



# SANDARSHAN

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## Practising Bhakti in Family Life by Chandan Goswami

It is important for Vaishnavs to understand how to balance a life of devotion and how to fulfil their social and family responsibilities without disappointing anyone; including Thakurji. The *Shrimad Bhagwatam* (7.14.5) says:

यावदर्थमुपासीनो देहे गेहे च पण्डितः ।  
विरक्तो रक्तवत्तत्र नृलोके नरतां न्यसेत् ॥

*yāvad-artham-upāsīno dehe gehe ca  
paṇḍitaḥ ।*

*virakto raktavat-tatra nṛ-loke  
naratām nyaset ॥*

This means that an intelligent person should serve their family and their body only as much as necessary. In other words, we should only dedicate as much time to family and our own physical needs as is absolutely required. Internally, we must become detached, but at the same time time appear to be an attached person.

For example, when the Pandavs were together, they would pay attention to their brothers, sons, wife and mother, as well as their duties as warriors. They were



always ready to fight with their bows and arrows.

But as soon as they would separate from each other and go to their respective rooms, they would only meditate on the Lord. Like them, we should keep our hearts detached, because Thakurji alone resides there. But on the outside, we show attachment to the world.

*Rasik*<sup>1</sup> gurus show a lot of affinity when they meet worldly people. They show so much warmth and joy that it seems like they are very attached, but from the heart they are detached. They are not concerned about who has earned profit or experienced loss, who was born or who died in the family. They are not worried about anything. But when they love us, and when we stay near their lotus feet, we can learn from them. They are tactful, and this is not a learnt behaviour. Through *bhakti*, it comes naturally to them. We should maintain that same *bhav*.

1. A saint who is immersed in the Vrindavan mood
2. Duty or innate nature

Internally, remain detached from everything worldly, but externally, show that you are most attached. Do as much *seva* as you can for anyone, then leave. Say a family member invites you over for a family discussion. It was about something important, so you attended. After the discussion is finished, you ask for tea, play some games and talk about society and politics. Give these things up. Giving all this up is the *dharm*<sup>2</sup> of a Vaishnav.

The biggest rule for a Vaishnav householder is that we should give only as much time as is absolutely necessary for a particular task. The rest of our time should be dedicated to *bhajan*. If you bring this *bhav* into your life, the people around you will be happy with how much you love them, but you can remain internally detached from them, instead giving your time to Thakurji's Name, worship and service.



## Shrinivas Acharya, Part 12 of 12: Legacy



For the last eleven months, we have discussed the story of Shrinivas Acharya, the incarnation of Mahaprabhu's love.

**Part 1** reveals Shrinivas's identity and the story of his birth.

**Part 2** talks about his childhood and how Mahaprabhu's associates felt upon meeting him.

**Part 3** relates Shrinivas's journey to Puri and his meeting with Gadadhar Pandit.

**Part 4** details his journey to Navadwip, as well as his meeting with Vishnupriya and other associates of Mahaprabhu.

**Part 5** takes Shrinivas to Vrindavan, and describes his meeting with Jeev Goswami and his *diksha* at the lotus feet of Gopal Bhatt Goswami.

**Part 6** explains how Shrinivas met Narottam Das Thakur.

**Part 7** relates how Shrinivas took the books of the six Goswamis to Bengal.

Part 8 is the story of his mercy on King Birhambir.

Part 9 speaks of how he met his foremost disciple, Ramchandra Kaviraj.

Part 10 details the divine festival at Kheturi.

Part 11 tells the famous story of the missing nose ring.

Shrinivas's story has no end in that we don't know how he left this world to return to eternal Vrindavan. His spiritual nephews, the Goswamis of the Shri Radharaman Temple, continue to take care of Radharamanji and give shelter to devotees to this day. He also has direct descendants still living in Bengal and elsewhere. Shrinivas wrote several works, including:

1. Four songs; one describing Govind Dev's beauty, one about Radharani's feelings of separation, and two about Gunmanjari
2. A commentary on *Chatuhshloki Shrimad Bhagwatam*
3. *Shri Sad Goswamyashtakam*
4. *Shriman Narahari Thakur Ashtakam*

However, Shrinivas's most important contribution was to bring the works of the six Goswamis to the world. In fact, this was Mahaprabhu's plan for him – the real purpose for Shrinivas's birth. In the *Bhakti Ratnakar* (2.122-123), Mahaprabhu says:

श्री रूपादि द्वारे भक्ति शास्त्र प्रकाशिबो ।  
श्रीनिवास द्वारे ग्रन्थरत्न वितरिबो ॥  
मोर शुद्ध प्रेमेर स्वरूप श्रीनिवास ।

*shri roop-aadi dwaare bhakti shaastra prakaashibo ।*  
*shrinivaas dwaare granth-ratna vitaribo ॥*  
*mor shuddh premer swaroop shrinivas ।*



Shrinivas gives us the books of the six Goswamis

"Through Roop Goswami and the rest of the six Goswamis, I shall reveal the scriptures of devotion, and Shrinivas will be the one to bring their writings to the world. Shrinivas is the very form of my pure love." (*Bhakti Ratnakar*, 2.122-123)

### **Mahaprabhu's Heart's Desire**

In the second verse of his *Prem Bhakti Chandrika*, Narottam Das Thakur calls the six Goswamis' teachings *shri chaitanya mano'bhishitam*: "Mahaprabhu's heart's desire." Their writings reveal the love of Shri Vrindavan, which is free from all fear, awe and reverence, and they show the simple path that leads to the secret *nikunj*<sup>1</sup> where Shri Radha and Krishn eternally reside. Not only did Shrinivas bring these books to Bengal, but he ensured their content was distributed far and wide through his *katha* discourses. He also taught others the philosophy and made arrangements for them to deliver *katha* too.

1. A forest haven

By Shrinivas's efforts, *katha* based on the six Goswamis' writings was delivered at the Kheturi Festival, Narahari Sarkar's Disappearance Festival, and other occasions where huge amounts of people attended. The popularity of the teachings continued to spread from there. The six Goswamis wrote in Sanskrit, which the common people do not know. Thus, these *kathas* were extremely important, because they allowed so many people to encounter and understand the six Goswamis' teachings in their own language.

The question may arise: Shrinivas was the form of Mahaprabhu's love. In the *Gaudiya Vaishnav Abhidaan*, the great scholar Shri Haridas Dasji even goes so far as to call him "Mahaprabhu's second form." So why isn't Shrinivas Acharya as well-known as Mahaprabhu?

Things could have gone very differently for

Shrinivas. When even Mahaprabhu's own *parikars* felt Mahaprabhu in Shrinivas, the common people of this world would have easily been completely overwhelmed by his awe-inspiring presence. They could have started worshipping him. They could even have created a separate school of philosophy where Shrinivas was at the centre. But Shrinivas never wanted that.

Despite the reality of what he was, Shrinivas only yearned to serve Mahaprabhu's heart. *Shri chaitanya mano'bhishtam* was Shrinivas's only concern, because through his *seva* for the writings of the six Goswamis, the people of the world would come to know and experience the sacred love of eternal Vrindavan. Thus, preserving and sharing Mahaprabhu's path of love with the world was Shrinivas's legacy.

## Prem Ko Punj Ri Shuno Gunmanjari by Shrinivas Acharya



Mani Manjari and Gunmanjari

प्रेम को पुंज री शुनो गुणमञ्जरी  
तुहँ शे सकल शुभदाइ ।  
तुँहारि गुणगण चिन्तइ अनुक्षण  
मझु मन रहल बिकाइ ॥

*prem ko punj ri shuno gunmanjari  
tuhu she sakal shubhdaai ।  
tuhaari gun-gan chinta-i anukshan  
majhu man rahala bikaai ॥*

O Gunmanjari, rain-bearing cloud of *prem*, giver of all blessings! Please hear my prayer. Day and night I meditate on your wonderful qualities, and I have given you my heart.

हरि हरि कबे मोर शुभ दिन होय ।  
किशोरी-किशोर-पद सेवन सम्पद  
तुवा सने मिलबो मोय ॥

*hari hari kabe mor shubh din hoy ।  
kishori-kishor-pad sevan sampad  
tuwaa sane milbo moy ॥*

Hari Hari! When will that blessed day come when I can serve Radha and Krishn with you?

हेरि कातर जन करो कृपा निरीक्षण  
निज गुणे पूरबि आशे ।  
तो बिनु नव घन बिन्दु वरिषण  
को पूरब पपिहा पियासे ॥

*heri kaatar jan karo kripaa nirikshan  
nij gune purabi aashe ।  
to binu navaghan bindu varishan  
ko puraba papiha piyaase ॥*

When you see me drowning in separation, I know you will grant my spiritual desires, not because I deserve it, but just because you are so merciful. Without the rain-filled cloud that is you, how will the *chatak*<sup>1</sup> bird quench her thirst?

तुहँ शे केवल गति निश्चय निश्चय अति  
मझु मन इह परमाणे ।  
कहइ कातर भाषे पुन पुन श्रीनिवासे  
करुणाय करु अवधाने ॥

*tuhu she keval gati nishchay nishchay ati  
majhu man iha parmaane ।  
kahai kaatar bhaashe puna puna shrinivase  
karunaay karu avadhaane ॥*

You are my only goal, and this is the absolute truth. If you require proof of my love, then just look at the state of my heart. In intense separation, Shrinivas begs over and over again, please cast your merciful glance on me and grant me your shelter.

1. A bird who only drinks rainwater directly from the clouds: a symbol of one-pointed devotion



## The Holy Month of Kartik



Kartik is a special time when we can easily please Shri Krishn. During this month, devotees take a vow (*vrata*) to follow certain spiritual practices, and this is also known as Niyam Seva. This year, Niyam Seva lasts from October 27th to November 26th, and the last day of Kartik (Kartik Purnima) is November 30th.

Those who follow the Kartik Vrat are blessed beyond imagination. In the *Padma Puran* (quoted in *Hari Bhakti Vilas*, 16.23), Sage Narad says:

मानुषः कर्मभूमौ यः कार्तिकं नयते सुधा ।  
चिन्तामणिं करे प्राप्य क्षिप्यते कर्दमाम्बुनि ॥

*mānuṣaḥ karmabhūmau yaḥ kārtikaṁ nayate sudhā ।  
cintāmaṇiṁ kare prāpya kṣipyate karddamāmbuni ॥*

"The month of Kartik is like the legendary gem, *chintamani*, which grants all wishes to those who possess it. But if you pass the month of Kartik without observing a vow, it is like throwing *chintamani* in a lake of mud."

Last year we published a Kartik Special edition of *Sandarshan*, full of information about Kartik, its practices and prayers. Please [click here](#) to read it.



## Braj Animal Care



This month was very challenging, but also very exciting for Braj Animal Care. We treated more animals than ever before. Though we are saddened by the extreme level of suffering that the street animals face, we were able to save about 90% of them, even when their situation was dire.

One such extreme case was caught on film in our recent documentary, [A Day with Braj Animal Care](#). We got a call about an abandoned calf with a bleeding ear in Mathura. What the caller didn't tell us was that almost half of his head was also gone, and it was filled completely with maggots. We have seen many maggot cases before but never one this severe.

It was hard to imagine this calf could survive even a day. But after we treated him, he began to recover steadily. Now the flesh of his head has grown back, and the skin is beginning to close over the wound. He was eventually adopted by a local cow shelter, who named him Bhav.

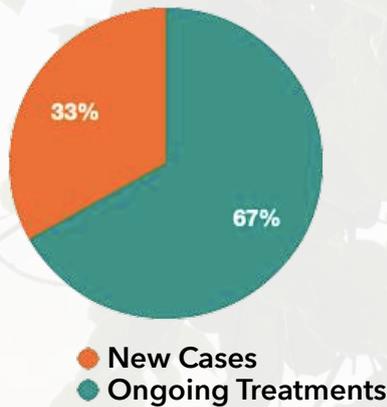
### September Medical Cases

This month, Braj Animal Care completed 187 treatments: more than we could have imagined several months ago.

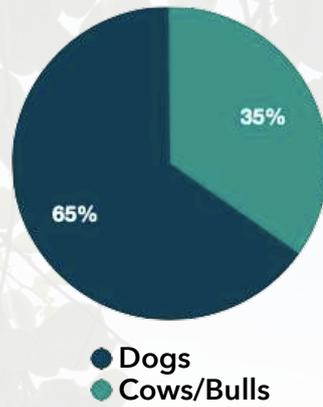
- Of these cases, 62 (33%) were new cases, and 125 (67%) were ongoing treatments.
- 41 (35%) were cases involving dogs, and 22 (65%) cases involved cows, bulls or calves of both genders
- 33 were maggot cases, 14 were abused by humans, 7 were traffic accidents, 2 were rabies cases and 9 were other types of cases
- Despite the very serious nature of many of our cases, 55 (89%) recovered and only 7 (11%) passed away.
- Of road accidents that occurred within the Vrindavan town, 60% were on Parikrama Marg, 20% were on Chhatikara Road, and 20% were in front of the MVT guesthouse.

Please [click here](#) to read a detailed report about our September 2020 medical cases, including our recommendations on how to prevent many of these cases from happening in the first place. To learn more about how you can help, please visit [our website](#) or message us on [WhatsApp](#). For daily updates, please click to follow us on [Instagram](#) or [Facebook](#), or join our [WhatsApp Group](#).

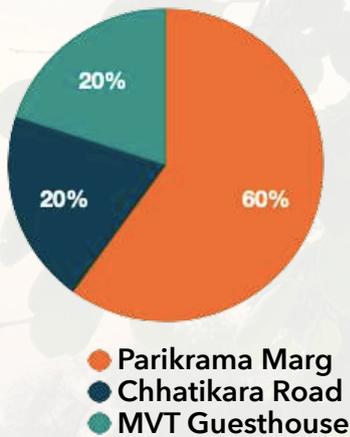
**Case Types**



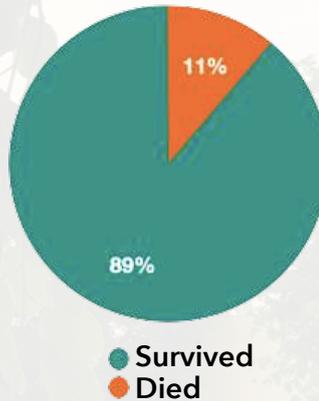
**Types of Animals Treated**



**Road Accident Locations**

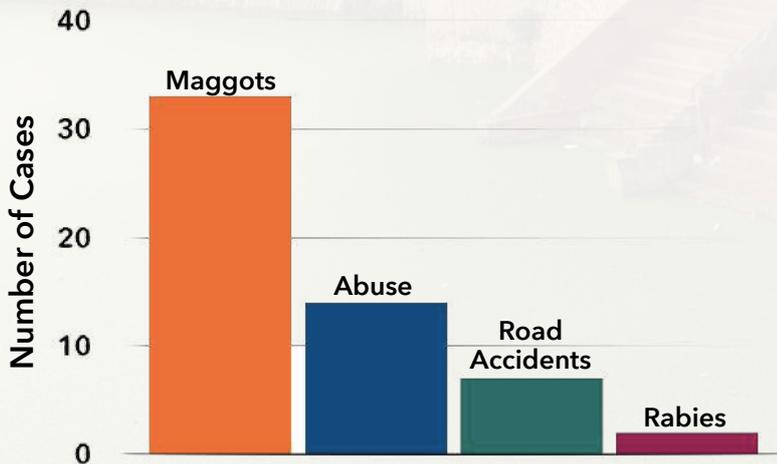


**Survival Rates**



\*Only Vrindavan accidents are shown here. About half of overall accidents occurred in the nearby city of Mathura.

**Causes**





## Maharajji's Latest Updates



In October 2020, Shri Chandan Goswami Maharaj gave a series of lectures on *Shri Guru Ashtakam* for the occasion of Purushottam Adhik Maas. Please [click here](#) to view the lectures. We also invite you to follow Maharajji's [Facebook Page](#) for more information and to view excerpts from his lectures.

Our usual *sankirtans* have been temporarily postponed due to social distancing measures implemented in response to COVID-19, however regular virtual *sankirtans* are being held. We welcome you to join our online *sankirtan* programs on the following dates:

- November 5<sup>th</sup>, 2020: Narottam Das Thakur's Utsav
- November 11<sup>th</sup>, 2020: Ramaa Ekadashi
- November 15<sup>th</sup>, 2020: Govardhan Puja
- November 22<sup>nd</sup>, 2020: Gopashtami
- November 26<sup>th</sup>, 2020: Devotthan Ekadashi
- November 30<sup>th</sup>, 2020: Kartik Purnima

To receive the meeting links, and for updates on further programs, please join our WhatsApp group [Chandan Goswami Uvacha](#). You can also receive Maharajji's association through his recorded *kathas* on YouTube at [ChandanjiOfficial](#) and [ODevOfficial](#). For more information about Shri Radharaman Lal and Maharajji, please contact us at [odev108@gmail.com](mailto:odev108@gmail.com) or WhatsApp us on [+91 83687 83201](tel:+918368783201).

### Vaishnav Calendar

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

