

Swami Sakshatkritanandaji's Hyderabad Visit

And Swamiji's talk on 'Why should one study Vedanta?'

Devotees of twin cities were blessed with the much awaited satsang with Swami Sakshatkritanandaji on June 22, 2019. Students, guests, long time devotees like Meera Amma's family and a few staff of AIMS Telengana attended the evening satsang held at DAD Community Hall Complex in New Vasavi Nagar, Secunderabad.



Swamiji was welcomed with Purna Kumbham by vaidika priests. On behalf of Aarsha Vidya Sagar - Swamini Aaptaanandaji welcomed everyone and introduced Swamiji as one who truly fits the description of an Acharya. Ravi Sharma, who has recently completed the long term course in Anaikkati, garlanded Swamiji. Smt Aparna sang Pujya Swamiji's composition on Lord Ganesha in her melodious voice.

Swami Sakshatkritanandaji then proceeded to unfold the topic '**Why should one study Vedanta**'. The use of logic in a simple language along with colorful examples taken from daily life made it very easy for all present to grasp the need for Vedanta .

On behalf of everyone , Swamini Sumatmananda expressed heartfelt gratitude to Swamiji for the enlightening talk. The audience was encouraged to visit AVG Gurukulams and AIMS chatralayas and be part of the ever expanding Arsha Vidya family. Lastly everyone received the yagna prasaadam and a book of Pujya Swamiji as a token of Swamiji's blessings. May the shastras continue to guide us and may the Acharyas continue to visit us - was the prayer of one and all.



The extract of Swamiji's talk follows:

Why should one study Vedanta ?

I plan to approach the logical way. Basically we have three layers of personality .Through these layers of personality, body mind and intellect, we accomplish things in this world. What is the fundamental urge all of have in life? That urge is to live. Nobody can say I do not want to live. This urge to live is natural. You did not develop this urge. I want to live. How long do I want to live? I want to live/exist for ever happily. I want to exist happily. I want to be happy always at all times and all places. Thus at the level of the body I want to be 'Sat' (existence).

At the level of mind, I want to be Ananda.

At the level of intellect, buddhi, the natural urge is - I want to Know. I should be aware of everything under the sky. I want to be Chit/aware.

I want to be sat-chit-ananda.

At the level of body, can I live for ever? No. The body is subject to death. *jaatasya hi dhruvo mruthyuH* - Gita says. Whether it is Adi Shankara's body, or Lord Krishna's body or your Guru's body... at the level of body one cannot accomplish "sat".

At the level of mind, can you accomplish to be happy, all the time, at all the places and in all the situations? No. Impossible. Because, what is happiness? Happiness is the state of mind. That disposition of mind which is obtained, when one fulfils a desire. In keeping with the nature of the object of desire, I have to acquire the object of desire at the right time, right place, right situation. Then one becomes happy.

So we can never say, at the level of mind , I can be that Ananda, in all times, places and situations

There is dukha dukha dukha , only some sukha now and then.

Ananda comes and goes, dukha is more, ananda is less. There is no way I can be ananda always at the mind's level .There are only pieces of Ananda.

At the level of intellect, can I be the chit, all knowledge? No! Your total knowledge should increase when you obtain any new knowledge. But the fact about knowledge is, when you gain some knowledge, your ignorance increases. Like with the electronic chips. When you come to know about the electronic chips, along with the knowledge of the chips, you came to know what all you did not know about the chips. So far we knew only banana chips.

That is what specialisation is all about. The more one is specialised in medical field, the more he is ignorant about many things in that medical field

We had one physician before, we have 10 physicians now. One for the nose, one for stomach, one for ear etc etc. There is specialist - retinologist with regard to eye. Another is corneologist again with same eye. Earlier there was one doctor who was ophthalmologist. Now this retinologist will not be able to treat cornea related problems because of his specialisation. So knowledge wise it is impossible to know everything. Our buddhi is limited, our knowledge is limited. Therefore we can never be 'all knowledge'.

Therefore our analysis shows, while the permanent urge is 'I want to be sat-chit-ananda, the analysis shows I can never be sat-chit-ananda at the body, mind, intellect level.

Our intrinsic nature is Satchitananda, as per sastra. It is not possible to know this with the help of body, mind and intellect. There must be a solution. Sastra says everything is intelligently put together, including my body. For example, a clock, which is a product, is intelligently put together. It cannot spring-forth just like a spring of water. Neither one can pluck a clock from a Switzerland garden. So too in the creation, everything is naturally put together. There is so much intelligence in the creation.

Our body is also intelligently put together. The heart pumps blood to all parts of the body. The heart has to survive by the blood it pumps to the whole body. Our eyes, nose ears, every part is intelligently put together and placed.

Sastra says you are Satchitananda. But I don't see I am Satchitananda. What is the cause for this? Ajnanam. Ignorance. Like, light removes darkness, Jnanam removes ajnanam. What is opposed to darkness? Light. Similarly, what is opposed to avidya? Vidya. Because of ajnanam we are not aware that we are Satchitananda. For ajnanam to go, we require Vidya. So we have bring Jnanam.

In order to accomplish and to fulfil the natural, permanent urge to become Satchitananda, you have to know. You have to have Jnanam. Means of knowledge come in two forms. One is by seeing with your eyes and knowing, which is pratyaksha knowledge. To know that I am Satchitananda, pratyaksha knowledge cannot help, because pratyaksha knowledge can only give the knowledge of objects that is outside.

The said ajnanam with regard to sat-chit-anandam is centered on the ego, ahamkara. That is the locus of error, which is not outside. The means of knowledge, to know that I am Satchitananda has to come from outside. That means of knowledge is Vedanta/Upanishad. To know the self, to know I am Satchitananda is a subjective knowledge. The ahamkara is sacrificed in the fire of knowledge. Without enquiry, the ego thinks I am 'this much' alone

The lot of body, mind, intellect becomes 'my lot'. Sastra says, the ahamkara is an imposter, posing as Satchitananda. When we begin enquiry, this imposter will vanish. When enquiry throws light on what is this ahankara, the imposter vanishes. It is a false entity, therefore it is not there. What is there is Satchitananda. Therefore, vedanta helps to see that you are Satchitananda.

Natural urge is to be satchitananda. Not at the level of body, mind, intellect. You have to discover at the level of ahankara, that satchitananda is myself. When you study Vedanta, you come to discover this. If we say we want to be satchitananda, let us study Vedanta. We are trying to accomplish satchitananda through various things, thinking that this and that will give us satchidananda. Only Vedanta will help you see your own intrinsic nature is satchitananda.

If you do not understand vedanta, even then vedanta shraavanam will give you little punya. It will not give you what it should give, but definitely little punya. So one has to do consistent Shraavanam. How long? One has to do shraavanam like Svetaketu who studied vedas for twelve years. When Svetaketu, a qualified Vedic student needed nine times sravanam, what about us who have not even visited the patasala? Nine million times !! For a fit adhikari, sharp intellect, one match stick is enough!

*Talk transcribed by Meena, student of Swamini Sumatmananda
Report by Susheela and Swamini Sumatmananda*

Arsha Vidya Research and Publication Trust notification

AVR and PT is looking to publish memories of Pujya Swamiji by his disciples / students / devotees. It is requested that there should be enough content from each person to bring out a book of at least 100 pages. The contents can include relevant photos, facsimile of letters written by Swamiji to the person, if any; milestones and turning points in his/her life influenced by Swamiji's teachings and his/her experiences and journey of life with Swamiji can be part of the book.

Those who wish to share their memories - hard or soft copies - can send manuscripts and photographs to

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