etc, as well as those set down by the seers of past, present and future, like various *darśans* (philosophical systems) based on the Vedas. For special class of enjoyers, scriptures promoting materialism were also created.

The Vedas were divided by Mahārṣi Kṛṣṇa Dvaipāyana. By the word "Vedas" scriptures like the Vedas, Purāṇas, Brahma-Sūtras etc are understood. This is because all of them are adorned with the meaning expressed in the Vedas. "Veda" is that from which one obtains the knowledge of the Supreme Reality, and works like Vedānta are *śāstra*.

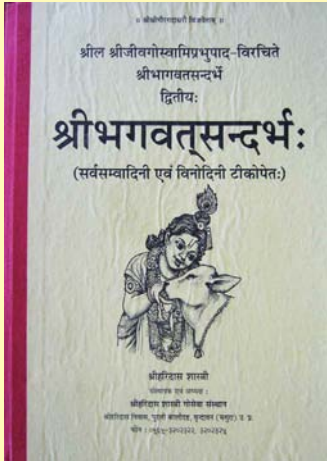
In the recognized *śāstras* such as the Vedas etc, besides the part that elucidates the Supreme Reality, there are also sections which explain *yajñas*, *āyurveda*, *dhanurveda* (the science of archery) and other topics. Although in them characteristics of Vedas are not directly present, none of them is to be neglected, as those portions have one and the same purpose.

There are two groups of Vedic instructions: *pravṛtti* and *nivṛtti*. The path of *pravṛtti* describes methods for enjoyment of worldly and heavenly pleasures, but that too is only done to create faith towards the genuine experience of statements found in the *nivṛtti* path.

It is impossible or inaccomplishable to bring the mind - that has continually been intent on enjoying - to the path of *nivṛtti* by suddenly instructing it on avoidance of all enjoyment. Thus, through the path of *pravṛtti*, by alluring one into the enjoyment of worldly and otherworldly pleasures, instructions on fruitive activities

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and such are given with the purpose of originating śāstrīya-śraddhā (faith in the scriptures) in the heart of the bewildered jīva.



As various topics are described in the Vedas in a concise manner, it is very difficult for an ordinary person to grasp their true meaning. Therefore, Purāṇas have become manifested. In Purāṇas, the precise meaning of topics mentioned in the Vedas has been ascertained by means of narrating stories.

Thus, by its function of completing or furnishing (pūrāṇa) the meaning of the Vedas, the name “Purāṇa” is very appropriate. Purāṇas are also called the fifth Veda.

itihāsa-purāṇābhyām vedam samupabrymhayet (Itihāsas and Purāṇas complete the Vedas)

Chāndogya-Upaniṣad describes very clearly (itihāsam purāṇam pañcamam vedānām vedam) the fact that Itihāsas and Purāṇas are known as the fifth Veda.

In Maitreya-Upaniṣad (purāṇa-saṁhitās cakre purāṇārtha-viśāradah), the non-human origin and Vedic character of Purāṇas has been accepted.

The meaning of the word saṁhitā is as follows: upābhyānaiḥ purā-vṛttair gāthābhicchanda-viśeṣaiḥ ca saṁhitā - “Saṁhitā” is that which contains material that is beneficial for the jīva because of the instruction which comes from narrating stories of the past.

In Saṁhitās such as Manu-Saṁhitā, there, too, are various instructions on varṇāśrama-dharma and on what a person should do and what a person should avoid with regard to his/her worldly and other-worldly well-being.

For the persons whose mind is steeped in logic, being confounded by doubts, it is not possible to properly understand the true reality. Therefore, just as a finger is needed to point towards an object, darśana-śāstras are needed to show the Absolute Reality.

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Darśana is that by which one gets an appropriate knowledge of the Absolute Reality. To obtain the knowledge of the Absolute Reality, it is necessary to study śāstras, otherwise the true reality will not enter one’s heart.

Following the axiom “there are as many opinions as many likings”, various darśana-śāstras have been produced. Among them, the six darśans called Nyāya, Vaiśeṣika, Sāṁkhya, Pātañjala-Yoga, Mīmāṃsā and Vedānta are prominent. In the works like Sarva-Darśana-Saṁgraha also other darśans are mentioned, but as they have been refuted by Vedānta and others, they are not called as ārya-darśanas.

That reality which has been shown through profuse explanations of the sages who were well-versed in spiritual matters and who accepted Upaniṣads as the basis is indeed a genuine darśan/philosophy.

Although the main purpose of darśana-śāstras is to investigate the Supreme Reality, in the secondary manner the philosophy of jīvas, prakṛti, creation, jīva’s accepting a material body (like that of a god, human, animal, worm, insect etc) according to their karma have also been delineated, together with their causes.

Without obtaining the complete knowledge of these matters, it is impossible to free oneself from the trap of karma and attain liberation sālōkya etc.

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

NO FALL FROM VAIKUṆṬHA (1)

posted by Āditya dās, Israel

The questions are in English. The answers are in Hindi and being translated to English by a Translator (T). Whenever I felt a need to add something, I did it in square brackets [].

[Listener (L)]: The question is about Jaya and Vijaya fall-down from Vaikuṅṭha. It appears that even being at Vaikuṅṭha, they’ve committed an offence against the Lord. Some people use this case as an example to prove this opinion that [fall from Vaikuṅṭha is possible].

Does it mean that it is really possible to fall down from the spiritual world, having committed offence against God, because there is a pure [atmosphere] of śuddha-sattva, how there could be a contamination of this spiritual atmosphere, coming to living entity, because there is no ignorance, nothing, only full sat-cit-ānanda...How is it possible?

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You understand, the connection between falldown from the spiritual world, this example of Jaya and Vijaya, Mahārāja has explained that even there they have committed offence. Is it possible to explain that soul can fall down from Vaikuṅṭha, from the spiritual world?

[T]: Yesterday Mahārājajī gave this answer, a part of your answer. He said it happens out of the will of the Lord. Because of a desire of the Lord. This is a drama He performs, in order to instruct us, people who would do mistakes here... [interrupted by the asker]

[Asker (A)]: I've told that some people, they use... [interrupted by the T]: No, no. I am saying that this is a part of the answer to your question, that he... [interrupted by the asker]: I've heard this. [T]: Aha... So, now I will ask about the second part, shall I ask? A]: Yea. [T's question in Hindi] [Mahārāja's answer in Hindi]



[T]: Mahārāja jī says that this is a white lie. When you say that *jīva* falls down from Vaikuṅṭha, like Jaya and Vijaya. This is a white lie. Because *jīva*, basically, has a connection with the *jīva-viśiṣṭha-paramātmā*. It means the Paramātmā who... [interrupted by Mahārāja]: *jīva-śakti-viśiṣṭha-paramātmā*. [T]: *jīva-śakti-viśiṣṭha-paramātmā*...So, Paramātmā is characterized... He has this energy of... *jīva-śakti*. All the *jīvas*, who are the *taṭastha-śakti*, they belong to Him actually, Paramātmā. They do not... [interrupted by Mahārāja] [Mahārāja's remark in Hindi]

[T]: These three forms of Paramātmā are described, Kārānodākaśāya, Kṣīrodākaśāya and Garbhodākaśāya. So, these are Paramātmā only. So the *jīva* who is in the material world, actually belongs to Him [Paramātmā]. They [*jīvas*] are His attributes, they are connected to Him. The Paramātmā is always character... has them as His *śakti*. The *jīva-śakti* as His *śakti*.

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He controls the *ekapād-vibhūti* [material world], which means this *bahiraṅga-śakti* [external energy], whereas Bhagavān is in the *antaraṅga-śakti* [internal energy], *tripād-vibhūti* [spiritual world]. So, all the associates of the Lord perform *līlās* inside Him. Even though they are *jīvas* (they are also *taṭastha-śakti*), they are eternally in contact with Bhagavān, associates of the Lord who perform *līlā* with Him. They are *nitya-unmukha*, they always perform service which is favorable to Him.

But those who are here in the material world, *ekapād-vibhūti*, they are eternally *bahirmukha*, means eternally unfavorable to Him, they turn their faces externally. And they are controlled by... Here the word "*anādi*" is used, "*anādi*" means because of the Lord's will.

Why is it that some are eternally unfavorable to Him? This is because of the Lord's will. So, these *jīvas* are controlled by their *karma* and *māyā* makes them being trapped in this material world, gives them attachment for the material world. In order to give them *karma-phala*, the fruit of the *karma*, and then make them gradually favorable to the Lord. That is her purpose.

And all *parikaras* [associates], Lord's *parikaras*, they are Lord Himself, actually. So, these Jaya and Vijaya fell down because of the Lord's will only, they came to this material world. Once they had stopped Lakṣmī Devī from going to Lord Nārāyaṇa, at that time she has cursed them - "How do you disallow me to come in contact with my own husband?" She said that you will develop this kind of hatred or *āsuric* tendency.

How is it possible? So, Lord has reconciled it. Lord had used it for His own purposes. He wanted to come to this world and experience a *vīra-rasa*. Therefore He made His own devotees, who have love for Him, to commit an offence. It happened by His own desire.

So, they have made fun of these four *brāhmaṇas* [Kumāras], who were always engrossed in the *brahmānanda*, means the bliss of Brahman, and because of this offence Lord decided to send them to the material world. But the purpose of them being sent to the material world was to fight with them and have this experience of *vīra-rasa*, means ecstasy of chivalry, ecstasy in fighting.

Mahārāja quotes this one *śloka* from Caitanya Mahāprabhu's Śikṣāṣṭakam, in which it is said that whether you put His devotee in *svarga* or in *naraka*, whether you reject him or whether you accept him, hug him, under all conditions a disciple will always consider the Lord as his beloved, in every life.

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So, for them it really does not matter, Jaya and Vijaya, it does not matter, whether they are sent to *svarga* or *naraka*. Because ultimately they do it to give pleasure to the Lord. Since Lord wanted to experience this *vīra-rasa*, they are going away. And this demonic nature which they've developed, He said that it will go away in three lifetimes. So, they have decided to come here.

Lord has chosen them to fight, because it is not possible... nobody can actually fight with the Lord. If somebody is equal to you or somebody is lower than you, then there can be really no fight. He cannot enjoy that *rasa* when He is fighting with them [such persons]. He has to empower somebody who is more than them.

So, they has... *asuras* have all these powers, you know, *aṇimā*, *garimā*, these *aṣṭa-siddhis*. Jaya and Vijaya were given that special power, so that they will fight with Him. Out of Lord's will.

Even if Lord comes here, He does not have any touch with the material world, this *bahirāṅga-śakti*. So, in the Upaniṣads the question is asked, where does He reside always, means He resides in His own potency. So, He manifests His *līlās* in this world and then unmanifests after the *līlās* are over.

Therefore He and His *parikaras*, nobody is in contact with this material world, even though it appears... For the sake of a *līlā* they sometimes appear to have a disease, old age, they become poor... All this is not out of *māyā*. In the material world, if we become diseased or if we became poor, it is because of *māyā*, we are experiencing our *karma-phala*, fruit of our *karma*.

But if the devotees who perform *līlās* when they come along with the Lord, if they are diseased or if they become poor, it is not because of *māyā*, it is Lord's *līlā*. They are actually not bound by this *māyā* and they are not in contact with the *māyā* at all.

If *parikaras* start falling from Vaikuṅṭha too, then there will not be any spiritual world. Anybody does an *aparādha* and then he falls down, using their free will... There will be no spiritual world.

So Mahārājajī again comes back to that point, he says *jīva* is Paramātmā's *aṁśa*, he does not belong to Bhagavān. Three forms which we have heard, Kārānodākaśāya, Kṣīrodākaśāya and Garbhodākaśāya, they are this Paramātmā and they have this material world as their realm. And here they give to *jīvas* fruits according to their *karmas*. And *jīvas* who come in contact with *bhakti*, they develop contact with Bhagavān and they go to the spiritual world, from which there can be no fall-down.

[Mahārāja's remark in Hindi] [T]: Kṣīrodākaśāya, who is near to the *ekapād-vibhūti*, He is Aniruddha, Garbhodākaśāya Viṣṇu, He is Pradyumna, and Kārānodākaśāya is Saṅkarsaṇa. All those the aspects of Paramātmā.

[Mahārāja's remark in Hindi] [T]: In order to give *karma-phala*, the fruit of *jīvas'* *karma*, they create this *ekapād-vibhūti*.

[Mahārāja's remark in Hindi] [T]: This is for *jīvas* who eternally act externally to the Lord.

[Mahārāja's remark in Hindi] [T]: When such a *jīva* becomes favorable to the Lord, by practicing *bhakti*, then *māyā* takes away her control from him. He is not under the control of *māyā* at all, he goes directly under the control of the Lord, Bhagavān.

[Mahārāja's remark in Hindi] [T]: He becomes controlled by the internal potency, the *bhakti-śakti* of the Lord and then he joins as an associate of the Lord.

[Female listener]: All Kṛṣṇa's associates are manifestation of Kṛṣṇa and in the material world we are part of Paramātmā. That's correct?

[T]: He said that *taṭastha-śakti*, when it comes in contact with the spiritual *bhakti*, it becomes part of the internal potency only, it becomes associate of Bhagavān. And those who are eternally favorable to the Lord, they are in contact with Bhagavān eternally. They are also *taṭastha-śakti* but they are in contact with the internal energy eternally.

--to be continued, --picture from bhagavatha.blogspot.com

--taken from Mahārājajī's darśan 'No Fall from Vaikuṅṭha', available on Āditya dās' facebook page.

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