



SANDARSHAN

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Monthly Newsletter
2026 January
Issue No: 97



Vishnu Sahasranama Part 51: Manu - He who Knows about Everything **by Shri Chandan Goswami Maharaj**

The 51st Name in the Vishnu Sahasrama is Manu: he who knows everything about everything.

It should be noted that some Names in the Vishnu Sahasranama appear in many places. To understand their meaning, it is crucial to study the Names that immediately precede and succeed them, and to grasp how they relate to the remaining Names in the verse. Additionally, the meanings of some Names are similar, but not identical; therefore, their subtle and internal significance should be carefully explained.

Shri Baldev Vidyabhushan says,

तत्तत् सर्वविषयकज्ञान वत्त्वान्मनुः । मने ज्ञाने तस्मादुः ।

tattat sarvva-viṣayaka-jñānavatvān-manuḥ | mane jñāne tasmāduḥ |

"He knows everything about everything, therefore he is known as Manu. This is derived from the root *man*, which means to know."

The Name "Manu" is preceded by the Name "Vishwakarma", and many scholars have interpreted this Name in light of this connection. However, Shri Baldev Vidyabhushan's commentary is like a *sutra*, which may or may not be connected with the previous Name.

Because this kind of question often comes up among materially-minded souls: "Did the Lord even think before creating this universe?"

The divine name Manu is the perfect answer to that question. The *Brihadaranyak Upanishad*, verse 3.723, states, नान्योऽतोऽस्ति मन्ता *nānyo'to'sti mantā*, "There is no other thinker apart from the Lord." This is because he possesses complete knowledge of everything in all respects.

Furthermore, this Name can also be interpreted without referencing the previous Name, Vishwakarma. The Lord's Name is Manu, and who is Manu? "He who knows everything about every object." Therefore, he who already knows everything does not need to think. One who possesses knowledge does not require contemplation. He resolves (*saṅkalpa*) to act.

संकल्प-लवमात्रात् च मननात् मनुः उच्यते।

saṅkalpa-lavamātrāt ca mananāt manuḥ ucyate |

"The Lord creates all objects by a single moment of will (*sankalp*); therefore, he is known as Manu."



Shri Chaitanya Mahaprabhu's Shikshashtakam Part 8, What Putna Did Right by Shri Chandan Goswami Maharaj



As previously discussed, our attachment to this material world comes from *avidya* (ignorance) and *ahankar* (ego). We have this very distorted film of ourselves projected onto our *chitt*, or subconscious mind. As a result, our ego recognises only this body, and all our actions are performed in relation to the body alone. Everyone is suffering due to this false sense of identity. Only *sankirtan* can change the film on the projector of our mind, allowing us to begin a new story and find a more accurate reflection of ourselves. Through our spiritual practice, the soul unites with the knowledge that "I am the servant of Shri Krishn". This new identification untangles the knots in our heart, re-establishes our true connection with Krishn, and replaces our false identification with the body.

Body Man and Soul Man

However, we see many devotees who have been chanting and performing *sankirtan* for years, yet nothing seems to be changing. Seeing this, we may even question if the scriptures are correct. The scriptures say that Paramatma resides nearest to the *chitt*, and once the *chitt* is cleaned, you will see Paramatma. But what about the devotees who have spent so many years chanting, without getting anything? Why are they still so captured in their own lives and their material identity?

This happens because the ego enters our hearts during our spiritual practices. Whilst performing *sankirtan*, we think, "I am this body." We connect with the body repeatedly by trying to please the people around us. "Look how I'm chanting! Look what I'm wearing! Look what I'm doing!" If our *kirtan* practice revolves around displaying the actions of our external body, then we are completely engrossed in the body identity.

I remember years ago, whilst reading, I read the terms "body man" and "soul man". If we are doing so much chanting and *kirtan*, but nothing is happening, it is because we are a "body man".

What Putna Did Right

Some *acharyas* have said Putna represents *avidya*. But when I was meditating on Putna's final day, I realised that though she was pretending to be a goddess with the intent to kill Krishn, she was fully focused on him alone, no one else. She did everything for Krishn. Imagine: she wore a beautiful dress for him, and even though she did it to bewilder all the Brajwasis, her only focus

was the Lord, no one else. Not even Yashoda, Nand Baba, or the Brajwasis. There was no *ahankar*, such as, "O, how I look so beautiful today! Look how many Brajwasis are attracted towards me!" She was not at all confused about her ideas. She was focused on her goal.

In our spiritual practices, we try to tell everyone we know, "Look how I'm dressing my Krishn! Look at the *bhog* I'm offering, look how good my *sadachar* is! Look how much *seva* I'm doing to attract Krishn." If this is my thought process, then I'm not doing anything; I'm only feeding my ego!

Shri Vallabhacharya says that this Krishn is everywhere, but if you really want to attain him, then *sarvatha dina bhavana*, you have to be *deen* (humble). Without practising *amanina manadena*, which means giving respect to others while expecting none for ourselves, nothing can really happen. Whatever I'm doing, whichever *sadhna*, I must know for certain that I am not doing it. It's the mercy of my guru and the Holy Name which is making me do this. *Ahankaram na kurvit*, there should be no pride whatsoever. *Mana apeksha vivarjayet*, there must be no desire for respect, and no expectations at all.

Vallabacharya teaches that if we truly seek Krishn and wish for *sankirtan* to extinguish the blazing fire of worldly suffering, we must chant without pride and without personal desire. Always remain in the mood of *amanina manadena*; nothing more is required.

The Definition of Pure Bhakti

The moment there is pride and ego - "Oh look! I'm chanting this many rounds every day!" it becomes an action (*karm*). *Bhakti* is *ras* (spiritual emotion).

Here's a polished, concise version:

Traditionally, there were nine *rasas* in literature and *bhakti* was not regarded as an independent *ras*. Shri Roop Goswami established *bhakti* as the tenth in his *Bhakti Rasamrita Sindhu*, showing that it is an independent *ras*; it is its own pure emotion.

Bhakti Rasamrit Sindhu (1.1.11):

अन्याभिलाषिताशून्यं ज्ञानकर्माद्यनावृतम्।

आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा॥

anyābhilāṣitā-sūnyam

jñānakarmādyanāvṛtam।

ānukūlyena kṛṣṇānuśīlanam bhaktir

uttamā॥

"The highest form of *bhakti* consists of actions done for Krishn's happiness. It is free from all other desires and not covered by *karm* and *gyan*."

The moment that you think, "I have done so many rounds!" it becomes *karm*. Now, if this happens in your *bhakti*, it doesn't fit this definition. According to Shri Roop Goswami, *bhakti* should be performed with no desire, *anyabhilashita shunyam*. *Gyana karmadyanavritam*: it is above all *gyan* and *karm*. The ego in our spiritual practice is unhelpful because it can even make us question Krishn, "For the last so many years I'm chanting, but what did you give me?"

Then Krishn may respond, "You have been doing *karm*! If you had really practised *bhakti* with emotion, you wouldn't be asking this question. You could have even been liberated by now!"

The Illusion of the Train

We can understand this with a simple example. When I was a child, we often travelled by train. The happiest moments of the journey were when our train was parked at a station, and after some time, another train moved. This would create the illusion that our own train was travelling. We would be so confused. Those who have used trains will understand this phenomenon. Our trick was to focus on an electrical pole. If our train were moving, the pole would disappear in a few seconds.

In the very same way, sometimes we sit down and think, "I've made so much progress! I'm more educated, more experienced, and more sensible than I used to be. I know so much

more about the scriptures, about what Mahaprabhu and the six Goswamis have taught. I've had a tough life and learned a lot from my experiences. Twenty years ago, I was not so smart, but I'm sharp today!"

But to this day, when we eat a fruit, the only experience we store in our *chitt* is the experience of eating that fruit. Our soul is not eating a fruit. The *atma* is not rejoicing in the taste of fruit. Our soul is not at all rejoicing in how much we know and how much we don't. So ultimately, what did all our education and experiences do for our souls? All we did was feed our ego. Even to this day, our spiritual practices are connecting us with our body, not our *atma*. We don't even know what our *atma* looks like.

To be continued . . .



Braj Animal Care



Traffic-Accident Awareness and Animal Safety Update

Every month, our team at Braj Animal Care (BAC) responds to emergency calls involving injured animals throughout the holy *dham*. Among all categories of harm, traffic accidents remain the leading cause of serious injury to Vrindavan's street animals.

In this edition, we share our October 2025 report to raise awareness, encourage mindful driving, and protect the lives of the animals who share this sacred land with us.

19 traffic accident cases

Animals involved in these incidents included:

- **Dogs** - the majority of victims
- **Monkeys** - often struck while crossing temple roads
- **Cows** - frequently involved in dawn/evening collisions on narrow lanes

Source: Braj Animal Care Case Reports, October 2025.



October 2025 - Traffic Accident Overview

Please note that many cases are not reported



These numbers reflect just one month, one snapshot, of the daily risks animals face on Vrindavan's busy roads.

Why Traffic Accidents Happen in Vrindavan

Our on-ground teams observe several recurring causes:

- Speeding on narrow or crowded lanes
- Scooters cutting corners too fast
- Night-time driving with low visibility
- Animals sleeping on warm road surfaces
- Sudden crossings by monkeys and dogs near temple areas

Most of these accidents are preventable.

Everyone's Responsibility: Drive With Compassion

Vrindavan is not just a pilgrimage site; it is a living ecosystem.

Here, spiritual life and animal life are deeply intertwined.

We humbly request:

Drive slowly

Vehicles move too quickly for the environment, causing most accidents.

Stay alert

Animals can appear suddenly – especially near ashrams, temple gates, and food stalls.

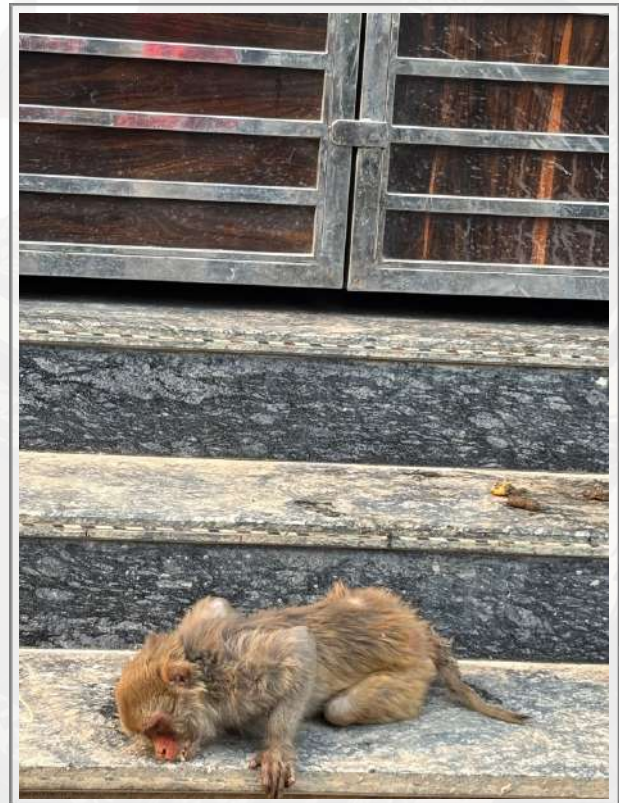
Do not honk aggressively

It startles animals, causing unpredictable movements.

Show patience

A brief pause could save a life.

Your care on the road is an act of seva.



Infographic - October 2025 Traffic-Accident Snapshot

Braj Animal Care (BAC) - VRINDAVAN

Metric	October 2025
Total traffic-accident cases	19
Species affected	Mostly dogs; also monkeys and cows
Pattern Observed	Most accidents on scooters and narrow lanes
Peak risk times	Early morning and evening

Source: Braj Animal Care Monthly Case Reports, October 2025.

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:

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Maharaj ji's Latest Updates



The Patient Servant of Braj's Gaudhuli Gift

For many years, a saint lived in a cave near Yashoda Kund in Nandgaon and did *bhajan* there. At the end of each day, he would come out of the cave and go for *madhukari* (alms). With whatever he received, he would nourish his body, then return to the cave and continue his *bhajan*. He never talked to anyone.

Nobody knew anything about him. As the years passed, he never even left Nandgaon. But once, another saint humbly requested him to attend a Naam Yagya in Govardhan. Baba spent two days there, and on the third day, he came back to Nandgaon. That evening, after going for *madhukari*, as he was entering the cave, a very pitiful voice said, "O Baba! I've been hungry for days."

Baba was shocked. He asked, "Who are you?"

The voice replied, "I am the dog you feed every day."

Knowing the divine nature of the *dharm* animals, Baba replied, "Please tell me who you really are."

The dog replied, "Baba, I am a ghost. In my previous life, I was a *pujari* of Nandgaon's

main temple. One day, someone brought a huge *laddu* for Shri Krishn's *bhog*, but without offering it, I ate it myself. As a result of this offence, I became a ghost. You are a great saint, so by eating food from your hand, I'm sure I will be redeemed. That's why I have been coming to you every day."

Hearing the words of the dog, Baba humbly replied, "Even if you are a ghost, you are a Brajwasi ghost! You must be having *darshan* of the Divine Couple and their pastimes."

The dog replied, "Yes, Baba, I do have their *darshan* every day. But I can't relish their beauty and pastimes in the same way that you do."

Baba replied with great longing, "No matter what you say, all I know is that I need your blessings. Please let me see my beloved Couple."

The dog replied, "I am not capable of revealing them to you."

Not ready to give up, Baba asked again, "How can I get their *darshan*? Please tell me."

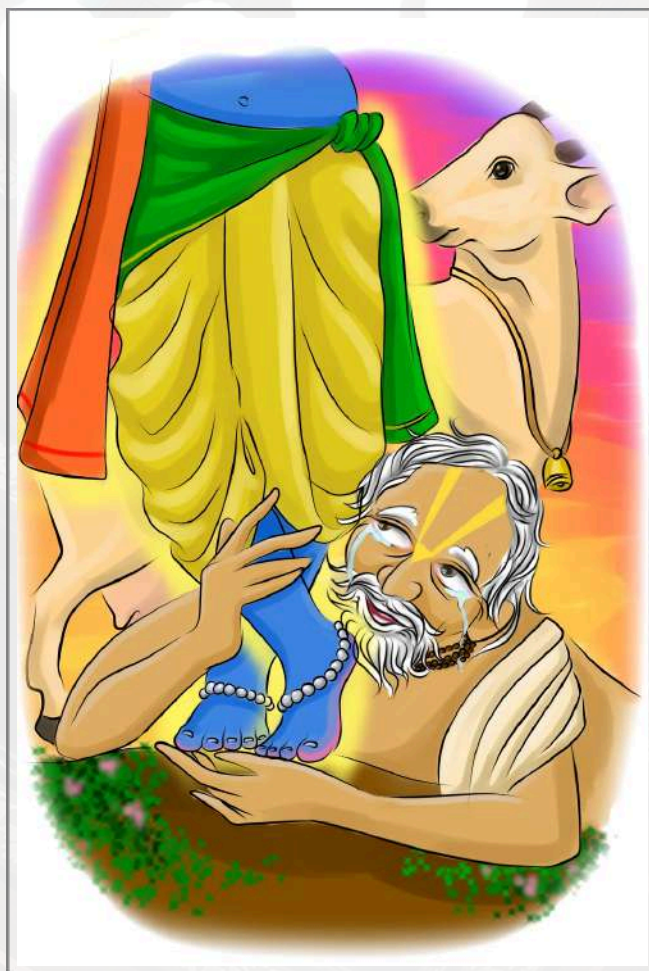
This time, the dog said, "Tomorrow at Gaudhuli, the time of day when Shri Krishn brings his cows back from the pasturelands,

sit on the banks of Yashoda Kund. Behind the cows will come the cowherds, and when the last cowherd comes, know that he is Shri Krishn himself." Saying this, the dog disappeared.

Baba could not remain calm. Somehow, he passed the night. Sometimes he sang, sometimes he danced. Sometimes he cried relentlessly.

As soon as the sun rose, Baba went to Yashoda Kund and hid in the bushes. His impatience and longing increased at every moment. Internally, his heart was constantly churning: "Am I actually going to see Shri Krishn? Am I worthy of having his *darshan*? Why would he reveal himself to a crooked and faithless person like me?" Thinking like this, sometimes he cried and even fainted. At other times, the thought, "If Shri Krishn bestows his mercy on me, what loss is it to him? He is an ocean of mercy, the friend of the fallen. He certainly will give his grace." Thinking, therefore, Baba would drown in an indescribable ocean of bliss.

In this way, the day passed, and the sun began to set. The time of Gaudhuli had come. Amidst the rustling trees, Baba saw the beautiful sky filling with the dust rising from the cows' hooves. From his hiding place in the bushes, Baba could hear the cows' and calves' mooing echoing in the sky.



After some time, the cows appeared before him, and behind them, the cowherd boys. Each boy would separate his own cows from the main group and head home. And behind them all, at the very back, was a beautiful cowherd boy, dark in colour, with a stick in his hand. He also separated his cows from the main herd and started walking towards Nandgaon.

The moment Baba saw him, Baba jumped up and ran to him, bowing flat on the ground. He wrapped his arms around the boy's lotus feet and placed his head on them. The two were overjoyed at each other's touch, but of course, Shri Krishn is crooked by nature. He said, "Baba, why are you doing this? You're a renounced saint, and you're bowing to a cowherd boy? Stop this nonsense and let me go home!"

But Baba didn't let go. He only wept and kept repeating the words, "O merciful one! Please have mercy! Please have mercy!" His tears soaked Shri Krishn's lotus feet. Though his words became unclear as he sobbed uncontrollably, Krishn understood everything. Yet, even though he understood, he pretended not to. He said:

"Baba! You're going crazy! Just let me go! It's getting late, and my mother is going to kill me!" But Baba just held on tighter. In reality, if Krishn really wanted to escape from Baba, he could have done so in a moment. But he was already bound by Baba's love.

Baba insisted, "O Lalju! I know you are bluffing. Just have mercy on this poor fallen soul. Have mercy. Leave aside your naughtiness and show your real self. O merciful one, please have mercy."

Shri Krishn replied, "Baba! Please! Let me go home. You can also come to my house. I'll give you *madhukari*. I'll give you *makhan mishri*. I'll give you whatever you want!" Night fell and hours passed, but Baba kept a tight hold on Shri Krishn's lotus feet. In the end, Krishn had to lose this battle of love. He said, "Ok, now see my *swaroop*." Suddenly, Baba saw Shri Krishn's thrice-bending form, holding the flute. But still, he was not satisfied.

Baba said, "Seeing you alone does not quell the fire of my separation. Please give me *darshan* with your Beloved and her *sakhis*, to cool my burning heart."

Then Baba's luck crossed the ultimate horizon. Before his very eyes, he saw Radha and Krishn in divine Vrindavan, surrounded by their *sakhis*. Seeing the sweetness of that form, he drowned in that bliss for all eternity. His physical body could no longer sustain itself, and several days later, his soul departed for the eternal *Lila*.

References

Brij ke Bhakt by Dr OBL Kapoor

Nandishwar wale sant (pravachan) by Swami Devadasji

Maharajji's Online Weekly Hindi Classes

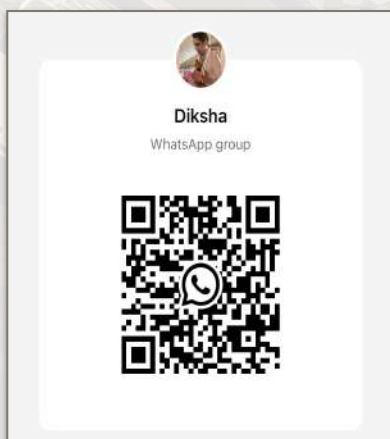
Shri Shikshashtakam every Saturday at 9 pm IST and Shri Roop Shiksha every Wednesday at 9 pm IST.

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



Initiation (Diksha)

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

In the sacred atmosphere of Vrindavan, where every breeze carries the remembrance of Radha and Krishn, Maharajji offered a seven-day Shrimad Bhagwatam Katha. Maharajji guided devotees deeper into the heart of Braj-*bhakti*, illuminating the pastimes of the Divine Couple with his gentle, *rasik* explanations. The Katha was filled with the sweetness of Braj's mood of worship, inviting listeners to experience the *Bhagwatam* not as scripture alone, but as a living expression of Radha-Krishn's eternal *lila*. In the next edition, we will share highlights and reflections from this blessed week of Hari Katha.

॥ श्री राधारमणो जयति ॥

श्रीमद् भागवत कथा

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चन्दन गोस्वामी

25 से 31
दिसम्बर 2025
दोपहर 2 से 5 बजे

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

Vaishnav Calendar

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

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