



# SANDARSHAN

odev108@gmail.com  
www.shriradharaman.com

Monthly Newsletter  
2026 June  
Issue No: 102

## Vishnu Sahasranama Part 56: Shashvatah - The Eternal One Beyond Time by Shri Chandan Goswami Maharaj

Why does Bhagwan not become old, if he has existed eternally? This question naturally arises. The answer lies in understanding that his form is completely untouched by time. As seen in the previous Name, he is Agrahyah, beyond our grasp; the Name Shashvatah confirms this by revealing his eternal nature.

Any object can be called permanent only if it remains unaffected by time. That which changes with time cannot be considered eternal. Bhagwan's form, however, remains completely beyond the influence of time and, therefore, never undergoes any change.

अनादिर्भगवान् कालो नान्तोऽस्य द्विज विद्यते।  
अव्युच्छिन्नास्ततस्त्वेते सर्ग-स्थिति-अन्त-संयमौ ॥



*anādir bhagavān kālo nānto 'sya dvija vidyate |  
avyucchinās tatas tv ete sarga-sthiti-anta-saṃyamau ||*

"O Brahman, Time, which is Bhagavān, is without beginning, and no end of it is known. Therefore, creation, maintenance, dissolution, and restraint continue without interruption." (*Vishnu Puran*, 1.2.26)

The verse describes Time as a beginningless power of Bhagwan through which creation, maintenance, dissolution, and restraint continue endlessly. Time operates continuously within creation, governing its beginning, maintenance, and dissolution. Yet Bhagwan, though the cause behind these processes, remains completely independent of time.

Time does not control Bhagwan; rather, time itself functions under his control. He is not governed by time, nor does time affect his nature. He stands beyond time and governs it; therefore, his form never changes. That which is untouched by worldly change is eternal in the highest sense. His form is not material, and therefore it is not subject to growth, decay, or transformation.

Therefore, the Name Shashvatah establishes that Bhagwan is the underlying cause behind the workings of the universe in every age, while remaining completely unaffected by these activities and by the changes of time.

This understanding is further clarified through another Traditional Vaishnav definition of this Name:

शाश्वतः सदा एकरूपः ॥  
*shāshvatah sadā ekarupah ||*

"He is eternal, ever unchanging, and always the same in nature."

Bhagwan Shri Krishn is called Shāshvatah because his divine form is eternally the same. Though he manifests many forms and incarnations by his independent will, his original nature never changes.



## Shri Shikshashtakam Part 13: The Importance of Naam in Gaudiya Sadhana by Shri Chandan Goswami Maharaj



### Engaging in Naam Sankirtan

Sanatan Goswami explains that those who cultivate the *bhav* of becoming maidservants of Radharani meditate with the aspiration, "Let me become a maidservant of Shri Radhika." Upon attaining this state, everything one desires—and even that which lies beyond imagination—becomes fully revealed. It may naturally appear that this is the highest attainment: to become a *dasi* of Radharani, the most complete and perfect goal.

However, even this attainment is achieved through a single, essential practice: Naam Sankirtan.

सङ्कीर्तयन्ति तन्नाम  
तादृशाः प्रियतामयाः

*saṅkīrtayanti tan-nāma tādrśāḥ  
priyatā-mayāḥ*

Sanatan Goswami explains in his commentary that one should engage in the *sankirtan* of Shri Krishn Naam. This involves singing the Holy Names of Shri Krishn aloud, with melody and expression, while relishing their *rasa* through verses, compositions, and devotional feeling. One may perform *sankirtan* of his Names and qualities, or of his pastimes, and other forms, rendered in various *ragas* and

*raginis*. When practised with care and musical refinement, the offering becomes especially beautiful, for Krishn himself is an expert in music.

At the same time, the essence of *sankirtan* lies not in technical perfection but in devotion. Even if one lacks musical training, sincere singing offered with faith and humility is accepted by Krishn, who perceives the devotee's inner *bhav*. Musical refinement may enhance expression, but it is not the foundation of *bhakti*.

When deeper devotional feeling has not yet fully awakened, the teachings of the *shastra* and the *acharyas* make it clear: if one truly desires to attain *manjari-bhav*, or to become a *dasi* of Shri Radharani, the essential path is the *sankirtan* of Krishn Naam.

Devotees sometimes ask why they should not simply chant "Radha Radha". In the Gaudiya tradition, Shri Radha's Name is supremely sacred and honoured. However, Chaitanya Mahaprabhu specifically established the Harinaam Sankirtan as the *yuga-dharm*. Therefore, one should follow the guidance of the *acharyas* within one's lineage, rather than adopting practices independently.

## Bhakti as Following Shri Gurudev's Instructions

देवानां गुणलिङ्गानाम् अनुश्रविककर्मणाम् ।  
सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ।  
अनिमिक्ता भागवती भक्तिः सिद्धेर्गरीयसी ॥

*devānām guṇa-liṅgānām anuśravika-karmaṇām ।  
sattva evaika-manasaḥ vṛttiḥ svābhāvikī tu yā ।  
animittā bhāgavatī bhaktiḥ siddher garīyasī ॥*

"Pure devotion (*bhakti*) is the natural state of the mind when it is fully focused on the Lord, free from selfish motives, and developed by hearing and following proper guidance. It is greater than all other forms of perfection." (*Shrimad Bhagwatam*, 3.25.32)

Vishwanath Chakravarti Thakur explains that spiritual practice performed without surrender to a guru does not fully qualify as pure *bhakti*. True *bhakti* consists of following the practices and mantras received from the guru.

Sage Kapil Dev further clarified this through the term *anuśravika-karmaṇām*, which arises from faithfully hearing and following proper spiritual guidance. *Śrāvika* indicates hearing directly from the guru—receiving mantra and guidance from his mouth.

If one independently decides to practise Naam Sankirtan without proper guidance, such practice may still be spiritually beneficial and can lead one towards genuine devotion. However, it does not yet constitute fully developed *bhakti*. The seed of devotion, *bhakti-lata-bij*, is planted in the disciple's heart by the guru. Only when this seed is sown can it properly sprout and grow. Otherwise, one may perform many activities, but they remain incomplete—like watering the ground without planting a seed.

When one becomes fully surrendered and follows the prescribed path, all aspects of the body—including the *karmendriyas* (organs of action, such as the hands, feet, speech, and other faculties through which one acts) and the *jnanendriyas* (organs of perception, such as the eyes, ears, nose, tongue, and skin through which one receives knowledge)—naturally become engaged in or supportive of *bhakti*.

## Embodied Practice and the Goal of Prem

Vishwanath Chakravarti Thakur further explains that even the body participates in *bhakti*. Proper regulation of bodily functions helps maintain physical and mental steadiness, which supports consistent spiritual practice. In this sense, even ordinary bodily care can be understood as

indirectly assisting devotion.

उत्सर्गान् मलमूत्रादेः  
चित्तस्वास्थ्यम् यतो भवेत् ।

अतः पायुरुपस्थश्च  
तदा राधनसाधनम् ॥

*utsargān mala-mūtrādeḥ citta-  
svāस्थ्यam yato bhavet ।  
ataḥ pāyur upasthaś ca  
tadā rādhana-sāadhanam ॥*

“Proper regulation of bodily functions, such as elimination, leads to mental clarity. In this way, even these bodily organs can indirectly assist in spiritual practice.” (*Vishnu Rahasya*)

A regulated body supports a steady mind; therefore, even basic physical maintenance has a supporting role in *bhakti*. While such points are not the primary focus of devotional life, they illustrate how the entire embodied condition can be harmonised in the service of spiritual progress.

Returning to the central theme: while one may aspire to become a *Radha-dasi*, this is not the ultimate objective in itself. Even if such a spiritual identity is realised, it remains incomplete without loving service (*seva*). Realisation must culminate in active, loving engagement.

In the following statement: *param vijayate śrī-kṛṣṇa-saṅkīrtanam*, *param* refers to *prem*, which expresses itself as *seva*. *Prem* is the true goal of Gaudiya *sadhana*: a living relationship with Krishn that naturally manifests as loving service. While Naam may

gradually reveal one’s spiritual identity, the focus remains on cultivating *prem*, rather than on attaining experiences or states for their own sake.

## Naam Sankirtan as the Means to Prem

Sanatan Goswami describes Naam Sankirtan as:

नामसङ्कीर्तनं प्रोक्तं  
कृष्णस्य प्रेमसम्पदि ।  
बलिष्ठं साधनं श्रेष्ठं  
परमाकर्षमन्त्रवत् ॥

*nāma-saṅkīrtanam proktam  
kṛṣṇasya prema-sampadi ।  
baliṣṭham sāadhanam śreṣṭham  
paramākārṣa-mantravat ॥*

“The singing of the Holy Name is said to bestow Krishn’s divine love. It is the most powerful and highest form of spiritual practice, functioning like a supremely attractive mantra.” (*Brhad Bhagwatamrit*, 2.3.164)

Through Naam, Krishn bestows many blessings—such as purification of the heart (*ceto-darpaṇa-mārjanam*) and relief from worldly suffering. Yet *param vijayate*—the attainment of loving service arising from *prem*—remains exceedingly rare. Other processes may not grant it, but Naam Sankirtan alone has the potency to attract this highest state, and once attained, it is never lost. Spiritual life includes both primary and secondary results. Secondary attainments—

such as relief from suffering or spiritual experiences—may arise, but they should not distract the *sadhak* from the ultimate goal: *prem*.

Prabodhanand Saraswati expresses this in *Chaitanya Chandramrit* (93):

संसारसिन्धुतरणे हृदयं यदि स्यात्  
सङ्कीर्तनामृतरसे रमते मनश्चेत् ।  
प्रेमाम्बुधौ विहरणे यदि चित्तवृत्तिः  
चैतन्यचन्द्रचरणे शरणं प्रयातु ॥

*saṁsāra-sindhu-taraṇe hr̥dayam̐ yadi syāt  
saṅkīrtanāmṛta-rase ramate manaś cet ।  
premāmbudhau viharāṇe yadi citta-vṛttiś  
caitanya-candra-carāṇe śaraṇam̐ prayātu ॥*

"If one wishes to cross the ocean of worldly existence, to relish the nectar of *sankirtan*, and to immerse oneself in the ocean of divine love, then one should take shelter of the lotus feet of Shri Chaitanya Mahaprabhu."

The senses and mind are naturally rooted in *ahankar*. To go beyond this and awaken sacred love, one must engage steadily in Naam Sankirtan. Even if joy or peace arises, these are not the aim—the aim is *prem*.

For this reason, the *acharyas* emphasise dedicated engagement in Naam Sankirtan. In collective singing, distinctions diminish, and *Vaishnav apradh* is more easily avoided; Naam itself protects the practitioner.

One should not practise with secondary aims—such as attaining a particular identity or removing difficulties—but remain focused solely on Krishn *prem*. Naam Sankirtan is central: it invokes Krishn's mercy, purifies the heart, and through the reduction of *ahankar* gradually cultivates humility. It should be practised steadily, with faith and without doubt.

Therefore, one should remain fully dedicated to Shri Krishn Naam Sankirtan. Through sincere singing—whether simple or refined—one attracts Krishn, who, in his boundless mercy, bestows *prem*: the sacred love spoken of by Mahaprabhu and the *acharyas*.

*To be continued . . .*



# Braj Animal Care



## Raman Has No One - But He Has Us

We still don't know how Raman's tiny jaw was broken. What we do know is this: without urgent treatment, he would have continued to suffer—and may not have survived.

Raman is a young male street puppy in Vrindavan, already facing overwhelming odds. When he was found, he had a severe jaw fracture and was unable to eat solid food, putting him at real risk of starvation. The intense summer heat only worsened his condition, making every passing day critical. His blood count was dangerously low, and before any surgery could be attempted, he first needed to be stabilised.


To give him a fighting chance, Raman was placed with a dedicated caregiver, where he received constant attention—daily



medications, IV support, and close veterinary monitoring. With two days of IV drips, his condition improved enough for him to undergo the jaw pinning surgery he so urgently needed.

However, recovery has not been straightforward. Two weeks after the surgery, Raman had to be taken back to the hospital. Part of his bone was missing, and one of his lower teeth began to irritate his upper gums following the procedure. To prevent further damage and allow proper healing, he now has to be syringe-fed so that his jaw remains as still as possible. He has also required injections to manage bleeding.

The encouraging news is that Raman is now doing much better. But his journey is far from over.



Our goal is simple: to give Raman a full and dignified recovery. Once he is strong enough and able to eat independently, we will release him back on the streets—but only when we are confident he can survive and live without pain.

If you can support Raman's continued care, your contribution will directly help his recovery.

You can donate [here](#)

If you are unable to donate, we humbly ask for your prayers. Raman came to us with no one, but together, we can give him a future.

### **Bachpan Se Seva: Planting the Seeds of Compassion Early**

Some days leave a quiet but lasting impact—and this was one of them at Braj Animal Care.

On April 30, 2026, we welcomed children of different ages to experience *seva* in its most practical form. The day began with feeding street dogs and puppies, where they learned how to approach animals safely, offer food, and understand essential dos and don'ts. For many, it was their first interaction with street animals—and what stood out most was their natural kindness and curiosity.

The experience deepened as they met animals under our care, learning about the challenges they face and the treatment and recovery they receive—connecting simple acts of feeding with the larger journey of care and protection.

Indoors, the children participated in a flameless, self-service cooking activity, preparing their own snacks and sharing a joyful picnic.

This was followed by an interactive “agree or disagree” game, where animal welfare questions sparked movement, laughter, and thoughtful opinions.

A reflective colouring session brought a quieter moment—featuring real-life scenarios faced by Braj Animal Care and the Braj animals. The children shared their thoughts, feelings, and even solutions, revealing a deep and growing sense of empathy.

The day concluded with key learnings on safe feeding, animal handling, and care. During a special “Ask the Doctor” session, Dr Pradeep shared insights on diseases, prevention, vaccinations, and the importance of collective responsibility in animal welfare.

We are grateful to the children from Bhakta Bhandava Gurukulam and to Yashoda Gopi Devi Dasi for making this day more special.

This initiative also aligns with the United Nations Sustainable Development Goals (SDG) 2030, reinforcing a global vision of compassion, responsibility, and sustainability.

When compassion is nurtured early, it becomes a lifelong value.

Seva, when learned young, stays for life



## 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](#)

[brajanimalcare.com](#)

[brajanimalcare@gmail.com](mailto:brajanimalcare@gmail.com)

[\(+91\)8923737924](tel:+918923737924)





# Maharajji's Latest Updates



## Janam Puno: The 484<sup>th</sup> Prakatya Utsav of Shri Radharaman Lal

Janam Puno, the appearance day of Shri Radharaman Lal, was marked this year with deep devotion, commemorating 484 years since his divine manifestation. In the days leading up to the *utsav*, Maharajji's disciples were absorbed in preparations for *seva*. There was a natural excitement in the air, and many found it difficult to sleep the night before, waiting for the day to begin.

Before sunrise, devotees gathered for Mangla Aarti Sandarshan at 5 AM. The atmosphere was calm and focused, with *kirtan* and prayer setting the tone. By 9 AM, the *maha-abhishek* began.

Following the *abhishek*, preparations began for Shri Radharaman Lal's *shringhar* and *raj tilak*. Panchamrit and *cheer prasadi* were distributed outside the temple. On this auspicious day, Maharajji initiated some aspirants and spent time meeting devotees. At the same time, with the family's temple *seva* beginning the next day, he remained engaged in guiding disciples and ensuring all arrangements were in place.

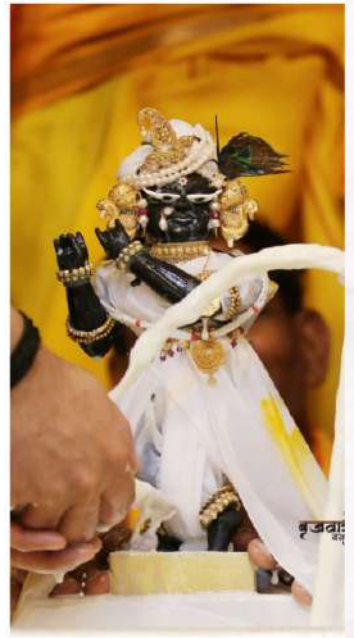
In the evening, water, sweets, toys and *tulsi* plants were distributed. The *samadhi* of Shri Gopal Bhatt Ji and the Prakatya Sthali were

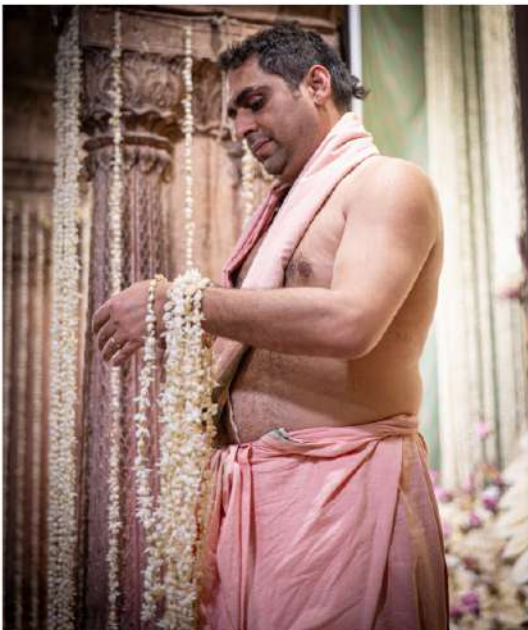
illuminated with hundreds of handmade deepaks. The soft light created a still and contemplative atmosphere, bringing the day to a gentle close.

Janam Puno is not only a remembrance of a past event. The devotion with which Shri Gopal Bhatt Ji served 484 years ago continues today through the Goswamis of Vrindavan. That same spirit of *seva* was visible throughout the day in every detail. What began then continues now, as a living tradition, carried forward through service, remembrance, and loving devotion.

## Prelude to Premotsav

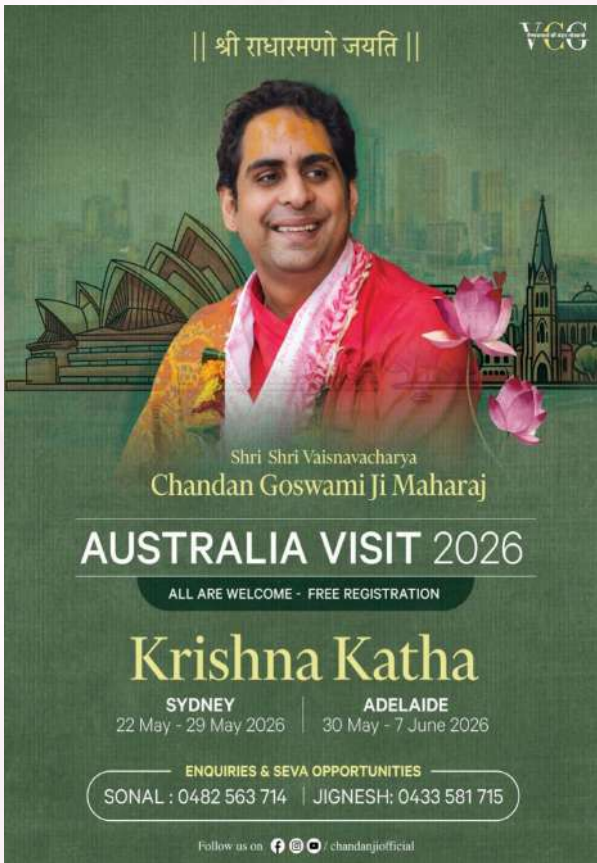
From 2 May to 16 May, 2026, Maharajji's family remained immersed in *seva* during the peak of the summer heat, with every offering centred on keeping Radharaman Lal cool, comfortable, and cared for. Throughout those days, Shriji stepped onto the *jagmohan* beneath delicate flower canopies freshly crafted each day, filling the temple courtyard with a fragrance that felt truly divine. The atmosphere carried both beauty and devotion, reflecting the tenderness with which every detail of the *seva* was arranged. Each evening concluded with Shayan Pad sung softly without instruments, like a gentle lullaby lovingly offered to coax our beloved Shriji into restful sleep.





## May Australia Trip 2026

Maharajji is scheduled to visit Australia in May and June 2026, where he will share the nectar of Krishn Katha with devotees in both Sydney and Adelaide. The Sydney program will take place from May 22 to 29, followed by the Adelaide program from May 30 to June 7. This visit presents a valuable opportunity for the devotee community to come together, listen to Hari Katha, and deepen their spiritual connection under Maharajji's guidance. All are warmly welcome to attend and participate in these gatherings.



## Spiritual Questions and Answers with Maharajji

Q: I would like to take initiation only from the Shri Radharamanji lineage. However, I feel that Radha Naam contains more love than the *mahamantra*.

A: There is *namaparadh* in this question. It reflects disobedience to the Guru's instructions—when one does not abide by the Guru's guidance but instead insists on proceeding according to one's own preference.

In the Gaudiya Sampradaya, why do we chant Krishn's Name? Shri Narottam Das Thakur says:

कृष्ण-नाम गाने भाई,  
राधिकाचरण पाई ।

*kṛṣṇa-nāma gāne bhāi,*  
*rādhikā-carāṇa pāi ।*

"O brother! By chanting the Holy Name of Krishn, one attains the lotus feet of Radhika."

Upon hearing his Name, Radharani is deeply delighted. In that state, her love overflows towards the *sakhis* and *manjaris*. That is what we aspire to receive.

The Gaudiya tradition emphasises singing Krishn Naam for the pleasure of Shri Radharani, because she becomes thrilled and overjoyed upon hearing it. Therefore, we should adopt the proper *bhav* and chant the appropriate Name accordingly.

## Premotsav 2026

### Radharaman Premotsav 2026: Seva Opportunities for Shri Radharaman Lal

Devotees are lovingly invited to participate in the sevas being offered during Premotsav 2026—a rare opportunity to serve Shri Radharaman Lal with devotion and care.

#### ✦✦ Sevas Available

- Phool Bangla Seva – Daily preparation of fresh floral canopies
- Temple Décor Seva – Enhancing the beauty of the Lord's abode
- Poshak Seva – Offering light and delicate summer attire for Thakurji and Radharani
- Jewellery Seva – Special ornaments crafted for the occasion
- Additional Sevas – Various offerings designed to bring comfort to Radharaman Lal Ju during the summer months

*Every offering, whether small or large, becomes part of a collective expression of love.*

#### About Premotsav

- Celebrated once every two and a half years
- A sacred period when the Goswamis receive the principal seva of Shri Radharaman Lal
- Dates: June 16 to 28, 2026
- A time filled with devotion, beauty, and intimate service

#### Participate in Seva

- Open to all devotees who wish to sponsor or participate
- A blessed and rare opportunity to be included in Shri Radharaman Lal's intimate seva

To take part, please get in touch [here](#).

Shri Radharamano Jayati



save the dates

## Radharaman Premotsav

16th - 27th June 2026

(28th until Srngar Aarti)

Shri Radharaman Mandir, Vrindavan,  
Uttar Pradesh, India

For more info please contact +91 83687 83201

## Maharajji's Online Hindi Classes

The classes will resume soon.

For class updates and Zoom links, please join his [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.



## Initiation (Diksha)

Maharajji will be giving *diksha* in Vrindavan daily from June 16 to 27, 2026. If you aspire to take initiation, please read the information provided [online](#) and join the [WhatsApp group](#):

