



SANDARSHAN

odev108@gmail.com
www.shriradharaman.com

Monthly Newsletter
2026 November
Issue No: 107



Vishnu Sahasranama Part 61: Trikakubdham - He Whose Abode Is the Supreme Spiritual Realm by Shri Chandan Goswami Maharaj

This divine Name of Bhagwan Shri Krishn reveals the nature of his eternal abode.

The Name *Trikakubdham* is formed from three words: *tri* (three), *kakubh* (direction, region, or expansion), and *dham* (abode). Together, the Name refers to him whose abode is the supreme spiritual realm, known as Trikakub.

Shri Baldev Vidyabhushan explains:

यतस्त्रिककुब्धम “पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि” इति मन्त्रवर्णात् त्रिपाद्विभूतिः।

परमव्योम त्रिककृदुच्यते तद्धाम स्थानमस्य
इत्यर्थः।

*yatas trikakubdhāma "pādo 'sya viśvā
bhūtāni tripād asyāmṛtaṁ divi" iti
mantra-varṇāt tripād-vibhūtiḥ |
parama-vyoma trikakub ucyate tad-
dhāma sthānam asya ity arthaḥ।*

"Because the scriptures describe the spiritual realm as the threefold manifestation (*tripād-vibhūtiḥ*), the supreme spiritual sky is known as Triakub. Since that is his eternal abode, he is called Triakubdhām."

The basis for this explanation is the well-known verse from the *Purush Sukt*:

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥

*pādo 'sya viśvā bhūtāni tripād
asyāmṛtaṁ divi ॥*

"All living beings exist within one manifestation of the Lord, while his threefold manifestation is the immortal spiritual realm."

This verse introduces two important terms: *eka-pāda* and *tri-pāda*.

Here, the word *pāda* does not mean "foot". In scriptural language, it refers to a "part", "aspect", or "manifestation".

People often assume this verse teaches that one-quarter of Bhagwan's creation is the material world and three-quarters is the

spiritual world. However, this is not the intended meaning.

The verse is not describing a mathematical proportion.

If the spiritual world is truly infinite, it cannot be measured as being merely three times larger than the material world, for anything that can be measured is, by definition, finite. The distinction between *eka-pāda* and *tri-pāda* should therefore be understood qualitatively rather than quantitatively.

Shri Gopal Bhatt Goswami explains this clearly in the *Bhagwat Sandarbh* (78). He states that *eka-pāda* and *tri-pāda* describe the nature of these two realms, not their relative size.

The term *tripād-vibhūtiḥ* refers to the spiritual world because it possesses three eternal qualities:

- Amṛtatvam (अमृतत्वम्) – immortality
- Abhayam (अभयम्) – fearlessness
- Kṣemam (क्षेमम्) – complete auspiciousness

These three qualities also correspond to the eternal nature of *sat-cit-ānanda*:

- Amṛtatvam (अमृतत्वम्) corresponds to *sat* (सत्), eternal existence.
- Abhayam (अभयम्) corresponds to *cit* (चित्), pure consciousness.
- Kṣemam (क्षेमम्) corresponds to *ānandaḥ* (आनन्दः), spiritual bliss.

By contrast, *eka-pāda-vibhūtiḥ* refers to the material world, which is characterised by a single governing principle: mortality.

Everything within the material creation is subject to birth, change, and death. Fear and suffering naturally arise from this impermanent condition. For this reason, the material world is described as *eka-pāda*.

Shri Baldev Vidyabhushan therefore explains that the supreme spiritual realm is called Triakub because it is the *tripād-vibhūtiḥ*, the eternal abode endowed with these three qualities. Since Bhagwan eternally resides in that supreme abode, he is known as Triakubdham.

Kartik Niyam Seva

Kartik is exceedingly dear to Shri Radha-Damodar. Niyam Seva is our resolve to offer Them special service each day throughout this auspicious month.

- Choose a daily seva under Gurudev's guidance and maintain it faithfully.
- Give additional time to Thakurji's worship without neglecting your regular seva.
- Chant Shri Krishn's names daily with attention.
- Hear or read His katha in the company of Vaishnavas.
- Offer a lamp of ghee or sesame oil with devotion.
- Serve Tulsi Devi and offer prayers with an understanding of their meaning.
- According to your capacity, serve sadhus and offer food to cows.
- Review your seva each day and ask Thakurji to forgive any shortcomings.

To make an offering during Kartik, please follow the website link [here](#).



Shri Shikshashtakam Part 18:
Vidya-vadhu jivanam: When Knowledge Finds Its Life in the
Holy Name

by Shri Chandan Goswami Maharaj



In the previous edition, Maharajji explained that the phrases of the first verse of Shri Shikshashtakam describe the progressive development of devotion. After the heart is purified through ceto-darpaṇa-mārjanam, steadiness arises through bhava-mahā-dāvāgni-nirvāpaṇam, and genuine spiritual taste blossoms through śreyaḥ-kairava-candrikā-vitaranam. Shri Chaitanya Mahaprabhu then introduces the next stage with the words vidyā-vadhū-jīvanam, revealing that all true knowledge finds its perfection only through Shri Krishn Naam Sankirtan.

Understanding Vidya-vadhu-jivanam

Having described the gradual unfolding of devotion, Shri Chaitanya Mahaprabhu now presents the next phrase of the *Shikshashtakam*:

vidyā-vadhū-jīvanam

At first glance, this expression is often translated as "the life of the bride of knowledge." Although this translation is literally correct, it does not fully convey the depth of meaning Shri Chaitanya Mahaprabhu intended.

To properly understand this phrase, we must first grasp the meaning of *vidya*. The Gaudiya *acharyas* explain this word in several complementary ways. Some identify it with *bhrama-vidyā*, others with *parā-vidyā*, while others explain that it ultimately refers to *bhakti* itself. These explanations do not contradict one another. Rather, each reveals another aspect of the same spiritual truth.

The word *vadhu* specifically refers to a newly married bride. This detail is significant. Shri Chaitanya Mahaprabhu does not simply describe knowledge as a woman, but as a bride whose happiness, purpose, and very life are centred upon her husband.

In the same way, true knowledge finds its fulfilment only when united with Shri Krishn Naam Sankirtan.

All learning may rightly be called *vidyā*, but knowledge remains incomplete unless it leads us towards Shri Krishn. Learning reaches perfection only when it becomes inseparable from devotion.

This is the essence of *vidyā-vadhū-jīvanam*.

Unfortunately, many devotees memorise the *Shikshashtakam* and recite it regularly without pausing to reflect on the profound meaning in each phrase. They may know the verses by heart, yet struggle to explain expressions such as *vidyā-vadhū-jīvanam*. Mahaprabhu intends for us to understand the philosophy they convey, not merely to recite these verses.

The Two Forms of Knowledge

The *Mundak Upanishad* explains the distinction between higher and lower knowledge.

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद्
ब्रह्मविदो वदन्ति परा चैवापरा च ॥

*tasmai sa hovāca । dve vidye veditavye
iti ha sma yad brahmavidō vadanti parā
caivāparā ca ॥*

"There are two kinds of knowledge to be understood: *parā -vidyā* (higher knowledge) and *aparā -vidyā* (lower knowledge)."
(*Mundak Upanishad*, 1.1.4)

The *Upanishad* then explains:

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा
कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥

*tatrāparā ṛgvedo yajurvedaḥ
sāmavedo'tharvavedaḥ śikṣā kalpo
vyākaraṇam niruktaṁ chando jyotiṣam
iti ।*

*atha parā yayā tad-akṣaram-
adhigamyate ॥*

"The lower knowledge consists of the *Rig Ved*, *Yajur Ved*, *Saam Ved*, *Atharv Ved*, together with phonetics, ritual, grammar, etymology, prosody and astrology. The higher knowledge is that by which the imperishable Supreme Truth is realised." (*Mundak Upanishad*, 1.1.5)

This classification often surprises people.

One naturally expects the *Veds* themselves to represent the highest knowledge. Yet the *Upanishad* places even the four *Veds* and the six *Vedangas* within *aparā-vidya*.

Why?

Because merely studying the *Veds* does not necessarily bring us to Shri Krishn.

Without proper guidance, we may become absorbed in ritual, philosophical speculation, or intellectual scholarship while missing the ultimate purpose towards which all scripture points.

Knowledge that does not culminate in loving devotion remains incomplete.

Scholarship Alone Cannot Reveal the Supreme

The same principle applies to every branch of traditional learning.

We may devote an entire lifetime to mastering Sanskrit grammar, Vedic pronunciation, ritual science, astrology, or philosophy, becoming admired as a great scholar. Yet if such learning does not awaken surrender to Shri Krishn, it remains *aparā-vidyā*.

These disciplines certainly have their place.

They preserve sacred tradition.

They deepen our understanding of scripture.

They help us appreciate the wisdom of our *acharyas*.

Yet by themselves they cannot carry the soul to Bhagwan's lotus feet.

The distinction between *parā-vidyā* and *aparā-vidyā* therefore does not lie in the subject being studied, but in its purpose.

Knowledge becomes *parā-vidyā* when it leads directly to loving devotion to Shri Krishn.

The Highest Knowledge

This same conclusion appears in the celebrated conversation between Shri Chaitanya Mahaprabhu and Shri Ramanand Ray.

প্রভু কহে, — "কোন্ বিদ্যা বিদ্যা-মধ্যে সার?"
রায় কহে, — "কৃষ্ণভক্তি বিনা বিদ্যা নাহি
আর ॥"

*prabhu kahe, "kon vidyā vidyā-madhye
sāra?"*

*rāya kahe, — "kṛṣṇa-bhakti vinā vidyā
nāhi āra ॥*

"The Lord asked, 'Of all forms of knowledge, which is the highest?'

Ramanand Ray replied, 'There is no knowledge higher than devotion to Shri Krishn.'" (*Chaitanya Charitamrit, Madhya, 8.245*)

This is the conclusion of the entire Gaudiya tradition.

Knowledge is not measured by how much you know.

It is measured by whether it awakens *bhakti*.

Love Surpasses Learning

The scriptures repeatedly demonstrate this principle through the lives of great devotees.

Consider Shabari.

She possessed little formal learning, yet her heart overflowed with devotion for Shri Ram. She remembered him, chanted his Names, and patiently waited for his arrival.

When Bhagwan finally came, he chose to visit Shabari.

Her devotion attracted him far more than scholarship alone.

The *gopis* of Braj provide an even greater example.

They were not renowned scholars.

They had not mastered the *Veds* or become experts in grammar or philosophy.

Yet through them, the deepest mysteries of divine love were revealed.

Even great sages, *devs* and yogis aspire to follow in their footsteps.

Their qualification was not scholarship.

It was pure love for Shri Krishn.

The Example of Shri Krishndas Baba

A more recent illustration is found in the life of Shri Krishndas Baba of Kusum Sarovar.

Although completely illiterate, he surrendered wholeheartedly to Shri Krishn Naam.

Through constant absorption in Naam Bhajan, extraordinary spiritual realisation gradually awakened within him.

Tradition says forgotten scriptural knowledge naturally manifested in his heart through the mercy of the Holy Name.

One well-known account describes how a celebrated scholar from South India came to Braj seeking further debate after defeating many learned pandits.

The local scholars directed him instead to Shri Krishndas Baba.

Although Baba had no interest in public debate, he eventually agreed to listen.

He requested the scholar to recite a mantra from the *Saam Ved*.

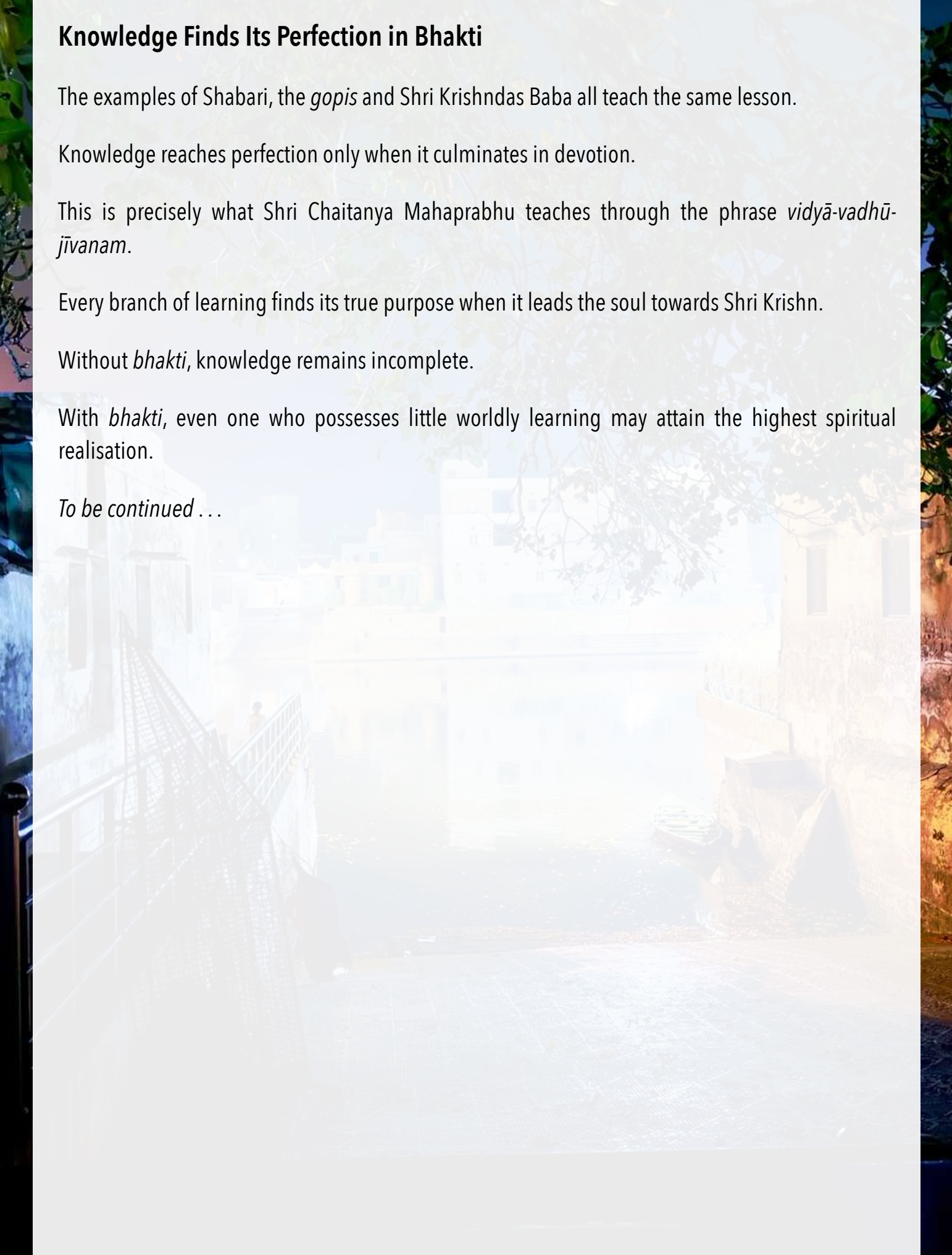
After listening carefully, Baba gently pointed out several subtle pronunciation errors, and supported each correction with scriptural authority.

The scholar immediately recognised Baba's spiritual realisation, offered his obeisances, and accepted defeat.

The importance of this incident is not that Baba won an argument.

Rather, it demonstrates that genuine realisation born of devotion surpasses learning acquired merely through academic effort.

By taking complete shelter of Shri Krishn Naam, whatever knowledge was necessary naturally manifested within him.



Knowledge Finds Its Perfection in Bhakti

The examples of Shabari, the *gopis* and Shri Krishndas Baba all teach the same lesson.

Knowledge reaches perfection only when it culminates in devotion.

This is precisely what Shri Chaitanya Mahaprabhu teaches through the phrase *vidyā-vadhū-jīvanam*.

Every branch of learning finds its true purpose when it leads the soul towards Shri Krishn.

Without *bhakti*, knowledge remains incomplete.

With *bhakti*, even one who possesses little worldly learning may attain the highest spiritual realisation.

To be continued . . .



Braj Animal Care



Sheru: A Wound, a Rescue, and the Road Home

For nearly a year and a half, Sheru has been a familiar presence.

We have fed him every day. Over the years, we have also treated him for wounds sustained in fights and other injuries. He is a large, strong-looking street dog, the kind who might appear intimidating at first glance. But those who know him know something else: Sheru is remarkably gentle.

That is why, when we first saw him with the top of his head completely ripped open, we did not recognise him.

His face was so badly swollen that he seemed like a different dog altogether. It was only when we noticed an old wound on his leg—

one we had treated earlier and which was still healing—that we realised it was Sheru.

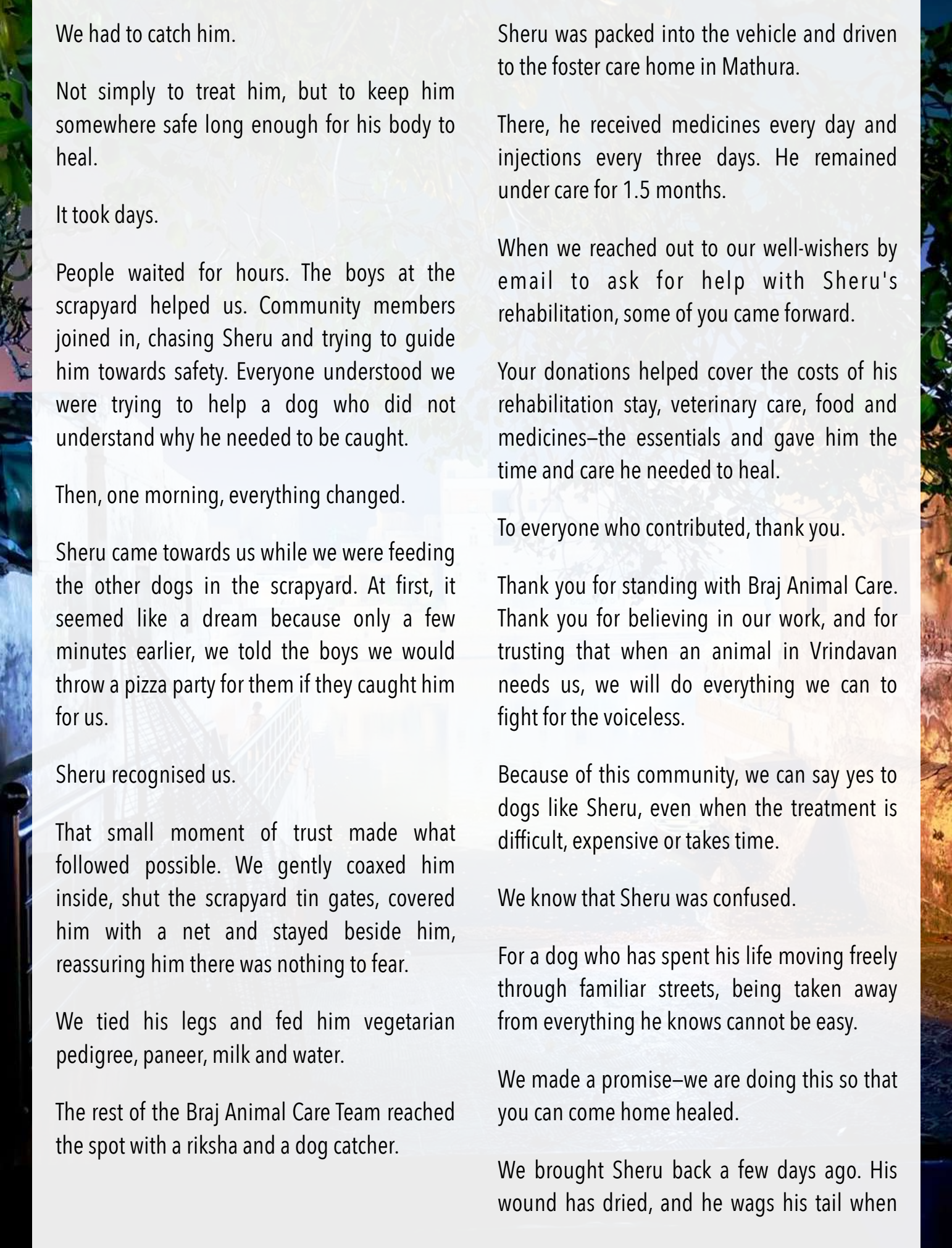
And each time we saw him, the wound on his head seemed to have grown worse.



This is a difficult time for male street dogs. During mating season, fights become more frequent, and serious injuries are sadly common. For dogs living on the streets, even a wound that might appear manageable can quickly become life-threatening, especially when it is left exposed to flies, infection and rain.

At first, we put turmeric on Sheru's wound to help keep the flies away.

We managed to catch him twice and provide treatment. But treating a serious wound requires more than occasional intervention. We couldn't find Sheru every day to give him his medicines, and with the rains, leaving such a large open wound untreated was becoming increasingly dangerous.



We had to catch him.

Not simply to treat him, but to keep him somewhere safe long enough for his body to heal.

It took days.

People waited for hours. The boys at the scrapyard helped us. Community members joined in, chasing Sheru and trying to guide him towards safety. Everyone understood we were trying to help a dog who did not understand why he needed to be caught.

Then, one morning, everything changed.

Sheru came towards us while we were feeding the other dogs in the scrapyard. At first, it seemed like a dream because only a few minutes earlier, we told the boys we would throw a pizza party for them if they caught him for us.

Sheru recognised us.

That small moment of trust made what followed possible. We gently coaxed him inside, shut the scrapyard tin gates, covered him with a net and stayed beside him, reassuring him there was nothing to fear.

We tied his legs and fed him vegetarian pedigree, paneer, milk and water.

The rest of the Braj Animal Care Team reached the spot with a riksha and a dog catcher.

Sheru was packed into the vehicle and driven to the foster care home in Mathura.

There, he received medicines every day and injections every three days. He remained under care for 1.5 months.

When we reached out to our well-wishers by email to ask for help with Sheru's rehabilitation, some of you came forward.

Your donations helped cover the costs of his rehabilitation stay, veterinary care, food and medicines—the essentials and gave him the time and care he needed to heal.

To everyone who contributed, thank you.

Thank you for standing with Braj Animal Care. Thank you for believing in our work, and for trusting that when an animal in Vrindavan needs us, we will do everything we can to fight for the voiceless.

Because of this community, we can say yes to dogs like Sheru, even when the treatment is difficult, expensive or takes time.

We know that Sheru was confused.

For a dog who has spent his life moving freely through familiar streets, being taken away from everything he knows cannot be easy.

We made a promise—we are doing this so that you can come home healed.

We brought Sheru back a few days ago. His wound has dried, and he wags his tail when

he greets us for breakfast every morning.

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

(+91)8923737924





Maharajji's Latest Updates



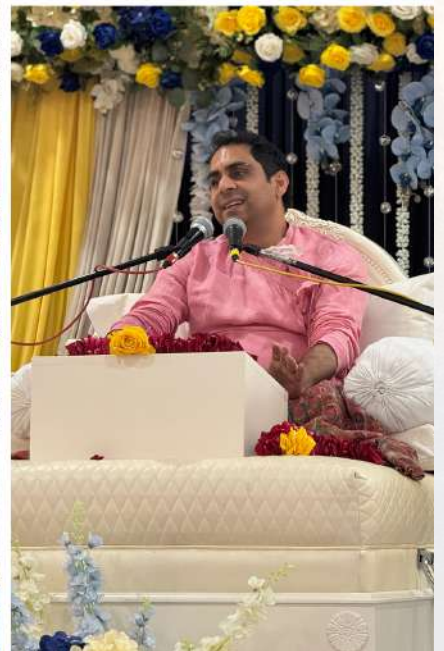
Mexico and USA 2026 Tour

The final leg of Maharajji's 2026 journey through Mexico and the United States carried a particular sweetness. By then, he had reached the end of his tour, and for the devotees who had waited so long for his arrival, every remaining moment in his presence seemed more precious. There was Hari Katha, *sankirtan*, personal guidance and *seva*. Beneath it all was something much more intimate: discovering what it actually means to live close to Guru.

For some disciples, this proximity brought an entirely new understanding of guru-seva. Ideas gathered over years began to change through direct experience. In Mexico, one disciple described how Maharajji's guidance made the familiar prayer, *ajñāna-timirāndhasya jñānāñjana-śalākayā*, suddenly become real. Sri Guru does not merely give knowledge; he opens the eyes. Sometimes he does this through affection, sometimes through a smile, and sometimes through firm correction that exposes the ego hidden even within our desire to serve. What initially felt like anxiousness to serve well gradually became trust and love. She compared it to Maharajji patiently accepting an uneven stone and polishing it, despite all its imperfections.

Even the smallest moments became teachings. A *rasiya* imperfectly sung before Maharajji became an occasion for encouragement rather than embarrassment. Days later, after practising it repeatedly, the disciple found herself singing Aiso Chatak Matak so Thakur again during *sankirtan*. This time Maharajji entered while it was being sung, smiled, joined the singing and recorded the devotees himself. She later understood the difference between the two moments beautifully: the first time, she wanted to sing well; the second time, she wanted to please Guru. Somewhere between those two moments, performance had quietly become *seva*.

In the United States, another disciple expressed the same experience in simpler words: being in Maharajji's *seva* felt like a Premotsav, a festival of love. His *katha* enriched them, his instructions illuminated things they had not understood before, and his presence itself became something they did not want to lose. So when the time finally came for Maharajji to return to his beloved Vrindavan, everyone was sad. Yet that sadness carried gratitude rather than emptiness. He was returning Home, while something of what he had given remained behind in the hearts of those who had heard from him, served him, and, through that *seva*, learned to see Guru a little differently.



MAHARAJJI ON HIS TOUR OF THE USA AND MEXICO

Shri Radharaman Premotsav 2026: 28 September - 5 October 2026

To understand Shri Radharaman's Premotsav, the Festival of Love, we must first understand the longing behind Shri Radharaman's appearance.

Shri Gopal Bhatt Goswami possessed his beloved *shaligram*, whom he worshipped with deep devotion. Yet within his heart arose an intense desire to serve the Lord in still more intimate and varied ways. Gopal Bhatt wished to decorate, dress, adorn and express his affection for the Lord through the many personal services that become possible when the Lord reveals his beautiful form. Gopal Bhatt's longing was not simply to see the Lord. He longed to serve his beloved. And *seva*, in its deepest sense, is love finding expression.

Responding to Gopal Bhatt's longing, the Lord manifested from the Damodar *shaligram* as Shri Radharaman. Shriji's appearance therefore carries a beautiful message: divine love does not remain merely as a feeling within the heart. Love seeks expression through service. It wants to offer something, arrange something, decorate, care, please and give happiness to the beloved.

This is the heart of Shri Radharaman Premotsav. Shri Radharaman did not appear merely so that we could stand before him and feel happiness by seeing his beauty. He appeared to draw us into *seva*, allowing us to express our love for him through loving

service. Premotsav, therefore, is not simply a festival where we celebrate love; it is a festival where love becomes *seva*.

Questions and Answers with Maharajji

Q: What is the proper way to take Thakurji while travelling?

A: First, if your *vigrah* or *shaligram ji* is small, you may keep him safely in a clean pouch, wear it around your neck, and carry him close to your heart. Wherever you stay, first purify and prepare a suitable place, respectfully place your *vigrah* there, and continue his *seva* as you would at home.

Second, if your *vigrah* is large, carry him in a clean and secure basket or box. Make a separate compartment for him, arranged like a comfortable bedroom, and ensure that he remains safe and comfortable throughout the journey. Wherever you stay, purify the place, respectfully place your *vigrah* there, and continue his regular *seva* as you do at home.

Third, you may carry a photograph of your *vigrah*. There is no difference between your *vigrah* and his photograph. Therefore, he should also be carried, placed and served with proper respect.

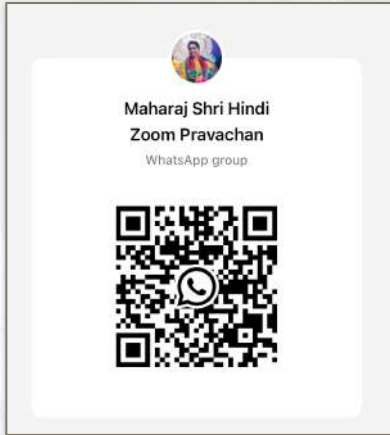


PREMOTSAV 2026: SEPTEMBER 28 - OCTOBER 5

Maharajji's Online Hindi Classes

Shri Sankalpa Kalpadrum. Dates and times vary due to Maharajji's travels.

For the most up to date 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)

Next schedules for Diksha will be updated soon. If you aspire to take initiation, please read the information provided online and join the WhatsApp channel:

