

Vedant Bhaskar

Newsletter - English

Shri Guru Pournima - July 2025

Contentment

Equanimity

Peace

Transcendence

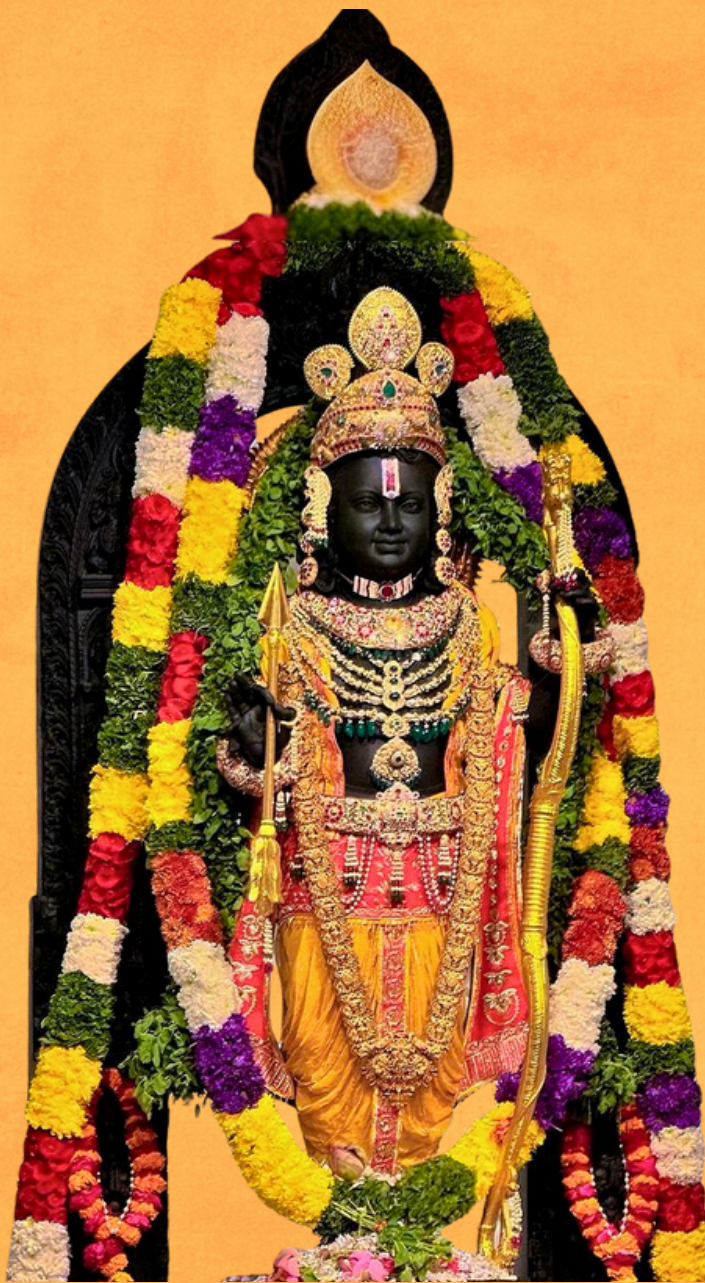
Bliss

Fearlessness

Serenity



॥ श्रीराम जय राम जय जय राम ॥





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 (Swarupanubhuti). 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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The articles, commentaries, and opinions published in this newsletter reflect the personal views of the respective authors. The organization may not necessarily endorse these views. Therefore, neither the organization nor the editor shall bear any responsibility for the content of these articles.

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Editorial



With the grace of the Divine and the blessings of Sadguru, the publication of Vedant Bhaskar's first quarterly issue is a moment of great joy for everyone involved. Though the work of the organization and its quarterly publication is part of an outward action, its purpose is rooted in inner purity and spiritual intent.

In the commentary on the Bhagavad Gita, the revered Adi Shankaracharya refers to this characteristic of action (Pravrutti) - 'शुद्धसत्त्वस्य च ज्ञाननिष्ठायोग्यताप्राप्तिद्वारेण ज्ञानोत्पत्तिहेतुत्वेन च निःश्रेयसहेतुत्वम्' (For a person with a pure heart, equipping to embrace spiritual knowledge, the purpose of action is to support the realization of the Supreme Reality.)

Vedant Bhaskar organization was officially inaugurated with the blessings of P.P. Swami Govind Dev Giri Maharaj on July 2024, and was formally registered in California, USA. With the intention of fulfilling the higher purpose mentioned earlier, and to advance the work of the Sadguru, the decision was made to begin this quarterly—to share and spread spiritual wisdom.

The quarterly has received the blessings of Sadguru P.P. Dr. Shrikrushna Deshmukh, lovingly known as Dr. Kaka, and P.P. Mandatai in the form of their articles. We hold a deep faith that such grace will continue to flow in the times ahead. Gracing this quarterly is a captivating cover that gently reflects the timeless question: why does one truly walk the spiritual path? The quarterly is structured into three sections. The first section is dedicated to articles on spiritual topics, while the second is reserved especially for youth, focusing on thoughts that inspire dharma and the final section highlights ongoing work of the organization. As time goes on, this structure may be suitably adapted to serve the underlying purpose more effectively.

A key feature of this quarterly edition is that content is available from the very first issue in three languages—Marathi, Hindi, & 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 'कृण्वन्तो 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).

On the most auspicious occasion of Shri Guru Pournima, the release of the first quarterly edition of the Vedant Bhaskar organization under the blessed hands of Sadguru P.P. Kaka and P.P. MandaTai is a moment of great joy for the entire community of seekers. There is no doubt that this work, begun with their blessings, will continue for a long time to come.

Though small in size, this quarterly, prepared in a very short time, has drawn the devoted service of many seekers at the feet of the Sadguru. Seeker brothers and sisters will surely continue to contribute their time and efforts to this service work despite their busy lives. Special thanks to Shree Milindaji Kale for his assistance with the Hindi translation.

॥ जय जय रघुवीर समर्थ ॥

Shree Mangesh Phadke
Ashadha Shuddha Pournima, Shalivahana Shaka 1947
Thursday, 10th July 2025, Shree Guru Pournima
Bay Area, California, USA





July 2025 - Shree Guru Pournima
Issue 1

The Quest for Lasting Happiness





Adhyatma and Life - 1

P. P. Dr. Shrikrushna Dattatreya Deshmukh

To make human life **meaningful, fruitful, and truly rewarding**, it must be examined through **three facets**. **Charitartha** (livelihood or means of sustenance), **Sukha** (happiness or well-being), **Sukharupata** (Ananda - absolute bliss) are these three facets. Each of these corresponds to a distinct form of **Vidya** (faculty of knowledge).

The extent of evolution of one's mind dictates the degree of effort spent to acquire these knowledge types. In modern society, the excessive emphasis given to Charitartha (sustenance) related pursuits has increasingly rendered human life one-sided and imbalanced.

For artisans like potters and blacksmiths, knowledge for Charitartha (livelihood) is passed on through generations. For others, such as scientists or physicians, an elaborate intellectual training from universities is necessary. In the case of a potter or a blacksmith, knowledge as a formal discipline holds little value — the act of livelihood itself is central. Conversely, for a scientist, knowledge is primary, while the resulting livelihood is secondary.

Food, clothing, shelter, education, entertainment, health, sports, literature, fame, power, and art — such is the progressive expansion of Charitartha. All of these fall within the realms of Charitartha, and each has its corresponding discipline or field of knowledge.

Every single one of them offers Charitartha opportunity for someone else. Indeed, the pursuit of livelihood by one often becomes the means for another's. The real question is, does the successful Charitartha constitute a true measure of a meaningful, fruitful and rewarding human life? Does mere access to the instruments of Charitartha —from food to art —make human life achieve its purpose? Does it lead to Ananda (everlasting peace/happiness)? The answer, unequivocally, is No.

The Modern Human Mind

The modern human mind is very complex, fed by the notion that a human being is the pinnacle of intellect. According to anthropology, the life of a primeval human on Earth revolved solely around the three basic necessities for Charitartha—food, clothing, and shelter. In that early stage of humanity, there existed no divisions such as higher or lower class, rich or poor, educated or illiterate, oppressor or oppressed, ruler or ruled. Their entire life revolved around fulfilling the most primal impulses—hunger, sleep, fear, and reproduction. Naturally, the human mind of that time must have been far less complex. The complexities of the human mind likely extended only to matters such as group formation, leadership contests, internal rivalries, and disputes over territorial dominance.

In present times, these primal impulses have expanded into numerous complex dimensions—caste, creed, regional and national identities, economic disparities, labor hierarchies, crime, political and social structures, relentless competition, and entrenched notions of superiority and inferiority. As a result, the modern human mind has become exponentially more entangled.

The constant stream of stimuli from newspapers, fiction, cinema, sports, radio, and television have given ceaseless momentum to this growing complexity. Relationships between couples, and the very fabric of family life, are becoming increasingly intertwined. How can one hope to find lasting happiness in such a situation?

With the rising number of mental health disorders, the normalization and even glorification of addictions, the erosion of legal and moral justice, increasing insecurity, an insatiable greed for limitless wealth, growing apathy toward society, and the mockery of sincere study and hard work—How can this lead to an everlasting happiness for mankind?

The foremost duty of a seeker is Namanusandhan (constant remembrance of the Divine Name) and Tatvanusandhan (continuous inquiry into the Supreme Truth)."





Therefore, to attain genuine happiness, Nyaya (justice), Neeti (ethics), and Dharma (righteousness or duty) are essential. The science of Nyaya, Neeti, and Dharma is rightly called the 'Vidya (faculty of knowledge) of Happiness'.

The discipline of Charitartha ensures survival and sustenance, while the foundation of Nyaya, Neeti and Dharma facilitate harmonious life.

Nyaya and Neeti, in their true essence, can be embraced within one unified principle of 'Dharma.' A life based on such Dharmic principles leads to genuine human happiness.

Yet, the true potential of a human being transcends even these noble ideas. This potential can be realized based upon the unwavering foundation of a Dharmic life. Since Dharma itself lies beyond the immediate scope of this article, this topic has not been explored here in depth.

The Quest for Lasting Happiness

A life lived by Dharmic principles increasingly makes one's mind Shuddha (clear conscience) and Shanta (tranquil). Anchored in this foundation, a Sukharupa life (full of everlasting happiness) can be realized. To achieve this everlasting happiness and ultimately depart this mortal world in the same way is the sole purpose of Adhyatma Shastra (the spiritual path).

What other higher purpose could human life possibly have? From the very moment of birth, everyone is driven by an intrinsic yearning for Sukha (happiness) and an instinctive aversion to Dukkha (suffering or sorrow). These impulses are so deeply entrenched in human mind that we largely fail to take notice of their very presence. 'Be happy'—a blessing often given; 'and then they lived happily ever after'—the customary end to a tale; the joyous union of the hero and heroine marking the happy ending of a film—each of these common gestures points unmistakably to the innate human yearning toward happiness. It becomes apparent with even a cursory observation that this innate tendency reveals itself early in life. Newborn infants cry primarily for three reasons:

hunger, discomfort and the feeling of loneliness.

What causes hunger? Though it appears

to be a biological necessity of a Jiva (individual) for the sustenance of life, one may wonder, what is the origin of this necessity? To ensure survival, hunger needs to be satiated. But where does this instinct of survival originate?

When a baby wets its blanket, it gets cold, causing the baby to start crying. There's an instinctive aversion to the discomfort caused by the cold. Why is it so? Because the infant is naturally inclined towards securing happiness (avoiding unhappiness)—effortlessly, instinctively. Where does this inclination originate?

The newly born child instinctively turns toward light; its eyes fixed in wonder upon the lamp's glow. It is also drawn to sound, alert to the presence of others. Yet when light withdraws or sound disappears, it cries. Whose impulse is it—to see and to hear? Where does this inclination to perceive originate?

These fundamental impulses of life have a very close connection with Adhyatma Shastra. Behind the instinct of hunger lies the impulse for Astitva (existence). Behind the impulse for pleasure lies the impulse for Sukharupata (happiness), and behind the impulse to perceive lies the impulse for Dnyan (knowledge). In short, all these impulses originate from the Atma (Self), which is of the nature of Sat (absolute or changeless existence), Chit (absolute knowledge or self-effulgent consciousness), and Ananda (absolute or infinite bliss).

Adhyatmashastra (Spiritual Science) and Vidnyan (Worldly Science)

If the aims of Adhyatmashastra and human life are truly complementary, then Adhyatmashastra must be useful for the fulfillment of human life. Adhyatmashastra can be directly applied in daily life experiences, and doing so, it can illuminate the ultimate purpose of human life, proving their complementary nature. Many great human beings have applied spiritual knowledge in their lives, achieved their life's purpose, and offered guidance to others in their own ways. Some dismiss spiritual pursuit as the idle fancy of the privileged, the intellectuals, and the indolent heirs of fortune. Some think it is a life-path clung to in blind hope by the impoverished, the hopeless, and those who have failed in other endeavors.

Not indulging in worldly appearances, or letting go of attachment to them, is a great Sadhana (spiritual practice).





Some regard it as an escape route for the unaccomplished, the ambitionless, and those lacking resolve. One must conclude that those who hold such opinions about Adhyatmashastra and those who misuse it in these ways, have not made even the slightest sincere attempt to study it in earnest. The questioner in the Mundaka Upanishad, Shaunaka, is described as Mahashali — a man of great wealth and means. He is the head of a prosperous household, untouched by poverty, despair, or failure. He directly approached his revered Guru with a profound question:

"कस्मिन् भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति"

(Mundaka Upanishad 1.1.3)

— "By knowing what Tattva, the reality of everything perceived as 'this', 'that', or 'these' is known? "

Without at least a foundational grasp of Paramarthashastra (the science of the supreme truth), it is difficult even to comprehend the full scope of this question! There has long been a Shraddha (clear-sighted trust or faith) among great thinkers that within and beyond the never-ending expanse of this objective world, pervades a singular Tattva. Modern genuine scientists, through their own methods, are tirelessly striving to discover that very Tattva. Having grasped the subtlest layers, they are acutely aware that beyond these lies something even subtler. This is not a flight of imagination, but an inquiry into the ultimate truth. This inquiry into the truth has continued — and shall continue — by entirely setting aside the petty, intellectual, and circumstantial limitations of a human being. During the course of their inquiry of the truth, modern scientists have realized that as long as the inquirer and the object of inquiry remain separate from each other, a complete observation of the subtlest aspects of the observable world cannot be done. Focusing on one causes the other to elude observation. In attempting to observe both, one ends up with a fragmented understanding of each. From this, they arrived at an insight that a true inquiry is impossible unless the inquirer forgets its individual identity in the very act of the inquiry (becoming a participator, not merely an observer). All constituents in the cosmos exist in mutual participation — a truly Participated Universe.

Yet, bound by the self-imposed constraints of their own methodology, scientists find themselves unable to take the next leap forward. Each proposition is required to be proven in a controlled environment, be proven everywhere & everytime and must be expressed in a mathematical form — these constitute the fundamental constraints. In distinguishing the approaches to truth-seeking taken by scientists and Vedanta practitioners, Fritjof Capra notes: 'The modern physicist experiences the world through an extreme specialization of the rational mind; the mystic through an extreme specialization of the intuitive mind. Mystics understand the roots of the Tao but not its branches; scientists understand its branches but not its roots. Science does not need mysticism, and mysticism does not need science; but man needs both.' According to Vedanta, Brahm is that Truth (supreme reality).

By the scientists' own admission, the truth discoverable by their methods still lies beyond their grasp. Whenever that truth is found, let it be so; yet even now, the Vedic truth can be inquired about and realized by the ones who seek; to live life blissfully by maintaining a state of inner harmony, and to depart this body and the world in the same equanimous state. Through the ages, innumerable human beings have realized it.

The System of Adhyatmashastra

Vedanta (Adhyatmashastra) presents both a philosophical foundation and a systematic methodology or Sadhana (path of spiritual realization) aimed at the direct realization of Truth. Yet, the system itself is not the Truth. By employing the system, Truth can be realized. However, once realized, the system itself is rendered useless. Those who conceived the system themselves have declared as such.

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।

विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ (VivekChudamani 59)

If the realization of Brahm does not occur, then study of Shashtra (scriptures, practice etc.) is futile; and once it is realized, the Shastra itself becomes redundant. Therefore, one must understand the system, use the system, realize the Brahm by employing it and then freely let go of the system.





The conviction placed in the system is known as Shraddha (faith). In day-to-day life, we routinely place such Shraddha in systems and protocols and accept them as valid and reliable, often based solely on a certificate or formal qualification, without personally verifying every detail. For example, when a patient visits a radiologist to get an X-ray of an internal organ, they simply stand before the machine as instructed. It doesn't even remotely occur to them to inspect or question the functioning of the machine. The produced image, the diagnosis offered by the expert, and the machine itself—all three are components of that system. In every aspect of this process, Shraddha (faith or implicit trust) is at work. The medical degree displayed on the plaque, the neatly packaged machine, the inscrutable X-ray image, and the sealed report—all these materials are accepted by the patient without any doubt or suspicion. In the same way, if one wholeheartedly accepts the system of spirituality and practices accordingly, one can experience a life filled with Ananda.

However, just like dealing with a fraud doctor can be harmful, similarly, the misuse of the spiritual system can be dangerous on the spiritual path. One does not need to understand the scientific aspects of X-rays, but it is essential to grasp the Siddhanta (principles) of spiritual science; this distinction must be clearly recognized here. However, one must place complete trust in the outcomes of spiritual science just as fully as in the results of X-ray technology.

Sat-Chit-Ananda

We have seen earlier that an individual naturally possesses an instinct of survival, knowledge and happiness owing to the source of the Atma (Self) — which is Sat, Chit, and Ananda by its very nature. The Atma or Brahm — whose essential nature is Sat-Chit-Ananda — boundlessly pervades the body, the cosmos, and even what lies beyond the cosmos. This is the fundamental postulate of the Vedantic inquiry and a matter of utmost importance when it comes to Shraddha. The next Upanishadic Shruti (verse) affirms the same point

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥
(Kathopanishad 2-3-13)

There must first be Shraddha (clear-sighted trust or faith) that 'Brahm is'. Thereafter, it must be realized in its true essence One who accepts Brahm in both these ways receives the grace of Brahm in the form of direct realization. The answer to the question posed by Shaunak in the Mundaka Upanishad is also contained here: Brahm is that Tattva, the realization of which is as if everything that can be perceived is known. That Tattva is Sat-Chit-Ananda.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ (Chhandogya Upanishad 6-2-1)

Brahm, as 'Sat' (changeless existence) existed first. From this 'Sat' emerged, in sequence, Mula-maya (primordial maya), Guna-maya (maya manifesting through qualities), and Jada-maya (inert matter-bound maya).

From this sequence arose the word 'Asti' — the expression pointing to a manifest existence. The existence of both Jada (non-living) and Chetana (living) entities is what is meant by 'Asti' (manifest existence). There is a Pramata (Subject or Knower) — one who is aware of this existence; the Pramata is the 'seer' or the Jivatma (individual). It is aware of the object's existence. Being aware of something is called Bhati. Because the Atma (Self) is of the nature of Chit (pure consciousness), the Jiva gets the ability of being aware (Bhati). When a favorable response arises toward an object or person that exists as Asti and appears as Bhati, that object or person becomes Priya — that is, it feels near and dear. This sense of dearness arises from the Ananda aspect of the Atma. It is because the Atma is Ananda (pure bliss) by nature, the Jiva experiences happiness as a sense of dearness. Astitva (existence), Bhatitva (awareness), and Priyatva (endearment) are the principal aspects of human life. The profound impact these have on the entirety of human life—and their connection to Adhyatma (spirituality)—is a profound subject.

The fundamental instincts of existence, knowledge, and happiness can be categorized in three ways: Prakruti (the biological instinct that is needed for survival or sustenance), Vikruti (distorted tendencies or misaligned thought patterns that diminish individual and/or collective well-being)

Since there is no difference between the Naam (Name) and Naami (the Named), true Sadhana lies in the remembrance of the Divine Name itself.





and Sanskruti (refined, consciously cultivated expression of these impulses, aligned with inner truth and higher purpose). The impulse for existence manifests itself in human life through various tendencies — to remain alive, to be seen, to be recognized, to leave an imprint everywhere, to gain honor and renown etc. In this, the natural instinct to be alive is Prakruti; the aspiration to live meaningfully through Nyaya (justice), Neeti (ethics), Dharma (righteousness or duty), Adhyatma (pursuit of the Atma or Self), art, and literature is Sanskruti; whereas a life that exploits the world, extorts others, and hoards pleasures by force is Vikruti.

It is only natural to feel the urge to remain alive — for it stems from the Sat-nature of the Atma that pervades the entire body. Because the Atma is all-pervading, the desire to gain honor and renown is natural. Yet, it is expected that this innate impulse must be refined through the cultivation of Sanskruti. To preserve one's own existence by destroying the existence of others — that marks the extreme limit of Vikruti. To derive pleasure from obstructing the existence of others is a distortion born of cunning (Vikruti); but to be apathetic towards the difficulties of others — that is a brute-like perversion (Vikruti). Against this backdrop, the teachings of Sant Tukaram Maharaj and Shri Dnyaneshwar Maharaj on the Sanskruti of Astitva deserves particular attention.

Jagadguru Tukaram Maharaj says -

जे का रंजले गांजले १ त्यासी म्हणे जो आपुले १ तोची साधू ओळखावा १ देव तेथेची जाणावा ॥ (Tukaram Gatha Jog 201)

— He who aids other beings who are distressed and suffering, must be recognized as a Sadhu (saint); it is in such a heart that God is to be found.

Sant Shri Dnyaneshwar Maharaj asks for following blessing:

भूतां परस्परे पडो १ मैत्र जीवाचे १ (Pasaydan 2)

May there be peace and harmony among all beings — a kinship of the Jivas (living beings). When the impulse for existence takes on a Vikruti (distorted tendencies), its consequences eventually become evident to all. Even while visiting places of heritage, students leave their names etched on walls—an unconscious yearning to affirm their existence in the eyes of others.

From public buses to park benches to restroom walls, this silent cry for recognition leaves its mark everywhere. The urge to appear in a newspaper, to have one's name mentioned on the radio, to catch a fleeting image of oneself on television, or to be photographed at public functions—these are all subtle expressions of the deeper existential impulse. Everyone harbors, whether subtly or openly, the longing to be acknowledged, to be remembered, to see their name shine, to leave a mark, to be memorialized in statues or photographs. The disappointments and resentments that arise from these unfulfilled desires can be seen everywhere. On the contrary, Sant Dnyandev Maharaj says -

परि वेडीवेमार्जी दडे १ महिमे भेणें १ (Dnyaneshwari 13-191)

The one who has realized one's true nature, cloaks himself in apparent ignorance to avoid attracting glory or fame. This is the epitome of Sanskruti in Adhyatma (spirituality). Notably, the greatness of the noble personas that adhere to the Adhyatmik Sanskruti endures in the collective consciousness of people for thousands of years.

The aims of Adhyatmashastra are to eliminate the Vikruti (distorted impulses) of existence, to transcend the Prakruti (natural instincts), and to elevate those impulses for the welfare of the society, fostering collective harmony (Sanskriti). This is a prerequisite for a joyful and peaceful social life, isn't it? We've already seen that this impulse of existence has its origin in the 'Sat' nature of the Atma.

This impulse of existence is dependent on the body, mind and the external world. When one realizes with an experiential knowledge that: These three are Mithya (appearances) the source of the impulse - 'Sat' - is Satya (Truth that can never be dismissed or negated under any condition) and I am that source. Then, there is no incentive to run behind these outward impulses endlessly. This is the essence of Adhyatmashastra. It is because this realization was attained, that Shri Dnyandev could willingly and joyfully enter Samadhi at a young age. Because of this very fulfillment, Shri Tukobaraya could bid farewell with joy, saying: "आम्ही जातो आमच्या गावा" — "We now depart for our true abode."





(Tukaram Gatha Jog Kshepak 148). Because of this realization, Samarth Ramdas Swami could declare with conviction:

"मी आहे जगजीवनी निरंतर" — "I am that unbroken essence that enlivens all of creation". So long as the Jiva remains under the delusion born of Avidya — mistaking the body and mind to be the Atma and the existent world to be

Satya (real) — the chase after the impulses of existential craving continues unabated. All the systems of Vedanta Shastra have been thoroughly employed to discern how the body-mind identified 'I' and the objective world-identified 'mine' are not Satya (real) but Mithya (appearances), and how Brahm, alone is the ultimate Truth.

About the Author:

P. P. Dr. Shrikrushna 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. This noble work continues today through two spiritual institutions: Shivgad Adhyatma Trust, Murgud and Vedant Bhaskar, USA.

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. 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.

Spiritual Discourses

Dnyaneshwari Bhavadarshan: <https://www.youtube.com/@vastusiddhih/playlists>

BMM - Anandache Tatvadnyan: www.youtube.com/@bmm-philosophy

Shree Ganapati Atharvasheersh Bhavadarshan: www.youtube.com/watch?v=6Wa-vhY5UV4&list=PLVUOs8gG-oRv5KPRs5ssUKYauKCk7QRgg

Vivek Chudamani: <https://youtube.com/playlist?list=PLNBQtHI3f1acaRQjtbbw34ThPWaMLshck&si=yIv7kheAMxzcFiFQ>

Contact: ContactUs@vedantbhaskar.org



What Happens if One Does Not Pursue Parmarth?

P. P. Mandatai Gandhe

1. The great saint Tukaram Maharaj says,
"अहर्निशी सदा परमार्थ करावा । पाय न ठेवावा आडमार्गी ॥" -
"One must engage constantly, day and night, in the pursuit of Paramarth (the supreme pursuit). One must not set foot on the deviating path." The "deviating path" here refers to Samsar (worldly entanglements). The meaning of this Ovi (verse) is straightforward.

2. Samarth Ramdas Swami speaks in gentler words:
"प्रपंच सुखे करावा । काही तरी परमार्थ वाढवावा । परि परमार्थ अवघाचि बुडवावा । हे विहित नव्हे ॥"

"Chasing fleeting worldly pleasures (Prapancha Sukha or Gruhastashram) or dabbling superficially in the pursuit of ultimate reality (Paramartha), while neglecting total immersion in the non-dual Brahm, is not the prescribed path (Vihita Dharma). True liberation (Moksha), the cessation of all suffering and attainment of supreme bliss, arises only from complete surrender to the realization of the Self (Atma)"

The meaning of this Ovi (verse) is clear as well.

3. Both these great saints are instructing the human being to "pursue Paramarth."

Tukoba goes so far as to say, "do not engage in Prapanch (worldly pleasures) at all." Recognizing a householder's feeble mind, Samarth Ramdas Swami speaks with a little concession, saying, "Even if you engage in Prapanch (worldly life), do not abandon Paramarth entirely for the sake of the former." Yet, at their core, both teachings convey the same truth.

4. What is the reason behind their advice? The answer is simple, worldly life (Prapancha), yields only suffering (Dukkha), which no one desires. As Sant Tukaram says, संसाराच्या अंगी अवधीच व्यसने! 'Worldly existence (Samsara) is replete with despair (Vyasana),' meaning pain & suffering born of attachment to the unreal (Vyavaharika Satta). In contrast, the pursuit of paramartha (supreme reality), transcends such suffering, bestowing "paramananda" (supreme bliss).

'आम्ही या कीर्तने सुखी झालो ॥' Tukaram maharaj affirms, 'Through this Kirtan (devotion to God through name & form), we have attained bliss,' where Kirtan symbolizes Paramartha, the path to Jiva-Brahm-aikya (unity of the individual self and Brahm). Our own experience mirrors Tukoba's experience.

5. Let us now examine a deeper meaning of this teaching. Param Arth means achieving the supreme (Param) objective (Arth), that which grants Ananda (pure bliss) and leads to the highest achievable well-being for any human. This is realized through meditative reflection on the divine. (devache chintan). Therefore, the true nature of Paramarth is the reflective inquiry into the Supreme reality. In contrast, the nature of Prapanch (worldly life) is a worry rooted in physical identity. To dwell on Brahm (Chintan) is a source of bliss and freedom, whereas anxious concern (Chinta) entangles one in sorrow and limitation. Without embracing the supreme spiritual path, the chain of sorrow remains unbroken. Whatever unfolds in the world only diminishes the lasting bliss.

6. There was a man from a small village whose son was studying in a big city. The son sent a message to his father, saying, "I have four days off, so I will come to the village tomorrow, on Saturday." With great joy, the father stood in the courtyard, waiting for his son at the designated time on Saturday. This man also had a daughter, who had recently gotten married and moved to another large city with her husband. While the father waited for his son, a rickshaw arrived. He thought, "Here comes my son!" But to his surprise, the rickshaw stopped, and his daughter, alone, stepped out, without her husband. He assumed that the in-laws had thrown her out, and therefore she had returned to her parental home. His heart sank with sorrow. After inquiring cautiously, he learned that his son-in-law would arrive in two days. Relieved, he felt a little better. But his son had still not arrived, and the father grew restless, walking anxiously around the courtyard.





He feared something unfortunate might have happened to his son and was tormented by the sorrow of separation. Eventually, his son arrived, explaining that his bus had been delayed by an hour.

This short story shows - Whether it is the sorrow caused by a daughter's arrival or by the son's absence, both are worldly occurrences that cause suffering. Had he engaged in Vitthal-chintana (Reflection on the Divine) and turned inward with even a little Vivek (discernment), his mind would have found peace and contentment—and he could have remained unaffected and experienced profound internal fulfillment in every situation. Dnyanoba Mauli (Sant Dnyaneshwar Maharaj) says,

तोंवरी तोंवरी बाधे हा संसार! बापरखुमादेवीवर देखिला नाही रे बाप ॥ " Worldly existence is fraught with suffering until the ultimate reality of Vitthal (Brahm) is realized " This is absolutely true!

7. Another story: The time for Dnyanoba's pilgrimage to Alandi was approaching. At the boundary of the Alandi municipal limits, a toll collection point for the pilgrimage had been set up. Pilgrims from various villages were heading towards Alandi, each carrying their belongings. Among them was an elderly woman, carrying a bundle of her possessions. The weight of the bundle made it difficult for her to walk properly. A young man was headed in the same direction and took pity on the elderly woman. He said to her, "Grandmother, I too am going to Alandi. Let me carry your bundle for you. You can walk freely. I will hurry ahead and wait for you at the toll booth. When you arrive, I will give your bundle back to you." The elderly woman, happy with the offer, agreed. The young man moved ahead and reached the toll booth. When he arrived, the officer at the booth told him, "You must pay two rupees for the pilgrimage." The young man paid the fee. The officer then asked, "May I ask whose belongings these are? " The young man replied, "It's mine, how can it be someone else's?" The officer said, "You must pay an additional two rupees for the bundle." The young man replied, "I won't pay for it's not mine." The officer then said, "If you won't pay then you can't continue the pilgrimage."

The young man was caught in a dilemma. If he denied that the belongings were his, he would be accused of theft, but if he admitted it, he would have to pay the additional fee. It was a difficult situation. To prevent non-payment and the risk of him fleeing with the belongings, the officer locked him up. After a while, the elderly woman arrived. The young man explained to the officer, "The belongings are not mine; it is elderly woman's possession. " The officer immediately released the young man, collected the required fee from the elderly woman, and the matter was settled. (Like that young man from the story) If one is mentally attached to worldly possessions, saying "This is mine" ("इंदं मम"), it results in a bondage. As a result, the cycle of rebirth and suffering continues. For nothing truly belongs to us. Tukoba says:

"देह हे देवाचे धन कुबेराचे । तेथे मानवाचे काय आहे ॥ By attributing the body that is perceived as wealth to "God" and material wealth to "Kubera" (the deity of wealth, symbolizing transient worldly prosperity), Sant Tukaram underscores its impermanent, illusory nature within the vyavaharika satta (empirical reality). In contrast, the path to Mukti (liberation) lies in realizing "This is not mine" with a mental detachment from everything in this world. Mental attachment is the root of bondage. To be attached is Prapanch; to be unattached is Paramarth. Paramartha alone leads to liberation and eternal bliss. Without it, the one bound by attachment cannot escape suffering—this is evident beyond doubt.

8. In a riverbed, there are sometimes large and small rocks, as well as shallow pits and hollows. As the river flows, it fills up these pits and continues onward. But when a large rock is encountered, the flow of the river splits into two streams, which bypass the rock and flow around it. The rock remains dry amidst all the water! Similarly, the flow of Sadguru's grace is constant and unwavering, because His grace remains uninterrupted and ever-present towards all beings. This flow of grace continues without interruption. Just as the hollows on a riverbed are filled and fulfilled by the flowing river, so too are humble seekers—empty of ego and full of receptivity—soaked and contended by the Sadguru's grace.





But those who act arrogantly, like a large rock standing in the river, Grace bypasses them, obstructed by their own pride and ego. They make a fool of themselves, and they remain devoid of divine blessings.

'नम्र झाला भूतां । तेणे कोंडिले अनंता ॥' - Sant Janabai teaches that by cultivating profound humility (Namrata) toward all beings (Bhuta), recognizing their unity in the non-dual Brahman, one transcends the illusion (Bhrama) of ego (Ahamkara) and realizes the Infinite (Ananta), the eternal Self (Atma).

To act with ego, arrogance, and pride—not only in the presence of Saints and the Sadguru, but even before the world—is the mark of Prapanch, or worldly attachment. Paramartha is to live in this world with humility, free from ego and pride. Failure to live in this way leaves one bereft of divine blessings and bound to suffer in the end. The

true path to Ananda is Paramartha. "न चेदिहावेदीन्महती विनष्टीः | " - " If one fails to realize the the eternal Self (Atma), in this life due to the veil of ignorance (Avidya), a profound spiritual downfall (Mahati Vinashtih) ensues, perpetuating the cycle of suffering (Samsara) through the illusion (Bhrama) of maya., " (Kenopanishad, 2.5) Not knowing the true Self is the greatest loss, for it sustains the endless cycle of birth and death, and with it, unceasing sorrow. Realizing the Self (Atma) is Paramartha. Now, the results of failing to pursue Paramartha become apparent. One who seeks happiness solely through worldly pursuits is like one who dreams of a bountiful harvest from mirage waters—an illusion that never comes to fruition.

In conclusion, blessings be upon all.

About the Author:

P. P. Mandakini Gandhe (also known as Manda Tai) – Amravati, India

Param Pujya 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. Pujya 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. Pujya 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

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 Dates: July 14, 2025, August 12, 2025 (Angaraki Chaturthi), September 10, 2025

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

Contact: ContactUs@vedantbhaskar.org



Science and Spirituality

P. Shree Mangesh Phadke

Once upon a time, there was a prosperous kingdom. The king was extremely kind and just. All the people in his kingdom were like his own children. This king, the mightiest in the entire universe, was the epitome of six qualities: Dnyan (Spiritual Knowledge), Yashashree (Glory instilled with divine grace), Aishwarya (Unbounded Sovereignty), Sampatti (Abundance), Audarya (Magnanimity), and Vairagya (Detachment). The name of this omniscient, all-mighty, and omnipresent king was 'Ishwar' (God). He had a learned wife, named 'Maya'. The entire administration of the kingdom functioned strictly according to the rules set by the king. Yet, dispassionate by nature, the king used to be 'detached' with day-to-day affairs, which were ably managed by the queen, Maya. King's deputy was truly his confidant. His name was 'Sadguru' and he was the most virtuous and pious (sattvaguna-sampanna), enlightened (atmadnyani), gentle at heart (kshamashil) and was as revered as the king himself by the people.

The king and queen had three sons and one daughter. Their names were 'Dharma' (Righteousness), 'Sanskriti' (Heritage), 'Adhyatma' (Spirituality), and 'Vidnyan' (Science). The youngest, "Vidnyan" was the apple of his mother's eye, and thus, due to excessive pampering, had turned arrogant and rebellious. He found his father's rules to be too restrictive. He even ignored Sadguru's advice. Supported by his mother, he grew more defiant each day and could not get along even with his siblings. 'Dharma' and 'Sanskriti' were peaceful by nature and lived happily together. Both "Vidnyan" and "Adhyatma" were inquisitive, never satisfied until they discovered the true nature and the root cause of all things. When the children were old enough, the king told them about their

grandfather. By that time, the children were well aware of their father's ability and prowess. Their grandfather was even mightier than him. His name was Brahm,

described as Shuddha (devoid of impurities), Buddh (devoid of ignorance), Mukta (devoid of bondage), Vimala (devoid of Mala or blemish), Nishkala (changeless), Shanta (Peace itself), Sat-ghan (pure Existence), Chit-ghan (pure Consciousness), Ananda-ghan (pure Bliss). Hearing this, Adhyatma said, "I can't wait to see him. I want to be like him - Sat-rup (pure Existence), Dnyan-rup (pure Consciousness) and Ananda-rup (pure Bliss)."

Vidnyan said, "I want knowledge and happiness too. But I don't need my grandfather for that. I will get them on my own". The king, Ishwara, was delighted to hear both of their wishes and assigned all further responsibility to his confidant, "Sadguru". The queen, however, was opposed to this. But she was not beyond the king's command. The queen had little say before Sadguru as well. Vidnyan had already charted his own course. He did not need anyone's advice. Nurtured by the essence of Rajoguna (one of the three Gunas or qualities associated with restlessness) inherited from his mother, Vidnyan had developed a critical and ego-driven nature that refused to place faith in anyone. "Adhyatma," on the other hand, had inherited Sattvaguna (one of the three Gunas or qualities associated with purity & wisdom) in abundance from his mother, so even though he was rational and inquisitive, he was also full of faith. He sat at the feet of the Sadguru — and with reverence and deep concentration, learned the path to reach his Grandfather. Sadguru (being a trustworthy/wise authority - Aapta) explained all the signs, obstacles and dangers to be avoided on the path, and gave him a divine chariot for a swift travel. One wheel of the chariot was inscribed with "Naam" (the Divine Name), the other with "Dhyan" (Meditation or Contemplation). The chariot was yoked to a horse named "Soham" (I am That) — a radiant white, powerful, and swift steed. Finally, to navigate the path without straying off course, a map titled "Upanishads"

The Self is not to be attained by Sadhana; it is ever-attained and is your very nature.





(authored by none other than the king himself) was given to him. To be able to understand that map properly, Adhyatma was also given a book. When Adhyatma opened its first page, it was titled 'Santavani and Sadguruavani' (Teachings of Saints and Sadguru)! Thus prepared, Vidnyan set out on the path of 'Bahirmukhata' (outward focus), while "Adhyatma" on the path of 'Antarmukhata' (inward focus), both seeking absolute truth and bliss in their own way. Thus the tale of the beginning of 'Adhyatma' and "Vidnyan's" journey concludes.

Like the symbolic narratives woven into the ancient Puranas, this too is a tale told in metaphor. We must move beyond the literal meaning to grasp its deeper intent. In this allegory, Adhyatma represents inward pursuit (Antarmukhata), and Vidnyan represents outward pursuit (Bahirmukhata). Both are commonly seen human tendencies and are necessary to enrich human life. Brahmadev has designed everyone's senses to be external-facing for survival, living their day-to-day life, and to experience the worldly pleasures and sufferings (Prarabdha). Yet, after completing the essential worldly engagements, Brahmadev has granted the human — and the human alone — the free will (Kriyamana Karma Swantantrya) to turn the senses inward. It is here that pairs of opposites begin to emerge — those who follow only outward path (galbala), and those who embrace both outward and inward (galbala and nivala) paths; spiritual seekers and scientists, theist and atheist, renunciation and indulgence — all these contrasting pairs take form.

The grandeur of science is based on three fundamental postulates: 1) I am the body, 2) the world is Satya (real), and 3) I am the doer/experiencer (Karta/Bhokta). While, spirituality starts by declaring these three as illusory (Bhramak). Since the spiritual seeker must pursue spiritual practice while managing worldly duties, it becomes a delicate act — like walking a tightrope. To make it manageable, one must recognize and accept two levels of reality — Vyavaharika (transactional) and Paramarthika (ultimate) — and by adhering to their respective laws,

align one's life to fulfill worldly duties while pursuing the realization of the non-dual truth. Even in science, the laws of physics at the macroscopic level (astronomy) and the microscopic level (quantum physics) are different. The efforts to unify them are still ongoing (String Theory), as envisioned by the renowned scientist Einstein. Even within science, there are two groups of scientists: those who deny all that is beyond sensory perception, and those who accept its possibility. Science has a vast expanse and in the recent past, it has expanded into countless new branches — ranging from the fundamental disciplines of physics, chemistry, and biology to advanced fields like embryology, neuroscience, astrophysics, genetics, and many more. A comparative study of the science of the human mind and spirituality is more appropriate, as Paramartha pertains to the mind, not the body. Every act performed in the name of the Paramartha ultimately bears a connection to the mind. The mind, where thoughts originate, is often linked with the "human brain". The branch of science that studies it is "Neuroscience". If one examines the latest and greatest theories of this science, the two groups of scientists mentioned earlier become obvious. One also realizes that as modern science delves deeper into the subtler realms, the new knowledge that it uncovers reaffirms that the principles of spiritual science are the ultimate truth. Let us look at a few examples to better understand this point.

1) The most fundamental, yet highly controversial issue in neuroscience, which divides scientists into two groups, is: 'Does the brain create consciousness (chitta, thoughts)', or 'does consciousness make the brain function?'. Paramartha shastra has crystal clear guidance on this matter. It guides to a single Tattva that resides in everyone's Antahkarana (mind) and enables the very process of knowledge. The Ovi (verse) from Dnyaneshwar Mauli, ज्ञातृ ज्ञेया विहिन । जे का नुसधेची ज्ञान (free from the illusory triad of the knower and the known, it is pure knowledge itself) describes this 'ever-present' knowledge (Chit). The moment Chit is identified with an object (gross or subtle), it





is called “Chitta” (mind). This Chit—pure consciousness—is ever-present and instrumental to the very process of knowledge as without it, even the slightest of knowledge is impossible. In the 13th chapter of Dnyaneshwari, Mauli describes this 'ever-present' knowledge:

जे देखलियाचि सवे । दृष्य द्रष्टा हो आघवे ।
एकवट काल्लवे । सामरस्ये ॥ १३.१३६ ॥
मग तेचि होय ज्ञान । ज्ञाता ज्ञेय हन ।
जेणे गमिजे स्थान । तेहि तेची ॥ १३.१३७ ॥

The moment one has a direct realization of the Atma (Self), the knower and the known are recognized as the Atma (Self) Itself. In that state of non-duality, the knower, the known, the knowledge and the result of such knowledge — Moksha (liberation) — is none other than Atma (Self) itself. This also explains the perceived knowledge when a person is dreaming. Even in the waking state, not all visual experiences require eyes as we can imagine or remember a beautiful sunset and enjoy its beauty. However, science has captured the brain activities behind such an experience. According to them, “No illumination lights up your visual cortex, which is submerged in the same blackness as the rest of the brain. Yet microvolts of electricity pumping ions back and forth along your neurons magically produce a picture full of light, not to mention beauty and a cascade of associations with every sunset you have ever seen.” In short, modern scientists are expressing the Paramarthik (ultimate) truth—that consciousness makes the brain function—in their own language.

2. Neuroplasticity has proved that neural networks can change throughout our life. Going one step further, Neurogenesis shows that even new neurons can form in the brain and they can create new neural pathways. Thus, the brain is proved to be the effect, whose cause is consciousness or the sense of awareness. Science says, "Neuroplasticity is better than mind over matter. It's the mind turning into matter as your thoughts create new neural growth."

This aligns with the Sadhana Shastra (spiritual discipline) which includes:

- erasing the impressions born of desire and replacing them with impressions rooted in spiritual wisdom or scriptural guidance
- softening our reactions to things happening around us
- staying mindful of thoughts, emotions, feelings arising in our mind giving way to noble thoughts and blocking the negative ones, and
- ultimately transcending all experiences after enlightenment.

All these spiritual concepts strongly suggest changes in the neural network. Scientific research on states of deep meditation has proven beyond doubt that “the brain can adapt to spiritual experiences”.

Regarding the brain activity of those who practice meditation throughout their lives, science says, “their prefrontal cortex displays heightened activity; the gamma wave activity in their brains has twice the frequency of normal people’s. Remarkable things are happening in the monks' neocortex that brain researchers have never seen before”. Therefore, this is the answer given by science itself to the group of scientists who say that spirituality is self-delusion or superstition.

Let us pose some questions based on scientific principles for all of us to consider.

1. Modern Quantum Physics states that at the subatomic level, nothing is deterministic. Elementary particles exist as invisible waves spread in all directions, and they take a definite place in spacetime when a sentient being observes them.

Q. Is this not the description of Maya given by our Saints and Scriptures as Sat-Vilakshan (neither matching with qualities of existence) and Asat-Vilakshan (nor matching with qualities of non-existence)? In the fourteenth chapter of Dnyaneshwari, Shri Dnyaneshwar Maharaj says,

तेवी लचकलिया दिठी । मग देखणे जे जे उठी ।
तया नाम सृष्टी । मीचि विये पै गा ॥१३.८५॥





The Lord declares in Bhagavad Gita - It is I who manifest this creation as the Knower (Kshetradnya) of the Field (Kshetra). The moment the illusion of 'being the seer' (drashta) overlays the Knower, perception arises (vrutti-dnyana) — and with it, the world of appearances comes into being. Doesn't the Drushti-Srushti Vada (theory that states - the world does not exist independently of perception) underline this very scientific concept mentioned above? Werner Heisenberg, who proposed the theory of "Uncertainty principle", says, "Not only is the Universe stranger than we think, it is stranger than we can think".

Does this sentence not represent the 'Anirvachaniyatva' (indescribability) of Maya?

2. According to neuroscience, sensory experiences such as sound, touch, form, taste, and smell are called qualia — subjective qualities that arise in consciousness (Chitta) and have no independent existence outside the mind. Just like the sensory qualia, the sense of self and the experience of love are mental phenomena that arise within consciousness (Chitta). The famous British Neurologist Sir John Eccles says, "I want you to realize that there exists no color in the natural world, no sound-nothing of this kind, no textures, no patterns, no beauty, no scent". Essentially we are the source of qualia (to give meaning to vibrations of light as color).

Q. Doesn't the Vedantic understanding of human experience as 'being, awareness, and love' (Asti, Bhati, Priya), rooted in the essence of Sat-Chit-Ananda, suggest that we are the very origin of qualia — not passive receivers, but the source itself?

3. Cognitive scientist Donald D. Hoffman coined the term "conscious agent". He says, "conscious agent perceives reality through a specific type of nervous system. It doesn't have to be a human nervous system."

Q. Doesn't the concept of 'Jiva' in spiritual science say the same thing?

या उपाधीमाजी गुप्त । चैतन्य असे सर्वगत । ते तत्त्वज्ञ संत स्विकारिती

॥ (Veiled by the power of maya, the seemingly hidden all-pervading consciousness (chaitanya), is recognized by Tattvadnya Saints.)

Isn't the 'Chaitanya' (Consciousness) mentioned in this Ovi the Jivatma (in the form of awareness), and aren't the 'Tattvadnya' (seers of Truth) — our saints and rishis — who directly experienced the Brahm-Tattva, the scientists of olden times?

In the 14th chapter of Dnyaneshwari, Shri Dnyaneshwar Maharaj says,

आता अज्ञानासारिखे । वस्तु आपणपांचि देखे ।
परी रूपे अनेके । नेणो कोणे ॥ १४.८३ ॥

(Owing to the veil of Avidya, the one undivided Reality — Brahm — appears as many. But blinded by illusion, we do not perceive its essence.) In accordance with its karma, the Jiva assumes various bodies across different life-forms, and in each, it identifies that body as its own true nature — just as this verse describes. Therefore, the Jivatma perceives itself in countless forms. Where science ends, spirituality begins. Science cannot go beyond the physical realm (like the brain). Whereas spirituality goes even beyond the mind to describe the principle of Sat-Chit-Ananda.

According to spiritual science, the 'Mind' is also Jada (non-living) because it is made of the Vayu (air) element and it disappears in deep sleep. Science, however, has yet to grasp the mind's true nature. In practical life, we must acknowledge the benefits of scientific knowledge and use it well, but at the same time, we must direct our efforts wholeheartedly toward spiritual progress. For, ultimately, science itself admits: "The belief that science deals in empirical facts" is outdated; rather "in reality, science organizes and gives mathematical expression to experiences in consciousness".

Regardless of grasping the subtlest layers of the physical realm, it cannot transcend the limits of the human nervous system—let it be the search for the Higgs Boson or the pursuit of string theory.

One must perform worldly duties with diligence, yet remain free from distractions that hinder spiritual growth.





To transcend those limitations, scientists will have to hold on to the knowledge that 'is' — the knowledge of pure being, as Einstein did in his discoveries (which Einstein grasped while discovering Space & Time. Its mathematical representation $E=mc^2$ came after some time and great effort. The same goes for the Benzene Ring and Thomas Edison). As Einstein said, "The most incredible thing isn't the existence of the universe but our awareness of its existence."

Let us conclude this reflection by quoting a verse from the thirteenth chapter of the Dnyaneshwari, which encapsulates the essence of the spiritual science whose central tenet is: 'the complete cessation of all suffering in the present, along with the attainment of supreme bliss — grounded in reason' and for which the means is Jiva-Brahm-Aikya — realization of the non-duality between the individual self and Brahm —

आकारु जेथ सरे । जीवत्व जेथे विरे ।

द्वैत जेथ नुरे । अद्वय जे ॥१३. ११४४॥

(Where the gross and subtlest form disappears, where Jivatva (individuality) dissolves, where there is not a slightest trace of duality, such is the non-dual Parabrahm).

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

About the Author

P. Shree Mangesh Phadke, Bay Area, California, USA

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. Pujaniya Mangesh Dada is the founder and president of Vedant Bhaskar, USA.

Vedanta Bhaskar Initiative Overview

Quarterly Upasana

Every quarter, a collective worship (Upasana) is organized at the residence of a Sadhak. The Upasana starts with Namasmara (chanting the Divine Name). After a calm rhythmic chanting, the mind gradually and naturally becomes peaceful and focused. The worship is complete in every aspect — including sagun upasana (devotion to the divine with form), bhajans, kirtans, recitation of Stotras, and nirguna chintan (reflection on the supreme reality).

Upcoming quarterly Upasana: 26th July 2025, Fremont , CA 94555

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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.

Asambhavana denotes the intellectual doubt concerning the non-dual identity of Jiva and Brahm, as articulated in the Mahvakyas of the Upanishads. Asambhavana is of two kinds:

1) Pramana-Asambhavana

2) Prameya-Asambhavana

1) Pramana-Asambhavana The doubt regarding whether the Vedic statements (which serve as a means of knowledge or Pramana) are truly asserting the non-duality of the Jiva and Brahm, or whether they are merely prescribing actions (karma) and meditations (upasana)—this kind of doubt is known as Pramana-Asambhavana.

It reflects a fundamental skepticism about the authority of the Vedas and the Infallibility of their revelation (Veda-pramanya and nirdoshatva).

The removal (nivritti) of pramana-asambhavana is accomplished through Shravana—deep and systematic study of the teachings of Vedanta under the guidance of a qualified teacher namely Guru.

2) Prameya-Asambhavana The central thesis (prameya) of Vedanta-Shastra is the non-dual truth (Abheda-satya) of the identity between the Jiva and Brahm as revealed in the Mahavakyas. The doubt regarding whether this non-duality between Jiva and Brahm is the real truth—or whether the reality is, in fact, duality (bheda)—is called prameya-asambhavana.

Due to the deep-rooted impressions of Jiva-bhava (individual identity) carried over many lifetimes, it becomes difficult for the intellect to readily grasp, assimilate, and become firmly rooted in the truth that “I am That”—the changeless (nirvikar) reality that transcends space, gunas (attributes) and time.

The removal (nivritti) of prameya-asambhavana takes place through manana—systematic, reasoned reflection upon the teachings that are studied, often supported by logic, guidance, and inquiry.

Viparita-bhavana— Due to the deep conditioning (Sanskara) accumulated over countless lifetimes, there arises a firm conviction that the Jiva is truly distinct from Brahm which leads to a firm resolve that the body-mind complex is the Atma (Self). This contrary conviction of a misjudgment of reality that identifies the non-Self as the Self and duality as the truth — is called viparita-bhavana (the habitual false cognition or deeply ingrained contrary notion).

Its expressions include:

“The body is Me,” “My world is ultimately real,” “I am the doer and experiencer” (karta/ bhokta).

(These are not merely intellectual errors but deeply seated tendencies that persist even after Shravana and Manana.)

The removal of viparita-bhavana takes place through Nididhyasana — continuous, focused meditation and assimilation of the truth that is reflected and reasoned through Manana, whereby the Self as Brahm can be directly realized.

Paramananda — the pure bliss — which is the result (phala) of Self-knowledge (Atma-Dnyan), is obstructed by two principal impediments: asambhavana (the sense of impossibility or doubt) and viparita-bhavana (habitual contrary conviction). However, the disciplines of Shravana, Manana, and Nididhyasana serve as a hetu (means) and not Sakshat-Karana (direct causes) of Self-realization.





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.

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

<https://vedantbhaskar.org/sahitya>

The Jiva (individual) should worship Ishwara to transcend individuality and become one with Brahm.





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Issue 1

Youth Forum





Sri Hanuman Chalisa for the present generation (1 of n)

Dr. Shekhar Mayanil

Sri Hanuman Chalisa was written in the Avadhi language (a dialect of Hindi) by a great poet saint, Sri Tulsi Das ji, in the 16th century CE, in the city of Varanasi, Uttar Pradesh, Bharat. Hanuman Chalisa, as the name suggests, is written as 40 couplets called the Chaupai. It has two starting invocations Dohas.

श्री गुरु चरन सरोज रज, निज मनु मुकुरु सुधारि ।
बरनऊं रघुवर बिमल जसु, जो दायकु फल चारि ॥ (1)
बुद्धिहीन तनु जानिके, सुमिरौं पवन-कुमार ।
बल बुद्धि बिद्या देहु मोहि, हरहु कलेश बिकार ॥ (2)

Sri Guru Charan Saroj Raj, Nij Mann Mukuru Sudhaari.
Barnaun Raghuvar Bimal Jasu, Jo Daayaku Phal Chaari.
Buddhiheen Tanu Janike, Sumiraun Pawan-Kumar.
Bal Buddhi Vidya Dehu Mohi, Harahu Kalesh Bikaar.

It starts with the first Doha from Ayodhyakand of SriRamCharitManas, also composed by Sri Tulsidas ji, wherein he invokes the blessings of the dust of his Guru's feet (Saroj Raj) so that with that dust (as an abrasive) he can clean (Sudhaari) the mirror (Mukuru) of his mind (Nij Mann).

For what?

So that he can describe (Baranaun) and sing the unblemished glory (Bimal Jasu) of Sri Hanuman ji, the most exalted one of the Raghu family.

Why describe and sing the glories of Sri Hanuman ji?

Describing and singing Hanuman ji's glories can bestow the four fruits or goals of our actions (Purushartha)-Dharma, Arth, Kaam, and Moksha on His devotees.

How is it possible to get all the goals of our actions by singing the glories of Sri Hanuman ji?

Tulsidas ji understands very well that goals in life cannot be achieved by someone who is completely ignorant.

Thus, Tulsidas ji, recognizing his total ignorance (Buddhiheen), begs Sri Hanuman ji, the son of the wind

God (Pavan Kumar), to grant him (Dehu Mohi) strength (Bala), intellect (Buddhi), and knowledge (Vidhya).

For what is Tulsidas ji requesting Sri Hanuman ji, the strength, intellect and knowledge?

So that he can banish (Harahu) all the afflictions (Kalesh Bikaar), born out of sheer ignorance that are preventing him from achieving his goals.

Now the detailed explanation of these two Dohas.

Doha # 1: It is impossible to accomplish anything without a pure and clear mind. But here Tulsidas ji writes that he wants to clean the mirror of his mind. He could have just asked, "please clean my mind."

Why the mirror of my mind?

Because Tulsidas ji wants to see his own flaws in that mirror. A clean mirror alone can reflect Hanuman ji's glories. Tulsidas ji aims to cleanse the mirror of his mind with the dust of his Gurudev's lotus feet. This is a poetic and metaphorical way of saying that by surrendering myself at the feet of my Guru and serving Him, I will be able to purify my mind of all impurities. Tulsidas ji hints at Swabodh or Swayam Bodh, or the knowledge of oneself.

Without the Swayam Bodh one cannot have the Shatru Bodh or the awareness of the enemies within and without - Adhyatmika, Adhidaivika and Adhibhautika challenges.

1. Adhyatmika (Adhyatmik) Spiritual challenges that arise from one's own thoughts, emotions, and actions, such as:

- Mental health issues like anxiety or depression
- Spiritual struggles or doubts
- Personal growth and self-improvement challenges

2. Adhidaivika (Adhidaivik) Challenges arise from external, or supernatural forces beyond human control, such as:

- Natural disasters like earthquakes or hurricanes
- Unpredictable events or fate
- Supernatural or divine interventions

3. Adhibhautika (Adhibhautik) Challenges that arise from external, physical, or material sources, such as:

- Physical harm or injury
- Environmental pollution or climate change
- External obstacles or challenges in daily life

Only the Guru's grace has the power to remove the ignorance that veils the Jiva (individual).





What are the “inner enemies”?

The enemies within are born out of ignorance regarding our true nature. The delusion that “I am the body” is the very mother of all the enemies within. The children of delusion are Kama (endless desires), Krodha (anger), Lobha (greed), Mada (arrogance) Matsarya (jealousy), etc.

What are the “outer enemies”?

"Outer enemies" in modern parlance typically refer to external challenges or threats that can impact an individual or organization. These can include:

1. Competitors: Rival businesses or individuals competing for resources.
2. Social unrest: Protests, riots, or other forms of social instability.
3. Economic downturns: Economic instability or recession.
4. Environmental concerns: Climate change, pollution, or other environmental issues
5. Regulatory challenges: Changes in laws or regulations that negatively impact operations.
6. Natural disasters: Events like hurricanes, earthquakes, or floods that can disrupt operations.
7. Cyber threats: Hackers, malware, or other cyberattacks that compromise security.
8. Market changes: Shifts in consumer preferences or demand.
9. Technological advancements: New technologies that disrupt industries or business models.
10. Threat of war from enemy nation (s), destabilizing countries' economy, peace and progress.

By understanding and preparing for external enemies, individuals and organizations can better navigate challenges and achieve their goals. The inner enemies are born out of ignorance about oneself, and that of our surroundings which threaten us from achieving our goals. Once we know our own flaws in thinking, in behavior, in the way we interact with people, and our surroundings, more than half the battle is won. Understanding external threats helps individuals and organizations overcome challenges and achieve their goals. Inner enemies stem from ignorance of oneself and one's surroundings. Recognizing personal flaws in thinking, behavior, and interactions with others leads to victory.

How did Sri Hanuman ji become Raghuvar?

When Sri Hanuman ji went to Lanka to meet Mother Sita ji, she recognized him as the greatest devotee of Sri Ram, who himself is a Raghuvanshi and addressed him as Suta (son). The moment Sita ji addressed Sri Hanuman ji as her son, Hanuman ji became Raghuvar.

हैं सुत कपि सब तुम्हहि समाना । जातुधान अति भट बलवाना ॥
(Sundarkand 15:4)

अजर अमर गुननिधि सुत होहू । करहुँ बहुत रघुनायक छोहू ॥
(Sundarkand 16:2)

Although Hanuman ji met Sri Ram first, but it was Sita ji who addressed him as her son, and then later Sri Ram addressed him as Suta.

सुनु सुत तोहि उरिन मैं नाहीं । देखेउँ करि बिचार मन माहीं ॥
(Sundarkand 31:4)

In real life, it's the mother who gets close to the child first and the relationship with father develops later.

What are the four fruits of our action and how does singing the glory of Hanuman ji bestow the goals of our actions (Purushartha) on His devotees?

The four goals in our lives are Dharma (righteous living), Arth (wealth and prosperity), Kama (desire fulfillment) and Moksha (liberation from the cycle of birth and death) are what is achieved by singing the glories of Sri Hanuman ji.

The question is how can singing Sri Hanuman ji's glories get you all that?

From Kishkindhakand onwards to Sundarkand, Lankakand, and Uttarkand, of RamCharitManas onwards, if we study Sri Hanuman ji, we will learn Dharma from Sri Hanuman ji - how he, behaves and interacts with different people: how to speak, what to speak, how much to speak; how to be fearless, etc... Learning that itself teaches us the right code of conduct or the righteous living with total integrity. With righteous living, the Artha or wealth and prosperity thus earned does not make us squander the wealth on futile and harmful adventures. Many we know earn money by non-righteous means spend their money on creating stress and turmoil everywhere in the world, including for themselves. With wealth earned by righteous means, we can then enjoy and fulfill Kaama or our material desires, while still established in Dharma.





This is the cause of our rebirths over and over, as determined by our past actions.

Remember that the four Goals - Dharma, Artha, Kaama, and Moksha emphasize performing our actions CONSCIOUSLY and with full AWARENESS. Earning wealth (Artha) through virtuous actions (Dharmic actions) done in total awareness will help us fulfill those past desires that we have held in our bosom. And when enjoyed in full conscious awareness as not to incur more karma, it will lead to a fulfilled life of total freedom from karma.

This freedom from karma is called MOKSHA. Moksha (मोक्ष) is a Sanskrit word made from the first letter of two Sanskrit words: मोह + क्षय = मोक्ष, which means destruction (क्षय) of Moha or delusion. It is characterized by: (i) Release from the consequences of past actions, because actions performed in total conscious awareness do not leave any impressions or create and Vasanas or desires; (ii) Realization of our TRUE SELF and connection with the ultimate reality; (iii) End of ignorance, sorrow and pain.

Why is the realization of our TRUE SELF equated to the attainment of Moksha?

Our true self is inherently blissful, with no desires left to fulfill. One feels complete, as there is nothing more to attain.

This state of liberation is called Moksha. Achievements pertain to the body; actions continue in the world, but without the thought of "I am acting."

Doha # 2:

Why does Sri Tulsidas ji consider himself a Buddhiheen?

Tulsidas ji considers himself an underdog when he says that he is Buddhiheen (bereft of intelligence). I think he is one of the most evolved souls and an extremely enlightened and intelligent human to have walked on this earth. But he uses himself to educate us. He, instead of beating the reader, says that he is devoid of any intelligence because he is attached to his bodily consciousness. He considers himself to be the body, instead of saying "I have the body". He is teaching us all that considering oneself as the body instead of saying and accepting that "I have the body" is the highest form of ignorance.

What is Moksha and how is it the ultimate goal of every human being? This is depicted in the infographic above: (Adapted from

https://en.wikipedia.org/wiki/Snakes_and_ladders)

Moksha signifies liberation from the cycle of birth, death, and rebirth (samsara), achieving spiritual freedom, and realizing one's true nature. This is the 108th rung of the ladder in human consciousness evolution as depicted in the above infographic.

What does this liberation from the cycle of birth and death, and rebirth mean?

In Sanatan Dharma thought (Sanatan Dharma Vichar Pranali), the Law of Karma states that every cause (action) has an effect; every desire must fructify, either in this lifetime or in the next several lifetimes. So, everything that we are experiencing in this life is the result of our past actions. And many times, since these actions are done unconsciously, we do not know why we are experiencing a particular effect of our past actions (cause). We keep on accumulating more and more "causes" (unconsciously performed actions or Vasanas or impressions), and then to experience the effects of those actions, we must have another birth.

Power, wealth, and fame hinder spiritual progress only when one is attached to them.



This ignorant delusion is the root cause of all other afflictions. This delusion is called Moha (मोह).

In Uttarkand of SriRamCharitManas, KagaBhushundiji ji tells Garud ji,
मोह सकल ब्याधिन्ह कर मूला । तिन्ह ते पुनि उपजहिं बहु सूला ॥
(Uttarkand:120:15)

“Because delusion lies at the heart of every suffering, Tulsidas invokes Sri Hanuman—Pavanputra, the son of the Wind, to grant him not just physical might, but moral courage and unshakable character.”

Why did Tulsidas ji ask Bala (strength), Buddhi (Intellect), and Vidya (knowledge) instead of asking for the knowledge directly to get rid of ignorance? After all, right knowledge should remove ignorance, the very cause of deluded thinking. The sequence in which he asks is significant. He asks for strength (physical, moral, and strength of character), then the faculty of the intellect with which to gain knowledge, and then knowledge.

“History is full of learned peoples—rich in wisdom and knowledge but bereft of martial strength—who, unable to fend off invaders, were driven from their homes or slaughtered. They clung to the maxim ‘the pen is mightier than the sword,’ never realizing it holds true only for those whose pens rest in a hand backed by real power.”

Tulsidas ji was the foremost social reformer of his time. His hero, Gurudev, mentor, and guide, is Sri Hanumanji Maharaj, who is not a weakling, but very strong.

Sri Hanuman ji is a true believer in the saying that “Providence is always on the side of the strongest battalion.” Without a strong body, one cannot preach, teach, or practice spirituality, let alone utter the word Moksha. Only an individual with physical strength can possess moral fortitude and strength of character.

After seeking the blessing of strength from Sri Hanuman ji, Tulsidas ji begs him to bless him with Buddhi (Intellect) and then with Vidya (Knowledge). Vidya means knowledge, and Buddhi is the faculty of intellect with which we can gain the knowledge.

To give an analogy. The cup is the Buddhi or the Intellect, Vidya is the Knowledge or the nectar in that cup. What if the cup is made of napkin paper, can it hold the nectar for even one minute?

Evidently not. Just as a strong cup made of ceramic is needed to hold the nectar, in the same way a strong body is needed to have the intellect to hold the knowledge.

So, what will that knowledge do?

Harahu kalesh Bikara. Knowledge alone can remove my suffering. Vikara or Bikara means change or modification, which we are afraid of or do not want to accept that it exists in us because of lack of Swabodh. Kalesh or Kelsah refers to afflictions that cause misery, negative tendencies, and perversions. These are (1) Avidya (ignorance); (2) Asmita (Ego, the outcome of ignorance); (3) Ragah (things I like dearly); (4) Dvesah (things I dislike); (5) Abhinivesah (fear of death).

In summary, Tulsidas ji tells us to first clean the mirror of our mind, with the dust of the lotus feet of the Guru. In short, serve the Guru, which will clean the mind. With this clean mind, the glories of the Lord will shine clearly in our heart. And with this attitude, if we sing the glories of Sri Hanuman ji, we will get what we seek -the noble virtues (Dharma), prosperity and wealth (Artha), joy (Kamah) and liberation (Moksha).

Pavan Kumar means the son of the Wind God. Wind is the ultimate purifier.

For example, when one opens a stuffy room that has not been ventilated for days, fresh air flows in and purifies the atmosphere. In the same way, the son of the Wind God, Sri Hanuman ji, purifies any place he visits.

The second meaning of Pavan Kumar is that air serves us without ostentation or ego. Similarly, Sri Hanuman ji always serves us without ego or a sense of self and exists within us as vital air or Prana.

Sri Hanuman ji serves Lord Ram in all beings. In Kishkindha Kand of Sri RamCharitManas, Sri Hanuman ji asked Sri Ram who his Ananya Bhakta (one with single-minded devotion to God) is. Sri Ram responded,
सो अनन्य जाकेँ असि मति न टरइ हनुमंत । मैं सेवक सचराचर रूप
स्वामि भगवंत ॥ (Kishkindha Kand:3)

“Oh Hanuman, he alone is exclusively devoted to Me, who never forgets and is steadfast in his conviction that he is the servant and that the whole animate and inanimate creation is the form of his Lord’s manifestation.”





In this context, the Hanuman Chalisa emerges as a profound spiritual guide, offering insights that resonate deeply with both the principles of Yog and the intricate workings of modern neuroscience. The verses of the Chalisa serve as a bridge between the ancient and the scientific, revealing how devotion, discipline, and awareness can lead us to elevated states of understanding. At its core, Chalisa invites us to cultivate a life of selfless service, devoid of ego or attachment, illustrating the essence of true spiritual fulfillment. When one delves into the meaning behind its verses, it becomes apparent how the Hanuman Chalisa aligns seamlessly with Yogic practices. Yog, with its focus on unity between body, mind, and soul, finds a natural companion in the Hanuman Chalisa, which emphasizes purity, strength, and unwavering devotion. On another level, its teachings intersect with advanced neuroscience by pointing to the transformative power of focused intent, breath regulation, and meditative repetition of which are pathways to achieving heightened cognitive and emotional states. Hanuman Chalisa's message transcends merely ritualistic recitation.

By internalizing its wisdom, practitioners are guided toward the ultimate knowledge—the realization of the divine immanence in all creation. This realization fosters a profound humility that obliterates the boundaries of the self, enabling one to serve the Lord in animate and inanimate beings alike with absolute selflessness. It is this state—free of “I-ness” and imbued with unconditional love—that represents the pinnacle of spiritual and intellectual evolution.

In the upcoming issue, we will explore in depth: How does the Hanuman Chalisa inspire deep spiritual transformation? and How are its timeless principles still relevant in today's modern world?

Stay tuned for the next edition. Send us your questions at: newsletter@vedantbhaskar.org Selected questions will be featured in the next issue.

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.

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Initiatives





Vedant-Bhaskar Activities – 2025

Smt. Mrunal Bujone

उठी उठी बां पंढरीराया । प्रभात समयो पातला ।

वैष्णवांचा मेळा । गरुड पारि दाटला ॥

उठी उठी बां रघुनाथा विनवी कौसल्या माता ॥

उठुनी प्रातःकाळी । तुळस वन्दावी माऊली । तुळस संतांची साऊली ।

Wouldn't this prayer make you feel as if this is the early morning Kakad Aarti that is taking place in a serene temple in India? But actually, this is the early morning of January 1st in America... Surprised? Even our relatives in India feel the same way. Instead of staying up late on the night of the 31st and having a lazy morning on the 1st, we all wake up early, freshen up, dress in traditional Indian attire, and connect remotely via Zoom meeting, for about two hours of worship. Just as the English New Year begins in an auspicious and sacred manner, we conclude this ceremony with the blessings of the Sadguru, wishing that the entire year ahead may be holy, auspicious, and prosperous.

If the first day of the English New Year is celebrated with such grandeur, it is natural to be curious about the various spiritual activities that take place throughout the year.

In this section of the Vedant Bhaskar newsletter, we will share information about spiritual activities in America. This article aims to provide detailed information about the regular Upasana (worships) that have taken place from January 2025 up to Guru Purnima, upcoming events, and whom to contact if you wish to participate.

The auspicious resolve of Sadguru Pujya Dr. Kaka, which is the result of divine blessings, has led to Dr. Kaka's lecture series and guidance for seekers in America's Bay Area since 2002. However, instead of going that far back, let us take a brief overview of the activities since the official registration of Vedant Bhaskar, USA organization.

Swami Govind Dev Giri Maharaj's Ramkatha and establishment of Vedant Bhaskar Organization

By the grace of the Divine and the resolve of the Sadguru, the Vedant Bhaskar organization was established in July 2024, coinciding with the auspicious occasion of Pujya Kaka's birthday, to spread the essential spiritual knowledge required for the upliftment of souls.

On the first day, Swami Govind Dev Giri Maharaj inaugurated the Vedant Bhaskar, USA organization with his divine hands, during the Ramkatha delivered in his nectarous voice. This rare, auspicious and harmonious confluence was possible only by the grace of the Sadguru. At the BAPS Swaminarayan temple, a grand procession was held for Swamiji, followed by a traditional and mesmerizing welcome at Shri Mangesh Dada's residence with floral rangoli, flower showers, and aarti. Many devotees felt blessed to witness this beautiful event. Around 850-900 devotees benefited from this Ramkatha.



July 4th 2024 - P. P. Swami Govind Devgiri Maharaj felicitated with flowers before taking the stage





Pujya Mangesh Dada – Karyagaurav Award

On March 16, 2025, Pujya Mangesh Dada was honored with the Karyagaurav Award by Shivgad Spiritual Trust, Murgud, for his spiritual contributions. For the past 25 years, Shri Mangesh Phadke has lived in America, renowned as a land of material pleasures yet, without succumbing to worldly temptations, he has deeply studied the Prasthanatrayi (the three foundational scriptures) as per the instructions of Sadguru Pujya Dr. Kaka and has exemplified ideal conduct for today's youth.

The Guru-tattva is all-pervading - विश्वव्यापक तूचि होसी, ब्रम्हा विष्णु व्योमकेशी (You alone are everywhere, as Brahma, Vishnu, Vyomakeshi). Through Shri Mangesh Phadke, this Guru-tattva is actively present among us, and he is responsibly fulfilling the role of Acharya bestowed by the Guru. Having closely witnessed Dada's more than a decade-long spiritual endeavor, we have prepared a documentary to introduce everyone to his work. This effort was made possible by the blessings of Pujya Dr. Kaka and Pujya Mandatai.

We are delighted to share this documentary with you all, and we are confident that you will feel the unimaginable power of the divine will while watching it. May the invaluable blessings of saints continue to be with Pujya Mangesh Dada's ongoing spiritual mission, and may the work of the Sadguru continue to flourish. This is our prayer at the feet of the Sadguru.

— Vedant Bhaskar, USA Family

Documentary: <https://youtu.be/koI6ULWP74M>

Sadgranth Vachan (Scriptural Reading)

Every Friday, Pujya Shri Mangesh Dada conducts regular and disciplined readings and interpretations of 'Dnyaneshwari Bhavdarshan' by Paratpar Guru Pujya Khandarkar Maharaj and 'Sansarsagaratil Geetadeepstambh' by the Sadguru.

Viveka Chudamani: On the occasion of Krishna Janmashtami 2024, a long discourse series on 'Viveka Chudamani' began - a rare and auspicious confluence, as if blessed by Lord Krishna himself.

Anandache Tatvagyan: This discourse touches on fundamental topics such as the place of philosophy (spirituality) in modern times, its core purpose, its relevance in our personal lives, and what we gain by living a spiritual life and what we lose if we don't.



Blessings by Sadguru



March 16th 2025, Shivgad Adhyatmik Trust, Murgud
P. Mangesh Dada honored with Karyagaurav Puraskar





Platform for Listening

The materialization of the Sadguru's divine resolve is "Vastusiddhi"—this platform, i.e., the YouTube channel. In spirituality, 'Vastu' means the one and only non-dual Brah—existence, consciousness, and bliss. Its realization is Atmadnyan, attainable only through discerning thought, as stated in the verse from Viveka Chudamani:

"Vastusiddhiravicharena na kinchit karmakotibhih"

(Realization of the Truth comes only through inquiry, not by millions of actions.)

Vastusiddhi: This platform, i.e., the YouTube channel

The Dr. Kaka family's multifaceted work continues in America. Especially under the Scriptural Reading initiative (sadgranth Vachan), various spiritual texts are studied. There is a demand from devotees for audio and audiovisual recordings, which is also the Sadguru's resolve. Thus, the "Vastusiddhi: Vicharena" YouTube series and podcast channel were launched on the auspicious day of Ram Navami which is a great blessing.

Vedant Bhaskar Website

Dr. Kaka constantly reminds devotees that thought is a great tool, and the scriptures, saints, and Sadguru are always ready to teach how to think. Hundreds of discourses by Pujya Kaka and Pujya Mandatai on this subject are available on the Vedant Bhaskar website.

For easy access, a mobile app is available on both iOS and Android platforms.



Annual Shree Datta Jayanti Saptah

Regular Upasana (Group Worship)

Shree Datta Jayanti Festival

The individual observance of Shri Guru Charitra Parayan, that started in 2011, was transformed into a collective Datta Jayanti festival in 2012.

During this Datta week, many devotees, including Mangesh Dada himself, perform the Shri Guru Charitra Parayan with strict adherence to all rules, engaging in austere control of the senses, speech and mind. After the morning parayan (about 3–4 hours), Dada explains the essence of Shri Guru Charitra to the remaining devotees in the evening, so that everyone may benefit from the merit, understand the sacred stories, the knowledge within, and the deep meanings.

Along with the essence of the stories, there are blessings and guidance from various saints via Zoom, reflections by devotees, children's worship, and Kirtan by H.B.P. Sonali Tai Phadke, making the festival truly grand.

Quarterly Upasana

Saints and Sadguru always emphasize that seeking the Self or the Divine Name is a great spiritual path in itself. Regular worship is very helpful for maintaining continuity in practice. While worship is usually personal, it is also beneficial when done collectively and grants numerous benefits.

Following the wisdom,

कृष्ण विष्णु हरी गोविंद । या नामाचे निखळ प्रबंध । माझी
आत्मचर्चा विषद । उदंड गाती ॥

Adhering to this Ovi (verse), quarterly worship is held at the home of a fortunate devotee every three months. It begins with Namasmara (remembrance of the Divine Name) which gently and naturally calms the mind. This worship is complete with devotional singing, kirtan, recitation of Stotras, and reflection on the Nirguna (Tattvachintan). The host devotee is encouraged by Dada to present a philosophical reflection, reminding all that this is worship, not just a pious get together. The first quarterly worship of this year was held on Saturday, April 19, 2025, at the residence of Mr. and Mrs. Dev.

As the desire to remain constantly engaged in external activities wanes, contemplation of the Self naturally deepens.



At the Shivgad annual celebration in Murgud, Pujya Mangesh Dada received the Karyagaurav Award, which was a matter of great joy for the Vedant Bhaskar America family. On this occasion, the Vedant Bhaskar devotee family organized a small welcome and felicitation for Dada. The presence and blessings of Dada's mother at this event were a special fortune for all devotees.

Nityaupasana from Sajjangad, was conducted in this session and at the end, Pujya Mangesh Dada shared his experiences from his India visit.

Shri Ganapati Atharvashirsha Upasana

Along with these regular and quarterly worships, children, youth, and their parents are encouraged to gather at least once a month for a collective worship, visit our temple, and offer service. The aim is for our temples to become centers of cultural and spiritual gathering.

To support this, Pujya Mangesh Dada started the tradition of families gathering at the Prasanna Ganesh Temple in San Jose every Sankashti Chaturthi to recite the ShriGanapati Atharvashirsha.

This initiative fulfills many objectives - bringing like-minded people together, discussing religious activities, and keeping our temples filled with devotees.

Balsanskar Varga (Children's Cultural Class)

With the invaluable contribution and selfless spirit of Pujya Dada's entire family, the Children's Cultural Class was soon joined by many children. In keeping with Silicon Valley's startup culture, the class began in a devotee's garage.

Regular recitation of Stotras composed by Adi Shankaracharya, the Bhagavad Gita, Ramraksha, and Hanuman Stotra is conducted there, with age appropriate guidance provided in simple language for children.

Following the teachings of Samarth Ramdas Swami, the class includes Surya Namaskar and various yoga asanas, recognizing that not just values but radiant personalities are needed in future generations.

The curriculum also covers the scientific perspective behind festivals, the importance of the gomaata (cow), traditional attire, and the traditional/classic Marathi language.

For the past 13 years, this class has also played a vital role in instilling values in both children and their parents.



॥ Prasanna Ganesh Mandir, San Jose ॥

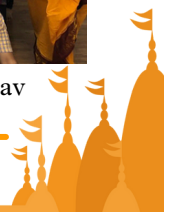
Language is our identity and existence; only if language survives will the culture survive. Hence, knowing the mother tongue is essential. When these children grow up and wish to read Dasbodh, Dnyaneshwari, or the Bhagavad Gita, they should not have to rely on translations. They should be able to read the original Marathi and Sanskrit texts and explain them in simple language to others. With this noble aim, traditional Marathi is taught in the class.



Shri Dattajayanti Utsav - Youth Participation



Bal Sanskar Varg – Ganesh Utsav





Sampraday Samanvay (Working with other spiritual lineages)

There should be no walls between various spiritual lineages stemming from a common root. Each lineage has its own mode of worship, deity, and naam, and following that path is appropriate at the individual level.

At the collective and social level, while working for the organization of Sanatan Vedic Hindu Dharma, the Vedant Bhaskar family maintains cordial relations with saints from all lineages.

As part of this harmony, on Sunday, May 11, 2025, a joint event was organized with the Kanchi Kamakoti Seva Foundation, featuring Marathi Abhangs and Tamil interpretations by Shri Tukaram Ganapati Maharaj.

Regardless of language, the essence of Advaita remains the same, and with this pure feeling, many Vedant Bhaskar devotees attended the event.

Vedant Bhaskar – Upasana Kendra (Worship Centers)

After more than a decade of activity, the organization now has a formal foundation. Until now, the work was mainly centered in the Bay Area, California. With the Sadguru's grace, the work is expanding.

Recognizing the vastness of America and the dispersed devotee community, as well as the need for local worship and study, it was decided to establish worship centers under the Vedant Bhaskar organization in various locations. We are pleased to announce that the first worship center fulfilling this vision was inaugurated on the auspicious occasion of Gudi Padwa in the Washington DC area, the capital of America!

With the initiative of Shri Shatanand Desai, this center has become operational, and weekly Dasbodh study has begun. All are encouraged to take advantage of this and inform their acquaintances, especially locals in that area.



ShriRamkatha - Collaborating Organizations



Journey Highlights – Chicago



P. Shri Tukaram Ganapathi Maharaj



Bal Sanskar Varg Diwali – Goseva on the Auspicious Day of Vasubaras





Glimpses of Initiatives



Vedanta Bhaskar America – Inauguration Ceremony



Quarterly Upasana Peeth



Balopasana



Chhatrapati Shivaji Maharaj - Statue
Unveiling



Stotra Recitation by Children at the Beginning of the Shri Ram Katha



Abhyasvarg - Concluding Ceremony

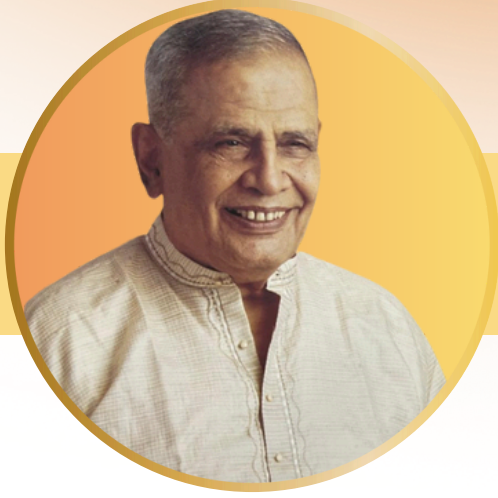


Shridattajanma Kirtan Seva



One Divine Color





जो शब्दज्ञाने पारंगतु । ब्रह्मानंदे सदा डुल्लतु ।
शिष्यप्रबोधिनीं समर्थु । यथोचितु निजभावे ॥ (ए. भा. ३. २९८)

Dr. Shrikrushna Deshmukh (also known as Dr. Kaka)

Dr. Shrikrushna D. Deshmukh, who is a doctor by profession, has led a fruitful and fulfilled life blessed with all Purusharthas. By dedicating himself wholeheartedly to a tireless and compassionate medical service, he not only earned the deep respect and gratitude of his patients, but was also formally honored by the Government of Maharashtra for this noble commitment.

He was formally initiated into the spiritual practice by the Vai. P. P. Shankar Maharaj Khandarkar from Pandharpur, Maharashtra. Since then, a life of continuous Sadhana, deep contemplation on the non-dualistic truth of Vedanta as expounded by Adi Shankaracharya, and a profound engagement with the wisdom of Marathi Saint literature — all under the guiding grace of Sadguru — have borne fruit in a remarkable way: since the age of 52, he has willingly relinquished his medical profession, entrusting it to others, and has remained steadfast in dedicating his life solely to the propagation of spiritual wisdom.

His words carry maturity, gravity, and Grace — enriched by a natural clarity and a serene candor. He has never entertained the narrowness of caste, spiritual lineage, and 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. Keeping the central tenet — "शुद्ध विवेके परमेश्वर ओळखावा" (God must be realized through pure discernment) — at the heart of his teaching, he guides seekers on how to integrate Bhakti (devotion), Karma (action), Dnyan (knowledge), and Dhyan (meditation) into a rewarding spiritual practice.

He has authored numerous spiritual texts for various publishers and has contributed prolifically to spiritual periodicals such as Prasad, Sajjangad, Bhaktiyog, and Jeevan Vikas. He has traveled extensively across India and abroad through study retreats, discourses, and workshops.

He presided over the Akhil Bharatiya Marathi Sant Sahitya Sammelan held in Ujjain. In 2003, the Yadav Math of Kolhapur honored him with the title Dnyanabhushana. In recognition of his excellence in spiritual literature, the Mukundacharya Award—instituted by Shri Nilangekar and conferred for outstanding spiritual writing—was awarded to his work Panchadashi Bhavadarshan by the Eknath Research Mandir, Sambhajinagar, in February 2006. He has also been similarly felicitated by the Narsobawadi (Narasinhwadi) Sansthan. Numerous other honors and accolades have been conferred upon him in appreciation of his lifelong dedication to spiritual teaching.

