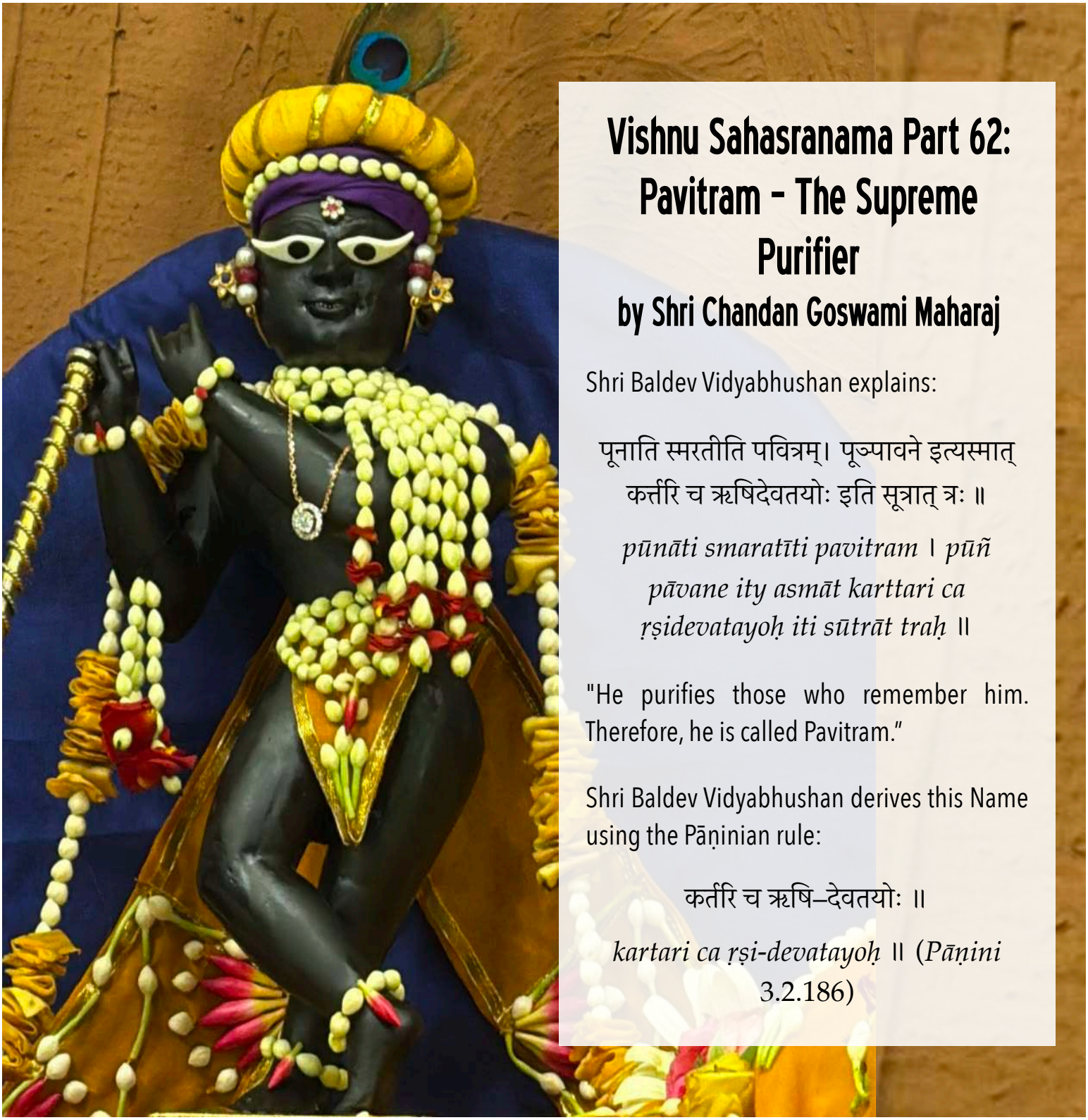
SANDARSHAN

Monthly Newsletter
2026 December
Issue No: 108

odev108@gmail.com
www.shriradharaman.com



Vishnu Sahasranama Part 62: Pavitram - The Supreme Purifier

by Shri Chandan Goswami Maharaj

Shri Baldev Vidyabhushan explains:

पूनाति स्मरतीति पवित्रम्। पूञ्पावने इत्यस्मात् कर्त्तरि च ऋषिदेवतयोः इति सूत्रात् त्रः ॥

pūnāti smaratīti pavitram । pūñ pāvane ity asmāt karttari ca ṛṣidevatayoḥ iti sūtrāt traḥ ॥

"He purifies those who remember him. Therefore, he is called Pavitram."

Shri Baldev Vidyabhushan derives this Name using the Pāṇinian rule:

कर्तरि च ऋषि–देवतयोः ॥

kartari ca ṛṣi-devatayoḥ ॥ (*Pāṇini* 3.2.186)

The verbal root *pu* (pun) means "to purify". The word *pavitram* is formed by adding the suffix *itra*. According to this grammatical rule, the word may be understood in relation to both *rishi* and *devta*.

Here, when *rishi* is mentioned, it does not refer to a sage as a person, but to the Vedic mantras revealed through the *rishis*. In this sense, *pavitram* is understood instrumentally:

पूयतेऽनेनेति पवित्रम् ॥

pūyate'neneti pavitram ॥

"That by which purification takes place."

Therefore, a Vedic mantra is called *pavitram* because it serves as a means of purification.

When *devta* is referred to, the word is understood in the agentive sense:

पुनातीति पवित्रः ॥

punātīti pavitraḥ ॥

"That which itself purifies."

Hence the Vedic prayer states:

अग्निः पवित्रं स मा पुनातु ॥

agniḥ pavitraṃ sa mā punātu ॥

"Agni is pure. May he purify me."

We often use the word "pure" very casually. We say that the Ganga is pure, the Yamuna is pure, holy places are pure, saints are pure, and sacred mantras are pure. But the real question is: who is truly pure?

Something is truly pure when it can purify everything it touches.

Take sugar, for example. Sugar is naturally sweet, and anything mixed with it becomes sweet. Sweet dishes get their sweetness from sugar.

Similarly, the Ganga, the Yamuna, holy places, mantras, and saints are pure because they are connected with Bhagavan.

The Ganga would be water, a holy place would be ordinary land, and a saint would merely be an ordinary person if the connection with Bhagwan were absent. The source of all purity is Bhagavan himself.

For this reason, he is called *Pavitram*.

The glory of the Vishnu Sahasranam declares:

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं दैवतानां च भूतानां योऽव्ययः पिता ॥

pavitrāṇāṃ pavitraṃ yo maṅgalānāṃ ca maṅgalam ।
daivataṃ daivatānāṃ ca bhūtānāṃ yo 'vyayaḥ pitā ॥

"He is the purest of all that purifies, the most auspicious of all that is auspicious, the God of all gods, and the imperishable father of all living beings."

Arjun expresses the same truth in the

Bhagavad Gita:

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥

paraṃ brahma paraṃ dhāma pavitraṃ paramaṃ bhavān ।
puruṣaṃ śāśvataṃ divyam ādidevam ajaṃ vibhum ॥ (*Bhagavad Gītā* 10.12)

"You are the Supreme Brahman, the supreme abode, the supreme purifier, the eternal divine person, the original Lord, unborn and all-pervading."

These verses affirm that all purity ultimately originates from Bhagavan alone. Everything else becomes pure only through its relationship with him. Therefore, among all that purifies, he alone is the supreme *Pavitram*.

Shri Shikshashtakam Part 19: Vidya-Vadhu-Jivanam: When the Holy Name becomes Our Life

by Shri Chandan Goswami Maharaj

In the previous edition, we explored the meanings of śreyaḥ and preyaḥ, noting that true spiritual progress begins when we prioritise the eternal welfare of the soul over the temporary pleasures of the body. Shri Chaitanya Mahaprabhu explained that the Holy Name makes the lotus of śreyaḥ blossom, gradually guiding the devotee away from material attachments and towards loving devotion to Shri Krishn. We will now discuss the next phrase of the first verse of the Shikshashtakam: vidyā-vadhū-jīvanam.

Why is Knowledge Compared to a Newly Married Bride?

Shri Chaitanya Mahaprabhu does not simply compare knowledge to a wife. He specifically uses the word *vadhū*, meaning a newly married bride.

This choice of words is deeply significant.

The early days of marriage are traditionally marked by affection, eagerness to serve, tenderness, dedication, and an intense desire to remain in each other's company. The relationship is fresh, joyful and filled with loving attachment.

It is precisely these qualities that Mahaprabhu wishes to convey.

When a devotee advances to the stage of *āsakti*, attachment to Shri Krishn Naam develops these same characteristics.

Chanting is no longer maintained simply because it is our daily practice.

It becomes spontaneous.

Just as a newly married bride naturally delights in her husband's company, the advanced devotee finds increasing happiness simply by remembering and chanting Shri Krishn's Holy Name.

In this sense, *bhakti* itself becomes the *vidyā-vadhū*.

Like an ideal bride, devotion is gentle in speech, humble in disposition, affectionate by nature and wholly dedicated to loving service.

As Bhakti Devi becomes pleased by sincere practice, these same qualities gradually begin to appear within the devotee.

Humility replaces pride.

Sweetness replaces harshness.

Service replaces selfishness.

Two Expressions of Bhakti

The Gaudiya *acharyas* explain that devotion gradually develops in two broad expressions.

The first is *vaidhī-bhakti*.

Here our devotional life is guided primarily by the instructions of scripture and guru. We chant because it has been prescribed. We serve because it is our duty.

This stage is essential.

Without discipline, genuine devotion cannot mature.

The second is *rāgānugā-bhakti*.

Here devotion is no longer driven primarily by obligation, but by spontaneous love.

The devotee still honours the scriptures, yet his service flows naturally from deep affection for Shri Krishn.

His heart itself pulls him towards *bhajan*.

Within Braj, the Gaudiya tradition describes several eternal relationships with Bhagavān, including *dāsya*, *sakhya*, *vātsalya* and *mādhurya*.

Many *acharyas* explain that *mādhurya-rasa* represents the fullest expression of divine love.

For this reason, some explain *vidyā-vadhū-jīvanam* as pointing towards the highest perfection of *bhakti* revealed by Shri Chaitanya Mahaprabhu.

The Holy Name Becomes the Devotee's Life

Having described purification, steadiness and spiritual taste, Mahaprabhu now speaks of attachment.

This is the stage of *āsakti*.

Here the Holy Name is no longer one devotional activity among many.

It becomes our very life.

Some *acharyas* therefore explain that the word *jīvanam* also means *prāṇa*, our very life-air.

Just as life cannot continue without breath, the devotee at this stage cannot imagine life without Shri Krishn Naam.

Chanting is no longer maintained by external effort.

It becomes natural.

The Holy Name itself sustains the devotee's existence.

This is the true meaning of *vidyā-vadhū-jīvanam*.

The Progression of Devotion

Seen in this way, the first verse of the *Shikshashtakam* unfolds with remarkable precision.

First comes *ceto-darpaṇa-mārjanaṁ*, the cleansing of the heart.

Then comes *bhava-mahā-dāvāgni-nirvāpaṇaṁ*, where material suffering gradually loses its hold.

Thereafter comes *śreyaḥ-kairava-candrikā-vitaraṇaṁ*, where genuine spiritual taste begins to blossom.

Now comes *vidyā-vadhū-jīvanam*.

The flower of devotion has blossomed, and it now finds its very life in Shri Krishn Naam Sankirtan.

Everything follows in perfect sequence.

Every Limb of Bhakti Depends Upon the Holy Name

You may perform many forms of devotional service.

- You may hear Hari Katha
- Study the scriptures
- Worship the deity
- Offer prayers
- Remember Shri Krishn's pastimes
- Serve the Vaishnavas

All these limbs of *bhakti* are glorious.

Yet Mahaprabhu teaches that each derives its life from the Holy Name.

Without Naam, every other practice gradually loses its vitality.

Just as a body cannot survive without breath, devotional practices cannot reach perfection without Shri Krishn Naam Sankirtan.

The Holy Name is therefore not merely one limb of *bhakti*.

It is the life of all *bhakti*.

The Power of Constant Chanting

A practical question naturally arises.

The scriptures repeatedly declare that chanting Shri Krishn's Holy Name destroys sinful reactions.

Yet human beings continue to commit faults, often without even realising it.

How should this be understood?

The *acharyas* explain that the answer lies in constant remembrance.

The more continuously you chant, the more thoroughly your heart becomes purified.

To illustrate this principle, they describe a beautiful analogy involving Yamaraj and Chitragupta.

Chitragupta is said to record every action performed by every living being.

Even actions committed unknowingly become part of our karmic account.

Yet the devotee whose life revolves around Shri Krishn Naam presents an entirely different picture.

Each time another action is about to be recorded, the devotee chants the Holy Name again.

Before he can make another entry, he chants once more.

Again and again, the Holy Name purifies the heart.

The purpose of this example is not to describe divine bookkeeping literally.

Rather, it illustrates the extraordinary purifying power of uninterrupted Naam Sankirtan.

Such continuous remembrance becomes natural only when you have reached the stage of *āsakti*.

Until then, the Holy Name is still a practice.

At *āsakti*, it becomes our life.

The Simplicity of Mahaprabhu's Teachings

Although the philosophy is profound, Mahaprabhu's practical instruction is wonderfully simple.

You don't need to:

- Become a famous scholar
- Master every scripture
- Seek countless different spiritual disciplines

The essential instruction is to take complete shelter of Shri Krishn Naam Sankirtan.

Everything else unfolds naturally.

The Holy Name gradually purifies the heart. It:

- Awakens spiritual taste
- Deepens attachment
- Reveals true knowledge

Finally, it grants entrance into the highest love for Shri Shri Radha and Krishn.

In this way, Shri Krishn Naam itself becomes both the path and the destination.

Conclusion

Shri Chaitanya Mahaprabhu has now revealed the fourth blessing of Shri Krishn Naam Sankirtan.

The Holy Name is not simply the means by which knowledge is attained.

It is the very life of knowledge.

When attachment matures, chanting ceases to be merely something we do.

It becomes who we are.

To be continued . . .

Braj Animal Care

Minty: The Dog Who Owned the Road

He had no house, but an entire neighbourhood was his home.

Minty was the big, elderly dog who slept fearlessly in the middle of the road outside Mandakini, loved cuddles, protected Rainbow's puppies and helped his frightened friend Chutku learn to trust humans. When he disappeared, we searched for him every day. We eventually found him severely emaciated, with a maggot-infested wound, barely able to stand. Our Braj Animal Care team provided emergency treatment and transferred him to a shelter in Mathura. Despite IV fluids, medication and supportive care, Minty could no longer keep food down. Two blood tests showed worsening kidney dysfunction, and he passed away before we could bring him home.



The Road Still Remembers

He owned no house, but owned the road.
He taught a frightened heart to trust.
The traffic passes where he slept,
But still, we look for him amongst us.

And that little corner of Vrindavan will never feel quite the same without him.

Rainbow: The Mother Who Started It All

One hungry mother inspired us to care for so many more.

Rainbow is why we began feeding dogs around Keshav Dham Road in Vrindavan. We first found her painfully thin, but gentle and affectionate. When we discovered she had four puppies, we fed her daily, treated her wounds and protected her little family through the winter. Only Chutku survived.

For two years, Rainbow greeted us at the gate with a wagging tail. She later gave birth to five more puppies, but her health deteriorated rapidly. Even in her weakness, she continued feeding her babies. We found her collapsed on the road, unable to stand. We comforted her while waiting for the veterinarian, but she passed away before help arrived.



The Love We Carry

We loved you for the life we shared.
We will carry that love for the rest of ours.

Maybe grief has no timeline.
Because love doesn't either.

And when someone we love is gone,
that love doesn't disappear.

It becomes part of who we are,
of how we live,
of how we learn to love again.

Balls, Blinkit and Braj: BAC at Durgotsab GK-2

If you have ever stood inside a South Delhi Durga Puja pandal on Sasthi evening, you will recognise the sensory riot that defines Durgotsav Greater Kailash 2. The air is ninety per cent *dhunuchi* smoke, ten per cent sweet *bhog-er khichuri*, all soundtracked by the thunderous beats of the *dhak* and the high-decibel debates of aunties comparing Dhakai Jamdani sarees. Everyone is thirsty for cultural camaraderie, and frantically posing for the almighty Instagram feed.

Into this exact whirlwind, from 15 to 20 October, a handful of us pitched a canopy. We were not selling trending jewellery, artisanal designer clothes, or festive confectioneries. We were Braj Animal Care (BAC), arriving straight from the sacred dust and alleys of Vrindavan, setting up camp in one of the capital's most affluent postcodes.

Our mission? Officially, it was an outreach stall. Unofficially, it was an experiment to see what happens when Braj love vibes infuse South Delhi's finest.

Now, if you ask any seasoned event organiser how to persuade festive crowds to care about street dogs, ailing monkeys, and injured cows while their mouths are watering for steaming *luchi-alur dom* and piping-hot rolls, they will tell you it is impossible. People visit a pandal to celebrate, not to contemplate animal distress. Yet, we possessed a secret weapon: sheer, unvarnished ingenuity, and a ball game.

We introduced the "Feed the Cow" game. The mechanism was delightfully simple: an oversized, charmingly crafted wooden cow with an aperture where its mouth ought to be. One paid a modest sum, stepped back a few paces, and attempted to lob plush balls into the cutout. The twist was the magic part: for every ball that found its mark, a living, breathing cow back in Vrindavan was fed fresh green fodder that very day.

Almost immediately, competitive fathers turned into seasoned fast bowlers. Seven-year-olds hurled balls with the intensity of the Olympic champion, Neeraj Chopra, yelling, *"Look, Mumma, I just fed lunch to a cow in Vrindavan!"* Toddlers missed by a mile, giggled uncontrollably, and demanded another turn. Behind every chuckle, a rescued calf miles away was happily munching on fresh green *chara*.

Our doodle booth, wool bird-making counter, and hand-drawn henna tattoo station became a glorious riot of colour. We set up our small corner of the pandal, assuming it would keep hyperactive children occupied while their

exhausted parents caught their breath.

We could not have been more mistaken.

The genuine comedy unfolded at our photo booth. We had spent hours fashioning a playful, cartoonish animal backdrop intended strictly for the little ones. Instead, two entirely unexpected demographics thoroughly appreciated it: enthusiastic parents discovering their inner influencers, and swarms of Gen-Z teenagers. Draped in traditional silk kurtas and aesthetic sarees, the teenagers queued up with devotion, striking ironic peace signs and dramatic poses to ensure their "Pujo Dump '26" featured a picture alongside our Dogesh *bhai*. We welcomed it wholeheartedly; while they posed for their feeds, they read our boards.

Then came the merchandise table. Our canvas tote bags, adorned with quirky, soulful animal illustrations, became the accidental hot ticket. You haven't seen true triumph until you see a sophisticated South Delhi shopper abruptly leave a high-end designer stall to admire a Braj Animal Care tote bag, beaming at the realisation that every rupee went straight into the medicine box for an injured street animal.

Yet, amid the games and the coveted tote bags, the undisputed, show-stealing hero of the entire six-day event was an unlikely legend: a little rescue puppy named Blinkit.

Of all our rescue photo displays, Blinkit's story board set the crowd alight. In a city where almost every household relies on ten-minute grocery apps for emergency coriander or late-night snacks, the name was pure lightning. Even passers-by with no prior intention of visiting our stall, strolling towards the pandal, would suddenly halt in their tracks, nudge their companions, and exclaim wide-eyed: *"Arre look! Look at that board, they have a puppy named Blinkit!"*

That delightfully quirky name became our finest bridge. People drew nearer to chuckle, only to stay and absorb his bittersweet journey: how BAC had found him, the round-the-clock intensive care, and how fiercely the team had fought for his fragile life. For a tiny soul who had known only cruelty and pain on the street, Blinkit was now halting hundreds in their tracks, transforming an everyday punchline into a moment of profound reflection.

Visitors lingered, their curiosity piqued, asking with genuine bewilderment: *"Wait… you are based in Vrindavan? Why on earth have you set up a stall here in GK-2?"*

We smiled and offered the simple truth. We had not journeyed to the capital to peddle commercial goods or set up an adoption agency. We were there to remind people that these lives exist. We shared the raw realities: the electrocuted monkeys, the elderly bulls nursed back to health, the injured dogs bandaged in the dead of night. We spoke of the fragile web of our ecosystem, illustrating how modern cities, despite their flyovers and luxury cars, ultimately choke when they forget how to coexist with the non-human lives around them.

The atmosphere shifted palpably. Light-hearted banter gave way to quiet, earnest listening. We watched bustling urbanites swallow hard, their eyes welling up over the

rescue photographs. Several immediately opened their wallets to donate for these *Brajwasis*. Others lingered for half an hour, opening their hearts to share tales of the community streeties they care for in their own colonies, bonding over the bittersweet joy of being an animal lover in a world that so frequently turns a blind eye.

Then came the inevitable question, delivered half-wistfully, half in earnest: *"You are doing incredible work in Vrindavan… but tell us, when are you coming to Delhi? We need you here so badly!"*

We laughed, yet the sentiment resonated deeply. Compassion is universal; sometimes people merely require a gentle, genuine reminder to reawaken it.

Beneath the bustling hours, the hoarse voices from fielding inquiries, and the endless packing of merchandise, our team ran on a different kind of fuel. For every single volunteer standing behind that counter, this was never an ordinary NGO outreach assignment. It was something infinitely deeper, something sacred.

In our hearts, every injured dog, every electrocuted monkey, and every cow roaming the lanes of Vrindavan is not a stray or a municipal burden. They are the beloved *Brajwasis*. They belong to the sacred Dham. Standing beneath the bright lights of Durgotsav Greater Kailash 2, speaking up for these voiceless souls was never mere public relations. You can stand for ten hours straight when you know you are speaking on behalf of these loving *Brajwasis*.

We left hundreds of people with a permanent, standing invitation: *"Whenever your heart draws you to Vrindavan, do not stop at temple visits alone. Contact us. Step onto our feeding vehicles. Walk the alleyways with our team, and feed a Brajwasi with your own hands."*

Durga Puja celebrates the triumph of love, divine strength, and life over darkness. Standing in GK-2, we learned that devotion is not confined to hymns recited before an altar. Sometimes, it is found in tossing a ball into a painted cow's mouth, or remembering the brave spirit of a tiny pup named Blinkit who fought until the very end. It is found in choosing to care for those who suffer but cannot ask for help.


MOO is my love language
BRAJ
MOO is my love


BRAJ




You grew up where walls were being built,
And made that place your home.
BEEP BEEP!




BRAJ
ANIMAL CARE


Nandu
The one who was left behind


BRAJ
ANIMAL CARE

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
(+91)8923737924

Maharajji's Latest Updates

Kartik Seva, a New Book and Upcoming Events

A Sacred Month of Kartik Seva and Spiritual Study

Throughout the sacred month of Kartik, Maharajji has been engaged in Kartik Niyam Seva while continuing his regular online spiritual classes for devotees around the world.

Alongside his daily *seva* and teaching commitments, Maharajji has dedicated considerable time to scriptural research and writing. One of his main projects during this period is a forthcoming book examining an important subject within the Gaudiya Vaishnava tradition.

A Forthcoming Book: Mahamantra Mimamsa

Maharajji is currently writing *Mahamantra Mimamsa (The Mahamantra Examined)*, a detailed study of the Mahamantra based on scriptural references, historical evidence and the writings of earlier *acharyas*.

The book explores the scriptural foundations of its practice within the Gaudiya Vaishnava tradition.

The work aims to encourage a deeper understanding of the subject through careful study and authentic scriptural evidence.

Upcoming: Hari Charcha with Maharajji in Jaipur

21 - 22 November 2026

Maharajji will be visiting Jaipur for a special two-day Hari Charcha Q&A programme at Madan Gopal Mandir, Chaura Rasta, Bapu Bazaar.

The gathering will offer devotees an opportunity to deepen their understanding of *bhakti*, ask questions and receive guidance from Maharajji on spiritual practice and the teachings of the Gaudiya Vaishnava tradition.

The programme will also feature devotional *kirtan*, with the singers who regularly offer Raag Seva during Maharajji's *kathas* and Shri Radharaman Premotsav joining the occasion.

We look forward to sharing photographs and highlights from this special gathering in the next edition of Sandarshan.

Upcoming: Kartik Purnima Procession in Vrindavan

24 November 2026

On Tuesday, 24 November 2026, Maharajji will lead the traditional Kartik Purnima procession through Vrindavan, accompanied by the Vaishnavas of Braj. This annual celebration commemorates Shri Chaitanya Mahaprabhu's historic visit to Vrindavan and his loving search for Shri Krishn in Radha-*bhava*.

Kartik Purnima and Mahaprabhu's Arrival in 1515

Kartik Purnima, also celebrated in Braj as Maha Raas Purnima, marks the sacred full moon associated with Shri Radha and Krishn's divine Raas Lila. For Gaudiya Vaishnavas, it also commemorates Mahaprabhu's arrival in Vrindavan in 1515, during his only journey to Braj.

As described in the *Chaitanya Charitamrita* (Madhya Lila, chapters 17–18), Mahaprabhu travelled through Jharkhand, where even tigers and deer joined his *kirtan*. Reaching Mathura, he bathed at Vishram Ghat and visited Shri Keshav Dev before continuing through Braj.

He rediscovered Radha Kund and Shyam Kund, visited Govardhan, Kesi Tirtha, Raas Sthali and Chir Ghat, and spent time chanting beneath the tamarind tree at Imli Tala.

Throughout his journey, Mahaprabhu remained absorbed in Radha-*bhava*, experiencing Shri Radharani's longing for Krishn. Every sacred place awakened remembrance of her beloved Shyamsundar.

The Origins of the Procession: 1926

The present procession traces its origins to Shri Amiya Nimai. Shri Sarvabhaum Madhusudan Goswami of Shri Radharaman Temple cared for him. Goswamiji later entrusted the deity's *seva* to his disciple, Shri Radha Govind Goswami in Kolkata, who lovingly offered Raag Seva, including compositions from Jayadev's *Geet Govind*.

After Shri Radha Govind Goswami's departure, a group of Vaishnavas, including Shri Krishn Chaitanya Goswami and the renowned *kirtan-acharya* Shri Ramdas Babaji, brought Amiya Nimai to Vrindavan in 1926.

Initially worshipped at Shri Radharamanji's Raas Mandal, Amiya Nimai was later moved to the Shahji Mandir garden before being established at his present temple in Gopinath Bazaar.

On the evening of his arrival, a special *kirtan* commemorated Mahaprabhu's Vrindavan Yatra. This became the foundation of the annual Kartik Purnima procession.

A Living Tradition: 100 Years Later

The procession begins at Amiya Nimai Mandir, where devotees carry Mahaprabhu's

sacred painting, or *chitrapat*, on a decorated chariot through Vrindavan. Temple *sevaits* welcome the procession with *aarti*, while traditional Vaishnava *kirtaniyas* sing compositions recalling Mahaprabhu's experiences at different sacred places.

These beautiful *kirtans* are special because they narrate Mahaprabhu's search for Krishn in Radha-*bhava*, connecting each location with the loving sentiments he experienced there.

In 2026, we commemorate 100 years since Amiya Nimai's arrival in Vrindavan. Maharajji will lead the procession alongside Vrindavan's Vaishnavas, continuing this cherished tradition of remembrance and *kirtan*.

We look forward to sharing highlights and photographs from both the Jaipur Hari Charcha and the Kartik Purnima procession in the next edition of Sandarshan

Spiritual Questions and Answers with Maharajji

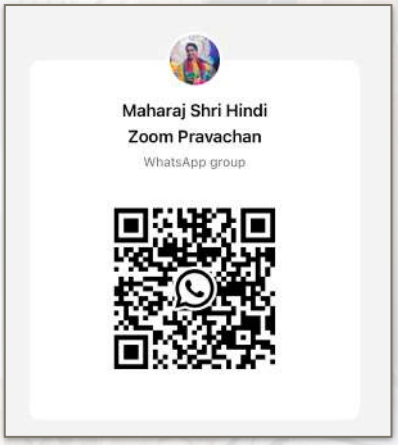
Q: How does one grow closer to Bhagavan?

A: By embracing Bhakti Yoga, taking shelter of a Guru in an authentic Vedic sampradaya, and cultivating faith in the Holy Name and the scriptures.

Maharajji's Online Hindi Classes

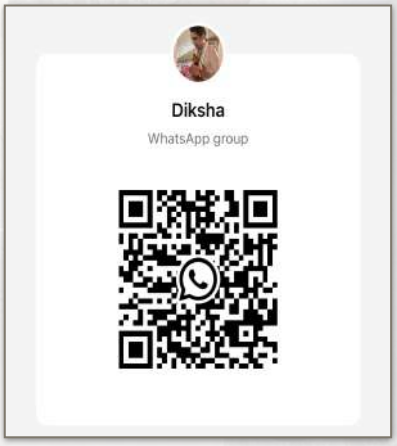
Shri Sankalpa Kalpadrum, every Wednesday at 9 pm (IST).

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 channel:



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.

ODev
Ocean of Devotion