

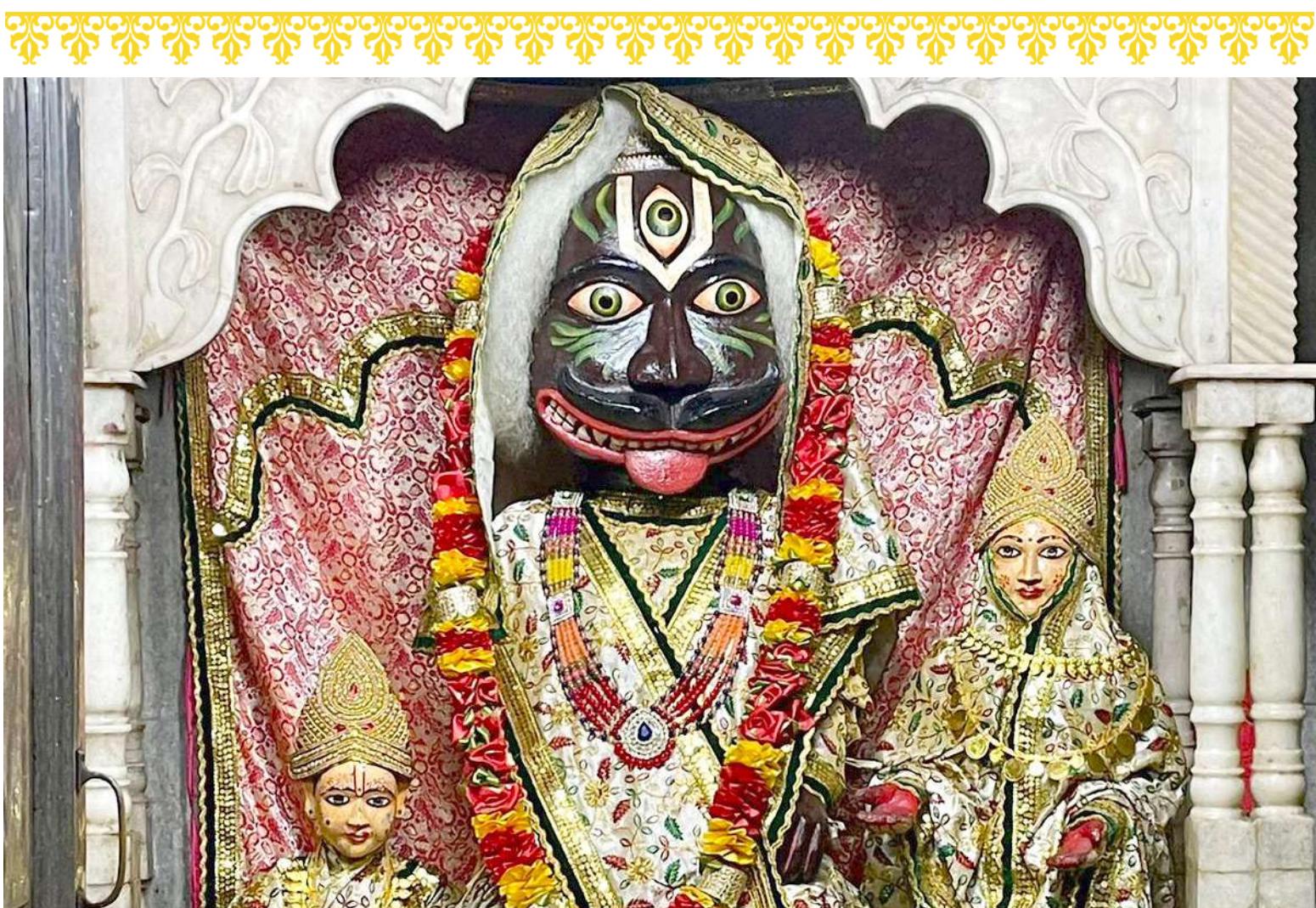


SANDARSHAN

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Vishnu Sahasranama Part 21: Naarsingh Vapu - The One Who Took a Special Divine Form to Save his Devotee by Shri Chandan Goswami Maharaj

The 21st Name in the Shri Vishnu Sahasranama Stotram is Naarsingh Vapu. In his commentary on this Name, Shri Baldev Vidyabhushan says:

नारसिंह वपुर्यस्य स नारसिंहवपुः भक्तत्राणाय दिव्यनृसिंहः

nārasiṁha vapuryasya sa nārasiṁhavapuḥ bhaktatrāṇāya divyanṛsiṁhāḥ

"The Lord is known as Naarsingh Vapu because of the particular divine form he took in order to protect his devotee."

दूरात् प्रणाय्य पितरं प्राञ्जलिस्तु व्यवस्थितः । अथाहाकारणक्रोधः स खलो भर्त्सयन् सुतम् ॥
भगवत्त्रियमत्युच्चैर्मृत्युमेवाश्रयन्निव । मूढे श्रृणु मद्वाक्यमेतदेवान्तिमं ध्रुवम् ॥ इतो न त्वां प्रवक्ष्यामि
श्रुत्वा कुरु यथेप्सितम् । उक्त्वेति द्रुतमाकृष्य चन्द्रहासासिमद्गुतम् ॥ सम्भ्रमाद्वीक्षितः सर्वेश्वालयनाह तं पुनः
। क्व चास्ति मूढे ते विष्णुः स त्वामद्य प्ररक्षतु ॥ त्वयोक्तं स हि सर्वत्र कस्मात्स्तम्भे न दृश्यते । यदि
पश्यामि तं विष्णुमधुना स्तम्भमध्यगम् ॥ तर्हि त्वां न वधिष्यामि भविष्यसि द्विधान्यथा । प्रह्लादोऽपि तथा
दृष्ट्वा दध्यौ तं परमेश्वरम् ॥ पुरोक्तं तद्वचः स्मृत्वा प्रणनाम कृताञ्जलिः । तावत्प्रस्फुटितस्तम्भो वीक्षितो
दैत्यसूनुना ॥

*dūrāt praṇamya pitaram prāñjalistu vyavasthitah ।
athāhākāraṇakrodhaḥ sa khalo bhartsayan sutam ॥
bhagavatpriyamatyuccairmṛtyumevāśrayanniva ।
mūḍha re śrīṇu madvākyametadevāntimam dhruvam ॥
ito na tvāṁ pravakṣyāmi śrutvā kuru yathepsitam ।
uktveti drutamākṛṣya candrahāsāsimadbhutam ॥
sambhramādvikṣitah sarveścālayannāha tam punaḥ ।
kva cāsti mūḍha te viṣṇuh sa tvāṁadya praraksatu ॥
tvayoktaṁ sa hi sarvatra kasmātstambhe na dṛṣyate ।
yadi paśyāmi tam viṣnumadhuṇā stambhamadhyagam ॥
tarhi tvāṁ na vadhiṣyāmi bhaviṣyasi dvidhānyathā ।
prahlādo'pi tathā dṛṣṭvā dadhyau tam paramēśvaram ॥
puroktam tadvacah smṛtvā praṇanāma kṛtāñjaliḥ ।
tāvatprasphuṭitastambho vīkṣito daityasūnunā ॥*

"When his father, Hiranyakashyapu, summoned him, Prahlad came and stood at a distance with his hands folded. Then, as if eager to bring about his own demise, Hiranyakashyapu began shouting and scolding Prahlad, saying, 'O fool! Hear my final words to you, then do what you wish.' Unsheathing his sword named 'Chandramukh', he waved it in the air, and said, 'O fool! Where is your Vishnu now?'

"He should be here right now to rescue you! You said he is everywhere, so why can't we see him in this pillar? If your Vishnu appears within this pillar, then I will not kill you. But if he does not, then I will cut your body in half with this sword.'

"Hearing this, Prahlad meditated upon his Lord and offered *pranaam*. At that exact moment, Prahlad saw his father hit the crystalline pillar, which shattered to reveal the huge, fearsome form of Narsingh Dev." (*Naarsingh Puran*, 44.6-12)

In this way, the Lord took the divine form of Narsingh Dev to protect his devotee.

This form of Narsingh Dev is very unique and divine. What is his form like?

नरस्य सिंहस्य च अवयवाः यस्मिन् लक्ष्यन्ते तद्वपुः
यस्य स नारसिंहवपुः ।

*narasya simhasya ca avayavāḥ yasmin
lakṣyante tadvapuh yasya sa*

nārasimhavapuh ।

"He whose body has the characteristics of a lion and a man is known as Naarsingh Vapu."

A *jeev* (soul) can never understand *bhagwan* Shri Krishn by the power of intellect alone. One may think, 'When *bhagwan* had come to kill this demon, he should have taken on the mind of a human and the body of a lion, because humans are the most intelligent creatures, and the lion is the most powerful of all animals. But *bhagwan* did the exact opposite; he came with the head of a lion and the body of a man. His *lila* in this *avatar* shows us that *bhagwan* is beyond all human reason.



Loknath Goswami



Loknath Goswami was a dear friend and close associate of Chaitanya Mahaprabhu. He studied the *Shrimad Bhagwatam* from Adwait Acharya, whilst Mahaprabhu was a student in the *tola*¹ of Gangadas Pandit. He felt so much love and attraction towards Mahaprabhu in his first meeting that he surrendered himself completely.

With this mood, Mahaprabhu entrusted the mission of reviving the *lila-sthalis*² to Loknath. Though this was the most precious seva that

Loknath could have received through Mahaprabhu's direct mercy, he felt immense pain from the mere thought of separating from his master. He could not comprehend why Mahaprabhu wanted to send him away. Mahaprabhu reassured Loknath that it was no punishment, and in fact, Vrindavan was his very heart and soul. Mahaprabhu further went on to express that *bhaum* Vrindavan³ was the only way Vrindavan could be made accessible to all devotees and even non-devotees of Shri Krishn.

1. A *tola* is a school where Sanskrit is taught.

2. *Lila-sthalis* are the places where Shri Radha Krishn had their pastimes.

3. *Bhaum* Vrindavan refers to Vrindavan in the material world.

With a clear understanding but heavy heart, Loknath accepted that he needed to carry out this seva. Gadadhar Pandit's disciple, Bhugarbh Thakur, also requested to join Loknath in the great task entrusted to him. After five days, Loknath and Bhugarbh set off on their journey from Navadwip. Turning back with tear-filled eyes to steal glances of Mahaprabhu, Loknath finally set off on his mission to revive Braj. It was by no coincidence that Bhugarbh requested to join Loknath on his journey. In Braj Lila:

भूर्गं ठक्कुरस्यासीत् पूर्वाख्या प्रेम मञ्जरी
लोकनाथाख्यं गोस्वामी श्री लीला मञ्जरी पुरा

*bhūgarbha ṭhakkurasyāśīt pūrvākhyā
prema mañjari |
lokanāthākhyā gosvāmī śrī līlā mañjari
pura ||*

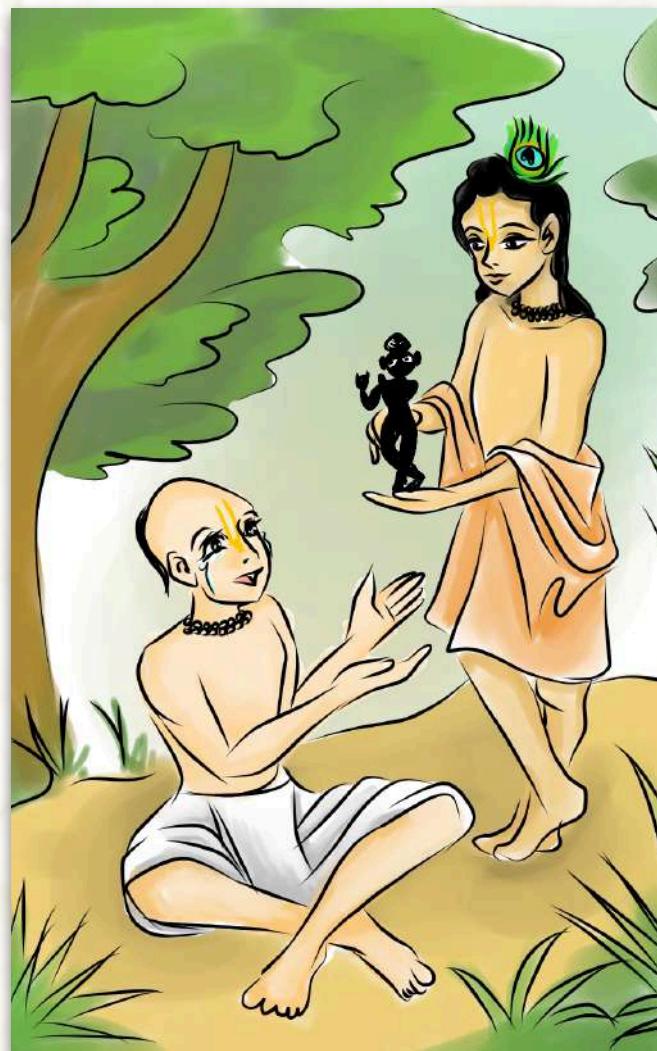
"Loknath Goswami is Lila Manjari and Bhugarbh Thakur is Prem Manjari." (*Gaur-Ganodesh-Dipika*, 187)

The bond of love between them was such that they appeared as one soul in two bodies as they served.

Loknath and His Deity, Radhavinod

Shri Loknath Goswami was the first of the Six Goswamis to arrive in Braj. During his quest of reviving the *lila-sthalis* in Braj, Loknath had his mind fixed on Shri Krishn and his *lilas*. He had an intense desire to personally serve a form of Krishn. This thought arose whilst he was living under a Tamal tree in a forest called

Khadiravan,⁴ which encompassed a body of water called Kishori Kund. Unbeknownst to Loknath, at the bottom of Kishori Kund lay the deity of Shri Radhavinod. Krishn felt Loknath's longing to serve him and powerless in the face of his devotee's love, took the form of a Brahmin and presented the deity of Radhavinod to Loknath directly. With gratitude, Loknath offered a sincere prayer and Radhavinod revealed his desire to be served by him: "I've been waiting for you in this forest for a long time and I know in your heart you wish to adore me in deity form. Then, true to form, he said, "I'm hungry now.



Loknath Goswami receives Shri Radhavinod

4. It is known as Khayro village, three miles from Chhata today.



Upon hearing this instruction, Loknath was overwhelmed with joy and tears flowed from his eyes uncontrollably. He went to the nearby village to collect alms where he received some grains, fruits and roots. He then cooked a big feast for his Radhavinod.

He rested Radhavinod on a bed of flowers he had collected and massaged his lotus feet, as he cried tears of love.

In this way, Loknath began the worship of Radhavinod, as he continued his journey in search of the *lila-sthalis*. Loknath would offer whatever was available from the forests. He offered flowers, fruits and *tulsi* and would make a bed of petals for Radhavinod to rest on each night. When the weather became cooler, he would keep Radhavinod in the hollow of a tree. Their bond grew stronger and with this, Radhavinod revealed to Loknath the different *lila-sthalis* across Vrindavan. In the *Braj Bhakti Vilas*, Shri Narayan Bhatt writes that 333 forests and holy places were rediscovered during their search.

Radhavinod's Mischiefous Play

With the arrival of Roop Goswami and Sanatan Goswami, Loknath's work became lighter, and he was able to spend more time with his dear Radhavinod. Radhavinod was also much happier now he had more

attention. Shri Balakarm's commentary on *Bhaktmal*⁵ shares a sweet pastime of Radhavinod cooking for his dear devotee.

After his morning *srngaar seva*,⁶ Loknath was so enchanted by Radhavinod that he completely forgot to cook for the Lord. The devotee who assisted Loknath with cooking waited patiently until it became very late. Radhavinod did not want Loknath's absorption to be disturbed and so he assumed Loknath's form and joined his devotee in the kitchen. When the devotee went into the temple to collect something, he noticed Loknath was sitting in front of Radhavinod, however, when he went back into the kitchen, he saw Loknath there too! After several times of going between the kitchen and temple, he realised that this was the sweet play of Radhavinod demonstrating his dedication to Loknath. Falling at his feet, the devotee looked up at Radhavinod, who mischievously smiled back at him.

Narottam's Guru Seva

Narottam Das, one of the most promising young aspirants, was from a royal family, he renounced his life of privilege to live in Vrindavan. In his heart, he had already accepted Loknath as his guru.

Every day, at around three in the morning, he

5. *Bhaktmal* is a book with information and stories of great Vaishnav saints.

6. This is where one dresses and decorates the deity.

followed the same forest path that Loknath used to answer the call of nature. Narottam swept the area with a brush and set an earthen pot full of water for Loknath to use. He then hid behind a tree and waited for Loknath. He would next sweep the area with a broom after removing the excrement. Narottam did this seva for his chosen guru daily and it made him so happy that he would cry and embrace the broom.

After a year, Loknath wanted to know who was responsible for serving him in this way. One day, he went to the forest early and watched Narottam come and sweep the spot. Loknath was unable to see him clearly as it was dark. He asked Narottam to reveal his identity and he did, in a very gentle manner.

Loknath Goswami had taken a vow to never accept disciples but Jeev Goswami and other great saints approached him, pleading him to give Narottam initiation. With Narottam being the son of Raja Krishnanand of Khetari, his initiation would bring attention to the movement started by Mahaprabhu and further spread the love of Krishn across the country. This was Jeev Goswami's desire.

Moved by Narottam's humility, Loknath finally agreed to give him shelter. Narottam became Loknath's first and only disciple and by his blessings, Narottam Das became one of the great leaders of the Gaudiya Sampradaya.

Later, at the request of Shri Sanatan and Roop Goswami, Loknath moved from Khadiravan to Vrindavan and established Shri Radhavinod in the temple now known as Gokulanand temple, where his samadhi is also located.



Braj Animal Care



Chhotu's Story

Location: Near Gopeshwar Mandir

Cause/Injury: A vehicle accident with injuries to the face. The tongue is cut and the puppy is experiencing discomfort in the neck area

Treatment: Antibiotics, anti-inflammatory medicines and antihistamines

We found Chhotu, the injured puppy, rolling around in agony. Throughout our assessment and treatment, the mother was by his side. It was heartbreaking to witness how helpless she felt seeing her little one in so much pain. It's not any different to the way we would react. Our purpose is to help some of the vulnerable, voiceless members of our community, like Chhotu. We pray that his pain will ease and remain available for a follow-up should it be necessary.



Chhotu receiving treatment

To contribute to our daily feeding programs and mobile medical service, please use the following QR code or contact us using the details given below:



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



Maharajji's Latest Updates



In June, Maharajji gave two *kathas* in Delhi which were accompanied by joyful *sankirtan* programmes. Devotees from the area enjoyed listening to in depth explanations of important devotional concepts.

Chaitanya Charitamrit Katha

Maharajji elaborated on the following discussion between Chaitanya Mahaprabhu and Rai Ramanand which forms one of the verses in the *Chaitanya Charitamrit, Madhya Lila*, 8.247:

सम्पत्ति मध्ये जीवेर कोन सम्पत्ति गणि ?

राधाकृष्णे प्रेम यार सेइ बड़ धनी ।

sampatti madhye jīvera kona sampatti gaṇi ?

rādhākṛṣṇe prema yāra sei bāda dhanī |

"Chaitanya Mahaprabhu asks: 'Of all the different types of treasure, which has the greatest value for a *jeev*?'

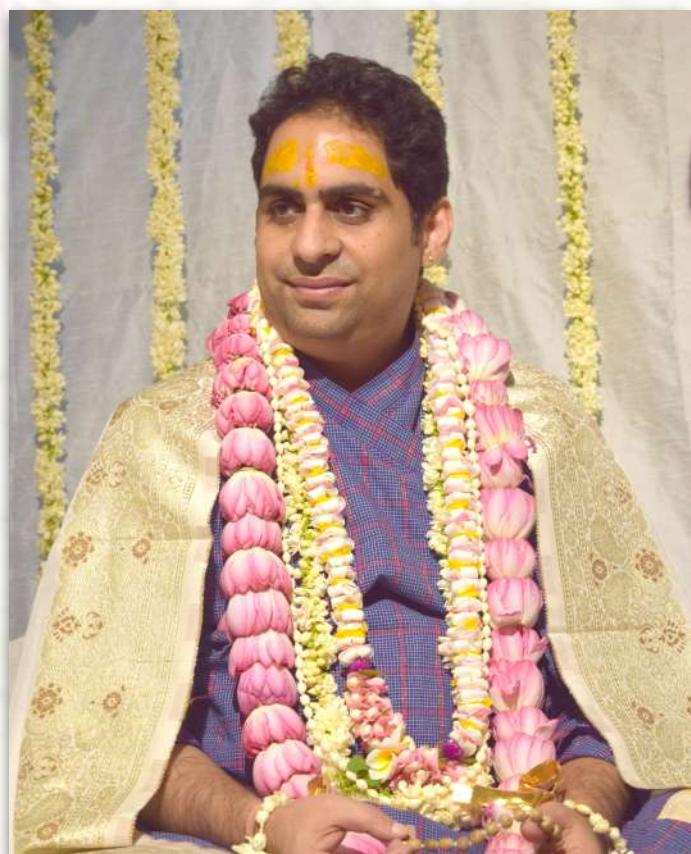
Rai Ramanand says: 'The *jeev* with the most valuable treasure is the one who has love for Radha and Krishn.'"

Maharajji explained what this treasure is and what it brings us. He then explained how we can gather this wealth, and not lose it. This treasure gives us access to any of Radha and Krishn's sevas as a *manjari*.

Why don't we acquire that wealth properly?
Why do we lose it? Because we don't have
the right method.

We need to:

1. Ask for Mahaprabhu's mercy and follow his instructions on chanting Harinaam
2. Take the association of Vaishnavs
3. Remove shortcomings
4. Have the greed to acquire this treasure
5. Avoid hypocrisy – a hypocrite has no right to acquire this treasure
6. Listen to *saadhan* and *ras kathas* – to maintain the right balance, we should listen to both and not more of one versus the other



Snan Yatra Katha



Deities in Delhi: *Gopis* serve Shri Radha and Krishn with cooling water

In this *katha*, Maharajji focussed on guru *tattva*. He explained that there are many important elements to consider when discussing guru *tattva* however one important point was elaborated on in particular detail.

In the *Chaitanya Charitamrit* (*Madhya Lila*, 22.87), it is said:

असत्सङ्गत्याग एइ वैष्णवआचार

asat-saṅga-tyāga ei vaisnava-ācāra

"One should give up bad association."

We must take action (*aachar*) to remove ourselves from the association of those who criticise and commit blasphemy towards a guru.

Usually in the scriptures, two aspects are discussed: *vichar* and *aachar*. When you have a thought (*vichar*), you reflect on the topic according to the scriptures. Then you take action (*aachar*) based on that teaching, that is, you carry out the *karm*. However, in this particular example, where guru is being criticised, the material life of guru is being discussed and/or guru *tattva* is being devalued, we should not waste time thinking and act immediately to remove ourselves from the situation.

Guru *tattva* is a core pillar of your inner temple. If even a little doubt arises there, the temple is destroyed.

Spiritual Questions and Answers with Maharajji

Q: I feel bad about my spiritual practice not being strong or healthy enough. What can I do?

A: When you spend countless hours immersed in spiritual practices and you still feel unsatisfied, you are experiencing what is described by Roop Goswami as spiritual greed. This greed is essential in a devotee's life and will lead you to eternal Vrindavan.

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

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Deities in Delhi: Jagannath, Subhadra and Balabhadra

Vaishnav Calendar

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