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Vishnu Sahasranama Part 60: Prabhutah - The Lord Served by All Opulence by Shri Chandan Goswami Maharaj

Shri Baldev Vidyabhushan explains:

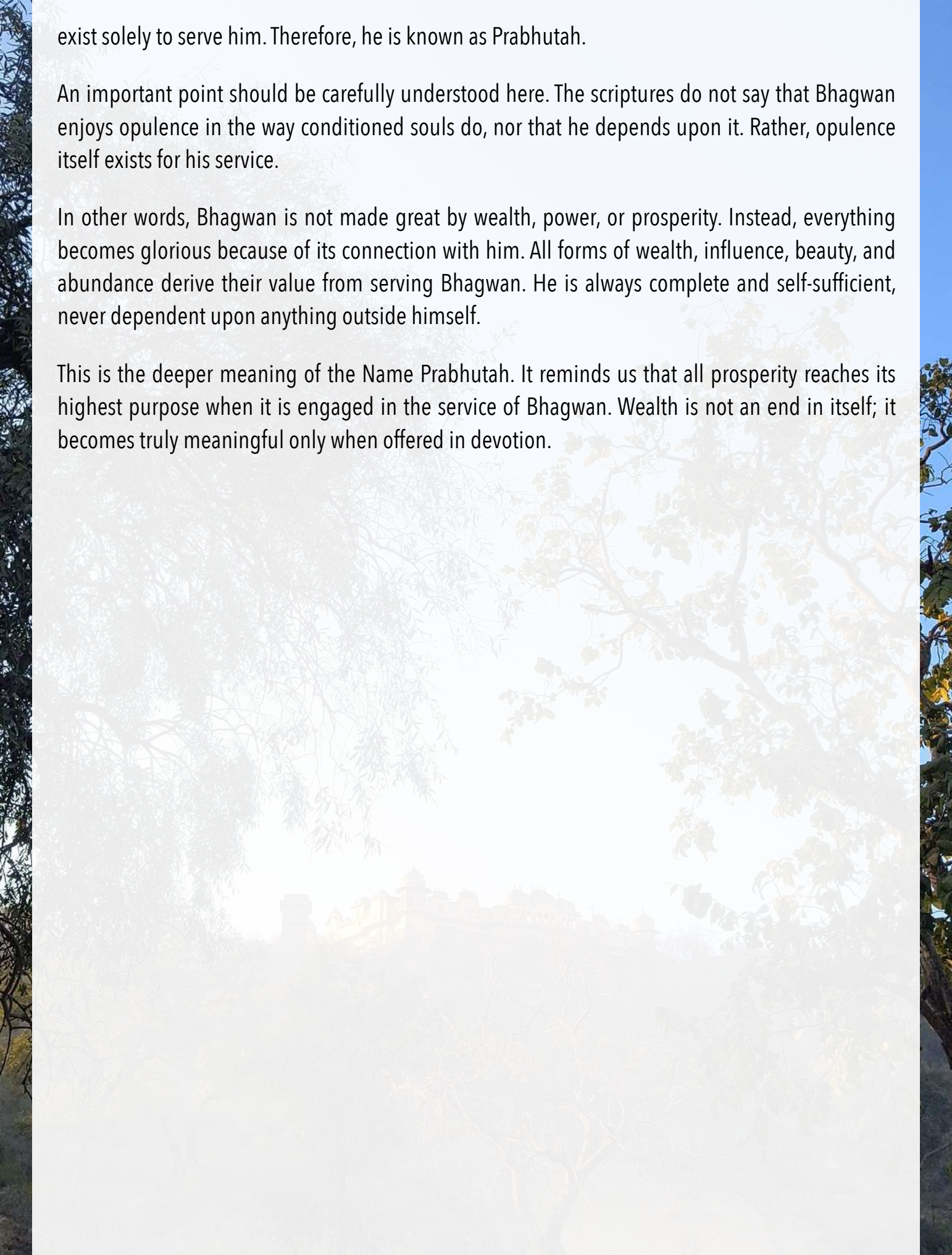
अथ परमव्योमाधिपतां सूचयन्नाह चतुर्दशभिः
परमर्द्धिनिषेवितत्वात् प्रभूतः।

*atha parama-vyomādhīpatām
sūcayann āha caturdaśabhiḥ
paramarddhi-niṣevitatvāt prabhūtaḥ ॥*

"Because the highest opulence and prosperity serve him, and because he is the supreme Lord of the spiritual realm, he is called Prabhutah."

Through this divine Name, Shri Baldev Vidyabhushan explains that Bhagwan is the supreme Lord of the eternal spiritual world. The greatest wealth, power, and prosperity found throughout all the fourteen worlds





exist solely to serve him. Therefore, he is known as Prabhutah.

An important point should be carefully understood here. The scriptures do not say that Bhagwan enjoys opulence in the way conditioned souls do, nor that he depends upon it. Rather, opulence itself exists for his service.

In other words, Bhagwan is not made great by wealth, power, or prosperity. Instead, everything becomes glorious because of its connection with him. All forms of wealth, influence, beauty, and abundance derive their value from serving Bhagwan. He is always complete and self-sufficient, never dependent upon anything outside himself.

This is the deeper meaning of the Name Prabhutah. It reminds us that all prosperity reaches its highest purpose when it is engaged in the service of Bhagwan. Wealth is not an end in itself; it becomes truly meaningful only when offered in devotion.



Shri Shikshashtakam Part 17: Vidya-Vadhu-Jivanam: The Progressive Path of Bhakti

by Shri Chandan Goswami Maharaj



In the previous edition, we explored the meaning of shreyah and preyah, seeing that true spiritual progress begins when we choose the eternal welfare of the soul over the temporary pleasures of the body. Shri Chaitanya Mahaprabhu explained that the Holy Name causes the lotus of shreyah to blossom, gradually leading the devotee away from material attachment and towards loving devotion to Shri Krishn. We now come to the next phrase of the first verse of the Shikshashtakam: vidyā-vadhū-jīvanam.

The Progressive Power of Shri Krishn Sankirtan

चेतो-दर्पण-मार्जनं भव-महा-दावाग्नि-निर्वापणं श्रेयः-कैरव-चन्द्रिका-वितरणं विद्या-वधू-जीवनम् ।
आनन्दाम्बुधि-वर्धनं प्रतिपदं पूर्णामृतास्वादनं सर्वात्म-स्नपनं परं विजयते श्री-कृष्ण-सङ्कीर्तनम् ॥

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam ।
ānandāmbudhi-vardhanam pratipadam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam ॥*

"The congregational chanting of Shri Krishn's Names cleanses the mirror of the heart and extinguishes the great forest fire of worldly existence. It spreads the cooling moonlight that causes the white lotus of true spiritual welfare to bloom and is the very life of divine knowledge. At every step, it expands the ocean of spiritual bliss and allows one to taste complete nectar. It bathes and refreshes the entire self. All glory to Shri Krishn Sankirtan." (Shikshashtakam, verse 1)

The first verse of the *Shikshashtakam* is one of the most complete descriptions of the glories of Shri Krishn Naam Sankirtan found anywhere in the scriptures. In just eight short phrases, Shri Chaitanya Mahaprabhu reveals the gradual transformation that takes place within our heart when we sincerely chant the Holy Name.

Each phrase describes a particular stage of spiritual development. They are not separate blessings that appear independently of one another, but successive stages that naturally unfold as devotion matures.

In previous editions, we discussed the meanings of *ceto-darpaṇa-mārjanam*, *bhava-mahā-*

dāvāgni-nirvāṇam, and *shreyah-kairava-candrikā-vitaranam*. We now arrive at the fourth phrase:

विद्या-वधू-जीवनम् ॥

vidyā-vadhū-jīvanam ॥

"The very life of divine knowledge."

Before we can properly understand this beautiful expression, we must first understand the progressive journey of *bhakti* described by the Gaudiya *acharyas*. Unless we appreciate how devotion develops within the heart, the deeper meaning of *vidyā-vadhū-jīvanam* cannot be fully understood.

The Progressive Path of Bhakti

One of Shri Chaitanya Mahaprabhu's greatest gifts to the world is not only the practice of Shri Krishn Naam Sankirtan, but also a clear understanding of how devotion gradually develops.

This progression was systematically explained by Shri Roop Goswami, who describes the journey of *bhakti* as a gradual unfolding of spiritual consciousness.

He explains that devotional life develops through the following stages:

- Shraddha (faith)
- Sadhu-sang (association with devotees)
- Bhajan-kriya (regulated devotional practice)

- Anartha-nivritti (removal of unwanted habits and impurities)
- Nistha (steadiness)
- Ruchi (genuine spiritual taste)
- Asakti (deep attachment)
- Bhav (spiritual emotion)
- Prem (pure divine love)

Every sincere practitioner gradually progresses through these stages. Spiritual life is therefore not a sudden transformation but a gradual purification of the heart through the mercy of Shri Guru, the Vaishnavs, and Shri Krishn's Holy Name.

Vishwanath Chakravarti Thakur's Further Explanation

Shri Vishwanath Chakravarti Thakur gives an even more detailed explanation in *Madhurya Kadambini*.

While accepting the stages described by Shri Roop Goswami, he explains that the journey of devotion includes several subtle intermediary stages that help us understand why spiritual life often advances gradually rather than all at once.

His explanation helps us understand many of our own experiences as practitioners. Sometimes we feel inspired, sometimes distracted. At times our enthusiasm is strong, while at other times it seems to disappear. These fluctuations are a natural part of spiritual growth.

The Seven Stages of Unsteady Devotion

According to Shri Vishwanath Chakravarti Thakur, the first seven stages belong to what may be called unsteady devotion. All of these are included within the first blessing described by Shri Chaitanya Mahaprabhu:

ceto-darpaṇa-mārjanam—the cleansing of the mirror of the heart.

Interestingly, Vishwanath Chakravarti Thakur begins even before faith.

He explains that spiritual life ordinarily begins with *sadhu-sanga*.

Very few people develop faith entirely on their own. Almost everyone first comes into contact with a genuine devotee.

That devotee may be our parents, grandparents, relatives, neighbours, friends, or anyone whose life reflects sincere devotion. Simply observing such a person's behaviour, hearing them chant, or witnessing their devotion creates a subtle attraction within the heart.

This attraction becomes the beginning of our spiritual journey.

Gradually, we desire to spend more time in the association of devotees. We wish to visit temples and holy places such as Vrindavan, or to hear the discourses from advanced devotees. The peace we experience in saintly

association naturally inspires us to return again and again.

The Desire to Serve

Association naturally gives rise to service.

When a newcomer develops affection for a saintly person, there is a natural desire to offer some simple service. You may bring fruit, offer flowers, assist with practical work, or make some other humble offering.

The value of such service does not lie in the gift itself, but in the mood of service that begins to awaken within the heart.

Through this association and service, genuine faith gradually develops.

This is *shraddha*.

Faith is therefore not blind belief. It grows naturally through sincere association with genuine devotees.

Bhajan Begins

Once faith awakens, the seeker naturally asks:

"How should I begin my spiritual life?"

The answer given by the great *acharyas* is remarkably simple.

Begin chanting Shri Krishn's Holy Name.

Hear Hari Katha.

Serve Shri Guru.

Follow devotional practices regularly.

This stage is known as *bhajan-kriya*.

At first these practices require conscious effort and discipline. We chant because Guru has instructed us to chant. We attend *satsang* because we understand its importance.

Gradually, however, something begins to change.

The First Taste of Bhakti

As devotional practice continues, we begin to experience genuine happiness while chanting.

Even a short period of *kirtan* or *jap* brings peace to the heart.

Shri Vishwanath Chakravarti Thakur calls this *bhajan-ruchi*.

This should not be confused with the mature stage of *ruchi* described later by Shri Roop Goswami.

Rather, it is an initial appreciation for devotional life.

We begin to feel:

"I would like to chant again."

"I would like to hear more Hari Katha."

"I would like to return to the temple."

This first taste encourages us to continue.

Early Attachment

From this initial taste, an early attachment to devotional activities develops.

We repeatedly find ourselves drawn back towards chanting.

At times worldly distractions become powerful.

Enthusiasm may appear to diminish.

Material responsibilities may occupy the mind.

Yet something within continues to pull us back towards Shri Krishn.

The remembrance of the happiness previously experienced through *bhakti* never completely disappears.

This stage is known as *bhajan-asakti*.

Although still unsteady, devotion has begun to take root within the heart.

Cleansing the Mirror of the Heart

Gradually, this process gives rise to *anartha-nivritti*.

The unwanted habits, misconceptions, attachments, and impurities accumulated over countless lifetimes slowly begin to disappear.

This is the true meaning of *ceto-darpaṇa-mārjanam*.

The heart is being prepared for deeper realisation.

The Beginning of Steady Devotion

When the heart has been sufficiently purified, we enter the next stage.

This is *nistha*.

Here devotion becomes steady.

We no longer chant only when inspired.

We chant whether the mind feels enthusiastic or not.

Whether life brings comfort or hardship, honour or criticism, success or failure, our devotional practices continue with determination.

This corresponds to the next phrase of the *Shikshashtakam*:

mahā-dāvāgni-nirvāpaṇam

महा-दावाग्नि-निर्वापण

The blazing forest fire of material existence gradually loses its power to disturb our spiritual life.

Most practitioners spend many years within the earlier stages of purification before this steadiness becomes firmly established.

The Blossoming of Bhakti

From *nistha* arises *ruchi*, genuine spiritual taste.

Shri Chaitanya Mahaprabhu describes this beautifully through the phrase:

śreyah-kairava-candrikā-vitaranam

श्रेयः-कैरव-चन्द्रिका-वितरणं

Just as the night lotus blossoms beneath the cooling rays of the moon, the flower of devotion gradually blooms beneath the soothing moonlight of Shri Krishn Naam Sankirtan.

At this stage, chanting is no longer maintained merely out of discipline.

The Holy Name itself becomes sweet.

The devotee longs to chant because the Name has become attractive.

The heart begins to experience genuine spiritual nourishment.

From Taste to Attachment

As this taste deepens, it matures into *asakti*.

This is the stage to which Shri Chaitanya Mahaprabhu now draws our attention through the words:

vidyā-vadhū-jīvanam

विद्या-वधू-जीवनम्

The devotee's relationship with the Holy Name undergoes a profound transformation.

Chanting is no longer simply one devotional practice among many.



It becomes the very centre of one's life.

Just as a person naturally returns again and again to that which they love most, the devotee's mind repeatedly returns to Shri Krishn's Holy Name.

The Holy Name becomes indispensable.

Life without remembrance of Shri Krishn gradually becomes unimaginable.

Looking Ahead

What, then, does Shri Chaitanya Mahaprabhu mean by describing the Holy Name as *vidyā-vadhū-jīvanam*, "the life of divine knowledge"?

Why does he compare knowledge to a newly married bride?

What is the deeper significance of this beautiful expression?

To answer these questions, we must first understand what the scriptures mean by *vidya* itself.

This will be the subject of the next edition.

To be continued . . .



Braj Animal Care



Ladoo's journey with Braj Animal Care continues

With patience, care, and now a little more hope!

When we first met Ladoo, he was a young puppy unable to stand on his hind legs. X-rays taken at a veterinary hospital showed compression in the lumbar region of his spine. Because of his age and the nature of the damage, surgery was not considered a suitable option. Spinal injections and oral medication were tried, but at that stage there was no significant improvement.

Hydrotherapy was therefore planned as the next step.

Just before beginning it, however, we went back to see Ladoo for a routine follow-up. His caregiver had already been gently encouraging him to use his legs by taking

him near the kund and letting him splash and move his legs in the water.

Then something happened that none of us had expected so soon.

The caregiver shared videos showing Ladoo on the ground, taking a few proper steps on all four legs. After walking for a short distance, he would become tired and sit back down, which is understandable after not using his hind legs properly for so long.

But he was walking.

When we first met Ladoo, even the possibility of this happening felt uncertain and, realistically, appeared slim. Seeing him take those first steps was therefore an extraordinary change. They may have been only a few steps, but for Ladoo they represented something much bigger: his body was beginning to do something we were not sure it would ever be able to do again.

Unfortunately, his progress has recently been interrupted by another period of illness. Ladoo developed loose motions and has been



unwell, so for now he has been resting while receiving medication and close monitoring. We have also taken the precaution of giving him his distemper vaccination.

Our immediate priority is to help him recover fully from this spell of ill health. Once he is stronger again, we hope he can continue where he left off, gradually building stamina and strength until those few steps become many more. Until he can eventually walk confidently on all four legs without needing to stop and rest.

Ladoo's story also explains something important about why Braj Animal Care exists.

People sometimes ask why we do this work. We do it for recoveries like Ladoo's, where days or weeks of treatment may give an animal the chance to walk again. We also do it for animals who may never fully recover,

but still deserve palliative care, comfort and relief from pain.

Street animals cannot tell us where it hurts. They cannot explain that they have been suffering for days, or ask someone to take them to a doctor. If there is something we can do to reduce that pain, treat an illness or support an animal through a longer recovery, then that is reason enough for us to be there.

Even our feeding work forms part of this wider care. Feeding allows us to regularly check the dogs living in our neighbourhoods, notice changes in their health and behaviour, and identify injuries or illness before they become more serious. It is food, but it is also a daily welfare check.

Ladoo still has some distance to travel. His recovery has not followed a straight line, and we know there may be further setbacks.



But now we have seen him stand.

We have seen him walk.

And once something that seemed almost impossible has happened, even for a few steps, hope begins to look very different.

His journey continues, one step at a time.

Get Involved

Be a part of creating compassionate communities.

- Support our work through donations
- Volunteer in our outreach and feeding programs
- Partner with us for educational initiatives

Together, we can build a kinder world for every living being. 🐾

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

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Maharajji's Latest Updates



Argentina 2026

Maharajji has completed the Argentina leg of his 2026 World Tour, but for the devotees who spent these days with him, the visit was far more than a series of classes and programmes. It became a time of renewed *bhajan*, personal guidance, deeper understanding and, above all, a stronger sense of where their spiritual life is meant to lead.

Even before Maharajji arrived, the devotees had entered into *seva*. Homes were prepared, programmes organised and responsibilities shared. By the time the tour began, the community was already moving together around one centre: service.

The heart of the visit was Maharajji's classes. During this tour, he spoke extensively on *Shri Sva-niyama Dasakam* of Raghunath Das Goswami, unfolding its verses as a deeply personal guide to the inner life of a devotee of Braj. The discussions moved through the aspiration for Eternal Vrindavan, sacred love for Radha-Krishn, the mood of the *sakhis* and the inner direction that *bhajan* must gradually take.

For the devotees, what made these classes special was not only the depth of the subject,

but the way Maharajji made it accessible. Profound teachings made simple, without making them shallow. The aim was not merely to accumulate spiritual knowledge, but to understand what these teachings ask of our own hearts.

Yet some of the most meaningful moments happened outside the formal classes.

One devotee came to Maharajji carrying fears and inner confusion. He sat with her for almost an hour, speaking personally, helping her clear her mind and return her attention to *seva* and the mood of Vrindavan. For her, that conversation became a class in itself.

This is one of the reasons Maharajji's travels matter so deeply. Online classes can carry teachings across continents, but personal association allows something different to happen. A question that has remained unresolved for months can be answered in a few minutes. A misunderstanding can be corrected. Someone who has lost direction can be brought back to the centre.

Again and again, devotees described Maharajji's presence as bringing peace, clarity and love. One wrote that it felt as though sacred Vrindavan itself had come to Argentina. His guidance, they felt, was

affectionate yet precise, whether the question concerned *bhajan* or a personal difficulty affecting spiritual life.

The tour also carried many quieter moments: devotees welcoming Maharajji into their homes, newcomers joining the association, conversations after classes, shared meals, *kirtan* and the natural warmth that develops when Guru and disciples can spend real time together.

Towards the final days, one particularly tender scene came. During *kirtan*, a small baby was brought to Maharajji. He gave the child the name Raman, and the baby sat peacefully on his lap while Krishn Naam continued around them. For those watching, it was a simple but powerful image of a spiritual family growing together around Guru, Naam and seva.

The Argentina tour has now ended, and Maharajji's journey continues to Colombia. But what remains behind cannot be measured in the number of classes given or programmes completed.

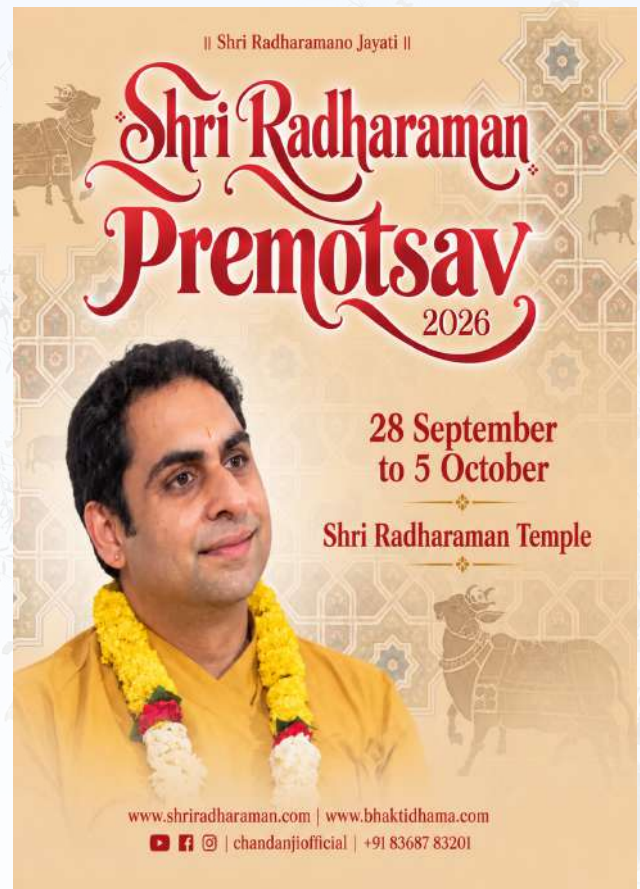
For those who were there, something became clearer: what they are seeking, how they wish to serve, and where, ultimately, they want their hearts to belong.

For a few precious days, being around Maharajji felt like being in Vrindavan.

Premotsav 2026

Maharajji will be in seva of Shri Radharaman Lal from September 28th 2026 to October 5th 2026.

We extend our heartfelt invitation to everyone during this time

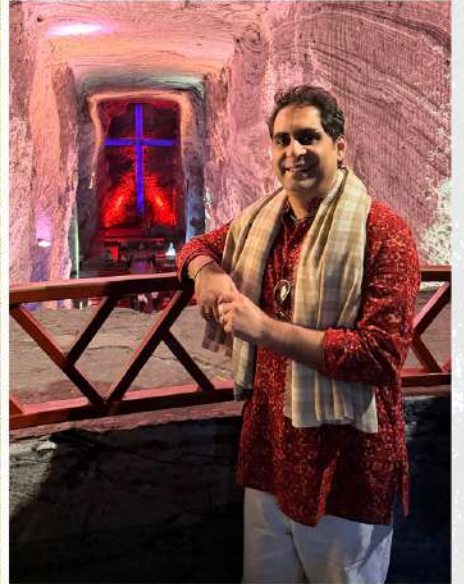


Devotees who wish to offer seva can book it online from [here](#).

Maharajji in Argentina



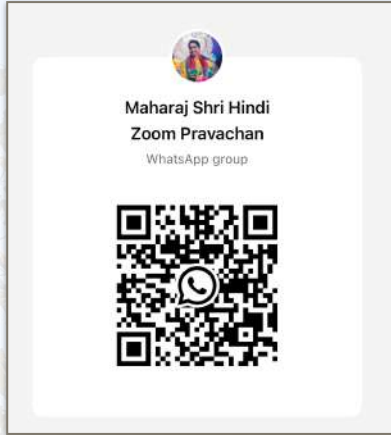
Maharajji in Colombia



Maharajji's Online Hindi Classes

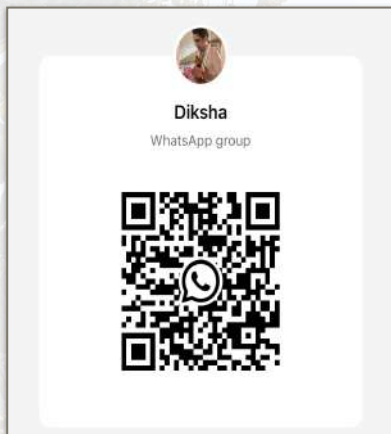
Shri Sankalpa Kalpadrum, every Saturday at 9 pm (IST).

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:



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

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Spiritual Questions and Answers with Maharajji

Q: Did Shri Gopal Bhatt Goswami write Sat-kriya-sara-dipika?

A: Based on the copies presently available, the authorship of *Sat-kriya-sara-dipika* and *Sanskar-dipika* cannot be conclusively attributed to Shri Gopal Bhatt Goswami.

No manuscript from the time of the Six Goswamis has yet been brought forward. The copies presently available are from a later period and bear an attribution to Shri Gopal Bhatt Goswami. However, a later attribution alone is not sufficient to establish authorship.

Therefore, until stronger manuscript or historical evidence (*praman*) is presented, these books should not be confidently presented as the compositions of Shri Gopal Bhatt Goswami.

Those who accept the traditional attribution may continue to honour it, and those who question it may examine the available evidence. Such matters should be discussed through *praman*, not through unnecessary argument.

worship, one should understand whether one has become qualified (*adhikari*) for that *seva* through proper guidance and initiation.

If these qualifications have not yet been received, it may be better not to advance further in this direction at present. Instead, focus on sincere Naam Jap and *bhajan* as much as possible, while seeking guidance from your Gurudev regarding the next steps in your spiritual practice.

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Vaishnav Calendar

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

