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Vishnu Sahasranama Part 47: Hrishikesh - The Lord of the Senses by Shri Chandan Goswami Maharaj

The 47th Name in the Vishnu Sahasranama Stotram is "Hrishikesh", the Lord of the senses.

Shri Baldev Vidyabhushan says, यतो हृषीकेशः हृषीकाणि तेषामिन्द्रियाणि इष्टे नियमतीति तथा। स चेत्तानि प्रेरयति तदा तेऽपि तं कथञ्चिद्विदन्तीति भाव उक्तं व्यञ्जयति। *yato hr̥ṣīkeśaḥ hr̥ṣīkāṇi teṣāmindriyāṇi iṣṭe niyamatīti tathā। sa cettāni prerayati tadā te'pi taṁ kathañcidvidantīti bhāva uktam vyañjayati।* "He is the one who controls the senses of Brahma and the others. Only by his inspiration can one understand him to some extent."

All the *acharyas* have interpreted this divine Name in connection with the previous Name, Apramey. Apramey



पंचायत मंदिर
श्री राधारमण जी महाराज

means the one who cannot be known. Here, the question may arise, "Why can't he be known?"

Only by Shri Krishn's grace can the devotee attain the supreme blessing of knowing him because Bhagwan Shri Krishn has the extraordinary quality of being the ruler of all the senses. If he inspires their senses, then Bramha, the gods, and all the souls can attain some understanding of him.

There is a story illustrating this concept in the *Varah Puran*. Near the Gandaki River, a young girl was performing austerities (*tapasya*). Vishnu was amazed to see her efforts. When he came to offer the little girl a boon, the little girl's senses were unable to perceive him. Bhagwan Shri Krishn says that in this condition:

स्थितोऽहं वसुधे देवि अक्ष्णोः प्रत्यक्षतां गतः ।
हृषीकाणि नियम्याहं यतः प्रत्यक्षतां गतः ॥
हृषीकेश इति ख्यातो नाम्ना तत्रैव संस्थितः ।
सा मां यदैव नापश्यदुन्मील्य नयने ततः ॥

*sthito'ham vasudhe devi akṣṇoḥ pratyakṣatām gataḥ ।
hr̥ṣīkāṇi niyamyāham yataḥ pratyakṣatām gataḥ ॥
hr̥ṣīkeśa iti khyāto nāmnā tatraiva saṁsthitah ।
sā mām yadaiva nāpaśyadunmīlya nayane tataḥ ॥*

मैं (विष्णु) उसकी इन्द्रियों में प्रविष्ट होकर उसके हृदय के सामने खड़ा हो गया। तब उसने मुझे देखा।
चूँकि मैंने इन्द्रियों (हृषिक) को वश में करके स्वयं को इस प्रकार दृश्यमान बना लिया था, इसलिए मैं
हृषीकेश कहलाया और मैं वहीं पर स्थित रहा ।

"Though I stood before her, she could not see me. Then, I, Vishnu, entered into her senses and revealed myself directly to her vision. By controlling the senses (*hr̥ṣīkāṇi*), I became visible to her. Therefore, I came to be known as *Hr̥ṣīkeśa*, the Lord of the senses." (*Varah Puran*, chapter 146)

हृषीकाणीन्द्रियाण्याहुस्तेषामीशो यतो भवान् ।
हृषीकेशस्ततो विष्णो ख्यातो देवेषु केशव ॥

*hr̥ṣīkāṇīndriyāṇyāhusteṣāmīśo yato bhavān ।
hr̥ṣīkeśastato viṣṇo khyāto deveṣu keśava ॥*

"O Vishnu! The senses are known as *hrishik*, and you are their *ish* (master); so, O Keshav, Shri Krishn! You are known as *Hrishikesh* amongst the gods." (*Harivansh Puran*)



Shri Chaitanya Mahaprabhu's Shikshashtakam

Part 4: Delivering the Fruits

by Shri Chandan Goswami Maharaj



We must accept that every person connected to us is playing a role as a result of our previous life's *karm*. They are simply delivering the fruits of our actions.

Let's suppose we did something wrong in a past life, and in this life, we are meant to face hardship for two years. Then someone enters our life and becomes the instrument through which that hardship unfolds, and we start blaming them. We say, "Oh, look at you! *You* are the culprit! *You* are making me suffer!" But someone had to play that role. This is what the *Shrimad Bhagwatam* teaches. Take the examples of the Pandavs, Dhruv and Prahlad; they all suffered in their lives. Even Mother Sita was kidnapped and endured serious troubles. But none of these figures ever spoke ill of those who hurt them. They didn't say anything negative, because they didn't want to create any new *karm*.

In whatever state we are – *sattva*, *rajas*, or *tamas* – this fire of *karm* is burning us. The problem is that we often think certain people are the culprits when they aren't. Some things are simply beyond our control, such as where we're born, which family we belong to, the nature of our friends, siblings, relatives, parents, or life partner. None of that is in our hands. Whatever calamities are destined to

come, will come. The only thing in our control is how we choose to act or respond.

Many times, our mind tells us, "This person ruined my life," or "They made me sad," but this is an illusion of the mind. They are not responsible. We are.

A few days ago, I was speaking with one of the saints here. He gave the example of how people often talk negatively about the coronavirus. But, he said, corona was destined to happen. Those who acted wrongly paid the price during that time. Those who took it as an opportunity to reflect, protect themselves, and learn from the hardships faced by the entire human race overcame the challenges. I know many people were depressed, but others were busy improving themselves. Everyone had their own way of facing reality. Some acted appropriately, some inappropriately.

In the same way, no one else is truly responsible for what has happened or will happen in our lives. Everyone in our lives is simply playing a role. And through these experiences, we learn what is right and wrong, what to adopt and what to let go of, to become better.

Certain experiences are unavoidable due to our previous *karm*. They cannot be changed,

no matter what we do. And we can't protect ourselves from that fire.

If it's written that we have to be with a certain person for the next 15 years, we will be there, burning in that relationship. No one can change it. In the same way, all of us are tied together by the ropes of relationships. Everyone has family, relatives, friends and coworkers. And everyone is burning.

The Great Forest Fire

We're all desperately trying to save ourselves from the fire: sometimes burning ourselves, sometimes being burned by others. At times, we feel hopeless, and it seems like there is no way out.

संसार विषानले दिबानिशि हिया ज्वले ।

sansaar vishaanale dibanishi hiyaa jwale ।

"My heart burns day and night in the wildfire of material existence." (Narottam Das Thakur)

When a forest catches fire, some trees are reduced to ashes. Others, no matter how big they are – no matter how lush and full of leaves, fruits, and flowers – they lose their identity. What remains is a half-burnt trunk; lifeless, devoid of fruit, without anything left.

In the same way, living beings in this *bhava-maha-davagni*, this forest-fire of material life, lose their identity. We become too deeply involved in all the negativity coming at us from the world, from our relationships, or

from within. We get so absorbed in it that we're constantly thinking about how to escape. We make plans to leave the house, end the relationship, seek therapy, go to a psychologist, and run away to Vrindavan.

Often, when people are not content within themselves, even if things are going well in their lives, they lose their identity. They become miserable and negative; they don't know the right way to overcome it, even if they were positive before.

Mahaprabhu says that if anyone in this world thinks, "I am away from all this stupidity, all this noise, all these relationships," that person is foolish because *everyone* is burning in this fire.

To review – what kinds of fires are there?

1. The fire of all unwanted information
2. The fire of our defects meeting others' defects, and that friction starts a fire within us.
3. The fire caused by our *prarabdh karm*, our deeds from previous lives, which gave us a specific family, environment, financial situation, spiritual context – all things we had no control over. From the moment of our birth in a certain family, community and society, we are surrounded by fire.

These three types of fires are completely burning us.

Our *acharyas* clearly say that *everyone* is burning. If we think, “No, no one is burning me,” we are fooling ourselves.

When Mahaprabhu says *maha-davagni*, this is not an ordinary forest fire. In a regular forest fire, the grass may burn along with several trees, but the insects can scurry off, birds can fly away, and large animals can escape. If the fire is larger, the insects and small animals won’t survive, but the birds can still fly away, and the big animals will run away. But *maha-davagni* is a fire so intense that it captures every single *jeev* in the forest.

The Raincloud of Sankirtan

So what does *sankirtan* do?

Sankirtan has a beautiful power that cleanses our heart, our *chitt*. And Mahaprabhu says: *bhava-maha-davagni-nirvapanam*, it extinguishes the wildfire of material existence. But how does that work?

If we don’t want all this negativity, our *acharyas* have explained that we need a specific kind of *sankirtan* in our lives.

When the wildfires broke out in California, helicopters flew in with water to extinguish the flames. But they couldn’t stop the fire. What can prevent such a fire from spreading? A raincloud.

And not just a half-hour shower and everything’s fine. That’s like a helicopter dropping 500 litres of water on 1,000 acres of burning forest. It cannot stop the fire.

The *sankirtan* has to be *very intense*. You have to be fully present. It’s like an operating theatre—nothing irrelevant is allowed there. You’re trying to fix yourself.

And the *sankirtan* must keep going. It shouldn’t be, “Let me just do it today, and then again after 10 or 15 days,” like some devotees who only do Ekadashi *kirtan* and then wait two weeks for the next one.

Only the raincloud of *sankirtan* can stop this forest fire in our lives. No one else can.



Braj Animal Care



Choco Has Cancer, But He's Not Fighting Alone

Choco, a gentle street dog we've come to love deeply, has been diagnosed with cancer. A biopsy carried out in Mathura confirmed our worst fears; the persistent swelling on his head is a tumour.

We had already tried treating him several times, hoping it was an infection or injury that would respond to care. But as the days passed with only minimal improvement, we knew something more serious was at play.



We couldn't just stand by. We made calls, reached out to every contact we could find, and searched for a safe place in Vrindavan

where Choco could receive proper treatment. But no one was able, or willing, to take him in. And leaving him by the roadside was never an option.

After days of tireless searching, we finally found a hospital in Hodal that agreed to take Choco in. They offered to treat and care for him through recovery if he survives the procedure. It's not free, but his life, like every life, is worth far more than money.



We are still consulting with doctors and weighing up the next steps in his treatment. Post-operative care will be our biggest hurdle, but we are ready to meet it.

Choco is more than a patient. He represents every voiceless soul on our streets, every

animal suffering quietly, hoping someone might notice, care, and act.

We will go the extra mile for Choco, and for them all.

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:

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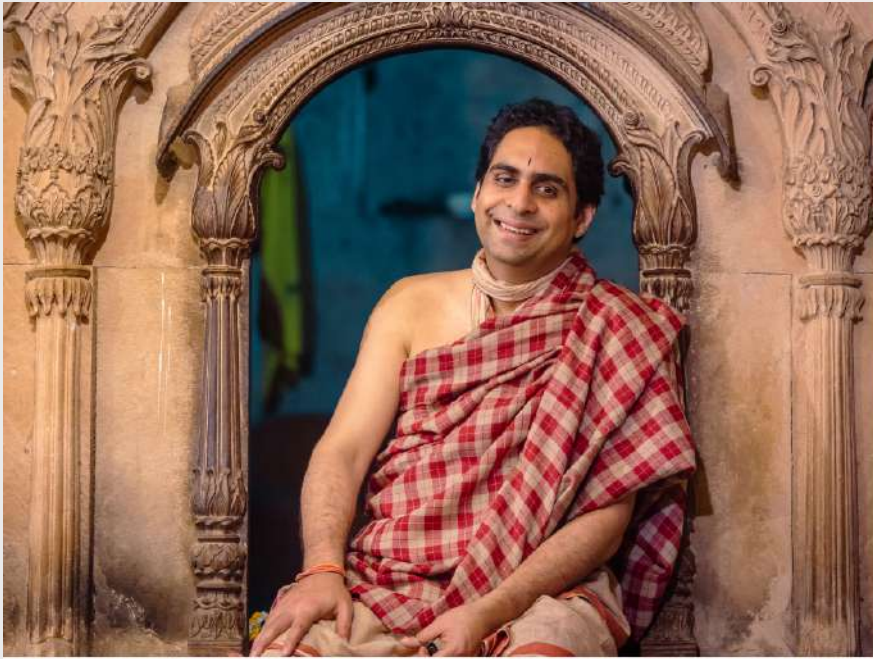


Maharajji's Latest Updates



Maharajji is in Vrindavan working with his team on the special Damodar Kund documentary. In parallel, he is working on a few publications.

During the auspicious time of Jhulan, an ODev Sankirtan was organised in Vrindavan, attended by Maharajji, his disciples, and followers. Beautiful Jhulan poetries were sung in exquisite raags, all for the pleasure of Shri Radharaman Lal.





Janamashtami at Shri Radharaman Temple

The Shri Radharaman Temple in Vrindavan celebrated Janmashtami on August 16, 2025, with Shriji's grand *abhishek* performed in the morning. Devotees streamed eagerly beneath the brightly patterned canopy that shielded them from the sharp rays of the summer sun. The clear sky above and the resonant sound of temple bells set a divine atmosphere as the sacred ceremony unfolded over several hours.

Throughout the day, Maharajji warmly met devotees and followers. Some sought to understand the mood in which the Radharamanias celebrate Janmashtami, while others inquired about Maharajji's recent pilgrimage to Damodar Kund. A few fortunate souls sat close to his lotus feet, feeling deeply blessed to witness the festival in his presence.

The joyous celebrations continued well into the night, filling Vrindavan with devotion and song.

Spiritual Questions and Answers with Maharajji

Q: Why can't I stay regular with *paath*, *seva*, and chanting?

A: Wanting to do something and being committed to it are two very different things. We may *want* to engage in *puja*, but often, we're not *committed* to it. Our commitment usually lies with the body, eating, sleeping, earning, maintaining relationships, and, amusingly, even with our phones.

The association of Rasik saints transforms mere desire into true commitment. Through their *satsang*, the heart becomes steady. So, immerse yourself in more *satsang*; it will naturally bring discipline and devotion into your practice.

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.

