



# SANDARSHAN

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## Vishnu Sahasranama Part 11: Paramaatma - The One Who is The Eternal Supreme Soul by Shri Chandan Goswami Maharaj

Shri Baldev Vidyabhushan says, "He who is in every being, who has always existed and always will, is *paramaatma* (the Supreme Soul)." The *Vishnu Puran*, 1.2.10, also states परः पराणां परमः परमात्मा *paraḥ parāṇāṃ paramaḥ paramātmā*, "The one who is higher than the highest, the Supreme above all else, is known as *paramaatma*."







During the sage Raman Maharishi's lifetime, a professor came to meet him and asked, "Maharishi Ji, have you seen God?"

"Yes, I have," he replied.

The professor then asked, "Have you ever spoken to him?"

"Yes, I speak to him daily."

"Do you think you could arrange for me to talk to him?"

"Sure. Why not?" Maharishi Ji replied.

"Then please arrange it if you can."

Maharishi Ji said, "First, I need to know whether God wants to talk to you or not. I'll ask him. Come back tomorrow and I will let you know."

The next day, the professor met Maharishi Ji and asked him whether he had managed to convey his wishes to God.

Maharishi Ji replied, "When I spoke to God, he asked who you were. As I do not know you, I told God that I needed to ask you. So, who are you, sir?"

The professor handed over his business card, which stated that he was a university professor.

Maharishi Ji explained, "This is just your title.

You are a professor today, but this may change in the future or when you take up another profession. This is not you. Who are *you*?"

When the professor replied with his name, Maharishi Ji said, "Your name has also been given to you in this lifetime. So who are *you*?"

The professor tried really hard to define himself, but in doing so he realised that all definitions were transitory.

So he himself asked Maharishi Ji, "Who am I?"

Maharishi Ji replied, "When you do not know who you are, how can I arrange for you to talk to God? God only shows himself to those who know their real identity."

Our *bhajan* reveals both Krishn's identity and our eternal identity. It is through this devotional practice that we realise our soul is his eternal servant and there is no one greater than him.

Krishn is above all and the Supreme Soul. He performed Govardhan Lila to show Indra that he was the Supreme Being. He is the one who destroyed the delusion of Brahma and many others, and protected Shiv from the demon Banasur. And in his form as Vaman Dev, he proved his supremacy by measuring the whole Universe in just two steps.





## Shri Roop Goswami and the Stavamala



This month we begin a new series on the *Stavamala*. This sacred text is a collection of prayers written by Shri Roop Goswami, the incarnation of Radharani's foremost maidservant, Roop Manjari. Every month, we hope to present a new prayer from this important work. The English translation derives great inspiration from the commentary of the great 18th-century Gaudiya theologian, Shri Baldev Vidyabhushan.

In his youth, Roop Goswami was forced to

endure the heartbreaking task of working for the colonising Islamic government. However, after receiving Mahaprabhu's full grace and close association, he was able to escape to Vrindavan where he immersed himself full-time in Shri Radha and Krishna's *lila* and *seva*.

Following Mahaprabhu's instructions, Roop Goswami wrote many of the texts that now form the foundation of the Gaudiya Sampradaya's philosophy. Shri Narottam Das Thakur calls him, "The one who established Mahaprabhu's heart's desire in this world."



Mahaprabhu and devotees celebrate *rath yatra*



Shri Roop Goswami's *Stavamala* begins with three prayers called Chaitanyashtakam, the first of which is featured in this edition.

In this prayer, Roop Goswami describes who Mahaprabhu really is, and expresses the longing to see him once more. Although Roop Goswami remained in this world for decades after Mahaprabhu's disappearance, he and the rest of the six Goswamis would eventually see him again when he appeared in the form of Shri Radharaman Lal. For this reason, this prayer is sung by Radharamanji's Goswamis each year on his Appearance Day.

The *chhand* or metre<sup>1</sup> of this prayer is called *shikharini*. [Click here](#) for an example of how to chant this metre in one of its most common traditional melodies.

<sup>1</sup>Metre means the rhythmic structure of a poem. In Sanskrit, there are many metres with specific rules regarding the number of syllables each line can have, which syllables are long or short, and so forth.



## Pratham Chaitanyashtakam (First Chaitanyashtakam) by Shri Roop Goswami



सदोपास्यः श्रीमान् धृतमनुजकायैः प्रणयितां  
वहद्विर्गीर्बाणैर्गिरिशपरमेष्ठिप्रभृतिभिः ।  
स्वभक्तेभ्यः शुद्धां निजभजनमुद्रामुपदिशन्  
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥

*sadopāsyah śrīmān dhṛta-manuja-kāyaiḥ praṇayitām  
vahadbhir gīrbāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ ।  
sva-bhaktebhyah śuddhān nija-bhajana-mudrām upadiśan  
sa caitanyah kiṁ me punarapi dṛśor yāsyati padam ॥*

He is the enchanting divine Beloved, Shri Krishn, who has returned to teach us how to love him. Knowing this, the gods, led by Shiv and Brahma, took human forms to serve him with love forever. Will I ever see Shri Chaitanya Mahaprabhu again? (1)

सुरेशानां दुर्ग गतिरतिशयेनोपनिषदां  
मुनीनां सर्वस्वं प्रणतपटलीनां मधुरिमा ।  
विनिर्यासः प्रेम्णो निखिलपशुपालांबुजदृशाम्  
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥



*sureśānām durgam gatiṛ atīśayenopaniṣadām  
munīnām sarvasvam praṇata-paṭalīnām madhurimā ।  
viniryāsaḥ premṇo nikhila-paśu-pālāmbuja-dṛśām  
sa caitanyaḥ kiṁ me punarapi dṛśor yāsyati padam ॥*

In him, the gods find a fearless shelter, and the *Upanishads* attain their supreme goal. For the sages, he is the treasure of sacred wisdom, and for his servants, he is the sweetest master. For those in *madhurya bhav*, he reveals himself as the embodiment of the *gopis'* love. Will I ever see Shri Chaitanya Mahaprabhu again? (2)

स्वरूपं बिभ्राणो जगदतुलमद्वैतदयितः  
प्रपन्नश्रीवासो जनितपरमानन्दगरिमा ।  
हरिर्दीनोद्धारी गजपतिकृपोत्सेकतरलः  
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥

*svarūpaṁ bibhrāṇo jagad-atulam advaita-dayitaḥ  
prapanna-śrīvāso janita-paramānanda-garimā ।  
harir dīnoddhārī gajapati-kṛpotseka-taralaḥ  
sa caitanyaḥ kiṁ me punarapi dṛśor yāsyati padam ॥*

*According to Shri Baldev Vidyabhushan, this verse has two meanings. The first elaborates on the fact that Mahaprabhu is Krishn himself, while the second describes Mahaprabhu's own lila.*

Meaning 1: He is Shri Krishn himself, to whom none can compare; who manifests in many forms; whose lotus feet are the shelter of Lakshmi; who uplifts the fallen souls; who lost no time in saving Gajendra, and whose birth in Braj brought the greatest bliss. Will I ever see Shri Chaitanya Mahaprabhu again? (3)

Meaning 2: He is the incomparable Lord, the nourisher of Swaroop Damodar, the dearmost of Adwait Acharya and Shrivasa Pandit's object of surrender. The lifter of the fallen played the role of an ideal disciple by honouring his guru's godbrother, Paramanand Puri, and he lost no time in showering *gajapati* Raja Prataprudra with his mercy. Will I ever see Shri Chaitanya Mahaprabhu again? (3)

रसोद्दामा कामार्बुदमधुरधामोज्ज्वलतनु  
र्यतीनामुत्तंसस्तरणिकरविद्योतिवसनः ।



हिरण्यानां लक्ष्मीभरमभिभवन्नाङ्गिकरुचा  
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥

*rasoddāmā kāmārbuda-madhura-dhāmojjoala-tanur  
yatīnām uttamsas taraṅikara-vidyoti-vasanaḥ ।  
hiraṇyānām lakṣmī-bharam abhibhavann āṅgika-rucā  
sa caitanyaḥ kiṁ me punarapi dṛśor yāsyati padam ॥*

He is more bewitching than millions of Kaamdevs, forever lost in the nectar of love within. And yet, in this life he is the crown of all *sannyasis*. In his orange cloth, he looks like pure gold wrapped in sunlight, but all the more beautiful. Will I ever see Shri Chaitanya Mahaprabhu again?  
(4)

हरे कृष्णोत्युच्चैः स्फुरितरसनो नामगणना  
कृतग्रन्थिश्रेणीसुभगकटिसूत्रोज्ज्वलकरः ।  
विशालाक्षो दीर्घार्गलयुगलखेलाञ्चितभुजः  
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥

*hare kṛṣṇety-uccaiḥ sphurita-rasano nāma-gaṇanā-  
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjoala-karaḥ ।  
viśālākṣo dīrghārgala-yugala-khelāñcita-bhujah  
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam ॥*

While he chants the *mahamantra* in bliss, his tongue appears to dance as his gentle hand counts each recitation on a knotted string bound to his waist. His large eyes are so striking, his arms graceful yet strong like the bolts of a palace gate. Will I ever see Shri Chaitanya Mahaprabhu again? (5)

पयोराशेस्तीरे स्फुरदुपवनालीकलनया  
मुहुर्वृन्दारण्यस्मरणजनितप्रेमविवशः ।  
क्वचित्कृष्णावृत्तिप्रचलरसनो भक्तिरसिकः  
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥

*payorāśes tīre sphurad-yupavanālī-kalanayā  
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ ।  
kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikah*

*sa caitanyaḥ kiṁ me punar api dr̥śor yāsyati padam ॥*

Upon the sea beach of Puri with its charming groves, he loses himself completely in thoughts of Vrindavan. All the while, his tongue never ceases to delight in Krishn's Name. Will I ever see Shri Chaitanya Mahaprabhu again? (6)

रथारूढस्यारादधिपदवि नीलाचलपते-  
रदभ्रप्रेमोर्मिस्फुरितनटनोल्लासविवशः ।  
सहर्षं गायद्भिः परिवृततनुर्वैष्णवजनैः  
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥

*rathārūḍhasyārād adhipadavi nīlācala-pater  
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ ।  
sa-harṣaṁ gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ  
sa caitanyaḥ kiṁ me punar api dr̥śor yāsyati padam ॥*

As he dances in pure bliss before Jagannath's chariot, great waves of *prem* flow from him through the crowd, filling their *kirtan* with endless joy. Will I ever see Shri Chaitanya Mahaprabhu again? (7)

भुवं सिञ्चन्नश्रुश्रुतिभिरमितः सान्द्रपुलकैः  
परीताङ्गो नीपस्तबकनवकिञ्जल्कजयिभिः ।  
घनस्वेदस्तोमस्तिमिततनुरुत्कीर्तनसुखी  
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥

*bhuvanṁ siñcann aśru-śrutibhir abhitaḥ sāndra-pulakaiḥ  
parītāṅgo nīpa-stabaka-nava-kiñjalka-jayibhiḥ ।  
ghana-sveda-stoma-stimita-tanur utkīrtana-sukhī  
sa caitanyaḥ kiṁ me punar api dr̥śor yāsyati padam ॥*

He sings and dances with all his heart, golden form drenched with perspiration, thrilling with bliss all over like the most beautiful *kadamb* flower; and wherever he moves, the ground is soaked in tears. Will I ever see Shri Chaitanya Mahaprabhu again? (8)

अधीते गौराङ्गस्मरणपदवी मङ्गलतरं



कृती यो विश्रम्भस्फुरदमलधीरष्टकमिदम् ।  
परानन्दे सद्यस्तदमलपदाम्भोजयुगले  
परिस्फारा तस्य स्फुरतु नितरां प्रेमलहरी ॥

*adhīte gaurāṅga-smaraṇa-padaṁvī maṅgalataraṁ  
kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam ।  
parānande sadyas-tad-amala-padāmbhoja-yugale  
parisphārā tasya sphuratu nitarāṁ prema-laharī ॥*

This prayer is a path of blessings that leads to meditation upon Shri Chaitanya Mahaprabhu. To the wise, pure-hearted and faithful soul who chants it, I bestow the following blessing: very soon, may the great waves of sacred love for his lotus feet submerge you forever. (9)



## Braj Animal Care



### The Parking Lot Puppies

For the last year and a half, Braj Animal Care has been looking after a litter of puppies who live in a parking lot in front of the Shri Madanmohan Temple. When they were born, their mother, Safedi, had trouble producing enough milk, so we purchased special puppy formula to supplement their diet. For several months, a sadhu who lived nearby helped us administer the formula to the puppies several times a day. We also vaccinated them and checked in with them regularly. As a result of all these efforts, four out of five puppies survived.



The parking lot puppies with members of the team



Our team member, Gaurhari says, "Whenever the puppies see me, they come running and jump all over me. They are so happy knowing we are there to take care of them. To this day, we still feed them along with their mother. Safedi is a very fearful dog; she hides in the sewer most of the time, but comes out with tail wagging when she hears our voices. She had more puppies after this particular litter, but unfortunately, they were all killed by negligent drivers."

## The Pros and Cons of Traffic Control

Recently, the local government issued new guidelines regulating traffic in Vrindavan. While this is a welcome move, changes in the rules regarding e-rickshaws have caused some unintended consequences. E-rickshaw drivers are now required to obtain a permit, which

allows them to operate in the boundaries of a specific zone of Vrindavan. However, our Braj Animal Care e-rickshaw moves all over the town feeding dogs, cows and other animals.

So far, the local government has said they are unable to issue us a permit for this, and asked us to approach the District Magistrate personally. While this process is ongoing, we have had to alter our times and routes in order to avoid fines. However, we are committed to ensuring the animals are fed no matter what, and confident things will be sorted out very soon.

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## Maharajji's Latest Updates



On July 3<sup>rd</sup> and 10<sup>th</sup>, 2022, Shri Chandan Maharajji's international tour began with programmes in Wolverhampton and London, UK. For many of Maharajji's disciples there, this was the first opportunity to have his *darshan* and association since the COVID-19 lockdown, making the occasion all the more joyous. During both programmes, Maharajji spoke in depth on guru *tattva*; below are

some highlights from these two discourses.

In the *Shrimad Bhagwatam* (11.17.27), Shri Krishn speaks the following verse to Uddhav, which can be divided into four parts.

आचार्य मां विजानीयान्नावमन्येत कर्हिचित् ।  
न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥



*ācāryam mām vijānīyānnāvamanyeta  
karhicit ।*

*na martya-buddhyāsūyeta sarva-deva-  
mayo guruḥ ॥*

1. *ācāryam mām vijānīyāt*, "Know that guru is me (Shri Krishn)."

While discussing this point, Maharajji emphasised that Krishn does not mean "guru is like me" or "guru is my representative." He clearly says "I am guru." Further, Vishwanath Chakravarti states in his Shri Guru Ashtakam, *sākṣāddharitvena samasta-śāstrair uktas tathā bhāvya eva sadbhiḥ*, "All scriptures and saints agree that guru is Shri Hari himself." Here, Maharajji clarified that this verse primarily refers to the *diksha guru*.<sup>2</sup>

2. *nāvamanyeta karhicit*, "Never disregard his instructions."

We must always follow Gurudev's words and never disobey him. Even after taking initiation, we may feel we are quite knowledgeable and don't require any help on this path. Ignoring our guru's teachings, we practice devotion according to our personal desires and are thus unable to please Shri Krishn. This type of guru-disciple relationship lacks substance and is not long-lasting. In other cases, we may hide the fact that we are disobeying, either due to fear of how Gurudev may react, or from a lack of faith in him; but this only makes the situation worse. An

ancient Brajbhasha poem says जितनो गुरु सो अंतरो तितनों हरि सो होए । वेद पुराण अरु संतजन यह भावे सब कोय ॥ *jitno guru so antaro titano hari so hoye, ved puraana aru sant jan yeh bhaave sab koy*, "The more you hide from Gurudev, the further you will be from Krishn. The Ved, Purans and saints all agree on this." (*Rasik Vaani*)

Surrendering to Gurudev's lotus feet means offering our ego to him. We have to accept that we are on a path we have never travelled before, so we need to follow his directions, learn from him and walk with him. Only by doing this will we attain Shri Krishn.

3. *na martya-buddhyāsūyeta*, "Do not think guru is human."; 4. *sarva-deva-mayo guruḥ*, "All the gods and goddesses reside in him."

We may find it difficult to accept that guru is not a human being, yet this is just the starting point of *bhakti*. Elephants impulsively throw mud on themselves after bathing; similarly, if we entertain the belief that Gurudev is human, Sage Narad says that all our spiritual practice is *kunjara saunchavat* – just like the elephant's bath (*Shrimad Bhagwatam*, 7.15.26). In other words, our every effort is rendered ineffective. Furthermore, the *Kurm Puran* states that one who thinks Gurudev is a mere human will be born as a pig for 100 births. This lack of belief in guru's true nature

<sup>2</sup>The *diksha guru* is our spiritual father who initiates us into a valid *sampradaya*.



is the root of all obstacles in *bhakti*. If we can just fix this one thing, Maharajji says that Krishn himself will take care of everything else.

## The Result of Serving Guru with Faith

In the *Bhakti Sandarbh*, Shri Gopal Bhatt Goswami reveals that by serving Shri Guru, all our *anarths*<sup>3</sup> are destroyed. But in order for this to take place, the *seva* must be of a special nature wherein Gurudev's happiness always takes priority above our own. This becomes possible when we accept who guru really is; but if we think Gurudev is ordinary, then our *seva* will also be ordinary. When Shri Krishn himself has come in the form of Gurudev, what do we hope to gain by touching his feet and begging for blessings, while at the same time ignoring the divine guidance and *seva* he has so graciously bestowed upon us? Quoting another Brajbhasha poem, Maharajji said:

तन मन प्राननि एकता गुरु सों कीजै प्रीति ।  
एक अङ्ग घटती भई तित्ति लहै रस रीति ॥  
गुरुन दई जो वस्तु है जुगल प्रेम को बोल ।  
तीन लोक की को गनें तन मन प्रान अमोल ॥

*tan man praanani ektaa guru so keejai preeti ।  
ek ang ghatati bhai titi lahai ras reeti ॥  
gurun dai jo vastu hai jugal prem ko bol ।  
teen lok ki ko gane tan man praan amol ॥*

"Offer loving *seva* to Gurudev with your body, heart and soul; all three are required, and not one should be missing. What to speak of our own body, heart and soul – even the whole universe in all its glory is nothing compared to the priceless treasure that guru gives; the love of Shri Radha and Krishn." (*Rasik Vaani*)

Maharajji instructed the devotees to internalise this verse's meaning and memorise it. He then went on to say that if you offer your body to guru by using it in *seva*, Shri Krishn will give his divine form to you; if you offer your heart to guru, then Krishn will give his heart to you; and if you give your soul to guru, then you will attain the Beloved of Krishn's soul, Shri Radharani.

<sup>3</sup>*Anarths* are bad qualities within us that create a barrier between ourselves and Krishn.



After a two-week stay in Argentina, Maharajji is currently visiting Canada, and from there he will travel to the United States. We will bring you more news about Maharajji's travels in the next edition. Maharajji's complete summer tour schedule is as follows:

10<sup>th</sup> to 11<sup>th</sup> July – London, UK  
12<sup>th</sup> to 25<sup>th</sup> July – Buenos Aires, Argentina  
26<sup>th</sup> to 1<sup>st</sup> August – Toronto, Canada  
2<sup>nd</sup> to 8<sup>th</sup> August – Gainesville, USA  
9<sup>th</sup> to 11<sup>th</sup> August – New York City, USA

13<sup>th</sup> to 15<sup>th</sup> August – Leeds, UK  
27<sup>th</sup> to 4<sup>th</sup> September – Vrindavan

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.

