

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 28

Oct 2023

Issue 4

Cover Page



The Cover Page Photo of the Oct 2023 issue of Vedanta Sandesh is an awesome photo of Bar-headed Geese (*Anser indicus*). They are one of the highest flying birds and have been seen crossing mountains upto 21K ft, including Mt Everest. They breed in Central Asia in colonies of thousands, and in winters cross over the Himalayas to come to India and neighboring countries.

Bar-headed Goose is a mid-sized bird whose color is pale grey, and has its distinguishing feature of two black bars on its head. The head is white, beak & legs are orange. Bar-headed Geese usually form monogamous pairs and are seasonal breeders.

A lovely bird which is obviously a lover of Himalayas, and having a tripund on its head is also an apparent Shiv-bhakta. It's darshan is indeed an awesome & blessed experience and we bow our head in reverence to its awesome creator.

Om Tat Sat

This beautiful pic has been clicked by an avid nature lover Harshad Matala at Chandrapur, and was posted in 'Indian Birds' Fb Group in April 22.



Vedanta Sandesh

Oct 2023

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Editor

Swamini Samatananda Saraswati



Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

Oct 2023 : Year 28 / Issue 04



Published by


Vedanta Mission

Vedanta Ashram, E/2948, Sudama Nagar,

Indore-452009 (M.P.) India

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कथं तरेयं भवसिन्धुमेतं
का वा गतिर्मे कतमोस्त्युपायः।
जाने न किञ्चित् कृपयाव मां भोः
संसारदुःखक्षतिमातनुष्व।।

How to cross this ocean of worldly existence?
What is to be my ultimate destination? Which
of the many means should I adopt? I know
nothing of these. O Lord! Save me and de-
scribe in all details how to end the misery of
this earthly existence..

Vivekachoodamani - 42





Message from Poojya Guruji

YAGNA-BHAVA IS SMART LIVING



Doing Karma and getting desired results, and that also without its associated and apparently inevitable stresses and strife's is one of the greatest challenges man faces all over the globe and at all times. Many succumb to these stresses and challenges, and many do not even begin because of their fears. However, there is definitely a way and art of living which can help us bypass all these negativities and make living a fun.

Yagna-Bhava is Smart Living

Before we go into that 'Gita Way of Living', let us first check out what is the usual prescription to go about making the best of our actions & aspired results. Bard tells me that the following points will help us a lot:

- **Set clear and specific goals.**
- **Make a plan. Take action.**
- **Be persistent. Learn from your mistakes.**
- **Be positive and optimistic. Keep good & positive company.**
- **Take care of your body & mind properly.**

All these look fine, but please note that in the above set of suggestions we live a lonely and isolated life, with the entire burden just on ourselves, so we need to inculcate some attitudes etc so that 'I' can achieve 'my' goals. Well, the majority does live that way alone, and

Always prefer to know the 'Gita Way of Living'.



Yagna-Bhava is Smart Living

the majority alone has all the stresses & burdens. Positive attitudes are obviously good, but in & through this prescription we also believe that no one else can help us in this process and we alone have to do it. The entire burden of carrying our cross is just on our small shoulders. Yagna-bhava prescribes a different and also a more practical, sensible & humble approach. I would prefer to call it smart & intelligent living.

Let us first enumerate the nature of preparations in this Gita prescribed Art of Living :

- **Have a very clear goal. A goal which we truly love, meaning the goal itself is like an end, not a means to something else.**
- **We need to dream about it, pray about it, breathe it too. We need to revere all those who have attained great heights in that field, and preferably have some inspiring role model of**



Yagna-Bhava is Smart Living

that field.

- Look out for some great expert of that field, and then approach him. They stand for Devata whom we need to propitiate and appease. Be-friend them and aim to win them over with your sincerity. This alone is our main priority.

- We need to express clearly that we profoundly respect him for all what he has achieved in this field and just request his blessings.

- All our efforts are not really to attain goals directly, but just to appease the noble & learned one - our Devata. Thereafter the burden of attaining our goals is not on us, but it all comes to us as a blessing of our revered master.

- This is the essence of our Gurukula system of education. There is no burden on us and we get blessed effortlessly.



Yagna-Bhava is Smart Living

How did this Yagna-Bhava name came?

Well, Yagna-Bhava is the attitude which makes all Yagnas and Pujas so pious and purificatory. Let us see what happens in a Yagna or even in a Puja. In all Yagnas there is a Devata, whom we propitiate and serve. Devata is someone who is an embodiment of all that which we wish to attain. They live and breathe that alone and bless others too. Let us take an example of someone who dearly loves music now wishes to learn classical music properly & thoroughly. What should such a person do? Well, obviously all that the person needs to do is to lookout and approach a great guru of that field. Then approach him and then just re-

In Yagna we simply take refuge of and request some 'powerful & competent' authorities, and serve them, rest is a cake-walk - their blessings.



Yagna-Bhava is Smart Living

quest to serve him and all what he stands for.

All such Gurus are basically self-sufficient and contented in their field and keep reveling in the field of their love. The world with all its beauty and attractions does not matter to them, and therefore we cannot give or pay them anything. Such commercial systems work for those who are not contented in their work & field, and therefore these are not the people we are looking for. Look out for someone who truly love their work, and then try to

connect with them with your sincerity and respect towards

them. This aspect is the most important 'puru-shartha' to be done by us. Once we invoke love & compassion in their hearts, our work is



Yagna-Bhava is Smart Living

done. Thereafter we are his challenge and that also lovingly. That's the way to go, and is all the fields of knowledge we follow this system. They are what we call a Devata. An embodiment of that what we aspire to be. Propitiate a competent person and they will bless you with all what they have - lovingly. Live stress-free and attain whatever you wish. Get all what you want as a gift from those whom you love & revere.





DRIG DRISHYA
VIVEKA

Swamini Samatananda

Shloka - 10



अहंकारलये सुप्तौ
भवेद् देहोऽप्यचेतनः।
अहंकार विकासार्धः
स्वप्नः सर्वस्तु जागरः॥

In the state of deep sleep, when (the thought of) ego disappears the body also becomes unconscious. The state in which there is the half manifestation of the ego is called the dream state and the full manifestation of the ego is the state of waking.

DRIG DRISHYA VIVEKA

In the previous series of shlokas the Revered Acharya revealed the story of the Ahankara. How the Ahankara is born, the three types of identifications of the Ahankara. and how one is liberated of the bondage of Ahankara.

In this shloka the Acharya reveals that we spend our entire life living in these three



Drig Drishya Viveka

states of Jagrat, Swapna and Sushupti (Waking, Dream and Deep sleep). The interesting truth of these states of existence is that all these states depend upon the existence of the Ahankara.

Ahankara laye suptaubhaved deho api achetanah-When the Ahankaar drops its identification with body and mind completely and goes into the unmanifested state that state of existence is the Deep Sleep state. In the deep sleep state there is no consciousness of the body and mind and therefore we do not experience any kind of pain or pleasure, especially at the level of the Mind. The body also as though becomes inert. Some people



Drig Drishya Viveka

glide into such a deep sleep that they may not even experience an earthquake taking place. Deep sleep has its own blessings as it refreshes and re-charges the body and mind as there is complete detachment of the Ego.

The second state of existence is the Dream State wherein the Ahankara is partially manifested. In the dream state we are not conscious of the physical body but the Mind is partially awake. The dream state often relieves a person of the stress and pressure caused by unfulfilled desires or agitations of the Mind. In this way it is also a blessing. But ultimately this is yet a story of Ahankara.

The third state of of existence wherein we spend most of our time is the Waking state-



Drig Drishya Viveka

the Jagrat awastha. The waking state reflects the complete manifestation of the Ahankara wherein it has completely identified with the body and mind. It is due to this identification that we become conscious of the objective world, experience the world outside, perform actions and it is in this state that we gain knowledge of the Self and bring about Self awareness. In this state the Ego is revealed in its full glory.

In the waking state the Ahankara exists as both the enjoyer and the doer. In the dream state the Ego is revealed only as an enjoyer. In the deep sleep state there is no sense of enjoyership or doership as the Ahankara is totally unmanifested. It is said in the Scriptures, Raja araja bhavati, mata amata bhavati.



Drig Drishya Viveka

In this manner these three states of existence reveal a very interesting story of the Ahankara. There are two significant points which have been revealed here. One is that these three states of existence are not the ultimate truth as each state is changeable. It is not permanent. Not only are the states changing but one state is displaced by another. The most important message here is that any kind of

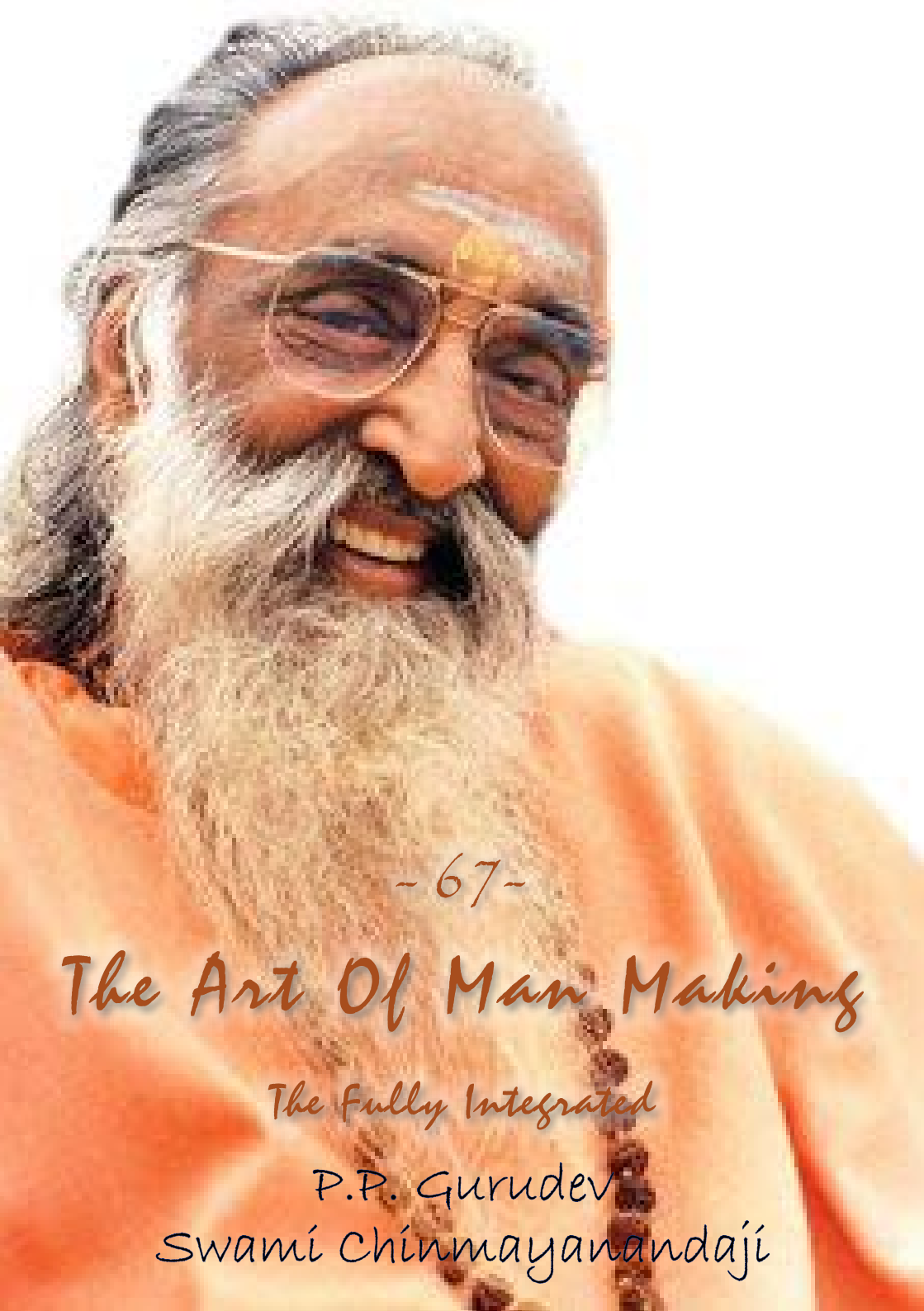


Aim to know the story of Ahankara - you will know all the secrets of happiness & sorrow.

Drig Drishya Viveka

existence in the three states is dependent on the Ahankara. As long as the Ahankara exists one will keep on buffeting between these three states of existence. If one wishes to be liberated from the samsara of such existence then one needs to discriminate between the illusory Ahankara and the Real nature of the Self.





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The Art Of Man Making

The Fully Integrated

P.P. Gurudev

Swami Chinmayanandaji

THE ART OF MAN MAKING



So far we have seen that we must, through an intelligent readjustment of our relationships with the outer world of objects and with the inner world of passions, come to rediscover in ourselves, all by ourselves, the power of concentration. When this power is gained, the mind becomes rapidly available for meditation. So far so good. But what do we gain through meditation? Is that



The Art of Man Making

gain, whatever it be, worth all this trouble? Where do we reach through regular meditation? The Lord answering this possible doubt in the mind of the student very vehemently asserts, To one who has controlled his senses and grown serene in mind, the Supreme Self is the object of his constant realisation-in heat and cold, pleasure and pain, as well as in honour and dishonour. God is not beyond our intimate experience, although He is not available for us to embrace physically, to hug emotionally, or to conceive intellectually-as he is the very Vitality, the Essence, the Life in our body, mind and intellect. But on transcending these equipments we can live in Him, the Experience Divine.

Hence Krishna says that to one who has (1) controlled his senses, (2) grown serene in mind, the Supreme Self is in his constant re-



The Art of Man Making

alisation. By these two adjustments, we regulate the extrovertedness of the sense-organs and the outgoing tendencies of our inner-equipments, the mind and the intellect. To drive home that the adjustments are to be at all three personality levels-physical, mental and intellectual- Vyasa uses his favourite idioms: "In cold and heat" standing for all comfortable and uncomfortable experiences at the body level; "in pleasure and pain", indicating all happy and unhappy experiences at the mental level; and "in honour and dishonour", representing all pleasant and unpleasant types of intellectual experiences.

In short, this Divine Experience is not



The Art of Man Making

an accidental flash happening momentarily during meditation, but it is, when once gained, a constant State of Consciousness, undisturbed even when our equipments go through their varied experiences in the outer world.

Defining and distinguishing one who has fully integrated, all his personality layers, the Lord declares, He who is filled with a sense of satisfaction in his knowledge and realisation, who is changeless, who has conquered his senses, and he to whom a lump of earth, a precious stone, a bar of gold are all the same, he is said to be a fully-integrated one, a Yogi. Mere knowledge can only provide

A Yogi is one who sees the truth of all that is 'seen'.



The Art of Man Making



intellectual joy but not full satisfaction. It is only when theoretical knowledge becomes our own experience, that true wisdom dawns.

Hence Krishna describes a fully integrated person as "one satisfied in his knowledge and in his realisation".

Such an entity remains firm as a mountain, under all circumstances, established permanently in his Experience Divine and hence he is the one who is "changeless". This term is a metaphorical phrase. Literally it means one who remains like an anvil. On the anvil the blacksmith hammers out his pieces of iron into various required shapes. The anvil chang



The Art of Man Making

es not but the iron-pieces hammered on it change their shapes. A fully integrated man is one who lives without himself changing even though others around him may change in contact with him. Hence, in the context, the term “changeless” means, “one who is incorruptible in his infinite Experience: One who cannot be cheated by the temptations around him”, so he is described as “one who has conquered his senses”.

Such a personality -

- (1) who is satisfied in his knowledge and experience of the Self,
 - (2) who is incorruptible, and
 - (3) who has conquered his senses,
- is, declares the Lord, “a fully integrated one, a true Yogi”.

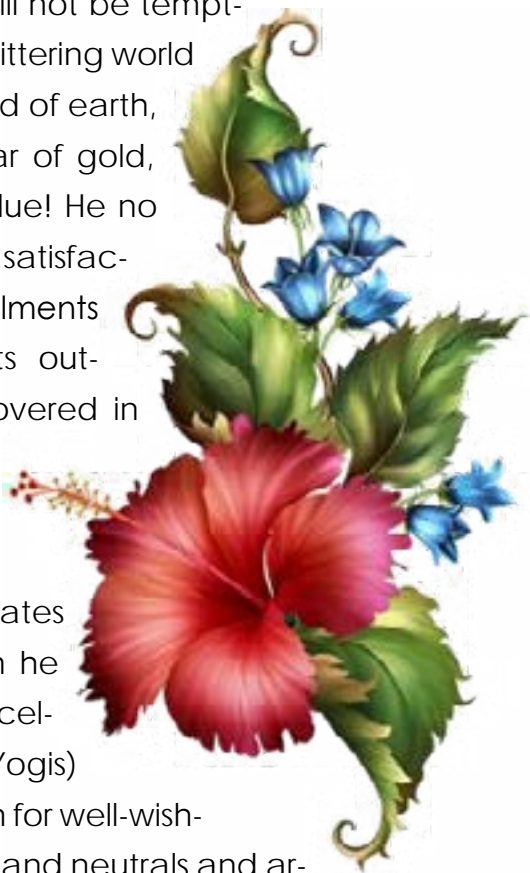
Effortless detachment to all ‘seen’ things is the sign of wisdom of a true Yogi.



The Art of Man Making

What exactly is the sign of one who has attained this state? He will not be tempted ever again by the glittering world of objects: to him a clod of earth, a precious jewel, a bar of gold, are all of the same value! He no more seeks his joys and satisfactions, comforts and fulfilments in the world-of-objects outside him. He has discovered in himself the Source of all Bliss, the Self.

Lord Krishna elaborates upon the theme when he says, "He attains excellence (among the Yogis) who has an equal vision for well-wishers and friends, for foes and neutrals and arbiters, for the kith and kin and the hateful,



The Art of Man Making

and for the saint and the sinner. We, in our different relationships with different people, maintain different attitudes towards them. These differences are only at the level of our matter vestures: in our physical looks, in our emotional natures and in our intellectual values. But deep down, we are all one in the pure Self. The Life Spark that glows in all bosoms is one and the same. One who has contacted this Self in himself, and has recognised that the Self in him is the Self in all, thereafter he can maintain no relationships without recognising this ultimate Oneness underlying all things and beings.

Self-realisation is not a mere awakening to a higher plane of Consciousness, but the kindling of a fresh Light to illumine the world around us. Our entire view of life becomes transformed. No more is there an egocen-



The Art of Man Making

tric view of life. There is a universal sense of belonging and oneness-an expansion within, sufficient to embrace the whole cosmos and wrap it up with Love This discovery of Oneness is the Cathedral of Joy, the Dome of Peace, the Temple of Contentment!



Jivanmukta

Wandering In Himalayas

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Tholingamatan contd....

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

Negotiating the Mana Pass

On the sixth night after our start, we pitched our tents on a small plot of bare ground in the midst of snow, five or six miles below the Mana Pass, and rested there for a few hours. The next morning, intending to cross the pass that day, we set out with the merchants. On the way we could see nothing but glaciers



Jivannukta

and rocks; not a patch of earth was visible. With great exertion and difficulty we continued our ascent. As we went higher, whether it was for lack of oxygen or because of some poison in the air or for another reason, our heads began to ache. We had to rest after every half a mile or less. The sturdy merchants who were used to such high-altitude travels were equally affected. Three or four of their horses had been drowned in the streams and one of the weaker men had perished on the way. We had been helpless witnesses of these

woes but could do nothing to save either the man or the animals. Sannyasins and jnanis, all alike, go down before death. There is no difference, in respect of death, between men, animals, and worms. As a result



Jivannukta

of one's actions in previous lives, one is born as a human being or an animal, and as a result of man's desire to enjoy worldly pleasures or attain salvation, one accepts the role of a scholar, devotee, or sannyasin. None of them is governed by his own will. All are subject to death. In death all are equal.

After a difficult ascent, I sat down on a place where the snow had melted by the side of a small lake. I sat there for a long time, resting and waiting for the other sadhus to come up. The Lake was covered with ice. The beauty of the sight made me forget my weariness and headache, and filled me with delight. To reach the top of the pass I had to climb one more mile. Before 3 p.m. all of us reached



Jivannukta

the top. How can I describe the splendour and the beauty of that vast sea of snow and ice?

At the top of the pass we came across another frozen lake, about one and one-third miles in circumference, called Devasaras. There are few places in the Himalayas where one can enjoy the beauty of snow and ice as here. At a height of 18,000 feet on the shore of a celestial lake, surrounded by never-melting snow on all sides, I entered into deep samadhi induced by Nature, forgetting Kailas, forgetting the pilgrimage, forgetting the world and the body. The Vedas, ancient Rishis like Vedavyasa, and poets like Kalidasa have tried to express the sublimity of God's creation in so many words, but all such descriptions have failed to reflect the ineffable beauty. Such



Jivannukta

beauty is beyond' the reach of words, and every effort to express it is bound to fail. The highest forms of human art are crude beside such natural grace and magnificence. What can I say about the power and the glory of that Supreme Self who creates such numberless scene with effortless ease?





STORY

Section

THE LOVING WAIT OF GOD



As you got up this morning, I watched you and hoped you would talk to me, even if it was just a few words, asking my opinion or thanking me for something good that happened in your life yesterday but I noticed you were too busy trying to find the right outfit to put on and wear to work. I waited again.

When you ran around the house getting ready I knew there would be a few minutes for you to stop and say hello, but you were too busy. At



The loving wait of God

one point you had to wait fifteen minutes with nothing to do except sit in a chair. Then I saw you spring to your feet. I thought you wanted to talk to me but you ran to the phone and called a friend to get the latest gossip. I watched as you went to work and I waited patiently all day long.

With all your activities I guess you were too busy to say anything to me. I noticed that before lunch you looked around, maybe you felt embarrassed to talk to me, that is why you didn't bow your head. You glanced three or four tables over and you noticed some of your friends talking to me briefly before they ate, but you didn't.

That's okay. There is still more time left, and I have hope that you will talk to me yet you went home and it seems as if you had lots of things to do.

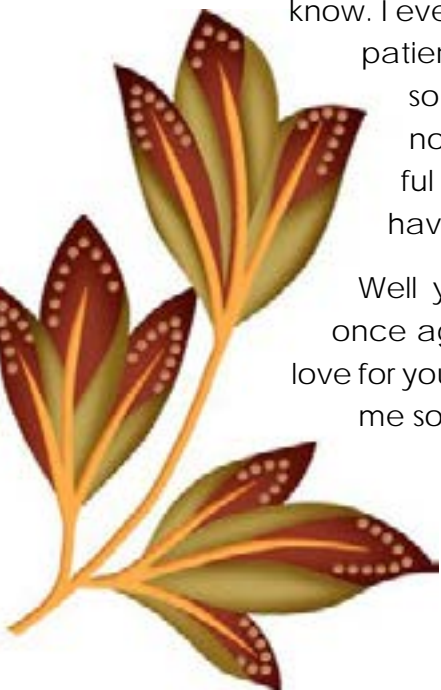


The loving wait of God

After a few of them were done you turned on the TV, I don't know if you like TV or not, just about anything goes there & you spent a lot of time each day in front of it, not thinking about anything - just enjoying the show. I waited patiently again as you watched the TV and ate your meal but again you didn't talk to me.

Bedtime I guess you felt too tired. After you said goodnight to your family you plopped into bed and fell asleep in no time. That's okay because you may not realize that I am always there for you. I've got patience more than you will ever know. I even want to teach you how to be patient with others as well. I love you so much that I wait everyday for a nod, prayer or thought or a thankful part of your heart. It is hard to have a one-sided conversation.

Well you are getting up again and once again. I will wait with nothing but love for you hoping that today you will give me some time.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

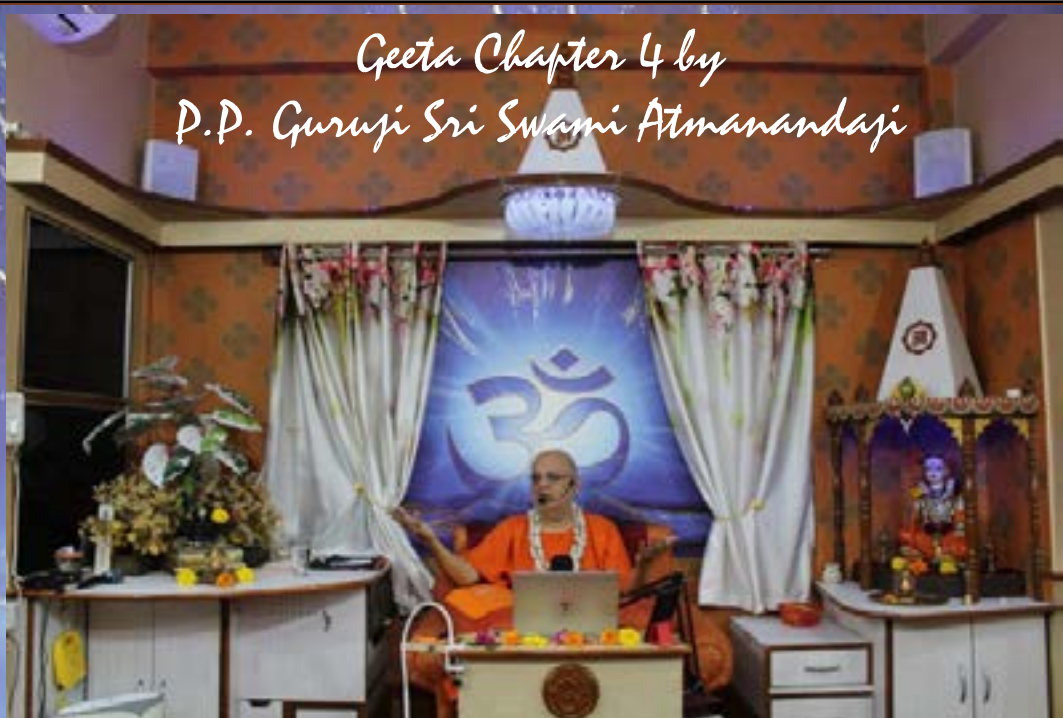
ASHRAM NEWS

Janmashtami Vedanta Camp
01-06 Sep 2023



ASHRAM NEWS

*Geeta Chapter 4 by
P.D. Guruji Sri Swami Atmanandaji*



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Sri Krishna Janmashtami Vedanta Shivir



ASHRAM NEWS

Sanskrit Speaking & Chanting Class



ASHRAM NEWS

Sri Gangeshwar Mahadev Abhisheka



ASHRAM NEWS

Bhojan Prasad



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Bhojan Prasad



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Pravachans by P.D. Gururji



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Campers share their Camp Experiences



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ASHRAM NEWS

Recording for the 'Sraadh-Paksh Online Gita Gyana Yagna'



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Jannashtami Celebrations



ASHRAM NEWS

Beautiful Shanti of Bal Krishna



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Sri Vishnu Sahasranaam Archana



ASHRAM NEWS

*Om Sri
Sadgururve
Namah*



ASHRAM NEWS

Thousand oblations at the feet of Sri Vishnu



ASHRAM NEWS

Archana with 1008 Names



ASHRAM NEWS

Ati Dot 12, Bhagwaan Manifesta



ASHRAM NEWS

*Hathi-Ghoda Dalki
Jai Kanhaiyalal ki...*



ASHRAM NEWS

*Sri Gangeshwar Mahadev Abhishheka
Soni couple from Jodhpur (Raj)*



ASHRAM NEWS

Abhisheka by Dr. Priyanka (Canada)



Ashram & Mission Programs

Daily Class (7-30 Am) of
Bhagwad Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

Daily Recordings of Chapter - 18

Bhagwad Gita

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji



INTERNET NEWS

Talks on (by P. Guruji) :

Audio / Video Pravachans on YouTube Channel

- | | |
|-------------------------|----------------------------|
| ~ Gita Ch. 04 (Camp) | ~ Atma Bodha Pravachan |
| ~ Gita Ch. 18 (OIGGY) | - Sundar Kand Pravachan |
| ~ Tattvabodha (VA Camp) | - Ekshloki Pravachan |
| ~ Gita Ch. 06 (MIT) | ~ Sampooma Gita Pravachan |
| ~ Gita Ch. 12 | - Kathopanishad Pravachan |
| ~ Gita Ch. 17 | - Shiva Mahimna Pravachan |
| ~ Sadhna Panchakam | - Hanuman Chalisa |
| ~ Drig-Drushya Vivek | ~ Laghu Vakya Vrittu (Guj) |
| ~ Upadesh Saar | ~ Gita Ch. 5 (Guj) |

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Vedanta & Dharma Shastra Group

Monthly eZines

Vedanta Sandesh - Sep '23

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Published by:
Vedanta Ashram, Indore

Editor:
Swamini Samatananda Saraswati

