



SANDARSHAN

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Vishnu Sahasranama Part 26: Sharva – The Destroyer by Shri Chandan Goswami Maharaj

The 26th Name in the Shri Vishnu Sahasranama Stotram is Sharva, which means "The Destroyer."

In interpreting this Holy Name, many commentators have said: "the one who destroys creation during the *pralay* is known as Sharva." In contrast, Shri Baldev Vidyabhushan says:

शृणोति हिनस्त्यशुभानि स्मृतः सन्निति शर्व
पूर्ववद्धन् ।

*śṛṇoti hinastyaśubhāni smṛtaḥ sanniti
śarvaṃ pūrvavaddhan ।*

"The one who destroys all inauspiciousness is known as Sharva."

Shri Krishn is supremely merciful. One day he, his father, Nand Baba, and some



cowherd boys went to bathe in the Saraswati River in Ambikavan. On the way they took rest, at which time a hungry serpent came and attempted to swallow Nand Baba. Fearful, he cried out to his son, "O Krishn! When I have surrendered to you, please save me!" Immediately, all the cowherd boys stood up and started hitting the serpent, and tried to get it to let Nand Baba go.

But the serpent was relentless. Then Shri Krishn touched the serpent with his lotus foot, releasing it from its current life. The serpent's soul prayed to Krishn with folded hands:

शापो मेऽनुग्रहायैव कृतस्तैः करुणात्मभिः ।
यदहं लोकगुरुणा पदा स्पृष्टो हताशुभः ॥

*śāpo me'nugrahāyaiva kṛtastai: karuṇātmabhi: ।
yadahaṁ lokaguruṇā padā sprṣṭo hatāśubha: ॥*

"The kind *rishis* bestowed such a merciful curse upon me: it resulted in me becoming a snake who received the touch of *jagadguru* Shri Krishn's lotus feet. Just by his touch, all my ill-fate was destroyed." (*Shrimad Bhagwatam*, 10.34.14)

What to speak of touching his lotus feet? Even the mere thought of them removes all the inauspiciousness for the *jeev* bound in *sansaar*.

अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि च शं तनोति ।
सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥

*avismṛti: kṛṣṇapadāravindayo: kṣiṇotyabhadraṇi ca śaṁ tanoti ।
sattvasya śuddhiṁ paramātmabhaktiṁ jñānaṁ ca vijñānavirāgayuktam ॥*

"Remembrance of Shri Krishn's lotus feet removes all inauspiciousness and grants the supreme good. It cleanses the heart, gives devotion, wisdom and renunciation, and bestows divine experience." (*Shrimad Bhagwatam*, 12.12.55)



Shri Narahari Sarkar



Shri Narahari Sarkar was a dear and intimate associate of Shriman Mahaprabhu. He is considered the 40th branch of Shriman Mahaprabhu's tree of devotion.

Narahari was born in approximately 1480 CE in Shri Khand, Bardhaman district of Bengal. His family were well known physicians of the area, and his older brother Mukund was the physician to the Pathan King of that time.

From an early age, Narahari had impeccable poetry skills. He would write verses and praises of Shri Radha Krishn and glorify their pastimes. After his father died, Mukund arranged for his education in Navadwip. During this time, he gained the association of Shri Gadadhar Pandit Goswami and took advantage of learning the gems of devotional service from him.

Mukund had a son named Raghunandan. Narahari, Mukund and Raghunandan had deep desire to become closer to Mahaprabhu. All three travelled to Shri Adwait Acharya's house in Nilachal to seek guidance. When they found out that Mahaprabhu had returned to Puri after his travels, they joined the other *Khandwas* to take *darshan* of the Lord.

Braj Lila

पुरा मधुमती प्राणसखी वृंदावने स्थिता ।
अधुना नरहर्याख्यः सरकारः प्रभोः प्रियः ॥

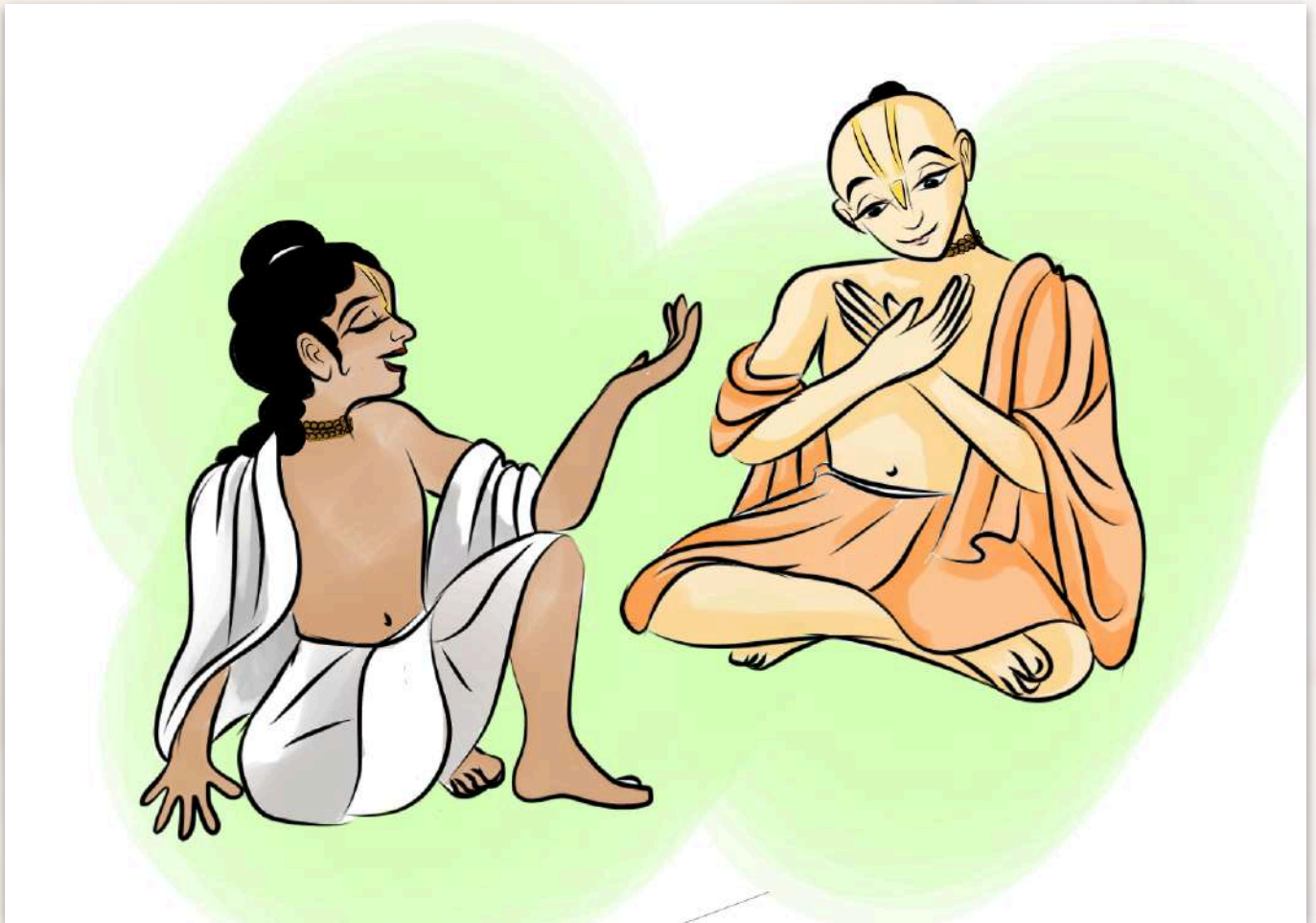
*purā madhumatī prāṇasakhī
vr̥ndāvanē sthitā ।
adhunā naraharyākhyā: sarakāra:
prabhō: priya: ॥*

"The Braj *gopi*, Madhumati, a dear friend of Radha, appeared as Nahahari Sarkar in Gaur Lila, a cherished associate of the Lord." (*Gaur-Ganodesh-Dipika*, 177)

In Braj Lila, Madhumati is responsible for providing sweet honey to please Shri Radha Krishn and the *sakhis*. In Gaur Lila, Madhumati was considered one of the closest associates of Shri Chaitanya Mahaprabhu, Narahari. One day, Nityanand Prabhu demanded Narahari reveal where he stored the honey for the service of Shri Radha Krishn. He went to a nearby pond, filled his pot, and immediately it turned into fragrant honey. He shared it with Nityanand Prabhu and the associates, who drank the nectar and instantly fell into deep ecstasy in remembrance of the Lord. The pond, named Madhu Pushkarini, can still be found in Shri Khand today.

Mahaprabhu's Mercy

Mahaprabhu would prefer not to listen to poetry, *kirtan*, or praises of himself. He would block his ears and call out the Names of Shri Krishn. However, Narahari's mood was unique, and his sweet descriptions of Mahaprabhu captured even Mahaprabhu himself. Narahari was allowed to sing Mahaprabhu's praises without any objections.



Mahaprabhu listens to Narahari sing his glories

One of his famous poems, *Mana Re Kaha Na Gaur Katha*, is a fine example of how he would delicately weave words together to praise his Lord:

मन रे! कह ना गौर कथा
गौरैर नाम, अमियार धाम, पिरीति मूरति दाता

mana re! kaha nā gaura kathā
gaurera nāma, amiyāra dhāma, pirīti mūrati dātā

“O mind, speak only of Gaur! His Name is the home of all nectar, and those who chant it attain him as the embodiment of sacred love.”

शयने गौर, स्वपने गौर, गौर नयनेर तारा
जीवने गौर, मरनुए गौर, गौर गलार हारा

*śayane gaura, svapane gaura, gaura nayanera tārā
jīvane gaura, maraṇe gaura, gaura galāra hārā*

“My beloved Gaur fills my eyes, my thoughts and my every dream. He is my destiny in life and in death; he’s the gold necklace on my heart.”

हियार माझारे, गौरांग राखिया, विरले बसिया रब
मनेर साधेते, से रूपचादेरे, नयने नयने थोब

*hiyāra mājhare, gaurāṅga rākhiyā, virale basiyā raba
manera sādhetē, se rūpa-cādere, nayane nayane thoba*

“He is my moon, and whenever I can steal some time alone, I sit spellbound in meditation and feast upon his beauty in my heart.”

गौर विहने, न वञ्छि परानुए, गौर कऽरेछि सार
गौर बलिय, जौक जीवने, किछु ना चाहिब आर

*gaura vihane, na vañchi parāṇe, gaura ka’rechi sāra
gaura baliya, jauka jīvane, kichu nā cāhiba āra*

“I could never live without him, for I have made him my all. My only wish is that his Name be upon my lips at the time of my death. I have no other desires.”

गौर गमन, गौर गतूहन, गौर मुखेर हासि
गौरपिरीति, गौर मूरति, हीयाय रहल पशि

*gaura gamana, gaura gaṭhana, gaura mukhera hāsi
gaura-pirīti, gaura mūrati, hīyāya rahala paśi*

“My heart overflows with his sweet gestures, his handsome features, his form, his love, and his most precious smile.”

गौर धरम, गौर करम, गौर वेदेर सार
गौर चरनूँ, परानूँ सम्पिनु, गौर करिबेन पार

*gaura dharama, gaura karama, gaura vedera sara
gaura carane, parana sampinu, gaura karibena para*

"I know no *dharm* or *karm* but Gaur, and the essence of the Vedic teachings is to love him. My life's breath is surrendered unto his lotus feet, and I know, without any doubts, that he will carry me across the ocean of this world."

गौर शबद, गौर सम्पद, जाहार हियाय जागे
नरहरि दास, ताहार चरनूँ, सतत शरन मागे

*gaura sabada, gaura sampada, jahara hiyaaya jage
narahari dasa, tahaha carane, satata sarana mage*

"The poet Narahari Sarkar says, 'I constantly crave and pray for eternal shelter at the lotus feet of those who truly love him.'"

Narahari's Legacy

Of Narahari's many disciples, Shri Lochan Das Thakur was one of his dearest. Lochan Das authored the *Shri Chaitanya Mangal*, depicting the pastimes of Chaitanya Mahaprabhu.

When Narahari left his body, Shrinivas Acharya arranged his funeral. Virchandra Goswami, the son of Nityanand Prabhu, celebrated with *sankirtan* and a feast in Shri Khand.

Today, the *bhajan kutir* of Shri Narahari Sarkar is in Shri Khand, Bardhaman district, Bengal. A lineage of Goswami families serve in the temple of Shri Shri Gaur Madan Gopal Temple. His *samadhi* can be found in Radha Kund, although it is not always accessible.



Braj Animal Care



Location: Tathiya Sthan

Cause/Injury: Broken bone and swelling

Treatment: Antibiotics, antihistamines, anti-inflammatory medicine and vitamin D

This dog was beaten with a stick for sitting at the gate of someone's property. The Braj Animal Care team were called to the scene by another local. After a brief assessment, it was clear that the dog had a broken leg so our medic applied a plaster to help it heal.

Unfortunately, the dog managed to remove the plaster, leaving the leg vulnerable to further damage. The team returned once more to apply another cast in the hope that this one would stay.

Cases of animal cruelty continue in Vrindavan and whilst we cannot stop every individual from harming Vrindavan's animal residents, we will continue to care for them without hesitation.



Braj Animal Care with the injured dog

It is our mission to create our own Braj Animal Care sanctuary here in Vrindavan where these stray Brajwasis, especially those with lifelong disabilities, can live permanently. If you would like to contribute to this cause, please scan the QR code given here:

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


📷 @braj.animal.care
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Maharajji's Latest Updates






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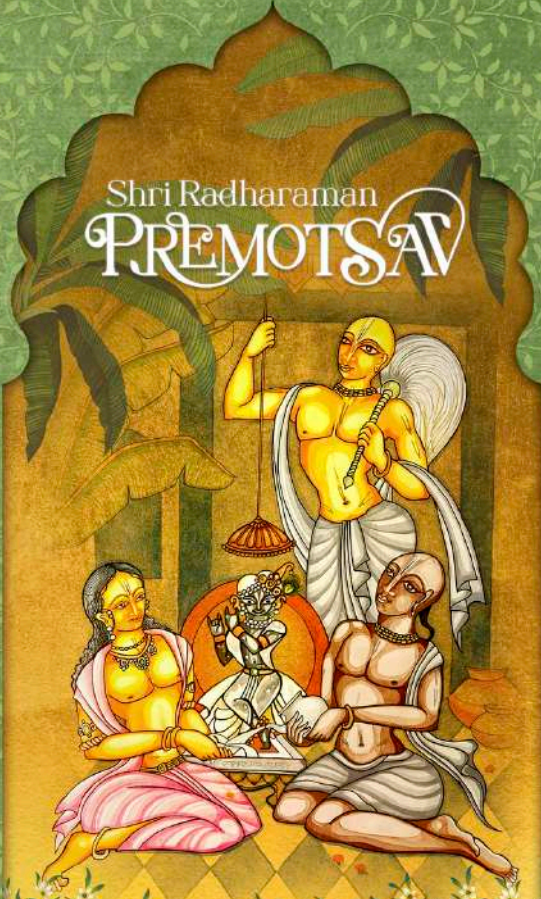


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Shri Radharaman
PREMOTSAV



Shri Radharaman Premotsav: The Festival of Love!

If you wish to offer any seva to Shri Radharaman Lal directly during Premotsav: *bhog, raag, shringaar, nikunj* or *sampoorn* seva, please click [here](#).

Updeshamrit – The Nectarean Instructions

In Buenos Aires, Argentina, he gave a series of lectures on the *Updeshamrit* by Roop Goswami. The commentary on the first verse was given in the previous two editions of *Sandarshan*. In verse two, Roop Goswami mentions six things that hinder your spiritual life:

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जनसङ्गश्च लौल्यं च षड्भिर्भक्तिर्विनश्यति ॥

*atyāhārah prayāśaś ca
prajalpo niyamāgrahaḥ ।
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati ॥*

1. *atyāhārah*, eating too much
2. *prayāśaś*, trying to obtain many worldly objects in life
3. *prajalpo*, gossiping all the time
4. *niyamāgrahaḥ*, accepting rules, which are not for your spiritual life or goal, but are for the attainment of different things
5. *jana-saṅgaś*, associating with people who are not devotional

6. *laulyam*, wasting your time learning about different religions and spiritual practices, whilst on the path of *bhakti*

Doing anything in excess in our material life is not advocated by the scriptures, just as taking too much medicine becomes poison in our body:

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

*nātyaśnatas tu yogo'sti
na caikāntam anaśnataḥ ।
na cātisvapnaśīlasya
jāgrato naiva cārjuna ॥*

"One cannot become a yogi if they eat too much or too little, sleep too much or too little - O Arjun." (*Bhagwat Gita*, 6.16)

From his *Kumarasambhav* (5,33), the Poet Kalidas says: शरीरमाद्यं खलु धर्म साधनम्, *śarīramādyam khalu dharma sādhanam*, "The human body is the most effective tool for performing good deeds." The body is the only means to fulfil all our duties. Therefore, it is crucial to maintain good health as we can accomplish all tasks and responsibilities through the body. Protecting and keeping the body healthy is the first happiness and the primary duty of every person; it is the fundamental principle for maintaining good health.

2. *prayāsaś*

It's common for people to become so focused on acquiring material possessions that they lose sight of their spiritual goals. Many fall into the trap of prioritising their material desires then committing to their spiritual practices later in life. However, this approach fails to establish a balance between the material and spiritual aspects of life from the outset. Roop Goswami warns that this distraction from spiritual goals can be harmful. Ultimately, material possessions hold no value in the spiritual world when death comes. At that point, the only wealth that matters is the accumulation of the Holy Name.

No one is suggesting that we should stop working altogether. Our gurus, the *gopis*, never stopped working towards their spiritual goal. They surrendered their lives to Krishn and worked for him in everything they did. They were breathing, bathing, dressing, doing household chores, or sleeping for Krishn. If you wish to be Krishn's servant, make it your spiritual goal. The identity your guru gives you is what makes you a devotee of Krishn.

3. *prajalpo*

परस्वभावकर्माणि यः प्रशंसति निन्दति ।
स आशु भ्रश्यते स्वार्थादसत्यभिनिवेशतः ॥

*para-svabhāva-karmāṇi
yaḥ praśamsati nindati ।*

*sa āśu bhraśyate svārthād
asaty abhiniveśataḥ* II

"One who indulges in praising or criticising the qualities of others falls in their spiritual standards." (*Shrimad Bhagwatam*, 11.28.2)

The day you start to criticise or speak very highly about people, you will deviate from your spiritual practice. Giving importance to people by praising them may inflate their egos. Everything you do for your child, you do it without any condition because there is a connection with your heart. You would never ask your child to glorify you for serving them. However, when there is no emotional connection, people expect something in return for their actions.

Mahaprabhu's direct order is to become humble enough to give respect to all living beings. Then chant the Holy Name: अमानिना मानदेन कीर्तनीयः सदा हरिः, *amāninā māna-dena kīrtanīyaḥ sadā hariḥ*. But we want to chant the Holy Name while only giving ourselves respect. We are forgetting this essential practice.

4. *niyamāgrahaḥ*

We change the rules, and these rules affect our spiritual life and our spiritual goals. We want sacred love, but we also want peace. We start to make and follow rules that can harm our devotional advancement. We hear about practices that can give us mental peace, so we

do them. We can fall into the trap of following practices to attain material wealth from God even though we focus our minds on obtaining sacred love. We chant specific mantras to achieve this. Our spiritual goal of sacred love and Krishn gets put aside in pursuit of non-devotional gains.

5. *jana-saṅgaś*

Devotees associate with others in the same mode as them, the mode of goodness (*sattva*), passion (*rajas*) or ignorance (*tamas*), and they engage in activities that increase that quality. However, to advance, it's necessary to associate with those who possess a higher mode than ourselves.

These devotees will never get the right kind of advancement by keeping the company of devotees who possess the same mode instead of associating with *bhakts* of a higher mode than themselves. We should keep the company of those devotees who are serious about their path and whom we can learn from.

6. *laulyam*

If you are striving towards your spiritual goal but lack a firm commitment and you surround yourself with people who tempt you to explore other paths or practices, such as a new yoga teacher or a different holistic practice, you will become confused.

If you believe these alternative paths can heal, not Hari Naam, your guru-given path, it is

considered an offence, and you may obstruct your *bhakti* or devotion to the Lord.

If you are not faithful to your chanting, your path, and your own goal, you will never find true happiness. You should remain committed to your spiritual journey and avoid being swayed by external influences. Once you are firm on your teachings, there is no harm in trying other forms of therapy for your well-being.

In summary Roop Goswami advises to:

1. Eat *prasad* in moderation
2. Obtain the wealth in the form of service to Radha-Krishn
3. Engage in devotional topics such as Hari Katha
4. Follow only those rules that can lead to sacred love
5. Associate with devotees who are elevated on this path
6. Learn your path and be firm on the teachings that lead to your spiritual goal

Spiritual Questions and Answers with Maharajji

Q: How can I physically serve Shri Radharaman Ji with my hands?

A: Write Shri Radharamanji on a *bhoj* paper or gold paper. Then you can prepare food and serve it to him in the form of his Name. In our

temple tradition, we do not offer cooked food from outside to Shri Radharaman Lal. He only consumes food prepared inside the temple.

For more information about Maharajji's upcoming programmes, 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.

