



SANDARSHAN

Monthly Newsletter

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Vishnu Sahasranama Part 19: Yogavidam Neta - The One Who Guides Yogis by Shri Chandan Goswami Maharaj

The 19th Name in the Shri Vishnu Sahasranama Stotram is Yogavidam Neta. According to Shri Baldev this Name means:

योगं चित्तवृत्तिनिरोधं ये विन्दते विचारयन्ति ते
योगविदस्तेषां नेता योगप्रापकः

*yogaṁ cittavṛttinirodhāṁ ye vindate
vicārayanti te yogavidastēṣāṁ netā
yogaprāpakah*

"The leader of those who know mindful restraint, the *yogis* or those who have attained *yog*."

योगश्चित्तवृत्तिनिरोधः

yogaścittavṛttinirodhah

"Restraining the fluctuations of the subconscious mind is *Yog*." (*Patanjali*, 1.2)

According to Patanjali, the subconscious mind, *chitta*, is a place where our thoughts and impressions are stored and imprisoned forever. It is also becomes a reservoir of our desires. For example, as a child, you tried a dish, but even after thirty years, you still remember that experience because, at the time, it was imprinted in your *chitta*. *Vritti* is defined as going around in circles, just as you do when you recall an experience periodically and think about it. When you want to eat the same meal again, you think *how can I recreate the same experience again?*

Patanjali explains that there are two types of *vrittis*, one which makes us experience sorrow and one which makes us experience happiness. Our mind is always filled with worldly thoughts that we recall again and again. This is *chittavritti*. *Chittavritti* creates restlessness within us because it keeps our mind absorbed in this world. Stopping these imprinted memories from being recalled over and over again by controlling the mind is called *yog*. But for Gaudiya Vaishnavs, the *yog* practiced by the *gopis* is superior to Patanjali's. They didn't just end their thoughts, they submerged their minds into the practice of chanting the Holy-Name, and meditated upon the qualities and pastimes of Krishn.

ऊद्धो! हम ही हैं अति बौरी।
सुभग कलेवर कुंकुम खौरी। गुंजमाल अरु पीत पिछौरी॥
रूप निरखि दृग लागे ढोरी । चित चुराय लयो मूरति सो, री!
गहियत सो जा समय अंकोरी । याही तें बुधि कहियत बौरी॥
सूर स्याम सों कहिय कठोरी । यह उपदेस सुने तें बौरी॥

ūdho! hama hī haiṁ ati baurī|
subhaga kalevara kumkuma khaurī| gunjamāla aru pīta pichaurī||
rūpa nirakhi dṛga lāge ḫhorī | cita curāya layo mūrati so, rī||
gahiyata so jā samaya amkorī | yāhī tem budhi kahiyata baurī||
sūra syāma soṁ kahiya kaṭhorī| yaha upadesa sune tem baurī||

"O Uddhav! We are all very crazy. If we are not out of our minds, why do our eyes only desire to see his beautiful body, *kumkum tilak*, the garland of *gunja* around his neck and the beauty of his yellow attire, and why do we suffer like this? This very vision of him has stolen our *chitta*. When we used to take him in our lap and embrace him, people called us foolish, but we did not care for their words. Uddhav, you tell Shyam that he has become very heartless because if he wasn't, why would he have sent the message of *yog* to us? But you tell him that all the *gopis* have gone insane after listening to it. Their mind doesn't stay fixed; it wanders like a madman."

In the *Bhagwat Gita*, 10.9, and 10.11, Krishn says:

मच्चित्ता मदृतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्टन्ति च रमन्ति च ॥

*mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam ।
kathayantaś ca māṁ nityam tuṣyanti ca ramanti ca ॥*

"By fixing their *chitta* on me, my devotees, who have surrendered their lives to me, are always content. They feel great joy and satisfaction, imparting knowledge to each other, talking about me and singing my glories."

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

*teṣām evānukampārtham aham ajñāna-jam tamah।
nāśayāmy ātma-bhāva-stho jñāna-dīpena bhāsvatā ॥*

"Out of compassion for them, I reside in their hearts and destroy the ignorance born of darkness with the bright lamp of knowledge."



Vrindavan Das Thakur



Shri Vrindavan Das Thakur was born in the month of Vaishakh, 1507 C.E. in Mamagachi, Navadwip, four years after Chaitanya Mahaprabhu took *sannyas*. His mother, Narayani Devi was Kilimbika in Krishn Lila, the younger sister of Ambika who nursed Krishn as a child. His father was Vaikunthanath.

In Gaur Lila, Narayani Devi knew Mahaprabhu from childhood as she was the niece of Shrivas Pandit. She received Mahaprabhu's special mercy at Shrivas Pandit's home, Shrivas Aangan,

where Mahaprabhu instructed Narayani Devi to chant Harinaam. She also ate Mahaprabhu's remnants and many years later, she gave birth to Vrindavan Das Thakur. Before his birth, his father passed away and Narayani Devi lived with her Uncle, Shrivas Pandit. When Vrindavan Das was five years old, he stayed with his mother at Shri Vasu Dev Datta's home, a childhood friend of Mahaprabhu. Narayani Devi kept herself busy in household chores whilst her little boy learned the scriptures.



Vrindavan Das Thakur and Narayani Devi

When Vrindavan Das was 20 years old, Mahaprabhu left this world. He then took initiation from Nityanand Prabhu and was one of the last disciples initiated by him; service to his Guru was his life and soul.

Vrindavan Das lived during times when the Gaudiya Vaishnav community felt the absence of Mahaprabhu and his companions, who had already left this world. A sect of Brahmins, known as *smarta*, were becoming more prominent. They practiced *karma-kand*¹ from the *Veds*. They spread negativity against the Vaishnav community with false rumours and started to take control of many areas that were sacred to Vaishnavs. This did not deter Vrindavan Das. By the blessings of his Guru, Vrindavan Das continued to serve Mahaprabhu and his devotees with great enthusiasm. One of the ways in which he did this was by writing the *Chaitanya Bhagwat*. This scripture compiled the pastimes of Mahaprabhu and played an important role in maintaining Mahaprabhu's timeless lessons and the essence of devotion. From Krishn Lila, the cowherd, Kusumapida, would enter the body of Vrindavan Das Thakur to perform actions, however, he is best known as the incarnation of Shri Ved-Vyas Maharaj and the Ved-Vyas of Gaur Lila.

कृष्णलीला भागवते कहे वेदव्यास
चैतन्यलीलार व्यास वृन्दावनदास

*kṛṣṇa-līlā bhāgavate kahe veda-vyāsa
caitanya-līlāra vyāsa-vṛndāvana-dāsa*

"Vrindavan Das Thakur has portrayed Mahaprabhu's pastimes in the same way that Vyas Dev compiled all of Shri Krishn's pastimes in the *Shrimad Bhagwatam*." (*Chaitanya Charitamrt, Adi 8.34*)

Vrindavan Das Stays Back in Denur

After honouring *prasad* at the home of Ramhari, another disciple of Nityanand Prabhu, in Denur, West Bengal, Vrindavan Das immediately offered his Guru some *haritaki* fruit² that he had saved from the morning. However, Nityanand became furious with Vrindavan Das and explained that renounced devotees must not save for the future and solely depend on the mercy of Shri Krishn.

As a result, Vrindavan Das was ordered to do his *bhajan* in Denur. Although deeply pained by this, Vrindavan Das took every word of his Guru to heart and honoured his instructions. What proceeded was exceptional mercy of Guru to disciple. Others thought that this was a punishment but in fact Vrindavan Das was instructed to make Denur the headquarters for preaching Mahaprabhu's teachings because he was Nityanand Prabhu's dearest disciple. It is here that Vrindavan Das composed the *Chaitanya Bhagwat* and was given the vision of Mahaprabhu's pastimes.

1. The portion of the *Veds* that lists rituals and sacrificial ceremonies performed for monetary gain or liberation.
2. A digestive mouth freshener consumed after meals.

In praise of *Chaitanya Bhagwat*, Shri Krishn Das Kaviraj (the composer of *Chaitanya Charitamrt*) states:

मनुष्ये रचिते नारे ऐचे ग्रन्थ धन्य
वृन्दावनदासमुखे वक्ता श्रीचैतन्य

*manuṣye racite nāre aiche grantha dhanya
vr̥ndāvana-dāsa-mukhe vaktā śrī-caitanya*

"The subject matter of this book is so sublime that it seems as though Shri Chaitanya Mahaprabhu has directly spoken through Shri Vrindavan Das Thakur's writings." (*Chaitanya Charitamrt, Adi 8.39*)

Shri Radharaman Lal's Appearance Day

On Friday 5th May 2023, we are celebrating Shri Radharaman Lal's 481st Appearance Day. About 4,500 years before the appearance of Radharamanji, during the Raas Lila, Krishn had disappeared from Radha's sight under a *peepal* tree.

At that time, Radha cried, "O my dearest Beloved (Raman), where are you?" (*Shrimad Bhagwatam, 10.30.39*)

हा नाथ रमण प्रेष क्वासि क्वासि महाभुज।

hā nātha ramāṇa preṣha kvāsi kvāsi mahābhujā |

Thereafter, in great longing, Radha and the *gopis* looked for him, sparing no corner of the forest in their search. Sensing the yearning in their hearts, Krishn re-appeared eventually. Gopal Bhatt Goswami used the spot under that same *peepal* tree for his *bhajan* because of the separation Radharani had felt when Krishn disappeared from beneath it. Gopal Bhatt also longed for Krishn and, just as Krishn had appeared again after Radha and the *gopis* searched for him with all their hearts, he also appeared for Gopal Bhatt on the auspicious day of Vaishakh Purnima. Because Radha had called him "Raman" when he disappeared during the Raas Lila, the deity was named

"Radharaman" (Radha's Beloved).

This celebration brings the perfect moment for devotees to ask Gopal Bhatt for a blessing:



Shri Radharaman Lal

बधाई में दीजे श्रीबनवास ।
तुमरे श्री राधारमण प्रगट भये पूनो
माधौ मास ॥
सुनिये श्रीमद् भट्ट गुसाँई मेरी यह
अभिलाष ।
जुगलदास के पास रहों नित गावों
तव गुण रास ॥

*badhāī mē dīje śrī-banvās ।
tumare śrī rādhāramāṇ
pragaṭ bhaye pūno mādhau
mās ॥
suniye śrīmad bhaṭṭ gusāī
merī yah abhilāsh ।
jugaldās ke pās rahō nit
gāvō tav gun rās ॥*

"O Shri Gopal Bhatt Goswami! Please bless me so that I may live in Vrindavan forever. Today is Vaishakh Purnima, that special day when your beloved Radharaman appeared, so please listen to my prayer. Let this be your gift to us on his Appearance Day. I long to live close to you as your servant, and sing Shri Radharamanji's glories forever."

To make offerings to Radharamanji on his special day, please [click here](#) and choose your gift. If you are in India and you want to make a contribution, please use the QR code. All offerings will be organised personally by Shri Chandan Goswami Maharaj.





Braj Animal Care



Abhay's Story

Location: Shri Krishna Sharanam

Cause/Injury: Bite marks on the chest and back, heavy bleeding

Treatment: Cleaned and dressed the wounds, antibiotics, anti-inflammatories and antihistamines administered



Abhay receiving treatment

A caller rescued this monkey, Abhay, after he was gravely attacked by a pack of dogs. He was found unconscious and seriously injured by

residents of the colony, who took him into their home. We arrived, assessed him and administered vital treatment. Before we could do a follow-up, Abhay passed away. The carers took him to a location near the Yamuna River where he was buried. This story touched us because monkeys are generally considered a nuisance in Vrindavan, but in this case, we saw compassion prevail.

To contribute to our daily feeding programs and mobile medical service, please use the following QR code:



@braj.animal.care
 brajanimalcare.com
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Maharajji's Latest Updates



As promised, we are sharing the nectar of Ram Navami Katha, 5th March 2023, by Maharajji. He explained that in the Mahamantra, "Hare Raam" does not refer to Lord Ram. It means Raam, the one who gives pleasure to his Beloved with his loving embrace and kisses, Krishn, the one who performs amorous pastimes with Radharani and the *gopis* in Govardhan:

गोवर्धनदरीकुञ्जे परिरम्भविचक्षणः
श्रीराधां रमयामास रामस् तेन मतो हरिः

*govardhana-dari-kuñje parirambha-vicakṣaṇaḥ
śrī-rādhāṁ ramayāmāsa rāmas tena mato hariḥ*

"The one who wanders (*Raman*)¹ and embraces Radharani in the forest groves and caves of Govardhan is known as *Raam*."

He stressed that there is no difference between Krishn and Raam, but as Vaishnavs who follow in the footsteps of devotees of Braj Krishn, we should see the form we worship in all other forms and we should worship other forms to attain the love and service of Radharaman Lal.

Because in verse 8 of the *Updeshamrt*, Roop Goswami states:

तनामरूपचरितादिसुकीर्तनानुस्मृत्योः क्रमेण रसनामनसी नियोज्य ।
तिष्ठन्वजे तदनुरागिजनानुगामी कालं नयेदखिलमित्युपदेशसारम् ॥

*tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoh kramena rasanā-manasī niyojya ।
tiṣṭhan vraje tad-anurāgi janānugāmī
kālam nayed akhilam ity upadeśa-sāram ॥*

"First, we should take the shelter of his Name, then memorise his form, qualities and pastimes. We should perform *sankirtan* and meditate on his Name, form, qualities and pastimes. While doing this practice, we should follow in the footsteps of the *rasik*² acharyas. This is the essence of all the scriptures."

1. Raman means the enjoyer or the wanderer.
2. Finest devotees.

Spiritual Questions and Answers with Maharajji

Q: Why am I struggling to regularly carry out my spiritual service, chanting and study of the scriptures?

A: Wanting something and committing to something are two different things. We want to carry out our spiritual practices but we are not dedicated to them. We are engaged in sustaining our material selves through sleeping, eating, earning money, relationships and funnily through our mobiles. The association of *rasiks* turn our wanting into commitment through their *satsang*. So, gain more *satsang* and you will build commitment towards your spiritual practices.



For more information about Maharajji's upcoming programs, 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.

