



SANDARSHAN

odev108@gmail.com
www.shriradharaman.com

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Vishnu Sahasranama Part 41: Mahaaswan, the Great Sound by Shri Chandan Goswami Maharaj

The 41st Name in the Vishnu Sahasranama Stotram is Mahaaswan. This Name combines *mahaan* (great) and *swanah* (sound).

The *Ved* was the first sound in the Universe referred to as *apaurusheya*, meaning any human did not write them. The *Ved* manifested from the breath of Shri Krishn. For this reason, the *Ved* is known as *shruti*, or that which can be heard: श्रूयते इति श्रुति *shruyate iti shruti*.

Shri Baldev Vidyabhushan interprets this Name along the same lines:

महान् पूज्यो वेदलक्षणः स्वनो अस्येति
महास्वनः। तस्य वा एतस्य महतो भूतः

निष्पसितम् एतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः।

mahān pūjyo vedalakṣaṇaḥ svano asyeti mahāsvanah | tasya vā etasya mahato bhūtaḥ niśvasitam etad yad rgvedo yajurvedah sāmavedo'thaṛvāṅgirasaḥ |

"He is the supremely worshipable Lord, and the source of the divine sound comprising the *Ved*. The *Rigved*, *Yajurved*, *Samved* and *Atharvaved* all came from Shri Krishn's breath." (*Brihad Aranyak Upanishad*, 2.4.10)

Due to manifesting the mantras which comprise the *Ved*, the Lord is also known as Shabd Brahm (God in the form of Sound). The *Shrimad Bhagwatam* (6.16.51) states:

शब्दब्रह्म परं ब्रह्म ममोभे शाश्वती तनु ।
śabdabrahma param brahma mamobhe śāśvatī tanū |

"Know me to be Shabd Brahm and Param Brahm (the Supreme Lord)."

The *Ved* is also known as Shabd Brahm. Some modern interpreters take *shabd* to mean the written word, but in the oral tradition, the word *shabd* refers to sound, as conveyed in the following verse:

शब्दे निनादनिनदध्वनिध्वानरवस्वनाः॥
śabde nināda-ninada-dhvani-dhvāna-rava-svanāḥ॥

"*Shabd* includes resonance, reverberation, echo, tone and vibration."

Shri Krishn imparted the first great sound, the *Vedic* mantras, to this world. Therefore, one of his Names is Mahaaswan (the Great Sound).

When Brahmaji first appeared in this Universe, he heard two great sounds: *ta* and *pa*. Together, these formed the word *tapa* or austerity. Therefore, Brahmaji was inspired to perform austerities. Upon completing this practice, he received an audience with Shri Narayan.

तस्य वा एतस्य महतो भूतस्य निष्पसितम् एतद् यद् ऋग्वेदो यजुर्वेद ।
tasya vā etasya mahato bhūtasya niśvasitam etad yad rgvedo yajurveda |

"Indeed, the breath of the Supreme Being became the *Rigved* and *Yajurved*." (*Brihad Aranyak Upanishad*, 2.4.10)



Nityanand Prabhu – Part 13: Danda Mahotsav



In the previous edition, we met Raghunath Das Goswami, a young man from a rich family in Bengal. He wanted to leave everything and serve Mahaprabhu forever, but his family wouldn't allow him to go. They even appointed guards to ensure he didn't leave home. In this edition, Raghunath Das Goswami meets Nityanand Prabhu.

On Jyeshta Shukla Trayodashi of 1517 CE, Raghunath Das Goswami visited the village of Panihati. He found Nityanand Prabhu seated under a huge tree on the Ganga riverbank, shining like millions of suns. His followers were sitting on the ground around him.

An overwhelmed Raghunath silently bowed to Nityanand from a distance. However, one of Nityanand's servants noticed and informed him that Raghunath had come.

Hearing this news, Nityanand smiled and said, "O thief! Finally, you have shown yourself! Come, come! Today I shall punish you!" (*Chaitanya Charitamrit*, 3.6.47)

One may wonder why Nityanand called Raghunath Das Goswami a thief. In his commentary on this verse, Shri Radha-Govind Nath states that Mahaprabhu is Nityanand's treasure, so we must take Nityanand's blessings to attain him.

But even though Raghunath neglected to do this, Nityanand was not upset; instead, he was overjoyed seeing Raghunath's deep love for Mahaprabhu. If anyone loves Mahaprabhu, Nityanand loves them automatically. Therefore, he pulled Raghunath near and poured his love upon him, jokingly calling it a "punishment".

Nityanand instructed a servant to bring Raghunath near, and when Raghunath bowed, Nityanand placed his lotus feet on his head. Then Nityanand said, "Oh, my dear thief! Why do you always stay so far from me? Now that I've caught you, you shall be duly punished. The punishment is: you must feed all my companions a feast of *chida*." Raghunath Das Goswami was ecstatic to receive such a beautiful punishment.

The same day, a great feast was held on the Ganga riverbank, with thousands of guests. Unable to find space to sit, some devotees ate standing in her waters.

सकल-लोकेर चिड़ा पूर्ण यबे हइला। ध्याने तबे प्रभु महाप्रभुरे आनिला॥

sakala loker chidaa poorna jabe hoilaa | dhyaane tabe prabhu mahaaprabhure aanilaal ||

"After *chida* had been served to everyone, Nityanand Prabhu brought Mahaprabhu there through his meditation." (*Chaitanya Charitamrit*, 3.6.77)



Nityanand Prabhu placing his lotus feet on the head of Raghunath Das

By meditating on Mahaprabhu, Nityanand Prabhu brought Mahaprabhu to Panihati, although not everyone could see him. As soon as Mahaprabhu arrived, Nityanand Prabhu stood up and began walking with him between the rows of devotees.

From every person's bowl, Nityanand and Mahaprabhu would feed each other a bit of food, making it their *prasad*. They both smiled and laughed blissfully as they enjoyed this *lila*. However, most could not see Mahaprabhu, so Nityanand's actions confused them.

After Nityanand and Mahaprabhu sat down, everyone began to eat. When the feast was over, Nityanand gave most of the *prasad* from his and Mahaprabhu's bowls to Raghunath Das Goswami, while the other devotees received a tiny amount. Nityanand also offered devotees *prasadi* garlands, sandalwood paste and *paan* with his own hands.

That night, Nityanand Prabhu danced with the devotees at Raghav Pandit's home temple in Panihati, while Mahaprabhu watched in a form that was invisible to most people. That night, again, Nityanand set a place for Mahaprabhu to eat beside him. Raghav Pandit was able to see Mahaprabhu eating with Nityanand.

After dinner, Raghav Pandit again gave the leftovers from Nityanand's and Mahaprabhu's plates to Raghunath Das Goswami. He said, "If you eat this *prasad*, you will be able to escape the bondage of your family."

The next morning, Raghunath found Nityanand sitting under the same tree on the Ganga riverbank, surrounded by his entourage. He was still too shy to speak to him, so after offering *puja* to his lotus feet, he conveyed the following message to him via Raghav Pandit: "I am the lowest of all beings, yet I wish to attain Mahaprabhu, like a dwarf who wants to hold the moon. I have tried so hard, yet everything fails. Every time I try to run away, my family catches me."

तोमार कृपा बिना केहो चैतन्य ना पाय।
तुमि कृपा कोईले तारे अधमेहो पाय॥

*tomaar kripa binaa keho chaitanya naa
paay!
tumi kripaa koile taanre adhameho
paay॥*

"Nobody can attain Mahaprabhu without your blessings. But with your mercy, even the worst

person can attain him." (*Chaitanya Charitamrit*, 3.6.131)

"Even though I'm not worthy, and I'm afraid to ask this . . . I beg you please give me Mahaprabhu. Please be merciful to me. Please place your lotus feet on my head once more and bless me that I can attain him without any more difficulties."

Hearing this, Nityanand smiled and asked all his companions to bless Raghunath. Then he placed his lotus feet on his head and blessed him, saying that all his bonds were gone and that he would attain Mahaprabhu soon.

To be continued . . .

References

Chaitanya Charitamrit by Shri Krishnadas Kaviraj

Gaur Kripa Tarangini Tika by Shri Radha-Govind Nath



Braj Animal Care



Jamuna, a female monkey, couldn't walk after being electrocuted. She was relocated from a construction site to an empty lot near Keshav Dham. A male monkey had been protecting her, but she remained highly vulnerable to the weather, dog attacks, and other dangers.

The next day, Jamuna was missing from



Jamuna was fed daily by BAC

Keshav Dham. We searched for her, but we feared the worst when we didn't find her. However, while the team was feeding animals the following morning, we spotted her eating from a container where people left food for cows. Jamuna's hands were slightly damaged, and she had additional wounds from dragging herself on the ground. But she was still alive!

We gave her bananas and arranged for the doctor to treat her. Afterwards, she fell asleep. To keep her safe, the security guard from the neighbouring construction site moved her into an empty building and gave her a warm blanket. At least there, she would not drag herself on uneven surfaces and be protected from predators. This arrangement allowed us to feed her twice daily and ensure she received treatment. We fed her *roti* and bananas and left fresh water for her.

On her final day, we found Jamuna on the other side of the building. We fed her and asked the team to treat her again. As her wounds were being treated with topical spray, she appeared distracted, as if she sensed someone nearby that we could not see. She looked in that direction for a long time. Soon after, in an instant, her health declined, and she turned to us, folded her hands in prayer and closed her eyes.

We gave her pain relief and gently placed her back in the corner. She kept her eyes closed and rested her head against the wall. By evening, when we tried to feed her, she could no longer sit up and eat. It became clear that her chances of survival at this point were slim.

When we checked on Jamuna the next morning, she was gone. We took Jamuna to

the banks of the Yamuna River, bathed her in the water and buried her. She was a special soul who allowed us to care for her towards the end of her life on Earth. Jamuna, it was a privilege to have known and served you. You were fragile, yet so strong. We will never forget you. May you find peace and freedom beyond this world.

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

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@braj.animal.care
 brajanimalcare.com
 (+91)8923737924
 brajanimalcare@gmail.com



Maharajji's Latest Updates



Maharajji delighted his followers and disciples by announcing an impromptu pilgrimage to Nawadwip, the birthplace of Shriman Chaitanya Mahaprabhu.

The four-day trip was filled with temple *darshans*, steeped in Gaur Lila and traditional worship.

Samaj Bari Ashram

At Samaj Bari Ashram, devotees honour saints like Sri Radharaman Charan Das Dev, the founder of Samaj Bari, and Sakhi Ma through *kirtans*, *nagar-sankirtan*, and grand feasts,

especially during festivals. The ashram preserves sacred relics, including a handwritten book of *kirtans* by Sakhi Ma, which she requested never be copied or published. This treasured book remains within the ashram and is occasionally brought into the Nat Mandir when her compositions are sung. The ashram has deities of Gaur Nitai, Radha, her eight *sakhis*, and Krishn and Balram, and follows the *asthayam lila* written in Krishndas Kaviraj's *Govind Lilamrit*. Maharajji met the *mahant* who is taking care of the *sevas* there. Everyone took *darshans* and concluded the morning with ecstatic *kirtans* in the temple complex.

Dhameshwari Mahaprabhu Temple

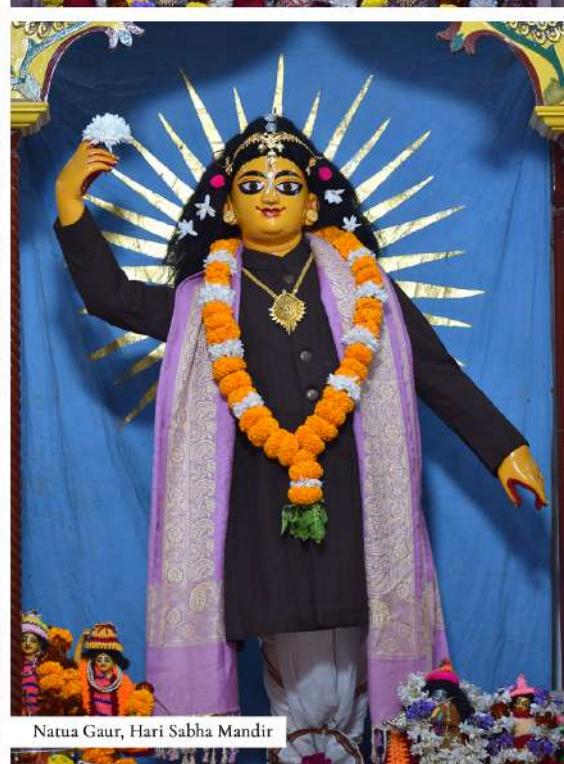
The neem wood deity of Shri Chaitanya Mahaprabhu, worshipped by his wife for 80 years, Vishnupriya Devi, after he took *sannyas*, is worshipped here, alongside Mahaprabhu's *paduka* (wooden footwear). Located in Koladvipa, within the ancient home of Vishnupriya's father, Shri Sanatan Misra, the temple is a testament to her unwavering devotion to Mahaprabhu. After eating *prasad*, the Goswami of the temple shared some personal pastimes of Dharmeshwar Mahaprabhu with his devotees. Maharajji and his disciples sang *kirtan* in the mood of separation before reluctantly leaving.

Sonar Gaurango and Srivas Angan

Pratap Chandra Goswami, from the lineage of Shri Nityanand Prabhu, established the Sonar Gaurango Temple, which houses a beautiful golden deity of Shri Chaitanya Mahaprabhu, and Srivas Angan is the sacred courtyard where Mahaprabhu performed ecstatic *kirtans*, known as the Adi Ras Kirtan, with his associates. Mahaprabhu planted an Indian Jujube tree in the courtyard almost 500 years ago. It is still alive and gives fruits. Srivas Angan is the historic residence of Srivas Pandit, a close associate of Shri Chaitanya Mahaprabhu. We met the acharya of the lineage, Srivas Goswamiji Maharaj, who is very dear to Maharajji. He shared the nectar of Gaur Lila and Krishn Lila with the audience, leaving them unable to control their tears. The evening concluded beautifully with *kirtan* at Srivas Angan followed by *prasad*.

Natua Gaur Temple

When Chaitanya Mahaprabhu appeared, students came to study in two toll houses belonging to Brajanath Vidyaratna and his son Mathuranath Padmaratna. Once, a Vaishnav named Nihal Das, who was around sixty years old, arrived during Ganga Snaan (ritual bathing in the Ganga) and took shelter at Mathuranath Padmaratna's toll house. His only possession was a loose cotton bag. Every night, he would cry out that someone had taken his Lord, only to proclaim later that his Lord had returned. Whenever Mathuranath asked him to explain, Nihal Das would reply, "In due time, you will come to know everything." Chaitanya Mahaprabhu visited Brajanath Vidyaratna and instructed him to make a deity of him as he appeared before Brajanath's eyes. The deity was to be sculpted from Old Ramsita Tala and placed at Mathuranath's toll house for worship. Because the deity of Chaitanya Mahaprabhu was in a dancing pose, he was known as "Natua". Promod Dada, the *pujari* of the temple, sang and shared the *lila* of Natua Gaur. He mentioned that in the day, Natua Gaur is Radharaman and Radharani. At night, they become Natua Gaur. Maharajji also shared that in the Radharaman Temple, when Radharaman Lal wears the *kaupin* or *taniya*, he is Mahaprabhu.





Ekla Nitai Temple

Also known as Nitai Bari, this is where Nityanand Prabhu used to live. Chaitanya Mahaprabhu first met Nityanand Prabhu here, and they embraced each other. Maharajji and his disciples sang *kirtan* and danced joyfully while meditating on this enchanting pastime.

Rani Ghat

Named in memory of the philanthropist Rani Rashmoni Mata, this *ghat* is a serene and spiritually significant bathing place on the banks of the Ganga. It is associated with Shri Chaitanya Mahaprabhu's pastimes. Maharajji mentioned that Mahaprabhu would swim across the Ganga to Shantipur to meet Adwait Prabhu.

Spiritual Questions and Answers with Maharajji

Q: What should be the disciple's code of conduct to make the Guru happy?

A: The key principle is "*tat sukh sukhitvah*", meaning "happiness is found in the happiness of the Guru". A disciple makes their Guru happy through sincere service and by following all of the Guru's teachings. When the Guru is pleased, the disciple, in turn, becomes happy by witnessing their Guru's joy. The Guru's happiness is reflected in the disciple's contentment.

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

⌚️🌐 @chandanjiofficial, @radharaman.temple
🌐 shriradhaman.com

📞(+91)8368783201
✉️ odev108@gmail.com

Vaishnav Calendar

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

