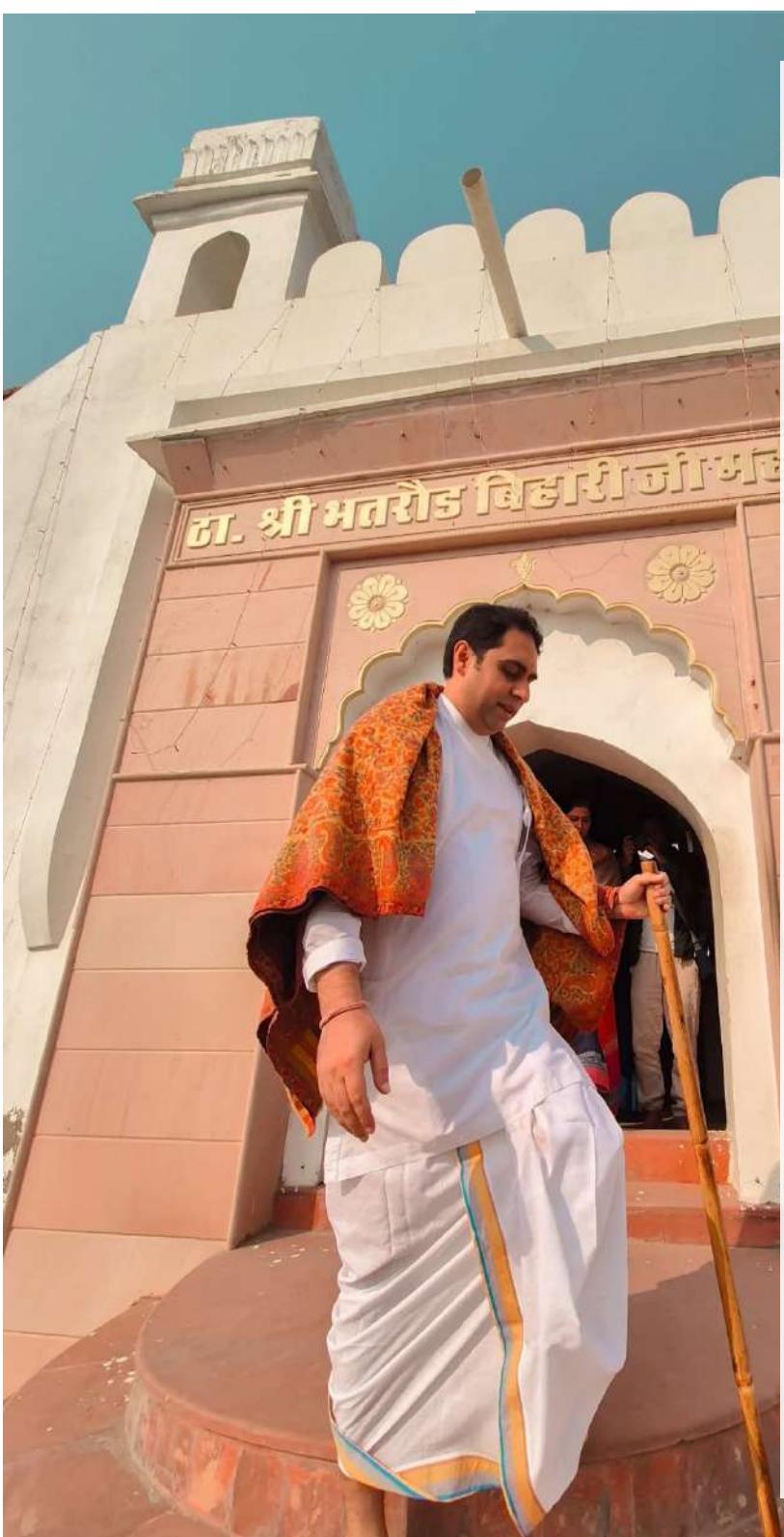




SANDARSHAN

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Vishnu Sahasranama Part 50: Vishwakarma, the Architect

by Shri Chandan Goswami Maharaj

The 50th Name in the Vishnu Sahasranama is Vishwakarma: the Architect.

Many *acharyas* explain this divine Name by identifying the Lord as Vishwakarma, the devta who performs works of construction and so forth. Some *acharyas* have further commented that:

उत्पत्ति, स्थिति, संहार, नियतिर्जन्मावृत्तिः बन्धमोक्षौ इत्यादि विश्वविषयव्यापारवत्वाद् विश्वकर्मा। *utpatti, sthiti, samhāra, niyatirjñānamāvr̄tiḥ bandhamokṣau ityādi viśva-viṣaya-vyāpāravattvād viśvakarmā।*

"He is called Vishwakarma because he performs all the activities related to this universe, like creation (*utpatti*),

maintenance (*sthiti*), destruction (*samhar*), regulation (*niyatih*), knowledge (*gyan*), ignorance (*avriti*), bondage (*bandh*), and liberation (*moksh*)."

However, Shri Baldev Vidyabhushan's commentary provides a different interpretation of this divine Name. He neither calls the Lord Vishwakarma *devta*, nor does he say that he performs creation, destruction, regulation, knowledge, ignorance, bondage, and liberation. He says:

ब्रह्मादीनं स्रष्टृणामन्तस्थः सन् सहकारीति विश्वकर्मा । स एवेदं सर्वमसृजदिति श्रुतेः । *brahmādīnāṁ sraṣṭṛṇāmantasthah san sahakārīti viśvakarmā । sa evedam̄ sarvam̄ asṛjat iti śruteḥ* ।

"He resides within the creators, such as Brahma, and helps them. Therefore, the *Taittiriya Upanishad* says (2.6.1), 'He alone created everything.'

Shri Baldev Vidyabhushan's interpretation is connected to the previous two Names:

Padmanabh: He generates Brahma, the creator of the universe, from the lotus of his navel; therefore, he is called Padmanabh.

Amar Prabhu: He grants the ability to create the universe to Brahma and others. Therefore, he is called Amar Prabhu.

Even though Brahma and others possess the wisdom of the *Ved*, Shri Krishn knows that the power they need to create the cosmos belongs only to him. Therefore, the Lord dwells within the creators, such as Brahma, and helps them.

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥

*esa devo viśvakarmā mahātmā sadā janānāṁ hr̥daye sannivিষ্টah ।
hr̥dā manīṣā manasābhikl̥rpto ya etadviduramṛtāste bhavanti ॥*

"Shri Krishn is God, *paramatma*, and Vishvakarma, and therefore, he creates the entire universe. He is always enthroned in the hearts of all living beings, and he can be attained by the heart (*hriday*), intelligence (*buddhi*) and the mind (*man*). Those who understand this become immortal." (*Shwetashwatara Upanishad*, 4.17)



Shri Chaitanya Mahaprabhu's Shikshashtakam

Part 7: Freedom from Fear

by Shri Chandan Goswami Maharaj



In the *Shikshashtakam*, Mahaprabhu says we are all burning in *maha davagni*, a great forest fire. Why does he call it great (*maha*)? In this world, even the biggest forest fire will burn for weeks, perhaps months, but no more than that. Eventually, everything turns to ashes, and there is nothing left to burn. But the *maha davagni* of material suffering is different. It is *anadi* (beginningless), and it continues forever. Every soul is burning in this fire.

Then Mahaprabhu came and said, "I want to stop this fire, but then again, I cannot stop it; it's my own *maya* playing tricks, and all the *jeevs* are confused. They have forgotten who they really are. So I will give them a medicine to cure their forgetfulness." And that medicine is nothing other than Shri Krishn *sankirtan*.

What will this *sankirtan* do? The *muladhar chakra* will activate and achieve the right balance, and from there, the energy will start to flow upwards. Everything will happen through *sankirtan*. That grasping for material items, greed for money, materialistic desires, lack of ambition, insecurity, self-pity, anxiety, depression, all the things that burn us daily, will stop. There will be no lethargy, panic attacks, or pain of any kind. Just by *sankirtan*, all of this will be removed. But for this to work, *sankirtan* must be without *ahankar* (ego, a false sense of self).

The Need for Detachment

Everyone thinks of themselves as a body, and they are always pleasing and nourishing their *ahankar*.

In his *Vairagya Shatak* (31), Bhartrihari writes a very beautiful verse.

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्धयम् ।
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ॥
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्धयम् ।
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥

bhoge roga-bhayam kule cyuti-bhayam vitte nrpalad-bhayam |
māne dainya-bhayam bale ripu-bhayam rūpe jarāyā bhayam ||
śāstre vādi-bhayam guṇe khala-bhayam kāye krtāntād-bhayam |

*sarvaiñ vastu bhayānvitaiñ bhuvi
nṛṇām vairāgyam-evābhayam||*

"Bhartrihari says that when we try to enjoy in this world, there is always a fear of falling ill; in family reputation, there is fear of losing one's good name; in wealth, there is fear of taxes; in prestige, there is fear of humiliation; in power, there is fear of enemies; in beauty, there is fear of old age; in scholarship, there is fear of learned opponents; in virtue, there is fear of wicked people; and just by being in this body, there is always fear of death. Therefore, everything in this world is coupled with fear. Only *vairagya* (detachment) alone bestows fearlessness."

But we must understand: how will that *vairagya* come? It doesn't just come in a second, so that we should suddenly think, "Oh, I'm such a *vairagi*!"

There is a charming story about King Janak found in the *Upanishads*. There was a sage, a great orator, who would not begin his discourse until King Janak arrived at the venue. In that assembly of sadhus (saints), Janak was the only king and *grhastha* (householder); everyone else was a renunciate. This puzzled the other holy men. They used to wonder what compelled the sage to give so much importance to the king?

One day, a fire broke out in the forest near where they were holding their *satsang*. All the sages were listening, but the moment the fire reached the ashram, the sadhus panicked.

"Oh God! What will happen to my *kaupin* (loincloth)? If it burns, what will I wear? And what about my *kamandalu* (water pot)? If it burns, how will I eat and drink?"

Slowly, all the *sadhus* got up and went to grab whatever meagre possessions they were attached to.

At the same time, a minister of King Janak came and whispered in his ear. The king calmly replied, "You go and do your duty." This happened repeatedly.

The sage asked the king what he had said to the minister. King Janak apologised and explained, "First, my minister reported that the fire had reached my palace, and that all my most expensive possessions were burning. Then he informed me that the fire had reached my Queen's palace. But for me, hearing the Hari Katha is of the utmost importance. So I asked my minister to do the needful, and continued listening."

All the *sadhus* were utterly shocked: "Look at his *vairagya*! We were running to save our *kaupins* and water pots, but this king, who possesses the world, is so renounced that he is not even running to save anything!"

So, how will this ultimate *vairagya* come within us? Mahaprabhu says it will come by *sankirtan* and nothing else. "

The Freedom from Fear

Our lives are filled with endless expectations, ideas and desires that we seek to fulfil. We want to acquire not just wealth, but also fame, status, recognition, and importance. Once we obtain these things, we grow attached to them and fear losing them. This fear creates ongoing anxiety, making life stressful. Bhartrihari's verse highlights how fear penetrates every aspect of our lives. Even if we acquire everything we desire, we still find no true happiness, because that fear is always there.

For example, even if we have an abundance of food, we cannot enjoy it if we have a weak stomach. If we take pride in our lineage, we live in fear of losing our good reputation. If we accumulate wealth, we fear it might be seized by the government or stolen by criminals. With fame comes the fear of disgrace, and with power, the fear of more powerful adversaries. We pride ourselves on our beauty, but we fear ageing. In the pursuit of knowledge, we fear being outdone by others. I have seen scholars in Vrindavan who worry that if people encounter other learned teachers, their own prestige will diminish. If we have virtues, we fear being slandered by those with ill intentions. And above all, as long as we have a body, we fear death.

We witness this fear every day. In Vrindavan, after the COVID pandemic, we had more visitors than ever, because millions of people had seen death on a mass scale and

understood its reality. Everyone fears death. The only person we can absolutely confirm never feared death was Shukdev Maharaj, and he taught this art to Parikshit Maharaj: how to face death with courage.

So, what in this world is free from fear? Where can we find peace? The Shikshashtakam reveals the path of fearlessness. Fear arises when we develop a sense of possessiveness: when we cling to things as if they are ours. Fear is rooted in the fear of loss. To be free from fear, we must cultivate *vairagya*, and that *vairagya* can only come through *sankirtan*. Without *sankirtan*, we will remain enslaved in an endless cycle of fear.

To be continued...



Braj Animal Care



Electrocuted Monkey Rescued from Sewer in Muralipuram

In a recent rescue operation, the Braj Animal Care team responded swiftly to save a male monkey who had suffered an electric shock in Muralipuram, Vrindavan. The animal was found lying in a sewer, covered in filth and struggling for survival – a heartbreakingly sight that demanded urgent action.



The monkey was rescued, washed, and assessed before receiving treatment.

Our team carefully pulled him out of the drain and gently hosed him down to remove the grime before beginning treatment. Once he was clean, the team inspected his injuries and administered immediate first aid, including wound spray and medication to prevent infection and ease his pain.

Despite the trauma, the monkey showed incredible resilience. He remained active and alert, a testament to his strength and will to recover. The rescue team will continue to monitor his progress and provide follow-up care as needed to ensure a full recovery.

Electrocution cases among monkeys are sadly common in Vrindavan, where exposed wires and urban hazards put wildlife at constant risk. Braj Animal Care continues its mission of compassion through rescues like this. We treat the injured, feed the hungry, and give every animal dignity and care they cannot verbalise but definitely deserve.

When Strength Meets Compassion: Braj Animal Care Featured by Patna Pirates

They say opposites attract – Braj Animal Care and Patna Pirates, one of the fiercest teams in the Pro Kabaddi League. Recently, the Pirates invited Braj Animal Care for a heartwarming feature in their series “Pirate People”, which celebrates NGOs doing impactful work across India.



The meeting was a beautiful blend of two worlds – the determination of athletes and the compassion of caregivers. The day of the interview was bright and spirited, filled with stories from the narrow *kunj galis* of Vrindavan, where Braj Animal Care’s volunteers walk daily with red milk canisters, feeding and treating street animals. The conversation drifted easily from touching rescue stories – like those of Rainbow, Gizmo, and Fluffy – to reflections on how the people of Vrindavan have grown more compassionate over time. Once dismissed for treating injured animals, the team now receives daily calls for help and healing.

Beyond rescue and feeding, the organisation also honours animals in their final moments. When an animal cannot be saved, volunteers perform last rites at the *ghats* of the Yamuna, ensuring every soul departs with dignity and love. “Even in death, they deserve the compassion they were often denied while alive,” shared the team.

The collaboration with Patna Pirates was more than an interview – it was a bridge between strength and softness, between the power of sport and the tenderness of service. The strength of a pirate and the heart of a volunteer aren’t opposites; they’re reflections of the same courage – the courage to protect, to care, and to stand for what matters.

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



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Maharajji's Latest Updates



Sacred Journey Through Braj

Devotees embarked on a deeply enriching spiritual journey through the sacred land of Braj, travelling through the forests, *kunds*, villages and holy places where Lord Shri Krishn revealed his eternal pastimes. The *parikrama* unfolded as a seamless blend of history, devotion and heartfelt reflection, made meaningful through the guidance and teachings received at every sacred site.

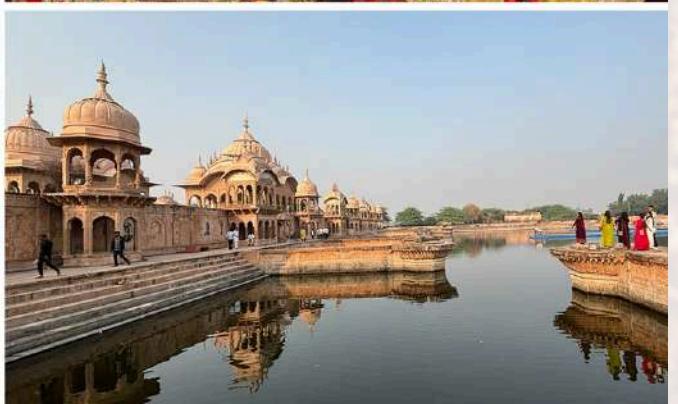
The journey began in Vrindavan, where devotees visited some of the most revered temples of the Dham. *Darshan* was taken of Radha Govind Dev Ji, the ancient *yog peeth* where deep spiritual currents can still be felt, as well as Radha Gopinath Ji, Radha Gokulanand Ji and Shri Radharaman Dev Ji. At Madan Mohan Ji, the Goswami of the temple spoke lovingly about the ancient history, the deity's significance and the lineages that have preserved Vrindavan's authentic tradition. Similar blessings were received at other temples, where devotees were welcomed with warmth and spiritual guidance.

Alongside these divine encounters, a knowledgeable speaker travelling with the group offered scriptural references and explained the pastimes connected to each

place, adding depth and clarity to the experience. Their insights helped devotees link the physical locations to the stories described in the sacred texts, bridging the outer journey with inner understanding. These teachings beautifully complemented the gentle explanations and devotional reflections shared by Shri Chandan Goswami Ji Maharaj, whose guidance helped weave each moment together.

As the pilgrimage moved beyond Vrindavan, devotees visited many sacred landscapes connected with the *lilas* of Radha and Krishn. At Gupt Kund, another *yog peeth*, the quiet atmosphere naturally invited meditation and reflection. The journey continued to places such as Brahmand Ghat, Chintaharan Mahadev, Bhandirvan, Nandgaon, Barsana, Kamai, Vrinda Kund and Sanket Van, each carrying its own mood and devotional essence. Maharaj Ji and the accompanying speaker narrated the significance of each site, describing the divine events that once occurred there and the saints who preserved their memory.

The *darshan* of Akrur Ghat and the holy sites of Mathura provided a deeper perspective on the Lord's journey. At the same time, visits to Govardhan, Radha Kund and Shyam Kund







brought devotees to some of the most sacred points in all of Braj. Radha Kund, also a *yog peeth*, uplifted the hearts of all present, and devotees felt the serene and intimate presence of Shri Radha and Krishn in the stillness of the surroundings. Every day offered new insight, deepening the sense of belonging to the holy land of Braj and the living tradition of *bhakti* it sustains.

Throughout the *parikrama*, *satvik prasad* was lovingly served, and the peaceful rhythm of travel allowed devotees to absorb the teachings, engage in *katha* and *kirtan*, and reflect on the sweetness of Braj. Every site visited, whether a grand temple or a quiet *kund*, opened a doorway to the deeper meanings of devotion, compassion and remembrance.

As the *yatra* came to a close, devotees returned to Vrindavan with hearts full of gratitude, remembrance and renewed faith. Under the loving guidance of Shri Chandan Goswami Ji Maharaj, the Braj Parikrama became not only a journey through sacred places, but a journey inward – a rediscovery of devotion, simplicity and the eternal connection between the soul and Shri Krishn.

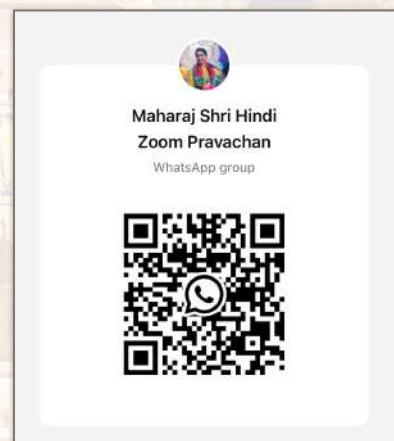
We offer heartfelt gratitude to all who participated in this sacred *yatra* and to those who supported it through *seva*, prayers and goodwill. May the inspiration of Braj and the teachings shared by Shri Chandan Goswami Ji Maharaj continue to guide and uplift all

who seek the divine path of love and remembrance.

Maharajji's Online Weekly Hindi Classes

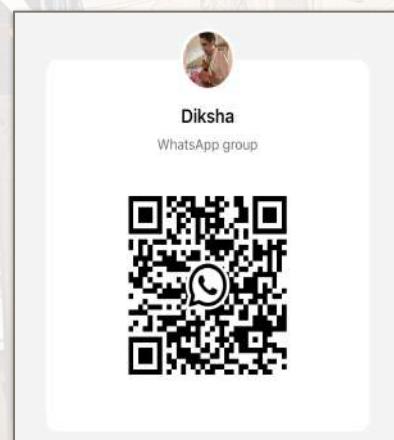
Shri Shikshashtakam every Saturday at 9 pm IST and Shri Roop Shiksha every Wednesday at 9 pm IST.

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



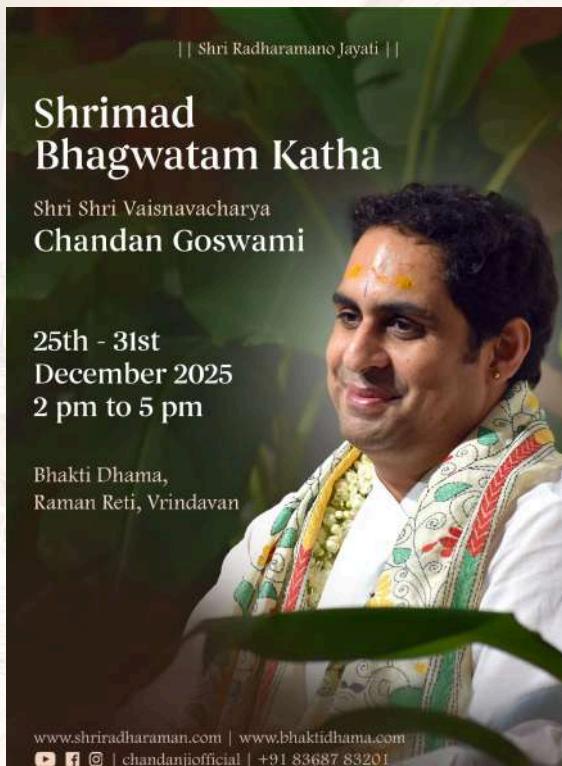
Initiation (Diksha)

Maharajji will be giving *diksha* in Vrindavan on Sunday, December 28, 2025. If you aspire to take initiation, please read the information provided [online](#) and join the [WhatsApp group](#):



Shrimad Bhagwatam Katha - 25 to 31 December, 2025

Maharajji will be giving a Shrimad Bhagwatam Katha in Vrindavan this December. All of you are warmly invited to be in Maharajji's Katha from 2 pm to 5 pm.



Spiritual Questions and Answers with Maharajji

Q: If someone really wants a Govardhan Shila, will he come?

A: The *shastras* say there are three ways Govardhan Shila may come to a devotee:

- 1. Āchārya-pradatta** (given by a Guru or devotee): The most auspicious and authorised way, when a qualified Guru or realised Vaishnav gives Govardhan Shila, it is considered that Shriji

himself is manifesting through their mercy.

- 2. Svayam-prakata** (appearing by itself): Sometimes, by divine will, the *shila* may appear on its own, for example, during *parikrama* or even in a dream. This happens when the Lord chooses to reveal himself.
- 3. Mānasa-prārthita** (coming through deep desire): When a devotee's longing is pure and heartfelt, Govardhan fulfils that inner prayer. The *shila* then comes through some means, perhaps given by another devotee or appearing naturally, but always by divine arrangement.

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.

