



SANDARSHAN

odev108@gmail.com
www.shriradharaman.com

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Vishnu Sahasranama Part 20: Pradhān Purusheshwar – The Lord of All Beings and Nature by Shri Chandan Goswami Maharaj

The 20th Name in the Shri Vishnu Sahasranama Stotram is Pradhān Purusheshwar:

प्रधानं प्रकृतिः पुरुषाः जीवाः तेषां ईश्वरत्वात् प्रधान पुरुषेश्वरः

pradhānam prakṛtiḥ puruṣāḥ jīvāḥ teṣāṃ īśvaratoāt pradhāna puruṣeśvaraḥ

"Pradhān means prakṛti, and purush means jeev. Therefore, the Lord (ishwar) of nature and all living beings is Shri Krishn – Pradhān Purusheshwar."

Shri Baldev Vidhyabhushan says:

प्रधानं प्रकृतिः पुरुषः क्षेत्रज्ञा जीवास्तानीष्टे नियमतीति प्रधानपुरुषेश्वरः

*pradhānaṃ prakṛtiḥ puruṣaḥ kṣetrajñā jīvāstānīṣṭe niyamatīti
pradhānapuruṣeśvaraḥ*

"The one who controls nature (*prakriti*) and all embodied souls (*kshetrageya jeev purush*) is called Pradhaan Purusheshwar."

Pradhaan is generally synonymous with the word *prakriti*. However, in his *Paramaatma Sandarbha*, Shri Gopal Bhatt Goswami explains *pradhaan prakriti* in the following context:

अव्यक्तं कारणं यत्तत् प्रधानमृषिसत्तमैः ।
प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकम् ।

*avyaktaṃ kāraṇaṃ yattat pradhānamṛṣisattamaiḥ ।
procyate prakṛtiḥ sūkṣmā nityaṃ sadasadātmakam ।*

"The rishis use the term '*pradhaan prakriti*' to define nature in its most subtle state, which is eternal but not yet physically manifested, and which encompasses all permanent and impermanent things that will ever exist." (*Vishnu Puran*)

This *pradhaan prakriti* is a state before creation, where Maya exists in the form of a seed. At this point, the three qualities of nature: *sattva*, *rajas*, and *tamas*, have not yet manifested. Then, through his glance, Kaaranodakashaayi¹ Vishnu infuses his power into *pradhaan prakriti*, resulting in a state called *mahat-tattva*, which includes the three qualities of nature, the three types of ego,² Earth and the living entities.

केवलात्मानुभावेन स्वमायां त्रिगुणात्मिकाम् ।
सङ्क्षोभयन् सृजत्यादौ तया सूत्रमरिन्दम ॥

*kevalātmānubhāvena svamāyāṃ triguṇātmikām ।
saṅkṣobhayan sṛjatyādau tayā sūtramarindama ॥*

1. The Supreme Soul who manifests all the universes.

2. *Vaikrt* or *sattvik* ego, *taijas* or *rajasik* ego, and *bhutadi* or *tamasik* ego.

The *Shrimad Bhagwatam*, 11.9.19, further elaborates, "Upon the creation of *mahat-tattva*, the Lord further agitates his *trigunmayi* Maya³ with his power in the form of time. This *mahat-tattva* is like a thread representing the first manifestation of the three material qualities, and it later expands into the rest of creation. The Universe is woven by this thread of *mahat-tattva*, which binds the individual souls in the cycle of birth and death."

Once creation begins from *pradhaan prakriti*, two further stages of Maya, ignorance (*avidya*) and knowledge (*vidya*), perform their work:

विद्याविद्ये मम तनू विद्ध्युद्धव शरीरिणाम् ।
मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥

*vidyāvidye mama tanū viddhyuddhava śarīriṇām ।
mokṣabandhakarī ādye māyayā me vinirmite ॥*

"O Uddhav! Right knowledge (*vidya*) gives the embodied living beings the experience of liberation, and ignorance (*avidya*) gives them the experience of bondage – both are expansions of my eternal power. They have been created by my Maya and have no real existence." (*Shrimad Bhagwatam*, 11.11.3)

There are two types of partial forms of Krishn, *svāṁśa* and *vibhinnāṁśa*. The *jeev*, also known as *purush*, is a part of one of these partial forms.

1. *Svāṁśa* means an incarnation of the Lord, for example Vaman, Varah, and so forth.
2. *Vibhinnāṁśa* refers to the *jeevs* (individual souls), which are not incarnations of Krishn but rather emanations from him. They are like sparks that fly from an open flame. In other words, they are not the fire itself, but they come from the fire and retain some of its qualities in limited form.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ ।

3. Maya which encompasses the three material qualities.

"The living being is an *ansh* (part) of me in this world." (*Bhagwad Gita*, 15.7)

Therefore Baladev Vidyabhushan says, Krishn is the controller of *prakriti* and *purush*, and this is evidenced in the *Bhagwad Gita*, 3.31.14, when the *jeev* recites the following prayer from the womb: वन्दे परं प्रकृतिपुरुषयोः पुमांसम्, *vande param prakṛti-pūruṣayoḥ pumāṁsam*, "I worship the all-knowing supreme *purush*, the controller of nature and all *jeevs*."

In summary:

बन्ध हेतोः प्रधानस्य बध्यमान नृणां च यः
नियामकः सर्वदा सः प्रधान पुरुषेश्वरः

*bandha hetoḥ pradhānasya badhyamāna
nr̥ṇāṁ ca yaḥ niyāmakaḥ sarvadā saḥ
pradhāna puruṣeśvaraḥ*

"*Pradhāna prakriti* is the cause of bondage, and the living entity is bound by it. But Krishn is the controller of both of them; he is God."



Shyamanand Prabhu




Shyamanand Prabhu was born on the full-moon day of the month of Chaitra Purnima, 1535 CE, in the town of Dharendra Bahadurpura, West Bengal. *Prem Vilas* describes Shyamanand Prabhu as an incarnation of Advait Acharya and Mahavishnu. According to *Rasik Mangal*, Shyamanand Prabhu is a *manjari* of Shri Krishn and in *Shyamanand Prakash*, Shyamanand Prabhu is described as Jagannath's body and Mahaprabhu's soul.

His father, Krishn Mandal, belonged to the lineage of the six *Gops*, His mother was Durika Devi and both his parents were devotees of Shri Krishn. Sadly, Durika Devi lost

many children before the birth of her son, Shyamanand. Because of the great misfortune which had befallen his family, Shri Krishn Mandal named the boy Dukhi (sad).

From childhood, devotion for Shri Krishn was clearly visible in Dukhi's heart. He understood the importance of a guru and so at a young age, expressed his desire to take initiation from Hriday Chaitanya Adhikari Thakur of Ambika Kalna, who was a dear disciple of Gauri Das Pandit Thakur. After persuading his father, Dukhi finally left for Ambika Kalna. Dukhi very quickly won his guru's heart through his loving service. On Phalgun Purnima of 1553 CE, his guru initiated him



and gave him the name Dukhi Krishn Das. Hriday Chaitanya Adhikari Thakur engaged him in the service of Mahaprabhu.

Shyamanand Prabhu in Vrindavan

In Vrindavan, Dukhi Krishn Das met with Shrinivas Acharya and Narrottam Das Thakur. All three began studying Vaishnav scriptures under the guidance of Jeev Goswami.

Pleased with Dukhi Krishn Das, Jeev Goswami gave him the service of cleaning the *kunj* (groves). Dukhi Krishn Das began to meditate on the pastimes of Shri Radha-Krishn in his cave, and every day before sunrise, he would joyfully go with a broom and a scraper to clean the groves. In this way, Dukhi Krishn Das spent twelve years engaging in his *sadhan*. Once during his meditation, he was witness to Radha-Krishn's Raas Lila accompanied by the *sakhis*. During the Raas, Manjughosh,¹ slipped from Radharani's left foot and fell on the Raas Mandal.

Due to the influence of Yogmaya, the following morning, Dukhi Krishn Das had forgotten what he observed during his meditation the night before and went on to clean the groves as usual. When he reached there, he noticed auspicious signs of Raas everywhere! He was filled with ecstasy and started to roll on the ground. When he started

cleaning the Raas Mandal, he suddenly saw a glittering object under a pomegranate tree. He noticed a divine golden anklet studded with sapphires, which illuminated the groves with its radiance. Awe-struck, he looked in all directions with inquisitive eyes and suddenly heard a voice from the sky: "Guard this anklet very carefully."

Dukhi Krishn Das thought to himself, *this anklet is certainly supernatural*, and touched it to his forehead. The eight symptoms² of ecstasy started to appear on his body and Dukhi Krishn Das became blissfully absorbed in sweeping the groves. After some time, an old woman named Radha Dasi wearing torn clothes appeared before him. She said, "The previous evening, after fetching water from the river Yamuna, my daughter-in-law had come to this grove to pluck flowers, but after suddenly seeing a lion (Shyamsundar) nearby, she quickly ran away. She was in such a hurry, she didn't notice that her golden anklet had slipped and fallen somewhere in the grove."

Dukhi Krishn Das admitted that he had found the anklet, however, it was hard for him to believe that a divine object could belong to a poor woman like Radha Dasi. He therefore, refused to hand it over to her. Radha Dasi then revealed her true form to Dukhi Krishn Das; she was none other than Lalita Sakhi. She

1. Radharani's sapphire studded golden anklet.

2. Stiffness in the body, excessive perspiration, goosebumps, quivering voice, body shivers, pale complexion, crying uncontrollably and fainting.

explained that the anklet belonged to Radharani.



Dukhi Krishn Das finds the divine anklet

She told Dukhi Krishn Das to ask for a blessing in exchange for the anklet. He shared his desire to have *darshan* of Radharani's lotus feet. Lalita Sakhi gave him Radharani's mantra and then, Vrinda Devi then took him to bathe in Radha Kund. After taking a bath and chanting the mantra, Dukhi Krishn Das attained the form of a *manjari* with a golden complexion.

Following Radharani's direction, Lalita Sakhi touched the golden anklet to the *manjari*'s forehead and by its mere touch, her *tilak* transformed into the shape of Radha's lotus foot. Radharani then mixed sandal, camphor and honey with the saffron smeared on her chest and using her sapphire anklet, she put a dot in the middle of the new *tilak* on Dukhi Krishn Das' forehead. Lalita Sakhi named this unique *tilak*, Shyam Mohan, and because Dukhi Krishn Das had given so much joy to Radharani, she gave him the name Shyamanand. When Vishakha Sakhi saw Dukhi Krishn Das' golden *manjari* form, she named her Kanak Manjari.

Radharani advised Shyamanand to go back to Vrindavan. However, upon hearing this instruction and fearing the separation from Radharani, Shyamanand started to cry uncontrollably. With tears in his eyes, he humbly requested her again and again not to send him back. To relieve him from the pain of separation, Radharani manifested the deity of Shri Shyamsundar³ from her lotus heart. She said, "Dear Shyamanand, as long as you live, you should keep yourself engaged in the loving service of this deity. In this way, you will not suffer in separation from me. Once your time on Earth ends, you will return to eternal Vrindavan and be with me." Shyamanand Prabhu entered *nitya lila* in 1630 CE.

3. Shyamsundar is the only deity in the whole of creation that manifested from the lotus heart of Radharani. Shyamanand Prabhu received him on Vasant Panchami (13th January) in 1578 CE. He installed Shyamsundar in his *bhajan kutir*, located in Seva Kunj, Vrindavan.



Braj Animal Care



Lochan's Story

Location: Shri Krishna Sharanam

Cause/Injury: Burn to the right hand by electrocution

Treatment: Sprayed the wound clean, administered antibiotics, antihistamines and anti inflammatory medication



Lochan

Lochan, the langur, roams Shri Krishna Sharanam colony daily to frighten the monkeys. We had already provided deworming tablets and multivitamin syrup for Lochan but the Baba who takes care of him, recently informed us that Lochan had suffered burns from electrocution. The Braj Animal Care team went to assess him and we administered treatment for his wound. Unfortunately, Lochan scratched his wound so much that it

opened up again and Baba called us back to check on him. We carried out the same treatment and provided him with some extra bottles of antiseptic spray, which Baba can use on Lochan regularly. The team will remain available to Baba and Lochan so that his recovery can be supported.

The way Baba cares for Lochan is inspiring. This langur does not belong to him yet he is concerned about his well-being, like a parent who cares for their child.

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



f @braj.animal.care
brajanimalcare.com
(+91)8923737924
brajanimalcare@gmail.com



Maharajji's Latest Updates



Maharajji performed *maha-abhishek* of Radharaman Lal on his 481st Appearance Day on 5th May 2023. Swarms of devotees, young and old, packed the Radharaman campus, like honey-bees hungry for the taste of nectar. Maharajji also blessed many devotees with initiation into the Radharaman family on this special day.



Maha-abhishek of Shri Radharaman Lal

Q: Maharajji, why is initiation necessary?

A: According to scripture, the living being does not have devotion. The devotional seed is planted by Guru during initiation and they give instructions on how to attain sacred love from devotion.

From the *Chaitanya Charitamrit, Madhya*, 19.151:

ब्रह्माण्ड भ्रमिते कोन भाग्यवान् जीव
गुरुकृष्णप्रसादे पाय भक्तिलताबीज

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

Out of countless millions of wandering living creatures, that move through the Universe according to their actions, one receives the seed of the vine of devotional service from the kindness of both Krishn and the spiritual teacher.

After receiving initiation from Guru, by his grace, we attain Krishn (*Guru-ashtakam*, Verse 8):

यस्य प्रसादाद् भगवत्-प्रसादो
यस्याप्रसादान् न गतिः कुतोऽपि

yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi

For more information about Maharajji's upcoming programs, please contact us via the following channels:

📷 @chandanjiofficial, @radharaman.temple
🌐 shriradharaman.com

☎ (+91)8368783201
✉ odev108@gmail.com

Vaishnav Calendar

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

