



SANDARSHAN

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Vishnu Sahasranama Part 43: Dhata – the Supporter

by Shri Chandan Goswami Maharaj

The 42nd Name in the Vishnu Sahasranama Stotram is Dhata.

Shri Baldev Vidyabhushan says:
अ चित्स मष्टौ प्रकृति यो नौ चित्स मष्टे
विरिञ्चिगर्भस्य धारणादित्यर्थः। *a cit-samaṣṭau prakṛti-yonau cit-samaṣṭe
viriñci-garbhasya dhāraṇād ity arthaḥ*।

“He is separate from Brahma and others, as he is the true creator. He supports Brahma and all living beings within all of creation.”

The Lord creates the universe by uniting the totality of all jeevs and the totality of all matter and implanting the seed of

Brahma's birth within nature. For this reason, he is called Dhata, the supporter or sustainer.

Once the universe is brought into existence, Brahma is the first being to be created. After that, he makes everything else in the universe. In reality, the Lord, dwelling within Brahma, creates everything through him. Therefore, Shri Krishn alone is the actual creator of everything. He is the one who introduces Brahma to this world. Hence, he is the foundation of the universe's existence.

On a practical level, this sacred Name assures us that the ultimate foundation of reality is not Brahma or anyone else, but the one who is even the foundation of Brahma. As the basis of all, we must place our faith in that fundamental foundation, Dhata.

This explanation aligns to a great extent with the commentary of Shri Parashar Bhattji, who also states in his commentary:

अचित् समष्टि भूतायां प्रकृतौ चित् समष्टिकम्।
गर्भं विद्यात्मकं धत्ते यस्तु धातेति चक्षते॥

*achit samashti bhūtāyām prakṛtau cit samaṣṭikam |
garbhām vidhyātmakam dhatte yastu dhāteti chakṣate॥*

"He plants the seed of consciousness (represented by Brahma) into inanimate nature (*prakriti*). As described in the *Purans*, from this, creation continues through Brahma. The one who places individual souls into lifeless matter (*prakriti*) to allow further creation by the four-faced Brahma is called *dhātā* – the sustainer. He is set apart from Brahma and others because he is the creator. He supports Brahma and all living beings within the entire material world."



Shri Chaitanya Mahaprabhu's Shikshashtakam Part 1

by Shri Chandan Goswami Maharaj



Recently, Shri Chandan Goswami Maharaj began a lecture series in English on Shri Chaitanya Mahaprabhu's beautiful composition, the Shikshashtakam. This work has eight verses, and Maharajji discusses the first verse in this lecture.

The Shikshashtakam addresses three states of mind that a devotee can experience:

1. *Baahya Dasha*: We are absorbed in our material life.
2. *Ardhabaahya Dasha*: We are partly in material life and partly enjoying spiritual life.
3. *Antar Dasha*: We are entirely internalised and enjoying spirituality day and night, and at every moment.

With the above guidelines, we can evaluate our spiritual progress. Usually, devotees find themselves in Baahya Dasha or Ardhabaahya Dasha, although Antar Dasha is the goal.

Three Divine States of Mind

Similarly, Shri Radharani also experiences three states of mind:

1. *Baahya Dasha*: She perceives what is happening in her life and *lila*. For example, she remembers her daily schedule, what she needs to do, where she needs to go, and so forth.
2. *Ardhabaahya Dasha*: She is focused on what is happening inside her *kunj*, and she interacts mainly with Krishn, her *sakhis*, and *manjaris*. But she also remembers what is happening outside the *kunj* to some extent.
3. *Antar Dasha*: She is completely lost in Krishn *prem* and forgets everything and everyone else.

Who is Shri Chaitanya Mahaprabhu? He is the incarnation of Radha and Krishn and is submerged in the mood of Radharani. He, too, experiences these three states of mind:

1. *Baahya Dasha*: He cares for all the souls in this world.
2. *Ardhabaahya Dasha*: He takes care of his dearest associates.
3. *Antar Dasha*: He is wholly submerged in Krishn *prem*.

The Shikshashtakam illustrates how Mahaprabhu experienced these three states, and its teachings are relevant to us in all three states of mind. In this work, Mahaprabhu guides us in the proper practice of Gaudiya philosophy to reach Eternal Vrindavan.

Cheto Darpan Marjanam

The first verse of the Shikshashtakam is:

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयः कैरवचन्द्रिका वितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसंकीर्तनम् ॥

cetodarpanamārjanam bhavamahādāvāgninirvāpanam
śreyah kairavacandrikā vitaraṇam vidyāvadhūjīvanam ।
ānandāmbudhivardhanam pratipadam pūrnāmṛtāsvādanam
sarvātmasnapanam param vijayate śrīkṛṣṇasaṅkīrtanam ॥

This verse describes the *jeev's* experience in Baahya Dasha and glorifies *sankirtan*. Upon deeper analysis, we find that this verse comprises the basis of the entire Gaudiya philosophy.

The verse's meaning is: May Shri Krishn *sankirtan* be supremely victorious! What does it do? It:

1. Cleans the subconscious mind (*chitt*), which is like a mirror
2. Extinguishes the wildfire of material life
3. Spreads moonlight on the white lotus of auspiciousness
4. Is the life (husband) of spiritual knowledge
5. Brings high tide on the ocean of bliss
6. Gives the taste of nectar at every moment
7. Bathes the entire soul
8. Wins over all

Cleaning the Mirror of the Mind

The *chitt* is our brain's hard drive. It collects all the data of our life experiences. From childhood until now, every memory we've experienced through our five senses has been stored in our *chitt*. Sometimes the negative moments resurface: *This person did that to me! This person did something horrible to me!* This is how the *chitt* works.

Shri Chaitanya Mahaprabhu compares the *chitt* to a mirror that has become dirty or distorted. The dusty mirror is the mind covered by *avidya* or ignorance, which makes us forget who we are, while the warped mirror gives us a distorted sense of self.

Once, during my childhood, my Gurudev took me to Kolkata, where we stayed at the home of his disciple. Near the stairs were four large mirrors, each reflecting a different image. The first mirror showed you as you were, while the second made you look taller. The third mirror made you appear fat, and the fourth, which I often used, made you look thin. Similarly, when we identify with our bodies, our *chitt* presents a distorted reflection, causing us to forget who we are.

If someone tells us repeatedly, "You are Krishn's eternal devotee", we cannot internalise the message because we are too absorbed in this temporary and distorted identity. Even if we understand it logically, we cannot grasp the idea in our hearts. And it's only natural, for this is maya's world. So, everyone has to go through this: चेतोदर्पणमार्जनं *cetodarpanamārjanam*, cleansing the mirror of the mind, and this is achieved through *sankirtan*.

To be continued...



Braj Animal Care



Chutki – A Bittersweet Memory

When we spotted Rainbow, whom we had treated a year earlier, she was severely malnourished; her bones were visible beneath her skin. While we were trying to tend to some wounds on Rainbow's body, she wandered across an open stretch of land. Rainbow led us to a tin-roofed shelter where we discovered four adorable puppies. Chutki was one of them.

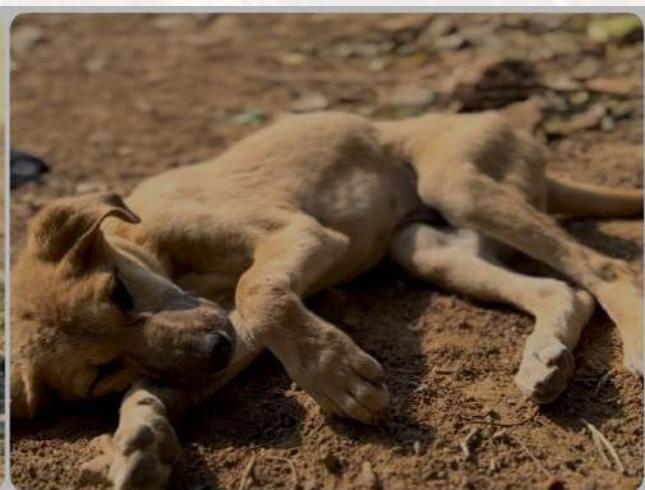


We realised that by feeding Rainbow and her puppies, Rainbow could finally get the nourishment and rest she desperately needed.

Over the next four months, we fed them all twice a day. The puppies grew quickly and became full of energy. Rainbow began to look much healthier. During that time, we also befriended an older dog named Minty.

Sadly, we lost two of the male puppies—one was attacked by another dog, and the other was run over by a speeding car.

Chutki, the only female puppy, always kept her distance. She would only eat once we had walked away. We often joked that she was so cautious, she probably had the best chance of survival. But the day her brother was killed in the dog attack, Chutki was also bitten. We



noticed blood on her face. From then on, she became even more withdrawn.

In February, Chutki suddenly stopped eating and wouldn't even drink milk. Over the next two days, she grew weaker and increasingly irritable. We tried to feed her, but it became painfully clear she was unwell. Her temperature reached 40°C.

When Braj Animal Care came to treat her again, she showed signs of rabies.

There was nothing more we could do except lay her to rest by the Yamuna River once she succumbed to the fatal disease.

We were devastated, and deeply concerned for the locals—and, of course, for Rainbow, Minty, and Chuktu.

On the fourth day, Chutki disappeared. We never saw her again.

We immediately vaccinated Rainbow, Minty, and Chuktu, but in our hearts, we longed to find Chutki's body. We searched for days. She couldn't have gone far.

But we never saw her—alive or gone.

Chutki

*My ears were sure
they heard your voice
after what felt like
many days,
though it was only
yesterday.*

*As tears rolled
down my face,
I searched everywhere,
your sunbathing blanket,
the cement pipes,
the tin home
where you were born.*

*The sun was setting.
I needed a sign;*

anything.

*Head and heart heavy,
I looked down.
Buried in Braj dust,
I found "राधे".¹*

If you would like to contribute to this cause, please scan the QR code below:



For more information about Braj Animal Care's programmes and services, please keep in touch with us via the following channels:

- f* [@braj.animal.care](https://www.instagram.com/braj.animal.care)
- 🌐* brajanimalcare.com
- 📞* [\(+91\)8923737924](tel:+918923737924)
- ✉* brajanimalcare@gmail.com

1. The Name "Radhe" was written in red plastic and found covered with Braj dust



Maharajji's Latest Updates



Janam Puno 2025

Maharajji will be in the temple on Monday, 12 May 2025, to celebrate Radharaman Lal's 483rd Appearance Day. Shriji's grand *abhishek* will take place from 9 AM until 11 AM. If you want to make an offering for the day, visit [Shri Radharaman Services](#)



Maharajji's Visit to Udupi Krishn

After Radharaman Lal's joyful Holi seva, Maharajji visited South India. During his short trip, he had the *darshan* of Udupi Krishn for the first time.

In the Udupi temple, the Lord is worshipped through a small window with nine holes, called the *navagraha kindi*. This tradition began with a saintly devotee who didn't want to disturb the Lord's loving gaze towards Kanakadas, a humble devotee who was not allowed to enter the temple.

The story of Udupi Krishn begins in the 13th century with Madhvacharya, a great saint and philosopher. One day, while praying on the beach near Malpe, Karnataka, he saw a ship from Dwarka caught in a storm. Madhvacharya calmed the sea and saved the ship.

To thank him, the captain gave him a big lump of *gopi chandan* (sacred clay) that had been used as ballast. When Madhvacharya took it home and broke it open, he found a beautiful child Krishn deity, holding butter in his hand.

Madhvacharya installed him in Udupi, and the temple became the main temple of his spiritual lineage—a tradition that is still going strong.

Maharajji also visited the Anantheshwar Temple in Udupi, the sacred place where Madhvacharya disappeared from this world while giving a discourse on the *Aitareya Upanishad*.

Who Was Madhvacharya?

- Madhvacharya (1238-1317 CE) founded the Dvaita Vedanta (dualism) school of thought.
- He taught that God (Krishn/Vishnu) and the soul are forever separate.
- He believed that devotion to Krishn was the way to liberation.

- He rejected the idea that "everything is one", which was taught by Adi Shankaracharya.

He started the Madhva Sampradaya, one of the four main Vaishnav lineages in India.

How Is Gaudiya Vaishnavism Connected?

In the 16th century, Chaitanya Mahaprabhu appeared in Bengal and started the path of Gaudiya Vaishnavism, focused on love and devotion to Radha-Krishn.

Although Gaudiya teachings are different in mood and style, the lineage goes back to Madhvacharya:

- Chaitanya took initiation from Ishvar Puri
- Ishvar Puri came from the line of Madhvacharya

That's why Gaudiya Vaishnavism is part of the Brahma-Madhva-Gaudiya Sampradaya.

Spiritual Questions and Answers with Maharajji

Q: I want to take Shriji's *darshan*, but my family does not allow me. What should I do?

A: Once you become mature enough to make decisions in your life, you can come to Vrindavan. Until then, you can take Thakurji's *darshan* mentally.

For more information about Maharajji's upcoming programmes, please contact us via the following channels:

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Vaishnav Calendar

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

