



# SANDARSHAN

Monthly Newsletter

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## Vishnu Sahasranama Part 30: Nidhir Avyay - Inexhaustible Wealth by Shri Chandan Goswami Maharaj

The 30<sup>th</sup> Name in the Shri Vishnu Sahasranama Stotram is Nidhir Avyay, which means, "Inexhaustible wealth."

The simple explanation of this divine Name is as follows: Nidhi means wealth, and the addition of "Avyay" means that this wealth is never depleted. The two words combine to form the name "Nidhir Avyay."



Shri Baldev Vidyabhushan says:

अनर्घ्यरत्नविच्चित्तेनिधीयते इति निधिः सर्वैर्नित्यमुप् जीवमानत्वेऽपि कलयाप्यनून्त्वादव्यय इति निधि  
विशेषणम्।

*anarghyaratnaviccittēnidhīyate iti nidhiḥ sarvāinītyamup jīvamānatve'pi  
kalayāpyarnūnatvādavyaya iti nidhi viśeṣaṇam।*

"He is known as Nidhi because he resides within the hearts of all jeevs like a priceless jewel. He is known as Avyay because he is the imperishable and foundational power behind all jeevs."

A body can either be alive or dead. Generally, people think that God resides only in bodies that are living, but does he also exist in those bodies that are dead?

The *Bhagwad Gita* 13.16 says:

बहिरन्तश्च भूतानामचरं चरमेव च।  
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्॥

*bahirantaśca bhūtānāmacaraṃ carameva ca।  
sūkṣmatvāttadaviññeyam dūrastham cāntike ca tat॥*

"Bhagwan resides inside and outside everyone and everything, whether moving or non-moving. He is extremely subtle and for this reason, he is beyond our understanding. He is extremely far away but he is also the nearest."

Bhagwan is like a hidden treasure: तत् यथा हिरण्यनिधिं निहितम् *tat yathā hiraṇyanidhiṃ  
nihitam*, "He is like priceless gold that the jeev hides away in the safe inside their heart, and which they never let go of for any reason."

Another beautiful meaning of Nidhir Avyay is:

निधीयते हृदि सज्जनैः इति निधिः, स एव विशेष्यते अव्यय इति।

*nidhīyate hr̥di sajjanaiḥ iti nidhiḥ, sa eva viśeṣyate avyaya iti।*

"Shri Krishn always resides in the hearts of the *sadhus*, therefore he is known as Nidhi (the treasure), and he never leaves his devotees' hearts. Therefore, he is known as Nidhir Avyay."



## Shri Nityanand Prabhu Part 3 – Jagai and Madhai Delivered



*In the previous issue, Nityanand Prabhu and Haridas Thakur spread the Holy Name throughout Navadwip in accordance with Mahaprabhu's instructions. They also met two brothers, Jagai and Madhai, whose behaviour was causing a great deal of trouble for themselves and others. Despite their very sinful state, Nityanand decided to help them.*

### **The Deliverance of Jagai and Madhai**

Mahaprabhu had instructed Nityanand and Haridas to spread the Holy Name throughout Navadwip. Although the two were dear friends, their natures were very different. While Haridas was externally sober, Nityanand overflowed with bliss.

In divine intoxication, Nityanand would jump

into the Ganga River and wrestle with the crocodiles while Haridas would stand anxiously on the bank, begging him to return. At other times, Nityanand would become lost in the mood of a cowherd boy and steal butter from the local cowherds, who would then angrily approach Haridas as if he had done it. Despite Haridas's protests, both friends understood each other internally.

Nityanand and Haridas wanted to help the sinful brothers Jagai and Madhai, so one day, they approached them. They had heard that the brothers were violent, but Nityanand and Haridas knew no fear. On the contrary, they went to Jagai and Madhai with joy, chanting Krishn's Name all the way. From a safe distance, they asked them to stop their sinful acts and chant Krishn's Name.



Nityanand and Haridas ask Jagai and Madhai to chant Krishn's Name

Upon hearing this, Jagai and Madhai became furious. The brothers were so obese, they could barely move, yet somehow started running fast towards Nityanand and Haridas, shouting abuses all the way. Laughing, Nityanand and Haridas ran in the opposite direction.

Nityanand joked, "I thought it would be a good idea to turn them into devotees, but now we'll be lucky just to survive!"

An equally amused Haridas replied, "Yes, Krishn saved me from the *yavans*<sup>1</sup> who beat me through 22 marketplaces, but today I will die because of your ideas."

Outrunning Jagai and Madhai, the two went to see Mahaprabhu. When Mahaprabhu heard what had happened, he was initially upset, but Nityanand begged him, "If you deliver them, I will know you are the most merciful one."

Mahaprabhu smiled and replied, "They were delivered the moment they had your *darshan*."

Several days later, Jagai and Madhai were seated on a *ghat* near Mahaprabhu's house, and because of this, devotees were afraid to bathe in the Ganga River. At night, Jagai and Madhai could hear *sankirtan* from

Mahaprabhu's house, although they didn't realise what they were hearing. Nityanand felt that the right time had come for their deliverance.

One night, after performing *kirtan* in the streets with Haridas, Nityanand passed very close by Jagai and Madhai, singing the Holy Name as he went. Madhai asked, "Who are you?"

Nityanand replied, "My name is Avadhut."<sup>2</sup>

For some reason, this enraged Madhai, and he hit Nityanand in the head with a clay pot. The pot broke, and blood began to flow from Nityanand's head, but he did not react and instead remained focused on Krishn. Madhai was about to hit him again when a remorseful Jagai grabbed Madhai's hand to stop him. Jagai said,

केने हेनो करिले निर्दय तुमि दृढ देशान्तरी मारिया  
कि हैबा तुमि बड? ॥

*kene heno karile nirdaya tumi dr̥ḍha  
deśāntarī māriyā  
ki haibā tumi baḍa? ॥*

"Cruel man, why did you do this? What do you hope to gain by beating someone from another land?"<sup>3</sup>

1. Muslims

2. An ascetic who is beyond the world

3. Perhaps Jagai calls Nityanand a foreigner here because he is from a different district of Bengal, but in reality Nityanand is from eternal Vrindavan

When Mahaprabhu arrived on the scene, he saw that Nityanand was covered in blood, yet smiling peacefully. In anger, Mahaprabhu began to call out for his divine weapon, the *sudarshan chakra*. But Nityanand humbly begged him, "Yes, Madhai hit me, but Jagai tried to stop him. By Krishn's grace, I do not feel any pain. Please don't feel bad, but give me the gift of these two souls."

When Mahaprabhu heard that Jagai had protected Nityanand, he embraced Jagai and said, "You will attain *prem* from this day forward." As soon as Mahaprabhu spoke these words, Jagai fell unconscious in bliss. Mahaprabhu then placed his lotus feet on Jagai's chest, and Jagai embraced them, showering them with tears.

When Madhai saw this, he suddenly realised who Mahaprabhu was, and his heart filled with remorse. He fell at Mahaprabhu's lotus feet and begged him for mercy, but Mahaprabhu said, "I do not think you can be delivered because you have wounded Nityanand."

Madhai said, "But Lord! In your previous incarnations, you gave liberation to demons who pierced your own body with arrows!"

Mahaprabhu replied, "Yes, but your offence is greater because you have hurt Nityanand, who is so dear to my heart."

"Then how can I be delivered?" asked

1. Sacred love, which is the highest goal of the soul

Madhai.

Mahaprabhu responded, "The only way for you to become free of this offence is by taking the shelter of Nityanand's lotus feet."

Madhai immediately fell at Nityanand's lotus feet and held onto them tightly, knowing them to be the treasure of his life.

Mahaprabhu said, "Madhai has taken the shelter of your lotus feet! He hurt you, so only you can bestow your mercy upon him by forgiving him."

Nityanand said, "O my Lord! I know that anyone becomes an instrument of your grace. If I have done any good deeds in any lifetime, I give all my good results to Madhai and forgive any offences he may have committed against me. Now, please grant him your mercy."

Mahaprabhu said, "If you have forgiven him, please embrace him and make his existence worthwhile."

Upon receiving Mahaprabhu's *agya*, Nityanand embraced Madhai and freed him from all material bonds.

To be continued . . .

Reference:

*Shri Chaitanya Bhagwat* by Shri Vrindavan Das Thakur  
*The Companions of Shri Chaitanya Mahaprabhu* by  
Dr. OBL Kapoor



# Braj Animal Care



Shanti was a street puppy who lived in a waste area in Anand Vatika. She was cared for daily by a kind girl. Shanti's mother had already abandoned her and Shanti's sister would take her share of food, even though there was enough for both.

Despite being a little puppy, life was already pretty rough for Shanti. Her front right leg was damaged, which caused wounds as she dragged it while walking.

We used to clean her wound and provide medication for the inflammation and pain but, it was difficult for her wound to heal due to the dragging. Unfortunately, we had no option but to have her leg amputated.

We couldn't send her for surgery until we had a shelter for her post-surgery, where she could heal safely for at least two weeks. We asked many people for help, but no one was able to.



Shanti

A few days later, Shanti's caregiver contacted us in despair because Shanti's leg had worsened, and small amounts of bone were protruding from her increasingly swollen limb. Her appetite had also decreased and the case became critical. Determined, Braj Animal Care approached their contact, who usually fosters animals but had refused due to lack of resources. She agreed to shelter Shanti until she recovered. The amputation was successful.

We checked on Shanti in the shelter twice, and she seemed to be doing fine. However, in the evening we received the devastating news that Shanti had passed away. We informed her caregiver, who was deeply upset; she did not get a chance to say goodbye to her beloved

get a chance to say goodbye to her beloved puppy, whom she fed, cuddled, and kissed daily. It was truly heartbreaking.

We buried Shanti next to the beautiful River Yamuna. She did not have to die alone in a wasteland, and while there is both peace and grief felt by all involved, the end-of-life care that these animals received helps bring closure.

There is a lot of work carried out behind the scenes when caring for street animals that we cannot fully capture in our videos. However, to honour those involved in the journey, we can write detailed accounts about the animals we loved and cared for, especially during their final days.

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



Shanti receiving some love from Braj Animal Care

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
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# Maharaji's Latest Updates



## Upadeshamrit Part 6: Cleansing The Mind with Chanting and Positive Influences

VERSE 3

उत्साहान्निश्चयाद्धैर्यात्तत्तत्कर्मप्रवर्तनात् ।  
सङ्गत्यागात्सतो वृत्तेः षड्भिर्भक्तिः प्रसिध्यति ॥

*utsāhān niścayād dhairyāt tat-tat-  
karma-pravartanāt ।  
saṅga-tyāgāt sato vṛttheḥ ṣaḍbhir bhaktiḥ  
prasidhyati ॥*

"One must have enthusiasm, full confidence, and patience, and follow the spiritual practices given by guru. One must also leave all unhelpful associations and walk in the footsteps of one's spiritual masters."  
(Upadeshamrit, 3)



In the previous edition, Chandan Goswami Maharaj explained points four and five: *tat-tat-karma-pravartanāt*: follow the spiritual practices given to you, and *saṅga-tyāgāt*: leave any association that is not good for *bhakti*. In this edition, he explains the unfavourable effects of keeping the wrong company, and how we can overcome our negative environments.

### The Effect of a Lack of Positive Influences

Sage Bhartrihari writes that a drop of water changes its properties when it comes into contact with different entities. When it falls into a fire, it evaporates and loses its identity. But when the same



drop of water falls on a lotus petal, it looks like a pearl. And if that drop of water enters an oyster's shell on a specific day and time, it turns into a pearl, according to *Veds*.

Harmful association impacts us in a similar way, and although we may not see the effects in ourselves, others can perceive it through our actions. Imagine we start our day without brushing our teeth and showering; we just change into fresh clothes and go out. We may not notice much difference ourselves, but others will know we haven't taken care of our hygiene. Our nose is above our mouth, but we still cannot smell its odour.

Through harmful association, we become that water droplet that falls into the fire, and we lose our identity instead of transforming into a valuable pearl that is highly sought after. Therefore, just as a parent stops their child from developing bad habits by preventing them from associating with peers that negatively influence them, our gurus have asked us to strictly avoid bad association. They have also asked us keep the company of those devotees who are serious about their path and whom we can learn from.

In life, we often find ourselves surrounded by negativity. Humans are different from animals because of their minds, but sometimes the mind itself can be difficult to control, making it hard for us to live a normal life. To address this issue, we may try to fix ourselves by self-medicating, indulging in vices, essentially not facing reality and running away from it. We

may even seek the help of a professional therapist who provides a safe space for us to express and reflect, and gives us tools to improve our mental wellbeing. However, in the grand scheme of things, all these positive and negative coping strategies are temporary.

Our subconscious mind is full of difficult experiences, and our environment is full of negativity. Mahaprabhu says this collective negativity is *maha-davagni*, the material fire which we cannot escape. We cannot run away from it; we burn in it.

चेतो-दर्पण-मार्जनम् भव-महा-दावाग्नि-निर्वापनम्  
श्रेयः-कैरव-चन्द्रिका-वितरणम् विद्या-वधु-जीवनम्  
आनंदमब्धि-वर्धनं प्रति-पदं पूर्णामृतास्वादनम्  
सर्वात्म-स्नपनम् परमं विजयते श्रीकृष्ण-संकीर्तनम्

*ceto-darpana-mārjanaṁ bhava-mahā-  
dāvāgni-nirvāpanaṁ  
śreyah-kairava-candrikā-vitaranaṁ  
vidyā-vadhū-jīvanam  
ānandāmbudhi-wardhanaṁ prati-padaṁ  
pūrṇāmṛtāsōdanaṁ  
sarvātma-snapanaṁ paraṁ vijayate śrī-  
kṛṣṇa-saṅkīrtanam*

"Shri Krishn Sankirtan is a collective chanting of the Holy Names of God that cleanses the heart of all impurities and extinguishes the fire of repeated birth and death. It spreads the rays of the blessing moon, brings high tide on the ocean of divine bliss, and enables us to taste the eternal nectar we crave." (*Shikshastakam*, Verse 1)

## Make Chanting Your Soul's Focus

Mahaprabhu says that even if you are enduring the difficulties of this material world, there is a ray of divine moonlight, श्रेयः-कैरव-चन्द्रिका, *shreyah-kairava-chandrika*, that can save and protect you, and that is Harinaam.

One day, in my youth I was playing football with my friends. During the game, one of our friends got upset and said that he would not play with us anymore. We decided to let him play alone, and we sat down to watch. We suddenly realised how boring it was to play all alone. We loved football, but playing alone was no fun. Our friend also realised this and after 10 minutes, he asked us to play with him again.

This incident brings to mind the story of Arjun, who wanted to run away from the great war of the Mahabharat. While in the midst of battle, Arjun began to feel hopeless and expressed a desire to renounce material life and only engage in his devotional practices. However, Krishna advised him against it and said, "You are a warrior. You must fight, but do so whilst chanting the Holy Name." Arjun listened and he won the battle eventually.

Similarly, we should not feel hopeless, because we have *shreyah-kairava-chandrika*, the nectar of the Holy Name to protect us at every moment. Even if we only have half an hour, forty-five minutes, or ten

minutes to sit and chant daily, this is not a barrier. We should be chanting every second, within our minds, no matter what we are doing. We should also surround ourselves with positive influences, focus on our mantras to find inner happiness, and improve our lives. Cleansing our minds is as important as our bodily hygiene.

Just as we eat unhealthy foods, we also consume negative thoughts. Detoxing our minds is as important as detoxing our bodies, but it takes time, depending on how much cleaning is needed. Our subconscious mind is like a mirror storing memories that drive our actions. A little dust doesn't take much effort to clean, but dust mixed with oil takes much longer. Therefore, to make the mind spotless, we need the nectar of the Holy Name.

## The Mind's Cleaning Agent

Cleanse your subconscious mind with the nectar (*amrit*) of the Holy Name. This practical process is a way to immerse yourself in your spiritual emotions and experience true bliss. By doing so, you will increase your joy – आनंदमबुद्धि वर्धनम्, *ānandāmbudhi-wardhanaṁ*. You can easily incorporate this practice into your daily life and reap its benefits.

Often, we overwhelm people with numerous scriptures, quotes, and heavy philosophy, which can cause them to miss out on time to chant. There are only two things you need to do:

1. To chant your mantra and focus, as the mind can be easily distracted.
2. To surround yourself with people who are good for your devotional life. Acquiring positive influences needs conscious effort.

## Spiritual Questions and Answers with Maharajji

Q: How should one worship and decorate Radharaman Lal in a way that will please him?

A: Always ask Radharani and Guru Parampara to use you as an instrument to serve Radharaman ji and you will see wonders in your *sevas*.

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.

