



SANDARSHAN

Monthly Newsletter

2025 April

Issue No: 88

odev108@gmail.com
www.shriradharaman.com

Vishnu Sahasranama Part 42: Anadi Nidhan - Beyond Birth and Death by Shri Chandan Goswami Maharaj

The 42nd Name in the Vishnu Sahasranama Stotram is "Anadi Nidhan".

Shri Baldev Vidyabhushan states:

उत्पत्ति विनाश विरहादनादि निधनः।
utpatti vināśa virahād anādi nidhanah।

"The one who is free from birth and death is called Anadi Nidhan."

Shri Adi Shankaracharya's interpretation is similar:

आदिर्जन्म निधनं विनाशः, तद्वयं यस्य न विद्यते
स अनादिनिधनः।



ādira janma nidhanam vināśah, tad dvayam yasya na vidyate sa anādi-nidhanah |

"He, who has no birth or death, is called Anadi Nidhan."

Shri Parashar Bhatt elaborates further:

यस्यादि निधनं नास्ति अनादिनिधनश्च सः।
अनादि निधनोपास्यो नित्ययौवन विग्रह ॥

*yasya ādi-nidhanam nāsti, anādinidhan ca sah |
anādi-nidhano'pasyo nitya-yauvana-vigrahah ||*

"He who has no beginning or end is called Anadi Nidhan. He is the object of worship because his form is eternally young."

This divine Name consists of two words, describing two attributes of the Lord:

1. *anadi*: He is beginning-less and unborn
2. *nidhan*: He is endless and eternal

However, it is often said that the Lord took birth in Braj. In fact, in the *Bhagwad Gita* (4.6), he himself declares:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया॥

*ajo'pi sann avyayātma bhūtānām īśvaro'pi san |
prakṛtim svām adhiṣṭhāya sambhavāmy ātma-māyayā ||*

"Though I am the unborn and imperishable Lord of all beings, I subject myself to my power and manifest through my Yogmaya."

Further, he explains:

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

*janma karma ca me divyam evam yo vetti tattvataḥ |
tyaktvā deham punar janma naiti mām eti so'rjuna ||*

"O Arjun! My birth and actions are divine. The person who truly understands this through selfless devotion overcomes birth and death. After leaving this mortal body, he attains me."

Before even coming into this world to perform his *lila* here – or simultaneously in the past, present and future – he forever resides in Eternal Vrindavan in his ever-youthful form.

This divine Name Anadi Nidhan can also be connected to the preceding Name, Mahaswan, from the previous edition. The meaning of this Name is summarised below:

When Brahma first arrived in this Universe and wanted to find the Lord, he heard two great sounds: *ta* and *pa*. Together, the two syllables form the word *tapa* or austerity. Then, Brahmaji engaged in *tapasya*, and upon completing it, he received a vision of Shri Krishn – the one who has neither beginning nor end, and who remains eternally in his youthful form.

Nityanand Prabhu – Part 14 His Marriage and Legacy

In the previous edition, Shri Raghunath Das Goswami attained Mahaprabhu's lotus feet by Nityanand Prabhu's blessings. In this issue, we learn about his marriage and spiritual legacy.

Nityanand had lived a renounced life, first in Mahaprabhu's company, and later travelling in Bengal, preaching the path of *bhakti* by Mahaprabhu's orders. But when Mahaprabhu had instructed him to travel and preach, he also told him to get married:

पूर्वे नित्यानन्द गौरचन्द्र एकासने ।
नीलाचले एइ जुक्ति कोरिला निर्जने ॥
तुमि जाओ गौड़देशे करहो संसार ।
तबे ऐसब लोकेर होइबे निस्तार ॥

....
पूर्वे जदुवंश नाही कोरिले द्वापरे ।
एबे तोर वंश वृद्धि होइबे संसारे ॥

purve nityananda gaurchandra ekaasane ।
nilaachale ei jukti korilo nirjane ॥
tumi jaaو gaud deshe karaho samsaar ।
tabe eisab loker hoibe nistaar ॥

....
purve jaduvansh naahi korile dwaapare ।
ebe tor vamsh vriddhi hoibe samsaare ॥

"Previously, Mahaprabhu and Nityanand were sitting together alone in Puri. At that time, Mahaprabhu gave Nityanand the following instruction: 'Go to Bengal and get married. Only then will the people be

saved . . . In Dwapar Yug, our Yadav family was wiped out, but now your family shall increase in this world." (*Nityanand Vansh Vistaar*, 12,13 and 18)

Nityanand's Marriage

One day, Nityanand Prabhu visited the village of Ambika Kalna, where he met with the brothers, Gauridas Pandit and Suryadas Pandit.¹

As Nityanand approached the house, Suryadas was the first to see him. Overjoyed, he bowed at Nityanand's lotus feet. But what happened next left Suryadas in shock. Nityanand said, "Mahaprabhu wishes for me to get married, so I would like to marry your daughter."

Suryadas replied hesitantly, "But Prabhu! I thought you were renounced. Why do you want to marry my daughter? Isn't this against the scriptures?" Suryadas loved Nityanand very much and knew he was pure in heart, but he worried what the scriptures – and his friends – would say about Nityanand marrying his daughter. Nityanand was not officially a *sannyasi* but he had no home or income. Suryadas was also concerned about Nityanand's unpredictable personality. How would he care for a young woman when he was always dancing and fainting in sacred love? With so many questions running

through his mind, it took Suryadas a long time to fall asleep.

In the morning, Suryadas woke up, immediately called for a family meeting and announced, "Last night, I had a dream! I saw a great soul riding a chariot with a flag bearing the image of a date tree. His skin was golden and his eyes were like lotus petals.

The Holy Name of Shri Krishn flowed endlessly from his lips, and his smile was raining nectar. His blue clothes were so elegant and an earring adorned one ear. He smiled at me and said, 'Although you have not recognised me yet, I have come to marry your daughter.'"

Suryadas's eldest daughter, Vasudha, overheard this conversation from the next room. Feeling that Nityanand was her eternal husband, she closed her eyes in silence as tears flowed down her cheeks. As her family continued to express their doubts about the marriage, Vasudha suddenly collapsed. They called for a doctor, but nothing could be done. He felt Vasudha had suffered from a seizure and would soon pass away.

When Suryadas felt his daughter's life had ended, the family carried her body to the Ganga River. Whilst the women washed her body in the sacred waters, Suryadas, Gauridas

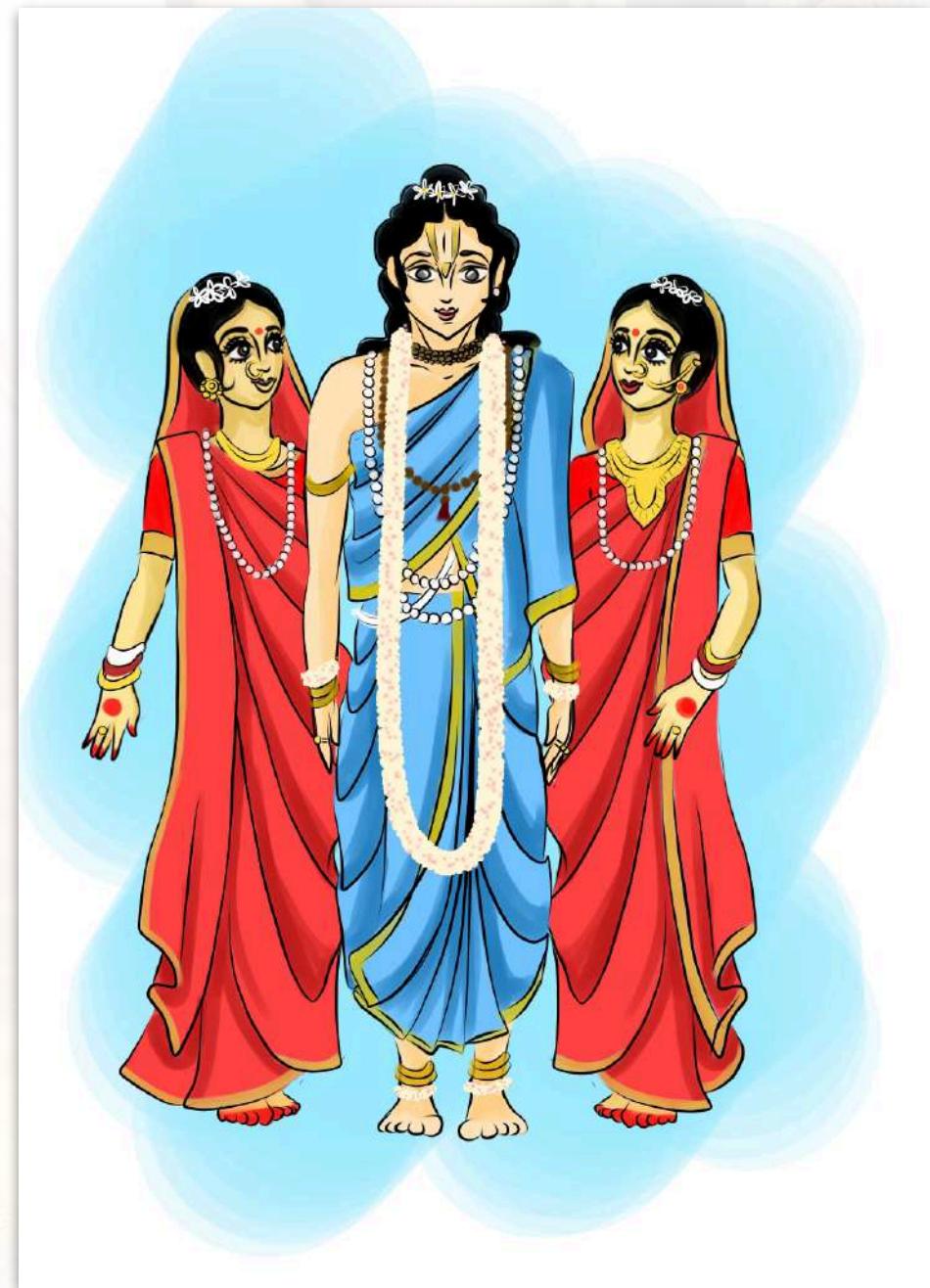
¹ Gauridas Pandit was one of Nityanand Prabhu's *dwadash gopals*. In Eternal Vrindavan, he is Shri Krishn's *sakha*, Subal. To read more about Gauridas Pandit, please see the January 2025 issue of Sandarshan

² The date tree is the emblem of Balram

and the other men found Nityanand sitting under a banyan tree nearby. They all bowed at his lotus feet, weeping and begging him to bring Vasudha back to life.

Nityanand smiled and embraced Suryadas, saying "Silly cowherd! You have forgotten all about our previous *lila*!"

Suryadas brought Nityanand back to his home to find Vasudha's body laid at the gate, covered with a white cloth. When Nityanand came near, his fragrance flowed over her and she returned to life. Soon after this incident, Vasudha and her younger sister, Jahnva, were both married to Nityanand. According to the *Gaur Ganoddesha Dipika* (65-66), Vasudha and Jahnva were both avatars of Anang Manjari, combined with Balram's wives Varuni (Vasudha) and Revati (Jahnva).



Nityanand Prabhu with Maa Jahnva and Vasudha

Nityanand's Legacy

Nityanand's elder wife, Vasudha, later became the mother of his children, Ganga and Virchandra. Their family line comprises the Goswamis of the Nityanand vamsa. Jahnva, on the other hand, became the spiritual mother of the next generation of Gaudiya Vaishnavism. In addition to presiding over the historic Festival at Kheturi, she also initiated her son Virchandra; therefore, many of the *diksha* lineages from Nityanand Prabhu are traced through Jahnva Devi. The many

lilas of Jahnva Devi, Virchandra Prabhu and Ganga Devi are described in detail in books like *Bhakti Ratnakar*.

After his marriage, Nityanand Prabhu established his *shripat* (family home) in the village of Khardah, which today is part of the Kolkata metropolitan area. His descendants remain connected to Khardah to this day. The deity of Shri Radha-Shyamsundar there were established by Nityanand Prabhu's son, Virchandra.

According to the *Nityanand Vansh Vistar*, at the end of his life on Earth, Nityanand Prabhu merged into the deity of Shyamsundar at Khardah. However, he soon re-emerged as he wished to visit his birthplace, Ekchakra, one last time. Taking Vasudha and Jahnva with him, he went to Ekchakra where he merged with the deity of Shri Banka Ray and returned to his eternal *lila*.

The *lilas* of Shri Nityanand Prabhu are endless; we have only attempted to give a taste of them here. We can only pray to Shri Radharaman Lal that one day, we all can become vessels of his grace and realise his *lilas* fully. Jai Nitai! Jai Gaur!

References

Nityanand Vansh Vistar

The Companions of Shri Chaitanya Mahaprabhu by Dr. O.B.L. Kapoor



Braj Animal Care



The Gaudiya saint Shri Ramdas Babaji Maharaj once advised that to live in Braj truly, we should avoid the company of those who move and those who speak of anything other than Shri Krishn. The trees and animals of Braj are among the silent companions that bless devotees with their presence, and Sheru, the dog, was a cherished friend to many.

Sheru was born around 2009 to Jimmy (also known as Madhavi Dasi), a small white female dog

residing in Radharaman Campus. His usual territory stretched from the Temple door to Radharamanji's Raas Mandal. He survived on bits of Radharamanji's *prasad* and scraps from the homes of Radharamanji's Goswamis. The dust of Braj served as both his plate and his bed.



Sheru at Shri Radharaman Ghera

Over the years, many devotees confided in Sheru, who listened without judgement and comforted them with his calm presence. People have mentioned Sheru was particularly close to one of the temple elders, Shri Ramakant Goswami, and often accompanied Goswamiji to the market on shopping trips. Throughout his seventeen

years, Sheru formed connections with more souls than we can imagine.

About two weeks ago, Braj Animal Care received a call reporting that Sheru had vomited a large amount of blood. We administered an IV drip, but it soon became apparent that he was nearing the end. Sheru's soul departed around 7 am on March 5th, 2025, in front of Shanti Kutir.

Oh, Sheru! What a wonderful dog and a truly blessed soul you were! Who can say? Perhaps you have reached Radharani's lotus feet, recounting tales of those who took the time to notice you, share their tears with you, and offer you a few biscuits or *prasad* from the temple.

If you would like to contribute to this cause, please scan the QR code below.



For more information about Braj Animal Care's programmes and services, please keep in touch with us via the following channels:

@braj.animal.care
brajanimalcare.com
(+91)8923737924
brajanimalcare@gmail.com

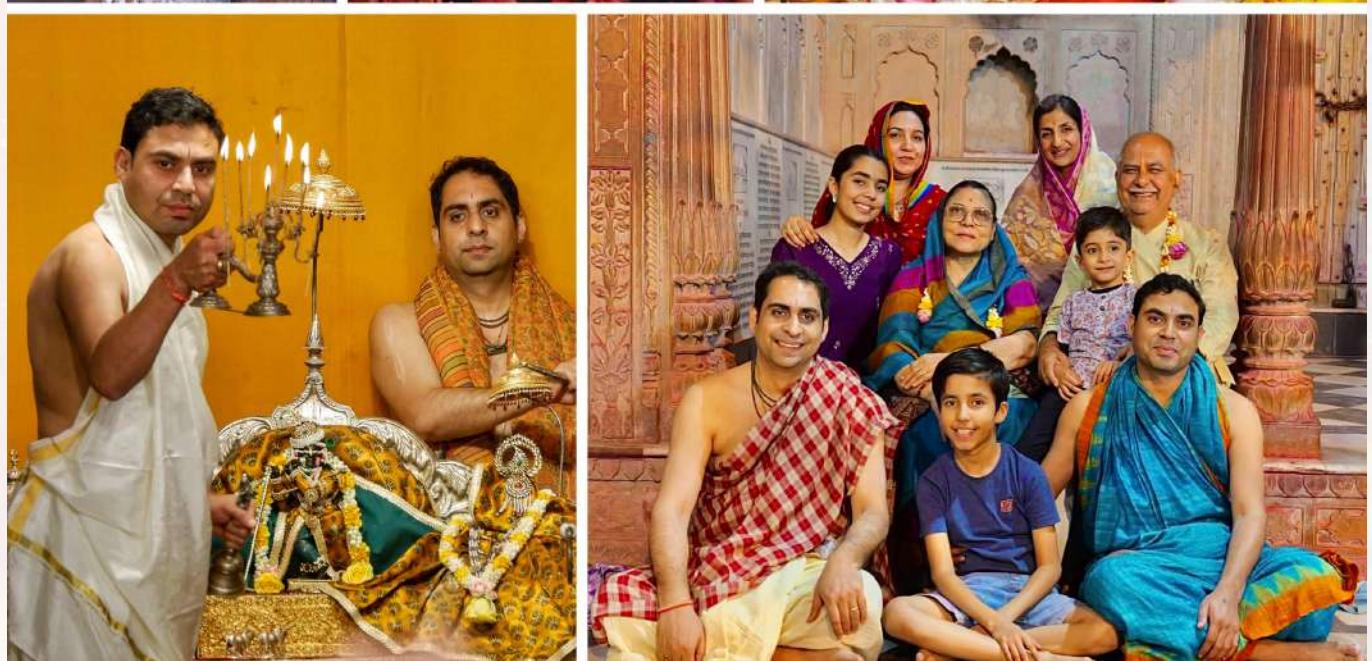
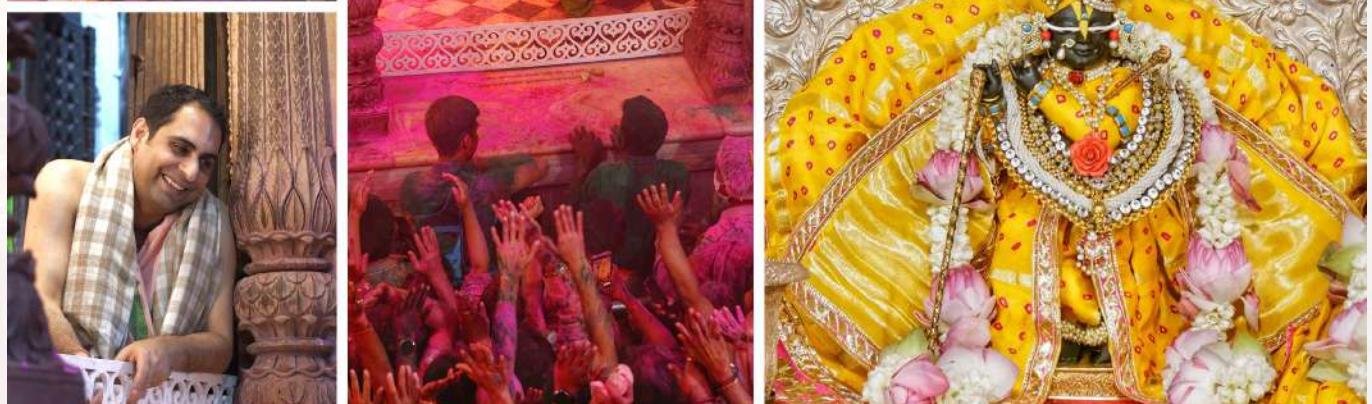
Maharajji's Latest Updates

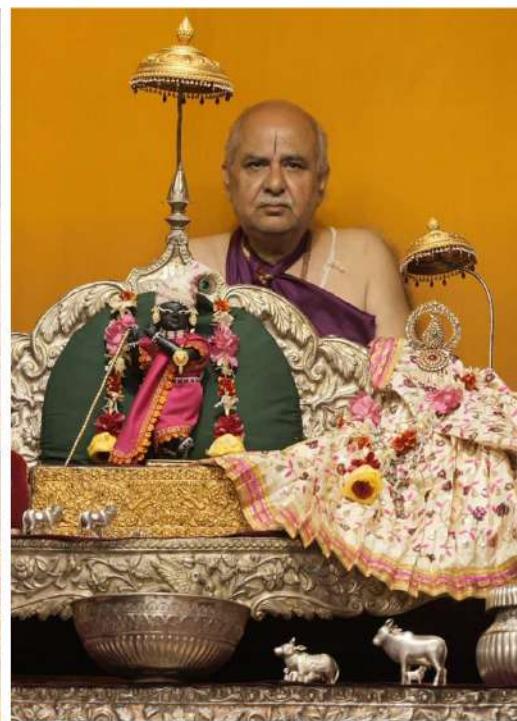
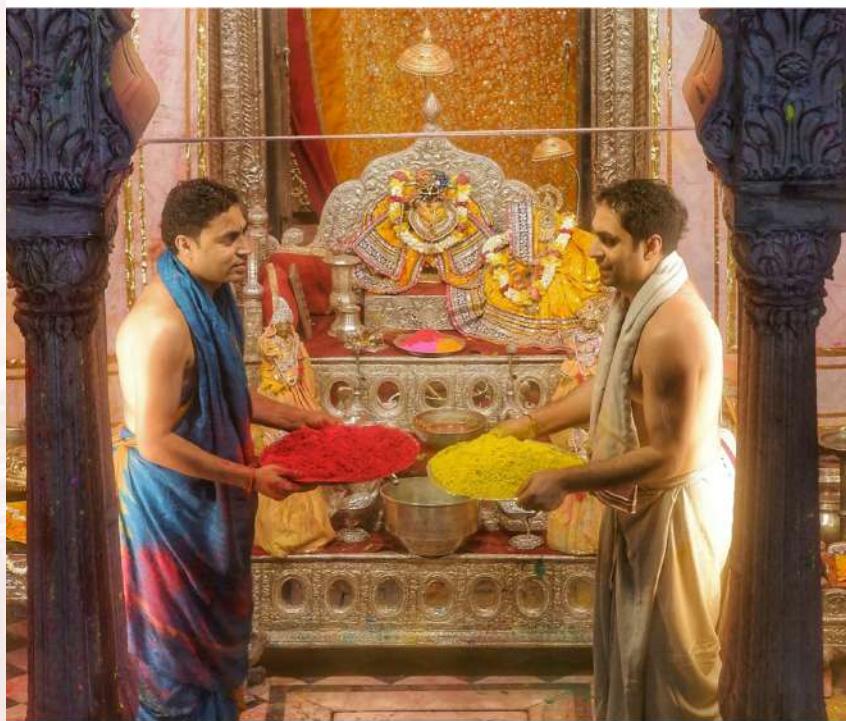
From the end of February until the 18th of March 2025, Maharajji and his family devoted themselves to serving Shri Radharaman Lal. The Radharamaniyas worked tirelessly, day and night, meticulously preparing and hand-stitching exquisite dresses for the beloved King of Braj, all under Maharajji's careful guidance.

Holi at the temple is a joyous celebration, but it also demands immense effort to maintain cleanliness. Devotees sprang into action, grabbing water, wipers, and brooms to cleanse the temple multiple times daily. Many visitors from India and globally came to take *darshan* and partake in Radharaman Lal's sacred *rajbhog prasad*.

The main Holi festivities began on the 7th of March and culminated on the 14th of March 2025. During this period, Radharaman adorned golden-yellow (*kesariya*) garments, sat upon a silver throne each evening, and joyfully played Holi with the devotees. A special *bhog* of sweet, fried flatbreads (*pua*) was lovingly offered to him.

On the full moon day, the 14th of March, an *abhishek* was performed in honour of Chaitanya Mahaprabhu's divine appearance. Shriji, dressed in soft pink, was seated on a beautifully decorated swing. A special *bhog* of *jalebi* (funnel cakes), *pua*, and other delicacies was offered. As Shriji swayed gently on the swing, he played Holi, filling the temple with divine bliss.





Spiritual Questions and Answers with Maharajji

Q: How close does one need to be with a Guru before taking *diksha* (initiation)? Is one meeting sufficient?

A: The only requirement for taking initiation is immense faith in the Guru and his words. If one lacks such faith, they should not proceed with initiation. However, if one has that level of faith even before their first meeting, they should ask for initiation during their very first encounter. On the other hand, if one does not have complete faith that the Guru can guide them to Eternal Vrindavan, they should refrain from taking it.

For more information about Maharajji's upcoming programmes, please contact us via the following channels:

  @chandanjiofficial, @radharaman.temple
 shriradharaman.com

 (+91)8368783201
 odev108@gmail.com

Vaishnav Calendar

For upcoming festivals and Ekadashi dates, please click [here](#) to view our Vaishnav calendar.

