



SANDARSHAN

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Vishnu Sahasranama Part 58: Lohitakshah - The Lord with Reddish Eyes by Shri Chandan Goswami Maharaj

In this Name, *lohita* means "red" and *aksha* means "eyes". Therefore, Lohitakshah means "the Lord whose eyes are reddish."

While explaining this Name, Shri Adi Shankaracharya states: *lohiteakṣiṇī yasya saḥ lohitaḥ* – "He whose eyes are red is called Lohitakshah."

The *Bhagwat Gita*, 11.19, also describes Bhagwan's lotus eyes as the sun and the moon:

शशि-सूर्य-नेत्रम्
śaśi-sūrya-netram

"The sun and moon are your eyes."

Because the rising sun and moon appear



reddish, they are understood to be manifestations of Bhagwan's divine eyes.

A beautiful description of Bhagwan's reddish eyes is found in the *Shrimad Bhagwatam* (8.6.3):

विरिञ्चो भगवान्दृष्ट्वा सह शर्वेण तां तनुम् ।
स्वच्छां मरकतश्यामां कञ्जगर्भारुणेक्षणाम् ॥

*virinco bhagavān dṛṣṭvā saha śarveṇa tāṁ tanum ।
svacchām marakataśyāmām kañjagarbhāruṇekṣaṇām । ।*

"Brahma and Shiv beheld that divine form of Bhagwan, which was supremely pure, dark like a radiant emerald, and whose eyes were reddish like the inner petals of a lotus."

For this reason, Bhagwan's eyes are often compared in the scriptures to a red lotus. The reddish hue of his eyes conveys different moods depending on the context. At times, it reflects joy, affection, and divine delight, while at other times it reveals firmness towards irreligion and injustice.

Shri Baldev Vidyabhushan presents a particularly sweet understanding of this Name through a verse from Yugal Geet:

मद-विघूर्णित-लोचन ईषन् मानदः स्वसुहृदां वनमाली ।

mada-vighūrṇita-locana īṣan mānadaḥ svasuhṛdām vanamālī ।

"The garlanded Lord of the forest respectfully honours his companions, and his eyes move gently, tinged with redness and intoxicated by divine bliss." (*Shrimad Bhagwatam*, 10.35.24)

Shri Sanatan Goswami explains that Krishn's eyes naturally move with joy and spiritual ecstasy. When he beholds the *gopis*, these emotions become even more pronounced, and the beauty of his reddish, restless eyes increases further.

The saints have also relished a more intimate understanding of this Name. After performing Raas Lila throughout the night, Shri Krishn returns to Nand Bhavan only as dawn approaches. Having had little opportunity to rest, his eyes appear slightly reddish from loving fatigue. Therefore, even this feature of his divine form serves as a reminder of his eternal, loving pastimes.

In this way, the Name Lohitakshah reveals not merely a physical characteristic of Bhagwan, but the beauty, sweetness, and divine emotions that shine through his lotus eyes.



Shri Shikshashtakam Part 15: Shreyahh and Preyahh: The Auspicious Path and the Path of Desire

by Shri Chandan Goswami Maharaj



In the previous edition, Shri Chaitanya Mahaprabhu described the transformative power of Shri Krishn Sankirtan and how it reveals shreyah as the true auspiciousness for the soul. Yet a natural question arises: if this is the highest good, why do our understandings of what is beneficial remain so varied? To understand this clearly, we now turn to the scriptures to explain the different ways in which shreyah is perceived.

The Moonlight of Krishn Naam

In this edition, Shri Chaitanya Mahaprabhu describes the third quality in his *Shikshashtakam*, verse 1: *śreyah-kairava-candrikā-vitaranam*. It means "the spreading of moonlight upon the lotus of good fortune."

The *acharyas* of the Gaudiya Sampradaya have explained this phrase in slightly different ways. Some have said that it is not merely moonlight but the moon itself, that Krishn Naam is *naam-chandra*, the moon of the Holy Name. Others, including Shri Radha Govind Nath of the Nityanand Parivar, explain that it is specifically moonlight, not the moon itself, because a name exists only if the person exists. In other words, the name reveals the person; it is not independent of him.

The *acharyas* speak according to what they have understood through the scriptures and through the mercy received from the Holy Name itself.

Understanding Shreyah

What is *shreyah*? *Shreyah* refers to that which is truly beneficial for the soul. It is the path that leads to lasting spiritual welfare rather than temporary satisfaction. From a Gaudiya perspective, *shreyah* ultimately means that which nourishes our relationship with Shri Krishn and leads towards loving service. Anything centred upon our own enjoyment, even if refined or religious, remains within the realm of *preyah*.

A simple way to understand the distinction is this: wherever there is material desire for ourselves, that is called *preyah*. Wherever there is only desire for Krishn's happiness, that is called *shreyah*.

If *shreyah* is the true good of the soul, a natural question arises: why do people disagree so widely about what is beneficial? The scriptures explain that conditioned souls often define auspiciousness according to their own desires, experiences, and inclinations. For this reason, different people arrive at very different conclusions regarding the highest goal of life.

Different Understandings of Auspiciousness

A significant verse appears in *Shrimad Bhagwatam*, Eleventh Canto:

मन्मायामोहितधियः पुरुषाः पुरुषर्षभ ।
श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि ॥

manmāyāmohitadhiyaḥ puruṣāḥ puruṣarṣabha ।
śreyo vadanty anekāntaṁ yathākarma yathāruci । ।

"O best among men, the intelligence of human beings is bewildered by my illusory energy. Therefore, according to their own actions and inclinations, they speak in many different ways about what is truly beneficial." (*Shrimad Bhagwatam*, 11.14.9)

This verse in the *Shrimad Bhagwatam* explains that everyone defines *shreyah* (what is truly good) according to their own understanding. For some, it is duty, for some, enjoyment, for some, discipline, and for some, renunciation. In this way, everyone fixes their own idea of what is beneficial. But all of these remain different expressions of a limited understanding of what is truly good for the soul.

धर्ममेके यशश्चान्ये कामं सत्यं दमं शमम् ।
अन्ये वदन्ति स्वार्थं वा ऐश्वर्यम् त्यागभोजनम् ।
केचिद् यज्ञं तपो दानं व्रतानि नियमान् यमान् ॥

dharmam eke yaśaś cānye kāmāṁ satyaṁ damaṁ śamam ।
anye vadanti svārthaṁ vā aiśvaryaṁ tyāga-bhojanam ।
kecid yajñaṁ tapo dānaṁ vratāni niyamān yamān । ।

"Some people declare *dharm* (religious duty) to be the highest good, others consider fame to be supreme, others place importance on sense enjoyment, truthfulness, control of the senses, and control of the mind. Some speak of personal gain, material prosperity, renunciation, or regulated enjoyment as the highest aim. And others consider sacrifice, austerity, charity, vows, rules, and moral disciplines to be the ultimate path." (*Shrimad Bhagwatam*, 11.14.10)

Shri Jeev Goswami explains that these different conclusions arise because people do not fully accept Shri Krishn as the ultimate centre. Some teach *svadharm*; others emphasise renunciation, truthfulness, sacrifice, austerity, or prosperity, each considering his chosen path the highest good. The *Bhagwatam* shows that people define *shreyah* according to their own conditioning. But how does one distinguish genuine *shreyah* from merely attractive alternatives? The *Kathopanishad* addresses this question directly through the famous dialogue between Yamraj and Nachiket.

Shreyah and Preyah in the Kathopanishad

Yamraj's response to Nachiketa's question about the highest truth continues as follows:

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद् वृणीते ॥

*śreyaś ca preyaś ca manuṣyam etaḥ
tau samparītya vivinakti dhīrah ।
śreyo hi dhīro'bhi preyasō vṛṇīte
preyo mando yogakṣemād vṛṇīte । ।*

"Both *shreyah* and *preyah* approach the human being. The wise person carefully examines and distinguishes between them. The wise choose *shreyah*, while the less discerning choose *preyah* for the sake of comfort and security." (*Kathopanishad*, 1.2.2)

The whole question begins with this: what do we actually want? Spiritual attainment, or bodily comfort and fulfilment?

Even though people chant, perform *sankirtan*, and practise devotion, many remain unhappy. Mahaprabhu says that the Holy Name is like moonlight upon the lotus of good fortune, yet we do not fully experience that blessing. Why? Because *preyah* often disguises itself as *shreyah*. A person may think he is seeking spirituality while still seeking recognition, comfort, security, prestige, or fulfilment of personal desires. True *shreyah* begins when

Krishn's pleasure becomes more important than one's own.

The Story of Citraketu

The scriptures provide many examples of how *preyah* can disguise itself as *shreyah*. One such example is found in the life of King Citraketu.

Citraketu had millions of wives but no sons. Though he ruled the earth, he remained miserable.

तदैव ते परं ज्ञानं ददामि गृहमागतः ।
ज्ञात्वान्याभिनिवेशं ते पुत्रमेव ददाम्यहम् ॥

*tadaiva te paraṁ jñānaṁ
dadāmi grhaṁ āgataḥ ।
jñātvānyābhiniveśaṁ te
putram eva dadāmy aham । ।*

"When I came to your house, I could have given you the highest knowledge then and there. But perceiving that your mind was firmly attached elsewhere, I gave you a son instead." (*Shrimad Bhagwatam*, 6.15.20)

Sage Angira approached him and attempted to give spiritual instruction. Still, Citraketu was so absorbed in his sorrow and desire for a son that he could not receive the wisdom being offered.

The same tendency exists within us. Guru gives instruction, but when the heart remains attached to its own desires, the instruction cannot fully enter. We hear, but we do not truly receive. Because we continue to hold on

Citraketu therefore illustrates the fundamental problem faced by every conditioned soul: although spiritual wisdom is available, the heart often remains attached to something else. Yet Krishn's response to this condition is not rejection but compassion.

Eventually, Sage Angira departed, indicating that true knowledge would become effective only when Citraketu became ready to receive it.

Krishn's Compassion

Mahaprabhu explains that when this happens, Krishn responds with a special kind of mercy.

आमि विज्ञ, एइ मूर्खे 'विषय' केने दिब?
स्वचरणामृत दिया 'विषय' भुलाइब॥

āmi vijñā, ei mūrkhē 'viṣaya' kene diba?
svacaraṇāmṛta diyā 'viṣaya' bhulāiba॥

"I am intelligent; why should I give worldly enjoyments to this fool? Instead, I shall give him the nectar of my own lotus feet and make him forget such worldly desires." (*Chaitanya Charitamrit, Madhya Lila, 22.39*)

Shri Krishn observes that the conditioned soul repeatedly seeks objects of temporary enjoyment without understanding what is truly beneficial.

If a small child cries for something harmful, loving parents do not give it, even if the child insists. They know it will cause harm. Similarly, people pray for the fulfilment of worldly

desires, but Krishn knows that such desires ultimately lead to suffering. Therefore, he gradually redirects the soul towards something higher.

Whoever comes to Krishn, Krishn gives the nectar of his own lotus feet so that the soul gradually forgets lower desires (*viṣaya bhulāiba*).

If Citraketu illustrates the problem and Mahaprabhu explains Krishn's compassionate response, Dhruv Maharaj demonstrates the result. Through Krishn's mercy, material desire is gradually transformed into genuine longing for spiritual association and devotion.

Dhruv Maharaj and the Transformation of Desire

Dhruv Maharaj originally approached Krishn with a material desire. He performed severe austerities for six months to obtain a kingdom greater than Brahma's.

Later he prayed:

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो
भूयादनन्त महताममलाशयानाम् ।
येनाञ्जसोल्बणमुरुव्यसनं भवाब्धिं
नेष्ये भवद्गुणकथामृतपानमत्तः ॥

bhaktiṁ muhuḥ pravahatām

tvayi me prasaṅgo

bhūyād ananta

mahatām amalāśayānām ।

yenāñjasolbaṇam

uruvyasanam bhavābdhiṁ

neṣye bhavad-guṇa-kathāmṛta-pāna-
mattah । ।

"O Infinite Lord, may I have constant association with those great souls whose pure hearts overflow with devotion to you. Intoxicated by drinking the nectar of the stories of your qualities, I shall thereby easily cross the ocean of worldly existence, which is swollen with great miseries." (*Shrimad Bhagwatam*, 4.9.11)

When Krishn appeared before him, Dhruv realised that his earlier ambition had been insignificant. He desired the association of pure devotees and the nectar of Krishn's qualities and pastimes. By associating with such devotees, he said, he would drink that nectar and forget all lesser desires.

Therefore, Dhruv understood that what he had originally sought was *preyah*, while what he truly needed was *shreyah*.

This is Krishn's special mercy. Even when someone approaches him with material desires, he gradually purifies those desires and reveals something far greater.

The Real Meaning of Shreyah

If *shreyah* means that which is most beneficial for the soul, what is its highest and fullest expression? The Gaudiya *acharyas* explain that *shreyah* reaches perfection in loving service to Radha-Krishn.

In the first verse of Shri Radhashtakam by Shri Adya Nimbarkacharya, *namaste sriyai radhikayai parayai*, Shri Radhika herself is identified with supreme auspiciousness.

Shreyah is therefore the most important pursuit in life. If we do not focus on *shreyah*, we remain bound to the cycle of material

suffering. The beauty of Shri Krishn Naam is that when it becomes our central practice and goal, life gradually fills with true auspiciousness and spiritual nectar.

Often, however, we secretly hold on to *preyah* while speaking about *shreyah*. We want Krishn, but we also want hidden forms of material enjoyment. That mixed mentality prevents us from fully experiencing the blessing described by Mahaprabhu as *śreyaḥ-kairava-candrikā-vitarāṇam*.

If one is completely absorbed in *preyah*, Krishn may still purify that desire through his mercy, just as he did for Dhruv Maharaj. If one becomes completely focused on *shreyah*, then the full blessings of Shri Krishn gradually manifest.

A simple way to understand the distinction is this:

Wherever there is material desire for oneself, that is called *preyah*.

Wherever there is only desire for Krishn's happiness, that is called *shreyah*.

The purpose of Shri Krishn Naam Sankirtan is to gradually turn the heart away from *preyah* and establish it in *shreyah*. As the moonlight nourishes the night-blooming lotus, the Holy Name awakens the soul's true auspiciousness. This is the meaning of Mahaprabhu's phrase *śreyaḥ-kairava-candrikā-vitarāṇam*.

To be continued...



Braj Animal Care



Finding Compassion in the Streets of Braj

My Internship Journey with Braj Animal Care

"Service is not measured by the size of the act, but by the love with which it is offered."

Braj is known as the sacred land of love, devotion, and seva. Yet among those who call its streets home are countless animals whose lives depend upon human kindness.

Braj Animal Care serves these voiceless beings through daily feeding, medical

treatment, vaccination drives, awareness campaigns, research, and community outreach.

When I joined Braj Animal Care as an intern, I expected to learn about animal welfare. I did not expect the experience to transform the way I looked at animals, service, and myself.

Each feeding route taught me something new. The street dogs recognised the volunteers from a distance and ran towards them with trust and excitement. They were not only waiting for food. They were waiting for familiar faces who had consistently shown them kindness.

One experience remains especially vivid in my memory. An injured puppy had to be taken to

a veterinary hospital in Mathura for an X-ray. What seemed like a simple visit turned into nearly four hours of waiting. It was tiring and uncertain, yet no one left because the

puppy could not speak for itself.

When the X-ray was finally completed, the entire team felt relieved. That day taught me that animal welfare requires not only compassion, but also patience, perseverance, and responsibility.



It also showed me how urgently better veterinary facilities are needed for street animals.

The internship gave me opportunities to learn in many different ways. During an interview with Dr Pradeep, I understood how vaccination protects not only individual animals but the wider community.

I also participated in awareness activities and animal welfare quizzes for children and adults. The children's enthusiasm was heartwarming. Their curiosity reminded me that compassion can be taught and nurtured from a young age.

Another part of the internship that I truly enjoyed was creating content for Braj Animal Care's social media platforms. I helped record interviews, videos, and awareness reels. Through this, I realised that social media can become a meaningful

form of seva. A single video may inspire someone to feed an animal, support a rescue, volunteer, or respond with greater kindness.

The research component helped me understand the challenges faced by street animals, including limited medical care, food

insecurity, inadequate vaccination, road injuries, and a lack of shelter. Animal welfare is not only about emergency rescue. It is also about building long-term systems of care.

The greatest change, however, happened within me.

Before this internship, my attitude towards street animals was largely neutral. Today, I see living beings who experience hunger, fear, pain, trust, and affection. They

may not speak our language, but they express gratitude in ways that words cannot.





This journey strengthened my patience, confidence, communication, consistency, and creativity. Above all, it taught me that seva is not always grand. Sometimes, it is simply choosing to care when others look away.

To anyone considering volunteering or interning with Braj Animal Care, my sincere suggestion is to take the opportunity with an open heart. You will gain practical experience in animal welfare, communication, teamwork, research, and social media. More importantly, you will experience the joy of serving the voiceless in the sacred land of Braj.

If I had to describe my journey in three words, they would be:

Compassion. Patience. Transformation.

I offer my heartfelt gratitude to the entire Braj Animal Care team and every volunteer, doctor, and supporter who made this journey possible.

The internship may have ended, but the values it gave me will remain.

In serving those who have no voice, I discovered a deeper voice within myself: the voice of compassion.

With gratitude and love,

Palak Gupta
Intern, Braj Animal Care
June 2026

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:

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- Complete a short form with your details
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Maharajji's Latest Updates



Premotsav 2026: A Celebration of Divine Love

Premotsav 2026: When Seva Became the Language of Love

सा त्वस्मिन् परमप्रेमरूपा ।

sā tv asmin parama-prema-rūpā ।

"Devotion is supreme, sacred love for the Lord."

From 16 to 27 June 2026, Shri Radharaman Mandir in Vrindavan became the centre of Premotsav, a twelve-day celebration offered entirely for the pleasure of Shri Radharaman Lal.

Premotsav is not simply a festival of flowers, music, garments and *prasad*. It is a festival in which love assumes the form of *seva*. Every arrangement, whether witnessed by thousands or carried out quietly behind the scenes, serves one purpose: to bring happiness to Shri Radharaman.

Under the guidance of Maharajji, disciples and numerous *sevaks* began preparing months in advance. Radharaman's dresses, flower garments, ornaments, *raag-seva*, *prasad* and movement of visitors all required careful planning. Yet this organisation was

never separate from devotion. Every practical responsibility became part of the offering.

During the intense summer of Vrindavan, the *seva* of Shri Radharaman assumes a particularly tender mood. Light garments, cooling drinks, fragrant flowers and refreshing surroundings are arranged for his comfort. Flowering creepers, parrots, pomegranate motifs, jasmine garlands and blossoming bowers transformed the temple into the intimate *kunjs* of Braj.

Each day brought a new *sandarshan*. At times, Shri Radharaman appeared amid the splendour of a royal palace. At others, he stood within a secluded forest bower, surrounded by waterfalls, flower gardens, peacock-feather canopies and fragrant jasmine.

Every arrangement revealed another expression of his ever-new beauty. These were not decorations created merely to impress the eyes. Every flower, colour, fragrance and texture was chosen according to the season and the intimate mood of his worship.

The visitor usually beholds only the completed *jhanki* (glimpses). What remains unseen is the long chain of *seva* that makes



sandarshan possible.

Devotees stitched flower garments, threaded garlands, prepared backdrops, cleaned the temple, polished vessels, cooked offerings and assisted wherever they were needed. Some began before sunrise. Others continued after the final *sandarshan*, removing the day's decorations and preparing for the next.

From Mangla in the early morning until Shayan at night, the temple remained alive with uninterrupted *seva*.

The world generally measures work through position, recognition and reward. Premotsav teaches another calculation: love gives, while ego counts.

Some *sevas* were visible before thousands. Others remained known only to Shri Radharaman. Sweeping the floor, arranging a single flower, carrying water, serving *prasad*, guiding pilgrims or quietly assisting another *sevak* all became equally meaningful when performed for his happiness.

Maharajji teaches that the devotee's happiness should rest in Shriji's happiness. *Seva* is not performed for recognition, spiritual status or personal satisfaction. The devotee serves because the pleasure of Guru and Shri Radharaman becomes their own pleasure.

Throughout the festival, the temple resounded with *kirtan* and *raag-seva*. Haveli

Sangeet, *padagayan*, *samajgayan* and the compositions of *rasik* saints filled the courtyard. Renowned singers and lesser-known artists alike offered their music with devotion.

Some stood silently with tears in their eyes. Some sang with full enthusiasm. Others found themselves dancing spontaneously. The Names of Shri Radha and Krishna passed from voice to voice, filling the temple day and night.

Before the altar, the Goswamis worshipped Shri Radharaman according to the tradition received through Shriman Mahaprabhu and Shri Gopal Bhatt Goswami. At such moments, worship itself appeared to become *lila*.

Some devotees were absorbed in his sidelong glance. Others gazed upon his soft curling hair, *tilak*, enchanting smile, flower ornaments or graceful threefold-bending form. His simple summer attire often revealed a sweetness that royal splendour could not contain.

Through the loving hands of his Goswamis, serving in the mood of his intimate attendants, Shri Radharaman showered flowers upon the devotees and distributed his beloved *kuliya-prasad*. Each person felt as though the Lord had personally recognised and embraced them.

Prasad formed another central expression of Premotsav. Thousands of pilgrims were served from Shri Radharaman's kitchen. It



was not treated merely as food for a large gathering, but as his mercy, received with reverence and gratitude.

On Nirjala Ekadashi, Maharajji performed *go-daan* and distributed Tulsi plants. Aamras was also served to pilgrims suffering from the summer heat, bringing relief while allowing them to remain close to Shriji's *sandarshan*.

Premotsav brought together Vaishnavs, Brajavasis, *rasiks*, brahmans, scholars, pilgrims and devotees from different *sampradayas* and communities. Before Shri Radharaman, their external differences became secondary. Their eyes rested upon the same Beloved, and their voices joined in the same *kirtan*.

The large gathering required discipline and careful management. The movement of visitors was organised so that as many people as possible could receive *sandarshan* peacefully. This, too, was *seva*. By maintaining order, the *sevaks* protected the devotional atmosphere and allowed others to experience the festival without unnecessary disturbance.

Those unable to travel to Vrindavan also participated from distant places. Prayers, personal requests and expressions of longing reached the temple through the online community. Devotees eagerly sought Shri Radharaman's *prasadi* mercy, allowing Premotsav to extend far beyond the temple courtyard.

The deepest beauty of the festival lay in its collective spirit. No individual could claim such an offering as their own. Some arranged flowers, some cooked, some sang, some cleaned, and some managed the flow of visitors. Others quietly carried materials, responded to requests or stepped in wherever a service remained unfinished.

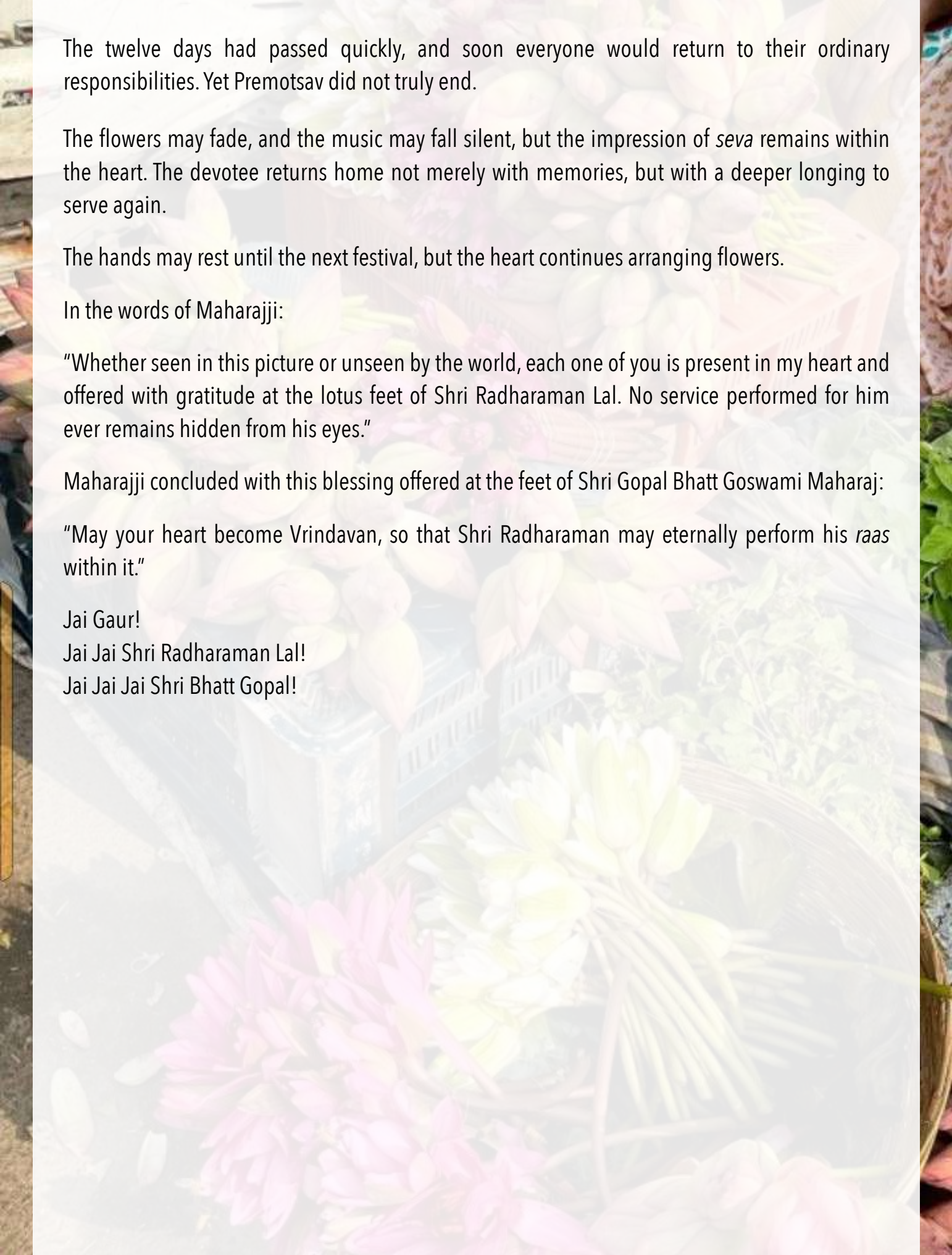
Every *sevak* became one small part of a much greater offering.

For the disciples, witnessing Maharajji personally engaged in the service of Shri Radharaman from the Jagmohan was itself an instruction. He did not merely ask others to serve. He entered the *seva* fully and brought his spiritual family with him.

Through his guidance, many devotees received opportunities they could never have secured by their own qualification. Premotsav reminded them that *seva* is not conquered just through ability. It is received through grace too.

The festival also awakened gratitude towards Shri Gopal Bhatt Goswami, through whose devotion Shri Radharaman manifested in Vrindavan, and towards the *guru-parampara* that has preserved his worship for nearly five centuries. Generations pass, but the current of *seva* continues steadily from one festival to the next.

When the final Shayan Aarti concluded, and the decorations were gently removed, many devotees found their eyes filled with tears.



The twelve days had passed quickly, and soon everyone would return to their ordinary responsibilities. Yet Premotsav did not truly end.

The flowers may fade, and the music may fall silent, but the impression of *seva* remains within the heart. The devotee returns home not merely with memories, but with a deeper longing to serve again.

The hands may rest until the next festival, but the heart continues arranging flowers.

In the words of Maharajji:

"Whether seen in this picture or unseen by the world, each one of you is present in my heart and offered with gratitude at the lotus feet of Shri Radharaman Lal. No service performed for him ever remains hidden from his eyes."

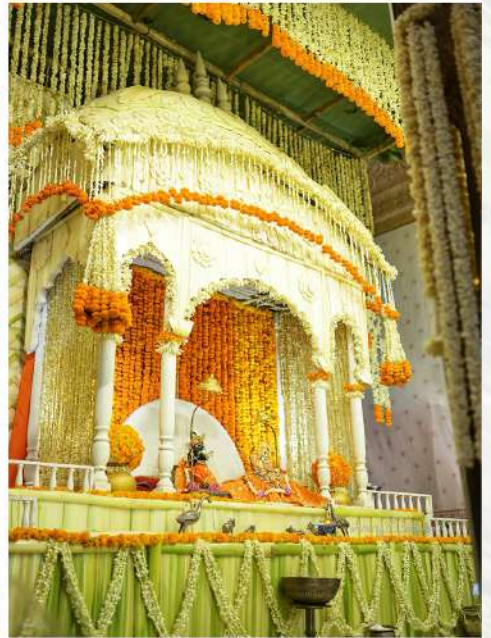
Maharajji concluded with this blessing offered at the feet of Shri Gopal Bhatt Goswami Maharaj:

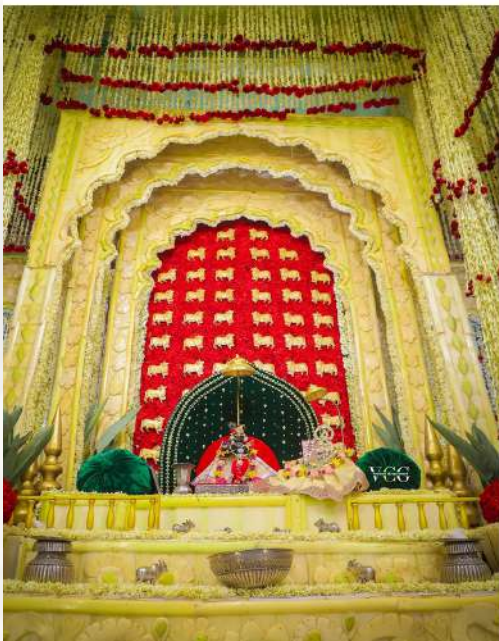
"May your heart become Vrindavan, so that Shri Radharaman may eternally perform his *raas* within it."

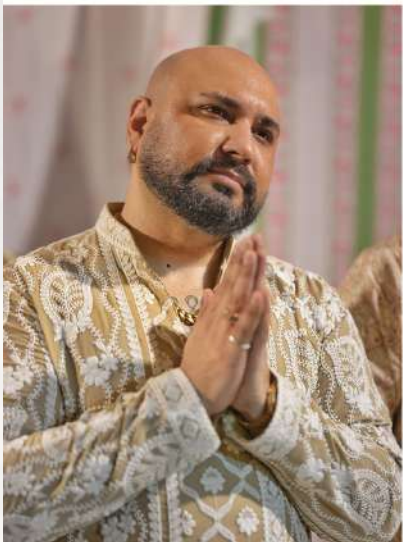
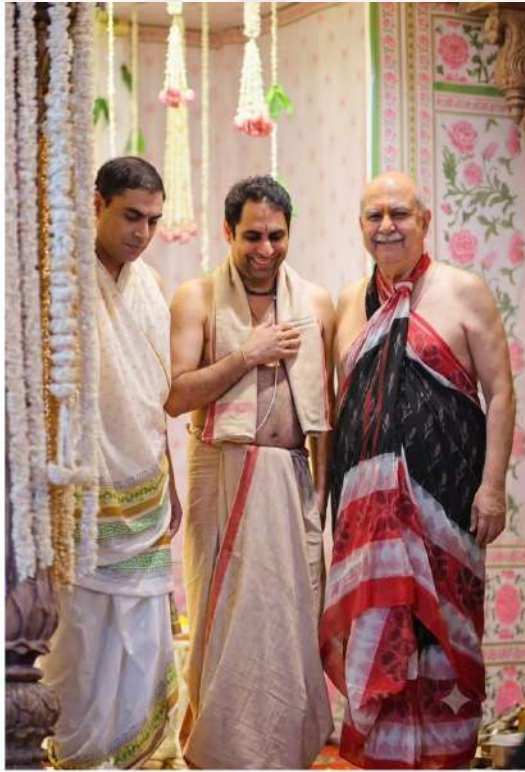
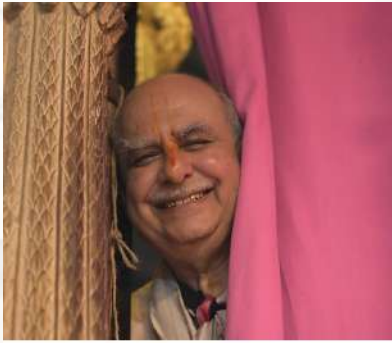
Jai Gaur!

Jai Jai Shri Radharaman Lal!

Jai Jai Jai Shri Bhatt Gopal!







Guru Purnima Mahotsav 2026

Guru Purnima is one of the most sacred days in the Vedic tradition—a day dedicated to offering gratitude, love, and devotion to Guru, whose grace illuminates the path of *bhakti*. On this auspicious occasion, devotees are warmly invited to join us for the Guru Purnima Mahotsav 2026 and the Vyaas Puja of our beloved Guru Maharaj, Shri Chandan Goswami Ji Maharaj.

The afternoon will be filled with Hari Katha, Sankirtan, and Vyaas Puja, providing a wonderful opportunity to deepen your spiritual connection and celebrate in the uplifting association of devotees. We invite you to attend with your family and friends to receive Guru Maharaj's blessings and participate in this joyous festival of devotion.

Date: Sunday, 26 July 2026

Time: 3:00 pm – 7:00 pm (followed by Mahaprasad)

Venue: S-39 (First Floor), Greater Kailash II, New Delhi

Close to KR Mangalam World School

Nearest Metro Station: Greater Kailash (Magenta Line)

A GPS location pin will be shared with all registered attendees one day before the event.

We look forward to welcoming you to celebrate this sacred day in the divine presence of Guru Maharaj Shri.

For more information, contact: +91 83687 83201

Guru Maharaj's 2026 International Tour

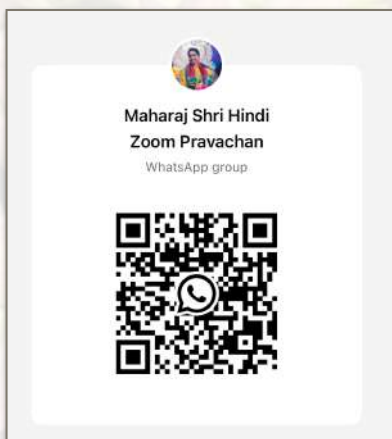
Following the Guru Purnima Mahotsav, Shri Chandan Goswami Ji Maharaj will embark on an extensive overseas tour from 28 July until the last week of September 2026, visiting the United Kingdom, North America, and South America. During this period, Maharajji will meet disciples and devotees, deliver Hari Katha, give *diksha*, and provide personal guidance in the path of *bhakti*. This tour is intended to strengthen devotional practice, deepen understanding of the teachings of Mahaprabhu and the six Goswamis, and offer devotees the opportunity to receive direct association and blessings from Maharaj Shri.



Maharajji's Online Hindi Classes

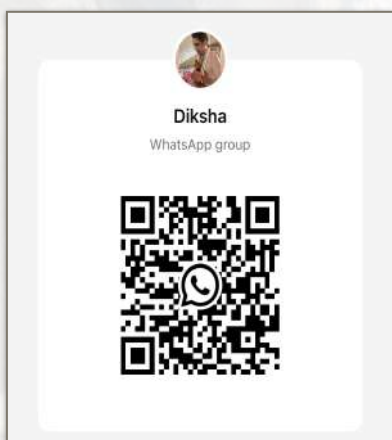
Shri Sankalpa Kalpadrum, every Saturday at 9 pm (IST).

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:

@chandanjiofficial, @radharaman.temple
(+91)8368783201
shriradharaman.com
odev108@gmail.com

Spiritual Questions and Answers with Maharajji

Q: I have taken Thakurji seva at home, but I am unable to perform it regularly. Will this cause *apradh* (offence)?

A: To answer this question properly, a few things need to be considered:

1. Have you received *diksha* and a mantra from your Gurudev?
2. Has your Gurudev taught you the proper *seva* or *archana vidhi*?
3. Is the *vighraha* of Thakurji in your home *pran-pratishthit* (formally consecrated) or not?

The answer depends on these factors. If the *vighraha* is not *pran-pratishthit*, then there is generally less concern, as formal *seva* obligations are different when *pran-pratishtha* has not been performed.

To perform Thakurji *seva* properly, it is important to learn the *seva vidhi* from your Guru and to receive the appropriate mantra. Mantra-*upasana* forms an important foundation for Thakurji *seva* and *bhakti*. Therefore, before taking on regular deity

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.

