

Vedant Bhaskar

Newsletter - English,
December 2025



॥ Shree Nrusinha Saraswati Swami Maharaj ॥



अमृताची आरवटी । घातली असे गोमटी ।
ज्ञानी जन भरती घोटी । गुरुचरित्रकामधेनु ॥



About Vedant Bhaskar



The sole aim of Vedant Bhaskar organization is to make the non-dual philosophy (Kevaladvaita Tattvadnyan) put forward by Śrīmad 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: Śrī. 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 three languages – Marathi, Hindi, and English.

Address: PO Box 1095, Morgan Hill, CA 95038.
Email: newsletter@vedantbhaskar.org



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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.

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The design for the cover of this quarterly has been based on the cover photograph of the following book: Śrīgurucaritra, edited by H.B.P. Ramchandra Krishna Kamat, Chandgadkar, and published by Keshav Bhikaji Dhawale Prakashan Sanstha.



Editorial

॥ श्रीगणेशाय नमः॥

बालार्कप्रभमिन्द्रनीलजटिलं भस्माङ्गरागोज्ज्वलं शान्तं नादविलीनचित्तपवनं शार्दूलचर्माम्बरम् ।
ब्रह्मज्ञैः सनकादिभिः परिवृतं सिद्धैः समाराधितं दत्तात्रेयमुपास्महे हृदि मुदा ध्येयं सदा योगिभिः॥

Meaning of the Verse - We meditate in our hearts upon Dattātreyā, the son of Atri who is - radiant like the rising sun, adorned with dark matted locks like the sapphire stone (indranīla), beautified with sacred ash (Bhasma's Utī), ever serene, one whose vital life-force(vāyu) and the mind have merged into the Anāhata-Nāda (inner resonance of unstruck sound), clad in tiger skin, surrounded by the knowers of Brahman such as Sanaka and the other sages, worshiped by beings with high level of spiritual wisdom, and ever worthy of meditation in the form of self-bliss by the Yogīs.

By the grace of Lord Dattātreyā, on the auspicious occasion of Śrī Dattā Jayantī, the third quarterly issue of **Vedant Bhaskar** for the year 2025 is being published. This marks the 15th year of celebrating the Śrī Dattā Jayantī festival and recital observance (anusṭhāna) of the Śrī Gurucharitra in the Bay Area, California. Such a spiritual undertaking continuing for so many years in a land like America - a place oriented toward material enjoyment and in such adverse circumstances, is possible only through the divine grace of the Supreme Lord!

An integral part of this very spiritual endeavor is the present quarterly issue. Like the previous editions, this third issue too is adorned with various spiritual contemplations. It features an article by Sadguru P.P. Dr. Śrīkrishna D. Deshmukh (Dr. Kaka), presenting a pure and lucid concept: "That action alone deserves to be called Karma Yoga which helps the seeker experience 'I am Brahman', that is, which unites the individual soul with the Supreme Self." Another article, written by P.P. MandaTai, titled 'Spirituality and Science', offers a fundamental and scripturally sound yet easy to understand exposition on the Self and the non-self.

A contemplation series titled "Śrī Gaṇapati Atharvaśīrṣa", written by Śrī. Mangesh Phadke, presents an elegant and flowing exposition on the form and nature of Lord Gaṇapati. The launch of this series begins with the first article in this issue. Respected Mule Shastri contributes



an article offering a profound reflection on śreyas and preyas (the path of eternal bliss and the path of worldly life). P.P. Sadgurudas Maharaj's article conveys the message: "Be the 21st Century Avadhūta!" and urges us to renounce the three 'Ā's within ourselves. Esteemed Dr. Maynil's article explores the yogic science underlying the Hanumān Chalisa as well as its connections with modern science, particularly neuroscience presented in a way that will appeal to the younger generation.

The duty fulfilled by the Vedant Bhaskar quarterly is that of offering spiritual writings, created with the pure intention that readers may gain spiritual inspiration from, attain clarity of spiritual concepts, be aided in removing the impurities and distractions of the mind, enrich their indirect (theoretical) knowledge, and develop consistency in spiritual contemplation.

As previously announced, this quarterly publication has been made available in three languages right from its first issue — Marathi, Hindi, and English. Following Sadguru P.P. Kaka's guidance, the work of the organization has begun by rising above all boundaries of language, region, nation, and spiritual lineage-holding to the Śruti'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 स्पर्शी सकेना।' (That which remains beyond the grasp of Māyā).

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

॥ जय जय रघुवीर समर्थ ॥

Śrī. Mangesh Phadke
Mārgaśīrṣa Śuddha Paurṇimā, Śalivāhana Śaka 1947
Thursday, 4th December 2025, Śrī Datta Jayantī
Bay Area, California, USA



Section: The Quest for Lasting Happiness

Adhyātma and Life (Part 3)

P.P. Dr. Shrikrishna Dattatreya Deshmukh

Karmayoga

Just as the science of spirituality (Adhyātma-śāstra) explains the doctrine of destiny (prārabdha), it also proclaims the path of karma yoga — the discipline of selfless action. It strongly upholds the value of earnest effort (prayatna-vāda). However, it does not confuse effort with destiny. One must exert oneself to the fullest — using all one's strength, applying all one's skill, acquiring the necessary knowledge, devoting sufficient time, and making tireless efforts. One should strive immensely, but whatever final outcome results from those efforts should be joyfully accepted as destiny (prārabdha). On the battlefield of Mahābhārata, Bhagwan Śrī Krishna repeatedly urges Arjuna and says 'you must fight'. Arjuna, deluded by attachment and attempting to flee the battlefield—that is, trying to abandon his duty out of fear of its consequences—is prepared by Krishna to stand firm and face the war. As a warrior, to perform his rightful duty in battle, Arjuna possesses immense strength, valor,

courage, skill, and an abundance of all the warriorqualities. He has earned them through his own persistent efforts. Arjuna is conscious of the deed (Karma), yet he remains unaware of the path of equanimity in action. Engaging in the battle is Arjuna's rightful duty (kartavya-karma). The success or failure that comes from it is entirely determined by the law of prārabdha (predestined outcomes). Bhagwan Śrī Krishna encourages Arjuna saying - 'If you win, you will gain the kingdom of the earth; if you fall in battle, you will attain heaven', since these two outcomes are predetermined by prārabdha, one should not dwell upon it while performing one's duties. When the mind is preoccupied with the thought of outcomes, it hinders dedication to action. When the (predestined) outcomes are uncertain, actions that ought to be done with resolve are no longer performed with ease; and dwelling about the outcome which is already destined by prārabdha—becomes a great hindrance to performing one's work to the best of one's ability.



Every action is governed by sacred injunctions and prohibitions. One should perform an act strictly according to the ordained rites, shunning what is forbidden, while remaining indifferent to personal gain or loss. In doing so, one naturally follows justice, ethics, and righteousness. Such a conduct makes the mind pure and serene; a mind so purified keeps one happy. While human life is driven by the pursuit for happiness, is the way shown by spiritual science not essential? Since the bond between action and human existence is both perpetual and profound, it is imperative to examine its nature with greater precision and detail. For this purpose, actions (karma) must be understood by dividing them into certain categories.”

As purity of action is essential, so is detachment from its outcomes. One may ask a question: Which action can truly be performed without desire for its fruits? Instead of analyzing actions as *kāmya* (desire-motivated) or *prāyaścitta* (atonement), let us look at them from the perspective of our day to day life. Human action can be categorized into five distinct dimensions: physical sustenance (*Dehakarma*), professional engagement (*vyavasāya-karma*), moral obligations (*Kartavyakarma*), righteous conduct (*Dharmakarma*), and spiritual transcendence (*adhyātma-karma*). Among these, professional work naturally involves an expectation of results — in the form of salary, remuneration, or honorarium. While bathing, eating, exercise, and similar actions related to the body are meant for protecting the body, so they must also be considered desire-driven. Obligatory duties, however, must always be free from desire for their outcomes. For example, a father should not fulfill his duties toward his son with the expectation to get something in return, such as - my son will look after him in the future. Human life becomes profoundly afflicted with suffering when it is driven by such attachments and expectations.

The spiritual path dictates that duties must be performed selflessly (*Nishkam*). Ritualistic duties such as *yajña* (Sacred offering), *sandhyā* (daily prayers), and *vaiśvadeva* (worshiping divine in all beings) offerings must always be performed without any attachment to their outcomes. When actions are performed selflessly, the anxiety of waiting for an uncertain outcome disappears, and the mind becomes tranquil. In essence, failure to obtain the desired result no longer brings agitation, and the mind remains steady and serene. Emotions like disappointment, anger and revenge do not arise. The intellect makes a firm resolve to remain oriented toward *sādhana* (spiritual practice). The goal of spiritual action (*adhyātma-karma*) is liberation (*mokṣa*). These actions can be learnt from following verses —

परि संतांसर्वे वसतां । योगज्ञानी पैसतां ॥
गुरुचरण उपासितां । वैराग्येसी ॥ (ज्ञाने. १५.४२२)
येणेचि सत्कर्म । अशेषही अज्ञान विरमे ॥
जयांचें अहं विश्रामे । आत्मरूपी ॥ (ज्ञाने. १५.४२३)

“In the company of saints who are both well versed in scriptures and firmly established in the realization of Brahman, dispassionately serving at the feet of the Guru, and to cultivate detachment — these form the essence of true spiritual practice - (*adhyātma-karmas*).” (*Jñāneśvarī* 15.422)

“Through the noble disciplines of meditation (*dhyāna*) and knowledge (*jñāna*), all ignorance is completely destroyed — meditation removes the ignorance that causes identification with the body, and knowledge dispels the veil that hides the Self. When the seeker’s sense of ‘I’ withdraws from the body and finds rest in the nature of Brahman, the Self is realized.” (*Jñāneśvarī* 15.423)

One should keep company of the saints and listen to their simple yet profoundly meaningful words of wisdom (*Tukārām Gāthā*, Jog 2787). From them, one should learn the various paths of Yoga and establish



its understanding with unwavering conviction. By serving the Guru as needed and by inculcating dispassion, one should advance steadily on the path. Through such adhyātma-karma (spiritual practice), the ego-centered individual — the sense of 'I' — finds peace in its true nature, the Self (Ātma-svarūpa).

An action (Karma) deserves to be called Karma Yoga only when it steers an individual toward the experience of "I am Brahman" - realizing non-duality between Jīva and Ātman. However, along with the renunciation of desire for expected outcomes, the attitude of 'I am the doer' must also be relinquished. Human life is plagued by profound inner turmoil due to the desire for credit. Expressions such as 'I did this,' 'It happened because of me,' or 'Who knows what would have occurred without me' are the hallmark languages of credit-seeking egoism. The craving for recognition leads to unrest, envy, hatred, contempt, and anger and so forth. The spiritual-science points out that the individual being (jīva) is only an instrument - a means through which action takes place. According to the doctrine of prārabdha, a person merely serves as the means and medium for another persons' predestined experiences of joy or sorrow. Hence, the question of someone doing or not doing something for another does not even arise. Therefore actions must be performed with the understanding that they are either commanded by Īśvara (God) or an expression of His will. They should be performed dispassionately, free from attachment or aversion, and in accordance with the scriptural wisdom revealed by the seers. In this way, doership is rightfully credited to God, not with the individual.

'Be merely an instrument, O Arjuna,' says Bhagwan Śrī Krishna (Gītā 11.33). When a warrior performs his duty in accordance with warrior (kṣātra-dharma), even the terrible act of killing thousands

in battle does not bind with doership. Hence, the responsibility for such action rests upon the dharma itself, not upon the individual. By taking it upon himself, Arjuna became overwhelmed with sorrow. Throughout human history war has been a necessity since the very beginning. A 'war-free world' is merely a dream - a subject fit for idealistic discussion, not for reality. Even today, wars continue in regions like Sri Lanka, Somalia, Bosnia, Kashmir, and so forth. To conclude, people who fulfill the obligatory duty of war exist in every nation.

The scriptures on righteousness (Dharma-shastra) state that a king must put an end to injustice. According to the law of Prārabdha, if injustice takes place, it is also a duty under Dharma to stand firmly against it and to seek justice. One must stand against injustice because the scriptures command it. When injustice is done, it is the duty of the king to deliver justice. Justice is not obtained unless it is sought — so it must be demanded, and every effort must be made to obtain it. However, while making such efforts, one should think rationally with complete calmness and act with composure, for even after putting best efforts, there is no certainty that justice will necessarily be served. The reason lies in whether one's destiny (Prārabdha) is favorable or unfavorable.

Throughout humanity's cruel history, countless innocent people and living beings have been slain. Even in such situations, when the opportunity arises, it is man's duty to make the utmost effort.

Whether justice is obtained or not is determined by Prārabdha. The distinction between justice and injustice is a complex topic. Let us understand it with an example: according to the then British-established colonial legal system, sentencing Bhagat Singh to death was deemed just; but in the context of India's freedom struggle, it was indeed an act of injustice.



Additionally, if an eyewitness to a murder kills the murderer after the murderer is acquitted, it would be a moral justice but legally, an injustice. He would be accused of taking the law into their own hands. In this context, it is worth remembering a verse from Bhagavad Gītā, **'What is action and what is inaction? Even the wise find it difficult to determine'** (Gītā 4.16).

Īśvara (God)

Whose design is this system of destiny? Who holds the reins of this invisible order? Is that authority tangible or formless? Compassionate or merciless? Emotional or Mechanical? Spiritual science states that a formless principle called God is the creator and controller of destiny. This cosmic order is believed to function smoothly through His mere will. Hence, it is concluded that Īśvara(God) is a principle established only through scriptures and, at most, through reasoning. That 'principle' is never visible with the eyes in a specific form, nor can it be shown to anyone. Therefore, in pure scientific view, God or Īśvara cannot be proven by empirical standards. Yet, all religions, in one way or another, have accepted the existence of Īśvara (God). All religions have described the Divine in human form — calling it an 'Avatar' or a 'Prophet.' When the scriptures are accepted with utmost faith, reasoning becomes unnecessary; but where faith falls short, reason must be applied. Let us, therefore, attempt to put forth this reasoning, not in the conventional way, but in the context of modern science.

1) There is no denying that humankind has achieved vast, remarkable, and extraordinary scientific progress. However, is humankind capable of creating even a single new element, without using the fundamental elements already available in nature sheer willpower conscious will? We need to reflect deeply on the very scope of this question.

By the power of mind or will alone, humankind cannot create a new element — nor even reproduce what already is. This raises a deeper question: if mankind did not create these fundamental elements, then who did? The answer 'Nature' doesn't pass the test of logic. All creation must spring from consciousness, for it is an eternal law that nothing can emerge from the insentient.

2) Humankind has developed many new varieties of rice, wheat, and barley. At most, we can create a different grain by modifying what already exists. But no one has ever created an entirely new seed, fruit, animal, bird, or insect through their willpower.

3) By intervening in genetic structure, it may become possible to create human beings with specific traits, to remove hereditary diseases, or to produce gifted artists and athletes. Yet, the male and female reproductive seeds themselves cannot be created — only the existing ones can be used.

4) A human body cannot be created in a laboratory, even by using the elements available in the universe.

5) Death is inescapable.

It is unreasonable to say that all this has come into being by itself. The one whom reason compels us to acknowledge as the wondrous, incomprehensible, and unseen creator of the universe is Īśvara.

The scriptures describe Him as self-existent, omniscient, omnipotent, and the eternal witness of all. He is the epitome of knowledge and might. Here human intellect reaches its limit — beyond this begins the domain of faith. The human brain itself is a gift from Īśvara (God); therefore, it ultimately has no choice but to place faith in Him. Meditation is one of the means by which true knowledge arises, and it must be accepted that the sages



attained realization through this very path. They articulated that knowledge in words and made it accessible to us. The trust placed in their revealed wisdom is what is known as śraddhā (faith). Īśvara (God), in His true nature, is formless, yet through the power of devotion, He momentarily assumes form — as testified by the experience of many saints.

True nature of faith cannot be understood until one learns to distinguish between hypocrites—who tell fanciful stories for personal gain—and genuine saints, who, though detached from the world, work selflessly for the sake of humanity.

Śrī Jñāndev chose to take samādhi beneath the temple itself, didn't ask for a piece of land nor did his disciples raise funds. In his time there were no monasteries or trusts in his name, nor did he receive any state patronage. His life was sustained

by simplicity—using the temple porch to sleep, living on alms, and wearing plain clothes. Why would such saints deceive society? Saints whose very nature is egoless humility (amānitva) cannot fabricate stories for personal gain. The trust placed in their words is what is called faith (śraddhā).

The order of prārabdha established by God governs all living beings, and to accept that order peacefully is Īśvara-śaraṇāgati, surrendering to God. Such a surrender does not stifle human ability, does not encourage helplessness, dependency, or despair. It is free from emotional outbursts, laziness, or negativity; it neither rejects prosperity nor glorifies poverty. It mocks neither wealth nor simplicity, but stands firm in balance—without arrogance in affluence and without servility in want.

About the Author:

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

Param Pūjya Kaka is a doctor by profession. For many years, he served tirelessly as a physician in Murgud, a town in the Kolhapur district of Maharashtra. At the age of fifty-two, after dutifully fulfilling all his family responsibilities, he chose to step away from his medical practice and dedicated the rest of his life to the divine work of raising social and spiritual awareness. Through insightful talks and thoughtful writing, he began sharing the nectar of spiritual wisdom in simple and accessible language. His words carry maturity, gravity, and Grace — enriched by a natural clarity and a serene candor. He has never entertained the narrowness of caste, religion, or creed. He gently clears the common misconceptions people carry about the words "spirituality" and "philosophy" and guides them to uncover the true nature of Paramārtha with remarkable clarity. His work has been ongoing for the last 4 decades.

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



Spirituality and Science

P.P. MandaTai Gandhe

The words ātman and anātman are familiar to most people. Some of them are acquainted with their meanings. However, only a rare few among thousands truly know their profound essence and significance.

For objects that are created or come into being, their property of 'being-ness' is called Astitva, or 'existence'. For example, mountains, trees, stones, water, the bodies of creatures, and so on—all these objects came into being at some point in time and exist now. Therefore, they are said to have Astitva at this moment. Everyone knows the rule that each object that comes into existence perishes in due course of time. This means their existence will one day dissolve into non-existence. For this reason, Astitva is considered a modification (vikāra), and all such objects are subject to change (vikāri). (Every created object undergoes six modifications (vikāras) in sequence: It “exists” (Astitva), assumes a form (jayate), grows (vardhate), transforms (vipariṇamate), decays (apakṣīyate), and perishes (naśyati)). These six processes or properties are called vikāras because they are not stable; they are in a constant state of change.

The existence of any changing object depends on the existence of another object. For instance, a clay is dependent on the existence of the clay. The pot is an effect (kārya) or a modification (vikāra) of the clay, and the clay is the cause (karaṇa) of the pot. The effect is the subsequent form of the cause, and the cause is the prior form of the effect. Here, the word 'cause' (karaṇa) is used specifically to describe the material cause (upādāna karaṇa)—the substance that becomes the effect. To be more specific, the material cause (upādāna karaṇa) of the pot is the clay; the clay itself becomes the pot. The

material cause of an effect is present during its creation, sustenance, and dissolution. For example, clay is present before pot's creation, while the pot exists, and even after it is destroyed. All living and non-living beings in creation are the effects of some material cause. The final modification for all beings is destruction (vināśa), or death. 'मरणान्तं हि जीवनम् ।' (death, a reality of life). A being is limited in every way.

That which exists without being created, which is ever present, which always 'is', and which is unchanging by its very nature, and whose very 'being' does not depend on anything else—its 'being-ness' is called Sattā. There is only one such reality. That reality itself is Brahman. Brahman is self-existent (svayambhū). 'ब्रह्म स्वयंभु । ब्रह्मणे नमः ।' (Bṛhadāraṇyaka Upaniṣada). Brahman is not the effect of any cause. It is independently real. Brahman is indestructible. 'अविनाशि तु तद्विद्धी ।' (Bhagwad Gītā). Brahman is all-pervading and the true nature of everything. The Reality described in this manner is known as the Ātman. Therefore, the word Ātman is used to mean Brahman. The Ātman is ever-luminous, self-revealed and an absolute existence.

The characteristics that define Ātman are not found in the created beings mentioned earlier. Therefore, these beings (humans, trees, etc.) are not Ātman. All such objects are anātman. The Self (Ātman) is of the nature of Absolute Existence, Consciousness, and Bliss (Sat-Chit-Ānanda), whereas the non-Self (anātman) is transitory, insentient, and the very embodiment of sorrow. It is the Ātman that lends existence to the anātman during its transient lifespan. Thus, the reality of anātman is relative. The entire created universe is merely a display of



anātman. This created universe is an effect, and its material cause is Brahman (Ātman) (Keep in mind that this effect is an appearance). The very existence, life, and selfhood of the anātman is Ātman. Depending on the context, the word Ātman can also refer to the body (deha), mind (manas), reflected consciousness (jīva), intellect (Budhhi), inner instrument (antaḥkaraṇa), life force (prāṇa), or one's son (Putra).

Aadhyātma refers to the nature of the Ātman, the consciousness residing in the body, or the jiva itself. adhyātma-Jñāna. is the knowledge related to the Ātman. The term ādhyātmika means pertaining or related to Ātman or about the Ātman.

The pot exists because of clay; creation exists because of the Ātman. Without clay, there is no pot; without the Ātman, there is no creation. Even without the pot, the clay exists. Similarly, whether creation exists or not, Brahman-Ātman always exists. The pot as an independent entity is found nowhere; wherever you touch it, there is only clay. Creation does not exist in reality; wherever you touch any bhūtaḥ (living or non-living beings), the Ātman is there. "Pot" is merely a name given to a form. "Creation" is the name given to the vast expanse of bhūtaḥ that we see. Clay is the Ātman of the pot; Brahman is the reality of creation. The pot is merely an appearance. The phenomenal world is illusory (mithyā); it exists only as a subjective experience without independent reality. An Anatma object has nāma (name) and rūpa (form). (Here, rūpa means a property perceptible to any of the five sense organs; for example, sweetness is not perceived by the eye or ear, but is perceived by the tongue, and therefore 'sweetness' is understood as a rūpa of sugar). The reality of the Ātman is without name and form. anātman is mithyā, while Ātman is Satya. Satya (Real) is that which remains eternally consistent and immutable across the three periods of time; that Absolute Reality is Brahman. Asatya

(Unreal) means that which has no existence at any time (like a rabbit's horn). Mithyā (conditionally real) means that which is experienced in some states but is absent in others (for example, creation is experienced in the waking state, but is not present in samadhi, deep sleep (susupti), or in an unconscious state).

Everything that is anātman is formed directly from the pañcamahābhūta (five great elements). For this reason, creation is also known as prapañca. Prapañca = the expanse that is an effect of the pañcamahābhūta. The prapañca, as well as the knowledge pertaining to it, is called Vijñāna (science). Generally, the word Jñāna is used in the context of the reality of the Ātman.

‘येर प्रपंचु हे विज्ञान ।’ (Jñāneśwari). The word Vijñāna also has another meaning, which is experiential knowledge. It is prudent to accept the appropriate meaning based on the context. In this article, the word Vijñāna is used in this very sense: as knowledge of the prapañca, material knowledge, or sensory knowledge.

The singular Self (Ātman) is eternal and absolute Truth; therefore, the knowledge of the Self (realization) is likewise an unchanging Truth. Consequently, this knowledge (realization) stands as the ultimate and authoritative evidence (pramāṇa). No intellectual or critic has ever been able to find a flaw in the siddhānta (established principle) of atmajñāna (Self-knowledge), the final conclusion of Vedānta. Due to the apauruṣeyatva (impersonal, non-human origin) of the Vedās, the atmajñāna expounded by the Vedās is free from all impurities. Since the foundation of this knowledge is Śiva (the supreme Self, paramātmā), how can there be any flaw in it? ‘Śivoham’ (‘I am Śiva’) is the very nature of this knowledge. It is this ātmajñāna which is the most auspicious, the highest, unchanging through all three periods of time, the very experience of every being, and the most -



intimate truth for everyone. Only vedānta has strived for the sole purpose of making this truth clearly and experientially attainable for everyone. Adhyatma-jñāna (spiritual knowledge), or Adhyatma, is ever-present, real (Satya), and unchangeable. It arose in the hearts (citta) of the seer-sages, not through any sensory experiments, but as a direct illumination following an intense and austere practice to attain the ultimate — revealed through the grace of God and the His inherent self-luminous nature.

Vijñāna (science) is about the prapañca, which is this expanse of beings (the entire empirical world), and it is constantly changing (subject to the shad-vikāras, or six modifications). Therefore, knowledge about it, which is Vijñāna (physical knowledge), cannot be eternally true. Material science is a set of conclusions derived from experiments conducted with the help of human intellect and senses. Therefore, the conclusions drawn by the human intellect about this impermanent Prapancha (which is Vijñāna), are considered "true" only until more advanced or different research comes forth. Many such scientific "truths" have been established and, in a short time, have been relegated to falsehood. "The foundational principle of science is the deha (body) (the entire inert creation). All scientific research is floundering around the deceptive truth of the deceptive experience, 'Deho'ham' ('I am the body')." It (science) is trying to find eternal happiness from within this very confusion. Their research appears commendable under the attractive title "ever progressing," but it does not produce happiness (sukha), only a semblance of happiness (sukhabhāsa). Modern science is providing facilities. Facilities do not equal to happiness. If a man spends his entire life only searching for a bride, when will he experience the happiness of a householder? The atom was once established as the smallest indivisible particle.

By splitting it further and further, science has reached the 'God Particle'. Which among these is the eternal, true research? Newton's conclusions were proven wrong by Einstein. Now, Einstein's conclusions are headed down the same path. In medical science, the successful utility of a medicine doesn't even last a day. Immediately, a new medicine comes forward.

Due to a flawed understanding and approach of truth-seeking, all these erroneous scientific conclusions are responsible for today's explosive global situation, insecurity, terror, competition, and instability. The joy derived from destructive weaponry is a cruel joke that modern science has played on the world. Research born from a rājasika (a quality of restlessness and agitation) or tāmasika (a quality of inertia and dullness) intellect can never be constructive. Such research cannot give a better gift than momentary pleasure, destruction, and demonic (āsurī) joy. There is no constructive potential in any such research; therefore, with great foresight, the Indian seers and sages, despite having the capability, thoughtfully avoided this research. It is indisputable that the investigative genius of modern scientists can soar to extraordinary heights. However, when that very same genius is responsible for the depletion of the ozone layer and the rise in global temperatures, should it still be an object of uncritical admiration? The body of all living beings is a component of the prapañca, and among all, the human body is supreme. This is because it is equipped with a well-developed intellect, the very instrument needed to seek, know, and apply the eternal truth. The highest knowledge is for a person to realize the non-selfhood (anātman) of the body and the Selfhood (ātman) of their own being (jīva). It is necessary to maintain the body in good condition until this is realized. The spiritual wisdom lies in having the mindset to use the facilities provided by science to a



reasonable extent for this purpose.

Eternal truth and bliss are related to vicāra (inquiry); they are not related to the senses, Karma, activities, or experiments. The senses, Karma, activities, and experiments pertain to the body. Recognizing the limitation of all these, 'अतो विचारः कर्तव्यः।' (Hence, it is the duty [of the sincere seeker] to inquire (about the Self)). Because the siddhānta (established principle) is, 'वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः।' (The realization of the ultimate can only be attained through inquiry, not by millions of actions). Those with a dull or childish intellect learn through senses, activities, and experiments. Should we not, at some point, learn that a mature, profound, and sāttvika intellect learns through vicāra?

To use the intellect, which is the glory of human beings, for the pursuit of unnecessary and sorrow-ending goals is an insult to the intellect itself. What is the need of research on human clones? It is not appropriate to compete with the work of God.

Once, Vishwamitra experimented with creation of a parallel world. He gained nothing from it but disgrace. Could this intellect that interferes with God's creation be a case of 'विनाशकाले विपरीत बुद्धीः' (At the time of destruction, one's intellect turns astray)? Or are scientific discoveries themselves demonic (āsurī)?

Through sāttvika scientific research and its constructive use, one should achieve such worldly prosperity (abhyudaya) that it aids in attaining the supreme good (niḥśreyasa). Today, we have reached a point where the very momentary existence of this anātman world is in jeopardy. For the good of all, for all time, we should pursue the adhyātma-jñāna praised by the Vedās and Upaniṣads and turn our backs on the excessive scientific progress currently underway in this world of names and forms.

Let us hope that there is just one more scientific discovery in this world where organ transplants are possible – one that gives the vision of spirituality to science and grafts the limbs of science to spiritual progress.

॥ Thus, blessings upon all ॥

About the Author:

P.P. MandaTai Gandhe – Amravati, India

Param Pūjya 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 Vedānta. She currently serves as the head administrator of Śrī Gopalkrishna Mandir in Ambapeth, Amravati. Pūjya MandaTai 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. Pūjya Manda Tai has been the inspiration behind Vedant Bhaskar, USA. Under her revered guidance, the organization undertakes various spiritual initiatives and programs.



ŚrīGaṇapati Atharvaśīrṣa (Part 1)

P. Śrī. Mangesh Phadke

गलद्धानगण्डं मिलद्भृङ्गखण्डं ।
चलच्चारुशुण्डं जगत्त्राणशौडम्
लसद्दन्तकाण्डं विपद्भृङ्गचण्डं ।
शिवप्रेमपिण्डं भजे वक्रतुण्डम् ॥

I worship that Vakratuṇḍa (the One with a curved trunk), whose temple oozes fragrant ichor, attracting swarms of bees, drawn by its scent; whose graceful trunk moves in majesty, the great protector of the world; whose shining tusks gleam with radiance, fierce in the destruction of calamities; the very embodiment of Śiva's love.

On this auspicious day, we are beginning a contemplation of the divine form of our beloved deity, Lord Gaṇānana. This statement is of great importance, for it is indicative of our intention of contemplation. As we commence this reflection on the form of Śrī Gaṇānana, we have chosen the well-known and widely recited hymn, the Śrī Gaṇapati Atharvaśīrṣa—a revered text familiar to most devotees and esteemed even in many other regions. Through this contemplation, we shall come to know the true nature (svarūpa) of Śrī Gaṇānana. To reflect upon our Eternal Good, we first need a certain practical preparedness in life. Once that is in place, the actual contemplation requires an intellect that is subtle and endowed with sattvaguṇa — focused, free from impurity and distraction, tranquil and pure.

Therefore, let us all together pray to Lord Śrī Gaṇānana — the very deity of intellect — for the grace of such an intellect. By the blessings of Gaṇapati, who is none other than the Supreme Lord Himself, we shall indeed receive the strength and capacity to contemplate the divine form of Gaṇapati.

Śrī Gaṇānana is indeed the remover of obstacles,

but more importantly, He is the deity of intellect. The kind of intellect required on the spiritual path is very different! The rājasika (restless, extroverted) intellect that functions in worldly affairs is of no use here. At the very beginning of the Jñāneśwarī, Maulī Jñāneśwar Maharaj offers a similar prayer

देवा तूँचि गणेशु । सकलार्थमतिप्रकाशु ।

म्हणे निवृत्तिदासु । अवधारिजो जी ॥ (Jñāneśwarī 1.2)॥

O Lord, You alone are Ganesh, the One who illuminates the intellect that reveals both the known (artha) and the knowledge (mati - modifications in the mind); prays Nivṛttinātha's disciple. With this invocation, let us now begin our contemplation. The subject of this contemplation series is Śrī Gaṇapati Atharvaśīrṣa, or simply the Atharvaśīrṣa. This text is also referred to as the Gaṇapatyopaniṣad or Gaṇapati Upaniṣad. In the Phalaśruti — the section describing its benefits — the final, fourteenth verse ends with the expression “Itiupaniṣad.” The very name Atharvaśīrṣa also suggests that this Upaniṣad belongs to the Atharva Veda.

The Vedās consist of four parts — Samhitā, Brāhmaṇa, Āraṇyaka, and Upaniṣad, which is also known as Vedānta. The word Vedānta literally means “the end of the Vedās,” or simply “the Upaniṣads”; referring either to the concluding portion of the Vedic texts or to their final philosophical message. The Vedās are threefold in nature; they comprise of — Karma-kāṇḍa (the ritualistic portion), Upāsanā-kāṇḍa (the devotional or meditative portion), and Jñāna-kāṇḍa (the knowledge portion). The Upaniṣads belong to the Jñāna-kāṇḍa. The Upaniṣads express the highest spiritual insights regarding the nature of the Supreme Self, the Brahman. Hence, they are often



honored as the “śruti-śīram”—the crown (head) of the Vedās. Śruti means “that which is heard,” and śīram means “head” or “crown.” Thus, the Upaniṣads are the crowning glory, the noblest and most elevated part of the Vedic revelation. In this light, we may say that the Atharvaśīrṣa is the crown—the very head—of the Atharva Veda.

Let us reflect on a verse from the very first chapter of the Jñāneśwarī in the context of Vedānta. In that opening chapter, Maulī Jñāneśwar Maharaj offers auspicious salutations to the Nirguṇa — the formless Reality—with the verse:

ॐ नमो जी आद्या । वेद प्रतिपाद्या ।

जय जय स्वसंवेद्या । आत्मरूपा ॥ (Jñāneśwarī 1.1)

(ॐ, [I] bow down to the Primordial One (God) propounded by the Vedās; and offer Salutations to the self-luminous Ātman (Self).)

Any spiritual or philosophical scripture must satisfy a certain criteria to be regarded as authentic and in harmony with the established tradition (śāstra). One such criterion is the presence of the Ṣaḍliṅga—the six defining marks or indicators. Liṅga means a “sign,” and the six signs together testify to the scriptural nature of a text.

Another criterion is the concept of anubandha—a structured exposition that follows a specific logical connection or sequence (anu meaning “to follow”). That which enables a thoughtful (Viveki) seeker to enter the essential subject, inspires engagement with the main text, and provides the right perspective for study is called the anubandha. Since there are four such components, they are known collectively as the anubandha-catustaya (the fourfold anubandha).

In addition to these, another characteristic of a true scriptural text is the Maṅgalācaraṇa — an auspicious invocation placed at the very beginning of the text. After offering auspicious salutations to the Nirguṇa — the formless Reality

—through the verse ॐ नमो जी आद्या । वेद प्रतिपाद्या ।

जय जय स्वसंवेद्या । आत्मरूपा ॥

Maulī immediately offers reverence to Śrī Gaṇapati. While describing what this Gaṇapati is like, Jñāneśwar Maharaj says:

हे शब्दब्रह्म अशेष । तेचि मूर्ति सुवेष ।

तेथ वर्णवपु निर्दोष । मिरवत असे ॥ (Jñāneśwarī 1.3)

While explaining this, Maulī says that the infinite Word-Brahman is the entire compilation of Vedic words. The Vedās themselves exist in the form of sound or word. Thus, this “infinite Word-Brahman,” which is the complete Veda, takes the form of a beautiful, well-adorned idol—like the charmingly decorated form of Lord Gaṇapati.

When Saint Jñāneśwar Maharaj bows to Gaṇapati, to Gajānana, he describes Him in this very manner: “The idol of Gaṇapati is the Veda itself,” or “the Veda is as though the very form of Gaṇapati.”

Maulī has placed a beautiful metaphor before us. Whether it be the rituals of the Karma-kāṇḍa of the Vedās, or the doctrines of the Jñāna-kāṇḍa that remind us of the indivisible Brahman, the mantras that express these truths are called Rucha which means ‘that by which the subject matter is praised/expressed is a Ruk (a single verse of the Rgveda)’. With these Vedic mantras, Gaṇapati’s radiant form is adorned (तेथ वर्णवपु निर्दोष । मिरवत असे). In the subsequent verses, Māuli identifies the Smṛtis — Bhagavad Gītā, Parāśara Smṛti, Manu Smṛti etc — as the limbs of Gaṇapati’s divine body. The Purāṇas, then, are the jeweled ornaments adorning the body of this Veda-form Gaṇapati. Jñāneśwar Mahārāj says:

अष्टादश पुराणें । तीचि मणिभूषणें ।

पदपद्मति खेवणें । प्रमेयरत्नांची ॥ (Jñāneśwarī 1.5)

(The eighteen Purāṇas are the jewels adorning Gaṇapati’s Divine form. The poetic diction within these Purāṇas deliver the gems of spiritual truths (prameya-ratna).)



Further, Māuli says that Gaṇapati's six arms represent the six systems of philosophy (Śaḍ-darśanas): Vaiśeṣika, Nyāya, Yoga, Sāṅkhya, Pūrva Mīmāṃsā, and Uttara Mīmāṃsā. And when creating the metaphor for Vedānta or the Upaniṣads, Māuli says:

वेदांतु तो महारसु । मोदकु मिरवे ॥ (Jñāneśwarī 1.11)

Vedānta is the supreme essence, the Modaka (Gaṇapati's favorite traditional Indian sweet) that exudes sweetness. Thus, Māuli shows us how we must approach the Jñāneśwarī. Gaṇapati dearly loves Modaka, but which Modaka does He truly cherish? The one that is the great essence of Vedānta.

This modaka — succulent with the Essence of Brahman (Brahma-rasa) as expounded by Vyāsa in the Uttara Mīmāṃsā Darśana — is the modaka of the Upaniṣadic doctrines. Māuli says that this Modaka appears exceedingly beautiful in the hand of Gaṇapati, and it is the one He loves the most. If we were to ask, “Which modaka is my dearest?” — the answers would vary. Some delight in the fried modaka, some in the steamed one, some in the one filled with coconut and jaggery, others in the one made of milk and khoyā. All of that is fine. Offering naivedya (food offering) is indeed an integral part of saṅga upāsana (worship of the manifest Divine), and it must certainly be done. But beyond that, Jñāneśwar Maharaj raises a deeper question — If I am truly a devotee of Gaṇapati, should I not love the Modaka that He Himself loves the most?

The purpose of laying this out in such detail is this: If the Atharvaśīrṣa is itself an Upaniṣad — a part of the jñāna-kāṇḍa of the Vedās — then, Jñāneśwar Maharaj calls it the modaka, Gaṇapati's dearest. This provides an unequivocal guidance regarding what our perspective should be as practitioners who recite the Atharvaśīrṣa. For if we miss this vital point, Tukārām Maharaj warns — चुकलिया वर्म फेरा पडे! If the essence [of the teaching] is missed, the

entire spiritual effort collapses. For thousands of years, we have been reciting the Atharvaśīrṣa. Lokmanya Ṭīlaka gave Gaṇeśotsava a public form, but long before that, the worship of Śrī Gaṇapati had already been taking place in every household. Now, let us ask ourselves — have we truly received what is expected to be gained through the Gaṇapati Atharvaśīrṣa? If not, it implies that we have missed the vital point and the cycle is inevitable. Sant Tukaram Maharaj is referring to this “cycle” as the rounds of birth and death! When we merely recite the Atharvaśīrṣa without grasping its core teaching, not much is gained. What is this stotra trying to offer me? What truth does it point to? If we fail to understand this and continue to chant it mechanically, then naturally I gain very little from it. To explain this, Sadguru Param Pūjya Doctor Kaka would narrate a humorous yet striking anecdote: Kaka said:

“One day, I was reciting the Atharvaśīrṣa in front of Śrī Gaṇapati. Sitting before Him, I was telling Him

**‘त्वमेव प्रत्यक्षं तत्त्वमसि । त्वमेव केवलं कर्ताऽसि ।
त्वमेव केवलं धर्ताऽसि । त्वमेव केवलं हर्ताऽसि ।’**

and so on.

(You alone are the self-evident Supreme Reality. You alone are the Doer. You alone are the Sustainer. You alone are the Destroyer.)

Reciting thus, one day Gaṇapati suddenly jumped up before me and said: ‘Don't tell Me how I am — first look at how YOU are!’”

Through this humorous subject, we are trying to learn something profound.

“त्वं अवस्थात्रयातीतः” It means that Gaṇapati transcends the waking, dream, and deep-sleep states. But I, on the other hand, am suffering in all three — constantly submerged in grief, scorched by sorrow, and filled with anger. And yet, year after year, I refuse to change but I go on telling Gaṇapati, “You are like this, You are like that,” and



so on. This is a mistake born of spiritual negligence; this is the missed Vital Essence ! It is the error of reciting the Atharvaśīrṣa without grasping its inner meaning. To summarize, one must recite a stotra only after understanding its meaning, by holding that specific sentiment (Bhāva) in mind and allowing that emotion to bring about a change in one's conduct. Very often we do not know the meaning. Unless we understand the terms, the literal meaning (vācyārtha), and especially the implied or intended meaning (laksyārtha), we cannot truly absorb the sentiment (Bhāva) behind the words.

Whether it is the Atharvaśīrṣa or any other hymn, it is meant to be recited in this very manner. For the scriptures define mantra as:

“मननात् त्रायते इति मंत्रः” — A mantra is that which protects through contemplation.

Only when the meaning of the mantra is understood does it truly become a source of liberation. Maharshi Patanjali says in the Yoga Sūtras: **“तद्भूपस्तदर्थभावनम् ॥”**

It means: While pronouncing any mantra or stotra, it is expected that one meditates on its meaning, holding that meaning and that conviction (dhāraṇā) in the mind with devotion. Only then does the mantra produce its intended spiritual effect.

Through the study of the Atharvaśīrṣa, we shall understand the significance of all these principles. Our approach to the Atharvaśīrṣa—or to any sacred hymn—must be scripturally sound and rooted in the viewpoint of the saints. It is expected that our contemplation takes place by consulting what the Upaniṣads, the Bhagavad Gītā, the Jñāneśwarī, the Dāsabodh, the Abhaṅgas, and other sacred texts have to say on the subject.

With the above foundation in place, let us now begin the actual contemplation of the Atharvaśīrṣa. In merely ten mantras, the entire

Ganesh Vidyā — the complete spiritual science of Śrī Gaṇapati — is clearly elucidated within this hymn. Including the four concluding verses of phalaśruti (the fruit of recitation), there are fourteen mantras in total. However, if we reflect deeply on the ten primary mantras, the description of Gaṇapati presented there reveals itself in three integral dimensions: the saṅga-sākāra devatā (the Deity with attributes and form), the saṅga-nirākāra Īshvara (the Lord with attributes but without a form), and the nirṅga-nirākāra Brahman (the absolute, attributeless and formless Reality).

Saṅga-Sākāra Devatā — the Deity with form and attributes — is relatively easy to grasp. Gaṇapati is such a delightful deity that among all divine forms, His picture is perhaps the easiest to draw with the fewest lines. Many artists, each guided by their own creative intellect, depict Gaṇapati in various ways. Yet even if someone simply sketches a curved trunk, we immediately say, “Ah, that’s Gaṇapati!” Upon the basis of the formless and attributeless Reality—symbolically comparable to a blank white sheet—when we impose a specific sensory form recognizable to our eyes, what emerges is called Saṅga-Sākāra. The broad, fan-like ears; the gracefully curved trunk; the large rounded belly; the four arms—this constituted form, the forms described in the Purāṇas, and the idols and pictures we see today are all examples of the Saṅga-Sākāra Gaṇapati.

The saṅga-nirākāra is the description of Īśvara, God with attributes but without a form, while the nirṅga-nirākāra points to the ultimate Reality — Brahman. In all three senses, the Atharvaśīrṣa presents before us a complete portrayal of Gaṇapati. The incarnations of Gaṇapati, or of Rama and Krishna, are not physically available to us today. Yet their idols and images remain accessible! If we think from the gross to the subtle, the layers appear



like this: (4) The picture or idol (mūrti or citra). (3) Behind it, the saguṇa-sākāra form — the actual incarnation that once existed. (2) Behind that, the saguṇa-nirākāra Īśvara or God. And (1) as the substratum of all, the nirguṇa-nirākāra Brahman — that is devoid of three distinctions (Svagata - internal, Sajātīya - within species, and Vijātīya - between species), undivided, homogeneous and One without a second (ekamevādvitīyam).

In these mere ten mantras, the Atharvaśīrṣa presents Gaṇapati through all these perspectives. All of the above descriptions—form, formlessness, attributes, transcendence—are encompassed in a single word: “Deva” — God. This concept is profoundly vast.

The word Deva comes from the Sanskrit root div (or dyut). द्योतनात् इति देवः — “That which illumines is called Deva.” From this root, two words are derived: divā (lamp) and deva (God). A lamp is called a lamp (divā) because it illuminates and allows me to see. But God is called God (deva) because through His light, what is illuminated becomes known to me. This is a subtle and profound definition of the true nature of God. The four levels mentioned earlier—idol or image, Saguṇa-Sākāra, Saguṇa-Nirākāra, and Nirguṇa-Nirākāra—are the steps to reach this true God.

Our intellect is gross, it identifies with the body; therefore, we cannot directly leap into the nirguṇa-nirākāra — the formless, attributeless Reality. The saguṇa-sākāra is quickly understood, becomes convincing and appeals to our heart. It is with this intent that Samartha Ramdas Swami says:

‘सगुणाचेनि आधारे । निर्गुण पाविजे निधरि ।’

(With the support of the manifest (Saguṇa), one must be determined to realize the unmanifest (Nirguṇa).

The saguṇa-sākāra Śrī Gaṇapati described in the Atharvaśīrṣa is depicted as: He is called the son of Śiva and Pārvatī, He is Lambodara — the Long-bellied One, Eka-danta — the One with a single tusk, and has ‘ears like winnowing fans’. His complexion is rakta varṇa — a deep red hue. Whose entire body is smeared with rakta candana — red sandalwood paste. He is worshipped with red flowers and adorned in red garments. In His hands, He holds the noose (pāśa) and goad (aṅkuṣa), among other symbols.

If there was no manifest deity with form, could one: Drape Him in red garments? Worship Him as a devotee? Offer Him flowers? Describe His divine Play (Līlās)?

The saguṇa-nirākāra aspect of Gaṇapati is described as the One who manifests at the very beginning of creation. It is stated that He governs the creation (utpatti), sustenance (sthiti), and dissolution (laya) of the universe.

In the Atharvaśīrṣa, there is a prayer seeking His protection from all directions —

“अव दक्षिणात्तात् । अवोत्तरात्तात् ।” —

“O Lord, protect me from the south, protect me from the north,” and so on. It is further stated that the five great elements — earth (pṛthvī), water (āpaḥ), fire (agni), air (vāyu), and space (ākāśa) — are all His forms. In the seventh chapter of the Bhagavad Gītā, Bhagavan proclaims:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ (Gītā 7.4)

Earth, water, fire, air and space along with the mind, intellect, and ego form My eightfold divided manifestation of nature (Prakṛti).

Here, the Lord explains the twofold nature of Prakṛti — the aparā (lower) and parā (higher).

This aparā prakṛti comprises these very great elements — whether in their subtle form (tanmātrā) or in their gross form after pañcīkaraṇa



(the process of grossification). All these elements are considered forms of Gaṇapati, representing the Saguna-Nirākāra aspect — God with attributes, yet formless.

The nirguṇa-nirākāra aspect is described in the Atharvaśīrṣa as: 'त्वमेव प्रत्यक्षं ब्रह्मासि । — You alone are the Brahman! It is stated that 'Ānanda' — Bliss — is His very nature. 'Cit' — Pure Consciousness — is His essential nature. It is important to note that "Cit" means pure Knowledge itself, not a "knower" or "all-knowing." When we use the term "Sarvajña" (All-knowing), it refers to Īśvara (Saguṇa Nirākāra — The Formless with Attributes). There is a distinct difference between Cit (Pure Consciousness) and Citta (the individual mind). Sat-Chit-Ānanda — Existence, Consciousness, and Bliss — is His essential nature. It is stated that He is the One without a second (ekamevādviṭīya). The Atharvaśīrṣa directly proclaims: You are that very Brahman — the substratum of all, the attributeless, formless Reality. In this way, the concept of Deva unfolds in these three levels.

In short, the Atharvaśīrṣa presents Śrī Gaṇapati to us in three forms. Gaṇapati is one and the same — yet why is He described in three different ways? Let us understand this through a simple example. In the field of education, if the ultimate goal is to earn the highest academic degree, then why do we have the first, fifth, and tenth grades? In the exact same way, depending on one's spiritual qualification (adhikāra), a person relates to Gaṇapati at a particular level — a form that he can comprehend, feel devotion for, and worship meaningfully. This qualification can certainly be increased. However, if my capacity is at one level and I attempt to leap directly to a higher level of Gaṇapati's form or essence, I will gain very little.

For instance, when I practice chanting (nāma-smaraṇa) or recite Atharvaśīrṣa, for how long am I truly focused? All of these are practices with

support (sālambana sādhanā). Ālambana means support. But I leave that support and hold onto all other subjects! If I constantly let go of that spiritual support to cling to worldly objects, do I really have the capacity for deep Meditation (Dhyāna)?

And if I do not have the capacity for meditation, yet I try to make the "nirguṇa-nirākāra" (Formless and Attribute-less) Gaṇapati my direct goal, will I truly realize Him? Will I be able to reach Him? Will I be able to grasp His essence? Though the ultimate destination is one — the nirguṇa-nirākāra — the path to its attainment unfolds progressively, according to one's spiritual qualification (adhikāra). Therefore, it is expected that one worships Gaṇapati across all three levels. The joy found in the 'Bhakti' (devotion) of the Saguna Sākāra (the deity with form and attributes) is altogether special—the joy of performing His Pūjā, offering Naivedya (food offerings), and simply beholding His beautiful form. For Marathi people especially, when the days of Gaṇapati arrive, there is an outpouring of enthusiasm. Just hearing the words "Gaṇapati has arrived" is enough to set off a wave of excitement—whether it is a public celebration or a household one. For common people, it's easy to connect with this manifest form, readily appealing, and deeply engaging, and they joyfully immerse themselves in it.

However, while worshipping the manifest, one must always remember the teaching of Samarth Ramdas Swami: 'निर्गुण पाविजे निधरि' — one must be determined to realize the unmanifest (Nirguṇa). Along with this, constant sārāsār-vichāra — discernment between the eternal and the transient — must always be kept alive in the heart. Strictly speaking, the idol is impermanent. It is subject to immersion (visarjana), and for 'return' — punarāgamanāya. The language of "Gaṇapati arrived" and "Gaṇapati departed" is only possible in the context of the physical form.



But the Nirguṇa Nirakara Gaṇapati—the one described as “त्वमेव प्रत्यक्षं ब्रह्मासि ।” (You alone are the Brahman)—exists eternally across all three divisions of time: was, is, and ever ‘is’. Following Śruti in Chāndogya Upaniṣad reveals this truth:

‘सदेव सोम्य इदं अग्र आसीदेकमेवाद्वितीयम् ॥’

(Chāndogya Upaniṣad 6.2.1)

O Somya! before this [creation], there was only Sat — pure Existence — one alone, without a second.

Even before the world was created, that Reality is. Now, while the world is manifest, It is. And one day, after billions of years when this entire universe dissolves, It still is. The Reality called Brahman is beyond the three periods of time (kāla-traya-ātita). Therefore, we cannot use language like ‘It was before creation’ or ‘It will be after.’ ‘Was’ and ‘Will be’ are time-dependent terms. त्वं कालत्रयातीतः । — You transcend the three periods of time — this describes the Brahman-form of Gaṇapati. Time itself is a human construct. As modern science states, space and time got created. Since time itself came into existence, the only appropriate description for the Reality existing ‘prior’ to it is ‘Kālatrayātitaḥ’ (Transcending the three times). That is the true Nature of Gaṇapati.

One way of speaking is to say, “Gaṇapati has arrived” or “Gaṇapati has departed.” But it can apply only to the manifest idol. Only one who is not already here can “arrive,” and one who is not present elsewhere can “go” there. But the Śruti describes the Reality beyond:

तदेजति तन्नैजति । तद्गृहे तद्वन्तिके ।

(तदन्तरस्य सर्वस्य । तदु सर्वस्यास्य बाह्यतः ॥

Īśāvāsyā Mantra 5)

The meaning of this poetic verse is: “That is far, yet It is near; It moves, and yet It moves not”. But in essence, the Śruti means that Reality has nowhere to go — for there is no place where It doesn’t exist. There is no time when It is not present.

As Jñāneśwar Māuli declares: ‘जे सर्वत्र सदा सम!’ — That [Reality] exists uniformly, everywhere and always. Sant Tukaram Maharaj affirms:

‘सत्य तू, सत्य तू, सत्य तू विठ्ठला ।’ — Truth you are, Truth you are, Truth you are, O Viṭṭhala! He says it thrice only because we perceive three periods of time — past, present, and future. The purpose of this contemplation series is to clearly understand how far every devotee, every seeker who worships Gaṇapati, and every reciter of the Atharvaśīrṣa is expected to progress by using the support of the manifest idol. The fundamental question is — Why should we do all this? Even after years of repeating the Atharvaśīrṣa, the blows of life — the dualities of honor and insult, success and failure — continue as before. If I truly wish to be free from these, then it is essential that I understand the true nature of Gaṇapati. Gaṇapati is Sat-Cit-Ānanda—pure Existence, Consciousness, and Bliss. And when I become one with that Gaṇapati, I too shall become the embodiment of Bliss. But wait, does this mean that sorrow and joy will no longer appear in my life? In the Bhagavad Gītā, the Lord defines Yoga as:

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ (Gītā 6.23)

Know that state to be Yoga which is the disunion from the union with sorrow. This Yoga must be practiced with steady determination and an undespairing mind.

Therefore, even in the lives of the Sadguru and the jīvanmukta — the liberated while living — situations of joy and sorrow still arise. Then what is the difference between them and me? The answer is — They have severed their connection with sorrow, while I live by holding onto that connection. And thus my life continues to sway in the waves of joy and sorrow. This indeed is the real phalaśruti (Scriptural promise of Fruit) of the Gaṇapati Atharvaśīrṣa.



One must clearly understand what will I attain when I behold the true Gaṇapati. Only then one can verify whether the true Gaṇapati is being worshipped in the right spirit or not. By internalizing the right meaning, one can chant the Atharvaśīrṣa and perform scripturally sound (śāstra-śuddha) worship of Gaṇapati.

For this very reason, through this series of articles, an effort will be made to cultivate a clear, scriptural, and well-defined perspective toward the Atharvaśīrṣa—and therefore toward Gaṇapati Himself. May every one of us be blessed to behold the true Gaṇapati — and may this series prove helpful in that journey. Let us offer this prayer at the holy feet of Śrī Gajānana and Sadguru.

॥ Śrī Sadgurunāth Mahārāj kī Jai ॥

About the Author

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

Śrī. Mangesh Phadke is originally from the Vidarbha region of India. He holds a Bachelor's degree in Computer Science & Engineering and an MBA in Marketing. Professionally, he held senior leadership roles in various multinational corporations (MNCs) in the United States for many years, and retired from his position as VP at the age of 50 to fully dedicate his life to the path of spiritual service. There are ongoing discourses from him on various spiritual topics and are available on YouTube under the channel [@vastusiddhiH](#) Sadguru P.P. Dr. Kaka has officially announced P. Śrī. Mangesh Phadke as his spiritual successor.

Paramārthik Wordsearch

A	E	C	E	A	R	C	U	S	E	V	R	I	E	A	A
I	Y	T	O	I	P	A	U	H	A	G	S	P	Y	Y	T
I	A	A	S	D	K	H	I	N	A	H	G	A	H	M	
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A	A	E	D	Y	A	H	S	E	E	Y	E	T	D	A	N
K	D	U	Y	S	E	N	H	A	I	D	A	S	T	H	A
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Y	A	I	G	R	Y	A	T	T	A	A	R	A	N	S	A
M	K	M	U	H	H	G	S	E	U	P	A	H	P	A	V
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1. A chapter in the Śrīmad Bhagavad Gītā
2. The title of the Yoga Sūtras composed by Sage Patañjali
3. According to scripture, one of the six modifications undergone by everything that is non-Self
4. A term signifying that the Vedās are not a product of the human intellect
5. As per Kaṭha Upaniṣad, the path leading to the attainment of the Real (Sat-vastu)
6. one form of Viveka (discernment) among the Sādhana Chatuṣṭaya (the fourfold disciplines).
7. The proponent of Ajātavāda (the doctrine of non-origination) and author of the Māṇḍūkya Kārikā.
8. One of the six āstika schools of Indian philosophy, founded by Sage Kaṇāda, advocating Ārambhavāda
9. Śrī Ādi Śaṅkarācārya's preface to his commentary on the Brahma Sūtras



Advaita Philosophy

Śrāddheya Śrī. Prakash Mule

When we observe life on Earth, we find that human beings are superior to all other living creatures. Their superiority is established through two extraordinary powers bestowed by the Supreme Lord:

1. The supreme Lord has given humans the power to discern between the real and the unreal (Sārasāra-viveka).

They have received the gift of articulate speech (Vaikhārī Vāṇī).

Humanity has also been granted the free will to employ these two powers. Some people have used these powers wisely, for their spiritual progress and attained eternal bliss. This attainment is called attaining Śreyas—the path of ultimate spiritual well-being and the path of liberation. However, most people have used this freedom and powers to attain Preyas—the attainment of fleeting, worldly pleasures. In the Kaṭhōpaniṣad, Yamadeva tells Nachiketa that those who choose Śreyas after obtaining human birth are truly wise (intelligent), while those who lack this wisdom (dull-minded) choose Preyas. Thus, God's message is clearly imparted through Yamadeva in the Kaṭhōpaniṣad - that the true purpose of human life lies in the attainment of Śreyas. The following śruti proclaims

'श्रेयो हि धीरोऽभि प्रेयसो वृणीते ।

प्रेयो मन्दो योगक्षेमाद् वृणीते ॥' (Kaṭha. 1.2.2)

Meaning - The wise person chooses the good (Śreyas) over the pleasant (Preyas). The foolish person (dull-minded/slow-witted) chooses the pleasant, and is concerned only with personal gain (yoga) and preservation (kṣema).

In essence, the wise use both powers—discrimination and speech—for attaining the highest goal. Discrimination (Sārasāra-viveka) is

the ability to distinguish the Self from the non-Self. Just as a swan can separate milk from water and drink only the milk, so too the wise, through divine grace and Sadguru's guidance, separate the Self (Ātma Tattva) from the non-Self (Anātma Tattva). By accepting the Self, they attain eternal bliss and reject what is transient and sorrowful. In short, Śreyas means realizing the Self (Ātma-Saksātkāra), while Preyas means wasting one's life pursuing fleeting worldly pleasures.

The true measure of human excellence does not lie in material progress, but in what one has done for Self-realization. Building grand structures, making scientific discoveries, and improving human comfort are praiseworthy, yet these only increase the means of comfort, not happiness itself—as we all experience. Yet, from such efforts, only the means of comfort have increased, not true happiness — this is an experience we all share.

On the contrary, thinkers realize that as the accumulation of means of comfort increases, one ends up wasting precious time in protecting and maintaining those very possessions. In the Bhagavad Gītā, the Lord calls the path of Śreyas the “most secret science.” (गुह्यतमं शास्त्र). He declares that the one who understands it becomes truly wise and fulfilled ('कृतकृत्यश्च'). Therefore, the Vedās command that every human being must acquire this knowledge. The Kena Upaniṣad warns that to die without realizing the Self is the greatest loss.

'इह चेद्वेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः।' (Kena 2.5) “If one knows It here, then the truth is attained; if not, great destruction ensues.” The meaning is clear: To be blessed with a human birth—so rare and precious—and yet depart without Self-realization is the greatest tragedy.



So, what kind of knowledge enables one to live the life of Śreyas? That knowledge is Advaita Tattva Jñāna—the knowledge of non-duality. The scriptures refer to it as Ātma-Sakṣātkāra (Self-realization), Adhyātma-Jñāna (spiritual knowledge), Brahmanubhava (the experience of Brahman), Svarūpa-jñāna (knowledge of one's true nature), and so on.

The Vedās, sages, saints, and philosophers have all expounded this path of Advaita in this article. The lineage of this non-dual knowledge traces back to the very beginning of creation. It teaches that the same Self (Ātma Tattva) exists in all beings (living and non-living) and manifests as the diversity of the universe.

The Supreme Lord Nārāyaṇa first revealed this Advaita Tattva Jñāna to Brahma. In the Bhāgavata purāṇa, Nārāyaṇa instructs —

'अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ॥' (2.9.35)

“According to Advaita Tattva Jñāna through the process of agreement and difference (Anvaya-Vyatireka), Anvaya (inclusion/presence) and Vyatireka (exclusion/absence) realize that Ātman alone remains before creation and after dissolution, and also pervades existence during creation. **'योऽवशिष्येत् सोऽस्यहम् ॥' (Bhāgavata 2.9.32)**” Advaita philosophy teaches that the Ātman remains ever-present, even during the period when the universe is being sustained. After meditating for a thousand divine years, Brahma attained Self-realization and thereby gained the power of creation (creating the universe).

Brahma then passed this knowledge successively to Sage Vasistha, then to Śakti, to Parāśara, to Bādarāyaṇa Vyāsa, to Śukācārya, to Gauḍapādācārya, to Govinda Yati, and then to Adi Śaṅkarācārya. Thus, this sacred lineage of Advaita Tattva Jñāna continues unbroken and is still carried forward by realized Gurus today.

The teaching of Advaita is that: throughout the universe, there is only one eternal principle—pure consciousness—and only non-duality is truly experienced (Aparokṣānubhūti). Duality does not exist at all. The Māṇḍūkya Kārikā declares, **'ज्ञाते द्वैतं न विद्यते ॥' (Mā.Kā. 1.18)** “In the state of knowledge, duality disappears”. All the sacred texts—the Vedās, Upaniṣads, Brahma Sūtra, Bhagavad Gītā, and the words of saints—teach and support this Advaita philosophy. The Upaniṣads consistently affirm the same truth:

'सर्वं खल्विदं ब्रह्म ॥' (Chāndogya 3.14.1) “All this is indeed Brahman”,

'एकमेवाद्वितीयम् ॥' (Chāndogya 6.2.1), “One alone, without a second”,

'ब्रह्मैवेदं सर्वम् ॥' (Nṛsi. 7) “Brahman alone is all this”,

'इदं सर्वं यदयमात्मा ॥' (Bṛhadāraṇyaka 2.4.6, 4.5.7) “This Ātman is all that exists”,

'नेह नानास्ति किञ्चन ॥' (Kāṭha. 2.1.10-11) “There is no diversity here”. Thus, the scriptures declare that everything is Brahman. It is one and without a second; Brahman alone is everything. Whatever exists here is all the Ātman. Thus, the scriptures declare the complete absence of duality—only Brahman, only the Ātman exists here. This is the essence of Advaita.

Gauḍapādācārya, the Guru of Adi Shankaracharya's Guru, expounded this truth to the world through the Māṇḍūkya Kārikā, describing the doctrine of Ajātavāda—the view that, in reality, nothing was ever created. Though this is true in essence, ordinary people experience only duality, and only a few enlightened beings realize non-duality: **'मनुष्याणां सहस्रेषु... ॥' (Gītā 7.3)** “Among thousands of men, scarcely one strives and attains Me.”

For this reason, most people accept Advaita as a theory in faith but doubt its reality. To them, Advaita seems difficult to grasp. Hence, apart from



the eternal Vedic path, schools of thought like Sāṅkhya, Nyāya, Vaiśeṣika, Yoga, and Pūrva Mīmāṃsā accepted dualism. However, Ādi Śaṅkarācārya, through his brilliant reasoning, established that the true essence of the Vedās upholds only non-dualism. Because of this, even though the other five Darśanas were Vedic, their dualistic view could not be established against Śaṅkarācārya's powerful tarka (logic) and yukti (reasoning). Still, one might ask: if non-duality truly pervades everything, why do people not perceive it? Instead, why do they experience duality—self and other? To understand this, one must know what “duality” is. To experience anything as distinct from oneself, other than the awareness “I am”—is to experience duality. The awareness “I am” is the experience of consciousness (Chaitanya). To experience something apart from that—a non-conscious entity—is duality. In technical terms, any experience that appears distinct from the Ātman or different from Brahman is duality.”

According to the Advaita principle, if only consciousness pervades everything, then there should be inert object (जडवस्तु) at all. Is this true in reality? No. Yet, we do experience both conscious and inert realities. Ādi Śaṅkarācārya resolved this through the concept of Adhyāsa 'अध्यास (विवर्त)' (superimposition or illusion of appearance). He demonstrated that only Advaita is real and that no one ever truly experiences duality. He proved this through reasoning and examples, which can be briefly explained as follows.

Consider this simple analogy: with our tongue, we taste sweet, sour, and bitter—all with the same organ. Likewise, in each of us, who is the one who declares “this is conscious” and “that is inert”? The same consciousness perceives both experiences. Dualists might argue that the intellect differentiates between them, but the intellect itself is inert and can apprehend only inert things, as it is

of the same nature (Jaḍa). Consciousness alone illumines both, but it cannot perceive materiality as separate from itself. Just as there is no third tongue that declares 'bitter' and 'sweet,' who is this third entity in us that declares 'this is conscious' and 'that is inert'?

Is it conscious or inert? If you say it is conscious, we face the same problem of recognizing only what is similar in nature. The sun cannot perceive darkness. Darkness cannot perceive the sun. The inert can never know consciousness. Consciousness can never know inertness. Between these two, whatever that third entity is, it must be one. If it is one, then non-duality is established.

Even if we briefly assume that this third entity within us is 'inert,' non-duality is still proven. However, no one has ever experienced an inert object gaining Jñāna. Jñāna is the nature of consciousness, not of inert matter. Then how do we explain our claim that we experience inert objects?

To explain precisely this, Ācārya wrote his commentary on Adhyāsa (superimposition). Dualists are not convinced by this reasoning. They are also unwilling to accept that everything is merely inert. Therefore, they are forced to superimpose consciousness onto inert matter and inert matter onto consciousness (treating inert nature as independently real). Thus, Śaṅkarācārya concludes that duality is never truly experienced —'अन्यस्मिन् अन्यारोपः' only Advaita is ever perceived. The so-called experience of duality is merely the illusion caused by Adhyāsa (mutual superimposition of the real and the unreal). This is why no one has ever actually experienced duality. Everyone experiences only non-duality continuously, but talks about duality with their words. Only when Self-knowledge dawns does this truth become evident. Until that happens, philosophers and skeptics keep arguing with each other.



The Aitareya Upaniṣad states this same principle of non-duality in its very first verse: 'ॐ आत्मा वा इदमेक एवाग्र आसीत् ।' (Aitareya 1.1) 'Om, Ātman alone existed in the beginning'. Before creation, only the Self-consciousness existed—one and alone. This mantra teaches that the cause of the world's creation is conscious, and that cause itself is one (non-dual). Gauḍapāda states:

'मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।' (Mā.Kā. 1.17) "This duality is mere illusion; non-duality alone is the ultimate reality." The Brihadaranyaka Upaniṣad explicitly negates duality: 'न तु तद्वितीयमस्ति ततोऽन्यद् विभक्तं यत् पश्येत् ॥' (Bṛhadāraṇyaka 4.3.23) "There is no second entity apart from it", and further warns, 'द्वितीयाद्वै भयं भवति ॥' (Bṛhadāraṇyaka 1.4.2) "From duality arises fear".

Thus, through scripture (Śruti), reasoning (Yukti), and direct experience (Anubhava) of realized sages, Advaita is firmly established. The realization of this truth destroys all sorrow and grants eternal bliss. Hence, this non-duality (Advaitam) is supremely auspicious. Gauḍapādācārya instructs:

तस्मादेवं विदित्वैनमद्वैते योजयेत्स्मृतिम् ।
अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥
(Mā.Kā. 2.36)

"Knowing this truth, fix the mind in non-duality; having realized it, move about the world with equanimity." This subject is vast. Within the limitations of this article, I pray that by Sadguru's grace, all may realize this Advaita Truth, and I offer this article at the Sadguru's feet.

॥ Thus, blessing upon all ॥



About the Author

Śrāddheya Śrī. Prakash Mule

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

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

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



Be the 21st Century Avadhūta!

P.P. Sadgurudas Maharaj

For the past fifteen years, we have been joyfully celebrating the Datta Jayanti Festival in America, and it fills our hearts with deep contentment. During the festival, we enter an entirely different realm. In this festival, we thoughtfully organize a variety of cultural, religious, and spiritual programs. Among the participants, there is no distinction of high or low, great or small, talented or untalented, intelligent or dull-minded, and so on. These gatherings are unlike worldly events because they are organised with profoundly sacred intent behind them. Pūjya Vishnudas Maharaj always wished that his seekers and devotees express their innate gifts without hesitation or shyness. He believed that through the expression of art, one might draw closer to God. For this reason, he never belittled any form of art. He often shared a profound motto: “This is not Kali-yuga, the age of vice, but Kalayuga, the age of art.” By this, he meant that through the sixty-four forms of art, one can worship Lord Gaṇeśa and attain the Lord. These arts open many paths that lead to Him.

We may follow different means, but we must learn to adapt while remaining true to our core values. 'आस्था पुरानी रखी, व्यवस्था नयी बनाओ!'— keep the faith unchanged, but modernize the approach. In Guru-bhakti, there should never be compromise. On this Datta Jayanti, I wish to share a threefold teaching — three qualities that begin with the letter “**Ā**.” The modern world needs **Avadhūtas**, fearless spiritual seekers who live in truth and service. P.P. Prājñānanda Sarasvatī Svāmī once instructed Pūjya Viṣṇudāsa Mahārāja to live as an Avadhūta within society rather than taking formal sannyasa. Following that same guidance, we too need fearless Avadhūtas to arise among our devotees who can

serve this nation. Every devotee and center leader should reflect on the three “Aa” qualities, learning to overcome them as faults and also embody them as virtues.

The first Ā is 'आळस' - laziness, which we must both reject and embrace. Why must we reject it? Let me explain. Physical and mental laziness is detrimental to spiritual progress. Lazy people never take initiative, and in turn, their fate becomes one of misfortune. If we wish to be truly fortunate, we must shake off our laziness. Remember, laziness doesn't live in the body—it starts in the mind. That's why Samartha Rāmadāsa Svāmī says laziness brings gloom, strips us of dignity, and is a true mark of misfortune.

आळस उदास नागवणा । आळस प्रेत बुडवणा ।

आळसें करंटपणाच्या खुणा । प्रकट होती ॥ (Dās. 11.3.12)
(Samartha warns us: "Laziness brings dullness and disgrace; it drowns every effort. Through laziness, signs of misfortune appear.")

Lazy people become fatalists, thinking "God will provide what's meant for me," and stop putting in effort. A true devotee must be energetic and industrious.

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

Saying goes: Success comes through effort, not just wishful thinking. A sleeping lion catches no prey.

Look at our devotees here; they work day and night to make these Dattasaptāha festivities excellent. They've given up laziness completely. Making these logistical arrangements is demanding work. They don't hire outside caterers; their own devotees handle everything. This dedication is truly admirable. Our devotee should not be lazy in any way.



The scriptures say: 'आलस्यं व्यपनीय भक्तिसुलभं ध्यायस्व नारायणम् ॥

"Cast off laziness and meditate on Nārāyaṇa. —He comes easily to those devoted to Him."

Shake off inner laziness. Banish mental weakness. Be fearless and industrious. Stay constantly active. Only the ones who persistently try can rightfully hope to succeed eventually. Those who overcome laziness and practice worship, meditation, and study may one day experience God. The fate of the lazy holds nothing but misfortune

Yet we should cultivate one kind of laziness—that is a good quality too—what should we be lazy about? It is toward worldly attachments and material pursuits. When people leave festivals early to rush home, they're picking up the old patterns and baggage of worldly concerns we came here to drop off. What is the purpose of organizing such festivals? We should develop laziness toward material life. That's precisely why we hold festivals and spiritual camps—to create that healthy detachment. So, stay until the end. We must imbibe a sense of laziness towards Preyas (material pleasures). Be enthusiastic about Śreyas (lasting spiritual welfare). This is the first message—understanding laziness.

The second 'Ā' is 'आशा', hope. If one aspires to realize the Supreme Truth and receive the grace of the Sadguru, one must contemplate the nature of hope itself. We always attach one word to hope—Aasha-pasha Āśā-pāśa, the bond of hope. A pāśa is a subtle rope that binds the spirit(bondage). Just as indolence must be cast off, so too must hope be relinquished.

भक्त ऐसे जाणा, जे देही उदास । गेले आशापाश निवारुनि ॥
Know the true devotee as one who dwells detached within the body, who has cast aside the bonds of hope and longing.

There is a subhāṣita (wise saying/proverb) about this:

**आशा नाम मनुष्याणां काश्चिदाश्चर्यशृङ्खला ।
यया बद्धा प्रधावन्ति मुक्तास्तिष्ठन्ति कुत्रचित् ॥**

Hope is a bond or shackle. It is strange that when it binds a person's feet, he begins to run endlessly. Remove it, and he stands still, motionless like an animal tethered in place. Can one run with shackles on both feet? No. Yet, this very shackle of hope drives mankind ceaselessly, urging him forward, never allowing rest. Every human, no matter how sorrowful, lives on the strength of hope — the hope of a better tomorrow. But the true devotee walks a different path. He expects nothing from anyone, not even a trifle.

He does not hope for comfort, for food, or for wealth. He expects nothing from his children, his parents. His only hope is the grace of the Divine. When this pure hope — the longing of God's grace — arises within, an Avadhūta is born. He who renounces laziness and casts aside the shackles of worldly hope alone can become an Avadhūta. All others, though they may appear to worship, are merely deceiving their own minds. They remain ordinary; they don't attain anything. Though harsh, this is the truth.

As Jñāneśwar Maulī explains in the Jñāneśwari:

**जैसे शारदीचिये चंद्रकळे । माजी अमृतकण कोंवळे ।
ते वेंचिती मनें मवाळें । चकोरतलगे ॥ (1.56)**

(Just as the moon of the Śarad (autumn) holds drops of nectar, and tender hearts discern these drops, the partridge watches patiently from its perch.) During the full moon of Śarad Ritu, the moon holds drops of **Amṛta** divine nectar. The special feature of Śaradiya Navarātri is that these drops descend to the earth. The chakor bird lives all year in hope of this nectar (amṛta) rain. It drinks no other water, keeping its gaze fixed on the moon for twelve months. Finally, the nectar falls into its beak, sustaining it throughout the year.



This beautiful imagery is explained here by Jñāneśwar Maulī. Therefore, hope is a virtue for Sadguru-bhakti, for obtaining Sadguru's grace. In some matters, hope is a fault. That fault must be removed and the virtue accepted. If you want to become the 21st-century Avadhūta, be a true seeker, then you must cultivate the second **Ā (Āśā) - hope**.

The third form is Āsakti, or attachment. Our life must be free from attachment. Unfortunately, we are prone to this fault called attachment. Attachment means an extraordinary attraction toward a person or object — the feeling that “I cannot live without this. Bound by the attachment of ‘I am this body,’ we relentlessly pursue happiness within the narrow confines of physical existence. We never seek fulfillment in the realm of the Ātman; consequently, for those enslaved by bodily attachment, the Soul (Jīva) remains famished until the very end. To this profound neglect, we remain tragically oblivious. Because of bodily attachment, the aspirant does not appear radiant or luminous. He does not seem energetic or diligent. In truth, they don't truly appear optimistic. The reason is that his attachment is primarily towards the body and the sense of “mine.” Therefore, attachment must be renounced. Bodily attachment should be released, but at the same time, attachment to God must increase. This quality — the increasing attachment to the Divine — must be embraced and cultivated.

Pūjya Viṣṇudāsa Mahārāja established the Dattavādī, and thousands of devotees gathered there. Surely, the devotees must have offered him many gifts, but his mind was never attached to any of them. Pūjya Baba would always say: “One must cast off the veil and become free.” In the same way, he did not cling even to the Dattwadi. He cast off all attachments, became free, and ultimately renounced the body at Akola. He had no attachment to the body. People would ask him:

“How do you manage? How does your life continue? You never ask anyone for anything, and no one gives you anything. How does your world function?” Pūjya Baba would humbly reply:

“I have never felt the need to wear a pouch/bag (झोळी), for my Master, Lord Dattātreya, holds His own. He provides what is meant for me. I seek nothing from you or anyone else.”

So, there should be no worldly or material attachment of any kind.

If attachment exists, then neither the guru is true, nor is the disciple genuine. If we truly wish to cultivate a **21st-century Avadhūta**, then a flame must be kindled within ourselves, and through us, in other seekers as well. Once this inner flame is ignited, other flames light effortlessly. Such festivals exist precisely to bring this about — to kindle the inner light.

The central message is clear: “Become a 21st-century Avadhūta.” To become an Avadhūta, one must contemplate the three forms of “**Ā**” — **Ālāsa (Laziness)**, **Āśā (Hope)**, and **Āsakti (Attachment)**.

Eliminate the three faults of laziness, hope, and attachment, while accepting their virtuous forms. Succeed in this, and the Sadguru's grace is not far. Once we attain Sadguru's grace, the 4th Aa effortlessly comes to us - Ānanda (bliss). If we truly renounce these three shortcomings (doshas)— laziness, hope, and attachment in spiritual life— and firmly stick to Sadguru's feet, we attain bliss. That bliss itself is God. This God in the Sat-Chit-Ānanda form will definitely meet us. This is the message of this Datta Jayanti Festival. Let us contemplate from this perspective. Take this thread of three 'Ā's with you.

You are going to become 21st-century Avadhūtas. For that, shake off laziness, abandon desire, and renounce attachment. Having done this, see how your worship centers can become strengthened.



At that time, like ज्योतसे ज्योत जगाते चलो.." let us move forward with one flame kindling another flame—we must first kindle the flame within our hearts. On the strength of those worship centers, we must

be able to create an army of devotees who will work with dedication for the nation. Only if we can make such an army to protect Dharma will we feel that we have dedicated something to our Sadguru. Śrī Gurudev Datta!



About the Author:

Pūjya Śrī. Sadgurudas Maharaj,

Pūjya Śrī. Sadgurudas Maharaj, born on 28 January 1942 in Gadegaon, Akola, showed deep devotion, curiosity, and poetic insight from an early age. Guided by Pūjya Śrī Vishnudas Maharaj, he devoted his life to spreading the teachings of the Dattasampradāya through thousands of discourses, festivals, and the establishment of over 400 Upasana centers worldwide. A scholar and author of revered works such as Pravachan Parimal and Hanumān Chalisa – Ek Chintan, he embodies the ideals of devotion and service. Honored with the Dharmabhaskar award and many others, his life remains a shining example of spiritual strength and humility. Blessed by his Guru, he continues to inspire seekers on the divine path of Śrī Gurudev Datta.



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 Śrī Ādi Śaṅkarācārya, the Bhagavad Gītā, Śrī Rāmaraksā Stotra, and the Māruti Stotra. The curriculum also covers Sūrya Namaskāra 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.



Paramarthik Terminologies

Readers often struggle with Vedānta 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.

Sādhana-catustaya — the Fourfold Disciplines

The four inner disciplines (Sādhana) that lead to the qualification required for the realization of the non-dual identity between Brahman and Ātman are known as the Sādhana Chatustaya — the fourfold disciplines.

Viveka (discernment), 2) **Vairāgya** (dispassion), 3) **Śamādi-ṣaṭka-sampatti** (the sixfold inner treasure beginning with **śama**), and 4) **Mumukṣutva** (a yearning for liberation).

1) Viveka — discernment

The word Viveka is derived from the Sanskrit root vic, meaning 'to separate, distinguish or discern' etc. Viveka is the ability to discern what is real between Ātma – Anātma (Self vs non-Self), Sāra Asāra (essential vs non-essential), Nitya-Anitya (eternal vs the transient). Viveka is a firm resolve that originates through systematic study of the scriptures and the company of enlightened beings that the Ātman (Self) is imperishable, unborn, changeless and hence to be accepted; and everything but that - Anatma (non-Self) - is fleeting, unstable, subject to changes and therefore must be relinquished. It is through Viveka alone that one attains Vairāgya and the other subsequent disciplines.

2) Vairāgya — dispassion

The Sanskrit word Rāga means attachment; virāga is lack of attachment; Vairāgya refers to an inner state of non-attachment. Vairāgya is the willingness to relinquish pleasures that are deemed favorable—from this world up to **Brahmaloka**. True **vairāgya** is not a reaction born of disappointment or unrest; for true Vairāgya is born from Viveka. With dispassion toward sense-pleasures, the seeker becomes qualified for the supreme bliss of Brahman.

Dispassion arises by seeing: (i) the **impurity** in objects, (ii) their **dependence** on instruments and conditions (sāadhanādhīnatva), (iii) their **relativity** (sātiśayatva), and (iv) their fleeting nature (anityatva). The dispassion that stems from the knowledge of mithyātva — the falsehood of the world — is of the highest kind. It is the effortless and natural state that dawns when one realizes that everything other than the Supreme Self is sorrowful, inherently limited, and nothing more than an appearance. The inner-instrument (Antahkarana) blemished by desires for sense-pleasures is purified by practicing Vairāgya and thus it becomes qualified for Self-realization. On the path of **bhakti**, since the Divine **Nārāyaṇa** alone is most dear to the heart, dispassion toward all other objects arises naturally.



3) **Śamādi-ṣaṭka-sampatti — the sixfold inner wealth**

1. **Śama** — tranquility of mind: Shama means restraint of those desires (vāsanās) that obstruct the realization of the Supreme Truth, that is, withdrawing the mind from sense objects that are a hindrance on the path of realization, and keeping it under control.
2. **Dama** — restraint of the senses: Dama means restraint of the external senses — like the faculty of sight and others — withdrawing them from objects opposed to the realization of the Supreme Truth, and keeping them under control.
3. **Śraddhā** — clear-sighted faith: Śraddhā means a firm and reverent conviction that the teaching imparted by Sadguru — who teaches the Vedās and the non-dual nature of Jīva and Brahman — is true. It is an unwavering faith placed in the Sadguru. Another form of Śraddhā is the firm conviction of Truth that arises in the intellect.
4. **Uparama** — withdrawal/cessation: Uparama means the formal Vedic renunciation (saṁnyāsa) of all external pursuits (vastu-tyāga), both worldly and Vedic, undertaken for the realization of the oneness of Brahman and Ātman. When one performs worldly duties with utmost diligence while remaining unentangled with them (saṅga-tyāga), that is considered another form of Uparama, when viewed from the standpoint of its effect..
5. **Samādhāna** — equanimity: Samadhana is an inner state that arises in those who have attained unwavering focus of the mind, wherein the mind remains firmly established in the Supreme Self. In a state of continuous awareness, the mind remains steady in both favorable and adverse circumstances. Etymologically, samādhāna is derived from Sanskrit roots sam + ā + dhā. .
6. **Titiksā** — forbearance: Titiksā means to face the three kinds of suffering — physical, environmental, and otherworldly — and to endure pleasure and pain, and other such pairs of opposites that arise from destiny (prārabdha), without distress, complaint, or blame toward anyone. Surrender to God is the very essence of Titiksā.

4) **Mumukṣutva — a yearning for liberation**

The intense, ardent wish for mokṣa—both the cessation of ajñāna (ignorance) and its effect, bondage in the form of contrary understanding (viparīta-jñāna), and the attainment of supreme Bliss. One who has this is a mumukṣu.

One endowed with Sādhana-catustaya is a consecrated adhikārī (well-qualified seeker) for the Highest Truth. The seeker's primary duty is to keep cultivating this qualification. Whatever may be the spiritual path, without the necessary qualification (adhikāra-sampannatā), its fruit is not attained.





Spiritual writings of Param Pūjya Dr. Kaka

The spiritual and literary legacy of Param Pūjya Kaka is truly beyond description. His body of work includes profound commentaries on the Prasthānatrayī—the Brahmasūtra, Upaniṣads, and Bhagavad Gītā—along with texts that distill the essence of Śaṅkarācārya's Advaita Vedānta and the teachings of Marathi saints. He authored numerous books and countless articles that clearly and insightfully explain a wide range of spiritual concepts.

- Pañcadaśī Bhāvaadarśana
- Saṅkṣipta Śārīraka Bhāvaadarśana
- Vikāsa Jīvanācā
- Gītā Dīpastambha
- Naiṣkarmyasiddhi Bhāvaadarśana
- Dāsabodha Cintanikā
- Māṇḍūkya Upaniṣad
- Kathopaniṣad
- Taittirīya Upaniṣad
- Īśāvāsya Upaniṣad
- Brhadāraṇyaka Upaniṣad
- Chāndogya Upaniṣad
- Kenopaniṣad
- Prasnopaniṣad
- Muṇḍakopaniṣad Vivaraṇa
- Drg-Dṛśya-Viveka Bhāvaadarśana
- Aparokṣānubhūti Bhāvaadarśana
- Sukhācā Śodha
- Adhyātma Āṇi Jīvana
- Sādhaka Sopāna
- Sādhakabodha
- Jñāneśvarāñcā Haripāṭha
- Paramārtha Vidnyāna
- Cāṅgadeva Pāsastī
- Ekanāthāñcā Haripāṭha
- Ārati Bhāvaadarśana
- Vivekacūḍāmaṇi
- Śruti Jñāna Dīpaka
- Nivāḍaka Vēce
- Brahmasūtra Pravacane
- Śrīmad Bhāgavata Bodha Kathā
- Gītā Dīpastambha (Hindī)
- Antarīcā Jñāna Devā
- Dāsabodha
- Vivekasindhu
- Samartha Vāgvijayantī (Samarthāñcī Prasādika Vāṇī)
- Brahmasūtra Śaṅkara Bhāṣya – Bhāga 1
- Brahmasūtra Śaṅkara Bhāṣya – Bhāga 2
- Brahmasūtra Śaṅkara Bhāṣya – Bhāga 3
- Gaṇapati Atharvaśīrṣa Bhāvaadarśana
- Solīva Sukha
- Ātmarāma
- Anugraha
- Nārada Bhakti Sūtra
- Pasāyadāna – Eka Cintana
- Mahāvākya Cintana
- Ātmasaṭkama
- Svānubhava Dinākara – Eka Cintana
- Pāvā
- Advaita Makaranda
- Vivekānanda Caritra
- Jīvana Sundara Āhe
- Pasāyadāna (English)
- Drg-Dṛśya Viveka (English)
- Bhagavad-Gītā Dīpastambha
- Journey to Bliss (English)
- Manobodha Bhāvaadarśana
- Vikāsa Jīvanācā
- Ātmaadarśana
- Sāra Vicārasāgara
- Tina Upaniṣade (Aitareya, Chāndogya, Prasnopaniṣad)
- Paramārtha Vidnyāna
- Paramāmṛta
- Rāmadāsa Bhāre Antarī
- Catuṣślokī Bhāgavata (by Śrī Ekanātha Mahārāja)
- Śrīmat Ādya Śaṅkarācārya Viracita Stotrāvalī (With Meaning and Commentary) – Bhāga 1
- Śrīmat Ādya Śaṅkarācārya Viracita Stotrāvalī (With Meaning and Commentary) – Bhāga 2
- Sārtha Śrī Sadguru Bālū Māmā Vijaya Grantha
- Sādhana Pañcakam

<https://vedantbhaskar.org/sahitya>



Section: Youth Forum

Śrī Hanumān Chalisa for the Present Generation (Part 3)

Dr. Shekhar Mayanil (Neuroscientist)

In the previous episode #2, we discussed how meditating on Hanumān Ji's qualities forms new thought and emotional patterns, reflected in neural changes. Repeating “**Jñān Guna Sāgar**” helps shift the mind from networks of fear to those supporting clarity, courage, and virtue.

In this episode, we will discuss the second half of the first chaupai - **Jai Kapees Tihun Lok Ujaagar**.

Jai Kapisha: The King Maker

While “Jai Kapisha” translates to victory to the king of Vanaras (one who is not a Nara - Human), it is important to note that Hanumān Ji himself was not a king in the traditional sense. Instead, he became a king maker, one whose strength, discernment, and courage uplifted others to sovereign status. Through his selfless actions, Hanumān Ji empowered Sugreeva to ascend as King of Kishkindha and Vibhishan as King of Lanka. His influence and guidance established him as a leader among both the mighty and the humble, earning him honor and reverence from kings and devotees alike.

The Meaning of Kāpi

Kāpi signifies one who partakes in the joy of Brahman, embodying the very essence of true bliss. The term itself is drawn from two roots: “ka,” meaning joy (sukhā), and “pi” (pipate), meaning one who drinks. Thus, a Kāpi is the one who “drinks” or revels in the divine joy of Brahman, the ultimate reality.

Chandogya Upaniṣad proclaims, “That which is infinite, alone is happiness and that which is finite is not happiness.” This teaching illuminates the essence of Kāpi: the one who understands and abides in this truth, delighting in the joy of Brahman, is called a Kāpi. Sri Hanumān Ji embodies this realization perfectly, for they possess the wisdom and bliss that come from knowing Brahman. Thus, Hanumān Ji is rightfully known as Kāpi, the one who revels in the infinite joy of the Ultimate Reality.

The Three Worlds Illuminated by Sri Hanumān Ji's Glory



Sri Hanumān Ji's name and fame are celebrated as "Tihun Lok Ujāagar", renowned across the three realms: Svārg (Heaven), Mṛtyu (the mortal world), and Pātāl (the netherworld). These three worlds provide a profound context for understanding the reach and significance of Hanumān Ji's virtues and actions.

Hanumān Ji's Glory in Svārg Lok: The Heavenly Realm

The realm of fruition and the abode of devas, Svārg symbolizes the state of joy, clarity, and harmony that is accessible to those living virtuously. In this luminous domain, Hanumān Ji's embodiment of sātṭvic wisdom and virtue makes him a bridge to the higher realms, uplifting minds and hearts toward heavenly qualities.

At a deeper level, Svārg represents the results of Puṇya, which are virtuous deeds performed with selfless intent and moral integrity. Svārg is not ultimate liberation (moksha), but rather a high-vibrational state attained through living according to dharmic principles, ethical and harmonious conduct that aligns with the cosmic order. Definitions of Puṇya (Merit) are as follows:

1. The accumulated fruits (sanchita) of righteous actions (sukarma).
2. Acts of Dharma — such as compassion, truthfulness, righteous means, service, rituals, austerities, and noble commitments.
3. Future states or circumstances according to one's auspicious and inauspicious actions.
4. When puṇya (merit) is exhausted, rebirth occurs; when pāpa (sin) is exhausted, sorrow ends.

In Vedānta Philosophy, Svārg still falls within the cycle of saṃsāra (the ongoing process of birth, death, and rebirth), where beings are bound by karma (the law of cause and effect shaped by one's actions). While Svārg offers joy and abundance, Vedānta teaches that true liberation lies beyond

these pleasures, in transcending the cycle of saṃsāra altogether. Thus, although Svārg may be earned through virtuous living and is considered desirable, it is ultimately a temporary fulfillment, distinct from the enduring freedom of moksha or spiritual liberation.

In daily life, Svārg can be thought of as those moments when one's mind is sattvic, meaning calm, pure, and in harmony. These are the periods when our actions are guided by clarity and compassion, and we feel a deep sense of joy and alignment with a greater purpose. Thus, Svārg is not only a metaphysical realm but also a symbol of the inner harmony and happiness accessible to anyone who lives with virtue and awareness.

In the context of Svārg, Hanumān Ji is the embodiment of sātṭvic wisdom and virtue, manifesting an ideal of purity and clarity. His presence serves as a bridge to the luminous realms, where harmony and joy prevail. The remembrance of Hanumān Ji uplifts the mind into a higher sātṭvic state, awakening peace, clarity, and alignment with dharma — a "heavenly" purity that allows one to experience the essence of Svārg even while remaining fully grounded in the world.

Hanumān Ji's Glory in Mṛtyu Lok: The Mortal World

Representing the threshold of transition and the field of karma, Mṛtyu is the domain where impermanence prevails. Here, Hanumān Ji serves as the fearless Sevak, acting with steadfast devotion and perfect alignment to dharma. His example teaches how to navigate impermanence with grace, turning death into a gateway to higher realization rather than defeat.

In broader philosophical contexts, Mṛtyu is personified as **Yama**, the cosmic authority tasked with maintaining moral order within the universe. According to the Upaniṣads, Mṛtyu represents not



simply an ending but serves as a gateway through which the jīva either transitions into a new form or attains union with the Absolute upon liberation. Spiritually, Mṛtyu underscores the principle of **anityatā** (impermanence), encouraging detachment and ethical conduct. In contemplative practice, "meeting Mṛtyu" refers to confronting the illusions of the ego and facilitating the dissolution of the false self.

In the realm of Mṛtyu, Hanumān Ji stands as the fearless Sevak, an unwavering servant whose devotion to Sri Ram exemplifies steadfastness amidst the impermanence that defines mortal existence. Here, Hanumān Ji operates within the field of karma, demonstrating how to live with perfect alignment to dharma. By embodying this unwavering commitment, he reveals that death is not a defeat, but a gateway to higher realization. Hanumān Ji's actions in Mṛtyu Lok serve as a model for engaging with the world without becoming bound by it, illustrating the possibility of living in harmony with the eternal principles of righteousness even within the ever-changing flow of life and death.

Hanumān Ji's Glory in Pātāl Lok:

The Netherworld Symbolic of the tamasic depths of ignorance, shadow, and latent power. Pātāl is not merely a place of darkness but a realm of hidden potential. Hanumān Ji's courageous descent into Pātāl becomes an archetype for facing and redeeming the unconscious mind. His actions guide seekers in transforming inner darkness into strength and wholeness.

Philosophically, Pātāl symbolizes **tamasic** states, representing ignorance, bondage, and fundamental instincts. Within Purāṇic literature, Pātāl is characterized not as a place of punishment but rather as a realm embodying hidden power, wealth, and mystery, thereby implying that potential exists even within darkness.

Psychologically, Pātāl may be interpreted as a metaphor for the **unconscious mind**, encompassing shadow aspects that must be recognized and integrated to achieve spiritual wholeness.

Spiritually, Pātāl symbolizes the unconscious mind, where shadow elements and unresolved patterns reside. Hanumān Ji's fearless navigation through these depths demonstrates the transformative power of courage and self-inquiry. By following his example, seekers learn to face their inner darkness, ultimately transmuting ignorance and latent energy into wisdom and spiritual strength.

Thus, Hanumān Ji guides all who seek wholeness on the path of integration, illustrating that even within darkness, the possibility of discovering profound potential and achieving spiritual unity exists.

Through his luminous character and heroic deeds, Sri Hanumān Ji's glory radiates throughout Svārg, Mṛtyu, and Pātāl, illuminating the path for all who seek wisdom, virtue, and liberation.

Yogic Neuroscience interpretation of "Tihun Lok Ujaagar": Mapping the "Three Worlds" in Yogic and Neural Terms

Although in **Mythological and Cosmological Levels** "tihun lok" (three worlds) refers to: Svārg (heaven), Mṛtyu (earth), and Pātāla (underworld), in **Yogic terms**, it refers to three states and three Nadis, which map onto:

1. Three states of consciousness (waking/ dream/ sleep)
2. Three principal nadis: Ida (left/lunar), Pingala (right/solar), Sushumna (central, spiritual).

Ida and Pingala correspond to the sympathetic and parasympathetic branches of the autonomic nervous system, left and right hemispheres correspond to creative/logic, and emotion/reason. Sushumna is central integration, the axis for awakening, paralleling the **central nervous system**, and the rise of kundalini (spiritual energy).



Hanumān Ji's illumination of the "three worlds" signifies the harmonizing of these energies, embodying a nervous system in which mind, body, and spirit function as a unified symphony.

Three Levels of the Nervous System (Modern Neuroscience)

1. Neocortex (cognitive/executive), equivalent to Svārg lok.
2. Limbic system (emotional), equivalent to Mṛtyu lok.
3. Reptilian brainstem (autonomic), equivalent to Pātāl lok.

Hanumān Ji's holistic awakening is mirrored in the full integration of these systems, resulting in responsive, resilient, and illuminated consciousness. The "illumination of the three worlds" thus reflects the **"full spectrum awakening"** achieved by advanced yoga, wherein primal, emotional, and cognitive faculties are all harmonized and bathed in awareness.

A Comprehensive Summary of the first Chaupai of Śrī Hanuman Chalisa.

The Hanumān Chalisa chaupai "Jai Hanumān Jñān Guna Sāgar, Jai Kapees Tihun Lok Ujaagar" encapsulates a layered doctrine, psychological, yogic, and neuro-spiritual, on the ideals and possibilities of the human mind-brain-spirit continuum. From Upaniṣadic Advaita and yogic Sankhya to classical and modern neuroscience, Hanumān Ji emerges as the manifestation of brain-mind integration, neuroplastic transformation, and conscious evolution. Jñān Guna Sāgar positions Hanumān Ji as master of integrated wisdom and virtue, a model for both neurocognitive optimization and spiritual realization. Tihun Lok Ujāagar reinterprets the "three worlds" as three levels of consciousness or nervous system,

mapping Hanumān Ji's Attributes: Jñān Guna Sāgar, and TihunLok Ujaagar to Yogic Neuroscience,

Hanumān Ji's Attribute	Yogic Concept	Neuropsychological/Neurophysiological Counterpart	Effects on Consciousness/Behavior
Jñān (Wisdom/Knowledge)	Buddhi, Prajna, Vijnana	Prefrontal cortex activation, enhanced executive function, and default mode network modulation	Heightened insight, cognitive flexibility, and self-control
Guna (Qualities/Virtues)	Sattva dominance, Gunas balance	Limbic regulation, vagal tone, neurotransmitter optimization (serotonin, GABA)	Emotional resilience, compassion, fearlessness
Sāgar (Ocean/Vastness)	Advaita non-duality, Chidakasha (space of consciousness)	High inter-network connectivity; synchronization of alpha/theta/gamma brainwaves	Expansive awareness, unity states, transcendence
Tihun Lok (Three Worlds/Levels)	Jagrat-Swapna-Sushupti; Ida/Pingala/Sushumna; Central Nervous System levels	Integration of cortical, subcortical, and brainstem processing; hemispheric balance	Global brain integration; synergy of body/mind/soul
Ujaagar (Illumination)	Chitta-prakasha, enlightenment	Gamma synchrony, pineal/metabolic activation	Spiritual insight, clarity, neuroplastic reorganization

Table: Three Levels of Nervous System (Modern Neuroscience)



pointing to the ultimate yogic goal: the full illumination of (waking, dreaming, and deep sleep), (body, mind, and spirit) through disciplined practice. Through the lens of Yogic Neuroscience, chanting Hanumān Chalisa is revealed as an act of **cerebrospinal alchemy**, one which, through repetition, devotion, and inner focus, makes possible the ascension from ignorance to wisdom,

from disharmony to luminous unity, and from ordinary perception to the illumination of all “three worlds” within and without.

In our next episode, we will provide a detailed discussion on the second chaupai of the Sri Hanumān Chalisa. Stay tuned for the next edition.

About the Author:

Dr. Shekhar Mayanil – Chicago, USA

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

Vedant Bhaskar – Mangala Nidhi

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Paramarthik Wordsearch - Answer

Bhaktiyog, Ashtangayog, Viparinamate, Apaurusheya, Shreyas, AtmanatmaViveka,
Gaudapadacharya, Vaisheshika, AdhyasaBhashya



Section: Initiatives

Vedant Bhaskar Activities

Sau. Mrunal Bujone



Pūjā is adorned with Jai, Jui, and Shevanti flowers

This year, the third quarterly worship (upāsana) was conducted on the auspicious occasion of Sharadiya Navarātri -Saptamī tithi. The worship began at 11:00 AM with the chanting of "Digambara Digambara Śrīpad Vallabh Digambara." After Sadguru's arrival, he was welcomed at the entrance with the traditional Auksaṇa. Sadguru and Gurumauli took Darshan of the Presiding Deities. Following the usual custom, the session began with Namasmaran.

The auspicious and rhythmic sound of the chanting calmed the minds of the present seekers. Subsequently, the host of the worship, Sau. Vrushali Raut, presented a crisp and to-the-point

contemplation (Chintan) on the following abhaṅg by Pūjya Narayan Maharaj:

शुद्ध बुद्धी द्यावी । काम्य कल्पना नासावी ॥ ...
नारायण म्हणे देव । हृदयी प्रगटो आत्मभाव ॥

Grant me pure intellect, destroy desire-filled imagination. Let ego depart, let pure meditation arise in me. Let me leave 'Me and Mine', let me taste the sweetness of Brahmananda. Narayan says, O God, let the feeling of the Self manifest in the heart. Following this, Śrī Mihir Joshi presented a reflection on the following Ovi (7.97) from the seventh chapter of the Jñāneśwari:

येथ एकचि लीला तरले । जे सर्वभावें मज भजले ।
तयां ऐलिच थडी सरलें । मायाजळ ॥ (Jñāneśwari 7.97)

Those who worship Me with all their being, cross this illusion (Māyā); the ocean of Māyā vanishes [for them] on its shores.

As previously announced, the first issue of the Vedant Bhaskar quarterly was published at Murgud on the auspicious occasion of Guru Purnima. It is Sadguru's resolve (Sankalpa) that every issue of the Vedant Bhaskar quarterly shall be published at the time of the quarterly worship. Accordingly, on the auspicious occasion of Śārādiya Navarātri,



the second issue of the quarterly was released by Sadguru Pūjya Shree Mangesh Phadke, the project manager Shree Mihir Joshi, and the host Sau. Vrushali Raut. While expressing his thoughts, Pūjya Mangesh Dada stated that Energy (Shakti) is required to perform any task. The Navarātri festival celebrates the various forms of that Shakti which provides this energy. One form of this Shakti is Śrī Śāradā—the Primal Deity of the Word. All words and the power of meaning that dwells within them are the grace of Śāradā.

The answer to the question "What is the ultimate goal of any action that we perform?" is hidden in the words on the cover of the quarterly: Equanimity, Peace, Contentment, Serenity, Fearlessness, Bliss, and Transcendence. These are the characteristics of the Divine, and the purpose of spiritual practice and this newsletter is to become one with this Supreme Soul. The articles by Pūjya Dr. Kaka, Pūjya MandaTai, and other revered writers lead seekers toward this very experience. After receiving this grace of wisdom from the Sadguru, the Haripāṭha began in a devotional, sacred, and peaceful atmosphere. By singing the "Rupacha Abhang," seekers visualized the beautiful form of Lord Vitthal.

Upon the completion of the Haripāṭha, Seekers started the final resounding chant together (Gajar). The sound of 'Śrī Sadgurunath Maharaj Ki Jai' and 'Gopal Krishna Bhagwan Ki Jai' grew progressively louder, and the powerful yet exceedingly sweet voice of respected Sou. Sonali Tai became the very pinnacle of the Upāsana. This auspicious ceremony of worship thus reached its completion.

The devotees on the East Coast of the USA experienced the literal truth of Jagadguru Tukaram Maharaj's saying: 'Sadhu Sant yeti ghara, tochi Diwali Dāsārā' in October 2025. The occasion was the 10-day festival "Ranguya Pravachan Kīrtanaat",

organized jointly by Vedant Bhaskar Sanstha and the Bruhan Maharashtra Mandal. The total itinerary included 8 discourses (Pravachan) in 3 languages, 2 Kīrtana sessions, continuous travel, and answering countless questions from spiritual aspirants. During these Spiritual Talks, the listeners were spellbound as Pūjya Śrī Mangesh Phadke explained Karma, Worship, Knowledge, and the relativity of pleasure and pain. This same philosophy was presented to the listeners by H.B.P. Sau. Sonali Tai Phadke through the medium of her melodious Kīrtana. Kīrtana is primarily focused on the manifest Divine with a form (Saguṇa), while Pravachan (Discourse) is focused on the Formless Reality (Nirguṇa). Clearly explaining the relationship between the Saguṇa and Nirguṇa, Pūjya Mangesh Dada and Sau. Sonali Tai gently guided the listeners into the realm of the Nine Forms of Devotion.

The series began at Ashburn, Virginia with a discourse on the holy book 'Śrī Gajānana Vijay'. Sant Śrī Gajānana Maharaj of Shegaon is a great seat of faith for people of all levels.

He used to chant "Gaṇa Gaṇa Gaṇāta Boṭe". During the discourse, the profound meaning of this seemingly simple mantra—which narrates the experience of the non-duality of the Jīva and Brahman—was unraveled. It was emphasized that all Saints and all paths lead to the same eternal truth, so we should avoid creating walls between various spiritual lineages and sects.



Discourse: "Śrī Gajānana Vijay"



A discourse was held on the topic 'The Search, Pursuit, and Realization of Happiness'. One must search for where happiness resides, why it is there, and when it is experienced. Scripture says this happiness is not given by objects; at the moment of happiness, the Mind, Intellect, Chitta, and Ego dissolve.

An English discourse on the topic 'Dharmik Karyakarta' was organized in collaboration with the



"Dharmik Kāryakartā" - VHP Audience



Nāradiya Kīrtana - Shabari Kathā



Discourse: Search, Pursuit, and Realization of Happiness



Aa. Sau. Sonali
Tai Phadke



Discourse on
God: Why, What & How

Vishwa Hindu Parishad and Baltimore Marathi Mandal. It was emphasized that while working as a Karyakarta, the work should not remain merely social service but should be offered at the feet of the Supreme (arameṣṭi). While coordinating the fourfold concepts of Individual (Vyasṭi), Society (Samasṭi), Nature (Sṛṣṭi), and The Supreme (Parmeshti), it was clarified that our role should be that of a humble servant. "This spirit of service and feeling of the Self is the core philosophy of a Dharmik Karyakarta."

On the same evening, Sau. Sonali Tai's Kīrtana offering was performed. (Know them to be devotees who are indifferent to the body...). The devotees of Virginia were fortunate to witness a perfect combination of this abhaṅg by Tukaram Maharaj and the story of Shabari, the supreme devotee of Lord Ram. Tears flowed from the eyes of the audience while listening to the emotional narration of Shabari's transcendental devotion. Blessed is Shabari, blessed is Lord Ram, and blessed is her devotion. Upon the completion of the Kīrtana, a few moments passed in silent stillness, as the gathered seekers found themselves uplifted in a different realm or elevated to a different world.



"Seven Stages of Jñāna" - Audience



Generations united in the joy of Kīrtana



A discourse in English on the 13-syllable Mantra ('Śrīram Jai Ram Jai Jai Ram'), beloved to Samarth Ramdas, was held at the Śrī Ram Mandir in New Cumberland, Pennsylvania. This is the second oldest temple in the US, celebrating its 50th anniversary. Pūjya Mangesh Dada began by congratulating everyone dedicating their time to this religious work. He explained that Name Chanting (NaamSādhanā) is the most accessible tool for the maximum number of seekers in the current times, and thus understanding its scientific basis is essential. Through Name Chanting, one achieves oneness with Brahman unknowingly, and through that bliss, both worldly and spiritual aspects happen effortlessly.

A discourse based on Yoga-vāsistha regarding the 'Seven Stages of Knowledge' was held at Bethesda, Maryland. Pūjya Dada explained that just as in worldly life, there is a gradual evolution in the spiritual path. A seeker must keenly observe themselves and move from the previous stage to the next. Starting from śubhecchā, one moves through suvicāraṇa and tanumānasi. Upon reaching the fourth stage, Sattvapatti, the seeker becomes detached from desires and begins to experience truths described in the scriptures. Upon attaining the seventh stage, tūryaka, the seeker is established in his bliss-nature and becomes free from the bondage of all desires.

In Fairfax, Sau. Sonali Tai Phadke's Nāradiya Kirtana presented a high confluence of devotion and art. The topic was Tukaram Maharaj's abhaṅg: (Steadfast faith is the Swadharma of devotees...). Seekers should embrace steadfast faith to ensure spiritual progress; even in worldly affairs, work is not accomplished without putting faith in something. A perfect example of this is Appaji Tulshibagwale, who built the world-famous Tulshibag Ram Temple in Pune through firm determination. Sau. Sonali Tai emphasized that just

as Naroba remained loyal to his Sadguru, a devotee should never break their firm resolve to walk the spiritual path.

The series concluded in Finksburg, Maryland with a thought-provoking English discourse on 'God: Why, What & How'. It reiterated that the ultimate goal of human life is the search for Bliss, which comes only from knowing God. Pūjya Dada explained that the Supreme Principle (Parabrahma) is beyond human comprehension. Therefore, it requires reliance on the Vedās and Vedānta (Upaniṣads). The fundamental question "Why must one strive for God realization? is linked to the human desire for eternal bliss and the permanent end of suffering. The ultimate goal of spirituality is the removal of all present suffering and the attainment of supreme bliss.

The host families experienced a deeply emotional connection, stating that the presence of Pūjya Mangesh Dada and Sau. Sonali tai brought a divine experience to their homes. It felt as though a grand festival like Diwali or Dāsārā was being celebrated at their homes. Seekers responded overwhelmingly positively to the series, with many admitting they had never heard anything like it before. Through Pūjya Mangesh Dada's simple yet logical presentation, it became clear that true spiritual practice is a process of 'transformation in the perspective'. This series successfully wove together the essence of Indian spiritual science and Advaita philosophy for the listeners.



Until we meet again: Devotees cherishing the promise of return



Vedant Bhaskar Sanstha organized a special Diwali gathering providing a 'Home away from Home' experience to Hindu students from India who are pursuing higher education in the US. The objective was to bring them together and keep them rooted in our Dharma and cultural heritage. The event featured traditional snacks, plenty of conversation, and a homely Diwali atmosphere. Most importantly, with the Sadguru's blessings, they received guidance on how to stay positive and remain connected to their culture in this completely different world.

The Vedant Bhaskar Bal saṁskāravarga conducts value-based activities throughout the year, including the 'Durgadarśana' visit on November 2. The central theme of this year's fort was "Sacrifice" (Balidāna). The history of our Dharma is adorned with the brilliant tales of many heroes' valor. Elegant tableaux depicting the stories of brave warriors like Chhatrapati Śivaji Maharaj and his chieftains were arranged around the fort. During the visit, it was effectively impressed upon the children that Sikh and Hindu Dharma draw strength from the same thought of valor and sacrifice.

Our Dharma glorifies Feminine Power (Strī-śakti), worshipping divinity in female forms like Durgā, Lakṣmī, Sarasvatī, and Śakti. This 'Śakti' is the fundamental inspiration of Hindu Dharma. Śrī Sandeepji explained these essential points to the children through stories, sowing the seed of self-respect as a Hindu in their minds. After this visit, the children presented beautiful pictures and heartfelt greeting cards to the hosts. The Vedant Bhaskar Bal saṁskāravarga wholeheartedly thanks Śrī Sandeepji Dedge and his family for their relentless efforts!



Vibrant gathering of young Hindu students from American Universities - A Vedant Bhaskar initiative



Majestic fort and historical exhibits: A glimpse into the glorious Indian history

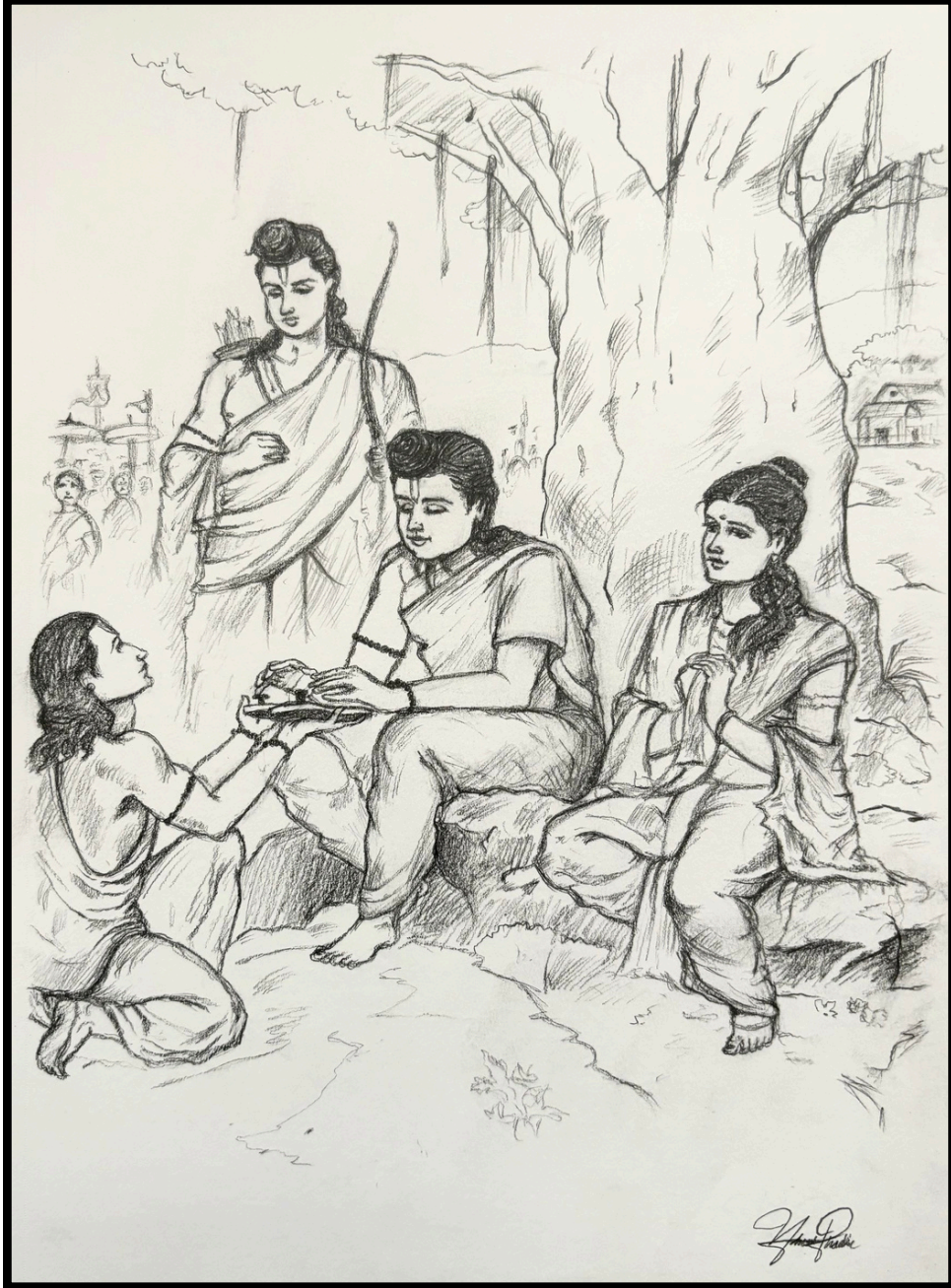


Young ones and parents engrossed in a storytelling session



December 2025
Issue 3

Śrī Rama - Śrī Bharata : Pādukā Pradān



Artist: Chi. Advait Phadke - Student of the Bal Sanskar Varg

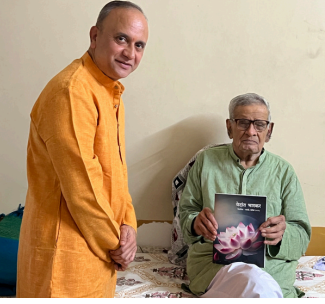
This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



December 2025
Issue 3

Highlights

Occasion: “Śrī Gopalkrishna Mandir Anandotsav” at Amravati, Nov 4 to 9, 2025
Pūjya Mangeshdada presenting Vedant Bhaskar newsletter to revered saints on this auspicious occasion.



Sadguru Param Pūjya Dr. Kaka



Captivating form of Śrī Gopalkrishna



P.P. Swami GovindDev Giri Maharaj



Aa. Yogeshbuva Ramdasi and
his mother



Pūjya Jitendranth Maharaj,
Pithadheesh Devnath Math, Arjangoansurji



Shrimad Shankaracharya
Karveer Peeth, Kolhapur



Pūjya Swami Makarandnath
Guruparampara of Pūjya Swami Swarupanand (Pavas)



Pūjya Chaitanya Maharaj
Deglurkar



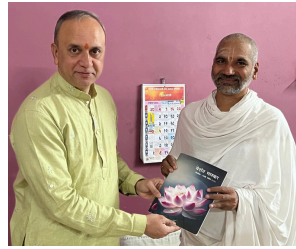
Pūjya Swami Niranjananand
(Dhananjaya Śhastrī Vaidya)



Dr. Milindaji Barhate
Vice-Chancellor, Amravati University



Pradnyachakshu P. P.
Mukundkaka Jatdeolekar



Sraddheya Śrī Govindrao
Jatdeolekar



Pūjya Pophali Maharaj

धर्मस्थापनेचे नर । ते ईश्वराचे अवतार ।
झाले आहेत पुढे होणार । देणे ईश्वराचे ॥

Those who establish Dharma are the incarnations of God. They have existed in the past and will manifest in the future; This is a gift (a grace) from God to the world.



P.P. Śrī. Sadgurudas Maharaj

Born on January 28, 1942 in the small village of Gadegaon, Akola district, in a farmer's family. From an early age, he displayed deep devotion and surrender to God, a keen sense of curiosity, an inquisitive mind, and a natural gift for poetry. At the age of twelve, he had his first sight (Darshan) of the P.P. Śrī. Vishnudas Maharaj (a great saint in the lineage of P.P. Śrī. Vasudevanand Saraswati, an exalted avataar of Dattatreya), from that moment on, he maintained unbreakable faith and devotion toward him throughout his life. While continuing his school and college education, he did an in-depth study of the **Chhatrapati Shivaji Maharaj's** life, later authoring the acclaimed two-part research work "Shakakarte Shivray", which brought him recognition as **Shivakathakar Vijayrao Deshmukh**.

He studied texts such as the Rāmāyaṇa, Mahābhārata, Dasbodh, Jñāneśwari, and Śrī Guru Charitra, delivering thousands of spiritual discourses. He successfully organized large spiritual festivals and retreats across pilgrimage sites, while remaining detached and disciplined within.

Having received initiation (Anugraha) from the P.P. Śrī. Vishnudas Maharaj, who also bestowed upon him the great legacy of the Datta Tradition by offering his sacred garland, on February 16, 1984, Magha Pournima. In 1991, P.P. Śrī. Vishnudas Maharaj, during a state of deep meditation, bestowed upon him the name '**Sadgurudas**'.

The prestigious "**Dharmabhaskar**" award was conferred upon him, by Pūjya Mohanji Bhagwat, the RSS Sarsangha Chalak on behalf of the Sankeshwar Karveer Peeth, in the auspicious presence of saints, mahants, and thousands of devotees at Reshimbagh, Nagpur. He has also been felicitated with several other awards, including 'Vidarbha Bhushan', 'Shivasant', 'Swatantryaveer Savarkar', 'Mrinmayi', and the 'Raigad Smarak Samiti Shivapunyatithi'.

He has established over four hundred Upasana centers across India and abroad. In the remote regions of Gadchiroli district, he founded hundreds of centers that have become a source of inspiration for thousands of young devotees and seekers. Additionally, he contributed to the renovation and establishment of numerous Datta Mandir. He has also authored spiritual works such as 'Pravachan Parimal' (2 volumes), 'Sahaj Bolne Hitopadesh', 'Hanuman Chalisa – Ek Chintan', 'Samarth Smaran', and 'Kirtan-Kaustubh' (3 volumes), and maintained a weekly spiritual column in Maharashtra Times throughout 2022.

The life of P.P. Śrī. Sadgurudas Maharaj, sanctified and transformed by the presence of P.P. Śrī. Vishnudas Maharaj, is a radiant light within the Datta Tradition. His unwavering devotion, service, and leadership continue to inspire countless seekers.

॥ Śrī Gurudev Datta ॥