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Vishnu Sahasranama 31: Sambhav

- The One Who Appears

by Shri Chandan Goswami Maharaj

The 31st Name in the Shri Vishnu Sahasranama Stotram is Sambhav, the one who makes his appearance. In his commentary on this Holy Name, Shri Baldev Vidyabhushan says:

साधुत्राणाय सम्यग प्रच्युत स्वरूप भावतया
मत्स्यादिरुपेण भवः प्राकट्यं।
यस्येति सम्भवः परित्राणाय साधूनां विनाशाय
च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

*sādhutrāṇāya samyaga pracyuta
svarūpa bhāvatayā matsyādirupeṇa
bhavaḥ prākātyam
yasyeti sambhavaḥ paritrāṇāya
sādhūnām vināśāya ca duṣkṛtām
dharmasamsthāpanārthāya
saṁbhavāmi yuge yuge ॥*



"He is known as Sambhav because he takes the form of Matsya and other avatars due to his unchanging nature of protecting the sadhus. As the *Bhagwad Gita* (4.8) says, 'To protect the sadhus, destroy the evildoers and establish *dharma*, I manifest in every *yug*.'"

In support of this and other statements of Shri Krishn in the *Gita*, Shri Baldev Vidyabhushan recalls the *lilas* of Matsya and other avatars.

One day, Vaivaswat Manu was performing *tarpan* in the Kritmala River. Suddenly, an adorable, small fish swam into his joined palms. Manu Maharaj let the fish go right away, but suddenly, the fish began to speak.

The fish said, "O kind soul! I am tiny and weak. The larger fish want to eat me, and I am helpless. Only you can save me. Please help!" Manu's heart flooded with compassion for the fish, so he placed him in his *kamandalu* (water pot) and took him home.

But the next day, the fish had grown so large that it no longer fit in the *kamandalu*. When Manu checked on it, the fish said, "It is painful for me to remain in this *kamandalu* now. I need deeper water to breathe. It's your responsibility to protect me, so please take me somewhere safe!"

Manu lost no time in transferring the fish to a small pond. But in a matter of days, the fish became too big for even the pond. When Manu came to check on him, the fish said, "O kind soul! Why am I still suffering under your care? The sun is scorching my scales, and birds of prey are circling overhead. It is torture! Please keep me somewhere more appropriate."

Manu Maharaj listened to the fish's complaint and moved him to a big lake. But the same thing happened there. Finally, Manu decided the best place for the fish was the ocean. However, the fish again complained, "The ocean is full of huge, terrible creatures who will eat me. How can you put me in the ocean?"

Despite all the difficulties, the fish's voice was so sweet that Manu wanted nothing but to hear him speak forever. His hands just wished to touch that divine fish, and his heart stayed with him always, even when he performed his daily meditation.

At last, Manu surrendered and said, "O divine fish! Please do not hide yourself from me anymore. I know you are Bhagwan himself. I have recognised you! You alone are the protector of all beings and my protector." Manu thought, "I took the responsibility of protecting that Bhagwan, by whose wish the Universe is created, protected, and destroyed. But this is just my ego. Now I realise I am

so tiny and insignificant; I have no power to protect anyone. He alone is the inspiration behind every action, and I must serve as his instrument without ego or desires. Wherever my ego comes in, therein lies my fall down. But the merciful Lord saved me from this through this *lila*."

Suddenly, the fish, Matsya Bhagwan (the fish avatar), spoke in a voice as deep as thunder. He said, "O king! Your compassion for all creatures has purified your heart. Only a compassionate person can recognise me. I can appear in any form; wherever you recognise me, there I am. The one who has recognised me in every form has understood the secret of my *lila*.

"The time of the *pralay* (universal destruction) is upon us. I give you the responsibility of protecting all the *jeevs* in this creation. When the three worlds flood with devastating waters, you must sit on a boat with the seven *rishis*, taking all *jeevs* with you in a subtle form, and I will come to save you." Manu Maharaj then returned to his ashram and began meditating upon Matsya Bhagwan, waiting for his arrival.

At the time of the *pralay*, the sun began to burn everything, while another fire issued from the breath of Rudra (Shiv) and consumed the Universe. Those who took shelter in higher dimensions like *janlok* found the heat unbearable. Eventually, the cloud called Samvartak appeared with its associates and filled the three worlds with water.

But even in this state, Manu remained undisturbed, meditating with deep love on Matysa Bhagwan. He barely perceived the destruction going on around him. Soon, a large boat came carrying the seven sages, and Manu boarded it with them. The great waves of the *pralay* pushed them from hell to heaven and everywhere in between while all souls prayed for the Lord's help.

At last, Matsya Bhagwan appeared to protect them all. His body shone like gold and had grown to about 100,000 miles long, with a horn on his forehead. The divine serpent Vasuki also appeared and tied the boat to Matsya Bhagwan's horn. He cheerfully said, "I am here for you. Be at peace." The passengers replied, "Whether our bodies are in an ashram, in heaven, in hell, or in the surging waves of universal destruction, it doesn't matter at all as long as you are with us. Now that you are here, we are blessed."



Shri Nityanand Prabhu – Part 5: The Secret Conversation



In the previous edition, Mahaprabhu took sannyas, and the residents of Navadwip came to meet him at Adwait Acharya's house in Shantipur. In this edition, Mahaprabhu and Nityanand have a secret conversation.

After taking *sannyas*, Shri Chaitanya Mahaprabhu moved to Puri, to honour his mother's wishes. Mahaprabhu had wanted to live in Vrindavan, but Puri was closer to Navadwip, which allowed devotees to visit him more often. In particular, Mahaprabhu's devotees from Bengal would often visit during the Rath Yatra, Puri's biggest festival. Nityanand Prabhu would also come with them to see Mahaprabhu. In the *Chaitanya Charitamrit*, Shri Krishndas Kaviraj writes:

प्रभु कहे आमि विश्वभर नाम धरि ।
नाम सार्थक होय यदि प्रेमे विश्व भरि ॥

*prabhu kahe āmi viśvambhara nāma
dhari ।
nāma sārthaka hoyā yadi preme viśva
bhari ॥*

Mahaprabhu said [to himself], "My Name is Vishwambhar. I can fulfil the meaning of my Name only if I fill (*bhar*) the whole world (*vishwa*) with sacred love." (*Chaitanya Charitamrit*, 1.9.7)

During the first part of his life, Mahaprabhu travelled far and wide, giving sacred love to many souls. However, the time had come to begin a different phase of his *lila*. One of the reasons Krishn came as Mahaprabhu was to experience the love that Radharani feels for Krishn. But he knew that if he lost himself in her supreme love, he would no longer be able to travel and share the love with others. It was with this concern that Mahaprabhu called Nityanand aside one day in Puri, to speak with him privately.

In his *Uddharan Dutt Thakurer Suchak Kirtan*, Shri Ramdas Babaji Maharaj describes this conversation between Mahaprabhu and Nityanand in the following way:

निभृत गम्भीराय बसि ।
निरजने प्रेमसिन्धु गौरहरि ॥
केंदे बोल्लेन निताई-एर हाते धरि ।
जाओ निताई त्वरा करि ॥
नाम प्रेम दाओ विश्व भरि ।
जेनो काकेओ वञ्चित करो ना ॥
आमार कलिजीव बोडोइ दुःखी ।
अविचारे नाम प्रेम दिया जगत माताओ गिया ॥

*nibhrita gambhiraay basi ।
nirjane premsindhu gaurhari ॥
kende bollen nitaai-er haate dhari ।*

*jaaو nitai twaraا kari ||
naam prem daao vishwa bhari |
jeno kaakeo vanchit karo naa ||
aamaar kalijeev bodoi duhkhi |
avichaare naam prem diyaa jagat maataao giyaa ||*

"While seated privately in the Gambhira, Mahaprabhu wept and held Nityanand's hands, saying, 'O Nitai! Go immediately and fill this world with the Holy Name and sacred love. Make sure that no one is left out, for my dear jeevs of Kaliyug are in a great deal of pain. Give the Name and sacred love to all without considering whether anyone is worthy or not. Make the whole world mad in sacred love."



Mahaprabhu asks Nityanand to fill the world with the Holy Name and sacred love

नाम प्रेम दिये विश्व भरो ।
आमार विश्वभर नाम पूर्ण करो ॥

*naam prem diye vishwa bharo ।
aamaar vishwambhar naam purna karo ॥*

"Fill (*bhar*) the world (*vishwa*) with the Holy Name and sacred love, and therefore fulfil my Name 'Vishwambhar'."

The *Nityanand Vansh Vistar* describes their conversation in further detail:

पूर्वे नित्यानन्द गौरचन्द्र एकासने ।
नीलाचले एइ जुक्ति करिल निर्जने ॥
तुमि जाओ गौडदेशे करह संसार ।
तबे एइसब लोकेर होइबे निस्तार ॥

*pūrve nityānanda gauracandra ekāsane ।
nilācale ei jukti karila nirjane ॥
tumi jāo gauḍadeśe karaha samsāra ।
tabe eisaba lokera hoibe nistāra ॥*

"Once in Puri, Nityanand and Mahaprabhu sat down together to speak privately. Mahaprabhu said to Nityanand, you must go to Bengal and become a householder. Only if you do this will the people be delivered." (*Nityanand Vansh Vistar*, 1.12)

Although Nityanand was joyful at the thought of helping Mahaprabhu deliver the souls of Kaliyug, he was also struck by a sudden grief. It seemed like Mahaprabhu was saying farewell.

Nityanand responded, "What can I say? I am but an instrument in your hands. First you made me a renunciate, and by your wishes I

wandered the world. You kept me by your side all the time, and caused me to dance in so many ways. And now you will dress me in jewels and make me a householder.

"I am yours, and your instructions are everything for me. But I am worried because you are asking me to marry, when you yourself have taken the path of renunciation. You are my Beloved and I can never go against your wishes . . ." Overwhelmed with emotion, Nityanand fell silent.

Mahaprabhu held Nityanand's hand and replied, "Your name is Nityanand (eternal bliss), and that is who *you* are. I know my happiness is your happiness. Just know that you are my *shakti* and I am *shaktimaan*, and therefore you can never really be separated from me. You and I are like two halves of a grain of *daal*. We are like one soul who has taken these two forms for a specific purpose in Kaliyug. Wherever you go, I will always appear to you, sometimes in visions and sometimes in the fullest manner. And whenever you need me, I will help you in hidden ways."

With tears in his eyes, Nityanand said, "You are just saying this to trick me. It's just like the message you sent to the *gopis* through Uddhav, telling them that everything is one and so they should not miss you. Even after leaving everything for you, they could not be with you, so what to speak of a poor servant like me? This is how you deal with your lovers from time immemorial.

"I cannot go against your instructions, but just tell me the truth; when will I see you again? And how am I supposed to live with the pain of separation from you?"

नित्यानन्दे कहिला तुमि ना आसिह बारबार ।
तथाइ आमार संग होईबे तोमार ॥

*nityaanande kahilaa tumi naa aasiha
baar-baar ।
tathaai aamaar sang hoibe tomaar ॥*

Mahaprabhu said to Nityanand, "Do not come here again and again. You will attain my association in Bengal." (*Chaitanya Charitamrit*, 3.12.81)

"Whenever you wish to see me, I will appear before you. Know that I am always there whenever you dance, and whenever my mother cooks." Similarly, in the *Chaitanya Charitamrit*, Shri Krishndas Kaviraj writes:

शचीर मन्दिरे आर नित्यानन्दनर्तने ।
श्रीवासकीर्तने आर राघवभवने ॥
एइ चारि ठाजि प्रभुर सदा आविर्भवि ।
प्रेमाकृष्ट होय — प्रभुर सहज स्वभाव ॥

*sachir mandire aar nityanand nartane ।
shrivaas kirtane aar raghav bhavane ॥
ei chaari thaani prabhur sadaa
aavirbhav ।
premaakrishta hoy — prabhur sahaj
swabhav ॥*

"In Sachi Mata's house, in Nityanand's dancing, in Shrivas Pandit's *kirtan* and in Raghav Pandit's house: in these four places Mahaprabhu is always manifest, for he is attracted to love by his very nature." (*Chaitanya Charitamrit*, *Antya Lila*, 2.34-35)

Mahaprabhu continued, "This *lila* of mine will end shortly, and when I am gone, I will appear again in your family [as Nityanand's son Virchandra Prabhu]."

Upon hearing Mahaprabhu's answer, Nityanand bowed and rolled on the ground in ecstasy, and as he did so, Mahaprabhu himself bent down to take the dust of Nityanand's lotus feet. They ended up embracing each other as they wept, and the whole night passed in this way. In the morning, Mahaprabhu and Nityanand bathed and performed their morning practices, after which they went together for *darshan* of Jagannath.

Most did not know what Nityanand and Mahaprabhu had discussed that day, but everyone understood from the events that followed. From that day forward, Mahaprabhu turned inward and remained always absorbed in the *bhaav* of Shri Radharani, crying in separation from Krishn. Nityanand left Puri and went to Bengal, taking a number of his associates with him. There, he walked from village to village lost in Krishn's love like a madman, and gave the Holy Name and sacred love to all.

To be continued ...

References

Chaitanya Charitamrit
Nityanand Vansh Vistar
Uddharan Dutta Thakurer Suchak Kirtan



Braj Animal Care



Puppy's missing tail

This dog from Pushpanjali had its tail amputated; the cause is unknown, but it may have been the result of a vehicle accident or intentional animal abuse.

We cleaned the wound and gave him some medication for pain relief and to prevent infection. Many days after the treatment, the puppy was doing okay. The caller informed us the wound had dried and healed.

Losing a tail for a dog is often similar to losing a leg, as the body part is connected to their central nervous system, spine and the nerves that run to their brain. However, many dogs can live a normal life without one. With your support, Braj Animal Care commits treating all types of animal injury, no matter how big or small.



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Maharajji's Latest Updates



For the Radharamaniyas, the most special festival took place on Thursday, 23rd May. It was Radharaman Lal's 482nd appearance day. In the morning, a grand bathing ceremony (*maha-abhishek*) of Shriji was performed by Maharajji and the Goswamis of the temple, following Shri Roop Goswami's procedure from his *Shri Krishn Abhishek Archana Vidhi*. After the bathing ceremony, Shriji was dressed in a new yellow dress, the Raj Tilak ceremony was done, concluding with Radharaman Lal's *aarti*. Everyone celebrated this most awaited day by singing devotional songs (recital of *pads*).



Then, the place of Shriji's appearance (Prakatya Sthali) was worshipped. Shriji was offered a special meal (*bhog*) of sesame seeds and sugar to warm him up after bathing in cold milk.

Maharajji gave initiation to numerous devotees and met many of his followers from morning into the night. The evening concluded with a divine *sankirtan* and *prasad* distribution.

Updeshamrit Part 6 - The Primary and Secondary Characteristics of a Serious Devotee

বর্মহা-গুণগণ বৈষ্ণব-শরীরে ।

কৃষ্ণভক্তে কৃষ্ণের গুণ সকলি সঞ্চারে ॥

sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre ।

*kṛṣṇa-bhakte kṛṣṇera guṇa sakali
sañcāre ॥*

"A Vaiṣṇav is someone who has grown all the good spiritual qualities. All of Krishn's good qualities gradually develop in his devotee." (*Chaitanya Charitamrit, Madhya Lila, 22.75*)

সেই সব গুণ হয় বৈষ্ণব-লক্ষণ ।

সব কহা না যায়, করি দিগ্দরশন ॥

*sei saba guṇa haya vaiṣṇava-lakṣaṇa ।
saba kahā nā yāya, kari dig-daraśana ॥*

"All these spiritual qualities belong to true Vaishnavs, and while they can't be fully explained, I'll try to highlight some of the key ones." (*Chaitanya Charitamrit, Madhya Lila, 22.77*)

According to Sanskrit, there are two types of characteristics. There is a *svarūpa-lakṣaṇa*, the primary characteristic, and *taṭastha-lakṣaṇa*, the secondary characteristic.

In the *Chaitanya Charitamrit, Madhya Lila*, 22.78-80, Krishnadas Kaviraj says that by the mercy of the Guru, and with the blessings of Krishn, a serious devotee acquires the following 26 primary characteristics (*svarūpa-lakṣaṇa*) as a Vaishnav:

কৃপালু, অকৃতদ্রেরাত্, সত্যসার সম।
নিদোষ, বদান্য, মৃদু, শুচি, অকিঞ্চন ॥
সবেরাপকারক, শান্ত, কৃষ্ণেনকশরণ।
অকাম, অনীহ, স্থির, বিজিত-ষড়গুণ ॥
মিতভূক, অপ্রমত্ত, মানদ, অমানী।
গম্ভীর, করুণ, মৈত্র, কবি, দক্ষ, মৌনী ॥

kṛpālu, akṛta-droha, satya-sāra sama |
nidoṣa, vadānya, mṛdu, śuci,
akiñcana ॥

sarvopakāraka, śānta, kṛṣṇaika-śaraṇa |
akāma, anīha, sthira, vijita-ṣad-guṇa ॥
mita-bhuk, apramatta, mānada, amānī |
gambhīra, karuṇa, maitra, kavi, dakṣa,
maunī ॥

1. *kṛpālu*, shows kindness to all
2. *akṛta-droha*, bears no ill will towards anyone
3. *satya-sāra*, values truthfulness
4. *sama*, treats everyone equally

5. *nidoṣa*, faultlessness is unquestioned
6. *vadānya*, demonstrates generosity
7. *mṛdu*, maintains a gentle manner
8. *śuci*, is always clean
9. *akiñcana*, lives without attachment to possessions
10. *sarvopakāraka*, strives for the welfare of all
11. *śānta*, embodies deep peace
12. *kṛṣṇaika-śaraṇa*, remains devoted to Krishn
13. *akāma*, has no material desires
14. *anīha*, shows humility
15. *sthira*, stays steady
16. *vijita-ṣad-guṇa*, controls senses
17. *mita-bhuk*, eats only what's necessary
18. *apravimitta*, is unaffected by Maya
19. *mānada*, shows respect to all
20. *amānī*, seeks no recognition
21. *gambhīra*, is serious
22. *karuṇa*, shows mercy to others
23. *maitra*, fosters friendships
24. *kavi*, expresses oneself poetically
25. *dakṣa*, is skilled
26. *maunī*, remains silent on topics unrelated to devotion

When a Vaishnav reaches a level where these qualities begin to manifest in him or her, they embody humility, regardless of their natural disposition. One who truly embraces Vaishnavism attains these primary traits in their life.

In verse 4 of the *Updeshamrit*, Roop Goswami says:

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।
भुङ्कते भोजयते चैव षट्टिं प्रीतिलक्षणम् ॥

*dadāti pratigr̥hṇāti
guhyam ākhyāti pṛcchati ।
bhunkte bhojayate caiva
ṣad-vidham prīti-lakṣaṇam ॥*

"Giving and receiving gifts, sharing thoughts in confidence, asking for advice privately, accepting sacred offerings, and giving sacred offerings – these are the six characteristics of love among devotees."

There are six characteristics (*lakṣaṇam*) of *prīti* (joy). These are also the six characteristics of any devotee or Vaishnav:

1. To give gifts
2. To receive gifts
3. To share thoughts in confidence
4. To listen to their confidential talks and offer advice
5. To feed them nice food

6. When they want to feed you, eat well

Shri Radharaman Das Goswami writes a one-line but impactful commentary on this verse. He says:

इदानीं भक्तिपोषकसत्प्रीतेः कार्यतटस्थलक्षणमाह
ददातीति स्फुटमिदम् ॥

*idānīm bhaktipoṣakasatprīteḥ
kāryataṭasthalakṣaṇamāha - dadātīti
sphuṭamidam ॥*

"Show all the affection to the devotee who nurtures (*poṣaka*) your devotion (*bhakti*), not to anyone else." Follow these six habits with them. Radharaman Das Goswami clarifies that *kāryataṭasthalakṣaṇa*, "These characteristics are the secondary traits of devotees, not the primary", and *dadātīti sphuṭamidam*, "One should accept them in this way."

It is important to note that if you don't give, or offer food, if you don't share confidential matters, and so forth, it does not mean you are not a devotee. This verse is saying whenever possible, we should engage in these actions. Sometimes, having these traits helps to foster friendly relationships with other devotees. If you seek benefits from a devotee, you may try to establish a connection by giving gifts, and in return, you might receive some sacred remnants or offerings.

To be continued ...

Spiritual Questions and Answers with Maharajji

Q: How can we follow *bhakti* as a householder?

A:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

*sarva-dharmān parityajya
māmekam śaraṇam vṛaja ।
aham tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucah ॥*

"Abandon all kinds of religion and just surrender to me. I will free you from all sinful consequences. Don't be afraid." (*Bhagwad Gita*, 18.66)

By accepting the truth that you are Krishn's servant, and everything you are doing, you are doing to please him.

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.

