



# SANDARSHAN

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## Vishnu Sahasranama Part 28: Sthanu - The One Who is Stable by Shri Chandan Goswami Maharaj

The 28<sup>th</sup> name in the Shri Vishnu Sahasranama Stotram is Sthanu, which means, "The one who is steady or unchanging."

Shri Adishankar says स्थिरत्वात् स्थाणुः: *sthiratvāt sthāṇuh*, "He is known as Sthanu because he is eternally stable." But Shri Baldev Vidyabhushan says in his commentary that this Name indicates Bhagwan's love for his devotees.

अनुकम्पायां स्थिरत्वात्स्थाणुः ।

*anukampāyām  
sthiratvātsthāṇuh* ।

"Because his mercy never changes, he is known as Sthanu."

In the *Bhagwad Gita*, 10.11, the Lord says, तेषमेवानुकम्पार्थ-*am*:, "This devotee (Arjun) has worshipped me faithfully, but I haven't been able to do

anything for him in return. Just by thinking about this, my heart trembles." Then Thakurji lights the lamp of wisdom within Arjun's heart which removes his darkness.

## Shri Nityanand Prabhu

### Part 1 - Early Life and Lila

Shri Nityanand Prabhu was born to Hadai Ojha and Padmavati Devi on Magh Shukla Trayodashi of the year 1473 CE in Ekchakra, West Bengal. He is the combined incarnation of Shri Krishn's elder brother, Balram, and Radharani's younger sister, Anang Manjari.

From a young age, it was evident that Nityanand was no ordinary child. Everyone in Ekchakra loved him more than their own children and family members, but they were unable to understand who he was. His parents originally gave him the name Kuber, but he later received the name Nityanand from his guru.

#### Krishn Lila with Village Children

Nityanand was always blissfully absorbed in the *lila*s of Shri Krishn. Instead of playing like normal children, his only interest was to reenact Krishn Lila with the other children in his neighbourhood. He never did anything else.

In his *Chaitanya Bhagwat*, Vrindavan Das Thakur beautifully describes the *lila*s

reenacted by the child Nityanand. With his troupe of friends, he performed all of Shri Krishn's *lila*s from the 10<sup>th</sup> Canto of the *Shrimad Bhagwatam*, as well as the *lila*s of Vaman Dev, Parshuram and other avatars. The children's parents and other neighbourhood residents often served as their audience.

Nityanand was the director of every play. He would give the other children detailed instructions on how to play their roles, and he was also an excellent actor. Whatever part he played, he would become absorbed in the *bhaav* of the eternal *parikar* he was portraying. In other words, the *lila* became real. On many occasions, Nityanand played characters whose lives he had lived in previous incarnations. When anyone asked how he knew so many of Krishn's pastimes, Nityanand would smile and reply, "Arey, these are all my *lila*s."

Once Nityanand and his friends were performing Akrur Lila, in which Krishn left Vrindavan for Mathura. In this *lila*, Nityanand took the role of a certain *gopi* and wept so intensely in separation that his friends were

spellbound. On another occasion, whilst performing Ram Lila, Nityanand took the role of his previous incarnation, Lakshmanji. When the boy playing Ravan threw a lotus at him, symbolising a deadly weapon, Nityanand fell unconscious. Although his friends were frightened at first, then they remembered his instruction, "If I faint during the *lila*, send Hanuman to bring *sanjivani* (a medicinal herb)." This is exactly what they did, and Nityanand regained consciousness.

## Renunciation and Pilgrimage

From a young age, Nityanand's parents noticed his indifference to worldly life. By the time Nityanand was 12 years of age, he had begun to feel a deep desire to leave home. However, he knew his parents would never allow this. Then one day, a mysterious *sannyasi* came to their house. After serving him with devotion and spending the entire night sharing Hari Katha, Nityanand's father offered to give the *sannyasi* anything he wished as a donation. The *sannyasi* replied, "Please give me your son in alms, for I require a Brahmin boy like him to assist me in my travels." Nityanand's parents were distraught at the thought of losing him, but feeling that this was a divine plan, they kept their word and gave Nityanand to the *sannyasi*. The *Chaitanya Bhagwat* says that after Nityanand left, his father became motionless in deep separation and did not eat anything for three months. He only survived due to Mahaprabhu's mercy.

Over the next 20 years, Nityanand travelled to many holy places, first with the *sannyasi* and later alone. The *Chaitanya Bhagwat* offers a detailed account of Nityanand's travels, which spanned the Indian subcontinent from Shri Rangam in the South to the Gandaki River in modern-day Nepal. During his first visit to Braj, Nityanand bathed at Vishram Ghat in Mathura, then proceeded straight to Govardhan. Thereafter, he toured Vrindavan and the rest of the 12 primary forests of Braj.

Once, Nityanand visited Shri Shailam (Shri Bhramaramba Mallikarjuna Devasthanam in modern-day Andhra Pradesh) where Shiv and Parvati are worshipped as a Brahmin couple. When other devotees visited the temple, they saw Shiv and Parvati as deities, but Nityanand experienced the deities in their true forms. As soon as Nityanand arrived at the temple, Shiv and Parvati joyfully welcomed him as their guest and fed him a meal cooked by Parvati Devi herself.

On another occasion, Nityanand visited the place where Shri Vyasdev had lived, but again, he was able to perceive Vyasdev's true eternal form there, and the two sat and conversed together for some time. In this way, Nityanand moved in bliss and performed many *lilas* which a common person could neither see nor fathom. Along the way, he often lost consciousness of his body, sometimes weeping, laughing, but always chanting Krishn's Names without stopping.

It was during his travels that he met the great devotee Madhavendra Puri, who would later become Mahaprabhu's *param guru*. Some say that Nityanand received initiation from him, while others believe Nityanand was the disciple of Madhavendra Puri's guru, Lakshmiपati Tirtha. Whatever the case may be, Nityanand maintained the mood of a disciple towards Madhavendra Puri and upon attaining his association, Nityanand felt that his previous pilgrimages had borne fruit.

After briefly travelling to Jagannath Puri and several other places, Nityanand returned to Vrindavan, where he remained for an extended period. The *Chaitanya Bhagwat* reveals how Nityanand spent his time there.

निरवधि वृन्दावने करेन वसति । कृष्णेर आवेशो ना जानेन दिवा-राति ॥  
आहार नाहिक कदाचित् दुग्ध-पान । सेह यदि अजाचित् केह करे दान ॥  
नवद्वीपे गौरचन्द्र आछे गुप्त-भावे । इहा नित्यानन्द-स्वरूपेर मने जागे ॥  
आपन-ऐश्वर्य प्रभु प्रकाशिबे यबे । आमि गिया करिमु आपन सेवा तबे ॥  
एइ मानसिक करि नित्यानन्द-राय । मथुरा छाडिया नवद्वीप नाहि याय ॥  
निरवधि विहरये कालिन्दीर जले । शिशु-सङ्गे वृन्दावने धूला खेला खेले ॥

*niravadhi vṛndāvane karena vasati | kṛṣṇera āveśe nā jānena divā-rāti ||  
āhāra nāhika kadācit̄ dugdha-pāna | seha yadi ajācita keha kare dāna ||  
navadvīpe gauracandra āche gupta-bhāve | iha nityānanda-svarūpera mane jāge ||  
āpana-aiśvarya prabhu prakāśibe jabe | āmi giyā karimu āpana sevā tabe ||  
ei mānasika kari nityānanda-rāya | mathurā chāḍiyā navadvīpa nāhi yāya ||  
niravadhi viharaye kālindīra jale | śiśu-saṅge vṛndāvane dhūlā khelā khеле ||*

"For a long time, he lived in Vrindavan without leaving, and because of his deep absorption in Krishn, he couldn't even tell whether it was day or night. He didn't eat, but once in a while he would drink milk, and only if someone gave it to him on their own accord. Within his heart, Nityanand could sense when Shri Gaurang Mahaprabhu appeared in Navadvip, but he didn't leave Vrindavan to go there. He felt it best to wait until Mahaprabhu began to reveal himself in all his glory, and only then he would go to serve him. And so, he spent this period in Vrindavan, swimming blissfully in the Yamuna River and playing in the dust of Braj with the Brajwasi children." (*Chaitanya Bhagwat*, 1.9.205-210)



Nityanand swims in the Yamuna River and plays in the dust of Braj

*To be continued...*

#### References

*Shri Anang Manjari Samputika*

*Shri Chaitanya Bhagwat*

*Shri Chaitanya Charitamrit*

*The Companions of Shri Chaitanya* by Dr. OBL Kapoor



# Braj Animal Care



This poor monkey was electrocuted a few days ago. We treated her for the risk of infection and neurological weakness in particular. We gave her a full body massage to encourage movement in her stiff body. Her wounds were sprayed with antiseptic. To her, we say, "In a world where you may feel invisible, we see you."

It is our mission to create our own Braj Animal Care sanctuary here in Vrindavan where these stray Brajwasis, especially those with long-term disabilities, can live permanently. If you would like to contribute to this cause, please scan the QR code below:



Electrocuted monkey

For more information about Braj Animal Care's programmes and services, please keep in touch with us via the following channels:

- [@braj.animal.care](https://www.instagram.com/braj.animal.care)
- [brajanimalcare.com](http://brajanimalcare.com)
- [\(+91\)8923737924](tel:+918923737924)
- [brajanimalcare@gmail.com](mailto:brajanimalcare@gmail.com)



# Maharajji's Latest Updates



## Updeshamrit - Six Practices for Spiritual Advancement

In Buenos Aires, Argentina, Maharajji gave a series of lectures on the *Updeshamrit* by Roop Goswami. In the previous three editions of *Sandarshan*, Maharajji published his commentary on the first two verses. In verse three, Roop Goswami mentions six things that can help you advance towards your spiritual goal:

उत्साहानिश्चयाद्वैर्यात्तत्कर्मप्रवर्तनात् ।  
सङ्गत्यागात्सतो वृत्तेः षडभिर्भक्तिः प्रसिध्यति ॥

*utsāhān niścayād dhairyāt  
tat-tat-karma-pravartanāt ।  
saṅga-tyāgāt sato vṛtteḥ  
ṣadbhir bhaktiḥ prasidhyati ॥*



1. *sutsāhān*: have enthusiasm
2. *niścayād*: have confidence
3. *dhairyāt*: have patience
4. *tat-tat-karma-pravartanāt*: follow the spiritual practices given to you
5. *saṅga-tyāgāt*: remove yourself from association that is not good for *bhakti*
6. *sato vṛtteh*: follow the footsteps of your spiritual masters

## 1. Have enthusiasm

How do the *rasiks* or the beautiful saints of Vrindavan live? They celebrate the festival of their emotions or spiritual emotions every second. They are always rejoicing, and they are very enthusiastic. But we lack this feeling.

## 2. Have confidence

If you lack confidence in your gurus, scriptures, path, or goal, this path is not for you. Roop Goswami tells us if we want to attain sacred love, we need to have enthusiasm for the path of emotions and be confident in the teachings. We need to remain firm on our path, and in our practice, in a way that no one can shake our foundation. There are three types of devotees mentioned in the *Bhakti-Rasamrit-Sindhu*, (1.2.17-19):

शास्त्रे युक्तौ च निपुणः सर्वथा दृढ-निश्चयः  
प्रौढ-श्रद्धोऽधिकारी यः स भक्तावृ उत्तमो मतः  
यः शास्त्रादिष्व अनिपुणः श्रद्धावान् स तु मध्यमः  
यो भवेत् कोमल-श्रद्धः स कनिष्ठो निगद्यते

*śāstre yuktau ca nipuṇaḥ sarvathā dṛḍha-niścayah  
praudha-śraddho'dhikārī yaḥ sa bhaktāv uttamo mataḥ  
yaḥ śāstrādiṣv anipuṇaḥ śraddhāvān sa tu madhyamaḥ  
yo bhavet komala-śraddhāḥ sa kaniṣṭho nigadyate*

1. *uttama-adhikārī*: The one who has a firm faith in Guru as well as in the scriptures. As he has this conviction, no one can shake him in any way possible.
2. *madhyama-adhikārī*: The one who has faith in their Guru but has little knowledge about the scriptures.
3. *kaniṣṭha-adhikārī*: The one who neither has confidence in their Guru or the scriptures.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

*ajñāś chāśhraddadhānaś cha sanśhayātma vinaśhyati ।  
nāyam loko 'sti na paro na sukham sanśhayātmanah ॥*

"Those who are doubtful and lack faith and knowledge suffer a downfall. Such sceptical souls find no happiness in this world or the next." (*Bhagwad Gita*, 4.40)

In this verse, Shri Krishn says those who are not confident in the scriptures and the gurus, are never going to attain sacred love. These sceptical souls will never be happy. You need to have the very right understanding of what you are doing to survive any storm. For example, you are about to drive your car but someone tells you the engine has a problem. When you drive, you will doubt the safety of the car. You won't have a pleasant drive due to this uncertainty. Someone's opinion raises so much doubt that your confidence is shaken. Similarly, if you have doubts in your spiritual life, no matter how much you chant and do all the spiritual practices, your foundation will remain weak.

What kind of confidence do you need to have?

You need to have the same confidence in Krishn and your Guru that babies have in their mothers. The mother is always there for her babies no matter what. Without this level of confidence, no path will work for you. Be very focused; any doubt about this path will fill your mind with poison.

### 3. Have patience

There are six hurdles mentioned in the *Madhurya Kadambini* when you walk on the path of love. One is *utsāha-mayī bhakti*, devotion or devotional practices are done with affection or enthusiasm. On the one hand, Roop Goswami is saying you need to have enthusiasm on this path, but at the same time, it is mentioned as a barrier to it.

What are the consequences of *utsāha-mayī bhakti*?

As a new devotee, after reading a scripture, you believe that you have become a very good scholar. Then you start to preach to everyone, correcting them whilst quoting scripture. This is known as poisonous enthusiasm. This type of devotee will show enthusiasm for a few years and then it will disappear completely. Good intentions with too much enthusiasm, without the

patience, can create many problems. You need to have patience with enthusiasm and the two need to be practised together, even if that results in a delay in attaining your desired goals. As soon as you get frustrated, you will start to get discouraged. This will lead to disheartenment. Sometimes I see devotees who serve their Lord or gurus enthusiastically, but without patience. Their mind starts to become poisonous because too much enthusiasm without the boundary of patience, will turn into poison.

How should this patience be attained?

If you tell a person who thinks about themselves a lot to resist doing it for 10 minutes, they check their watch 10 times. They are impatient because they think about themselves so much they find it difficult to wait.

It's very important to have patience. It teaches you that you don't have any control because God controls everything. Many elevated devotees haven't attained Krishn yet, but we think, "I don't have patience; Krishn if you are not going to fulfil my wishes quickly, I am not going to love you. Oh, you didn't do anything for me? I am not going to love you anymore." This is the end of their devotion.

I met a devotee in the UK who boasted about building a few temples. I then said, "You must be engaged in many devotional practices if you have opened temples."

"No, I stopped worshipping Krishn," he replied.

"But why?" I asked. "You opened temples. Why have you stopped your devotional practice?"

"Oh, because Krishn gave me a heart attack, and he says in the *Bhagwad Gita*, 'I take care of my devotees.' How can he give me a heart attack?"

After being on the spiritual path for 25 years, he did not understand the meaning of anything. He has no confidence in the scriptures and couldn't see the situation as, "I had a heart attack, but I survived."

Every path talks about patience. If you don't have it, you cannot follow any path. Patience brings maturity to you. For example, you never get angry at the fact that you are not a millionaire despite working hard. This is because you have patience. It will happen or it won't. But when it comes to spirituality, I see many devotees switching between different paths. Why? Because they say, "Oh, on your path you don't get spiritual experiences easily. But on my path, you can."

According to scripture, the "spiritual experience" they think they are getting is just mental peace. Once you get mental peace by doing any kind of spiritual activity, you feel, "Oh this is love; this is sacred love." But these experiences of mental peace are different from what the scriptures say. Roop Goswami

says that if you want to walk on the path of emotion, and if you want to attain the goal of sacred love, you need to have patience.

#### 4. Follow the spiritual practices given to you [by scripture and guru]

Roop Goswami clearly says that we should have enthusiasm, confidence, and patience *and* follow the spiritual practices prescribed by the scriptures as well as guru. Don't come up with your own spiritual rules and procedures, which will divert you from the path. Follow the scriptures which describe the practices to attain sacred love, performed and written by experienced saints. Roop Goswami did exactly this and that's why he's instructing us to do the same.

#### 5. Remove yourself from association that is not good for *bhakti*

In the *Shrimad Bhagwatam*, 8.3, there is a very famous story of an elephant, Gajendra, and a crocodile. One day, the elephant went to the bank of a lake to drink water. The crocodile saw Gajendra and grabbed his leg. Whilst the crocodile was strong in the water, Gajendra was stronger on the earth. Gajendra tried to come out of the water but the crocodile pulled him back in. For the next 1000 years, they wrestled each other in this way, but Gajendra started to give up due to emotional, mental, and physical weakness. Finally, Gajendra cried out to the Lord and asked him to come and protect him. Here, Gajendra is a devotee and the crocodile is a non-devotee. The water is an

analogy for the material world. Those who are engaged in all of the worldly activities with materially minded people think they will never be affected by them, and that they are strong enough within to keep Maya's influence away. However, they are deluded. Material influences will make you do things that are not allowed on the spiritual path.

The crocodile and the elephant are strong personalities, but they are not supposed to coexist because they will end up fighting. You will try to encourage others to be spiritual and be respectful of your wishes. But they, the non-devotees, will pull you into doing what they do, just as the crocodile pulled Gajendra into the ocean of Maya. The *Chaitanya Charitamrit* says that Vaishnavs must leave the association of those who enjoy worldly activities. If you are focused on your goal, you will have success. When students are dedicated to attaining their desired professional careers, they leave everyone's association except for the serious students, who have the same focus. Roop Goswami is asking you to be the student who gives a few years of effort to attain your goal of sacred love. Once you attain it, you can do whatever you want because wherever you go, you will spread that love.

#### 6. Follow the footsteps of your spiritual masters

Roop Goswami says to follow the footsteps of your spiritual masters and learn their spiritual practices. Our goal is to become a lover and

they have attained that goal. Conduct your daily life in the same way that they did in terms of how they expressed emotions, how they spoke to others, what they talked about, and so forth. No one is asking you to leave everything. Our gurus are *gopis*, cowherd women, who never left their family to do chanting. They did their household duties all the time. The right lover is the one who learns how to be in this material world like the *gopis* were.

In the last line of the verse, Roop Goswami says: षड्भिर्मितिः प्रसिध्यति *sadbhir bhaktih prasidhyati*, by following the six instructions, you will progress towards attaining your goal of sacred love.

## Spiritual Questions and Answers with Maharajji

Q: If I have mistakenly hurt a Brajwasi, what should I do?

A: These are the only two solutions:

1. Ask for forgiveness from that Brajwasi
2. Take the shelter of Harinaam

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

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## Vaishnav Calendar

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

