

## Vedanta Madhuryam

Salutations to all.

We are in a world which is day by day advancing very fast; whether it is advancement in science or technology or other fields, there is very quick advancing happening now. Of course it is also a truth that as a result of these advancements, there are more harms caused to people than they are being helped. Harm comes in the way of degrading nature for our own personal use and progress; it also comes through negative or wrong use of the advancements we have made. When nuclear physics has progressed a lot, nuclear bombs also have been created and they cause havoc to everybody. When we have created nuclear reactors, it also leads to vast natural calamity if the reactor gets comprised like we saw in the case of Japan (earthquake and tsunami).

Though there is advancement happening at a very fast pace, it should be said that we aren't advancing at all because problems are still there and they also seem to be advancing at a faster rate than our advancements. It is a perspective vision to look at a half-filled glass – many times we need to be optimistic but with respect to the advancements happening in the world, we should be worried. This worry is not for the advancement happening or the security around these advancements but for the lack of inner advancement.

The more and more we advance externally, we will find ourselves getting more and more into problems, sorrows and sufferings. In ancient times people were happy walking 5 km to their school; but today though children are dropped in hi-fi cars still they aren't happy. Though everywhere from home to office to cars we have air-conditioning, still the mind isn't calm. In order to sleep amidst our advancements, we need to take sleeping pills. Even these sleeping pills don't give people any sleep as they are so much worried about themselves, their job etc.

Thus we find that though external advancements have happened, the mind and advancement of the mind hasn't happened. In the mind we still think like old times. Just few years ago we used to take our revenge by punching somebody with our hand; today we do it by taking a revolver and shooting the person (or putting the person on a hit-list, hiring a hitman and then killing him). Thus though ways have changed (ways in which we do things), internally everything remains exactly the same.

As Sai Baba says, what is the use of sitting in an air-conditioned room without conditioning the agitations of the desirous mind. It is very essential amidst all the advancements that are happening in the external world to take a pause and look at our own minds. Until the mind is pure, we will not be able to achieve any real progress in life. Though we may be able to enjoy happily in the external world, still we will not have any peace of mind (which is the ultimate goal of life).

Chinmaya gives this beautiful story to illustrate as to how mental impurity alone causes sorrow in the world (as the world is always the non-dual reality of Brahman alone). Once there were two brothers who were living together with their wives. One night after having dinner, the younger brother got up at the middle of the night and vomited food. The next day also this happened. When the same happened on the third day, his wife advised him (Chinmaya humorously says that wives always advise☺) – since food was being cooked by the elder brother’s wife so she might be poisoning the food. Hearing this, the younger brother thought as to what to do. Next day at dinner, the elder brother’s wife kept the plate of food for both elder and younger brother. The younger brother immediately took the plate of the elder brother and gave him his plate – sort of exchanged. Seeing this foolish and childish action, the elder brother remarked at him and then ate his food. The younger brother looked at the elder brother’s wife who was very happy – he was thinking how can she be happy when her husband is eating poisoned food. The younger brother too ate happily. Midnight that day, again the younger brother got up and vomited. Now he decided to go to the doctor. He went to the family doctor who then advised him to go to the dentist (again humorously Chinmaya says that doctors always share patients☺). The dentist asked the younger brother to open his mouth and immediately he asked “are you living”. The younger brother remarked “What do you mean? I am of course living”. The dentist said that his mouth was in very bad condition and filled with lot of pus. And that this was the cause of vomiting. Whatever food went into his mouth became poisoned due to his mouth. The dentist then cleaned his mouth and teeth – thereby the younger brother was cured of vomiting his food.

This story tells as to how the entire world is blissful but when it passes through our mind (filled with likes and dislikes) it gets tainted. As a result of this tainted vision, we experience sorrow. Therefore Vidyananya says that it is the mental creation (or the mental perception of the external world) that causes sorrow and not the external creation which is filled in and out with the Lord.

Without trying to fix the mind, we will not be able to achieve any real progress or happiness. Therefore everybody, amidst all the external advancements, should strive to fix their mind. There is no simple way to fix the mind – just doing sadhanas like dhyaana will not fix the mind permanently; it will only fix the mind temporarily. In order to fix the mind permanently, there is no other alternative than Vedanta.

Vedanta is the system that will make our mind realize it's very source of Brahman. Thus we can say that when the mind is purified with the cleansing agent of Vedanta, then like a pure mirror it will reflect the entire world as blissful Brahman. In order for our mind to ever rejoice in bliss, we need to learn and implement the system of Vedanta. This is possible only when we dive deep into Vedanta and its concepts.

Though many consider Vedanta as very tough to learn and implement, it is very easy indeed. Anything in the world is tough when there is no passion or liking towards it. Anything becomes very easy when there is passion towards it. Through remembering that the ultimate goal of life is ever rejoicing in bliss and this is possible only through Vedanta, we should all strive to learn and implement the system of Vedanta. This magazine strives to bring out the various aspects of Vedanta that will attract our mind and thereby we will be able to learn and implement it in our lives. Then irrespective of whether external progress is happening or not, we will be able to ever rejoice in bliss at all times.

May we all strive to enjoy the beauty of Vedanta so that through learning, understanding and implementation of Vedanta we will be able to get rid of all sorrows and will be able to ever rejoice in bliss here and now itself.

AUM NAMA SHIVAYA

May 25<sup>th</sup>

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## **Saadhanaa Siddhi**

### Ultimate goal of life - moksha

We are so used to perceiving and accepting duality in the world that we bring in duality into anything and everything. Thus today we have people propagating theories of how goals are different for different people. A politician has his own goal; a scientist has his own; a business man has his own; a student his own; a man has his own whereas a woman has his own. Whatever we have in the world, all have different goals in life (whether it be human beings or animals or other types of beings).

Goals of life itself are split into short-term and long-term. Short-term keeps changing as it is just temporary or intermediate goal whereas long-term is the goal that one is constantly seeking in life. As explained, this long-term goal changes from person to person.

But with such philosophies we are in fact getting distracted from the real ultimate goal. This ultimate goal is called ultimate because there is nothing greater than it; there is also nothing apart from it as each and every person in the world, irrespective of all distinctions and differentiations are seeking this one goal alone. We may be knowingly or unknowingly seeking this goal, but we are definitely seeking this goal alone.

Then what is the point of knowing this goal as it doesn't matter whether we seek knowingly or unknowingly, we will eventually attain it?

This is like saying that why look at where we are going because eventually (probability also says so) we will reach our destination (even though initially we may be going in the wrong direction). The difference with knowingly seeking something and unknowingly seeking is that there will be delay in unknowingly seeking something – when there is knowledge of what is being sought out, we will be able to plan things in advance. There will also be the strong desire or yearning to achieve the goal soon itself. Therefore those who knowingly seek anything in life will be able to find it sooner.

Those who just walk around enjoying life are killing life by having no goal in life. Such people are wandering here and there. Yes, they might experience temporary happiness in the world but it is often seen that such people have very short-life. Common examples are the modern youngsters who taking a cue from the scriptures that "one should live in the present" just enjoy their lives through drinking, smoking, partying etc. It is seen that

youngsters today live a much shorter life than the previous generation (where people used to live at least till 80 years). By the time today's youngsters get to the age of 40, their health is fragile and they will have all sorts of diseases. Thus stretching even to 60 is very tough for them.

But we will be born again so what harm is there in living life to the fullest this moment?

Depending on knowledge gained (about the ultimate goal) and actions performed, our next birth will be determined. The more good deeds we perform, we will get a better life (with sensual pleasures); the more bad deeds we perform, we will get a lower birth (like birds or animals). Whether it is the higher births of devas or lower births of birds, animals etc, it is impossible to focus on the ultimate goal of life as our focus already is either in enjoying sensual pleasures or to get rid of sorrows.

A person who has two glasses in his hands (that are filled with water) will not be able to get a glass of coffee to drink. Similarly a person who is either enjoying or suffering (extremely) will not be able to focus on any other goal (beyond the normal goals of life). It is only in the human birth that a person is provided with both pleasure and pain. Therefore a human can decide his future aptly (decide his own goal). Thus we find Sankara and others praising the human birth as it is very rarely achieved. Such a rare human birth isn't to be wasted – once this birth ends, we don't know where we will be born again. Hence we have to make use of this precious and rare opportunity in order to attain the ultimate goal of life.

What is the ultimate goal of life?

The ultimate goal of life is defined variously but best denoted through the word of moksha. Moksha means liberation. Liberation from what? Liberation from bondages, sorrows and sufferings.

Though it is very tough to accept that today we are constantly suffering in the world, still it is a fact that though there have been all sorts of advancements, we are constantly suffering. Even though there are air-conditioned equipments (and air-conditioning is found everywhere) still we are suffering from heat within (in our minds). Thus air-conditioning doesn't help to calm or cool our mind. When in ancient times people used to sit in the open corridor and discuss calmly what to do, today everybody discusses with tension in their minds in air-conditioned rooms. Therefore Sai Baba says that what is the use of sitting in an air-conditioned room without conditioning the agitations of the desirous mind. Though there

are weather stations everywhere with technologies equipped to track natural calamities still they work late only and natural calamities still strike a lot.

Vedanta is never against advancement of science or technology but when this is at the cost of forgetting the ultimate goal of life, then it will lead to only sorrow at all times. Mere external progress or advancement isn't enough – internal progress of the mind is required. When and where internal progress is there, external progress will not really matter. A person with a very calm mind will be able to remain blissful at all times – even when there are explosions in city; but a person whose mind isn't calm will be sad or suffering alone even though sitting in a military area.

All activities that are performed by every person in the world is seeking some goal or fruit. Therefore it is said that even a fool will not perform activities without expecting some fruit in return. The fruit that we seek from actions or life itself isn't different from one person to another. We all are seeking just the one goal of cessation of sorrow and ever rejoicing in bliss.

If we ask a college student why he is studying, the answer will be to get a job; why does he have to get a job, so that he can earn money; why does he have to earn money, so that he can live peacefully/blissfully. If we ask a youth as to why he wants to marry, the answer will be that he can get a partner with whom he can share everything; why share everything with somebody, as it gives the feeling of comfort and peace (when we know we aren't alone but somebody is also there with us).

Though in some cases we will find the ultimate goal as removal of sorrow or happiness and in other cases we will find peace or enjoyment; all these are synonyms alone. What everybody is seeking is the one ultimate goal of life termed in Vedanta as moksha. This is the state where sorrow isn't there. This is the state where bliss alone is there. This is the state of peace, contentment, satisfaction and full enjoyment. Until we achieve this state of moksha, we will never be able to enjoy fully anything – though we might be eating an ice cream, we will not be able to fully enjoy the ice cream as our mind goes here and there; moreover the ice cream is short-lived and therefore will eventually lead to sorrow alone. But a person who has attained moksha will be ever rejoicing in bliss at all times. Hence Sankara says that such a person though might be enjoying sensual pleasures or performing yoga;

might be attached to people or detached to people; still since his mind is ever abiding in Brahman, therefore he ever rejoices in bliss.

The ultimate goal of life is a lakshya or saadhya (that which is to be attained). Those who seek eternal bliss in life should first accept this goal of moksha to be attained and then start towards seeking this goal.

Wherever there is a goal to be sought out, there also has to be means to be followed or implemented in order to achieve the goal. This means that wherever saadhya is there, saadhanaa also has to be there. Without saadhana, one cannot achieve any saadhya at all.

For the saadhya of getting into IIT, the saadhanaas to be followed are not watching TV, not partying and going for coaching in order to prepare oneself for the IIT entrance exam. For the saadhya of becoming a singer, the saadhanaa primarily is to practice music for as long as possible. It is said that the great legend of M D Ramanathan used to practice music from early morning in his village (much before he became a singer and a legend) – the village used to hate his saadhanaa as he would sing at a low pitch with bass voice too. Hariharan, while learning Hindustani music (specifically ghazal) used to practice for more than 10 hours a day – and this of course reflects in his voice and singing too.

Thus it is very clear that in order to attain any saadhya, one has to perform saadhanaas appropriate for the saadhya (put in normal terms, wherever there is a goal there also has to be means in order to achieve or attain the goal).

What are the saadhanaas for the saadhya of moksha?

There is always confusion in people's mind about saadhanaas for moksha as everybody finds that which they like or that which suits them. Moreover today there are techniques of meditation that are newly developed or formalized by people – these are just techniques to focus the mind (which is of course required for moksha indirectly) and not to attain the saadhya of moksha.

A clear understanding of the saadhanaas is essential so that we will be able to follow them appropriately and through following them, we will be able to attain the saadhya of moksha here and in this very birth itself.



### Saadhanaas for moksha

The various saadhanaas for moksha can be split into three – two indirectly leading to moksha and directly leading to the third, direct, saadhanaa for moksha. Needless to say, all three are essential for a sadhaka (one who is following saadhanaas in order to attain the saadhya of moksha).

The three saadhanaas delve with three things to be achieved progressively in order to be lead to the goal of moksha. The first is purity of mind; second is concentration of mind; third is knowledge. Knowledge directly leads to moksha but it is impossible to gain and implement knowledge unless the mind is pure and concentrated. Thus there are many people in the world who tread the spiritual path gaining knowledge but don't have any progress at all. They try to find out the reason and are often unable to find the reason. They live in a place conducive for knowledge, like an ashram. They learn the scriptures regularly and may even be able to quote and recollect the scriptures but when it comes to implementation nothing works out for them. If they analyze thoroughly they will find that they lack the pre-requisite of mental purity and concentration. Without these two, knowledge will not stay and will not be effective.

Without building a foundation, if we build a house though the house may survive for a period of time it will cause problems and eventually will fall down. Similarly without the foundation of the mind, knowledge will not be effective. AMMA says that without purifying the mind if we try to gain knowledge it is like filling a pot with milk without cleaning it. The dirty pot will spoil the milk instead of storing the milk. Similarly when the mind is impure, then knowledge will taint the mind and often lead to problems rather than leading to moksha. Thus there are people who often quote the scriptures but since there is no purity or concentration of the mind therefore they will not be able to attain moksha – instead they will cause themselves and others harm.

Once a friend when advised to join sanyaasa and learn Vedanta replied that her father is also Brahman and therefore should listen to father's word of marrying (improper knowledge makes the person see father as Brahman whereas the scriptures that tell us not to renounce Vedanta at any cost is forgotten to be Brahman – this is the effect of half or improper knowledge, knowledge which is kept in an impure mind). Another time, a friend's father once chatted for a long time quoting scriptural statements and preaching Vedanta through English. At the end of the preaching there was a request to pray for his daughter's marriage

(so that it may happen soon). This is similar to a person going to a discourse on nirvana shatkam which says that I am not the body or mind or sense organs and after returning back shouting at the wife for not providing him with coffee and food (that are required for the body).

The seriousness of saadhanaas to set the mind in order for knowledge to be gained and implemented has to be properly understood by sadhakas. Though Sankara says that without saadhanaas, knowledge cannot be gained; it is just meant that such knowledge which is gained without saadhanaas as pre-requisite will serve no purpose than to boost the ego (and such a person will cause harm to himself and others).

Why the mind is essential for moksha?

The scriptures say that the entire world is just a projection in the mind. This world was created out of Ishwara or Brahman and therefore is filled in and out with Brahman. Such a world is without dualities and ever blissful as it is filled in and out with blissful Brahman. But then why don't we experience the world as blissful? Because when the mind goes through our mind, it gets tainted by our likes and dislikes. Our likes and dislikes creates a micro world of the world-Brahman. This micro world since is as a result of likes and dislikes, will lead to likes and dislikes – or in other words, it will only lead to sorrow. If for a moment we are able to see the world without our taint of likes and dislikes then we will find as to how blissful the world is.

When we look at a flower, there is beauty and bliss in it; when we look at a river, there is beauty and bliss in it; when we look at any object or person in the world, there is beauty and bliss in it, provided we don't taint it with our vision. Hence it is said that we should try to see the world as it is rather than through our tainted vision. When we see the world as essentially Brahman and externally mere illusory names-forms then we will be able to see it as blissful alone. Then each and every moment we will be able to rejoice in bliss even when there seems to be problems in the world.

In order to perceive the world as Brahman (which is the ultimate goal of knowledge) the mind is required to be controlled. In order to control the mind, it should be pure.

The mind is a very special equipment that we have – though we may be easily able to control a dog or even our relatives, it is almost impossible to control our own mind. Though

there are researches going on as to how to control the mind and there are psychiatrists and meditation techniques available, still it is very tough indeed to control the mind. Hence Arjuna says to Krishna that though it appears easy to control the mind, it is very tough to control the mind as it is like trying to control air (which ever flows from one place to another). Puranas tell the story of how Vishwamithra who did lot of tapas was easily distracted by Urvashi. Though Vishwamithra by being a brahmajnaani was never affected by any activities still this story serves as a warning to us that it is very tough indeed to control the mind.

Analysis of the mind is something that has done time and again by all people. Though today scientists and many others are trying to analyze the mind, their analysis will always be futile as it is looking at the world through the eyes of the mind. It is possible to judge the mind only through slowly trying to eliminate ourselves from the mind – in other words, we have to stand aside or apart from the mind in order to analyze the mind. Such analysis is only possible if we are able to alienate ourselves from the mind. This though might appear very easy in theory is very tough indeed to implement as the mind itself takes us from one thought to another in a moment itself. This moment we might be reading this article and the very next moment the mind will be running to something else (maybe something we hear in the next room or something that smells like good food from kitchen).

It cannot be said that the mind is that which can never learned or understood properly as ancient scriptures not only explain what the mind is but they also tell us as to how to bring it under control.

#### Mind – an analysis

It is impossible to purify something unless we know what it is therefore it is essential first to understand the mind. The mind, put in simple terms, is just a bundle of thoughts. These thoughts can take different forms (or in differing attitudes). Though we call the mind as the mind, Vedanta or scriptures split thoughts or the inner equipment (antah karana) that is filled with thoughts into four. First is the mind which goes into different thoughts, pros and cons constantly, not being able to decide or determine anything. Second is the intellect which discriminates and makes decisions. Third is the memory that is the store house of previous thoughts – memory is that which is used in order to compare the past with the present. Fourth and last is the ego that identifies itself with a particular thought through various emotions of like, dislike etc.

Taking a simple example, a person is coming towards us. The mind perceives the person and isn't sure therefore thinks whether it is Rama or Krishna. The intellect looks at the memory to compare the shape with whatever has been recorded previously and asserts that it is Rama alone. Lastly the ego identifies with Rama through the relationship of friend and therefore takes the form of "my friend Rama is coming towards me".

In western philosophy, mind denotes all the antah karana. In Vedantic terminology mind means the abode or place of thoughts (since thoughts start with the mind, therefore it is apt to call the abode of thoughts as mind instead of the other three parts of antah karana).

The mind since is filled with lots of thoughts therefore the larger the number of thoughts, the tougher it becomes to control it. Mind can be considered as a room and thoughts are people in the room. The larger the number of people in the room, the tougher it will be to control and manage them. But if the room of mind is filled with just few people alone, then it is very easy to control the people. We have seen stampedes happening at various places like Hajj, Sabarimala etc. as a result of the huge number of people. Compare this with just a few people sitting a small temple and we will find that there is no chaos as well as controlling and management is very easy.

In order to control the mind, first the number of thoughts has to be reduced. The more the number of thoughts, the tougher and more towards impossible is control of the mind. It is a subject of debate as to how much is the acceptable number of thoughts in the mind but we can definitely say that we should reduce it to the bare minimum required.

How do we decide what thoughts to remove?

Thoughts that are unwanted and are not used in the present moment have to be removed. But this is easier said than done. This story illustrates the same. Once the king who was growing bald called the famous doctor in his country to him. The king ordered the doctor to cure him of his baldness and if he failed to do so, then he would be executed. He was given time till the next Monday. The doctor went home a worried man. After thinking a lot, he came up a solution to his problem. He was back to the king the very next day itself. He gave the king an ointment and told him to apply it daily morning and night. But there was a condition to be fulfilled while applying the oil; the king shouldn't think about monkeys. Hearing this, the king immediately said that he wouldn't think about monkeys and laughingly said as to why he would think about monkeys. The doctor went back to his house

a relaxed person. The next day morning, king got up and was about to apply oil. But immediately he remembered that he shouldn't think about monkeys. Try as much as he could, he wasn't able to get rid of the thoughts of monkeys from his mind. He tried in the evening and next day as well but with no different result. Therefore he gave up trying to cure his baldness with oil (on a lighter note, during those times there was no way to fix baldness though we have easy ways for the same today).

This story shows as to how simple it might look to control the mind but it is very tough indeed. Swami Vivekananda used to say that the mind is like a drunken monkey. Swami Amritasvaroopananda says, quoting AMMA, that the mind is like a drunken monkey upon whose head a coconut has fallen (that much crazy it will be). Thus controlling the mind is easier said than done.

In order to get to the point of controlling the mind through negation of thoughts, we have to try to remain in the present and not think about the past or the future. Generally our thoughts are always focused on the actions that we have to perform or are performing. Since there is expectation behind each and every action therefore we are unable to live in the present moment.

#### Nishkaama karma – leading to purity of mind

Actions performed without desiring for the fruit will make us live in the present moment (not worrying about the future). Thereby we will be able to gain purity of mind as thoughts will be lesser in the mind (very few and required thoughts alone will be there in the mind). Actions without desiring for the fruit can be achieved in two ways – one is through the knowledge that I am not the body but the ever-blissful Self and therefore don't need anything at all in life; second and the easiest is through offering all actions unto Ishwara (and performing them as a pooja).

Ramana Maharshi beautifully puts this as:

Ishwaraarpitam na icchya kritam

Chitta shodakam mukti saadhakam

Actions performed as an offering unto Ishwara and without craving for the fruit thereof will purify the mind and thereby help in liberation.

In order to perform actions as an offering unto Ishwara, love and devotion for Ishwara has to be cultivated. This is through little knowledge about Ishwara being everything or at least knowing Ishwara to be creator of the world. Such a creator can fulfill all desires; there is absolutely nothing that such an Ishwara cannot achieve in the entire world. This knowledge will develop love and devotion unto Ishwara. Thereby we will be able to perform all actions as pooja or offering unto Ishwara. In such actions there is obviously no seeking of any fruit – not even the acceptance of Ishwara.

Many so-called great devotees often expect Ishwara to reciprocate their love. But this isn't true love. True love doesn't need any acceptance or reciprocation from the lover. We all know how Meera bhai loved the Lord. She never expected the lord to reciprocate her love. Love in itself is the acceptance of Ishwara. If Ishwara has accepted one's love, then our life will be filled with happiness, contentment and bliss. With love and devotion, when actions are offered unto Ishwara we don't need anything at all in return. Merely being of service to the lord itself is enough.

AMMA gives a beautiful story to illustrate this. Once a sadhu approached the gopis. He said that he was sent here by the Lord from Dwaraka. To this the gopis all gathered around him and started asking about Krishna. The sadhu answered all their questions and then asked them as to how they can be devoted to the Lord when the Lord is so far away from them giving them no attention at all. The gopis replied beautifully thus – "the lord doesn't need anything from us, it is us who need the lord; we just need to remember the Lord, that is enough to make life blissful". Hearing this the sadhu's eyes were filled with tears. He proclaimed – "when I went to see the Lord, he said that his body alone is in Dwaraka; in order to see his heart, I have to come to see the gopis in vrindavan; now I have seen the Lord's heart".

Thus we find as to how mere remembrance of the Lord is enough and there is no expectation at all in true love and devotion.

The more we perform actions as an offering unto Ishwara and without any expectations we will find our mind slowly becoming pure. A pure mind is one in which there aren't many desires. Instead such a mind has only the bare minimum desires at any point of time. As the Lord says in Gita, such a person sees everything as a manifestation of the Lord and therefore ever rejoices in bliss in the present moment – he is a true yogi.

Many people think that just by performing social service activities is nishkaama karma and will lead to purity of mind. This is never the case. If there is even an iota of expectation in activities, then there is no nishkaama karma and such karma will only bind us more and more. Therefore we find many people walking around the world performing social service activities but there is no happiness in them (therefore they aren't able to give happiness to others too). But this is contrary to a master like AMMA who is able to give bliss to everyone just by AMMA's mere presence or smile or words – because such masters are ever rejoicing in bliss. For them there is no expectation – when smiling at a person, there is no expectation of the person smiling back.

Though it might appear to be very tough indeed to implement nishkaama karma but through practice, we will be able to implement it very easily in our lives. Through more and more nishkaama karma we will be able to remove the thoughts of the mind and or mind will become more and more pure. Such a pure or clean mind alone can concentrate on something. Without concentration, we cannot always focus on the Lord. Though it can be argued that in nishkaama karma we already offer everything unto Ishwara, but still it isn't perfect as we need to know that there is no karma at all and only Ishwara exists. That Ishwara alone exists goes against our natural perception of duality in the world. Therefore concentration of mind is essential. Also in an ideal case, purity of mind is completely achieved and then one gets into concentration of the mind but in the real case, we implement both purity of mind and concentration. When one gets better, the other too gets better.

Since it is very tough to summarize this entire topic in one magazine, therefore we will continue the same in the next magazine where we will see the next saadhanaa of concentration of mind.

May we all strive to perform more and more nishkaama karma through offering all actions unto Ishwara without any expectations of fruits so that we will be able to get rid of all sorrows and will be able to ever rejoice in bliss each and every moment here and now itself.

Anumaanas used

विना साधनानि न फलम् कदाचित् आश्रितत्वात् अग्निभोजनवत् ।१ ।

vinā sādhanāni na phalam kadācit, āśritatvāt, agnibhojanavat |1|

1. Without saadhanaas, there will not be any fruit achieved at all times, due to dependency on saadhanaas, like fire and food (food depends on fire for getting prepared, similarly phala or fruit depends on saadhanaa).

साध्यं तु साधनेभ्य एव त्रिपुटी आश्रयत्वात् कर्मफलवत् ।२ ।

sādhyam tu sādhanebhya eva, tripuṭī āśrayatvāt, karmaphalavat |2|

2. Saadhya or goal is achieved only through saadhanas, due to being depended on the triputi of subject-object-action, like any action and fruit (fruit is achieved only through action being performed for the fruit).

ज्ञानमेव मोक्षस्य परमसाधनं, बन्धस्य अज्ञानकारणत्वात् तेजस्तिमिरवत् ।३ ।

jñānameva mokṣasya paramasādhanam, bandhasya ajñānakāraṇatvāt, tejashtimiravat |3|

3. Knowledge alone is the ultimate saadhana for moksha, because of bondage being caused due to ignorance, like light and darkness (even as darkness vanishes through light alone, similarly knowledge alone dispels ignorance).

चित्तशुद्धिः चित्तैकाग्रता च अनिवार्या, ज्ञानस्य मानसाश्रयत्वात् तण्डुलवत् ।४ ।

cittaśuddhiḥ cittaikāgratā ca anivāryā, jñānasya mānasāśrayatvāt, taṇḍulavat |4|

4. Purity of mind and concentration of mind are unavoidable (essential), because of knowledge being depended upon the mind, like a spoon (spoon is where we take food or gravy and it is essential for eating – as pure the spoon is, so will be the food too).

अयुक्तमनसा प्राप्तं ज्ञानं हानिकरं, ज्ञानविज्ञानाभवात् बालतेजवत् ।५ ।

ayuktamanasā prāptam jñānam hānikaram, jñānavijñānābhavāt, bālatejavat |5|

5. Knowledge attained through an improper mind is dangerous, due to lacking in knowledge and intuitive experience/implemented, like fire is to a boy.



Summarizing Sloka

त्रिविधं साधनं मार्गे मोक्षाय सर्वजन्तूनाम् ।

विना यस्य न सिद्धिश्च शुद्धिरेकाग्रता ज्ञानम् ॥

trividham sādhanam mārge mokṣāya sarvajantūnām |

vinā yasya na siddhiśca śuddhirekāgratā jñānam ||

Three sadhanas are in the path for moksha for all beings; without these, there wouldn't be perfection (or moksha); these three are purity, concentration and knowledge.

## Chathussutra Prakaashah

### Shareeraka Nyaya Sangraha

#### Fourth Sutra

तत्तु समन्वयात् ।

tattu samanvayāt

And that Brahman due to being harmonized (in the entire scriptures, is the essence of the scriptures).

This final sutra talks about harmonizing all the scriptural statements. It says that all scriptural statements directly or indirectly point out Brahman, the non-dual reality behind the illusory world. As Sankara points out beautifully in his sanatsujateeya bhashya that a person who is focused on the world will not be able to see Brahman and a person who focuses on Brahman will not be able to see the dual world (such a brahmajnaani will see the entire world as filled in and out with Brahman, therefore he sees nothing other than Brahman).

#### Dual perspectives of Vedanta

Before understanding the statements of the scriptures, it is important to understand the two perspectives that is present in Vedanta. Though dual perspective is there, one is real and the other is just a temporary or illusory one; therefore there is no harm of affecting non-duality and getting lead to duality. It cannot also be argued as to why an illusory perspective is being provided, as it is for the benefit of initial sadhakas who cannot apprehend the ultimate perspective first itself.

Even as a mother slowly shows the moon to her son through a nearby branch, similarly Vedanta first explains us about the external world that we are experiencing; eventually we will be lead to the non-dual reality of Brahman in which no world exists and no world can ever exist.

The first is the empirical perspective where the external world is accepted as temporarily existing. The world is given existence and therefore its creation is also explained in depth. Though the emphasis isn't fully on the world but its source or cause or substratum of Brahman, still such statements can easily delude us into the world. While learning about the

world and listening to this perspective, we should remember the two qualities of the world that the lord beautifully gives in the Gita – that the world is temporary and sorrowful (anityam asukham). The world, as a matter of direct experience, is constantly changing. Each and every minute, the world is changing. We don't need any proof to understand this simple fact as we experience everything changing. Even the body is constantly changing; every minute, many cells die and new cells are born. Thus it only requires a little bit of intellect to assert that the world is temporary. Such a temporary world is sorrowful as it will not lead to happiness – happiness is only from that which always exists and sorrow is from that which temporarily exists (and when it vanishes, it will lead to sorrow alone). Such a temporary and sorrowful world shouldn't be depended upon by those who seek happiness.

Though temporary happiness is got from the external world still it is seed of sorrow alone. Therefore wise people, thus analyzing, will not depend on the external world. But a person can never remain without any dependency. A young boy depends on his mother. Once he grows of age, he depends on his partner. After marriage, he depends on his son when his wife gives birth to a son. Thus we find that dependency keeps shifting from one entity to another but there is always dependency. Hence Swami Tejomayananda says that if you don't stand for something, you will fall for everything. Therefore we have to depend on something.

The world which is temporary in nature requires a changeless substratum in which it exists and undergoes change. Any change to happen requires a changeless substratum. We say that the car is moving – this is only assuming that road is stable; if the road isn't assumed to be stable, then we cannot say the car is moving or the changes of the car cannot be perceived. It cannot be argued that a lesser changing entity is enough to perceive changes of the world like a slower moving car is enough to know that another car is moving fast – there absolutely is need a changeless substratum else we will not be able to apprehend or judge the changes that are happening. In mathematics, a variable is constantly changing and therefore it requires a constant at all times for its existence. Without a constant, there is no variable at all. Similarly for the changing world, there requires a changeless substratum.

The changeless substratum of the world is the cause of the world – that from which the world has come, that in which the world resides and that unto which the world will merge after its destruction. This cause-substratum is called as Brahman. Since Brahman is

changeless therefore blissful also in nature. Thus rather than depending on the world, a wise person will depend on Brahman as the eternal cause-substratum of the world.

From the empirical perspective, the world appears as existing but is in the substratum of Brahman. The created world exists in Brahman – though creation of the world is accepted, focus isn't on the world but on its substratum of Brahman. But even creation isn't real – that which is created in Brahman, abides in Brahman and merges unto Brahman is Brahman alone; though differences might appear to be there, they are just names and forms in Brahman. Thus the world doesn't even exist but Brahman alone exists.

The ultimate perspective is that Brahman alone exists – nothing other than Brahman exists and can exist also as Brahman is one without a second. No differences are accepted or possible in Brahman. Therefore the world doesn't even exist but Brahman alone exists.

Empirical perspective initially takes the seeker from the temporary-sorrowful world unto eternal-blissful Brahman. Then the seeker realizes that whatever exists is Brahman alone – the ultimate perspective is realized. At all times, the ultimate perspective alone is there but due to our ignorance we think that empirical perspective and the world exists. Targeting even normal seekers, the scriptures talk about empirical perspective as well as ultimate perspective. If we take just few statements of the scriptures out of context, we will find ourselves dealing with not just contrary knowledge but with statements that are contrary to each other. Thus scriptures will become like a politician whose words often contradict themselves – in the space speech for 30 minutes, the politician will contradict himself; if questioned about something, there will be some diplomatic reply but anybody will be able to figure out that there is contrary-ness in the speech.

Scriptures are the ultimate proof of Brahman and they are the breath of Brahmaa – they don't have any authorship attributed to them. Therefore they cannot contradict themselves. Thus it is important to understand the statements of the scriptures in the proper sense and perspective; if not we will cause contrary-ness in the scriptures and delusion in our own mind.

Though there are many sciences created in the world, none is faultless like the system of Vedanta. This is because Vedanta doesn't just look at the world (which is the target of majority of sciences) from within the world but it also goes beyond the world to get a

wholistic picture of the world. Such complete picture makes a system perfect and faultless. Moreover there have been many seekers in the past who have followed the scriptures and have realized the truth that has been propounded in the scriptures. It is a real wonder that the insentient scriptures (scriptures aren't insentient but here we mean just the books of scriptures) have been kept alive by various masters who have been following them and proving them to be true. As seeker who wishes to test the validity of the scriptures just needs to follow the path put forth in them and he will be able to realize the validity very easily. Of course this requires an open-mind without which everything will be tainted.

Scriptures by being faultless are without any contrary-ness in their statements. Though it might appear as if there is contrary-ness in them, it is only due to our ignorance. A proper understanding or looking at the statements from the right context will prove to us easily and beyond doubt that there is no contrary-ness in them.

Before proving that there is no contrary-ness in the scriptures, Veda Vyaasa takes it to explain that the scriptures have harmony in them because they all point to the one entity of Brahman (directly or indirectly). Taking a simple example of performing sandhya vandanam daily, it is an activity that points out to Brahman. Brahman is that which is the basis of everything. Who is the very base of earth? Sun, obviously, because without it, the earth will not survive. Sun doesn't have existence if not for the existence of Brahman (satta is there only in Brahman). Thus Sun is Brahman and Brahman is worshipped through sandhya vandanam in the form of Sun – Sun is seen as Brahman and worshipped. Similarly each and every activity that is present in the sanaatana dharma can be shown to point out to the non-dual reality of Brahman.

We saw as to how Prakashatman used the six lingas or ways of pointing out the import of a work (or scripture) earlier. These six lingas are starting-ending, repetition, mentioning something new, mentioning the fruit, praising and analogies/examples. These six lingas point out clearly that any scriptural text has for its import, the non-dual reality of Brahman alone.

### Svetaketu Brahmana

We will take a couple of texts to show that all scriptural texts point to Brahman alone. The most common text that is taken up, for its clarity, is Svetaketu Brahman. This is the chapter of Chandogya Upanishad where the father of Uddhalaka teaches his son of Svetaketu after

Svetaketu returns from gurukula a pride person rather than being a learned person (knowing Brahman at least theoretically if not practically intuitively experiencing Brahman).

The very first of the chapter begins with that Brahman of the nature of Existence, Consciousness and Bliss and one without a second only existing before creation. It is also mentioned that even as through knowing of one piece of mud all objects made of mud are known, similarly through knowing the substratum of Brahman the entire world is known. The chapter ends with statement about realization of Brahman (wherein all differences end).

In between, there is constant repetition of the ultimate truth that Brahman alone exists, as our very nature of Consciousness, through the mahavakya of TAT TVAM ASI. This mahavakya is repeated nine times.

That this knowledge isn't attained elsewhere is shown through Uddhalaka teaching Svetaketu who came from his gurukula. This shows that knowledge of Brahman is only possible through the scriptures and a brahmajnaani who is ever abiding as Brahman.

The result of brahmajnaana is mentioned as knowledge of everything. At all times we are craving to know about anything and everything. Until there is something to know in the world, we will never be content or satisfied. Most of the time in life, we are not content with ourselves as there is still something to learn. We find people getting a degree, post graduate degree, doctorate, multiple doctorates etc. It is said world-wide (even by some foolish people who think that they know the scriptures) that knowledge never ends – we keep learning till we die. ☺ Though this statement is required in order to keep the ego in check, there is no scope for ego in true knowledge which says that there is no duality at all here but Brahman alone exists. When there is only one, how can there be any ego at all. There is definitely an end to knowledge when the substratum or essence of the entire world is known – this essence is Brahman, our very nature of Consciousness. Until Brahman is known, we will be running hither and thither in search of knowledge. But once Brahman is known, then though we may externally still run hither and thither there is no seeking at all – there is only contentment and bliss.

This is best understood from Narendra's life. When Narendra approached Sri Ramakrishna Paramahansa, he had all or most knowledge in the world but what are these knowledge if there is no knowledge of Brahman? They just boost the ego and one will never get

happiness (which is the ultimate goal of life). For Narendra, even scriptural knowledge was there theoretically but practical knowledge was not at all there – therefore he ran hither and thither in search of a realized master. He found many people well versed in the scriptures but when questioned as to whether they knew God, the answer was no. This continued until he met Sri Ramakrishna Paramahansa who answered to him that I see God like I see you. This wasn't mere words, Ramakrishna Paramahansa even gave a glimpse of the state of not having anything which Vivekananda couldn't bear with (as a result of his ego). But after following this great master, Narendra became the great Swami Vivekananda.

Until Brahman was known, Swamiji ran hither and thither with no luck at all. But once he realized Brahman, then all seeking ended. Thereafter he shone like a lamp showering knowledge and bliss to the entire world. Through knowledge of Brahman, we definitely put an end to all desires (and knowledge too).

Knowledge is also praised through many examples and through statements of “through this, the unknown becomes known” etc. Though these are valid statements from empirical perspective they are invalid ultimately as Brahman alone exists here – so who to know what? What unknown is there to be known? When one Brahman alone exists, there is nothing at all to know – knower, known and knowing all are Brahman and Brahman alone.

This part of the Upanishad is one of the most illustrative part where even as in a laboratory experiments are conducted by the student on the instruction of the teacher. These experiments are examples and associated with logic in order to establish the truth that Brahman alone exists as one's very nature of Consciousness.

Thus we find that through the six lingas, the import of Svetaketu Brahmana is Brahman alone.

Though it isn't that easy to analyze the other scriptures also for their imports, but it is definitely possible to find out the import of all scriptures – and beyond doubt we will have to conclude that Brahman is the import of all scriptures.

### Mundaka Upanishad

Taking another popular Upanishad of Mundaka Upanishad, let's try to find out its import. Mundaka Upanishad begins with the question of the shishya to the Guru as to teach that by knowing which everything becomes known. The Upanishad ends by saying that Brahman alone is present everywhere and a knower of Brahman verily becomes Brahman – since Brahman is (essentially) everything therefore knowledge of Brahman is knowing everything.

That everything comes from Brahman (and merges unto Brahman, therefore making everything essentially Brahman alone) is repeated again and again in the entire Upanishad. The Upanishad since raising the question of wanting to know Brahman points out directly that this knowledge (of Brahman) isn't found anywhere else (except the scriptures). The fruit of knowing Brahman is variously explained in the Upanishad but it all culminates with the Upanishad saying after knowing Brahman, a person gets rid of sorrow and all sins (or sufferings). Needless to say, the fruit is mentioned as complete cessation of sorrow and ever rejoicing in bliss.

Knowledge of Brahman is also praised through mentioning of the great fruit one gets as a result of knowing Brahman. Knowledge of Brahman isn't just mere statements but through examples and analogies the Upanishad shows as to how the entire world which has come from Brahman is nothing Brahman alone; the Upanishad also through examples tells us as to how to realize Brahman (through the pranava upaasana or pranava dhyana).

Thus all in all, we find the import of the entire Mundaka Upanishad to be Brahman alone. Of course, without the non-dual reality of Brahman of the nature of Existence, Consciousness and Bliss, nothing will exist. It is only due to ignorance that a person ignores or forgets the ever-present and only-present Brahman (the Consciousness which constantly pulsates inside as I-exist, I-exist). Ignorance has to be removed through knowledge of the scriptures.

Though many people think that diverse topics are dealt in the Upanishads, this isn't the case. Through the fourth sutra, it is clearly mentioned that Brahman and Brahman alone is the import of the entire scriptures. All Vedantic texts also talk about Brahman alone in one or the other way. Some may emphasize on the path to realize Brahman; others may emphasize on the state of Brahman; yet others may elaborate how creation has come from Brahman; but all of these point out Brahman alone.



Only fools will ignore the ever-present non-dual reality of Brahman as the import of the scriptures and run behind worldly pleasures. Worldly pleasures are seeds of sorrow and will only lead to sorrow at all times. Wise people will understand this temporary and sorrowful nature of the world; thereby they will strive to realize Brahman through the path set forth in the scriptures. Though pre-requisites of purity and concentration of the mind are required, still ultimately knowledge that one Brahman alone exists is the direct way to realization. A person who remembers this ultimate truth that Brahman alone exists will be able to get rid of all sorrows and rejoice in bliss here and now itself.

With this we have come to the end of the summary of the fourth sutra. We will see a summary of the first sutras before winding up this section of analysis of the four sutras through the work of Prakashatman.

May we all strive to gain knowledge of Brahman through the scriptures so that we will be able to get rid of all sorrows and through realization of Brahman ever rejoice in bliss here and now itself.

## Upaadhi Dhyotanam

### Recap

Previously we saw the fourth sloka of Upaadhi Dhyotanam where the author gave the entire essence of Vedanta. Vedanta, though appearing to have diverse topics in them, talks about one entity of Brahman alone. This entity of Brahman alone existed before creation, as one without a second (without any differences); after creation as well, Brahman alone exists. Therefore it is very clear that during creation also Brahman alone exists. Duality that appears as existing now (during creation) is just names and forms in Brahman. Even as various objects of gold are mere names and forms in gold – and therefore gold alone – similarly the entire of names and forms is Brahman alone.

It is this knowledge of Brahman as one's very nature of Consciousness that pervades the entire world that will lead to eternal bliss. Until a person realizes this non-dual and infinite Brahman, there will not be any bliss. Happiness that is based on or associated with duality is temporary and therefore seed of sorrow alone. As the Lord says in Gita, wise people will not take resort to such happiness. Instead through knowledge of Vedanta they will ever rejoice in bliss in their very nature of Brahman here and now itself. Thereafter no differences exist (though might appear as if existing) and therefore not experiencing any sorrow, such a jnaani will ever rejoice in bliss.

Always we should remember that the ultimate goal of life is not experiencing temporary happiness but ever rejoicing in bliss. Since this is only possible through realization of one's own nature of Brahman, therefore everybody should strive to realize Brahman.

Though theoretically everything appears very simple, it isn't very simple to understand. The main reason for this is that the mind perceives duality which goes against the theory of non-duality. As a result, unless things are explained clearly and without any doubts remaining, the mind will go away from the non-dual reality of Brahman.

Many people think that the system of Advaita Vedanta just explains some terms and does away with many doubts. Advaita Vedanta as beautifully explained by Sankara (and other acharyas) is without any fault and all doubts are answered clearly. But in order to understand the answers to all doubts, a person has to remember the two perspectives or perspective vision. Advaita Vedanta itself is based on these two perspectives. If these two

perspectives are not remembered, then the simplest of doubts will cause trouble in the mind which will then go away from Advaita to duality (thereby leading to sorrow).

Though we would have heard about the two perspectives, yet there is no harm in learning it again and again. Even as a student learns mathematics table by constant repetition, similarly Brahman becomes clear in our mind through constant repetition of concepts of Vedanta. It cannot be argued that the two perspectives are just a false-created-concept of Advaita Vedanta as we find them directly in the scriptures (the scriptural statements that appear as contrary in nature are those which can only be harmonized with these two perspectives; many places of the scriptures, we find these two perspectives very clearly explained).

### Two perspectives

Perspective is everything whether it is with respect to the world or with respect to spirituality. For example, when a sadhaka experiences problems in the spiritual path the right perspective (attitude) has to be followed. Instead of getting away from the path saying that Ishwara didn't protect me, the sadhaka should take problems as a test of his patience or strength of devotion towards Ishwara. The wrong perspective will lead us to sorrow and the right perspective will lead us to eternal bliss.

AMMA gives this beautiful story to illustrate this. Once a man was driving a car and suddenly a big stone fell on his windshield breaking it fully. The man got very angry, stopped the car and looked around to see as to who broke it. He found a young boy who had thrown the stone. Seeing the man, the boy started running away from the man. The man gave the boy a chase. The boy led the man to another man who was lying down unconscious. Looking at the man, the boy with tears in his eyes said that his father had an attack and fell unconscious. Though he tried to stop many cars, nobody would stop and therefore he threw the stone at the windshield of the man. Hearing this, all anger of the man vanished. Immediately he felt ashamed for himself getting angry on the boy. Soon himself he took the boy's father to the hospital and the father was saved. The doctor said that few minutes of delay would have killed the boy's father. The man was very happy that the boy's father was saved. He stayed with the boy and provided all support to the boy. He kept enquiring and visiting the boy's father until he was out of hospital and hale and hearty.

We find in this story as to how the wrong perspective of ignorance made the man get angry on the boy but with the right perspective of knowledge, not only did the man's anger vanish but he also was able to help the boy's father in all ways possible (forgetting his broken windshield).

With respect to the world, we have two perspectives that have to be understood properly and remembered at all times. The first is the empirical perspective or vyaavahaarika dristi. In this, the world is given its due credit – the world since it appears as existing is given status of existence; but this existence isn't permanent existence but temporary existence. Since the world is accepted as existing at the empirical plane or perspective, therefore all activities of the world is also accepted. Therefore nothing is negated in the world – everything that is part of the world is totally accepted. But this perspective isn't ultimately valid as the world doesn't really exist. Though empirically the world is accepted, such a world can never come out of its non-dual cause-substratum of Brahman. This is the ultimate perspective or paaramaarthika dristi that the world is not at all created and whatever exists at all times is Brahman and Brahman alone. This ultimate perspective has to be remembered in order to not give over-credit or over-importance to the world (at the empirical perspective).

There is nothing wrong in accepting water seen in desert but it has to be understood to be not ultimately real. If we consider the water to be ultimately real, then we will be sad when we run behind it and don't get any water at all. Similarly this world has to be ultimately remembered to be non-existent, if not we will get sad when things of the world (and the world itself) vanish eventually.

We find that most of the times the right perspective of ultimate (that Brahman alone exists) will not negate the wrong perspective of the world but it will make the world exist temporarily and most of our problems will instantly cease to exist. It is when we consider the world to be real that we give it more credit – thereby expecting happiness from the world, we get only sorrow.

Empirical perspective isn't the wrong perspective but it is a wrong perspective when the ultimate perspective of Brahman alone existing isn't remembered. To summarize, considering the world as real causes problem and considering the world to be not eternally or ultimately real will resolve all the problems. If the world isn't ultimately real, then what is

real? Brahman as the cause of the world is ultimately real. It is this Brahman in which the world always appears as existing or exists. Thus Brahman is the substratum of the world even as desert is the substratum of water in desert.

Taking the example of dream, empirical perspective is when we experience dream. Then everything appears very real but it isn't ultimately real. Ultimate perspective is when we wake up from the dream and realize that there never was any dream at all. There is nothing wrong in dreaming but forgetting the ultimate perspective that dream isn't real will lead to sorrow.

To sum it up, empirical perspective without remembrance of ultimate perspective will lead to sorrow at all times. Remembering the ultimate perspective that Brahman alone exists, a person has to live in the world.

Scriptural statements that talk about creation are from the empirical perspective and those that talk about Brahman alone existing are from the ultimate perspective.

Now which of these perspectives is real?

Ultimate perspective alone is real as scriptures say (and logic and experience also prove) that before creation, Brahman alone existed. Therefore Brahman alone is ultimately real.

Empirical perspective is for initial sadhakas to understand about the world and to take them from the world unto Brahman. But once such a sadhaka is taken to Brahman, then the ultimate perspective will be made clear – then the sadhaka is told that though the world appears as existing, it doesn't exist. It never can exist as the non-dual reality of Brahman alone exists at all times.

While analyzing the scriptural statements as well as Advaita Vedanta, we have to remember these two perspectives. Though purvapaksins state that there are no two perspectives, still it is very clear through the above mentioned analogy (and a simple of scriptural statements) that two perspectives are there definitely and beyond any doubt.

Even though the two perspectives are explained, there are still doubts regarding one's own nature. Is Brahman one with oneself or different from oneself? If Brahman is one with oneself then why isn't that known now? It cannot be said that ignorance veils one's nature

of Brahman as Brahman is self-luminous. If knowledge of Brahman is newly attained, then it will be lost as well and is non-eternal. If it is said that Brahman is different from oneself then I become non-eternal and therefore there is no scope for moksha. Either way (whether Brahman is same or different from oneself), moksha is ruled for me and hence what is the point of Vedanta?

All such arguments are answered through the concept of Upaadhi or adjuncts. This concept of adjuncts is pivotal to explanation of Vedanta and its support is found in the scriptures; in particular the 15<sup>th</sup> chapter of Gita beautifully brings out this concept (though each and every system of Vedanta interprets it different from other systems).

### Upaadhi - Adjunct

As to what is Upaadhi, we will be defining it properly at a later stage in this series but in simple terms upaadhi is that which seems to limit an entity but never really limits. Can such adjuncts exist which seemingly limit an entity but ultimately don't even taint the entity? Yes, such adjuncts do exist in the world itself.

Aakaasha or space is infinite or unlimited. There is no boundary whatsoever for space. It is all-pervasive and therefore isn't bound by space. There isn't any place where we cannot find space. Space though is all-pervasive still is termed differently in different places. Based on where it is present, it is called differently. This is similar to a cloth being called differently in different places of the world. The same cloth which is stitched in a particular way and worn in a particular way is called one name in one part of the world whereas another name in another part of the world. Taking a simple example, in India restroom is the place where people rest but in America restroom is bathroom. Since we see that the same terms or words also mean different things in different countries, the same cloth is called differently in different places (and might appear to be slightly different as well), similarly one space though is present everywhere is termed differently.

It cannot be argued that restrooms in America and India are different; similarly cloth styles are different; therefore this analogy isn't valid. Analogy itself means that only some parts of the entities are compared – we cannot find a total similarity between any two entities for then they would be the same entity. The comparison made is the different names given to an entity (the same entity) in different places; similarly the same space when in different places is termed differently.

Thus when space goes into a room it is called room space. When space is inside a pot, it is called pot space. And the space which isn't limited by anything is called infinite space.

Is space really limited by a pot or a room?

Definitely no as space ever remains unaffected or untainted. As long as pot and room exist, space appears to be limited by them. And therefore the space inside them appears as if different from infinite space. But ultimately there is only infinite space; pot space and room space is just an illusion temporarily created by the limiting entities of pot and room.

Pot and room are called adjuncts that limit space. Here limitation isn't eternal or ultimate but temporary alone. Such adjuncts or upaadhis make it appear as if an entity is limited but really speaking, there is no limitation at all for the entity. The moment the adjuncts are removed, the entity appears again as unlimited. The moment we get rid of the adjunct of pot and room, space immediately appears as unlimited. This doesn't mean that when adjuncts were present, space was limited – space only appears as if limited when adjuncts are there. When adjuncts are removed, then the natural state of space is realized (until then, space just appears as if limited).

The Consciousness that pulsates inside each one of us as I-exist, I-exist is Brahman (prajnaanam brahma). There are no many consciousness in the world. All the different Consciousness are like different space limited by the adjuncts of body-mind etc. As long as adjuncts are there, Consciousness appears as if different from Brahman. But once adjuncts are removed, then Consciousness is realized to be Brahman.

It is not possible to remove the adjuncts of the body etc. as they aren't real to be removed – they are constantly changing and present temporarily; therefore they are just illusions and can never be removed. But removing them from the mind will make us realize that Brahman alone exists as our very nature of Consciousness.

It is this truth that due to adjuncts, one Brahman appears as if limited that the author mentions in the next sloka of the work.

ब्रह्म सर्वात्मरूपोहं देहाद्युपादिभेदेन ।

परिच्छिन्नघटाद्युक्तः आकाशवत्विभात्येव ॥५॥

brahma sarvātmarūpohaṁ dehādyupādibhedena  
paricchinnaḡhaṭādyuktaḡ ākāśavatvibhātyeva ॥5॥

I am Brahman which is the Self of all beings; due to the differentiation of upadhi or adjuncts, I appear as if limited like space which shines as if limited when associated (seemingly associated) with adjuncts of pot etc.

It is very tough indeed to accept the simplest of truth because our mind constantly seeks complex ways of explaining things. The simplest truth is that the Consciousness which pulsates inside us is Brahman and Brahman alone. There cannot be multiple Brahman because Brahman is one without a second (or doesn't accept any differences internal or external). Consciousness also doesn't accept any differences because it is that which is self-luminous and illumines everything else. If there were two Consciousness C1 and C2, then C1 will illumine C2 and C2 will illumine C1 therefore making both not-Consciousness. It cannot be argued that both C1 and C2 existing is fine and they don't illumine each other. This is like saying that there is a pot right in front of my eyes and I will not see it. Yes, due to restraint a person may not see it or a person may not see it due to other different reasons but how long can a person remain without seeing the pot? Definitely not eternally. The pot that is right in front of the eyes will be perceived. Similarly C1 and C2 existing will lead to both illumining each other and therefore both ceasing to be Consciousness.

How can we say that Consciousness illumines everything and is self-luminous?

That Consciousness illumines everything is known through the fact that if Consciousness is there, everything is there. If Consciousness ceases to exist or perform even for a moment, everything will cease to exist. That Consciousness doesn't require anything else for illumining itself is known through "I" requiring no proof whatsoever. Nobody doubts this "I" or its existence; there is doubt only with respect to whether this I is one with Brahman or different from it.

Scriptures also say that this Self of the nature of Consciousness isn't perceived by anything but it perceives everything that is present (and everything that can be present as well). This Consciousness existing, everything else exists. Without realization of this Consciousness, a person will always be suffering as well. Amusingly, this Consciousness is our very nature



and blissful in nature but still we will be suffering until we realize our very nature of Consciousness.

Though each and every person is Consciousness in nature, due to the adjuncts of body etc. we think we are different from Brahman. This is ignorance and leads to all sorrow. The moment we consider the adjuncts of body etc. to be real, that very moment we will consider ourselves to be limited by them. And therefore starts the chain of birth and death which leads to sorrow alone continuously.

Adjuncts are real at all – they just are present temporarily and when they are present, a person seems to be limited by them (though the person is at all times the non-dual reality of Brahman alone). These adjuncts have to be removed in order to get rid of duality and ignorance.

Adjuncts cause harm in two ways – one is that it veils our very nature of Brahman (ignorance) and two is that it leads to duality. Ignorance makes us constantly seek bliss and that too in the outside world (as we aren't blissful now means we don't have bliss). This is wrong as our very nature is bliss alone. When adjuncts are considered as real, then there seems to be so many Consciousness or Self. Thereby there will be comparison with each other; likes and dislikes also will come into picture. Likes and dislikes, as the Lord mentions in Gita, will eventually lead to one's own downfall or destruction.

Therefore one shouldn't nourish these adjuncts. Even as the various adjuncts of space appear to be limiting space, similarly all the adjuncts of the world appear to be limited Brahman. And we get identified with this as-if-limited Brahman. Thereby we are lead to sorrow alone at all times rather than ever rejoicing in bliss in our very nature of Brahman.

The Lord says in Gita that Brahman is called Paramaatma or supreme Self. And the Self or Consciousness which appears as if limited in the adjuncts of body etc. is called kutastha – kutastha means that which is changeless and a mere witness to everything.

If kutastha is changeless then who changes and experiences changes in the adjuncts of body etc.?

This is the jeeva or Consciousness which gets reflected in the intellect. This is called as kshara purusha or that which will decay and eventually die. Kutastha is akshara purusha or

that Consciousness which never decays or changes or dies. Uttama Purusha is Brahman or Consciousness which never appears to be limited also.

The difference between kutastha and Brahman is that kutastha appears as if limited and such as-if-limited-state also is not possible for Brahman. Difference lies only when we perceive adjuncts or consider adjuncts, even temporarily. Knowing that ultimately there are no adjuncts at all, kutastha is Brahman alone.

Since kutastha is a mere witness of everything, therefore it doesn't get affected by the individuality of a person. It cannot be argued that then kutastha in one body should know the mind of another body (because it is the same) because kutastha is a mere witness. The moment we tend to know external objects, automatically an impression is created and therefore likes-dislikes creep in. Individuality is only the reflected consciousness and not kutastha – therefore one reflected consciousness's mind cannot be known by another reflected consciousness. There is no use for kutastha to know both minds and kutastha only merely illumines everything, as a witness (or itself remaining unaffected).

The best analogy that can explain our experience of the waking state is the dream state alone. In the dream state, the dreamer creates an entire dream world and himself is part of the dream world. An entire life-time or more is spent in the dream. But amidst all the activities in the dream, suddenly the person wakes up to realize that there never was any dream world at all and everything was just an illusion. While experiencing the dream, the dreamer though appeared to be affected by the dream world was unaffected by the dream world. Anything that happened in the dream world will not affect the dreamer. Thus though the dreamer was bleeding in the dream world, after waking up there is no wound itself to bleed from. Though realization happens only after waking up from the dream world, still at all times the dreamer is unaffected and a mere witness to the entire dream world which is created and seen in the dreamer alone.

In the dream world of the waking world, the dreamer is Brahman of the nature of Consciousness. The entire world is created from Brahman and is seen in Brahman (exists in the substratum of Brahman). Brahman appears to be limited by the world and therefore is the kutastha. All associations and affecting happen for the reflected Consciousness alone (the illusory creations in dream), the kutastha ever remains unaffected as nothing can taint the kutastha. While dreaming, kutastha appears as if different from Brahman due to the

created world. Once the world vanishes, then kutastha will be known as Brahman alone. At all times, whatever exists is Brahman alone.

But will the world ever vanish for kutastha to be known as Brahman?

Even when dream world is experienced, dreamer is unaffected alone (though appearing to be affected). Similarly while experiencing the external world itself, kutastha is Brahman alone. The non-existing illusory world will someday definitely vanish as it has no existence whatsoever. That which exists can be removed – that which doesn't exist but appears as existing has to be removed through the knowledge that it doesn't exist. Thus the world should be known as non-existing. The moment a person realizes his nature of kutastha, that very moment he becomes a knower of Brahman as kutastha is Brahman alone. This knowledge of oneself to be Brahman instantly gets rid of all sorrows.

Even after knowing that there is no water in desert, a person might see water. But since knowledge is there that there is no water, therefore he will not be affected by the water that appears as existing. Such a person might still run behind water, like any other deluded person, but when water isn't found he will not be sad (as he already knew that there is no water at all in desert). Similarly though the external world might appear as existing, it never exists. The knowledge that Brahman alone exists will make a person remain unaffected at all times, while seeming appearing to be affected.

The concept of upaadhi, as we have seen above, is very important to understand one's very nature of Brahman and in order to attain the ultimate goal of moksha. Therefore this concept has to be well explained and understood by all sadhakas. Any and every objection raised against the concept of upaadhi (or for that matter, any concept of Advaita Vedanta) can be answered sufficiently.

Ultimately what is required from each person is to remember the external world to be temporary-sorrowful and to remember the non-dual reality of Brahman at all times as one's very nature of Consciousness. This knowledge of oneself as Brahman is the one and only way to get rid of all sorrows and ever rejoicing in bliss. Though we may find many other paths to happiness in the world, all of them are temporary alone and will not lead to eternal bliss. Such temporary happiness, as the Lord proclaims in Gita, is seed of sorrow and therefore will not be sought by wise people.

Today we are in a world where advancement of all kinds is happening yet we can claim ourselves to be wise people only if we seek the non-dual reality of Brahman and thereby are able to ever rejoice in bliss here and now itself. Until then, sorrows will exist and the chain of birth-death will continue without any end. Hopping from one source of sorrow to another we will experience only sorrow at all times. Since the ultimate goal of life for everybody is getting rid of sorrow and ever rejoicing in bliss, therefore we should all strive to realize our very nature of Brahman here and now itself through the system of Vedanta (through learning and implementation of Vedanta).

May we all strive to remember our very nature of unaffected non-dual blissful Brahman so that we are able to get rid of all sorrow and are able to ever rejoice in bliss here and now itself.

## **Vedanta Shabda Vicharanam**

### **Bhakti**

The meaning of the word Bhakti is devotion. In this article we shall see what Bhakti is and also types of Bhakti.

Scriptures point out very clearly that there is only Existent entity which is termed as Brahman. Brahman alone exist and there is no second thing apart from Brahman.

***"Na tu tat dviteeyam asti***

***There is no duality. "***

***"Na iha nana asti kinchana***

***There is no duality whatsoever. "***

***"Isavasyam idam sarvam yat kinchit jagatyam jagat***

***Lord alone pervades everything, that which is moving and not moving. "***

Scriptures are very clear in saying that there is no duality at all. This truth of scriptures is to be understood clearly in our mind and scriptures also point out that gaining this Ultimate Knowledge of Brahman as ones own nature is the Ultimate Goal of human. When a person doesn't have this knowledge, he would see duality and thus would have like and dislike and thereby experiencing happiness and sorrow. So, scriptures say that if a person experiences sorrow in the world, it is only because of the ignorance of this truth of the scriptures that Brahman alone is and that is his own nature. Thus, it is very clear that Moksha or liberation can only be obtained through one way, that is by gaining the knowledge about Brahman and there is no other way.

If Moksha can be attained only through Knowledge then how can we understand the meaning of Bhakti? Bhakti or devotion in real sense is no different from this Ultimate Knowledge. Bhakti means owning up Brahman as ones own nature and abiding in the Knowledge at all points in time.

Narada Muni in Narada Bhakti Sutra explains Bhakti as

***"Saa tu asmin Parama prema roopa***

***Bhakti is of the nature of Supreme devotion on the Lord."***

***"Amrita swaroopa cha***

***And of the nature of Immortality. "***

These two sutras from Narada Bhakti Sutras clearly define what Bhakti is. Analysis of these two sutras will help us understand about Bhakti very clearly. In order to understand the first Sutra, we need to understand what Lord mean and what devotion mean. Lord here means Brahman which scriptures point as non-dual, one without a second. Prema means love or devotion and here devotion means remembering Brahman as the substratum of entire world. Narada Muni mentions it as supreme devotion because Brahman is the essential nature of everything in this world and in the eyes of the Jnani there is only non-dual Brahman and hence there is nothing else to even think about in the mind. This would make the remembrance constant and unconditional and therefore, such a devotion is supreme. In the second sutra above, Narada muni calls it as the nature of immortality. This is because Brahman is not just the essential nature of the entire world, Brahman is ones own real nature as well. As we saw above, when we don't know our own nature of Brahman, we see duality and thereby get affected by the world which makes us sorrowful. But when we realize our own nature of Brahman, and when we abide in it we don't perceive any duality and we realize that we were never born and nor do we have death and thus we realize our own immortal nature.

Types of Bhakti:

Bhakti can be broadly divided into two types

1. Para Bhakti or Higher devotion.
2. Apara Bhakti or Lower devotion.

Apara Bhakti or lower bhakti is when the devotee thinks himself to be different from the Lord. This type of Bhakti is also called Sadhana Bhakti which would prepare the person or make the person eligible for the higher bhakti. The devotee would consider Lord in a particular form and also consider the Lord with all good qualities. In this type of Bhakti, the devotee still has ignorance about his own real nature as Brahman.

Para Bhakti or higher Bhakti is when the devotee realizes his own real nature as that of Brahman. When he realizes his real nature, all dualities, all differentiations go away and such a person would only know Brahman as the only existent principle and nothing else. Such a devotee would see the whole world as one Brahman and thus such a devotee is

every joyful and happy. This is higher devotion because there is no differentiation between devotee and Lord. The devotee knows clearly that his real nature is that of the Lord.

**Q:** How can we say that considering Lord with a form different to oneself as lower devotion? Why cannot this be higher devotion?

**A:** Scriptures very clearly mention about the real nature of Brahman as Existent, Conscious and Infinite. Anything that has a form is limited and hence cannot be considered as Infinite and therefore we can clearly understand that form can never be considered as the real nature of Brahman.

In Taitereeya Upanishad

***Satyam jnaanam anantam brahma***

***Brahman is of the nature of Existence, Consciousness and Infinite.***

Lord Krishna says in Bhagavad Gita chapter 7

***Avyaktam vyaktimaapannam manyante maam abuddhayah***

***Param bhaavam ajaananto maam avyayamanuttamam***

***The foolish think of Me as the unmanifested coming into manifestation, knowing not My higher, immutable, unsurpassed nature.***

Thus, we can understand that devotion to Lord with form cannot be considered as higher devotion.

**Q:** If the devotion to the Lord considering Lord as the form is lower form of devotion, and considering Lord as the Infinite Brahman is the higher devotion, is it not better to directly worship the formless Lord?

**A:** Lord without form is not something that can be conceived in the mind. Devotion to formless Brahman though is considered as the highest devotion, yet it requires subtle mind to even conceive it.

Lord Krishna says in 12<sup>th</sup> chapter of Bhagavad Gita

***Kleshodhikarasthesham avyaktasakta chetasaam***

***Avyaktaa hi gathirdukham dehavadbhiravapyate***

***Greater is their trouble whose thoughts are set on the Unmanifest; for the goal, the Unmanifest, is very hard for the embodied to reach.***

When there is identification with the body, it is not possible to understand the formless Brahman and hence devotion to the Brahman with form will help us prepare towards the higher devotion. When we thus focus our attention towards the Lord with a form, and are devoted, our mind gets focused on the Lord. The more and more we remember the Lord, the more focus and single pointed our mind becomes, which are the important characteristics required for higher devotion.

Lord Krishna says in 12<sup>th</sup> chapter

***Mayyaveshya manoyemaam nitya yukta upaasate***

***Shraddaya parayopetaah te me yuktatamaa mataah***

***Those who worship Me by fixing their mind on Me, ever steadfast and endowed with supreme faith, they are the best devotees in my opinion.***

Initially, it will be easier to fix the mind on the Lord with form and then in due course of time, the mind would get the capability to understand the higher nature of the Lord.

**Q:** How will apara bhakti or lower type devotion lead one to higher devotion or para bhakti?

**A:** The mind which is focused on the external world will not be able to focus on the formless Brahman which is because of the ignorance of Brahman as ones own nature. Because of ignorance he thinks himself to be embodied, thereafter desires for happiness and thus having the mind focused on the external objects and people for ones own happiness. Since his vision is external, he has to start from what he is used to and then progress slowly towards the real nature of the Lord.

A person, who seeks to get the knowledge of the real nature of Brahman, need to have devotion towards the Lord with a form, ever focused on the Lord and always remembering the Lord, understanding that the Lord with the form actually stands for the formless Brahman. It is important to understand the real nature of the Lord as formless and the devotion to the form Lord is to be able to understand the real nature of the Lord. When we understand that the form Lord stand for the formless Brahman, the very thought of the Lord purifies our mind. The more we focus on the Lord, the more refined our mind becomes and thereafter with the study of scriptures under the guidance of the competent Guru we would be able get the Para Bhakti or higher devotion.

***Ye tu sarvaani karmaani mayi sanyasya matparaah***

***Ananyenaiva yogena maam dhyayanta upaasate***



***But those who worship Me, offering all actions unto Me, regarding Me supreme, meditating on Me with uninterrupted devotion***

***Teshaam aham samuddhartaa mrutyusamsaara saagaraat***

***Bhavaami nachiraatparTha mayyaaveshitachetasaam***

***For them whose thought is fixed on Me, I become the deliverer out of the ocean of mortal samsaara without any delay.***

**Q:** What are the benefits of having Para Bhakti?

**A:** Para Bhakti or the higher devotion is the goal of human life. Those who have para bhakti are the realized masters or Jivan Muktas and para bhakti is Moksha. The benefit of Moksha is complete cessation of sorrow and everlasting Anandam which is the goal of every human being. As mentioned earlier, Moksha can be attained only through knowledge of Brahman and there is no other way. Thus, Para Bhaktas are Jnanis and they are considered as the greatest of devotees by Lord Krishna himself.

***Udaaraah sarva evaite jnaanii tu atmaiva me matam***

***Aastitah sa hi yuktaatmaa maaevaanuttamaam gatim***

***Noble indeed are all (4 types of devotees), but the wise man, I deem, is the very Self; for, steadfast in mind, he is established in Me alone as the supreme goal.***

***Bahunaam janmanaamante jnaanavaan maam prapadyate***

***Vasudeva sarvam iti sa mahatma sudurlabahah***

***At the end of many births, the wise man comes to Me, (realizing) that Vasudeva is all; such a Mahatma is very rare to find.***

If Lord himself considers Jnanis as rare and so dear to Himself, it is indeed a great thing and most precious thing to work towards. The benefit that we would enjoy would be greatest Joy that cannot be expressed in words, that cannot be equated to anything else in the world.

In Narada Bhakti Sutra Narada Muni says

***Yallabdvaa pumaan siddho bhavati amritho bhavati tripto bhavati***

***That by attaining which a person attains perfection, immortality, and contentment***

***Yatpraapya na kinchit vaanchati ns shochati na ramathe na utsaahi bhavathi***

***Having attained which a devotee doesn't seek anything, doesn't become sad, doesn't indulge in sensual pleasures, and doesn't get excited***

***Yat jnaatvaa matto bhavati, sthabdho bhavati aatmaraamo bhavati***

***Having known which a seeker becomes intoxicated, without any activities and is ever immersed in the bliss of the Lord.***

Thus, the end of analysis of Bhakti.

## Saadhanaa Nirupanam

ॐ साधना निरूपणम्

om sādhanā nirūpaṇam

साधनान्वितः पूरुषः सदा ।

आप्नुयात्सुखं ब्रह्मलक्षणं ॥१॥

sādhanānviṭaḥ pūruṣaḥ sadā |  
āpnuyātsukhaṁ brahmalakṣaṇam ||1||

1. A person who is endowed with saadhanaas always will attain happiness which is the characteristic of Brahman (he will realize Brahman).

साद्यदायकं यत्तु साधनम् ।

तस्यपोषणं सर्वदाहति ॥२॥

sādyadāyakaṁ yattu sādhanam |  
tasyapoṣaṇam sarvadārhati ||2||

2. That saadhanaa which will bestow saadhya of moksha, it's nourishing (following) should be done by all at all times.

ईश्वार्पितं कर्मप्रथमम् ।

ध्याननिष्ठितं मानसं तथा ॥३॥

īśvārpitaṁ karmaṣṭhitaṁ mānasaṁ tathā ||3||

3. First saadhanaa is action offered unto Ishwara (selfless or nishkaama karma); next is the concentrated mind.

ज्ञानसाधनं शंकरेण हि ।

निश्चितं पुनः भक्तकोटिना ॥४॥

jñānasādhanam śaṅkareṇa hi  
niścitam punaḥ bhaktakoṭinā ||4||

4. The saadhanaa (third) of knowledge has been definitely established by Sankara and again by crores of devotees of Sankara (other Vedantic acharyas).

नित्यवस्तुनो ज्ञानपूजनम् ।

अन्यवस्तुनो दोषदर्शनम् ॥५॥

nityavastuno jñānapūjanam  
anyavastuno doṣadarśanam ||5||

5. Worshipping of eternal entity through knowledge and others (the world) should be seen with the eyes of fault; this is vairagya (and viveka or discrimination between real and unreal comes before this), worshipping of eternal Brahman and finding fault with the world (which is temporary and sorrowful, therefore should be renounced in our mind through getting rid of attachments to it).

शान्तिसंयुतं यस्यमानसम् ।

अन्यसद्गुणाः तस्यज्ञानदम् ॥६॥

śāntisaṁyutaṁ yasyamānasam  
anyasadguṇāḥ tasyajñānadam ||6||

6. One whose mind is filled with peace and other good qualities of the mind, it is provider of knowledge for him. The six qualities of shama or calmness of mind, dama or control of sense organs, uparati or withdrawal of sense organs from sense objects, titiksha or forbearance, sraddha or faith in guru and scriptures and samaadhaana or tranquility of mind are the third jnaana saadhanaa.

मोक्षकामना तीव्रभावना ।

अन्तिमं यदा सर्वसाधितम् ॥७॥

mokṣakāmanā tīvrabhāvanā |  
antimaṁ yadā sarvasādhitam ||7||

7. The fourth jnaana saadhanaa is desire for moksha which is very strong and when this is there, everything else (all the other three jnaana saadhanaa) will be fulfilled or attained.

साधनं यदा शीघ्रमाप्नुयात् ।

मोक्षसंस्थितिं दुःखवर्जिताम् ॥८॥

sādhanam yadā śīghramāpnuyāt |  
mokṣasamsthitim duḥkhavarjitām ||8||

8. When a person attains saadhanaas very soon, he will attain the state of moksha which is devoid of sorrow.

यस्यमानसं ब्रह्मभावितम् ।

नन्दनन्दनो नन्दनन्दनः ॥९॥

yasyamānasam brahmabhāvitam |  
nandanandano nandanandanaḥ ||9||

9. One whose mind is ever abiding in Brahman, he is a ever blissful person; he is a ever blissful person.

In these 9 slokas, the saadhanaas for moksha has been put forth clearly. The first two saadhanaas are for setting the mind and the third saadhanaa is the pre-requisite for knowledge (in order to make knowledge effective or fruitful). The first saadhanaa is nishkaama karma or actions being offered unto Ishwara and leads to purity of mind. The second saadhanaa is dhyanaadi saadhanaa which will lead to concentration of mind. Until the mind is pure and concentrated, knowledge will not be fruitful.

The third saadhanaa which is the saadhanaa for jnaana is split into four. First is viveka or discrimination between real and unreal (Brahman alone is real and world is unreal). Second is vairagya or attachment to Brahman and detachment to the world (knowing Brahman alone to be real and the world to be unreal). Third saadhanaa is the six qualities of the mind – shama or calmness of mind, dama or control of sense organs, uparati or withdrawal of sense organs, sraddha or faith in guru and scriptures and samaadhaana or tranquility of mind. Fourth saadhanaa is mumukshutvam or desire for moksha which is very strong.

If the fourth jnaana saadhanaa of mumukshutvam is there then all other saadhanaa will automatically be attained and the person will very soon attain moksha.

Without saadhanaa, saadhya cannot be attained. This applies to moksha too even though our very nature is that of Brahman (we are ever realized). Therefore saadhanaas are essential and inevitable for sadhakas.

## Anukramaanika Nirdesham

1. Editorial – a general message.
2. Saadhanaa Siddhi – an analysis of saadhanaa (first part in this magazine and rest to be continued).
3. Chathussutra Prakaashah - a multi-part series on illumination of the first four sutras of Brahma Sutra through learning of the work of Shaareeraka nyaaya sangraha of Prakashatman.
4. Upaadhi Dhyotanam – a multi-part series with slokas explaining madhvacharya's upaadhi khandanam and answering of the same.
5. Vedanta Shabda Vicharanam – thorough analysis of one word of Vedanta.
6. Saadhanaa Nirupanam - explanation of saadhanaas (for moksha). This section is dedicated to original work written but not explained in depth in order to help sadhakas in reflection of the concepts themselves.

1. Comments
2. Suggestions
3. Corrections (word, sloka, content etc.)
4. Would like to see specific content
5. Would like to contribute (through research from websites, don't need to write up the content yourself)

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