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Vishnu Sahasranama Part 40: Pushkaraksh - The Soul of the Sky by Shri Chandan Goswami Maharaj

The 40th Name in the Vishnu Sahasranama Stotram is "Pushkaraksh".

This sacred Name of the Lord appears twice in the Vishnu Sahasranama. Here, Shri Baldev Vidyabhushan gives the first definition of this Name.

"He spreads (*akṣnoti*) throughout the sky (*puṣkara*). *Pushkar* means sky according to *Amar Kosh*. Further, the *shruti* calls him *akashatma*, the Lord spread throughout the sky." (*Chandogya Upanishad*, 3.14.1)

Furthermore, the *Amar Kosh* says about the word *pushkar*:

हस्तिशुण्डाग्रे वाद्यभाण्डमुखे जले आकाशे असिफले पद्मे तीर्थभेदे कुष्ठौषधौ अमरः ।

*hastīśuṇḍāgre vādyabhāṇḍamukhe jale ākāśe
asiphale padme tīrthabhede kuṣṭhauṣadhau amaraḥ ।*

"Shri Krishn is the soul of the sky, and the entire Universe is contained within his mouth. He demonstrated this in one of his *lilas*."

सा तत्र ददृशे विश्वं जगत्स्थासु च खं दिशः ।
साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥

*sā tatra dadṛśe viśvaṁ jagatsthāsnū ca khaṁ diśaḥ ।
sādrīdvīpābhidhūgolaṁ savāyvaḡnīndutārakam ॥*

"Ma Yashoda saw the whole Universe in Krishn's mouth, including the moving and stationary world, the sky, the directions, mountains, islands, oceans, the whole Earth, air, fire, moon and stars."

ज्योतिश्चक्रं जलं तेजो नभस्वान्वियदेव च ।
वैकारिकाणीन्द्रियाणि मनो मात्रा गुणास्त्रयः ॥

*jyotiścakraṁ jalaṁ tejo nabhasvānvīyadeva ca ।
vaikārikāṇīndriyāṇi mano mātṛā guṇāstrayaḥ ॥*

"There, she saw the light of a lamp, water, fire, the sky, the mind, and the presiding deities of the senses, along with the five elements and their qualities."

एतद् विचित्रं सहजीवकालस्वभावकर्माशयलिङ्गभेदम् ।
सूनोस्तनौ वीक्ष्य विदारितास्ये व्रजं सहात्मानमवाप शङ्काम् ॥

*etad vicitraṁ sahajīvakāla-svabhāvakarmāśayaliṅgbhedam ।
sūnōstanau vīkṣya vidāritāsye vṛjaṁ sahātmānamavāpa śaṅkāṁ ॥*

"Mother Yashoda saw this amazing sight inside Krishn's mouth. Along with all souls, time, nature,

all actions and intentions, forms, and differences, she also saw herself, the entire Vrindavan, and its inhabitants. Upon witnessing this extraordinary scene, she became filled with doubt and anxiety." (*Shrimad Bhagwat*, 10.8.37-39)

The following are other interpretations of the Name Pushkaraksh:

पुष्करेण उपमिते अक्षिणी यस्य सः
puṣkareṇa upamite akṣiṇī yasya saḥ

"His eyes are like lotuses."

अक्षिणी पुण्डरीकेव भक्तानुग्रहकारिणी
*akṣiṇī puṇḍarīkeva
bhaktānugrahakāriṇī*

"He showers his grace on the devotees with his lotus-like eyes."

अक्षतीति अक्षः पुष्करवत् आकाशवत् अक्षणू
व्याप्तौ
*akṣatīti akṣaḥ puṣkavat ākāśavat akṣṇū
vyāptau*

"He is all-pervasive like the sky."

अक्षणोति पुष्करे हृदयाकाशे
akṣṇoti puṣkare hṛdayākāśe

"He pervades the sky of our hearts."

पुष्करे तीर्थे अक्षणोति व्याप्नोतीति
puṣkare tīrthe akṣṇoti vyāpnōtīti

"He is present in the holy land of Pushkar."



Shri Nityanand Prabhu – Part 12: Radharani's Caged Bird



In the previous issue, we learned about Nityanand Prabhu's relationship with Gauridas Pandit. In this edition, we meet Raghunath Das Goswami, a vessel of Nityanand Prabhu's special grace.

Shri Raghunath Das Goswami was the incarnation of Radharani's dear maidservant, Rati Manjari (*Gaur Ganoddesh Dipika*, 186).¹ In Mahaprabhu's *lila*, he was born in the wealthiest and most powerful family of Saptagram, West Bengal.

A young Raghunathji saw Mahaprabhu for the first time at Adwait Acharya's house just after Mahaprabhu took *sannyas*. From then on, he wanted nothing more than to run away from home and serve Mahaprabhu forever. Raghunathji's parents were terrified of losing him, and they hired

guards to keep a constant watch on him.

A few years later, Mahaprabhu visited Raghunathji's area again, and gave him the following instructions:

स्थिर होजा घरे जाओ ना हओ वातुल ।
क्रमे क्रमे पाय लोक भव-सिन्धु-कूल ॥

*sthir hoiyā ghare jāo nā hao vātul ।
krame krame pāy lok
bhav-sindhu-kūl ॥*

"Have patience and go home. Don't be crazy. The ocean of *maya* is crossed little by little."

मर्कट-वैराग्य ना कर लोक देखाजा ।
यथा-योग्य विषय भुञ्ज अनासक्त होजा ॥

*markat-vairāgya nā kar lok dekhāiyā ।
yathā-yogyā viṣaya bhujñ anāsakta
hoiyā ॥*

"Don't make a show of renunciation. Just enjoy the world in a way that is normal for you without becoming attached to it."

अन्तरे निष्ठा करा, बाह्ये लोक-व्यवहार ।
अचिरात् कृष्ण तोमाय करिबे उद्धार ॥

*antare niṣṭhā kara, bāhye loka-
vyavahāra ।*

acirāt kṛṣṇa tomāya karibe uddhāra ॥

"Keep the faith within, but act like everyone else externally. Shri Krishn will save you very soon." (*Chaitanya Charitamrit*, 2.16.237-239)



Protected by guards, Raghunath Das Goswami longs for Mahaprabhu's *darshans*

¹The *Gaur Ganoddesh Dipika* mentions three Braj Lila identities for Raghunath Das Goswami: Rati Manjari, Ras Manjari and Bhanumati, but his identity as Rati Manjari is the most famous. Rati Manjari is often known by the nickname "Tulsi Manjari".

After receiving these instructions from Mahaprabhu, Raghunathji relaxed, and his family gave him more freedom. Meanwhile, his father arranged for him to marry the most beautiful woman he could find, but this did not affect him.

Raghunathji followed Mahaprabhu's instructions for about a year. But the madness of separation increased to the point where his life truly became unbearable. Again, he started looking for ways to run away to Mahaprabhu's lotus feet. Sadly, when Raghunath's family caught him escaping multiple times, they returned the guards. After that, he never had any time alone.

One day, Raghunathji's mother lost all her patience and said to his father:

पुत्र वातुल हइला इहाय राखहो बाञ्धिया ।
ताँर पिता कोहे तारे निर्विण्ण हञ्जा ॥

*putra vātul hoilo
ihāy rākhoho bāndhiyā ।
tānr pitā kohe tāre
nirvinna hoiyā ॥*

"Our son has lost his mind. Just tie him up and be done with it!"

"But what good would ropes do?" his father sadly replied.

इन्द्र-सम ऐश्वर्य, स्त्री अप्सरा-सम ।
ए सब बांघिते नारिलेक जाँर मन ॥

*indra-sama aishwarya stri apsarā sam ।
e sab bāndhite nārilek jānr man ॥*

"He has wealth like Indra and a wife like an *apsara*, but none of that could bind his heart."

One day, a ray of hope pierced through Raghunathji's darkness. He heard that Nityanand Prabhu was visiting Raghav Pandit's house in the nearby town of Panihati. Raghunathji had heard stories about Nityanand's mercy; perhaps his blessings could set him free.

Somehow, Raghunathji convinced his family to let him meet Nityanand. Little did he know that his life would change forever on Jyeshtha Shukla Trayodashi of 1517 CE.

To be continued . . .

References

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Gaur Ganoddesh Dipika by Kavi Karnapur

West Bengal District Gazetteers: 24 Paraganas edited by Dr. Barun De (1994)



Braj Animal Care



Ginger was electrocuted and fell into a sewer, where she remained trapped for two hours. Thankfully, some compassionate Braj locals

The co-ordinator from Braj Animal Care took them in a taxi to Kosi, where they were transferred into an ambulance sent by PFA Faridabad. This ensured that they would get the medical care they urgently needed.

Ginger and her baby are now receiving treatment at PFA Faridabad, where they're both in safe hands. We're hopeful they'll make a full recovery. If you have considered supporting Braj Animal Care, this is an opportunity to make a big difference!

If you would like to contribute to this cause, please scan the QR code below:



She had hypothermia and her baby was clinging to her...

@braj.animal.care

Electrocuted Ginger

managed to pull her out and wrapped her in a shawl to keep her warm. They even lit a small fire to help her recover from the shock.

Braj Animal Care was quickly informed about Ginger's situation. She and her baby were kept warm inside shawls and placed in a box.



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

-  @braj.animal.care
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Maharajji's Latest Updates



In December, Maharajji conducted the Shri Radharaman Worship Course, which received overwhelmingly positive feedback from all the attendees. The participants were captivated by the detailed demonstrations, guided by Maharajji's expertise, and they actively practised what was taught during the classes. The hands-on approach allowed everyone to engage deeply with the teachings. Excitingly, announcements for upcoming courses will be made soon!

Maharajji also delivered the Pranay Geet Katha in both Hindi and Brajbasha. This was a delightful and enriching discourse, where Maharajji explored the two moods, *apeksha* (anticipation) and *upeksha* (disregard), as expressed by the *gopis* and Krishn before the Raas. The *katha* was beautifully accompanied by powerful *pad padavalis* sung by talented singers and musicians, adding a profound emotional depth to the storytelling.

On the 29th of December, Maharajji initiated devotees, marking a significant and auspicious moment in their spiritual journeys. It was a day of deep devotion and connection, uplifting and inspiring all participants.

Spiritual Questions and Answers with Maharajji

Q: If *jeev* (soul) never "fell" from the spiritual world, why are we here in the material world?

A: According to the *Six Sandarbhas*, there are two categories of *jeevs*:

- **Nitya Siddh:** Those eternally in a perfected spiritual state, always with Krishn, like the souls in Vaikunth or Vrindavan.
- **Nitya Baddh:** Those eternally bound in the material world, undergoing cycles of birth and death, influenced by material nature (*prakriti*).

The *jeev* is eternal and never "falls" from the spiritual world. As souls in this material world, we are not fallen beings but are simply in a different realm. We have never been in the divine, eternal abode of Vaikunth or Vrindavan. However, once we reach these higher realms (through devotion to Krishn), we will never return to the material world.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥

*prakṛtiṁ puruṣaṁ caiva
viddhy anādī ubhāv api ।
vikārāṁś ca guṇāṁś caiva
viddhi prakṛti-sambhavaṅ ॥*

"Both material nature (*prakṛiti*) and the living entities (*purush*) are beginningless. They have always existed. The changes in the material world (such as creation, destruction, and transformation) and the three modes of nature (goodness, passion, and ignorance) that happen are all products of material nature. In other words, everything in the material world, including the living beings and the qualities they exhibit, comes from the influence of *prakṛiti*." (*Bhagwad Gita*, 13.20)

Nowhere in sacred texts is it stated that a *jeev* ever "falls" from the spiritual world into the material world. Instead, the soul is always in one of these realms, either in the material world or the spiritual world, and it doesn't "fall" in the way some people may think.

कृष्ण भूलि' सेई जीव अनादी-बहिर्मुख ।
अतएव माया तारे देय संसार-दुःख ॥

*kr̥ṣṇa bhuli' sei jīva
anādi-bahirmukha ।
ataeva māyā tāre deya saṁsāra-
duḥkha ॥*

"The soul, forgetting its true nature and connection with Krishn, becomes distracted by the material world (external features). This

ignorance leads the soul to be influenced by *maya* (the illusory energy), which causes suffering and distress in the material world." (*CC, Madhya*, 20.117)

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

*na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ ।
yad gatvā na nivartante
tad dhāma paramaṁ mama ॥*

"My supreme abode is so pure and divine that no material sources of light (sun, moon, fire) can compare to its radiance. Once a soul reaches it, they will never return to the cycle of birth and death in the material world." (*Bhagwad Gita*, 15.6)





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

Vaishnav Calendar

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