



SANDARSHAN

odev108@gmail.com
www.shriradharaman.com

Monthly Newsletter
2026 September
Issue No: 105



Vishnu Sahasranama Part 59: Pratardanaḥ - The One who Destroys All Suffering by Shri Chandan Goswami Maharaj

Most *acharyas*, including Adi Shankaracharya and Shri Parashar Bhatt, explain this divine Name by connecting it with the previous Name, Lohitakshah. They explain that at the time of cosmic dissolution, due to Bhagwan's divine anger, his eyes become reddish.

Adi Shankaracharya and Shri Parashar Bhatt explain:

प्रलये भूतानि अर्दयति हिनस्ति इति प्रतर्दनः।
pralaye bhūtāni ardayati hinasti iti pratardanaḥ।

"He who, at the time of dissolution, destroys all created beings completely is called Pratardanaḥ."

At the time of *pralaya* (cosmic dissolution), Bhagwan withdraws the entire creation into himself so completely that no separate trace of it remains. Everything merges back into its source. For this reason, he is called Pratardanaḥ, the one who destroys and dissolves the manifested universe.

Shri Baldev Vidyabhushan, however, presents a beautiful and entirely different understanding of this Name. He writes:

भक्तवैमनस्यापहन्तृत्वात् प्रतर्दनः ।
तर्द हिंसायां ततो ल्युः ॥

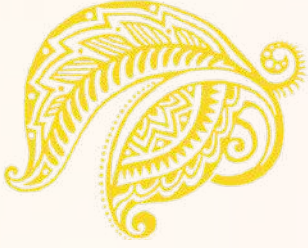
*bhakta-vaimanasyāpahantṛtvāt pratardanaḥ ।
tarda hiṁsāyām tato lyaḥ ॥*

"He is called Pratardanaḥ because he removes the sorrow, grief, hatred and mental distress of his devotees."

According to this explanation, the Sanskrit root √tard means "to afflict, injure or cause suffering." Therefore, Pratardanaḥ is not only the one who destroys the universe at the time of dissolution, but also the one who destroys the inner suffering of those who have taken shelter of him.

This second explanation reveals a deeply compassionate aspect of Bhagwan. While he brings the material creation to an end during cosmic dissolution, he simultaneously destroys the grief, anxiety, hatred and inner pain that burden the hearts of his devotees.

Therefore, Pratardanaḥ describes both his supreme power over creation and his boundless mercy towards those who seek his shelter.



Shri Shikshashtakam Part 16:
Shreyah & Preyah: The Welfare of the Soul & the Body
by Shri Chandan Goswami Maharaj



In the previous edition, Maharajji explained the essential difference between shreyah, the true welfare of the soul, and preyah, the temporary satisfaction of the body. He showed that spiritual progress rests upon four foundations: developing exclusive attraction to Shri Krishn, realising one's eternal identity as his servant, understanding one's relationship with Shri Radha and Krishn, and cultivating sincere service to Shri Guru and Shri Gaurang. When these principles become firmly established, even ordinary duties become acts of bhakti, whereas actions motivated by personal desire remain preyah. The difference between shreyah and preyah ultimately lies not in the action itself, but in the consciousness and purpose behind it.

Understanding the Difference Between Shreyah and Preyah

Shreyah refers to the *dharm* of the soul, whereas *preyah* refers to the *dharm* of the body. This is perhaps the simplest way to understand the distinction between the two. To attain *shreyah*, one must first understand a few fundamental principles.

The Four Foundations of Shreyah

1. The first principle is to develop complete attraction, inclination, and surrender to Shri Krishn.
2. The second is to realise that we are the eternal servants and devotees of Shri Krishn.
3. The third is to understand our eternal relationship with Shri Radha and Krishn.
4. The fourth is to cultivate sincere service to Shri Guru and Shri Gaurang.

When these four principles become firmly established, our entire life gradually becomes centred upon *shreyah*, the true welfare of the soul.

How One Falls into Preyah

If a person neglects any one of these four principles, or remembers them without giving them proper attention, he repeatedly falls into the pit of *preyah*.

The problem is not that people lack devotion. Rather, under the influence of the senses and material desires, we often pursue *preyah* while believing we are pursuing *shreyah*. This is not merely the struggle of a few individuals; it is the condition of almost every conditioned soul.

The Danger of Postponing Spiritual Life

Many people think, "For now I shall pursue *preyah*. After retirement I will focus on *shreyah*."

This is a great mistake.

No one knows when death will come. Spiritual life cannot simply be postponed for another stage of life. The pursuit of *shreyah* must begin now.

Krishn Protects Those Who Choose Shreyah

When a person sincerely pursues *shreyah*, Shri Krishn gradually guides and protects them in ways that are truly beneficial for their spiritual progress.

Just as loving parents refuse to give their child something harmful, even when the child cries for it, Krishn also withholds that which would ultimately be detrimental. Instead, he gently leads the devotee away from *preyah* and towards their true welfare.

The Beginning of Spiritual Life

The foremost requirement is to develop genuine attraction for Krishn.

If he becomes your only goal, if he attracts you more than anything else in this world, then spiritual life truly begins.

Even if only one of the senses becomes dedicated to Krishn, that dedication can become the beginning of deeper spiritual progress.

Understanding Our Eternal Identity

The next step is to understand who we really are.

We are eternal servants of Shri Krishn.

Imagine an employee who approaches his employer every day with nothing but requests and demands. Eventually, the employer would naturally wonder whether the relationship exists only for personal benefit.

Similarly, spiritual life is not meant to become an endless list of requests presented before Krishn. It is meant to become a relationship founded upon loving service.

Therefore, spiritual life is founded upon understanding our eternal identity as servants of Shri Krishn and living according to these four principles. When they become firmly established, *shreyah-kairava-candrikā-vitaranam*—the moonlight of Shri Krishn's Holy Name—fills our lives with true auspiciousness.

Question

Whether *shreyah* and *preyah* are similar to *vidya* and *avidya*?

Answer

In a broad sense, there is certainly a similarity.

Preyah offers temporary pleasure and immediate gratification, whereas *shreyah* may involve temporary difficulty but ultimately leads to lasting happiness, fulfilment, and spiritual bliss.

The danger is that *preyah* can subtly enter even advanced spiritual practice. A person may perform austerities, engage in devotional activities, and practise *niṣkāma-bhakti*, yet still secretly maintain expectations.

He may think, "Krishn, I have done so much for you. What will you give me in return?"

The very moment such expectations arise, *preyah* has entered the heart.

Question

How can one get rid of bad *preyah*? Is it even possible to remove *preyah* from one's life, considering that family responsibilities often involve a certain degree of *preyah*?

Answer

As mentioned earlier, *preyah* gradually loses its hold when one sincerely follows *shreyah* and firmly establishes the four foundations discussed previously.

As these four principles become firmly rooted within the heart, *preyah* naturally begins to

diminish. Whatever we do gradually becomes *bhajan* and *bhakti* in itself.

Consider Maharaj Yudhishtir. He ruled the entire earth as a king, yet he is remembered as one of the greatest devotees. Therefore, devotion does not necessarily mean abandoning our home and becoming a *sannyasi*.

The *gopis* provide an even more beautiful example. They remained engaged in their household duties, yet their minds were completely absorbed in Shri Krishn. Why? Because every aspect of their lives was centred upon him. Even while performing ordinary household duties, their hearts never left him. When these principles become established, *preyah* gradually disappears because everything is performed for the welfare of the soul.

The difficulty begins when bodily desires become mixed into our actions.

If there is only one goal in life, Krishn, then even the body becomes engaged in *shreyah* rather than *preyah*.

Most people spend perhaps one hour engaged in *shreyah* and the remaining twenty-three hours engaged in *preyah*. For one hour they think, "I am Krishn's devotee. I am chanting, remembering, and serving him." But for the rest of the day they remain absorbed in bodily concerns and material desires. That imbalance is the real problem.

However, when these principles become firmly rooted within the heart, everything changes. In all our actions, we understand that we are servants of Krishn, striving to please him in everything we do.

For example, when you go to work, your motivation makes all the difference.

If you think, "I need money. My family needs money. I have many desires to fulfil," then that activity remains connected with *preyah*.

But if you think, "I am an eternal servant of Krishn, and I am performing this duty as an offering to him," then the very same activity becomes connected with *shreyah*.

Externally, nothing has changed. You are still going to the same workplace and performing the same duties. The only difference is the purpose behind the action.

You are no longer acting merely for yourself or your material desires. You are acting for Krishn.

That is the difference between *shreyah* and *preyah*.

Question

If we are completely surrendered to Krishn, but we pray to him to save us from a difficult situation, is that still considered *niṣkāma-bhakti*?

Answer

Ideally, we should not approach him expecting him to eliminate every difficulty.

Krishn is the knower of everything. He already knows what is happening in our lives. We do not need to inform him of our circumstances.

A child may cry and ask to be held, comforted, or given something he desires. Yet loving parents sometimes refuse because they know that the child must learn and grow through certain experiences.

Similarly, Krishn knows exactly what is best for us.

Our *acharyas* have repeatedly taught that we should not approach him with demands.

Complete surrender is not merely verbal. It must involve our body, mind, possessions, and very sense of self.

When surrender is complete, one transcends ordinary *sadhana* and enters a much higher state of spiritual realisation.

Often, we imagine we are fully surrendered, but if material desires remain within the heart, then complete surrender has not yet been achieved.

Even a small seed of desire can reconnect us to *preyah* for a moment, a day, a year, or even a lifetime.

Therefore, true surrender is extremely subtle and difficult.

The *acharyas* explain that *anyābhilāṣitā-śūnyam* means freedom from all separate desires.

We should allow Shri Radha and Krishn to perform their *lila* as they wish.

If he wishes to save us, he certainly will.

If he does not, then he is teaching us something through that experience.

A fully surrendered soul trusts his will completely.

Question

How is ignorance removed? Even after receiving initiation, why do desires and ignorance often remain?

Answer

There are two primary reasons.

The first is the lack of proper association.

The second is insufficient service to the guru, according to the scriptures' instructions.

Whenever these foundations weaken, ignorance gradually returns. When they become firmly established, saintly association bears fruit, service to guru becomes meaningful, and spiritual life naturally deepens.

Ignorance is not removed simply by the passage of time. Nor is it removed merely by

receiving initiation. It disappears gradually through sincere practice, proper association, faithful service, and steady remembrance of our true spiritual identity.

When this understanding matures, our entire life begins to change.

The same work, the same family, the same responsibilities, and the same circumstances remain, yet the consciousness behind them becomes completely different.

We are no longer living for the body's satisfaction, but for the pleasure of Shri Krishn.

That is the real transformation from *preyah* to *shreyah*.

May Shri Radharaman Lal bless us all with the intelligence to recognise the difference between *preyah* and *shreyah*. May he grant us unwavering attraction to his lotus feet and lead us always towards that which nourishes the soul rather than merely satisfies the body.



Braj Animal Care



Protecting Lives Starts with Prevention 🐾

Some losses stay with us long after they happen.

Recently, our team received a call about a community dog near Devrah Baba Ashram who was too weak to stand. When our veterinarian examined him, he was found to have a very high fever, profound weakness, and severe neurological symptoms affecting his movement and awareness.

Despite immediate treatment, his condition deteriorated rapidly, and he sadly passed away before he could be transported to the clinic.

This is the second case within a month where we have encountered a dog with advanced neurological signs, likely caused by a



preventable viral disease. Many viral infections, such as canine distemper, can attack the brain and nervous system, leading to seizures, paralysis, loss of coordination, and, in many cases, death.

By the time these symptoms appear, treatment is often limited to supportive care, and the chances of recovery are significantly reduced.

Vaccination remains one of the most effective ways to protect dogs from these life-threatening diseases.

Vaccination Facts

- Puppies should begin their core vaccinations at 6–8 weeks of age.
- Booster vaccinations are typically given every 3–4 weeks until the puppy is around 16 weeks old.
- The anti-rabies vaccine is usually administered at around 3 months of age, followed by boosters as recommended by your veterinarian.

- Adult dogs require regular booster vaccinations to maintain immunity.
- Vaccinating even one community dog helps reduce the spread of infectious diseases within the local dog population, protecting many others.

For community dogs, timely vaccination not only safeguards individual lives but also strengthens herd immunity, reducing outbreaks that can spread quickly through unvaccinated populations.

Although we could not save this gentle soul, we hope his story serves as a reminder that prevention is always kinder than cure. Every vaccinated dog is another life given a better chance at a healthy future.

Rest peacefully, little one.

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

brajanimalcare.com

brajanimalcare@gmail.com

(+91)8923737924



Maharajji's Latest Updates



Guru Purnima Mahotsav 2026: A Day of Guru Bhakti, Initiation and Spiritual Renewal

On Sunday, 26 July 2026, devotees from across India gathered in New Delhi to celebrate Guru Purnima Mahotsav in the divine association of Vaisnavacharya Shri Chandan Goswami Maharaj. The auspicious occasion brought together disciples, well-wishers and seekers for a day dedicated to guru-*bhakti*, spiritual reflection and the celebration of the eternal guru-disciple relationship.

The glory of the Vaishnav and the spiritual master is beautifully described by Bhagwan himself in the *Padma Puran*:

संसारो वैष्णवाधीनो
देवा वैष्णवपालिताः ।
अहं च वैष्णवाधीनस्त-
स्माच्छ्रेष्ठाश्च वैष्णवाः ॥

*saṁsāro vaiṣṇavādhīno
devā vaiṣṇavapālitaḥ ।
aham ca vaiṣṇavādhīnas
tasmāc chreṣṭhāś ca vaiṣṇavāḥ ॥*

"This material world is under the care of the Vaishnavs who protect the *devs*, and even I am under the influence of my Vaishnav devotees.

Therefore, the Vaishnavs are the greatest of all."

From the early hours of the morning, the GK2 venue was filled with devotional enthusiasm. Volunteers lovingly decorated the altar with fresh flowers, fragrant garlands and traditional lamps, while the melodious chanting of the Holy Names created an atmosphere of peace and devotion. Every act of service reflected the spirit of Guru Purnima, a day dedicated to expressing gratitude towards the spiritual master through humble service and sincere remembrance.

One of the most significant events of the day was the initiation ceremony, during which several fortunate aspirants received *diksha* from Maharajji. Receiving initiation marks the beginning of a lifelong commitment to spiritual practice under the guidance of an authentic guru. As each disciple received the sacred mantra, *kanthi* mala and blessings, the ceremony served as a powerful reminder that the greatest wealth a person can receive is the opportunity to dedicate their life to *bhakti*.

The highlight of the celebrations was Maharajji's discourse on Guru Tattva, in which he explained the purpose of human life and the indispensable role of the guru in spiritual advancement.

Beginning with the opening verse of the *Shrimad Bhagwatam*, Maharajji explained that Bhagwan is the Supreme Absolute Truth, the source, sustainer and ultimate shelter of all creation:

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट् ।
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा ।
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ ।
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ ।
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā ।
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi ॥*

"I meditate upon the Supreme Absolute Truth, from whom the creation, maintenance and dissolution of the universe proceed. He is directly and indirectly conscious of everything and completely independent. It was he who first imparted Vedic knowledge into the heart of Brahma, the original created being. Even the greatest sages and *devs* are bewildered in trying to understand him. By his own eternal radiance, he forever dispels all illusion. Upon that Supreme Truth, I meditate."

Maharajji explained that among the 8.4 million species of life, only the human birth provides the opportunity to realise the Supreme Lord. Human life should therefore not be spent merely pursuing temporary pleasures, but in awakening devotion and attaining the highest goal of existence.

He then distinguished between *pashu-bhav* (animal consciousness) and *dev-bhav* (divine consciousness). Every human being possesses both tendencies. Absorption in eating, sleeping, fear and sense enjoyment keeps us under the influence of passion and ignorance. Divine consciousness develops when our life becomes centred upon truth, purity, compassion and Bhagwan. Since Bhagwan is Truth itself, only those established in *sattva* can gradually realise him.

To illustrate this principle, Maharajji narrated the well-known account of Prahlad Maharaj inviting everyone to Vaikunth. Although many appreciated the invitation, each found some worldly reason to decline. Even a family of pigs refused after asking whether their accustomed food would be available there. Through this simple but profound example, Maharajji explained that attachment to temporary pleasures prevents the soul from aspiring for eternal happiness.

He further emphasised that spiritual life requires constant awareness. Just as a health-conscious

person carefully monitors every meal; a sincere practitioner should continually observe whether the mind is functioning under *tamas*, *rajas* or *sattva*. Spiritual advancement is not limited to a short period of worship but should influence our thoughts, speech, conduct, food, relationships and daily life.

The second part of Maharajji's discourse focused on the indispensable role of the guru. Quoting the *Chandogya Upanishad*, he reminded everyone:

आचार्यवान् पुरुषो वेद ॥

ācāryavān puruṣo veda ॥

"Only one who has an *acharya* can truly know."

He explained that realisation of Bhagwan cannot be achieved independently. Reading scriptures, performing rituals, chanting or undertaking austerities without accepting the shelter of a guru does not grant us eligibility to attain the Supreme Lord. Guru is not merely a teacher but the divinely appointed guide who bestows the qualification to tread the spiritual path.

Maharajji described three essential pillars of spiritual life: Guru Diksha, Guru Shiksha and Guru Seva.

Guru Diksha grants spiritual eligibility and formally connects the disciple with the disciplic succession.

Guru Shiksha provides practical guidance, teaching the disciple how to live by the principles of *bhakti*.

Guru Seva attracts the special mercy of both Guru and Bhagwan through sincere service and faithful obedience to the guru's instructions.

Quoting the *Shrimad Bhagwatam*, Maharajji explained that Bhagwan is more pleased by sincere service to the guru than by sacrifices, austerities or scriptural study. The disciple's steady obedience to the guru's instructions is itself Guru Seva.

He concluded by encouraging everyone to cultivate spiritual consciousness in every aspect of life. Through sincere Guru Diksha, Guru Shiksha, Guru Seva and the cultivation of *sattva*, one gradually rises above the influence of *rajas* and *tamas*, develops pure devotion and ultimately receives the mercy of Shri Radharaman.

Following the discourse, devotees lovingly offered Guru Puja with flowers, sandalwood paste, incense, and lamps, while the hall resounded with joyful *kirtan* accompanied by *mridang* and *kartals*. The devotional atmosphere deeply moved the assembled devotees, many of whom offered their prayers with folded hands while others sang and danced in gratitude.

Personal meetings with Maharajji followed the Guru Puja, allowing disciples to receive individual guidance and blessings. Despite

the large gathering, he patiently gave his full attention to each devotee, listening to their questions, offering practical guidance and blessing everyone personally. These intimate interactions reflected the compassion and accessibility that define the guru-disciple relationship.

The celebrations concluded with *prasād* served to all the assembled devotees. Sharing sanctified food provided an opportunity for everyone to reflect upon the day's teachings, strengthen their spiritual relationships and express gratitude for participating in such an auspicious festival.

Guru Purnima is much more than an annual celebration. It is an opportunity to renew our commitment to following the spiritual master's instructions with sincerity, humility and steadfast faith. The greatest offering a disciple can make is not merely flowers or gifts, but a life dedicated to chanting the Holy Names, serving devotees and faithfully living according to the guru's teachings.

The mood of the entire festival was beautifully captured by the concluding verse of Shri Vishwanath Chakravartipad's *Guru Ashtakam*:

यस्य प्रसादाद्भगवत्प्रसादो
यस्याप्रसादान् गतिः कुतोऽपि ।
ध्यायं स्तुवंस्तस्य यशस्त्रिसन्ध्यं
वन्दे गुरोः श्रीचरणारविन्दम् ॥

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi ।
dhyāyaṁ stuvāṁs tasya yaśas tri-*

*sandhyaṁ
vande guroḥ śrī-caraṇāravindam ॥*

"By the mercy of the guru one receives the mercy of Bhagwan, and without his grace there is no shelter anywhere. Meditating upon and glorifying him at the three junctions of the day, I offer my obeisance unto the beautiful lotus feet of Shri Guru."

May Shri Radharaman Lal bless us all to remain eternally under the shelter of Shri Guru's lotus feet, faithfully follow his instructions throughout our lives, and steadily progress on the path of pure *bhakti*.

Although the Guru Purnima celebration in New Delhi was deeply memorable, it formed part of a larger series of observances led by Shri Chandan Goswami Maharaj. On 25 July 2026, Guru Purnima was celebrated in Vrindavan, where devotees gathered to offer Vyaas Puja and receive his blessings. Following the New Delhi programme on 26 July, Maharajji began his overseas tour, celebrating Guru Purnima with disciples and devotees in London on 29 July and in the Midlands on 31 July.

At each location, the celebrations were marked by Vyaas Puja, Hari Katha, *kirtan*, and the opportunity for devotees to receive his guidance and blessings. Though separated by distance, each gathering reflected the same spirit of devotion, gratitude, and surrender to Shri Guru, uniting devotees across India and the United Kingdom in celebration of this sacred festival.

Guru Purnima at Bhakti Dhama, Vrindavan



Guru Purnima at GK2, Delhi



Shri Krishn Janmashtami 2026

Celebrate Shri Krishn Janmashtami on Friday, 4th September 2026, at Shri Radharaman Temple, Vrindavan—join us from 8:30 AM onwards for a beautiful day of devotion and celebration!

Make a special offering to Shriji on this auspicious day via [Services for Radharaman](#): Shri Chandan Goswami Maharaj will arrange all the offerings. (Terms and conditions apply.)

Questions and Answers with Maharajji

Q: Is it appropriate to perform *kirtan* using mantras such as the Vasudev mantra or Narsingh mantra?

A: Sankirtan, or *kirtan*, should always be performed using only Shri Krishn's or Bhagwan's Holy Names, not mantras. Mantras are meant for personal chanting and meditation, not for congregational *kirtan*.

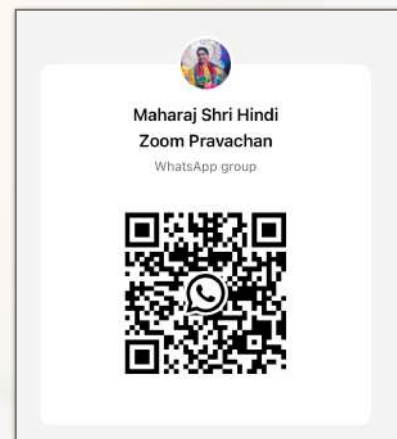
Nowadays, it has become common in some places to sing Gayatri mantras or verses from the *Shrimad Bhagwatam* over loudspeakers as *kirtan*. This is not the instruction of the scriptures. Wherever these mantras are prescribed, they are described as confidential and are to be received personally from one's Guru at the time of initiation. They are to be preserved with reverence and chanted privately. Therefore, we should refrain from

chanting such mantras publicly or presenting them as congregational *kirtan*.

Maharajji's Online Hindi Classes

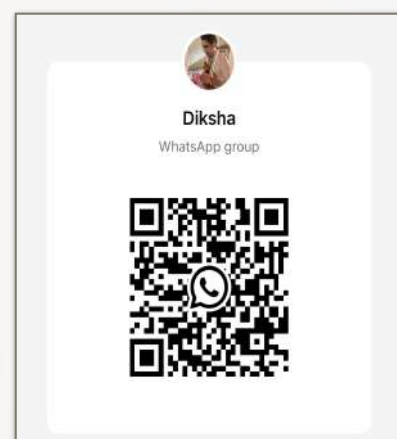
Shri Sankalpa Kalpadrum. Dates and times vary due to Maharajji's travels.

For the most up to date class updates and Zoom links, please join his [WhatsApp group](#):



Initiation (Diksha)

Maharajji will give diksha in Vrindavan from 4-6 October, 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:

@chandanjiofficial, @radharaman.temple

(+91)8368783201

shriradharaman.com

odev108@gmail.com

Vaishnav Calendar

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

