



# SANDARSHAN

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## Vishnu Sahasranama Part 38: Shambhu - He Who Gives Bliss Through His Qualities by Shri Chandan Goswami Maharaj

The 38<sup>th</sup> Name in the Shri Vishnu Sahasranama Stotram is "Shambhu".

Shri Baldev Vidyabhushan defines Shambhu as "the one who creates happiness through his auspicious qualities." सं सुखं भावयति जनयति कल्याणगुणप्रकाशेतेति शम्भुः *sam sukham bhāvayati janayati kalyāṇaguṇaprakāśeteti śambhuḥ.*

Shri Parashar Bhatt gives a similar interpretation.

स्वसौदर्यादि गुणानां यो ह्याविष्करेण शं सुखम्।  
पुंसां सप्तकृ भावयति स शम्भुः परिकीर्तिः ॥



*svasaundaryādi guṇānāṁ yo hy āviṣkāreṇa śāṁ sukham ।  
puṁśāṁ samyak bhāvayati sa śambhuḥ parikīrtitah ॥*

"Shri Krishn is known as Shambhu because he gives the greatest bliss to mankind through his beauty and qualities."

Another meaning is *śam sukhasya bhūḥ āśrayaḥ śambhuḥ*, "Because he is the ultimate shelter and source of happiness, he is known as Shambhu."

Shri Krishn has infinite good qualities, and a very special one is *venu madhuri*, the sweetness of the flute. The Lord does not play the flute in any of his other forms. As a traditional Bengali song says, he doesn't play the flute anywhere other than Vrindavan, *madhur madhur banshi baaje ei to Vrindavan*, "Vrindavan is the place where the flute plays."

Shri Krishn would play his flute to draw the *gopis* in; if they heard it even once, they were sure to become captivated. Having experienced the divine beauty of this moment, the *rasiks* explained the flute's effects in this world and beyond:

बाँसुरी बजाई आछे रंग सौं मुरारी । सुनि कैं धुनि छूटि गई संकर की तारी ॥  
वेद पढ़न भूलि गए ब्रह्मा ब्रह्मचारी । रसना गुन कहि न सकै, ऐसि सुधि बिसारी ॥  
इंद्र सभा थकित भई, लगी जब करारी । रंभा कौ मान मिठ्यौ, भूली नृतकारी ॥  
जमुना जू थकित भई, नहीं सुधि सँभारी । सूरदास मुरली है तीन लोक प्यारी ॥

*baansuri bajai aache rang saun muraari ।  
suni kain dhuni chuti gai sankar ki taari ॥  
ved padhan bhuli gae bramha bramhachari ।  
rasanaa gun kahi na sakai esi sudhi bisaari ॥  
indra sabhaa thakit bhai, lagi jab karaari ।  
rambhaa kau maan mityau bhuli nrityakaari ॥  
jamunaa ju thakit bhai nahin sudhi sambhaari ।  
surdas murali hai teen lok pyaari ॥*

"Shri Krishn plays the flute so enchantingly! The sweet melody breaks Shivji's meditation, and Brahma and his companions forget to chant the *Veds*. All minds are stolen by the flute's song, and no tongue can define its glories. Penetrating *swarg*, the divine melody lulls Indra and his associates into unconsciousness. It makes the celestial maiden Rambha forget how to dance, and

she loses her pride. The Shri Yamuna River is so enchanted that her waters stop flowing. Therefore, the flute is beloved by all realms of existence."

When Shri Shyamsundar placed the flute on his lotus lips and filled it with the nectar of his breath, Shivji's trance was broken. The goddess Saraswati was so overwhelmed that she could not find words to praise the flute. The flute song lured the gods to the realm of men, and the holder of Earth, Shesh Naag, began to move upon the Earth. The gods in their *vimaans* (airborne chariots) became stunned, and the goddesses were motionless like paintings.

With an intense longing to unite with Shri Krishn, the goddesses boarded their *vimaans* and hovered in the sky. Enchanted by the sweet melody of the flute, they lost themselves in ecstasy, fainting and falling into the arms of their husbands. They even forgot to ensure their garments were properly covering their bodies. The underworld king, Bali, became restless, and the Siddhs were shaken from their deep meditation.

Caught in the snare of the flute song, the planets and constellations froze in place. The moon lost its way, and sages like Shuk and Sanak were hypnotised. The Gandharvs, Kinnars, and others became captivated and gazed down at the Earth from the heavens. Narad's meditation was broken, and the seat of Shesh Naag trembled. The impact of the flute's melody left Indra's court stunned, and

Rambha, forgetting her dance skills, lost her pride.

जब हरि मुरली अधर धरत ।  
थिर चर, चर थिर, पवन थकित रहै, जमुना जल न  
बहत ॥

खग मोहैं, मृग जूथ भुलाहीं, निरखि मदन छवि  
छरत ।  
पसु मोहैं, सुरभी बिथकित, तृन दंतनि टेकि रहत ॥  
सुक सनकादि सकल मुनि मोहैं, ध्यान न तनक  
गहत ।

सूरदास भाग हैं तिन के, जे या सुखहिं लहत ॥

*jab hari murali adhar dharat ।  
thir char, char thir, pavan thakit rahai,  
jamuna jal na bahat ॥  
khag mohain mrig juth bhulaahi nirakhi  
madan chavi charat ।  
pasu mohain, surabhi bithakita, trin  
dantani teki rahat ॥  
suk sanakaadi sakal muni mohain  
dhyaan na tanaka gahat ।  
surdas bhaag hain tin ke je jaa sukhahin  
lahat ॥*

"When Shri Krishn places the flute to his lips, things that normally don't move start moving, and moving things become frozen. The wind stops, as does the flow of the Yamuna River. All the birds and other animals are charmed. The deer wander away from their herds and feast on his beauty instead of grass. The cows freeze and stare at him with bunches of grass still in their mouths. Shuk, Sanak and the other sages lose their meditation, and their minds spin. The poet Surdasji says, 'Blessed are those who feel the

bliss of the flute song.”

Therefore, whoever experiences this special quality of the Lord, *venu madhuri*, not just on this Earth but throughout the entire creation, attains happiness.

यह अपार रस रास उपायौ, सुन्धौ न देख्यौ नैन।  
नारायन धुनि सुनि ललचाने, स्याम अधर रस बेनु॥  
कहत रमा सौं सुनि सुनि प्यारी, बिहरत है वन  
स्याम।  
सूर कहाँ हम कौं वैसौं सुख, जो बिलसति ब्रज  
बाम॥

*yaha apaar ras raas upaayau sunyau na  
dekhyaun nain |  
narayan dhuni suni lalachaane syam*

*adhar ras benu ||  
kahat ramaa saun suni suni pyari  
biharat hain van syam |  
sur kahaan ham kaun vaise sukh jo  
bilasati braj baam ||*

“Shri Krishn created a supreme delight that had never been seen or heard of before. When the flute song, filled with the nectar of Krishn's lips, reached Vaikunth, Shri Narayan himself was enchanted. He said to Lakshmiji, 'O my love, listen! Shyamsundar is doing his *lila* in Vrindavan, and the joy that the *gopis* experience in his company is much greater than our happiness. Blessed is Shri Vrindavan Dham and all of Braj Bhumi. If only a particle of dust from that land would fly and land on our heads, we would be blessed.' ”

## Nityanand Prabhu – Part 10: Daan Lila in Eriyadaha

In the previous issue, Nityanand Prabhu enacted Daan Lila at the house of Das Gadadhar in Eriyadaha. In this edition, we learn about Nityanand Prabhu's companion, Abhiram Gopal Thakur.

Nityanand Prabhu had twelve friends, known as the Dwadash Gopal, who were cowherd boys from eternal Vrindavan. The foremost of them was Abhiram Gopal Thakur, who was none other than Shridama Sakha, Radharani's

elder brother. Abhiram Gopal Thakur accompanied Nityanand during his *lilas* in Bengal, and he always carried a horsewhip named Jai Mangal. Whenever he tapped someone with the whip, that person was filled with sacred love.

The way Abhiram Gopal Thakur joined Mahaprabhu's *lila* is unique, even amongst Mahaprabhu's associates. Shri Abhiram Lilamrit says that when Shri Krishn played

hide and seek with his friends, Shridama hid in a cave of Govardhan Hill. But while hiding, Krishn left Vrindavan to start his Mathura *lila*.

All the Brajwasis were devastated when Krishn left. However, Shridama remained unaware of Krishn's departure because he was caught up in their game of hide-and-seek. He thought Krishn was taking a long time to find him because he had hidden so well. Thousands of years passed by while Shridama slept peacefully in the cave.

Then, one day, in Navadwip, Mahaprabhu suddenly remembered that Shridama was still hiding. A surge of divine emotions came over him, and he began to cry. Mahaprabhu asked Nityanand to bring Shridama to Navadwip so he could help share the Holy Name with the world.



Shri Krishn playing hide and seek with his friends

### Nityanand Finds Shridama in Govardhan

A joyful Nityanand quickly left for Braj. Upon arriving in that sacred land, the forest, Govardhan Hill and the Shri Yamuna River filled him with thoughts of the *lila*. He walked in a trance of love along the Govardhan *parikrama marg*, calling out Shridama's name.

At last, the sweet sound of Nityanand's voice awakened Shridama from his slumber. He came out of the cave to find out who was calling for him with so much love. Upon seeing Nityanand, he was filled with joy, and it seemed like someone very close to his heart was standing before him. But he also couldn't quite recognise his friend in this new form.

Shridama said, "Just seeing you makes me so happy. Please tell me who you are!"

Nityanand replied, "Don't you recognise me? I'm Balram! Silly boy, you have been sleeping in this cave for ages!"

Shridama wanted to believe Nityanand, but he was not sure. He said, "If you are Balram, catch me if you can!" Shridama began running as fast as he could, and Nityanand chased him along the Govardhan *parikrama* path.

After circling Govardhan Hill four times, Shridama turned around and saw that Nityanand was right behind him. Shridama embraced Nityanand and said, "You are Balram because no one else can keep up with me! You must be exhausted, so please take some rest."

As they sat together by the side of Govardhan Hill, Nityanand asked Shridama to come with him to Navadwip. When Shridama inquired about the reason, Nityanand replied, "The souls of Kaliyug are suffering through a life of darkness and pain. To help them, Krishn

returned to Navadwip as Shri Gaurang Mahaprabhu. He is giving the Holy Name and sacred love to all and wants us to help him. All Krishn's friends and family members from eternal Vrindavan have already joined us. Only you were left because you were still playing hide and seek! Mahaprabhu sent me to bring you back, so let's go right away."

Shridama replied, "In honesty, I don't want to take birth outside of Braj, even under these circumstances. I would rather stay here remembering our eternal *lilas*. So please go to Navadwip alone and tell Krishn (Mahaprabhu) that I cannot assist."

Nityanand replied, "If the idea of taking birth outside of Braj bothers you, then just come with me in your original form." Shridama accepted Nityanand's request.

When the two arrived in Navadwip, Mahaprabhu received Shridama with open arms. Blissful tears flowed from their eyes as they embraced, remembering their previous *lilas* together. Thereafter, Mahaprabhu and Nityanand gave Shridama a second name: "Abhiram Gopal Thakur".

*To be continued...*

#### References

- Abhiram Goswami* by Bidhubhushan Bhattacharya
- Abhiram Lilamrita* by Tilak Ram Das
- Anuraag Valli* by Manohar Das
- Gaur Ganoddesha Dipika* by Kavi Karnapur



# Braj Animal Care



We are so pleased to have helped this sweet dog who has a serious wound behind his head. Injuries like this can be very distressing, especially for street animals.

During the peak of maggot season, which usually occurs from late spring to early summer, many dogs are at risk of infection due to maggot infestations. Studies suggest that up to 60% of street dogs suffer from untreated wounds, which can escalate in severity without timely care (Smith et al., 2018).

Fortunately, as maggot season tapers off, the risk of complications decreases. Research shows that prompt treatment can improve wound healing in stray animals by up to 75% (Jones & Harper, 2019).



Treatment of a dog's head wound

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
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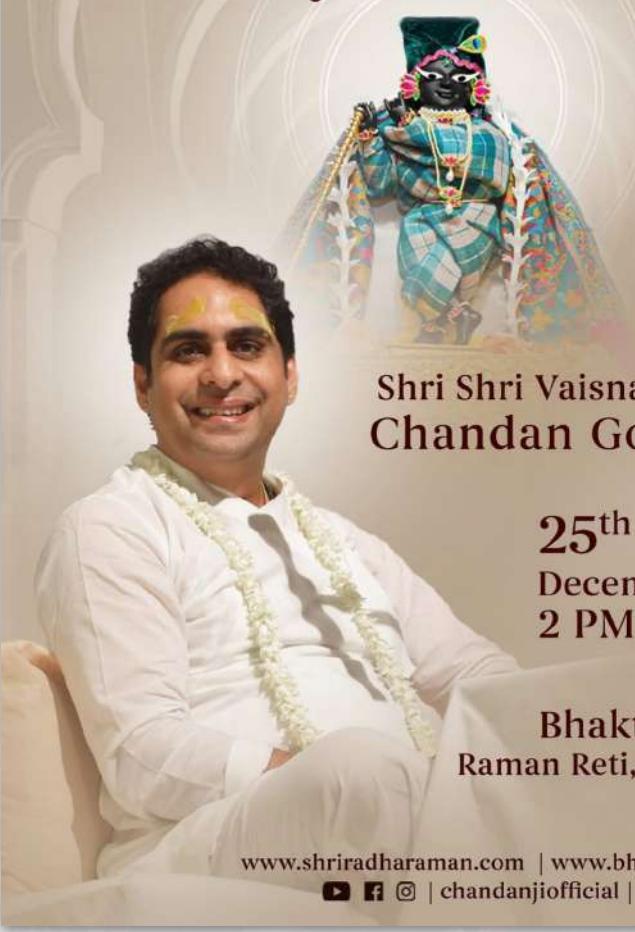
# Maharajji's Latest Updates

Maharajji spent two weeks in Argentina, where he continued his discourse on Roop Goswami's *Updeshamrit*, enjoyed uplifting *kirtans*, and met with devotees. He is currently in Bogotá, Colombia, for 15 days. Maharajji will conclude his tour in Mexico. He will return to Vrindavan this December, where he will conduct a course on the worship of Radharaman. The course will take place from December 25th to December 29th, 2024. Register [here](#) to avoid disappointment, as places are limited.

## Pranay Geet Katha

From 25<sup>th</sup> to 30<sup>th</sup> December, Maharajji will be sharing the sweet nectar of Pranay Geet Katha at Raman Reti, Vrindavan. All are welcome to attend.

**Shrimad Bhagwatam Antargat**  
**Pranay Geet Katha**



**Shri Shri Vaisnavacharya  
Chandan Goswami**

**25<sup>th</sup> to 31<sup>st</sup>  
December 2024  
2 PM to 5 PM**

**Bhakti Dhama  
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## The Path of Emotions: Embracing Krishn with Heartfelt Longing

During the Cheer Haran Lila, the *gopis* performed the Katayayni Vrat for one month. They left their homes for the Yamuna River in the morning while singing *kirtan*. Sitting at the bank of the Yamuna, a *gopi* was meditating. Seeing her, Sage Narad was happy and started dancing, thinking, "Finally, I found a meditating *gopi*." The *gopi*, disturbed, opened her eyes to a dancing sage.

"Why are you dancing?" she asked.

"Because you are meditating on Krishn," he replied.

"What is meditation?" She asked.

"You were sitting, back straight and closed eyes," he explained.

The *gopi* responded, "No, I wasn't meditating. That thief, Krishn, has stolen my heart, consciousness, and thoughts. He has captured my mind in such a way I am unable to do my household duties. I am trying to remove him from my mind."

Day and night, remember Krishn, just as two people who are madly in love do. This is the meditation on the path of emotions, and this spiritual greed will take you to your goal. Our acharyas have given us practices to help us reach the stage where we naturally remember

Radha and Krishn while doing our daily tasks.

If we truly love Radha and Krishn, we should be effortlessly inclined towards this practice. We need to submerge our minds and consciousness in their meditation. This way, we will receive the merits of all our meditation and devotional practices. Roop Goswami says in the *Bhakti Rasamrita Sindhu* that when a young boy and girl love each other, it gives us a glimpse of true love. The passion is there, and so is the natural meditation. When your connection with Radha and Krishn becomes stable, you will find yourself stealing moments from your busy life to think of them. This is the goal of every devotee.

Krishn challenges us by saying,

परिरम्भो हि मे लोके दुर्लभः परमात्मनः ।  
अतस्त्वं मम भक्तोऽसि प्रियोऽसि हरिपुंगव ॥

*parirambho hi me loke durlabhaḥ  
paramātmanah  
atastvam mama bhakto'si priyo'si  
haripumgava ॥*

"The most difficult thing to attain in this world is my embrace." (*Adhyatma Ramayan*, 5.5.60-63)

We should accept this challenge and do whatever it takes to get this embrace from him. But don't take it too gravely. The moment you live this relationship too seriously, you will lose the essence. Live for Radha and Krishn in a very natural way. Accept the



challenge that today is the day I vow to get Radharaman's embrace, no matter what.

If you say:

- I don't have time to connect with Krishn
- I don't have time to chant now
- I'm not finding time to do any practice

You're not in love.

## Spiritual Questions and Answers with Maharajji

Q: How important is joining a *sampradaya* to be a devotee of Krishn?

A: The *shastras* state that if one takes initiation from a non-*sampradaya* Guru, the mantra given will lack potency, and chanting will be fruitless. Therefore, one should surrender to a *sampradaya* Guru. It is stated in the scriptures that one must take shelter of *sampradaya* Gurus exclusively and not anyone outside a recognised spiritual lineage.

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

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## Vaishnav Calendar

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

