

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 37

Chapter 7

The description of Jivamukti and Videhamukti

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101	Avarta 489 – 490	- Emancipation of Tattvadrsti
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CHAPTER 7

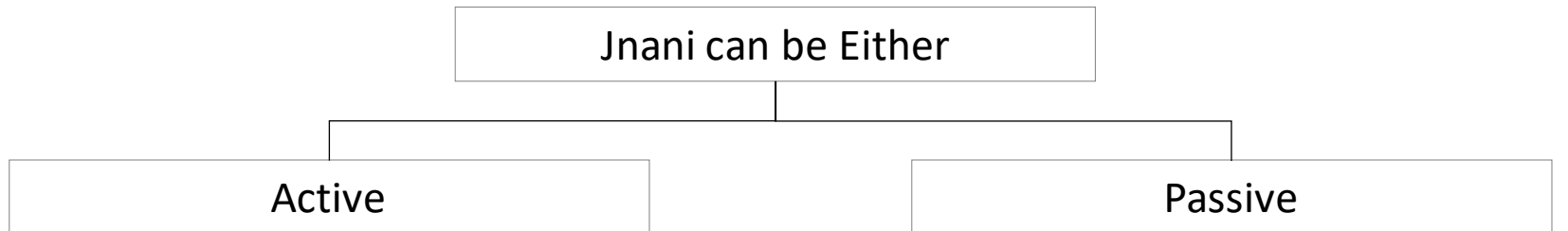
The Description of Jivamukti and Videhamukti

(487-488) ज्ञानिनो व्यवहारोऽनियतः-

Topic 487 :

(487) यदुक्तं “ज्ञानिनः सकलानात्मपदार्थेषु मिथ्याबुद्धिसद्भावात् न रागः सम्भवति, अतः प्रवृत्तिरेव न स्यादिति” नैतद्युज्यते। कुतः, यथा देहे मिथ्यात्वबुद्धौ सत्यामपि ज्ञानिनः देहानुकूलभिक्षादौ केवलं प्रारब्धबलात् प्रवृत्तिर्जायते, तथा यस्य ज्ञानिनोऽधिकभोगार्थं प्रारब्धं वर्तते, तस्याधिकापि प्रवृत्तिर्जायेतैव।

i) We Ascertain :



ii) Ekadeshi Argument :

- Jnani can't be Active if he is Jnani.
- Knows entire world is Mithya
- Why should you waste time and Energy to remove Rope Snake.
- Snake itself not there.

iii) Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmīrāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

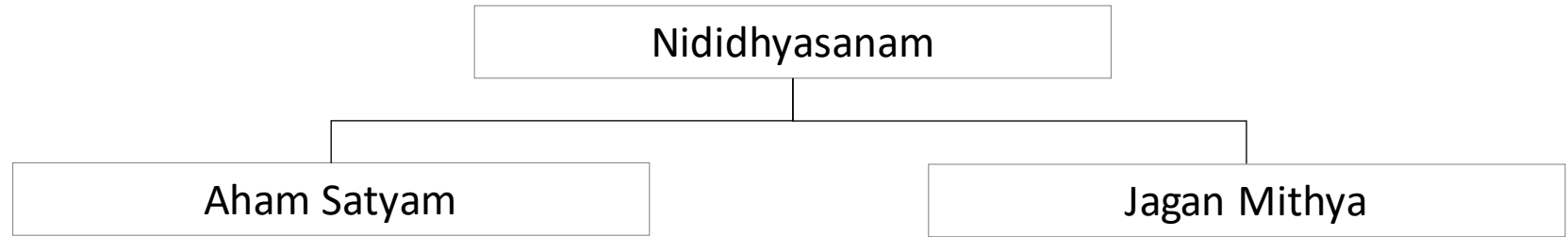
- **Lokaha Eva Nasti Kutaha Loka Sangraha...**

iv) Jnani knows everything is Mithya :

- Worldly Jnani will not go after Loka Sangraha.

v) Ekadeshi :

- Jnani has developed a Vision of Mithyatvam from Karana Shariram to Brahma Loka, internalized through long Nididhyasanam.



- Has Mithyatma Buddhi
- Can't develop Raaga or Dvesha.

vi) Example :

- Shell - Silver - No Raaga
 - Rope - Snake - No Dvesha
- Both Mithya
- All Pravritti is Due to Raaga or Dvesha
 - Both require Satyatva Buddhi
 - Active Jnani = Oxymoron Says Ekadeshi.
 - This is Argument by Ekadesi
 - Na Etad Ujayate, this Argument is Inappropriate.

vii) Siddhantin :

- Ekadeshi has made another statement in that context.

Passive Jnani :

- Should spend time in Samadhi and Biksha only
- How Passive Jnani have Raaga for Biksha to protect body not Atma

• **Mithya Shariram, Mithya Biksha, how did he develop Raaga for Biksha and Shariram.**

- Raaga = Desire, attachment.

viii) Ekadeshi :

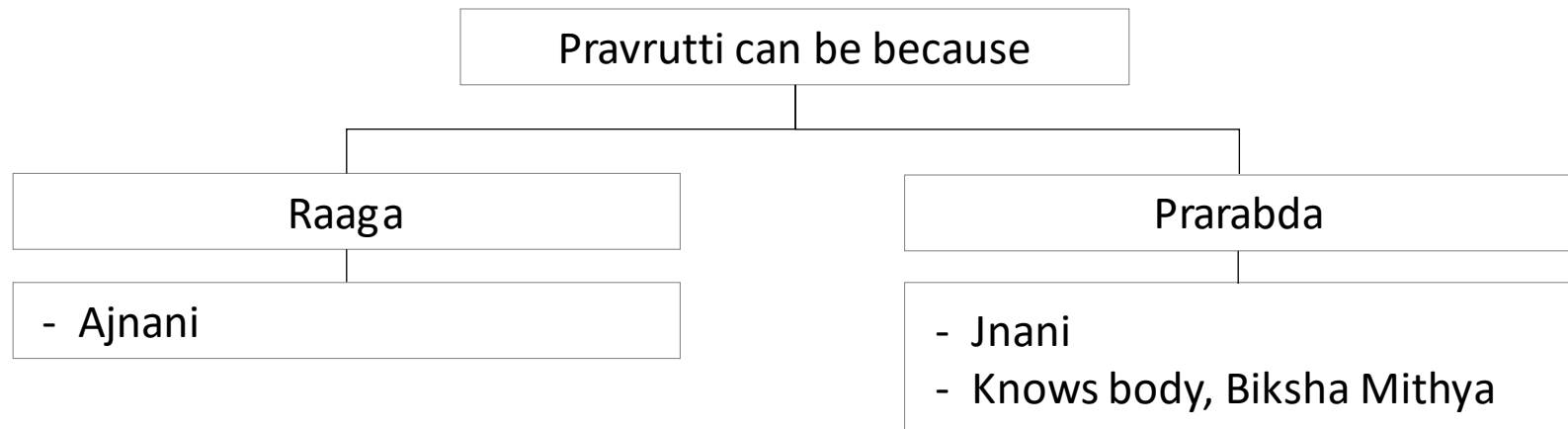
- Its Prarabda Based, not Raaga, no attached to Biksha.

• **Without Raaga, because of Prarabda, one can have Pravrutti towards Biksha.**

- Without Raaga, because of Prarabda, one can have Pravrutti towards Loka Sangraha.

• **Raaga impossible for Jnani because he has Mithyatmaka buddhi.**

ix)

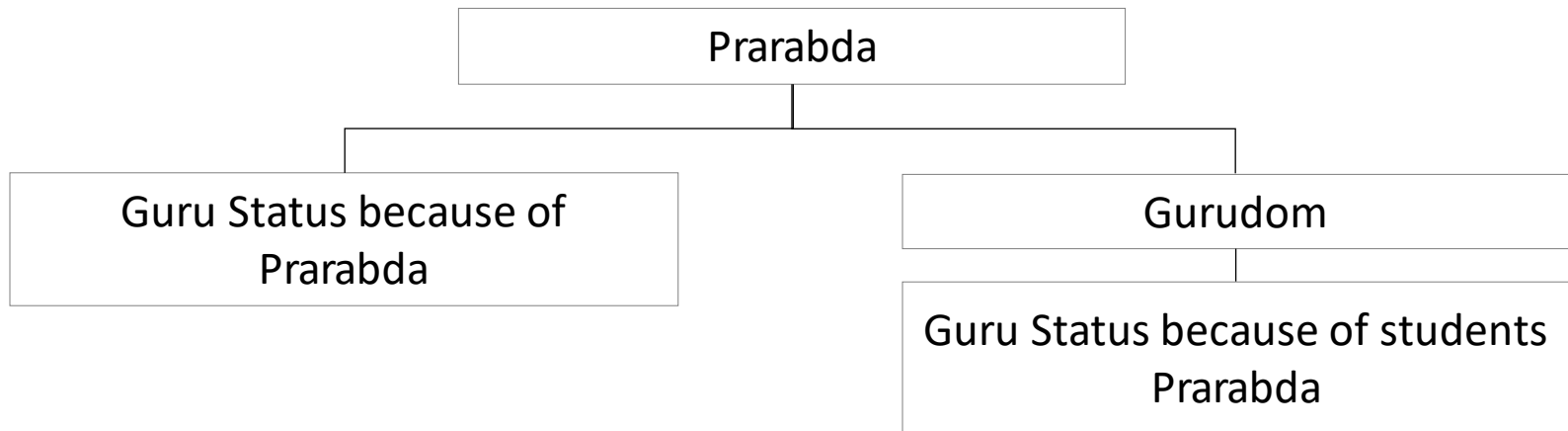


- Active Jnani can have Loka Sangraha.

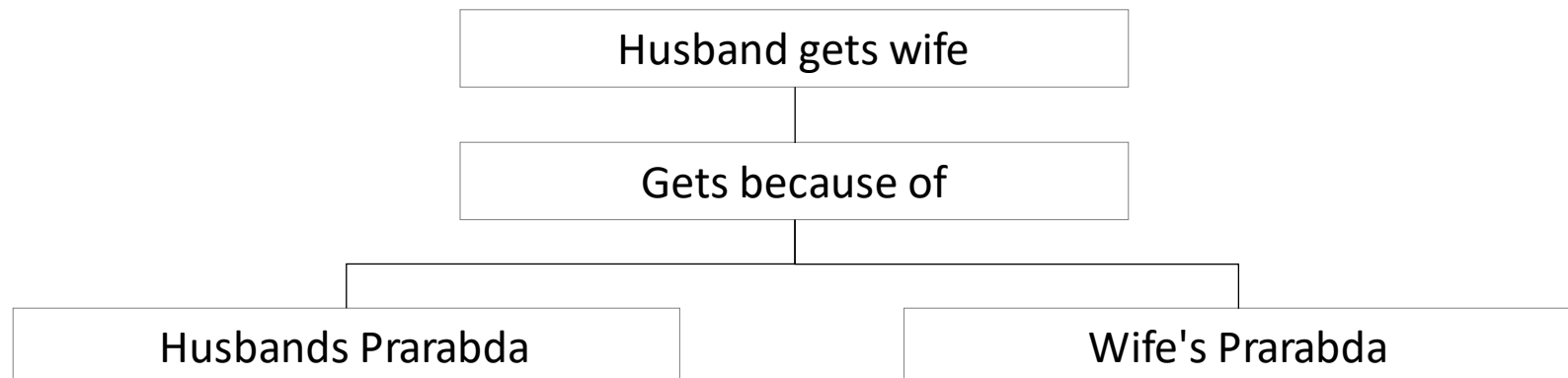
x) Jnani can go Insearch of Biksha not because of Raaga towards :

- The food but because of Prarabda Vasana (Balat Pravrutti jayate).
- Biksha is favourable for protection of the body.

xi) Extending your own Argument, there can be Jnani with Prarabda, for Loka Sangraha, Bogaha, Vyavahartham :



xii)

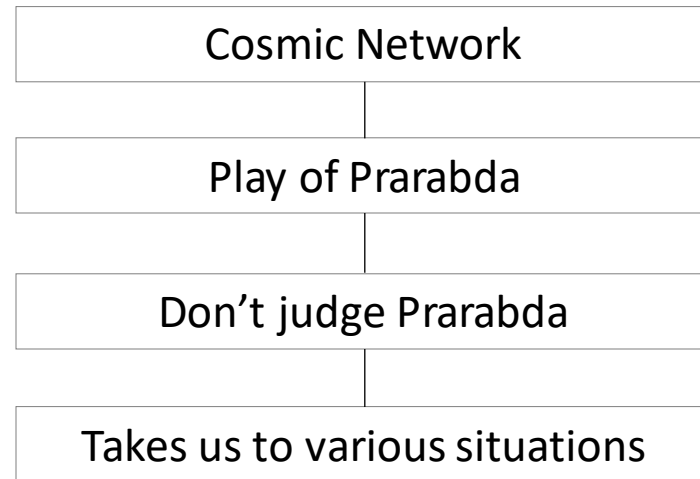


- Joint Prarabda creates situation.

Swamy Dayananda :

- Kailash Ashram - Tarananda Swami - Vidya guru.

xiii)



- Never compare Jnanis
- All Jnanis equally great, known, unknown, Active, Passive.

यथा च ऐन्द्रजालिकमायां मिथ्येति जानन्तोऽपि तद्दिदृक्षया सर्वे जनाः प्रवर्तन्ते; तथा सर्वेष्वपि पदार्थेषु मिथ्यात्वबुद्धौ सत्यामपि तद्भोगार्थं ज्ञानिनः प्रवर्तन्ते।

i) Previous Example :

- **Jnani - Raaga not possible towards a Mithya Vastu**
- Acts as per Prarabda

- Once you know something is Mithya, can't have Raaga is Pravrutti.
- Raaga based Pravrutti not there, Prarabda based Pravrutti possible.

ii) Another Argument :

- Raaga and Pravrutti not possible
- Both possible after Mithyatva Jnanam.

iii) Magic Show :

- Not Factual, Mithya action
- All Love Magic show
- Mithya does so many things.

Example :

- Fiction Novel = Unreal, harry Potter
- Children in Que - Finish book in one night - Movie.

iv) Yatra Yatra Mithyatva Jnanam, Tatra Tatra Raaga Abava, such Vyapti has Vyabichari Dosha

Generalisation :

- **People will not have desire for Mithya, you can't say.**

Example :

- Dining table - Plastic Spoon Mithya
- Yatra Yatra Mithyatva Darshanam, Tatra Tatra Raaga Abava, Vairagyam is your generalization.
- Person can have Non-binding desire towards that.
- Read fiction, go to magic show, see Movie.

v) Similarly Jnani knows world is Mithya :

- Still because of Prarabda can have a Non-binding desire.

vi) Bhagawan knows world is Mithya : Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इद सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati II 3 II

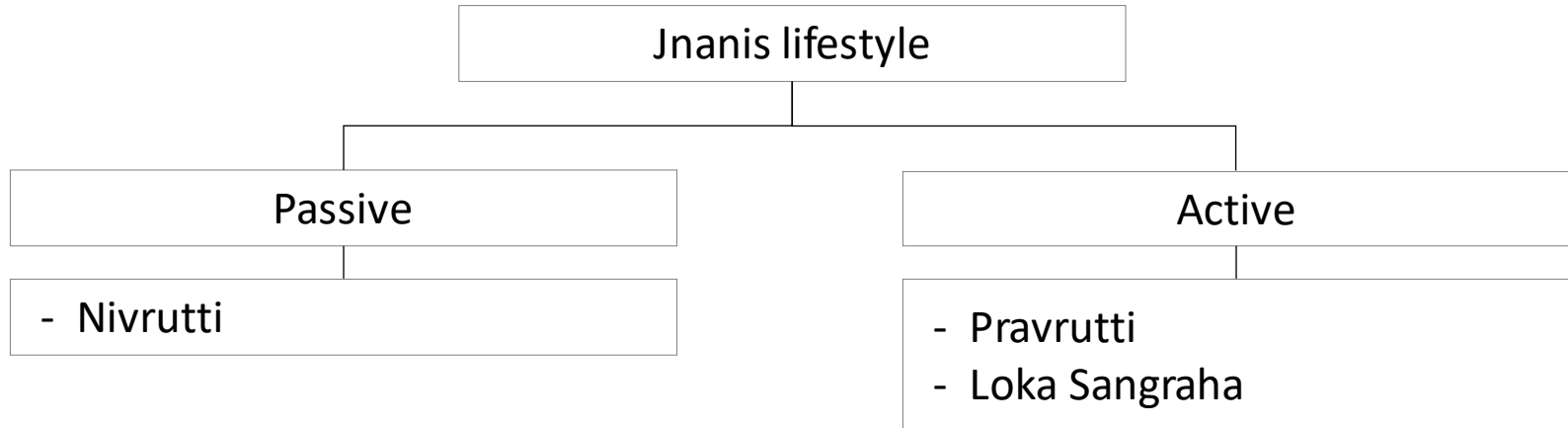
He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- Bhagawan makes the world, takes Avatara, Struggles in life, Rama veils in forest.
- Drama of Kama, even after Mithyatva Jnanam.

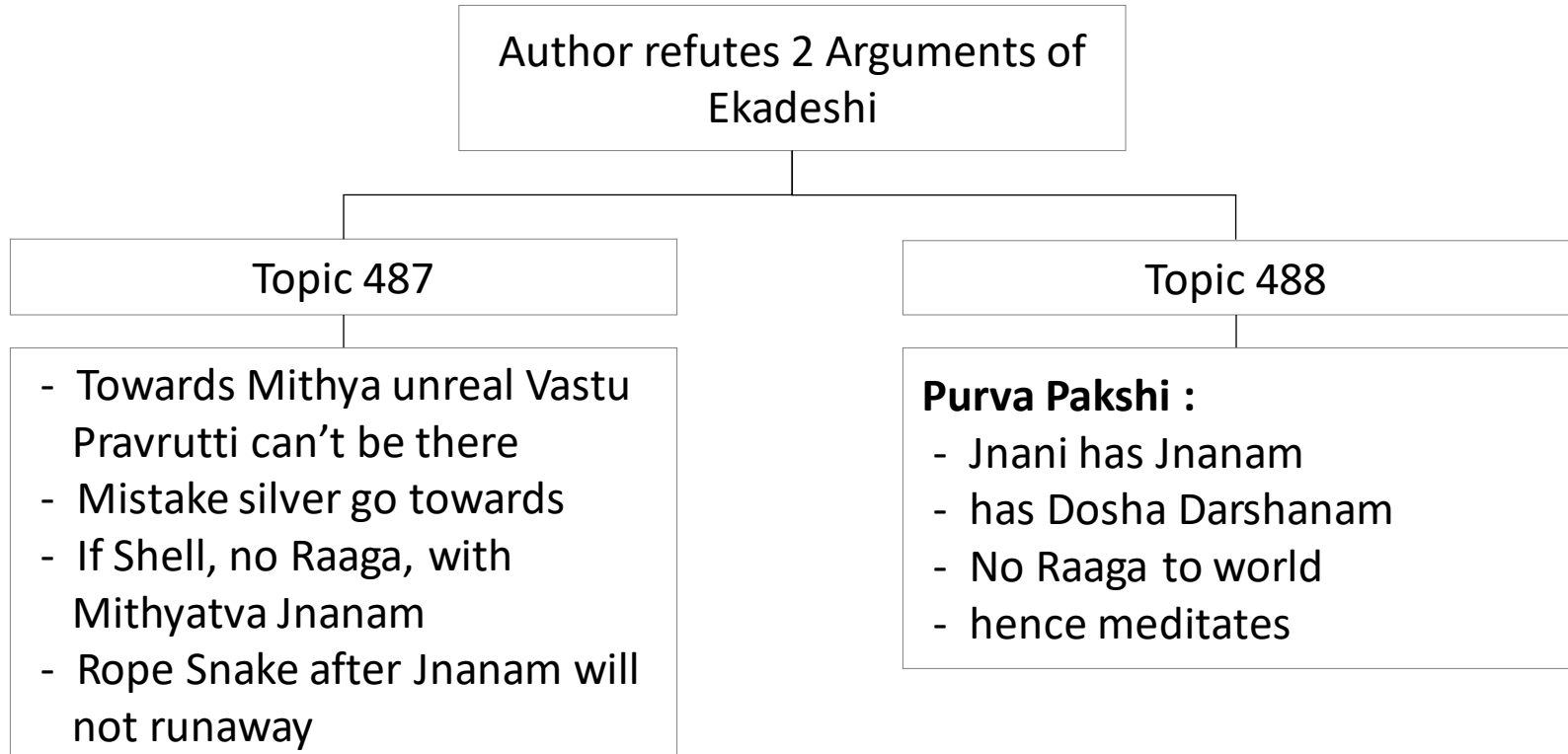
Lecture 438

Revision : Topic 487 :

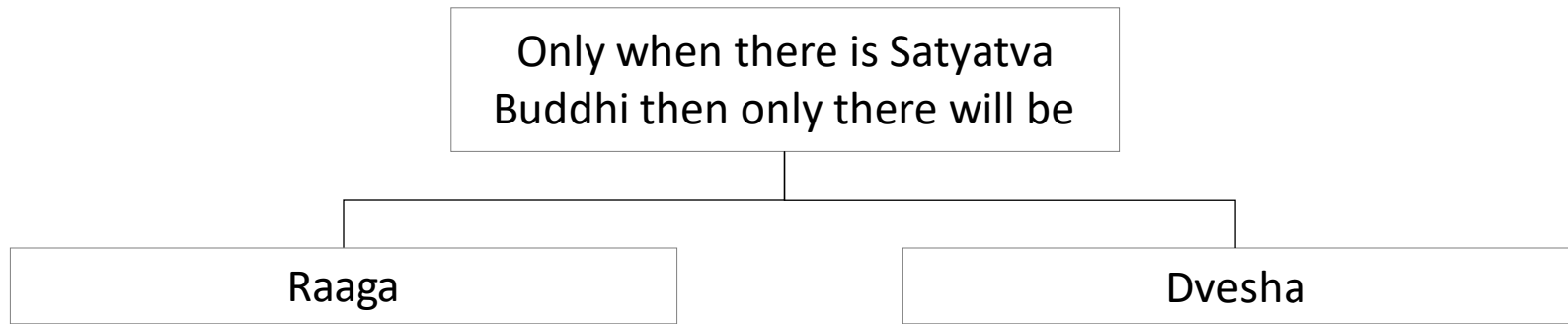
i)



ii)

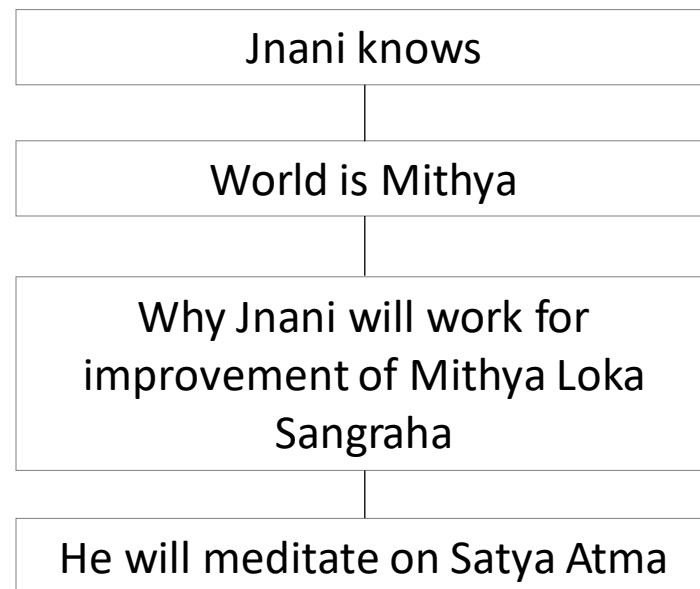


iii)



- **When Mithyatva Buddhi (Knowledge) is there no Pravrutti, Nivrutti possible.**

iv) Ekadeshi :



v) Ekadeshi :

- After Jnanam because of Prarabda Jnani will go for Biksha.
- Eat - Meditate

vi) Siddanti :

- Jnani knows Biksha is Mithya
- Biksha is for Body
- Body is Mithya, Biksha also Mithya

vii) Ekadeshi :

- Biksha not out of Raaga (Desire)
- Jnani has no attachment, desire to body or Biksha
- Goes to Biksha because of Prarabda.

- **Without desire, attachment, Pravrutti is possible while living, because of Prarabda.**
- **Prarabda decides Pravrutti, Nivrutti both for Jnani and Ajnani.**

- Jnani knows Loka, Sangraha is Mithya, not out of Desire.

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana ।
na cāsya sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Because of Prarabda - Jnani acts without binding desires.

vii) Pravrutii, Nivrutti does not affect Moksha : 2 Examples :

- Jnani of Purva Pakshi : Biksha
- World knows Magic show is Mithya, but still, all will go.
- Mithyatva Buddhi can be there, but desire is there for Magic show.

Jnani	Ajnani
Has Non-binding desire for Loka Sangraha	Has binding desire

- Shankara - Jnani and Jnana Nishta
- Established Matas, wrote shlokas, knows Veda = Mithya.

- **All run to see Movies, YouTube, know it is Mithya**
- **Jnani does Namaskara**
- **Running and Namaskara Mithya but Vasana is there, hence our actions.**
- **2nd Argument of Ekadeshi in 488.**

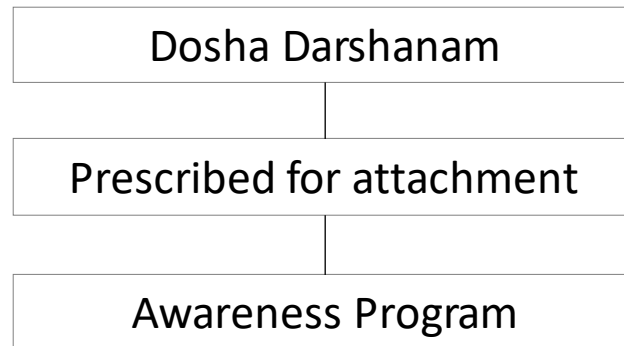
Topic 488 :

(488) अत्राक्षेपसमाधाने- “यस्य पुनः यस्मिन् पदार्थे दोषदृष्टिरस्ति तत्र तस्य राग एव न भवेत्। तस्मात्प्रवृत्तिरपि तस्य तदधीना न स्यात्” इति चेत् तत्रेदं समाधानम्।

i) General Rule in Vedanta :

- If you know Dosha, and it gives problems, then no attachment.

ii)



Example :

- Smoking is injurious to health
- Understand harmful
- Raaga Nivartakam or vairagya karanam.

iii) Gita :

इन्द्रियार्थेषु वैराग्यम्

अनहङ्कार एव च ।

जन्ममृत्युजराव्याधि

दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam

anahaṅkāra ēva ca |

janmamṛtyujarāvyādhī

duḥkhaḍōṣānudarśanam || 13-9||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

- See Dosha, Vairagyam will be there, Raaga is Absent, no Pravrutti, not Run after.

iv)



v) Gita :

यदा हि नेन्द्रियार्थेषु
न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी
योगारूढस्तदोच्यते ॥ ६-४ ॥

yadā hi nēndriyārthēṣu
na karmasvanuṣajjatē |
sarvasaṅkalpasannyāsī
yōgārūḍhastadōcyatē ||6-4||

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

vi) Purva Pakshi - Quotes this Argument :

- Jnani has Dosha Darshanam no Raaga, no Activity
- Hence Meditates, has Nivritti Marga.

vii) Jnani has Sadhana Chatustaya Sampatti, Jnanam, Vairagyam :

- Has done Dosha Darshanam Upto - A - Brahma Loka Paryantham.
- Yatraiva Kaka Vishtayam, iha Amutrārtha Amuthrārtha Phala Vibhoga...

- Jnani has Vairagyam towards entire Anatma Prapancha including his body and Mind.

Jnani has Dosha Darshanam

Can't have Raaga

Has Vairagyam

No Pravrutti

viii)

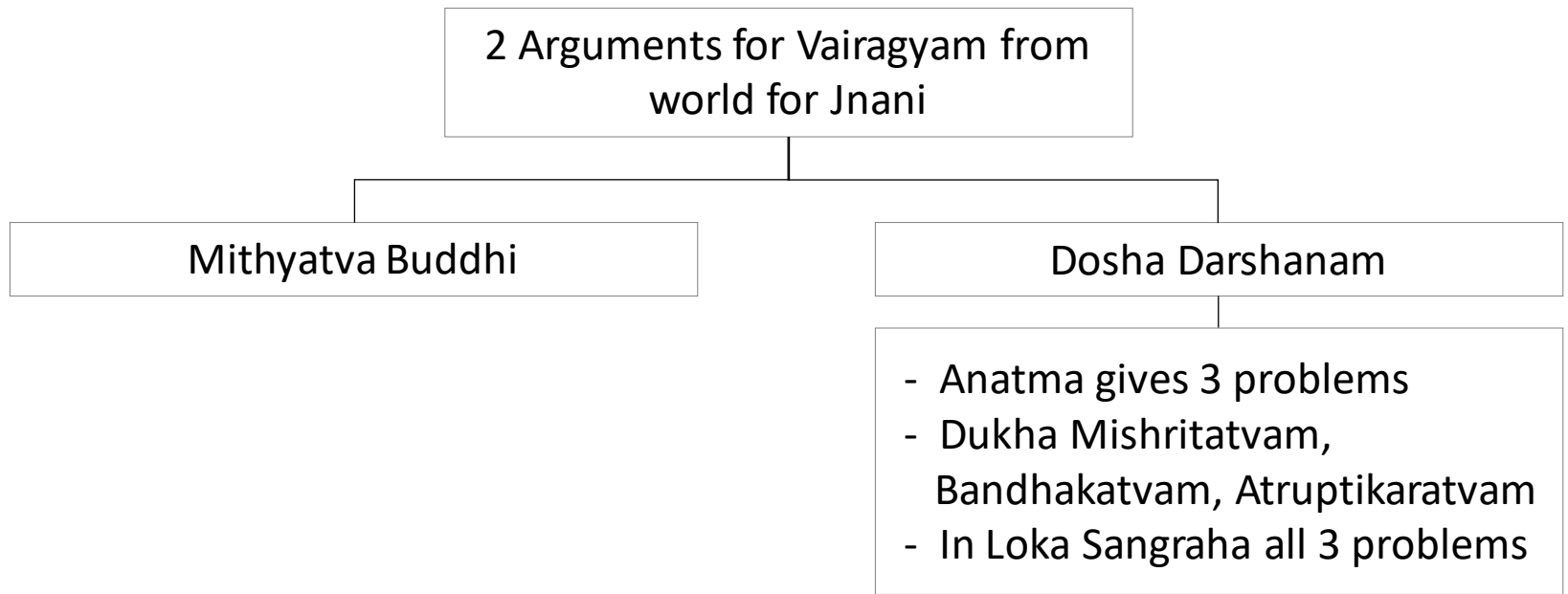
2 Arguments of Ekadeshi

Mithyatva Darshanat

- Na Pravrutti

Vairagyasatvat

- Raaga Abavat na Pravrutti
- Dosha Darshana janya Na Raagatvat



- If Jnani does Loka Sangraha, he is not Jnani
- Meditating one alone Jnani.
- This is Purva Pakshi argument against Pravrutti.

ix) Siddhanti :

- If person has seen problems involved w.r.t any objects, for that person, w.r.t harmful object, Area, he will never go into

x) If no Raaga, attachment also towards that will not be there :

- Raaga Abava
- Pravrutti Abava

xi) Siddhanti :

- Looks at Cigarettes Advantage
- Many know injurious to health, even doctors.
- In spite of Dosha Darshanam, Pravrutti Drishyate, continues.

Example :

- Marriage - Kalyanam – Mangalam, has 3 Doshas also

xii) It is not Raaga but Powerful Vasana :

- Addicted to Smoking
- Agama Karma Vasana, addiction in this janma or Prarabda Vasana.
- After Dosha Darshanam, Pravrutti marga happens for Ajnani and Jnani for Loka Sangraha.

xiii) Jnani knows problems - Aim for Seva :

- 2 Courses of Coimbatore, USA, Mumbai had Students.
- Prarabda Vasana or Non-binding desires Pravrutti is Possible in Jnani and Ajnani.

यस्यापथ्यस्य सेवनेनान्वयव्यतिरेकाभ्यां रोगाधिक्यं तत्र
दोषनिश्चये सत्यपि यथा प्रारब्धवशाद्रोगिणो जानतोऽपि प्रवृत्तिर्जायते, ⁴⁷प्रारब्ध
बलात्तथा ज्ञानिनोऽपि सर्वव्यवहारेषु प्रवृत्तिः सत्यामपि दोषदृष्टौ जायत एव।

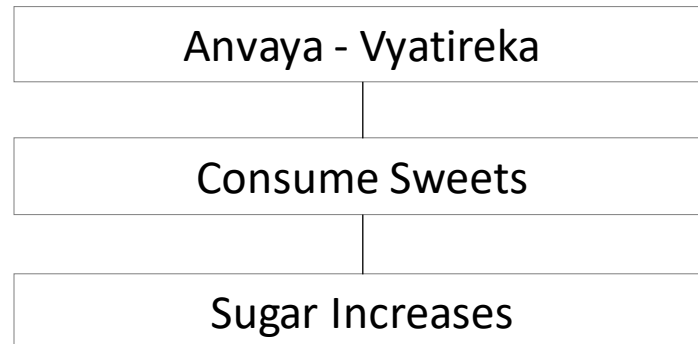
i) Diabetes :

- Don't take Sweets
- 32 Diseases come, tempting Sweets...
- Dosha Darshanam and Insulin.

Apathyam :

- Not conducive for Health.

ii)



Don't Consume :

- Sugar doesn't increase
- Sweet is Enemy to me, he knows.

iii) Because of Prarabda or Agami Vasana, informed Roghi :

- Any Vyavahara is headache

Gita :

सहजं कर्म कौन्तेय
सदोषमपि न त्यजेत्।
सर्वारम्भा हि दोषेण
धूमेनाग्निरिवावृताः ॥ १८.४८ ॥

sahajaṃ karma kauntēya
sadōṣamapi na tyajēt |
sarvārambhā hi dōṣēṇa
dhūmēnāgniriva"vṛtāḥ || 18.48 ||

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke? [Chapter 18 - Verse 48]

- **Every activity Mixed with Dosha.**
- Fire - Smoke - Go together.

धूमेनाव्रियते वह्नि
यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भ
तथा तेनेदमावृतम् ॥ ३-३८ ॥

dhūmēna"vriyatē vahnih
yathā'darśō malēna ca |
yathōlbēnāvṛtō garbha
tathā tēnēdam āvṛtam ||3-38||

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

- Vyavahara = Samsara
- **Jnani still chooses because of Non-binding Desire.**



- Jnani not bound by that Dosha.
- Siddhanti has answered all Purva Pakshi - Questions.

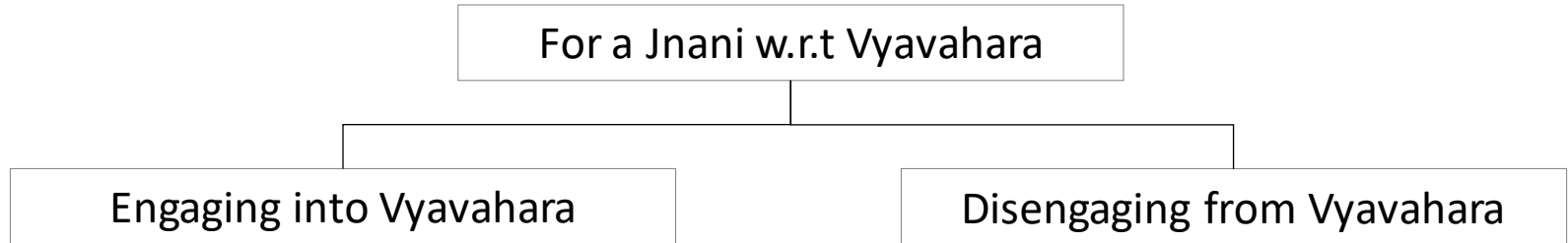
Topic 488 : Continues

इत्थं ज्ञानिनो व्यवहारे न नियमोऽस्ति⁴⁸। अयञ्च पक्षः सविस्तरं ⁴⁹तृप्तिदीपे
विद्यारण्यस्वामिभिः प्रतिपादितः। तस्मात्तत्त्वदृष्टेर्ज्ञानिनो व्यवहारोऽनियत एव।
अत एव समाधिरूपनियमविधिं श्रुत्वा तत्त्वदृष्टिः परिजहास।

i) In this manner, conclusion of Debate :

- Whether Jnani has to compulsorily withdraw from world or not.

ii) Conclusion :



- Niyama Nasti
- No rule by Shastra
- Nothing binds Jnani.

iii) Shukha Ashtakam :

भेदाभेदौ सपदिगलितौ पुण्यपापे विशीर्णे
मायामोहौ क्षयमधिगतौ नष्टसन्देहवृत्तौ ।
शब्दातीतं त्रिगुणरहितं प्राप्य तत्त्वावबोधं
निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः ॥ १ ॥

bhēdābhēdau sapadigalitau puṇyapāpē viśīrṇē
māyāmōhau kṣayamadhigatau naṣṭasandēhavṛttī |
śabdātītaṁ triguṇarahitaṁ prāpya tattvāvabōdhaṁ
nistraiguṇyē pathi vicaratāṁ kō vidhiḥ kō niṣēdhaḥ || 1 ||

The poet begins by praising Lord Krishna, describing him as the Supreme Being, the source of all creation, and the embodiment of divine qualities. [Verse 1]

- No Rule
- Vyavahare Niyama Nasti.

iv) Given by Swamy Vidyanarany in panchadeshi :

- Upheld by tradition also
- Ekadeshi is deviating from Tradition.
- Yoga Pradhana Vedantin focusses on Yoga - Samadhi
- Now it is wide spread, Shankara gives limited importance to Yoga.
- Vedanta does not mean Nirvikalpaka Samadhi, mystic experience.
- Deviating from Tradition.

v) Trupti Deep Prakaranam : Chapter 7 - Panchadasi :

अपथ्यसेविनश्चोरा राजदारस्ता अपि ।

जानन्त एव स्वानर्थमिच्छन्त्यारब्धकर्मतः ॥१५३॥

apathyasevinshchauraa raajadaarataa api ।

jaananta eva svaanarthamichchhantyaarabdhakarmatah' ll 153 ll

The sick attached to harmful food, the thieves and those who have illicit relationships with the wives of a king know well the consequence likely to follow their actions, but in spite of this they are driven to do them by their fructifying Karma. [Chapter 7 - Verse 153]

न चात्रैतद्वारयितुमीश्वरेणापि शक्यते ।

यत ईश्वर एवाह गीतायामर्जुनं प्रति ॥१५४॥

na chaatraitadvaarayitumeeshvarenaapi shakyate ।

yata eeshvara evaaha geetaayaamarjunam prati ll 154 ll

Even Ishvara cannot stop such desires. So Sri Krishna said to Arjuna in the Gita :
[Chapter 7 - Verse 154]

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥१५५॥

sadri'sham chesht'ate svasyaah' prakri'terjnyaanavaanapi ।

prakri'tim yaanti bhootaani nigrahaah' kim karishyati ll 155 ll

‘Even wise men follow the dictates of their own nature. Beings are prompted by their own innate tendencies; what can restriction do?’ [Chapter 7 - Verse 155]

अवश्यंभाविभावानां प्रतीकारो भवेद्यदि ।

तदा दुःखैर्न लिप्येरन्नल-राम-युधिष्ठिराः ॥१५६॥

avashyam bhaavibhaavaanaam prateekaaro bhavedyadi ।

tadaa duh'khairna lipyeran nalaraamayudhisht'hiraah' ll 156 ll

If it were possible to avert the consequences of fructifying Karma, Nala, Rama and Yudhisthira would not have suffered the miseries to which they were subjected. [Chapter 7 - Verse 156]

न चेश्वरत्वमीशस्य हीयते तावता यतः ।

अवश्यंभाविताऽप्येषामीश्वरेणैव निर्मिता ॥१५७॥

na cheshvaratvameeshasya heeyate taavataa yatah' I

avashyam bhaavitaapyeshaeeshvarena eva nirmitaa II 157 II

Ishvara Himself ordains that the fructifying Karma should be inexorable. So the fact that He is unable to prevent such karma from fructifying is not inconsistent with His omnipotence.

[Chapter 7 - Verse 157]

प्रश्नोत्तराभ्यामेवैतद्गम्यतेऽर्जुनकृष्णयोः ।

अनिच्छापूर्वकं चास्ति प्रारब्धमिति तच्छृणु ॥१५८॥

prashnottaraabhyaamevaitadgamyate'rjunakri'shnayoh' I

anichchhaapoorvakam chaasti praarabdhhamiti tachchhri'nu II 158 II

Listen to the questions and answers between Arjuna and Sri Krishna from which we know that a man has to experience his fructifying Karma though he may have no desire to experience it.

[Chapter 7 - Verse 158]

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्ण्येय ! बलादिव नियोजितः ॥१५९॥

atha kena prayukto'yam paapam charati poorushah' I

anichchhannapi vaarshneya balaadiva niyojitah' II 159 II

‘O Krishna, prompted by what does a man sin against his will, as if some force compels him to do so?’ [Chapter 7 - Verse 159]

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥१६०॥

kaama esha krodha esha rajogunasamudbhavah' I

mahaashano mahaapaapmaa viddhyenamiha vairinam II 160 II

‘it is desire and (its brood) anger, born of the quality of Rajas. It is insatiable, the great source of all sins; know it to be your enemy’. [Chapter 7 - Verse 160]

स्वभावजेन कौन्तेय ! निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥१६१॥

svabhaavajena kaunteya nibaddhah' svena karmanaa I

kartum nechchhasi yanmohaatkariishyasyavasho'pi tat II 161 II

‘O Arjuna, your own Karma, produced by your own nature, compels you to do things, even though you may not want to do them’. [Chapter 7 - Verse 161]

नानिच्छन्तो न चेच्छन्तः पारदाक्षिण्यसंयुताः ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥१६२॥

naanichchhanto na chechchhantah' paradaakshinyasamyutaah' I

sukhaduh'khe bhajantyetatparechchhaa poorvakarma hi II 162 II

When a man is neither willing nor unwilling to do a thing but does it for the feelings of others and experiences pleasure and pain, it is the result of ‘fructifying Karma through the desire of others’. [Chapter 7 - Verse 162]

- Biggest Chapter 7 – 298 Verses
- Vidyananya Elaborates.

vi) Jeevan Mukti Viveka - Sapta Bumika :

- Brahmavitu Increases duration becomes Brahmavariyan, Varishtaha.

vii) Why Talk of Yoga and Permanently sit in Samadhi?

- If your Prarabda makes you interested in Withdrawl, not interested in Grihastha.
- Then study Jeevan - Mukti Viveka
- If not inclined, need not study Jeevan Mukti, and become - Variyan, Varishtaha.
- Difference not in Jeevan or Videha Mukti.

- Difference is in Pratibimba Ananda which is called Jeevan Mukti Vishesha Sukham.
- That Sukham he will not have in Loka Sangraha
- Both are Jeevan Muktas but Sukham enjoyed is different.

• **All past experiences - Treat it as Prarabda, look at future as Jeevan Mukta, ever free.**

- Both Trupti Deepam, Jeevan Mukta Viveka written for 2 Types of Jnanis with 2 Prarabdas.
- Follow Jeevan Mukti Viveka, if Prarabda exists, both ok.

viii) No Contradiction between Jeevan Mukti Viveka and Trupti Deepa :

- Jnani Prarabda Bheda
- Samadhi not compulsory for all, without Samadhi, can become Jnanis, Nishta, Jeevan and Videha Muktas.
- Because of Drishti, Jnani with Tattva Darshanam may sit in Samadhi or may not, nothing wrong.

ix) ND's Observation made in Page 321 :

- Jnani should sit in meditation only
- Become expert in Savikapaka Samadhi.
- Kshiptam, Moodham, Vikshiptam, Ekagram, Niruddham } 5 Stages of Mind

Aim of Jnani :

- Many thoughts - One thought - No thought
- 2 Types Savikalpa, 2 types Nirvikalpa
- Advaita Vrutti Rupa, Advaita Avasthana Rupa Samadhi.
- This alone Jnani should do, Niyama Vidhi - Purva Paksha said this.

x) Tattva Drushti - Student of Chapter 4 - Has Aparoksha Jnanam :

- When he heard this statement
- Don't have Samadhi Obsession and believe - That alone will give Advaita Jnanam.
- Guru : Writes them off.

xi) Tattva Drushti Writes Purva Pakshi off with a Smile :

- Smile in Pariyasam.

xii) Vidyaranya Doesn't Accept Samadhi Rupa Nididhyasanam :

- Other types of Nididhyasanam Mahavakyam Sravanam with total Mind.
- Gita : Chapter 6 - Not Compulsory, convert world into Mithya and Braham into Satyam.
- After Sravanam, continue class, convert class about my talk.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- That also is Nididhyasanam.

xiii) In Naishkarmya Siddhi Sureshvaracharya talks of Sravanam Rupa ‘Nididhyasanam’ :

xiv) Brahma Abhyasa Rupa Nididhyasanam :

- Chapter 7 - Panchadasi
- This is better than Samadhi, many thoughts to one thought to no thought.

Gita :

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham ।
tasyāhaṁ nigrahaṁ manyē
vāyōriva suduṣkaram ॥ 6-34 ॥

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

xv) Brahma Rupa 'Nididhyasanam' :

- Dwell on Vedanta in any posture.

xvi) Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.१०.३ ॥
॥ इति दशमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidam sarvaṁ tatsatyaṁ sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.10.3 ||
|| iti daśamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 10 - 3]

- Conclusion you come to, by Dwelling on Upanishad.
- Not one single thought

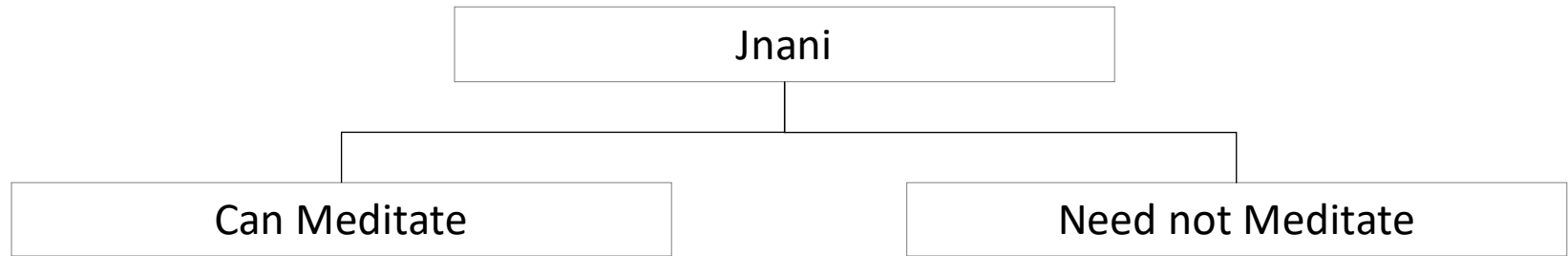
In Trupti Deepa Chapter 7 - Panchadasi :

- Vidyanaraya says brahma Rupa 'Nididhyasanam' is better than Samadhi.
- Samadhi not compulsory.

xvii) Debate is Over :

- Whether Jnani should only sit in Meditation.

Reply :



- 1st Part of 7th Chapter is over.
- Jeevan Mukta Charya (Lifestyle) over
- Vedantic teaching over in Topic 487.
- Vichara - Jnanam - Jeevan Mukti over - Lifestyle Over.
- 538
- 487
- 51 = Topics Balance

xviii)

51 Topics

Pick up story of 4 Characters
of Vichara Sagara of Chapter
1

King Shubha Santati

3 Princes

- Tattva Drushti - Chapter 4
- Adrushti - Chapter 5
- Tarqa Drushti - Chapter 6
(Kanishta / Adharma)

xix) Father, king, Wanted to take Sanyasa, handover kingdom to 3 Sons :

- 3 Sons - Said all Kingdom = Samsara
- Withdraw, go to Guru = Means
- 3 Sons left, father
- 3 Sons went to Dakshinamurthi Guru
- 7th Chapter - Jeevan Mukti and Jeevan Mukti Charyam
- What happened to story.

xx) Tattva Drushti - Enjoys Jeevan Mukti, dies, gets Videha Mukti

xxi) Adrushti - Madhyama Adhikari :

- Does not get Aparoksha jnanam, does Ishvara Upasana, goes to Brahma Loka.

xxii) Tarqa Drishti intellectual :

- Wants to know more
- Does comparative study of other Darshanams and books of our tradition.
- Has many doubts because of intellectuality.
- Other Shastras studied by Tarqa Drushti
- Goes to another guru to confirm his knowledge.
- Becomes Jnani, Jeevan Mukti.

xxiii) Shubha Santati has no Guru or Jnanam :

- Does only Upasana

Who is the greatest god?

- Ambal, Brahma, Vishnu, Shiva, Ganesha?
- Calls Scholars, each one claims this is great, confused.
- Tarqa goes to his father, becomes Guru of his father.
- He educates father on Upasana, father becomes great Upasaka.
- Dies and goes to Brahma Loka.

- 2nd Son and Father go to brahma Loka
- 1st Son and 3rd Son Become Jnani
- Tarqa Drishti enjoys Jeevan Mukti, dies, gets Videha Mukti.
- Father an 2nd Son = Brahma Loka Krama Mukti
- 1st and 3rd Son - Aparoksha Jnanam, Jeevan Mukti, Videha Mukti.
- In between, Aside Topic

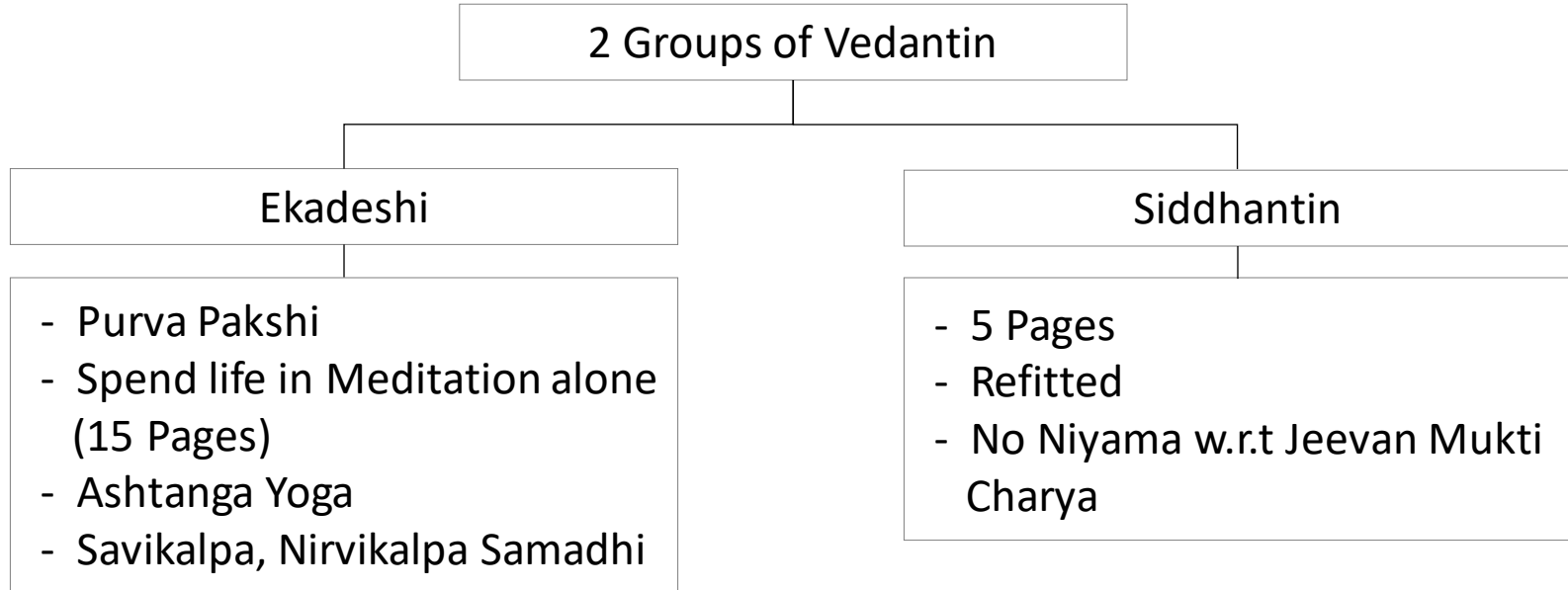
Who is the greatest god?

- What are other Shastras - General knowledge in 51 Topics.

Lecture 439

i) Main Topic Chapter 7 :

- Jeevan Mukta Charya lifestyle of Jnani



- Practice Advaita Avasthana Rupa Nirvikalpaka Samadhi.
- Brahmavith, Variyan, Varishta.

ii) Conclusion :

- Ekadeshi view not supported by Sruti, Yukti, Anubhava.
- Activity, lifestyle of Tattva Drushti Jnani (Not son of Shubha Santi)
- Aniyataha not governed by Any Rule.

Shubha Santitis Son :

- 4th Chapter Tattva Drushti responded when Ekadeshi Debated.
- He just Smiled, Yoga Pradhana can't be corrected.
- Let us Agree to Disagree, Parijahasa - Smiled

iii) Winding up Portion :

a) Jnanam, Jeevan Mukti and Videha Mukti :

- Tarqa (3)
- Tattwa Drushti (1)

b) Adrushti Shukha Santati :

- Upasana, Brahmaloaka Prapti, Krama Mukti

iv) First Tattwa Drushti

(489) तत्त्वदृष्टेर्देशकालाद्यनपेक्षो देहपातः—इत्थं कश्चित्कालं तत्र तत्र सञ्चारं कृत्वा सम्यग्ज्ञानवान् तत्त्वदृष्टिः प्रारब्धभोगं बुभुजे। ततस्तत्प्राणा-स्तत्रैव लिल्युः। प्रारब्धभोगानन्तरं ज्ञानिनां प्राणानां कुत्रापि गमनाभावात्, तत्त्वदृष्टेः प्राणोऽपि स्वोपादान एव लीनोऽभूदिति उक्तं भवति।

i) Tattva Drushti :

- Videha Mukti does not depend on Place, time mode of deth.
- Will get Videha Mukti
- Anapeksha = Unconditionally.

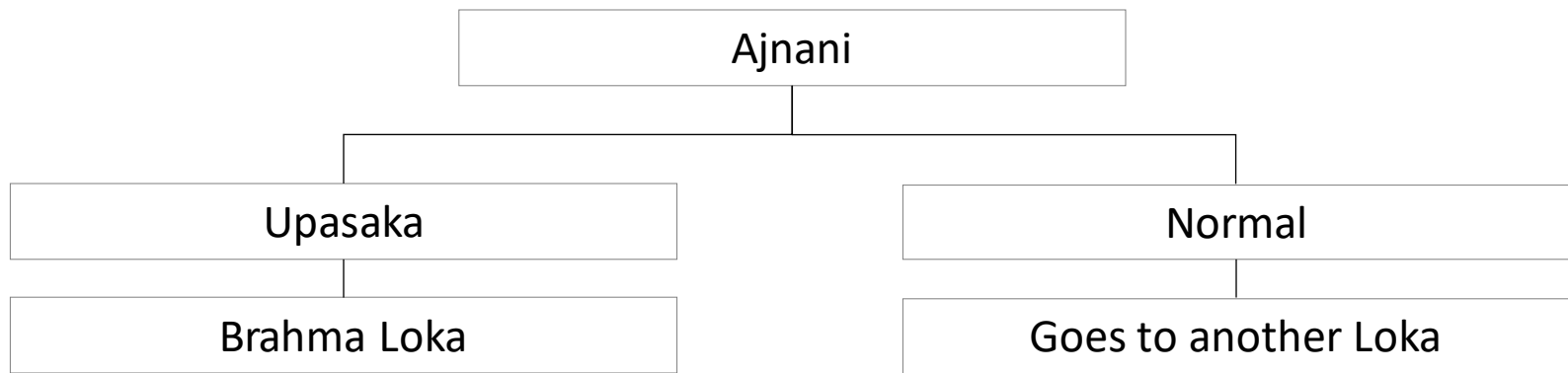
ii) Kanchit Kalam Tatra Tatra Sancharam Krutva :

- For sometime, Moved as Abiding in Jnanam, Jeevan Mukti, went through Bad / Good Prarabda experiences without complaint.

iii) Anatma Anatma interact, go through experiences and it has to end

iv) After exhausting Prarabda Sukshma Shariram and Karana Shariram (Prana) merged into Samashti :

- Didn't leave the body.



v) Lilyuhu Dissolved, disintegrated :

- Shastric Niyama – Any Karyam dissolves into its Upadana Karanam.
- Pot - Merges into Clay
- Wave - Merges into Ocean
- Karyam - Merges into Sva Upadana
- Sthula Shariram - Merges into Sthula Prapancha, Panchabutas, Virat Ishvara.
- Sukshma Shariram - ‘Hiranyagarbha’
- Karana Shariram - Maya - Antaryami Ishvara
- Jnani Sakshi Chaitanyam Atma merges into all Pervading Brahma Chaitanyam.
- Enclosed Consciousness Merged into total consciousness.
- No Movement, change, travel enclosed Consciousness merges into all pervading consciousness.

Example :

- Ghata Akasha - Maha Akasha.

Merge Means :

- Withdrawl of name Ghata Akasha.

Prashna - Mundak Upanishad :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

Gatah kalah pancadasa pratistha devasca sarve prati-devatasu I

karmani vijnana-mayas-ca atma pare-'vyaye sarva eki-bhavanti II 7 II

The fifteen Kala-s (parts) enter into their elements, their Devata-s (senses) into their corresponding Deva-s (deities), and their deeds and their 'Self-full-of-knowledge' (intellectual self) all get united, in the highest and imperishable Brahman. [III – II – 7]

Topic 489 : Continues

(1) ज्ञानिनां शरीरत्यागार्थं न कालविशेषादिनियमापेक्षाऽस्ति। उत्तरायणे
अथवा दक्षिणायने तेषां शरीरपातः सम्भवेत्। सर्वथाप्यसौ मुक्त एव।

i) Previous Para :

- Specific story of Tattva Drushti.
- Following are general Observations.

ii) For Dropping Body, Jnani need not wait for a particular time, Pray to Bhagawan to Die on Ekadeshi, Pournami :

- No Niyama requirement for any condition.
- No Specific clay, time, week, month.
- Leave Panchagam, Jnani looks like nastika.
- Religious expression are Physically there.
- Doesn't want others to Mistake him to be Nastika.
- Religious significance comes down.
- Only for Loka Sangraha Grahanam - Doesn't eat Biksha.
- Uttarayanam, Dakshinayanam, let body fall.

iii) Under all Circumstances, he gets Videha Mukti Definitely.

iv) Jnani looks upon himself as brahman, in which infinite Sthula, Sukshma Sharirams are floating :

- Doesn't bother about merger of one Sthula Sukshma Shariram to Virat - Hiranyagarbha.

Topic 489 : Continues

(2) तथा देशविशेषनियमापेक्षापि नास्ति। काश्यादिपुण्यदेशेषु वा, अत्यन्त-मलिनदेशेषु वा ज्ञानिनां देहपातः सम्भवेत्। सर्वथाप्यसौ मुक्त⁵⁰ एव।

Previously	Now
No Particular Time	Place

i) Die in Kashi, Lord Shiva will do Upadesha, will go to Shiva Loka :

- Similarly die in Tiruvayur, Tiruvannamalai, Moksha, Visit, remember get Moksha.
- Important for religious person, they are Obsessed.
- Jnani does not bother doesn't tell outside, nothing Matters in his mind.

Die in :

- Kashi - Punya Desha, house of Chandala - Malina Desha - Dog eater.

Tattwa Bodha :

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।
तरति शोकमात्मवित् इति श्रुतेः ।
तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः । इति स्मृतेश्च ।

*Tathā cātmavitsamsāram tīrtvā brahmānanda-
mihaiva prāpnoti | Tarati śokamātmavit iti śruteh |
Tanum tyajatu vā kāśyām śvapacasya grhe 'tha vā |
Jñānasamprāptisamaye mukto 'sau vigatāśayah |
Iti smṛteśca |*

Thus the knower of the Self, having crossed samsara, attains supreme Bliss here itself. The Sruti affirms - the knower of the Self goes beyond all sorrow. Let the wise man cast off his body in Kasi or in the house of a dog-eater (it is immaterial because) at the time of gaining knowledge (itself) he is liberated, being freed from all the results of his actions. So assert the Smrtis too. [Verse 38. 4]

- Sarvatha Api Asou Mukta Eva (last Line in all these)
- Jnani free in all the time, Places.
- He is Unconditionally liberated.

Topic 489 : Continues

(3) तथा आसनविशेषनियमापेक्षापि नास्ति। भूमौ वा शवासने वा सिद्धासने वा स्थित्वा देहपातः सम्भवेत्। सर्वथाप्यसौ मुक्त एव।

i) Need not be seated in Asana : Gita :

ओमित्येकाक्षरं ब्रह्म
व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma
vyāharan māmanusmaran |
yaḥ prayāti tyajan dēham
sa yāti paramām gatim || 8-13 ||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

- Sit in proper Asana, meditate on Ishvara, Utter Ohmkara.
- Remember Brahma Loka, various stations.
- Conditions for Travelling to Brahma Loka
- Asana Niyama Visesha Apeksha Nasti

ii) Buman Va :

- Sit on earth or in cot

iii) Stharasana Eva, Siddha Asanuva :

- Reclining posture, body may fall.
- He is free in all conditions.

Topic 489 : Continues

(4) तथैव, सावधानमनाः ब्रह्मध्यानेन रोगादिना व्याकुलितान्तःकरणो हाहेति विलपनेन वा देहं त्यजेत्। सर्वथाप्यसौ मुक्त एव। यदैव ज्ञानिनो ज्ञानेनाज्ञानं निवर्तते, तदैव स ज्ञानी मुक्तो⁵¹ भवति।

- Unique point in Vichara Sagara.

i) Jnani may not meditate on brahma at the time of Death :

- May not be able to Meditate because of Physical, mental conditions.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- Uttering this he May die.

ii) Physical Condition :

- Disease give intense pain, Mind Drawn towards pain, Mind in Distress.

iii) Body, Mind - Anatma will interact

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

**prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27||**

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- Because of long Nididhyasanam in Sub-conscious mind, this knowledge will be there.
- In Conscious mind this may not be there, because of extraordinary Situation.
- Vyakulita Antahkarana = Distressed Mind.

iv) May be screaming in Pain Ah Ah :

- Mind in Coma, No Dhyanam.

Don't Ask : Gita :

अन्तकाले च मामेव
स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं
याति नास्त्यत्र संशयः॥८-५॥

antakālē ca māmēva
smaran muktvā kalēvaram |
yaḥ prayāti sa madbhāvaṃ
yāti nāstyatra saṃśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

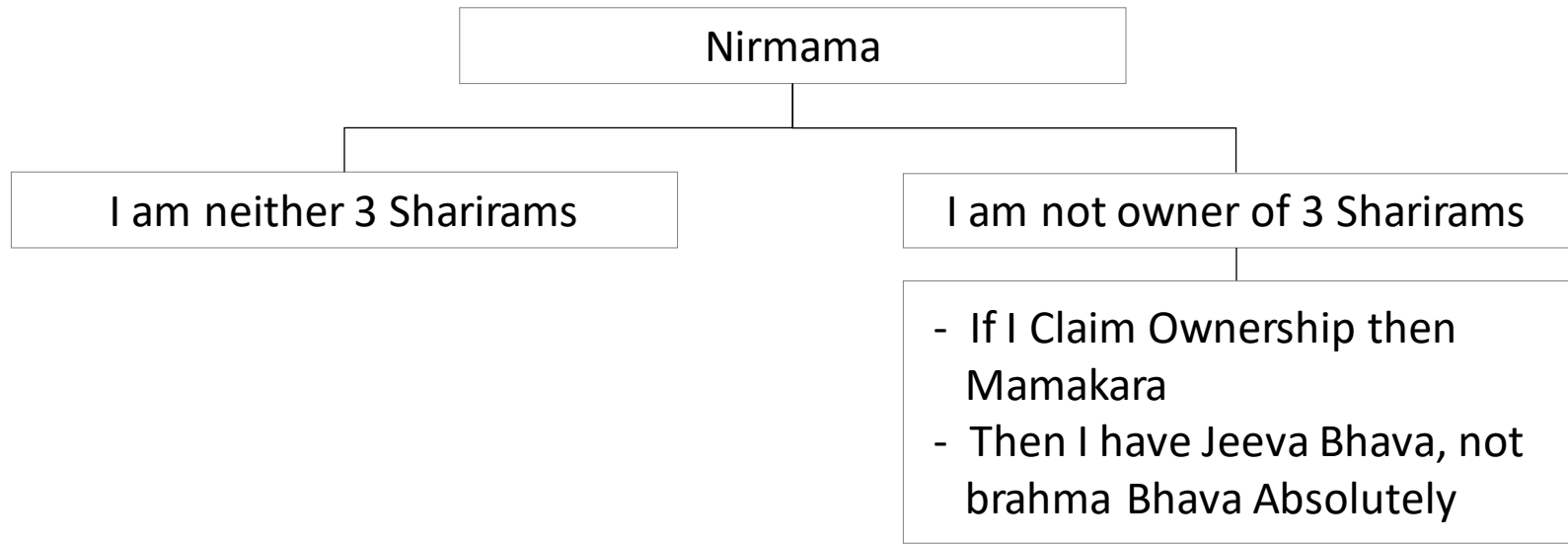
- Antahkalecha mam Eva... No Rebirth
- Doesn't remember Saguna Ishvara or Nirguna Brahma.
- Sarvatha Api Asou, Muktaha Eva
- No doubt he is liberated because he is Already liberated by Aparoksha Jnanam, got Jeevan Mukti, got Videha Mukti.

v) In Maya Artificial Intelligence, it is Automatically Programmed :

- Jnani not bothered - Why?
- I am Brahman, which Sukshma Shariram is going to travel or not, in Anaadi - Anantha Mithya Prapancha, what is going to happen, I am not interested in Jeevan Mukta

vi) Nirmamaha, nirahamkara, hence does not bother about 3 Sharirams :

vii)



viii) Videha Mukti : For Ajnanis :

- **Jnani knows - With Jnanam, Videha Mukti is Definite.**
- I will get definitely Videha Mukti because of Shastra Nishta.
- Jnani not bothered
- Jnanam clear, no Doubts.
- **If doubt - Aham brahma Asmi not clear.**
- Hastha Amalakavatu Topics for Jnani.

एवं ज्ञानिनो विदेहमुक्तौ न देशकालासनादिनियमापेक्षाऽस्ति। यथैव ज्ञानिनो देहपाते देशकालाद्यपेक्षा नास्ति, तथैव ज्ञानोत्पत्तिसाधने श्रवणादावपि देशकालाद्यपेक्षा नास्त्येव। उपासकस्य तु देशकालाद्यपेक्षा स्यादेव।

i) **Beautiful point, extended note, not connected to Videha Mukti :**

ii) **Regarding :**

- Videha Mukti of Jnani w.r.t Space, time, Asana, Posture there is no Rule.

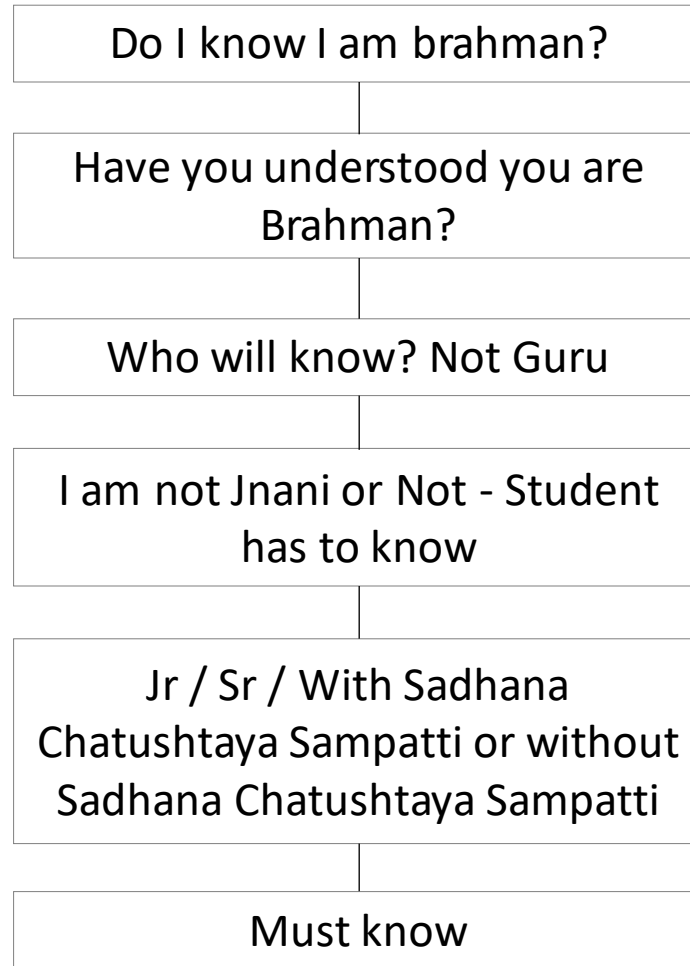
iii) **Sadhana for Rise of knowledge :**

- Sravanam / Mananam / Nididhyasanam.
- Desha, Kala, Apeksha Nasti
- Class Facing east or not with reference to religious Activity where Adrushta Phalam is Important, Desha, Kala, Asana Important.

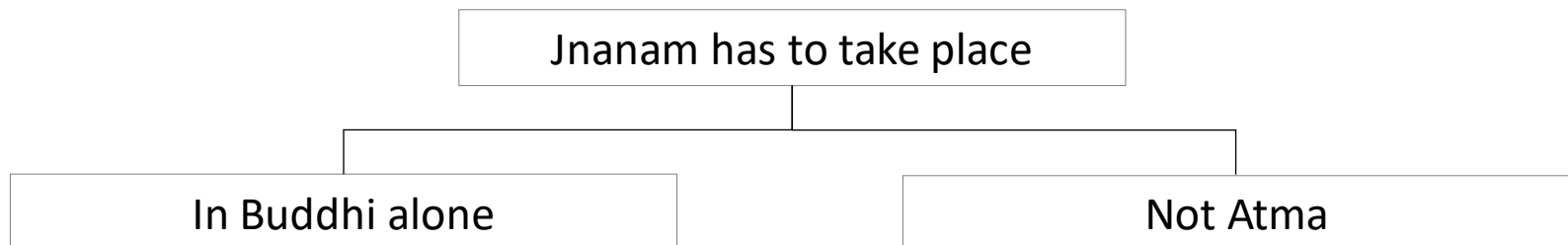
- **For Punya - Papam, Niyamas are involved.**

iv) We are looking for Drishta moksha Phalam, Space, time, conditions not there

v) Jnanam = Drishtam :



vi) Shastric Answer :



- If in Atma, Jnanam takes place.
- Atma is one - if Shankara got knowledge all of us Should get Jnanam.

vii) Gita :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtaastham ātmānaṁ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Jnanam does not take Place in Atma but in Antahkaranam alone.

viii) Pramanam : Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa ।
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma ॥ 9 ॥

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth.
[III – I – 9]

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [1 - 3 - 12]

- Gain knowledge with Sharp Buddhi.
- Buddhi should have Qualifications.

ix) If Knowledge takes Place in Atma why should I refine Buddhi?

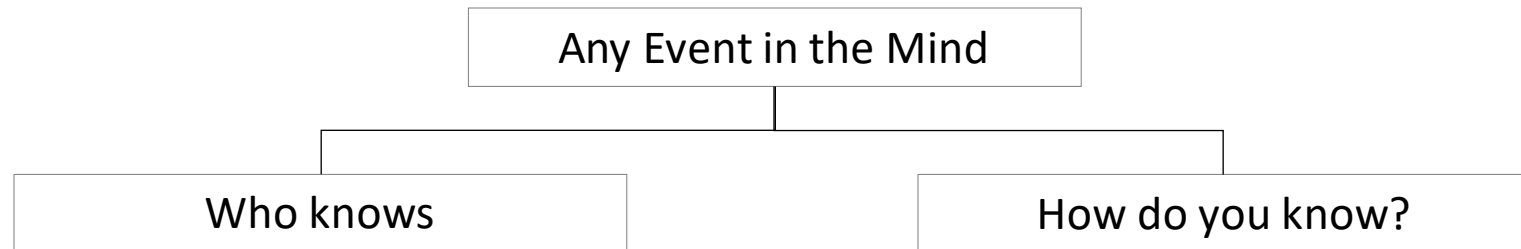
Example :

- Why are you washing Plate? Eating in another Plate.

x) Why Sadhana Chatushtaya Sampatti if knowledge not in Buddhi :

- Knowledge not Mystic experience but clear understanding.
- Doubtless understanding takes Place in Mind Alone.

xi)



- Knowledge Emotion Knowledge = Event in the mind.

xii) Answer :



- Are you here? I See
- Seen in Vichara Sagara.

xiii) Whose Sakshi?

- In My Mind - I the Sakshi will know
- In Your mind - You the Sakshi will know
- Sakshi = Knower of all events in my Mind (Internal World)
= Knower of external world through Indriyas
- Bhagawan = Sarva Sakshi
- I Sakshi am Jiva Sakshi
- I will not know your mind.

xiv)

Jiva Sakshi	Ishvara Sakshi
Many	Only one

xv) Event in my Mind = I have understanding of Brahman :

- **Only I - will know my own Sakshi.**

xvi) I don't know whether :

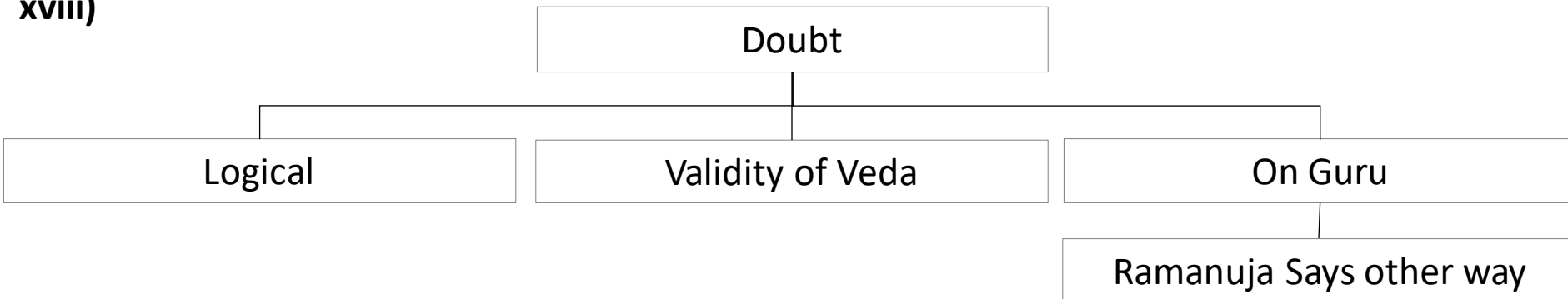
- I am Jnani means, I have a Doubt.

XVI :

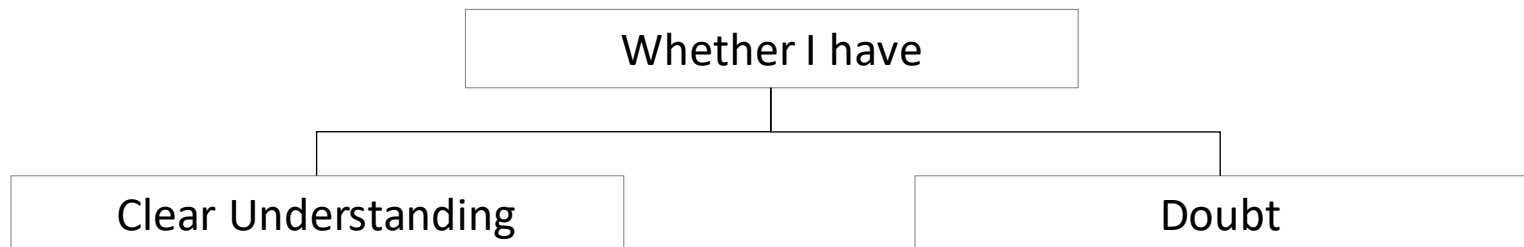
- That Doubt whether I am brahman = My Understanding only, my Sakshi alone will know.
- I know I am Sakshi to my Mind
- I know all my thoughts, emotions, understanding, and doubt.

xvii) Shows that I have no understanding I am brahman :

xviii)



xix)



Who knows?

- I Sakshi only can know
- Am I Jnani or not, means you have a doubt in teaching itself.

Doubt in the Main teaching :

- Brahma Satyam, Jagan Mithya - Jivo Braheiva Na Paraha

xx) Obstacles can be Adrushtam :

- Vidyardanya Prescribes Nirguna brahma Upasana
- If invisible Obstacle, you may have a doubt.

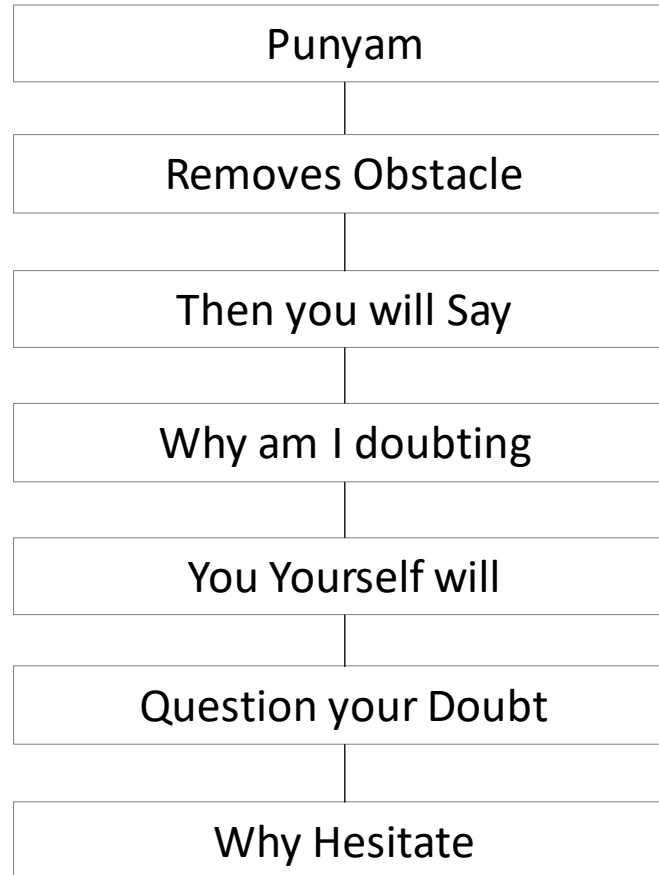
Say :

- Aham Brahma Asmi.

xxi) One Day :

- Aham Brahma Asmi will generate Sufficient Punyam.

xxii)



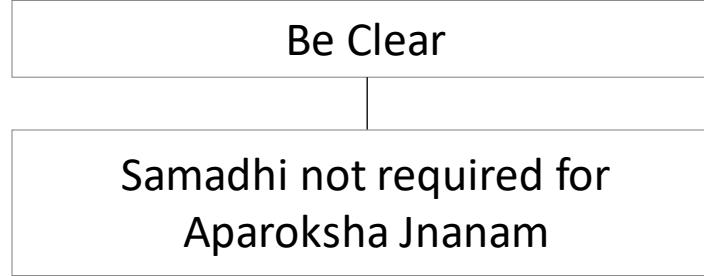
xxiii) Powerful Doubt regarding Aparoksha Jnanam :

- Without Samadhi Aparoksha Jnanam is not Aparoksham.
- I have not gone to Samadhi.

xxiv) Samadhi Obsessed people will not Accept :

- Aparoksha Jnanam without going to Samadhi and will I be getting Mystic experience.
- That doubt will remain.

xxv)



xxvi) Ashtanga Study Yoga :

- Do Vikshiptam go to Samadhi, now I know.

xxvii) Aparoksha Jnanam comes through Mahavakya Sravanam alone :

Panchadasi :

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।
सर्वत्रैव महावाक्यविचारादपरोक्षधीः ॥६९॥

Avāntareṇa vākyaena parokṣā brahma dhīr bhavet ।
sarvatraiva manāvākya vicāra daparokṣa dhīḥ ॥ 69 ॥

An indirect knowledge of Brahman by the intellect can gained from other Sruti Passages also;
but direct knowledge is achieved by Meditating on the great Sayings of the Sruti.

[Chapter 7 - Verse 69]

Avantara Vakhyam	Mahavakyam
Gives Paroksha Jnanam	Gives Aparoksha Jnanam

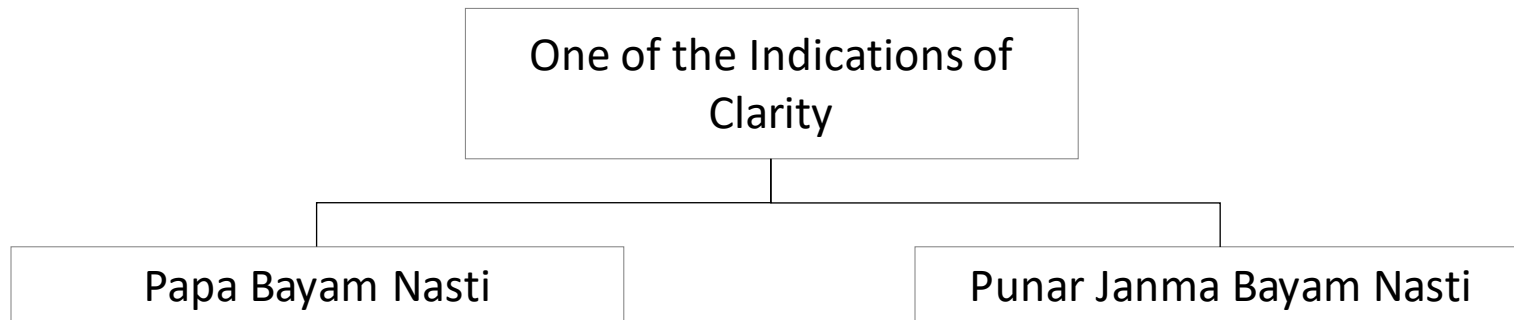
- Not through Samadhi.

xxviii) w.r.t Sravana / Mananam / Nididhyasanam :

- There is no Vidhi, Niyama.

xxix) Religious Bayam (Papam, Punyam), stronger than spiritual Bayam

xxx)



- Not that Jnani will do Akramam.

xxxi) If you do Upasana, religious Activity, Karma, like Sandhya Vandanam :

- Desha, Kala, Dik, Niyama Asti
- Next = Doubt in this.

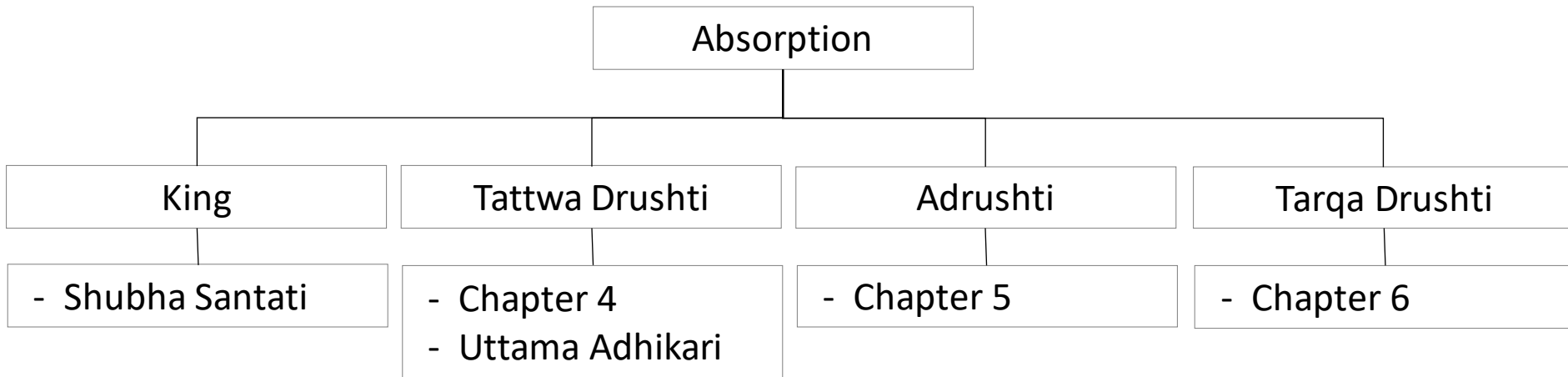
Lecture 440

Revision : Topic 498 :

i) Author winding up is teaching last Topic :

- Jeevan Mukta Charya Lifestyle of Jnani.

ii)



iii) Tattwa Drushti :

- Has lived life as Jeevan Mukti and life as Governed by Prarabda Vasana.
- Has attained Videha Mukti.

iv) General Observation Videha Mukti :

- For a Jnani there are no rules regarding Place of Death, type of Death, mode of Death

v) Moment he gains Dridha Jnanam :

- Nis-samshaya Jnanam, Samyak Jnanam, he gets Jeevan Mukti and Videha Mukti.

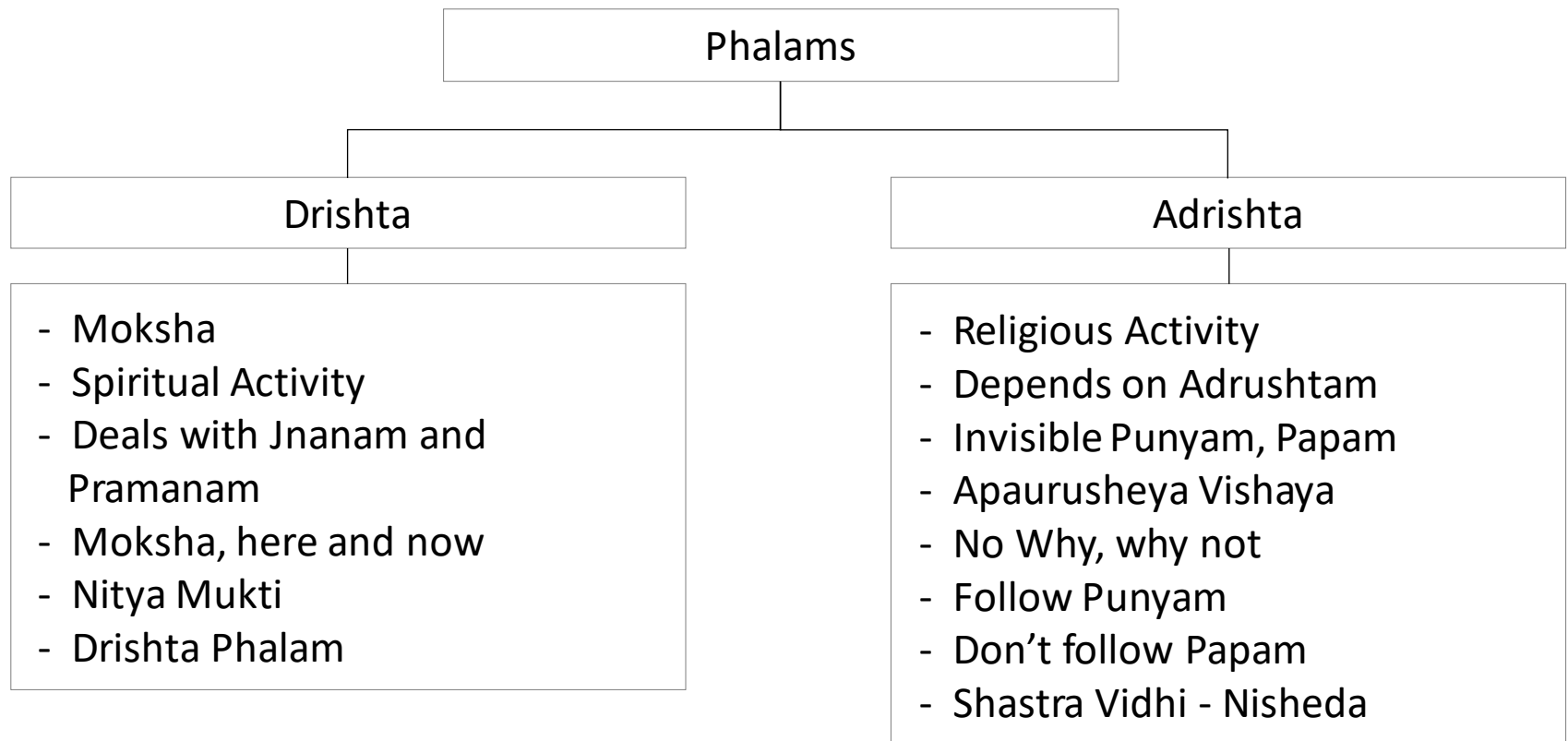
vi) When Prarabda ends, body falls :

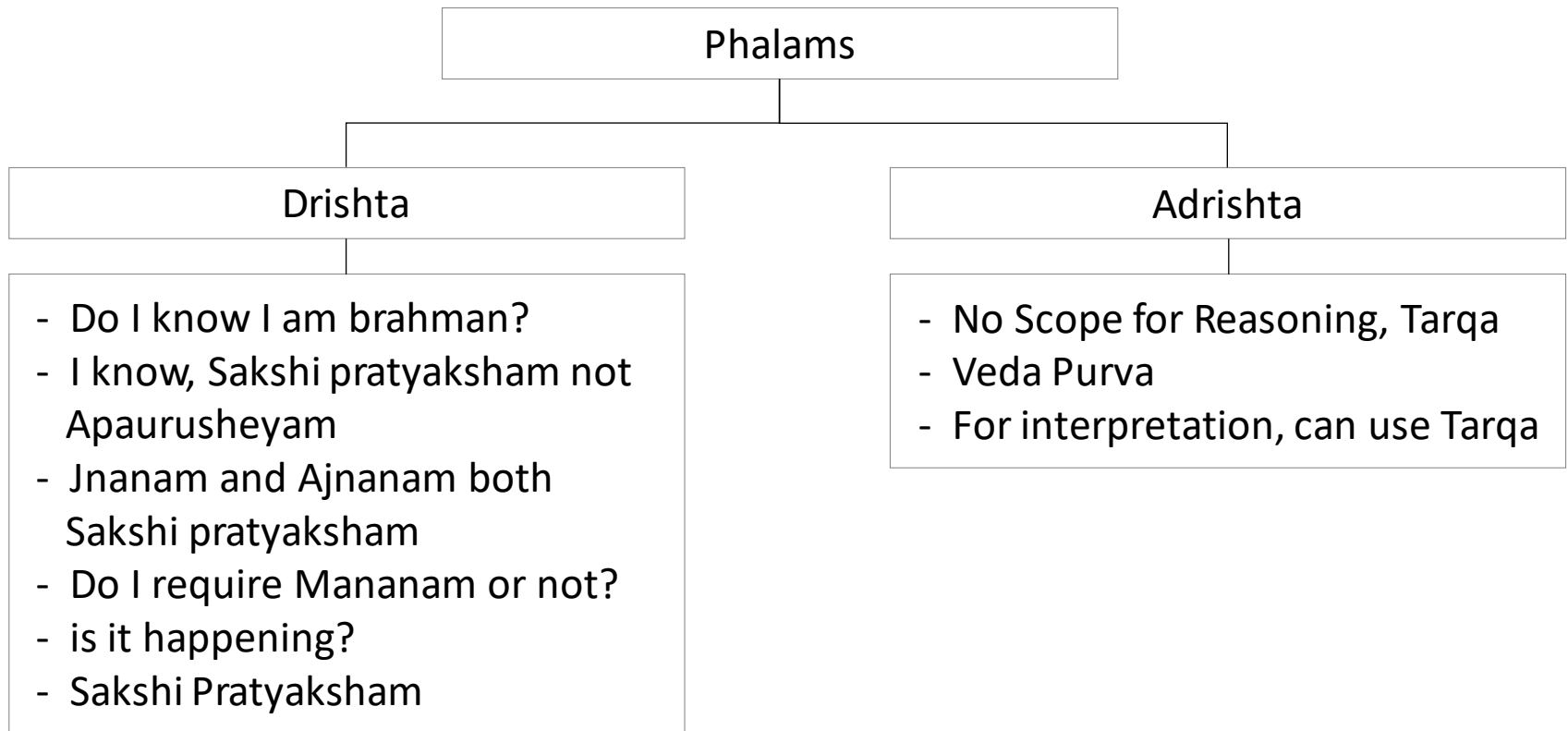
- 3 Sharirams merge into 3 Prapanchams or 3 - Devatas, Virat - Hiranyagarbha - Antaryami
- Enclosed Chaitanyam becomes one with all pervading Chaitanyam = Videha Mukti.

vii) Corollary - Incidental Remark :

- No Desha, Kala, Niyama for Videha Mukti, and Sravanam / Mananam / Nididhyasanam.

viii)

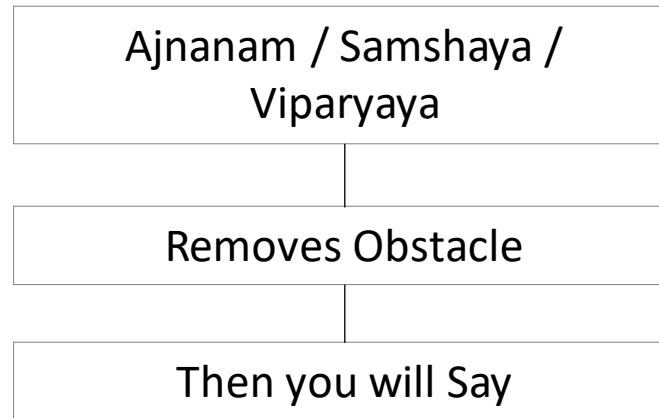




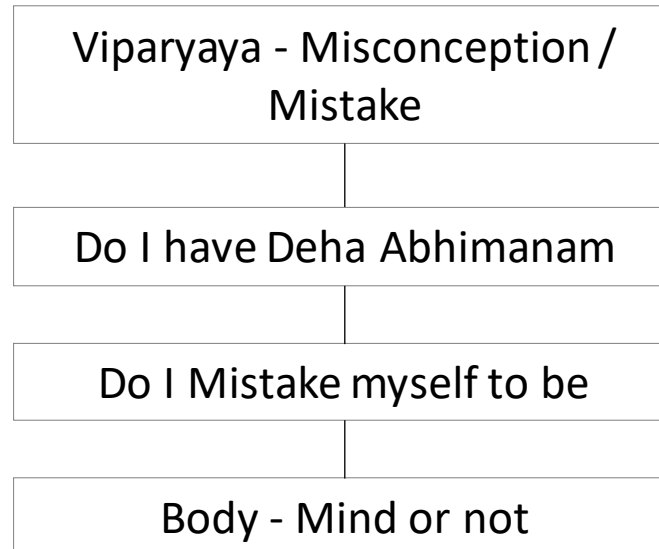
ix) Guru :

- Do you have a doubt or not?
- Doubt = Condition of Sukshma Shariram, Sakshi Pratyaksham.
- Guru / Shastra, can't know.

x)



xi)



xii) Mistake belongs to my Buddhi, Paurusheya Vishaya, Sakshi Pratyaksham, Drishtam field :

- No Question of Desha, Kala, Dik Niyama.

xiii) When you use any pramanam, no doubts will be there : Example :

- Eyes are Pramanam in Puja Room anywhere.

xiv) Pramanam will produce knowledge anywhere at any time :

- It will remove ignorance at anytime, Place, I am Chaitanyam Rupa Sakshi

• When ignorance goes, misconceptions also goes

- Sravanam / Mananam / Nididhyasanam - Functions in Drishtam area
- Desha, kaladi, Apeksha Nasti Eva

xv) Ear Pramanam, if distracted by Mosquitos, Sravanam does not take Place :

- Shastram is Pramanam everywhere
- Desha, Kala May be a contributory cause.

xvi) Vivekachudamani :

- Sadhanam yatra Chatvari kachitabhi Manishibihi Upaya Desha kalabyaha Satyasya Saha Karinaha.

Ashtanga Yoga / Rituals	Desha, Kala
Primary Support = Sadhana Chatushtaya Sampatti	Supportive causes, have No direct Role

xviii)

- Upasana = Adrushtam area
- Karma = Produces Punyam.
- Sandhyavandanam Prayashehitam Apaurusheya Vishaya.
- Upasana = meditation, governed by Asanam, keeping body Straight, rules are there.

xviii) For Nididhyasanam - No rule :

- Mind dwells on the fact
- I am free all the time.
- Vichara Sagara borrows from Panchadasi Chapter 7 - Verse 106, 107, 108 also 153 to 162.

(490) अत्राक्षेपसमाधाने-भीष्मादयो ज्ञानिनः स्मर्यन्ते। तत्र भीष्मस्तू-
त्तरायणं विना कुतः प्राणान्न जहौ इति चेत्, शृणु। भीष्मादयो ह्याधिकारिकाः
पुरुषाः। ते च उपासकानामुपदेशार्थमेव देशकालविशेषप्रतीक्षां चक्रुः।

i) Requirements of Desha Kala Objection and reply here

ii) Objection :

Jnani	Mahabharatha Bheeshma = Jnani
- No Niyama for Death	- Devas gave him boon - Svachhanda Mrtyuhu - Death at will - Waited for Kala - Lying on Arrow bed - Shanti Parva - Moksha Dharma teaching w.r.t Moksha - 100 Chapters - 5000 Verses through Stories

- Jnani will get Videha Mukti - Why he waited for Uttarayanam.

III) Smaryante :

- Knew through Smriti
- I know only if I am Mukta
- Jnani = Mukta, Jnani knows his Mukta status.

IV) We can never say who is Jnani / Ajnani :

- Only indicators, not provers
- Extraordinary virtues - Samatvam - Yoga Uchyata through Dharmic life.
- Many Karma Yogis and Jnana Yogis have values - Pramanam : Oneself

V) Scriptural Characters = Pramanam :

- Devotees say - They are Avataras
- We have no proof
- Scriptural characters - Avataras - Based on scriptural Pramanam
- I have no data for argument.

VI) Rama with virtues - Avatara, but cried when Sita lost :

- He cried more than me
- Valmiki says - Rama is Avatara.

VII) One's own faith - if you say he is Avatara :

- Don't require Avataras for Moksha
- Need Shastra and Guru, need not be Avatara.

VIII) Bhishma didn't give up prana in Dakshinayana

IX) Comes in Brahma Sutra : Adhikarika Purusha :

- Saints, Rishis - Engaged by Bhagawan because of extraordinary tapas.

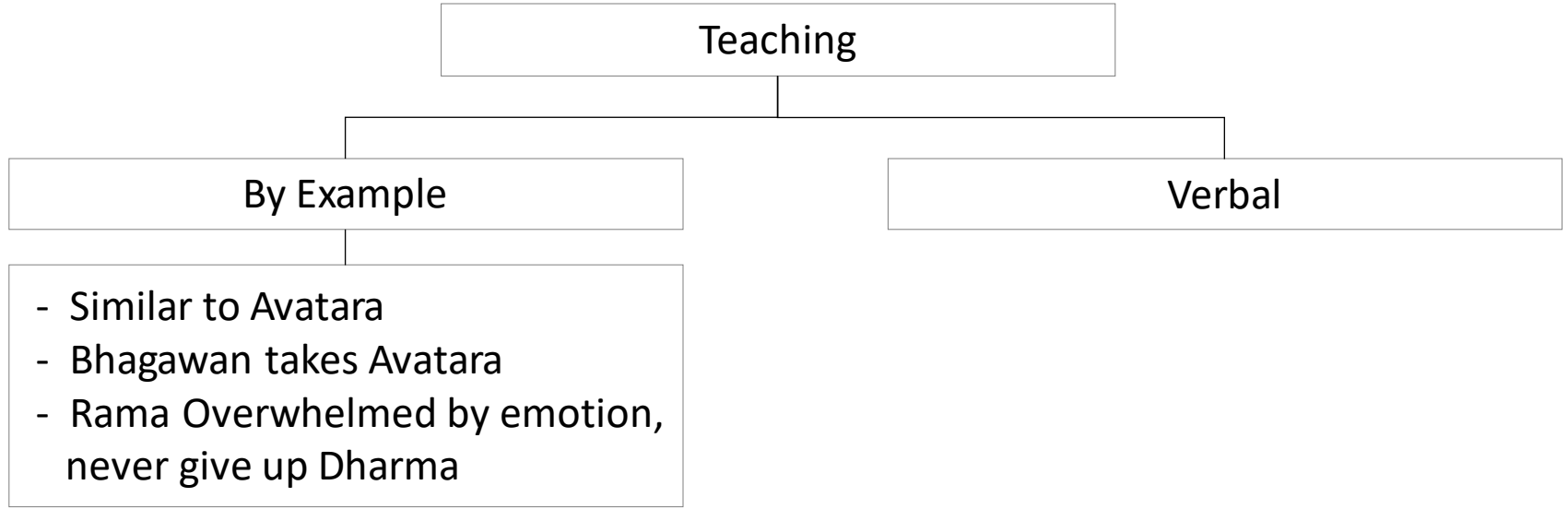
X) Bhagawan gives roles to help the humanity :

- Vyasa = Avatara = Adhikarika Purusha
- After Jnanam, take repeated Janmas during the current Srishti
- In every Janma, Mukta, Jnani
- Play role - Teaching Veda.

xi) Unique Prarabda :

- Multi Janma Prarabda
- Hence born according to their Wish - Iccha - of Loka Sangraha for one Srishti.

xii) Bheeshma = Model for Upasana for brahma Loka, Krama Mukti, Uttarayanam :



- To educate Dharma, Rama took Avatara.
- Rama did not have Anujvara.

Topic 490 : Continues

वसिष्ठभीष्मादीनामाधिकारिकपुरुषत्वात्तेषामनेकानि जन्मानि अभवन्।
आधिकारिकपुरुषाणामेककल्पपर्यन्तं प्रारब्धमवतिष्ठते। अन्तरेण कल्पावसानं
न तेषां विदेहमोक्षो भवति। कल्पान्तरालकाल एव तेषामनेकानि जन्मानीच्छाव-
शाज्जायन्ते। तथापि आत्मस्वरूपे जन्ममरणादिवत्त्वभ्रान्तिः न तेषां सम्भवति।
तस्माज्जीवन्मुक्ता एव ते। तेषां व्यवहारः सर्वोऽपि परोपदेशनिमित्त एव। ज्ञानिनां
व्यवहारे नान्यः कोऽपि नियमोऽस्ति। अनेनैवाभिप्रायेण तत्त्वदृष्टेर्देहपाते
देशकालासनादीनामन्यतमदपि नोक्तम्।

I) Adhikarika Purusha - Similar to Avataras :

- Jivas becomes Purusha because of special tapas
- Avataras = Ishvara.

II) Vasishta, Bhishma = Special powers, Adhikaris :

- Had many Janmas
- Will continue as Purusha = 1 Kalpah
= One day of Brahmaji

iii) Gita - Chapter 8 :

- 2000 Chatur Yuga = 1 Calendar Day
= 1 Waking Day
- 436 Crore Years = 1 Kalpah = Brahmas one Day time

iv) They will be born Again and Again :

- Also Ajnanis have repeated Birth.

V) Svetavaraha Kalpe = Ashtavimshadi Kali Yuge - 28th Kaliyuga :

- 1000 Kali Yugas will come, because 1000 Chatur yugas are there.
- During Brahmaji's waking time
- 1000 Kaliyugas will come, We are in 28th

VI) Bhagawan's Avatara not because of Prarabda :

- Adhikara purushas are exalted Jivas, have no Videha Mukti for one Kalpa.
- Even though they are Jnani
- Their Videha Mukti at the end of Kalpah = 1000 Chatur Yugas.

vii) Within that time, they have many janmas, they order next Janma as per desire of Devotees :

- Loka Sangraha
- Bodies come and go repeatedly.

They don't Say :

- I am born, I am going to Die.

They Remember : Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni gr̥hṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

- Jnanis only changing clothes, Dresses, Veshams.
- Don't have self Delusion, because they are Jnani, Jeevan Mukta in every janma.
- Born Jeevan Muktas.

VIII) All Jnanis Vyavahara for setting example :

- Go through precept and practice
- Teaching through example
- No Niyama, No Veda Vidhi - Nisheda not bound.

IX) Tattva Drushti :

- Not Adhikarika Purusha
- Jeevan Mukta Jnani like Bheeshma
- No Desha kala niyama for Videha Mukti
- Only Ajnani, Samsari influenced by Desha, Kala, Asana
- 3 Rules - Place of death, time of death, mode of death.
- No condition for Tattva Drushti
- Tattva Drushti story is over.
- Next Adrushti.

(491) अदृष्टेर्देशकालाद्यपेक्षो देहपातः—

i) Heading Consciousness Adrushti - 2nd Son :

- Madhyama Adhikari – Student of Chapter 5 of Vichara Sagara

ii) Ishvara, Ishvara Upasana, how to use Ohmkara as Alambanam :

- ॐ - Virat
 - ॐ - 'Hiranyagarbha'
 - ॐ - Antaryami
 - - Nirguna
- Upasanas in Chapter 5

iii) Adrushti not Jnani but Upasaka :

Candidate for Brahma Loka Prapti and Return - Sakama Upasaka

Nishkama Upasaka

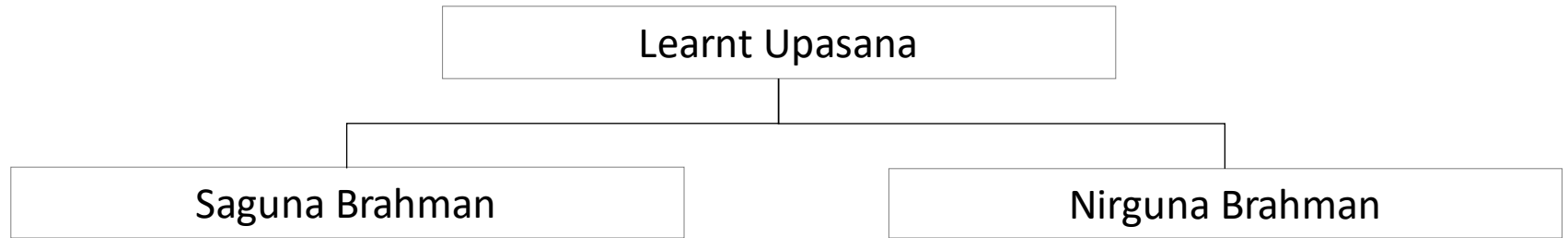
No return, Jnanam and Karma Mukti, no Jeevan Mukti.

IV) Rules are there for death, Desha niyama, Kala niyama, mode of death - Prakara Niyama :

- Adrushti - Na Vidyate Yasya
- - Ajnani Upasaka
- Deha Patataha = Fall of body / Death.

द्वितीयः शिष्यस्वदृष्टिर्गङ्गातीरे एव शुभस्थाने एकान्ते सुपवित्रे च
देशे ब्रह्मध्यानेन त्यक्त्वा स्वं देहं प्रागुक्तेनोत्तरायणमार्गेण ब्रह्मलोकं
गत्वा क्रमेण ब्रह्ममीभूय निरतिशयमानन्दमवाप।
उत्तमेषु देशेषु, उत्तरायणादिषूत्तमेषु कालेषु वा
यदा शरीरमुपासकः परित्यजति, तदैव उपासना फलिष्यति।

i) Story of Adrishti :



ii) Panchadasi - Chapter 9 :

- Nirguna Brahma Upasana.

iii) What did he do?

- Ganga Teeram, Shubha Sthanam
- Ekanta, without smart phone
- Auspicious spot - Meditating on Saguna Brahma without Jnanam, Uttarayanam punya kale, Shukla Gathi, reached Brahma Loka.

IV) Chandogya Upanishad : 7th / 8th Chapter :

- No time gap between death and Brahma Loka Prapti
- Entangled Particles.

V) Mumukshu - Left in search of moksha :

- Nishkama Upasana - Didn't spend time in sense pleasures.
- Siddhis inbuilt by mere entry
- Looked for Vedanta, every Saturday morning Brahmaji's class.
- Here attend for decades
- Brahma Loka - Short Sravanam
- 1 week - Extraordinary Punyam.

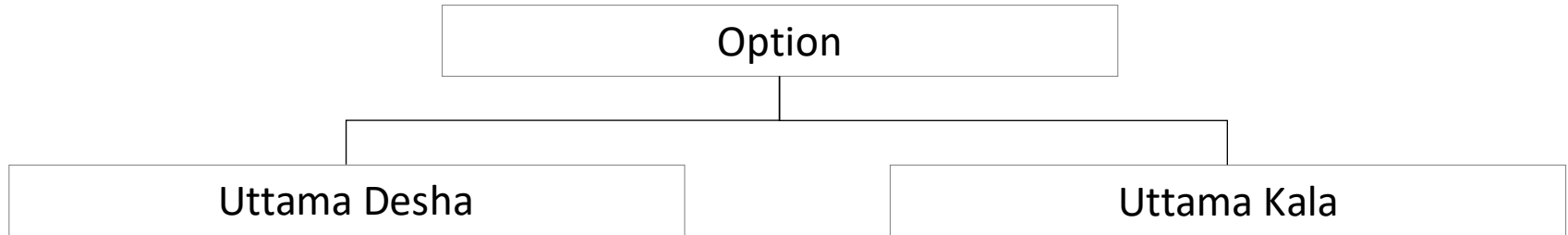
VI) Got knowledge - Brahma Ananda :

- Not experiential Ananda = Brahma Pratibimba Ananda.
- How you get?
- By claiming Aham Brahma Ananda - Attained Jeevan Mukti.

vii) General Observations :

- For Krama Mukti Die in Uttama Desha, Sacred time - Uttarayanam, Shukla Paksha gives up body.

viii)



- Only then - Compulsory condition.
- Upasana will work only with conditions.

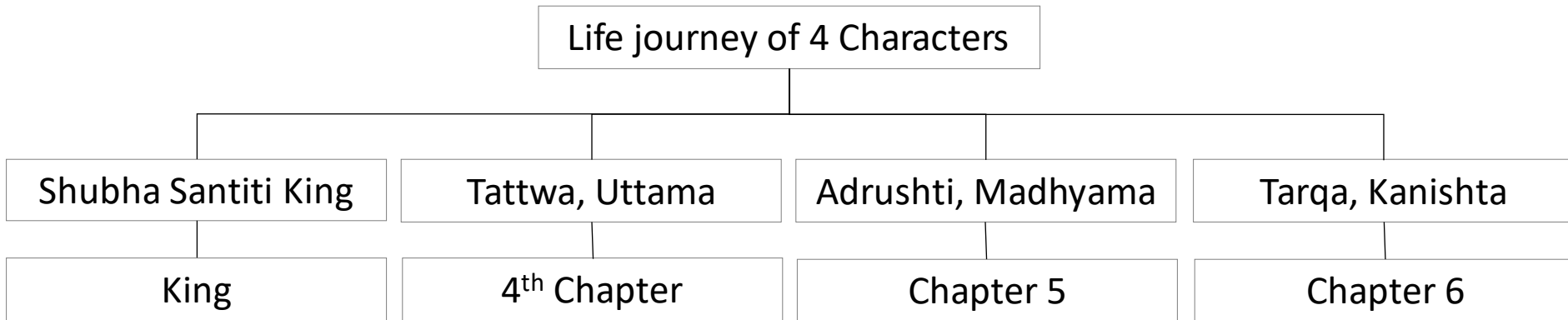
Lecture 441

Topic 491 :

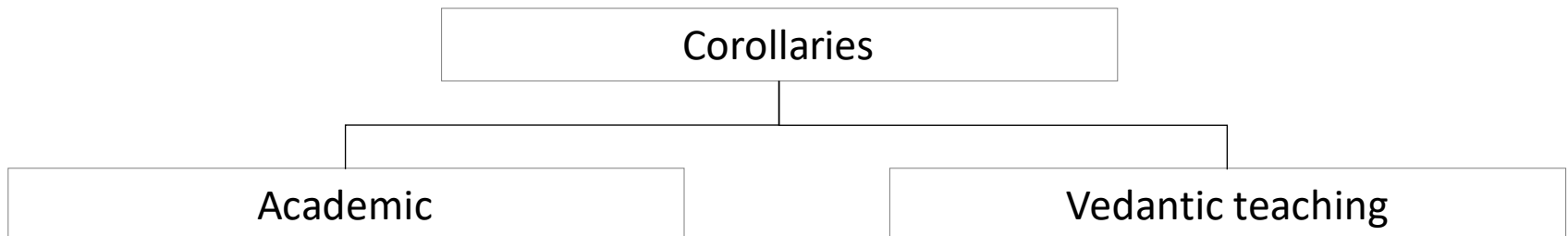
i) 7th Chapter - Main Topic :

- Lifestyle of Jeevan Mukta - No rules.

ii)



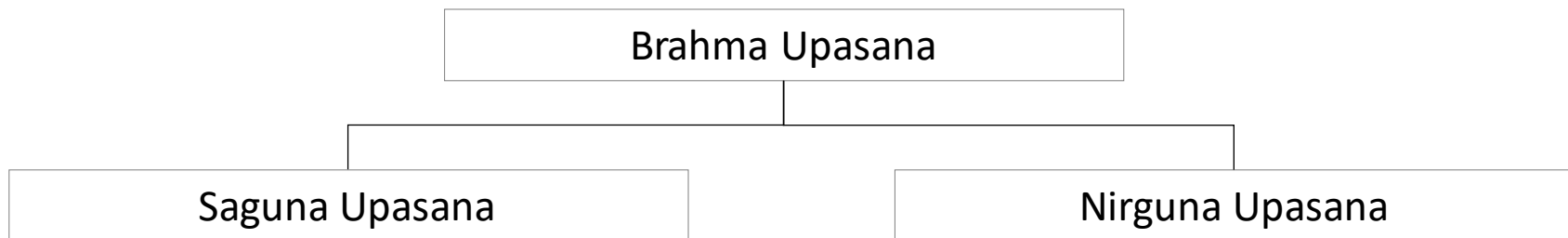
iii)



iv) Tattwa Drushti (4th Chapter Student) :

- Uttama Adhikari
- Got knowledge, Jeevan Mukta, Exhausted Prarabda.
- Attained Videha Mukti without conditions of Place, time, Mode of Death.

v) Adrushti (5th Chapter Student) :



- Borrowed from 4th Chapter of Panchadasi

vi) Some Acharyas accept only Nirguna brahma Jnanam

vii) 2nd Student followed Saguna and Nirguna brahma Dhyanam :

Upasanam	Nididhyasanam
<ul style="list-style-type: none">- Uttarayanam- Attained Brahma Loka, Jnanam, Krama Mukti	<ul style="list-style-type: none">- No Uttarayanam here

Viii) Corollaries from Adrushtis experience :

- In Krama Mukti : Place, Time, mode of death important.
- If conditions not fulfilled, no Punyam, no Adrushta Phalam, no Krama Mukti.
- Rituals and Upasana rules exist.
- Effectiveness of rituals depends on Adrushtam, Shastra Vidhi, Nisheda.

IX) Place must be sacred, Uttarayanam, day time, Shukla paksha :

- When Upasaka consciously drops the body, remembering the Lord.

Gita - Chapter 8 :

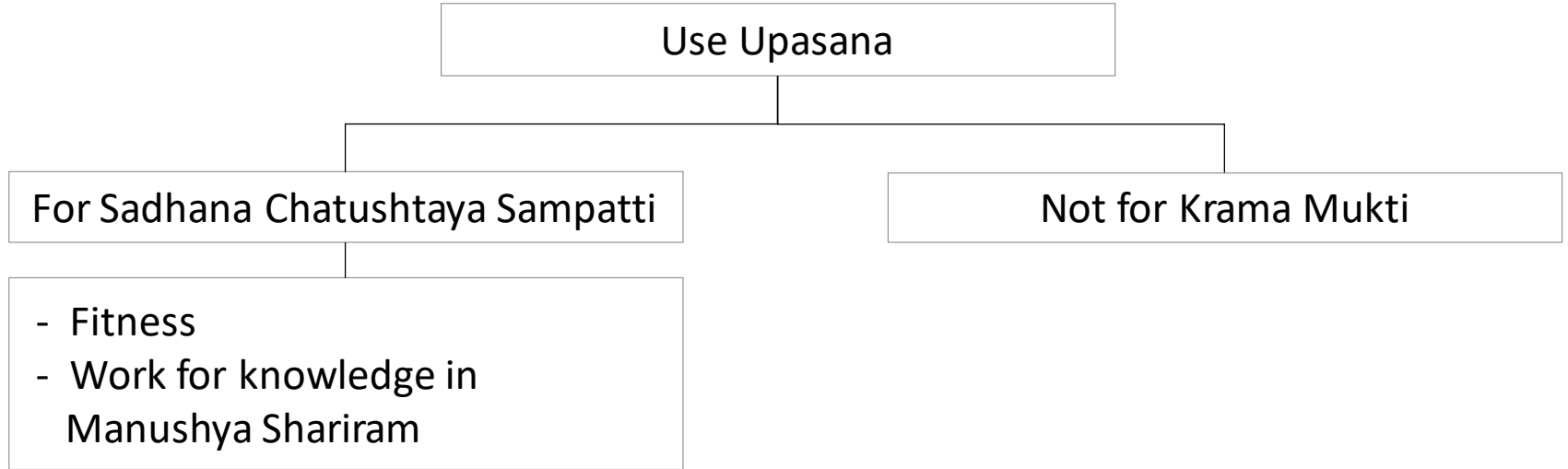
ओमित्येकाक्षरं ब्रह्म
व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma
vyāharan māmanusmaran |
yaḥ prayāti tyajan dēham
sa yāti paramām gatim ||8-13||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

x) Uttering Ohm, remembering Ishvara, Leaves body.

xi) Jnanam is better than Upasana :



Topic 491 : Continues

यद्यपि ज्ञानिनो मरणसमये ज्ञेयस्मृतिमत्त्वाद्यपेक्षा नास्ति तथापि उपासकस्य तदा ध्येयादिस्वरूपस्मरणापेक्षा वर्तते।

Death

Jnanis

- a) No Conditions
- b) Need not remember Aham brahma Asmi
- c) Knows Aham Brahma Asmi
- d) May or May not invoke knowledge
- e) May be in Coma
- f) Jnani's Smruti, Brahman such Apeksha, requirements Nasti

Upasaka Maranam

- a) Requires Smaranam
- b) Upasaka requires conditions
- c) **Upasya Devata :**
 - Sagunam brahman Smaranam required
- d) Detachment required from family
 - Gita : Chapter 13 - Verse 10
- e) In Krama Mukti, remember Bhagawan, requires detachment

Gita :

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṃ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13-10 ||

Topic 491 : Continues

(1) यो यादृशध्येयविषयकं ध्यानं पूर्वमसकृदकरोदुपासकः तस्य तादृश-
ध्येयविषयकस्मृतावन्ततः सत्यामेव उपासनाफलं सिद्ध्यति।

i)

Conditions

Must be Upasaka

Sagunam Brahma

Nirguna Brahma

- Not one
- Virat → A / Hiranyagarbha → U / A → M
- 3 Saguna brahma
- Chapter 5 - Details
- Remember relevant
- Saguna Brahma whichever Upasaka has practiced throughout life, Remember same

- Only one

ii) Gita :

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca ।
mayyarpitamanōbuddhih
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- Remember Bhagawan all the time.
- Do duty, gap time - Don't worry, Use gap time for Upasana.
- Upasana goes to subconscious mind
- Whatever Devata he has meditated throughout life, he should meditate.

iii) If never practiced, you will remember what you have valued in life

Example :

- Money / House / Dhyanam

Asakritu Upasaka Tadrusha Dhyayaha :

- Do Devata Upasanam which has gone to Sub-conscious mind.

IV) Will, will not be required :

- From sub-conscious mind, Rama, Shivoam will easily come
- Such memory of that devata will come.

V) Only if Smruti is there, benefit of Upasana can be accomplished

VI) Intimidating rules are there

Topic 491 : Continues

(2) यथोपासकस्यान्तकाले ध्येयस्मृतिरपेक्ष्यते, तथा ध्येयब्रह्मप्राप्तये
पञ्चमतरङ्गोक्तमार्गचिन्तनमप्यपेक्ष्यते। मार्गचिन्तनस्याप्युपासनाङ्गत्वात्।

i) 5th Chapter - Krama Mukti :

- Upasaka goes to Brahma Loka through Shukla Gathi, Uttarayana Marga, Deva Yana, intermediary stations, Lokas are there.
- List given in Veda in Chapter 5.

ii) Upasana must remember 14 Stations = Marga Chintanam, stations of Uttarayana Marga :

- Remember Upasya Devata, to merge with Devata for Karma Mukti.

iii) Remembering path = Upasana :

- Vedic ritual, conducted in the mind
- Ritual has Angam like Dakshina
- If no Dakshina, ritual incomplete.

IV) Jnanam is easier than Upasana, used for Krama Mukti :

- Ajamila - Uttered Narayana - son, Bhagawan mistook and gave moksha.
- No Sadhana required - incorrect
- Artha vada stories, not Tatparyam, Pramanikam
- Nama Smaranam is good.

V) Gita - Chapter 8 :

- Krama Mukti and tough conditions
- Indicating, don't vote for Krama Mukti.

vi) Gita :

राजविद्या राजगुह्यं
पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyaṃ
pavitram idam uttamam ।
pratyakṣāvagamaṃ dharmyaṃ
susukhaṃ kartum avyayam ॥ 9-2 ॥

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

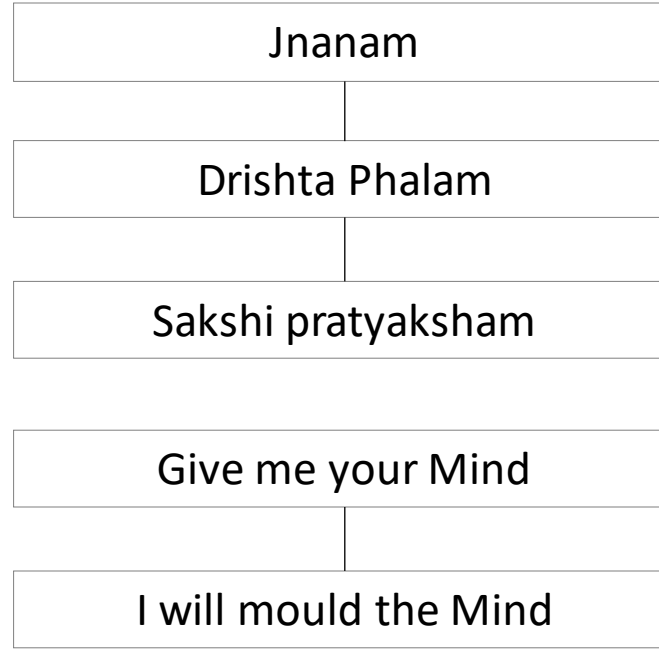
- Jnana Matrena Jeevan Mukti, here and also Videha Mukti.
- Jnanam easier in comparison to krama Mukti Moksha.

ज्ञानार्थे श्रवणादौ देशकालासनाद्यपेक्षा नास्ति। ध्याने तु उत्तमदेश-
निरन्तरकालसिद्धाद्यासनप्रभृतीनामपेक्षा वर्तत एव। तस्मादेवादृष्टेरु-
त्तमदेशभूतगङ्गातीरस्थितिः, तत्रैवैकान्ते निरन्तरब्रह्मध्यानं देहत्यागश्च
कथितः।

i)

Jnanam	Upasan / Dhyanam
a) Knowing b) Listen with undistracted mind c) No other conditions of Time of Class, Place of Class, no Posture required d) Knowing Process - Sravanam / Mananam / Nididhyasanam for Jnanam	a) Meditating b) In Meditation Class Many conditions, Karma c) Sthira Sukha Asanam - Definition of Asana d) Comfortable, sit without changing Posture

ii)



iii) Gita :

शुचौ देशे प्रतिष्ठाप्य
स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

**śucau dēśē pratiṣṭhāpya
sthiramāsanam ātmanaḥ |
nātyucchritaṁ nātinīcam
cailājina kuśōttaram ||6-11||**

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

- Uttama Desha, Niranthara Kala, Regular time.
- 84 Asanas are there
- Siddha asana - One foot on other thigh, important.

IV) Adrushti followed all Upasana rules :

- Went to Ganges, like Parikshit - Did Bhagavata Sravanam, secluded place, continuous Saguna, Nirguna Upasana, dropped the body.
- Story of 2nd Student Adrushti is over.

Topic 492 - 507 :

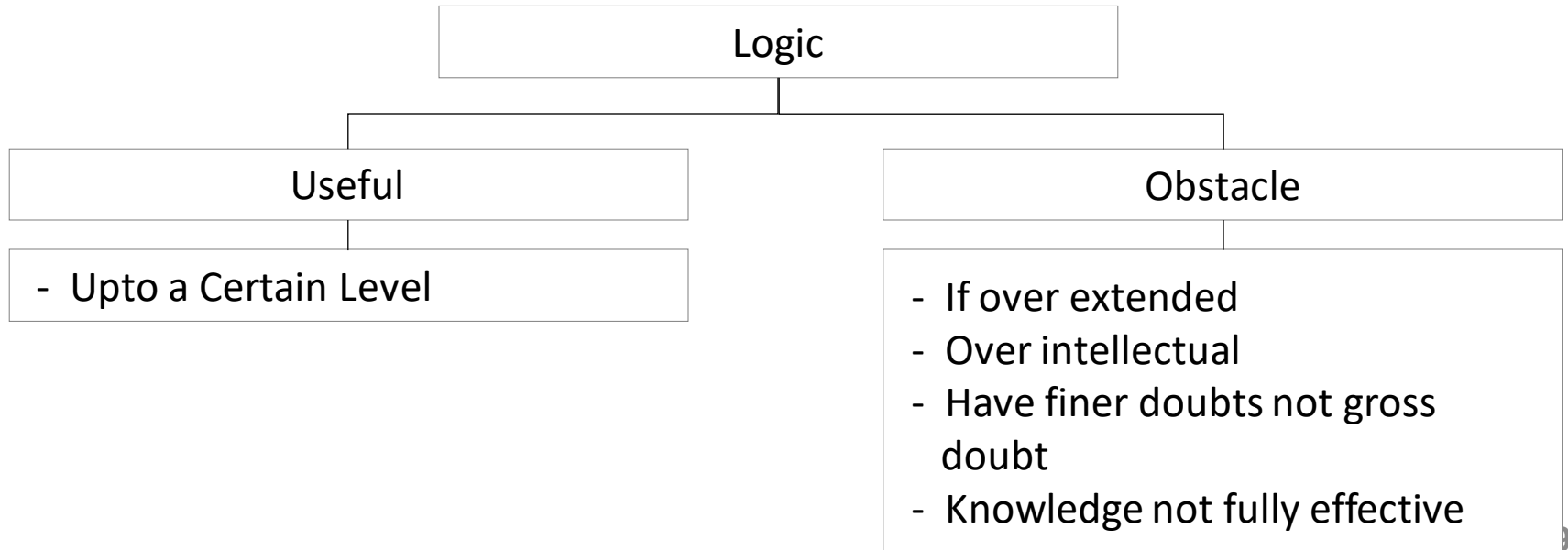
(492-507) तर्कदृष्टेर्निश्चयः-

Topic 492 :

(492) अष्टादश विद्यास्थानानि सर्वाण्यपि च शास्त्राणि ब्रह्मज्ञान-
हेतुभूतानि-

i) 6th Chapter Student, intellectual :

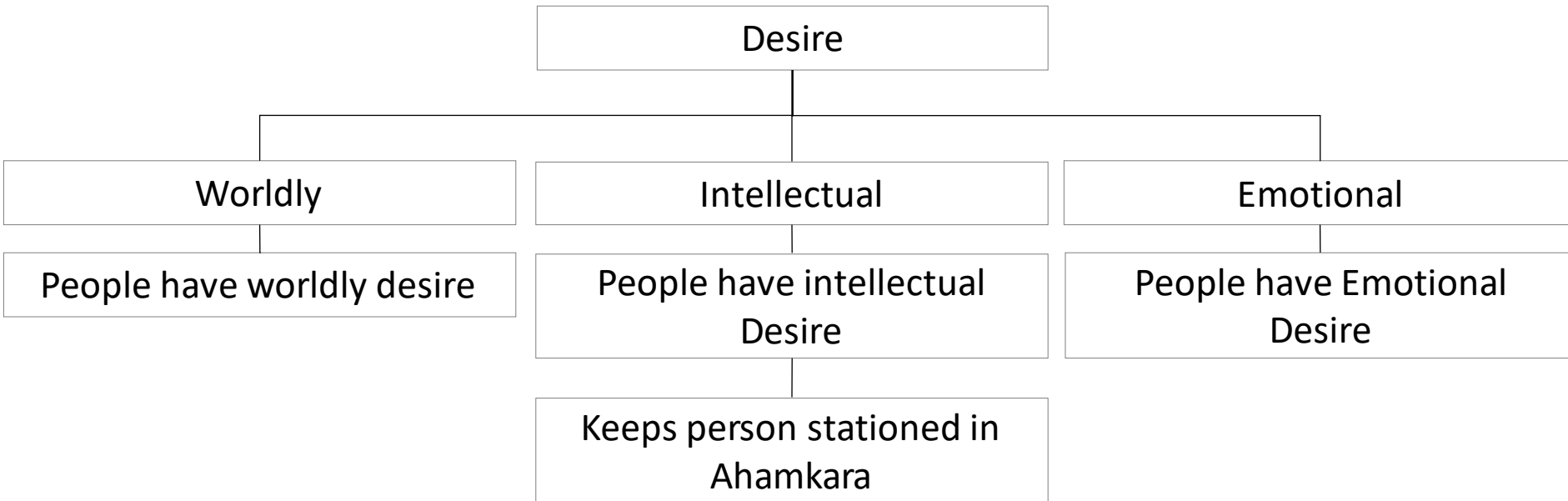
- Intellectual, logical, Obstacle



ii) Desire to study more and more :

- Vedanta endless, commentaries, Sub-commentaries, Tarqa Shastra, Mimamsa, Vyavakarana Shastra, Mano-Rama - Vakya, joy for intellectual, Bala Manorama for just intellectual, Proudha Manorama for Maha intellectuals.
- All this is enjoyable.

iii)



iv) To be an intellectual, I should be a Pramata :

- Knowing individual, knower Pramata interested in Prama, knowledge.

v)

Ahamkara - 3 Aspects

Karta

Pramata

Bokta

VI) Tarqa Drishti not Karta, Bokta :

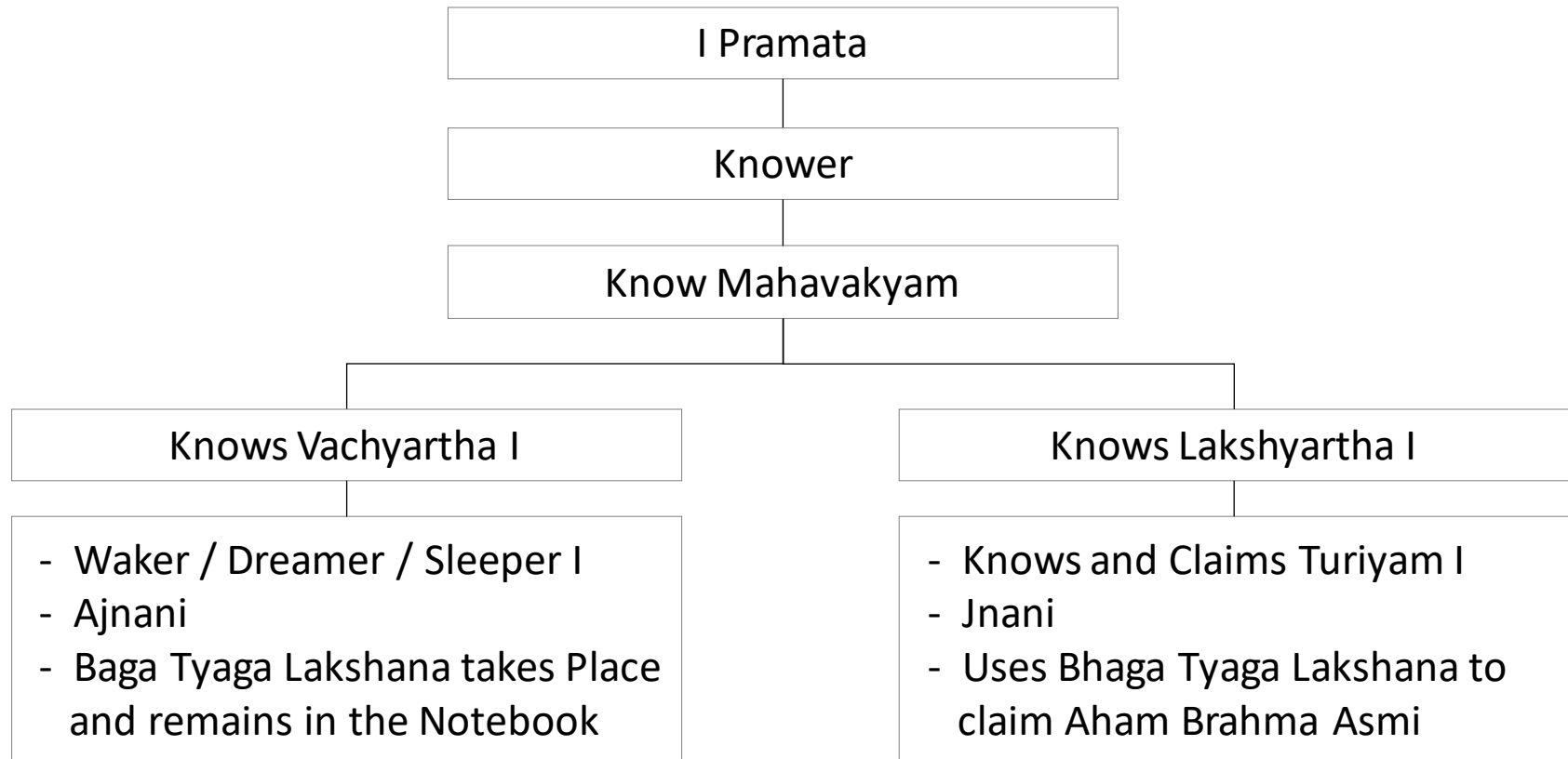
- He is a Pramata Pradhana
- He is stuck in Ahamkara.

VII) Mahavakyam also becomes part of his knowledge :

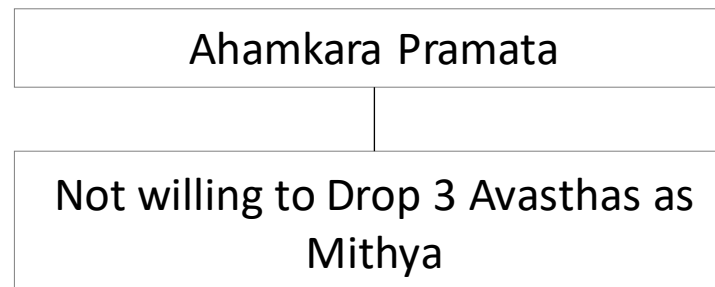
- Must drop his Pramata status and claim Turiyam status.

VIII) Knows Lakshyarth of Mahavakyam

ix)



- Bhaga Tyaga Lakshana Does not take Place in his mind.



X) Moksha happens in the mind of a person who has understood Veda correctly, used it to drop I notion from being a Pramata, Karta, Bokta status and claim a new Sakshi, Turiyam status :

- Brilliant analysis in Vichara Sagara
- Go from Vachyārtha to Lakshyārtha - Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

XI) Knows Lakshyārtha of Mahavakya - I analysis :

- Remains in Vachyārtha Ahamkara, technical words.
- Ahamkara, Pramata gets more and More knowledge.

XII) Ahamkara, by fulfilling any desire can't get Poornatvam because person feels :

- He knows this only, enjoyed this only.
- World still so big to enjoy
- Can get only limited joy through Ahamkara.
- Apoornatvam will be dominating when one is attached to Ahamkara.

XIII) Apoornatvam = Samsara :

- Understands Vachyārtha and Lakshyārtha but stays put in Ahamkara.

XIV) Gita :

सन्तुष्टः सततं योगी
यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिः
यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

santuṣṭaḥ satataṁ yōgī
yatātmā dṛḍhaniścayaḥ |
mayyarpitamanōbuddhiḥ
yō madbhaktaḥ sa mē priyaḥ || 12-14 ||

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to me, he, My devotee, is dear to me. [Chapter 12 - Verse 14]

Jnani = Santushtaha :

- Tarqa Drishti - Never Santushtaha.

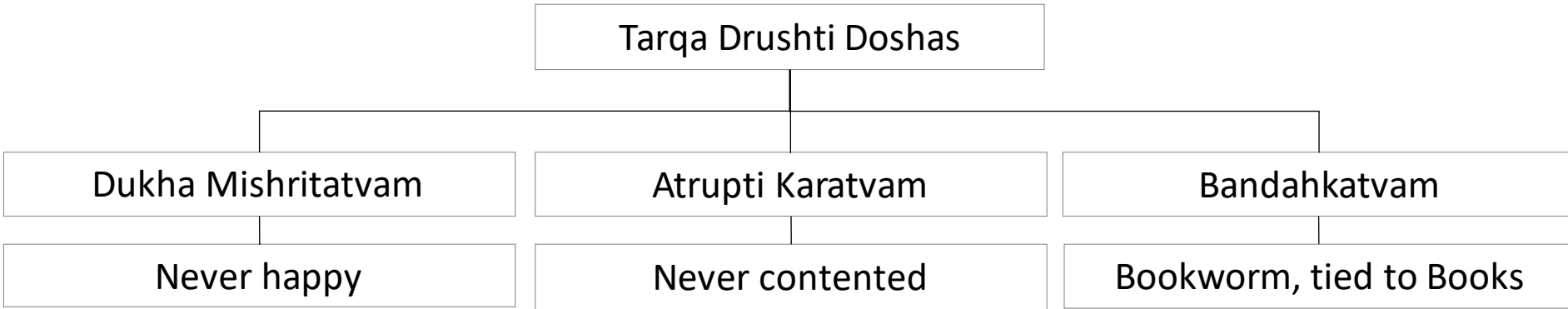
Complaint :

- I have not read that book

Others :

- I don't have that house, that person, that object.

xv) Intellectual Desires also have 3 fold Doshas :



XVI) Studied 6th Chapter, because of this type of intellect, did not derive benefit of this knowledge

XVII) Baga Tyaga Lakshana did not take place effectively :

- Remains as Pramata - Ahamkara, looks at other books
- Parikshya Lokan - Study 20 Years get Vairagyam.

- **Pramata Ahamkara can never become Poornaha**
- **Drop Pramatrutvam itself, hold to Sakshi.**

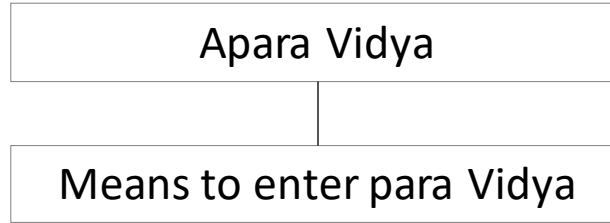
Elevate yourself to :

- **I am Aprama Atma who is free from all types of limitations.**

XVIII) Academic information :

- Books available in Vedic tradition
- IP Branches of knowledge are there, Science, Vidya Sthanam.

- Indirectly useful, Apra Vidya
- Useful for Para Vidya, gives enough knowledge to understand Brahma Vidya.



Topic 492 : Continues

तृतीयशिष्यस्तु तर्कदृष्टिर्गुरुमुखादुपदेशं प्राप्य स्वावगतविषये
शास्त्रान्तरविरोधपरिहाराय निखिलशास्त्राभिप्रायं विचार्य इत्थं निश्चिकाय।

I) Tarqa Drishti got Upadesha from the Guru :

- Not Shastra Pradhana but Tarqa Pradhana like Sankhya, Yoga, Veiseshika, Purva Mimamsa Darshanam.
- All logic Pradhanam, You will stay in Dvaitam only.
- All remain in Dvaitam, Never come to Advaitam.

II) Tarqa is obstacle to Advaitam, works when it is Subservient to Shastra, Apaurusheya Pramana :

- Tarqa = Paurusheya Pramanam
- Shastra = Apaurusheya Pramanam.

III) Use logic carefully :

- Carelessly used logic = Obstacle.

IV) Tarqa Drishti developed more curiosity to know more about other Shastrams :

- Sankhya, Yoga, how they are different from Vedanta.
- They defend their Darshanam
- You have to answer criticisms.

V) Brahma Sutra : 2nd Ch. 2nd Sutra : 2nd Pada :

प्रवृत्तेश्च ॥ २ ॥

Pravrittescha ॥ 2 ॥

And on account of the (impossibility of) activity. [2 – 2 – 2]

- Useful for Tarqa Drushti
- Each school refuted
- Defensive and offensive arguments given, Intellectual boxing.
- Virodha - Contradiction.

vi)



Dvaita

Visishta Vishesha

Nirvisesha Visishta Advaitam

- We are studying Nirvisesha Advaita Vedanta.

VII) Got Vairagyam after studying other texts

VIII) Tarqa aided Shastra Pramanam :

- Brahma Satyam - Jagan Mithya
- What are conditions he arrived at?

Topic 492 :

i) Bheeshma, Janaka Vyasa = Jeevan Mukta not Avatara :

- Discussed in Brahma Sutra :

यावदधिकारमवस्थितिराधिकारिकानाम् ।

Yavadadhikaramavasthitiradhikarikanam

Of those who have a mission to fulfil (there is corporeal) existence, so long as the mission is not fulfilled. [3 – 3 – 32]

- Aadhikara Purusha = Special Jeevan Mukta
- Vyasa = Vishnurupa.

ii) Author winding up Vichara Sagara

iii) King Shubha Santiti :

- 3 Sons - Tattwa Drushti
- Adrushti
- Tarqa Drushti
- Over

iv) Tattwa Drishti : Chapter 4 - Student :

- Uttama Adhikari got Aparoksha Jnanam.
- Because Jeevan Mukta, Exhausted Prarabda
- Attained Videha Mukti.

v) Adrushti :

- Madhyama Adhikari
- Chapter 5 - Student
- Great Upasaka, at Death did Upasana
- Went to Brahma Loka, got Krama Mukti.

VI) Tarqa Drushti :

- Kanishta Adhikari
- Chapter 6 - Student intellectual, useful for Mananam.
- Over intellectuality makes Vedanta subservient to logic.

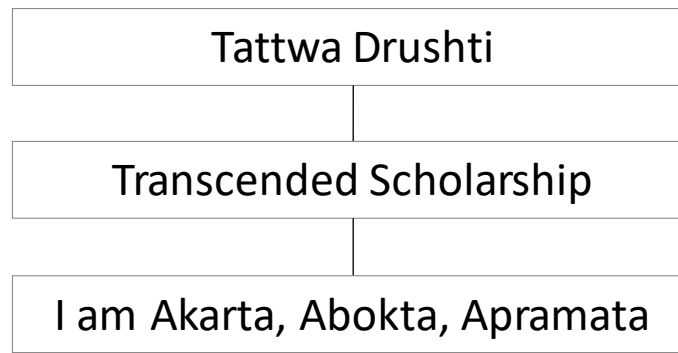
VII) Tarqa = Facilitator (Becomes obstacle)

VIII) Over zealous person, has thirst for knowledge, compares - Vedanta - Other texts :

- Contradictions resolved
- Extra scholarship Pursuit
- 18 Branches of Science, Books, contents of branches, authors, General knowledge, vast traditional literature.

IX) Tarqa understands limitation of other texts :

- What is conclusion of Tarqa Drushti
- 2 Other sons didn't pursue scholarship.



- Adrushti - Entered Upasana
- Tarqa Drushti entered scholarship.

X) Did exhaustive study in Chapter 6 - Biggest chapter of Vichara Sagara :

- Drishti Srishti vada - Thirst not over
- Wanted to study other Shastram
- No contradiction in other branches of knowledge.

XI) Conclusion :

Topic 492 : Continues

- (1) सकलशास्त्राणां परमं प्रयोजनं मोक्ष एव।
- (2) मोक्षसाधनञ्च ज्ञानमेकमेव।
- (3) तच्च ज्ञानमद्वयात्मतत्त्वनिश्चयरूपम्।
- (4) भेदनिश्चयस्तु न यथार्थज्ञानम्।
- (5) शास्त्राण्यपि निखिलानि साक्षात् परम्परया वा ब्रह्मज्ञानहेतुभूतानि।
संस्कृता, वैखरी⁵², वाणी अष्टादशप्रस्थानरूपा वर्तते। तत्र—

a) All branches have Parama Moksha Purushartha (Ultimate Benefit) :

- Help to get Dharma, Artha, Kama, intermediary Purushartha.

Mundak Upanishad :

Vedanta Shastra	Other Sciences
- Para Vidya	- Apra Vidya gives Dharma, Artha, Kama Purushartha - Prepares me to Para Vidya - All useful

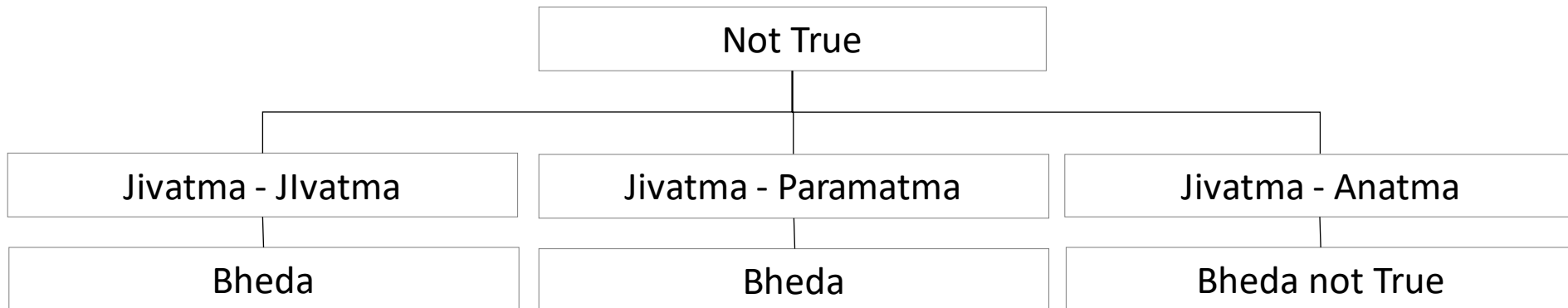
B)

- Moksha = Eka Sadhana, Sadhyam
= Jnanam
- Chitta Shuddhi = Aneka Sadhana, Sadhyam
- Introduction to Vedanta Sara = 3 Points
- Direct means of Moksha - Jnanam alone.

C) Advaita Jnanam alone gives liberation :

- Advaya Atma Tattvam = Non-dual Atma
= Ultimate reality
= Paramartika Satyam

D)



- Bheda = Not factual Knowledge
- Have Utility for worldly transaction.

Yathartham	Aythartham
<ul style="list-style-type: none"> - Satyam - Advaita Jnanam 	<ul style="list-style-type: none"> - Mithya - Worldly Transaction - Dvaita Jnanam - Useful for Vyavahara

- **We don't question utility of Dvaita Jnanam but only question reality of Dvaita Jnanam.**

- No reality in Anatma = Vyavaharika Satyam
- We add word to indicate its utility.
- “ETU” - Remember

E) All Sciences :

- Cosmology and Quantum physics - Help to understand Mithyatvam of the world
- They help to appreciate Vedanta
- All sciences will create Vairagyam
- Example : Family life, learning to singing
- Many useful for Vairagyam.

Siddhyartham Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Vairagyam useful for Vairagyam
- Pain in life useful, dukham useful
- Many turn to Vedanta if in dukham
- If everything fine - Arjuna, Krishna's friend but didn't ask for solution to sorrow.
- Relevance of Vedanta has to be understood
- Relevance understood when pain comes
- Dukham = Moksha Hetu
- Pain can't give Moksha directly
- Pain gives Vairagyam
- Dukham in creation valid, relevant.

- Pain gives Vairagyam...
- Dukham in creation valid, relevant.

Gita :

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam

anahaṅkāra ēva ca |

janmamṛtyujarāvyādhī

duḥkhaḍōṣānudarśanam || 13-9||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

- Meditate and get Vairagyam
- More you meditate on Pain, you will Develop Vairagyam.
- Why Suffering in the world? Useful for Vairagyam.

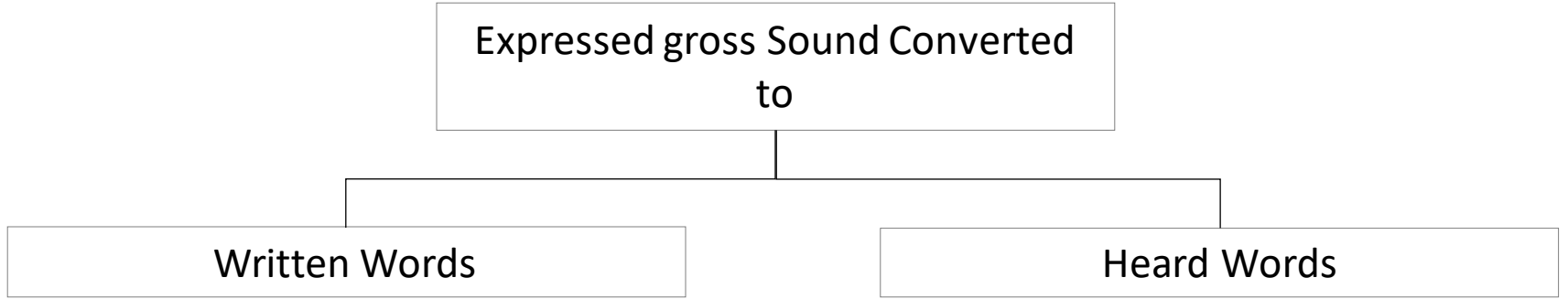
f) Sanskrit traditional Literature, Vaikhari :

- 4 Stages of Spoken words before Manifestation
- Para, Pashyanti, Madhyama, Vaikhari.

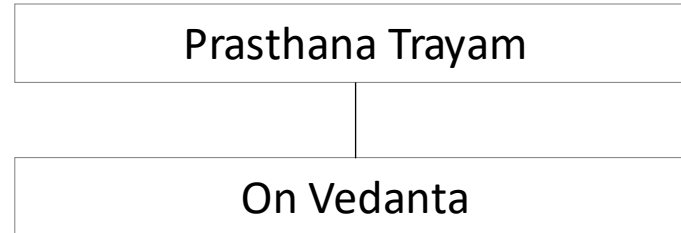
Madhyama :

- Words come in my Mind, I am Aware but not expressed.
- Others don't know, we Swallow

Vaikhari :



- Traditional Sanskrit literature has 18 Branches.
- Book, Authors, contents will be Elaborated
- Prasthanam = 18 Courses of Study.



- (1) कानिचिच्छास्त्राणि कर्मप्रतिपादकानि।
- (2) कानिचिद्विषयसुखोपायप्रतिपादकानि।
- (3) कानिचित् ब्रह्मान्यदेवतोपासनाबोधकानि।
- (4) कानिचित् ज्ञानहेतुभूतानि।

- i) Rituals - Karma - Nitya - Naimittika Duties to be Performed
- ii) Pursuit of Acquiring and enjoying sense Pleasures

Gita :

यामिमां पुष्पितां वाचं
प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ
pravadantya vipaśchitāḥ |
vēdavadaratāḥ pārtha
nānyadastīti vādināḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

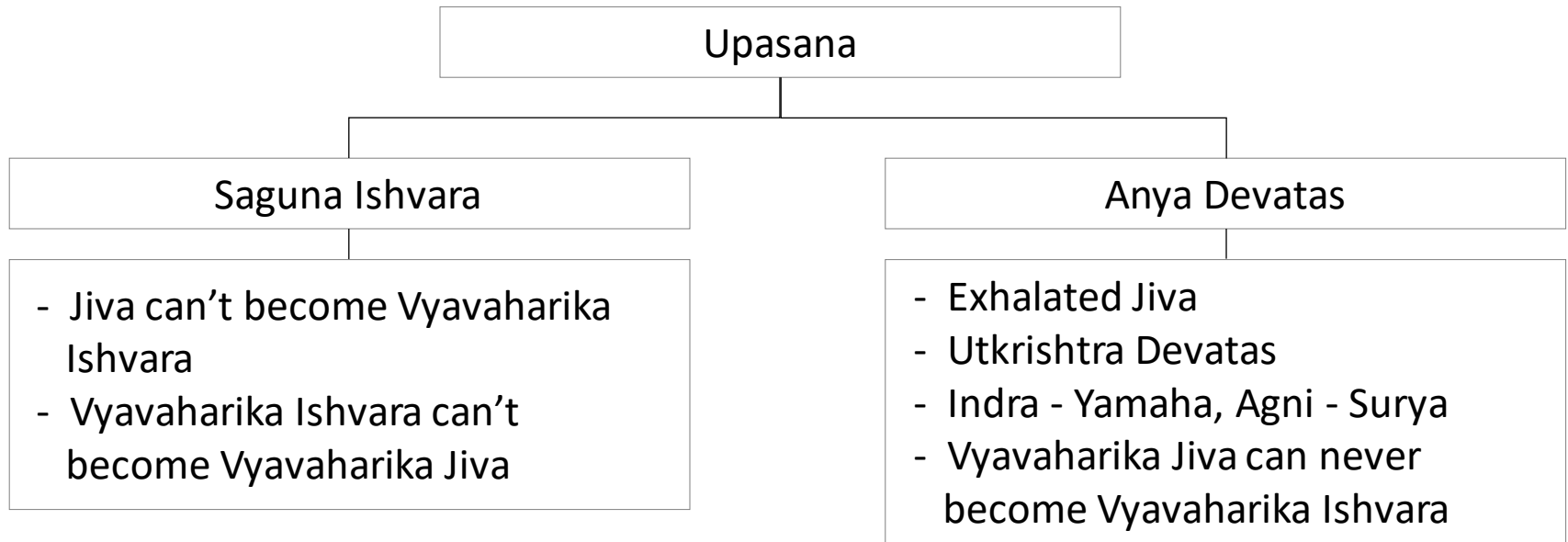
How to attain beauty - Upasana Prescribed :

- Chandogya Upanishad “Chakshushyaha”

iii) Some deal with Upasana :

Karma	Upasana
<ul style="list-style-type: none">- Kahikam - Physical- Vachikam - Verbal, Oral	<ul style="list-style-type: none">- Purely Mental

iv)



V) Upadesha Sahashri :

- Shankara Quotes - Rama forgot he is an Avatara, reminded - Goes to Vaikunta
- Vyavaharika Ishvara can act as Jiva.

VI) Vyavaharika Jiva can act as Ishvara in Cinema, N.T. Rama Rao :

- Both can act, can't become
- We can become Devatas.

VII) Special branches of Sciences :

- Prasthan Trayam focus is on Jnanam.

Topic 492 : Continues

तत्रापि न्यायसाङ्ख्यदिशास्त्राणि भेदज्ञानमेव यथार्थं कथयन्ति। तदेवं सर्वेषां शास्त्राणां यद्यप्यद्वैतब्रह्मबोधकत्वं न सम्भवति तथापि, सकलशास्त्रप्रणेतारः सर्वज्ञाः कृपालवश्च। तत्कृतमूलसूत्राणामर्थोऽपि वेदानुसार्येव। परन्तु, तद्व्याख्यातारो भ्रान्त्या मूलसूत्रकाराभिप्रायविरुद्धानेवार्थान् कल्पयन्ति। सूत्राणामर्थस्तु वेदविरोधी न भवति। वेदानुसार्येव भवति। तर्कदृष्टिरत्युत्तमसंस्कारवशादित्थं निश्चयं चकार।

i) Unique Observation :

- Normally we talk of 6 Astika Darshanams.

ii) Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Uttara Mimamsa :

Darshanam	Given By
<ul style="list-style-type: none">- Sankhya- Yoga- Nyaya, veiseshika- Purva Mimamsa- Uttara Mimamsa	<ul style="list-style-type: none">- Kapila Muni- Patanjali Muni- Gautama Muni, kanaada Muni- Jaimini Mahrishi- Vedanta Darshanam by Vyasacharya, Shankara Acharya

All are propounded originally in Sutra form :

- Sankhya sutras were lost, later replaced by other Acharyas.

III) Out of 6 Darshanams, Vedanta alone talks about Advaitam :

- All other Shastras talk about Dvaitam and Duality.

IV) Subtle difference by ND :

- All Acharyas were Advaita Jnanis
- Presented their Shastrams as supportive Shastrams
- Dvaitam is required as support.

V) Shankara writes on Shastras, Dvaitam, Bhagawan - Bakta - Differentiated :

- Stepping stone for Advaitam.

VI) What gives liberation?

- Advaita Jnanam liberates
- All Darshanika Acharyas - founders, Rishis Advaita jnanis.
- Branches of Science = Darshanam
- They know Advaita Shastram alone liberates
- Their Shastrams are Dvaitya Shastrams
- They prescribed Dvaita Shastram only as a preparation, stepping stone.

VII) Nyaya - Veiseshika = Tarqa Shastram :

- Support for Vedanta Sravanam and Mananam
- All Acharyas are Advaitan Jnanis.

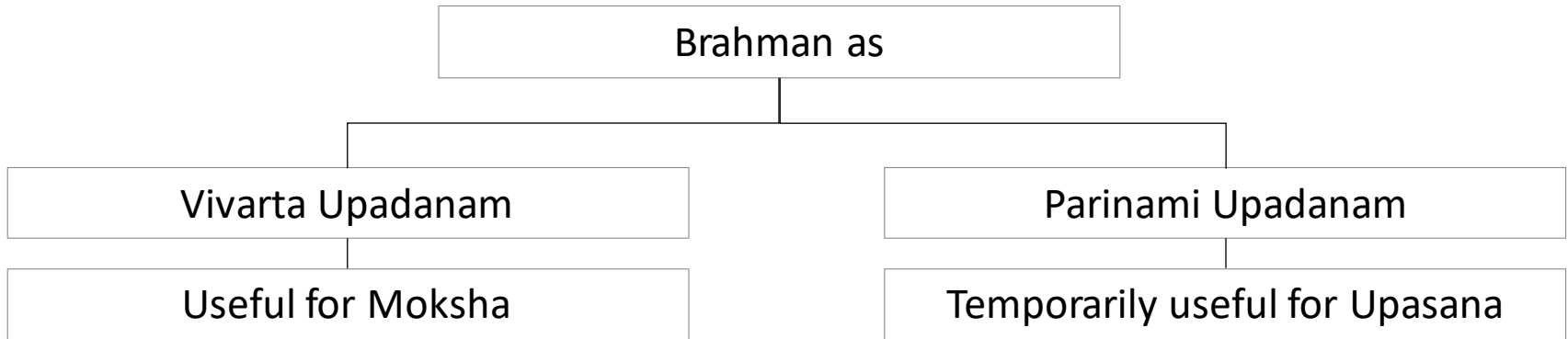
Advaita Jnanam	Dvaita Jnanam
Liberates	Prepares

Viii) Commentators Misled :

- Presented as though Dvaita Shastram is real.
- Dvaita Shastram can give liberation.

ix) Visishta Advaitam accepted by us for Chitta Shuddhi :

- Shankara talks about all 3

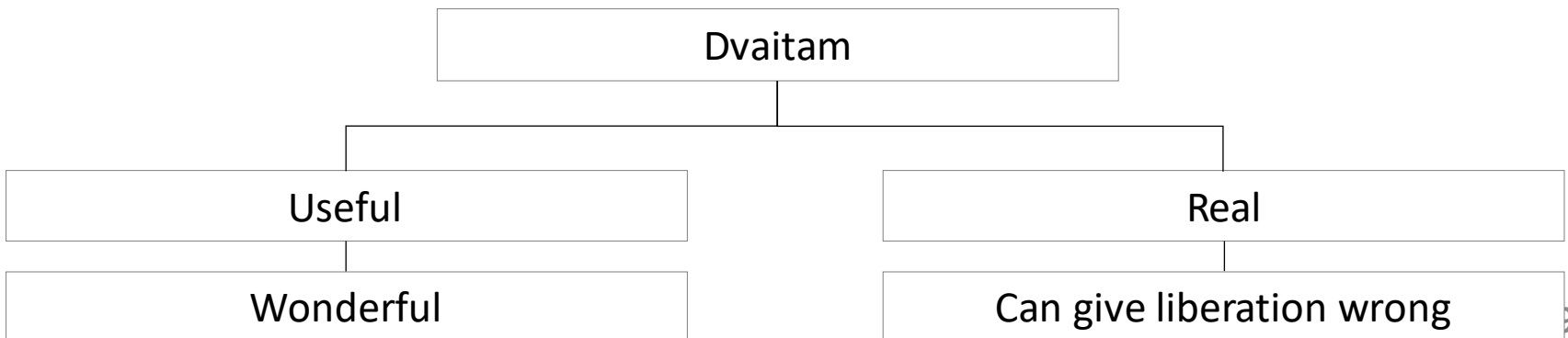


x) Visishta Advaitam acceptable and useful :

- Ramanuja intended that perhaps.

xi) Later they Say :

- Dvaitam = Real
- Dvaita Jnanam can give liberation.
- That is a Mistake committed by Commentators.



xii) Patanjali Knew Advaitam is real :

- Yoga Shastra involves Duality as a stepping stone to come to Vedanta.

xiii) Commentators wrongly Saying :

- Dvaitam is real - All Dvaita Shastras (Astika Darshanam) Do not directly reveal Advaitam.
- Remember all Darshanika Acharyas were all Sarvajnyas
- Compassionate, (Kripalu) will never mislead and say Dvaitam is real.

XIV) They will not say Dvaita Jnanam will give liberation :

- Commentators make mistake.

XV) Moola Sutras do not contradict Advaita Vedanta :

- Give Dvaitam as stepping stone, intermediary step for Vedanta.

XVI) Is Dvaitam acceptable to Veda or not?

- Dvaitam is acceptable, as a stepping stone, intermediary goal
- Not as a destination, ultimate goal.

XVII) All Darshanams acceptable as intermediary goal :

- Study any Shastra and come to Vedanta (Study Christianity), Don't get lost.
- Their commentators, because of delusion, gave a message contradictory to intention of original authors.
- Moola sutra kara = Founders commentators superimpose, Kalpayanti, false attributes wrongly superimposed on Atma.

XVIII) Message of other sutras not Veda Viruddhi :

- It is in alignment with ultimate teaching.

XIX) Tarqa Drushti :

- Had Veidika samskara in him
- Went to Dvaita Shastram
- Did not get stuck there, came back to Advaitam.

xx) Made his conclusion :

- All Darshanams are Vedanta Advaita Anusari.
- Subramanya Shastri : Sarvesham Darshanam Advaita Eva Tatparyam.
- All schools are teaching Advaitam only.
- Superficially Dvaitam, really Advaitam.

xxi) Shivananda Lahari : Soundarya Lahari :

- Shankara glorifies Dvaitam and Dvaita Bhakti.
- Don't waste your time in all arguments, will waste throat energy.
- Surrender to lord Shiva and enjoy.
- Srishti or Drushti - Don't debate.

Soundarya Lahari :

- Clay pot, Paramanu, Smoke, cloth thread real.
- Pariharati Kora Shamanam will it solve problem of Samsara?

Baga Doho Shamboham Vaja :

- Pray to lords feet have Parama Sankhyam.
- Talking Dvaitam - Person at that level, he will not see relevance of Vedanta.

xxii) Don't Confuse : Gita :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Dvaitam will solve problem 1st, then come to Advaitam.

(493) अष्टादशविद्यायाः प्रस्थानानि—वेदाश्चत्वारः। उपवेदाश्चत्वारः। वेदाङ्गानि षट्। पुराणन्यायमीमांसाधर्मशास्त्राणि चत्वारि चेत्येवं वैखरी वाणी संस्कृतभाषारूपा अष्टादशभेदा भवति। ⁵³अष्टादशप्रस्थानानि इति त एव भेदा उच्यन्ते।

i) General knowledge, academic information :

- 18 Branches of Study.
- Nobody can complete.

- 1) 4 Vedas
- 2) 4 Upaveda - Supportive, subsidiary
- 3) 6 Veda Angas - Mundak
- 4) Purana - Shastram
- 5) Nyaya -
- 6) Mimamsa - Purva and Uttara Shastras
- 7) Dharma Shastram

- Vaikari Vani - Spoken and written words in Sanskrit language.
- There are 18 Branches, Courses of Science / Study
- Mimamsa, Tarqa Shiromani - Titles
- Upanyasaka knows - Valmiki Ramayana, Mahabharatam, Bhagavatam, Puranam, by heart.
- Author / Content - General knowledge not Vedanta for 3 talks.

I)

- Tattva Drushti - Jeevan Mukti
- Adhrusti - Krama Mukti
- Tarqa Drishti - Now.

II) Tarqa Drishti :

- Mad thirst of knowledge = Sattva Guna dominant, Knowledge lover.
- Studied Vedanta in Chapter 6
- Makes comparative study of other Shastras
- Is there harmony in teaching? Studies 18 Branches of study.

III) 18 Vidya sthanam, Prasthanani - 18 Courses of study

IV) Shloka :

- Music - Dance - Ayurveda
- Angani Vedas Chatvaraha
- Mimamsa Nyaya Vistaraha Puranam, Dharma Shastramcha Vidya Hyeta Chatur Dasha.

14 Vidya Sthani :

- a) Veda Angani = 6 Angas
- b) Vedas = 4
- c) Mimamsa, Nyaya, Puranam, Dharma = 14 Vidya Sthanams.
 - Upavedas - Secondary Vedas added by ND

V) 10 Pages - Notes on 18 Vidya Sthanam :

- Tarqa Drushti studied.

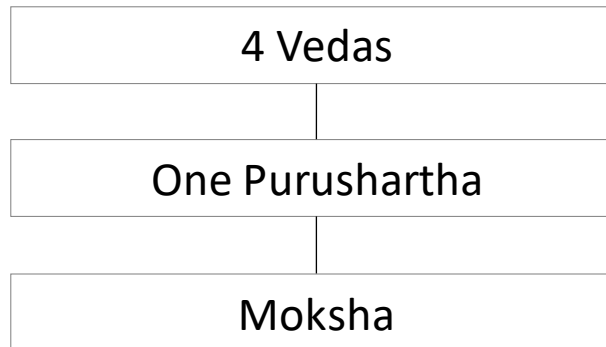
(494) चतुर्णामपि वेदानां ब्रह्मज्ञान एव तात्पर्यम्—ऋग्वेदो, यजुर्वेदः,
सामवेदोऽथर्ववेदः इति ⁵⁴वेदाश्चत्वारः। तत्र

1. कानिचिद्वाक्यानि ज्ञेयब्रह्मबोधकानि।
2. कानिचिद्ध्येयब्रह्मबोधकानि।
3. इतराणि तु कर्मबोधकानि। कर्मावबोधकवेदवचनानामप्यन्तः-
करणशुद्धिद्वारा ज्ञानमेव प्रयोजनं भवति।

I) 4 Vedas = Apaurusheya Shastram :

- 14 others = Paurusheya Shastram
- Upaveda, Ayurveda, Human composition, Rishis, Acharyas.

II)



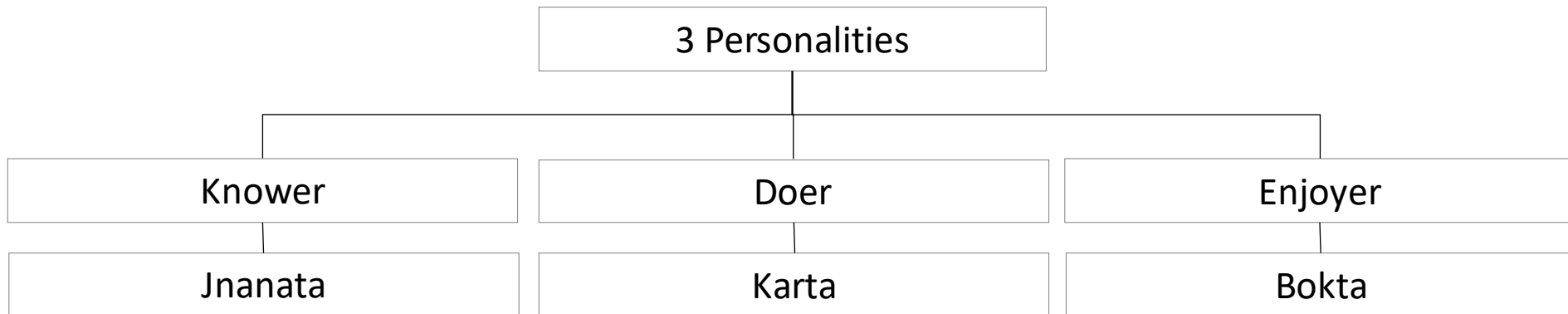
III) Hindu - Considers Moksha = Primary goal :

- Possible only through Brahma Jnanam
- For 4 Vedas - Brahma Jnanam is Tatparyam, intention, everything converges into one.

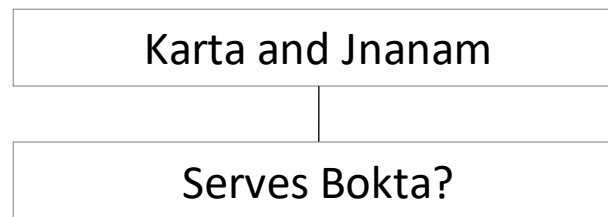
IV) Today's Education :

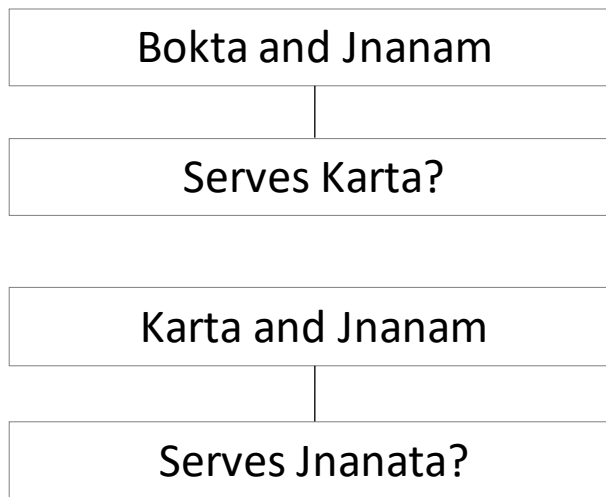
- Money is Tatparyam, Best job

V) Vedas' Tatparyuam = Jnanam : New Year talk :



- Which one is primary, which supports other Two.

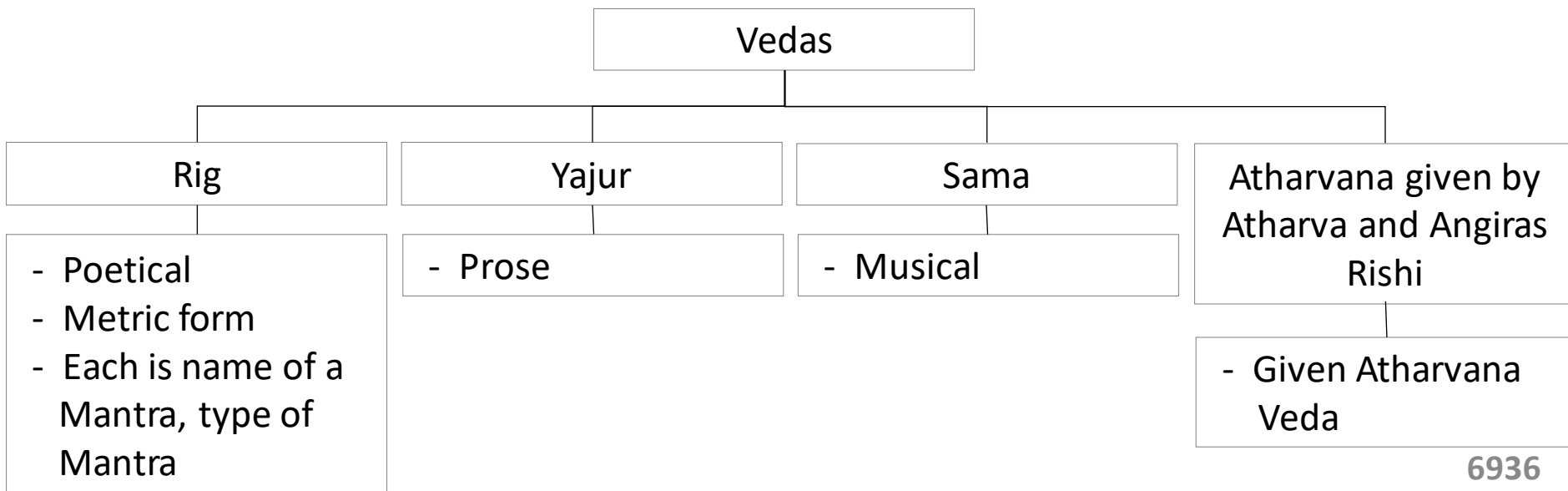




vi) In Vedic tradition, Jnanata is primary :

- **It is the knower, who knows reality, Karta Bokta meant to only support Jnanata.**
- Brahma Jnana Eva Tatpasyam...

vii)



viii) Mundak Upanishad :

तत्रापरा ऋग्वेदो यजुर्वेदः

सामवेदोऽथर्ववेदः शिक्षा ।

कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति

अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

Tatrapara, rg-vedo yajur-vedah

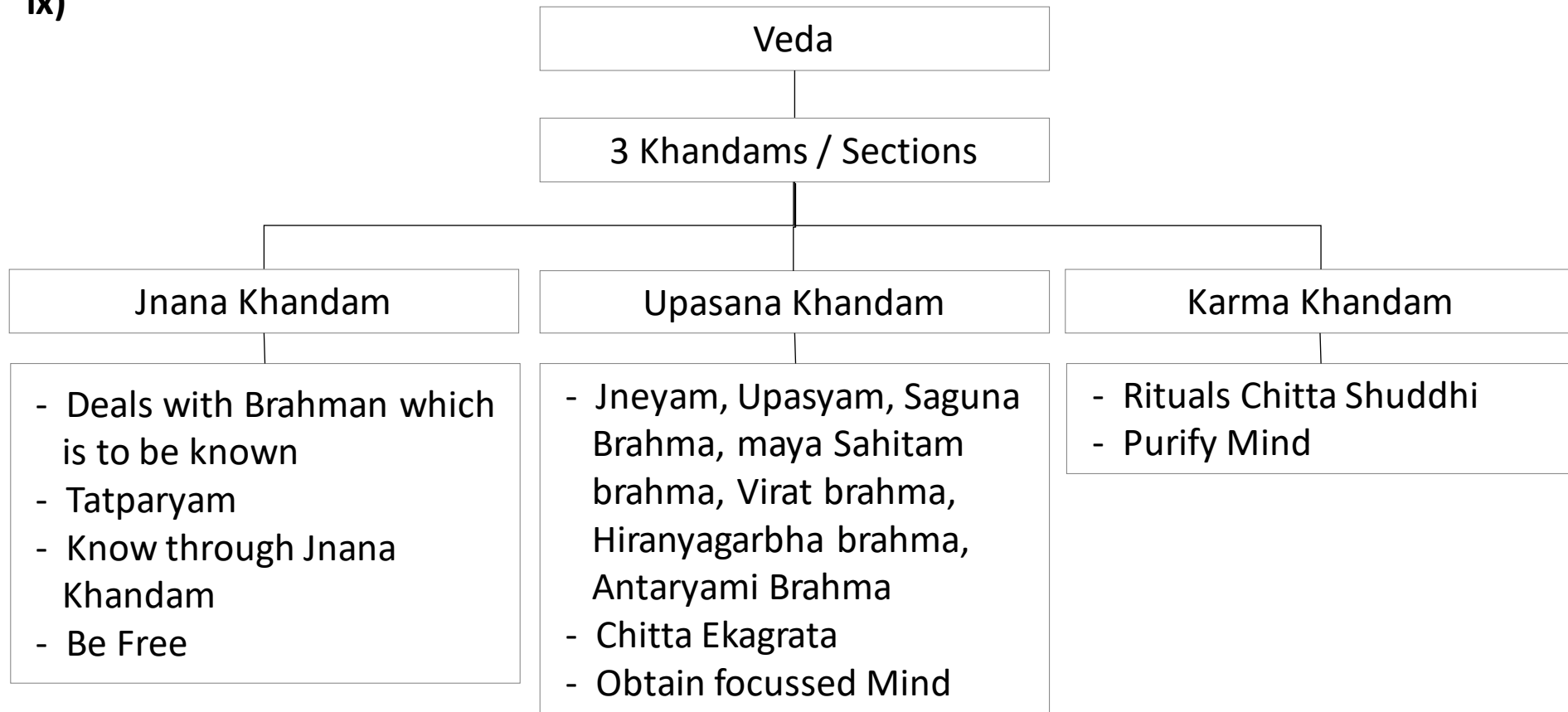
sama-vedo-tharva-vedah siksa I

kalpo vyakaranam niruktam chando jyotisa-m-iti

atha para, yaya tad-aksaram-adhigamyate II 5 II

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]

ix)



x) Portions - Dealing with Action :

- Aim = withdrawal and knowing.
- Karma Khanda does not give Moksha, helps to come to Jnana Khanda.

xi)

Bhakti - 3 meanings

- Karma Puja, Nama Sankeerthanam
- Gives Chitta Shuddhi

- Meditation on Ishvara
- Gives Chitta Ekagratha

- Brahman Jnanam
- Gives Moksha
- Aham Brahma Asmi

Vivekachudamani :

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ 31 ॥

mokṣakāraṇasāmagryāṁ bhaktireva garīyasī |
svasvarūpānusandhānaṁ bhaktirityabhidhīyate || 31||

Among the means and conditions necessary for liberation, devotion (Bhakti) alone is supreme. A constant contemplation of one's own Real Nature is called devotion. [Verse 31]

- Self Enquiry = Bhakti.

कस्यापि वेदवचनस्य न प्रवृत्तावभिप्रायः। किन्तु स्वाभाविकनिषिद्धकर्म-
प्रवृत्तेर्निरोध एवाभिप्रायः। तस्मादाभिचारादिकर्मप्रतिपादकाथर्ववेदस्यापि निवृत्तावेव
तात्पर्यम्। ‘शत्रुः संहर्तव्य’ इति द्वेषवशाद्यो गरदाने वा, अग्निदाहे वा प्रवर्तते
तं शत्रुमारणप्रवृत्तेः व्यावर्तयितुं अभिचारकर्मरूपाः श्येनयागादयः कथिताः।
शत्रुसंहारे निमित्तभूतं कर्म अभिचार इत्युच्यते। ईदृशं कर्म श्येनयाग इत्युच्यते।
श्येनयागकर्तव्यताबोधकवेदवचनानामपि “शत्रुवधकामः श्येनेनाभिचरन् यजेत”,
इत्यादीनां श्येनयागप्रवृत्तौ न तात्पर्यम्। किन्तु शत्रुमारणकामस्य श्येनयागादि-
विलक्षणविषदानादिशत्रुमारणोपायान्तरनिवृत्तावेव तात्पर्यम्। प्रवृत्तेः द्वेषत एव
प्राप्तत्वात्।

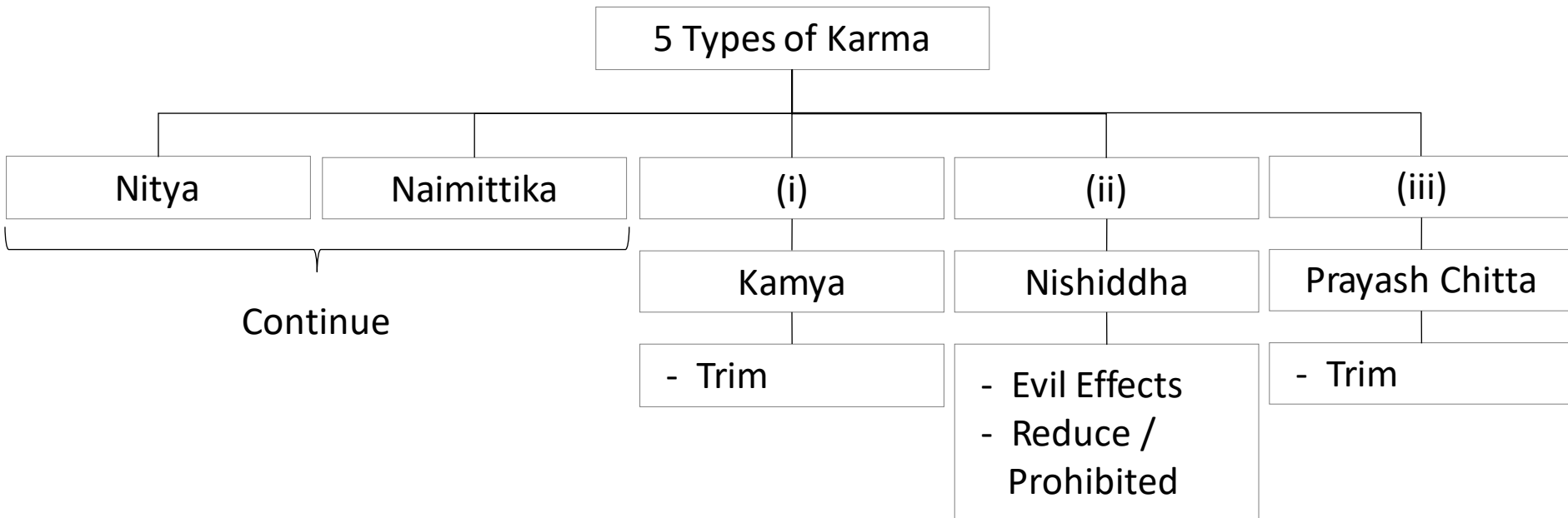
I) Pravrutti = Any type of activity Going after Anatma
= Makes me extrovert

II) All Karma Phalams come under Anatma only, including Svarga Loka, Brahma Loka

III) Vedanta does not want me to go after Anatma :

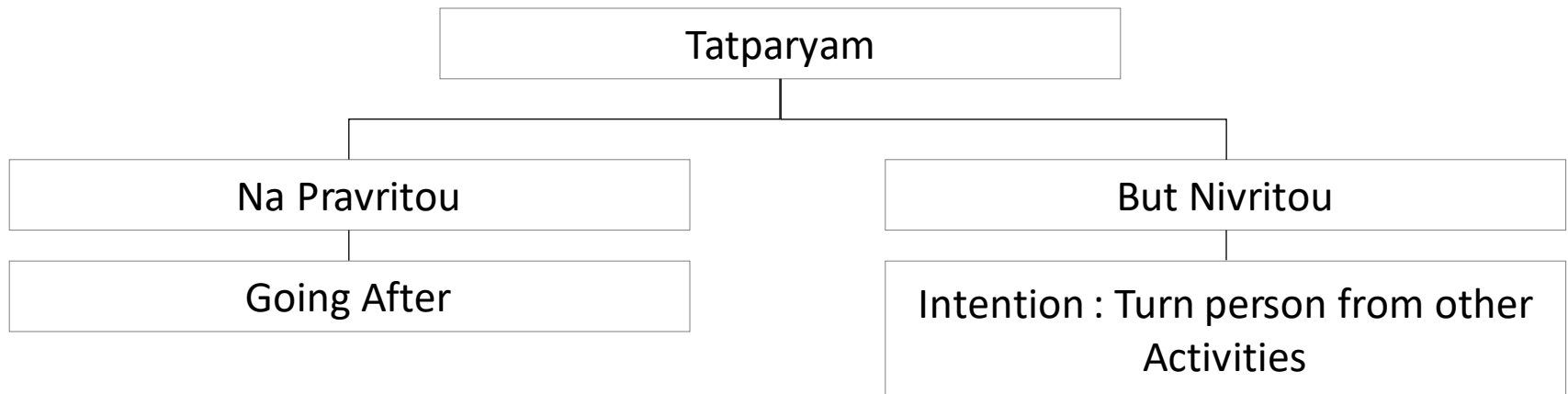
- Any karma will give me only anitya Phalam = Perpetuates Samsara
- Karma and Karma Phalam in Veda, intention of Veda is to restrict type of karma.

iv)



Idea :

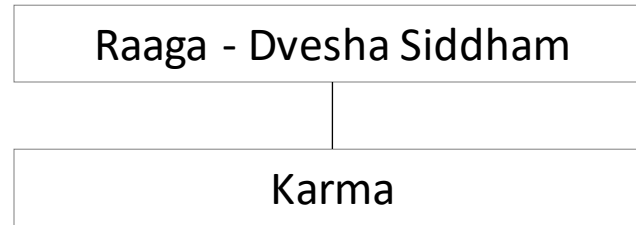
Don't do 3 karmas = Tatparyam when Veda asks you to do something.



v) What is the Mimamsa reason?

- Veda need not ask person to go after things.
- Human being goes after things, Natural, because of Raaga.

vi) Anya Pramana Siddham :



vii) Aim of Veda :

- To teach what is not Available for other Pramanas.

viii) Pratyaksha, Anumanam :

- Will say : Seek happiness, natural
- Veda will not say : Seek happiness
- Raagataha Pravrutti Sambavath, Raaga : Like of Anatma

ix) Veda Vidhi not required to get Married :

- Without Veda Vidhi in other countries people get Married, instinctive, Natural.
- Marriage ritual = Proper method to get married, follow family ritual, Purify mind, transcend Grihastha Ashrama.
- Renounce, Sanyasa is Tatparyam.

x) Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Aim of marriage : Sanyasa.

XI) Svabhavika Nishidda Karma Pravritte Nirodha :

- To restrict person to do wrong thing because of instinctive Vasana.

Svabhavikam :

- Instinctive, animalistic tendency
- Person will tend to do wrong things
- Ankusham - Restricts.

XII) Extreme Example :

- Black magic karmas in Atharvana Veda
- Abhicharika Karmani
- Abichara = Black magic.
- Special Yagas mentioned.

- Shyena Yaga - Shyena = Vulture, bird
- Home Kunda - should have shape of Vulture
- Veda Vidhi Shyenena Abhicharam Yajate
- Kshatriya wants to harm Neighbours
- No Peace - Done by kings, kshatriyas, to destroy Neighbouring king.

xiii) Ahimsa Paramo Dharma = Veda :

- Prohibition of liquor
- If you Ban, those who want Drink, will take Spurious liquor, will harm.
- Steroids - Control Drug, Scheduled Drugs.

xiv) Nivrittou = Tatparyam : Gita :

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ ।
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

- Side effect of Veda = Restrict Pravritti.

XV) Some have strong dvesha, person has to be destroyed, burning restricted by Shyena Yoga :

- Shooting in leg, put in jail
- Black magic = Any karma to harm the Shatru = Shyena Yoga.

xvi) Don't use any other methods - Meat eaters :

- 5 Types of animals to be eaten for those who can't live without meat consumption.
- 1st Aim : Don't eat Non-veg.

Topic 494 : Continues

योऽन्यतः^{५५} प्राप्तोऽर्थः, न तत्र वाक्यस्याभिप्रायः। इत्थमथर्ववेदसामान्यं
निवृत्तावेव तात्पर्यवत्। इतरवेदत्रयगतकर्मबोधकवाक्यानामन्तःकरणशुद्धिद्वारा
ज्ञानोपयोगित्वमतिस्फुटम्।

i) Important Mimamsa Nyaya :

- We use this a lot in Vedanta.

II) Yaha Anyaha Praptaha Arthaha :

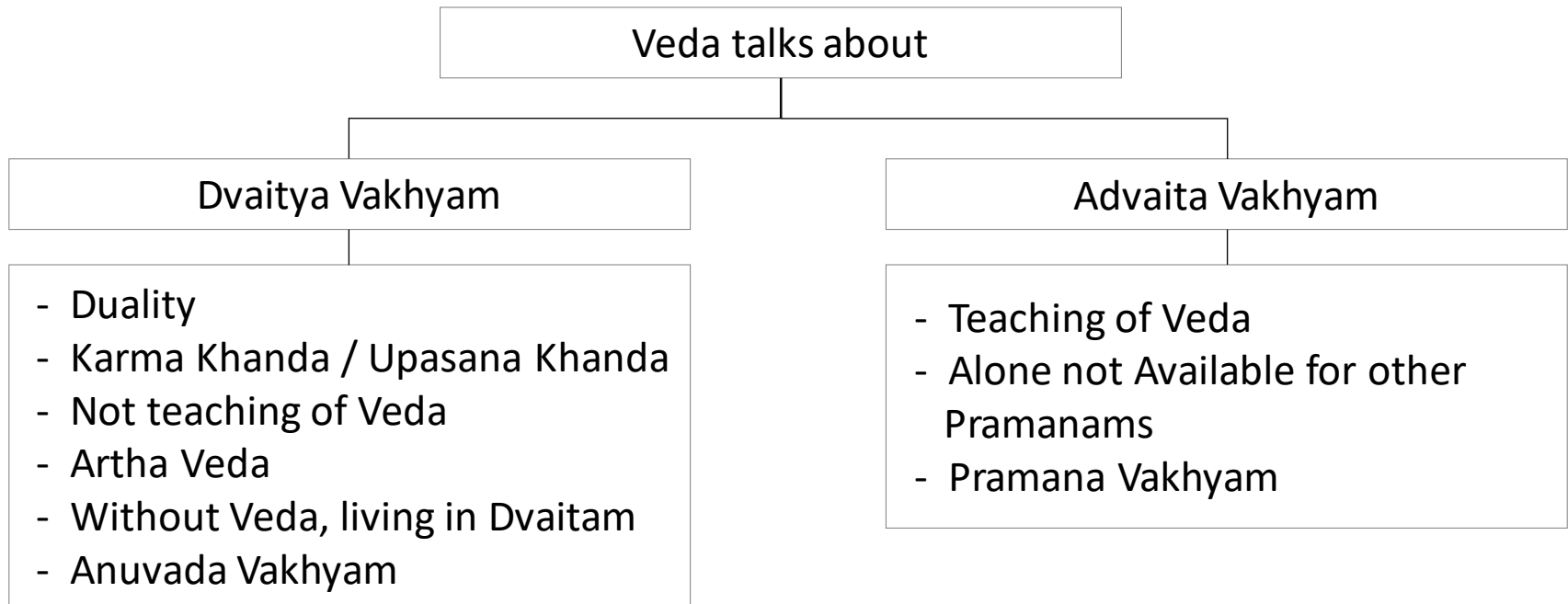
- Any idea we can know from Non-vedic method, Pramanams

- **Pratyaksha, Anumana, Upamana, Artha Patti, Laukika Shabda, Anupalabdhi - if message can be learnt, Veda has no intention to talk about that.**

III) All seen, experienced objects, Veda does not want to talk :

- **Veda's intention, who is the Drk, Seer, Observer and what is its nature.**
- If it is discussed, it is considered Artha vada Vakhyam, Anuvada, repetition.

IV)



v) Himsa not teaching of Veda :

- Animal sacrifice in Vedic rituals, not teaching of Veda.

VI) Himsa people do because of dvesha :

- Teaching not what is naturally known, done by human beings.

VII) Entire Atharva Veda talks of Black magic karma, intends to gradually withdraw a person

VIII) Sandhya Vandhanam, Agnihotram done to stop you from doing other things :

- Tatparyam Nasti
- After some time, message of Kaivalyo Upanishad sinks in

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

IX) Renounce all Veidica karmas along with Sacred thread, tuft etc :

- Veda introduced Grihastha, sacred thread, tuft, part of ritual
- Veda prescribes for the sake of renunciation, later after preparing the mind
- All rituals, through Antahkarana Shuddhi useful to get Jnanam.

X) Dvaitam can't give Moksha :

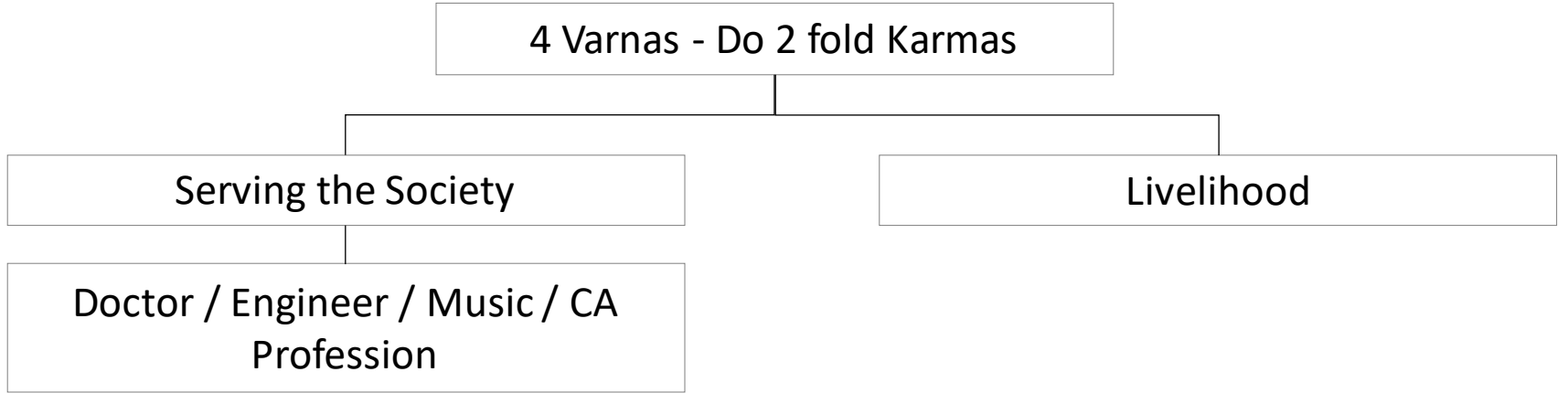
- It is useful for gaining Jnanam
- This is regarding 4 Vedas - 4 Upavedas.

Topic 495 :

(495) उपवेदानामपि चतुर्णां क्रमाद्ब्रह्मज्ञाने एव तात्पर्यम्-
(1) आयुर्वेदः (2) धनुर्वेदः (3) गान्धर्ववेदः (4) अथर्ववेदः इत्युपवे-
दश्चत्वारः।

i) Upaveda useful to take profession for Livelihood

ii)



iii) Gita :

यतः प्रवृत्तिर्भूतानां
येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य
सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānāṃ
yēna sarvamidam tatam |
svakarmanā tamabhyarcya
siddhiṃ vindati mānavaḥ || 18.46 ||

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, man attains perfection. [Chapter 18 - Verse 46]

IV) By doing your own duty, may you worship Bhagawan, purify the mind, attend the class, study Jnana Khandam

V) Ayurveda - Medical profession, service :

- Service - Primary
 - Earning - By product
- } Veda Considers

VI) Dhanur Veda :

- Archery, Warfare, Required for Kshatriya

VII) Gandharva Veda = Music, performing Arts, all arts, painting - gives enjoyment :

- Kama Purushartha fulfilled, becomes livelihood for someone.
- Painting, Music for Chitta Shuddhi
- All connected to Chitta Shiddhi, Jnanam, Moksha.

VIII) Artha Veda - Shastram :

- Finance and Administration

IX) Sthapadya Veda :

- Architecture, Engineer - Chatvara Upaveda.

Lecture 444

I) After dealing with Tattva Drushti and Adrushti, ND has come to Life style of 3rd Son, discipline, Tarqa Drushti

II) **Made curiosity to learn more :**

- Needed more conviction of Vedantic teaching by a comparative study of other branches of science
- Extension of Mananam.

III)

Intellectual	Emotional
Requires longer Mananam	Requires Longer Nididhyasanam

iv) Both Mananam and Nididhyasanam are not meant for knowledge

v) **Both not for insproving the knowledge, not to convert knowledge from Paroksha to Aparoksha :**

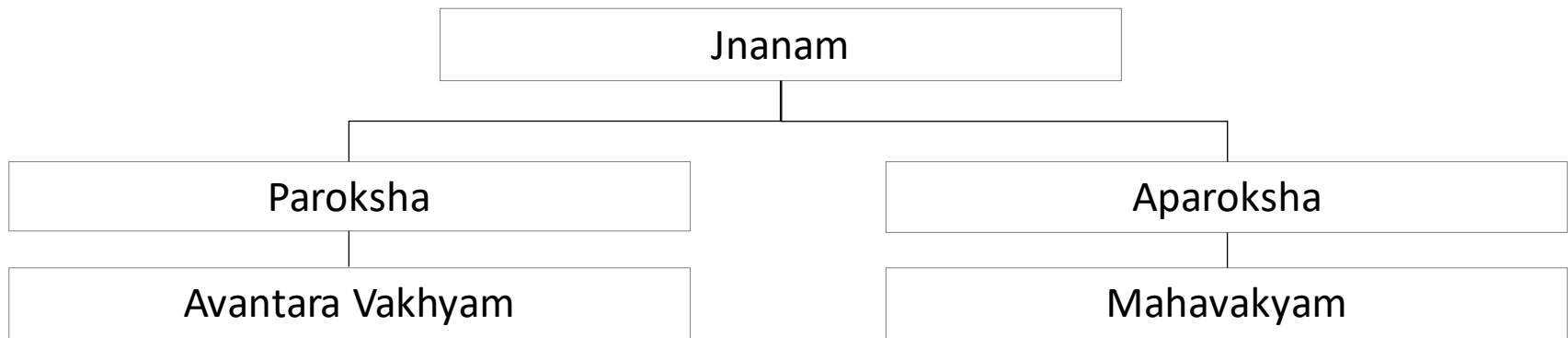
- Paroksha and Aparoksha Jnanam comes through Sravanam only.

vi) **Panchadasi :**

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।
सर्वत्रैव महावाक्यविचारादपरोक्षधीः ॥६९॥

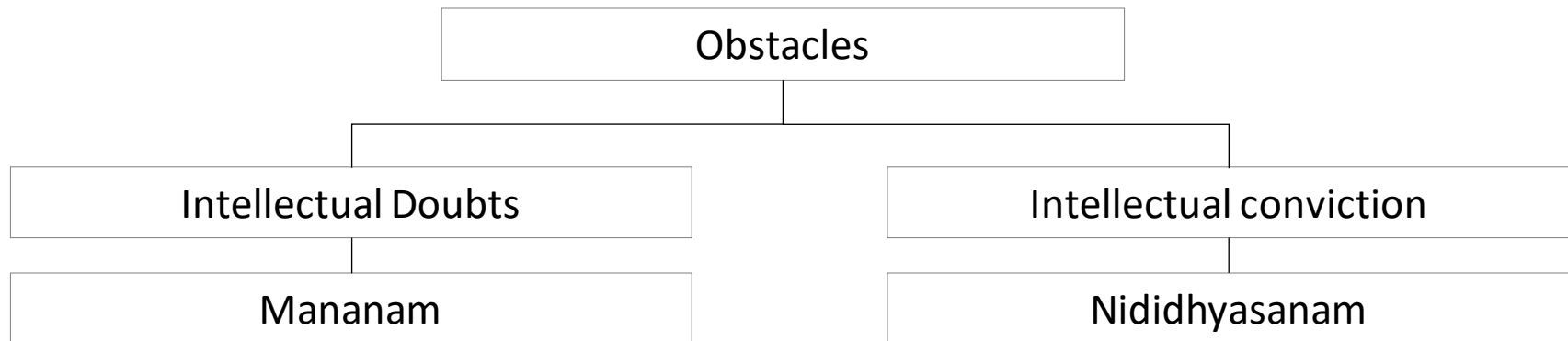
Avāntareṇa vākyaena parokṣā brahma dhīr bhavet ।
sarvatraiva manāvākya vicāra dāparokṣa dhīḥ ॥ 69 ॥

An indirect knowledge of Brahman by the intellect can gained from other Sruti Passages also; but direct knowledge is achieved by Meditating on the great Sayings of the Sruti. [Chapter 7 - Verse 69]



- Both through Sravanam only.
- Mananam and Nididhyasanam can't give improve, convert knowledge.

vii)



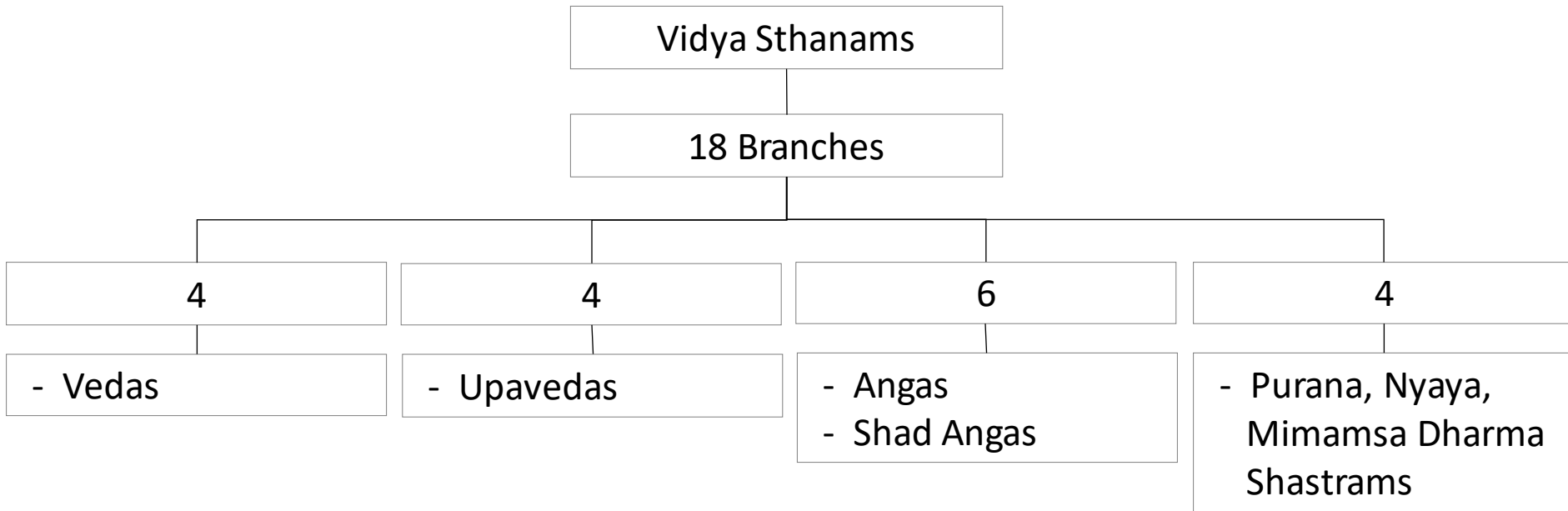
- Sravana Janya Aparoksha Jnanam will not produce the benefit, if above are there.
- They will stifle, obstruct knowledge
- Sa Pratibandhaka Aparoksha Jnanam, stifled knowledge.
- Mananam, Nididhyasanam remove Obstacle, remove stifling nature of Jnanam.

viii) We reap benefit of knowledge :

- We will claim - I am free here and now
- I will never postpone liberation
- I am Jeevan Mukta without reservation.

IX) More study not to gain more knowledge but to remove the obstacles, expectations.

X)



- Contents seen Briefly.

XI) 4 Vedas meant for Brahma Jnanam :

- Upanishads - Directly contribute to Brahma Jnanam
- Veda Purva Baga, Upaveda, Shad Angas and other 4 shastras contribute to Brahma Jnanam indirectly.

XII) Brahma Sutra :

सर्वापेक्षा च यज्ञादि श्रुतेरश्ववत् ।
Sarvapeksha cha yajnadi sruterasvavat

And there is the necessity of all works because the scriptures prescribe sacrifices, etc., (as means to the attainment of knowledge) even as the horse (is used to draw a chariot, and not for Ploughing). [3 - 4 - 26]

XIII) Everything useful including suffering for vairagya Sampadanartham : Gita :

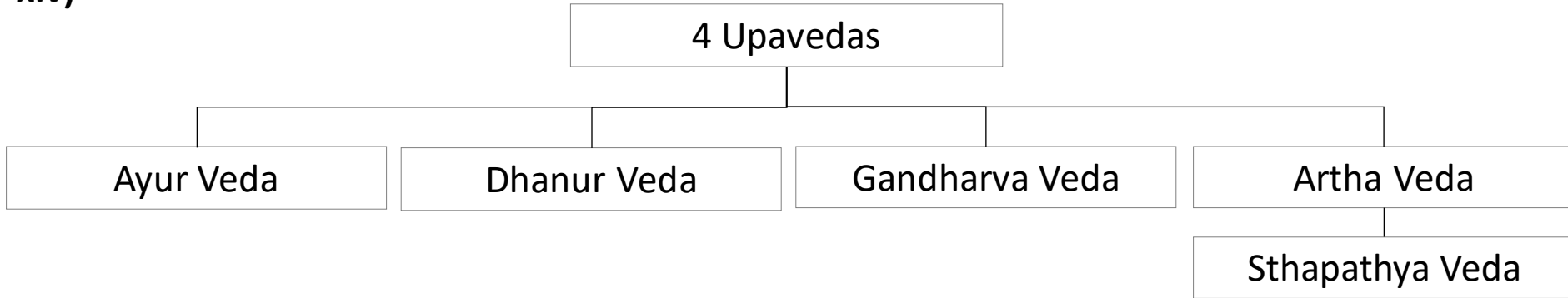
इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyādhī
duḥkhadōṣānudarśanam || 13-9||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

- Anatma gives trouble only.
- Therefore, Turn Towards Atma.

xiv)



Sthapathyam (Arthaveda) :

- Engineering, architecture
- Useful for Dhana Sampadanartham
- Earn money through professions.

XV) Taittriya - Siksha Valli :

- Dhanam, Dharma Artham - Pancha Maha Yagya for Chitta Shuddhi
- Chitta Shuddhi Jnanartham - Jnanam Mokshartham
- Money useful for Pancha Maha Yagya which gives Chitta Shuddhi
- Money not meant for sense pleasures.

- Everything in the universe is connected to Moksha
- Vedic vision.

Topic 495 : Continues

तत्र— (1) आयुर्वेदः—आयुर्वेदस्य कर्तारः ब्रह्मा, प्रजापतिः, अश्विनीकुमारौ धन्वन्तर्यादयश्च। तच्छास्त्राणि चरकवाग्भटादिचिकित्साग्रन्थाश्च आयुर्वेदा एव। वात्स्यायनकृतकामशास्त्रमपि आयुर्वेदान्तर्गतमेव। कामशास्त्रस्य विषयीभूतं वाजीकरणस्तम्भनादिकमपि चरकादिभिरुक्तम्। आयुर्वेदस्यापि वैराग्यप्रतिपादन एव तात्पर्यम्। आयुर्वेदरीत्या रोगादिनिवृत्तावपि पुनः रोगादिसम्भवात्। तस्माल्लौकिकोपायाः सर्वेऽपि तुच्छा एव। तस्मात् औषधदानादिजनितपुण्याविर्भूतान्तःकरणशुद्धिद्वारा ब्रह्मज्ञान एवायुर्वेदस्योपयोगः।

I) Among 4 Upavedas, Ayurveda is first one :

- Author = Brahma, Prajapathi, Ashwini kumara - Celestial doctors.
- Dhanvantari = Vishnu
- Dhanvantari shrine in all rooms
- One murti of Dhanvantri, light lamp.

II) Charaka, Vakghata, Sukshmta Samhita names of authors

III) Kama Shastra - Vatsyayana :

- Sexual health of individual, Fertility of individual, capacity of couple to have children.
- Children required for Dharma Pravrutti.

Taittiriya Upanishad :

ऋतं च स्वाध्यायप्रवचने च ।
सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च ।
अतिथयश्च स्वाध्यायप्रवचने च ।
मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने च ।
प्रजातिश्च स्वाध्यायप्रवचने च सत्यमिति
सत्यवचा राथीतरः । तप इति तपोनित्यः
पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति
नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ṛtaṃ ca svādhyāyapracāśane ca |
satyaṃ ca svādhyāyapracāśane ca |
tapaśca svādhyāyapracāśane ca |
damaśca svādhyāyapracāśane ca |
śamaśca svādhyāyapracāśane ca |
agnayaśca svādhyāyapracāśane ca |
agnihotraṃ ca svādhyāyapracāśane ca |
atithayaśca svādhyāyapracāśane ca |
mānuṣaṃ ca svādhyāyapracāśane ca |
prajā ca svādhyāyapracāśane ca |
prajanaśca svādhyāyapracāśane ca |
prajātiśca svādhyāyapracāśane ca satyamiti
satyavacā rāthītarah | tapa iti taponityah
pauruśiṣṭih | svādhyāyapracāśane eveti
nāko maudgalyah | taddhi tapastaddhi tapaḥ || 1 ||

The Practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. “Truth”, meaning practicing in life what is understood to be right and proper, is to be pursued along with regular studies and preaching, penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the ‘Maintenance of fire’, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; Procreation, study and preaching; propagation of the race, study and preaching ; all these are things to be practiced sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practiced. Taponitya, son of Purusista declares That penance alone is to be practiced. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practiced; that verily, is penance; aye that is penance. [1 - 9 - 1]

- All come under Ayurveda.

IV) Ayurveda gives Vairagyam :

- Understand limitation of Ayurveda in giving you perfect health
- In spite of treatment, several problems, no cure - Doctors disclaimer.
- Treatment may work or not
- Some diseases cured, sometimes new disease comes because of previous treatment.
- Weight comes down, knee joint pain starts.

V) No permanent cure :

- Permanent cure only in Brahma Jnanam.

Gita :

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
anahaṅkāra ēva ca ।
janmamṛtyujarāvyādhī
duḥkhaḍōṣānudarśanam || 13-9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

- Go beyond Janma, Mṛityu, Jaravyadhi.

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

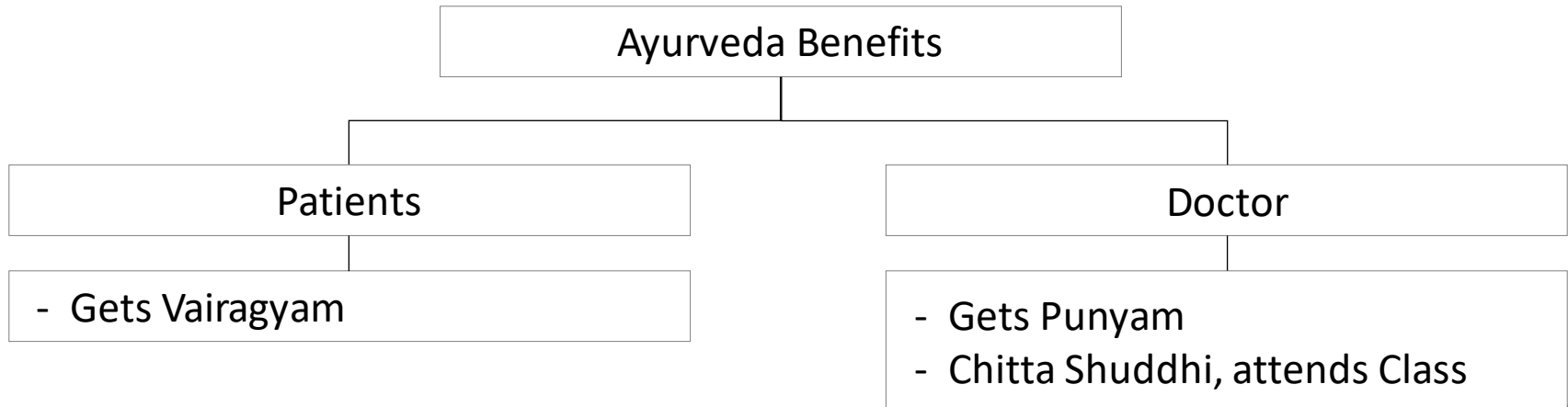
जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca ।
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- If Janma, there will be problems.
- Local Cures Palative, Incidental, nothing Cure's.

vi)



VII) Vaidya Raja - Namaka, elder brother :

- Takes money and prana

- Yama Raja - Removes prana
- Doctors get Punyam for giving temporary relief
- Because of Punyam, Antahkarana Shuddhi
- Ayurveda useful for Brahma jnana indirectly.

Topic 495 : Continues

(2) धनुर्वेदः—विश्वामित्रकृते धनुर्वेदे आयुधं निरूपितम्। तच्चचतुर्विधम्—
(1) मुक्तम्। (2) अमुक्तम्। (3) मुक्तामुक्तम्। (4) यन्त्रमुक्तञ्चेति।

i) Dhanur Veda Shastram :

- By Vishwa Mitraha.

Varieties of Weapons

Classified into 4 Types Weapons

Muktam

- Released weapon

Amuktam

- Hand held
- Not Released

Mukta - Amuktam

- Both hand held
and Released

Yantra Muktam

- Weapons released
by gadgets /
Device
- Arrow released by
Bow
- Sling Shot

Topic 495 : Continues

- (1) चक्रादयो हस्तेन मुच्यमानत्वान्मुक्ता इत्युच्यन्ते।
- (2) खड्गादयोऽमुक्ता इति।
- (3). पश्चादयो मुक्तामुक्ता इति।
- (4) शरगोलकादयो यन्त्रमुक्ता इति।

I) Vishnu's Chakram :

- Released by the hand called Mukta - Released

II) Khadga - Sword :

- Hand held and fought

III) Parashu Adhayaha :

- Axe, Spear, Kuntam
- Mukta Amukta - Held in hand and fought or released.

IV)

- Shara - Arrow - Bow
 - Golaka - Bullet - 'Gun'
- } Device required

Topic 495 : Continues

(1) मुक्तमस्त्रमित्युच्यते। (2) अमुक्तं शस्त्रमिति।

चतुर्विधानामप्येतेषामायुधानां ब्रह्मा, विष्णुः, पशुपतिः, प्रजापतिः, अग्निः, वरुणः इत्याद्या देवताः तत्तन्मन्त्राश्चोक्ताः। तत्र चाधिकारिणः क्षत्रियकुमाराः, तदनुवर्तिनो ब्राह्मणादयश्च। ते च चतुर्विधाः—

(1) पदातिः। (2) रथारूढः। (3) अश्वारूढः। (4) गजारूढश्चेति। युद्धे शकुनमङ्गलादिकमप्युक्तमेव।

i) Weapon released = Muktam = Astram :

- As to throw, to release.

ii) Gita :

अन्ये च बहवः शूराः
मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः
सर्वे युद्धविशारदाः ॥ १-९ ॥

anye ca bahavaḥ śūrāḥ
madarthe tyaktajīvitāḥ |
nānāśāstrapraharanāḥ
sarve yuddhaviśārādāḥ || 1-9 ||

And many other heroes, who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.[Chapter 1 - Verse 9]

Nana Shastra	Praharanaha
- Amuktam	- Muktam - Hastam - Released

iii) All weapons used by Devatas :

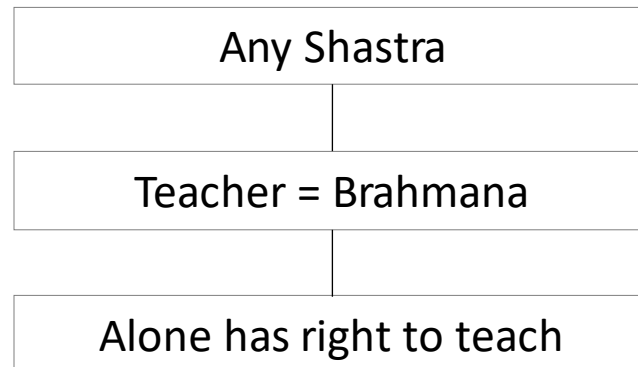
- Powerful as Hydrogen Atom Bombs
- Brahma, Vishnu, Pashupati (Shiva) Agnihi, varuna, As Garuda, Naga, Sarpah Astram.
- Devatas have Mantras.
- Kshatriyas chant mantras with weapons before releasing.
- Devatas at his disposal, Invoke Devata to power the arrow.
- Arrow becomes powerful
- Japa Pradhana weapons.

IV) Who are Adhikari's to learn Dhanur Veda?

- Kshatriyas - Their duty is Yudha - War

V) Brahmanas also learn Dhanur Veda :

- Those who train Kshatriya.



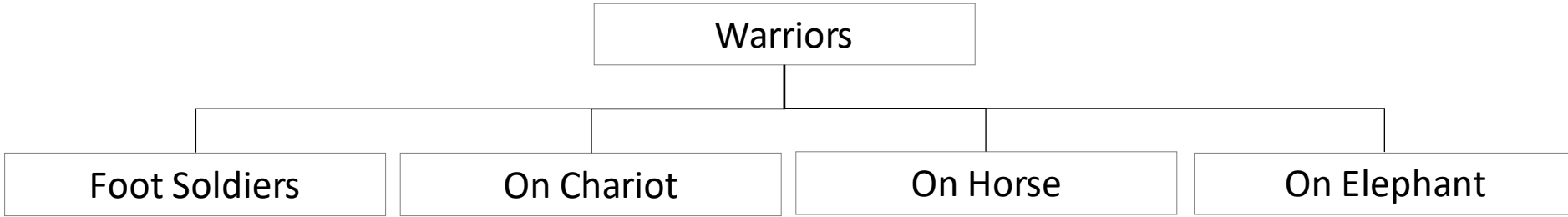
- Adhyapanam - Brahmana, Vaishya, Kshatriya, Dharma.

Uddhava Gita - Chapter 15 :

- Adhyapanam teaching - only Brahmana

vi) Pandavas, Kshatriyas taught Dhanurveda by Dronacharya Brahmana :

- Adhikaris for Warfare is



- Good Omen, bad time - in Dhanurveda
- Sahadeva welcoming own Defeat from Kauravas
- Dharma must tell Truth.

Topic 495 : Continues

- (1) ईदृशोऽर्थः धनुर्वेदस्य प्रथमपादे कथितः।
- (2) आचार्यलक्षणं, ततः शस्त्राभ्यासक्रमादिकं च द्वितीयपादे।
- (3) गुरुसम्प्रदायप्राप्तस्य शस्त्रस्य अभ्यासमन्त्रसिद्धिदेवतासिद्धिप्रकारश्च तृतीयपादे।
- (4) सिद्धानां मन्त्रादीनां प्रयोगादिकं चतुर्थपादे।

I) Abhijit Muhurtha - Junction between 2 Nakshatrams :

- 3 + 1 Padas - Good for victory in war
- Shaguna Mangalam.

II) Dhanurveda - 4 Chapters :

- ND scholarship

A) Chapter 1 :

- Shagunam, Mangalam different type of soldiers.

B) Chapter 2 :

- Acharyas - Qualification for Dhanur Veda
- Krama for Abhyasa
- Gita, Upanishad, Brahma Sutra (Karma Syllabus)

C) After learning from Guru :

- Home work = Mananam, Nidhidhyasanam
- Abhyasa - Practice shooting arrows.

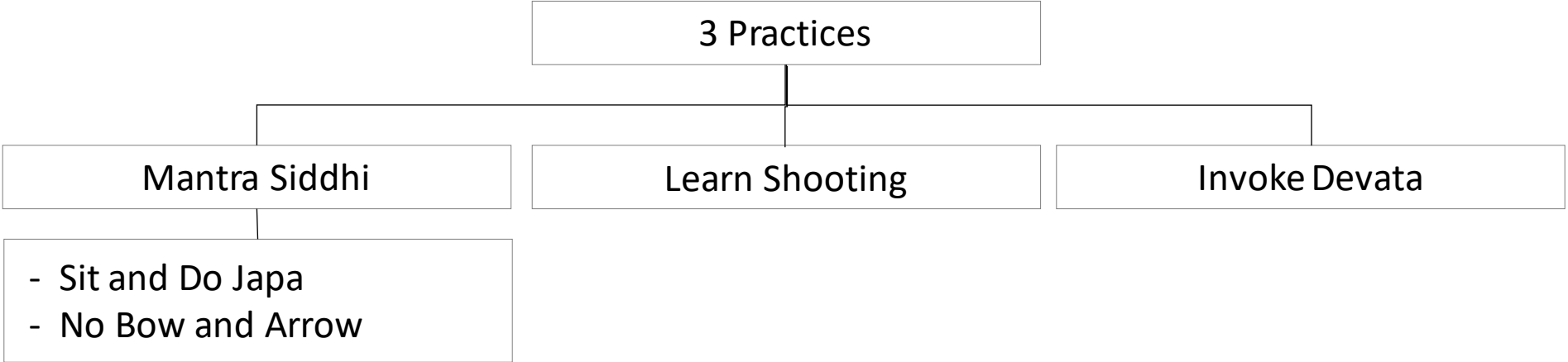
Example :

- Shoot arrow then put concentric circle.

D) Mantra :

- Homam 1/10
- Devata siddhi, at beck and Call
- Devata controlled by Mantra.

E)



Science	Technology
	Applied Science

अयञ्च धनुर्वेदो ब्रह्मप्रजापतिभ्यां विश्वामित्रेण प्राप्तः। स च जगत्प्रसिद्ध-
मिममकरोत्। न तु विश्वामित्रादेवायं वेदोऽभूत्। धनुर्वेदो हि दुष्टचोरादिभ्यः
प्रजापालनरूपं क्षत्रियधर्मं बोधयति। तस्मात् तस्यापि चित्तशुद्धिद्वारा
ज्ञानसाध्यमोक्षप्रतिपादन एव तात्पर्यम्।

- i) Dhanurveda Connected to Moksha
- ii) Vishwamitra not Original Author
- iii) Brahma and Prajapati Parampara :
 - Give to Vishwamitra
 - Made popular by Writing a Book

iv) Shankara - Great :

- Introduced Vedanta
- Prasthan Traya Bhashyam
- Prakarana Granthas

Main Contribution of
Shankara

Role of Vishwamitra :

- Popularizing not creating, originating
- Not from Vishwamitra alone.

V) What is role of Dhanurveda?

- To maintain law and Order within the country
- Defend country against war, robbers, thieves.

VI) It is his duty, not say :

- Ahimsa paramo Dharmah.

Gita :

स्वधर्ममपि चावेक्ष्य
न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्
क्षत्रियस्य न विद्यते ॥ २-३१ ॥

svadharmam api cāvēkṣya
na vikampitum arhasi |
dharma'yāddhi yuddhācchrēyō'nyat
kṣatriyasya na vidyatē || 2- 31 ||

Further, looking at thy own duty, thou ought not to waver, for there is nothing higher for a ksatriya than a righteous war. [Chapter 2 - Verse 31]

- Dharma - war = Duty, killing action not Papam, produce Punyam, gives Svarga, or Chitta Shuddhi, meant for Moksha through Jnanam.

vii) Gita :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34 ||

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- Go to guru after Chitta Shuddhi is Tatparyam.

Topic 495 : Continues

(3) गान्धर्ववेदः-अयं च भरतेन मुनिना लोके प्रसिद्धोऽभूत्। तत्र हि
स्वरतालमूर्च्छनादिभिः सह गीतनृत्यवाद्यादिकं सविस्तरं निरूपितम्।
देवताराधननिर्विकल्पसमाधिसिद्धिर्गान्धर्ववेदस्य प्रयोजनमुच्यते। तस्मात्
तस्यापि अन्तःकरणैकाग्रतासम्पादनेन ज्ञानद्वारा मोक्ष एव परमं प्रयोजनम्।

I) Vision of Vedic culture :

- All professions, science, converge to moksha.
- Music, Dance, Chitta Shuddhi - Moksha, Parama Purushartha.

II) Dharma, Artha, Kama, Mokshanam, Arogyam Kula Uttamam Rogaha Tasya Apahartakaha Sreyaso Jeeva Tasyacha :

- For all goals, need health, connected to moksha
- Disease robs away health, Moksha
- Life goes, moksha goes.

iii) All Sciences for Chitta Shuddhi Moksha :

- Religious life designed for Moksha in 18 Branches of Vedic Culture.

Lecture 445

Topic 495 :

- Life journey of Tarqa Drishti (Chapter 6 - Student)

i) Tarqa Drishti Harmonises teaching of Advaita Brahman in 18 Branches of Veda during Vedic period.

ii)

Ahamkara - 3 Aspects

Karta

- Rajas
- Do more at age 85

Bokta

- Rajas

Pramata

- Jnanata Sattvic

- One dominant for all of us according to 3 Gunas.

iii) Gita :

सदृशं चेष्टते स्वस्याः
प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

sadṛśaṃ cēṣṭatē svasyāḥ
prakṛtēṛjñānavān api |
prakṛtiṃ yānti bhūtāni
nigrahaḥ kiṃ kariṣyati || 3-33 ||

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

- Prakritis Svabhava will Push.

IV) Bokta :

- Different restaurants, countries

IV) Jnanatru Pradhana :

- Learn more and more - Sattvic

V) Ahamkara will always be Apoorna - No satisfaction :

- To become Poornaha you have to be Sarvajnyaha
- It is a status of Ishvara alone
- Jiva can never become Sarvajnyaha.

VI) When Pramata dominant, Mahavakya - Baga Tyaga Lakshana difficult :

Set Aside Ahamkara	Come to Sakshi Pradhana I
--------------------	---------------------------

- Aikyam meaningful, relevant for me if I am Sakshi

VII) Ahamkara - Psychological dominance :

- Baga Tyaga Lakshana obstructed, Mahavakya will not allow him to claim Poornatvam.

One corner of mind will say :

- You have not studied Bashyam.

VIII) How to claim Poornatvam as mentioned in Mahavakyam?

- Ashta Dasha Vidya Sthanani - 18 Branches of science are there
- Tarqa Drishti wants to make sure -
- Veda does not contradict other branches Samanvaya and Avirodha.

Ahamkara I	Sakshi I
<ul style="list-style-type: none">- Waker, dreamer, Sleeper I- False I- Anitya I	<ul style="list-style-type: none">- Real I- Eternal I

- What are the 18 Branches of Science, Contents, relationship.

ix)

- 4 Vedas
- 4 Upavedas
- 6 Veda Angas
- Purana, Nyaya, Mimamsa, Dharma Shastram.

X) Topic 495 - 3 :

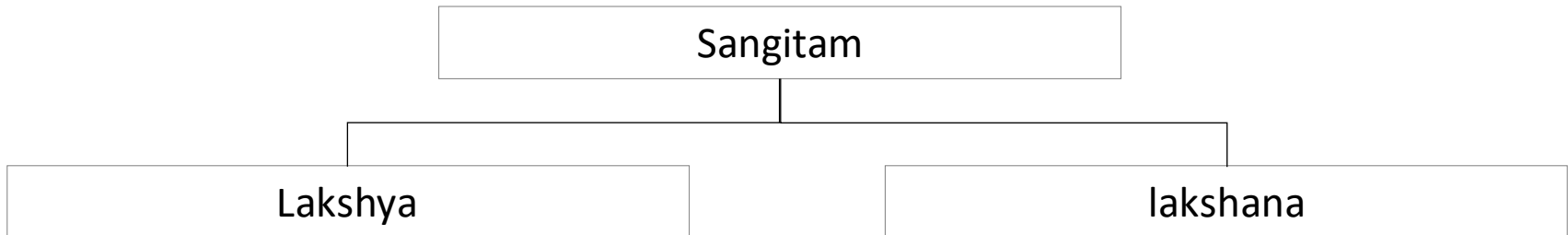
- Now Upaveda - Ayurveda, Dhanurveda, Gandharva Veda
- Gandharvas - Demi Gods, Semi Celestials, intermediary celestials.
- Experts in Arts and Music.

Taittiriya Upanishad :

Manushya	Gandharva	Loka
Deva	Gandharva	Loka

- Bharatha Muni - Natya Shastra

Bava	Raaga	Thalaha
Bhakti	Melody	Beat

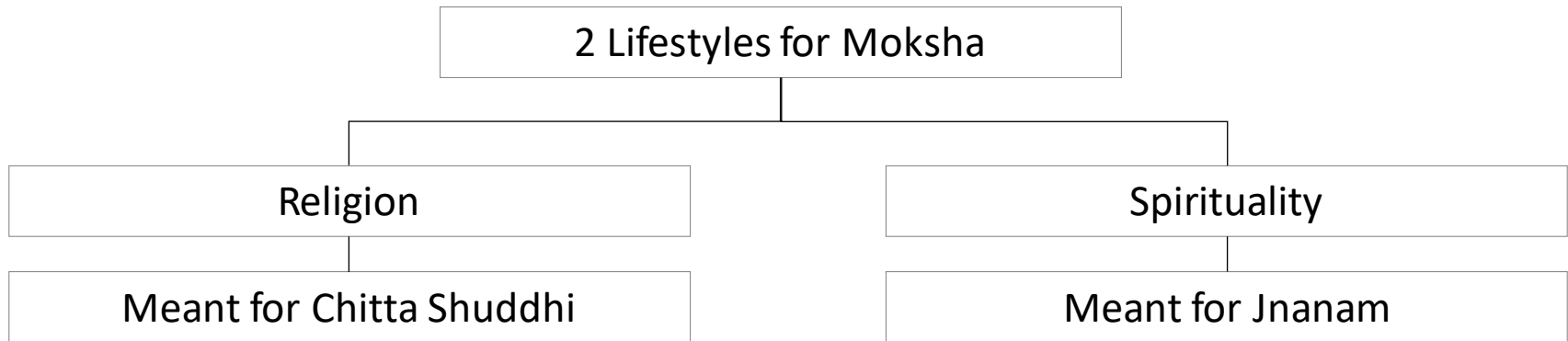


22 Svaras, 7 Talams for any Raaga :

- Dhruva, Matyaka, Rupaka, Jamba, Triputa, Ata, Atathala Varnam, Eka tala, 7 Talas
- Swami Mrindagist
- 72 Medakarta Raagas
- 5026 Raagas possible
- Music, dance, instrumental music.

XI) For Moksha, spirituality is required :

- For Chitta Shuddhi, religious life required.



- All 18 Branches connected to Religion and spirituality.

XII) After Agama Shashtra became dominant, temples became dominant :

- Temples became Centres for all branches of science, art, music.
- Before Deepa Aradhana, Bhagawan is offered various Upacharas offerings.
- Nrityam, Vadyam, Sangitam, Samarpayami.
- All sacred - Music, dance for worshipping Devatas.
- Devata Aradhana, Nirvikalpa Samadhi by Yoga Shastra.

xiii) Mind gets resolved = Nirvikalpa Samadhi :

- Mind get resolved, Triputi resolved
- Avidya Avastha, temporary state, Vyavaharika Advaitam.

What gives liberation ?

- Paramartika Advaitam, its Available all the time.
- Advaita Avastha = Sleep = Vyavaharikam = Nirvikalpaka Samadhi, helps in quotienting the mind.

xiv) Devata Aradhanam will help in focusing the mind :

- Nirvikalpaka Samadhi Siddhi.
- In Music, in a Raaga, Music dissolved, Advaita Avastha.
- In Art - Advaita Avastha
- In Poetry - Wordsworth got absorbed in Environment = Samadhi.



XV) Veena Vadana Tattva Jnanabe :

- Aprayathvena - Moksha Margam Sa Gachathi - Go to moksha path get Chitta Shuddhi.
- Through Naada Upasana = Moksha
- Thyagaraja, Muthuswamy Dikshitar, Meerabai, attained Moksha through Music, comes to Vedanta Sravanam / Mananam / Nididhyasanam.

Prayojanam :

- Manolayaha, Ekagratha, Samadhanam.

Topic 495 : Continues

(4) अर्थवेदोऽपि नानाप्रकारः-नीतिशास्त्रमश्वशास्त्रं, शिल्पशास्त्रं, सूपकार-
शास्त्रमित्यादिकं धनप्राप्त्युपायबोधकम् अर्थवेद⁵⁶ इति उच्यते।
धनप्राप्त्युपायनिपुणस्यापि विना भाग्यं धनप्राप्तिर्न स्यात् इत्यतोऽर्थवेद-
स्यापि वैराग्यबोधने एव तात्पर्यम्।

i) Upaveda :

- Artha Veda (Glorification) - Sthapathya Veda - Shilpa Shastram neeti - Shastram, Moral science, Justice.
- Ashwa Shastram - Maintaining horse, cavalry.

II) Shilpa Shastram - Architecture, Home Kunda science :

- How many bricks, Maths, geometry as part of Yaga Shala, Kundams.
- Shulva Shastram - Pythagoras theorem.

III) Supakara - Cooking Shastram :

- Nala - known for cooking
- Earn money also, perform rituals gives Vairagyam.
- Sometimes I have all skills but no job
- Get Vairagyam because Punya Prarabdam not there, no money.

• **Don't depend on variable karma for peace, security, happiness.**

- Shukla Rahu, Shani Dasha will come.

IV) Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

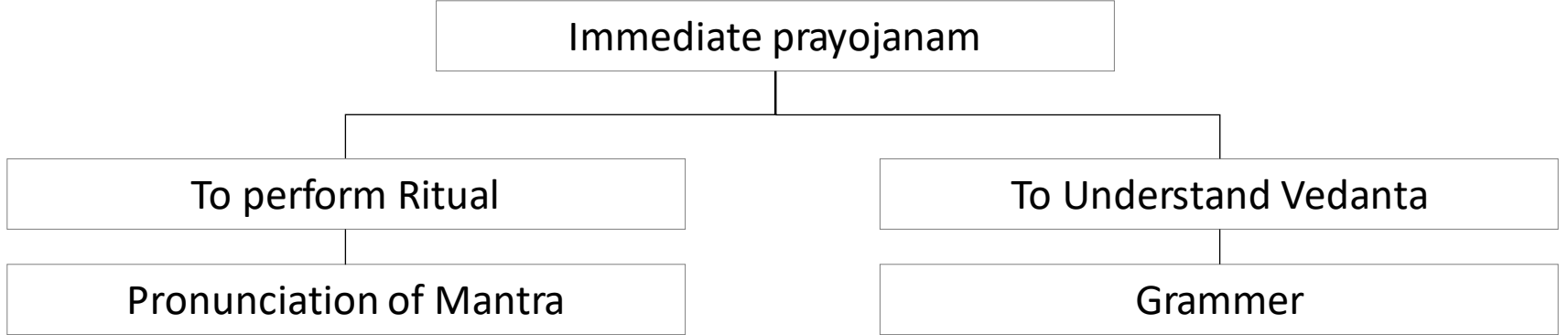
Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Vairagyam alone is Tatparyam for all 4 Upavedas.
- 4 Vedas - 4 Upavedas over – Next Shad Angani.

(496) वेदाङ्गानामर्थेन सह प्रयोजनम्—चतुर्णामपि वेदानां षडङ्गानि स्युः (1) शिक्षा (2) कल्पः (3) व्याकरणम् (4) निरुक्तम् (5) ज्यौतिषम् (6) छन्दः (पिङ्गलशास्त्रादि) चेति षट् वेदार्थज्ञानोपयोगित्वाद्वेदाङ्ग-नीत्युच्यन्ते।

i) Ultimate Prayojanam = Moksha

ii)



- Mahavakyam - Samanadhi Sambandha
- Viseshana Viseshya Bava Sambandha
- Lakshya - Lakshana Sambandha.

Every branch useful in

Veda Purva

Veda Anta

For 4 Vedas - 6 Angas

(i) Siksha

- Phonetics
- Science of Pronunciation

(ii) Kalpaha

- Performing ritual
- Know now

(iii) Vyakaranam

- Grammar

For 4 Vedas - 6 Angas

(iv) Niruktam

- Etymology
- Derivation of words
- Jnanam
- 4 Derivations knower, Knowing instrument, Known object, knowing Process

(v) Jyotisham

- Astrology

(vi) Chandaha

- Vedic Metres

Jnanam Can Mean

Subject

Object

Instrument

Process

- Jnanayate iti Jnanam
- Jnana Aneyate iti Jnanam
- Janati iti Jnanam
- Jnanakriya Jnanam

Science of Derivation =
Niruktam

v) Jyotisham - Astrology :

- Primarily for performing ritual.
- Time - Purnami, Amavasya, Thithi, Nakshatram, kala Niranayartham.

vi) Chandaha :

- Vedic Metres

Veda

Poems

Prose

Poems :

- Lines / Letters
- Prosody, Pingala Shastra
- Useful for Vedanta Jnanam and Veda Karma Anushtanam.
- No Independent relevance Auxiliary, supportive Sciences.

Topic 496 : Continues

तत्र— (1) शिक्षा-शिक्षायाः कर्तारो पाणिनिप्रभृतयोऽनेके महर्षयः। वेदशब्दाक्षरस्था-
नादिज्ञानम्, ⁵⁷उदात्तानुदात्तस्वरितादिस्वरज्ञानं इत्यादि शिक्षया जायते। वेदव्या-
ख्यानरूपा अनेके प्रातिशाख्यनामका ये ग्रन्थाः तेऽप्यत्रैव शिक्षायामन्तर्भवन्ति।

Taittiriya Upanishad : 1st Chapter details :

- Phonetics - by Panini Maharshi
- Vedic letter - Akshara, words, positions from where, letters originate.
- Kanya - क ख
- Dantya - त द
- Papabha, Ma - Lipcentred Labial.
- Scientific structure.

- Each Varga is well planned
- Saraswati, Shanmuka (Datya), Shankara (Lingual Tower)
- Sthana Vigyanam.

ii) Pitch Svara Sahana Vatvatu :

Udatha	Anudata	Svaridhati
Higher	Lower	Plain

Shikshas

Panini

As per Veda

Other Ridhis

- Atharvanarik, Yajus, Sama, Praatishakya Grantha.

iii) 1st Mantra of Rig Veda :

ॐ अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥१.१.१॥

Om Agnim-lille Purohitam Yajnyasya Devam-Rtvijam |
Hotaaram Ratna-Dhaatamam ||1.1.1||

Who is the Priest leading the yagna. Who is the Priest performing the yagna at proper times.
Who is the Priest invoking the devas. Who is the bestower of wealth. [1 - 1 - 1]

- I Worship Agni Bhagawan.

- 'Ha' is unique
- La Li Tha - Malayalam
- IIDE = Pratishakya rule
- Malayalam - Rig Veda more
- Veda Vyakhyaana Rupa, how to chant Veda texts available, Nama Grantha - Siksha = phonetics.

Topic 496 : Continues

(2) कल्पसूत्रम्—कल्पसूत्रैर्वेदबोधितकर्मणामनुष्ठानरीतिरुपदिश्यते। यज्ञकर्म-
निर्वर्तका ब्राह्मणा ऋत्विज उच्यन्ते। तेषां पृथक् पृथक् कर्तव्यकर्मक्रमा-
वबोधकं कल्पसूत्रम्। कल्पसूत्रकर्तारस्तु कात्यायनाश्वलायनादयो मुनयः।
कल्पसूत्रमपि⁵⁸ वेदार्थज्ञानोपयोगित्वाद्देदाङ्गमेव।

i) Kalpaha :

- 2nd Veda Anga
- Kalpa Sutram Presents Shastram

ii) 3 Method for Memorisation :

a) Sutra - Cryptic, condensed

- Brahma Sutra in few pages.

b) Poetical :

- 7 Talams
- 10 Upanishads
- **Isa, Kena, Katha, Prashna, Mundak, Mandukya, Taittiriya, Aitarenychya, Chandyyogyam, Briharanyakam Tada.**
- Any branch Dance, Mudras, Music in Poetry form.

c) Add Svvara - Can Chant :

- Atha tat Saguma Hi Saya Upanishadam Vyakhyanam Shyamaha
- Prose and Svvara get byheart.

d) Google Search - Now :

- Don't remember anything
- Abolished Neccessity of all of them
- Wont use memory, Use it or Loose it.

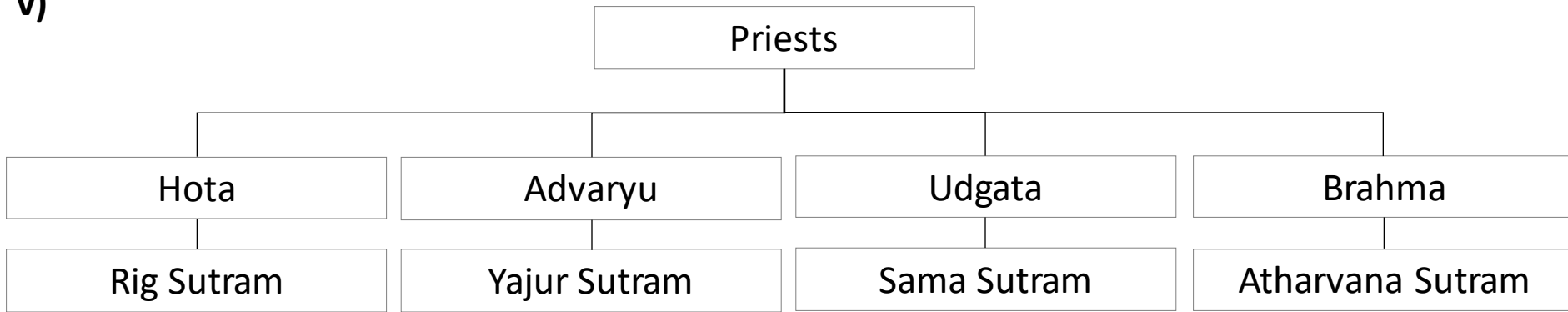
iii) Various karmas in Veda, method of Performance, Mantra, Achamaniyam, touch parts of Body, Wash hands, Apa Upa Sprishya Sutram (Wash Hand) :

- Neeti - Know Upadishyate

iv) Bramanas perform Big Ritual :

- Ritviks Employed Priests
- Dakshina given, Ritvik Varanam, Engage Bramana to do Yagya by Yajamana.

v)

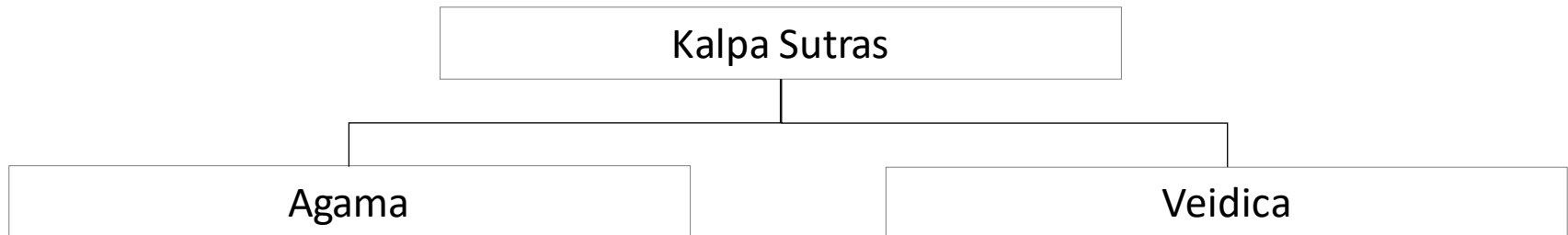


- Varanam - Invite and engage in ritualistic manner.
- Hota, Advaryu, Udgata, Brahma's duties specified
- Like in Orchestra or dance Programj, Krama is there
- Flute, Veena, Mridangam.
- Brahma - Atharvana priest - Head - Leader
- Kalpa Sutram prescribes duties.

VI) Kathyayana, Ashvalayana Priests :

- Srohta Karma, Yagam, Agnishtoma, Jyotishtoma, Vajapeya
- Vedic rituals came down
- Agama rituals, Chandi Homa Popular one, Devata Aradhana, Shaiva shastra, Vaishnava shastra, Agama sutras.
- Vinayaka Chathurthi puja - Agama based Puja
- Kalpah sutra won't help.

- Yomam Pushpam Veda Is Srouta Sutra
- Wrongly using puja
- Veidica mantras being used now in puja
- **Agama sutras has slokas, no Vedic mantras**
- Deepam Darshayami...



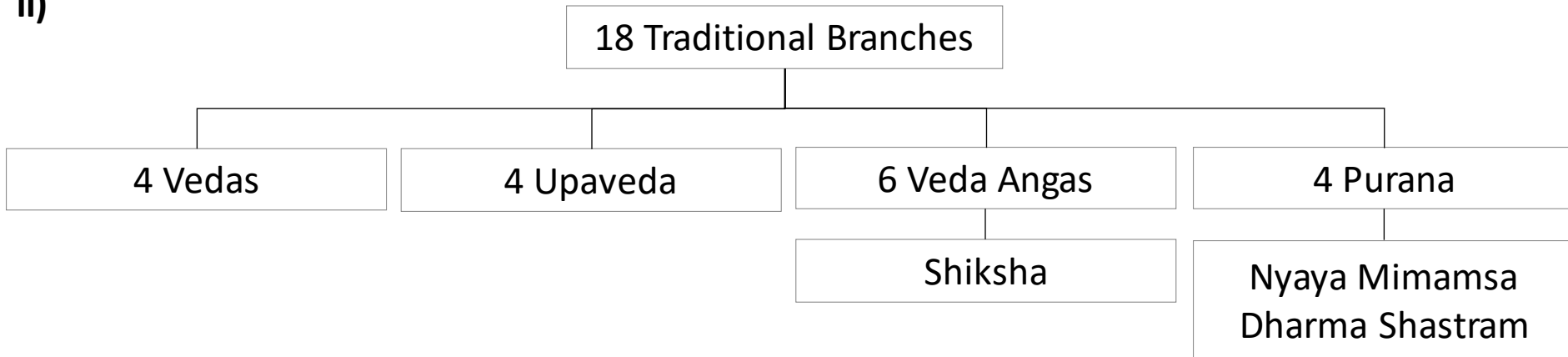
Lecture 446

Topic 496 - (2) : Kalpa Sutram :

i) Tarqa Drishti :

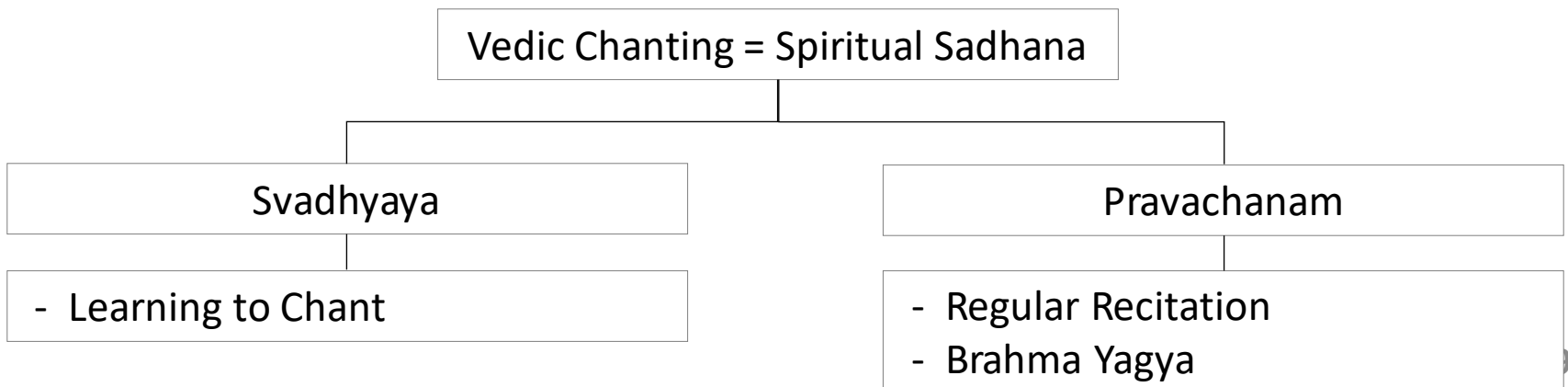
- Intellectual, reconcile Vedanta with other Branches of Science, Drop Fallacies of Vedanta.

ii)



iii) Shiksha :

- Science of Pronouncing Veda mantras Properly.

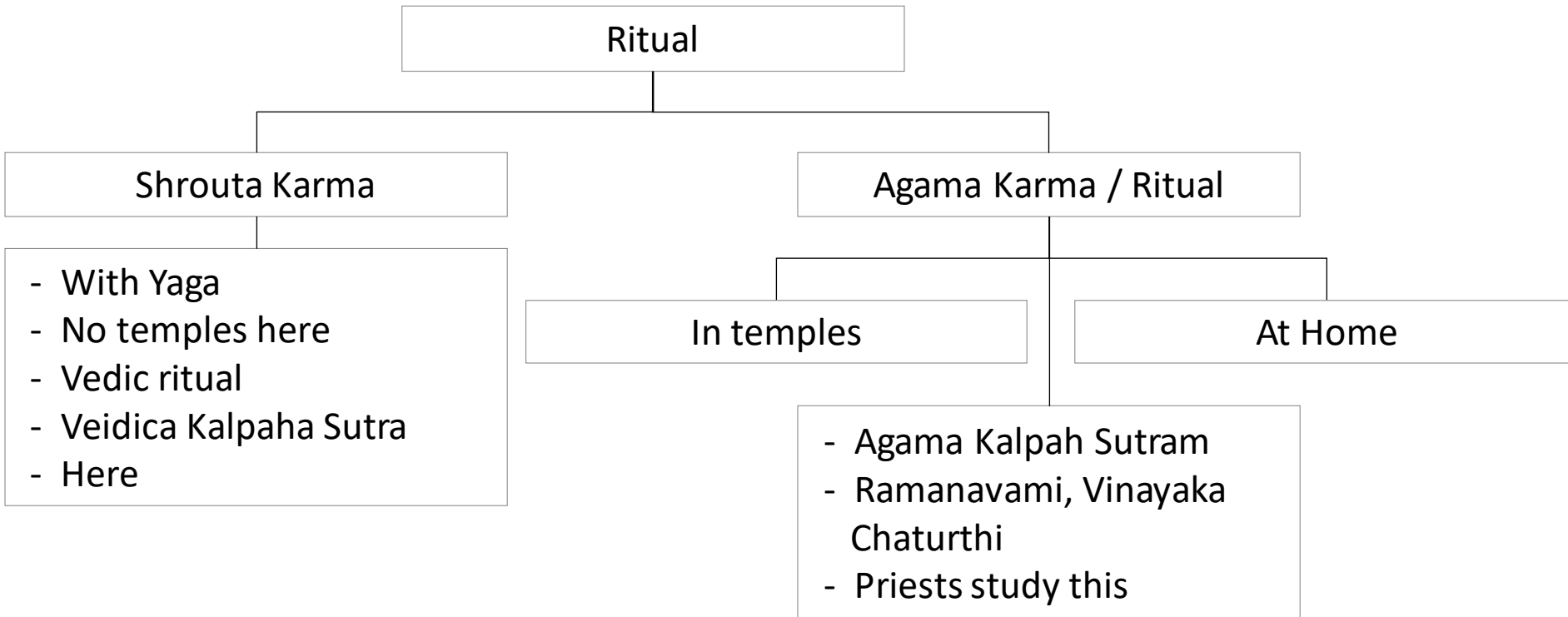


iv) Kalpaha :

a) Method of Performing rituals with help of Scriptural Mantras

- Pick Appropriate Mantra

b)



- Katyayana, Ashvalayana.

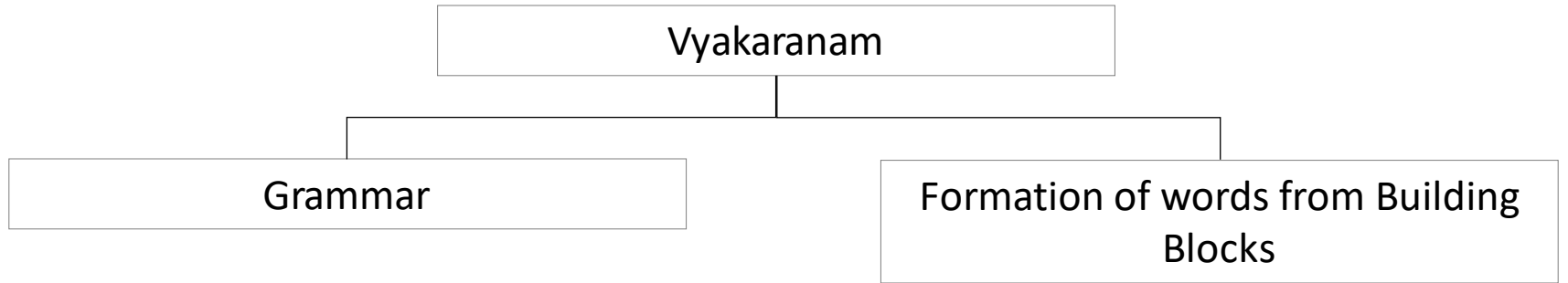
c) 4 Vedas alone Apaurusheyam :

- Upavedas and Veda Angas and others (14) = Paurusheyam

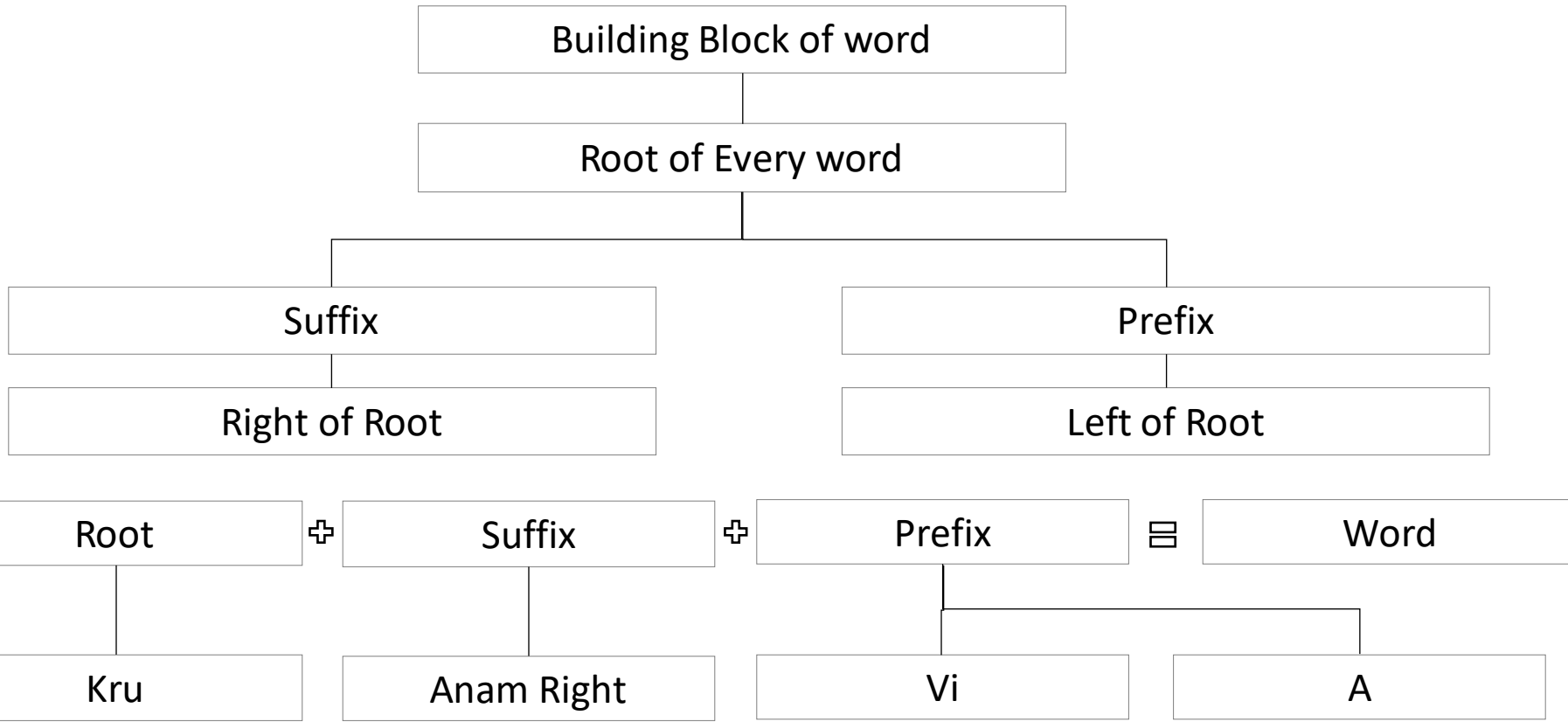
d) Grammar useful for Veda Purva and Veda Anta

(3) व्याकरणम्—व्याकरणेनापि वेदशब्दानां शुद्धताज्ञानं जायते। तच्च व्याकरणं सूत्ररूपमष्टाध्याय्यात्मकं पाणिनिमुनिना विरचितम्। तत्सूत्राणां व्याख्यानं वार्तिकरूपं भाष्यरूपं च कात्यायनपतञ्जलिभ्यामकारि। व्याकरणान्तरे तु वैदिकशब्दविचारो नास्ति। तदुपयोगः पुराणादावेव। न तु वेदे। पाणिनीयमेव व्याकरणं वैदिकशब्दस्वरूपसिद्धिं प्रदर्शयति। तस्माद्वेदाङ्गमेतेत्।

i)

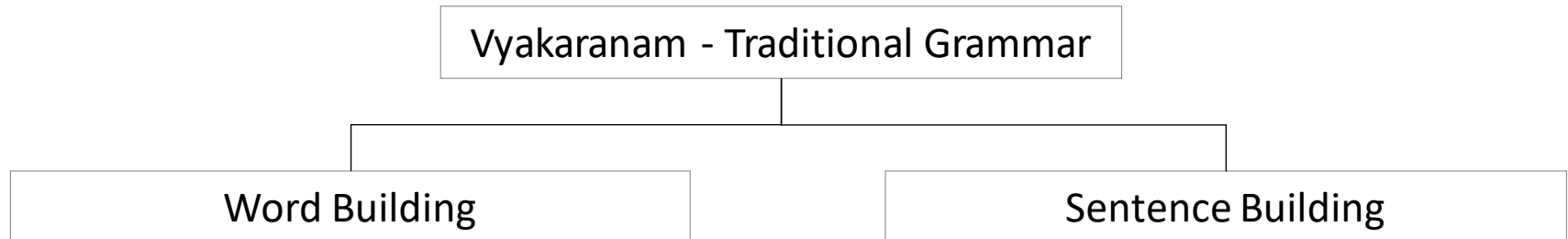
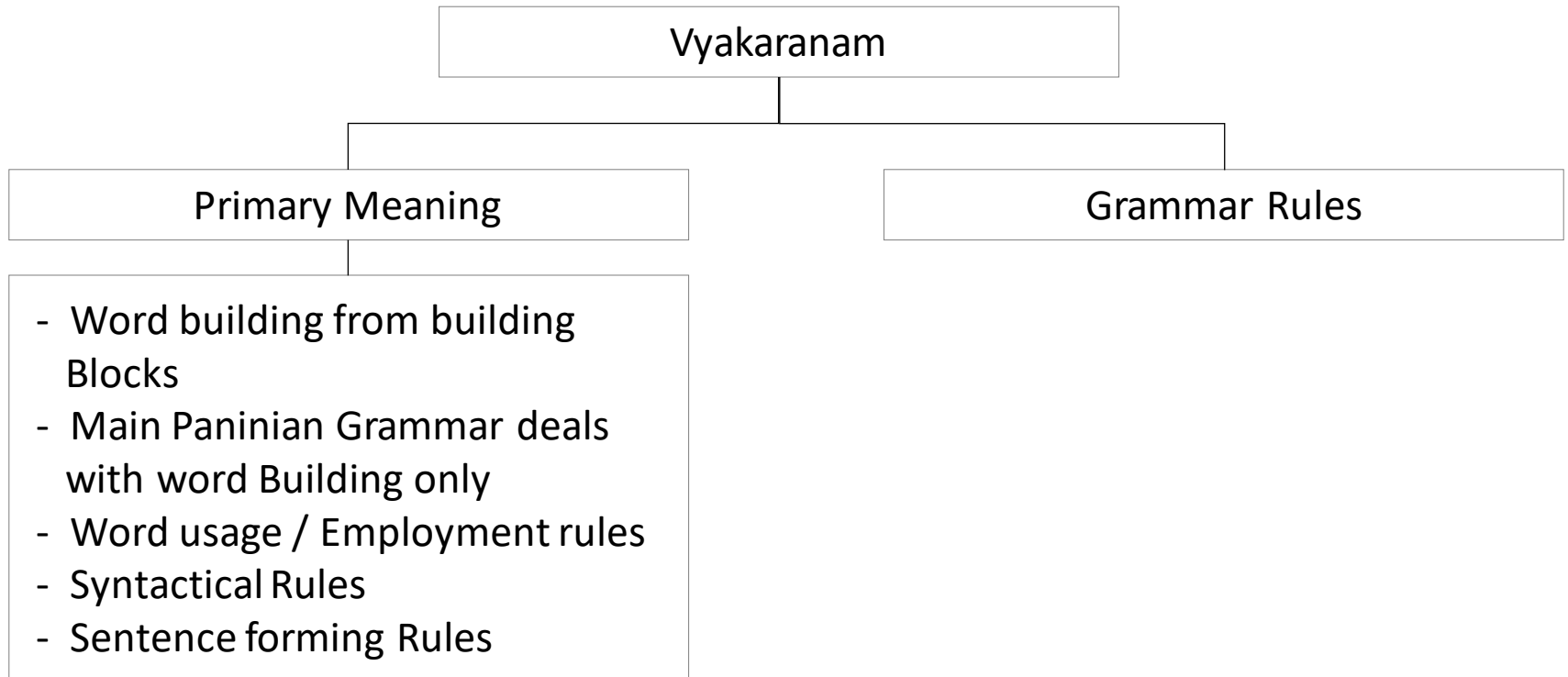


ii)



- Rules of addition in building blocks
- Vya and Karanam.

iii)



- If words inappropriate in veda we say Veidika prayoga, Chandasa prayoga.

iv) Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Vyoman = Building block
= Pradipadikam
= Parama Vyomni, Vyomani correct Sanskrit word - 7th case.
- Coming from Bhagawan
- Continue to chant Vyoman
- Used in the sense of Vyomani - Chandasa Prayoga.

V) If Paurusheya Grntha, mistake :

- Edit outside.

vi)

Vyakarana	Sutram
	<ul style="list-style-type: none">- Aphorisms- Cryptic Statement

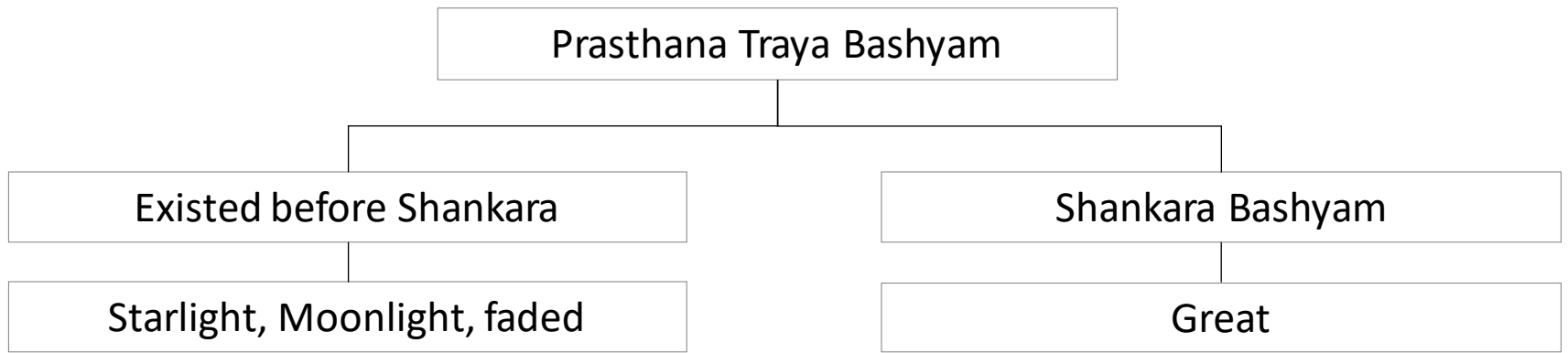
- Ashta Dyayi - Text Book
- Ayayaya - 8 Chapters
- Panchadasi - 15 Chapters.

Panini - 4 BC commentary - Vyakhyanam :

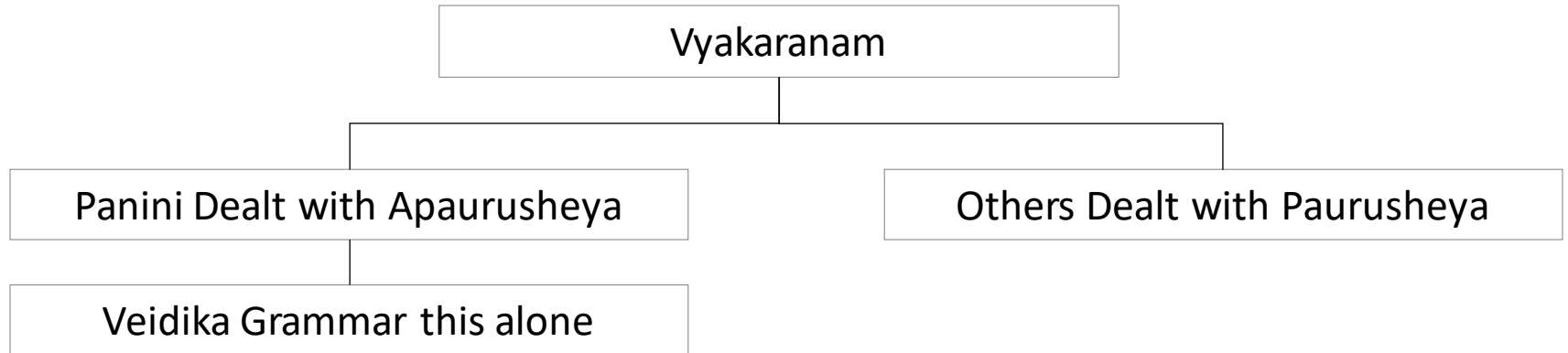
- Vartikam - Metrical - Shloka form
- Katyayana Rishi - Wrote Vartikam
- Patanjali Rihi - Wrote Bashyam
- Patanjali existed before Shankara, (Maha Bashyam) followed by Shankara for Brahma Sutra Bashyam.

VII) Paninian grammar - One of 9 Vyakaranams :

- Others followed.



viii)



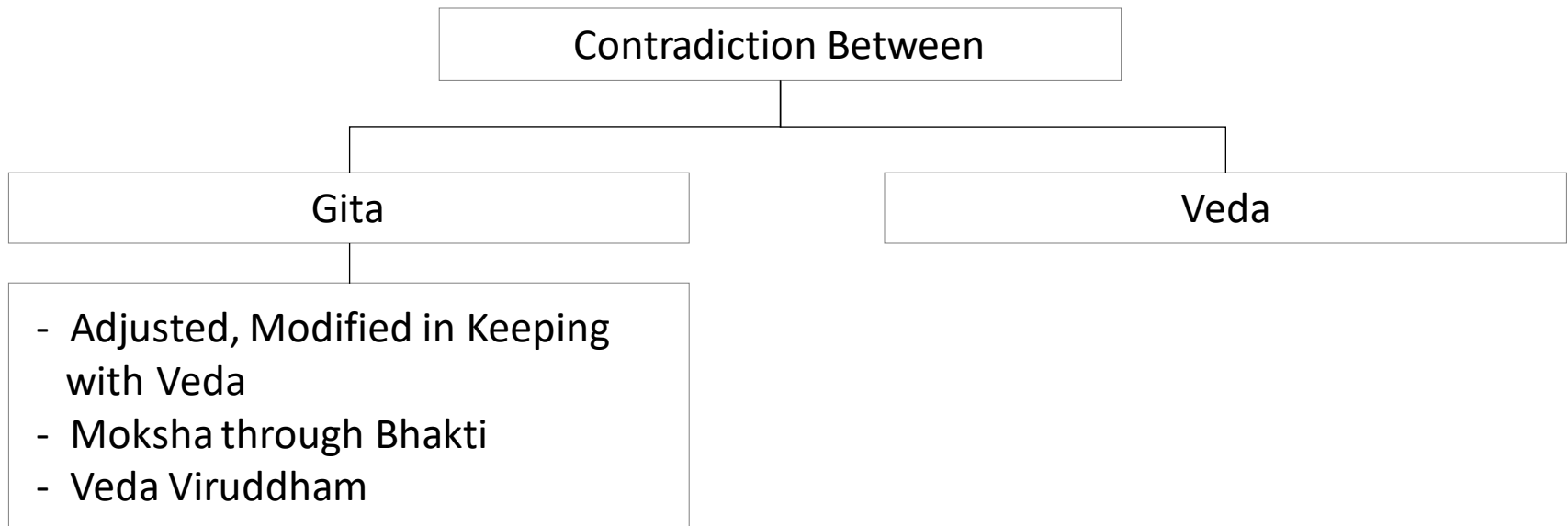
- In other 8 Shastras, they don't enquire into Veda.
- Useful for Paurusheya Grantha.

ix)

- Puranam
- Mahavakyam
- Bhagavat Gita (not by Krishna)
- Veda given by Bhagawan - Apaurusheyam.

Paurusheyam written by Vyasa,
Compiled by Vyasa, Smruti

x)



- Bhakti refers to Jnani - Bhakti
- Not Artha, Artharti, Jingyasu, Bhakti.

XI) Ramanujacharya - Based on Agama works, Gita commentary :

- We Reject.

XII) Ohmkara Derivation :

- 4/5 Stages
- AV - Avati - Rakshane
- Man in Pratyaya
- Root - AV - gets transformed through several stages before Ohm.
- Paninian grammar helps us to derive.
- Vichara Sagara = 6th Chapter - Derivation of Ohmkara in foot note.
- Vyakaranam = Veda Angam, supporting silence, Auxiliary science.

Topic 496 : Continues

(4) निरुक्तम्—यास्कनामा मुनिः त्रयोदशाध्यायात्मकं निरुक्तं रचयामास।
तत्र च वेदमन्त्रगतानामप्रसिद्धानां पदानामर्थबोधनाय नामनिरूपणं
कृतम्। तस्मात् वैदिकाप्रसिद्धपदार्थज्ञानोपयोगित्वान्निरुक्तमपि वेदाङ्गमेव।
संज्ञाबोधकपञ्चाध्यायात्मको निघण्डुनामा ग्रन्थो यास्केनाकारि। सोऽपि
निरुक्तान्तर्गत एव।

i) Niruktam :

- Science of Etymology, Derivation, similar to Vyakaranam.
- Vedic and Laukika words.

II) Unique Vedic - Special words :

- Derived in Nirukta Shastram.

Nir and Vachu and Ta :

- Prefix and Vach and Suffix (Ta) = Niruktam
- By Yaska Nama Muni.

III) All these 13 Chapters available of this branch :

- Not Paurusheya Granthaas
- Deals with Aprasiddha Nama - Nachiketa, Patanjali
- Arthabodha - Understanding meaning
- Derivations of names done.

IV) Shankara uses Vedangas :

- Sub-commentators - Scholars - Use Vedangas
- Moolam - commentary, sub-commentary
- Scholars use Vedangas to justify their explanations
- Prakanda Pandityam.

- Vishnu Devananda Swami commentary on Anandagiri
- Tika of Prasthan Trayam
- Scholars still there who use Niruktam.

v) Brahma Sutra 2nd Sutra Quotes Yaskas Niruktam :

जन्माद्यस्य यतः ।
Janmadyasya yatah

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

VI) Samjnya Bodhaka :

- Nikhandahu = Special dictionary, Niruktam - 5 Chapters.
- ND - Prakhanda Panditaha
- Yaska Muni has written 5 Chapters - Also Niruktam, Vedangam.

Topic 496 :

i) Niruktam : By Yaska Maharishi

- Texts : By Mahrishi
- Niruktam - 13 Chapters
- Niganduhu - 5 Chapters
- Vedangam.

Topic 496 : Continues

(5) ज्यौतिषम्—आदित्यगर्गादिकृतं ज्यौतिषमपि वेदाङ्गमेव। वैदिककर्मारम्भे
कालज्ञानस्यापेक्षितत्वात् तादृशकालज्ञानजनकं ज्यौतिषमपि वेदाङ्गम्।

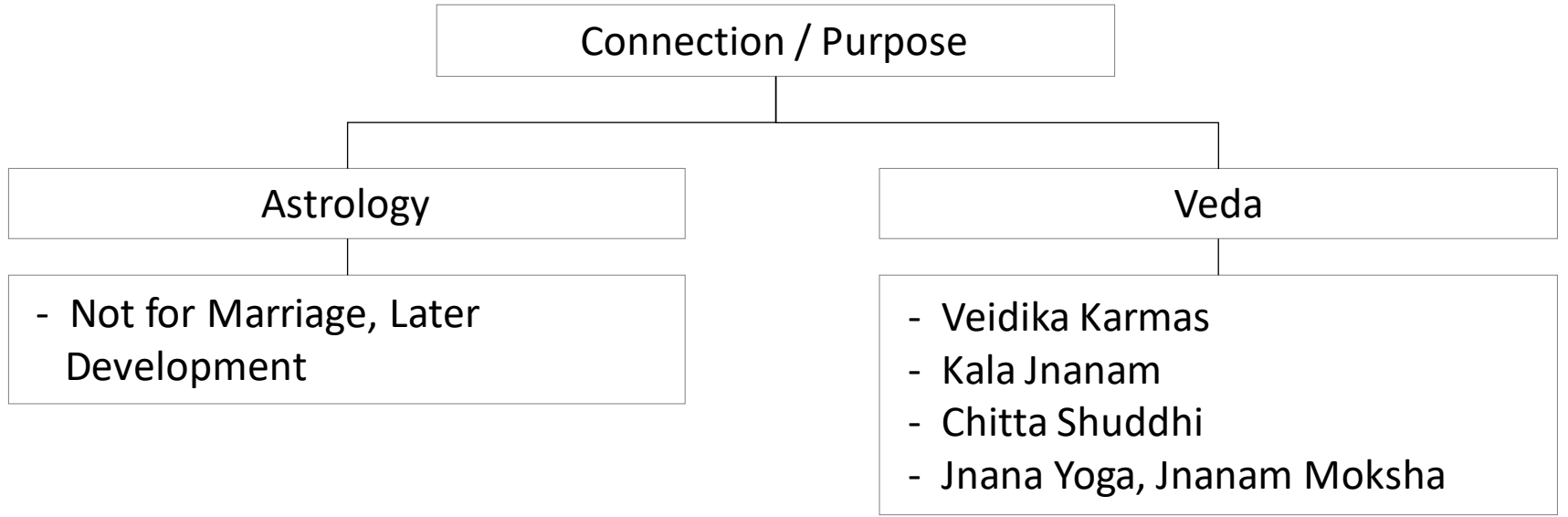
i) Jyotisham :

- Jyoti = Luminaries, Surya, Chandra, Nakshatrani
- Based on position, Movement of Jyotir Ghanaha.

ii) Written by :

- Aditya, Gargaha - 2 Authors

iii)



- During thithi, vara, Nakshatra, Yoga, Karanam, Astrological factors.
- Pancha - Anga Darshanam daily
- Starts with Karma Jnanam.

Topic 496 : Continues

(6) छन्दः—पिङ्गलमुनिनाऽष्टाध्यायपरिमितं सूत्रात्मकं छन्दः शास्त्रं निर्मितम्। तेन वैदिकस्य गायत्र्यादेश्छन्दसो विज्ञानं जायते। तस्मात् पिङ्गलसूत्रमपि वेदाङ्गमेव।

Vedic Mantras :

i) Mantra - Poetical - Metrical form :

- 3 / 4 / 5 Lines for a mantra.
- How many letters in each line?

II) Gayathri Mantra :

- Tripada Gayathri - 3 Lines
- Tat Savitur Varenyam not part of Gayathri Mantra.
- Appendix Added in the beginning.

Gayatri Mantra :

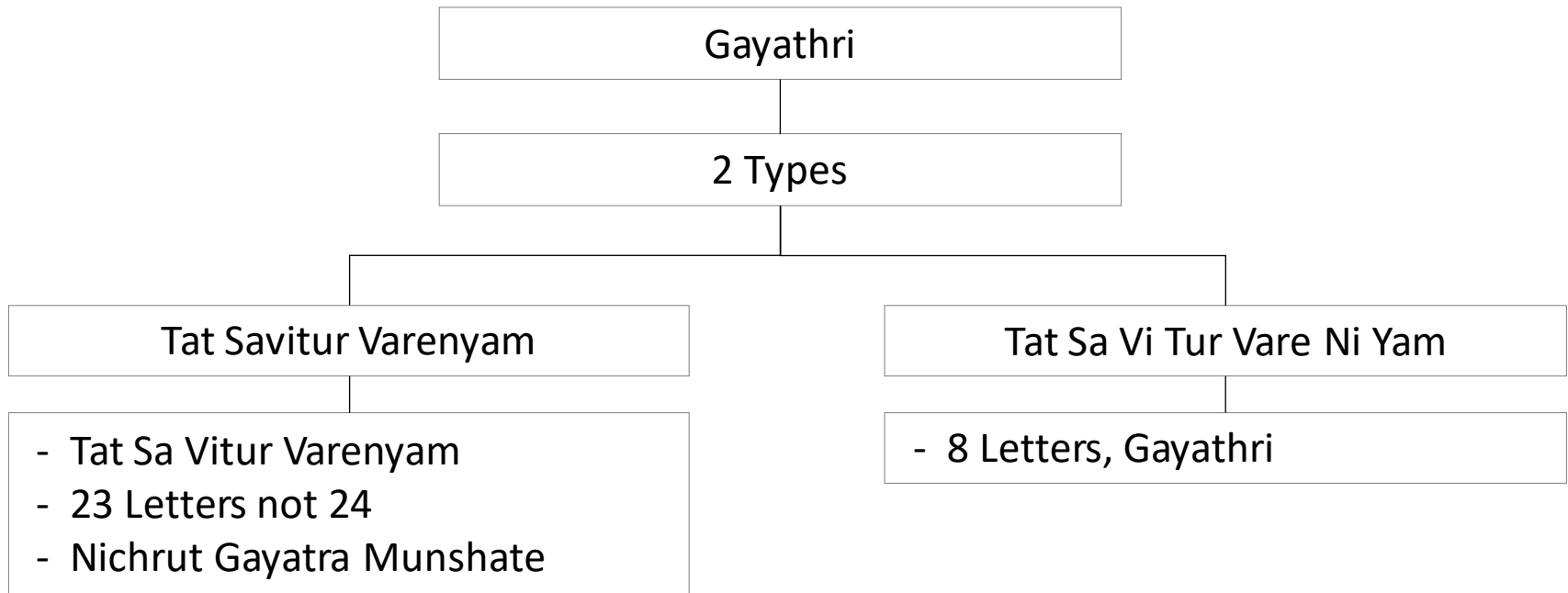
ॐ भूर् भुवः स्वः तत् सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

om bhūr bhuvaḥ svaḥ tat saviturvareṇyam
bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt ॥

Om, the Lord, is earth, the space in between and the heavens. That lord is the one who is the most worshipful. We meditate on that effulgent, all-knowledge Lord. May be he set our intellects in the right direction. [Verse 1]

- 3 Lines - 8 Letters per line, Total 24 Letters.

iii)



IV) Sandhya Vandhanam :

- Savitra Rishi Vishwamitra Nischrut, Gayatri Chandaha Savita devata.
- Tat Sa Vitur - Vareenyam.

V) 5 Stop Gayatri :

- Om, Bur Buva Suvah, Tat Savitur Varenyam, Bhargo Devasya Dhimahi, Dhiyoyonah Prachodayat
- 5 Stops - Pancha Avadhama, virama Gayatri.

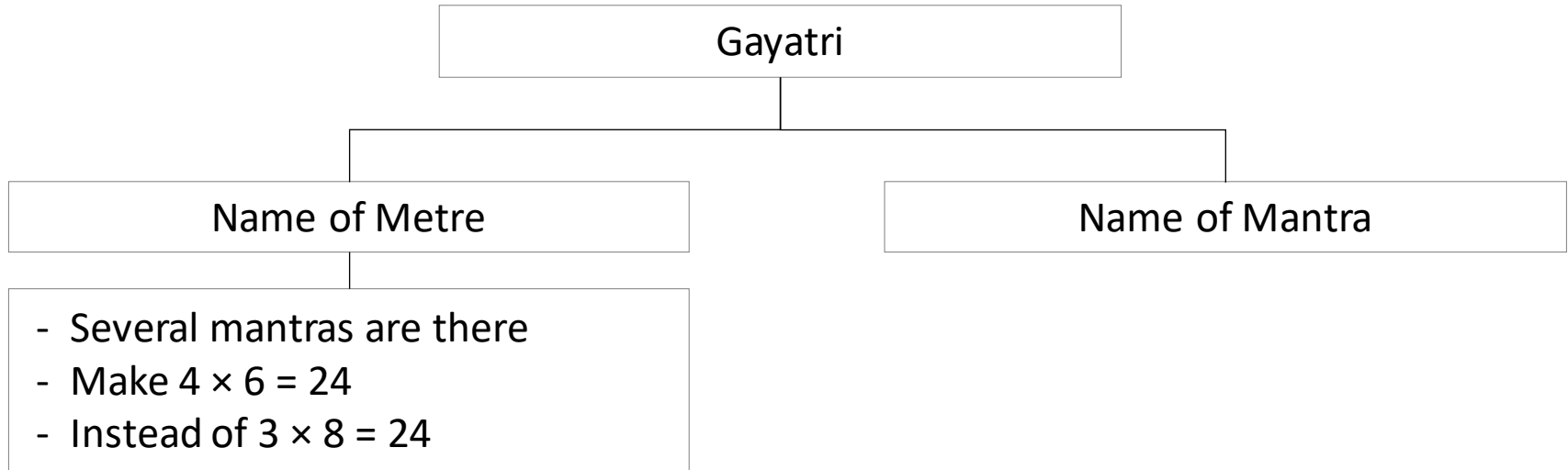
A) Chandaha - Nichrut gayatri used for Japa

B) For Homaha - Gayatri Chandaha.

vi) 8 Chapters - Author Pingala Muni :

- Chandas Shastra = Pingala Shastram
- In Sutra form Nirmitam, Composed.

vii)



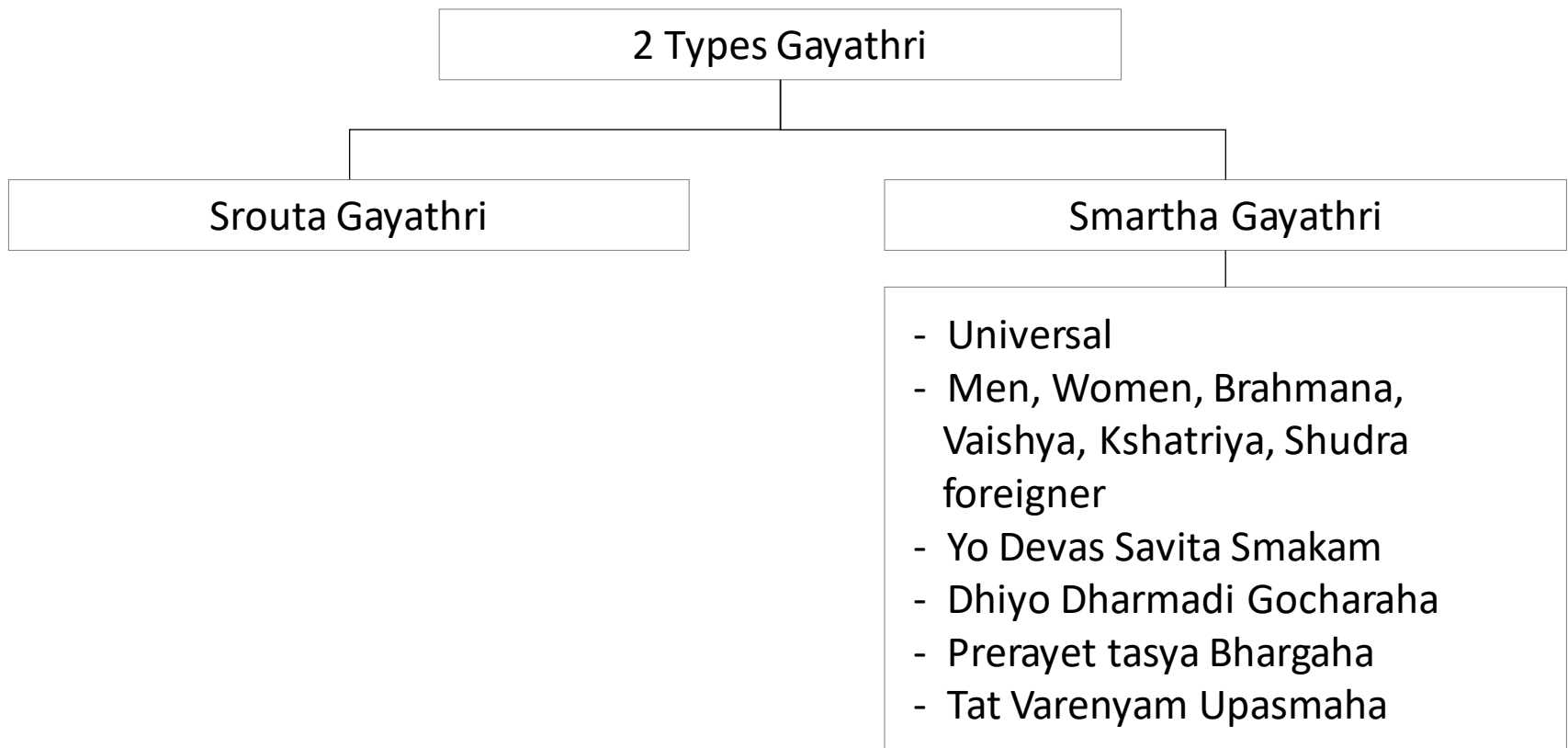
- Savitri Mantra = Original name of Gayatri Mantra
- Touch Mouth - Devata in Hridayam - Savita - Surya Bhagawan.

viii) Brihadaranyaka Upanishad :

- Gayathri Mahima - Chapter 5 Last Section.

Derivation :

- Gayantam Trayate iti Gayatri
- That which Saves the reciter from so many Papam Prarabdam.



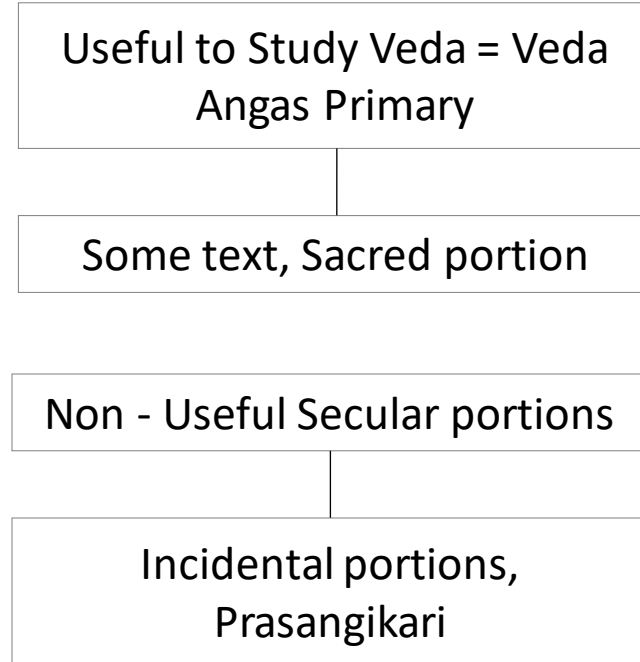
- Any Bhagawan Nama Can Neutralise Papa Prarabda
- Om Namashivayah, Om Namo Narayanah, Hare Krishna, Hare Rama.

X) Here Gayathri Metre not Chandah :

- Pushnik, Anushtup, Brihatu, Pankti, Trishtup, Chandamsi (Vedic Metres).

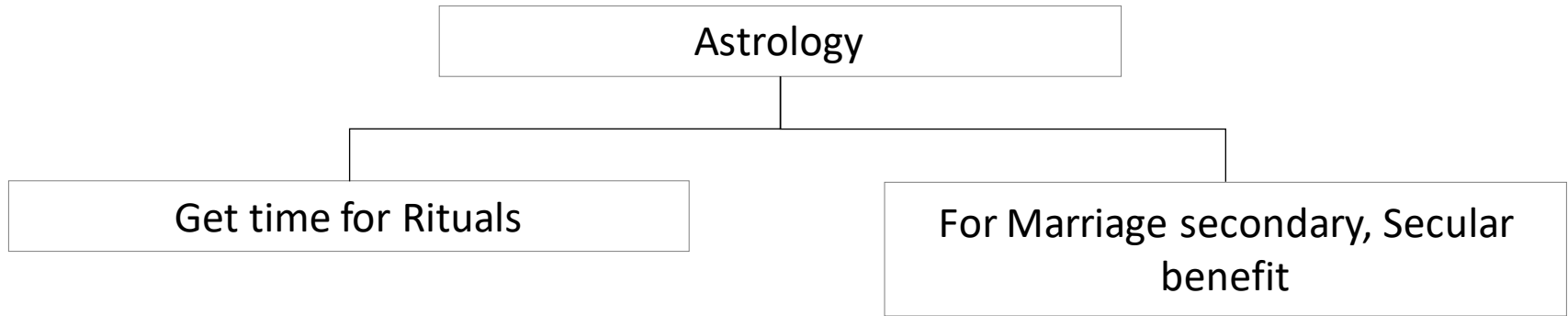
इत्थं षडिमानि वेदाङ्गानि। यद्यपि तत्र वेदानुपयुक्ता अप्यर्था निरूपिताः,
तथापि प्रासङ्गिकत्वात्तेषां न ते प्रधानभूताः। प्रधानभूतस्य वेदस्य यत्प्रयोजनम्
तदेव षण्णामप्यङ्गानां न तु पृथक्।

- i) In This Manner, as seen Above, 6 Branches are called Veda Angani, Auxiliary Sciences :
ii)



iii) Veda is the Primary text :

- Secular Portion Secondary
- What helps in coming to Veda is the benefit of all Vedangas
- No separate benefit for Veda Angas.



- Veda, Upaveda, Veda Angas 14 Over
- Purana, Nyaya, Mimamsa, Dharma Shastra now.