

Vedant Bhaskar

Newsletter - English,
September 2025



सर्वमंगल मांगल्ये शिवे सर्वार्थ साधिके।
शरण्ये त्र्यम्बके गौरी नारायणि नमोऽस्तु ते ॥





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About Vedant Bhaskar



The sole aim of Vedant Bhaskar organization is to make the non-dual philosophy (Kevaladvaita Tattvadyan) put forward by Shrimad Adi Shankaracharya available to seekers across the United States and abroad, enabling everyone to apply this practical wisdom to transform their everyday life into a blissful and harmonious experience. The foundation of this work is laid by Sadguru P. P. Dr. Shrikrushna Dattatreya Deshmukh (lovingly known as P. P. Dr. Kaka). Under his revered guidance, the organization continues to expand this work so that more and more people are drawn toward the ultimate purpose of human life – Self-realization (Swarupamubhuti). To support spiritual aspirants in this path, the organization regularly conducts programs that explain the essence of the profound Advait Vedantic principles that includes (but not limited to) study retreats, regular study of Vedantic texts, collective Upasana (worship), and a newsletter publication. In addition, to carry forward the timeless learnings of Sanatan Bharatiya Vedic culture to the younger generation, Vedant Bhaskar also conducts ongoing Bal-Sanskar Varg (value-education classes) for the children and youth. Vedant Bhaskar is a registered 501(c) (3) nonprofit organization in the United States.

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Special Thanks: Shree. Milind Jagannath Kale – Hindi Translation

To ensure that language does not become a barrier in the study of spirituality, Vedant Bhaskar quarterly is available in Marathi, Hindi, and English.

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Editorial

|| Salutations to Lord Ganesha ||

आतां वेदीन वेदमाता । श्रीशारदा ब्रह्ममुता । शब्दमूल वाग्देवता । माहं माया ॥ Dasabodh 1.3.1 ॥

Now I offer my salutations to Goddess Sharada, the divine source from whom the Vedas arise, who appears as an embodiment upon the formless Brahman, and who, as the Goddess of Speech, gives birth to all words and language.

By the grace of the Divine, on the auspicious occasion of the Sharadiya Navaratri festival, the second quarterly issue of Vedant Bhaskar organization for the year 2025 is being published! Let us offer devout salutations at the lotus feet of Goddess Sharada, the true divine power of the Supreme, so that we may be blessed with the strength, dispassion, and wisdom essential for the pursuit of Dharma and Spiritual realization.

This second issue, like the one before it, is graced with a diverse collection of spiritual insights and contemplative writings. An article by Sadguru Param Pujya Dr. Shreekrushna D Deshmukh (Dr Kaka), offering a profound exploration of the true place of spiritual knowledge (Adhyatma Vidya) in human life. An article by P. P. MandaTai, offering a thoroughly systematic and scripturally grounded analysis of the obstacles associated with the threefold goal of the spiritual path: (1) the attainment of knowledge – both indirect and direct, (2) the accomplishment of meditation and samadhi, and (3) Self-realization or liberation. To remove the obstacles on the spiritual path is to bring the principles of the scriptures into the realm of personal practice, an “applied spirituality”. The saint who has taught this art in the 21st century is P. P. Dr Kaka. This article by Shree Mangesh Phadke offers an introduction to Dr Kaka’s Sadhana-oriented teachings.

The so-called “incidental statements” (Avantar Vakya) of the Vedas, when contemplated upon and practiced in their true spirit, bring a deep sense of fulfillment to human life. This article by Shraddheya Mule Shastri traces and reflects upon these profound statements. An engaging article by Dr. Maynil explores the yogic science behind the Hanuman Chalisa, along with its connections to modern neuroscience, in a manner that resonates with the younger generation.

We trust that these thought-provoking articles will prove valuable for the spiritual growth of all readers. Additionally, to make the process of learning a bit more engaging, this issue includes a spiritual-themed puzzle.

As previously announced, this quarterly publication has been made available in three languages right from its first issue — Marathi, Hindi, and English. Following Sadguru P.P. Kaka's guidance, the work of the organization has begun by rising above all boundaries of language, region, nation, and spiritual lineage-holding to the Shruti's call 'कृष्णतो विश्वमार्यम्' (Let us inspire righteousness across the entire world) as an ideal, and embracing the core of the word Sadguru, 'जेथे माया स्पर्शो सकेना' (That which remains beyond the grasp of Maya).

The responsibility of regularly publishing a trilingual quarterly issue has been shouldered with the support of many devoted Sadhaka brothers & sisters alike. It is their spirit of selfless service that forms the true strength behind carrying the weight of this long-term endeavour.

॥ जय जय रघुवीर समर्थ ॥

Shree. Mangesh Phadke
Ashwin Shuddha Pratipada, Salivahan Shake 1947
Monday, 22nd September 2025, GhataSthapana
Bay Area, California, USA





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The Quest for Lasting Happiness





Adhyatma and Life (Part 2)

P. P. Dr. Shrikrishna Dattatreya Deshmukh

Happiness

When a person runs after the inspirations and fulfills them, what does a person actually gain? The answer is simple - Sukha (happiness)! The source of these impulses lies in the ananda (blissful) aspect of the true self (atmasvarupa). Thus, the pursuit of happiness is a natural tendency. It is an innate human inclination.

The longing to run after all these impulses remains until one directly experiences that their true nature is the source of all inspiration—the Self (Atma), which is pure existence, consciousness, and bliss. When the expected happiness is not attained, one becomes restless and agitated. This is how the urge for happiness takes a distorted form. Qualities like selfishness, greed, harshness, cruelty, jealousy, hatred, contempt, and disgust all draw strength from this distortion.

Can modern science remove the harmful effects of all these on human life? Can it stop the plundering of means of pleasure, the violent tendency to snatch happiness, and the heartless malice of reckless destruction of others' sources of joy? History shows that, in the quest for the three primary sources of pleasure - power, wealth, and sense-enjoyment, humanity has fought terrible battles, ruining countless lives. Because of science, the scale of this conflict is growing uncontrollably.

Pleasures enjoyed within the bounds of Nyaya (justice), Neeti (ethics), and Dharma (righteousness or duty) signify true culture. Only this approach can channel the impulse for happiness in a refined & cultured way. Yet today, the fascination with an unrestrained life is growing. Words like "carefree," "reckless," "wild," and "free" dominate literature and everyday speech. Ideas such as denying the importance of marriage in a woman's life are gaining ground. Popular magazines with flashy covers fill pages with sensational descriptions of the private lives of film celebrities. Such a distorted urge for happiness is enticing vast sections of society.

As Samarth Ramdas Swami says:

सांझ राम आनंदधन । जाचे मर्मा विषयचिंतन ।
त्यासी कैसे समाधान । सोलंगतासी ॥
(दास. ३.१०.६२)

"One who abandons Rama (Atmaram - true nature of Self), who is pure bliss, and instead keeps dwelling on sense-pleasures. How can such a person, restless and having cravings, ever find real contentment?" (Dasbodh 3.10.62)

When Dnyaneshwar Maharaj speaks about the origin of the desire for happiness and the wandering in search of happiness, he says

तैसा हृदयामध्ये मी राम । असता सर्व सुखाचा आराम ।
की भ्रंतासी काम । विषयांवरी ॥ (ज्ञाने. ९.६०)

"When I (The Ram), the very source of bliss, dwells in the heart, only a delusional (person) runs after sense-pleasures" (Dnyaneshwari 9.60). The secret of human happiness lies in these two verses.

Together they essentially convey that:

"In everyone's antahkarana (heart) the ShriRam - eternal embodiment of existence, consciousness, and bliss (sacchidananda) resides. Yet, due to delusion born of ignorance, one mistakenly believes that happiness is in sense-pleasures. This belief strengthens the desire for those pleasures, and the mind becomes constantly preoccupied with them. That being said, how can one attain true contentment when the mind is enslaved by the relentless pursuit of sense pleasures and helplessly chases after them? To understand this properly, it is essential to grasp the experiential and logically sound foundation of Vedanta. It can be summarized as follows:

- There is no real happiness in external sense-pleasures.
- Sense-pleasures serve merely as a medium to experience the bliss of the Self.
- The one experiencing happiness falls into the delusion that the joy actually arises from the sense object, when in reality it is a glimpse of the blissful Self.



- Deep sleep provides daily evidence of this truth.
- Reasoning supports this view.
- The true means to Self-knowledge is founded upon this very understanding.

The Experience of Atma-sukha

The word vishay (object) comes from the root विष्, meaning "to bind." That which entangles the jiva (the being) and keeps it in bondage is called a "Vishay". A vishay that harms one's health is called an "addiction."

Let us examine something from our experience, like having a cup of tea. When someone drinks tea with full attention, enjoyment, and in a comfortable setting, the mind, intellect, consciousness and ego momentarily become absorbed or dissolved into the experience when the very first sip is taken. In that moment, the bliss of the Self (atmasukha), which is our true nature, shines through. But the person drinking, unaware of this process, thinks the happiness (sukha) comes from the tea itself.

Since this very process occurs daily in deep sleep, a person naturally longs for sleep. Even in deep sleep, the bliss of the Self is experienced. But since this is not known, one realizes that happiness is experienced during sleep, yet does not understand why or how it occurs.

Reasoning suggests that if tea truly brought happiness, each additional cup should give more joy. But experience shows the opposite. The Atmasukha (bliss of the self) experienced at the time of the first sip rarely repeats, because that moment arises when the mind, intellect, consciousness, and ego temporarily dissolve into the experience. It is this process, not the tea itself, that reveals the bliss of the Self.

In deep sleep, it is evident that the reflections of the mind's thoughts, deliberations of the subconscious (Chitta), the resolve of intellect and the ego's sense of 'I' become inactive or death-like. Because these are dormant, the bliss of the Self (atmasukha) is directly experienced.

This is why Vedanta teaches that the bliss of the Self (atmasukha) is revealed when the mind subsides, and sense-pleasures serve only as a means to experience happiness (sukha). Our everyday example of the first sip of tea, along with the bliss experienced in deep sleep, illustrates this principle and forms the foundation for a

sound, logical method of inquiry.

This principle underlies the path of spiritual practice. Here's how

1. Dnyan Yoga

यच्छेद्वाङ्मनसी प्राज्ञस्तद्वच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति निवच्छेत्तद्वच्छेज्ज्ञान आत्मनि ॥
(कठ. उप. १.१.१३)

A wise person should restrain speech within the mind, focus the mind into the intellect, merge the intellect into the universal principle of intelligence (Mahat), and finally culminate 'Mahat' in the Self (which is peace itself). This describes the path of systematic, inward withdrawal. It is a conscious process of merging the grosser faculties into the subtler ones until only the ultimate reality remains. The practitioner ceases external action (speech) to watch the mind, then ceases the mind's wandering by merging it into the decisive intellect, then merges the individual intellect into the cosmic intelligence (Mahat), and finally merges even that into the ultimate, silent, peaceful substratum of all reality, the Self.

2. Bhakti Yoga

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ (गीता. १२.८)

Let your mind cling only to Me and merge your intellect in Me. Once this is done, without any doubt, you will be firmly established in Me. This path achieves the same goal of withdrawal, but through devotion rather than discrimination. Instead of a complex process of merging faculties, the devotee is given a single point of focus: the Divine. By directing all thoughts (mind) and convictions (intellect) to God, the mind stops its outward wandering and becomes completely absorbed. The end result is the same: total oneness.

3. Dhyana Yoga (Ashtanga Yoga)

योगश्चित्तवृत्तिनिरोधः ॥ (पातञ्जल योगसूत्रदर्शन १.२)

"Yoga is the cessation of the modifications of the mind."
(Yoga Sutras 1.2)

The modification of the inner instrument (antahkarana) that leads to knowledge is called a 'Vrutti' (mental mode). When the mind (chitta) grasps or apprehends a knowable



object, a mental modification (chitta-vrutti) is formed. When this vrutti is restrained, the chain connecting the mind and the object of knowledge disappears, and the direct experience of the Self (atmanubhava) occurs. When one experiences the Self as blissful and realizes 'I am that,' the pleasures of the world, perceived through the body and mind, seem utterly insignificant. This experience is of great importance in the context of human life.

Looking around today, we see that people are increasingly exploiting means of happiness and snatching pleasures from others. Can this serve true human welfare? Since it is universally believed that money is the sole means to all sources of happiness, the limitless accumulation of it has now become widely accepted. Unlimited accumulation of wealth is seldom possible by lawful means. As a result, criminal tendencies emerge, and society gets divided into 'cultured' criminals and 'uncultured' ones, while the honest simple person is often neglected. Truly, as the Vairagyashataka says, 'Surrender to that Time!' (Kalaya tasmai namah). However, as one incrementally experiences the bliss of the Self (atmasukha), the desire for worldly pleasures weakens and loses its hold.

The Urge to Know

The third important impulse in human life is the urge to know, or the pursuit of knowledge. The Self is of the nature of pure knowledge. Although the individual being (jiva) is also inherently of the same nature, due to ignorance of his own true nature as knowledge itself, leads him to continually seek experiences or remain engaged in knowing something.

Hence the sage Shaunaka asks:

"What is that, knowing which, everything becomes known?" (Mundaka Upanishad 1.1.3)

The Shriguru replies:

द्वे विद्ये वेदितव्ये इति । परा चैवापरा च ॥ (मुंडक. उप. १.१.४)
'One form of knowledge (Vidya) pertains to the visible world, while the other the higher (para) knowledge is the knowledge of Brahman' (Mundaka Upanishad 1.1.4)

Once Brahman is known, it is as if everything is known, this is the answer to his question.

Just as knowing clay makes all clay objects as known, knowing water makes bubbles, ripples, and waves appear

insignificant, and knowing an atom makes all atomic structures understandable, this spiritual line of thought helps to reduce attachment to the visible world.

This very curiosity—the urge to explore and understand—has driven the progress of science. In the scientific world, there are two types of scientists: those dedicated to fundamental science and those focused on applied science. The fundamental scientists, rooted in core principles, recognize the limits of science and humbly acknowledge them. Applied scientists, captivated by vast possibilities and the excitement of discovery and because they are "intoxicated" by science, they often pay little attention to the limitations of pure science. Ordinary People, who are easily dazzled by these (applied) science achievements, begin to ask shallow questions such as, 'What use is spirituality in the age of space travel?' We shall explore these points in more detail later.

We must reflect on the impact of fleeting curiosity on the average person. Billions of ordinary individuals inhabit this Earth, many of whom seek to acquire knowledge about matters unrelated to their immediate life circumstances. Often, this information proves to be of little practical value in their everyday lives. But the awareness that one possesses such information and even more than others — only serves to nourish the ego, envy, and related traits.

The urge to showcase knowledge often fosters a competitive environment. When a discussion begins in a gathering, people passionately present whatever information they have crammed into their heads, whether accurate or imagined in a spirit of rivalry. These meetings seldom arrive at any conclusion, and each person leaves with the illusion of victory, having unknowingly squandered their valuable time. The individual experiences a fleeting sense of satisfaction in having showcased their erudition, grasp of various subjects, analytical thinking, eloquence, and assertiveness. Yet, amidst all this, the well-being and inner peace of the mind are disrupted. Such interactions can also leave behind a lingering bitterness toward others involved. Ironically, despite intense discussions on numerous topics, these conversations rarely have any real impact on the subjects themselves. Worse still, the true source of the urge to know — the blissful Self — is forgotten, and its inherent joy is lost.



While defining sukha (blissful state), Shri Dnyaneshwar Maharaj says:

किंवहुना सोये । जीव आत्म्याची लाहे ।

तेथ जे होये । तया नाम सुख ॥ (ज्ञाने. १३.१३१)

This means that Bliss (sukha) is that which arises in the very moment the individual self (Jiva) merges into its true nature — the Self (Atman).

So long as the inner instrument (Antahkaran) remains preoccupied with unnecessary thoughts, the practice of attaining inner bliss becomes virtually impossible. To fully understand this principle, one must first clearly comprehend the nature of the jiva. We will explore this concept later.

Prarabdha

Considering the relationship between spiritual philosophy and practical life, it becomes essential to take into account the concept of Prarabdha (karma or destined fate). Progressive thinkers exhibit a strong aversion even to the word 'Prarabdha'. In their view, notions like fatalism, inertia, laziness, lack of ambition or determination, and the inability to thrive in a competitive world are all embedded within the defeated mindset that the concept of Prarabdha represents. Therefore, one needs to understand the concept of Prarabdha patiently, impartially and rationally, as it reveals a deeper truth about life.

What is Samarth Ramdas trying to convey by saying: अवघाची काळ जरी सजे । तरी अवघेचि होती राजे । (दास. १८.१०.४) 'Had time support everyone at all times, all would have become emperors. But such is the nature of life — it brings success at times, and failure at others.' (Dasbodh 18.10.4)

If the desires and ambitions of every human born on this earth until today had been fulfilled, then every person would have become a sovereign king, a billionaire, and an accomplished artist in all forms of arts. But this doesn't hold true in reality. Is it because of lack of effort or opportunities? Even if we assume that ninety percent of India's population is fatalistic and lazy, still, at least a few millions should have become sovereign Kings, billionaires, and masters of all arts. At the very least, everyone should have been the best in what they chose, successful, accomplished, and renowned in their respective fields. Reality, however, is very different. Today, those who work hard often do not get enough opportunities.

A person who strongly believes in human efforts alone may cite examples of great industrialists such as Kirloskar or Garware. That though, does not prove that success is determined by efforts alone. If that was the case, on the other hand, one can point to thousands of factories that have been shut down. In these closed factories, millions of rupees from various financial institutions remain locked. Many reasons can be given for the factory closures, but the ultimate cause behind all these reasons leads to prarabdha, which is also referred to as luck, fate, or destiny. In the end, acceptance of Prarabdha is inevitable.

Some examples illustrate this further:

1. Children born to the same parents often differ in temperament, hard work, and success. The explanation that "At the time of each child's birth, parents were faced with different mental and socio-economic circumstances" fails to answer, specifically, the differences in the case of twins.
2. Many students join a class at the same time, of the similar age, being taught by the same teachers, in the same school, with the same facilities, and take the same exams. Yet their lives show significant differences. Why? Reasons like lack of study, illness, bad company, accidents, forgetfulness, difficulties during exams, or disturbances at home may be cited, but the underlying cause is prarabdha. How do we reconcile the fact that some people achieve great success despite facing many of these obstacles, while others fail even in the absence of such difficulties?
3. Accidents, natural disasters, and critical illnesses can be traced to immediate causes — careless driving, a storm, or an unexpected disease. But deeper questions arise: Why was the driver careless? Why did the storm form at that time and place? Why did the disease strike that person? Each answer only leads to another "why." For instance, the driver consumed alcohol, the storm came from intense heat and low pressure, the person entered a contaminated environment. Still, why did he drink? Why was the heat so severe in that region? Why did the person encounter that contaminated air?

This chain of endless questioning ultimately comes to a halt with one answer: Prarabdha. And what gives rise to Prarabdha? It is the past actions, the accumulated karma of the individual or the collective.



Since nothing can now be done to change those past actions, the only thing in our hands is to willingly accept the fruits of prarabdha and wholeheartedly engage in present action guided by justice, morality, and dharma. If this is to be called fatalism, then so be it!

4. Even people who live with integrity, cause no harm, and serve others may still face hostility or injustice. As the saying goes, "The virtuous attract enemies without reason." Why does this happen? Why do the innocent face false charges or suffer from crime they never committed? Why do cautious people still become victims of circumstances or false testimony? Why do innocent lives end in crossfire, mob violence, or war? The answer, again, is Prarabdha.

5. Hitler ordered the killing of millions of Jews. Why were those specific individuals born during that period, in that particular community? Why did Hitler rise to such unrestrained power? And how did millions of Germans come so completely under the sway of just one man? Even after great success in battle, why could Shivaji Maharaj not find the same success in family matters? Why do Nehru's achievements carry the mark of defeats in Kashmir and China? Why does one patient die in a minor surgery by a skilled doctor, while another survives a risky one? Why does one fetus die in the womb while another lives long?

The rational answer to all these questions is Prarabdha (destined karma).

About the Author:

P. P. Dr. Shrikrishna Dattatreya Deshmukh (also known as Dr. Kaka) – Murgud, Kolhapur, India

Param Pujya Kaka is a doctor by profession. For many years, he served tirelessly as a physician in Murgud, a town in the Kolhapur district of Maharashtra. At the age of fifty-two, after dutifully fulfilling all his family responsibilities, he chose to step away from his medical practice and dedicated the rest of his life to the divine work of raising social and spiritual awareness. Through insightful talks and thoughtful writing, he began sharing the nectar of spiritual wisdom in simple and accessible language. His words carry maturity, gravity, and Grace — enriched by a natural clarity and a serene candor. He has never entertained the narrowness of caste, religion, or creed. He gently clears the common misconceptions people carry about the words "spirituality" and "philosophy" and guides them to uncover the true nature of Paramartha with remarkable clarity. His work has been ongoing for the last 4 decades. He has authored numerous spiritual texts for various publishing houses and has contributed prolifically to spiritual periodicals such as Prasad, Sajjangad, Bhaktiyog, and Jeevan Vikas. Through study retreats, discourses, and workshops, he has traveled extensively across India and abroad.

Vedanta Bhaskar Initiative Overview

Quarterly Upasana – Datta Jayanti 2025

The final quarterly Upasana of the year will be held during the auspicious period of Datta Jayanti Week. This year, Datta Jayanti Week will begin on Friday, November 28. Every morning, there will be individual recitation of Shree Gurucharitra. Every evening, revered Shree Mangesh Dadaji will narrate the Shri Gurucharitra accompanied by regular spiritual programs. The week will also include one day dedicated to Balopasana (children's upasana), a kirtan on the occasion of Datta-Janma on Thursday, December 4, and Samaaradhana on Friday, December 5.

Contact: ContactUs@vedantbhaskar.org



Dnyan, Dhyan and Moksha's Obstacles

P. P. Mandatai Gandhe

The Divine assumes two roles: 1. Ishwar - the role that oversees the creation, sustenance, and dissolution of the universe. 2. Sadguru — the role that oversees the removal of Jiva's ignorance (Adnyan). Offering a reverential remembrance to both these roles, let us, by their very grace, reflect upon an important spiritual subject.

This study requires participation from both the author and the reader. Therefore, let us pray 'अवतु श्रोतारं अवतु वक्तारम् ।' at the lotus feet of the Divine. When he blesses our prayer with 'Tathastu (so be it)', both the author and the reader will make good progress in this study.

We will study the topic of obstacles in spiritual progress (प्रतिबंध),

Today, among the educated, there is a noticeable increase in spiritual consciousness. Some are engaged in various forms of worship: some are interested in the study of scriptures and spiritual literature; some have turned to Yog — primarily Dhyan (meditation), while others follow practices like deity worship (Puja), going on a pilgrimage, temple visits, Japa (chanting) etc. This is the true picture of the current situation. The other side of this true picture is that, regardless of the practice undertaken, the practitioner does not experience satisfaction in proportion to the effort put into the spiritual practice. Such an outcome arises only when there are imperfections, hindrances, or obstacles in the practice or the path. The adversity born of these three itself becomes the 'obstruction' on the path to the fulfillment of the goal.

When we say "spiritual goal", it can be considered in three aspects:

1. Attainment of Knowledge (either Paroksha i.e. theoretical or Aparoksha i.e. experiential)
2. Accomplishment of Dhyan (and Samadhi)
3. Attainment of Moksha or Self-realization

Let us consider the obstacles related to these three aspects, one by one.

1. Obstacles to Dnyan (Knowledge)

Primarily –

परोक्षज्ञानमश्रद्धा प्रतिवध्नाति वेतस्तु ।

अविचारोऽपरोक्षस्य ज्ञानस्य प्रतिबंधकः ।। (पं.द. ध्यान. ३१)

Meaning –

The only obstacle to Parokshadnyan (theoretical knowledge) is Ashraddha, lack of faith. Faith (Shraddha) means holding a firm conviction that the teachings of the scriptures (Shashtra) and the Sadguru are true. Not having this conviction is what is called Ashraddha.

The only obstacle to direct realization (Aparoksha-Dnyan) is lack of contemplation (Avichara), because the realization that arises from knowledge — that is, direct knowledge — can occur only through deep reflection. The final form of mature contemplation is none other than the nature of Brahman itself. The ultimate culmination of thought is Self-realization.

Therefore, Adi Shankaracharya declares: 'अतो विचारः कर्तव्यः जिज्ञासोऽसौ ब्रह्मवस्तुनः ।' "Hence, it is the duty of the sincere seeker to inquire (about the Self)."

Thus, for the seeker, inquiry is essential.

The Nature of Inquiry

कोऽहं कथमिदं जातं को वा कर्तास्य विद्यते ।

उपादानं किमस्यास्ति विचारः सोऽयमीदृशः ।।

(Who am I? How has this world come into being? Who created all this? What is its material cause? This essentially is how the inquiry should be conducted)

Such an inquiry is not a one time exercise, but something that must be pursued continuously throughout one's life — and perhaps even over several future lifetimes. The one who does not engage in such inquiry is called Avichari. For such a person, Self-realization is impossible.

वस्तुसिद्धिर्विचारेण । (The realization of the Self can only be attained through self-inquiry)

Therefore, by strengthening faith (Shraddha) and cultivating inquiry, one should overcome the obstacles that stand in the way of knowledge.



The root causes of Ashradhaha (lack of faith) and Avichara (lack of inquiry) are also obstacles to attaining Dnyan.

These are:

1. Mala (impurity)
2. Vikshep (distractions)
3. Avarana (veil of ignorance)

Also known as "defects of the Inner Instrument (Antahkaran)" (Chittadosha), their seat lies in the intellect (Buddhi), the mind* (Manas) and subconscious or memory (Chitta).

1. Mala – Impurity of the subconscious mind

The impressions arising from prohibited actions remain imprinted on the Chitta and make it impure. This impurity is what is known as the Maladosh.

Causes:

- Engaging in sinful actions
- Acting against Dharma (righteousness)
- Consumption of the forbidden food & drink
- Disrespect towards virtuous actions (satkarma), righteous conduct (satdharma), moral behavior (sadachar), and noble individuals (satpurusha)
- Violence, excessive desire for sensory pleasures

Symptoms:

- Natural inclination towards sinful actions
- Attraction of Adharmik (unrighteous) behavior
- No guilt or hesitation while doing unrighteous acts
- Lack of faith (in scriptures and Sadguru)

Consequences:

- Dullness of the intellect (Buddhi-Mandya)
- Dullness or sleepiness when spiritual clarity is most needed such as listening to a spiritual discourse
- Carelessness and negligence leading to mistakes, wasting time and losing sight of the goal

Ways to Remove Mala:

- The selfless execution of one's righteous duties, as prescribed by scriptures (Shastra), without any desire for personal gain
- Performing Sadhuseva - selfless Service to the saintly
- Keeping the company of enlightened beings (Satsang)
- Exercising control over one's senses (and their objects of desires)

2. Vikshep (Distraction)

Vikshep refers to the tendency of the mind to wander and become restless. It arises from accepting the unreal as real. It is the constant agitation of the mind that prevents it from becoming steady and focused. This leads to the mind taking charge of you instead of you being in charge of the mind.

Causes:

- The mind's natural tendency to wander
- The diversity of Maya and mind's natural inclination for it
- Mistaking illusion for truth
- Excessive reliance on the sensory knowledge

Symptoms:

- A mind that is constantly wandering
- A butterfly-like disposition — the tendency of the mind to flit from one object to another without stability or depth.
- Identifying oneself only with the body-mind, and conducting all actions under the influence of that false identification

Consequences:

- The intellect becomes perturbed and distraught
- Restlessness and agitation
- Inability to maintain consistency in spiritual practice
- Inability to carry any task to completion
- Weakening of the intellect's power of discernment
- Increased indulgence in sensory pleasures
- Kutarka: Mind becomes inclined towards fallacious arguments that go against Shastra

Ways to Remove Vikshep:

- Practice selfless worship (Nishkam Upasana): There are two approaches:
 - Nishkama Saguna Upasana (desireless worship of the manifest Divine - Saguna): This is recommended when the senses prevail.
 - Nishkama Nirguna Upasana (selfless worship of the formless reality): This is recommended if one's ability for deep contemplation is strong.
- However, worship is indispensable, as it makes the intellect subtle and refined.
- Strengthen dispassion (Vairagya) by practicing discernment (Viveka) between the real and the unreal.



3. Avarana (Veil of ignorance)

The Vedantic truth is hidden, as if covered by a veil of ignorance, best described in following verses:

‘सत्य गेले भोळ्यावरी । अविद्येची चाले धोरी ।’ (“For the majority of people (referred to as gullible), the truth is lost and the power of ignorance takes charge”)

‘अज्ञानेन आवृते ज्ञानम् ।’ (“Knowledge is covered by ignorance.”)

The true nature of reality is veiled. It is not directly experienced. What is experienced is only the superimposed expanse of the world upon it.

Causes:

- The defects of impurity (Maladosh) and distraction (Vikshep-dosh) in the mind
- Deep conviction about the body-mind and the world to be real

Symptoms:

- Dullness of the intellect
- Sleepiness
- The rise and influence of the quality of inactivity and inertia (tamas)
- Strengthening the tendency of mental distraction (Vikshep)

Maya has two powers: 1) Avarana (veiling), 2) Vikshep (projection). Initially, the veiling power (Avarana Shakti) conceals the true reality, and subsequently, the projecting power (Vikshepa Shakti) creates the appearance of a false, illusory world.

Consequences:

- One gets increasingly entangled in the worldly pursuits (Samsara)
- The intellect gropes in the darkness of ignorance, but it does not find the Truth. (Ultimately intellect never attains the Truth)
- One is totally distanced from the spiritual practice

Ways to Remove Avarana:

- Surrender to Sadguru (an enlightened spiritual teacher) in deep reverence
- Living in association with the physical presence of Sadguru or his teachings
- Abiding faithfully in Sadguru's exclusive grace
- Study the great teachings (Mahavakya) describing

Jiva-Brahm-Aikya directly from Sadguru

- Subsequent contemplation on the Mahavakya's meaning and later inquire about one's own true nature in accordance with them

2. Obstacles to Samadhi and Dhyan (meditation)

Dhyan (meditation) is defined by Yog Sutra as - ‘तत्र प्रत्यक्षतान्ता ध्यानम् ।’ (Patanjali Yog Sutra, Vibhuti Paad - 2) - “In that state where the same experience (Pratyaya) that arises in a single moment of focus (on the object of concentration) continues to persist in every succeeding moment is called Dhyan”

This means:

When the mind holds onto an object of focus (Dharana), and the same state continues from moment to moment without interruption, that is called Dhyan (meditation). Nididhyasana (Deep contemplation on a chosen subject) is another name for Dhyan.

Sustained and unbroken experience of the same state for a considerable time defines meditation. During this period, the concentration of the mind does not waver. Yet, there is a clear awareness of what is being experienced. One clearly knows that, “I am in a state of Dhyan”.

Samadhi is defined by Yog Sutra as

‘तदेवाश्चमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।’

(Patanjali Yog Sutra, Vibhuti Paad - 3)

“Only the object itself shines forth; it is as if there is no sense of one's own identity—this is Samadhi.”

Only the object upon which one was meditating in Dhyan shines forth in awareness of the meditator. The mind becomes so absorbed in it that even the sense of “I am in a state of Dhyan” disappears.

Another analogy for Samadhi is - ‘निवातदीपवच्चित्तं समाधिरपिर्भासते ।’

Samadhi is like the flame of a lamp in a place undisturbed by the wind—steady and calm. This is the mature state of Dhyan, also known as Samadhi.

There are two types (or levels) of Samadhi:

- Savikalpa (with support)
- Nirvikalpa (without support)

Obstacles that disturb the states of Dhyan and Samadhi are as follows: 1. Laya, 2. Vikshep, 3. Kashay, and 4. Rasasvad. Let us look at each of these obstacles.



1. Laya – Sleepiness, Laziness, Dullness (mainly Sleepiness)

Symptoms:

Whenever one attempts to steady and concentrate the mental activities (vrittis), they cease to be — this is the characteristic of sleep. Laya means disappearance of the mental activity. Even while chanting (japa), one can experience laya as dullness or sleepiness.

Causes:

- Consuming foods that cause heaviness
- Addiction to drugs
- Excessive exertion
- Poor health
- Impurity in the mind

Ways to Overcome Laya:

- Moderate in eating (kind & quantity)
- Moderate in recreation (kind & quantity)
- Introspection and purification of the mind
- Maintaining physical health
- Avoiding strenuous physical activity shortly before meditation

2. Vikshep – Outward-turned tendency of the mind (Instability/restlessness)

Symptoms:

To identify with the body — ‘I am the body’ (देहेऽहं) — is a mark of extroversion. Whereas the awareness ‘I am the Self’ signifies introversion or turning inward. The sense of ‘I am the body’ is the very essence of outward-facing consciousness.

Everything apart from the true Self, including the body, leads to sorrow. By letting go of them (mentally), the mind tries to turn inward to seek the Ananda (bliss) that is the Self. Pure consciousness being the subtlest, the mind must be kept steady for a while in order to realize the bliss of the Self.

(स्थिरवलेन अंतःकरणे । अधिस्तो चि ज्ञाने ।। ज्ञाने.)

(“Only the one who has a steady mind, is capable of the realization.” — Dnyaneshwari)

Causes:

- Movement is the nature of the mind and it cannot tolerate even short periods of stillness, so it quickly turns outward again.

- In the world of sensory experiences, this tendency is being perpetually fed.
- Flitting from one subject to another, like a bee, leads to mental instability — this instability is called Vikshep.
- Its restless movement stems from the fundamental notion: ‘I am the body’.

Ways to Remove Vikshep:

- Reduce the influence of Rajoguna (one of the three Gunas or qualities associated with restlessness) on the mind.
- Lessen attachment to sense pleasures—this requires seeing the limitations and hidden suffering in sense-objects.
- Cultivating dispassion (Virakti).

When Vikshep is removed, the mind becomes tranquil (Shama).

3. Kashay (Latent desires)

Attachment (raga), aversion (dvesha), and the deep impressions they leave on the mind are collectively called Kashay.

Symptoms:

- Attachment towards presently held relationships and possessions (like wife, children, wealth, and home) is an external form of Kashay.
- Dwelling on the past — events, people, or possessions — and indulging in fantasies or projections about the future are forms of internal Kashay.

Causes:

- The mind is either restless (Kshipta) or deluded (Moodha). These states result from the influence of rajoguna and tamoguna (one of the three Gunas or qualities associated with dullness) on the mind, respectively.
- Such a mind is not fit for Yog (Dhyan or meditation). Only a mind that is steady (single-pointed, Ekagra) or controlled (restrained, Niruddha) is suitable for meditation.
- The mind (Chitta) or its states (Chitta-Vrutti) are described as having five types:

1. Kshipta – A mind imbued with LokaVasana (desire for societal validation), DehaVasana (attachment to



the body), and ShashtraVasana (attachment to scriptural knowledge) is driven by deep-rooted non-Self impressions. (This state is due to excess rajoguna—restless energy.)

2. Moodha – A mind characterized by sleepiness, laziness, and negligence. (This state is due to excess tamoguna—dullness or inertia).

- Symptoms: Constant love of sleep, neglect of duty, lethargy, actions and thoughts that are scripturally flawed, craving for sensual enjoyments and an attraction to novelty.
- Causes: Increase of tamoguna; food, lifestyle and habits that support tamas.
- Ways to overcome: Consciously choosing diet and lifestyle that help reduce rajasic and tamasic tendencies.

3. Vikshipta - Outward movement of the mental tendencies during meditation.

4. Ekagra – In the state where the mind is Brahmakar (of the form of Brahman, all mental activities dissolved), all temporal divisions — past, present, and effect — become alike.

5. Niruddha – A state where concentration (ekagrata) is at its highest and the flow of thoughts is fully controlled.

Ways to remove Kashay:

By developing dispassion (vairagya).

How to develop dispassion: By recognizing the inherent flaws in worldly objects of desires and sense pleasures.

4. Rasasvad (Savoring the Experience)

During the state of Samadhi, when distractions (Vikshep) and obstacles subside, the practitioner experiences joy in their removal. This joy becomes so absorbing that they remain engrossed in it, which prevents further spiritual progress. Being absorbed in the joy of obstacle removal (Vighna Nivritti) is called Rasasvad (savoring the experience), which keeps one distant from the supreme bliss of Brahman.

- As an example, suppose a snake (obstacle) guarding the treasure (wealth) is removed, many remain content only with the joy of its removal. They do not truly experience the joy of acquiring the treasure itself.

The pleasure derived from the removal of obstacles is temporary and may prevent one from attaining the true bliss of possession.

- In Savikalpa Samadhi, the triad of knower, known, and knowing still persists. The joy experienced therein is of this subtle duality. Though deeply inward, duality is yet present and thus, the supreme bliss of non-dual unity, the oneness of the individual self with Brahman (JivaBrahmaikya), remains out of reach. This subtle enjoyment, though seemingly elevated, veils the truth of one's essential identity as Brahman—bliss itself. For the realized ones (Jivanmuktas), their true wealth lies in Nirvikalpa Samadhi beyond all distinctions, in pure, undivided awareness.

How to Overcome Rasasvad:

Practice meditation with care and vigilance, in the presence of the Sadguru, following his guidance.

3. Obstacles to Moksha (liberation)

Aparoksha-Dnyan is the direct realization that "the individual self (Jiva) is none other than Brahman. It is the immediate, experiential knowledge (Sakshatkar) of the non-duality — the indivisible oneness (Abheda) — of Jiva and Brahman. This realization of their unity is called Jiva-Brahma-Aikya, the Aparoksha Anubhava — direct, non-conceptual experience. Such direct realization is what is called Moksha — final liberation.

The hidden meaning behind the word Moksha is that the Jiva (individual self) is currently suffering due to the three-fold miseries and is therefore unhappy. In experiencing pleasure or pain, he is bound by the fruits of his own actions (karmaphala) and does not have true freedom. When he realizes that "I am neither this body nor this mind but the limitless Brahman itself", he is freed from the cycle of birth and death. He transcends all suffering, attains pure and lasting Ananda (bliss), and the bondage from his karma ceases to exist.

The main obstacle to direct knowledge, and therefore Moksha, is lack of inquiry (Avichara). The solution is evident — inquiry itself! Such inquiry culminates in the direct realization of the Self. However, it is seen in some cases that even after practicing a continuous and genuine inquiry for a prolonged duration, it doesn't bear fruit in the



form of knowledge (Brahmdnyan).

In such a case, the obstacles to Brahma-Vichara (inquiry into Brahman) must be carefully examined. These very obstacles are, in fact, the obstacles to Moksha. Until they are removed, the practice of inquiry (Vichara) must be continued with perseverance.

Thus, it is said:

‘तद्ब्रह्मात्मविचारोऽपि शनैः कालेन पच्यते ॥’ (ध्यानदीप ३७)

“Like that, inquiry into the Self gradually ripens with time.” (Panchadashi, Dhyana Deep 37)

According to the Vartikas (sub-commentaries on Adi Shankaracharya’s Bhashya), there are three main obstacles:

कुतस्तज्ज्ञानमिति चेत् तद्वि वन्ध परिक्षयात् ।
असावपि च भूतो वा भावी वा वर्ततेऽथ वा ॥

“If one asks, ‘From where does direct knowledge arise?’ — it results only from the removal of all bondage — let that be from the past, from the future, or present.”

Three primary obstacles are as follows –

अतीतेनापि महिषीस्नेहेन प्रतिबन्धतः ।
विश्वस्तत्त्वं न वेदेति गाथा लोके प्रगीयते ॥
(Panchadashi Dhyana-Deep 41)

“There is a proverbial verse that due to the lingering attachment to his queen from (his) pre-monastic life, the King turned monk did not attain knowledge of the truth.”

1. Obstacles of the Past

Nature of the obstacles:

In the present moment, a seeker who is steadily engaged in contemplation may be deeply absorbed and may have made significant progress on the path. Yet, even during such advanced stages, a sudden remembrance of a past person, event, or experience may unexpectedly arise. This breaks the continuity of contemplation, disrupts the integration of thought, and results in a considerable regression. Therefore, remembrance of the past (Bhut-Smaran) is regarded as a major obstacle on the inward journey.

For example, as explained in the previous verse: A king with deep love for his beautiful and noble wife later became a monk and began intense Sadhana. Yet, the memory of his queen and feeling of the love for her kept disturbing his mind, preventing him from remaining absorbed in inquiry. He could not realize the Self.

Only later, when his Sadguru revealed the true nature of his queen, was he able to attain Self-knowledge.

It is true that a seeker can easily get lost in thoughts about the past, and this tendency causes the mind (chitta) to remain restless and unstable.

Solution:

Before taking up Self-inquiry, overcome worldly attachments, weaken the strong likes and dislikes, and give up clinging desires. Do not rely too much on one’s own strength; instead, humbly follow the Upanishadic advice — ‘स गुरुमेवाधिगच्छेत्’ “Follow the path laid by the Guru (surrender)”.

2. Obstacles of the Present

Even in the present moment, certain ongoing situations can become obstacles to sustained contemplation.

Such adverse circumstances constitute the obstacle of the present (Vartman Pratibandh).

This type of obstruction manifests its influence in four distinct ways.

प्रतिबन्धो वर्तमानो विषयासक्तिलक्षणः ।

प्रज्ञामात्रं कुतर्कश्च विपर्ययदुराग्रहः ॥

(The present obstruction is characterized by attachment to sense objects; there is dullness of intellect, false logic, and a stubborn insistence on wrong understanding)

1. Attachment to Sense Objects

The mind is constantly entangled in sense objects in every stage of life.

ह्या विषयावाच्यं कही । आणिक सर्वथा रम्य नाही ।
हा स्वभावोचि पाही । इन्द्रियाचा ॥ (ज्ञाने.)

“Without these desires for sense pleasures, nothing else seems truly pleasant to them. This is essentially the nature of the senses.” (Dnyaneshwari)

बालस्तावत्क्रीडासक्तस्तरुणस्तावत्तृणीरक्तः ।

वृद्धस्तावच्चिन्तामग्नः परे ब्रह्मणि कोऽपि न लग्नः ॥

“As a child, one is absorbed in play; as a youth, one is attached to romantic pursuits; when one grows older, he is sunk in worries. Rarely is anyone truly devoted to Brahman.” (Charpatapanjarika)

Because of this, the mind never gets a chance to engage in spiritual inquiry. This obstacle is extremely powerful.



2. Dullness of the intellect

Due to the dullness of intellect (Buddhi-mandya or Pradnya-mandya), the intellect cannot become pure, steady, and hence subtle. There is a lack of clarity in thoughts. The mind remains submerged in ignorance, missing clarity. There is no place for inquiry to arise.

3. Faulty Reasoning

Due to this obstacle, the teachings of scripture are misinterpreted. Proper reasoning leads to right understanding and progress. Wrong reasoning leads to faulty thinking. Those referred to as mere intellectuals are often troubled by faulty reasoning; their intellect lacks the power of firm conviction.

‘संशयात्मा विनश्यति ।’

(“A suspicious mind leads to self-destruction.”)

4. Stubborn Misunderstanding

This means interpreting the teachings in scriptures (Shruti) opposed to their true meaning and stubbornly clinging to those false views. For example: believing that the Self is the doer and the experiencer, that it dies, and so on. Those who hold such interpretations are troubled by this obstacle.

Such erroneous interpretations stand in direct opposition to reason, scriptures, revealed wisdom, logical inquiry, and experiential realization.

Ways to Remove These Obstacles:

- For attachment to sense objects — attain the six-fold spiritual wealth (Shamadi-Shat-Sampatti).
- For dullness of the intellect — listen to the teachings of scripture directly from Saints and Sadguru.
- For faulty reasoning — reflect deeply and sincerely (Manana).
- For stubborn misunderstanding — meditate and contemplate on the truth (Nididhyasana).

By studying and reflecting on the teachings (Manana), doubts regarding the non-dual teachings are removed (Asambhavana); by meditation and deep contemplation, contrary views are overcome (Viparita-Bhavana).

3. Future obstacles

This obstacle takes effect in the form of Prarabdha (fruit of the karma already performed in the past).

Desire-motivated actions (Sakam-Kriyamana Karma) create new latent tendencies (Vasana), which become the cause of future births. Each such action adds to one's warehouse of karma (Sanchit), preparing the basis for many future lives. In a given life, the compulsive tendencies that originate from Prarabdha weaken one's power to discern the right from wrong. The intellect no longer even considers reflecting on the higher truth until the force of karmic experience is exhausted. In such a case, there is no question of Moksha. Such a state can continue from birth to birth. For the sage Varnadev, one birth was needed; for King Jadabharata, three births were needed to completely exhaust the Prarabdha (भोगादेव क्षयः).

In accordance with this obstacle, the Bhagavad Gita guides us:

‘अनेक जन्मसंसिद्धः ततो याति परां गतिम् ।’

“After gaining perfection over many births, one attains the supreme goal.”

तत्र ते बुद्धिसंयोगं लभते पौर्वदेहिकम् ।’

“There (in current birth), he regains connection with the wisdom acquired in past births.”

‘शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ।’

“Such a Yogabhrashta is born (again) in a wealthy and noble family.”

‘अथवा योगिनामेव कुले भवति ।’

“Or, he is born in a lineage of yogis who have attained the highest knowledge”

Actions like rituals, if desire motivated (ishtapurti and similar karmas), create such obstacles. Attainments like supernatural powers (siddhis) or heavenly pleasures (svarga)—though seemingly desirable—are in fact obstacles to moksha, and they are considered future (agami) obstructions.



No matter how intense one's spiritual practices may be, liberation is delayed due to the presence of these subtle hindrances. Therefore, the removal of such obstacles must come first. Only then does freedom from karmic bondage becomes possible, leading to the ultimate goal of realizing the identity of the individual self (jiva) with Brahman—that is, moksha, or Nishchreyasa (supreme good).

Thus, blessings upon all.

Saints' Wisdom

-P. P. Dr. Shrikrishna D. Deshmukh

Your birth as a human is a fortune supreme,
Don't let it fade like a fleeting dream.

If you are vigilant and guard your mind,
On self-knowledge's path, no darkness you'll find.

Do the assigned deeds with Shreeram in your heart,
Keep the wisdom of true bliss always a part.

Your Sadguru lovingly whispers, "You are the Brahman"
Grasp this ultimate truth to dwell in the Atman

- Translated by: Saa. Mrudul Deshpande

About the Author:

P. P. Mandatai Gandhe – Amravati, India

Param Puja Mandatai is a mathematics teacher by profession and has served as a senior member of the Maharashtra Mathematics Education Board. Post-retirement, she has dedicated her life wholly to the teachings and service of Advaita Vedanta. She currently serves as the head administrator of Shri Gopalkrishna Temple in Ambapeth, Amravati. Puja Manda Tai has the rare ability to explain complex Vedantic principles in simple and accessible language. She has delivered lectures on various topics in India as well as abroad. In addition, she has composed numerous devotional bhajans. Puja Manda Tai has been the inspiration behind Vedant Bhaskar, USA. Under her revered guidance, the organization undertakes various spiritual initiatives and programs.

Vedant Bhaskar Initiative Overview

Bal Sanskar Varg (Value-education classes)

This initiative focuses on teaching Bharatiya Sanatan Vedic culture to children and youth. It includes regular recitation and simple guidance on stotras composed by Shri Adi Shankaracharya, the Bhagavad Gita, Ramraksha, and the Maruti Stotra etc. The curriculum also covers Surya Namaskar and other yogasana postures, the scientific significance of festivals, the importance of the cow (Gomata), traditional attire, and the elite Marathi language. The classes are both in-person and remote.



Sadguru P.P. Shrikrishna D. Deshmukh: Applied Paramartha

P. Shree. Mangesh Phadke

दुर्लभं त्रयमेवैतदेवानुग्रहेतुकम् । मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ।।
(वि.च. ३)

Meaning: These three are rare indeed and are attained only through the grace of God: a human life, a deep yearning for liberation (Mumukshutvam), and the guidance of a great, enlightened master (Mahapurusha).

Wikipedia defines the branches of Science, Physics and Applied Physics, as follows:

- **Physics:** Physics is a natural science that involves the study of matter and its motion through space and time, along with related concepts such as energy and force.
- **Applied Physics:** Applied physics is a general term for physics which is intended for a particular technological or practical use.

On this same basis, we can contemplate the term 'Applied Paramartha'. 'Parama' means the ultimate or highest, and 'Artha' means that which is to be attained. Therefore, Paramartha is the highest goal to be achieved in a human life - the union of the Jiva (individual self) with Brahman (the ultimate reality). The declared motto of Paramartha is 'the complete removal of all sorrows along with their cause, and the attainment of supreme and everlasting bliss (Paramananda)'.

This makes sense as a goal and as a philosophy but how can a spiritual seeker apply this to their daily life (technological) and the spiritual practice (Sadhana)? How do we turn this philosophy into a practical living experience? The answer to this question is 'Applied Paramartha'. And the 21st-century, modern-day saint who presents this concept so skillfully, precisely, effectively, and most importantly, through his own direct experience, is P. P. Shrikrishna Dattatreya Deshmukh, fondly called as Dr. Kaka.

Regarding applied physics, Wikipedia further states

"Applied' is distinguished from 'pure' by a subtle combination of factors such as the motivation and attitude of researchers...." In exactly the same way, the philosophy (pure) that the science of Paramartha presents to us in the

form of the Upanishads must be converted into practice (Sadhana); this transformation is a matter of motivation and attitude. Without this orientation towards practice, the study of Paramartha can remain as merely bookish knowledge and its culmination can be in Shashtra-vasana (scriptural obsession). It is in this context that Saint Dnyaneshwar says about the Bhagavad Gita:

सावधि बोलावे नव्हे हे शास्त्र । पै संसार जिणते हे शास्त्र ।
आत्मा अवतरविते मंत्र । अक्षरे इये ।। (ज्ञाने. १५.५७७)

Meaning: If the scripture is not transformed into a weapon to conquer the enemy of Samsara, it is useless, as it only creates a scholar of words.

To give a modern-day example, Albert Fert and Peter Gruenberg received the Nobel Prize in 2007 for the discovery of Solid State Memory based on GMR (Giant Magnetoresistance). How widely is this known? Or how did this actually benefit the common man?

But when Steve Jobs, the then head of the world-famous company Apple, used the knowledge of GMR to create world-changing products like the iPhone and iPad and put them in the hands of a common person, that is when that knowledge was truly put to use.

One who has the ability not only to grasp knowledge but also to apply it is called a 'Medhavi'. Such a Medhavi, P.P. Kaka taught seekers the 'art' of bringing the theoretical knowledge (Paroksha Dnyan) mentioned in the science of Vedanta down to the level of direct experience (Aparoksha Anubhava)— in other words, essentially he taught them how to practice 'Applied Paramartha'. This results in a structured methodology of spirituality—which can be referred to as 'Sadhanashastra', (the science of spiritual discipline). P.P. Kaka would often emphasize that such a reflective and thought-based approach to Sadhanashastra greatly supports and complements genuine spiritual pursuit. It is in this context that Samarth Ramdas Swami says, 'समजले आणि वतले । तेची भाग्य पुरुष घले ।' (Those who have understood and acted upon that understanding are truly the fortunate ones). This then becomes the royal path to attaining the important fourfold qualifications



(Sadhana Chatushtaya) because it begins with thought-based approach of discernment (Viveka).

This article explores how P.P. Kaka imparted the art ('kala') of experiencing spirituality as a structured discipline ('shastra'), illustrated through select representative examples.

Term: Deha (The Body-Mind complex)

- **Principle (Shastra):** Aham Brahmasmi—I am Brahman; not the body.
- **Application (P.P. Kaka):** "That which is 'mine' is not 'me'".

While the scriptures lay out the philosophy, it is the saints who guide us on how to truly live and experience it. This is where saints like Dr. Kaka step in to support the seeker, explaining in simple terms: if something is 'mine', then how can it be 'me'?

Starting with external objects, he guides the seeker's attention to 'my mind', 'my intellect', and 'my Prana' (life force). He explains how it is the "I" that has endowed all these inert objects with consciousness. He teaches the technique of how one can talk to one's own mind and intellect, and as a result, makes one realize how to gently become detached from them. From this, the seeker gradually begins to understand that if this detachment can be maintained, it is possible to remain unaffected even by the fundamental tendencies of the mind — such as pleasure and pain. This leads to the development of witness-consciousness (Sakshi-bhava). Here too, Dr. Kaka brings 'Applied Paramartha' to the seeker's attention by explaining that the state of being a witness (Sakshi-bhava) is a form of 'spiritual auto-suggestion', thereby reinforcing the principle of Applied Paramartha. It is a practice of gently and repeatedly reminding yourself of your true nature. For example: "I am not this thought; I am the witness of this thought." By reframing it this way, it becomes an accessible, applicable method rather than a mysterious concept. Ultimately, the seeker often doesn't even realize when this very path of spiritual practice gradually leads them to the scriptural goal of 'Aham Brahmasmi' — 'I am Brahman'. In the end, since this is simply the realization of what is already ever-attained (our own nature), there is no place for restlessness, craving, or the anxious expectation of some new experience.

The spiritual path is not about gaining something new, but about removing the layers of ignorance that obscure the truth of who you already are.

Term: Tapascharya (Austerity)

- **Principle (Shastra):** God cannot be realized without Tapascharya.
- **Application (P.P. Kaka):** "A life dedicated to a goal is called Tapascharya."

The word 'Tapascharya' often brings to mind an image of sages meditating for thousands of years in the Himalayas. We quickly conclude that such austerity is not possible for us and fail to recognize the responsibility and rigor that a spiritual pursuit demands. P. P. Kaka reveals the deeper meaning behind this concept and gives a new life to it for the 21st-century seeker by defining it as 'a dedicated life'. Just as a top athlete, artist, or scientist, once their life's goal is fixed, lives a life dedicated to that goal and renounces everything that is unfavorable to it, in the same spirit, a true seeker — one whose goal is Moksha — must dedicate their entire life to spiritual realization. To renounce the non-essential and willingly endure the heat of inner discipline for that purpose, is what we call Tapascharya — the sacred austerity. To the extent that the mind is attached to the body — that is, the stronger the illusion of bodily identity (dehatma-bhava) — to that same extent, the body must be subjected to discipline for the purification of the mind. By using modern-day examples, he teaches how to apply spiritual principles in real life — and through that, cultivates the seeker's motivation and attitude towards the higher goal.

He brings clarity even to the abstract notion of 'God realization' — showing that God is, in truth, the pure light of inner awakening, the radiance of the Self. The word "Deva" (God) is derived from the Sanskrit root "Div", which means "to shine", "to illuminate".

Therefore, 'realizing God' doesn't refer to some external event, but to an inner realization — a moment of inner illumination. It is in this light that one recalls the profound saying of Samarth Ramdas Swami: 'पहचने आपणासी आपण ।' — "One must come to see oneself as one truly is." And see how this transforms the idea of Tapascharya — it is no longer a remote or esoteric practice, but something intimately connected to daily life. It becomes a sincere



effort to turn inward, to purify, to illuminate oneself.

Term: Sadhana (Spiritual Practice)

- **Principle (Shastra):**

जे एकची लीला सरले । सर्वधावे मज धजले ।
तया ऐलिच श्रुती सरले । पायाजळ ।।'

(A verse by Sant Dnyaneshwar Maharaj which means: "Those who have, wholeheartedly, taken refuge in Me and worshipped Me, for them, the ocean of Maya has ended even while they are on this shore.")

- **Application (P.P. Kaka):** Not performing Sadhana while living daily life, but allowing daily life to unfold within the stream of constant Sadhana (spiritual practice).

According to the conventional idea of Sadhana, most people believe their spiritual responsibility is fulfilled by practicing for half an hour in the morning and evening. Thus, P.P. Kaka emphasizes the principle of 'daily life within Sadhana,' suggesting a radical transformation in the seeker's way of living. He teaches the art of aligning one's life, within existing circumstances, in a manner conducive to spiritual growth. By sharing the very methods he has personally practiced, he inspires enthusiasm and confidence in the seeker. He teaches the 'application' of Sant Dnyaneshwar Maharaj's words, 'सर्वधावे मज धजले' (worshipped me wholeheartedly), which is God's command in the Bhagwad Gita. He places the master key of wholehearted worship of God in the seeker's hands by explaining that every action (karma) performed by the Jiva each moment should be done according to Ishwara's command, in communion with Him, by dedicating the fruits of the action to Him, and with the sole purpose of attaining Him.

The spiritual path that Dr. Kaka advocates passes through the domains of Dnyan (Knowledge), Bhakti (Devotion), and Karma (Action). He advises adopting whatever is supportive & conducive to Sadhana from all three paths. If one is unable to practice pure, emotion-filled devotion with the love for God like Saints Meera Bai or Namdev, he suggests the path of Dnyan-lakshana Bhakti (devotion through knowledge). He gives the seeker a direct experience of Sant Tukaram Maharaj's saying,

'साहे ओझे त्यास तेची देऊ ।'

("Give only that much burden which one can bear"), by taking into consideration the seeker's past merits (from earlier births), present capabilities, natural disposition, and surrounding circumstances. He states that the path of mere knowledge (Dnyan Marga) has the danger of becoming an intellectual exercise and the subsequent activation of ego; the path of mere devotion (Bhakti Marga) devoid of true love has the danger of becoming mechanical, desire-driven, and lacking in scriptural inquiry; and the path of action (Karma Marga) has the danger of doership, leading to endless action and mistaking mere activity as spirituality.

Term: Maya (Illusion)

- **Principle (Shastra):** Swashraya (Dependant on Brahman), Prakriti (Primordial Nature), Pradhan (The Unmanifest Cause), Shakti (Inherent power of Ishwara), Avidya (Ignorance/Neoscience), Swa Vishaya (Makes Brahman a 'subject' of attainment), Swa Nirvahak (Provides a path to know Brahman), Para Nirvahak (Sustains the world), Pratitimatra Sattavan (Having mere empirical existence & not spiritual), Badhayogya (Subject to sublation), Sat Vilakshan (Different from spiritual reality), Asat Vilakshan (Different from unreality; empirical), Anirvachaniya (Inexplicable), Naam Rupatmak (Characterized by name and form), Pravahrupane Nitya (Relatively eternal as a flow).
- **Application (P.P. Kaka):** Kama Maya (desire), Krodha Maya (anger), Lobha Maya (greed), Bhaya Maya (fear), Dambha Maya (pretension), Matsar Maya (jealousy), Manorajya Maya (daydreaming).....

'काम क्रोध लोभ । रासे तृष्णा माया । गाता गुण । तया विठोवाचे?'

Based on this Abhanga of Sant Tukaram Maharaj, Dr. Kaka gives concrete forms to the abstract concept of 'Maya' by identifying it with desire, anger, greed, jealousy etc., bringing the concept within the grasp of the common seeker. He teaches a simple technique to recognize subtle nature of Maya and its influence: whenever we consider ourselves happy or unhappy, we should understand that we are under the influence of Maya. Dr. Kaka offers a clear and scripturally grounded method to dispel the powerful Maya formed by intense desires and anger inherent in the living being.



- **Kama (Desire):** The happiness that the living being experiences from objects is actually the true bliss of the Self. It manifests only when the mind, intellect, memory, and ego—all the instruments of experience—are calm during the enjoyment of those objects. In reality the joy comes not from the fulfillment of the desire, but from the cessation of the desire.

विषयेष्वपिलब्धेषु तदिच्छोपरमे सति ।

अंतर्मुखमनोवृत्तावनन्दः प्रतिबिम्बति ।। (पञ्चदशी ११.८६)

Meaning: "When the objects of desire have been obtained and, as a result, the desire for them ceases, the bliss [of the Self] is reflected in the inward-turned mind."

- **Krodha (Anger):** When adverse events occur, the individual naturally experiences anger. However, the fundamental nature of the world is such that things cannot always conform to my desires, especially since my desires may conflict with those of others. In that case, what about of their anger?
- **Lobha (Greed):** According to my Prarabdha Karma, I am going to receive only as much as I am destined to, and only when I am destined to. Whether favorable or unfavorable, Prarabdha is the result of my own past actions (karmas), and this is how the cosmic order, known as the world, operates—through the law of Karma-Vipaka.
- **Bhaya (Fear):** Rather than dwelling on "what will happen" or "how it will happen," the true path for a householder lies in wholehearted surrender to God—accepting Prarabdha as part of His divine order, diligently performing one's duties, and staying anchored in the remembrance of His name (Namasmaran).

In this way, by explaining these 'methods' to escape Maya, P.P. Kaka says that the moment Maya manifests or is perceived, if one focuses their attention on the Adhishthana (substratum), one can see through the illusion of Maya.

In pointing out the error of granting excessive importance to the events of the waking state, through scriptural insight, P.P. Kaka explains - "The world that we see, because it is ever-changing, is therefore Mithya (illusory)." In Vedanta, the ultimate Truth must be eternal and unchanging. Since the world is in a constant state of flux, it cannot be the ultimate Reality. "The Jiva (individual self) who impels the

eyes with which we see the world, is also Mayik; the very sense of "I" as a separate individual who is experiencing the world is also a product of Maya. If the object being seen is illusory and the subject who is seeing is also illusory, then the interaction between them—our entire daily experience—is necessarily part of that same illusory framework.

After coming out of the intense Jiva-created Maya (Illusion created by our personal ego, hatred, attachments) and, by the grace of the Shri Guru, the Ishwara-created Maya (Illusion created by cosmic things such as space and time), the seeker is sure to have the experience of dissolution of the ocean of Maya.

Term: Badha Samadhi

- **Principle (Shashtra):** Badha means 'a firm conviction that the world is unreal' (dridha-mithyatva-nishchay).
- **Application (P.P. Kaka):** "Engaging with name & form, while abiding in the knowledge of one's true Self."

The 'conduct' of a Jivanmukta—one who has had a firm, unchanging, and direct experience of the truth expounded by Vedanta—is beautifully summarized by P.P. Kaka in this single sentence. It is as if the 'considering' (manije) in the verse 'जे जे देखिजे भूत । ते ते मानिजे भगवंत ।।' ("Whatever beings are seen, acknowledge the divinity within them") has transformed into 'being' (asije)!

For the seeker who has very idealistic notions about Badhitanuvritti (transcendence) and about the spiritual path in general, Dr. Kaka explains happiness and sorrow at two levels: 'a mere ripple' (Tarang) and a 'wave' (Laat). He provides clear guidance and reassurance by explaining how it is natural for a ripple of happiness or sorrow to arise in the mind, making the seeker aware that such natural fluctuations in the form a ripple have a legitimate space on the spiritual path. The 'ripple' and 'wave' are P.P. Kaka's simple application of the wise saying, 'सुखी संतोषा न बावे । दुःखी विषादा न मज्जावे ।।' ("In happiness, one should not get overjoyed; in sorrow, one should not despair.")

Regarding how to apply this 'ripple' and 'wave' method to the events that constantly occur in a seeker's life, Dr. Kaka says to look at the world is Mayik (illusory). However, an event does occur in the world, and if that event feels real to us, then it's safe to assume that the world still feels real to us. Whether an event appears real or not can be judged by



the reaction it evokes in the mind. If the reaction is intense, it means the event was perceived as real — like a wave. If the event is not felt to be real, the intensity diminishes (a ripple), and when the intensity is low, it helps to keep the mind continuously fixed on the divine. The seeker then becomes a master of the very precious practice of Anusandhan (unbroken remembrance).

Term: Atman

- **Principle (Shashtra):** Absolute Existence that is independent of objects is called Sat. Pure Consciousness that is independent of the known is called Chit. Absolute Bliss that is independent of sensory experience is called Ananda.
- **Application (P.P. Kaka):**
 - Sat (Eternal existence): Even when the body was not, I am; Even when the body is, I am; Even when the body will not be, I still am.
 - Chit (Pure Consciousness): The pure knowledge which is beyond subjective and objective knowledge.
 - Ananda (Bliss): The one who constantly needs to become happy is truly the unhappy one. The one who is bliss itself and therefore no longer strives again and again to be happy, is the truly blissful one.

While explaining the principle of the Atman or Brahman and its direct relationship (true nature) with me (i.e. Jiva, the individual self), P.P. Kaka frames Truth as that which is timeless, expressing it in the language of 'is-ness'. He explains in simple terms the scriptural analysis of why Saint Tukaram addressed Vitthal three times as, 'Truth you are, Truth you are, Truth you are, O Vitthal'. And, instead of practicing spirituality from a third-person point of view ('That Atman is Truth, that world is Mithya'), he reminds the seeker of their responsibility by telling them to practice spirituality from the first-person view: 'That, I am' (Sah Aham or So'ham). He elucidates the ladder from the relative to the absolute by explaining the subtle difference between 'becoming happy' (sukhi) and 'being the source of that happiness, bliss itself' (Sukharoopata). He explains the steps of that ladder as: 'I need to be happy -> I am happy -> I am happiness-personified->the state of bliss'.

While explaining the direct application of "Chit" (Pure Consciousness), P.P. Kaka distinguishes between knowledge that "happens" (is produced) and knowledge that simply "is" (self-existent). He then shows — with relatable examples — how we are habituated over lifetimes to adulterated, tripudi-based (triad) knowledge, making it difficult for us to grasp the nature of pure, non-dual knowledge. In modern terminology, P.P. Kaka categorizes practical knowledge into Subjective and Objective, and then shows how Self-knowledge (Atma-Dnyan) fits into neither category. Thus, he teaches the seeker not to pursue such knowledge beyond necessity, and in doing so, provides a subtle application for spiritual practice — without rejecting worldly engagement.

Conclusion

The examples above make P.P. Kaka's 'Applied Paramartha' very clear. Through his teachings, a seeker receives excellent guidance on how to develop and refine their own thinking process. The obscurity of spiritual concepts vanishes, the path of Sadhana (spiritual practice) becomes as clear as sunlight, and in P.P. Kaka's own words, the seeker's Paramartha becomes SMART (Specific, Measurable, Achievable, Realistic, and Time-bound).

Thus, through such Sadhana-centered spirituality or applied Paramartha, the seeker becomes blissful by nature, lives joyfully, and even departs from the world and the body in that very bliss — such is the loving guidance of the bliss-yogi, P.P. Kaka. Apart from this, there is nothing more to be gained through spirituality; and it is precisely for this — and only this — that the science of spirituality exists, reminds P.P. Kaka with the help of Adi Shankaracharya's words -

अविज्ञाते परे तत्त्वे शास्त्रार्थीतिस्तु निष्कला ।

विज्ञातेऽपि परे तत्त्वे शास्त्रार्थीति निष्कला ॥ (वि.चू. ६१)

Meaning: If the realization of Brahman does not occur, then study of Shashtra (scriptures, practice etc.) is futile; and once it is realized, the Shashtra itself becomes redundant.

This blossom of reflection is offered at the lotus feet of the Sadguru, in deep reverence.



शब्दज्ञाने पारंगतु । ग्रहानंदे सदा डुल्लुतु ।
शिष्य प्रबोधनी समर्थ । यथा उचितु निजभावे ॥

Meaning: The Guru is a master of scriptural knowledge, is always immersed in the bliss of Brahman, is powerful in awakening disciples, and teaches authentically from their own natural state of being as is appropriate.

॥ श्रीसद्गुरुनाथ महाराज कि जय ॥

About the Author

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Shree. Mangesh Phadke is originally from the Vidarbha region of India. He holds a Bachelor's degree in Computer Science and an MBA in Marketing. Professionally, he held senior leadership roles in various multinational corporations (MNCs) in the United States for many years. In 2022, upon being bestowed with the title of Sadguru, Mangesh Dada, at the age of 50, retired from his position as Vice President and, with the grace of his Sadguru, dedicated his life fully to the path of spiritual service. There are ongoing discourses from him on various spiritual topics and they are available on [@vastusiddhiH](https://www.youtube.com/channel/UCvastusiddhiH) YouTube channel. Sadguru P. P. Dr. Kaka has officially announced P. Shree. Mangesh Phadke as his spiritual successor.

Paramarthik Wordsearch



1. Receiving result without doing any action (a Dosha or flaw as per logic and scriptures)
2. The reduction in Karmas without experiencing their results (a Dosha or flaw as per the scriptures).
3. One of the Sadhan-Chatushtaya (The fourfold qualifications of a Vedantic seeker)
4. Types of Bhakti (devotion) described in Dasbodh
5. A popular Vedantic text authored by Shrimad Adi Shankaracharya
6. One of the terms for Maya that preserves the seed-form of living beings.
7. Second line of a Verse from Dnyaneshwari by Saint Shri Dnyaneshwar Maharaj. तया स्वातःकरणजिता । _____ । परमात्मा परीता । दुरी नाही ॥
8. As per Vedantic philosophy, this is one of the nine types in which knowledge is acquired (Pramana).
9. Samarth Ramdas Swami's deity of worship (Aradhya Daivat).
10. The protector (Keelakam) of the Shri Ram Raksha Stotra.



Supplemental Statements from the Vedas

Shraddheya Shree. Mule Shastri

वेदो नित्यमधीयताम् ।

तेसा वेदप्रतिपाद्यो जो ईश्वर । तो होवाक्यालागी गोचर ।
श्रुतिचा निरंतर । अध्यास करणे ।। (ज्ञा. १६-१०३)

The Vedas (Advait Vedant) constantly point towards the supreme reality. For Ishwar (Brahman) to manifest in one's experience, one must continuously study and apply the teachings in the Vedas (Shruti). The goal of human life is to realize that supreme reality. And the definite means to achieve this goal is the study of the Shruti (the Vedas).

Shrimad Adi Shankaracharya and Dnyaneshwar Mauli both emphasize the continuous study of the Vedas to achieve the goal of human life. There are four Vedas: Rigveda, Yajurveda, Samaveda, and Atharvaveda. The Vedas contain innumerable statements best described as "अनन्ता वै वेदाः" - the Vedas are truly limitless.

However, considering the limitations of a human lifespan, it is not possible to study all the Vedas in one lifetime. Therefore, the Rishis (seers) wisely selected just four meaningful statements from the four Vedas and instructed seekers and students to deeply reflect on these statements. These four statements from the four Vedas are called Mahavakyas (Great Statements). They are as follows:

Ved	Mahavakya	Upanishad
Rigved	Consciousness is Brahman	Aitareya
Yajurved	I am Brahman	Brihadaranyaka
Samaved	You are that	Chandogya
Atharvaved	This Self is Brahman	Mandukya

When one reflects on the meaning and essence (tatparya) of each Veda's Mahavakya, it is considered equivalent to having reflected on the entire meaning of that Veda. Such is the power of the Mahavakyas in the Vedas.

Adi Shankaracharya has summarized the core and invaluable teachings of the four Vedas in just half a verse.

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः । (Brahman is real, the world is an appearance, and the Jiva (individual) is nothing but Brahman.)

The same fundamental principle is upheld by these four Mahavakyas. This means that through deep reflection on the intended meaning of the Mahavakyas, one can experience that the individual Jiva is nothing but the Brahman itself.

The Vedas contain innumerable statements. Besides the above four Mahavakyas, many other useful statements convey the important principles. Such statements are called "Avantara Vakyas" (Supplemental statements). Besides conveying important and practical doctrines, these Avantara Vakyas also present the highest ideals for both worldly and spiritual life. When these ideals are properly contemplated and lived, one experiences the deep satisfaction of a meaningful life. The saints have also expressed this same desire as follows:

अवघाची संसार सुखाचा करीन । आनंदे घरीन तिन्ही लोक । - ज्ञाने.
(I shall make the worldly life joyful and also fill the three Lokas with bliss.)

The overarching goal is to attain direct knowledge through contemplation of the Mahavakyas. But to achieve this goal, one must follow the path that is laid out by the Avantara Vakyas.

The Mahavakyas only declare that the individual Jiva is of the nature of Brahman. The Avantar Vakyas, however, expound the Brahman in absolute (Swarup-Lakshan) and relative (Tatastha-Lakshan) terms. They provide very useful guidance to lead a life progressing towards experiencing supreme reality. Now, let us examine some of these Avantara Vakyas and their usefulness.

सत्त्वं ज्ञानमनन्तं ब्रह्म । - तैत्तिरीय २-१

What is the nature of Brahman? Shruti explains that Brahman is an absolute existence (Sat = Satyam). It is pure consciousness (Jyanam), meaning self-luminous consciousness.



And it is infinite (Anantam). Infinite means that which has no limitations of space, time, or objects. A further description of Sat is that Brahman's existence is unnegatable and eternal - unaffected across three periods of time (past, present, or future). In fact, Brahman is beyond the verbal expression as the Shruti states: "यतो वाचो निवर्तते" - तैत्तिरीय, २-४. (from where the words retire). Nevertheless, Shruti employs the most appropriate, carefully chosen words available to convey, as closely as possible, the nature or essential characteristics (swarupa-lakshan) of Brahman through affirmative statements, like the above-mentioned one.

एकमेवाद्वितीयम् । - छां. ६-२१

Brahman is the only One, without a second.

The Chandogya Upanishad has also articulated the essential nature of Brahman through its intrinsic characteristics as "Ekam" - meaning absolutely the only One, "Evam" - Brahman alone truly exists, and it is "Advitiyam" - no second entity exists comparable to Brahman. The above Avantar Vakyas serve as a guide in attaining indirect knowledge of Brahman. (Paroksha Dnyan - theoretical knowledge).

सम्भूताः सोम्येमाः सर्वाः प्रजाः सदायतनाः सन्नितिष्ठाः । - छां.

All beings are rooted in 'Sat' in Brahman. Everything originates from it, is sustained in it, and merges back into it.

Meaning: O beloved child (Svetaketu), the creation, sustenance, and dissolution of all these beings (human beings and non-human) takes place in 'Sat' alone. Sat means Brahman, which is the refuge and support of all beings, living and non-living. All beings dwell in that, and all the creation is nothing apart from it.

From this arises the development of a non-dual perspective. Those who have practiced spiritual discipline and attained realization have described their experience as follows.

आचार्यवान् पुरुषो वेद । - छां. ६-१४-२

Meaning: With the grace of Sadguru, a seeker attains direct realization of Sat (the ultimate reality). He comes to truly know the essence of Being.

तद्विज्ञानार्थं स गुरुमेवाधिगच्छेत् । - मुंडक १-२-१२

Meaning: To realize the Supreme Self (Brahman), one must surrender to a Sadguru alone (wholeheartedly follow the Sadguru's teaching and advice).

The above supplemental Vedic teachings emphasize that Knowledge of Brahman is rooted in devotion to the Guru.

Without the grace of a Sadguru, Self-realization cannot be attained.

**नायमात्मा प्रवचनेन लब्धो न मेधया न बहुना श्रुतेन । यमेवैष
वृणुते तेन लब्धस्तस्यैव आत्मा विवृणुते तनुं स्वाम् ॥**

कठ. १-२-२३; मूं. ३-२-३

Meaning: The Self is neither attained by lectures, nor by mere intellectual study, nor by repeated listening. The Self is revealed only to the one who receives the Grace of the Self. In short, realization requires the combined grace of Shastra, Guru, and Atman.

**यथा सोम्येकेन मृत्पिण्डेन सर्वं मृण्मये विज्ञातं स्यात् वाचास्पृशे
विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।। छां. ६-१-४**

Meaning: Just as, by knowing a lump of clay, all clay objects are also known, because in all clay pots, clay alone is the real substance. The pots are merely modifications (vikaras) of clay, and all such modifications are only in name & form. The only reality is clay. Modification is an effect, and all effects are, in essence, nothing but their cause.

From this Avantara Vakya, we understand that God is both the material and efficient cause. This statement helps seekers conclude that just as knowing clay makes all clay pots known, similarly, by knowing one Paramatma, the entire universe (which is an appearance in Paramatma with names and forms) becomes (as good as) known. From this, we receive the message: one must only strive for the realization of Paramatma, for in knowing Him, all is known.

नेह नानास्ति किंचन । कठ.

Meaning: There is absolutely no multiplicity in Brahman. One who perceives multiplicity is under delusion.

This Avantara Vakya systematically refutes all forms of plurality and teaches that everything is nothing but Brahman. The saints have also supported this truth. "भरिल धनदाट हरि दिसे" - ज्ञाने, माडली (I see (experience) Hari (God) densely packed in everything" - Dhyaneswar Mauli)

"रिता ठाव या राधवेविण नाही" - समर्थ रामदास ("There is not even an iota of place left where Raghava (God) is absent." - Samartha Ramdas Swami).

तुका म्हणे आम्ही देखतची नाही । देवाहूनी काही दुसरे ते ।। - तुका.
(Tukaram Maharaj says that "I don't see anything apart from God (Paramatma).)

एकधैवानुद्रष्टव्यम् । बृह. ४-४-२०

Meaning: Paramatma (Supreme Self) should be viewed as indivisible and homogeneous, like the space. This supports the message conveyed by the above Avantar Vakya (supplemental statement)



Worldly people have a great desire for wealth. Many people don't even hesitate to commit sins to acquire wealth. Following Avantar Vakya, they offer direct moral instruction for people like us.

न वित्तेन तर्पणीयो मनुष्यो । ॥ - कठ. १-२-२७

मा गृधः कस्यस्विद् धनम् । - ईशावास्य १

अमृतत्वस्य तु नाशस्ति वित्तेनेति । - बृह. २-४-३

Meaning: The first Avantara Vakya teaches that no matter how much wealth a person earns, he is never content.

The second Avantara Vakya asks a fundamental question: who does all this wealth belong to? (All wealth belongs to Kubera, the Lord of Wealth).

The third statement indicates that one should not remain under the false impression that wealth can help attain God. Though all material things can be obtained through wealth, the above Avantara Vakya guide us to cultivate dispassion (or detachment) from wealth.

यो वै भूमा तत्सुखे नाल्पे सुखमस्ति । - छा. ७-२३-१

यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यम् । - छा. ७-२४-१

Meaning: Only the ultimate reality—Brahman—is Bliss. Whatever is finite or limited cannot remain blissful. Bhuma means the supreme, all-pervading Brahman.

That which is Bhuma (Brahman) is immortal in nature. Whatever is finite (limited, confined) is mortal, meaning perishable.

This Avantara Vakya teaches that to attain everlasting bliss, one should seek only Brahman, because everything else is perishable (small, limited).

परमस्य शक्तिविविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च । - श्वे. ६-८

Meaning : The inherent divine power (Shakti) of the Supreme Lord — manifesting as knowledge, strength, and action — is described as manifold. Since the Paramatma

is endowed with these divine energies, the above supportive statement conveys that He alone is to be worshipped.

न तत्र सूर्यो धाति न चंद्रतारकं नेमा विद्युतो धाति कुतोऽयमग्निः
तमेव धान्तमनुधाति सर्वं तस्य धासा सर्वमिदं विधाति ॥ - कठ.

२-२-१५; मं. २-२-१०; श्वेता. ३-१४

Meaning: Neither the light of the sun, nor the moon, nor the stars can illumine the Self; then how can it be illumined by mere lightning or earthly fire? It is That (Brahman) alone that shines, and through Its light all this shines.

This Avantara Vakya teaches that Paramatma is self-luminous. He is ever-illumined by nature; everything else is illumined by it.

In this way, reflecting on the Avantara Vakya provides invaluable guidance to the seeker to perfect the fourfold discipline of spiritual practice (required to become eligible for the study of Vedanta). Then the seeker easily enters deeper (inner) practices of studying (shravana), reflecting on the teachings (manana), and deep meditation (nididhyasana). With the grace of the Sadguru, the seeker eventually becomes the sovereign of the kingdom of bliss—attaining self-realization (atma-saksatkara)."

Even in the context of worldly life, the Avantara Vakya help one remain on the righteous path. Thus, the seeker attains the highest possible gain in both worldly and spiritual life — the eternal bliss of Self-realization, beyond which there is no greater attainment (यल्लभात् नापरो लाभः ।).

Such is the power of reflecting on the Avantar Vakya!

May all sincere seekers attain such eternal bliss through contemplation of the Avantara Vakya of the Vedas — with this prayer to Paramatma, I conclude these words.

|| thus, blessing upon all ||

About the Author

Shraddheya Shree. Mule Shastri

Shraddheya Shree. Prakash Keshavrao Mule is from Malkapur in Buldhana district. He completed his schooling in Malkapur and pursued higher education in Nagpur. After working for 40 years in a bank, he retired as an officer in 2012.

The Mule family has a long-standing tradition of studying religious scriptures, Vedanta, and astrology over many generations. Shree. Prakash Mule's father used to offer free astrological guidance to people in the town. After coming to Amravati, Shree. Mule began giving discourses and studying Vedanta at the Shree Gopalkrishna Temple. By the grace of destiny, he was guided by Pujya Mandatai Gandhe and Pujya Dr. Kaka. Under their guidance, Shree. Mule delivered many spiritual discourses.

Even today, he continues to guide the Gopalkrishna Temple family and others in astrology and spiritual science. Vedant Bhaskar's followers in India and abroad have benefitted from his timely guidance.



Paramarthik Terminologies

Readers often struggle with Vedanta texts because Sanskrit terms used in them aren't part of everyday language. These terms can have different meanings in practical use versus philosophical context, and sometimes even multiple meanings depending on usage. To help with this, we've compiled explanations of commonly used terms that will benefit both readers and those listening to discourses. We hope this will be useful, and if you come across any other terms that are unclear during your study, feel free to share them with us so we can include their meanings in future issues.

Anubandh Chatushtaya (The Fourfold Qualifications)

The term "Anubandh" refers to that by which a Viveki person (discerning person) understands how to enter into the core subject, inspires engagement with the primary texts, and gives clarity on how to study effectively. Since there are four such anubandhas, they are collectively referred to as the "Anubandha Chatushtaya" — the fourfold qualifications.:

- Adhikari (qualified seeker)
- Vishaya (subject of the text)
- Prayojana (purpose of the study)
- Sambandha (relation/connection among them)

Adhikari (Qualified Seeker)

The one for whom the scripture is composed, that is, a person who possesses the necessary qualifications for understanding the text is regarded as its rightful recipient, or Adhikari. Without the required qualification or eligibility (Adhikara), the fruit of studying the scripture cannot be attained. One who, either in this life or past lives, has performed selfless actions (Nishkam Karma) and desireless worship (Nishkam Upasana) as prescribed by the Vedas, and hence has completely eliminated sins that obstruct knowledge, becomes rich in merit (punya).

Such a person, now free from impurities (mala) and mental distractions (vikshep) and endowed with the fourfold practices (SadhanaChatushtaySampannai) necessary for removing the final veil of ignorance (Avarana), is the true and worthy Adhikari (qualified seeker) for engaging in the enquiry into spiritual truth (Adhyatma Shastra Vichar).

Vishaya (Subject / Topic)

The central doctrine (Pratipadya Siddhant) of the scripture is the knowledge of the oneness between the individual self (Jiva) and Brahman, established through reasoning (yukti) and scriptural authority (pramana). This is the true Vishaya, the subject matter of all spiritual texts. It is natural for a person to be convinced of a difference between Jiva and Brahman, but no one has ever attained liberation through such a dualistic view.

Hence, there is neither novelty (Apurvata) in asserting duality, nor is it beneficial. In fact, to claim a real difference between Jiva and Brahman is non-Vedic and opposed to the authority of the Vedas. Since the fruit of non-dual knowledge is liberation (moksha), this subject is firmly established. So long as the knowledge of the oneness of the individual self (jiva) and Brahman remains unknown and unacquired, it is considered the subject matter (Vishaya) of the scripture. Once this knowledge is attained and liberation (moksha), which is its fruit, is realized, the same knowledge then serves as an incidental purpose (avantar-prayojana).

Prayojana (Purpose)

Prayojana refers to the purpose and fruit of studying the scripture.

For Vedantic texts, the supreme and primary purpose is the attainment of moksha—the complete cessation of all suffering.



Paramarthik Terminologies

and the experience of supreme bliss (paramananda). The direct cause of moksha is the knowledge of the oneness of the Self and Brahman (brahmatmaikya-Dnyan). The attainment of this knowledge, though essential, is considered an incidental or secondary purpose (avantara-prayojana), as it is not the final goal in itself but the immediate means to liberation.

Sambandha (Relation / Connection)

This refers to the way the Anubandhas of the text are connected to each other and to the text itself. It is a technical yet very important topic.

- Adhikari-Prayojana relationship: Since there exists a 'prapya-prapak-bhava-sambandha', meaning a relationship of attainable and attainer, between the adhikari (qualified seeker) and the fruit (prayojana), the result is obtained only by the qualified person. An unqualified individual does not attain the fruit.
- Adhikari-Vishaya relationship: There exists a 'Kartru-Kartavya-Bhava-Sambandha' a doer-duty relationship between the adhikari (qualified seeker) and the subject matter (Vishaya). This implies that engaging in the enquiry into Brahman is the sole duty of the adhikari; no other duty is prescribed.
- Vedantic Text-Vishaya relationship: There exists a 'Pratipadya-Pratipadak-Bhava-Sambandha' a taught-teacher relationship between the Vedanta scriptures and the knowledge of the oneness of the individual self and Brahman (Jiva-Brahma-Aikya Dnyaan), which is the subject matter (Vishaya). So long as this knowledge of non-duality remains unattained and unknown, it continues to be indicated as the subject matter (Vishaya) of the scripture.
- Vishaya-Vedantic Text relationship: There exists a 'Janya-Janak-Bhava-Sambandha', a cause-effect relationship between the Vedanta scriptures and the knowledge of the oneness of Jiva and Brahman (Jiva-brahmaikya-dnyan), which is the subject matter (Vishaya). Through listening to the scriptures (Shravana), this knowledge arises in the purified mind (antahkarana), leading to the attainment of moksha, which is the intended fruit (prayojana). This relationship subtly conveys that moksha is attained as a result of the knowledge generated by the scripture.

Vedanta Bhaskar – Mangala Nidhi

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Spiritual writings of Param Pujya Dr. Kaka.

The spiritual and literary legacy of Param Pujya Kaka is truly beyond description. His body of work includes profound commentaries on the Prasthantrayi—the Brahmasutras, Upanishads, and Bhagavad Gita—along with texts that distill the essence of Shankaracharya's Advaita Vedanta and the teachings of Marathi saints. He authored numerous books and countless articles that clearly and insightfully explain a wide range of spiritual concepts.

- Panchadashi Bhavdarshan
- Sankshipta Shariraka Bhavdarshan
- Vikas Jeevanacha
- Geeta Deepstambh
- Naishkarmyasiddhi Bhavdarshan
- Dasbodh Chintanika
- Mandukya Upanishad
- Kathopanishad
- Taittiriya Upanishad
- Ishavasya Upanishad
- Brihadaranyaka Upanishad
- Chandogya Upanishad
- Kenopanishad
- Prashnopanishad
- Mundakopanishad Vivaran
- Drik-Drishya-Viveka Bhavdarshan
- Aparoksha Anubhuti Bhavdarshan
- Sukhacha Shodh
- Adhyatma Ani Jeevan
- Sadhak Sopan
- Sadhakbodh
- Dnyandevanchas Haripath
- Paramarth Vidnyan
- Changdev Pasashti
- Eknathanchas Haripath
- Aarti Bhavdarshan
- Vivekachudamani
- Shruti Gyan Deepaka
- Nivadak Veche
- Brahmasutra Pravachane
- Shrimad Bhagavat Bodh Katha
- Geeta Deepstambh (Hindi)
- Antaricha Gyan Dewa
- Dasbodh
- Vivekasindhu
- Samarth Vagvajayanti (Samarthanchi Prasadik Vani)
- Brahmasutra Shankar Bhashya – Part 1
- Brahmasutra Shankar Bhashya – Part 2
- Brahmasutra Shankar Bhashya – Part 3
- Ganapati Atharvashirsha Bhavdarshan
- Soliv Sukh
- Atmaram
- Anugrah
- Narad Bhakti Sutra
- Pasayadan – Ek Chintan
- Mahavakya Chintan
- Atmashatkam
- Swanubhav Dinakar – Ek Chintan
- Paava
- Advaita Makarand
- Vivekananda Charitra
- Jeevan Sundar Aahe
- Pasayadan (English)
- Drik-Drishya Viveka (English)
- The Lighthouse of Bhagavad-Gita
- Journey to Bliss (English)
- Manobodh Bhavdarshan
- Vikas Jeevanacha
- Atmadarshan
- Saar Vicharsagar
- Teen Upanishade (Aitareya, Chandogya, Prashnopanishad)
- Paramarth Vidnyan
- Paramamrut
- Ramdas Bhare Antari
- Chatushloki Bhagavat (by Shri Eknath Maharaj)
- Shrimat Adya Shankaracharya Virachit Stotravali (With Meaning and Commentary) – Part 1
- Shrimat Adya Shankaracharya Virachit Stotravali (With Meaning and Commentary) – Part 2
- Saarth Shri Sadguru Balu Mama Vijay Granth
- Sadhana Panchakam





September 2025
Issue 2

A large, intricate, light gray mandala design serves as a background for the title. It features a central circular motif with floral and geometric patterns, surrounded by concentric layers of decorative elements.

Youth Forum





Shree Hanuman Chalisa for the Present Generation (Part 2)

Dr. Shekhar Mayanil (Neuroscientist)

In the previous episode, we explored the first two Dohas of the Sri Hanuman Chalisa. These Dohas taught us that the mind, like a mirror, must be kept pure and clear in order to truly reflect the greatness of Sri Hanuman Ji. Singing his praise brings the four fruits of life's actions - Dharma, Artha, Kaam, and Moksha - into our lives.

Sri Tulsidas ji recognized that such profound rewards cannot be attained with a weak body, mind, or intellect. Therefore, he earnestly prays to Sri Hanuman Ji for strength, wisdom, and knowledge in his quest for life's fulfillment.

We will be discussing the first half (जय हनुमान ज्ञान गुन सागर ।) of the following Chaupai in this second episode, which is:

जय हनुमान ज्ञान गुन सागर ।

जय कपीस त्रिहु लोक उजागर ॥ (1)

Jai Hanuman Dnyan Gunn Sagar.

Jai Kapis Tihun Lok Ujsagar.

The Meaning Behind the Name

The name "Hanuman" carries profound significance. The first meaning comes from the Sanskrit roots: "Hanu" means chin, and "Maan" means cut off; thus, Hanuman refers to one whose chin is cut off. This raises a question: why does Tulsidas ji seek inspiration from a deity whose chin was severed? Understanding the story behind Hanuman Ji leads to a sense of reverence and respect.

The Childhood Legend

At birth, Hanuman Ji mistook the rising Sun for some fruit, leapt into the sky, and swallowed it, causing darkness to descend upon the solar system. Lord Indra intervened, striking Hanuman Ji with his thunderbolt, cutting his chin and causing him to fall to earth, injured. In response, Pavan Dev, the Wind God and Hanuman Ji's father, stopped the flow of air on earth until the gods agreed to bless his son Hanuman Ji with all the powers. The gods then bestowed Hanuman Ji with extraordinary powers and virtues, blessing him with incredible strength and abilities that served him throughout his life.

Metaphorical Meaning of Hanuman: Conquest of Ego

Another deeper meaning of the name Hanuman is "one

who has conquered or destroyed (Hanu) their Ego (Man)." Despite possessing strength that can withstand Indra's thunderbolt, Hanuman Ji does not misuse his powers; rather, he dedicates them in service of Lord Ram, acting without trace of ego. This humility is central to his character.

Dnyan, Guna, and Sagar: The Pillars of Hanuman ji's Excellence

Tulsidas ji extols Hanuman ji with the phrase, "Victory to Sri Hanuman ji, who is the Sagar (ocean) of Dnyan (Knowledge) and Guna (Virtues)," and "Victory to Sri Hanuman Ji, the Lord of Monkeys, who is well known in all the three worlds." These words are not mere praise. In them, Goswami Tulsidas ji compresses rich layers of theology, psychology, and spirituality, presenting a profound sadhana-map in just three words.

The Clarifying Light of Dnyan

Dnyan (ज्ञान), rooted in the Sanskrit word "Dnya" meaning "to know" or "to perceive directly," signifies not just intellectual understanding but a direct, transformative awareness. Dnyan, or wisdom, serves to clarify perception. It is through this luminous insight that one sees the world as it truly is, unobstructed by illusion or ignorance. For Hanuman Ji, this means perceiving reality with depth and understanding, informed by his profound scholarship and spiritual discernment.

The Stabilizing Power of Guna

Guna (गुण) refers to the array of moral virtues such as compassion, courage, and humility, which stabilizes the character. Compassion, courage, and humility are not merely attributes but the very foundation that supports ethical action and harmonious relationships. In Hanuman ji, these virtues are seamlessly integrated with wisdom, ensuring that knowledge is always guided by integrity and goodness.

Hanuman ji is celebrated for his possession of these virtues, representing the highest standards of character. His life illustrates that genuine greatness arises from the harmonious integration of knowledge, virtue, and humility.



The Expansive Capacity of Sagar: Vastness and Compassion

Sagar, meaning vast, deep, and inexhaustible, serves as an emblem for boundless generosity and resilience. It represents an inner capacity that gives without ever being depleted, a heart and mind expansive enough to embrace both profound truths and the world's sorrows yet remain undisturbed. In Sri Hanuman Ji, this quality is vividly embodied, reflecting a spirit that can compassionately contain and respond to the suffering and complexities of life with unwavering serenity.

Mentioning Hanuman Ji as "Dnyan Guna Sagar" right at the start sets the tone that, before physical strength (Atulita Bal) and heroic feats (Mahabal), Hanuman Ji's essence is inner luminosity married to infinite goodness. This guards against the common challenge that spiritual seekers face in spiritual life, where power precedes purity. It's a statement that true heroism is rooted in wisdom and virtue, not mere conquest.

Hanuman Ji is a harmony of Wisdom, Virtue, and Vastness

In Sri Hanuman ji, these qualities converge, defining him as an exemplary figure whose wisdom, virtue, and vastness serve as an enduring inspiration for all who seek greatness rooted in humility and ethical strength. It is for these reasons that Sri Tulsidas ji declares, "Victory to Sri Hanuman ji, who is the Sagar (ocean) of Dnyan (Knowledge) and Guna (Virtues)." Hanuman ji's story and character provide a map for seekers, offering a model of strength inseparable from humility and service.

Sri Hanuman Ji represents a union of Para Vidya (the ultimate knowledge of the Supreme, as described in the Upanishads) and Apra Vidya (worldly knowledge, practical skills, and strategic acumen). Hanuman Ji's Dnyan is not mere book learning; it's seeing Rama as Brahman itself. It's an acknowledgment of his omnipresent help, just as the ocean touches every shore, his wisdom and virtues reach all beings who call on him. Dnyan Guna Sagar invocation recognizes his completeness and reflects the inspiration sought by those striving to overcome ignorance and inner enemies.

For these reasons, Hanuman Ji is also called Bhuddhimatam Varistham, or the foremost among the

wise, as he embodies not only knowledge of the true Self but also the greatest virtues: humility and nobility of character. In Hanuman Ji, wisdom is inseparable from a heart full of humility, making him the living ideal for all who seek to harmonize profound intelligence with ethical excellence.

Sri Hanuman Ji is a "Model for all Seekers". Calling Hanuman Ji the "ocean of knowledge and virtues" is a subtle pointer to Sakshatkara, which means direct, transformative awareness, and recognizes his completeness. He is not only learned in scripture and a master of language, but most importantly, his wisdom is living, active, and rooted in humility. For anyone seeking guidance in people skills or moral excellence, Sri Hanuman ji's character stands as a supreme model, his qualities stretching without limit for all who call upon him.

Hanuman ji's Realization of His Identity

Hanuman ji's profound understanding of his relationship with the divine is beautifully illustrated through the dialogue with Sri Ram. When asked by Sri Ram, "What is your relationship with me?" Hanuman ji's response reflects the depth of his wisdom and humility, seamlessly uniting spiritual insight with service:

Hanuman ji replied,

देहबुद्ध्या त्वदासोऽहं जीवबुद्ध्या त्वदंशकः ।
आत्मबुद्ध्या त्वमेवाहम् इति मे निश्चिता मतिः ॥

dehabuddhya tvaddaso'ham jivabuddhya tvadamshakah
| atnabuddhya tvamevaham iti me nishchita matih |

When I am conscious of my body, I am Your servant. When I am aware of myself as a living being, I am a part of You. When I know my true essence, I am verily You. This is my firm conviction.

This threefold realization expresses a firm conviction at every level of awareness, physical, individual, and spiritual. Hanuman ji's identity is inseparable from service, devotion, and unity with the divine.

Hanuman ji: Paragon of People Skills and Moral Virtues

Sri Hanuman Ji is renowned for unparalleled people skills, a quality that sets a timeless example for anyone seeking to master interpersonal relations. His conduct and character serve as invaluable lessons for those aspiring to develop empathy, tact, and genuine connection with others.

Scholarship and Mastery of Sanskrit Grammar



Valmiki ji describes Hanuman Ji as a scholar, adept in nine forms of Sanskrit grammar (Nava vyakarana panditah). This mastery not only reflects his profound intelligence but also his dedication to learning and understanding the nuances of communication, which are essential for fostering harmonious relationships.

Hanuman Ji, an Embodiment of Humility

Despite his vast knowledge and scholarly achievements, Hanuman Ji remains the very embodiment of humility. His actions and demeanor consistently demonstrate that true wisdom is inseparable from modesty, making him the ideal model for those who seek both intellectual excellence and ethical grace.

The Confluence of Wisdom, Devotion, and Action in Sri Hanuman Ji

In addition to him being a union of Wisdom, Virtue, and Vastness, Sri Hanuman Ji stands as the embodiment of a sacred confluence (Triveni Sangam), where wisdom (dnyan), devotion (bhakti), and selfless action (karma) merge into a unified whole. His character exemplifies how luminous knowledge is inseparable from moral virtue. In Hanuman Ji, wisdom is never isolated: it is always fused with a deep sense of ethical character and compassionate action.

This combination of insight and virtue demonstrates that in both the life and legacy of Hanuman Ji, wisdom is intrinsically linked with moral integrity. His example illustrates that knowledge and strength reach their full potential only when directed by humility, dedication, and a commitment to service.

No better Shloka describes the depth of Dnyan Guna Sagar" as this one:

बुद्धिर्बलं यशो धैर्यं निर्विकल्परोगता ।

अजादयं वाक्यदुत्वं च हनुमत्स्मरणाद्भवेत् ॥

Buddhir balam yasho dhairyam nirbhayatvam arogata
ajadyam vakpatutvam cha hanumat smaranad bhavet

This Shloka is often recited at the start of study, sadhana, or important endeavors. It's a reminder that Hanuman Ji's smarana (remembrance) is transformative, not just devotional, but catalytic. It aligns the devotee with the gunas of sattva, the power of bhakti, and the clarity of purpose. It encodes a complete psychospiritual blueprint for transformation through Hanuman smarana.

This Shloka is not merely a list of qualities; it's a spiritual algorithm. It teaches that contemplating Hanuman ji's name and deeds activates a cascade of inner virtues:

Buddhi refers to intelligence, discernment, and mental clarity. Hanuman ji exemplifies viveka (discernment) through his actions. In the Ramayana, particularly within the Sundara Kanda, Hanuman's wisdom is demonstrated as both intellectual and rooted in dharma.

Balam: Strength - physical, mental, and spiritual. His strength is legendary, but it's also symbolic of Shakti born from surrender and purity. It's not brute force but divine empowerment.

Yashah: Fame, grace, or divine recognition. True fame here is not worldly applause, but the radiance of spiritual grace. Hanuman ji's humility earned him eternal glory.

Dhairyam: Courage, patience, fortitude. Patience and courage are twin virtues. Hanuman ji's unwavering resolve in searching for Sita ji, despite obstacles, exemplifies this.

Nirbhayatvam: Fearlessness, inner security. Fearlessness arises from alignment with dharma and devotion to the divine. Hanuman ji's fearlessness was rooted in his service to Shri Ram.

Arogata: Health, freedom from disease. Health is not just the absence of disease, it's vitality, balance, and resilience. Hanuman ji's form is the very image of vigor.

Ajadyam: Alertness, freedom from dullness or inertia. This is subtle, freedom from mental dullness, tamas, or spiritual inertia. It's the spark of alertness that keeps one awake on the path.

Vakpatutvam: Eloquence, skill in speech, clarity in communication. Eloquence is not just clever speech; it's truthful, impactful, and dharmic expression. Hanuman ji's words were always purposeful and uplifting.

The verse is built as a cause-and-effect equation:

Cause: हनुमत्स्मरणात् — "By remembering Hanuman"

Effect: A cascade of eight virtues manifests in the devotee.

This is not poetic exaggeration. In the Sanatan Dharma tradition, remembrance (smarana) is not mere mental recall, but immersive attunement to the deity's qualities, stories, and essence. In yogic psychology, this is a form of bhavana — saturating the mind with a chosen ideal until it reshapes one's inner nature.



The Eightfold Blessings: Each quality (Guna) in three dimensions:

1. Literal dimension (outer life)
2. Psychological dimension (inner mind)
3. Spiritual dimension (soul's journey)

Sanskrit Term	Literal Dimension	Psychological Dimension	Spiritual Dimension
बुद्धिः (Buddhi)	Sharp intellect, problem-solving	Discriminative wisdom (viveka) to choose dharma over impulse	The "eye of the eye" — capacity to perceive the Self beyond mind
बलम् (Balam)	Physical vitality, stamina	Resilience under stress, willpower	Shakti born of surrender — strength that flows from the Divine
यशः (Yashah)	Good reputation, respect	Inner dignity, self-respect	The radiance of a life aligned with truth — spiritual glory
धैर्यम् (Dhairyam)	Courage in danger	Emotional steadiness, patience	Fearless abiding in the Self, unshaken by dualities
निर्भयत्वम् (Nirbhayatvam)	Absence of fear in action	Freedom from anxiety, insecurity	Liberation from the primal fear of death — rooted in immortality of the soul
अरोगता (Arogata)	Health, absence of disease	Balanced lifestyle, psychosomatic harmony	Purity of the subtle body (nadi-shuddhi) enabling higher states of consciousness
अनादृत्यम् (Anadyam)	Alertness, agility	Mental clarity, freedom from lethargy	Ever-awake awareness (jagrat-svarupa) — the witness that never sleeps
वाक्पटुत्वम् (Vakpatutvam)	Eloquence, persuasive speech	Ability to express truth with precision and compassion	Speech as mantra — words that carry Shakti and uplift consciousness

And The Hidden Ninth Gift !!

Though the Shloka lists eight qualities, the ninth, unspoken fruit, is Sharanagati — total surrender. When these virtues blossom, the ego naturally bows, and the devotee becomes a transparent instrument of the Divine Will — just as Hanuman ji declared:

"Na aham kari — I am not the doer; I am Rama's servant."

Hanuman Ji as the Yogic-Neuroscientific Ideal: Holistic Synthesis of Dnyan Guna Sagar

A Yogic-Neuroscientific Mechanism of Transformation
From a yogic-neuroscientific lens, repeated smarana of Hanuman ji's form, name, and deeds:

1. Rewires neural pathways toward courage, clarity, and compassion.
2. Regulates the autonomic nervous system, reducing fear responses.
3. Energizes prana through emotional devotion, which in turn supports health and vitality.
4. Entraines speech and thought to truthfulness and precision.

From a bhakti-shastra perspective, smarana invokes anugraha (divine grace), which accelerates the maturation of these virtues far beyond what mere self-effort could achieve.

Hanuman Ji is the model of brain-mind integration, virtue, and transformative neuroplasticity. To meditate on Hanuman Ji's qualities is, in yogic neuroscience, to progressively entrain the mind and brain to Hanuman Ji's illuminated vibration:

1. Cognitively: Shifting from fragmented, reactive patterns to organized, intuitive clarity (dnyan).
2. Emotionally: Replacing fear and confusion with courage and compassion (guna).
3. Energetically: Moving from inertia/distraction to focused, vitalized presence (sagar).

And, most profoundly, yogic and scientific traditions converge on the insight that the regular, devoted activation of these archetypes precipitates a transformation not only of mind but of the entire nervous system and consciousness field, the true spiritual-scientific meaning of "Tihun Lok Ujaagar."



In summary, meditating on the attributes of Hanuman Ji establishes new cognitive and affective patterns, which correspond to neural changes. Through repeated affirmation of "Dnyan Guna Sagar", these archetypes are progressively integrated into the mind, resulting in the brain's networks associated with fear and limitation being replaced by those that promote clarity, courage, and virtue.

In the next edition, we will provide further discussion on the second line of this chaupai from the Sri Hanuman Chalisa. We invite you to send your questions to newsletter@vedantbhaskar.org. Selected inquiries will be featured in the upcoming issue.
Shekhar Mayanil

About the Author

Dr. Chandrashekhar Mayanil – Chicago, USA

Dr. Chandra Shekhar Mayanil is an educator, author, and neuroscientist. Before retirement, he was a Professor and Director of the Pediatric Neurosurgery Research Program at Northwestern University's Feinberg School of Medicine in Chicago, holding the Eleanor Clarke Research Scholar chair in Developmental Neurobiology for over 15 years. He and his colleagues conducted groundbreaking research on brain and spinal cord development and pediatric brain tumors. Dr. Mayanil has been offering guidance to the Balsanskar Varga students to impart the timeless wisdom of Yogic practices through the lens of modern neuroscience.

Vedant Bhaskar Initiative Overview

Shree Ganapati Atharvashirsha Upasana

Children, youth, and their parents are encouraged to come together at least once a month for collective worship. It is important to visit our temple, offer service, and stay connected with our roots. With this goal in mind, P. Mangeshdada initiated a monthly gathering on Sankashti Chaturthi at the Shree Prasanna Ganesh Temple in San Jose. Families are invited to participate and chant multiple recitations of the Ganapati Atharvashirsha together and offer services like Bhajan or some other form of volunteering at the temple.

Upcoming Monthly Upasana: October 9, Thursday; November 7, Friday; and December 7, Sunday 2025

Venue: Sri Prasanna Ganapathi Temple, 3102 Landess Ave, San Jose, CA 95132

Contact: ContactUs@vedantbhaskar.org



September 2025
Issue 2

Initiatives





Vedant Bhaskar Activities

Sau. Mrunal Bujone

Jai Shri Ram! Over a three-month span between July 2025 and September 2025, the Vedant Bhaskar organized multiple events. First was the ShriGuru Pournima celebration. Then, Dr. Shri Chandrasekhar Mayani, a distinguished neuroscientist, led a two-day workshop for children and youth on the neurological benefits of Surya Namaskar and Sanskrit mantra practice. Additionally, Dr. Nishitai Ponshe, who embodies determination, courage, and self-confidence, provided inspiring and heartfelt guidance to students and parents of the Bal Sanskar classes with her cheerful and uplifting lecture.

Shree Guru Purnima Grand Celebration – A Divine Heritage of Tradition

Date: July 10 & July 26, 2025

Venue: Murgud (Dist. Kolhapur) & USA

ध्यानमूले गुरुमूर्तिः पूजामूले गुरोः पदम् ।
मेत्रमूले गुरुवाक्ये मोक्षमूले गुरोः कृपा ॥

Gazing upon the form of the Sadguru is meditation itself. The holy feet of the Sadguru are the foundation of all worship. Every word from them bears the power of a Mantra, and their grace is liberation. ShriGuru Purnima is the auspicious day to express the immense gratitude, surrender, and pure love that fills a disciple's heart for their Sadguru, who imparts knowledge for eternal well-being.

On this auspicious day of Gurupournima, the Shivgad Adhyatma Charitable Trust, Murgud organized the 2025 ShriGuru Pournima celebration with great joy and enthusiasm.



Sadguru P.P. Dr. Kaka handing over spiritual heritage in the form of Tulsimala – the spiritual lineage continues..

By Shri Sadguru's grace, this year's celebration was unforgettable due to a special ceremony. From the 13 Acharyas, P. P. Dr. Kaka announced his spiritual successor (Uttaradhikari). This spiritual succession ceremony was extraordinary and memorable for everyone. The entire assembly hall was filled with a blessed atmosphere. As P. Pu. Shri Mangesh Dada Phadke's name was proclaimed as the spiritual successor of the divine heritage, and we were overcome with pure bliss, our eyes glistening with joyful tears. In our life, we witness many handovers, but seeing the formal transfer in a spiritual lineage from a Sadguru to their true disciple (Satshishya) was an incomparable experience.

The spiritual significance of the moment was embodied in a sacred Tulsi mala from Pandharpur. When Pujya Dr. Kaka transferred this holy mala from around his neck to that of Pujya Mangesh Dada, we experienced a rush of mixed feelings. Here was the graceful conclusion to forty years of luminous service, while simultaneously revealing the emergence of gifted leadership prepared to carry the torch forward with unwavering commitment.

A profound sense pervaded the gathering that we were witnessing divine will in action. For the seekers in America, this held special significance—they had observed the remarkable spiritual journey of P. Pu. Mangesh Dada and Pujya Sau. Sonali Vahini, their sincere pursuit of Advaita Vedanta philosophy, their dedication to the Sadguru's mission, and their selfless service. Time and again, the thought arose: how tremendously our Dada had evolved. We were extremely fortunate to be present as this historic moment unfolded!



निमित्तमात्रे भय सख्यसाक्षिन् - P. Shree. Mangesh Phadke embracing the ordained responsibility entrusted by Sadguru



From Murgud to Morgan Hill

सद्गशिवसमारम्भो शङ्कराचार्यमध्यमाम् ।
अस्मद्व्याचार्यपर्यन्तो वन्दे गुरुपरम्पराम् ॥

(Beginning with Lord Sadashiva, with Adi Shankaracharya in the middle, Up to my own Shriguru, I bow with reverence to the entire sacred lineage of Gurus.)

After the auspicious celebration in Murgud, a special ShriGuru Pournima celebration was also organized in America. Under the guidance of Pujya Mandatsai, a combined program of ShriGuru Pournima ceremony and second quarterly worship was held on July 26, 2025, at the residence of P.Pu Mangesh Dada Phadke in California. Through live streaming on YouTube, seekers participating remotely also became direct witnesses to these golden moments.

The ceremony began with lighting a lamp (Deep-prajwala) and Peethpoojan (sacred altar worship). This was followed by peaceful Namasmara (rhythmic chanting of the divine name), making the already pleasant atmosphere blessed and serene. After the pratima poojan (divine image worship), there was Shodashopachar Padya pooja (sixteen step traditional worship of Shriguru's holy feet). As the sacred worship unfolded and ShriGuru's holy feet were ceremonially bathed, the entire gathering of seekers offered devotional chanting of the opening nine verses from Dnyaneshwari's fifteenth chapter, continuing with the GuruStavan Samaas from Dasbodh and concluding with the ShriGuru ParaPuja Stotra.

"आता हृदय हे आपले । चौफाळूनिया थले ।
सरी वसळ पाडले । श्रीगुरुचौ ॥" (ज्ञा. १५.१)

(Now let me purify this heart of mine completely on all four levels, and place the sacred feet of Shri Guru upon it.)



Shree GuruPournima, Morgan Hill - attendees

Following the padyapooja and Sadguru's aarti, every seeker bowed down at Pujya Mangesh Dada's sacred feet to receive his divine blessings. Devotional singing continued until every seeker had paid respects at the Guru's feet. Pujya Mangesh Dada then gave his blessing discourse to the seekers:

हाणोनि जाणतेने गुरु यजिजे । तेणे कृतकार्य होइजे ।

जैसे मूळसिंचने सहजे । शाखा पल्लव संतोषती ॥ ज्ञा. १.२५ ॥

Just as watering the roots naturally satisfies the leaves and flowers, we must simply practice the spiritual discipline taught by our Sadguru and strive to develop the four qualifications (sadhan-chatushthaya), this is the supreme form of Guru seva and Guru puja. If I want my spiritual tree to flourish, I must devotedly worship the Sadguru. And worshipping the Sadguru means regularly practicing the Sadhana they have given to me.

God, Paramatma, Bhagwan is the subject to be understood —not a topic to be grasped through intellectual reasoning. This study must be done under the capable guidance of Sadguru.

सैमा प्रतिपाद्य जो ईश्वर । तो होआवयालागीं गोचर ।

श्रुतीचा निरंतर । अभ्यास करणे ॥ ज्ञा. १६.१०३ ॥

(That same Ishwar (Brahman) who is proclaimed in the Vedas - for Him to become directly perceptible in experience, one must engage in continuous study of the Shruti (Vedic scriptures).)

The characteristic of a disciple who has gained the benefit of a Brahmanishtha (ever-established in the Brahman), Shrotriya (a master of Shruti or Vedanta), and Dayalu (compassionate) Sadguru is that they remain surrendered to the Guru, free from the faults of impurity, distraction, and the veil of ignorance.



गुरुपादोदके पाने गुरोरुच्छिष्टधोवनम् । गुरुभूते सदा ध्याने गुरोर्नामः सदा जपः ॥



The quarterly worship then began. First, Sau. Sonalital Phadke presented a deep study and contemplation of selected abhangas from Haripath. Then, Gondvalekar Maharaj's discourse for that day was read. Coincidentally, in that discourse, Maharaj also guides about developing the four qualifications (sadhan-chatushtaya) for spiritual practice.

Pursuing the ultimate aim begins with establishing firm roots in spiritual disciplines. All those gathered recognized the remarkable consistency and unity of teachings found across the works of various saints. The worship concluded with the melodious singing of Shri Maharaj's Subodh and Panchpadi.

“यः देवे पराधक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥”

(The one who has supreme devotion to God and equally intense devotion to the Guru—For such a great soul, the meanings and truths of the scriptures are revealed in their fullness.)

Earlier this year, the Vedant Bhaskar Washington DC worship center, which began on the auspicious occasion of Gudi Padwa, organized both the ShriGuru Purnima celebration and the first quarterly worship. Though the Sadguru's blessings flow in an unbroken stream, I find myself clinging to my material umbrella (worldly attachments). As a disciple, reducing my rajas (passion) and increasing my sattva (purity) is my primary spiritual duty. Quoting the following verse from Dnyaneshwari Pujya Mangesh Dada explained how easy the path is for a seeker who lives life in the right way:

तदा स्वांतःकरणजिता । सकळकामोपशान्ता ।
परमात्मा परीता । दूर नहिं ॥ ज्ञा. ६.८१ ॥

(One who has conquered his own heart and overcome all desires, For him, the Supreme Soul (Paramatma) is always near and never far away)

Everyone should consider whether they are under the control of the three gunas or whether the three gunas are under their control. Mentioning that "All of us have become human doings and forgot to be human beings," he clearly explained through various examples of rajoguna expressions how much the quality of our life has deteriorated. Concluding his blessings, Pujya Mangesh Dada prayed at the feet of Sadguru for an increase in sattva guna and that every seeker be worthy of the Sadguru's grace.

The Unity of Science and Ancient Indian Yoga Philosophy – Dr. Chandrasekhar Mayanil's Workshop

Date: August 2 & 3, 2025

Venue: California, America

On August 2 & 3 2025, students of the Vedant Bhaskar Bal Sanskar class got the opportunity to participate in a very unique workshop. Our yoga tradition is ancient. It has been designed considering the integrated health of the human body, mind, and brain. This truth was explained to the participants by renowned neuroscientist Dr. Shri Chandrasekhar Mayanil in the language of today's neuroscience.

In this two-day workshop, participants received practical guidance on how to perform Surya Namaskar in the prescribed manner, with proper bandhas (locks) and following the rules of inhalation and exhalation.

Dr. Mayanil has conducted remarkable research in pediatric neuroscience at Northwestern University and Lurie Children's Hospital of Chicago. The beautiful combination of his deep study in science and his connection with the yoga path was evident in this workshop.

Shekhar Dada presented two very important topics to the sanskar class children: "Salutogenesis: Understanding the Source of Health and Well Being" and "Neuroscience of



The students of Balsanskar Varg reciting the stotras



"Wax Museum" by students of Balsanskar Varg



Sanskrit Chanting." Through an open question-and-answer session, the children and their parents connected closely with Shekhar Dada.

On this special occasion, the children of the sanskar class presented a Wax Museum as a heartfelt gift to Shekhar Dada. They vividly brought to life revered personalities such as Sant Dnyaneshwar Mauli, Sant Muktabai, Chhatrapati Sambhaji Maharaj, Swami Vivekananda, Samartha Ramdas Swami, and his disciples. Much like a traditional wax museum, the children initially stood still like statues. When visitors asked, "Who are you?" Each child spoke in character, embodying the personality they represented. This repeated interaction deeply ingrained these revered figures in the minds of the children. In a touching gesture, Shekhar Dada bowed with his head at the feet of each child's portrayed personality, creating a powerful scene of gratitude brought to life. Shekhar Dada expressed deep reverence by touching his head to the feet of each child's depicted personality, bringing the spirit of gratitude to life.

All children received participation certificates. Along with this, they were gifted the "Gravity of Gratitude" book written by Dr. Mayanil, personally handed by him with his autograph.

Sanskar Varg – Inspiring Dialogue with Dr. Nishi Ponshe
Date: August 17, 2025

The sanskar varg held in August became a memorable celebration for the Vedant Bhaskar family. Through beautiful slides and audio-visual media, Dr. Ponshe engaged with students and parents for about 2 hours. Inspired by Samartha Ramdas Swami, Nishitai highlighted the need to strengthen both body and mind by following regular workouts, healthy eating habits, and moral principles, reflecting Samartha's guidance on nurturing mental fortitude.

A spiritual disciple of Dr. Kaka, Dr. Ponshe has also distinguished herself in sports, earning several medals in athletics and marathons as an international representative of India.

Learning to swim at the age of 40 and then winning international competitions at 55 was a truly challenging journey. She attributed her success to her courage, persistence, determination, the constant blessings of her Sadguru, and the unwavering support of her family. She told the students, "Whether on the sports field or life's battlefield, faith, discipline, and self-confidence are the keys to victory." She also emphasized to the parents that the home environment is the first school of values.

Paramarthik Wordsearch - Answer



1. Akrutabhyasgama - Receiving result without doing any action (a Dosha or flaw as per logic and scriptures)
2. Krutpranash - The reduction in Karmas without experiencing their results (a Dosha or flaw as per the scriptures).
3. Shamadishatak - One of the Sadhan-Chatustaya (The fourfold qualifications of a Vedantic seeker)
4. Navavidha - Types of Bhakti (devotion) described in Dasbodh
5. Vivekchudamani - A popular Vedantic text authored by Shrimad Adi Shankaracharya
6. Pradhan - One of the terms for Maya that preserves the seed-form of living beings.
7. Sakalakamopashanta - Second line of a Verse from Dnyaneshwari by Saint Shri Dnyaneshwar Maharaj. तया स्वांतःकरणजिता । _____ । परमात्मा परैता । दुरी नही ॥
8. Pratyaksha - As per Vedantic philosophy, this is one of the nine types in which knowledge is acquired (Pramana).
9. Shreeramachandra - Samartha Ramdas Swami's deity of worship (Aradhya Daivat).
10. Hanuman - The protector (Keelakam) of the Shri Ram Raksha Stotra.



ShreeGuruPournima - Murgud 2025



नारायण समारम्भां शत्रुघ्नाचार्यमध्यामां ।
अध्याचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥



P.P. MandaTai offering blessings
on this auspicious occasion.



Contentment, Peace, Bliss, Serenity,
Equanimity, Transcendence, Fearlessness



First quarterly Vedant Bhaskar Newsletter publication ceremony



Elucidating Newsletter's Vision - Shree. Sachin Kothawade



Visiting the place worshipping ShreeGuru lineage
Ravivihar Dattamandir, Kaulav (Kolhapur)



Shree. Kaulavkar honoring P. P. Mangesh Phadke on
behalf of all Acharyas as the Uttaradhikari.



From Murgud to Morgan Hill



ShreeGurupournima - Sadguru's arrival



Sadguru: reading the Newsletter



अंतरीचा ज्ञानदिवा मालवू नको रे...



गुरुदेको जगत्सर्वज्ञविष्णुशिवात्मकम् । गुरोः परमं नास्ति तस्मात्संपूजयेद् गुरुम् ॥



First Quarterly Upasana at Washington, DC Kendra



ShreeGurupournima: In the divine presence of the Sadguru, America Parivaar



Balsanskar Varg - SuryaNamaskar Workshop



Dr. Shekhar Maynil – Offering his valuable guidance



Talented students of the Balsanskar Varg



GuruMauli Sau. Sonali Tai Phadke narrating the story of GopalKala



Head of ShreePrasanna Ganesh Temple (venue) –
Hon. Shree Joshi Gururaj



Dr. Shekhar Dada was moved by seeing the handmade Marathi boards by
the students of Balsanskar Varg



Surya Namaskar in action - with proper posture, locks (Bandh)
and breathing techniques (Pranayam)



संत आनंदाचे स्थळ । संत सुखाची केवळ ।
नाना संतोषाचे मूळ । ते हे संत ॥ दा १.५.१६ ॥

Saints are indeed the seat of joy, saints kindle true happiness, and they are a source of peace and satisfaction.

Param Pujya MandaTai Gandhe

Param Pujya Mandatai Gandhe originally hails from Supe village in Nagar district of Maharashtra and has been residing in Amravati city, Vidarbha since 1940. While working in the field of education, Param Pujya Mandatai Gandhe earned special distinction as an "ideal teacher" and is still recognized today as an "expert mathematician". She has served in various significant roles at the Mathematics Board of the Maharashtra Government. She retired in 1996 from Shri Ganeshdas Rathi College, Amravati.

At an early age, her father introduced her to spirituality. Her father was well-versed in Sanskrit and had an in-depth study of 'Prasthanatrayi'. She has also benefited from her association with Saint ShriTai Maharaj, who lived at the renowned Shri Gopalkrishna Temple in Ambapeth, Amravati. Having been blessed by saints since childhood and consistently avoiding the spotlight, Param Pujya Mandatai has dedicated the last fifty years to spreading the awareness of pure, untainted Advaita Vedanta. For the benefit of all, she has organized extensive spiritual study programs, religious festivals, gatherings of saints, and discourses and kirtans led by prominent Advaita Vedanta scholars, thus exemplifying the rare quality of a true and capable organizer, known as "योजकस्तत्र दुर्लभः".

As "Acharya", she has inspired seekers through various spiritual discourses. Representing the Vedanta Bhaskar organization, she served as Acharya for spiritual study workshops held in California, USA in 2016 and 2018. Through numerous lectures conducted across Maharashtra, other Indian states, and abroad, she has guided many sincere spiritual seekers and fulfilled their quest. Even today, many curious learners continue to explore the depths of Vedanta under the guidance of Param Pujya Mandatai. She is recognized as one of the leading scholars of Advaita Vedanta in Maharashtra.

Endowed with divine qualities, Param Pujya Mandatai has a sharp intellect, deep renunciation, and excellent speaking skills. She has studied Vedanta extensively under great gurus and possesses a unique talent for explaining complex Vedantic concepts in simple, relatable terms using everyday examples. These qualities make her teachings profoundly resonate with seekers and devotees alike. Listeners often feel as if they have personally experienced the Supreme Brahman through her discourses.

Her pure heart, impartiality, ability to communicate Vedanta in accessible language, soothing voice, and disciplined conduct rooted in renunciation are all distinctive features of her personality.

The one who thinks about her own children's welfare is a 'mother', but the one who thinks about the welfare of everyone is a 'Mauli' (Universal Mother)!

The Vedanta Bhaskar family offers salutations to this Mauli in deep reverence.

|| Thus, blessings upon all ||

