



SANDARSHAN

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Vishnu Sahasranama Part 48: Padmanabh - The One with the Lotus Navel by Shri Chandan Goswami Maharaj

The 48th Name in the Shri Vishnu Sahasranama is Padmanabh – the One with the lotus navel.

Shri Baldev Vidyabhushan defines this Holy Name by saying, पद्मनाभ इति ब्रह्मप्रभवं पद्मं न भा व स्ये ति अ च प्रत्य य नि ति सूत्रेऽजितियोगविभागान्नाभेरेच। *padmanābhā iti brahmā-prabhavam padmam nābhāvasyeti acapratya yanniti sūtredjitiyogavibhāgānnābheracai*, "He produces Brahma from the lotus in his navel, therefore he is known as Padmanabh."

The entire universe is contained within the navel of Shri Vishnu. At the time of creation, first, a lotus grows out of Bhagwan's navel. Inside the lotus resides the secondary

creator, Brahma. Because of this very lotus that comes from his navel, Bhagwan is known as Padmanabh. This divine Name also appears later in the Vishnu Sahasranama.

चतुर्युगानां च सहस्रमप्सु स्वपन् स्वयोदीरितया स्वशक्त्या ।
कालाख्ययासादितकर्मतन्त्रो लोकानपीतान्ददृशे स्वदेहे ॥

*caturyugānām ca sahasramapsu svapan svayodīritayā svaśaktyā ।
kālākhayāsāditakarmatantro lokānapītāndadarṣe svadehe ॥*

"After lying in the waters for a thousand *chaturyug* cycles along with his *chitt shakti* (power of consciousness), Bhagwan's *kalatmika shakti*¹ (power of time) prompted his *karm-shakti* (power of action). Then he looked upon all the infinite worlds which had been absorbed into his body." (*Shrimad Bhagwatam*, 3.8.12)

तस्यार्थसूक्ष्माभिनिविष्टदृष्टे रन्तर्गतोऽर्थो रजसा तनीयान् ।
गुणेन कालानुगतेन विद्धः सूष्पंस्तदाभिद्यत नाभिदेशात् ॥

*tasyārthaśūksmābhinivिष्टadarṣte rantargato'rtho rajasā tanīyān ।
guṇena kālānugatena viddha: sūṣyaṁstadābhidyata nābhidesāt ॥*

"When the Lord looked into the subtle bodies of the jeevs within him (*arthasukshma*), the hidden elements inside him (*antargato*) with very subtle form (*taniyaan*), stirred by the mode of passion and guided by time, began to take form and emerged from his navel." (*Shrimad Bhagwatam*, 3.8.13)

स पद्मकोशः सहसोदतिष्ठत् कालेन कर्मप्रतिबोधनेन ।
स्वरोचिषा तत्सलिलं विशालं विद्योतयन्तर्कं इवात्मयोनिः ॥

*sa padmakośa: sahasodatiṣṭhat kālena karma-pratibodhanena ।
svarociṣā tatsalilam viśālam vidyotayannarka ivātmayoni: ॥*

"From the navel of Bhagwan – who had awakened the power of *karm shakti* (the power of action) – came a lotus blossom which rose upward and illuminated the vast waters with its radiance like the sun." (*Shrimad Bhagwatam*, 3.8.14)

तल्लोकपद्मं स उ एव विष्णुः प्रावीविशत्सर्वगुणावभासम् ।
तस्मिन् स्वयं वेदमयो विधाता स्वयम्भुवं यं स्म वदन्ति सोऽभूत् ॥

¹Shridhar Swami comments that Bhagwan is assisted by his *kaal* (*kalatmika*) *shakti* in the process of waking up.

*tallokapadmaṁ sa u eva viṣṇu: prāvīśatsarvaguṇāvabhāsam |
tasmin svayaṁ vedamayo vidhātā svayambhuvaṁ yaṁ sma vadanti so'bhuṭ ||*

"Then, as *antaryami*, Bhagwan entered into his own creation, in which all the material qualities had manifested. Then Brahmaji, whom the world calls *swayambhu* and who knew the *Veds* without ever needing to learn them, manifested." (*Shrimad Bhagwatam*, 3.8.15)

क एष योऽसावहमब्जपृष्ठ एतत्कुतो वाब्जमनन्यदप्सु ।
अस्ति ह्याधस्तादिह किञ्चनैत- दधिष्ठितं यत्र सता नु भाव्यम् ॥

*ka esa yo'sāvahamabjapṛṣṭha etatkuto vābjamananyadapsu |
asti hyadhastādiha kiñcanaita- dadhiṣṭhitam yatra satā nu bhāvyam ||*

"Brahmaji started thinking, 'Who am I, seated upon this lotus? How did this lotus alone appear on the waters? Something should be there below the waters upon which this lotus is fixed.'" (*Shrimad Bhagwatam*, 3.8.18)

Then Brahma performed *tapasya* and other spiritual practices, thereby pleasing the Lord. Finally, Bhagwan gave him *darshan*, and Brahma began to praise him, saying:

यन्नाभिपद्मभवनादहमासमीड्य लोकत्रयोपकरणो यदनुग्रहेण ।
तस्मै नमस्त उदरस्थभवाय योगनिद्रावसानविकसनलिनेक्षणाय ॥

*yannābhīpadmabhavanādahamāsaṁḍyā lokatrayopakaraṇo yadanugraheṇa |
tasmai namasta udarasthabhavāya yoganidrāvasānavikasannalinekṣaṇāya ||*

"O worshipful Lord! I was born in the house of this lotus which grew from your navel, and I am doing the work of creation by your mercy alone. This whole universe was absorbed in your belly, and now that your sleep (*yog nidra*) is over, your lotus eyes are opening; I bow to you." (*Shrimad Bhagwatam*, 3.9.21)

There is a similar description in the *Garud Puran*:

ब्रह्माण्डान्तः पद्मनाभो यो जातः कमलासनः ।
स चर्तुमुखसंज्ञां चाप्यवाप खगसत्तम ॥

*brahmāṇḍāntaḥ padmanābho yo jātaḥ kamalāsanaḥ |
sa cartumukhasaṇjñāṁ cāpyavāpa khagasattama ||*

"He who was born from the lotus in Bhagwan Vishnu's navel, and who resides in that lotus, is known as the four-faced Brahma."

Shri Adi Shankaracharya comments, therefore, on this Holy Name:

सर्वजगतकरणं पद्मं नाभौ यस्य स पद्मनाभः ।
sarvajagatakaraṇam padmaṁ nābhau yasya sa padmanābhaḥ ।

"The lotus from which the whole universe was created came from Bhagwan's navel. Therefore, Bhagwan Shri Krishn is known as Padmanabh."



Shri Chaitanya Mahaprabhu's Shikshashtakam

Part 5: The Destroyer of Suffering

by Shri Chandan Goswami Maharaj



क्लेशऽधीं शुभदा मोक्षलघुताकृत् सुदुर्लभा ।
सान्द्रानन्दविशेषात्मा श्री कृष्णाकर्षिनी च सा ॥
*kleśa'ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhaḥ ।
sāndrānanda-viśeṣātmā śrī kṛṣṇākarṣinī ca sā ॥*

"Devotion has the unique ability to destroy suffering, bestow auspiciousness and make liberation seem insignificant in comparison. It is rarely attained, the form of concentrated bliss, and it can attract Shri Krishn." (*Bhakti Rasamrita Sindhu*, 1.1.17)

In his *Madhurya Kadambini* and *Sararth Darshini* commentary on *Shrimad Bhagwatam*, Shri Vishwanath Chakravarti discusses the different types of misery (*klesh*) that can affect us, including the five mentioned by Sage Patanjali in the *Yog Sutras*.² In his *Bhakti Rasamrit Sindhu*, Shri Roop Goswami defines *klesh* in three simple points:

क्लेशस् तु पापं तद् बीजम् अविद्या चेति ते त्रिधा ।

² तत्राविद्यास्मितराग द्वेषाभिनिवेशः पञ्च क्लेशाः। प्रारब्धापरादब्ध रुद्ध बीज पापादयस् तन्मया एव। *tatrāvidyāsmitarāga dveṣābhiniveśāḥ pañca kleśāḥ। prārabdhāparādabdhā rūḍha bija pāpādayas tanmayā eva।* "There are five types of miseries (*klesh*): *avidyā* (ignorance), *asmitā* (ego), *rāga* (material attachment), *dveṣa* (aversion), *abhiniveṣa* (fear of death). The four types of sins - *prārabdha* (sins already giving results), *aprārabdha* (sins that have not given results yet), *rūḍha* and *bija* (the desires in the heart that lead to sin) - are also included in the list of miseries." (*Madhurya Kadambini*, 3)

"There are three types of suffering or miseries: sin (*paap*), the seed of sin (*beej*), and ignorance (*avidya*)."

You may be able to stop yourself from sinning. You can also overcome ignorance, although this is quite difficult in practice. Typically, we say that those who know nothing about spirituality are ignorant. But I say, when we know we are suffering, and we know what we want to achieve spiritually, and we have even received the instructions that can make us realise our goal, yet we still neglect to practice these principles, then we are the most ignorant of all. A person who knowingly ignores all the instructions that can give spiritual nectar, sacred love, and Eternal Vrindavan – that person is ignorant to me.

But the most difficult *klesh* to remove is *beej*, the seed of sin in the heart. If we are not doing *sankirtan* in the right way, then it is impossible to remove this seed. The *sankirtan* has to be intense and poured continuously, no matter what, more and more and more. Why? Because if you pour the *sankirtan* nectar on this blazing fire just a little, it might lessen the flames, but it won't extinguish them. Or perhaps it will put them out for some time, but again the fire will come back.

Let's say you perform intense *bhajan*, and you completely stop the fire of misery within. Still,

the one thing missing is the seed. If you did everything you could to put out the fire, but you still have some desires in your heart, that is the seed. If you want to remove a tree from a piece of land, you have to remove the roots as well. If you merely cut down the tree but leave the roots, the tree will start growing again. In the very same way, when the *beej*, the desire seed, is there, this is what happens.

I have known many devotees who left everything in their lives, became very strong in their spiritual practices, and maybe they cut the tree, but they didn't remove the roots. Because of that seed in their *chitt*, they fall into the same swamp of desires again, no matter how many times you try to convince them.

And when they try to come back to that same level of intensity in *bhajan*, they usually fail. They were in Vrindavan, practising intensely, excelling in philosophy, and doing 10 hours a day of practice. But because of that seed, they felt, let me stop it. They came to the point where they thought to themselves, "Let me enjoy my material life. Let me see what it can give me." And even if they try to go back, they never return in the right way. It takes a great deal of courage for a person to come back again with full energy and faith.

But if they don't come back at all, then they

completely forget their real goal. They become miserable because they come to a point where they feel their material life is so good, but they miss their spiritual life. They want to have both. But Kabir Das says,

जहाँ काम तहाँ राम नहीं जहाँ राम तहाँ काम नहीं ।

jahan kaam tahan raam nahin, jahaan raam tahan kaam nahin !

"Where there is desire, the Lord is not there, and where the Lord is there, there is no desire."

Krishn is in the East, and material desires are in the West. You want to enjoy your desires, but don't think Krishn is there. You can't get the East Coast experience on the West Coast.

So what can really save us? परम् विजयते श्री कृष्ण संकीर्तनम् *param vijayate śrī krṣṇa saṅkīrtanam*. "Shri Krishn sankirtan is supremely victorious." Again and again, Mahaprabhu is saying that the only remedy that can save us in the right way is Shri Krishn sankirtan. Nothing else can save us. That's the only way to achieve *cheto darpan marjanam*, cleaning our heart completely.

Sometimes people worry, "Does 'cleaning my heart' mean I will forget everything in my past?" No, you don't forget. You will remember the important details of your life, but it's a way of resetting yourself, just like the factory reset function on a mobile phone. *Cheto darpan marjanam* resets our *chitt* and makes us understand who we really are. It makes us meet Krishn and see what our own soul looks like.

भव महा दावाग्नि निर्वापणम् ।

bhava mahā dāvāgni nirvāpaṇam !

"Sankirtan puts out the great forest fire of worldly misery."

All these different kinds of misery are burning us, but everything can be sorted in our lives if we completely dedicate ourselves intensely and continuously to this *sankirtan*.

To be continued...



Braj Animal Care



Gizmo's Story

Some stories are difficult to share, but they remind us why our work mattered. This was Gizmo's story.

Gizmo had been part of our Braj Animal Care family since she was a tiny puppy. She grew up on a construction site near Mandakini, where the workers showed her rare kindness, feeding her and even buying food especially for her. Over the years, she faced incredible challenges, a severe skin infection, and two vehicle accidents, one of which left her with a broken leg that required surgery and a metal rod. With daily feeding, physiotherapy, and



Gizmo

love, she slowly regained her strength and learnt to walk again.

But then, Gizmo disappeared. We searched for her for four days, combing the streets and even the nearby jungles. She had never been street savvy, and we worried deeply about how she might survive. In our hearts, we prayed she was safe and that she would return to us, but our instincts told us she may have been attacked or fatally injured.

It broke our hearts to imagine her suffering, yet we wanted to remember Gizmo for who she was, the sweetest soul, always running up for affection like a pet dog would, and bringing joy to everyone who met her.

We had a safe place ready for her, and we searched tirelessly, hoping to bring her home. Though she never returned to us, her memory will always remain in our hearts.

Bachpan Se Seva and Smiles

This Radhashtami, we returned to a treasured corner of Braj – the home of Rainbow and her furry friends, where a new generation of gentle caretakers is blossoming. From the moment we arrived, it was clear: these children aren't simply growing up around animals; they're growing up with seva in their hearts. Together we fed and treated local

strays, then, with the help of our patient demo dog Doggesh, the youngsters practised calm handling, hygiene and basic care. Through laughter and hands-on learning, they discovered how kindness is the first step in approaching, comforting, and protecting a stray.

Stories, Gifts and a Loving Legacy

When sudden rain sent us beneath a tin roof, storytime and animal-sound games filled the air with giggles. Before heading home, the children received colouring books, stickers, and an animal quiz to spark creativity and empathy, while older ones reflected on responsibility through a short questionnaire. We closed the day with *kirtan*, and a small feast. Bachpan Se Seva is more than a campaign: it's a movement, nurturing champions of compassion and showing that caring for animals also shapes who we become.

If you would like to contribute to this cause, 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:

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Maharajji's Latest Updates

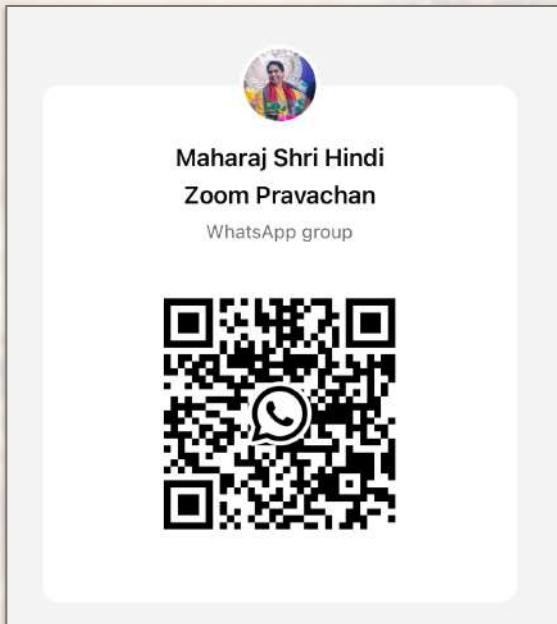


Maharajji's Online Weekly Hindi Classes

Shri Shikshashtakam: Saturday at 9 PM IST

Shri Roop Shiksha: Wednesday at 9 PM IST

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



Maharaj Shri Hindi
Zoom Pravachan
WhatsApp group



Shri Radharaman
BRAJ PARIKRAMA
with
Shri Chandan Goswami Maharaj

9th-16th
November 2025

Ocean of Devotion

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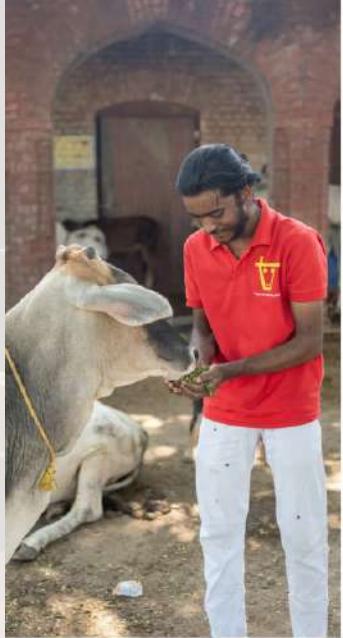
Braj Mandal Parikrama

The ODev Team is making preparations for the Braj Mandal Parikrama, led by Maharajji, from November 9th to 16th, 2025. For more information on this event, [click here](#).

Vrindavan's Flood Relief Campaign

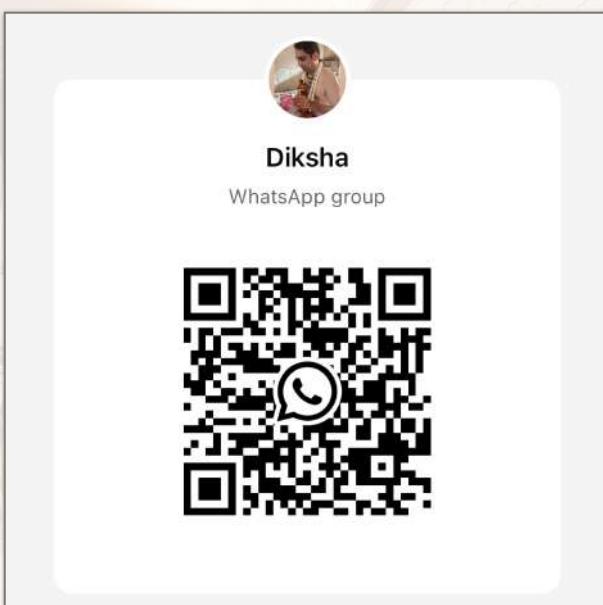
Through his NGO Braj Animal Care, Maharajji organised food for approximately 500 displaced cows due to the recent floods in Vrindavan. Without help, they would have starved. Braj Animal Care also fed stray hungry dogs paneer and rice balls. The feeding continued for days, and the relief efforts were supported as long as they were required.





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:



December 2025 Katha

Maharajji will be giving a Shrimad Bhagwatam Katha in Vrindavan this December. We will share the details soon.

Spiritual Questions and Answers with Maharajji

Q: Why does evil exist in the world?

A: Evil exists in the world because of ignorance. Many people do not seek knowledge, wisdom, or understanding. They are unaware of what is right, the causes of harm, and the proper way to live. This lack of awareness leads to actions that cause evil. If

people were guided with good knowledge, proper teachings, and wisdom, the presence of evil could be greatly reduced or even removed. However, as long as ignorance remains, evil will continue to exist.

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. For details on Kartik Niyam Seva, click here.

