



SANDARSHAN

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Monthly Newsletter
2024 November
Issue No: 83



Vishnu Sahasranama Part 37: Swayambhu – The Self-Manifest

by Shri Chandan Goswami Maharaj

The 37th Name in the *Vishnu Sahasranama Stotram* is Swayambhu, meaning self-manifest.

स्वयं निजेच्छयैव भवति प्राकट्यमेतीति स्वयंभूः
। भुवः संज्ञान्तरोयोरीतिक्विपि । कविर्मनीषी
परिभूः स्वयंभुरीत् मन्त्रवर्णश्च ।

*svayam nijecchayaiva bhavati
prākṛṭyam etīti svayambhūḥ ।
bhuvah sañjñāntaroyoritikoipi ।
kavir-manīṣī paribhūḥ svayambhūrit
mantravarṇaśca ।*

Shri Baldev Vidyabhushan says, "He who manifests by his own will is called Swayambhu. The term *bhuvah* signifies a difference in the sense of creation. As one

verse states: 'He is a poet, wise, all-pervading, and self-born.'"

कविर्मनीषी परिभूः स्वयम्भूर्याथथ्यतोऽर्थान् विद्धात्
शाश्वतीभ्यः समाभ्यः ।

*kavir-manīṣī paribhūḥ svayambhūr
yāthāthyato'rthān viddhāt śāśvatībhyaḥ
samābhyaḥ ।*

"Shri Krishn appears by his desire, therefore he is known as Swayambhu." (*Ishopanishad*, 8)

He is the omniscient, wise, and unique supreme being who becomes or takes the form of everything everywhere. Throughout eternity, he has made all the arrangements for everything that exists.

Adi Shankaracharya offers a simple explanation of this divine Name: स्वयमेव भवति इति, *swayameva bhavati iti*, meaning he who is self-born is called Swayambhu.

The Lord usually manifests himself. However, the sentiment of Shri Parashar Bhatt Ji closely aligns with that of Shri Baldev Vidyabhushan, who says,

भवति स्वेच्छया योऽसौ स्वयम्भूः परिकीर्तितः ।

*bhavati svecchayā yo'sau svayambhūḥ
parikīrtitaḥ ।*

"The one who manifests because of his desire is called Swayambhu."

The difference between Adi Shankaracharya's definition and Parashar Bhatt's and Baldev Vidyabhushan's is subtle but significant. "By his desire" means that Shri Krishn likes to reveal his divine pastimes to devotees according to their *bhaav*.

Shri Vasudev and Devaki saw Krishn as God, who appeared as their son to bless them. Therefore, when he came to them, he arrived adorned with ornaments and divinity. He did this so they would not doubt that he was the Lord. They may have doubted whether he was God if he came to them exactly like a human child. What did the Lord look like at the time of his birth?

तमद्भुतं बालकमम्बुजेक्षणं
चतुर्भुजं शंखगदार्युदायुधम् ।
श्रीवत्सलक्ष्मं गलशोभि कौस्तुभं
पीताम्बरं सान्द्रपयोदसौभगम् ॥

*tam adbhutaṁ bālakam ambujekṣaṇaṁ
caturbhujam śaṅkhagadāryudāyudham ।
śrīvatsalakṣmaṁ galaśobhi kaustubhaṁ
pītāmbaraṁ sāndrapayodasau bhagam ॥*

महार्हवैदूर्यकिरीटकुण्डल
त्विषा परिष्वक्त सहस्रकुन्तलम् ।
उद्दाम काञ्च्यङ्गद कङ्कणादिभिः
विरोचमानं वसुदेव ऐक्षत ॥

*mahārhavaidūryakirīṭakuṇḍala
tviṣā pariṣvakta sahasrakuntalam ।
uddāma kāñcyaṅgada kaṅkaṇādibhiḥ
virocamānaṁ vasudeva aikṣata ॥*

"Vasudev saw a marvellous child before him. His eyes were soft and large, like lotus petals. He had four beautiful arms holding a conch, mace, discus, and lotus. His chest bore a beautiful golden line called *shrivats* and the *kaustubh* gem sparkled on his neck. His body, dark like a raincloud, was beautifully dressed in yellow clothes. Rays of light from his bejewelled crown and earrings sparkled like the sun upon his curly hair. His belt, armlets and bangles were radiant. Each limb of the divine child was adorned with extraordinary splendour." (*Shrimad Bhagwatam*, 10.3.9-10)

स विस्मयोत्फुल्ल विलोचनो हरिं
सुतं विलोक्यानकदुन्दुभिस्तदा ।
कृष्णावतारोत्सव संभ्रमोऽस्पृशन्
मुदा द्विजेभ्योऽयुतमाप्लुतो गवाम् ॥

*sa vismayotphulla vilocano harim
sutam vilokyānakadundubhis tadā ।
kṛṣṇāvātārotsava sambhramo'spṛśan
mudā dvijebhyo'yutam āpluto gavām ॥*

"Upon seeing him, Vasudev realised that God himself had come. First, he was overwhelmed with amazement; then his eyes opened wide and every pore of his body was filled with supreme bliss. In a state of immense happiness, he donated ten thousand cows to the Brahmins." (*Shrimad Bhagwatam*, 10.3.11)

Here, Shri Krishn's appearance was because of his own will. No devotee had asked him to appear in this particular way, nor did the scriptures predict it. It was purely because of his nature, and this is why he is known as Swayambhu.



Nityanand Prabhu – Part 9: Daan Lila in Eriyadaha



In the previous issue, Nityanand Prabhu arrived at Das Gadadhar's home in the village of Eriyadaha. We described Das Gadadhar's previous life as the Gandharv girl, Chandrakanti, and how she became Radharani's sakhi and her vibhuti (a special expansion). By Radharani's blessings, Das Gadadhar experienced two different bhavs: Radharani's sakhi and Radharani herself. This

issue features a very special lila at Das Gadadhar's house.

Reaching Das Gadadhar's house in Eriyadaha, Nityanand and his companions first visited the temple, where Nityanand picked up Das Gadadhar's Laddu Gopal and embraced him tenderly. After that, the group went out into the temple courtyard. There, they began to

enact Shri Radha and Krishn's Daan Lila. (*Chaitanya Charitamrit*, 1.11.17)

In Daan Lila, Radharani and her *sakhis* carry pots of butter and milk, whilst Krishn blocks their way, demanding a portion of the dairy products as tax. This *lila* is characterised by witty conversations and lots of laughter. It most commonly occurs at Daan Ghaati in Govardhan or Saankri Khor in Barsana.



Daan Lila at Daan Ghaati

When Nityanand was a child, he would spend all his time performing Krishn *lila* and Ram *lila* with his friends. Now, in the company of Das Gadadhar, he was moved to reveal the *lila* of Braj once more. In this *lila*, Nityanand embodied the part of Shri Krishn while Das Gadadhar played the part of Shri Radha.

हुङ्कार करिया नित्यानन्द-मल्ल-राय। करिते लागिला नृत्य गोपाल-लीलाय॥ दान-खण्ड गायेन माधवानन्द
घोष। शुनि अवधूत-सिंह परम सन्तोष॥ भाग्यवन्त माधवेर हेन कन्ठ-ध्वनि। शुनिते आविष्ट हय अवधूत-
मणि॥

*hunkar koriya nityananda malla raayl
korite laagilaa nritya gopaal lilaayll
daan khand gaayen maadhavaananda
ghoshl shuni avadhoot singha parama
santoshll bhaagyavanta maadhaver
heno kantha-dhvani l shunite aavisht
hoy avadhoot mani ll*

"Nityanand was huge and strong, like a wrestler-king. Roaring like a lion, he began to dance and perform *lila* in the mood of Shri Krishn. Madhav Ghosh beautifully sang songs about Daan Lila, filling Nityanand with bliss. How blessed is Madhav Ghosh! For the sound of his voice sent Nityanand into a trance in the mood of Shri Krishn." (*Chaitanya Bhagwat*, 3.5.378-379)

The *Chaitanya Bhagwat* says that Nityanand's dancing during the Daan Lila was indescribable. The eight signs of ecstasy (*asht-sattvik vikar*) adorned his body, and at times, his dance seemed faster than lightning. His movements and expressions were enchanting, and his smile left everyone spellbound.

जे-दिके चाहेन नित्यानन्द प्रेम-रसे।
सेइ-दिके स्त्री-पुरुषे कृष्ण-रसे भासे॥
हेन से करेन कृपा-दृष्टि अतिशय।
परानन्दे देह-स्मृति कार ना थाकय॥
जे भक्ति वाञ्छेन योगीन्द्रादि-मुनि-गणे।

नित्यानन्द-प्रसादे से भुञ्जे ये-ते-जने॥

*je dike chaahen nityaanand prem rasel
shei dike stri purush krishna-rase
bhaashe ll*

*heno she koren kripa-drishti atishayl
paraanande deha-smriti kaaro naa
thaakay ll*

*je bhakti vaanchen jogindraadi muni
gane l*

*nityaananda prasaade she bhunje je te
jane ll*

"Nityanand's eyes brought a wave of sacred love wherever he looked, and everyone was caught up in its flow. Whoever received this mercy lost all sense of their physical body and, by his grace, attained the highest level of *bhakti*, a state sought after by the greatest yogis and sages." (*Chaitanya Bhagwat*, 3.5.387-389)

In this way, Nityanand remained in Das Gadadhar's house for several days, performing his *lilas* of love.

To be continued...

References:

Chaitanya Bhagwat by Vrindavan Das Thakur

Chaitanya Charitamrit by Krishndas Kaviraj

The Companions of Shri Chaitanya by O.B.L. Kapoor



Braj Animal Care



At Soham Ashram, we found a dog suffering from a severe maggot wound on his head. The injury is deeply concerning, as it has advanced to a critical stage, leaving the poor animal in immense pain. It's heartbreaking to see how much he has endured, and we can only imagine how long he has been suffering untreated before being found.

team will closely monitor his progress, praying he can overcome this difficult battle.

The outcome of this case is unpredictable, but every life is precious, and we are committed to giving this dog the fighting chance he deserves. With proper care, attention, and luck, we hope to see him recover and enjoy a pain-free life once again.

If you would like to contribute to this cause, please scan the QR code below:



The injured dog receiving treatment



The maggots burrowed into his flesh, and the infection spread, making the wound even more serious. Despite his dire condition, we are doing everything in our power to provide him with the best possible care. Treatment began immediately, focusing on maggot removal, wound cleaning, antibiotics, and pain management. While the situation is grave, we remain hopeful. Our dedicated

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



Radha and Krishn's Divine Play and the Spiritual Practice of Updeshamrit

In the previous issue, the teachings of the final verse of the Shrimad Bhagwatam were shared. Chanting the Holy Name of Hari washes away all sins and frees us from worldly suffering. The meaning of the Name "Rama" in the Mahamantra, which refers to Krishn as Radharaman, Radha's beloved, was described. Scholars like Gopal Guru Goswami and Jeev Goswami explained Krishn's playful pastimes, especially how he loves giving and receiving embraces with Radharani. In this issue, we share more pastimes of Krishn's loving embrace and the spiritual practice outlined by verse eight of the Updeshamrit.

One day, Radha and Krishn were together in a secluded *kunj*, and she said, "Let's play *chaupar* today."

Krishn agreed and asked, "What should we bet on?"

Radharani smiled and said, "You decide."

Krishn replies, "If I lose, I will give you only one embrace, but if you lose, you have to give me ten embraces."

Radharani laughs, putting her hand on her face and says, "I have never heard this kind of a bet before."

"You asked me to decide, so I did." Krishn declared.

Krishn happily offers to come to his Beloved's rescue at any given opportunity to hold her in his arms. When there is lightning during the rainy season, a frightened Radharani runs into Krishn's arms and wraps her arms around him tightly.

In the text that glorifies Mansi Ganga, Krishn performs a particular pastime on that lake. Whenever Radharani comes to the banks of Mansi Ganga, Krishn is always ready with his boat and asks, "Do you want to go for a boat ride with me?"

Radharani replies, "Yes, but how much will you charge?"

Krishn says, "I belong to a rich family. I don't want anything from you. I want to please you with my service."

So, Radharani gets on the boat. Her friends, the *sakhis*, also want to join, but Krishn insists, "Only one is allowed on this boat."

Lalita and Vishakha tease him, saying he's being mischievous. Krishn rows the boat as soon as Radharani sits down, and he shows her different parts of Govardhan, delighting her.

When they reach the middle of the lake, Krishn starts shaking the boat. Radharani panics, "I'm in the middle of the Ganga! Save me! Take me back!"

Krishn, pretending to be helpless, says, "I don't know how to take you back. I'm stuck here, too."

Radharani pleads, "But I'll drown in this Ganga, please help me!"

Krishn, ever the trickster, replies, "The boat isn't balanced. You need to come closer to me."

When Radharani moves closer, Krishn shakes the boat even more. Now, she's off balance, trying to grab onto something so she won't fall. Krishn says, "Come, come, I'll save you." Radharani rushes into his arms, and Krishn thinks, "I've earned my reward as a boatman today—her embrace!"

Krishn does many things to give and receive an embrace from Radharani.

One day, Radharani came to Krishn, and he was ready with open arms, prepared to embrace her. But when she got closer, she saw her reflection on his chest. She was confused,

thinking Krishn had tattooed another *gopi's* image on his chest. Upset, she said, "No, no, I'm not going to give you any more embraces."

Krishn, puzzled, asked, "What did I do? I only opened my arms to embrace you. What mistake have I made?"

Radharani replied, "You've tattooed another *gopi's* image on your chest. I don't want you—go to that *gopi* and ask her for embraces."

Krishn looked at his chest, bewildered, "I don't see anything."

The other *gopis*, understanding the situation, whispered to Radharani, "You're seeing your reflection on Krishn's body and mistaking it for another."

Radharani felt embarrassed.

गोवर्धनाधि कुंजेषु परिरम्भैः सविज्ञानः

*govardhanādhi kuñjeṣu parirambhaiḥ
savijñānaḥ*

परिरम्भैः, *parirambhaiḥ*, means giving embraces, and सविज्ञानः, *savijñānaḥ*, means to be an expert in. But I would argue that he's also an expert in receiving embraces. Krishn gives embraces very rarely and only to devotees who have a relationship with him: the *gopis*, Hanuman and so forth. People who revere Krishn as God never receive an embrace from him. If there is a loving

relationship with Krishn in the mood of *sakhya*, *vatsalya*, or *madhurya*, he embraces you.

In the *Updeshamrit*, Verse eight, Roop Goswami summarises the essence of all instructions, which is to cultivate a deep relationship with Krishn. He gives the following sequence as a means to achieve this:

तन्नामरूपचरितादिसुकीर्तनानु-
स्मृत्योः क्रमेण रसनामनसी नियोज्य ।
तिष्ठन् व्रजे तदनुरागिजनानुगामी
कालं नयेदखिलमित्युपदेशसारम ॥

*tan-nāma-rūpa-caritādi-
sukīrtanānu-
smṛtyoḥ krameṇa rasanā-
manasī niyojya ।
tiṣṭhan vraje tad-anurāgi-
janānugāmī
kālaṁ nayeda khilam ity
upadeśa-sāram ॥*

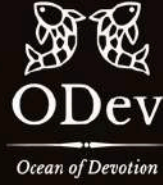


1. Chant Krishn's Name
2. Meditate on his form
3. Remember his pastimes
4. Sing the Holy Name with devotees (*sankirtan*)

When we do *sankirtan*, we are cleansed of all sins and remember the various pastimes associated with his Names. We don't need to find a place of solitude or a specific time. Lovers can remember their beloved anywhere, at any time.

There is a saying: साधु को ना भजन करते देखा, *sādhu ko nā bhajan karte dekhā*, "You never see a sadhu doing *bhajan*", which is also emphasised by the poet Kabir Das. Often, you will find sadhus without beads or not engaging in any form of physical practice because their very existence is a form of *bhajan*. Likewise, the *gopis* never did devotional practices that were seen externally.

To be continued . . .



Shri Radharaman Worship Course

Shri Chandan Goswami Maharaj

Topics covered

1. Daily worship
2. Srngaar
3. Yearly festivals, mood
& worship patterns
4. Standard of worship
5. Q/A on worship

25th - 29th
December 2024
in Shridham Vrindavan



Sign up by registering on the link | Registration fee: INR 3000
For queries: +91 83687-83201 | odev108@gmail.com

Shri Radharaman Worship Course

The Shri Radharaman Worship Course, led by Shri Chandan Goswami Maharaj, will take place from 25th to 29th December 2024 in Shridham Vrindavan. Organised by ODev (Ocean of Devotion), it covers daily worship methods and standards, *shringhaar*, and yearly festivals, and concludes with a Q&A session. Registration is INR 3000. Those interested can contact us for more details. Places are limited!

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The course is open to initiated as well as non-initiated devotees and will be translated into English. No prerequisites are needed. The course will take place near the ISKCON temple over 3 hours in the morning. To register, please visit [our website](#).

Spiritual Questions and Answers with Maharajji

Q: How can we serve Radharamanji whenever we visit the temple?

A: The best way to serve him is by chanting and singing for him. Use your eyes in the service of his adoration. If you want to serve him physically, you can participate in the temple courtyard cleaning *seva* after it closes for *darshan*. You can connect with one of the Goswamis of the temple, and they can guide you to other *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.

