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Vishnu Sahasranama Part 39: Aditya - The Sun by Shri Chandan Goswami Maharaj

The 39th Name in the Shri Vishnu Sahasranama Stotram is "Aditya", the Sun.

According to Panini (4.1.85), Aditya is defined as the son of Aditi who lives within the sun: दित्यदित्यादित्य पत्युत्तरपदाण्यः
d i t y a d i t y ā d i t y a p a t y u t t a r a p a d ā ṅ ṅ a y a ḥ. And in the Chandogya Upanishad (1.1.66), Aditya means the golden person who lives within the sun: आदित्ये हिरण्मयः पुरुषो दृश्यते
ā d i t y e h i r a ṅ m a y a ḥ p u r u ṣ o d r ś y a t e.

The Name Aditya refers to Surya Dev, and its second meaning is "the son of Aditi", ie. Vaaman Dev. Just as Shri Krishn is known as Vaasudev due to being the son of Vasudev,



Aditya's Name is derived from his mother, Aditi. Vaaman Dev is an avatar of Vishnu. Not only that, but he was the first avatar of Vishnu to be human-like in form. His form was like that of a Brahmin child. In South India, Vaaman Dev is primarily known as Upendra.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।

ādityānāmahaṃ viṣṇurjyotiṣāṃ raviraṃśumān |

"Amongst the (twelve) Adityas, I am Vishnu, and amongst lights, I am Anshumaan Surya."
(*Bhagwad Gita*, 10.21)

In the *Purans*, we learn that Kashyap Rishi had two wives, Diti and Aditi. By his first wife, Aditi, he had twelve divine children: Dhata, Mitra, Aryama, Shankara, Varun, Ansh, Bhaag, Vivaswaan, Pushaa, Savitaa, Tvashta and Vaaman. For this reason, Shri Krishn says, "Amongst the Adityas, I am Vishnu". Shri Vishnu took the form of Vaaman and displayed his glory.

All these Adityas also served in Shri Krishn's *lila*. Once, when Shri Krishn was conquering the serpent Kaliya, he spent a lot of time in the water, which, under the influence of his *lila*, made him feel cold. At that time, he rested on a hill for some time. When the twelve Adityas saw that Krishn was shivering, they came and used the sunrays of their heat to warm his divine body. After that, the hill became known as Dwadash Aditya Tila.

Another explanation of the Name Aditya is as follows:

शयते सर्वत्र गच्छति इति त्यः तय् गतौ आदिश्चासौ त्यश्च आदित्यः।

śayate sarvatra gacchati iti tyah tay gatau ādiścāsau tyāśca ādityah |

"He, who has existed since the beginning of creation and pervades everywhere, is known as Aditya."

ब्रजराज सुतो वृन्दावने पूर्णतमो वसन्।
सम्पूर्ण षोडश कलो विहारं कुरुते सदा॥

*vrajarāja suto vṛndāvane pūrṇatamo vasan |
sampūrṇa ṣoḍaśa kalo vihāraṃ kurute sadā ||*

"The prince of Braj, Shri Krishn, eternally plays in Shri Vrindavan Dham in his complete form adorned with the sixteen attributes (*shodash kalaa*)¹." (*Sanatkumar Samhita*)

"Shri Krishn is the only divine being with *nitya lila* (eternal pastimes). Therefore, he is known as Aditya".

In Adi Shankaracharya's commentary of the following verse, he says:

अदितेः अखण्डिताया मह्या अयं पतिः।

aditeḥ akhaṇḍitāyā mahyā ayam patiḥ ।

"The entire Earth is called Aditi, and Vishnu is her spouse."

In Parashar Bhatt's commentary of the following verse, he says:

निवासः सविता यस्य स आदित्यः प्रकीर्तितः।

nivāsaḥ savitā yasya sa ādityaḥ prakīrtitaḥ ।

"Shri Hari resides in the Sun. Therefore, he is Aditya."

In his commentary of the *Chandogya Upanishad*, Shri Madhavacharya says:

आदित्यस्थं परं विष्णुं ध्यायेत् आदित्यनामकम्।

ādityastham param viṣṇuṁ dhyāyet ādityanāmakam ।

"We should adore Vishnu in the Sun. He is known as Aditya."

1. Sixteen qualities like supreme compassion, divine wisdom, and so forth.



Nityanand Prabhu – Part 11: Gauridas Pandit Makes a Choice



In the previous edition, we learned about Nityanand Prabhu's lilas with his companion, Abhiram Gopal Thakur. This edition explores his relationship with another dear associate, Gauridas Pandit.

Shri Gauridas Pandit lived in the village of Ambika Kalna in West Bengal. The *Gaur Ganoddesh Dipika* (128) says Gauridasji was the incarnation of Shri Krishn's dear *sakha*, Subal. Nityanand Prabhu eventually married Gauridasji's nieces, Vasudha and Jahnva.

One day, Mahaprabhu and Nityanand surprised Gauridasji by coming to his house and sitting under the tamarind tree in his courtyard. As soon as Gauridasji noticed, he ran out to welcome them. After bringing them inside, Gauridasji served them to his heart's content. In the ecstasy of those moments, the three sang the Holy Name together and danced.

When the time came to say goodbye, Gauridasji bowed at their lotus feet and begged, "Please stay with me here forever. I can't bear to see you go."

Mahaprabhu replied, "But Gauridas! You know we must continue our *lila* and care for other devotees. How can we stay?"

Gauridas said, "I know. But if you go, I won't survive."

Mahaprabhu responded softly, "Then make deities of both of us and serve us as much as you want! We will speak to you and do *lila* with you forever. Don't worry!"

But even this could not soothe Gauridasji's burning heart. In a flood of tears, he replied, "No! I need *you*, as you are right now!"

Mahaprabhu and Nityanand took a moment to speak privately, then left the house for some time. They came back with two life-size deities of themselves. They placed the deities in front of Gauridasji and stood next to them. Mahaprabhu then asked Gauridasji to choose the pair he wanted.

But Gauridasji began to feel confused. Both versions of Shri Nitai-Gaur looked the same, and he started doubting which ones were the originals. After some deliberation, he chose the pair currently talking to him, as he felt they were more likely to be real. He asked them to enter and reside in his home temple.

But as soon as they entered the temple, Nitai-Gaur froze like statues, which confused Gauridasji. A short time later, he looked

outside and noticed the other pair, whom he previously thought were deities, chatting sweetly and walking towards the gate. Surely he had made a mistake! He ran outside and begged them to come in, replacing the previous pair from the temple.



The Ambika Kalna Lila of Gauradasji's Nitai-Gaur

But as soon as he did this again, the pair in the temple froze, and the ones outside began to walk away. Gauridasji surrendered and said to both Nitai-Gaur pairs, "Whoever wishes may stay, and whoever wishes may go."

Today, the pair who stayed are famous as Gauridas Pandit's Nitai-Gaur are alive and full of *lilas*. At their temple in Ambika Kalna, the curtain is pulled every few minutes, with the fear that some loving devotee may lock eyes with them for too long, and Nitai-Gaur might run away with them. For the same reason, photography is not allowed in the temple.

To be continued . . .

References

Shri Gaur Ganoddesh Dipika by Shri Kavi Karnapur

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



Braj Animal Care



Many of you will remember Surdas, the brave soul whose story touched our hearts during this year's rainy season. At that time, his condition was truly heartbreaking – maggots had severely infected his eye and eaten away at his entire eye socket. It was a critical situation; without the timely intervention of someone who called us for help, he would not have survived. His case was particularly challenging, as he required intensive care and meticulous treatment, all of which had to be carried out in the field. Despite these difficulties, we were determined to give him a chance at life.



Surdas's eye wound heals

Today, we are overjoyed that Surdas is healthy and almost fully healed! His remarkable recovery over the past several months is a testament to his resilience and the dedication of our team. Witnessing his transformation fills us with immense pride and gratitude. And yet, his story also reminds us of the limitations we face without a proper shelter. Imagine the lives we could save and the comfort we could provide if we had better resources. For now, we celebrate Surdas's recovery and the incredible efforts of our team, who continue to work tirelessly to give animals like him a second chance at life.

If you want 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:

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Maharajji's Latest Updates



Maharajji returned to Vrindavan from his travels worldwide and spent December preparing for the Shri Radharaman Worship Course. The event will occur from December 25th to December 29th, 2024, and Maharajji will also be reading scriptures and commentaries for the Pranay Geet Katha from December 25th to December 31st, 2024.

Love, Pain, and Purpose: Navigating the Human Experience

The human experience can be understood through four key parts: the body, energy, mind, and emotions. Each of these has its challenges:

1. **The Physical Body:** The body can become sick or weak, no matter how much we exercise or try to stay healthy. We often turn to doctors or activities like yoga, walking, or swimming to help, but the body remains at risk of getting ill.
2. Energy allows us to perform actions, but the amount of energy fluctuates. Stress, lack of sleep, and overwork can drain it. People often rely on quick fixes like coffee or supplements to boost energy, but these are only temporary solutions.
3. **The Mind:** The mind needs balance, too. It can become restless when overworked, making it hard to find peace. Some people manage to calm their thoughts through meditation, but controlling the mind is not easy. The state of the mind can be:
 - Calm, like those of saints.
 - Silent, full of thoughts but not spoken out loud (most of us fall into this category and need to find internal peace).
 - Expressive, where everything is said aloud (often seen as unstable).
4. **Emotions:** Emotions shape how we experience life, but pain often feels stronger than happiness. People tend to remember painful moments more easily than happy ones. Even religious figures are shown experiencing pain, perhaps because it's something everyone can relate to.

We need to find ways to manage all the abovementioned shortcomings.

Understanding Unconditional Love and Setting a Spiritual Goal

One of the strongest emotions we experience is pain or sadness. Many religions offer comfort, promising relief from suffering or happiness. People often connect with gods or figures who show signs of suffering because shared pain creates a bond. However, when we describe love, we must ask ourselves: have we ever truly experienced unconditional love?

Unconditional love means love without expectations or conditions. However, much of what we call "love" is conditional. Let me share a story:

A man fell deeply in love with a woman's beauty. He obsessed about her curly hair and radiant smile so much he couldn't eat or sleep. Eventually, he told her he loved her. Curious, she asked, "What do you love about me?" He replied, "Your beautiful hair and glowing smile." To his shock, she removed her wig and false teeth, showing him the truth behind his "love." In an instant, his feelings disappeared. This story shows how often we love qualities in people that please our senses rather than loving the person themselves.

Even with our children or close ones, love is often conditional. The statement, "If you live in my house, you must follow my rules", reflects attachment based on conditions, not true love. So, the question is: have we ever truly experienced or practised unconditional love?

True Love

True love is about giving without expecting anything in return. However, we often mistake simple emotional or physical relief for love. For example:


- After a long sneeze, we might say, "I love it!"
- After a workout, we feel relief and say, "I love it!"

These moments bring temporary pleasure, but they are not love. In ancient yoga philosophy, true love is seen as unconditional and eternal. It doesn't depend on external circumstances.

The Four Paths of Yoga

Yoga offers four main paths to align the body, mind, energy, and emotions:

1. **Karma Yoga (Action):** Focuses on purposeful action but doesn't fully address emotions
2. **Hatha Yoga (Energy):** Balances body and mind through postures but doesn't focus much on emotions
3. **Jnana Yoga (Knowledge):** Uses intellectual understanding to detach from the material world but lacks emotional focus
4. **Bhakti Yoga (Devotion):** Centres on cultivating unconditional love for the Divine, directing all aspects of our being—body, mind, energy, and emotions—towards devotion. This path transforms the



heart and goes beyond ideas like heaven and hell.

Setting a Spiritual Goal

A clear spiritual goal is important, just like in any other area of life. Without a goal, our efforts will lack focus and direction. Reflect on what you want to achieve: peace, connection, divine love—and commit to it. Unlike fleeting dreams, goals require determination and steady effort.

Finding the Right Teacher

Choose a teacher or path that matches your spiritual goal. Just as you wouldn't learn chemistry from a maths teacher, you must find the right guidance for your aspirations and dedicate yourself to that path.

Conclusion

Define your spiritual goal, separate it from fleeting desires, and follow a path that brings lasting fulfilment. True spirituality isn't about temporary peace—it's about experiencing deep, unconditional love that leads to spiritual growth.

Spiritual Questions and Answers with Maharajji

Q: What is the best way to spend time in Vrindavan?

A: Devotees in Vrindavan can be of two types:

1. Those who visit different places
2. Those who stay connected to a particular temple, spiritual tradition, or philosophy and dedicate themselves to worship and devotion at their chosen location

The land of Braj is deeply spiritual, making it ideal for devotional practices like chanting and meditation. For those who wish to explore, spend time with saints and other devotees. This helps deepen one's spiritual connection.

An example to follow is Uddhav, who visited sacred sites in Vrindavan, meditated on Radha and Krishn's pastimes, and grew in understanding. To make the most of Vrindavan, focus on chanting the Holy Name and reflecting on the divine pastimes connected to the sacred places. These practices are key to spiritual growth.

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.

