



SANDARSHAN

odev108@gmail.com
www.shriradharaman.com

Monthly Newsletter
2026 July
Issue No: 103



Vishnu Sahasranama Part 57: Krishn - The Embodiment of Existence and Bliss by Shri Chandan Goswami Maharaj

This divine Name appears twice in the Vishnu Sahasranama. While explaining it, Shri Baldev Vidyabhushan notes that Bhagwan possesses many Names, each manifest according to his qualities, actions, and pastimes. This raises a natural question: is there a principal Name among them—one that is original and eternal? According to the scriptures and the Gaudiya *acharyas*, that Name is Krishn. Therefore, it is said:



नाम्नां मुख्यतमं नाम कृष्णाख्यं मे परन्तप
nāmnāṁ mukhyatamaṁ nāma kṛṣṇākhyam me parantap

That is, "The Name Krishn is the chief and foremost among all Names." (*Skand Puran*)

The scriptures explain the derivation of the Name Krishn in the following way:

कृषिर् भुवाचकः शब्दो णश्च निर्वृति-वाचकः ।
तयोरेक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥
*kṛṣir bhuvācakaḥ śabdaḥ ṇaś ca nirvṛti-vācakaḥ ।
tayor aikyam param brahma kṛṣṇa ity abhidhīyate । ।*

Here, "The syllable 'krish' denotes existence or being, and 'na' denotes bliss. The union of these two signifies the Supreme Reality, which is known as Krishn." (*Mahabharat*, traditional citation)

Therefore, the Name Krishn indicates that Bhagwan is the embodiment of existence and bliss.

Bhagwan himself also gives one reason for his Name:

कृष्णो वर्णश्च मे यस्मात् तस्मात् कृष्णोऽहमर्जुन
kṛṣṇo varṇaś ca me yasmāt tasmāt kṛṣṇo'ham arjun

That is, "O Arjun! My complexion is dark; therefore, my Name is Krishn." (*Mahabharat*, 12.330.14)

One may naturally ask, "What is meant by *krishn varn*?" In Sanskrit, the word *krishn* can mean "black" or "dark blue". So, in reference to Bhagwan's complexion, which meaning should be accepted?

On this subject, Shri Baldev Vidyabhushan clearly explains that Bhagwan's complexion is not ordinary black. His form possesses a deep, radiant, and luminous blue hue like the *atasi* (flax) flower. To explain this, Shri Roop Goswami named one of his works *Ujvala Nilamani*, indicating that Bhagwan's complexion is like a brilliant blue jewel. Therefore, the word *krishn varn* here should not be understood as ordinary black but as a divine, shining blue colour.



Shri Shikshashtakam Part 14: The Power of Krishn Sankirtan by Shri Chandan Goswami Maharaj



चेतो-दर्पण-मार्जनं भव-महा-दावाग्नि-निर्वापणं
श्रेयः-कैरव-चन्द्रिका-वितरणं विद्या-वधू-जीवनम् ।
आनन्दाम्बुधि-वर्धनं प्रतिपदं पूर्णामृतास्वादं
सर्वात्म-स्नपनं परं विजयते श्री-कृष्ण-सङ्कीर्तनम् ॥

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam ।
ānandāmbudhi-varadhanam pratipadam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam ॥*

"The congregational chanting of Shri Krishn's Names cleanses the mirror of the heart and extinguishes the great forest fire of worldly existence. It spreads the cooling moonlight that causes the white lotus of true spiritual welfare to bloom and is the very life of divine knowledge. At every step, it expands the ocean of spiritual bliss and allows one to taste complete nectar. It bathes and refreshes the entire self. All glory to Shri Krishn Sankirtan." (*Shikshashtakam*, verse 1)

Why Suffering Remains

In this verse, Shri Chaitanya Mahaprabhu explains the transformative power of Shri Krishn Sankirtan. The Holy Name cleanses the mirror of the heart, extinguishes the blazing forest fire of material existence, and spreads the cooling moonlight of ultimate spiritual good fortune. The second verse of *Shri Krishn Namashtak* by Shri Roop Goswami states:

जय नामधेय मुनिवृन्दगेय हे
जनरञ्जनाय परमक्षराकृते ।
त्वमनादरादपि मनागुदीरितं
निखिलोग्रतापपटलिं विलुम्पसि ॥

*jaya nāmadheya muni-vṛnda-geya he
jana-rañjanāya param akṣarākṛte ।
tvam anādarād api manāg udīritam
nikhilogra-tāpa-paṭalim vilumpasi ॥*

"All glories to the Holy Name, which is fit to be sung by assemblies of sages. You are composed of the supreme spiritual syllables. Even when uttered casually, slightly, or without proper regard, you destroy all severe suffering."

The scriptures explain that even *naamabhaas*, indirect or incomplete chanting of the Holy Name, can destroy sinful reactions.

So, the question remains: if one chants, performs *sankirtan*, takes shelter of the Guru and *shastra*, why do difficulties still arise and why do devotees continue to suffer? This apparent contradiction can only be understood through proper philosophical understanding.

Types of Karm

To understand this, the philosophy of *karm* must be examined carefully. In chapters 19–22 of the *Bhakti Rasamrit Sindhu*, and in the commentaries of Shri Jeev Goswami, Vishwanath Chakravarti Thakur, and Mukund Das Goswami, *karm* is broadly explained in two forms: *prarabdh* and *aprarabdh*. *Prarabdh karm* refers to the reactions already manifesting in one's present life, while *aprarabdh karm* refers to karmic reactions that remain unmanifest and are stored for future experience.

Generally, three types of *karm* are described: *sanchit*, *kriyaman*, and *prarabdh*.

Sanchit: accumulated reactions from past actions, stored in subtle form, not yet manifested

Kriyaman: actions being performed at present, shaped by our thoughts, desires, and choices, influenced by ignorance and *maya*

Prarabdh: refers to that portion of past *karm* which has already begun to manifest in the present life

According to *karm* philosophy, the effects of one's actions do not remain limited to the individual alone. Our actions influence our family, surroundings, and even future generations. The scriptures explain that when one takes shelter of the Holy Name through initiation and sincere practice, *sanchit karm* and future karmic reactions begin to be destroyed. However, *prarabdh karm* continues until it naturally exhausts.

Jeev Goswami and Vishwanath Chakravarti Thakur further explain that even when previous sins are destroyed, suffering may continue if desire and ignorance remain active. The seed of desire, known as *vasana*, remains within the heart. Because of this, one continues to act materially and generate further reactions. Therefore, two causes of continued suffering are seen: first, existing *prarabdh karm* still unfolding; and second, new karmic impressions arising from residual desire and incomplete surrender.

शारीरा मानसा दिव्या वैयासे ये च मानुषाः ।
भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम् ॥

*śārīrā mānasā divyā
vaiyāse ye ca mānuṣāḥ ।
bhautikāś ca katham kleśā
bādhante hari-saṁśrayam ॥*

"How can various kinds of suffering, physical, mental, natural, caused by other living beings, or arising from higher forces, continue to trouble a person who has taken shelter of Hari?" (*Shrimad Bhagwatam*, 3.22.37)

The acharyas state that shelter must be complete and mature. This complete surrender is explained in the *Chaitanya Charitamrit*, *Madhya Lila*, 22.100, and the *Hari Bhakti Vilas* (11.676):

अनुकूल्यस्य सङ्कल्पः
प्रतिकूल्यस्य वर्जनम् ।
रक्षिष्यतीति विश्वासो
गोप्तृत्वे वरणं तथा ॥
आत्मनिक्षेपकार्पण्ये
षड्विधा शरणागतिः ॥

*anukūlyasya saṅkalpaḥ
prātikūlyasya varjanam ।
rakṣiṣyatīti viśvāso
goptṛtve varanaṁ tathā ॥
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ ॥*

"True surrender consists of six attitudes: accepting what supports devotion, rejecting what opposes it, firm faith in divine protection, acceptance of Bhagwan as protector, complete self-offering, and sincere

humility. These six constitute true surrender (*sharanagati*)."

These six principles form the foundation of true surrender. When surrender becomes complete and genuine, one gradually rises above material suffering. Without such surrender, one continues to experience hardship and remains confused, questioning why difficulties persist despite spiritual practice.

Karm and Desire

There is a beautiful story illustrating this principle.

A sadhu was once speaking with Maharaj Shri and a Vaishnav who loved *kheer*. During the discussion, Maharaj ji mentioned how difficult it is to teach people what is truly beneficial. The sadhu then turned to the devotee and asked, "You love *kheer*, don't you?"

The devotee happily replied, "Yes."

The sadhu began describing it in detail: five litres of milk slowly boiled for hours until thick and rich, mixed with rice, sugar, saffron, dried fruits, nuts, and a little camphor. Hearing this, the devotee joyfully said, "I could drink all of it!"

The sadhu then said, "Imagine that just before you eat it, a Goswami stops you and says a lizard fell into the *kheer* while it was cooking. Because it boiled for so long, the lizard dissolved completely. You cannot see it, but it

there in its dissolved form.”

Immediately, the devotee lost all desire to eat it.

Similarly, the world appears attractive, yet subtle contamination manifests as attachment, desire, and repeated bondage. Similarly, material enjoyment appears attractive, yet hidden within it are suffering, attachment, and repeated bondage. Even knowing this, the living being continues pursuing sense enjoyment due to desire.

This is *bhava-maha-davagni*, the blazing forest fire of material existence. Even if past sins are destroyed, material desires continue creating suffering. Sainly guidance helps reveal dangers that ordinary perception cannot detect.

Suffering itself varies according to one's attachment and mentality. One person suffers from having too little, another from having too much. Therefore, Suffering is not arbitrarily imposed. It arises from *karm*, conditioning, and attachment.

Shri Akhandanand Saraswati gives another example. Narsingh Dev once invited Prahlad Maharaj to Vaikunth to relieve all suffering. Prahlad wished to bring everyone with him. However, when a pig was invited, it refused because its preferred food would not be available there. This illustrates how attachment shapes one's perception of happiness and suffering.

It is not possible to satisfy everyone materially.

Freedom from Material Suffering

When perception changes, and one thinks, “Whatever comes to me may appear to be suffering, but I will no longer identify it as suffering,” and becomes absorbed in the Holy Name, the hold of material distress begins to weaken.

Great devotees such as Mirabai and Prahlad Maharaj did not experience suffering ordinarily because their consciousness was deeply absorbed in Krishn.

This is the essential power of the Holy Name. It elevates consciousness beyond ordinary material identification. One becomes spiritually nourished rather than mentally consumed by external circumstances.

In this way, through sincere absorption in Shri Krishn Naam Sankirtan, the blazing fire of material existence gradually loses its intensity within the heart.

...to be continued.



Braj Animal Care



A Difficult Birth in Vrindavan: A Rescue Amid Loss and Hope

A recent rescue in Omaxe, Vrindavan, highlighted the harsh realities that stray animals face during medical emergencies. A female dog suffering from severe distress during labour (dystocia) had hidden herself inside a hole in the ground, instinctively seeking a safe place to give birth. By the time our team reached her, two puppies had already died.

With the support of compassionate residents, the deceased puppies were carefully removed, and the mother received urgent medical treatment, including injections to relieve pain and assist the labour process. Despite every effort, another puppy could not be saved.

Dystocia is a serious and potentially life-threatening condition caused by obstructed or prolonged labour. Without timely treatment, it can lead to exhaustion, infection, and loss of oxygen to the puppies, often resulting in fatalities.

Amid the heartbreak, there was a small ray of hope: one puppy survived. The individual who reported the case has continued to care for the mother and her surviving puppy, ensuring

they remain safe, fed, and comfortable during recovery.

This rescue is a powerful reminder of the importance of timely medical intervention and community compassion. Even in the most difficult circumstances, prompt action and care can make the difference between life and death for vulnerable animals.



THE ONLY SURVIVING PUPPY

If you would like to contribute, please scan the QR code. Scanning the QR code will not take you directly to a payment page. You'll first be guided to a secure form to fill out, and then you'll proceed to the payment step. Here's how it works:

- Scan the QR code using your smartphone camera
- Tap the link that appears
- Complete a short form with your details
- Follow the guided steps to review and make your payment



Please keep in touch with us via the following channels:

[@braj.animal.care](https://www.instagram.com/braj.animal.care)

brajanimalcare.com

brajanimalcare@gmail.com

[\(+91\)8923737924](tel:+918923737924)



Maharajji's Latest Updates



Australia Tour 2026

For three bliss-filled weeks, Maharajji travelled across Australia, sharing Hari Katha in Sydney and Adelaide and offering initiation to sincere spiritual seekers. The tour brought together devotees in an atmosphere of deep devotion, joy, and *satsang*. Devotees are already planning Maharajji's Australia 2027 tour.

Radharaman Premotsav 2026

The much-awaited festival of seva, devotion, and divine emotions – Premotsav 2026 – took place from 16–27 June. Filled with unforgettable moments and heartfelt celebrations, this year's festival was truly special. A full glimpse into the festivities will be shared in our next edition.

Guru Purnima 2026

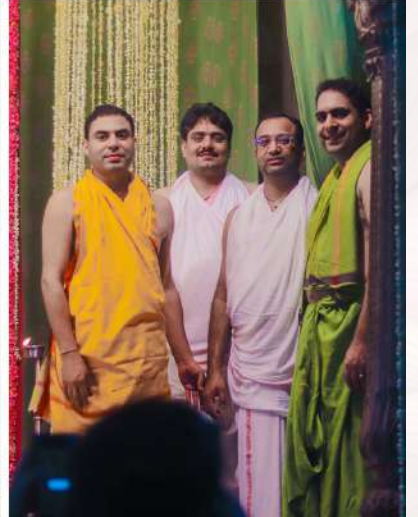
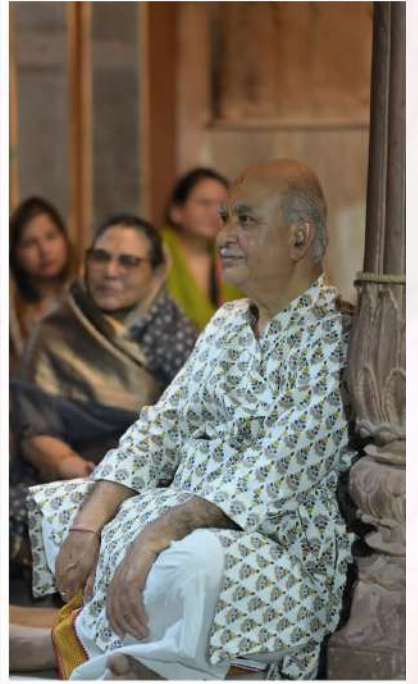
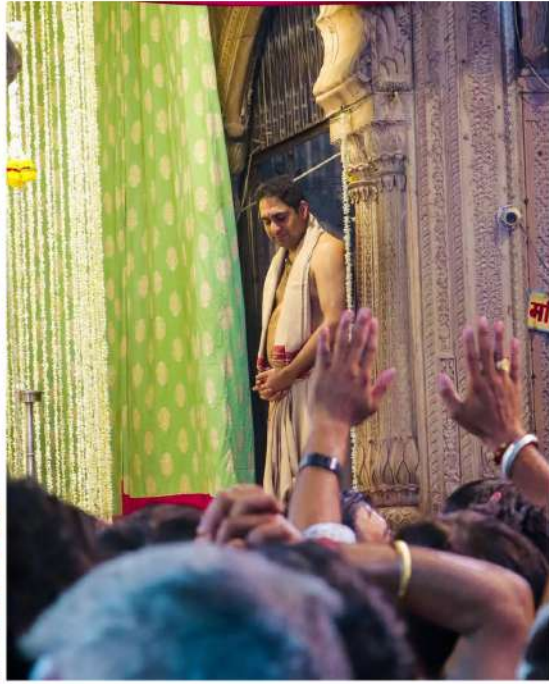
Maharajji will celebrate the sacred occasion of Guru Purnima in Vrindavan, spending precious time with disciples and devotees before beginning his next international tour.

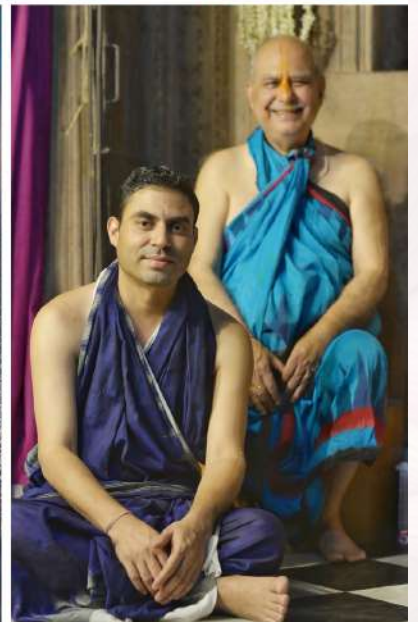
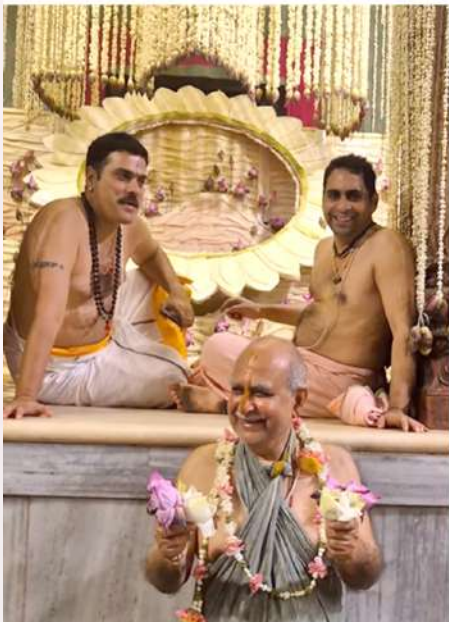
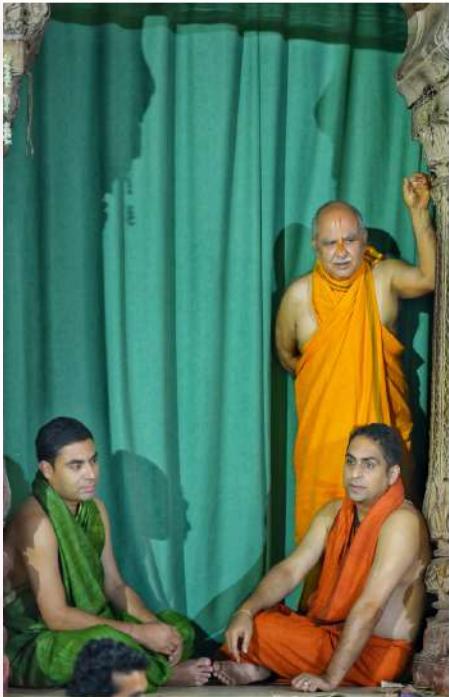
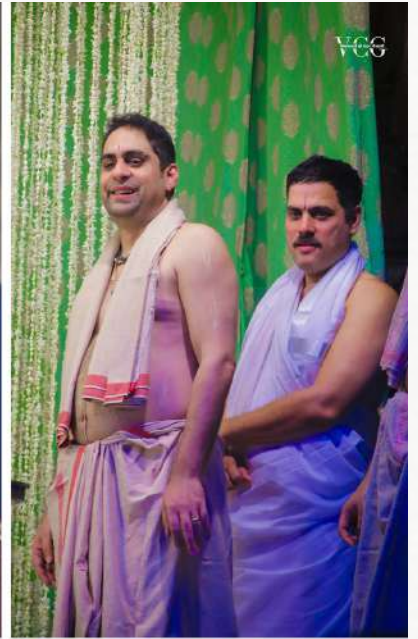
North & South America Tour 2026

After pausing international travel last year, Maharajji is once again embarking on an extensive tour across North and South America. Visiting devotees who are unable to travel to Vrindavan, he will share the nectar of Braj *bhakti* and uplift hearts through *satsang*, Hari Katha, and divine association. More updates from the tour will follow in the next edition.









Spiritual Questions and Answers with Maharajji

Q: Why is Lalju's Janmotsav celebrated during the day, whereas other Thakurjis' Janmotsavs are observed at night?

A: In Shri Dham Vrindavan, Shri Thakurji is worshipped in his *kishor* (adolescent) form— as a young boy rather than an infant. Shri Priyaju celebrates his appearance day as one would celebrate a grown child's birthday, not as a newborn to be placed in a cradle or basket.

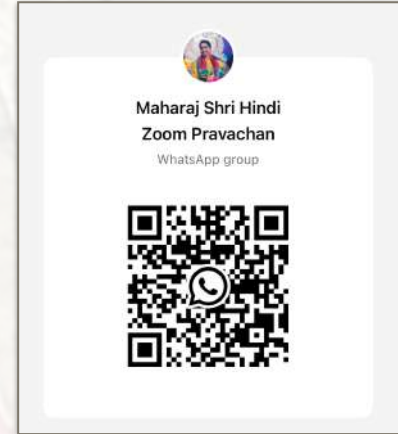
Therefore, the celebration takes place during the day.

The deeper reason is that at night, Mother Yashoda in Gokul celebrates his birth by inviting Shri Vrishbhanuji's family, and Shri Priyaju also participates in the festivities. Therefore, the morning *bhav* of Janmashtami is to lovingly celebrate Shri Thakurji's birthday at any time during the day in Vrindavan.

Maharajji's Online Hindi Classes

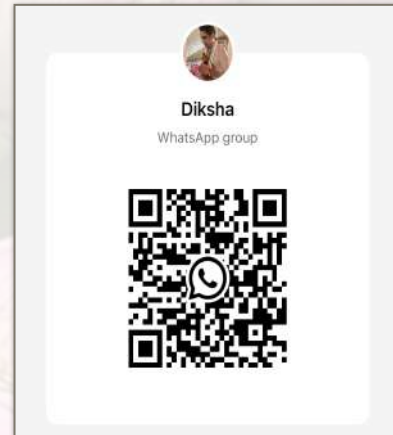
Shri Sankalpa Kalpadrum, every Saturday at 9 pm (IST) and Shri Roop Shiksha, every Wednesday at 9 pm (IST). The classes will resume in July 2026.

For class updates and Zoom links, please join his [WhatsApp group](#):



Initiation (Diksha)

Maharajji will be giving *diksha* in Vrindavan daily from 16th to 28th June, 2026. If you aspire to take initiation, please read the information provided [online](#) and join the [WhatsApp group](#):



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

@chandanjiofficial, @radharaman.temple

(+91)8368783201

shriradharaman.com

odev108@gmail.com

Vaishnav Calendar

For upcoming festivals and Ekadashi dates, please [click here](#) to view our Vaishnav calendar.

