



SANDARSHAN

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Vishnu Sahasranama Part 14: Purush – The One Who Exists Eternally by Shri Chandan Goswami Maharaj

The 14th Name in the Shri Vishnu Sahasranama Stotram is Purush:

पूर्वमेव आस इति पुरुषः

pūrvamēva āsa iti puruṣaḥ

"The one who existed eternally even before the creation of any Universe is Purush. "



There are many mantras in the *Shruti*s and *Smriti*s:

एको नारायण आसीन ब्रह्मा नेशानः

eko nārāyaṇa āśīna brahmā neśānāḥ

"Before creation, neither Brahma nor Shankar existed, only Narayan." (*Mahopanishad*, 1)

भगवानेक आसेदमग्र आत्मात्मनां विभुः

bhagavāneka āsedamagra ātmātmanāṁ vibhuḥ

"Before creation, the soul of all souls, the one who existed everywhere was Narayan." (*Shrimad Bhagwatam*, 3.5.23)

आत्मैवेदमग्र आसीत् पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्, सोऽहमस्मीत्यग्रे व्यहरत् ।

ātmāivedamagra āśīt puruṣavidhah, so'nuvīkṣya nānyadātmano'paśyat, so'hamasmītyagre vyaharat ।

"Before this world was created, there was only Paramaatma, and he was in the form of Purush (God). He searched everywhere but he did not find a single entity in existence other than himself. This is the first time he said, 'I am the only one.'" (*Brihadaranyaka Upanishad*, 1.4.1)

In the *Padma Puran*, one of the commentators gives another meaning for the word *purush*, however, it is not available in the present version of this scripture.

यदि वा पुरुवासीति पुरुषः प्रोच्यते हरिः ।

यदि या पूर्वमेवासमिहेति पुरुष विदुः ॥

यदि वा बहुरानी विष्णु पुरुष उच्यते ।

पूर्णत्वात्पुरुषो विष्णुः पुराणत्वाच शाङ्किणः ॥

पुराण भजनाच्चाति विष्णुः पुरुष ईयते ।

यद्वा पुरुष शब्दों रुद्ध्या वक्ति जनार्दनम् ॥

yadi vā puruvāśīti puruṣah procyate hariḥ ।

yadi yā pūrvamevāsamiheti puruṣa viduh ॥

yadi vā bahurānī viṣṇu puruṣa ucyate ।

pūrnatvātpuruṣo viṣṇuh purāṇatvāca śārṅgiṇah ॥

purāṇa bhajanāccāti viṣṇuh puruṣa īyate ।

yadvā puruṣa śabdom rūḍhyā vakti janārdanam ||

"Narayan lives in this body therefore he is called Purush. He resides in this body and because of this, *parabrahm* Narayan is called Purush. Also, since Narayan has been eternally present on this Earth, the sages call him Purush. Or by the virtue of giving donations in many forms, Vishnu is called Purush. Vishnu is called Purush due to the completeness of Narayan. Or by the virtue of being the oldest one, *parabrahm* Narayan is called Purush. The *Purans* instruct all to worship *parabrahm* Narayan, therefore, he is known as Purush. The word *purush* in its very origin is denoted for Narayan." (*Padma Puran*)

तत्र गत्वा जगन्नाथं वासुदेवं वृषाकपि ।
पुरुषं पुरुषसूक्तेन उपतस्थे समाहिताः ॥

*tatra gatvā jagannātham vāsudevam vṛṣākapi ।
puruṣam puruṣasūktena upatasthe samāhitāḥ ॥*

"When the tyranny of the demons became unbearable in this world, the Earth transformed into a cow and along with the *devtas*, they all went to see Brahma. Brahma took them to Lord Vishnu, who is also known as Vasudev and Vrishakapi. Because he is Purush, all *devtas* present worshipped him with Purush Sukta." (*Bhaagwat Puran*, 10.1.20)

Shri Baldev Vidhyabhushan says:

श्री बलदेव विद्याभूषण कहते हैं, "पुरुणि फलानि सनोति ददाति मुक्तेभ्यः पुरुषः"

puruṇi phalāni sanoti dadāti muktebhyaḥ puruṣah

"Even though the liberated souls are selfless and do not seek anything, the Lord still blesses them with prem."

The following story illustrates Shri Baldev Vidhyabhushan's words well. With Thakurji's blessing, a boy, Rankaji was born in Shri Lakshmidattji's house and a baby girl, Bankaji, took birth at Haridevji's house in Pandarpur. When they grew up, Rankaji and Bankaji got married.

Due to their poverty and illiteracy, they were considered insignificant in this world by many, but they saw their circumstances as the Lord's mercy. They knew that Thakurji keeps his dear devotees away from the root cause of all misfortune, wealth.

Both husband and wife would make a living by going to the forest and collecting dry wood pieces

to sell, which allowed them to arrange *bhog* for the Lord. They never accepted any form of donations. When Namdevji saw that even devotees like Rankaji and Bankaji had to endure extreme difficulty and hardship, he felt terrible. He prayed to Lord Vitthal Nath to end their suffering. Hearing this, the Lord said, "Rankaji is my heart and if he desires wealth, he will never be deprived of it. But even if he is given riches, he will never accept them. If you want to witness this, hide in the forest tomorrow morning and see for yourself."

The next day, the Lord scattered a big bag of gold coins along the forest path that Rankaji and Bankaji take every day. He then hid to observe the character of his devotee. In the morning, Rankaji made his way to the forest, doing his daily *kirtan* and enjoying the Lord's love, with his wife following closely behind him. All of a sudden, Rankaji stumbled upon something. He found a bag of gold lying on the ground. After pausing for thought, he started covering the gold with dirt. When his wife arrived beside him and saw what was happening, she asked, "What are you trying to hide with the dirt?" Rankaji replied, "There is a bag of gold along your path. I thought if you saw all this gold, you may feel greed in your heart, so I started covering it with dirt. Those who have greed for money cannot do *bhajan* for the Lord." The recluse Bankaji smiled and said, "Gold is nothing but dirt and you are covering dirt with dirt?"

Hearing this, Rankaji was filled with joy and said, "You are blessed indeed. With my limited intelligence, I still see the difference between gold and dirt but you are more renounced than me." Witnessing this renunciation of Rankaji and Bankaji, Namdevji felt insignificant. He said to the Lord, "The ones who receive your mercy don't even care about ruling the three worlds. Why would someone even look at rotten jaggery when they have tasted nectar? This couple is blessed."

The Lord was so happy with the *vairagya lila* of his devotees, he collected dried wood pieces and made them into a pile. Aside from this wood pile, which they believed to be someone else's, the couple did not find any wood pieces in the forest. Even looking at the belongings of another is a sin. On this occasion, they both returned home empty-handed.

Rankaji said to his wife, "Look at the consequences of seeing gold. We could not make our living and as a result, we have to go without food today. Imagine what suffering we would have endured if we had touched it?" Hearing this, Shyamsundar appeared and gave them his *darshan*. He asked Rankaji to request something from him. Rankaji said with folded hands, "I only want your mercy, nothing else. The one who asks something from you in exchange of their *bhajan*, doesn't understand the true meaning of *bhajan*." Then Namdevji said, "Please accept a piece of the Lord's *prasadi* cloth and wear it on your body." Even though Rankaji and Bankaji felt burdened, they accepted the *prasadi* cloth to make Namdevji and the Lord happy.



Stavamala Part 4: Chaturth Chaitanyashtakam



तनामरुपचरितादिसुकीर्तनानु-
स्मृत्योः क्रमेण रसनामनसी नियोज्य ।
तिष्ठन्वर्जे तदनुरागिजनानुगामी
कालं नयेदखिलमित्युपदेशसारम् ॥

*tannāmarūpacaritādisukīrtanānu-
smṛtyoḥ krameṇa rasanāmanasī niyojya ।
tiṣṭhanvraje tadanurāgijanānugāmī
kālam nayedakhilamityupadeśasāram ॥*

"Immerse yourself in *kirtan* and meditate on Shri Krishn's Name, beauty, and *lilas*, in that order. At the same time, live in Braj under the

constant shelter of those who truly love him. This is the essence of all instructions." (*Upadeshamrit, 8*)

In the above verse, Shri Roop Goswami describes the essence of our spiritual life and practice, a major part of which is *kirtan* and meditation upon Shri Krishn's beauty. In this edition, we continue our series on Roop Goswami's *Stavamala* with the fourth prayer known as Anandakhya Stotram, which contains twenty-one Names of Shri Krishn that tenderly evoke his beauty and qualities.



Anandakhya Stotram (Fourth Ashtakam)

by Shri Roop Goswami



श्रीकृष्णः परमानन्दो गोविन्दो नन्दनन्दनः ।
तमालश्यामलरुचिः शिखण्डकृतशेखरः ॥

*śrī-kṛṣṇah paramānando govindo
nanda-nandanaḥ ।
tamāla-syāmala-ruciḥ śikhaṇḍa-kṛta-
śekharah ॥*

Our beloved Shri Krishn is supreme bliss personified, the one who takes care of all the cows, the son of Nand Baba, with dark skin the colour of *tamal* tree bark, and whose crown is beautifully adorned by a peacock feather.(1)

पीतकौशेयवसनो मधुरस्मितशोभितः ।
कन्दर्पकोटिलावण्यो वृन्दारण्यमहोत्सवः ॥

*pīta-kauśeya-vasano madhura-smita-
śobhitah ।
kandarpa-koṭi-lāvaṇyo vṛndāraṇya-
mahotsavah ॥*

His handsome form is draped in yellow cloth and his lotus face is decorated with the sweetest smile. He is far lovelier than a million Kaamdevs, and his every moment is a festival in this forest of Vrindavan. (2)

वैजयन्तीस्फुरद्वक्षाः कक्षात्तलगुडोत्तमः ।
कुञ्जापितरतिर्गुञ्जापुञ्जमञ्जुलकण्ठकः ॥

vaijayan̄ti-sphurad-vakṣāḥ kakṣātta-lagudottamah ।
kuñjāpitaratir guñjā-puñja-mañjula-kañṭhakah ॥

As he romances his Beloved Radha in the *kunjs* of Vrindavan, he carries a cow-herding stick tucked under his arm, and his chest is embraced by a *gunja-mala* and a *vaijayanti* garland made of five kinds of flowers. (3)

कर्णिकाराढ्यकर्णश्रीधृतस्वणाभवर्णकः ।
मुरलीवादनपटुर्वल्लवीकुलवल्लभः ॥

karnikārāḍhya-karṇa-śrī-dhṛti-svarṇābha-varṇakah ।
muralī-vādana-paṭur vallavī-kula-vallabhah ॥

He looks so gorgeous with *swarn-champa* flower earrings and intricate yellow designs decorating his lotus face. He is the player of the flute, the dearmost Beloved of all the *gopis*. (4)

गान्धवाप्तिमहापर्वा राधाराधनपेशलः ।
इति श्रीकृष्णचन्द्रस्य नाम विंशतिसंज्ञकम् ॥

gāndharvāpti-mahā-parvā rādhārādhana-peśalah ।
iti śrī-kṛṣṇa-candrasya nāma vimśati-saṃjñitam ॥

The moment when he attains his Beloved is the most blissful festival imaginable, and he is excellent at doing her *shringaar* (dressing and adorning her). This completes 21 victorious names of Shri Krishn. (5)

आनन्दाख्यं महास्तोत्रं यः पठेच्छृणुयाच्य यः ।
स परम् सौख्यमासाद्य कृष्णप्रेमसमन्वितः ॥

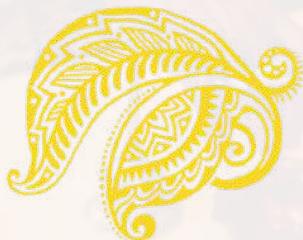
ānandākhyām mahā-stotram yah pathec chṛṇuyāc ca yah ।
sa param saukhyam āsādya kṛṣṇa-prema-samanvitah ॥

One who chants or hears this great prayer called Anandakhy Stotram attains the highest bliss in the form of Krishn *prem*. (6)

सर्वलोकप्रियो भूत्वा सद्गुणावलिभूषितः ।
व्रजराजकुमारस्य सन्निकर्षमवाप्नुयात् ॥

*sarva-loka-priyo bhūtvā sad-guṇāvali-bhūṣitah ।
vraja-rāja-kumārasya sannikarṣam avāpnuyāt ॥*

That person becomes filled with every good quality, is dearly loved by Shri Krishn's eternal *parikars*, and becomes one of his *parikars* themselves. (7)



Braj Animal Care



The auspicious month of Kartik began in October and is continuing until early November. During this period, many guests came to visit us and we had a wonderful time feeding the animals together. We are also happy to report that soon, our medical services will restart after a short break. During this hiatus, we continued to receive hundreds of emergency calls, which highlights the importance of this seva. We hope that with sufficient support we will be able to continue our medical services permanently.

The spiritual side of Braj Animal Care

Braj Animal Care serves the animals of Braj not just because they are animals, but because they are a very special part of this divine land. The Brajbhasha poet Nagari Dasji has written many songs in their praise, three of which are included here:



A team member feeding street animals

Three poems in Brajbhasha follow:

धनधन वृन्दावन की गैयां ।
 वृन्दावन में चरत हरे तृण वृन्दावन की छैयां ॥
 वृन्दावन गोपाल फिरे संग जिनकी जगत प्रसंश ।
 ए सुरभी वृन्दावन की सो हैं उनही को अंश ॥
 वृन्दावन में बसत निरन्तर वृन्दावन जन छीवैं ।
 नागर बड़भागी सो इनको दूध प्रसादी पीवैं ॥

*dhan dhan vrindavan ki gaiyaan ।
 vrindavan mein charat hare trin vrindavan ki chaiyaan ॥
 vrindavan gopal phire sang jinki jagat prashans ।
 e surabhi vrindavan ki so hain unhi ko ansh ॥
 vrindavan mein basat nirantar vrindavan jan cheevain ।
 naagar badabhaagi so inko doodh prasaadi peevai ॥*

Blessed are the cows of Braj, who sustain their lives on the grass of Vrindavan's groves. Everyone knows that Krishn himself walks by their side and guides them through the pasturelands. In fact, every single cow here is Krishn's *ansh* (a partial form of him). Eternal Vrindavan is their home and Krishn's divine Brajwasis always caress them with love. The poet Nagari Das feels supremely fortunate just to receive a drop of their milk as *prasad*.



A Brajwasi cow enjoys a Braj Animal Care feeding

धनधन वृन्दावन के स्वान ।
संत सीत की करैं जीविका जमुना जलको पान ॥
कुंज द्वार चौकी में चौकस इहिं रज करत सनान ।
नागरिया जे विमुख मनुष हैं ते इनके न समान ॥

*dhan dhan vrindavan ke swaan ।
sant seet ki karain jeevikaa jamunaa jalko paan ॥
kunj dwaar chauki mein chaukas inhen raj karat sanaan ।
naagariyaa je vimukh manush hain te inke na samaan ॥*

Blessed are the dogs of Vrindavan, who live on Yamuna water and the leftover food of the saints. They always roll in Braj dust, and guard the entryway of Shri Radha and Krishn's *kunj* with greatest care. The poet Nagari Das says, only someone who has turned away from Krishn would neglect to offer them all respect and praise.

धनधन वृन्दावन के बांदर ।
अपनैं भुजबल भोजन करहीं मांगत नहिं पायन पर ॥
गोपिन के घर बालकेलि में लियैं करैं गोपाल ।
माखन चोर खवायो माखन अरु पकवान रसाल ॥
तिनकौ वंश बसत ए कुंजन कुंजकलपद्रुम ध्यावैं ।
नागरिया नित अनायास ही मनवंछित फल पावैं ॥

*dhan dhan vrindavan ke baanar ।
apanain bhujbal bhojan karahin maangat nahin paayan par ॥
gopin ke ghar baalkeli mein liyain karain gopaal ।
maakhan chor khawaayo maakhan aru pakwaan rasaal ॥
tinkau vansi basat e kunjan kunj kalapadrum dhyavain ।
naagariyaa nit anaayaas hi man vanchit phal paavai ॥*

Blessed are the monkeys of Braj, who maintain themselves by their own strength and never ask anyone for anything. When Krishn was a small child, he used to feed the monkeys butter and other tasty snacks with his own hands. Know for certain that the descendants of those very monkeys still live in the wish-fulfilling trees of this land. The poet Nagari Das says, even today these monkeys easily attain the supreme fruits of Krishn's eternal *lila*.

For more information about Braj Animal Care's programs and services, please follow us on social media at:



Maharajji's Latest Updates



Shri Padyavali by Shri Chandan Goswami Maharaj

Timings: 4 pm to 5:30 pm

Location: Bhakti Dhama, Raman Reti Marg,
Vrindavan



Throughout the holy month of Kartik, devotees can enjoy Maharajji's daily discourses on *Shri Padyavali*. *Shri Padyavali* is a book of exquisitely enchanting poems collected by Roop Goswami. In the verses, *rasik* poets describe the most relishable Shri Krishn. One who reads this book is submerged in the ocean of pure devotional bliss and becomes steadfast in his spiritual life.

There is a short question and answer session at the end of *katha*, where devotees are encouraged to seek clarity on their doubts

about *bhakti*. All devotees are welcome to attend the *katha*. One of the questions that was raised is given below.

Q: What should we take care of while chanting *naam* or *mantra*?

A: When doing *naam* or *mantra jap*, the priority is for our mind to meditate on Shri Krishn. We should focus on the form that belongs to the Holy Name while we chant.

The discourses can also be viewed on Maharajji's [YouTube](#) channel.

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.

