

॥ śrī-śrī-gaura-gadādharau vijayetām ॥

uttamā-bhakti-sudhā-laharī

Nectarean Waves of Supreme Devotion

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- Laharī-Sāraḥ (15)

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Gaura-Pūrṇimā

by *New Śrī Haridās Nivās*



CONTENTS



the article comes on the next page

LAHARĪ-SĀRAḤ (15)

by New Śrī Haridās Nivās, Spain

May that Śrī Hari, Who is the son of Śrīmatī Śacīdevī, always shine in the deepest part of your heart. Resplendent with the brilliance of molten gold, by His causeless mercy He descended in the age of Kali to grant that which had not been offered for a long time: the treasure of His *bhakti*, characterized by sweetness (*rasa*) most magnificent and elevated.

Śrī Rādhā is the essence of *kṛṣṇa-premā*. She is the *hlādinī śakti*, the best of all the *śaktis*. The existence of Rādhā and Kṛṣṇa is not separate, but for the purpose of the *līlā* they manifest in separate bodies. Now they have become one again, appearing in the body of Śrī Caitanya Mahāprabhu. I give reverences to Him Who appeared in the body of Śrī Kṛṣṇa-Caitanya with the mood of *kṛṣṇa-premā* and with the golden complexion of Śrī Rādhā.

With the desire to understand 1) the glory of the love of Rādhā, 2) the astounding sweetness and beauty that He possesses and which She relishes through



Her love, and 3) the happiness that She feels when She experiences the love that He feels towards Her, - Hari, filled with the wealth of the emotions of Rādhā, and born from the womb of Śrīmatī Śacīdevī, appears like the moon from behind the ocean.

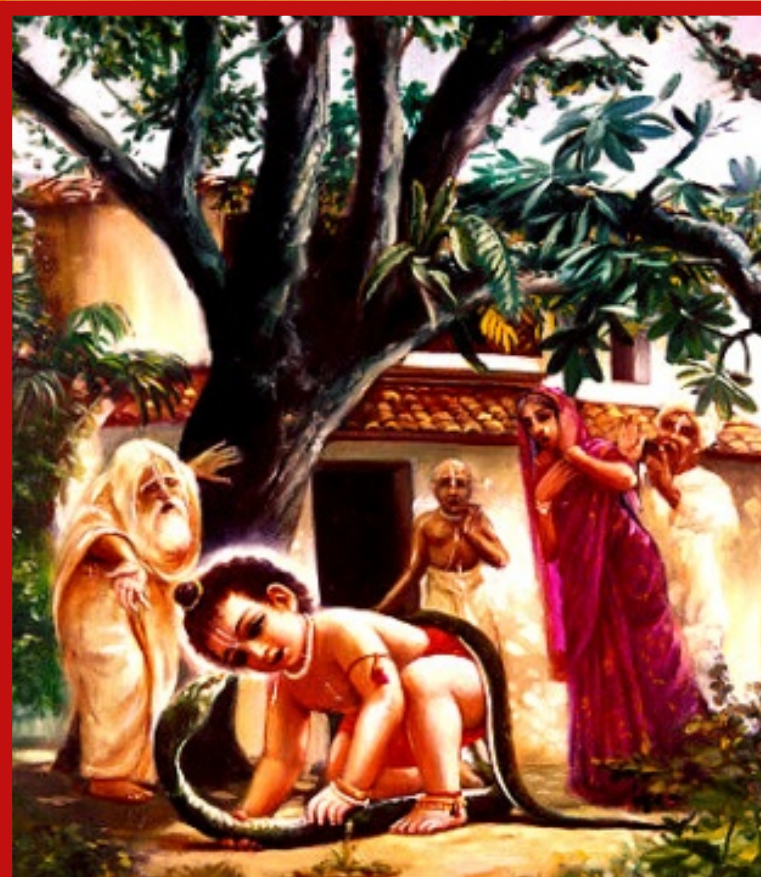
(Taken from *Laharī 45*, Śrī Caitanya and reasons for His appearance)

The crawling of the Lord was most beautiful, and the tinkling sound of the bells on His waist enchanted the minds of all. He fearlessly wandered throughout the courtyard and grabbed whatever He saw, even a fire or a snake.

One day a snake entered the house, and the Lord caught hold of it in childish sport. He then laid down on the coils of the snake.

Seeing this, everyone immediately exclaimed, “Alas! Alas!” but the Lord simply smiled as He lay on the snake. All the people there called out, “Garuḍa! Garuḍa!” and the Lord’s parents cried out of fear.

Hearing everyone cry, Lord Ananta began to depart, but the son of Śacī tried again to grab Him. The ladies quickly caught hold of the Lord and took Him on their laps, blessing Him with the words, “Live a long life.”



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Someone tied a protective charm on Him, and someone recited auspicious hymns. Someone else sprinkled *caraṇāmṛta* on Him. Someone said, “This child has received a new life,” and someone said, “That was a special snake, and therefore it did not bite Him.”

Lord Gauracandra glanced on everyone present and smiled. He tried again and again to go catch the snake, but they repeatedly stopped Him.

Whoever hears these confidential topics with devotion will never be bitten by the snake of material existence.

(Taken from *Laharī 69*, Nimāi and the snake)

One day, after Jagannātha Miśra went about his duties, the Lord became very angry because He was not allowed to study. He then sat down on the old rejected pots that had been used for preparing offerings for Lord Viṣṇu.

Using those rejected pots as a *siṃhāsana*, Lord Gaurasundara smiled as He sat there. The black soot from those pots decorated Gaura’s limbs, and He appeared like a golden doll smeared with sandalwood pulp mixed with *aguru*.

His friends went and informed mother Śacī, “Nimāi is sitting on the rejected pots.” When

mother Śacī went there and saw Nimāi in that condition, she lamented and said, “My dear son, this is not a proper place to sit.”

“These are rejected pots, and if one touches them he must take bath. Haven’t You understood this by now?” The Lord replied, “You don’t allow Me to study, so how will I know the difference between good and bad, or a fool and *brāhmaṇa*? I am a fool, so I don’t know which place is good and which is bad. Therefore, I consider all places equal.”

After saying this, the Lord smiled from His seat on the rejected pots and accepted the mood of Dattātreya, the topmost knower of the Absolute Truth.

Mother Śacī inquired, “You have sat in an impure place, so how will You purify Yourself?” The Lord replied, “My dear mother, you are very childish. I am never in an impure place.

Wherever I am that place becomes most sacred. The Ganges and all the zother *tīrthas* are present at that place. Purity and impurity is only our mental creation. Please consider, what fault is there with the creator?

Even if something is considered impure by the Vedas and people in general, can it remain impure after I touch it? In fact, these pots are not at all contaminated, because you have used them to cook for Lord Viṣṇu.



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The pots used in cooking for Lord Viṣṇu are never contaminated. Indeed, simply by the touch of His cooking pots other places become purified. Therefore I never reside in a contaminated place. Everything becomes pure by My touch.”

The Lord, in the mood of an ordinary child, smiled as He spoke on the Absolute Truth. Still, no one recognized Him due to the influence of His *māyā*.

Everyone began to laugh after hearing the child speak. Then Mother Śacī said, “Come and take bath.”

The Lord, however, did not move from His seat, so Śacī again said, “Come quickly, before Your father learns about this.”

The Lord replied, “I tell you, if you don’t allow Me to study, then I won’t leave this place.”

Everyone present then admonished the Lord’s mother, “Why don’t you allow Him to study? Some people take great efforts to get their children to take to studies. It is most auspicious if a child wants to study.

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Which enemy has given you the idea to keep your son at home, uneducated? This child has no fault at all.”

Then they said to Nimāi, “Come, Nimāi! If You are not allowed to return to Your studies from today, You will face destruction.”

Still the Lord did not leave His seat. He kept sitting there smiling as the pious people there floated in an ocean of bliss.

Then Mother Śacī personally pulled Him off His seat, and Lord Gauracandra smiled like a shining blue sapphire. The Lord spoke the Absolute Truth in the mood of Dattātreyā, yet no one could recognize Him due to the influence of His *māyā*.

The pious Śacī then took Nimāi to the Ganges, and they both took bath. At that time the magnanimous Jagannātha Miśra arrived there. Śacī explained to him what had taken place. She then said, “Our son is morose because He is not allowed to study.”

The others there said, “O Miśra, you are broad-minded. Who has inspired you to stop His studies? Whatever Kṛṣṇa

desires will certainly take place so give up your anxiety and allow Him to study.



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You are fortunate that your son wants to study. You should arrange to give Him a *brāhmaṇa* thread on an auspicious day.”

Śrī Miśra replied, “All of you are my well-wishers so whatever you say, I must accept.”

By the order of His father, the Supreme Lord then joyfully resumed His studies.

(Taken from *Laharī 69*, The Lord sits on the pots)

When Śrī Gaurasundara became gray with a covering of dust and decorated with drops of ink He appeared most enchanting. At noon, after their studies, the Lord and His friends joyfully went to bathe in the Ganges.

As the Lord swam in the Ganges with His associates, sometimes He would dive below the surface and sometimes He would float. In this way He enjoyed various water sports.



While engaged in water sports, Gaurasundara would splash water with His feet on those nearby. People forbade Him from doing this, but the Lord ignored them and they were unable to catch Him.

The Lord compelled everyone to bathe again and again by touching them or spitting on them. Being unable to restrain Him, the *brāhmanas* went to His father to complain about Him.

The *brāhmanas* said, “Dear friend, Jagannātha Miśra. Please hear about your son’s misdeeds. Due to them we are unable to bathe properly.” Someone said, “He splashes water on me and disturbs my meditation.”

Another complained, “Your son asked me, ‘Who are you meditating on? Just see - in Kali-yuga I am directly Lord Nārāyaṇa.’” Someone said, “He stole my *śiva-liṅga*,” and someone else said, “He ran away with my *cādara*.”

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issue 94, page 6

Someone said, "I kept different ingredients for worshipping Viṣṇu, such as flowers, *dūrvā* grass, *bhoga*, sandalwood pulp, and the Lord's *āsana*, on the bank of the Ganges. When I went to take bath your son sat on the Lord's *āsana*, ate the *bhoga*, smeared Himself with the sandalwood pulp, decorated Himself with the flowers, and ran off. Then He said, 'Why are you unhappy? He for Whom you arranged those ingredients has Himself enjoyed them.'"

Someone said, "I was standing in the water chanting my Gāyatrī, when He suddenly came under the water, grabbed my feet and pulled me down."

Another said, "He always takes my flower basket and fresh cloth." Someone else said, "He steals my Bhagavad-Gītā."

Then someone complained, "My son is very young, and Nimāi makes him cry by putting water in his ears." Another person said, "He comes behind me, climbs on my shoulders, and then jumps in the water, exclaiming, 'I am Lord Maheśa!'"

Someone said, "Your son sits on my *āsana* and eats the offerings I have prepared for Lord Viṣṇu;



then He worships Lord Viṣṇu. When I come out from my bath, He throws sand on me. He is surrounded by all the other mischievous boys.

He exchanges the men's clothes with the women's clothes, and then everyone is embarrassed when they go to dress."

The men continued, "O Jagannātha Miśra, you are our dear friend, therefore we are informing you that your son does such things every day. He remains in the water for up to six hours, so how will His body remain fit?"

At the same time all the neighborhood girls approached mother Śacī in an angry mood. They all complained, "O Ṭhākuraṇī, listen to what your son has done!

He steals our clothes and speaks very badly. If we protest, He throws water on us and starts a quarrel. By force, He scatters whatever fruits and flowers we bring for *pūjā*.

When we come out from our bath, He throws sand on us. He is surrounded by all sorts of mischievous boys. He sneaks up behind us and shouts in our ears."

One of the girls said, "He spat water in my face, and then threw *okada* seeds [which induce itching] in my hair." Someone else said, "He said He wanted to marry me."

The girls continued, "Everyday He behaves like this with us. Does your Nimāi think He is the son of a king? The activities of your son Nimāi resemble exactly what we have heard about the activities of the son of Nanda.



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where. Without Him, this kingdom is not pleasing to me. Therefore try to devise some plan to make Him stay here.”

After this, Śrī Caitanya Mahāprabhu Himself consulted Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, saying, “I shall go to Vṛndāvana.”

They, however, requested Him to first observe the Ratha-yātrā festival, and then go to Vṛndāvana in the month of Kārttika.

Still, when Kārttika came, they both told Him, “Now it is very cold. It is better that You wait to see the Dola-yātrā festival and then go. That will be very nice.”

When we tell our parents about your son’s mischief, they will surely quarrel with you. Therefore please control Him immediately, for such activities are not proper in Nadia.”

On hearing these complaints, the Lord’s mother smiled, embraced the girls, and sweetly spoke to them,

“When Nimai returns today, I will tie Him up and beat Him with a stick so that He won’t disturb you again.”

All the girls then took the dust from Śacīdevī’s feet on their heads and went to take bath.

In spite of Nimāi’s mischief, everyone ultimately felt fully satisfied.

(Taken from **Laharī 69**, Viśvambhara’s water sports)

When Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana, Mahārāja Pratāparudra became very morose and thus called for Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, speaking the following humble words to them:

“Please try to keep Śrī Caitanya Mahāprabhu here at Jagannātha Purī, as now He is thinking of going else-

In this way they both presented many impediments, indirectly not granting the Lord permission to go to Vṛndāvana. They did this because they were afraid of separation from Him.

Although the Lord is completely independent and no one can check Him, He still did not go when His devotees did not desire so.



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Two years passed in this way but finally the moment came when, embracing Sārva-bhauma Bhaṭṭācārya and Rāmānanda Rāya and speaking sweet words, Śrī Caitanya Mahāprabhu placed this proposal before them:

“My desire to go to Vṛndāvana has very much increased. Because of your tricks, I have not been able to go there for the past two years. This time I

must go. Will you please give Me permission? Apart from you two, I have no other resort.

In Bengal I have two shelters — My mother and the Ganges. Both of them are very merciful. I shall go to



Vṛndāvana through Bengal and see both My mother and the Ganges. Now would you two be pleased to give Me permission?”

When Sārva-bhauma Bhaṭṭācārya and Rāmānanda Rāya heard these words, they began to consider that it was not at all good that they had played so many tricks on the Lord.

They both said, “Now that the rainy season is here, it will be difficult for You to travel. Please wait for Vijayā-daśamī and then depart for Vṛndāvana.”

Śrī Caitanya Mahāprabhu was very pleased to receive their permission. He waited until the rainy season passed, and when the day of Vijayā-daśamī arrived, He left for Vṛndāvana.

(Taken from *Laharī* 45, Śrī Caitanya depends on His devotees)

[Lord Kṛṣṇa said:] ‘Even though a person knows all four Vedas, he is not accepted as My devotee if he is not devoted to Me. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is My bhakta. Indeed, all respects should be given to him, and what-



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ever he offers should be accepted. Such devotees are as worshipable as I am.'

'I consider a dog-eater who has dedicated everything, i.e. his mind, words, activities, wealth and life, to the Supreme Lord to be superior to a *brāhmaṇa* who has all great qualities but who is averse to His lotus feet. Such a dog-eater purifies his whole family, whereas the very proud *brāhmaṇa* does not purify even himself.'

(Taken from *Laharī 45*, *Bhakti* makes the difference)

Two brothers named Hiraṇya Majumadāra and Govardhana Majumadāra, who were residents of Saptagrāma, had an annual income of 1,200,000 rupees. Both were very opulent and magnanimous.

They were well behaved and devoted to brahminical culture. They belonged to an aristocratic family, and were the best of *dhārmic* persons.

Raghunātha dāsa was the son of Govardhana Majumadāra. From childhood on, he was uninterested in material enjoyment.

When Śrī Caitanya returned to Śāntipura after accepting the renounced order, Raghunātha dāsa went to meet Him, falling at His lotus feet overwhelmed by intense love. Showing him mercy, the Lord touched him with His feet.

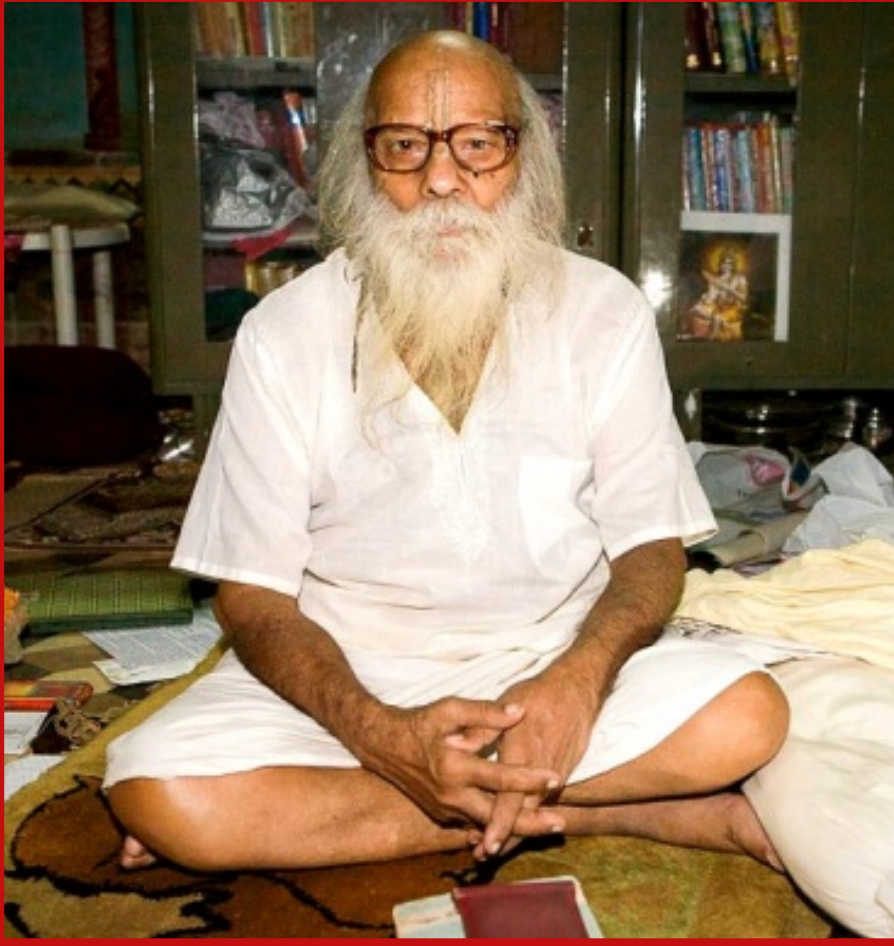
Raghunātha dāsa's father always rendered much service to Advaita Ācārya so Advaita Ācārya was very pleased with the family. When Raghunātha dāsa was there, Advaita Ācārya favoured him by giving him the food remnants left by the Lord. Raghunātha dāsa was thus engaged for five or seven days in rendering service to the Lord's lotus feet.

After bidding farewell to Raghunātha dāsa, Śrī Caitanya returned to Jagannātha Purī. On returning home, Raghunātha dāsa became mad with intense love. He would run away from home again and again to go to Jagannātha Purī, but his father kept catching him and bringing him back.



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His father even had five watchmen guard him day and night. Four personal servants were employed to look after his comfort, and two *brāhmaṇas* cooked for him.

In this way, eleven people were incessantly keeping Raghunātha dāsa under control. Thus he could not go to Jagannātha Purī, which made him very unhappy.

When he learned that Śrī Caitanya had again arrived at Śāntipura, he submitted a request to his father: “Please give me permission to go and see the lotus feet of the Lord. If you do not, my life will not remain within this body.”

Hearing this request, his father agreed. Giving him many servants and necessary materials, he sent him to see Śrī Caitanya, requesting him to return soon.

For seven days Raghunātha dāsa associated with Śrī Caitanya Mahāprabhu in Śāntipura. During those days and nights, he had the following thoughts: “How shall I be able to get free from the hands of the watchmen? How shall I be able to go with Śrī Caitanya to Nīlācala?”

Since Śrī Caitanya was omniscient, He could understand Raghunātha dāsa’s mind. The Lord

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therefore instructed him with the following reassuring words:

“Be patient and return home. Don’t be crazy. Gradually you will be able to cross the ocean of material existence. Do not engage in false renunciation. For the time being, enjoy the material objects in a befitting way while not becoming attached to them. Be firm in your heart, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon deliver you from the *saṁsāra*.

You may see Me at Jagannātha Purī when I return from Vṛndāvana. By that time you can think of some trick to escape. What kind of means you will have to use at that time will be revealed by Kṛṣṇa. If one has Kṛṣṇa’s mercy, no one can check him.”

In this way, Śrī Caitanya Mahāprabhu took leave of Raghunātha dāsa, who

returned home and did exactly what the Lord told him, giving up all craziness and external renunciation, and engaging in his duties without attachment.

(Taken from **Laharī 45**, Avoid false renunciation)

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