



# SANDARSHAN

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*This edition marks our 100<sup>th</sup> Newsletter!*

## **Vishnu Sahasranama Part 54: Sthavirah Dhruvah - The One Who Exists Forever and Remains Unchanging by Shri Chandan Goswami Maharaj**

Some *acharyas* consider this as one single Name, while others take it as two Names: Sthavirah and Dhruvah. Baldev Vidyabhushan, however, accepts it as one combined Name.

First, it is important to understand that Bhagwan is not produced from material elements like earth, water, or fire. Just as a chair is made from wood or a house is made from bricks and cement, Bhagwan is not made in that way. He does not depend on any created material, nor does it bind him. He is completely independent and different from all material things.

Now, a natural question arises:

If Bhagwan does not depend on anything material, then what is his existence based on? How does he remain eternally stable?

Out of compassion, Baldev Vidyabhushan explains that Bhagwan always exists together with his three inherent energies.

परास्य शक्तिर्विविधैव श्रूयते  
स्वाभाविकी ज्ञानबलक्रिया च

*parāsyā śaktir vividhaiva śrūyate  
svābhāvīkī jñāna-bala-kriyā ca*

"The Supreme Lord has many energies, and these are natural to him. His knowledge, strength, and actions do not come from anywhere else. They are part of his own nature." (*Shvetashvatara Upanishad 6.8*)

सच्चिदानन्दमय ईश्वरस्वरूप  
तिन अंशे चित्शक्ति हय तिन रूप  
आनन्दांशे ह्लादिनी सदंशे सच्चिनी  
चिदंशे संवित् यारे कृष्ण ज्ञान मानी

*sat-cid-ānandamaya īśvara-svarūpa  
tina aṁśe cit-śakti haya tina-rūpa  
ānandāṁśe hlādinī sad-aṁśe sandhinī  
cid-aṁśe saṁvit yāre kṛṣṇa jñāna māni*

"Ishwar's true nature is *sat-cid-ānanda* – eternal existence, consciousness, and bliss. His inner spiritual energy (*cit-shakti*) appears in three forms: *hladini* (bliss), *sandhini* (existence), and *saṁvit* (the divine knowledge of Shri Krishn)." (*Chaitanya Charitamrit, Madhya, 6.158-159*)

In simple words, *sandhinī*, *saṁvit*, and *hlādinī* are Bhagwan's own natural energies. They are not borrowed from outside. They are part of his very nature.

- **Sandhinī** keeps Bhagwan's form, abode, and existence eternally established. It shows that his existence depends on nothing else.
- **Samvit** is the energy of consciousness. Through it, Bhagwan knows himself. His knowledge is not learned from anyone – it is his very nature.
- **Hlādinī** is the energy of bliss. Bhagwan's joy does not come from outside situations. It naturally shines from within him.

These three energies always exist together in Bhagwan. They are never separated and never reduced. Because of this, he is called *Sthavirah*.

Bhagwan's decisions never change. His nature and his will remain the same forever. He always exists firmly along with his own energies. Therefore, he is also called *Dhruvah*.

*pūrvah sthavirah vṛddhah iti  
amarakośataḥ*

पूर्वः स्थविरः वृद्धः इति अमरकोशतः । ।

According to the *Amarakosha*, *purva*, *sthavira*, and *vṛddha* all mean "old," "ancient," or "elder."

However, this does not mean old in a physical sense. Calling Krishn "old" materially would contradict his eternal Names such as *Nitya-*

-kishor (ever youthful).

Here, the meaning is that Bhagwan existed before everything else. Nothing existed before him. Therefore, he is the eldest in existence, knowledge, and supremacy.

In simple terms:

- Sthāvirah → eternally existing
- Dhruvah → unchanging and indestructible

As stated in traditional Vishnu Sahasranama commentaries:

स्थाविरत्वेन विनाशाभावो ध्रुवत्वेन स्थिरता विशेषतः।

*sthāviratvena vināśābhāvo dhruvatvena sthīratā viśeṣataḥ।*

"Because Bhagwan is *sthāvira* (eternal and always existing), he can never be destroyed. And because he is *dhruva* (constant and unchanging), he always remains perfectly steady."

Therefore, he is always called Sthavirah Dhruvah. This truth is certain and beyond doubt.



**Shri Chaitanya Mahaprabhu's Shikshashtakam**  
**Part II: Destruction of Prarabdh through Harinam Sankirtan**  
**by Shri Chandan Goswami Maharaj**



One type of *karm* is called *prarabdh karm*, the portion of *karm* meant to be experienced in this lifetime. In the *Brhad Bhagwatamrit* (2.3.169), Shri Sanatan Goswami explains this beautifully.

इच्छा-वशात् पापम् उपासकानां  
क्षीयेत भोगोन्मुखम् अप्य् अमुस्मात् ।  
प्रारब्ध-मात्रं भवतीतरेषां  
कर्माविशिष्टं तद् अवश्य-भोग्यम् ॥

*icchā-vaśāt pāpam upāsakānām  
kṣīyeta bhogonmukham apy amusmāt ।  
prārabdha-mātram bhavatitāreṣām  
karmāvaśiṣṭam tad avaśya-bhogyam ॥*

He states that even the sins that are about to fructify as suffering in this life can be destroyed by Naam Sankirtan, according to the devotee's will. For others, however, *prarabdh* remains the only form of *karm*, as it must inevitably be experienced.

This teaching, together with Mahaprabhu's description of the power of the Holy Name as भव-महादावाग्नि-निर्वापणम्, *bhava-maha davagni nirvapanam*, which extinguishes the great forest fire of material existence, can be further understood through the example of a *baba* who once lived at Radha Kund.

One day, Baba was absorbed in his *bhajan* inside his small hut, which was locked from

the inside. He never went out, and no one could enter. While chanting, he suddenly felt as if someone had walked into the hut. When he opened his eyes, he saw a man covered with a severe skin disease. Pus was oozing from his body, and a foul odour filled the hut. Baba asked who he was and how he had managed to enter.

The man replied, "I am your *prarabdh*. According to your *prarabdh*, you are meant to suffer from this disease for twelve years. But because you are a Vaishnav, I cannot touch you without your permission. Please allow me to enter your body and give you this suffering for the next twelve years."

Baba, deeply absorbed in his practice, calmly replied, "Not today. I am very busy with my *bhajan*. Come another time."

The next day, the man returned and said, "Seeing the way you are performing your *bhajan* and your *bhakti*, twelve years of *prarabdh karm* can now be reduced to twelve months of suffering."

Baba replied, "I have no time right now. We can speak about it tomorrow."

On the third day, the man returned and asked, "Baba, are you ready to face twelve

months of disease?"

Baba replied, "If this is what I must face, then I will face it. You may come if you wish."

The man then said, "Because you are a Vaishnav, and by the power and fruit of your *sadhana* and *sankirtan*, I can now bring you the suffering of twelve years in just one day."

Baba agreed and said, "Very well. Give me twelve years of *prarabdh karm* in one day. I will lock myself inside and accept it."

Therefore, by the fruit of his *sadhana*, Baba experienced twelve years of *karm* in a single day.

Sankirtan has the power to destroy even the *prarabdh karm* of devotees. If a devotee chooses not to accept it, *prarabdh* has no power to cause suffering, although one must first reach an advanced stage of devotion.

### **The Primary Goal of Spiritual Practice: Attaining Prem Through Naam Sankirtan**

We speak of purifying the *chitt*, but an important question arises: what is the purpose of this purification? Is it merely to remove all *prarabdh karm*, or to imagine ourselves as *gopis*? The true aim is clarified in the following verse from the *Maitreyya Upanishad*, 1.9:

चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् ।  
यच्चित्तस्तन्मयो भवति गुह्यमेतत्सनातनम् ॥

*cittam eva hi*

*samsāras tat prayatnena śodhayet ।  
yac cittas tan-mayo bhavati  
guhyam etat sanātanam । ।*

"The mind itself is the world; therefore, one should diligently purify the mind. As the nature of one's mind is, so is one's destination. This is a profound and eternal principle."

This verse explains that the *chitt* collects all *samskars* and sensory impressions, and this accumulation itself is bondage. When we make a conscious effort to purify the *chitt*, it can be completely purified.

There is a well-known *Nyaya*, or principle of logic, in Indian scriptures called the *Kaka Akshi Golaka Nyaya*, the logic of the crow's eye. It is said that a crow has only one eyeball, which it moves between its two eye sockets to see either side.

In the same way, our *chitt* at present is absorbed in *samsar*. Our inner eye is focused on the body and bodily experiences, and therefore, we experience only material life and its reactions. What is required is not something new, but simply a change of direction. Just as the crow shifts its eye, we must turn our attention away from bodily concerns and towards spiritual life.

The moment this shift happens, true absorption in spiritual practice begins. Mahaprabhu described this as *cheto darpan*

*marjanam*, the cleansing of the mirror of the heart. As the *chitt* turns toward the Divine, it gradually becomes purified.

However, an important question then arises: what happens when the *chitt* is fully purified, and one realises one's swaroop, the soul's true divine identity?

### Secondary Goals and the True Aim of Sadhana

न केवलं शुद्धचित्तत्वमेव  
योग्यता ।  
*na kevalam śuddha-cittatvam  
eva योग्यता ।*

"Purity of mind alone is not the qualification."  
(*Priti Sandharbh*, 7)

चेतो-दर्पण-मार्जनं भव-महा-दावाग्नि-निर्वापणं,  
*ceto-darpaṇa-mārjanam bhava-mahā-  
dāvāgni-nirvāpaṇam*, the cleansing of the heart and the extinguishing of the great forest fire of material existence, are often spoken of as goals. However, these are secondary outcomes, not the ultimate purpose.

For example, if someone has a headache for three hours and takes paracetamol, after half an hour the pain subsides and the person says, "I feel very good." In reality, the person was already well before the headache and has returned to their normal state. This is not true happiness, but merely the absence of pain.

Similarly, purifying the *chitt* does not give bliss. It brings us back to our natural condition. Another example is that of a person caught in a strong ocean current. When lifeguards pull him to the shore, he is not yet fully saved, as water may still be in his lungs. Only after proper revival can we say he is safe. In the same way, extinguishing the great forest fire of material existence is not the final goal of life, nor is it what the Gaudiya *acharyas* have taught as the highest aim.

The four Indian philosophical systems of *Nyaya*, *Vaisheshika*, *Sankhya*, and *Mimamsa* share a common goal of removing suffering from human life. The fifth system, *Yoga*, goes further and states that the goal is not merely the removal of suffering, but *atma sakshatkar*, direct realisation of the self. Vedanta speaks of attaining Brahmanand and *samadhi*.

However, when the soul leaves the body and merges into formless Brahm, there is no experience of bliss. This state is often explained as becoming sugar rather than tasting sugar. Becoming bliss and experiencing bliss are not the same. If someone becomes a billionaire but never spends any money, there is no benefit. In the same way, merging into formless Brahm leaves no scope for experiencing bliss eternally.

This is why followers of these paths are unable to make the *chitt* fully soft and tender. In the *Bhakti Rasamrit Sindhu*, Shri Roop

Goswami explains that, according to sadhus, *gyaan* and *vairagya* generally harden the heart. In contrast, *bhakti*, which is soft and tender by nature, is its own cause. It does not need anything else to create it. Bhakti itself is the reason *bhakti* grows.

For this reason, *bhakti* is emphasised as the most beautiful and complete yoga. It is both the *sadhana*, the beginning stage, and the *sadhya*, the ultimate goal. Roop Goswami further explains that devotion performed through external practices, with the intention of awakening love for Bhagwan, is called *sadhana bhakti*, and this is the very first step on the path of *bhakti*:

कृति-साध्य भवेत् साध्य-भाव  
सा साधनाभिधा ।  
नित्य-सिद्धस्य भावस्य  
प्रकट्यं हृदि साध्यता ॥

*kṛti-sādhya bhavet sādhya-bhāva  
sā sādhanābhidhā ।  
nitya-siddhasya bhāvasya prakṛtyam  
hr̥di sādhytā ॥*

"Sadhana-bhakti is the practice of devotion through hearing and chanting, by which *bhav* awakens. This *bhav* is eternal within the soul and is not created, but revealed. Through sincere practice, devotion progresses from faith to attachment, and finally matures into pure love for Krishn." (*Bhakti Rasamrit Sindhu*, 1.2.2)

Guru plants the seed of that devotion in your heart. The goal of *sadhana* is to grow and

shape that devotion into *prem* (sacred love). Sadhana refers to the practices we follow, while *sadhya* is the goal we seek to attain. That highest goal is Krishn *prem*, sacred love for Krishn. Sadhana is not meant merely for detachment, renunciation, or the removal of suffering, nor for merging into Brahm. Its sole and ultimate purpose is the attainment of sacred love.

*To be continued . . .*



# Braj Animal Care



## **Blinkit: Resilience in a Fragile World**

Blinkit was found across the road from the Blinkit warehouse in Vrindavan. He was the smallest of the litter—quiet, gentle, and always a little behind his siblings.

Winter is especially dangerous for puppies. In search of warmth, Blinkit curled up on embers hidden beneath ashes. Like a small child, he would not have known the danger. When we noticed severe burns along the side of his body, our team began emergency treatment immediately. The pain must have been immense, but what we saw were its consequences. The skin on his leg tightened so severely that he began walking sideways. Our focus was simple and urgent: prevent infection and reduce suffering.

Slowly, Blinkit began to heal. The bleeding stopped. New skin started to form. Hair would follow. Even during the daytime, he shivered from the cold, so we laid cloth on the ground and covered him to help him stay warm. Despite everything, he remained gentle and calm.

Then one morning during feeding, we found Blinkit crying in pain, lying in a pool of blood. He had been attacked by a larger dog. The bite wounds tore through skin that was still healing from burns. He was growing weaker.

He was given all necessary injections, including the anti-rabies shot, and required intensive care to heal from both injuries.

After he recovered from the attack, we noticed that Blinkit was limping. At first, we suspected a vehicle accident. But on closer examination, we found clear teeth marks beneath the injured leg. He had been attacked again. Treatment was started immediately to manage pain and prevent infection. Through it all, Blinkit remained calm, as though he had learned to endure more than any puppy should.



BLINKIT



Feeding became another challenge. His siblings often pushed him aside, so we began feeding him separately. He waited patiently and followed instructions—something rare for a puppy. Blinkit trusted us.

Once again, he began to recover. Hair grew back. Despite repeated trauma and the constant dangers of an urbanised town, Blinkit seemed content. His body had suffered greatly, but his spirit remained intact.

Then illness arrived.

Blinkit's sibling, Shambhu, stopped eating. Winter brings disease, and parvo was spreading among puppies in the area. Within days, Shambhu lost half his body weight. Oral medication was started, but isolation was not possible. We often found the puppies huddled together, as if instinctively protecting and comforting each other.

On the evening of Shivratri, Shambhu was found dead, likely attacked by a larger dog. He was taken away and buried.

After Shambhu's death, Blinkit changed. He grew quieter. He was mourning.

Soon after, Blinkit collapsed. He drank excessive amounts of water and refused food—classic signs of parvo. Treatment was started immediately, including oral medication and yoghurt-based meals, but he weakened rapidly. By evening, he was barely responsive.

We stayed with him. We sang softly. We held him. He was too weak to keep fighting, but we know he was grateful to have us by his side.

The next morning, Blinkit was found lifeless.

We found his mother instinctively licking his raw, healing skin, keeping flies away. Keshav stayed close, whimpering. They never left Blinkit's side.

At BAC, palliative care is one of our core *sevas*. When recovery is no longer possible, presence, comfort, and dignity become the offering. Blinkit received that care until his final breath.

Despite illness, injury, and the harshness of life on the street, Blinkit remained resilient, courageous, and quietly joyful. In the short time he had on this earth, he lived fully.

We buried him three days after Shambhu.

You can 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.

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:

- 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



For more information about Braj Animal Care's programmes and services, please keep in touch with us via the following channels:

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# Maharajji's Latest Updates



## Braj Holi at Radharaman

When one speaks of Holi in Braj, it is never merely a festival of colours. In Braj, Holi is a festival of *rasa*. The colours are only an outer expression; the real essence lies in remembering the divine pastimes of Radha and Krishn and becoming immersed in that devotional mood. This year, circumstances prevented Maharajji from playing Holi. Yet, in his characteristic way, he ensured that no one was deprived of the joy of the festival. He arranged for devotees to relish the nectar of *rasiyas* and traditional Haveli Sangeet so that everyone present could experience the living cultural and devotional spirit of Braj's Holi.



HOLI AT THE RADHARAMAN GHERA

As the *rasiyas* began, the entire atmosphere transformed. These were not merely songs but living memories of Braj's sacred traditions. Each verse evoked the playful pastimes of Radha and Krishn, celebrating Holi with the *gopis*.

Through these melodies, one could almost visualise the lanes of Barsana, the joyful spirit of Nandgaon, the laughter of the *sakhis*, and the gentle teasing of Shyam. Sung in the classical Haveli Sangeet style, these compositions carried a devotional depth that lifted the hearts of all who were present. Many felt that every cell of their body responded to the rhythm and emotion of

the music. It seemed as though, for those moments, the divine Holi of Braj had manifested right before their eyes.

Within the Radharaman temple campus, hundreds of kilograms of *gulaal* had been

arranged for devotees to play Holi together. As the colours were thrown into the air, the entire courtyard soon filled with clouds of pink and red. Devotees danced, sang, and joyfully covered one another in colour. At that moment, no one was concerned about the powder covering the ground, their clothes, or the surrounding space. The usual worries of daily life disappeared completely. There was only laughter, music, and the shared experience of spiritual joy. Such moments reveal the unique character of Braj's Holi, where the colour itself is secondary, and the real colour is the bliss of devotion.



HOLI KE RASIYAS AT AMIYA MAHAPRABHU MANDIR, GOPINATH BAZAAR

## Gaur Purnima Celebrations

The celebrations continued with the sacred observance of Gaur Purnima. After the eclipse concluded, devotees gathered at the Amiya Nimai temple in Gopinath Bazaar for the *abhishek* of Mahaprabhu. Even before the temple curtains opened, devotees had already begun singing *kirtan* in anticipation. The sound of the Holy Name filled the temple courtyard as everyone waited for the moment of *darshan*. There was a deep sense of eagerness and devotion, as if every heart was focused on welcoming Mahaprabhu on his divine appearance day.



GAUR PURNIMA ABHISHEK AND KIRTAN AT AMIYA NIMAI MAHAPRABHU MANDIR



## Ram Navami Programme

Later in the month, another important set of programmes have been arranged. On the evening of 27 March 2026, a special gathering will be held in honour of Ram Navami, where devotees will assemble for Haveli Sangeet and *kirtan*. Maharajji will also give Hari Katha.

## Shrimad Bhagwatam Katha near Kolhapur

Shortly afterwards, on 29 March, Maharajji will travel to Kolhapur to begin a seven-day discourse on the Shrimad Bhagwatam. The Shrimad Bhagwatam is not merely a scripture to be studied but a living stream of spiritual wisdom that draws the heart closer to Krishn.

We will share the highlights and updates from the Ram Navami celebration and the

Shrimad Bhagwatam discourse in the next edition.

## Spiritual Questions and Answers with Maharajji

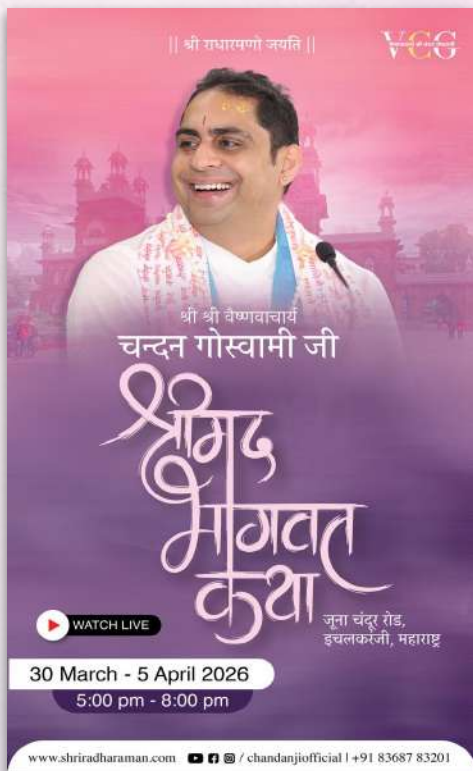
Q: How can we stop infighting among devotees about whose devotional family is best?

A: The scriptures often mention two main gurus: one for the gods, *devtas*, and one for the demons, *asuras*. The guru of the *devtas* is Brihaspati, and the guru of the *asuras* is Shukracharya.

Now imagine asking Shukracharya ji to reform the *asuras* for their own good—telling them to stop fighting and to give up their desire to become the rulers of Swarg. Shukracharya ji would likely say that their qualities are such that they cannot easily be transformed.

A teacher can guide someone who sincerely wants to change, engage in *sankirtan*, and move toward the path of righteousness. But if people are deeply influenced by *rajo* and *tamo guna* and do not want to move ahead spiritually, they cannot be changed.

Such people tend to hold on to their bad habits. Therefore, it is wiser to keep a distance from them. The farther we remain from such people, the better it is for our own spiritual progress.



## Maharajji's Online Hindi Classes

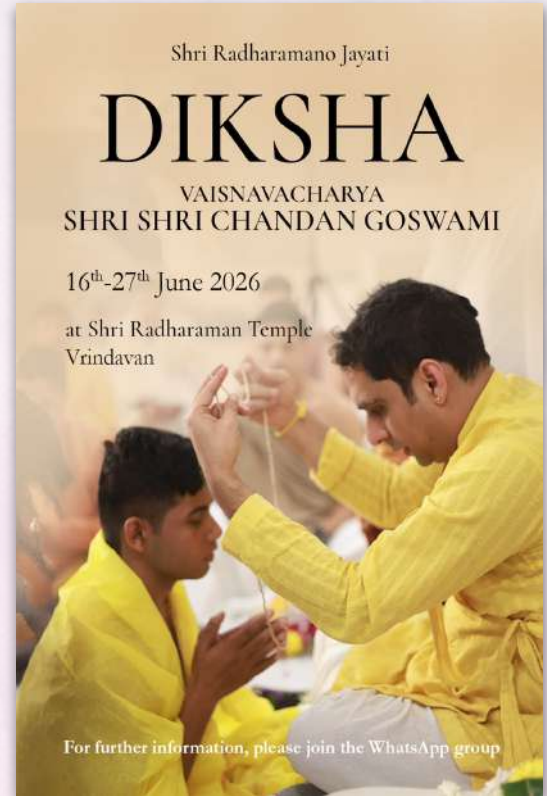
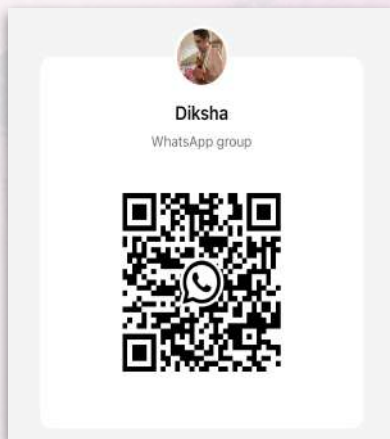
Shri Sankalpa Kalpadrum every Saturday at 9 pm IST and Shri Roop Shiksha every Wednesday at 9 pm IST.

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](#):



## Vaishnav Calendar

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

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