



SANDARSHAN

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**Vishnu Sahasranama Part
52: Twashta - He Makes All
Beings Visible and Radiant**
by Shri Chandan Goswami Maharaj

The 52nd Name in the Vishnu Sahasrama is Twashta: he who makes all beings visible and radiant.

Shri Shankaracharya has interpreted this divine Name differently from the Vaishnav acharyas. He says:

सम्हारसमये सर्वभूत तनूकरणात्
त्वष्टा, त्वक्ष तनूकरणे।

*samihāra-samaye sarva-bhūta-
tanūkaraṇāt tvaṣṭā, tvakṣ tanūkaraṇe।*

This means he is the one who dissolves everything. When the entire universe dissolves at the time of *mahapralay*, only he has the power to absorb everything back into himself. From the gross state, everything contracts into a subtle state and

then becomes unmanifest. Therefore, the Lord is called Twashta.

However, the Vaishnav acharyas have given a different meaning. Shri Baldev Vidyabhushan connects this divine Name with the previous Names:

Padmanabh: Because he generates Brahma, the creator of the universe, from the lotus arising from his navel, he is called Padmanabh.

Amar Prabhu: He bestows upon Brahma and others the capacity to create the world. Therefore, He is called Amar Prabhu.

Vishwakarma: Because he dwells within Brahma and other creators and assists them, he is called Vishvakarma.

Manu: Because Shri Krishn knows everything about everything, he is known as Manu.

त्वेषति नामस्वरूपयोगं कुर्वन् दीप्यते तेन व्यक्तीकरोति भूतानीति त्वष्टात्विषकान्तावित्यतो नप्रुनेष्टु
इत्यादिना तृन् प्रत्यय उपधाया अत्यञ्च निपात्वते ।

*tvesati nāmasvarūpayogaṁ kurvan dīpyate tena vyaktīkaroti bhūtānīti
tvaṣṭātviṣakāntāvityato naprunēṣtu ityādinā tṛn pratyaya upadhāyā atyañca
nipātvate ।*

"Combining Names and forms, he makes all living beings visible and radiant (*twashta*)."

Twish means splendour. This is conjugated according to Panini, 6.4.12.

सर्वाणि रूपाणि विचित्य धीरो नामानि कृत्वाभिर्वदन्यदास्ते इत्यादि श्रुतेः ।

sarvāṇi rūpāṇi vicitya dhīro nāmāni kṛtv' abhivadanyadāste ityādi śruteḥ ॥

"The Shruti says 'I know the Lord who exists and created all forms, who named them and who spoke their names.'" (*Purusha Suktam, Rig Ved, 10.90.16*)

अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥

anena jivenatmana anupravishya nama rupe vyakaravani iti ॥

Then the Lord thinks: "I shall enter these three deities – fire, water, and earth – as the individual soul (*jeevatma*), and manifest name and form." (*Chandogya Upanishad*)



Shri Chaitanya Mahaprabhu's Shikshashtakam

Part 9: The Serious Businessman Closes the Deal

by Shri Chandan Goswami Maharaj



In Indian philosophy, there is a concept of the physical body (*sthal sharir*) and the subtle body (*sukshma sharir*).¹ Not every person is the same in this world, just like not every animal is the same. Even among cows, there are different breeds, like the Gir. But not every Gir looks the same, nor do they produce the same amount of milk. Each individual has their own specific characteristics.

Therefore, when parents complain, "My child is not getting good marks, but the neighbour's son is getting higher marks." I would ask, "Why are you comparing your child with another child? Do you understand what the *sukshma sharir*, the subtle body, is?" The subtle body carries all our *paap* and *punya* (sins and good deeds), as well as the impressions of various activities and *karm* from our previous lives.

Let us consider the following example. One man studies many scriptures, while another is a professional wrestler who never received a formal education. Both of them die and take another birth in this world. Now both have become children, but their subtle bodies are different. And because of the subtle body, the child who was well-educated in his previous life has a natural inclination toward books and becomes deeply involved in them. The second child, who was a wrestler in his former life, is chastised by

his parents for not excelling academically. However, his subtle body is different. Everyone is not the same, and the differences between us can be another cause of suffering in this life.

Bhav Sharir: The Body of Bhav

When it comes to spiritual practice, we are so attached to the feeling that "I am doing it." But who is "I"? Is it the body? When we perform *bhakti* with a false notion of self, we are not following the words of the *acharyas*. We must be very serious about Krishn *sankirtan*.

Our whole point is to attain the *bhav deha*, the *bhav* body. And how do we get this *bhav* body? We have to change the movie that our ego projects on the screen of our mind. We have to change our entire understanding to "I am not this body. I am Krishn's das."

The Serious Businessman

We must be serious about our practice, just like a good businessman who prioritises his business over family gatherings, parties, and even his personal comfort.

Imagine a businessman has an early morning meeting with an investor who wants to invest 10 million dollars. A serious businessman

¹ Some texts speak of a *kaaran sharir* (causal body) as well.



wakes up early, meets the investor, and finalises the deal, whereas a lax businessman thinks, "Let me sleep in and delay this meeting. The investor is not going anywhere. It's five o'clock in the morning. Who schedules a meeting for 5 AM? I will meet him at nine. Let me sleep for three more hours: I can catch up later." Such a businessman risks losing the deal.

And this is what the forest fire of material life does: it creates ignorance (*avidya*). From *avidya*, ego (*ahankar*) is nourished. This *ahankar* makes us centre all our actions around the body. Then we think, "I will do my chanting, my *kirtan*, later. Oh, this task is more important. This meeting is more important. Eating and sleeping are more important." Everything becomes a priority except Krishn. After we finish everything else, we say, "This is my time to do *sankirtan*."

Why is this happening? Why are we procrastinating in our spiritual life? Because we still feel we are the body. The moment we realise we are the soul, we will do everything for the soul first.

Since the dawn of time, we living beings have been tormented by ignorance. This ignorance creates *ahankar*, the idea that I am this body. We have wasted countless precious lives in pursuit of the false "I", and this ignorance has played a profound trick on us.

Mahaprabhu wishes to take the *jeev* to eternal Vrindavan, but this becomes possible only when two understandings arise: first, that one is Krishn's *das*; and second, that one gives up identification with the body and instead

identifies as Krishn's servant and devotee, engaging in Krishn Naam Sankirtan.

Who are the Troublemakers?

When a person actually starts to recognise their true self, they begin to enjoy everything. They start to get the results of their *kirtan* and spiritual practices. But when they identify as the body, it only leads to negativity, fear, hatred, violence, chaos, arguments and dishonesty. It starts to bring all the negativity you can imagine, and this is what we see in our own devotional society.

Those who have surpassed the bodily identification stage and recognise themselves as the soul are peaceful. They are completely contained within themselves. But those who still identify as the body – they are the troublemakers in every association, regardless of *sampradaya* or *guru parampara*. The ones who still identify themselves as a body are the creators of nuisance.

No matter how much they chant or sit in *sankirtan*, they fail to understand Mahaprabhu's teachings, because they miss this crucial point: the fire stops only when one fully recognises oneself as Krishn's devotee. And practising this deep emotion of *bhakti* is very important and subtle.

It's not a difficult philosophy. One must free oneself from the grand illusion of *maya* by looking beyond the distractions of this body and senses, to search into the depths where the real "I" is hidden. And we can discover this reality through *cheto darpan marjanam*, "cleansing the mirror of the mind."

Guru Sees Your True Self

At present, you are standing in front of a distorted mirror, and seeing a strange reflection before you; you feel very ugly. You need someone beside you to say, "I can see your true reflection in this mirror. And I'm telling you, this distorted reflection is false." It is Shri Gurudev who comes and says, "Look, when you are taking shelter of Krishn, you must stop seeing yourself as the body. You need to change your internal movie to 'I am Krishn's Das', because this is how I see you! And I can tell you that this projection, where you understand that you are the body, is wrong." You have accepted all this theoretically. But practically, you are still unable to recognise yourself as the soul.

In the *Bhagwad Gita* (15.7), Krishn says मैवांशो जीवलोके जीवभूतः सनातनः, *mamaivāṁśo jīvaloke jīva-bhūtah sanātanaḥ*, "All souls are part of me; they are my devotees." Mahaprabhu fully affirms this truth: Krishn is holding up the correct mirror, but the jeeps are unwilling to look into it. Instead, they look into a distorted mirror. This condition is *anadi*, beginningless. No one knows since when each *jeev* has been taking birth after birth, yet even now the essential truth remains forgotten, that they are devotees of Krishn."

So what do we have to do? We know where your *ahankar* stays: in the *muladhar chakra*. And when the *muladhar chakra* is imbalanced, all kinds of psychological and physical issues occur. Theoretically, we accept that we are Krishn's devotees, but our practice indicates the contrary. That is why Mahaprabhu emphasises the need

for constant remembrance and repetition of this truth: that "I am Krishn's devotee."

The Body's Name

If someone's name in this world is Ramesh, this is the name of his body, not his soul. Pride arises when our identity is with our body. Ramesh thinks, "Ramesh is chanting, Ramesh is offering something to Krishn." And if anyone says, "Wow! Ramesh is so spiritual!" he gets proud, and his *ahankar* awakens. This is wrong, but over the years, he has become so used to the idea that "I am Ramesh."

To stop this, one must repeat the words "I am Krishn's devotee" at the beginning and do Krishn Naam Sankirtan. Even if we don't actually repeat "I am Krishn's devotee", at least we should understand the concept of not connecting our practice with the soul instead of the body, because it's the soul who wants bliss, who is searching. The more you focus on *sankirtan*, the cleaner the mirror becomes. And when the mirror is clean, you will see both yourself and Krishn. And all these issues – emotional, mental and physical – related to the *muladhar chakra* and other *chakras*, will start to go away. This is the beauty of *cheto darpan marjanam bhav maha davagni nirvapanam*.

Focus on *sankirtan* with the right identity. If a doctor instructs us to take medicine with milk, but we take it with fizzy pop, we will not get the same result. Similarly, we must do *sankirtan* in the right way to attain what Mahaprabhu has given us.

To be continued...



Braj Animal Care



Blessed by Seva in the Dust of Braj by Nadia Bihari Anuragi

A personal reflection on grace, service, and the silent teachers of Vrindavan's streets.

Seva is joy. But seva in Braj is more than that; it is a fortune. It is only through grace that one receives the opportunity to serve a Brajwasi, the eternal resident of Braj and companion of Thakur-Thakurani. As 2025 drew to a close, my plans were simple and familiar. Time with Radharaman Lal, immersion

in the nectar of love through *katha* with Maharajji, and the joy of *sankirtan* with guru-parivar. The final days of the year were meant for inner reconnection in the pious land of Vrindavan. The path of *bhakti* flows through *bhajan*, *katha* and *seva*. While I had consciously planned for the first two, the third arrived unexpectedly, guided only by grace.

On my first morning in Vrindavan, a message from Guruma invited us to join a stray-dog

feeding seva organised by the volunteers of Braj Animal Care (BAC). Though hesitant at first, I agreed to join. Volunteers gathered with quiet enthusiasm, some regular members and others, like me, first-timers. With canisters of milk in hand, we walked through the streets of Vrindavan. At the very first feeding spot, dogs appeared as if they had been waiting. They wagged their tails, sniffed our clothes, and welcomed us with unguarded affection. For someone who had grown up wary of dogs, the initial discomfort quickly gave way to something else. I looked into the eyes of one of them, and all I saw was love and joy. In that moment, my hesitation dissolved.

Each morning that followed unfolded the same gentle miracle. In the winter chill, the milk offered nourishment and comfort. The dogs ran, played, and waited patiently until everyone was fed. The volunteers knew them by name. Elizabeth and Bhura stood out as quiet, strongholds of their territory, drinking first yet patiently ensuring the others were fed too. I





feeding seva for six days, and each day reaffirmed the same truth, the pure, unconditional love these souls offered. Later, Maharajji reminded us in *katha* that blessed are Vrindavan dogs, who roll in the dust of Braj. All I can say is this: blessed were we to be given the chance to serve these Brajwasis.

A Quiet Invitation

Seva in Braj often arrives unannounced, asking only for an open heart. Through the loving efforts of Braj Animal Care volunteers, the silent residents of Vrindavan's streets are cared for with dignity, nourishment, and affection. To serve them, even briefly, is to touch the dust of Braj in its purest form.

How You Can Support

If this reflection resonates with you, you may support the ongoing seva of Braj Animal Care by contributing towards daily feeding programmes, emergency medical care, or by offering your time as a volunteer. Every small act of kindness helps sustain the lives of Braj's most vulnerable residents and keeps the spirit of compassion alive in Vrindavan.

Join Us in Protecting Vrindavan's Animals

Your mindful driving is as much a devotional act as your temple visit.

Together, we can ensure that Vrindavan remains a safe and compassionate home for all beings, human and animal alike.

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.brajanimalcare.com)
[brajanimalcare.com](https://www.brajanimalcare.com)
brajanimalcare@gmail.com
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Maharajji's Latest Updates



With What Mood Should We Hear Shrimad Bhagwatam Katha?

जो प्रेमी बन जाए, वह प्रीतम के ही गुण गावे।

jo premī ban jāe, vah prītam ke hī guṇa gāvē!

"One who becomes a true lover can only sing the qualities of the Beloved."

On the last day of the 84 Kos Yatra in November 2025, Maharajji concluded the pilgrimage with a powerful message. It was not a formal address. It was a revelation of mood. A reminder. A preparation of the inner ground within. It was with this very mood that we later sat and heard the Shrimad Bhagwatam Katha that he gave in Vrindavan.

Maharajji asked a simple but thought-provoking question: with what mood should a Gaudiya Vaishnav listen to the Shrimad Bhagwatam Katha? We know that we should listen. But do we truly understand why?

No Krishn Katha can bestow prem like the *Shrimad Bhagwatam*. It is not merely a scripture. It is Krishn himself. And it is dearest to Radharani.

Radharani is the greatest *rasika*. Yet when she is consumed by separation and cries out, "Ha Krishn! Ha Krishn!" it is Shrimad Bhagwatam Katha alone that can revive her. To taste its nectar without obstruction, she even sets aside her own mood of separation. The loving repetition of Krishn's divine qualities enters every pore of her being and extinguishes the blazing fire of *virah* within her heart.

When that separation reaches its most intense form, only the *manjaris* remain with her. This *madhuri* is so exalted that not even Krishn himself has the fortune to witness it. Priyaju moves from *kunj* to *kunj*, searching for him in desperation. Then, a *manjari* quietly places an *aasan*, makes her sit, and offers the only remedy for her pain: Shrimad Bhagwatam Katha.

Pleased by this *seva*, Radharani draws that *manjari* into her most intimate circle. This personal service is the very life of the *manjaris*. It is their sole aspiration. And it is the ultimate goal of the *sadhak*. The *manjaris* are the protectors of Radharani's *pran*. This *seva* is so unique that there's

nothing beyond it.

In the *Bhakti Rasamrit Sindhu* (1.2.238), Shri Roop Goswami explains that among all the practices of *bhakti*, there are five that are especially powerful, even if they are followed in a small way and with sincerity. Hearing or reading the *Shrimad Bhagwatam* is one of them:

साधु-सङ्ग नाम-कीर्तनं भागवत-श्रवणम्।
मथुरा-वासः श्रीमूर्तेर् श्रद्धया सेवनम्॥
sādhu-saṅga nāma-kīrtanam bhāgavata-śravaṇam |
mathurā-vāsaḥ śrī-mūrtira śraddhayā sevanam ||

1. *Sadhu-sang*: Spending time in the company of devotees and saints
2. *Naam kirtan*: Chanting and remembering the Holy Name of Shri Hari
3. *Shrimad Bhagwatam shravan or paath*: Hearing or reading the *Shrimad Bhagwatam* with attention and care
4. *Mathura-vas*: Living in Mathura or Vrindavan, or keeping these sacred places alive in the heart
5. *Shri murti seva with shraddha*: Serving the deity with faith, love, and respect

Even though scripture tells us that Krishn is both the speaker and the listener of the *Shrimad Bhagwatam*, the mood of the sadhak who wants to serve Priyaju when she is in separation is to read and offer *Shrimad Bhagwatam* to her every day.

While visiting the pastime places, while chanting Krishn's Name, we are to meditate on the *lilas*. We are to keep this longing alive in our hearts and pray only this:

"Kishori Ju, when will you shower your grace upon me and grant me that intimate *seva* for which my heart yearns?"

Then, a month later, as we sat in deep contemplation and heard the *Shrimad Bhagwatam Katha* in December 2025, not as observers, not as mere listeners, but as seekers at the threshold of mercy, nectar flowed from the ocean of Maharajji's grace into our aching hearts.

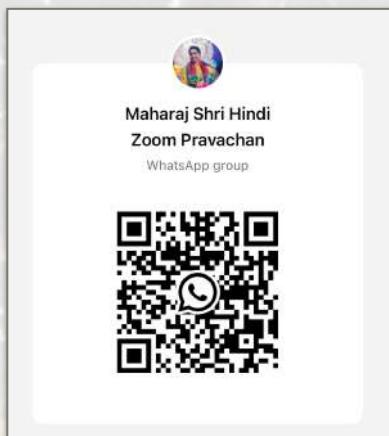




Maharajji's Online Hindi Classes

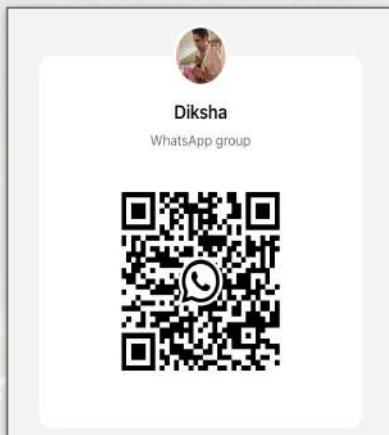
Shri Shikshashtakam every Saturday at 9 pm IST and Shri Roop Shiksha every Wednesday at 9 pm IST.

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



Initiation (Diksha)

Maharajji will be giving *diksha* in Vrindavan 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:

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Vaishnav Calendar

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

