



# SANDARSHAN

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## The Various Moods of Love by Chandan Goswami

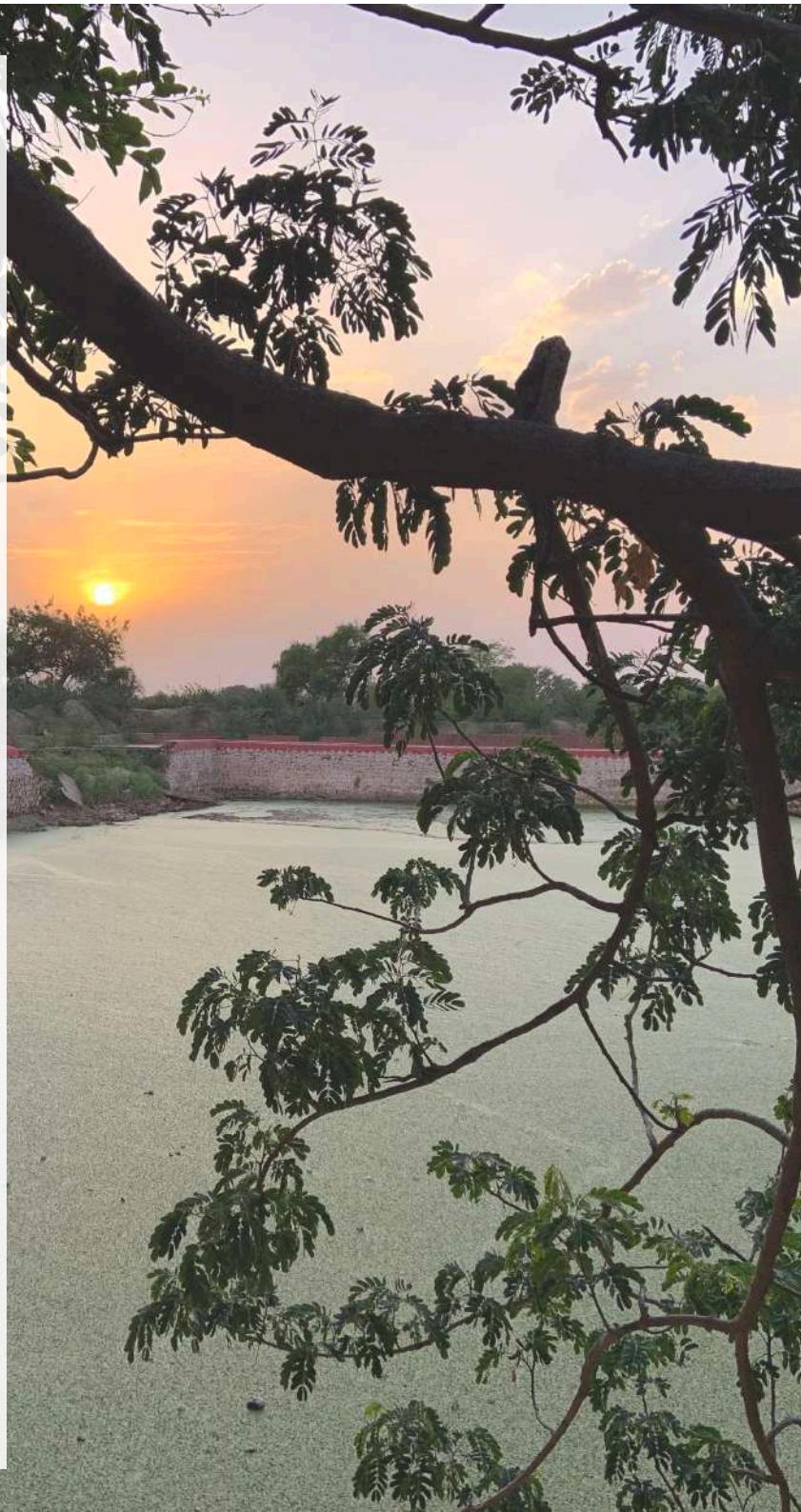
नास्त्येव तस्मिंस् तत्सुखसुखित्वम् ॥

*nāstyeva tasmiṁs tat-sukha-  
sukhitvam ॥*

In lust, one does not feel happy in the Lord's happiness.

A devotee who experiences pure love feels the need to selflessly serve his Beloved. Impure or desirous love cannot enjoy the real happiness of serving, because the nature of this love seeks self-satisfaction. This difference is the essence of Sage Narad's message in the above *sutra*.

There are various moods in love. We can adore the Lord as our master and become his servant. This is a very simple mood. Or if we can rise higher still, we can think of the Lord as our friend. When one thinks of the Lord as his friend, both the devotee and the Lord are almost on the same level as each other. If we can advance further, we can love the Lord as our child,



and we become his parent. And finally, we can reach the highest form of love, *madhurya ras*, a profound love between two lovers; one which merges the two hearts into one. The *gopis* did not desire any physical contact with Krishn. Their pure and unconditional love always searched for an opportunity to serve Krishn, solely for his pleasure. Their bodies, mind, intellect, physical charm, youth, wealth and life itself were offered to him for his happiness. The *Chaitanya Charitamrit* (1.4.165-169) describes this love:

"The desire to please oneself is called lust, but the desire to give Krishn pleasure is love. A person with lust pursues his own happiness, but in love, Krishn's pleasure is the only goal. Thus, love is supremely powerful. The *gopis* did not care for society's expectations, the

codes of conduct prescribed in the scriptures, or their own bodily needs. They cast aside shyness, hesitation, physical comfort and their own personal happiness, and they accepted abuse from their families, all for Krishn's sake. The *gopis* do things for Krishn just to make him happy. Their love is powerful and steadfast; it is completely pure, like a white cloth without a single spot. Thus, we can understand that there is a great difference between lust and love. Lust is darkness whilst love is pure light. The love of the *gopis* does not have the slightest scent of lust. They maintain relationships with Krishn just so they can get a chance to make him happy." (from *Way to Love, Sutra 24*)



## Pishima and her Nitai-Gaur



Chandrashashi Mukhopadhyay was a beautiful young housewife from the Nadiya district of West Bengal. She was accompanying her husband on a business trip to Siuri when they decided to stay at a charming temple there. She immediately fell in love with the deities of Shri Nitai-Gaur inside. These ancient deities were worshipped by Mahaprabhu's companion, Murari Gupta almost 500 years ago.

Chandrashashi grabbed every opportunity to enjoy their *darshan*, and Nitai-Gaur also loved

her visits. Soon, Nitai-Gaur began to speak to her. They called her "Ma" and asked her to cook for them. When she shared this with the head of the temple, Shri Balram Das Babaji, he informed Chandrashashi that nobody can cook for installed deities without initiation. And so Chandrashashi asked Baba to initiate her. He agreed, and from that day forward she started cooking for Nitai-Gaur.

The night before Chandrashashi was to return home, Nitai-Gaur appeared in her dream and said, "Ma! Do not leave us! If you go, who will

feed us every day? You are truly our Ma, and we won't let you go!" As they said this, they pulled hard on the *anchal* (end) of Chandrashashi's saree, and a piece of it tore off. When Chandrashashi awoke, she saw that her saree really was torn. Not only that, but in the morning when the temple opened, she and her guru found the missing piece of saree in the deities' hands.

And so when Chandrashashi's family left, she remained, dedicating her entire life to serving Nitai-Gaur. She began living in the temple premises, but unfortunately the villagers started spreading false rumours that she and her guru were having an affair. When the pain of these lies became unbearable, Chandrashashi went to Nitai-Gaur and told them everything. They said, "Don't worry, Ma. Just take us to Vrindavan."

Chandrashashi, her guru and Nitai-Gaur travelled to Vrindavan and took shelter in a newly built temple in Vrindavan's Loi Bazaar area. A saintly lady named Menaka became Chandrashashi's friend and housemate, and helped her care for Nitai-Gaur. Chandrashashi's new Brajwasi neighbours loved her and started calling her "Pishima" (a Bengali word for Aunty). In turn, her sons became known as "Pishima's Nitai-Gaur".

In Vrindavan, Pishima attained perfection (*siddhi*) in *bhajan*. The Vaishnav historian Haridas Das Babaji has written that Pishima had the special blessings of Mahaprabhu's mother, Shachi Mata, and thus she became the very image of motherly love for

Mahaprabhu.

Once during the rainy season, Pishima was sitting and chanting *jap* near Nitai-Gaur. While her right hand counted the Holy Name on her *jap mala*, her left hand constantly pulled the rope of Nitai-Gaur's fan. Soon she saw that Nitai-Gaur had stepped out of their altar and were running around in the temple courtyard. As they started walking out the door, she questioned them, "Where are you going in this heavy rain? You're going to catch a cold!"

But the boys didn't listen. They ran to a neighbour's house where a visiting Bengali lady was staying. The lady was taking a nap when Nitai-Gaur burst into the room yelling "Hey! Did you come to Vrindavan just to sleep? Get up!"

"And who are you?" asked the lady.

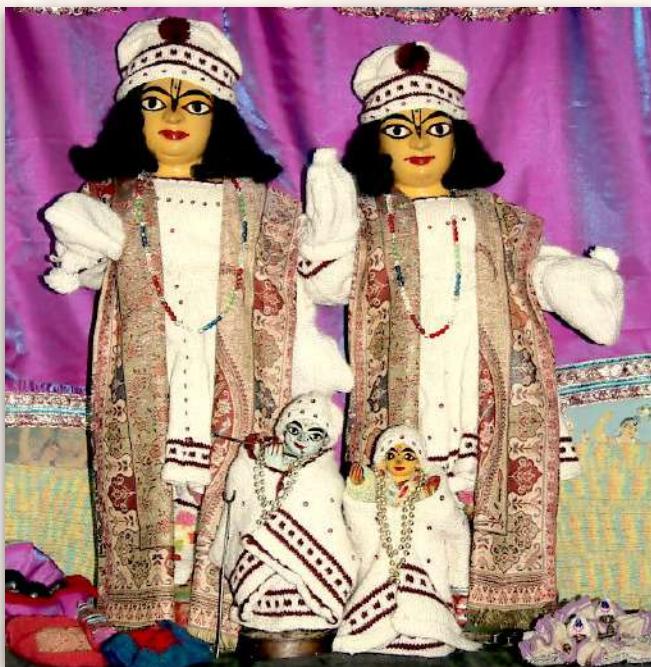
"We're Pishima's children, Nitai and Gaur. We live nearby."

"Okay, but why are you in my room?" she asked.

"Look, it's really cold and wet out, but we don't have any shoes! Can you please get some shoes for us?"

As the lady rubbed her eyes and arose from bed, Nitai-Gaur disappeared. After asking the Brajwasis of the area, the lady realised who the two divine boys were. Overjoyed, she purchased beautiful silver slippers for them and gave them to Pishima. In this way, Nitai-Gaur asked for gifts from devotees on many occasions.

Once, Nitai-Gaur's jewellery disappeared, and people suspected a certain Vaishnav, who had been helping out in the temple, might have stolen them. But Nitai-Gaur told Pishima, "Ma, we gave him our jewellery ourselves. He's so poor, and yet he always fed us *rabri*. It's the least we could do for such a kind soul. You mustn't say anything to him." Pishima felt very proud of her sons' sweet character.



Pishima's Nitai-Gaur

When Pishima became too old to continue Nitai-Gaur's *seva*, she entrusted the responsibility to Gopishwar Goswami of Nityanand Prabhu's family line. However, Gopishwar Goswami was in the divine mood of a *sakha* or friend. He didn't have the same parental feeling towards Nitai-Gaur that Pishima had.

Nitai-Gaur were less than half a metre tall. Once Gopeshwar Goswami told Pishima, "Your Nitai-Gaur are so small. I'm finding it very difficult to get absorbed in their worship." Pishima then walked up to the altar and pushed gently on Nitai-Gaur's chins. As soon as she did this, they grew to their current

height of about one metre.

Gopishwar Goswami took good care of Nitai-Gaur, and whenever he made a mistake, Pishima always corrected him. Once in the winter, Gopishwar Goswami forgot to heat Nitai-Gaur's bath water. At this time, Pishima was extremely frail and nearly blind. With great difficulty she made her way downstairs to the temple room and started scolding Gopishwar Goswami. "What are you doing?! Look! Your cold bath water has made my babies catch a cold!" With this, she placed the *anchal* of her saree on their faces one by one and told them to blow their noses. They did so, and their mucous that came out filled the room with the divine fragrance of sandalwood.

One day, Pishima told Gopishwar Goswami that this would be her last day in the material world. And so it happened – standing in front of her boys and chanting Gaur Naam, Pishima entered *nitya-lila* at the age of 106.



Pishima's *samadhi*

#### References

*Gaudiya Vaishnav Jeevan* by Haridas Das Babaji  
*The Saints of Braj* by Dr. O.B.L. Kapoor



# Braj Animal Care



This month, Braj Animal Care faced a difficult challenge. At this time every year, many puppies are born. Unfortunately, we estimate about 75 percent of them die from various causes like traffic accidents, diseases, and hypothermia. A disease called parvo (canine parvovirus) is a particular danger for them, as it destroys their internal organs, ending their lives within days.

With your help we were able to vaccinate a number of puppies from this deadly disease. We chose to concentrate on puppies whose mothers are already being fed by humans and who live in relatively traffic-free areas, to

ensure the best chances for survival. We are optimistic that many of the puppies who received the vaccination will survive.

On February 16 2021, Braj Animal Care will host an online event on the occasion of Vasant Panchami, featuring musical acts and a new mini-documentary about the project. We cordially invite you to attend remotely along with your family. Please follow us on social media to learn more.

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**BRAJ**  
ANIMAL CARE

A Braj Animal Care puppy patient



In January, Shri Chandan Goswamiji Maharaj published the new Shri Radharaman Calendar for 2021. Please contact us at [odev108@gmail.com](mailto:odev108@gmail.com) to learn how you can purchase a copy. Maharajji is also preparing for the Kumbh Mela in Vrindavan which will continue from February 16 to March 13 2021.

This month we're hosting a combination of virtual and in person *sankirtans*. For further information please contact us using the details given below. We welcome you to join our *sankirtan* programs on the following dates:

February 8<sup>th</sup>, 2021: Ekadashi (online)  
February 16<sup>th</sup>, 2021: Vasant Panchami (in person)  
February 23<sup>rd</sup>, 2021: Ekadashi (online)

We invite you to follow Maharajji on social media for more updates:

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## Vaishnav Calendar

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

