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odev108@gmail.com
www.shriradharaman.com

Vishnu Sahasranama Part 12: Muktaanaam Paramaa Gatih - The One Who is the Highest Goal of Liberated Souls by Shri Chandan Goswami Maharaj

The 12th Name in the Shri Vishnu Sahasranama Stotram is Muktaanaam Paramaa Gatih:

मुक्तानां परमा गतिः:

muktānām paramā gatih:

"The liberated souls attain their highest goal, Krishn."



कस्माद्वितासि जीव।

Once this state is reached, these souls never have to take birth in this world again. According to Shri Baldev Vidyabhushan, Krishn is the supreme attainment for both Krishn's associates who are eternally free from *maya* (*nitya siddh*), and souls who attain freedom from *maya* through their devotional practice (*sadhan siddh*).

The word *param* signifies that his form is of incomparable beauty because of his supreme powers (*shaktis*). This Name rejects the theory that the Lord and the liberated souls are *adwait* or one, as their descriptions in the scriptures are different.

In Adi Shankaracharya's *Adwait* philosophy, God is formless and known as Brahm: the Supreme, Universal Soul that is eternal and unchanging. When a portion of Brahm is affected by material energy, this part becomes an individual soul or *jeev*. Once the *jeev* removes the ignorance (*avidya*) that is created by *maya*, through knowledge and intense meditation (*samadhi*), he merges back into the Universal Soul and becomes Brahm. A practitioner of this path is known as a *mayavadi*, and he even says *aham brahmāsmi*, "I am Brahm." But the philosophy taught by Chaitanya Mahaprabhu, Achintya Bhedabhed Tattva, refutes the thinking of a *mayavadi* because the *jeev* and God are not identical, therefore a *jeev* cannot be God.

भवेत् तरङ्गे न कदाचिदब्धि स्त्वं ब्रह्म

"When waves can never be equated to the ocean, how can you say that you are Brahm?" (*Tattvamuktavali*, 10)

Mayavadis follow two philosophies:

- परिच्छिन्नवाद, *parichinnavāda*: the belief that we are the reflection of Brahm
- परिच्छेदवाद, *paricchedavāda*: the belief that our bodies are like clay pots that contain our soul, and once we become Brahm and die,¹ the clay pot breaks and we merge into Brahm who is everywhere.

In this belief system it is said that just as the moon can be reflected in many water pots, in the same way a part of Brahm appears in the form of a *jeev* due to the effect of material energy and becomes ignorant. According to this comparison, the *jeev* is God's reflection.

These philosophies contradict what the scriptures and logic state because:

1. An object and its reflection are two different things. A knife can cut something but its reflection cannot.
2. God is *sat-chit-anand* and the living being is a part of his *chit*, meaning he is *chaitanya* or alive. He can never be a reflection because a reflection has no consciousness; it is not alive.

¹Death here is not of the physical body, but of the subtle body (*sukshm sharir*), the one which contains all *samskars*, because one can merge with Brahm in this world by reaching the state of *samadhi*.

3. Brahm is formless and omnipresent, meaning present across the Universe and sky, right down to every atom. How can there be any possibility of capturing Brahm's reflection in a mirror? If we accept that we can, then we must also accept that it is feasible to capture a reflection of time and air, which are also not visible to the eye.
4. Brahm cannot be influenced by *maya*, because this material energy only influences the world inhabited by living beings. God and material energy never even come into contact with each other according to *vedant* philosophy. Therefore, how is it possible for the one who is *untouchable* to become weak and influenced by *maya*?
5. Just as light and shadow cannot exist in the same place, how is it possible for Brahm, who is also known as *chidākāśa* and *mahākāśa*, to come into contact with *maya*, and become a *jeev*? How can Brahm who is *nirgun*, without qualities, interact with anything that has qualities such as material energy?
6. According to Adwait Philosophy, when a *mayavadi* reaches the highest stage in his practice and becomes Brahm, he never takes birth again. But in his commentary on the *Nrsimha Tapaniya Upanishad*, Adi Shankaracharya himself states: *muktā api līlāyā vigrāham kṛtvā bhagavantam bhajante*, "By the grace of devotion, even the liberated souls take birth again so that they can worship Krishn."

In the *Tattva Sandarbha*, Shri Gopal Bhatt Goswami rejects Adwait philosophy. Shri Gopal Bhatt Goswami is a *nitya siddh*, who took birth in this world without wanting anything from it. The fruit of his loving devotion appeared on this Earth in the form of Muktaanaam Paramaa Gatih, Radharaman, and captured Gopal Bhatt's heart. Shriji also gave Gopal Bhatt Goswami the eternal shelter of his lotus feet.

Stavamala Part 2: Dwitiya Chaitanyashtakam

In this edition, we continue our series on Shri Roop Goswami's book of prayers, the *Stavamala*. It begins with three prayers called Chaitanyashtakam, the second of which is featured in this edition. The following English translation is based upon Shri Baldev Vidyabhushan's commentary.

In this prayer, called simply "Dwitiya Chaitanyashtakam" or "The Second Chaitanyashtakam", Roop Goswami paints a tender picture of Mahaprabhu visiting Bengal after taking *sannyas* and moving to Puri. He arrives at the home of Adwait Acharya in Shantipur, where Mahaprabhu's mother,



Shri Krishn Chaitanya Mahaprabhu

Shachi, is waiting to see him after a long and painful separation.

Like the Pratham (First) Chaitanyashtakam, the *chhand* or metre¹ of the Dwitiya Chaitanyashtakam is called *shikharini*. [Click here](#) for an example of how to chant this metre in one of its most common traditional melodies.

¹Metre means the rhythmic structure of a poem. In Sanskrit, there are many metres with specific rules regarding the number of syllables each line can have, which syllables are long or short, and so forth.

Dwitiya Chaitanyashtakam (Second Ashtakam) by Shri Roop Goswami



कलौ यं विद्वांसः स्फुर्तमभियजन्ते द्युतिभरा
दकृष्णम् कृष्णाङ्गं मखविधिभिरुत्कीर्तनमयैः ।
उपास्यं च प्राहुर्यमखिलचतुर्थाश्रमजुषां
स देवश्वैतन्याकृतिरतिरितरां नः कृपयतु ॥

*kalau yam vidvāṁsaḥ sphuṭam abhiyajante dyuti-bharād
akṛṣṇāṅgaṁ kṛṣṇam makha-vidhibhir utkīrtanamayaīḥ ।
upāsyam ca prāhur yam akhila-caturthāśrama-juṣāṁ
sa devaś caitanyākṛtir atitarāṁ nah krpayatu ॥*

In this blessed Kaliyug, Shri Krishn has come again as Shri Chaitanya, his dark form wrapped in the golden splendour of his Beloved. Though in this birth he is the king of *sannyasis*, those who realise who he truly is worship him with joyous *kirtan* and other *bhakti* practices. May Shri Chaitanya Mahaprabhu shower his mercy on us. (1)

चरित्रं तन्वानः प्रियमघवदाह्लादनपदं
जयोद्घोषैः सम्यग्विरचितशचीशोकहरणः ।

उदञ्चन्मार्तण्डद्युतिहरदुकूलाञ्जितकटि:
स देवश्वैतन्याकृतिरतिरां नः कृपयतु ॥

*caritram tanvānah priyam aghavad-āhlādana-padam
jayodghoṣaiḥ samyag-viracita-śacī-śoka-haraṇah ।
udañcan-mārtanḍa-dyuti-hara-dukūlāñcita-kaṭiḥ
sa devaś caitanyākṛtir atitarāṁ nah kṛpayatu ॥*

Dressed in orange robes more beautiful than any sunrise, he sings through the streets of Shantipur, bringing Harinaam to every home. He is so kind that even the worst sinners receive his grace; though lifetimes of pain are written in their fate, he changes their destiny, blesses them with Harinaam and gives them his lotus feet forever. As he approaches the house where his mother awaits, he suddenly shouts, "Jai Patit Uddharan Shri Krishn!"¹ and the sound of his voice soothes all her sorrow. May Shri Chaitanya Mahaprabhu shower his mercy on us. (2)

अपारं कस्यापि प्रणयिजनवृन्दस्य कुतुकी
रसस्तोमं हृत्वा मधुरमुपभोक्तुं कमपि यः ।
रुचं स्वमावव्रे द्युतिमिह तदीयाम् प्रकट्य
स देवश्वैतन्याकृतिरतिरां नः कृपयतु ॥

*apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī
rasa-stomāṁ hṛtvā madhuram upabhoktum kam api yaḥ ।
rucāṁ svam āvavre dyutim iha tadīyām prakaṭayan
sa devaś caitanyākṛtir atitarāṁ nah kṛpayatu ॥*

Shri Krishn is completely intoxicated by that supreme, playful mood of love which only Shri Radha and her *sakhis* possess. Desiring to experience that love for himself, he stole her *bhav*, disguised himself in her complexion, and took birth as Shri Chaitanya Mahaprabhu. May he shower his mercy on us. (3)

अनाराध्यः प्रीत्या चिरमसुरभावप्रणयिनां
प्रपन्नानां दैर्वीं प्रकृतिमधिदैवं त्रिजगति ।
अजस्रं यः श्रीमान्जयति सहजानन्दमधुरः
स देवश्वैतन्याकृतिरतिरां नः कृपयतु ॥

¹Glory to Krishn, Uplifter of the Fallen!

*anāradhyah prītyā ciram asura-bhāva-praṇayināṁ
 prapannānāṁ daivīm̄ prakṛtim̄ adhidaivāṁ tri-jagati ।
 ajasram̄ yaḥ śrīmān jayati sahajānanda-madhurah
 sa devaś caitanyākṛtir atitarāṁ nah kṛpayatu ॥*

Some people with a truly demonic nature, who rejected *bhakti* and surrendered to *tamsik* gods, took a long time to accept and love him; but countless *sattvik* souls throughout the Universe instantly surrendered to his lotus feet. Yet regardless of who worships him or not, he remains victorious within himself, the embodiment of all sweetness and bliss. May Shri Chaitanya Mahaprabhu shower his mercy on us. (4)

गतिर्यः पौण्ड्राणां प्रकटितनवद्वीपमहिमा
 भवेनालंकुर्वन्मुवनमहितं श्रोत्रियकुलम् ।
 पुनात्यङ्गीकाराद्भुवि परमहंसाश्रमपदं
 स देवश्वैतन्याकृतिरतितरां नः कृपयतु ॥

*gatir yaḥ paundrānāṁ prakaṭita-navadvīpa-mahimā
 bhavenālaṅkurvan bhuvana-mahitam̄ śrotriya-kulam ।
 punāty aṅgī-kārād bhuvi paramahaṁsāśrama-padam̄
 sa devaś caitanyākṛtir atitarāṁ nah kṛpayatu ॥*

By taking birth in Navadwip, he revealed its true nature as a special form of Vrindavan. He is the ornament of his Brahmin lineage, and he purified the tradition of *sannyas* by living the path of supreme *bhakti*. The people of Pundra² received his full grace and he delivered them all. May Shri Chaitanya Mahaprabhu shower his mercy on us. (5)

मुखेनाग्रे पीत्वा मधुरमिह नामामृतरसं
 दृशोद्वारा यस्तं वमति घनबाष्पाम्बुमिषतः ।
 भुवि प्रेम्णस्तत्त्वं प्रकटयितुमुल्लासिततनुः
 स देवश्वैतन्याकृतिरतितरां नः कृपयतु ॥

mukhenāgre pītvā madhuram iha nāmāmrta-rasam

²Shri Baldev Vidyabhushan comments that Pundra is a village on the outskirts of Kulingram near Mahaprabhu's hometown of Navadwip. Every resident of this village recognised Mahaprabhu's true nature and offered him their heartfelt worship.

*dṛśor dvārā yas tam vamati ghana-bāṣpāmbu-miśataḥ ।
bhuvi premṇas tattvam prakaṭayitum ullāsita-tanuh
sa devaś caitanyākṛtir atitarāṁ nah kṛpayatu ॥*

He blissfully drinks the *amrit* of Krishn's Name until it flows from his eyes as the most precious tears. Thus he teaches by example that *kirtan* itself is transformed into sacred love. May Shri Chaitanya Mahaprabhu shower his mercy on us. (6)

तनूमाविष्कुर्वन्वपुरटभासं कटिलस
त्करङ्गालंकारस्तरुणगजराजाञ्चितगतिः ।
प्रियेभ्यो यः शिक्षां दिशति निजनिर्मल्यरुचिभिः
स देवश्वैतन्याकृतिरतितरां नः कृपयतु ॥

*tanūm āviṣkurvan nava-puraṭa-bhāsaṁ kaṭi-lasat-
karaṅkalaṅkāraś taruṇa-gaja-rājāñcita-gatih ।
priyebhyo yaḥ śikṣāṁ diśati nija-nirmālya-rucibhiḥ
sa devaś caitanyākṛtir atitarāṁ nah kṛpayatu ॥*

He moves with grace and majesty superior to that of a royal elephant. Bereft of any jewellery, he captivates everyone with his form like molten gold, wearing flower garlands and a dry coconut shell³ tied at his hip. Though he is Krishn himself, he wears his own *prasadi malas* to show the world their greatness. May Shri Chaitanya Mahaprabhu shower his mercy on us. (7)

स्मितालोकः शोकं हरति जगतां यस्य परितो
गिरां तु प्रारम्भः कुशलपटलीं पल्लवयति ।
पदालम्बः कं वा प्रणयति न हि प्रेमनिवहं
स देवश्वैतन्याकृतिरतितरां नः कृपयतु ॥

*smitālokaḥ śokam harati jagatāṁ yasya parito
girāṁ tu prārambhah kuśala-paṭalīṁ pallavayati ।
padālambah kām vā praṇayati na hi prema-nivaham
sa devaś caitanyākṛtir atitarāṁ nah kṛpayatu ॥*

³Shri Baldev Vidyabhushan comments that this dry coconut shell was used by Mahaprabhu in place of a water pot.

As he breaks into a smile, one merciful glance from the corner of his eye removes everyone's pain forever, and the moment he opens his mouth to speak, blessings flow from him and fill the world. Everyone who takes shelter of his lotus feet attains *prem*. May Shri Chaitanya Mahaprabhu shower his mercy on us. (8)

शचीसूनोः कीर्तिः स्तबकनवसौरभ्यनिबिडं
पुमान्यः प्रीतात्मा पठति किल पद्याष्टकमिदम् ।
स लक्ष्मीवानेतं निजपदसरोजे प्रणयितां
ददानः कल्याणीमनुपदमबाधं सुखयतु ॥

*śacī-sūnoḥ kīrti-stabaka-nava-saurabhyā-nibidaṁ
pumān yaḥ prītātmā paṭhati kila padyāṣṭakam idam ।
sa lakṣmīvān etāṁ nija-pada-saroje praṇayitāṁ
dadānaḥ kalyāṇīm anupadam abādhaiḥ sukhayati ॥*

This prayer is a bouquet of fragrant flowers in the form of Mahaprabhu's glories. To the affectionate hearts who chant it, I offer this blessing: may Chaitanya Mahaprabhu, who is Krishn himself, grant you *prem* for his lotus feet and always make you happy. (9)

Braj Animal Care

The rainy season is a beautiful time in Vrindavan, but it can present some unique challenges. Due to improper drainage facilities, the streets quickly fill with rainwater mixed with sewage overflow. Further, the numerous deep potholes in the road become invisible under the water, making driving itself quite hazardous. This season is especially difficult for the animals, with increased rates of disease, parasite infestation and general discomfort due to being wet most of the time. This makes it all the more important for us to serve them despite the inclement weather.

Several days ago, our street animal feeding team was doing their rounds when they were caught in a sudden storm. Earlier that morning there had been no signs of rain, so the team was caught off guard without protective equipment. In addition to being completely soaked and covered with mud, they had to carry the extra weight of damp cow fodder bags. But despite all the difficulties, they continued on with determination and completed their service without complaints. Similarly, in the hottest part of summer, when temperatures approached the mid-forties Celsius, they continued serving in the same way. Their hard work and dedication is greatly appreciated.

Important Announcement Regarding Parrots

September to December marks the breeding season for parrots here in Vrindavan. During this period, people often report finding parrots that cannot fly. Assuming they are injured, they take them home or call us asking for help.

However, in most cases, these parrots are fledgelings, meaning they have just left the nest and are still learning to fly. Fledgelings are unable to eat independently, so it is very important to leave them alone; their mothers are still coming by regularly to feed them. While it is true that being on the ground all the time makes fledgelings vulnerable to predators, this is simply nature's design and cannot be avoided.

Many other bird species exhibit similar



A Brajwasi parrot

behaviour. If you are not sure whether a bird is injured or just a fledgeling, we encourage you to watch them from a distance for some time to see if the mother comes to feed them. If she does, you can feel confident that the bird can be left alone.

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



Maharajji's Latest Updates



In August, Shri Chandan Goswamiji Maharaj continued his international tour with visits to Argentina, Canada and the United States. Many souls took Radharamanji's shelter in the form of initiation from Maharajji, and those who were already disciples were ecstatic to see him again after many years of separation. Excerpts from Maharajji's discourses will be shared in next month's *Sandarshan*.

From December 18th to January 14th, 2022, Shri Geetotsav will be held at Bhakti Dham in Vrindavan. The program will feature four week-long *kathas* by Maharajji revealing the deep *bhavs* of Venu Geet, Pranay Geet, Yugal Geet and Bhramar Geet from the *Shrimad Bhagwatam*. This will complete the series that began with Maharajji's beautiful Gopi Geet Katha in 2021. You are cordially invited to attend with your friends and family.



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

@chandanjiofficial, @radharaman.temple

shriradharaman.com

(+91)8368783201

odev108@gmail.com

Vaishnav Calendar

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

