



SANDARSHAN

odev108@gmail.com
www.shriradharaman.com

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Vishnu Sahasranama Part 55: Agrahyah - The One Who Is Beyond All Control by Shri Chandan Goswami Maharaj

Although Bhagwan is the cause of this entire universe, he is not controlled by earth or any other material element. For this reason, he is called Agrahyah, meaning one who cannot be grasped, held, or brought under anyone's control.

While explaining the derivation of this divine Name, Shri Baldev Vidyabhushan states that the root of Agrahyah is *grahya*, which means "that which can be grasped." The word *grahya* is formed from the verbal root *grah* according to Panini's rule *rhalor nyat* (3.1.124). The word *grahya* is formed by adding the suffix *-nyat*. When the prefix *a-* is added before it, the word becomes Agrahyah, meaning "that which cannot be grasped," or "that which is not under anyone's control."



Shri Shikshashtakam Part 12: Naam Sankirtan as the Sole Means and the Fruit by Shri Chandan Goswami Maharaj



Most philosophies focus on ending suffering. But just removing pain is not enough. If you are no longer unhappy, it does not mean you are truly happy. Even Yoga accepts this. Vedanta speaks of merging into Brahm, but that is like becoming sugar instead of tasting it. Becoming bliss and experiencing bliss are not the same. Just as money has no value if it is never used, merging into formless Brahm gives only a limited experience compared to the fullness of sacred love (*prem*).

This is why *bhakti* is emphasised. *Bhakti* is both the path and the goal. Shri Roop Goswami explains that *sadhana bhakti* is the practice that awakens the love already present in the heart. Naam Sankirtan, singing Krishn's Name, is both the practice and the result. In its pure form, it directly brings *prem*.

You may ask: don't all spiritual practices lead to *prem*? Sanatan Goswami explains that while they can, Naam Sankirtan is the most direct and reliable way. It brings Krishn's grace. When we rely solely on our own efforts, we face many obstacles. But grace removes those obstacles.


Some people find singing in public uncomfortable, while meditation is easier. But Krishn's grace is received most fully through *sankirtan*, not by personal effort alone. In the

beginning, the body may chant while the mind wanders. This is natural. With time, the mind and heart come together, and deeper feelings like *bhav* and *prem* arise.

We are under the influence of *maya*, Krishn's material energy, which is very powerful. We cannot overcome it on our own. We need Krishn's help, and that comes through his Name. The goal of life is not to solve problems, gain wealth, or even have spiritual visions. These are secondary. The real goal is *prem*. Those who desire to serve Radharani attain everything, and this is achieved through chanting Krishn's Name.

Bhakti grows through proper guidance. Vishwanath Chakravarti Thakur explains that without surrender to a guru, *bhakti* does not fully develop. Guru plants the seed of devotion. Even simple daily activities can support *bhakti* by helping maintain our practice. The final goal is *prem*—eternal loving service to Radha and Krishn.

Naam Sankirtan is the most powerful practice because it brings Krishn's grace. The *Chaitanya Chandramrit* states that anyone who wants to cross the cycle of birth and death, taste the joy of the Holy Name, and experience *prem* should take shelter of Chaitanya Mahaprabhu. When we focus on



prem, everything else follows naturally.

Krishn Prem as the Primary Goal of Sadhana

Why do we try to purify our *chitt*, our inner consciousness, where all thoughts, feelings, and impressions are stored? The *Upanishads* say that the mind is the cause of bondage, and when it is purified, one becomes free. But purification itself is not the final goal; it is only a step.

Simply removing suffering brings us back to a neutral state, not true happiness. Many philosophies stop at this point. Yoga aims at self-realisation, and Vedanta leads to *brahmanand*. However, merging into Brahm does not allow one to experience the fullness of that bliss. If you become sugar, you can no longer taste your own sweetness.

Bhakti alone truly softens the heart. Roop Goswami explains that *sadhana bhakti* awakens love, and that love—Krishn *prem*—is the ultimate goal.

To be continued . . .



Braj Animal Care



Bachpan se Seva in Noida - When Compassion Becomes a Shared Experience

Setting the Intention

On March 10, as part of the *Bachpan Se Seva* outreach campaign, Braj Animal Care (BAC) conducted a meaningful session at the Satyam School of Mass Communication and Journalism in Noida. The initiative was held under the guidance of the charity's founder, Chandan Goswami Maharaj, bringing together students and educators to reflect on compassion, coexistence, and responsibility.

Built on a simple idea—that compassion, when nurtured early, shapes how we engage with the world—the session invited participants to reconsider their relationship with animals and the shared spaces we inhabit.

After weeks of preparation, BAC arrived with a clear intention: to share the spirit of *seva* sincerely and connect with those willing to take it forward. What unfolded exceeded expectations. More than seventy students and faculty members remained fully engaged throughout the two-hour session, bringing both curiosity and warmth into the room.

A Room That Began to Feel

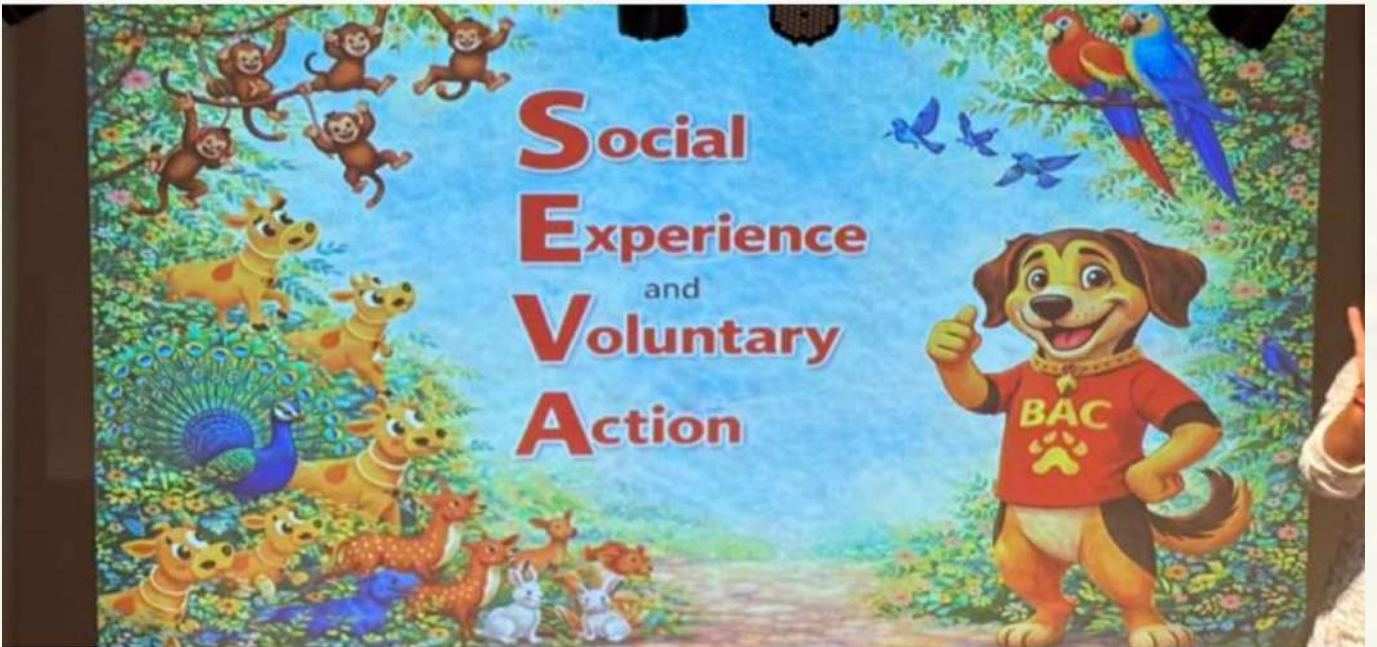
The programme opened with the lighting of a ghee lamp, setting a reflective tone. Soon after, Dogesh Bhai, BAC's beloved mascot, was introduced to cheerful excitement and quickly became the highlight of the afternoon.

But the real shift came with a simple question:

What if one day all the street animals and birds around you disappeared?

The room paused. Then slowly, hands rose. Some spoke of the silence such a world would bring. Others realised how deeply these animals are woven into daily life. What began as a prompt quietly opened a deeper space of thought.

This was no longer just a session—it had become a shared experience.



From Idea to Experience

A short introductory reel from BAC's fieldwork followed, creating an immediate connection with the audience. Discussions and interactive exercises unfolded naturally, centred around kindness, responsibility, and coexistence.

At the heart of the session was *seva*—presented as social experience and voluntary action. Not merely as service, but as a way of living. Students began to see volunteering not only as giving, but as a form of learning that builds empathy, awareness, and practical life skills. Vrindavan was shared as a space where such experiences take on deeper meaning.

This understanding was strengthened by a short documentary that showed a day in the life of BAC volunteers.

Where Connection Became Real

The most unforgettable moment occurred during the interactive doodling activity. As students engaged with artwork inspired by real animal care experiences, conversations became open and personal. What might have remained a quiet exercise turned into a space for honest reflection.

Students did not remain passive listeners. They became participants. Teachers joined in, encouraging dialogue and allowing a sense of ease to emerge in the room.

One striking observation was the natural

affection these students held for Vrindavan. Their enthusiasm and thoughtful questions revealed something deeper—animal welfare was no longer an abstract idea. It had become connected to how they understood community and responsibility.

A Beginning, Not an Ending

By the end of the session, curiosity had begun to take shape as intent. Many students expressed interest in volunteering and exploring animal welfare more seriously.

A field visit to Vrindavan is now being planned in collaboration with the institution, marking the next step in this growing relationship.

Programmes like *Bachpan Se Seva* reveal something simple yet powerful. When young people are given the space to reflect, participate, and act together, empathy stops being an idea. It becomes an experience.

And once that experience awakens, the voice for the voiceless no longer remains silent.

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, 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](https://www.instagram.com/braj.animal.care)

brajanimalcare.com

brajanimalcare@gmail.com

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



Maharaji's Latest Updates



Radharaman Premotsav 2026: Seva Opportunities for Shri Radharaman Lal

Devotees are warmly invited to participate in the various *sevas* being offered during Premotsav 2026. This is a rare opportunity to personally serve Shri Radharaman Lal through offerings made with love and devotion.

Sevas available during this period include ***phool bangla seva***, where fresh floral canopies are prepared daily; ***temple décor seva***, enhancing the beauty of the Lord's abode; ***poshak seva***, offering light and delicate summer outfits for Thakurji and Radharani; and ***jewellery seva***, with ornaments specially crafted for this occasion. There are also several unique *sevas*, each designed to bring comfort and pleasure to the Lord during the intense summer months. Whether small or large, every

offering becomes a meaningful part of this collective expression of love.

These *sevas* are being performed as part of Premotsav, a sacred festival celebrated once every two and a half years, when the Goswamis of Shri Radharaman Temple receive the principal *seva* of Shri Radharaman Lal. This year, Premotsav, Maharaji's family *seva*, will take place from 16th to 28th June 2026, a time filled with devotion, beauty, and intimate service.

During the festival, Shri

Radharaman Lal will give evening *sandarshan* on the *jagmohan*, seated within exquisite *phool banglas*. As the summer heat intensifies, he will be adorned in light *shringhar*, with minimal yet elegant attire, while the temple is transformed through thoughtful *décor* and loving preparation.



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Those who wish to sponsor or participate in any of these sevas are encouraged to get in touch. To serve Shri Radharaman Lal in this way is not only a blessing but a rare opportunity to be included in his intimate, loving seva.

Ram Navami Programme

As spring gives way to summer, the Vedic calendar ushers in the new year with *Chaitra Navratri*, culminating in the appearance of Lord Ram on *Ram Navami*, a deeply revered occasion for Gaudiya Vaishnavs. In the lineage of Shri Radharaman, the Ocean of Devotion family in Greater Kailash II, Delhi, celebrated with devotion. The day began with Thakurji's *shringar*, including a neem paste adornment and a graceful moustache reflecting Lord Ram's form, followed by *abhishek*, *utsav shringar*, and Raj Bhog. In the evening, Haveli Kirtan from Vrindavan filled the air with joy as devotees sang and danced in *sankirtan*, further uplifted by Maharajji's presence.

Maharajji then bestowed his blessings through a heartfelt discourse on the significance of the sacred dust at Thakurji's lotus feet and the Braj saints, which has the power to shape one into the ideal person. He reflected on the 16 qualities of Lord Ram described in the opening chapter of the Valmiki Ramayana (*Bal Kand*, 1.1.2-4), where Sage Valmiki asks Sage Narad:

को न्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान् ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥
चारित्र्येण च को युक्तः सर्वभूतेषु को हितः ।
विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥
आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः ।
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥

*ko nvasmin sāmpratam loke guṇavān kaś ca vīryavān ।
dharmajñāś ca kṛtajñāś ca satyavākyaḥ dṛḍhavrataḥ ॥
cāritreṇa ca ko yuktaḥ sarvabhūteṣu ko hitaḥ ।
vidvān kaḥ kaḥ samarthaś ca kaś caika-priyadarśanaḥ ॥
ātmavān ko jitakrodho dyutimān ko 'nasūyakaḥ ।
kasya bibhyati devāś ca jātarōṣasya saṁyuge ॥*

He explained that these verses ask: who embodies noble qualities, valour, righteousness, gratitude, truthfulness, firm resolve, good character, compassion for all beings, wisdom, capability, charm, self-mastery, control over anger, radiance, freedom from envy, and such power that even the gods fear him in righteous battle? These qualities together define the ideal human being, perfectly embodied by Lord Ram, revered as the *Maryada Purshottam*. Maharajji concluded



the Lord's grace—through the dust of his lotus feet—uplifts and transforms a soul into an ideal person. The celebrations ended with further *sankirtan* and *prasadi*, leaving every heart filled with devotion and joy.

Shrimad Bhagwatam Katha at Ichalkaranji

On the sacred land of Ichalkaranji, the Shrimad Bhagwatam Katha held from 30 March to 5 April 2026 unfolded in an atmosphere of quiet beauty, devotion, and spiritual grace. The venue was beautifully adorned with fresh flowers and fragrant garlands, with Shrimad Bhagwatji placed at the centre, inviting all present into a state of purity and receptivity. The gentle notes of *kirtan*, accompanied by *mridang* and *kartals*, began to rise, gradually and transform the entire space into a sanctified realm of *bhakti*.

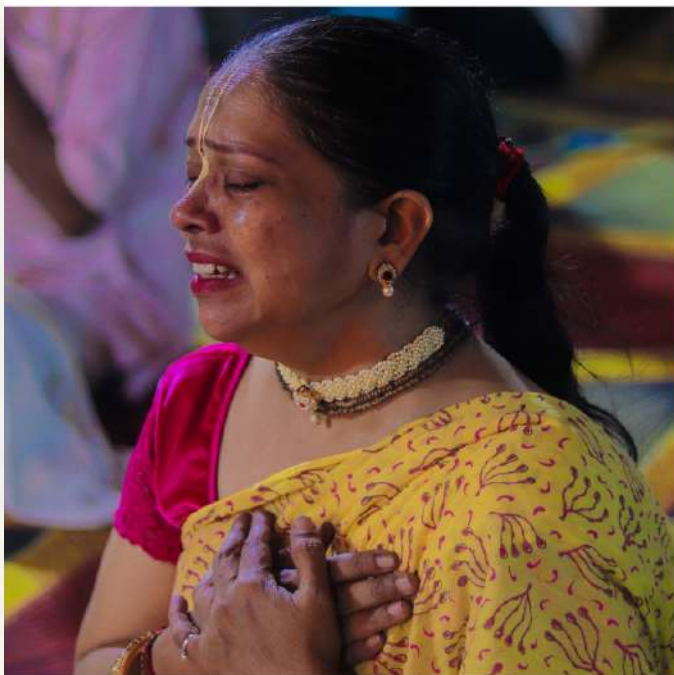
With Maharajji's arrival, a visible wave of emotion swept through the gathering. Devotees offered flowers and *pranams* with deep reverence—many with tear-filled eyes, especially those receiving his *darshan* for the first time. After offering obeisance and taking this seat, Maharajji began the *katha*. His melodious, nectar-like voice drew everyone into profound stillness and absorption, immersing the atmosphere in divine consciousness.

Held daily from 5 pm to 8 pm, the *katha* organically became a living spiritual festival. The resonating chants of Harinaam Sankirtan, the heartfelt presence of devotees, and a

continuous, flowing current of devotion were deeply experienced. At times, listeners were moved to tears during the narrations; at others, the same assembly would rise in joyous *kirtan* and dance, completely absorbed in the Holy Name of Hari.

The divine pastimes described during the *katha* felt vividly present. The *lila* of Shri Radharani's loving *maan* and Thakurji arriving at her home for alms touched hearts in a way beyond words. Alongside these heartfelt moments, there were also quiet, inward experiences—when devotees sat in deep reflection, feeling as though the grace flowing through Maharajji was directly emanating from Radharaman Lal himself. The simplicity of the surroundings and the humility of the devotees were reflected in small, unspoken gestures of care and reverence, revealing a natural and deeply rooted *bhakti* mood throughout.

The day of 2 April was particularly special. At 9 am, during the early hours of Hanuman Jayanti, Maharajji bestowed the grace of initiation upon sincere aspirants, marking the beginning of new spiritual journeys as new members of the Radharaman family. A particularly sacred moment also came on the same day, Maharajji visited Shri Mahalakshmi Ji for *darshan*, further sanctifying the occasion. In addition, on Saturday, Maharajji visited the holy land of Pandharpur. On Sunday, he went from home to home, offering love and blessings to devotees, filling their hearts with immense



joy and gratitude.

As the days unfolded, the depth of longing and inner transformation among the listeners became increasingly evident. So profound was this connection that, before departing, Maharajji compassionately offered initiation to eager aspirants once again.

The final day of the *katha* was deeply emotional. Many devotees had tears in their eyes, as it marked the concluding moments of this seven-day divine association. On that day, Maharajji initiated five more devotees into the Radharaman family.

On 6 April, at 5 am, Maharajji departed for Belgaum, from where he took a flight to Delhi. Later that day, the priest conducted a *havan*, bringing the entire programme to a sacred conclusion in accordance with Vedic traditions.

By the end of these seven days, what remained was not merely a memory, but a lasting inner transformation—softened hearts, deepened faith, and a shared prayer among devotees to remain forever connected in *seva*, remembrance, and the grace of the Guru.

Spiritual Questions and Answers with Maharajji

Q: What is our ultimate goal—Krishn *prem* or reaching Golok Dham?

A: The Chaitanya Charitamrit teaches that

devotional practice (*bhakti*) is the path, and sacred love (*prem*) is the ultimate goal.

वेद-शास्त्र कहे—‘सम्बन्ध’ , ‘अभिधेय’ , ‘प्रयोजन’
‘कृष्ण’-प्राप्ति सम्बन्ध, ‘भक्ति’ प्राप्ति साधन
‘प्रेम’ प्रयोजन

veda-śāstra kahe — ‘sambandha,’
‘abhidheya’ , ‘prayojana’
‘kṛṣṇa’-prāpti sambandha, ‘bhakti’
prāptira sādhana
‘prema’ prayojana

"The Vedic scriptures describe three fundamental truths: *sambandha* (relationship), *abhidheya* (the process), and *prayojana* (the ultimate goal). Our relationship is with Krishn, *bhakti* (devotion) is the means to attain him, and *prem* (sacred love) is the ultimate goal" (*Chaitanya Charitamrit, Madhya-Lila, 20.124*).

Similarly, Vishwanath Chakravarti Thakur presents the *Shrimad Bhagwatam* as the highest authority, culminating in *prem* as the supreme attainment. This conclusion is expressed in the Gaudiya tradition as: प्रेम पुमर्थो महान्, *prema pum-artho mahān*—sacred love is the highest goal of human life.

Therefore, the true *prayojan* is the attainment of Krishn *prem*.

After all, what is the value of reaching Golok Dham if there is no *prem*? Without love, even the highest spiritual abode holds no meaning.

And what is *prem*? Prem is not just emotion—it is expressed through *seva* (loving service). In essence, attaining the opportunity to serve is the real goal.

Whether one goes to Golok Dham or remains elsewhere becomes secondary. If Thakurji is pleased with our *seva* and desires it, he will take us wherever he wishes.

Our only aspiration, therefore, should be to serve Krishn in a way that brings him joy.

So, perform your *bhakti* with *prem* as both the *sadhya* (goal) and *prayojan* (ultimate purpose).

Maharajji's Upcoming Visit to Australia

Maharajji will be travelling to Australia in 2026, where he will deliver Krishn Katha in Sydney from 22 to 29 May and in Adelaide from 30 May to 7 June.

|| श्री राधारमणो जयति ||

VCG

Shri Shri Vaisnavacharya
Chandan Goswami Ji Maharaj

AUSTRALIA VISIT 2026

ALL ARE WELCOME - FREE REGISTRATION

Krishna Katha

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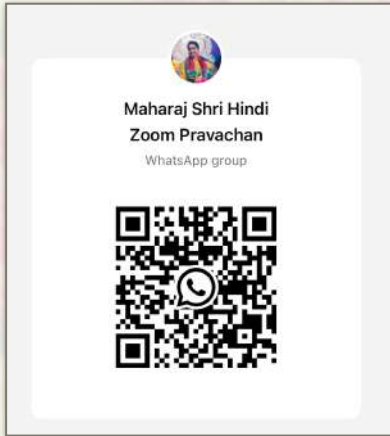
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Maharajji's Online Hindi Classes

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)

Maharajji will be giving *diksha* in Vrindavan daily from 16th to 28th June, 2026. 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](tel:+918368783201)
shriradharaman.com
odev108@gmail.com

Vaishnav Calendar

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

