



SANDARSHAN

odev108@gmail.com
www.shriradharaman.com

Monthly Newsletter
2023 October
Issue No: 70

Vishnu Sahasranama Part 24: Purushottam – The Supreme Person by Shri Chandan Goswami Maharaj

The 24th Name in the Shri Vishnu Sahasranama Stotram is Purushottam. Shri Baldev Vidyabhushan says,

पुरुषेषु वद्वमुक्तावस्थेषु जीवेषूत्कृष्टत मत्वात्पुरुषोत्तमः । यस्मात्क्षरतमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ इति स्मरणात् ।

*puruṣeṣu vadvamuktāvastheṣu jīveṣūtkṛṣṭata matvātpuruṣottamaḥ ।
yasmātkṣaratamatīto'hamakṣarādapi cottamaḥ । ato'smi loke vede ca prathitaḥ
puruṣottamaḥ ॥ iti smaraṇāt ।*



"The one who is supreme, far above all *jeevs*, both bound and free, is known as Purushottam."

In this creation, there are two types of *jeevs*: *kshar* and *akshar*. The *kshar jeevs* are also known as *baddh jeevs* because they are bound (*baddh*) to this worldly realm, and they take on different temporary identities that will eventually be destroyed; but the *akshar* or *nitya mukt jeev* is indestructible in every way. But beyond both types of *jeev* is the supreme person, the eternal Purushottam.

In his commentary on the *Bhagwad Gita*, 15.18, Shri Baldev Vidyabhushan explains the words of Shri Krishn in this way: "Because I am greater than both *kshar* and *akshar*, I am known as Purushottam in the *Veds* and throughout the world."

In this Kaliyug, sometimes we see human beings who are *baddh jeevs* placed on a pedestal even above God himself, and people worship them as such, but this Name of Shri Krishn gives us the wisdom that Bhagwan is far above all *baddh jeevs* and *nitya mukt jeevs* (*kshar* and *akshar*).

In his commentary on the same verse, Shri Vishwanath Chakravarti defines *kshar* as the *jeev* and *akshar* as Brahm. Here, because Bhagwan is above the *jeevs* and Brahm, he is known as Purushottam. Essentially there is no difference between Brahm, Paramaatma and Bhagwan; however, there is a difference in their devotees and the results of their

respective worship. Those who practice *gyaan yog* worship Brahm, those who practice *raaj yog* worship Paramaatma, and those who practise *bhakti yog* (*devotees*) worship Bhagwan. The result of both *gyaan yog* and *raaj yog* is *moksh*, whereas the fruit of *bhakti* is to attain sacred love and become one of Bhagwan's eternal associates.

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं
निरञ्जनम् ।

*naishkarmyamapyacyutabhāvavarjitam
na śobhate jñānamalam nirañjanam ।*

"Brahmagyaan is not beautiful without *bhakti*." (*Shrimad Bhagwatam*, 1.5.12)

पुरेह भूमन् बहवोऽपि योगिन-स्त्वदर्पितेहा
निजकर्मलब्धया ।

विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरेऽञ्जोऽच्युत
ते गतिं पराम् ॥

*pureha bhūman bahavo'pi yogina-
stvadarpitehā nijakarmalabdhayā ।
vibudhya bhaktyaiva kathopanītayā
prapedire'ñjo'cyuta te gatiṁ parām ॥*

"O Bhuman! In ancient times, there were many yogis in this world, but when they were unable to attain you by the practice of *yog*, they offered all their actions unto your lotus feet, after which they attained your *bhakti* along with true knowledge of your *swaroop*. In this way, they attained you easily." (*Shrimad Bhagwatam*, 10.14.05)

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।
न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥
यत् कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ।
योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥
सर्वं मद्भक्तियोगेन मद्भक्तो लभतेऽञ्जसा ।
स्वर्गापवर्गं मद्धाम कथञ्चिद् यदि वाञ्छति ॥

*tasmanmadbhaktiyuktasya yogino vai madātmana: ।
na jñānaṁ na ca vairāgyaṁ prāya: śreya bhavediha ॥
yat karmabhiryattapasā jñānavairāgyataśca yat ।
yogena dānadharmaṇa śreyobhiritarairapi ॥
sarvaṁ madbhaktiyogena madbhakto labhate'ñjasā ।
svargāpavargaṁ maddhāma kathañcid yadi vāñchati ॥*

"For my devotees, those who practice *bhakti yog*, neither *gyaan* nor *vairagya* are required practices. In fact, all the results of *karm*, *tapasya*, *gyaan*, *vairagya* and *daan* are easily attained by my devotees through the practice of *bhakti* alone. In other words, through my worship on the path of *bhakti*, *swarg*, *moksh* and *prem* can all be attained. But *prem* and its associated attainments cannot be achieved by the *sadhna*s of Brahm and Paramaatma (*gyaan yog* and *raaj yog*)." (*Shrimad Bhagwatam*, 11.20.31-33)

Therefore, though Brahm, Paramaatma and Bhagwan are non-different, still Shri Krishn is known as supreme.

वंशी विभूषित करा नवनीरदाभात्
पीताम्बरादरुण बिम्बफलाधरोष्ठात् ।
पूर्णेन्दु सुन्दर मुखादरविन्द नेत्रात्
कृष्णात्परमं किमपि तत्त्वमहं न जानि ॥

*vaṁśī vibhūṣita karā navanīra dābhāt
pītāmbarā daruṇa biṁba phalā dharoṣṭhāt ।
pūrṇendu sundara mukhādaravinda netrāt
krṣṇāt param kimapi tatva ahaṁ na jāni ॥*

"I know no *tattva* greater than Shri Krishn, who holds the flute in his lotus hands, whose lovely

form is dark like a raincloud, whose sweet face is like the full moon, whose eyes are like the most beautiful lotuses, who wears a yellow

dress, and whose lips are crimson like the rising sun." (*Harivamsa*, 44.59, [14:12-15])



Raghunath Das Goswami



Shri Raghunath Das Goswami was the perfect example of *vairagya*.¹ Although he was born into a wealthy family with influence, Raghunath showed no interest in living a life of luxury even though he was the only heir to the family fortune and estate.

From a young age, it was clear from his calm, solitary nature that he had no interest in all the attractions available to a young boy. With this observation, his teacher, Balram Acharya, introduced young Raghunath to Thakur Haridas – a sincere devotee of Shriman Mahaprabhu. Raghunath would pay obeisance, circumambulate his *kutir*² and join in with the ecstatic *kirtan*. His association with Thakur Haridas was only the beginning of his curiosity about who Mahaprabhu was and how he could serve him.

When Raghunath came to know that Mahaprabhu was in Shantipur, he joined the crowd of people going for *darshan* from his hometown, Saptagram. As he arrived at Adwait Acharya's home, he fell at the feet of

Mahaprabhu who affectionately placed his foot upon Raghunath's head and embraced him whilst bathing him with tears.

Due to the close association between Raghunath's father, his uncle and Adwait Acharya, it was arranged for Raghunath to spend quality time with Mahaprabhu and receive his *mahaprasad* daily. This made it difficult for Raghunath to return to Saptagram. He felt a deep desire to stay with Mahaprabhu and follow him to Nilachal. He was unable to function or think about existing without the association of Mahaprabhu. When he approached his father and uncle with the request to let him leave, they refused. Raghunath tried to sneak out multiple times, but his family tightened security around the estate and appointed several guards to keep a watchful eye to ensure he would not leave Saptagram under any circumstances. With this in place, his family even married him off with the hope he would stay but the bond of marriage proved futile.

1. Detachment or renunciation from the material world.

Raghunath Meets Mahaprabhu Again

Raghunath learned that Mahaprabhu had decided to stay in Shantipur again on his way to Vrindavan. Raghunath's restlessness worried his father and uncle, so they reluctantly sent him to meet Mahaprabhu with several bodyguards and servants. Raghunath had not seen Mahaprabhu for nearly five years. His pain was indescribable, but Mahaprabhu knew his heart. Although outwardly, in front of others, he expressed to Raghunath his desire for Raghunath to go home and continue to engage in worldly activities, he had already arranged for Raghunath to be with him again by whispering in his ear, "*You need not worry. Who can hold a person who as the mercy of Shri Krishn?*"

Reassured, Raghunath returned home to his family with a completely different attitude. He was joyful, participated in affairs, talked pleasingly, and even tried to humour his wife. With this change, his father and uncle arranged for his initiation from the family guru, Yadunandan Acharya, a disciple of Adwait Acharya.

Meeting Nityanand Prabhu and Danda-mahotsav

When Raghunath came to know Nityanand

Prabhu, a close associate of Mahaprabhu, was coming to Panihati, a part of Saptagram, he knew this was Mahaprabhu paving the way for him and delivering him from the bondage of *maya*.³ Nityanand affectionately lifted Raghunath up and held him close after he paid his obeisance. Lovingly, he called Raghunath a thief to remind him that Mahaprabhu belonged to him, and attempting to attain him independently, without permission, made Raghunath a thief. This *lila* serves as a reminder that we can reach Shri Krishn only by the mercy of *Guru-tattva*.⁴ In this instance, Nityanand was *Guru-tattva* personified.

As a "punishment" for trying to approach Mahaprabhu without the mercy of Nityanand, Nityanand instructed Raghunath to feed all the devotees *dahi-cida*.⁵ The opportunity for such *seva* only enlivened Raghunath. He happily made all the arrangements.

At the end of the festivities, with tears streaming down his face, he paid his obeisance to Nityanand and begged for forgiveness, "I am the lowliest of the lowly and the most undeserving. Kindly place your foot on my head so I may attain the lotus feet of Mahaprabhu." With great love and affection, Nityanand blessed him and filled Raghunath with new courage, hope, and determination.

2. Cottage.

3. Material world of sense gratification.

4. Guidance and mercy of a spiritual teacher.

5. Flat rice mixed with sugar and curd.

Renunciation

Upon his return home, Raghunath's feeling of separation from Mahaprabhu was unbearable. Refusing to stay home, he lived in the temple outside, passing the days and nights, weeping, "Ha Gaur! Ha Gaur!"

Even the guards and servants wept seeing him in such a helpless state.

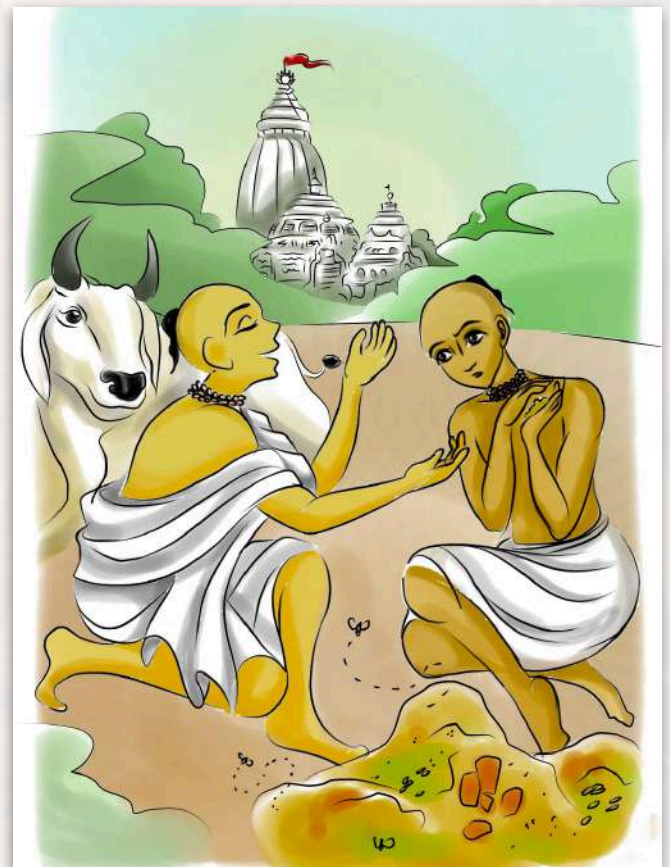
One night, Yadunandan Acharya came to Raghunath with a plea of help. The priest of the local temple had left. Only Raghunath could bring him back. Raghunath happily agreed to speak to the priest and used this as an opportunity to flee from his home. Usually, it took 18 days to reach Nilachal, but Raghunath arrived in 12. He only took a small amount of food, enough to last him three days. When he finally reached his destination, he was exhausted.

Mahaprabhu's Love

Seeing Raghunath in this state, Mahaprabhu entrusted his close associate, Swaroop Damodar, and an attendant to look after him.

However, Raghunath only took food for five days, after which he would stand at the gates of the Jagannath Temple, Puri, in line with the beggars, taking whatever they gave him. However, this did not last long. He realised that within this, there was an expectation. He

remembered Mahaprabhu clearly advising that the *sadhak*⁶ should not depend on anyone. Asking for this type of *bhikhsa*⁷ would fill him with expectations or thoughts on whether he would receive something. With these concerns, the mind is distracted from *bhajan*. Raghunath did not want this obstacle. He started eating stale *mahaprasad* left by the cows. The smell was so bad that even the cows did not consume it. Raghunath would wash it several times, removing any rot, and ate the inner portion with a small amount of salt. Mahaprabhu was so pleased to hear this and he himself desired to share a morsel of this *prasad* with Raghunath.



Raghunath refuses to share his *prasad* with Mahaprabhu

6. Someone who follows a certain *sadhna*, a spiritual practice or way of life.

7. The act of asking for alms.

Mahaprabhu was so satisfied with Raghunath and his journey of detachment that he wanted to present him with something as a token of his love. He gave Raghunath his *Govardhan-shila* and *gunja mala*, originally given to him by Sankaranand Saraswati from Vrindavan.

Restoration of Radha Kund

Raghunath spent 16 years in Nilachal with Mahaprabhu. He served Mahaprabhu and Swaroop Damodar until they left this world. Raghunath could not bear to live in their absence and ran to Vrindavan to seek shelter of Shri Roop and Sanatan. In great despair, he wanted to end his life. Shri Roop and Sanatan gave him guidance and love, persuading him to share the *lilas* of Mahaprabhu in the state of *mahabhav*⁸ during his final days. Raghunath's exemplary *vairagya* and passion earned him the title of Goswami. Shri Krishndas Kaviraj would spend time serving and associating with Raghunath.

Roop saw this as a blessing and sent Krishndas with Raghunath when Raghunath requested to move to Radha Kund. Knowing Raghunath would fall into *lila smaran*⁹ and have no outward consciousness, he entrusted Krishndas to look after him.

Raghunath had no desire for any attachment, including basic shelter. When Sanatan

learned that Shri Krishn would continuously come to protect Raghunath from the jungle animals near Radha Kund, he built him a simple refuge and lovingly scolded Raghunath – he should not have troubled Krishn for protection.

Raghunath had heard of the *lilas* of Radha Kund and Shyam Kund from Mahaprabhu. He wanted to find the exact location of the *kunds*, which had become rice fields with time. Raghunath prayed to the trees in the area and asked them to reveal the location of the two *kunds*. He desired to dig and renovate the *kunds*, but this was not easy as he didn't have money. This anxiety became an obstacle in his *bhajan*, and he reluctantly let the desire subside. However, when Shri Krishn knows about the desires of such great devotees, arrangements are always made. In this way, a wealthy person, Badrinarayan of Badrinath, instructed by Lord, presented the money to Raghunath with the intention of seeing the *kunds* restored.

Daily Schedule and Sadhna

Krishndas Kaviraj writes of Raghunath's daily schedule in the *Chaitanya Charitamrit*. He would do one *lakh jap* and one thousand *dandvats*¹⁰ to the Lord every day. He spent approximately one *prahar*¹¹ narrating the divine *lilas* of the Lord to devotees.

8. Great emotional feeling in the love of Radha Krishn.

9. Meditation on the pastimes of Radha Krishn.

10. Prostrate obeisance.

11. One *prahar* is equivalent to three hours.

Raghunath would bathe in Radha Kund three times a day and spend the rest of his time engaged in *smaran* leaving approximately one and a half hours for sleeping and eating. Sometimes he would not sleep at all, and he would only take a small amount of whey.

His Final Days

Raghunath spent his final days living in Radha Kund, practising rigorous *sadhna*. He could not bear the separation from Sanatan and Roop when they left their bodies. Knowing that all those very dear to him,

Mahaprabhu, Swaroop Damodar, Roop and Sanatan, were no longer with him, he would wail and weep, rolling on the ground crying incessantly. However, even in such a condition, Raghunath stayed alive for many more years as an example of the ideal *sadhak*.

In Braj Lila, Raghunath Das Goswami is Ras Manjari. His *samadhi* is next to Radha Kund. He produced many works, including *Stavavali*, *Dana-keli-cintamani*, *Manah Shiksha*, *Radhakundashtakam* and *Mukta-caritram*.



Braj Animal Care



Braj Animal Care has recently been involved in treating two dogs, each with serious and complex ailments.

Paralysed Puppy

Location: Dhorera Village

Cause/Injury: Unable to walk properly due to a problem with the spine

Treatment: Antibiotics, antihistamines, and anti-inflammatory medicines

This puppy appears to have suffered an injury to its spine and, as a result, is not able to walk properly. We are not sure how the injury happened, but we did our best to ensure that the animal doesn't suffer from any further pain or illnesses.



Rescuing the paralysed puppy

Blind Dog

Location: Chamunda Mandir

Cause/Injury: Injured legs from frequent falls due to blindness

Treatment: Antibiotics, antihistamines, anti-inflammatory medicines, anti-parasite medicine, and vitamin B complex

We received a call from a local resident about a blind dog that frequently falls from steps and rooftops. This resulted in a series of injuries to her body and she has stopped eating properly. We have prescribed some medicines for her to ease the pain, calm infections and hopefully improve her appetite. We also provided the caller with some eye drops to administer on a continual basis.



The blind dog

Forever Home

We have been extremely fortunate in this instance as a sanctuary in Mathura agreed to

accept both dogs. There, they will be provided with shelter, food and treatment for the remainder of their lives. We're sure they'll receive lots of love too.

Animals with ailments and injuries need a place to live where they are protected from the elements, other animals and vehicles. We were lucky this time, but the local sanctuaries do not always have the capacity to take on the animals we treat. It is our mission to create our own Braj Animal Care sanctuary here in Vrindavan where these stray Brajwasis, especially those with permanent disabilities, can live permanently. If you would like to contribute to this cause, please scan the QR code below:



For more information about Braj Animal Care's programmes and services, please keep in touch with us via the following channels:

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



Maharajji's Latest Updates



Premotsav 2023

7th-24th December 2023

By the grace of Shriman Mahaprabhu and the blessings of Shri Gopal Bhatt Goswami, we personally invite you and your family to come join us in serving Shriji during his Festival of Love! We will share more details soon.

Buenos Aires Katha



Maharajji continues to travel across various countries in South America, giving devotees the opportunity to receive teachings from Gaudiya scriptures as well as enjoy blissful moments of Vaishnav association. In Buenos Aires, Argentina, he gave two lectures on the first verse of *Updeshamrit*, written by Roop Goswami. Here is a summary of the first lecture:

There is so much content on social media nowadays. Everyone has something to say, and everyone wants to share their knowledge. A devotee should refrain from engaging in such activities in order to protect their peace of mind and instead use their time to chant and study the scriptures.

500 years ago, in his *Updeshamrit*, verse 1, first line, Roop Goswami selflessly wrote the following instruction for the benefit of future spiritual aspirants:

वाचो वेगं मनसः क्रोधवेगं

vāco vegam manasaḥ krodha-vegam

The phrase, वाचो वेगं, *vāco vegam*, instructs us to control our tongue by refraining from speaking negatively about others, spreading rumours, talking senselessly, and lying. This practice helps to attain मनःप्रसादः, *manah-prasādaḥ*, "peace of mind." (*Bhagwad Gita*, 17.16). In this manner, we can control our mind मनसः, *manasaḥ*.

The next step is to control our desires. We must develop the self-awareness to assess the expectations we have of others. Why do I get upset with them? What do we want from them? Through this introspection, we can release the desire for others to act according to our own preferences.

Once our desires are under control, we can begin to control our anger, क्रोधवेगं, *krodha-vegam*. Controlling the tongue (speech), our desires and our anger is essential in defeating our ego and allows us to chant the Holy Name in a fruitful way.

If we do not control them, we are at risk of committing offences against Vaishnavs and all our spiritual practices will be in vain.

Spiritual Questions and Answers with Maharajji

Q: How can one increase *bhakti*, Maharajji?

A: One should chant Harinaam. One must keep the company of sadhus, as they possess the wealth of *bhakti* and *prem*, which ordinary people do not have. One must try to get the drops of this wealth, this sacred love, and nectar from them. After doing Harinaam and keeping the company of these sadhus, the progress in *bhakti* will be measurable.

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

f @chandanjiofficial

@radharaman.temple

⊗ shriradharaman.com

☎ (+91)8368783201

✉ odev108@gmail.com

The Magnificence of Kartik

We wrote a special article on this auspicious month which falls on the 28th of October and ends on 27th November, 2023.

To understand its importance and to read about practices during Kartik, please click [here](#).

Vaishnav Calendar

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

