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Vishnu Sahasranama Part 33: Bhartaa - The Nurturer by Shri Chandan Goswami Maharaj

The 33rd Name in the Shri Vishnu Sahasranama Stotram is Bhartaa, the nurturer. How does Krishn nurture his devotees? Various *acharyas* have given different perspectives.

According to Shri Adi Shankaracharya, Bhagwan is known as Bhartaa because he protects everyone.

Shri Parashar Bhattji states: यस्मात् पुष्णाति आत्मदानात् स भर्तेति परिकीर्तितः, *yasmāt puṣṇāti ātmadānāt sa bharteti parikīrtitaḥ*, "Bhagwan nourishes his devotees by giving himself to them, and therefore he is known as Bhartaa."

Conversely, Shri Baldev Vidyabhushan says: विभर्ति पुष्णाति

तान् स्वानन्ददानेनेति भर्ता, *vibharti puṣṇāti tān svānandadāneneti bhartā*, "He is known as Bhartaa because he gives his own bliss (*aanand*) to his lovers."

Here, Shri Adi Shankaracharya's definition is simple, but Parashar Bhattji's and Baldev Vidyabhushan's interpretations are subtle. What is the difference between the two? Upon careful analysis, Shri Bhattji focuses on the fact that Shri Krishn was always with the *gopis*:

नारद से सुक व्यास रतैं, पचि हारे तऊ पुनि पार न पावैं ।
ताहि अहीर की छोहरियाँ छछिया भर छाछ पे नाच नचावैं ॥

naarad se suka vyaas ratai, pachi haare tau puni paar na paavai ।

taahi aheer ki chohariyaan chachiyaa bhar chaach pe naach nachaavai ॥

"Though Narad, Shukdev, and Vyaas chant Krishn's Name ceaselessly, they are unable to truly fathom the reality of who he is. Yet the *gopis* of Braj make him dance for a palmful of buttermilk." (Raskhan)

The meaning of Shri Bhattji's commentary on this Name is: "Bhagwan nourishes his devotees by giving himself to them."

Conversely, Baldev Vidyabhushan is saying that although Bhagwan was always with the *gopis*, by performing Raas with them, he granted them his own *aanand* in the fullest way, thus nourishing them. In the very same way, Bhagwan nourishes his lovers by granting them his own *aanand*.



Shri Nityanand Prabhu – Part 6: Nityanand Returns to Bengal



"In the previous edition, Mahaprabhu gave Nityanand the full responsibility of telling the world about Shri Krishn's Holy Name and his love. Meanwhile, Mahaprabhu fully immersed himself in Radharani's mahabhav in Gambhira, whilst Nityanand Prabhu departed for Bengal to begin his new mission.

After receiving Mahaprabhu's instructions,

Nityanand immediately left for Bengal. A small group of great souls went with him, including Abhiram Gopal Thakur, Das Gadadhar, and others. Like Nityanand, each was an incarnation of one of Shri Radha and Krishn's associates from eternal Vrindavan. And Nityanand Prabhu's presence brought out that madness of love, which they usually kept hidden.

Unaware of their bodies or surroundings, the group walked rapidly sometimes covering 14 kilometres per hour. However, they progressed quite slowly because, in their trance, they often got lost. None of them felt any hunger or thirst, nor fear or anxiety. In this way, they reached the Bengali village of Panihati.

In Panihati, Nityanand and his companions stayed at Raghav Pandit's house. Raghav Pandit was an incarnation of the *gopi* Dhanishtha, who serves Krishn under Yashoda Maiya in eternal Vrindavan. Raghav Pandit loved to cook for Krishn, so every day of Nityanand's visit was filled with feasting.

The nights were dedicated to *sankirtan*. Three brothers named Madhav, Vasudev and Govind Ghosh had also come to serve Nityanand by singing. The *Gaur Ganoddesh Dipika* says these brothers were the incarnations of the *sakhis* named Kalaavati, Rasollaasaa and Gunatungaa, who sing songs written by Vishakha Sakhi in eternal Vrindavan. According to the *Chaitanya Bhagwat*, as Nityanand danced in their *kirtan*, whoever received his glance would faint in a trance of sacred love. (3.5.262)

The Abhishek

In Murari Gupta's *Kharcha*, Nityanand said to Raghav Pandit:

राघव कुरु सीघ्रं मे सुवासितजलैरपि ।
अभिषेकं चन्दनादिपुष्पालङ्करणादिना ॥
स्वर्णरौप्यप्रवालादिमणिमुक्तादिनिर्मितैः ।
भूषणैश् च त्वया कार्यं मदङ्गपरिमण्डनम् ॥
येन मे प्राणनाथस्य गौरचन्द्रस्य सर्वदा ।
सच्चिदानन्दपूर्णस्य पूर्णो मनोरथो भवेत् ॥

*rāghava kuru sīghraṃ me suvāsita-jalair api ।
abhiṣekaṃ candanādi-puṣpālāṅkaraṇādinā ॥
svaṛṇa-raupya-pravālādi-maṇimuktādi-nirmitaiḥ ।
bhūṣaṇaiś ca tvayā kāryaṃ madaṅga-parimaṇḍanam ॥
yena me prāṇa-nāthasya gauracandrasya sarvadā ।
sac-cid-ānanda-pūrṇasya pūrṇo manoratho bhavet ॥*

“O Raghav! Quickly perform my *abhishek* with fragrant water and do my *shringaar* with sandalwood paste, flowers, gold, silver, coral, gems and pearls. By doing this, my Beloved *sacchidanand*¹ Shri Gaur Chand’s wish will be completely fulfilled.” (22.1.4-6)

Raghav Pandit lost no time in fulfilling Nityanand’s wishes. He asked Nityanand to sit on an ornate seat and bathed him in water from the sacred Ganga River. Everyone sang Harinaam as instruments played and, the devotees lovingly poured thousands of pots of water on Nityanand.

After drying him, Raghav Pandit and his attendants did Nityanand’s *shringaar*. The *Nityanand Vansh Vistar* says that Nityanand wore a beautiful turban with an earring in one ear, a sapphire necklace on his chest and gold anklets on his feet. The mere sound of his anklet bells took away all sin and pain.

Teardrops decorated his face like nectar falling from a lotus. His eyes and voice were so sweet, and he was always smiling. His large, strong form trembled in sacred love. He always chanted, “Gaurang! Gaurang! Krishn! Krishn!” At times, he became silent and closed his eyes to watch Shri Krishn dance in his heart. Everyone was spellbound.

Although many of them were eternal associates who already had sacred love, in

their bliss, they all started asking Nityanand to deliver them.

त्राहि त्राहि सबेइ बलेन बाहु तुलि ।
कारो बाह्य नहि, सबे महाकुतूहली ॥

*trahi trahi sakei bolen baahu tuli ।
kaaro baahya nahi sabe
mahaakutuhali ॥*

“Unaware of anything else, in great ecstasy, everyone lifted their arms and cried out ‘Traahi! Traahi!’ (‘Save me! Save me!’)” (*Chaitanya Bhagwat*, 3.5.275)

परिपूर्ण प्रेम-रसमय नित्यानन्द ।
संसार तारिते करिलेन शुभारम्भ ॥

*paripoorn prem rasmay nityananda ।
samsaar taarite karilen
subhaarambha ॥*

“And so Nityanand, the embodiment of *prem ras*, beautifully began the act of saving the world.” (*Chaitanya Bhagwat*, 3.5.263)

To be continued . . .

References

Chaitanya Bhagwat

Murari Gupta’s Kharcha

Nityanand Vansh Vistar

1. The Lord who is the supreme embodiment of being, consciousness and bliss.

GAURANG!
GAURANG!

KRISHN!
KRISHN!



Nityanand blissfully chants Shri Krishn's Holy Name



Braj Animal Care



Members of the Braj Animal Care team treat an injured dog

Braj Animal Care needs your assistance to secure space for a shelter. We require an initial investment of about 50,000 rupees (\$600/£480).

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Maharajji's Latest Updates



The Six Characteristics of Love Among Devotees: Insights from Updeshamrit and Panchatantra

Roop Goswami's Verse 4 of the *Updeshamrit* is taken from the *Panchatantra*, 2.50:

ददाति प्रतिगृह्णाति गुह्यम् आख्याति पृच्छति ।
भुङ्क्ते भोजायते चैव षड्-विधं प्रीति-लक्षणम् ॥

*dadāti pratigrhṇāti guhyam ākhyāti
pṛcchati ।*

*bhujñkte bhojāyate caiva ṣaḍ-vidham
prīti-lakṣaṇam ॥*

"These are the six characteristics of love among devotees: giving and receiving gifts, sharing thoughts in confidence, asking for advice privately, lovingly accepting *prasād*, and lovingly serving *prasād*."

In the *Panchatantra*, 2.51, there is another verse about *prīti*:

नोपकारं विना प्रीतिः कथञ्चित् कस्यचिद् भवेत् ।
उपयाचित-दानेन यतो देवा अभीष्टदाः ॥

*nopakāraṃ vinā prītiḥ kathañcit
kasyacid bhavet ।*

*upayācita-dānena yato devā
abhīṣṭadāḥ ॥*

This verse states that love develops when you recognise good qualities in someone and want to learn from them. This process often accompanies giving gifts. This principle applies even in temples, where people offer items to deities. Similarly, with Krishna, offering something material can help attain material goals.

Giving gifts in a thoughtful and relevant way is crucial. These gifts should be appropriate and considerate. Understanding the needs of others makes the gift more meaningful and appreciated, otherwise, you will end up giving items that are not useful to the recipient.

Charity also has its guidelines. The donation amount should never be disclosed after donating it, as it diminishes your act's merit. The scriptures advise not to discuss certain aspects of one's life, including age, wealth, family flaws, health issues, mantras, and charitable acts. Charity should be discreet; even your left hand shouldn't know what your right hand gives. Speaking about your charity can breed pride and negative feelings in others.

After giving a gift, we should never ask for it to be returned or inquire about what happened to it. Once given, it becomes the recipient's property. This principle is essential in spiritual relationships, where sharing is out of love and respect. In worldly relationships, we often return gifts during conflicts, but this doesn't apply in spiritual contexts.

Gifts from devotees vary based on their intentions. There are three types of devotees who take initiation:

1. Those who want a quick fix to their material problems
2. Those who are looking to network within the devotional community
3. Those who only want a mantra

However, sincere devotees seek to nourish their *bhakti*. If you are serious about attaining true devotion, you should find serious devotees who can help you nourish your *bhakti*.

*dadāti pratigrhṇāti guhyam ākhyāti
prcchati bhukte bhojāyate
caiva* emphasises giving gifts without expecting anything in return and sharing confidential matters with those who nourish your *bhakti*. Sharing food also fosters intimate relationships among devotees. The mood of the person preparing the food influences its quality, highlighting the importance of love and devotion in every action.

Spiritual Questions and Answers with Maharajji

Q: Maharajji, what instructions are outlined by the Gaudiya Sampradaya?

A: For devotees, they are:

1. Chant Harinaam
2. Listen to and discuss the *Shrimad Bhagwatam*
3. Offer services to the deity at home or in the temple
4. Associate with the Lord's serious devotees
5. Live in a holy place connected to Lord Krishna or meditate upon that place

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

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