

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 38

Chapter 7

The description of Jivamukti and Videhamukti

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CHAPTER 7

The Description of Jivamukti and Videhamukti

(497) अष्टादशपुराणानि, उपपुराणानि च-पुराणान्यष्टादश तानि च श्रीव्यासमुनिना प्रणीतानि। (1) ब्राह्मम् (2) पाद्मम् (3) वैष्णवम् (4) शैवम् (5) भागवतम् (6) नारदीयम् (7) मार्कण्डेयम् (8) आग्नेयम् (9) भविष्यत् (10) ब्रह्मवैवर्तम् (11) लैङ्गम् (12) वाराहम् (13) स्कान्दम् (14) वामनम् (15) कौर्मम् (16) मात्स्यम् (17) गारुडम् (18) ब्रह्माण्डम् इति।

I) Puranas :

- Most voluminous portion in our literature.

II) 18 Puranas written by Vyasacharya, Skanda Purana - 81,000 Verses

III) Mahabharatha = 100000 Verses itihasa not Purana :

- Valmiki Ramayanam - Itihasa - 24,000 Verses
- Vast canvas - Can one person write so many
- Vyasa not person but name of title (Like - Prime Minister)
- One Vyasa = Chiranjeevi.

IV) After Jnanam, can take so many births and could have written :

Topic 497 : Continues

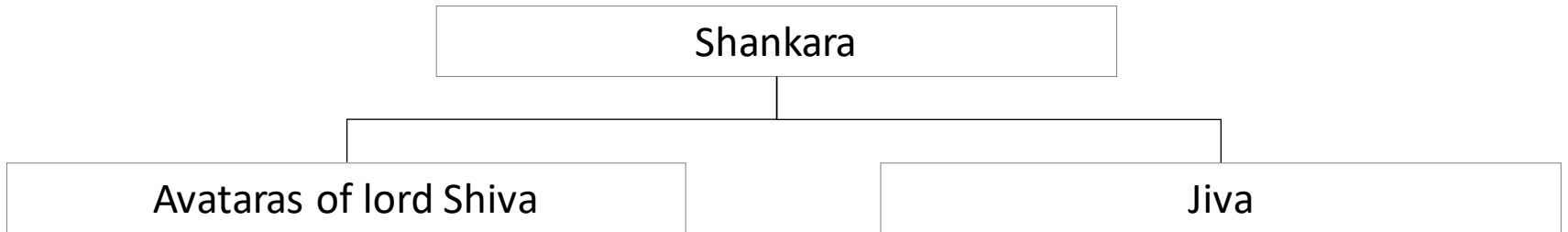
इतराण्यपि कालीपुराणादीनि बहूनि सन्ति। उपपुराणान्येव तान्यपि।
केचिदुपपुराणान्यप्यष्टादशैवेति वदन्ति। नायमस्ति नियमः। सन्त्यनेकानि तानि।

i) Other than 18 Puranas

ii) There are Upa Puranas :

- Like Kali Puranam...

iii) Upapuranas = 18 Main, Countless :



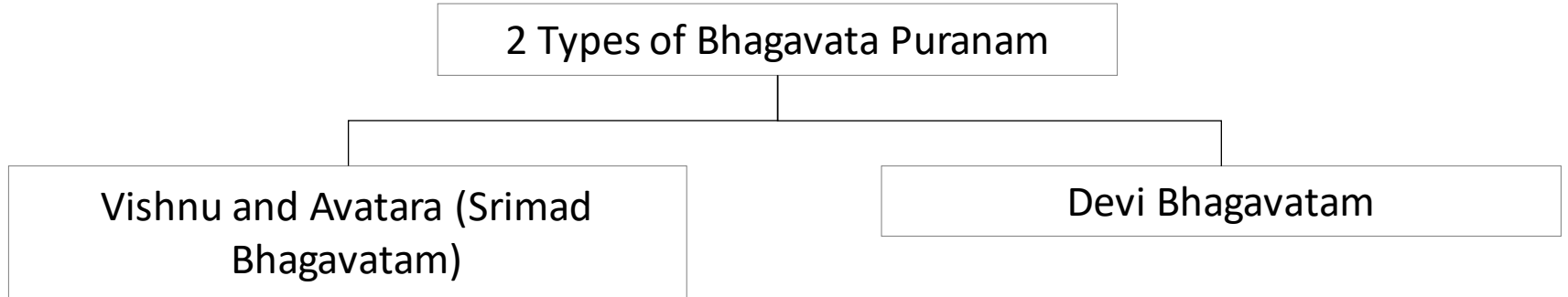
- Ramanujacharya - Founder of Avataras
- People create new Gayathri (Sai Baba), Puranas, Upanishads.

iv) Which are additions by local and which are original :

- We don't know.

भागवतं द्विविधं भवति-(1) एकं वैष्णवं श्रीमद्भागवतम्। (2) अपरं देवीभागवतम्। उभयोरपि ग्रन्थसङ्ख्याऽष्टादशसहस्राणि प्रत्येकम्। स्कन्धाश्च प्रत्येकं द्वादशः। परन्त्वेकं तयोः पुराणम्। इतरदुपपुराणम्। एतदुभयमपि व्यासकृतमेव। तस्मादुभयमपि प्रमाणमेव।

i)



ii) Both consist of 18,000 Verses :

- 12 Skandas - 12 Sections
- Uddhava Gita = 11th Skanda least Popular
- Saguna Krishna = 10th Skanda deals with Nirguna Brahman
- We want Krishna not Nirguna Brahman
- Bhagawatam = 5th Skhanda

iii) Which Bhagavatam is in the Puranam list?

- Vaishnava or Devi Puranam, other one is Upa puranam
- Popular View : Devi Bhagawatam = Puranam
- Srimad Bhagawatam = Upa Puranam, both Puranas and Upa Puranas written by Vyasa.

Topic 497 : Continues

पुराणवदुपपुराणान्यपि कानिचिद्रचयाञ्चकार वेदव्यासः।
कानिचिदुपपुराणानि पराशरादिभिरन्यैः सर्वज्ञमुनिभिः कृतानि। यत्रैवोपनिषदां
तात्पर्यं, तत्रैव सर्वेषामपि पुराणानामुपपुराणानां च तात्पर्यम्। एतच्चाग्रे
प्रतिपादयिष्यते^{११}।

I) All Puranas composed by Vyasa

II) Some Upa puranas also composed by Vyasa

III) **Some Upa puranas written by others - Paracharya = Vyasa's father :**

- Vishnu Puranam by Paracharya Rishi also Sarvajna
- Don't look down on Upapuranam
- Both Puranams, Upa Puranams useful
- Both reveal Vedanta alone - Advaitam Eva Satyam.

iv) Katho Upanishad :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-caryam caranti tat te padam sangrahena bravimy-om-ity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacharin, that goal (word) I will briefly tell thee. It is Om.”

- **All Vedas meant to reveal Brahman = Satyam, happens to be you = ultimate teaching of all Vedas.**

V) Meditate on me as you yourself :

- Bhagawan who is non different from the Jiva.

VI) In Bhagavatam :

- Jagrat Prapancha = Svapna Prapancha
- Jagan Mithyatvam clearly revealed
- Saguna Ishvara Worship and Upasana

All Converge into :

- Brahma Satyam, jagan Mithya, Jivo Braheiva na Paraha it is only content of 18 Vidyas which are meant to Support the teaching.

vii) In Bhagavatam :

- Krishna Glorifies Bhakti which gives liberation
- Saguna Bhakti, Dvaita Bhakti
- Gives Adhikaratvam not Moksha, Chitta Shuddhi, Guru Prapti, Sravana, Manaha Prapti.

viii) Bhagavatam can't contradict Upanishad :

- If so, Nastika.

Tat Paryam :

- Brahma Satyam...
- This Jnanam alone will give Moksha here and Now = Etat.

ix) Uddhava Gita - 7th Chapter :

- In the beginning talks about many Jivas who got liberated, including Animals, birds.

x) Difficult to interpret, not Studied Vedas, Animal - Gajendra Moksha, without Shastra :

- All Pramana Granthas
- Animals and Plants, gain knowledge, Gajendra = Devata, goes into Shariram of elephant.

Sukshma Shariram :

- Understood brahma Satyam, Jagan Mithya
- In the Bhagavatam Gajendra composes few Verses, Gajendra Stuthi

XI) Gajendra had human mind, got knowledge :

- Can't be misquoted
- Several did not study the Vedas
- **Vedic words - Doesn't give liberation, Vedic message gives liberation.**
- Same communicated in any language.

XII) Vichara Sagara :

- Not written in Sanskrit, it is translated by Vasudeva Brahmendra Saraswati.
- Original text in Regional Hindi.
- Upanishadic message whoever receives, that message gives liberation.

XIII) Gains Jnanam, without Even listening to Shastra, he gets Moksha

IX) Brihadaranyaka Upanishad :

- Vamadeva pithi, in Garbha Vasa got realized
- **He has gained knowledge in the same Sukshma Shariram.**
- Only Sthula Shariram different in the Garbha
- Sukshma Shariram existed in another body and gained knowledge
- Because of some obstacle, knowledge could not Bless.
- Obstacle required exhausting some Prarabda.
- Prarabda exhausted in 3 Months, Garbha Vasa.

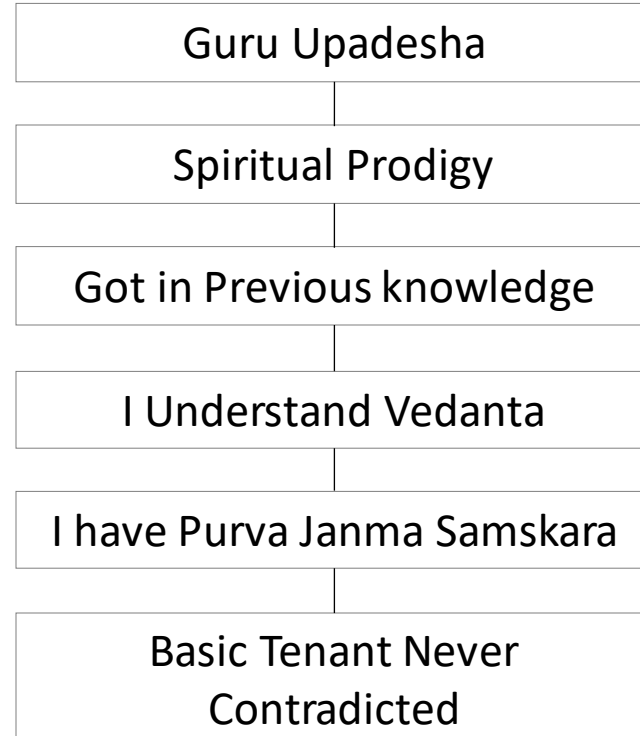
x) Gita :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

xi)

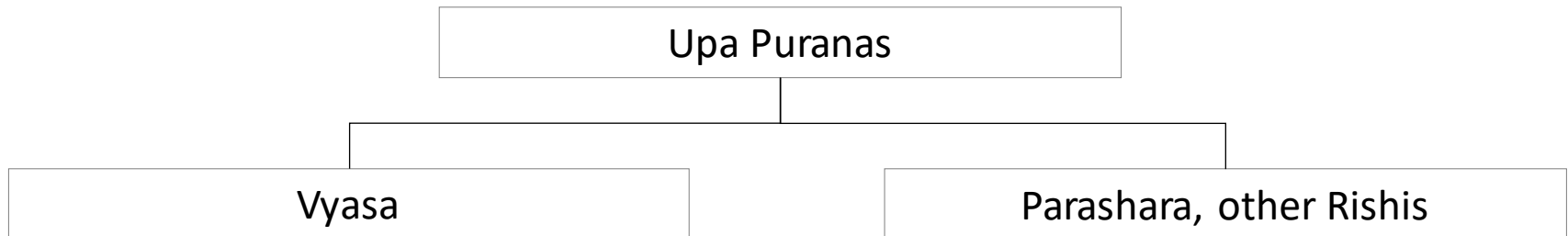


Topic 497 :

i) Journey of 3rd Student - Tarqa Drishti :

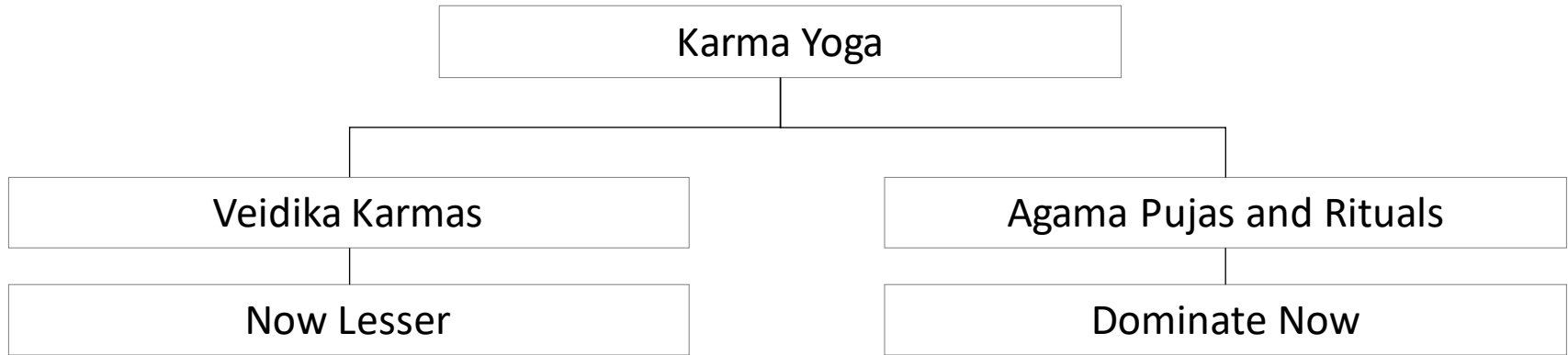
- Had intellectual Curiosity to study 18 Branches of Science
- 4 Vedas, 4 Upavedas and 6 veda Angas Covered
- Purana, Nyaya, Mimamsa, Dharma Shastras balance.

ii) 18 Puranas and 18 Upa Puranas :

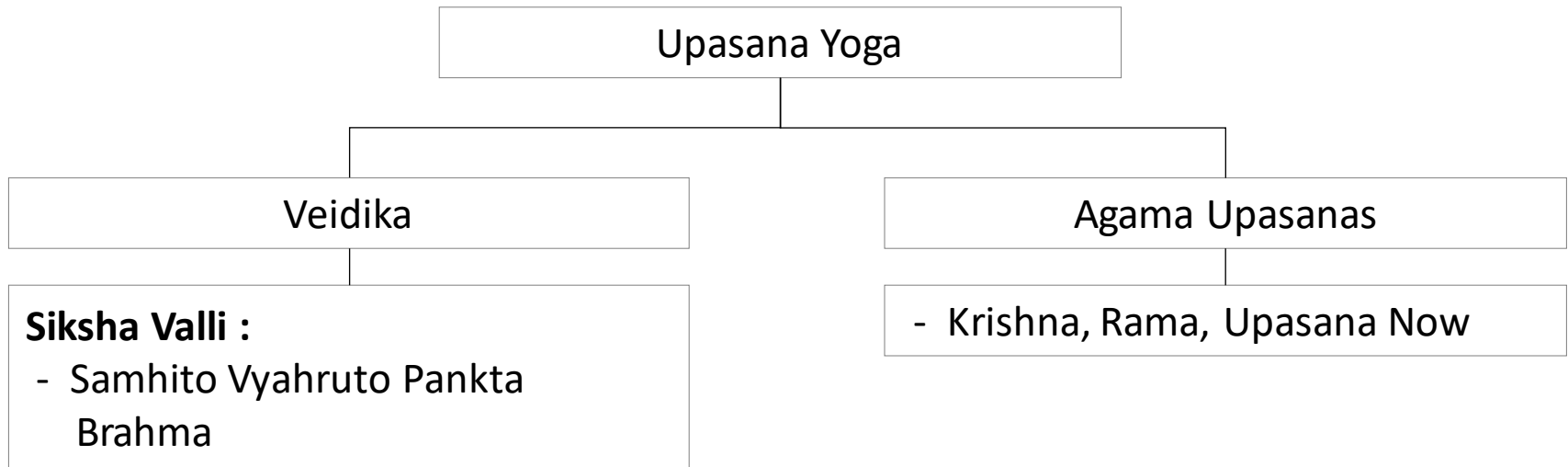


- All Upa Puranas also Pramanam
- Karma Yoga, Upasana Yoga, Jnana Yoga is there in all 18 Puranas and 18 Upa Puranas
- Uddhava Gita, part of Bhagavatam.
- 8th Chapter = Profound teaching of Mandukya.

iii)



iv)



v) After Karma Yoga and Upasana Yoga, come to Vedanta :

- Advaita Jnanam is compulsory
- In Puranas, Dvaita Bhakti leads to Advaita Jnanam as in Uddhava Gita.

vi) Ultimate goal = Advaitam (Tatparyam).

(498) न्यायवैशेषिकसूत्राणामाशयः—गौतममुनिना न्यायसूत्राणि पञ्चाध्यायात्मना कृतानि। युक्तिरेवात्र प्रधानभूता। यस्य युक्तिचिन्तनावशात् तीव्रा बुद्धिर्जायते स एव मननं कर्तुं समर्थो भवति। ⁶⁰तस्माद्युक्तिप्रधानन्याय-सूत्राणामपि मननद्वारा वेदान्तजन्यात्मज्ञानमेव फलम्। कणादमुनिरपि दशाध्याय-परिमितानि वैशेषिकसूत्राणि रचयामास। तान्यपि न्यायान्तर्गतान्येव।

i)

3 Vidya Sthanams

Nyaya

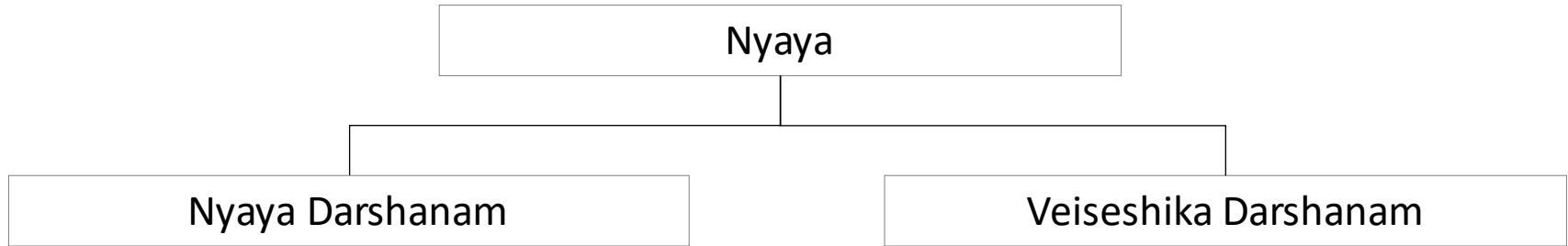
Mimamsa

Dharma

Include 6 Astika Darshanams :

- Sankhya Yoga, Nyaya, Veiseshika
- Purva Mimamsa, Uttara Mimamsa.

ii)



iii) **Nyaya Sutras :**

- Written by Gautama Muni
- 5 Chapters

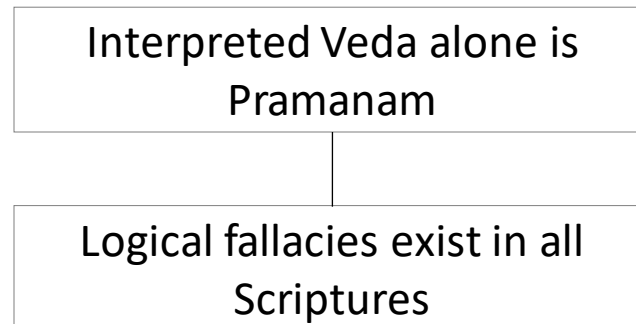
iv) **Main Topic :**

- How to do logical reasoning for Vedanta learning.
- Bhagawan has given us Buddhi.

v) **Intellect Accepts only if no Logical Contradictions :**

- Blind faith does not work
- My Prayers not Answered, is god there?

vi)



VII) Purusha is inside the body - How?

- Interpretation requires Sruti, Yukti, Anubhava
- Do logical test regularly with reasoning
- Nyaya - Veiseshika Shastram is for improving logical thinking and Sharpening the intellect.

VIII) Purpose of Mananam is to remove blind faith :

- Have faith in Veda but not blind faith.

IX) Gita :

व्यामिश्रेणेव वाक्येन
बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य
येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

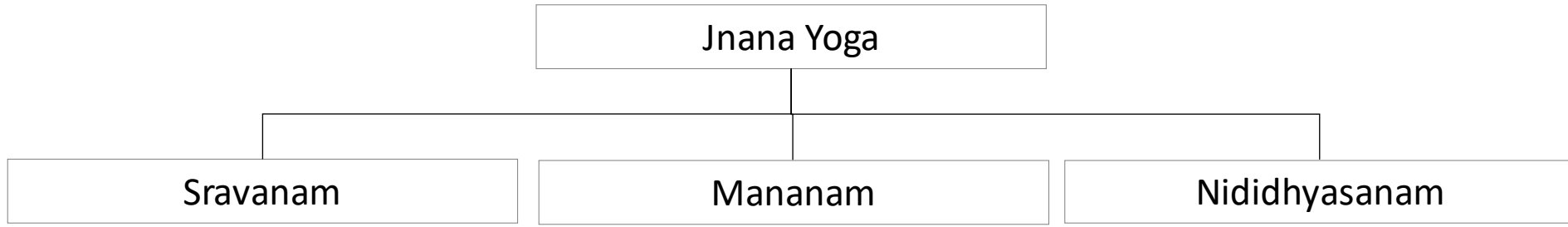
vyāmiśrēṇēva vākyēna
buddhiṃ mōhayasīva mē |
tadēkaṃ vada niścitya
yēna śrēyō'hamāpnuyām || 3-2 ||

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that 'one' way by which, I, for certain, may attain the Highest. [Chapter 3 – Verse 2]

- You are contradicting.

X) Blind faith is as bad as no faith :

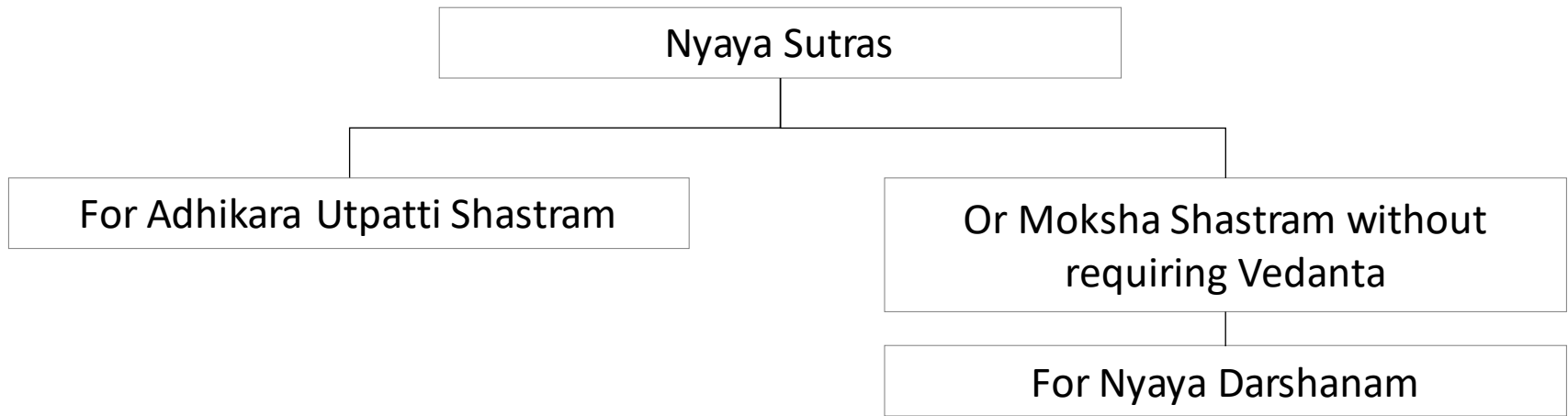
- In Sraddha - Andah should not be there
- Blind faith eliminated by Mananam.



XI) Nyaya Shastra Purpose :

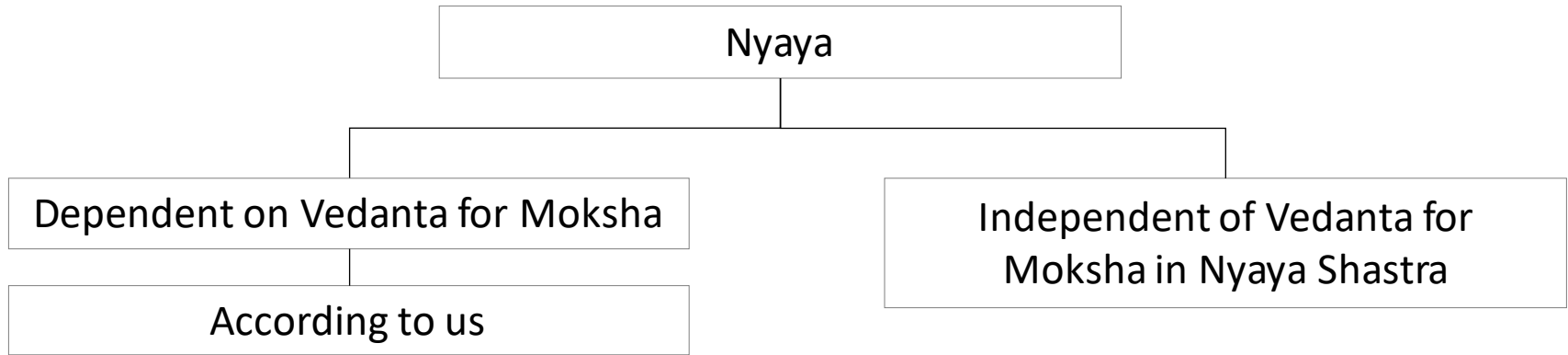
- Prepare the mind to Accept Veda

XII)



XIII) Nyaya Shastra Independently gives Moksha :

- Another View : Nyaya Shastra without Vedanta can't give Moksha
- Is it Useless no, it will give Chitta Shuddhi, Chitta Sukshmata, Aikagryam.



XIV) Aside Note :

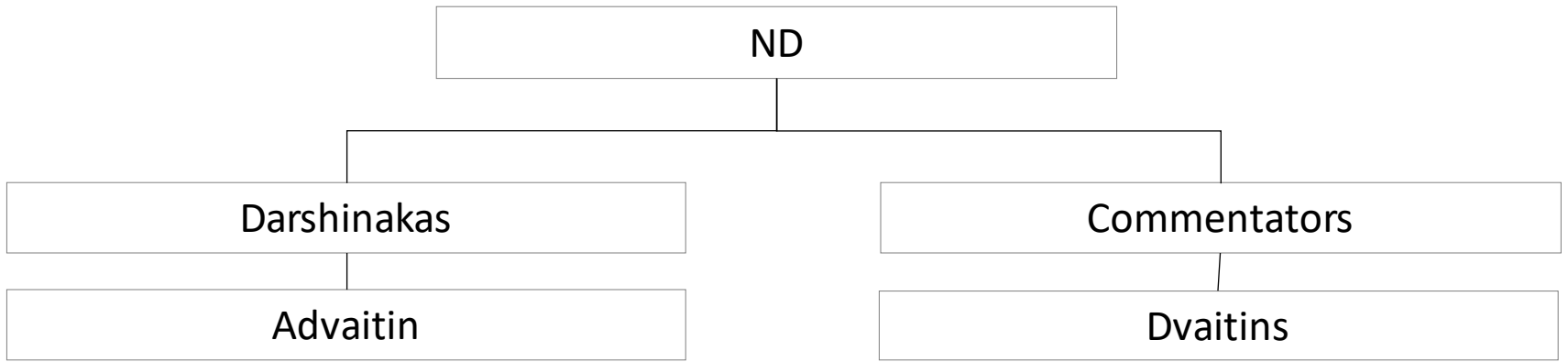
- All founders of 6 Shastras Advaitins only
- Gautama Muni, Patanjali, Kanaada Muni understood their Shastrams as support of Vedanta only.

XV) All Darshana Karas are Advaita Vedantins only According to Nishchala Dasa :

- Composed Sutras to help Advaita Jnanam.

XVI) All Intended Advaita Jnanam, Commentators presented their own theory as Independent Darshanams, Capable of giving Darshanams :

- They concluded Dvaita Jnanam will give Moksha.



XVII) Through Mananam sutras give Atma jnanam :

- Advaita commentators use Nyaya, Mimamsa, Vyakarana Shastra for understanding Advaitam
- Arrive at Aham Brahma Asmi.

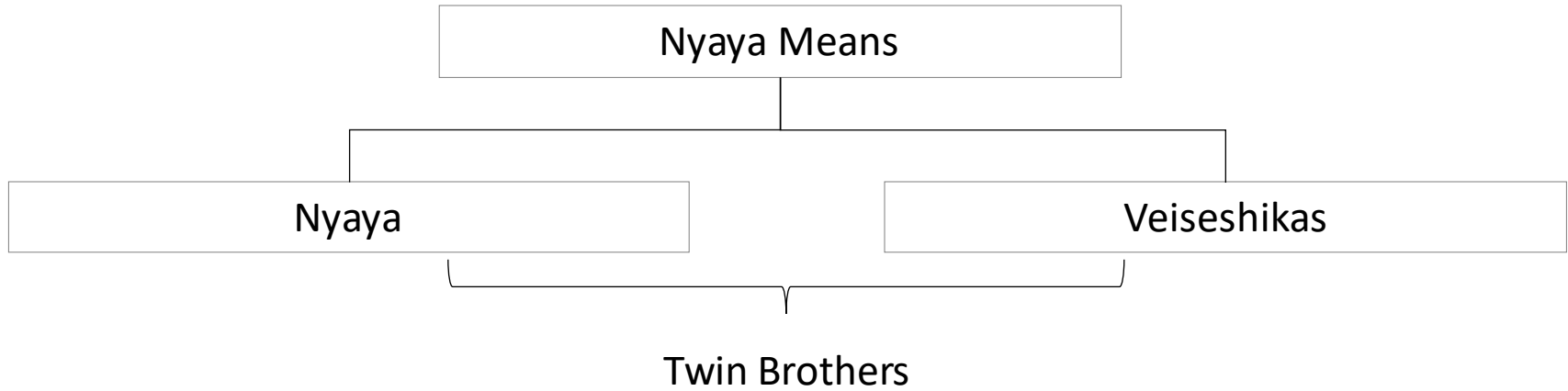
XVIII) Samanadhi Karanya Sambandha, Viseshana - Viseshya Sambandha for Aham Brahmasmi Jnanam :

- Come to Vedanta for Shastra.

IX) Veiseshika Sutras - Kannada Muni - 10 Chapters :

- All have commentaries, Sub-commentaries, Prakarana Granthas
- Vachaspati Mishra, Prakhanda Panditaha, has written books on all Darshanams.
- Applied in Vedanta also Nyaya Antargatha.

XX)



- Tarqa Sangraha - Primer includes both Nyaya and Veiseshikas.
- Hybrid Granthas.

XXI) Purana, Nyaya over :

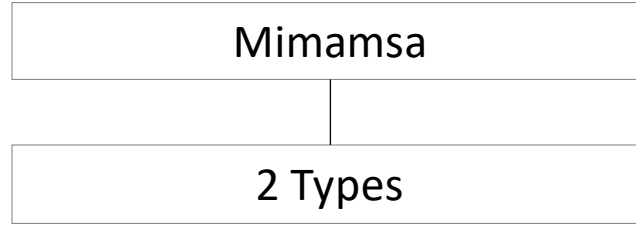
- Mimamsa, Dharma left.

Topic 499 :

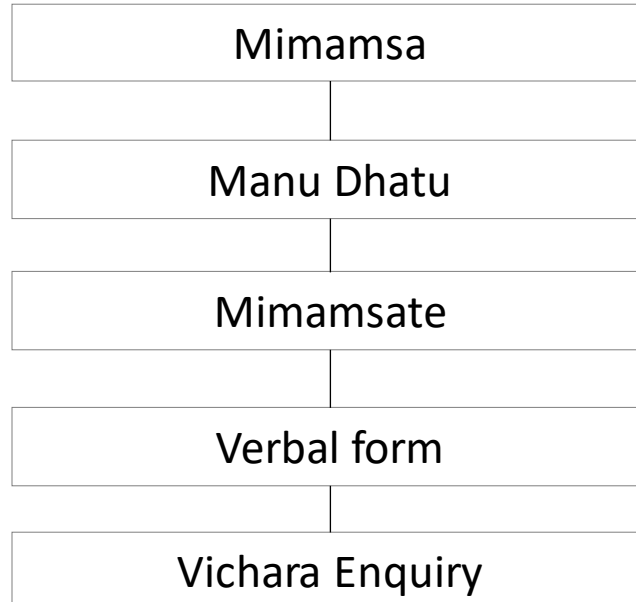
(499) धर्मब्रह्ममीमांसयोः सङ्कर्षणकाण्डस्य च फलम्—मीमांसा द्विप्रकारा—(1) एका धर्ममीमांसा⁶¹। (2) अपरा ब्रह्ममीमांसा⁶²। (1) तत्र धर्ममीमांसा पूर्वमीमांसेत्युच्यते। (2) ब्रह्ममीमांसा उत्तरमीमांसेति।

Academic information Codified :

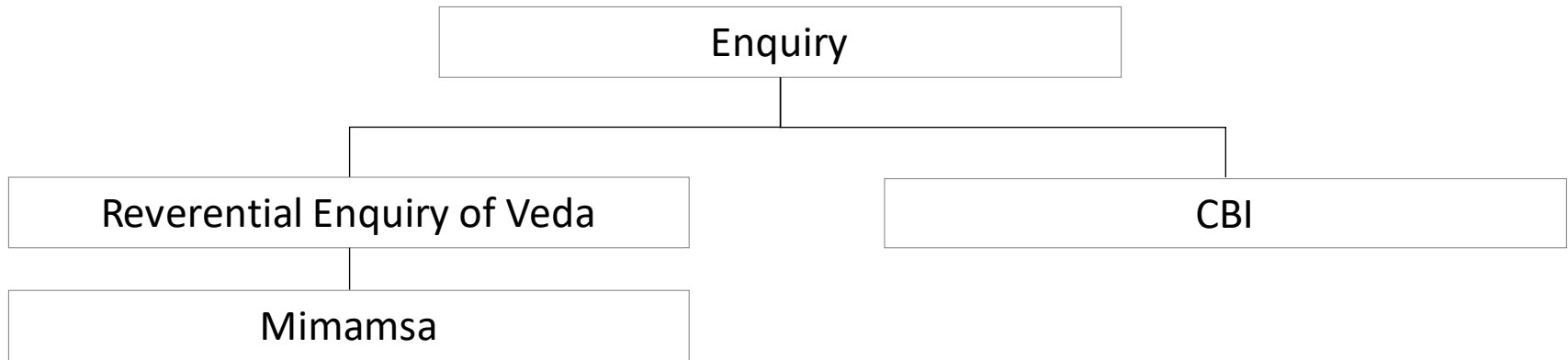
i)



ii)



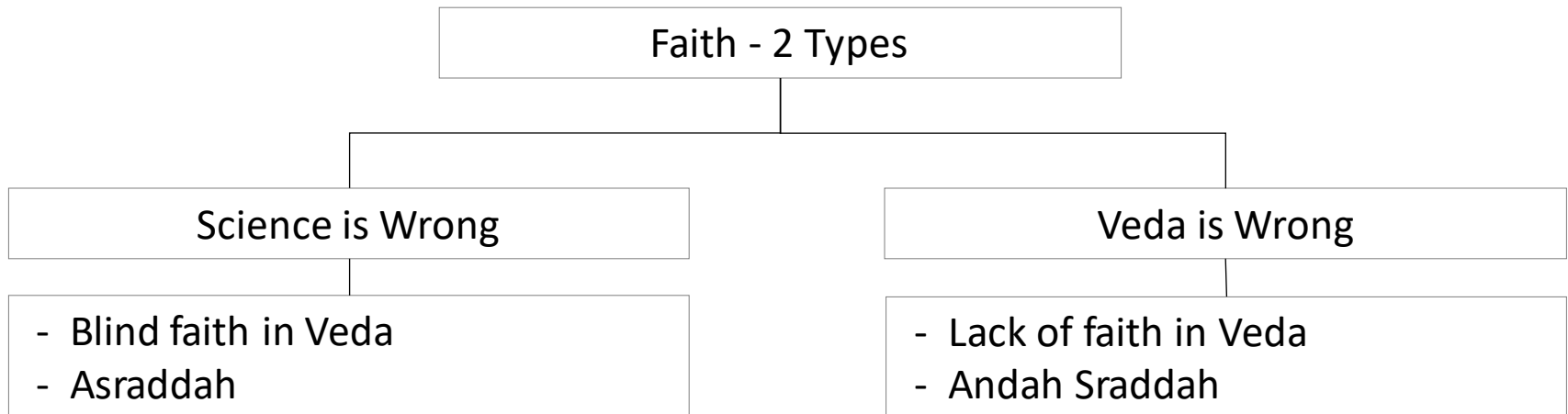
iii) Convention :



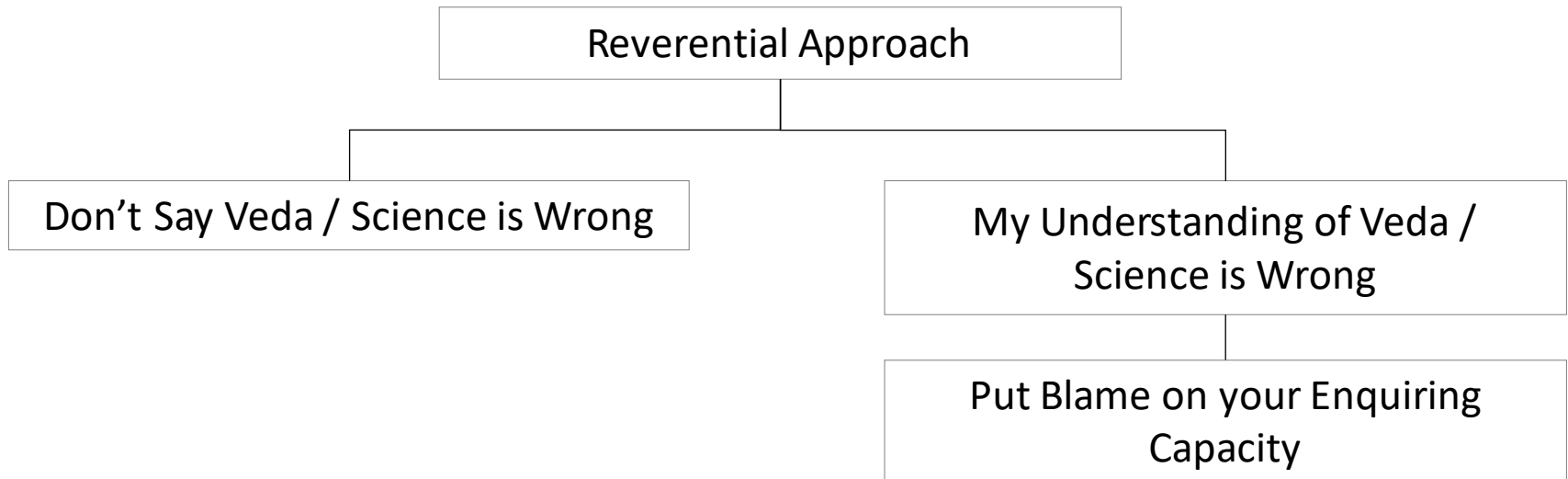
iv) For Brahma Sutra Mimamsa not used

- Pujita Vichara Mimamsa, reverential enquiry.

v) When Science Disapproves Vedas :



vi)



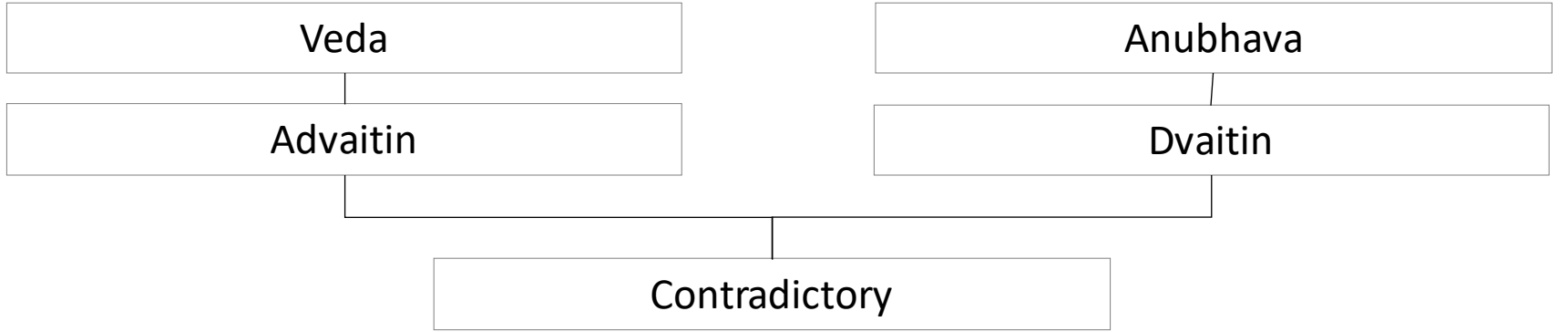
VII) Shad Doshas :

- Purusha Buddhi.

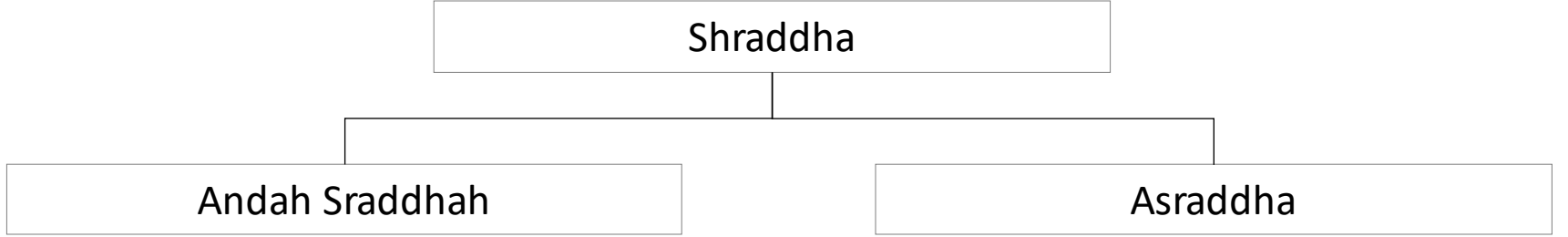
VIII) Don't negate science, Veda, Do further enquiry into both (Reverential) Arrive at a meaning :

- Arrive at message of Veda not contradicted by science
- This is called Reverential enquiry
- No Pramana should contradict other Pramana (Veda - Science, Veda - Logic, Veda - our Anubhava Virodha).

ix)



x) Avoid :



- With Sraddha - Bavana

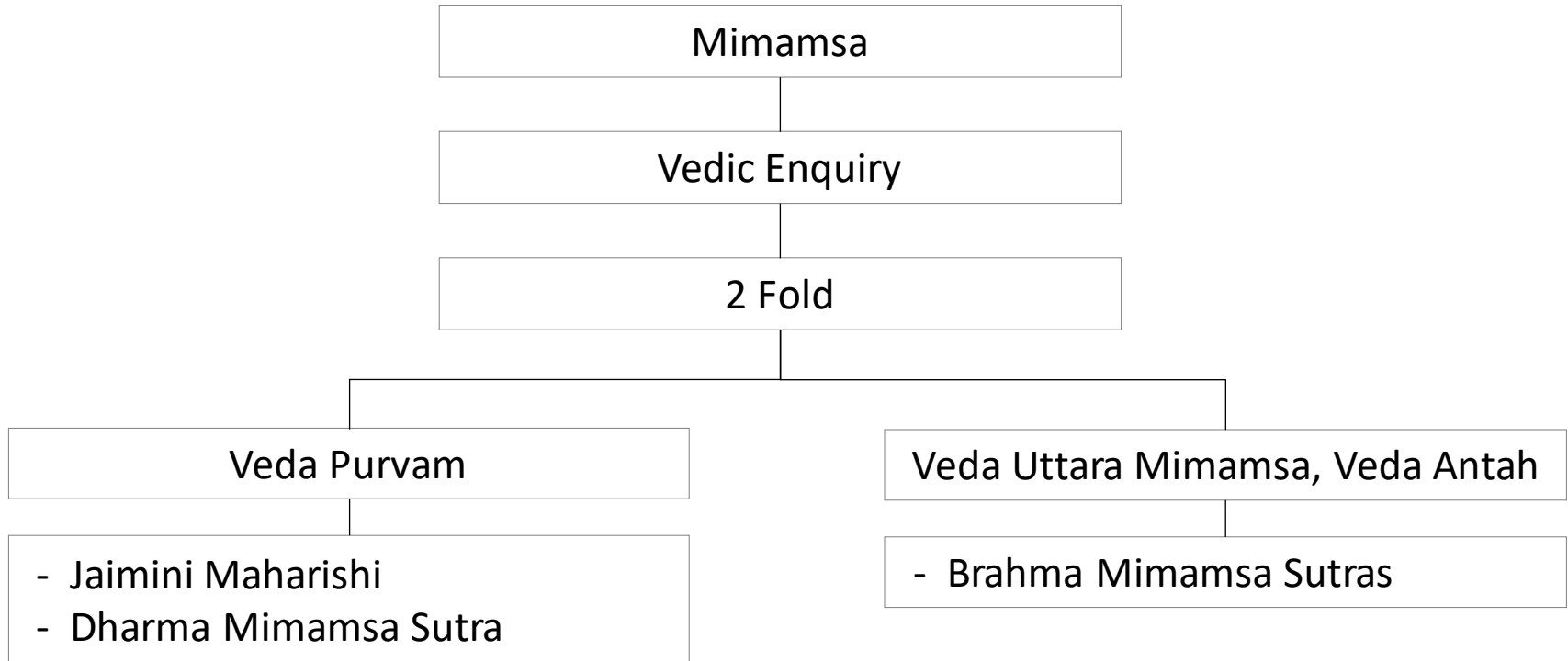
xi) Veda is Apaurusheya Pramana, Bhavana : Gita :

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānam
tatparaḥ saṁyatēndriyaḥ ।
jñānam labdhvā parāṁ śāntim
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

xii)

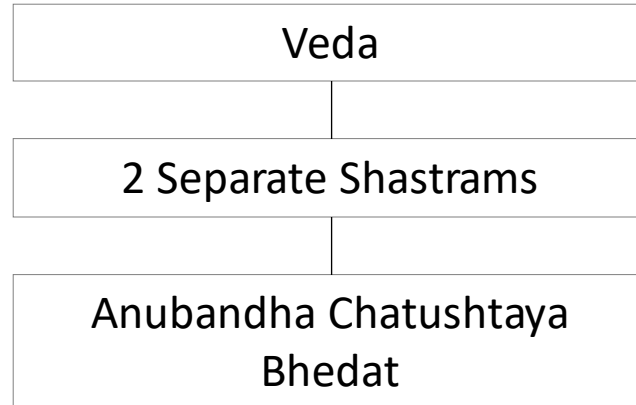


- Samuchhaya Vadi = Veda Eka Shastram, not 2 Shastrams.
- Aika Shastriya Vadi = Dvaitin, Visishta Advaitin.

Advaitin :

- Sambandha Bashyam, introductory Bashyam to Upanishad are Shastra Dvaya Vada.

xiii)



xix) Jaimini - Veda Purva Mimamsa Sutras : Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।
Athato Brahmajijnasa

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Dharma Mimamsa Sutrani.

xx) Vyasa writes Sutras Analysing Veda Anta : Brahma Sutra :

- Athatho Brahma Jingyasa
- Vedanta, Vyasa Sutrani

- **Uttara Mimamsa Popularly known as Vedanta.**

(1) धर्ममीमांसा चेयं द्वादशाध्यायरूपा। सा च जैमिनिमुनिना रचिता।
यज्ञादिकर्मानुष्ठानप्रकारा अत्र निरूप्यन्ते। तस्माद्विध्युक्तरीत्या कर्मानुष्ठान-
प्रवृत्तिरेव धर्ममीमांसाफलम्। कर्मप्रवृत्त्याऽन्तःकरणशुद्धिर्जायते। ततो
ज्ञानम्। ज्ञानान्मोक्षः। इत्थं धर्ममीमांसाया अपि फलं मोक्ष एव।

- i) 6 Darshanas included in 18 Branches
- ii) Nyaya, Veishika, Purva Mimamsa, Uttara Mimamsa, Yoga
- iii) Brahma Sutras - 555 Sutras - 4 Chapters :
 - Purva Mimamsa - 2000 Sutras - 12 Chapters
 - Written by Jaimini, Sishya of Vyasa.

Sishya Prepares the Mind	Guru gives Jnanam
<ul style="list-style-type: none">- Veda Purva- Jaimini- Purva Mimamsa	<ul style="list-style-type: none">- Veda, Antah- Vyasa- Uttara Mimamsa

V) How to Perform Yagyas?

- Mantras - Devatas - Rules

Primer :

- Artha Sangraha
- Motilal Banarasi Publication
- Notes in English - Best books.

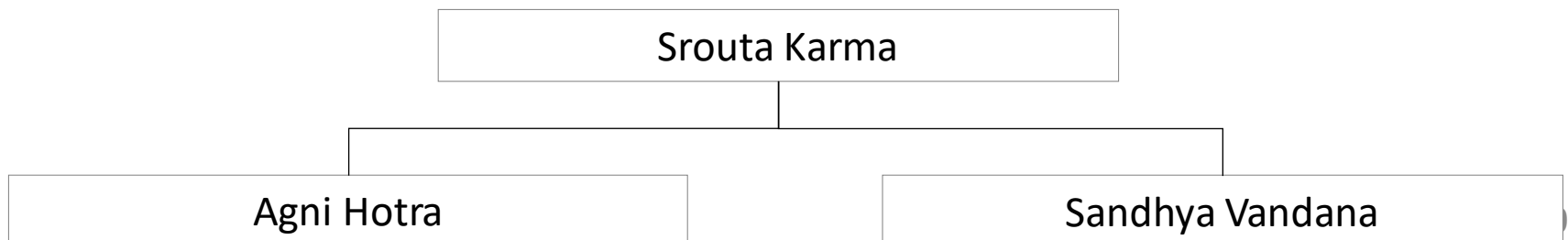
Why Indra - Varuna?

- Purely academic, we don't do Srouta karmas of Puranas
- Now Agama karmas - Vishnu Sahasranama Parayanam, Archanam to get Chitta Shuddhi.
- Yaga replaced by Puja
- How do you do Agnihotram?

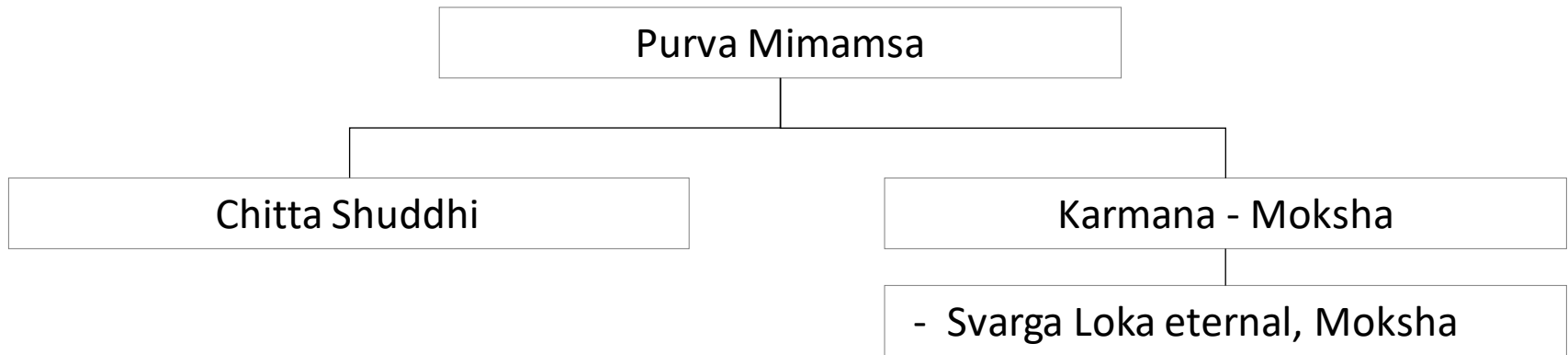
vi) Study gives theory of Ritual :

- Perform Ritual
- Endangered Species Agni Hotram, Sandhya Vandanam.

vii)



- Vedic injunctions
- Veda Vidhi - Vakhyam - Do Sandhyaa Vandanam
- Until Sanyasa, Death, Do Agni Hotra
- Otherwise get Pratyavaya Papam
- Antahkarana Shuddhi - Benefit.



viii) After Chitta Shuddhi come to Uttara Mimamsa :

- Jnanat Moksha
- Indirectly get Moksha.

धर्म- मीमांसाया द्वादशाध्यायानां अर्थभेदसद्भावात् अर्थकाठिन्यसद्भावाच्च
नेह लिख्यते। जैमिनिनैव चतुर्भिरध्यायैः सङ्कर्षणकाण्डाख्यो देवताकाण्डोऽ-
प्यकारि। तत्रोपासना नानाप्रकारा निरूप्यते। सङ्कर्षणकाण्डोऽपि धर्ममीमांसान्त-
र्भूतैव।

I) Content of Jaimini Sutras :

- Prabhakara - Mimamsa
- Bhatta - Mimamsa
- Different interpretations
- 12 Chapters
- Tougher than Vedanta.

II) Shankarshana Khandam - 4 Chapters :

- Sutras by Jaimini
- Devata Khandam
- Total 16 - Chapters - 4 Times bigger than Brahma Sutras
- Deals with Upasana.

iii)

Karma	Upasana
<ul style="list-style-type: none">- Action by body or speech- Kahika, vachika- Backed by Manasa for Changing- Trikarana	<ul style="list-style-type: none">- Eka Karanatmaka Pravruttihi- Mental Activity- Meditation

- Both Dharma Mimamsa, Purva Mimamsa
- Knowledge of karma / Upasana not enough
- Have to do Upasana, Karma
- Phalam = Chitta ekagrata.

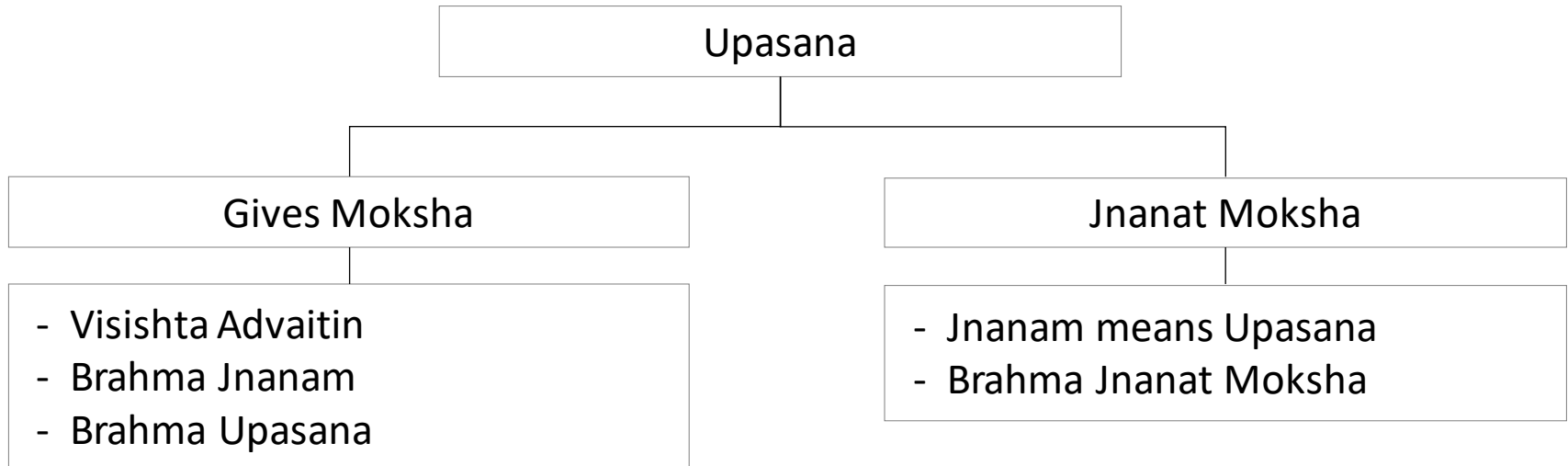
iv) Vishwa Rupa Upasana - Chitta Vishalata :

- Akasha Rupa Upasana : Chitta Sukshma Ekagratha
- Meditate on Space - Formless, colourless, Smelless, taintless.
- Makes mind fine to understand Nirgunam Brahma.

v) Anubhuti Prakasha :

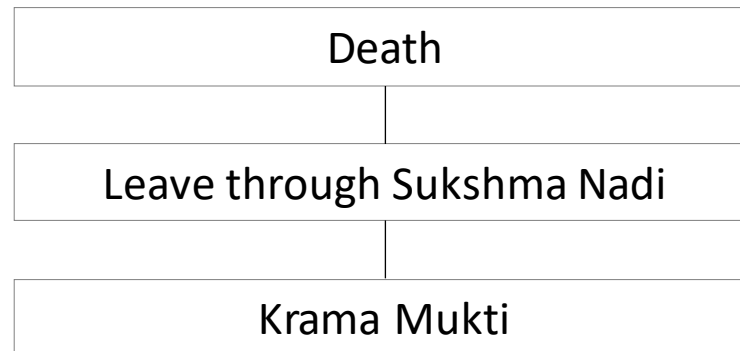
- This Topic comes.

vi)



- Brahma = Vishnu not Shiva, not god.
- Vishnu Upasana gives Moksha
- Brahma Jnanat Moksha = Vishnu Upasanaya Moksha.

vii)



- Gives moksha for them
- Go to Vaikunta Loka, is moksha.

VIII) Vedanta :

- Go to Brahma Loka, get Jnanam, advaita Vedanta class by Chaturmukha Brahma.
- Get Aham Brahmasmi Jnanam
- Upasanas go to Vaikunta Loka

Bottom Line :

- Upasana can't give Moksha
- Aham brahma Asmi, Jnanam gives moksha
- Upasana prepares mind for Advaita Jnanam
- Nyaya, Veiseshika, Purva Mimamsa done
- Sankhya, Yoga, Uttara Mimamsa left.

Topic 499 (1) :

i) Dharma Mimamsa :

- 18 Branches Vidya Sthanani Scriptural literature short notes.
- As a part of life story of Tarqa Drishti.

ii)

???	???
<ul style="list-style-type: none">- 4 Vedas- 4 Upavedas- 6 Veda Angas<u>14</u> Seen	<ul style="list-style-type: none">- Purana- Nyaya- Mimamsa- Dharma, Shastram

iii) Shad Astika Darshanas 6 Theistic :

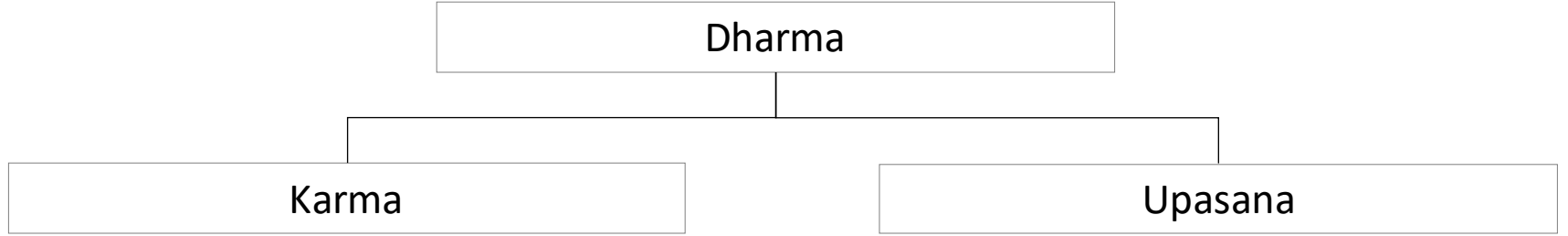
- Schools in Nyaya (Gautama) - Veiseshika (Kanaada)
- Purva Mimamsa Jaimini - Dharma Mimamsa
- Uttara Mimamsa - Vyasa Vedanta
- Athatho Dharma jingyasa
- Athatho brahma jingyasu

iv) Dharma Mimamsa :

- Discuss Vedic Rituals.

V) Sankharshana Khandam :

- 4 Chapters
- Deals with Dharma Mimamsa (Mental Upasana)



- Devata Khanda / Upasana / Sankarshana Khandam / Dharma Mimamsa
- Upasya Devatas are to be meditated Upon.

Topic 499 : Continues

- (2) ब्रह्ममीमांसा—इयं हि चतुरध्यायी। कर्ता चास्या व्यास एव। प्रत्यध्यायं चत्वारः पादाः सन्ति। तत्रापि—
- (1) प्रथमेऽध्याये—सर्वेषामुपनिषद्वाक्यानां निर्विशेषेऽद्वये प्रत्यग्ब्रह्मण्येव तात्पर्यम् इति निरूपितम्।
- (2) उपनिषद्वाक्येषु मन्दबुद्धीनां विरोधो भाति। तत्परिहारो द्वितीयेऽध्याये कथ्यते।
- (3) तृतीयेऽध्याये ज्ञानोपासनयोः साधनं निरूप्यते।
- (4) चतुर्थे त्वध्याये ज्ञानोपासनयोः फलम्।

I) Uttara, Brahma Mimamsa, Vedanta Mimamsa :

- 4 Chapters
- By Vyasa Gita, Puranas, Brahma Sutra - By Vyasa.
- In each chapter - 4 Sections / Padas, Total 16 Padas.

II) 1st Chapter - Samanvaya Adhyaya :

- All Upanishad Vakhyams, Vishaya Vakhyam Analysed
- Where doubts possible, debated
- All Vakhyams are revealing Nirvisesham - Nirgunam - Advayam - Pratyak Brahman.

III) Dvaita Vakhyam, Visishta Advaita :

- Advaita Vakhyams are there in Vedanta
- Our debate - What is the message.

iv) Dvaita Vakhyams and Visishta Advaita Vakhyams are stepping Stones :

- Compulsorily, use
- Conclusion : Advaitam
- Only after Advaitam Conclusion, liberation is possible
- In Dvaitam, Visishta Advaitam, no Moksha.

v) After Arriving at Advaitam, Moksha.

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nilayane'bhayam

pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Tatparyam Nirupitam = Bottom line, Conclusion said by Vyasa in Sutra form.

v) Message Extracted by Shankara : Google :

शंकरं शंकराचार्यं केशवं बादरायणम् ।
सुत्र भाष्य कृतौ वन्दे भगवन्तौ पुनः पुनः ॥

śaṅkaraṃ śaṅkarācāryaṃ keśavaṃ bādarāyaṇam.
sutra bhāṣya kṛtau vande bhagavantau punaḥ punaḥ ॥

Salutations again and again to Lord Shiva in the form of Sri Sankaracharya and Lord Vishnu in the form of veda Vyasa, who were the authors of Sutra and Bhasya. [Verse 1]

- Without Shankara, Vyasa can't be Understood.
- Without Vyasa, no Shankara, complimentary pairs.

vi) Chapter 2 :

- Student with Mandah Buddhi (Buddhu)
- Buddhi not Sharp, bright
- Upanishad talks of Dvaitam also, Advaitam also, Visishta Advaitam also, Upanishad seems to be contradicting itself.

a) Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – 1 – 1]

b) Chandogya Upanishad :

- Tat Tvam Asi contradiction appears for Mandah Buddhi
- For them Chapter 2 - Written
- Avirodha Adhyaya
- Samanvaya Adhyaya = Arriving to Bottom line
- Avirodha Adhyaya = Resolving seeming contradictions, Virodha Abhasa Parihara (Abhasa = Seeming, not reflected)

viii) Chapter 3 : Sadhana Adhyaya means of Jnanam, Upasanam :

- Karma Yoga, tat Pada Vicharas, Tvam Pada Vichara thoroughly done, Otherwise Mahavakya meaningless.
- Both tat Pada, Tvam Pada are Sadhanams.
- Asti = Jnanam.

viii) Chapter 4 :

- Jnanam - Upasana Phalam, benefit
- Aham Brahma Asmi and Upasana Phalam.



How Upasaka Travels after Death?

- 14 Stations Lokams - Messenger - Amanava purusha Final Guide to take to Brahma Loka.
- After Vichara Sagara - will do Brahma Sutra Bashyam of Shankara.

Topic 499 : Continues

इदञ्चोत्तरमीमांसारूपं शारीरकं शास्त्रं सर्वशास्त्राणां प्रधानभूतम्। एतदेव मुमुक्षुभिरुपादेयम्। अस्य व्याख्यानरूपा ग्रन्था यद्यपि नानाप्रकाराः⁶³ सन्ति तथापि श्रीशङ्करभगवत्पादकृतं भाष्यरूपं⁶⁴ व्याख्यानमेव मुमुक्षुभिरत्यादरेण श्रोतव्यम्। तच्च ज्ञानद्वारा मोक्षफलमित्यतिस्पष्टमेव।

Important Note :

i) Uttara Mimamsa not one of Branches of Science :

- 17 branches used to come to 18th
- 17 Branches can't give Moksha.

ii) Brahma Sutra Commentary :

- One Vedanta Shastra got Sub-divided into Sub-Vedanta Shastrams.
- 12 Interpretations in Brahma Sutra, initiated own Sampradaya

a) Visishta Advaita Vedanta Sampradaya

b) Dvaita Sampradaya

c) Advaita Sampradaya for Moksha :

- Only Shankara commentary can give Liberation.

iii) Study other Branches and be a Purva Pakshi :

- Brahma Sutra = Shariraka Shastram
- Atma
- Sharire Vartamana
- Brahma Sutra for Mumukshu seekers of Moksha

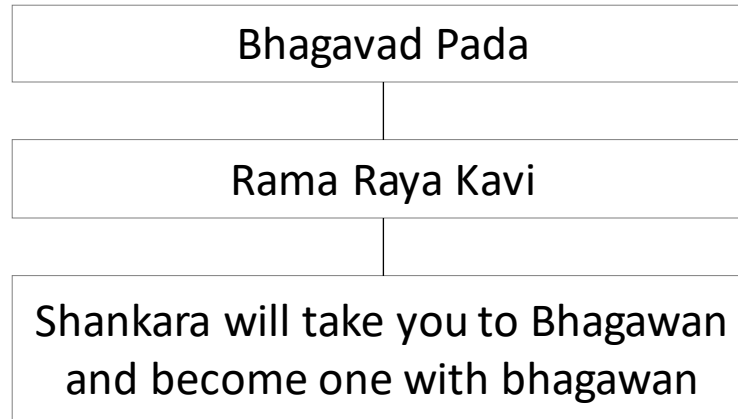
iv) Bhaja Govindam :

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।
सम्प्राप्ते सन्निहिते काले
नहि नहि रक्षति डुकृङ्करणे ॥ १ ॥

bhaja govindam bhaja govindam
govindam bhaja mudhamate I
samprapte sannihite kale
na hi na hi raksati dukrnkarane ॥ 1 ॥

Seek Govinda, seek Govinda, seek Govinda, O fool! when the appointed time comes (death), grammar rules surely will not save you. [Verse 1]

- Vyakaranam useful, Supportive Sciences.
- 40 Bashyams = Each Bashyam, is a School of thought, and that alone will give liberation.



- And merge with Bhagawan.
- **Prasthana Traya Shankara Bashyam will take you to Bhagawan.**
- Moksha = Phalam, 40 Books on Brahma Sutram.

Advaitam :

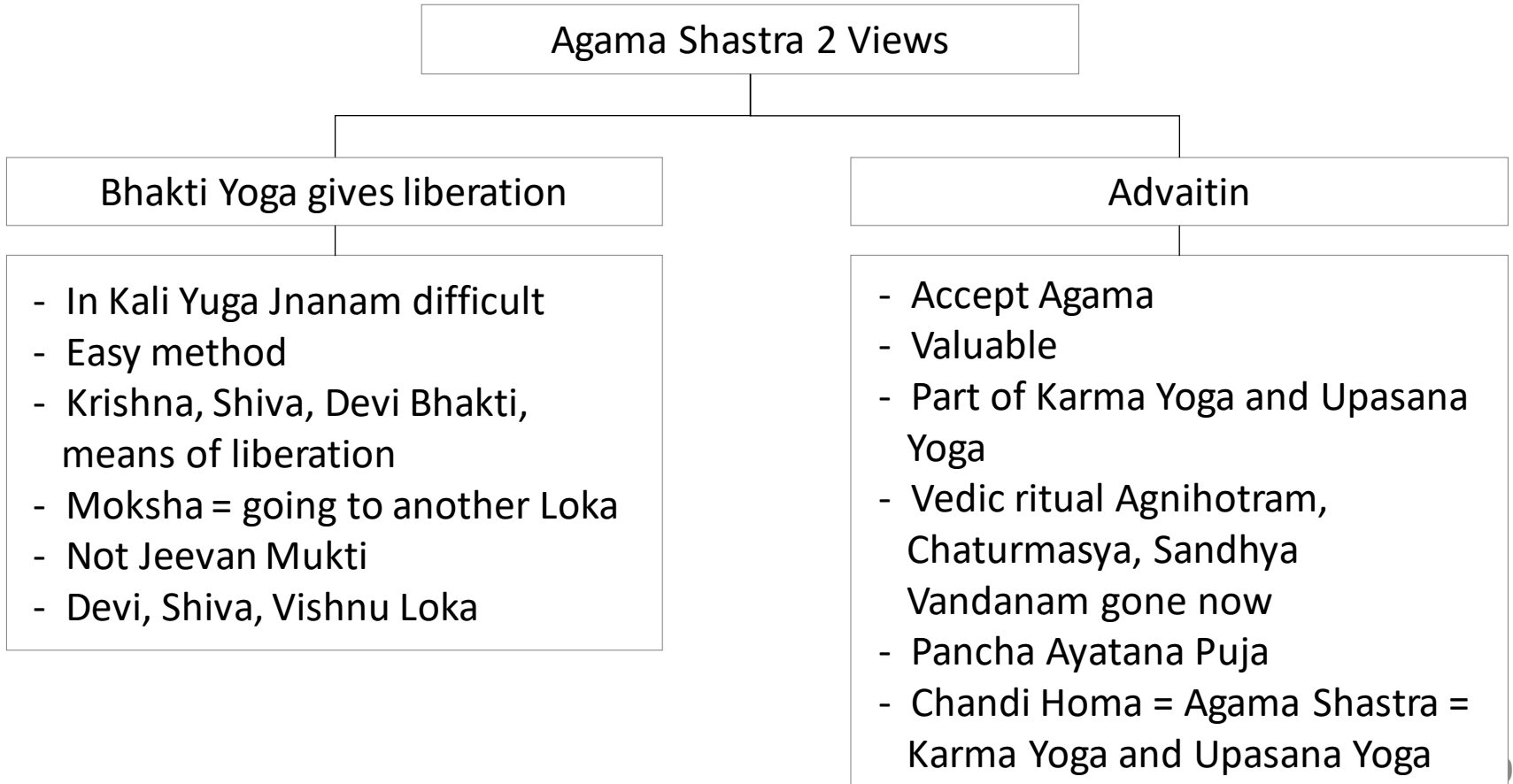
- 2 Mimamsa Over
- 2 Nyaya - Veiseshika

(500) स्मृत्यादिग्रन्थानां कर्तारः प्रयोजनश्च

i) Dharma Shastram = Smruti literature :

- Smruti and Vaishna, Shiva, Shapta (Shakti) Agama Shastras
- Agama - Tantra - Theological systems.

ii)



iii) Agama Karma Yoga, Upasana Yoga can't give liberation :

- Do Puja, Namasankeertanam, come to Prasthan Trayam.
- Agama incorporated in Smruti Grantha
- Ramayana, Bhagavata Katha, for Hinduism
- What is Samsara, Moksha, Moksha Sadhanam? No Clarity.

Topic 500 : Continues

मनुः, याज्ञवल्क्यः, विष्णुः, यमोऽङ्गिरा, वसिष्ठः, दक्षः, संवर्तः, शातातपः,
पराशरः, गौतमः, शङ्खलिखितः, हारीतः, आपस्तम्बः, शुक्रः, बृहस्पतिः,
व्यासः, कात्यायनः, देवलः, नारदः एवामादिभिः सर्वज्ञैः वेदानुसारिणो,
स्मृतिनामका ग्रन्थाः रचिताः। त एव धर्मशास्त्राणि भवन्ति।
तेषु वर्णाश्रमकायिकवाचिकमानसिक- कर्माण्युक्तानि।
एतेषामपि अन्तःकरणशुद्धिद्वारा ज्ञानोत्पत्त्या मोक्षसिद्धिरेव
प्रयोजनम्। साङ्ख्यशास्त्रयोगशास्त्रवैष्णवतन्त्रशैवतन्त्रादीनामपि
धर्मशास्त्र एवान्तर्भावः। मानसिकोपासनारूपकर्मनिरूपकत्वात्।

i) Yama Smruti, Brihaspati, Narada Smruti - Don't know

ii) Manu Smruti - English commentary Available

iii) General Note :

- All Smruti by Sarvajnya Rishis.
- Based on Veda Pramanam and hence can be taken as Pramanam.
- Dismiss them if they contradict Veda.

iv) Dvaita Jnanat Moksha :

- Rejected in Brahma Sutra
- Authors great - Gave Dvaitam for Chitta Shuddhi.

Others Say :

- Dvaita Bhakti gives liberation.
- Sruti - Yukti Virodha contradicts logical reasoning for Moksha Shastram.

v) Dviatvai Bayam Bavati :

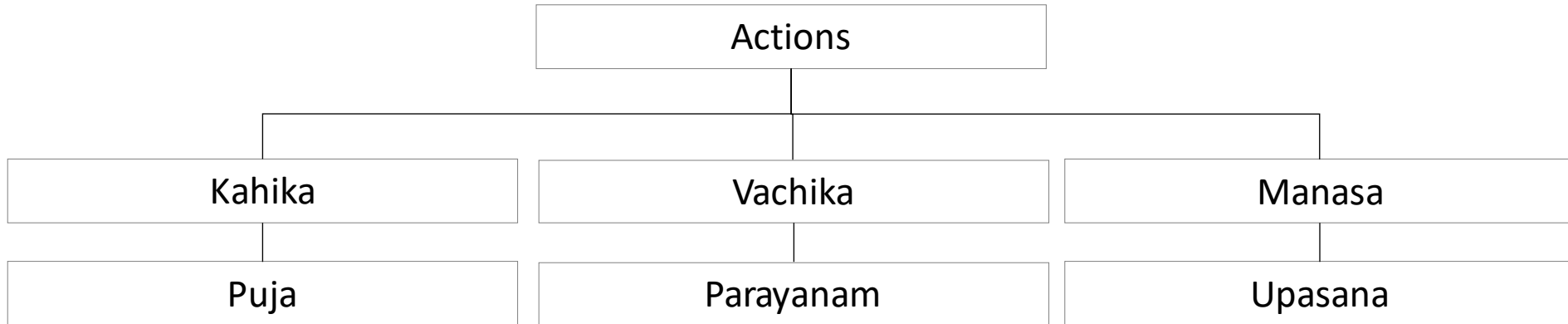
- Smruti = Remembered Teaching presented in Bhagavad Gita, Uddhava Gita heard in Veda.

vi) Smruti = Dharma Shastra, what is content?

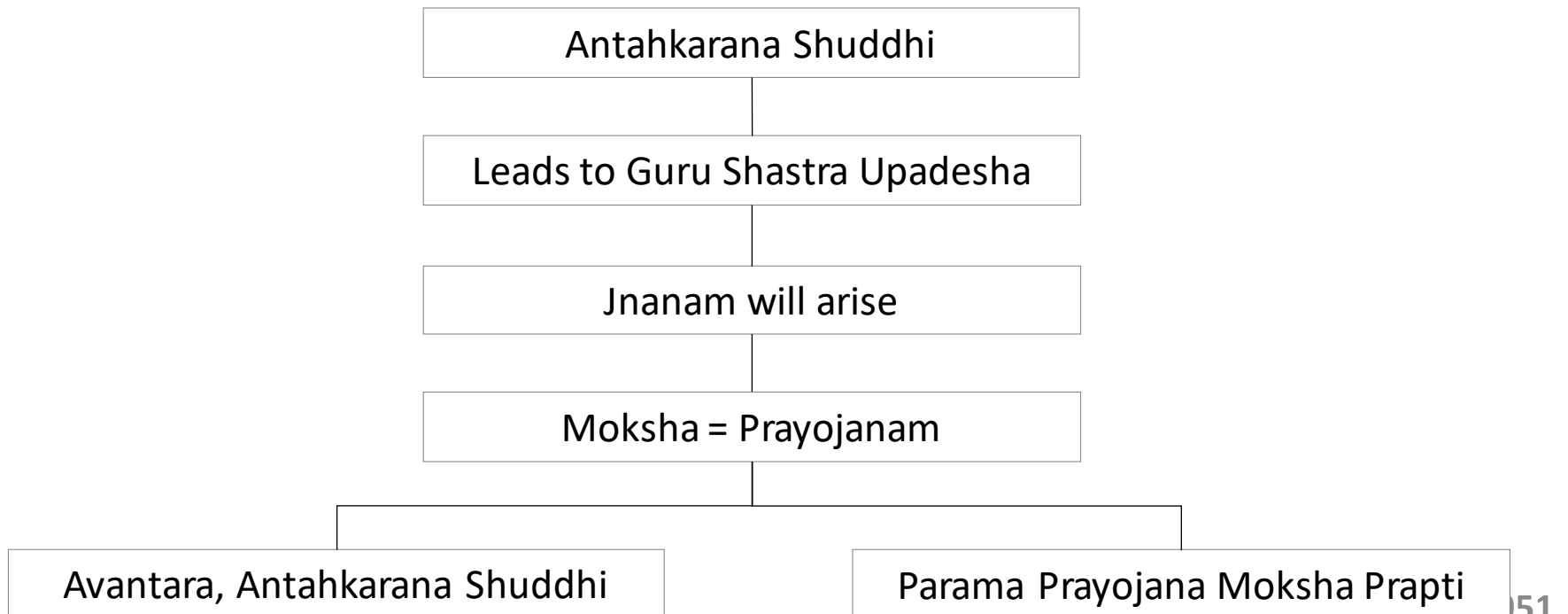
- 4 Varna - 4 Ashrama Duties.

vii) Seen in Chapter 12 - 13, Uddhava Gita :

- All Deal with Karma only.



viii) Benefit :



viii) Sankhya, Yoga, Agamas also :

- Sankhya, Yoga = Smruti or Dharma Shastra
- Agama - Vaishnava, Shaiva, Tantra (Agama)
- Sanskrit College - Head Agama scholar
- Temple, worship, household worship - Scholars available.
- Respect all of them.

X) Lalitha Sahasranama, Soundarya Lahiri, all Tantra shastra, Kundalini :

- Mahashakti Kundalini - Lalita Sahasarnama.
- All supportive, not direct giver of liberation
- All Dharma Shastra.

X) Sankhya - Yoga don't talk of ritual :

- Talks of Manasa Karma Upasana
- Part of Karma Yoga, Upasana Yoga.

Next :

- Sankhya, Yoga - Vaishnava agama, Shaiva agama, Shapta Agama.

Lecture 450

Topic 500 :

i) Summary of 18 Branches of Science for Tarqa Drishti :

- Highly intellectual student, did comparative study, of Vedanta and Other Branches.

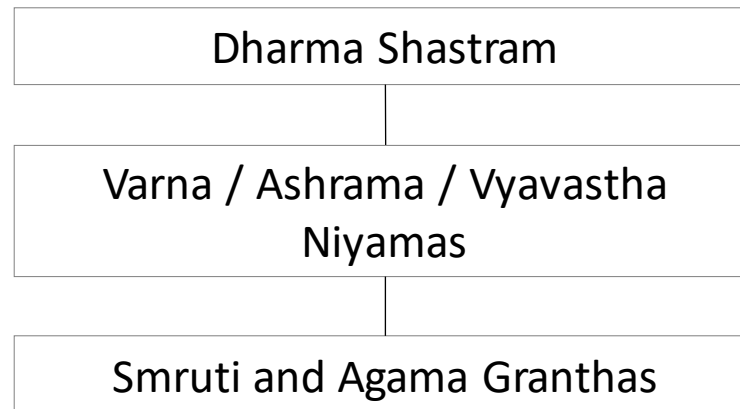
ii)

Vedanta	17 Branches
- Para Vidya	- Apra Vidya - Indirectly prepares mind and get Moksha - Purana, Nyaya, Mimamsa, Dharma Shastra

iii) Nyaya - Veiseshika :

- Purva Mimamsa - Uttara Mimamsa

iv)



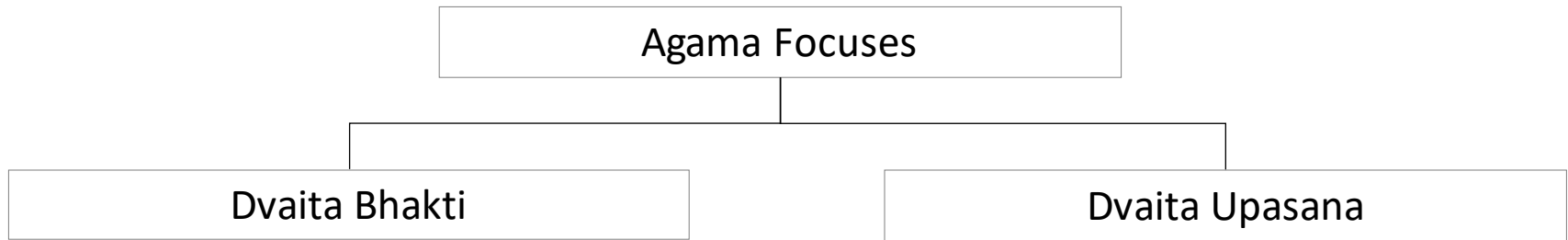
- Infrastructure helps in Preparation and for Jnana Yoga.

v) Sankhya - Yoga, Agama Shastra = Dharma Shastra :

- Tantra = Agama = Vaishnava, Shaiva, Shakti - Sree Vidya Upasana, Antar Bavaha.

vi) None can give Jnanam or Moksha :

- Others have to come to Guru for Vedanta Sravanam.



Vii) Have to get Advaita Jnanam for Moksha :

- Dvitiatvai Bayam Bavati
- No Moksha for Dvaitam
- Manasa Rupa Upasana Karma mental Activity, Karma not Jnanam.

(501) साङ्ख्यशास्त्रप्रयोजनम्—कपिलः साङ्ख्यशास्त्रं षडध्यायरूपं
रचयाम्बभूव।

- (1) तत्र प्रथमाध्याये तच्छास्त्रविषयः प्रतिपाद्यते।
- (2) द्वितीयाध्याये महत्तत्त्वाहङ्कारादयः प्रधानकार्याण्युच्यन्ते।
- (3) तृतीयाध्याये विषयेभ्यो वैराग्योत्पत्तिः कथ्यते।
- (4) चतुर्थाध्याये विरक्तानां चरित्रं निरूप्यते।
- (5) पञ्चमाध्याये परपक्षः खण्डयते।
- (6) षष्ठाध्याये सकलार्थसङ्ग्रहः कथ्यते।

i) Sankhya - Kapila Muni :

- Vedanta also know as Sankhya Jnanam = Sankhya.

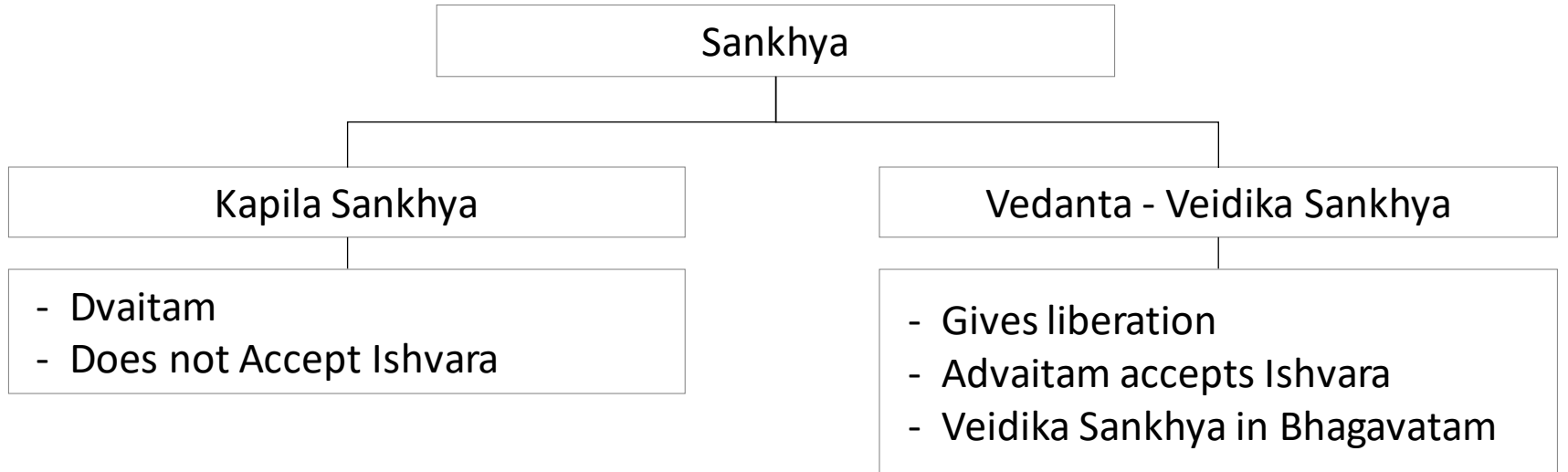
ii) Gita :

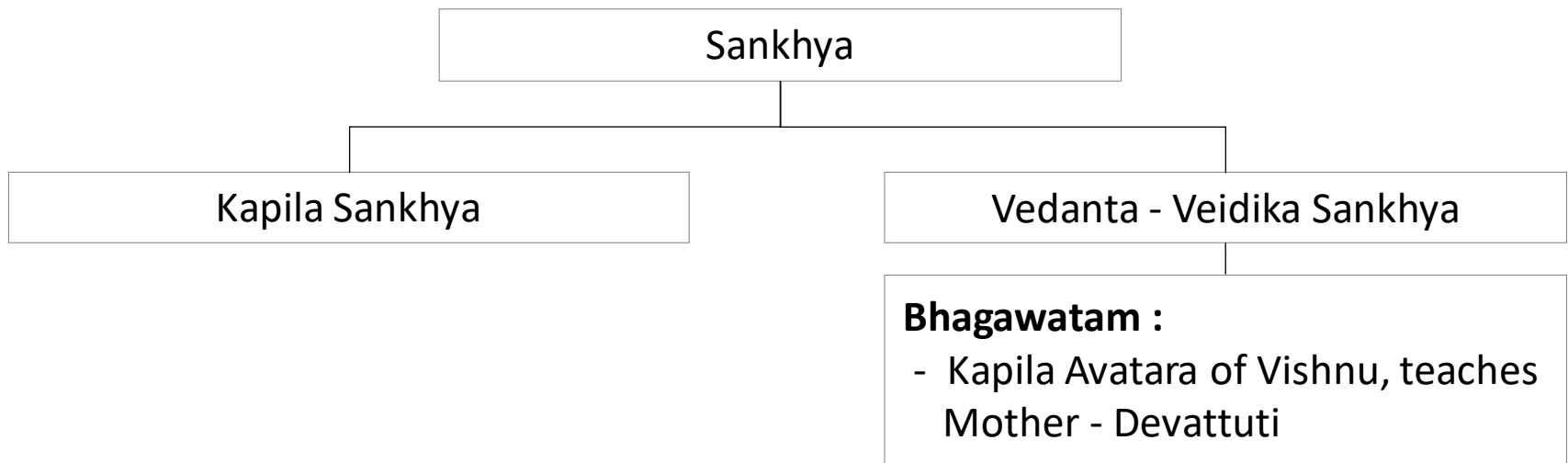
एषा तेऽभिहिता साङ्ख्ये
बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ
कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

ēṣā tē'bhihitā sāṅkhyē
buddhiryōgē tvimāṁ śṛṇu |
buddhyā yuktō yayā pārtha
karmabandhaṁ prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 - Verse 39]

iii)





IV) Sutras Lost :

- Sankhya Pravachana - Sutra, Reconstructed version.
- Don't study Sutra.

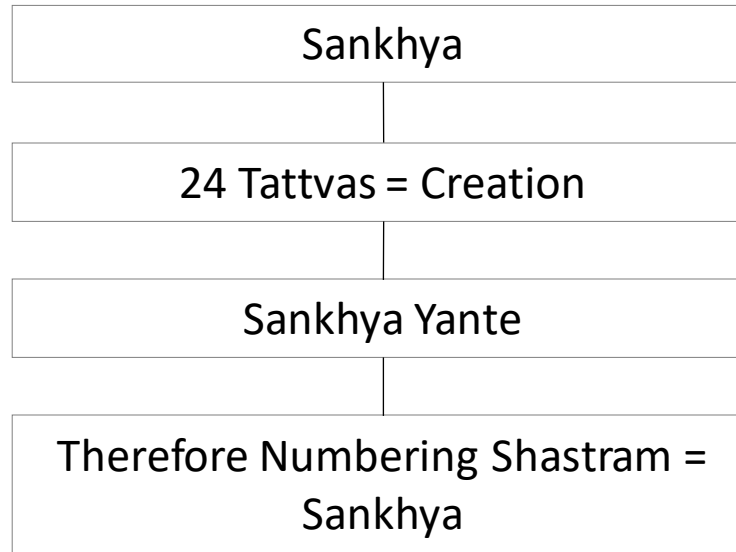
V) Sankhya Karika = Original source :

- Written by Ishvara Krishna - 72 Verses
- We use Sankhya Karika not Sutras
- Sutras - 6 Chapters

VI) Kapila Muni - Wrote - 6 Chapters :

- What are contents?

vii)



viii) Sankhya Sutras :

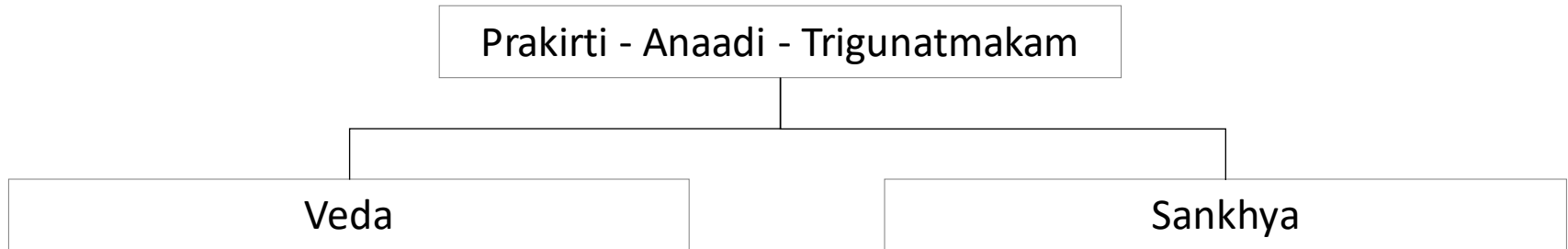
- Chapter 1 - Subject Matter
- Chapter 2 - Srishti Krama
 - Purusha, Prakirti
 - Not Karya, Karana
 - Karya Karana Vilakshana
- Not Vedanta Purusha
- Bahutva Purusha = Jiva, not Vedanta Purusha.
- Asanga, Nitya, Shuddha Rupam close to Vedanta.

ix) 6th Chapter - Studied Samkhya :

- Mahat Ahamkara - Creation

x) Evolutes of Prakirti, Pradhanam :

- Similar to Vedanta's



xi) Parinami Upadana Karanam in Vedanta and Samkhya :

- Vedanta and Samkhya Prakirti Similar

xii) Vedanta Prakirti :

- Called Maya
- Maya - Mithya
- Does not exist Separate from Brahma - Purusha

xiii) Sankhya Prakirti :

- Not Maya
- Prakirti as real as Purusha
- Don't Accept Advaitam.

ix) Sankhya, Yoga = Dvaitam :

- Nyaya Veiseshika = Dvaitam
- Vedanta = Champion of Advaitam
- In Prashna Upanishad Bashyam, get this idea.

x) Chapter 3 :

- Vairagyam in Sankhya
- Vichara Sagara = 4 Types of Vairagyam - Para, Apra, Vairagyam.
- Very useful for Vedantic Seekers.
- How to Develop Vairagyam.

xi) Chapter 4 :

- Lifestyle of Jeevan Mukta, Sanyasi.
- Don't own anything
- Sarva Sangha Parityagaha...
- Don't stay in one Place to Avoid attachment.
- Doesn't exist, now Sanyasis, Grihastas, in Kashaya Vastram.

xii) Chapter 5 :

- All other Schools Negated, will negate Advaitam.
- Svamatha Sthapanam, Paramatha Khandanam.

Brahma Sutra :

- Chapter 2 - Section 2 : Refutation of Other Darshanams.

xiii) Chapter 6 :

- Consolidation, summary of Sankhya Shastra.
- Purusha Prakirti Vivekat Vaivalyam, differentiate Purusha, Prakirti.

Topic 501 : Continues

प्रकृतिपुरुषविवेकात् पुरुषोऽसङ्ग इति ज्ञानं साङ्ख्यशास्त्रप्रयोजनम्। तच्छा-
स्रस्यापि त्वम्पदलक्ष्यार्थशोधनद्वारा महावाक्यजन्यज्ञानोपयोगित्वान्मोक्ष एव
फलम्।

i)

Purusha	Prakirti
Atma	Anatma

- I am Purusha different from Prakirti.

ii) Gita :

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13-20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

- Whole section is Viveka
- 3 Sharirams = Prakirti.

iii) Purusha Chaitanya :

- Asanga Chaitanyam, ever free from Samsara.

iv) Purusha - Prakirti - Part of Mahavakya Vichara :

Tvam Pada

Jiva

Purusha

Prakirti

Tat Padartha

Paramatma

Purusha

Prakirti

- Purusha part of Jiva and Paramatma is same.

v) Atma Anatma Viveka = Sankhya System in the beginning :

- We don't say one is Satyam - Other Mithya

vi) Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Only differentiating
- Not saying Satyam - Mithya

vii) I am not the mind :

- Mind is Mithya also

- **I am the Purusha, Satyam, never affected by the emotional disturbances of the Mind.**

viii) Jnana Nishta :

- Not talks of emotional conditions of the mind
- Emotional refinement, disturbed, not Jnana Nishta
- Nishta, nothing to do with emotional Condition.

ix) Jnana Nishta - When I know I am not the mind

x) **Whatever be the emotional condition of the mind, I am not the mind :**

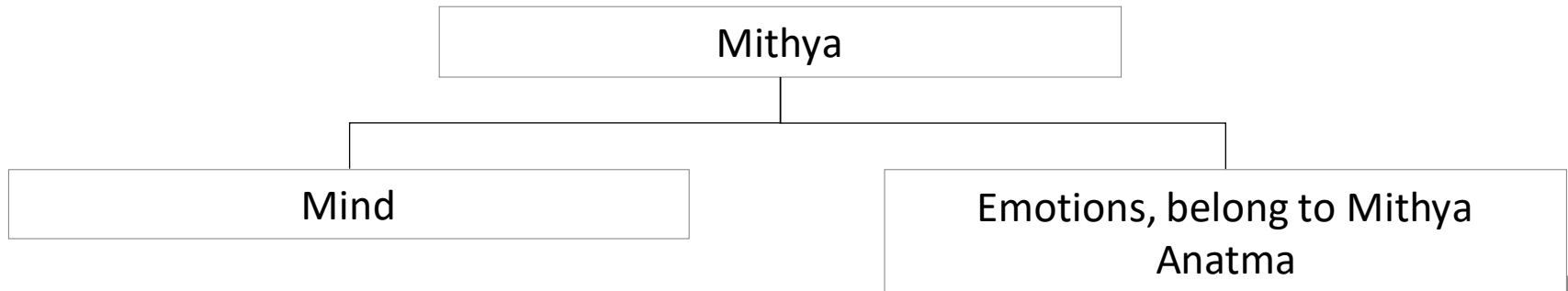
- I am Sakshi of the Mind.

xi) **Biggest Blunder :**

- To find out I am not Jnana Nishta - We look inside the mind
- See whether mind is getting agitated or not
- It is to do with Sadhana Chatustaya Sampatti.

xii) Jnana Nishta :

- Claiming I am not the Mind
- I have nothing to do with the mind, emotional conditions of the mind.



- I am Asangaha = Jnana Nishta, before doing Mahavakya Vichara.
- Study Sankhya but come to Vedanta.

xvii) Gita :

क्षेत्रक्षेत्रज्ञयोरेवम्
अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च
ये विदुर्यान्ति ते परम् ॥ १३-३५ ॥

kṣētrakṣētrajñayōrēvam
antaram jñānacakṣuṣā |
bhūtaprakṛtimōkṣam ca
yē viduryānti tē param || 13-35 ||

They who, with their eye of wisdom come to know the distinction between the field and the knower of the field, and of the liberation from the Prakirti of the being, Go to the Supreme.
[Chapter 13 - Verse 35]

- One who understands difference between.

Kshetra	Kshetrajna
<ul style="list-style-type: none"> - Prakirti / Pradhanam - Material Cause of Universe 	<ul style="list-style-type: none"> - Purusha

Moksha :

- Means Absence of Prakirti
- Prakirti is not Satyam as the Sankhya Philosophers say.

Bottom Line :

- Prakirti is as good as not there.

xiv) 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.

- Prakirti is not there
- Done by Advaita Vedanta alone.

Gita : Chapter 13 - Verse 35 :

Vedanta

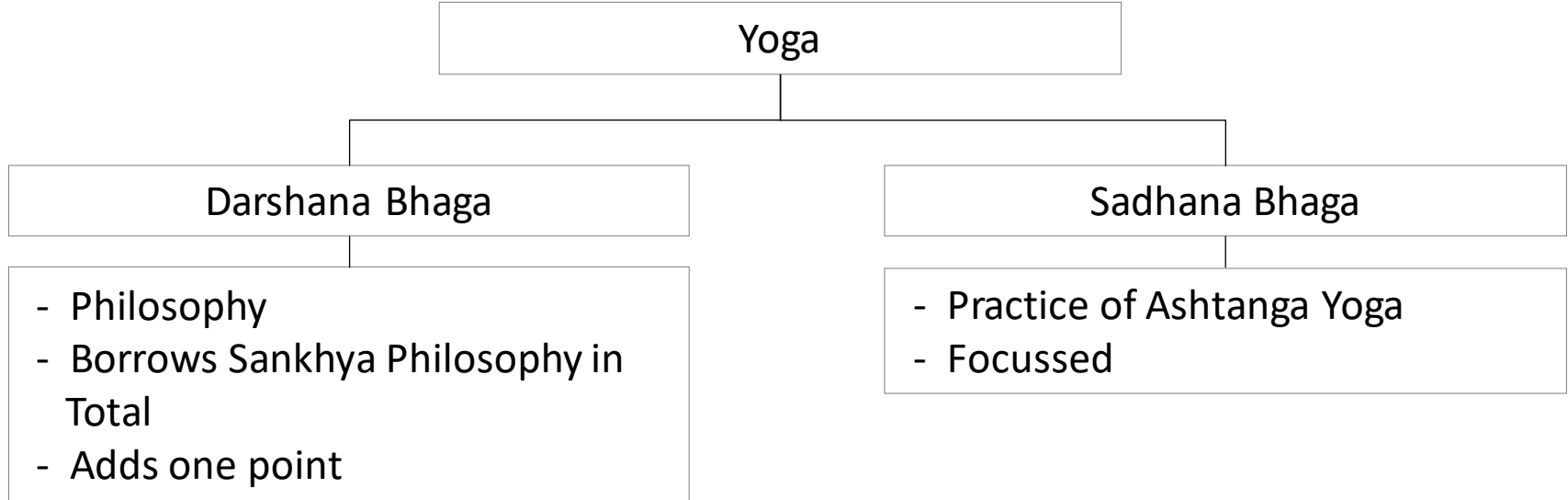
Sankhya

Last verse very Significant for
Comparison between Sankhya,
Vedanta

- Scholarly Shlokas.

(502) योगशास्त्रप्रयोजनम्। शारीरकोक्त्यविरोधश्च-

i)



ii)

Sankhya	Yoga
<ul style="list-style-type: none">- Does not accept Ishvara- Nir-ishvara Sankhya	<ul style="list-style-type: none">- Ishvara Sahita Sankhya- Sa-ishvara Sankhya- With Ishvara

योगशास्त्रं पादचतुष्टयोपेतम्। तत्कर्ता पतञ्जलिः। स चादिशेषावताररूपः।
कस्यचन ऋषेः सन्ध्योपासनसमये तदञ्जलिपुटादुद्भूय भूमौ पतितत्वात्
पतञ्जलिरिति नाम्ना प्रसिद्धः।

i) Yoga Sutras Available :

- Smaller, commentary available
- Sadashiva Brahmendras commentary famous.

ii) 4 Padas like Brahma Sutras :

- By Patanjali Rishi
- Incarnation of Adishesha, mythological story.
- Avatara - Sage Practiced

iii) Sandhya Vandanam, Argya Pradhanam to Surya :

- Taken water in hand, Anjali Mudra.
- Patanjali Rishi appeared in the Anjali of Rishi.
- Patata Anjali falls down as a Baby by Anjali Mudra of a Rishi.
- From Cavity of hand, falls down.

iv) 3 Contributions of Patanjali :

Topic 502 : Continues

- (1) स च स्थूलशरीरगतारोगरूपमलनिवृत्त्यर्थं चिकित्साग्रन्थमकरोत्।
(2) अशुद्धपदोच्चारणरूपवाङ्मलनिवृत्त्यर्थं पाणिनीयव्याकरणस्य भाष्यं
चकार।
(3) विक्षेपरूपान्तःकरणमलापनयाय योगसूत्रं रचयामास। तत्र च

i) Impurity - Malam :

Apanayaha - Elimination

Kahika Malam

- Expresses as ill-health
- Diseases
- Ayurveda Grantha

Vachika Malam

- Wrong talking
- Shabda Shastra
- Inappropriate wrong talking
- Mistakes in Communication
- Communication Gap

Manasa Malam

- Yoga Sutra

Apanayaha - Elimination

Kahika Malam

Vachika Malam

Manasa Malam

- Mahabashyam, Paninis – Chapter 6 Sutra
- Voluminous, elaborate commentary
- Shankaras Bashyam style taken from Panini Bashyam style

ii)

Condition of Mind

5 Levels

i

Kshiptam

ii

Moodam

iii

Vikshiptam

iv

Ekagram

iv

Ekagram

- Panchabumika = Jaya
= Mastering the mind
- Vasanas responsible for all Psychosocial disturbances, categorized in 4 levels.

iii) Chapter 8 - Upasana :

- How to practice, conquer each level of Mind
- Come to Niruddham Mind finally.

Gita :

यत्रोपरमते चित्तं
निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं
पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatrōparamatē cittam
niruddham yōgasēvayā |
yatra caiva'tmanātmānam
paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his own Self; [Chapter 6 – Verse 20]

- Mind is Arrested
- Manasa Mala Nivritti or Manasa Vikshepa Nivritti.

iv) Sthula Sharira Impurity = Rogaha, ill-health :

- Chikitsa Grantham = Ayurveda.

v) Uttering wrong Words meaning wise / Grammarwise :

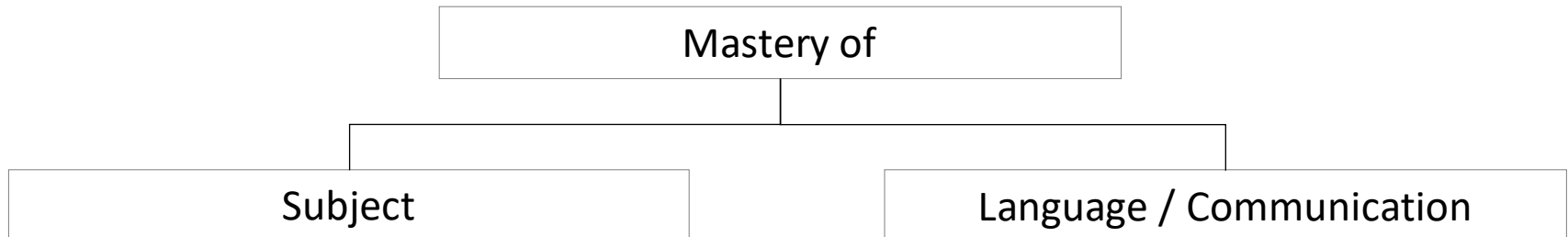
- Primer = Shabda Manjari, Dhatu Manjari

vi) Shabda Manjari :

- If a Person does not know Grammar and Wants to talk.
- Its futile attempt
- Be Master of Subject without Mastery talk.

Example :

- Wild elephant Running, people trying to Catch Elephant.
- Lotus thin stalk, will bend if you hit elephant.
- Trying to Capture wild Elephant, without Mastery of Language, don't try to give a Public Talk.



- Patanjali Plays great Role in Shabda Shastram.
- Ashuddha pada Uchharanam.

Example :

- Ministers and Extinguished members on the Diaz not distinguished members.
- Vak Mala Nivritti.

vii) Mind wanders in Meditation :

- Go to Yoga Shastra

Gita :

एषा तेऽभिहिता साङ्ख्ये
बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ
कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

ēṣā tē'bhihitā sāṅkhyē
buddhiryōgē tvimāṁ śṛṇu |
buddhyā yuktō yayā pārtha
karmabandhaṁ prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 - Verse 39]

Sankhya and Karma Yoga

Yoga

- Esha - Sankhya Buddhir Yoga Sruno.
- Until now talked about Sankhya, now Yoga
- Shankara = Karma Yoga and Samadhi Yoga (Upasana Yoga)
- Upasana = Adopting Patanjali Yoga...

viii) 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]

- Ashtanga Yoga not for Mystic experience.

- **But to make mind Available for Japa / Dhyanam.**

- Vikshepa Rupa Antahkarana Mala Nivritti = Ashtanga Yoga.

ix) Yoga Class :

- Remember Patanjali Author Yogena Chittasya, Malena Vacham, Patena Vacham Malam, Shariram Vyadhya Kena Yogavapotram Pavanam Muninam, Patanjalin, Pranjalim Pranatosmin.

One who removes : 3
Malams

Patanjali

Sharira Malam

Chittasya Malam

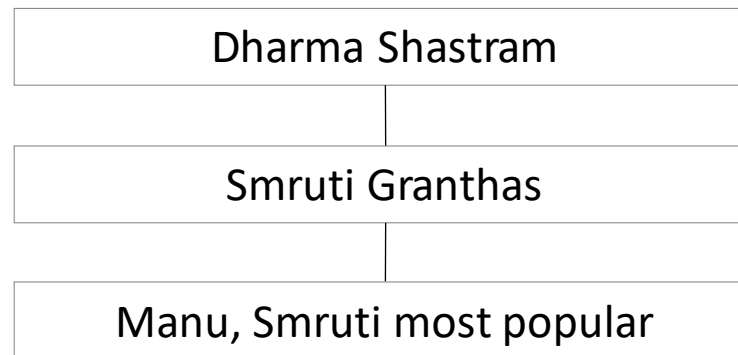
Vakchya Malam

- Content of 4 Quarters / Padas of Ashtanga Yoga.

Lecture 451

Topic 502 :

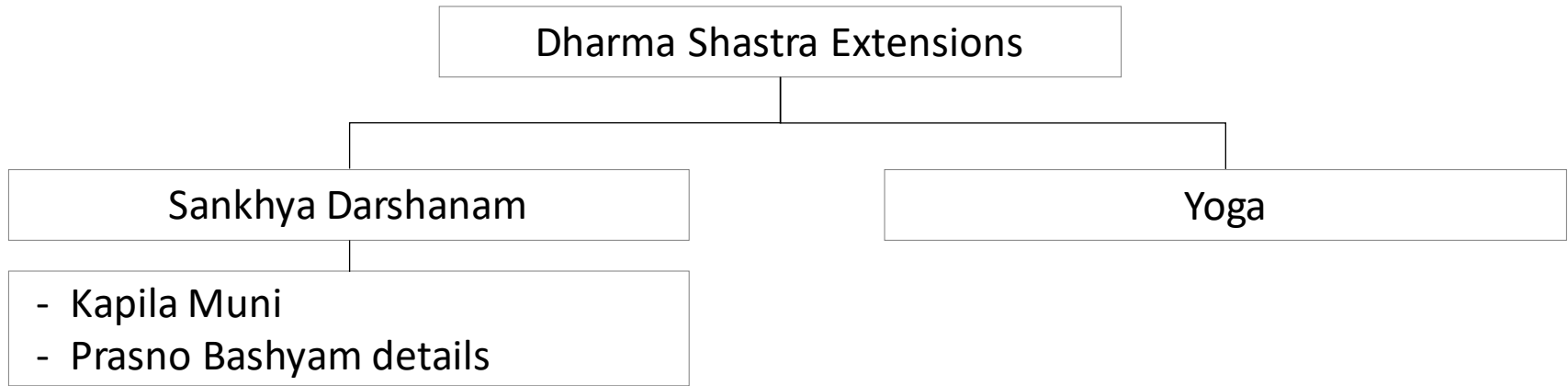
- I) Tarqa Drishti after Vedanta studies 18 other Branches because of intellectual curiosity
- II) Tarqa Drishti went through 18 Branches
- III) Purana, Nyaya, Mimamsa, Dharma Shastra
- IV)



v) Main Content :

- Varna Ashrama - Dharma Vyashtha
- Designed for Practicing Karma Yoga, Upasana Yoga, Jnana Yoga.
- Goal of every Hindu Veidika is only Moksha
- Dharma Shastra is primarily Smruti Grantha.

vi)



vii)

Prakirti	Purusha
Srishti Kartri	Only Bokta

viii) Dharma Shastra study is useful :

- For Jnanam and Moksha, come to Vedanta Compulsorily.

ix) Yoga Shastra :

- Twin Brother like Nyaya Veiseshika compliment.

Sankhya	Yoga
- Teaches	- How to Practice? - Sadhana - Ashtanga Yoga

x) Patanjali Wrote 3 Works to remove impurity (Not for gaining knowledge and Moksha)

**3 Impurities in Seekers
Personality**

Kahika

- Ayurveda
- ill-health, Disease

Vachika

- Wrong Speech
- Paniniyan Maha Bashyam

Manasa

- Restlessness of Mind
- Yoga Sutras for mental Purification

xi)

Yoga Sutra 5 Bumis - 5 Levels

Kshiptam

Moodham

Vishiptam

Ekagram

Nirudham

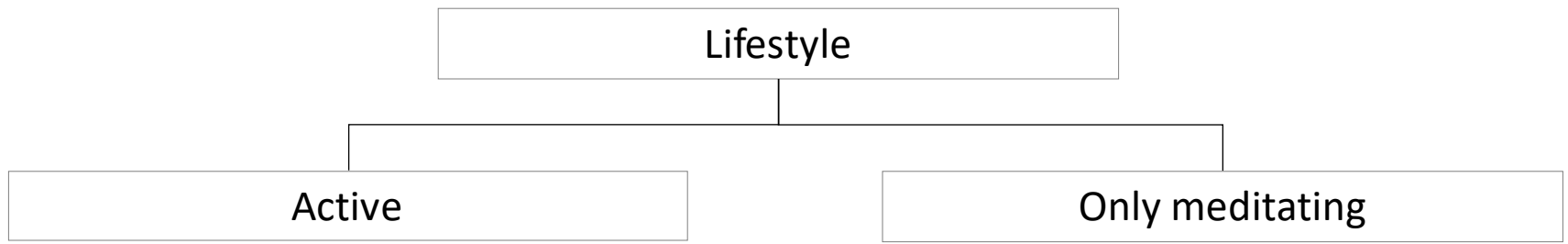
Important :

Ekagram Vrutti	Niruddham
Gita : <ul style="list-style-type: none">- Chapter 6 Verse 25- Atma Samstam Manah Krutva Na Kinchit Api Chintayet- Come to Brahma Akara Vrutti	<ul style="list-style-type: none">- Arrest the mind in the thought of Brahma

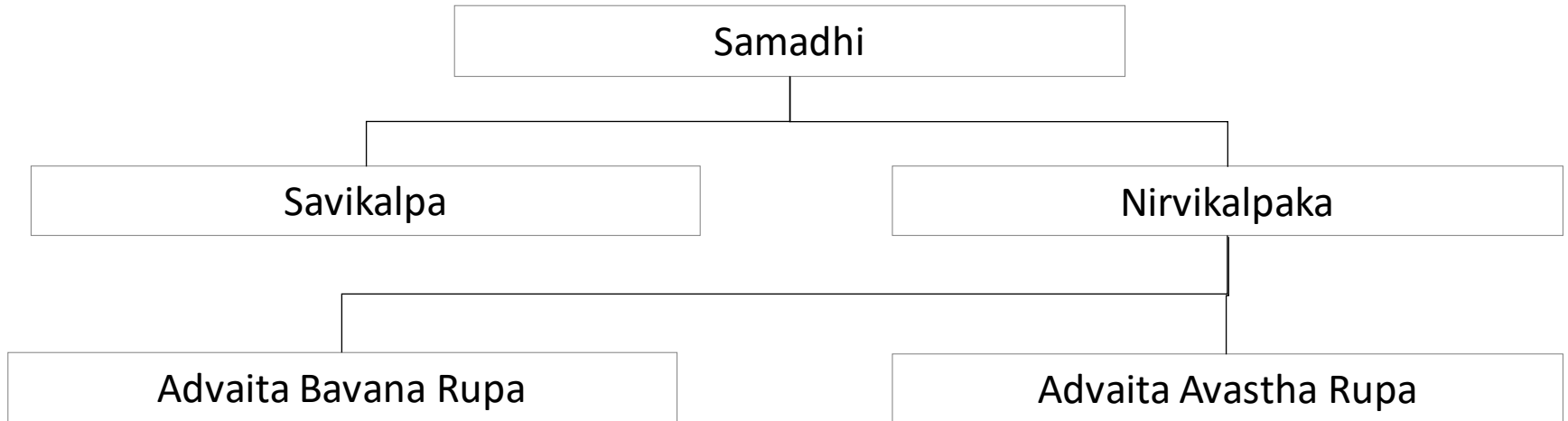
xii)



- Discussed in beginning of Chapter 7 in Lifestyle of Jeevan Mukta.



xiii)

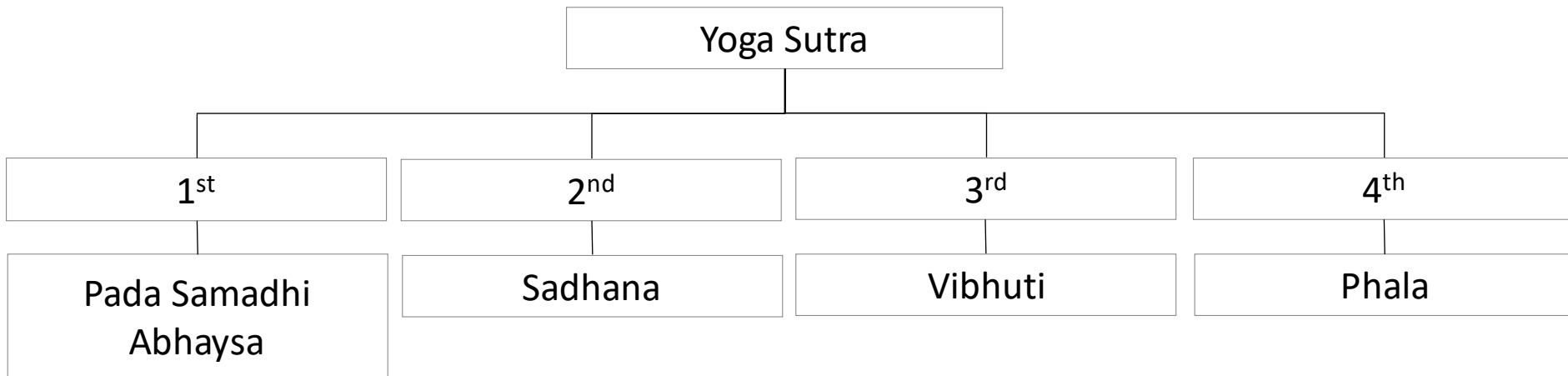


xiv) Patanjalis contribution to Spiritual tradition is very huge :

- Summing of 4 Chapter of Yoga Sutra.

- (1) प्रथमपादे—चित्तवृत्तिनिरोधरूपः समाधिः तत्साधनभूता अभ्यासवैराग्या-
दयश्च निरूपिताः।
- (2) द्वितीयपादे—विक्षिप्तचित्तस्य समाधिसाधनीभूतानि यमनियमासनप्राणा-
यामप्रत्याहारधारणाध्यानसमाधिनामकान्यष्टाङ्गान्युक्तानि।
- (3) तृतीयपादे—योगविभूतयः कथिताः।
- (4) चतुर्थपादे—योगफलभूतो मोक्षः कथितः।

i)



ii) Samadhi :

- Chitta Vrutti Nirodha

Patanjali Yoga 2nd Sutra :

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

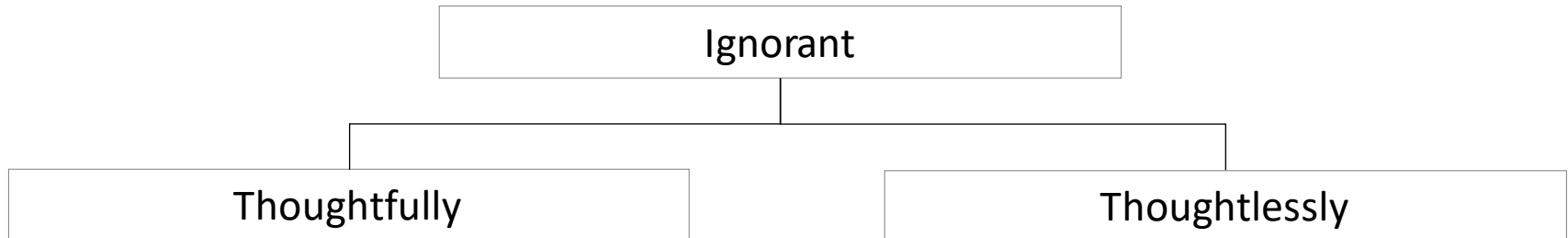
yogashchittavrittinirodhah ॥ २ ॥

Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vrttis). [Verse 2]

- Yogaha = Samadhi = Chitta Vrutti Nirodaha
- Nirodaha = Cessation, stopping of thought
= Thoughtless state

iii) Thoughtless State does not have any Spiritual Utility :

- Ignorance will remain.



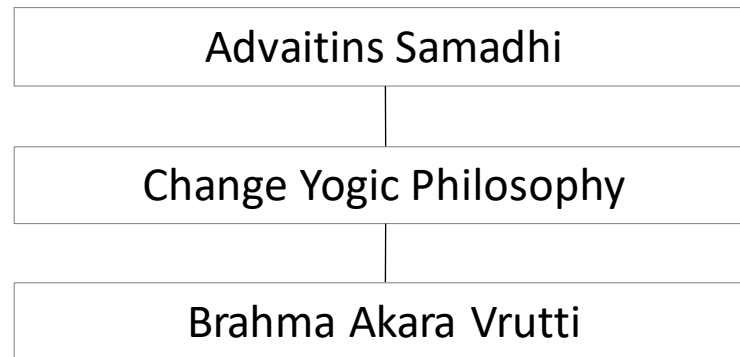
- Not cessation of thought but Arresting thought
- Advaita Brahmakara Vrutti Prarahaha.

iv) In Yoga Sutra Advaita Brahmakara Vrutti does not exist because Yogachara is devaitam Jivatma Paramatma Bheda.

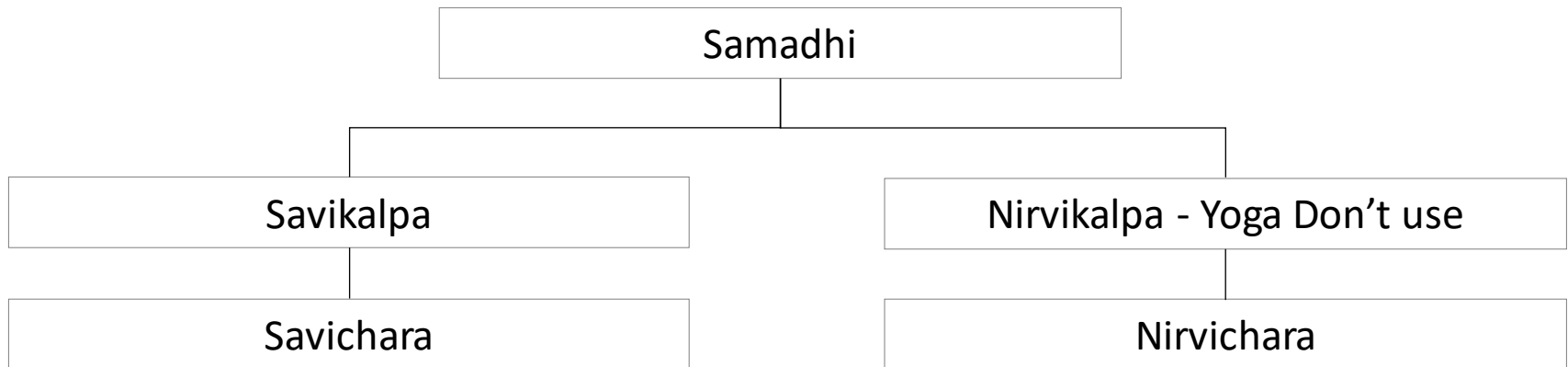
v) Atma Svarupe Avasthanam :

- Atma = Anekam = Many for Yoga.

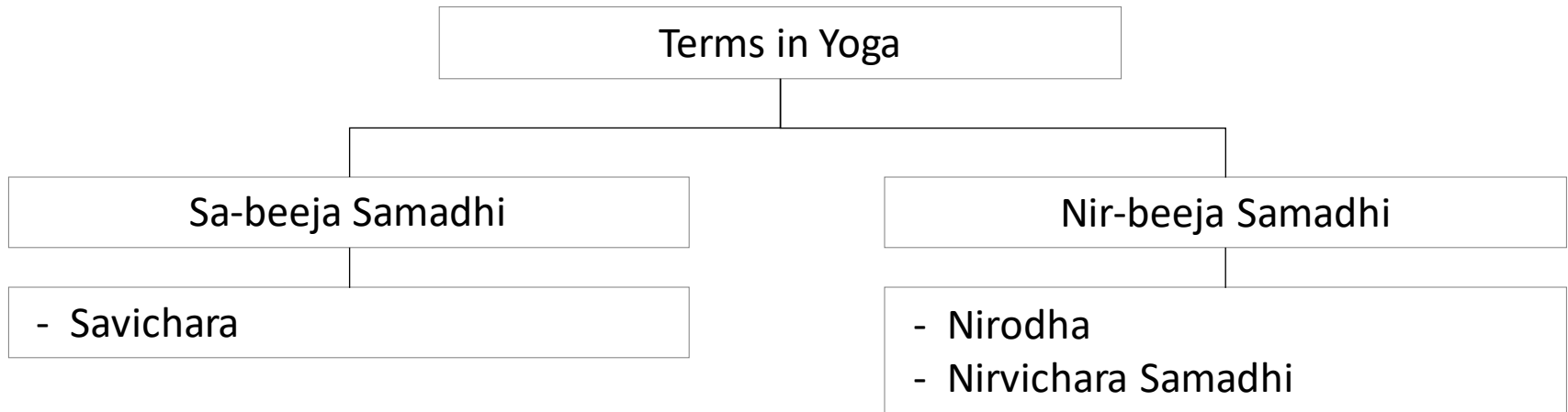
vi)



vii) Highly technical Chapters :



viii)



- Full of technical words, very difficult to Understand.

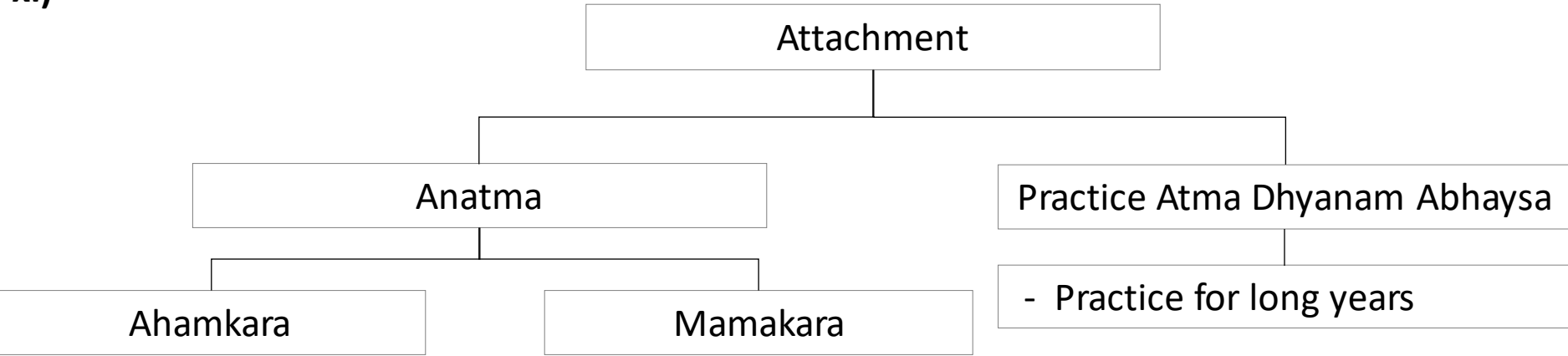
ix) Sadhana Buta :

- Abhyasa, Vairagyam, Mind Naturally remains in an area where there is attachment.
- **In Meditation effortless Samadhi of our attachment Areas only.**
- After 15 Minutes we know, we have meditated on the family.

Why meditation like that?

- We are attached of the family, worried about the family, Afraid of what will happen to the family.

xi)



- Samadhi does not take Place
- Vairagyam is compulsory.

xii) Practice and Detachment are 2 Methods for success in Meditation

xiii) Gita :

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

cañcalaṃ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham |
tasyāhaṃ nigrahaṃ manyē
vāyōriva suduṣkaram || 6-34 ||

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

श्रीभगवानुवाच ।
असंशयं महाबाहो
मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca
asamśayaṁ mahābāhō
manō durnigrahaṁ calam ।
abhyāsēna tu kauntēya
vairāgyēṇa ca gr̥hyatē ॥ 6-35 ॥

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.
[Chapter 6 – Verse 35]

- I am not able to arrest my Mind
- Asamshamyam = natural, can't arrest the Mind
- Abhyasa and Vairagya in Patanjali Yoga Sutram and in Gita.
- Yoga Sutra existed when Vyasa was there.
- All in 1st Chapter of Yoga Sutra.

xiv) Chapter 2 - Yoga Sutra : Ashtanga Yoga :

- Vikshipti Chittam Distracted, Pre-occupied, Wandering, restless mind
- If we can't enter Samadhi, then mind has Distractions.
- For some Chapter 2 not required.

- Staircase given Ashta Angani Recommended - Samadhi – Sadhanam.
- Yama, Niyama etc, 8 Limbs, 8 Steps.

xv) Chapter 3 : Yoga Vibhuti :

- Glory Extra-ordinary benefit
- Siddhis, Miraculous power acquired by Yoga
- Uddhava Gita = Chapter 10 / 11
- 23 Miraculous powers
- Samadhi possible only if Vairagyam is there.

xvi) Vairagyam includes Desirelessness w.r.t Siddhis :

- Never practice meditation for Siddhis - Powers
- Without our asking as a Byproduct, we may gain some Siddhis.

- | |
|--|
| <ul style="list-style-type: none"> • Atmani Avasthanam should be the Aim |
|--|

Uddhava Gita :

- Vibhutaya Vignah, Siddhis are obstacles to Spiritual growth.

xvii) 4th Chapter - Pada :

- Yoga Phala - Moksha
- Moksha = Purusha Prakirti Viveka.
- Similar to Vedanta.

xviii)

Purusha	Prakirti
Asanga Chaitanya Svarupa	Body, Mind, Sense Organs, world

xix) Learn to Separate from Prakirti and Abide as Purusha :

- We Accept

xx) Yoga :

- Prakirti Satyam separate from Mithya Prakirti not Satya Prakirti.
- Atmani Avasthanam - Yoga Svarupa Avasthana Dvaita Svarupam.
- Advaita Svarupe Avasthanam in Jnana Yoga for us.

xxi) Brahma Sutra : 1st Chapter - 1 Pada :

- Sankhya Primary Opponent
- Sankhya is closest to Vedanta
- Prathama Malla Nyayah, Sankhya Nira-karna Sutras.

xxii)

Sankhya	Advaitin
Prakirti is jagat Karanam	Ishvara is Jagat Karanam

xxiii) One Sutra to refute Yoga :

- Yetena Yogena Pratyuktaha...
- By Refuting Sankhya, we have refuted Yoga Darshanam also
- We refute Yoga Philosophy, we don't refute Ashtanga Yoga Sadhana.
- It is very useful for Sadhana Chatushtaya Sampatti/

xxiv) We don't refute any Darshanam Blindly :

- We Borrow useful portions with Namaskara to kapila, Patanjali.

xxv) Sruti, Yukti, Anubhava Viruddha, we drop it :

- They can't give Moksha, therefore we refute
- No Personal hatred
- Ramanujacharya, Madhvacharya we respect all
- Respect their Books.

Topic 502 : Continues

इत्थं योगशास्त्रमपि ज्ञानसाधनीभूतनिदिध्यासनसम्पादनद्वारा मोक्षहेतुत्वं प्रतिपद्यते। शारीरकसूत्रेषु यत् साङ्ख्ययोगखण्डनं कृतम्, तत् उपनिषद्विरुद्धार्थ-प्रतिपादकतद्व्याख्यानखण्डनरूपमेव। न तु मूलसूत्रखण्डनरूपम्। एवं न्यायवैशेषिकसूत्रखण्डनमपि तद्विरुद्धार्थप्रतिपादकव्याख्यानखण्डनार्थमेव।

Important Paragraph :

i) In this Manner, Yoga like all Upaveda, Shad Angani, is useful for one type of Nididhyasanam :

- Samadhi Rupa Nididhyasanam
- Ashtanga Yoga helps in Nididhyasanam, Spiritual Sadhana.
- Moksha Hetu = Cause of Moksha.

ii) Upadesha Sara :

- Bamati Sampradaya
- Vivarana Sampradaya.

iii) 2 Views :

- Nididhyasanam alone Produces real Knowledge.
- Advaitin Vivarana followers.

Say :

- Nididhyasanam is not for Producing Knowledge.
- Knowledge is produced only in Sravanam.
- Do 2nd 3rd Sravanam, don't go to Nididhyasanam.
- Sravanena Eva Jnanam.

iv) Nididhyasanam is meant for Reduction of Ahamkara and Mamakara :

- Jeeva Bhava Yurbali Karanam, dropping Δ Format.
- Binary format Probate Karanam
- It is only for removing habitual Obstacles.
- Through that Moksha comes.

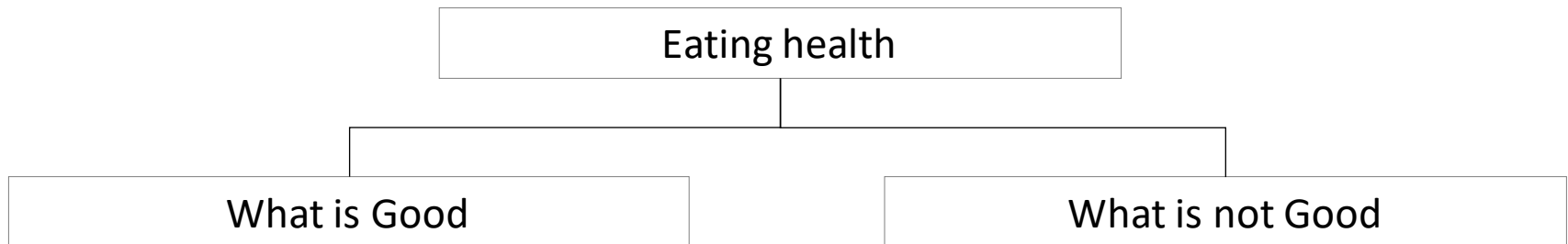
v) Shariraka Sutreshu :

- In Brahma Sutra, Sankhya and Yoga Darshanams are Criticised, negated.
- If useful taken, and against Sruti Rejected
- Learn to Criticise wrong parts of Every Darshanam.

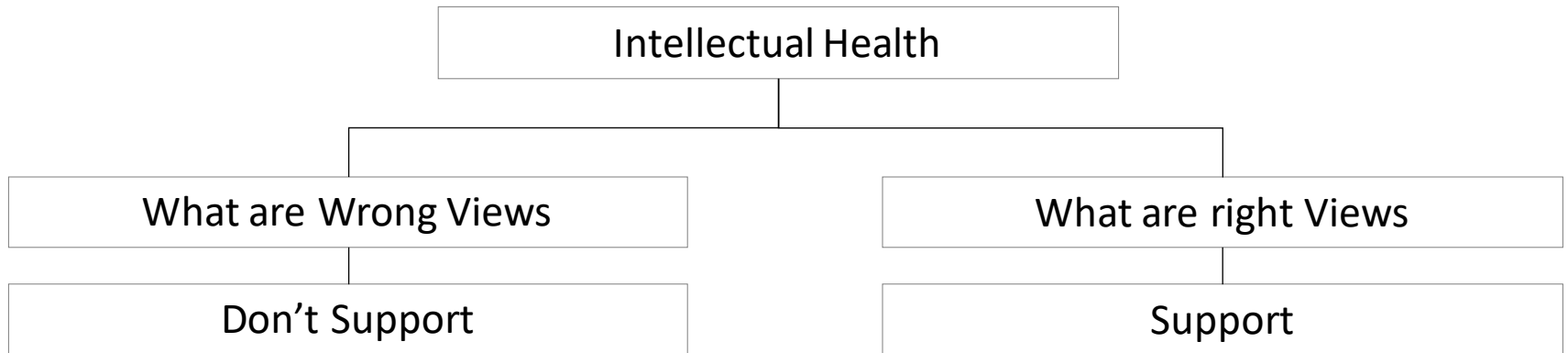
vi) Tradition Says :

- Our knowledge is Complete, only when we know what has to be Accepted, what has to be Rejected.

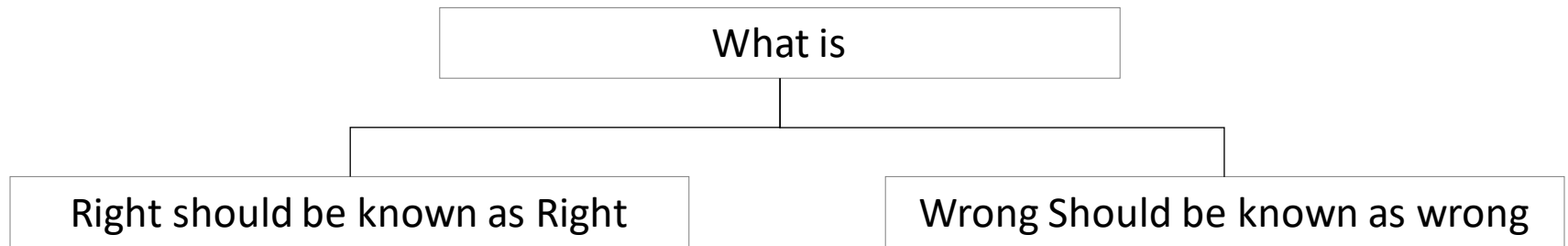
vii)



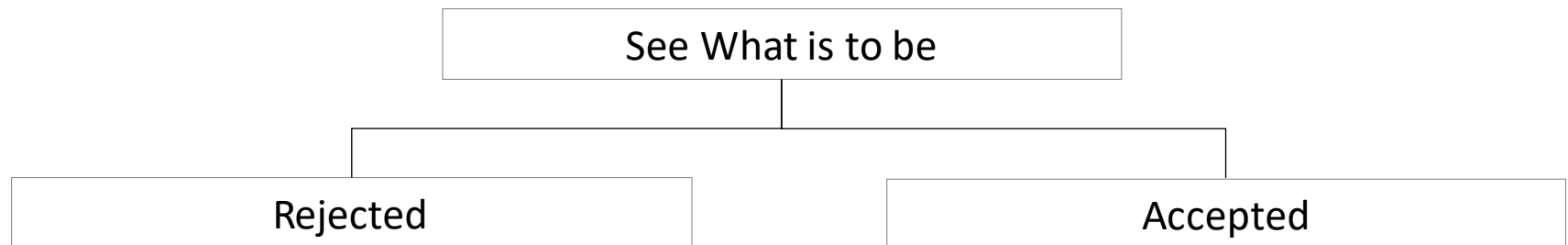
viii)



ix)



x) Traditional Vedanta study includes study of other Darshanams :



xi) Conversations and Dialogues :

- See what is Sruti, Yukti, Anubhava Virudha (Example : Modern Vedanta)

xii) Don't have attachment to Acharya and be Prejudiced

xiii) Don't disturb Devotee :

- Student is different
- This Author is wrong

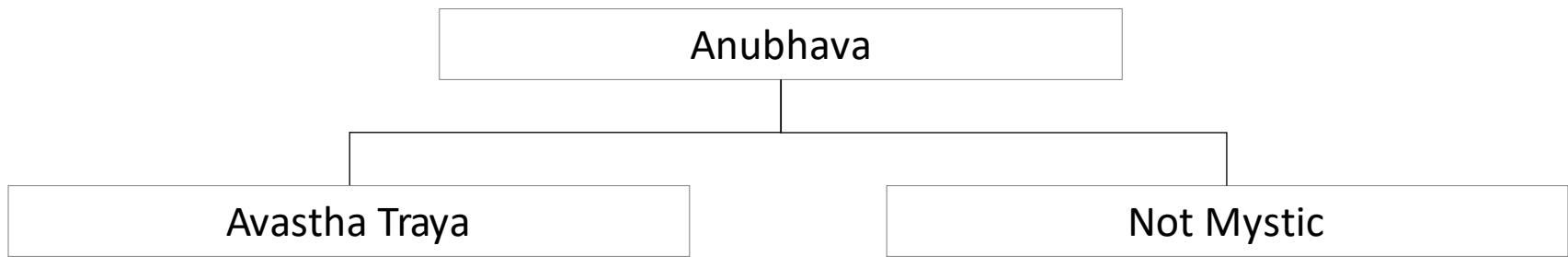
xiv)

Teaching	Preaching
<ul style="list-style-type: none">- Classroom- Teacher Ruthless- Christianity, Islam Good ideas, Taken, wrong ideas dropped- Students Surrender to Guru, renounced everything	<ul style="list-style-type: none">- Quote all- Public Happy

xv) If its wrong, its wrong

xvi) Not based on my likes, Dislikes (Prejudice) :

- Sruti, Yukti, Anubhava



- Teaching should not contradict.

xvii) Sankhya, Yoga, Khandanam, Mandanam Krutam :

- Criticism and Appreciation, do both of them.

xviii) Ananthananda west indies USA, Wrote Books :

- “Limit of Scripture” - Swami Vivekananda's Teaching complete works.
- Compares with Shankara, spiritual Hero of India = Swami Vivekananda.
- Popular person, can't be Blindly followed.
- Original Sutras not Against Sruti, Yukti, Anubhava.
- In Interpretation, Mistakes Committed.

xix) Yoga Shastra Philosophy Acceptable, interpretations not Acceptable :

- Yoga Sutra - Advaitic Acharyas have written commentary.
- Original Sutras of Nyaya, Yoga not Criticised.

Lecture 452

i) 18 Sciences, last Dharma Shastra Smruti Granthas like Manu Smruti :

- Dalit Against Manavati Manusmruti
- Varna Ashrama responsible for Raaga Dvesha.

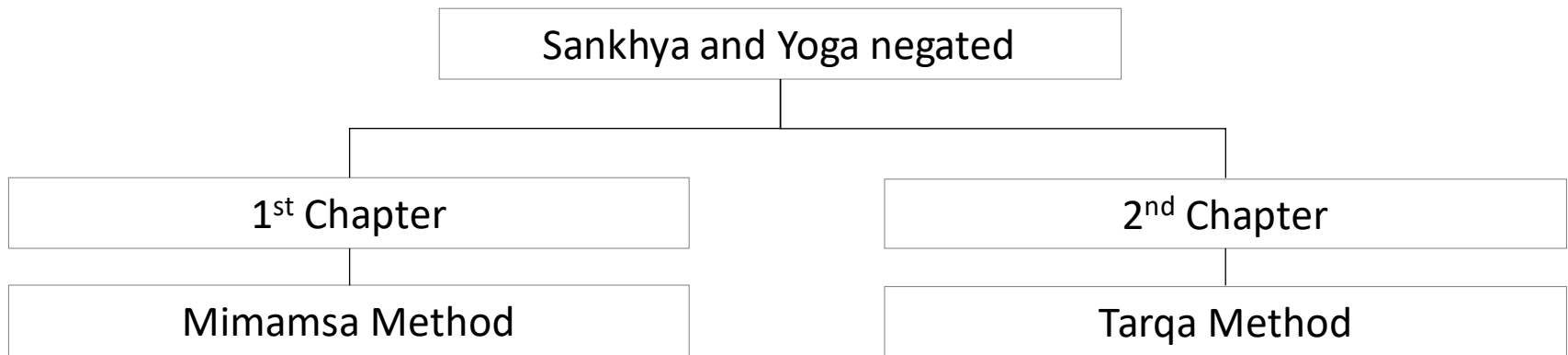
ii) Sankhya Yoga - Tantra Granthas come under Dharma Shastra

iii) All Useful to come to Vedanta :

- Use Ashtanga Yoga to Discipline Sadhana Chatushtaya Sampatti.

iv) Vedanta Incorporates Ashtanga Yoga as a Part of Upasana Yoga

v) Sankhya and Yoga Criticised in Chapter 1 and Chapter 2 : Brahma Sutras :



vi) We don't totally negate or Accept them :

- Partially negate, Accept them.

vii) What is the Norm?

- Not by Raaga Dvesha Prejudice.

Norm :

- Sruti, Yukta, Anubhava Virudham negate.

viii) Agama Shastra Vaishnava, Shaiva, Shapta Agamas filtered

ix) Original Sutras by Darshanikas Acceptable, all are Advaitins

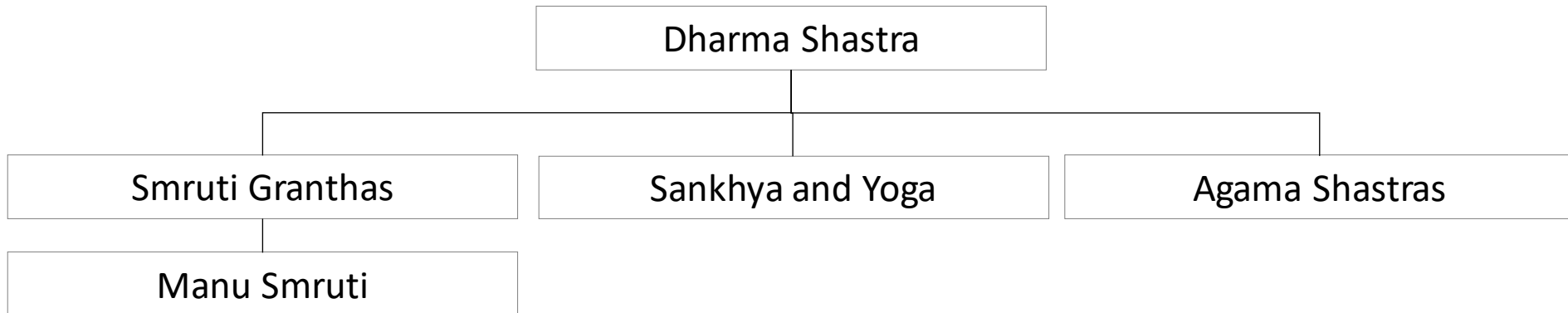
x) Darshanam means to come to Advaitam, never claim will give liberation :

- Gain Advaita Jnanam and Moksha
- Original Darshanikas and Sutras Accepted

xi) Commentaries - Filtered

xii) Sankhya Yoga Nyaya Veiseshika Sutra Vyakhyana, Amshika, Khandanam, Partial Criticism :

xviii)



- Agama Shastras now – 3rd Wing of Dharma Shastra – Part of 18 Branches.

(503) पाञ्चरात्र-पाशुपतादिप्रवृत्तिप्रयोजनम्-

(1) पाञ्चरात्रम्—नारदेन पाञ्चरात्रनामकं तन्त्रमकारि। तत्र वासुदेवेऽन्तः-
करणस्य स्थापनं कथितम्। अतस्तस्यापि अन्तःकरणस्थैर्यसंपाद-
नाज्ञानद्वारा मोक्ष एव फलम्। सर्वेषामपि वैष्णवग्रन्थानां पाञ्चरात्रेऽन्त-
र्भावः। तच्च पाञ्चरात्रं धर्मशास्त्रेऽन्तर्भवति।

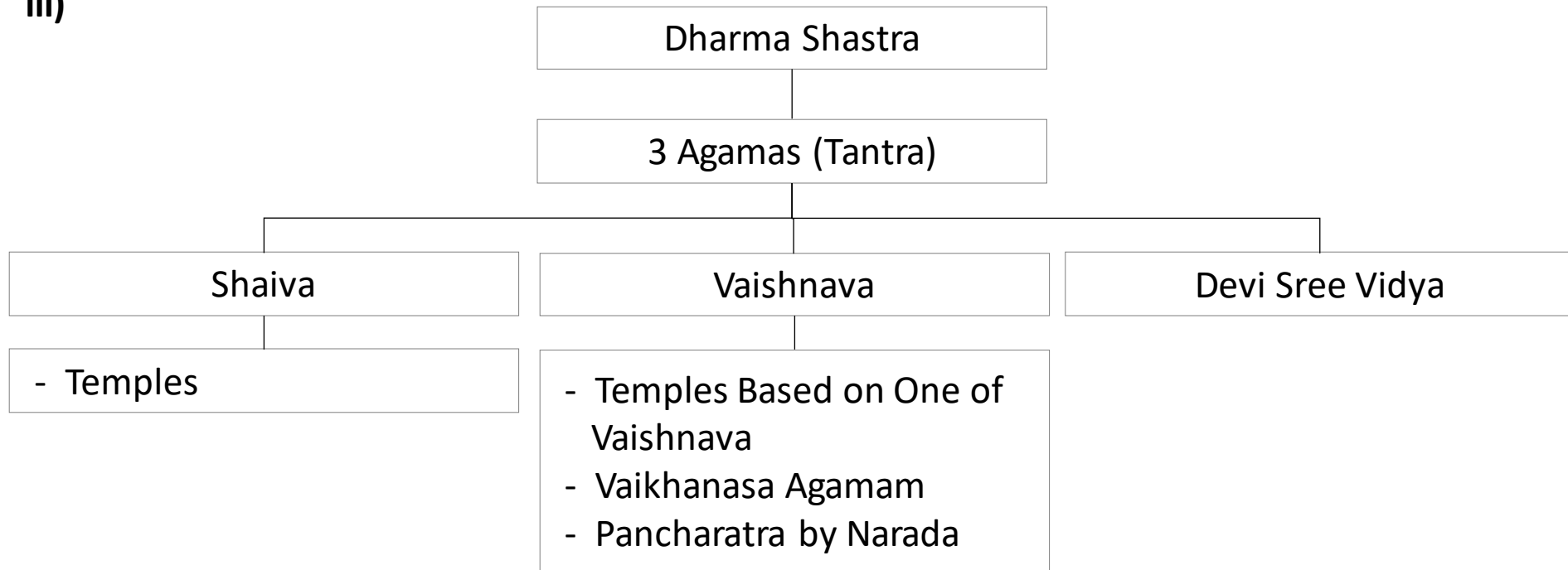
i) Pancharatra :

- Vaishnava Agama
- Vishnu Aradhanam.

ii) Pashupatham :

- Worship of Shiva, many Vaishnava, Shaiva, Shapta Agamas - Devi Shakti worship, Sree Vidya.

iii)



iv) Taught during 5 Nights, 5 Days - Pancha Ratram - Tantram :

- All Agamas Upadesha by God
- 1st Guru = Vishnu / Shiva Smruti Shastra.

v) Agamas from Bhagawan Smruti Paurusheya Grantha, therefore can reject part of them

vi) Pancharatra = Vishnu original god, Other Gods Devotees of Vishnu :

- Dhyanam meditation on Vasudeva Ultimate reality.
- Have Primers, Tattva Bodha, have Many Books.
- Saguna Bhagawan, Married to Lakshmi, in Vaikunta, theological System.
- Nirguna only in Advaitam.

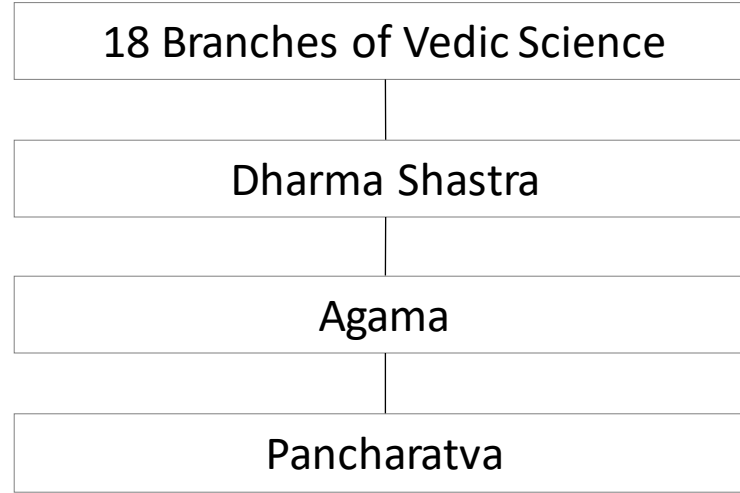
vii) Bhagawan different than Jiva and jagat who are here :

- Bhagawan is elsewhere, Paroksha, Tatastha Ishvara
- Para Vasudeva Ultimate, fix mind upon Para Vasudeva.
- After Karma Yoga, Upasana Yoga, Jnana Yoga, Mahavakya Vichara

viii) Helps in Sadhana Chatushtaya Sampatti, Sravanam, Mananam, Nididhyasanam, Moksha Phalam :

- 4000 Poems of Vaishnavites.

ix)



Topic 503 : Continues

(2) पाशुपतम्—पाशुपततन्त्रे पशुपत्याराधनं कथ्यते। तत्कर्ता पशुपतिः।
तस्याप्यन्तःकरणैश्चल्यसम्पादनद्वारा मोक्षसाधनं ज्ञानमेव फलम्।

i) Pashupati = Lord Shiva :

Pashu	Pashaha	Patha
<ul style="list-style-type: none">- Jiva- Like Animal under	<ul style="list-style-type: none">- Shackle- Samsara	

- Lord of all Jivas = Shiva.
- Blessed by Pashupati, Jiva will break Shackle.
- 28 Agamas / 56 temples, worship of lord in temple and at home.
- Yoga - Meditation.

ii) Always under control of Vishnu, Shiva, Devi, Dasa, Dasya Bhakti :

- Will not go beyond Dasya Bhakti.

iii) Come from Dasoham to Soham Advaitin

iv) Author :

- Lord Shiva Pashupati Shastram, helps to focus the mind, Vedanta Vichara, Moksha Sadhanam, Jnana Phalam.

v) Brahma Sutra :

- Pancharatra, Pashupata Mata Khandanam
- Partially Accepted, Criticised.
- Norm - Sruti, Yukti, Anubhava, without that, Blind faith = Healthy Faith.
- With Agama alone - faith = Blind faith.
- Yukti = Rationally justifiable
= No Irrational concept Accepted
- Shapta Agama Next.

(504) शैवादिग्रन्थानां फलम्, वाममार्गश्च-शैवग्रन्थाः सर्वेऽपि पाशुपततन्त्रे अन्तर्भवन्ति। तथैव गणेश-सूर्य-देव्याद्युपासनाबोधकानां ग्रन्थानामपि चित्तनिश्चलतासम्पादनद्वारा ज्ञानमेव फलम्। सर्वेषामप्येषां धर्मशास्त्रेऽन्तर्भावः। तत्र देव्युपासनाबोधकग्रन्थेषु द्वौ सम्प्रदायौ वर्तते। एको दक्षिणसम्प्रदायः। इतर उत्तरसम्प्रदायः। उत्तरसम्प्रदायं वाममार्ग इति कथयन्ति। तत्र-

i) Shaiva, Shapta, all theological Systems - Part of Karma Yoga :

- Veda Purva or Agama Karmani can be used as part of Karma Yoga.

ii) Most of Karmas now Agama Karma :

- Embraced everyone
- Shanmatha Sthapanam.

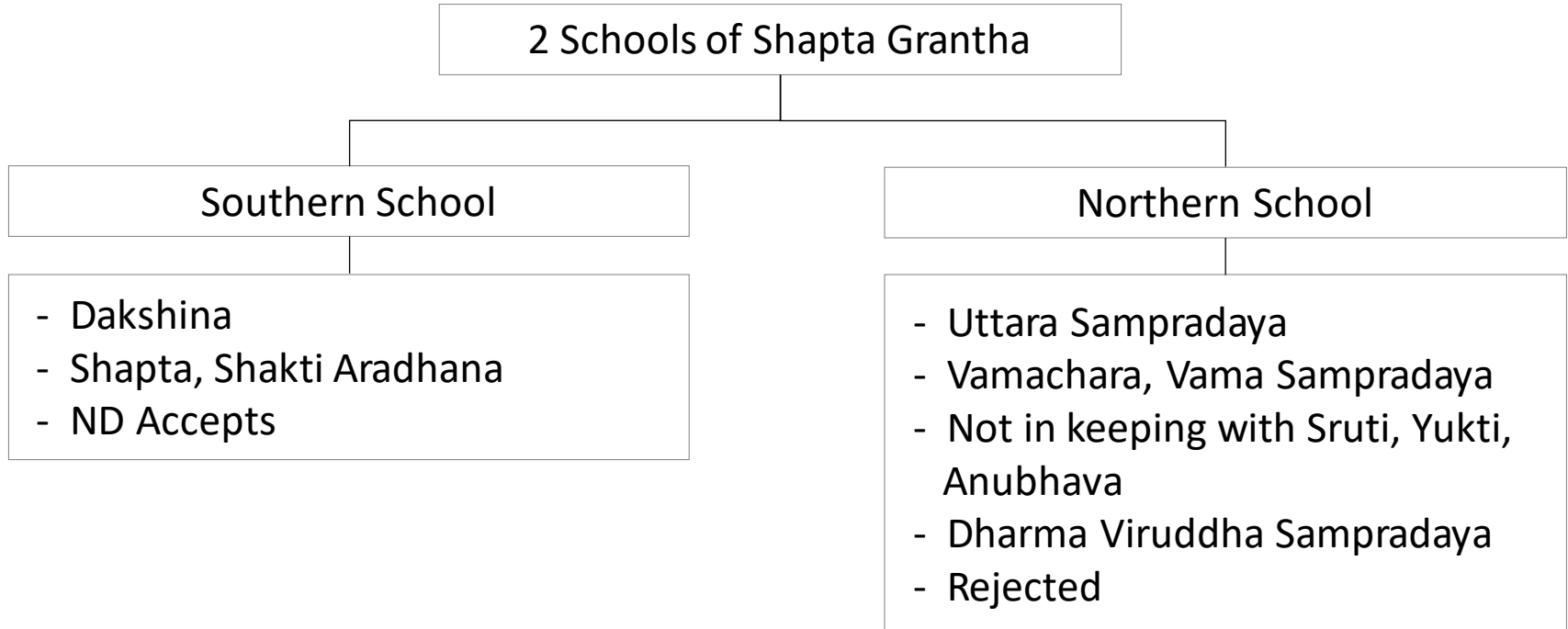
iii) 6 Deities / Devatas Given by Shankara Shiva, Vishnu, Devi, Ganesha, Subramanya, Surya :

- Pancha Ayatama Puja, Any Ishta Devata.
- Aradhanam worship.

iv) Shiva - Pashupata Agama Ganesha, Surya, Devi Mother Goddess for Chitta - Nishchalata Naishchalyam Ekagrata - Focus

v) Help in getting Jnanam Later :

- All in Dharma Shastra - 18th Vidya Sthanam.
- Devi Aradhanam.



- Follow Sree Vidya Upasana
- Sringeri, Kanchi, Sree Vidya incorporated, Closest to Advaitam.

vi) Lalitha Saharasranamam, Soundarya Lahari (Sree Vidya Grantha) :

- Many Shlokas, Namas, in Lalita Sahasranama close to Advaita.

Lalitha Sahasranama Stotram :

सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्था-विवर्जिता ।
सृष्टिकर्त्री ब्रह्मरूपा गोप्त्री गोविन्दरूपिणी ॥ ६३ ॥

Supta pragynatmika turya sarvavasdhavivarjita ।
prushtikartri bramharupa goptri govindarupini ॥ 63 ॥

- This is Dakshina Sampradaya.

Topic 504 : Continues

(1) दक्षिणसम्प्रदायरीत्या ये ग्रन्था देव्युपासनं बोधयन्ति, ते धर्मशास्त्रेऽन्तर्भवन्ति।

i) Dakshina Sampradaya :

- Devi Upasana Texts
- Devi Aradhanam
- All come under Dharma Shastra.

(2) वाममार्गो यस्मिन्ग्रन्थेऽस्ति, स ग्रन्थो धर्मशास्त्रविरुद्धत्वादप्रमाणं भवति।
वामतन्त्रमपि यद्यपि परमशिवेनाकारि, तथापि सर्ववेदशास्त्रविरुद्धत्वान्न
तत्प्रमाणं भवति। यथा विष्णुना बुद्धावतारे कृतो नास्तिकग्रन्थः
वेदविरुद्धत्वादप्रमाणं भवति; तथा शिवकृतं वामतन्त्रमपि।

i) Vama marga Shakti Upasana :

- Opposed to Dharma Shastra
- Looked as Apramanam, invalid

ii) Prophet got enlightenment from God :

- Every religion based on Book, coming from Bhagawan.
- Veda = Book from Enough

iii) Sruti alone not enough :

- Claiming book from Bhagawan not enough
- Should not be irrational
- Heaven - Pramanikam.

- We Accept heaven.
- Going to heaven gives eternal Moksha not Accepted
- Heaven can't give Moksha
- Our heaven can't give Moksha

iv) Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Our Strength is Logic, other Irrational

v) Vamashastra - Vamachara given by Bhagawan Parameshvara :

- Pashupati, Devi Tantram from Parameshvara.
- Even if lord Shiva - Says, what is illogical, immoral can't accept.
- Against Sruti, Yukti, Anubhava, hence not Pramanam.

vi) Buddhism from Buddha – Incarnation of Bhagawan Avatara :

- Reject Buddhism as Apramanam
- Book not Pramanam even if from Bhagawan.
- Vamacharya Rejected like Buddhism.

vii) Bhagavatam discusses buddha and Rishabha Avatara :

- Jainism - Rishaba Deva - Avatara

viii) Vamacharya Rejected :

- Onwards - Immortal practices done by Vamachara, Apramanam, Rejected.

Topic 504 : Continues

तत्र हि मदिरादयोऽनेकेऽत्यन्ताशुद्धाः पदार्था ग्राह्यत्वेन कथिताः।
सर्वलोकवञ्चनार्थं मलिनानपि पदार्थान् उत्तमान् कथयति। तद्यथा
मदिरा तीर्थं; मांसं शुद्धम्, मदिरापात्रं पद्मम्, दुर्जनोव्यासः,
लशुनःशुकदेवः, ध्वजी मदिराविक्रयी, मदिरोत्पादको दीक्षितः,
वेश्यासेवी चर्मकारिण्यादिसेवी चाण्डाल्यादिसेवी च प्रयागसेवी,
काशीसेवी, भैरवीचक्रमध्यवर्तिनो चण्डालादयो ब्राह्मणा इत्यादि।
अत्यन्तव्यभिचारिणी योगिनीति, स्वैरी योगीति च प्रतिपादयति।
एवमादिर्बहुप्रकारो वाममार्गव्यवहारोऽत्यन्तनिषिद्धोऽपि तत्र वर्तते।

किंच पूजासमयेऽनेकदोषयुक्तामपि स्त्रियमुत्तमा शक्तिरिति कथयति। जातितश्चण्डालीमत्यन्तव्यभिचारिणीं रजस्वलामपि स्त्रियं देवीबुद्ध्या पूजनीयां कथयति। तस्या उच्छिष्टभूतां मदिरां पेयां प्रतिपादयति। अधिकमदिरापानात् तया वान्तमपि पृथिवीपातमन्तरेणैवातिश्रद्धयाऽऽचार्यसहितैरितरैः सावधानमनस्कैः पेयमाचष्टे। वान्तं भैरवीति च कथयति। स्त्रीयोनौ जिह्वां प्रवेश्य कानपि मन्त्रान् जप्यानाह। (1) मदिरां, (2) मांसं, (3) मत्स्यं, (4) मुद्रां, (5) मन्त्रांश्च भोगार्थं मोक्षार्थं च सेव्यानाह। प्रथमद्वितीयादिमकारा अप्रसिद्धनाम्ना तत्र व्यवहृताः। एवमाद्या वामतन्त्रोक्ताः सर्वेऽपि व्यवहाराः ऐहिकामुष्मिक-सुकृतात् तत्सेविनं जनं भ्रष्टं कुर्वन्ति। किंच कर्णच्छेदी योगी, अवधूतो गोस्वामी, अनेके संन्यासिनः, ब्राह्मणादयश्च- केचित् वाममार्गमनुतिष्ठन्ति। ते च सर्वमिदं लोकवेदनिन्दितमिति, ज्ञात्वैव अतिरहस्यतया गोपायन्तीमं वाममार्गम्।

- Immoral Practices of Vama Shastra.

किमत्राधिकं वक्तव्यम्? वाममार्गं शृण्वतो म्लेच्छस्यापि
रोमाञ्चो जायते। अतिनीचो व्यवहारो लेखनायोग्य इति
विशेषतोऽत्र न व्यलेखि। सर्वथामपि वामतन्त्रमत्यन्तं त्याज्यमेव।

Why should I talk about Vamacharya :

- Veda Virodha - does not believe in Veda, Nastika, no acharya, Anushtanam.
- Reading Vamachara is disgusting, nauseating, Lowly practices.
- Vamachara should be thrown far away
- As bad as Nastika Matam.

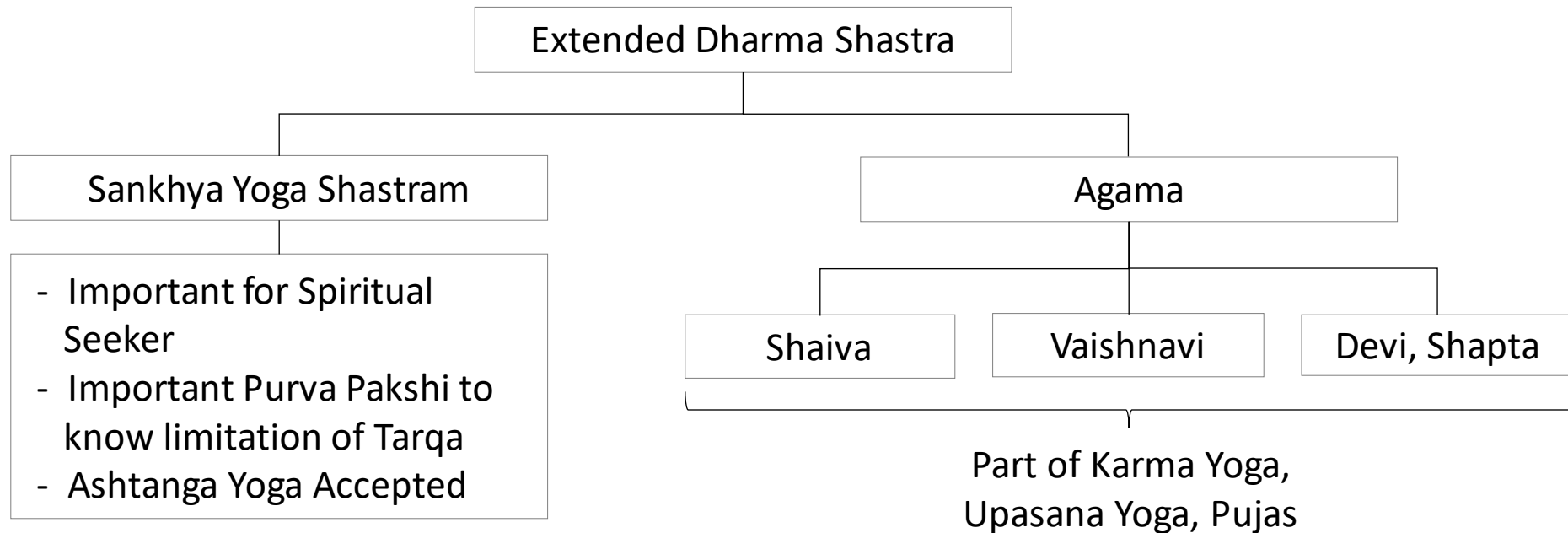
Lecture 453

i) Author concluding Ashta Dasha Vidya Sthanani

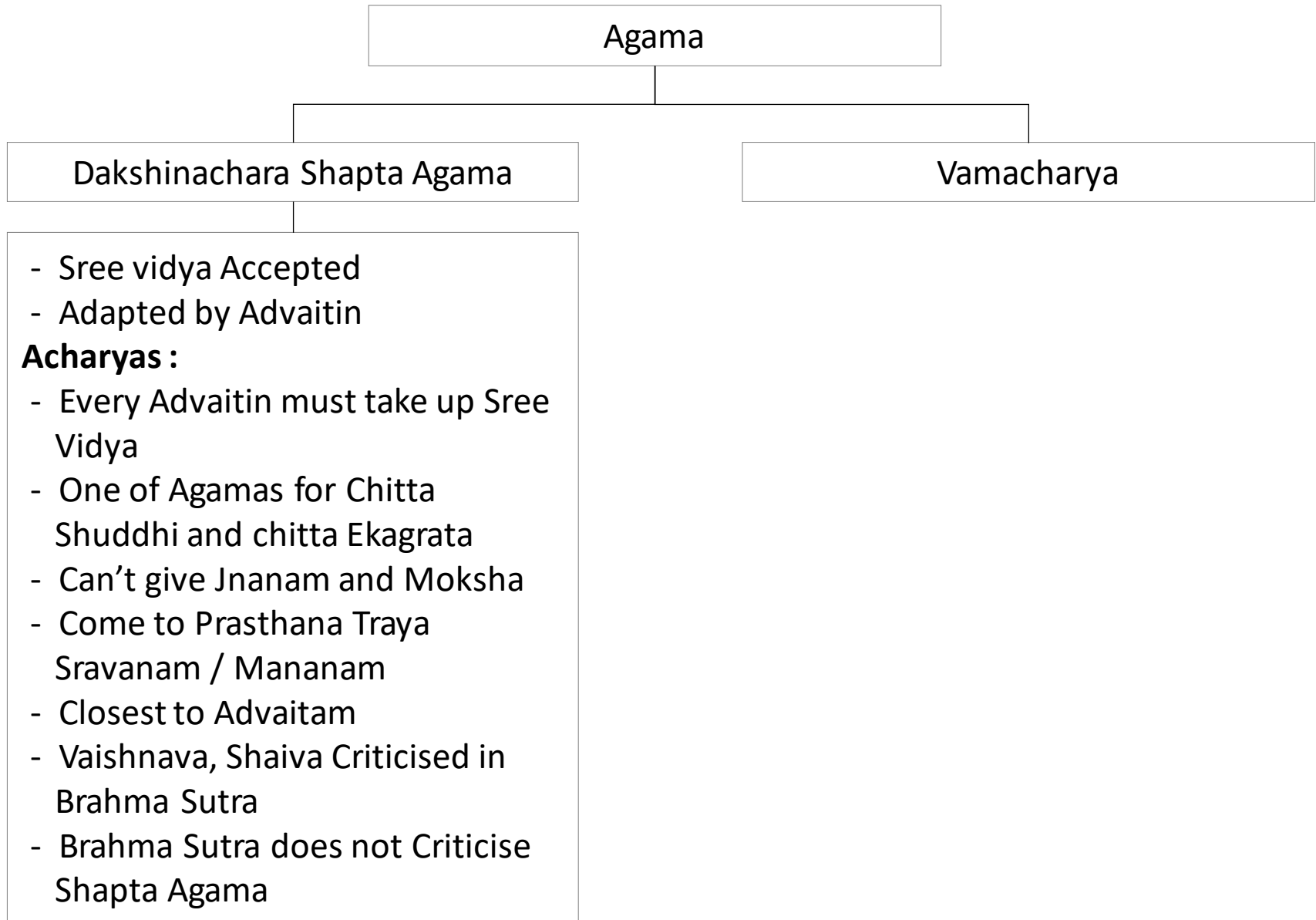
ii) Last = Dharma Shastra :

- Smruti Grantha
- Deals with varna Ashrama Achara.

iii)



iv)



V) Upanishad :

- Sakshat Apaurusheya Pramanam for Brahma Vidya.
- Sree Vidya - Paurusheyam only.

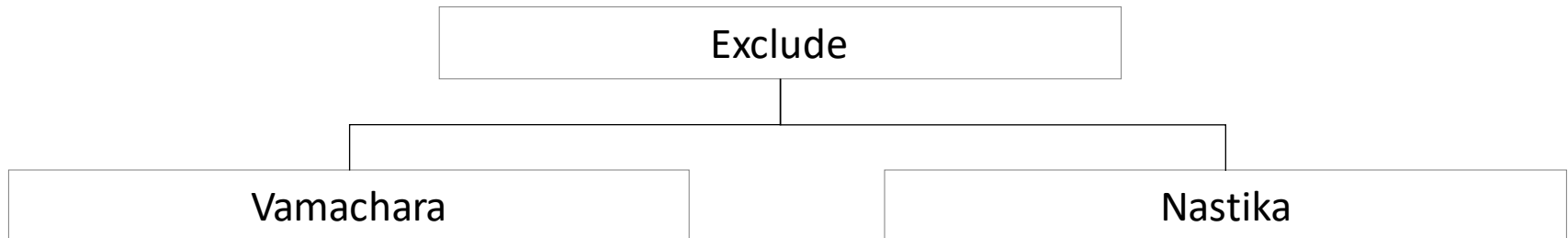
VI) Dakshinachara - Acceptable

VII) Vamachara - Criticised, Adharma, Dharma Shastra Viruddha to be given up by spiritual seekers :

- By all means, renounce totally Vamachara agamas
- Exclude from 18 Branches.

Next :

- Nastika Matam to exclude them exclude.



- Obstacles to Vedanta.

Topic 505 :

(505) नास्तिकमतम्—नास्तिकमतमपि परित्याज्यमेव। तत्र, (1) माध्यमिकः (2) योगाचारः, (3) सौत्रान्तिकः, (4) वैभाषिकः, (5) चार्वाकः, (6) दिगम्बरः, इति षट् वर्तन्ते। नैते वेदं प्रमाणत्वेनाभ्युपगच्छन्ति। तेषां सिद्धान्तोऽपि परस्परं विलक्षण एवास्ते। तत्र—

i) Nastika Matam : To be Given Up

Nastika - 2 Meanings who is
Astika?

Popular

- Does not accept god
- Atheist
- Non-believer of existence of God

Vedanta

- Does not Accept Veda as Svatantra Pramanam for God

Agnostic

- God not Available

ii) Astika :

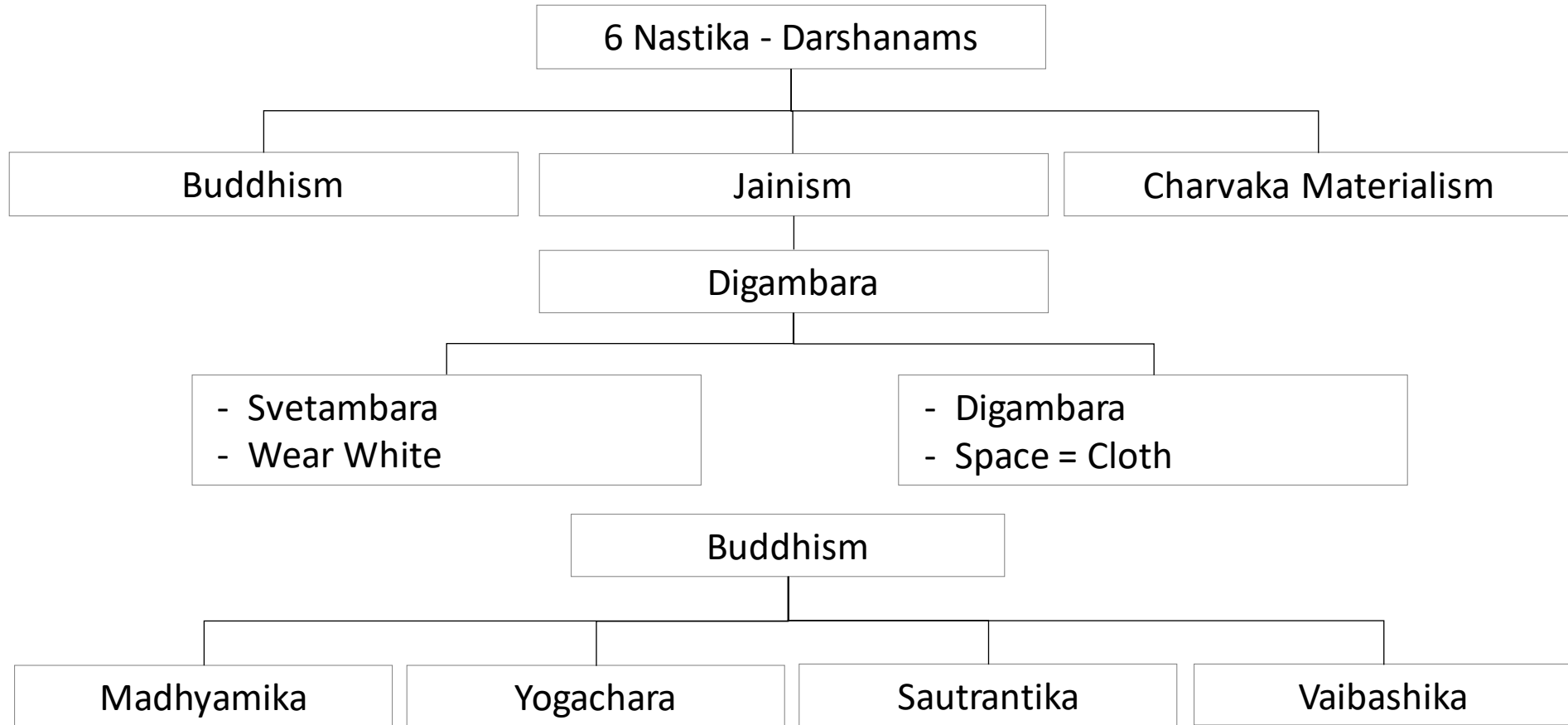
- Sankhya, Veiseshika, Purvamimamsa, Accept Veda, don't accept Ishvara.
- Sankhya - Nastika from Ishvara Angle

Brahma Sutra - 1st Chapter :

- My Sankhya in concurrence with Veda Pramanam.

iii) Nastika - Negater of Veda Pramanam :

- To be given up



- 6 Nastikas - Don't accept - Vedam Pramanam for reality
- Dik = Dishaha Eva Ambaram - Digambara

IV) Never enter into debate with Nastika :

- Playing cricket without umpire
- Apauresha Vishaye - Our discussion
- Colours discussion with blind
- Vedicly blind = Nastikas, Non-relevant to him.

V) Can't discuss Utility of comb with bald person :

- Tooth brush for toothless.

vi) Gita :

इदं ते नातपस्काय
नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं
न च मां योऽभ्यसूयति ॥ १८-६७ ॥

idaṃ tē nātapaskāya
nābhaktāya kadācana |
na cāśuśrūṣavē vācyaṃ
na ca māṃ yō'bhyasūyati || 18 - 67 ||

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who desires not to listen, nor to one who cavils at me.
[Chapter 18 - Verse 67]

- Never teach Gita for Following
- One who objects to Veda as Pramanam, don't discuss Veda.

vii) Brahma Sutra :

- Nastika discussed for students who are Astikas
- To show Nastika Darshana are Tarqa Pradhana - Full of logical fallacies (Seen in Prashna Bashyam)
- Can't lead to Moksha.



viii) Parasparam Vilakshana :

- Mutually Contradictory Taste - Bavati.

(1) माध्यमिकः—सर्वशून्यवादी।

(2) योगाचारः—सर्वे पदार्था न विज्ञानस्वरूपाद्भिद्यन्ते। विज्ञानमेवैकं तत्त्वम्। तदपि क्षणिकमेव, इति कथयति।

i) 4 Darshanams :

- Mandukya Karika refutes Buddhism
- Sautrantika, Vaibhashika, Bahyartha Astika Vadi
- Yogachara, Madhyami, Bahyatra Nastika Vadi.

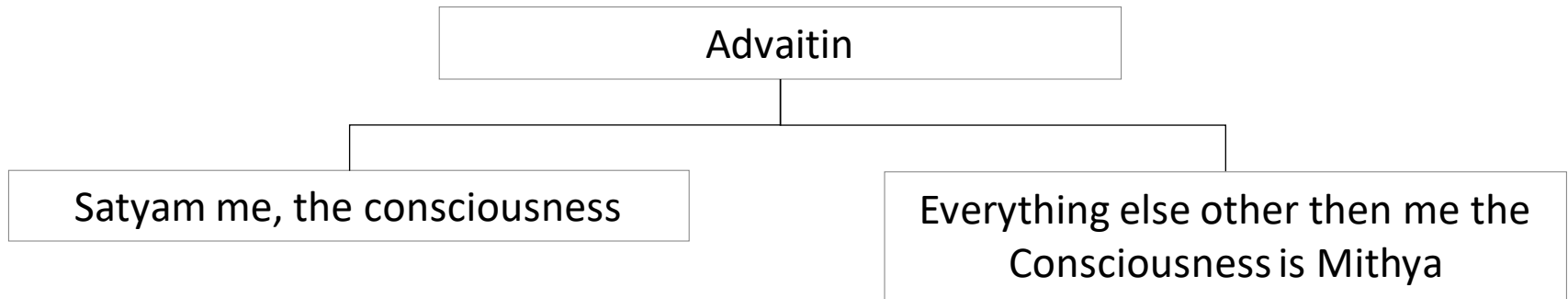
II) Vichara Sagara - Popular in North

III)



- Kim Api Nasti no Matter, no Consciousness
- Both Mithya
- Sarvam Mithya

iv)



V) If everything is Mithya, Mithya has to borrow existence :

- Therefore, there must be Adhishtanam, lender of existence.

VI) Question to Madhyamika :

- Who lends existence? Nothing
- Nir-atma, Shunyavadi
- No Adhishtanam to lend existence
- Everything is appearance
- No Adhishtanam is required.

VII) We negate Shunyavadi :

- In Tarqa, logical argument = Yatra Yatra Nityatvam, Tatra Tatra Sa-adhishtanatvam.

VIII) Our Experience :

- Wherever there is a false thing there is an Adhishtanam.

IX) Based on Pratyaksha, Anubhava Logic :

- Adhishtanam required for Mithya matter and consciousness.

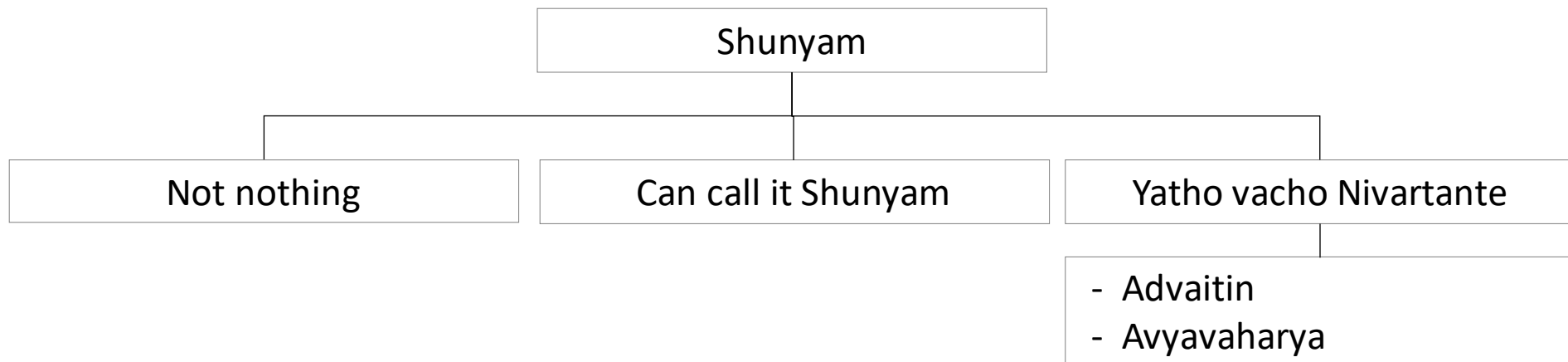
X) If you don't accept Adhishtanam it is Pratyaksha and Tarqa Virodha

XI) Therefore, we don't accept Shunyavada

XII) Extension of Shunyavadi :

- Shunyam means Shunyam of the world
- World Shunyam
- Not nothingness, indefinable, indescribable, inconceivable, inexplicable.

xiii) That is called Advaitam :



Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

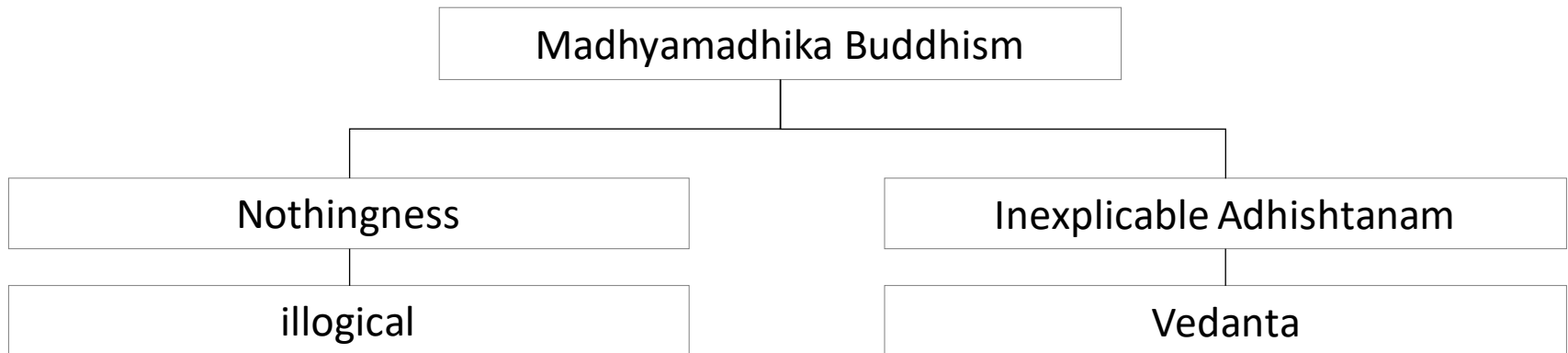
ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

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]

xiv)

- Shunyam = Another name for Brahman
= Marketing someone else's product
= Buddhism - Marketing Advaitam
- Nagarjuna - Most brilliant Madhyamika.
- Shankara borrows Madhyamika Nagarjuna
- Wrong name "Shunyam" given to Brahman, Vedanta.

XV) Nagarjuna, Advaitam Acharya, rented our philosophy :



xvi) Yogachara :

- Kshanika Vigyana Vadi
- Ardha Vainashika
- Vigyana Vadi
- Talks about meditation
- Yogaha Acharaha Yasya.

Xvii) No external world :

- External world is another mental projection only
- Pratibhasikam, mental projection.

Xviii) Different from Drishti Srishti vada (DSV) :

Drishti Srishti Vada :

- Doesn't say world is projection
- Mind itself is a projection

Xix) Drishti Srishti Vada :

- World and mind are Moola avidya projection, Maya projection
- Does not accept Moola avidya or Adhishtana Brahman also.
- World is mental projection.

Mind	Thought	Kshanika Vigyanam
	In Vedanta	Drishti Srishti Vada

XX) Mind = Consciousness = wrongly : Drishti Srishti Vada :

- Vrutti = Shanika Vigyanam
= Continuously floats
- Vrutti Pravaha = Vigyana Pravaha = no world

XXI) Example :

- See all of you
- You are not there
- I think you are there.

What is actually there?

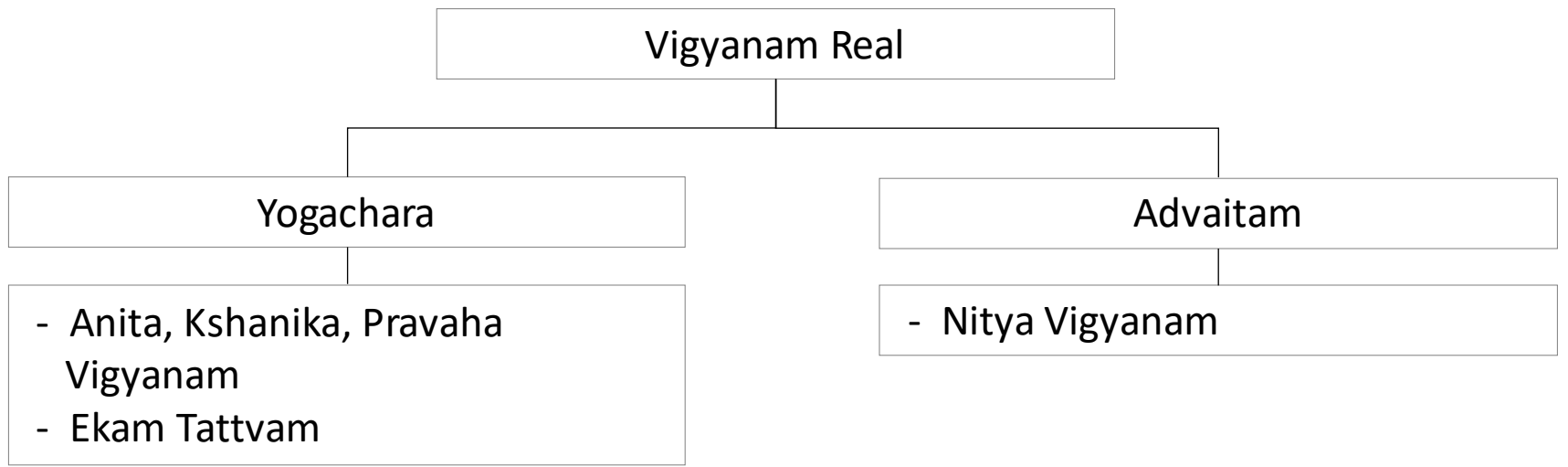
- Not any one of you
- Student 1 - 2, thought world = Mental projection.

XXII) World = Mind = Thought :

- No world separate from Mind, thought
- Thought = Kshanika Vigyanam.

XXIII) Looks like Advaitam Bhagavatam :

- Vigyanameva Bhati, Maya Svarga, Vigyanam Eva = Real.



- This is Yogachara.

Topic 505 : Continues

(3) सौत्रान्तिको—विज्ञानस्याकारो बाह्यपदार्थात्मकं विषयं विना न जायते।
अतो विज्ञानेन बाह्याः पदार्था अनुमीयन्ते। न ते प्रत्यक्षप्रमाणगोचराः।
नापि स्थिराः। अपि तु सर्वेऽपि पदार्थाः क्षणिका एव इति ब्रूते।

I) Salient features packed

II) Sautrantika - Sutranta book :

- Source book, Vivaraha (Book)
- Bamati (Book) Sampradayam.

III) Followers of book = Sautrantika :

- Previous 2 (Madhyamika Yogachara)
- No external world.

IV) 3rd and 4th : Sautrantika, Vaibhashika :

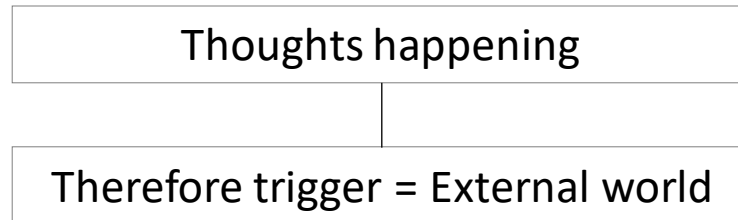
- There is external world
- Not sensorily available, not Pratyaksha Vishayam.

How world?

- Inferred external world
- Because I am getting thought.

V) Thought flow not by itself but it is triggered by something :

- Triggering factor = External world.



- External world - inferred
- Lingam - Thought

VI) Inference :

Dhuma	Agni
<ul style="list-style-type: none">- Smoke- Pratyaksham	<ul style="list-style-type: none">- Infer- Not Pratyaksham

VII)

Thoughts	Objects
<ul style="list-style-type: none">- Pratyaksham- Rope Snake- Experienced	<ul style="list-style-type: none">- Infer, there must be objects- Rope- Infer

VIII) Mandukya Karika :

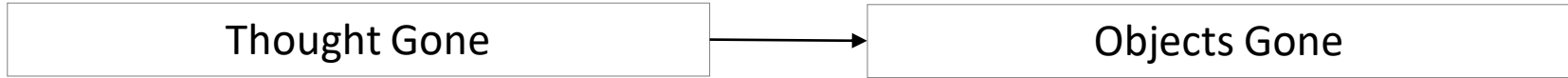
- Bahya Artha Anumeya Vadi
- Adds one more feature

ix)

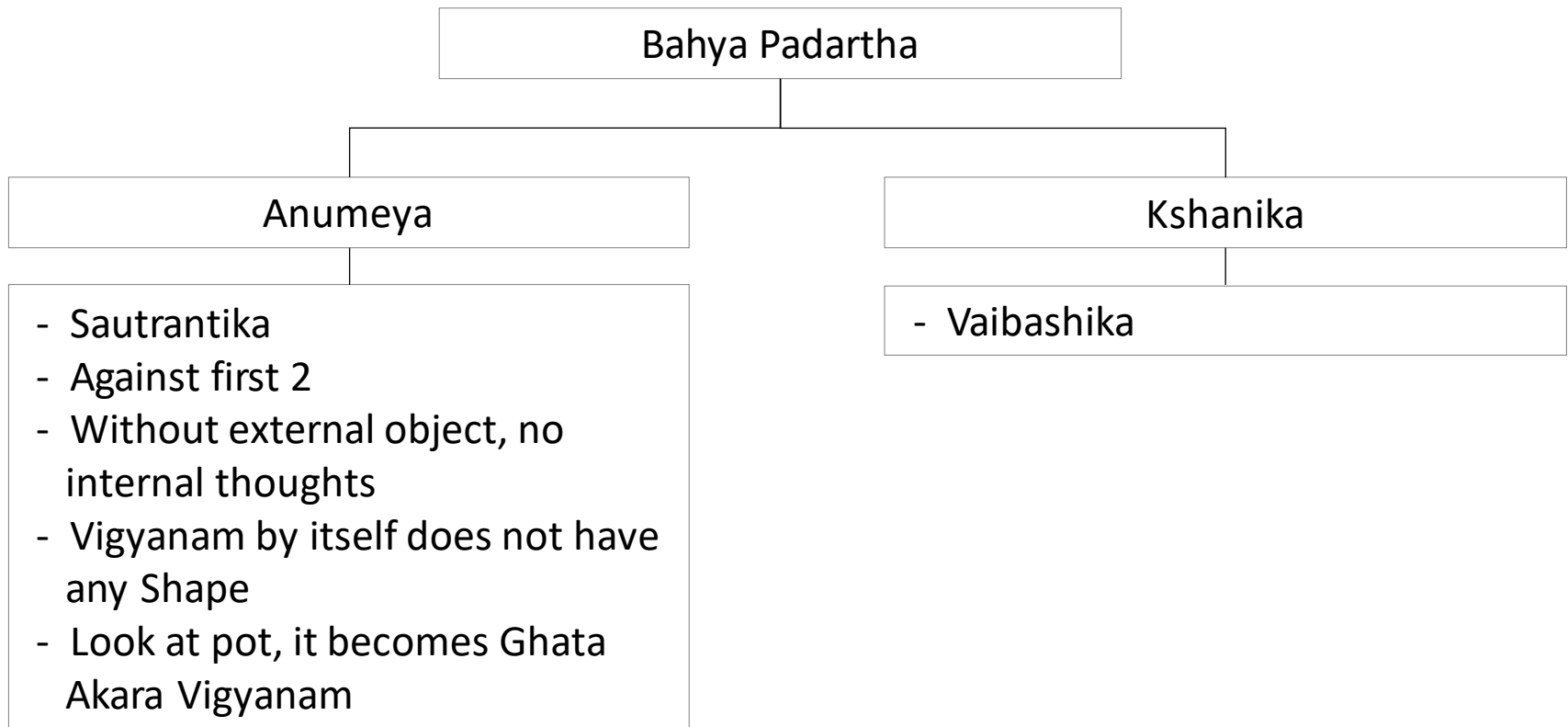
Thoughts	Objects
Kshanika	As Kshanikam as thoughts

x) When thoughts gone, objects gone :

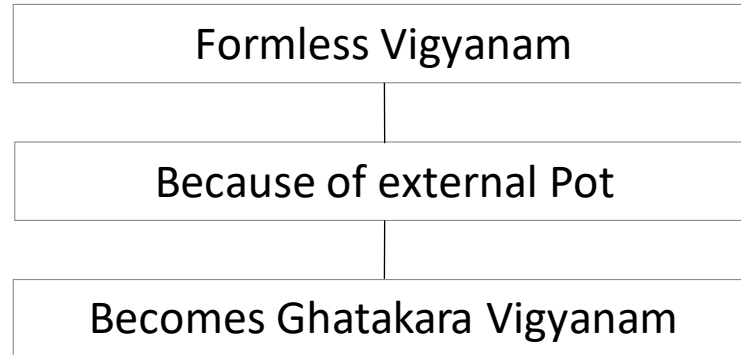
- Look in this direction, no students
- See up - No one, left or right.



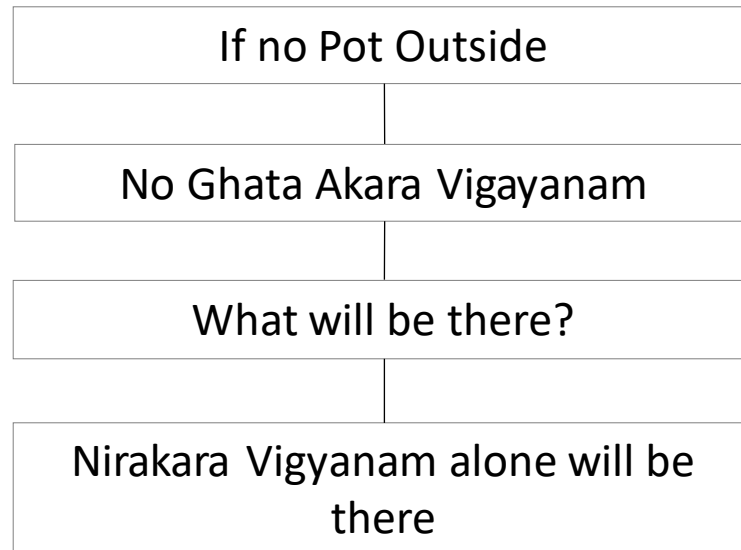
xi)



xii)



xiii)



xiv) Conversion of Nirakara Vigyanam into Sakara Vigyanam = Possible only because of External world :

- Hence infer existence of External world.
- Drishti Srishti Vada.

xv) Vigyanam = Lingam :

- Therefore world outside inferred
- Not Pratyaksha Pramanam
- Agochara - Ja Api Sthira

Drishti Srishti Vada :

- Negate continuity
- Sautantrika negates continuity.

XVI) In negation of continuity Drishti Srishti Vada and Sautantrika are same :

- It will look Drishti Srishti Vada is Buddhism
- Both negate continuity of the world.

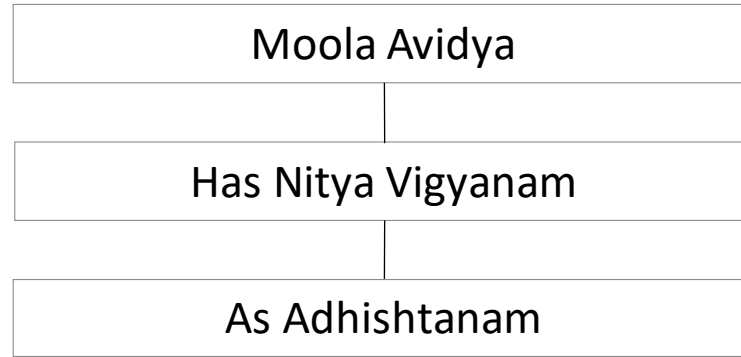
XVII) We also say World - Mithya : Sautantrika :

- Kshanika Vigyanam
- Antahkarana Vrutti Vigyanam

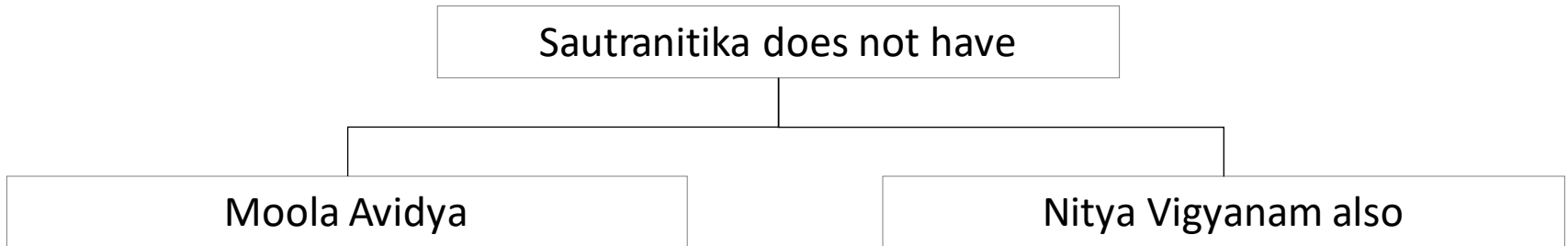
XIX) Difference : Advaitin :

- Moola Avidya Vrutti Jnanam
- We go to Moola avidya
- Sautantrika : Goes to mind.

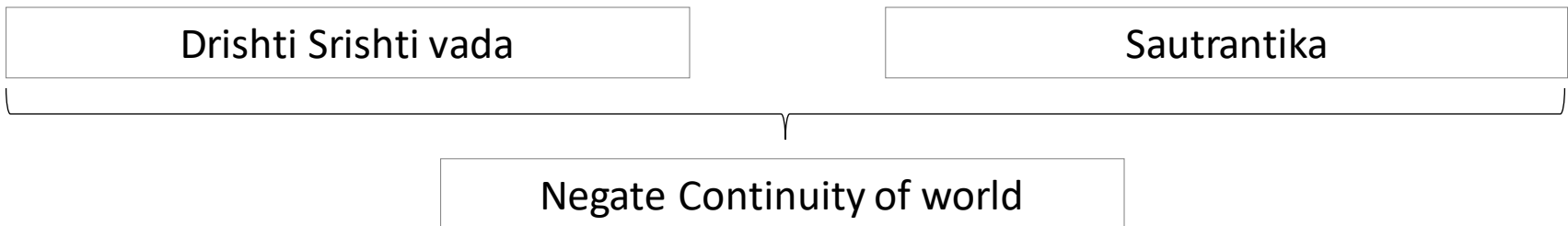
xx)



xxi)



xxii) Crucial Difference :



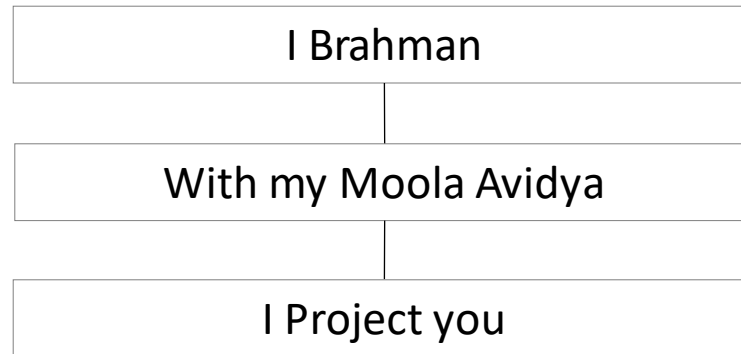
xxiii) Drishti Srishti Vada – Srishti Drishti Vadi :

- Accepts continuity of Jagrat Prapancha.

Therefore :

- Even when I look at other direction, you are all there
- Next Saturday, you will come
- I am Srishti Drishti Vada.

xxiv) Drishti Srishti Vada :



xxv) Crucial Difference :

Drishti Srishti Vada	Srishti Drishti Vadi
<ul style="list-style-type: none">- Does not accept continuity of jagrat Prapancha- Shankara does not talk about Drishti Srishti vada- it is post Shankara Phenomena	<ul style="list-style-type: none">- Accepts continuity of jagrat Prapancha- Shankara Accept Srishti Drishti Vadi

xxvi) Shankara gives clues but does not discuss Drishti Srishti vada explicitly :

- Post Shankara - Prakasha Ananda - 16th Century, Champion
- Advaitins not in favour of Drishti Srishti vada
- It will confuse common man
- World does not continuously exist
- Common man will find it difficult to swallow
- Many Acharyas do not accept Drishti Srishti Vada.

xxvii) Sautantrika = Drishti Srishti Vada = Based on Na - Api - Sthira :

xxviii) All external objects, Kshanika concrete, granite building, in sleep gone :

- Iti Brute - 4th Buddhism.

Topic 505 : Continues

(4) वैभाषिकः—बाह्याः पदार्थाः क्षणिका अपि प्रत्यक्षप्रमाणविषयाः इति ब्रवीति। अयमेव सौत्रान्तिकवैभाषिकमतयोर्भेदः। एतन्मतचतुष्टयमपि सुगतस्यैव।

i) Vaibhashika :

- Source Book : Vibbhasa like Sutranta.

ii) Common :

Sautrantika	Vaibhashika
<ul style="list-style-type: none">- There is external world- Srishti Drishti Vadi- External world inferred from our thoughts	<ul style="list-style-type: none">- There is external world, kshanikam like Drishti Srishti Vada- Momentary- When I see, world is- When I don't see, no world- Not inferred- Pratyaksha Pramana Gochara

ii) Even thought Kshanikam, Pratyaksha Pramana Gochara :

- This is difference between 3rd / 4th Buddhism.
- All 4 Matams Sugataha = Buddhaha...

iv) Mandukya 4th Chapter :

- Tahinaha - 4th Chapter
- Tayaha = Buddha
- Sugataha = Buddha
- Taragataha Tatha Agatha = Realised
- Buddha = Enlightened one.

v) Crucial Difference :

Buddhism	Advaitin
----------	----------

VI) 3 Types of Buddhism :

- a) Accept external world - Matter → External world Anityam, Kshanikam
- b) Some accept internal Subject, perceiver Consciousness → Consciousness is Kshanikam
- c) Some accept nothing
- d) All 3 not have anything Permanent

e) Everything is Kshanikam :

- No Nitya vastu - in Advaitam, Sankhya, Yoga - All accept Nitya Vastu

vii) 1st = Based on Nitya Vastu :

- **Negate Nastika Darshanam**

viii) Nitya Vastu :

- Accepted by Astika Darshanam, 6 Nastikas.

ix) Advaitin :

- Nitya Vastu is there Non-dual.

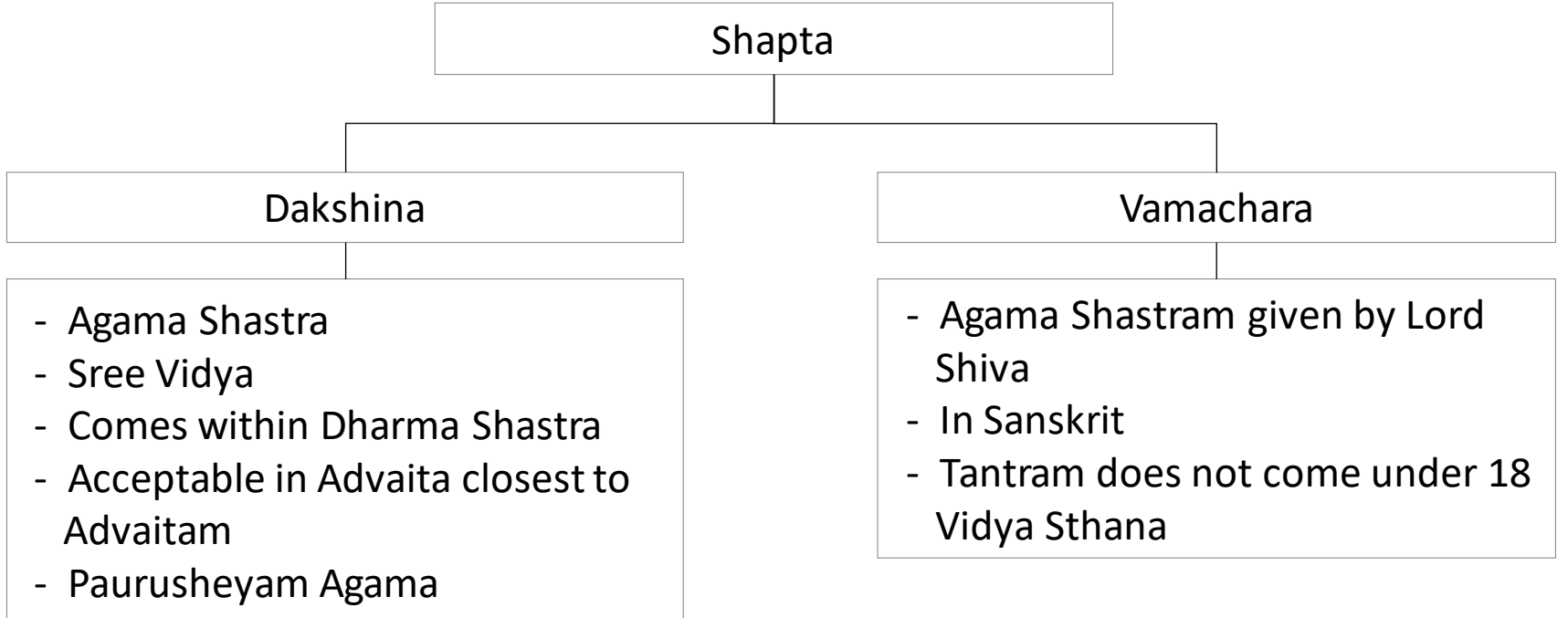
Nityam	Advaitam
Negates 6 Astikams	Negates 5 Astika Darshanams

X) Nitya Advaita Vastu = Unique in Advaitam.

Topic 505 : Continues

- (5) चार्वाकः—न पदार्थाः क्षणिकाः। देह एव आत्मा इति वदति।
(6) दिगम्बरः—देहो नात्मा। देहविलक्षण एवात्मा। स च यावत्परिमाणो देहः, तावत्परिमाणः इति जल्पति।

i) What does not come within 18 Vidya Sthanams :



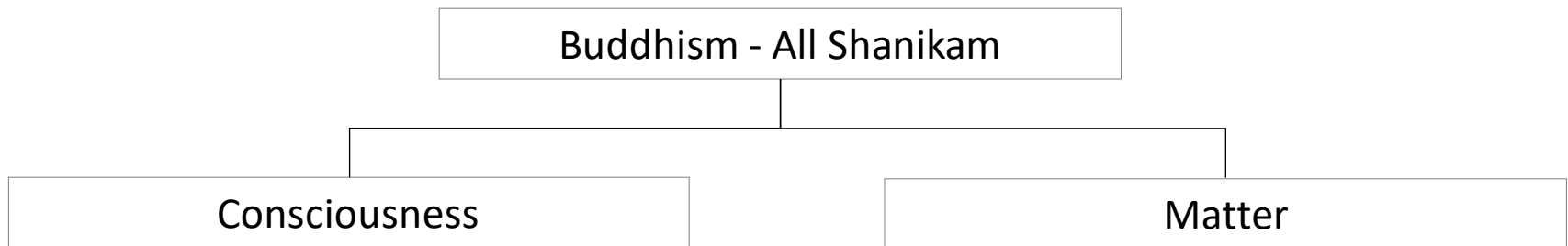
II) Veda = Apauresheya

III) Nastika Darshanam :

- Studied as Purva Pakshi not as Siddhanta
- 4 Buddhism + Jainism + Charvaka
- Sugata, Thathagata, Thahi, Buddha all names of Buddha
- Thahi - Land of Buddhism.

IV) Charvaka :

- Materialism - Dialectic etc
- Things are not momentary.



- Sarvam Shanikam
- Shunyam Shanikam Madhyamika none accept anything Nityam.

Charvaka :

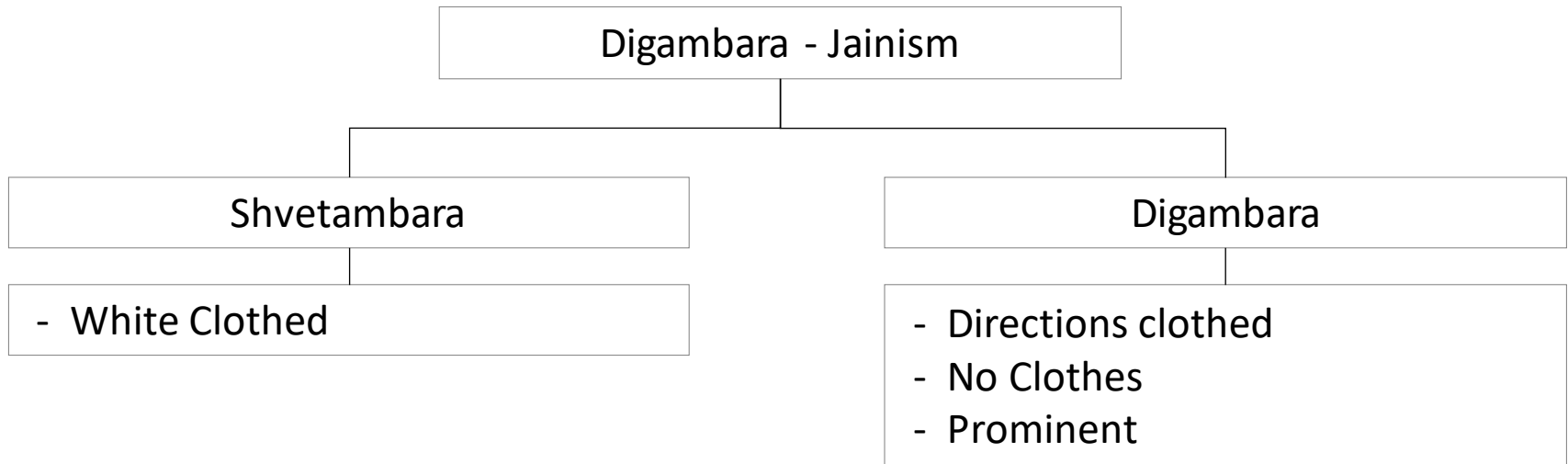
- Padartha not momentary are continuous
- Atma = Deha
- As long as body is there, there is Atma.

- **If no body, no Atma surviving death of body.**
- May his Soul rest in peace will not give peace to Charvaka.

V) Science :

- Modern science = Charvaka
- Other than physical body, nothing else
- No Sukshma, Karana Shariram, No Atma
- Scientists are Charvakas.

vi)



- Body, not Atma
- Deha Vilakshana Atma, survives death of body.

VII) Size of Atma = Pervades body, As big / Small as body :

- Sankhya / Nyaya = All pervading
- Believe in re-birth (Buddhism and Jainism)
- If ant becomes elephant
- Atma continues to be size of ant
- Atma capable of expansion / Contraction.

VIII) We say :

- Sukshma Shariram is expandable, contractable
- Will be size of body.

IX) Jainism - Blabbers :

Topic 505 : Continues

इत्थं तेषां परस्परं मतिभेदोऽस्ति। इतोऽप्यनेके पक्षभेदाः सन्ति। तेऽपि वेदविरोधिन एवेति नात्र विशेषतो निरूपिताः। नापि खण्डिताः।

I) For all the Nastika Darshanam, they have mutual differences

II) All of them Veda - Virodhi - Nastika - Atheist :

- Reject Veda, not God here, contradict to Veda.

III) Greek philosopher - Paramidis :

- Advaitam - Satyam
- Shakespeare not Sheshappa Iyer
- Wherever Advaitam, we consider it as Upanishad.

IV) Brahma Sutra :

- Yogachara Buddhism and Madhyamika close to Vedanta
- Chaitanyam = Satyam
- World = Mithya
- Jainism Dismissed.

Topic 505 : Continues

इत्थं वाममार्गनास्तिकमार्गग्रन्था यद्यपि संस्कृतवाणीरूपा एव, तथापि ते वेदबाह्याः इति न विद्यास्थानेषु परिगण्यन्ते। तस्माद्वेदानुसारीणि विद्याप्रस्थानानि अष्टादशैव।

I) In this manner, Ittham

II) Shapta (Related to Shakti worship) - Vama Marga and 6 Nastika Margas in Sanskrit :

- Nagarjuna - Buddhism in Sanskrit
- Not Sruti / Smruti Pramanam.

- Outside Veda Pramanam
- All branches - Fall within Sruti and Smruti (Puranam, Ithihasa, Agama)
- To follow Srouta, Smartha instructions - Sacred thread used
- 18 Vidya Sthanams, I am willing to follow.

Topic 506 :

(506) ⁶⁵साहित्यादितात्पर्यनिश्चयपूर्वकः तर्कदृष्टेः सारग्राही
निश्चयः

I) Tarqa Drishti studied Sahitya, Shastra, Sangita, Bharata Natyam texts, Kalidasa texts

II) **Sahitya = Sanskrit literature :**

- History of Sanskrit literature, Sangeeta shastra, all forms of Kala (Arts), their utilities

III) Essence = Saragrahi - Adjective to Nischaya.

Topic 506 : Continues

मम्मटभट्टादिकृताः साहित्यग्रन्थाः कामशास्त्रेऽन्तर्भवन्ति। काव्येषु
केषाञ्चित् कामशास्त्रेऽन्तर्भावः⁶⁶, केषाञ्चिद्धर्मशास्त्रे।⁶⁷ इत्थमष्टादशाऽपि
विद्यास्थानानि ब्रह्मात्मैकत्वज्ञानसम्पादनद्वारा मोक्षहेतुभूतानि। कानिचित्साक्षात्⁶⁸।
कानिचित् परम्परया। अयमेव सर्वशास्त्राणमभिप्राय इति तर्कदृष्टिर्निश्चिकाय।
यद्यप्युत्तरमीमांसां विना सर्वाण्यपि शास्त्राणि मुमुक्षुणा जिज्ञासुना सुतरां
परित्याज्यानीति शारीरकमीमांसासूत्रतद्भाष्यकारादिभिः प्रतिपादितम् तथापि उक्तेन
नयेन तान्यपि कथमपि तत्रोपयुज्यन्त इति सूक्ष्मदृष्ट्या तर्कदृष्टिरेवं निश्चिकाय।

I) Mamabhata - Author - Novels, poetry, Granthas, mental relaxation, recreation, brain actively involved, don't use Buddhi, movie = gross sense pleasure

II) Sahitya, Sangita, Lyrics ok for Sanyasi :

- Our culture encouraged Sahityam and Sangeetam.
- Kama = Entertainment, human mind requires some sense pleasures for lightening the mind.

- **Worth having, makes mind fine.**

III) Kama - Dharma - Purushartha - Required, read :

- Raghuvamsha - Enjoy Sahityam - Sangeeta, not only gross Diwali Bakshanam (Gross Kama)
- Sakshat Pashu - Human without tail, horn, survives without eating grass.
- Don't spend whole life in Kama - Artha
- Don't miss Dharma - Moksha
- Sangeetam - Sahityam allowed.

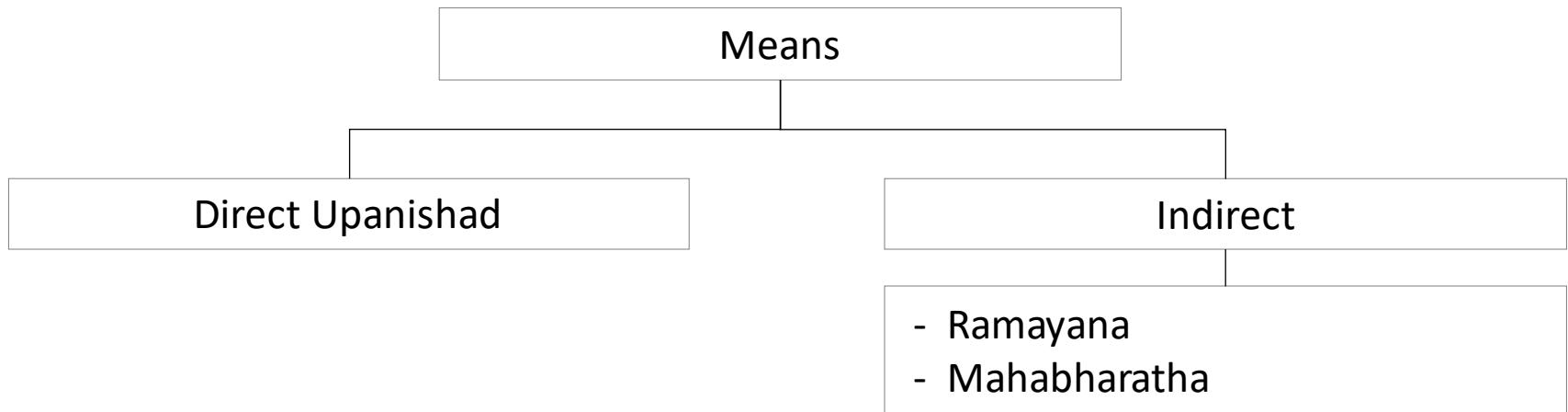
IV) Ramayanam = Adhi Kavyam = Dharma Shastram, Valmiki reveals how to live Dharma, when tempted to give up Dharma :

- **In temptations, don't give up Dharma.**
- Descriptions of Nature – Poetry in our Shastras.

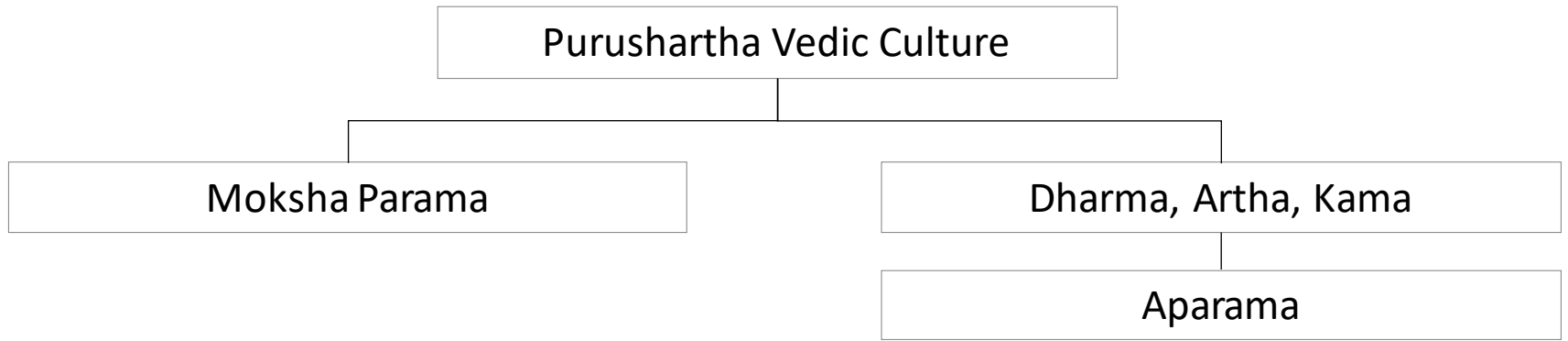
V) Ultimately help in fine tuning the mind and gaining the knowledge :

- Including Panini Grammar
- Indirectly help in Moksha
- Discretion, prioritization important = Viveka
- Privitisation - Vyavasatmika
- Buddhi in Gita, short term, long term goals, clarity
- Don't miss Moksha
- All useful for moksha.

vi)



vii)



viii) Senior students should get out of Kavyams : Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

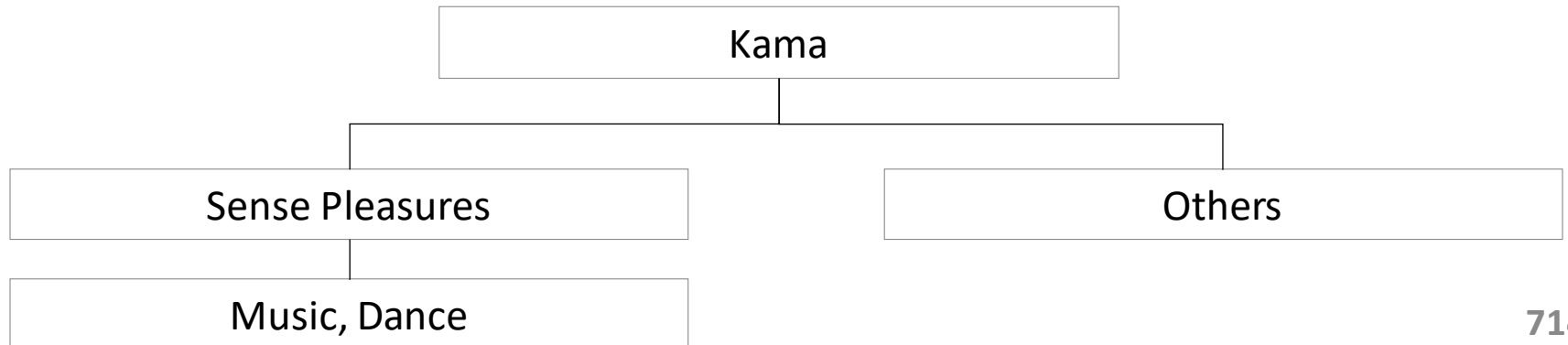
Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih ।

tam-evaikam janatha atmana-manyavaaco vimunca-thamrta-syaisa setuh ॥ 5 ॥

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

- Advaita Centred Granthas.

ix)



- All others promote Dvaita Shastram not Advaitam, should be totally given up.

X) Sharirika Mimamsa - Brahma Sutra :

- Vyasa and Bashyakara Shankara said, Don't - Drink coffee, see TV (Sivananda)

xi)

Milk	Decoction	Sugar
Ganga	Yamuna	Sarasvati

- After coffee only Sandhya Vandanam ok for Grihastha.

(507) तर्कदृष्टेः केनचिद्विदुषा समागमः-गुरुमुखाच्छ्रुते स्वबुद्ध्या निश्चितेऽप्यर्थे तर्कदृष्टेः पुनः सन्देहो जातः। 'यो मया निश्चितोऽर्थः स एवायं शास्त्रार्थः, उतान्य' इति। तर्कदृष्टेः कनिष्ठाधिकारित्वेन पुनः पुनः कुतर्कवशात्सन्देहो युज्यत एव। तन्निवृत्त्यर्थं विद्वदन्तरनिश्चयेन स्वनिश्चयस्य संवादसम्पादनार्थं च स कदाचित् कञ्चन विद्वांसं उपसङ्गम्य स्वाभिप्रायं तस्मै न्यवेदयत्। स च तर्कदृष्टिवचनं श्रुत्वा भवदुक्तः सर्वोऽपि मुख्यसिद्धान्त एवेति प्रत्यब्रवीत्। ततः तर्कदृष्टिः सर्वमपि संशयं हित्वा “अहं ब्रह्मास्मी” ति साक्षाद्ब्रह्मापरोक्षतयाऽनुभूय बन्धमोक्षादिकं सर्वं मिथ्यैवेति विजज्ञौ।

I) Tarka Drishti studied - Vedanta under Guru - Chapter 6 :

- Drishti - Srishti vada came - in Chapter 6
- Intellectual doubt w.r.t. Advaitam didn't go away.
- If intellect not sharp, no doubts will come.

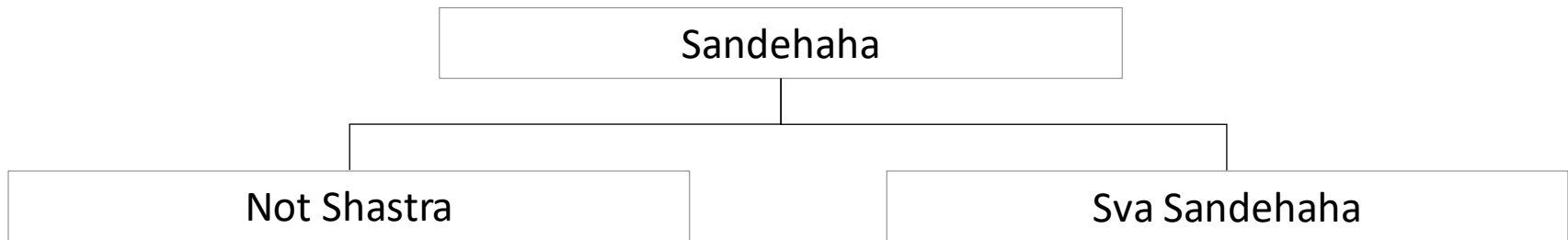
II) Advaitam Rare :

- 33 % - Advaitam not logical
- 33 % - Logical not practical, problems means - Bhagawan - Dvaitam required
- 33 % - I am not ready for that, practical and logical.
- 1 % - Logical, practical, I am ready for changing my format from triangular to binary.

III) Inspite of Guru's teaching, arrived at conviction, Advaitam alone is Truth :

- Intellect had a doubt
- Whether I have understood correctly
- Not Shastric doubt but self doubt
- I don't know whether I am Jnani or not

iv)



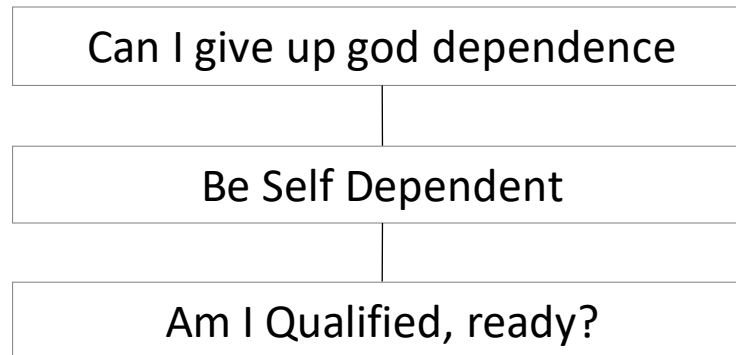
Am I qualified to Reject Ramanujam?

- Advaitam = is it real teaching of Upanishad

v)

Bhakti	Advaitam Nishcya
<ul style="list-style-type: none">- Security = Dvaita Ishvara- Walking Stick	<ul style="list-style-type: none">- Can I give up Walker- Say Meiva Sakalam Jatam

vi)



VII) Don't talk Advaita, Let us go to astrologer, Parihara :

Drop outside Ishvara	Take Ishvara Inside
	With conviction and Knowledge

- Krishnas Advice - All be happy follow Gita, Advaitam
- Doubts, senior Vedantic Student may have

IX) Kanishta Adhikari :

- Has Kutharka
- Wrong reasoning intellectual
- Non-intellectual with faith come to Advaitam
- Let another Acharya say in private - I am Jnani.

Lecture 455

Topic 507 :

- I) Life journey of 3rd student - Tarqa Drishti, after Vedantic study, 18 branches of science
- II) Removed all doubts.

III) One Doubt :

- Whether my understanding is that of a confirmed Jnani
- Wants concurrence with such a Jnani.

IV) Purpose :

- Understanding is same as intended message of Shastram
- I have understood, it is in agreement with Shastra.

V) Doubt natural for intellectual student - Kanishta Adhikari :

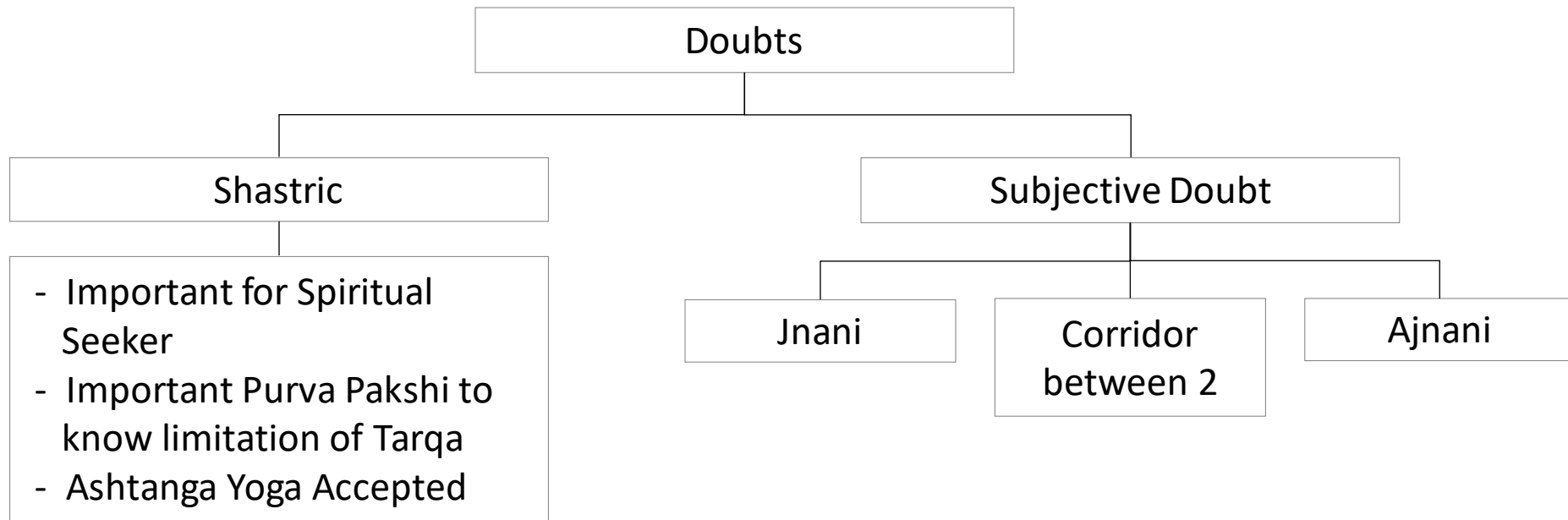
- Being over intellectual = Obstacle
- Tarqa - Should not over - Ride Vedanta, not become Pradhanam
- Lesser qualified Vedantic student, Sadhana Chatushtaya Sampatti may be there.
- Not Uttama, Madhyama Adhikari
- Kanishta - Lowest Adhikari
- Those in grip of logic, gripped in Tarqa ghost, lowest Adhikari
- Guru helpless.

Subjective Doubt :

- Whether my knowledge is complete or not
- Am I a Jnani or not.

vi) Because of Ku-tarqa - Sandeha, Doubt, Natural for Kanishta Adhikari :

Vii)



viii) Went to a confirmed Vidwan Jnani :

- Want to see Jnanis understanding
- Krishna Arjuna Samvada = Dialogue
- Samvada - 2nd meaning Agreement, concurrence.

ix) Went to Another Jnani not to study Vedanta

Exam :

- What is your understanding
- Jiva, Paramatma, Jnanam, Samsara in brief?
- Essence crux - Exam / Test.

X) Guna = I am giving you certificate :

- They are the conclusions of Advaita Vedanta, Mahavakyam grasped well.
- Don't look at yourself as Samsari Jiva
- Look yourself as Brahman
- Look at yourself not in triangular format but binary format.

xi)

Tarqa had no Doubts

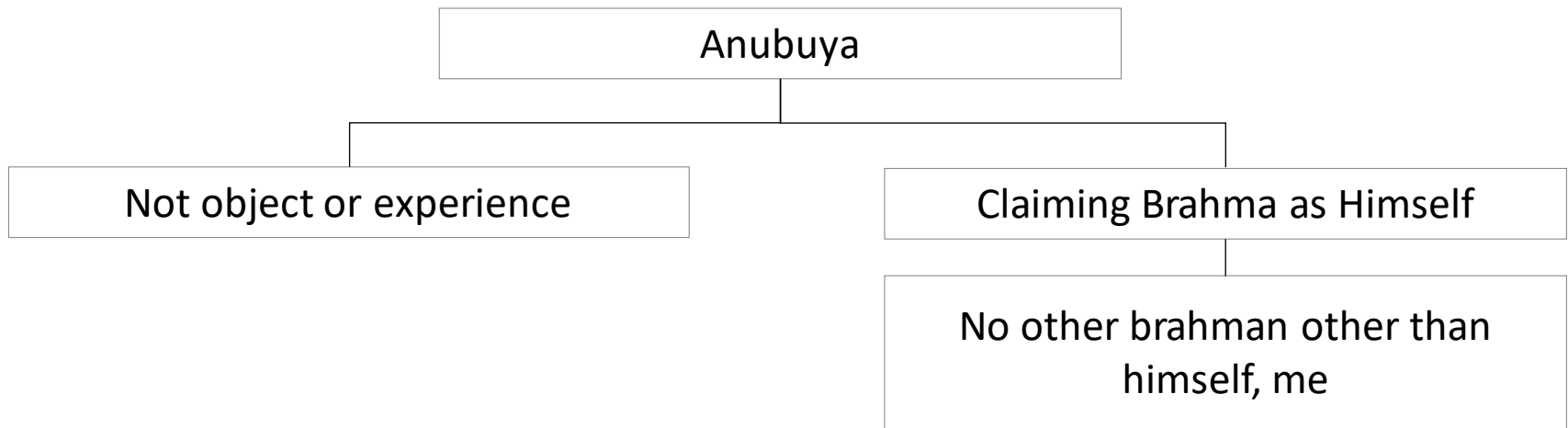
Jnani

Ajnani

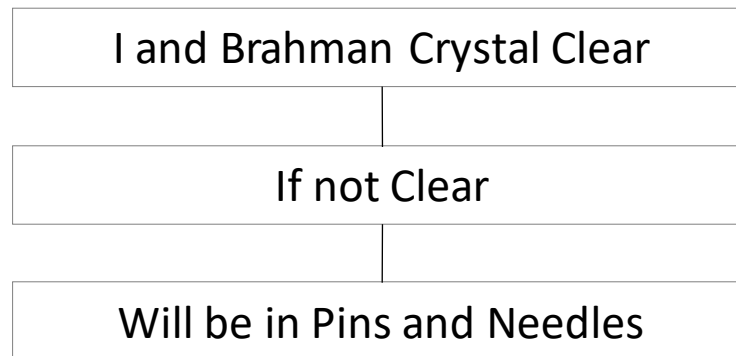
In the Corridor

- Aham Brahma Asmi Clear
- Claimed Brahma As himself.

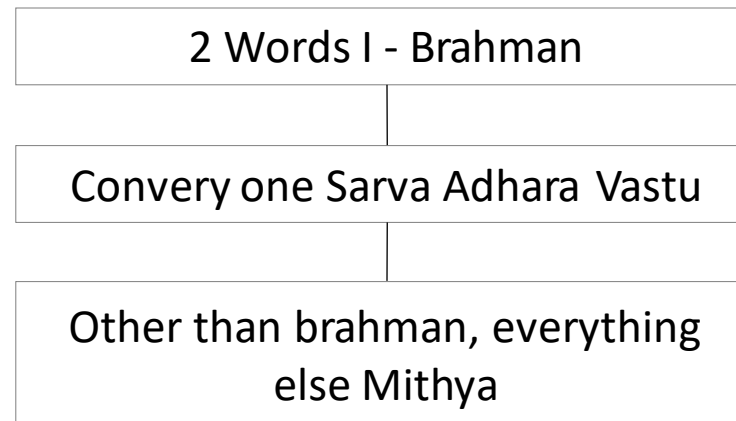
xii)



xiii)



xiv)

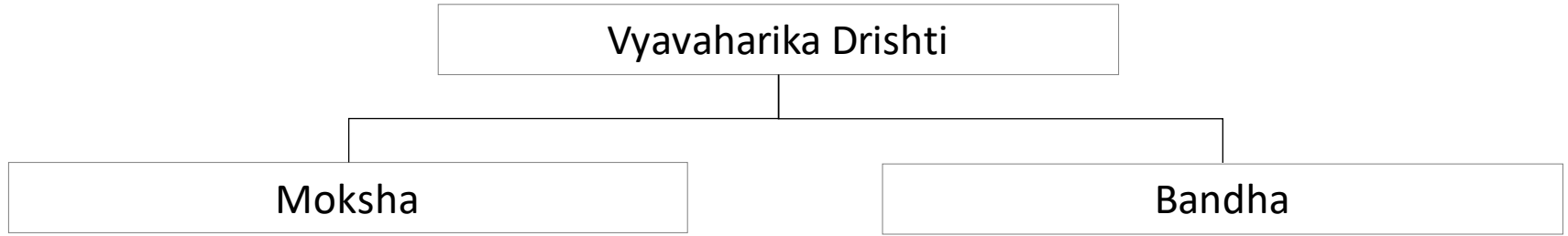


- Mithya has Empherical ETU of the world

Waking world	Dream world
- Borrows existence from me alone enjoys ETU	- Borrows Existence from me Alone - Enjoys ETU in Dream

- Experienceability, transactability, Utility in Jagrat Avastha.

xv)



- From Paramartika Drishti, no Moksha, Bandha.

xvi) Nirvana Shatkam - Truth Seen :

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]

- Bandah = Mithya = Bondage = Departure of Bandah is also Mithya.
- Empherically real, Parametrically bondage is irrelevant
- Sarvam Mithya.

Xvii) Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

XVIII) Original text - Vichara Sagara :

- Missing in Sanskrit Vichara Sagara
- Sanskrit not exact translation
- English, Hindi, Tamil, Telugu translation available.

Topic 507 : End Sentence in Hindi :

- Tarqa Drishti is Jnani is confirmed by another Jnani, Jeevan Mukta, Jnana Nishta.
- Tarqa Drishti developed a desire to go home and meet his parents
- No attachment but for Gratitude
- Required for understanding further development.

XIX) Conclusion of Vichara Sagara :

a) Tarqa Drishti scene discontinued :

- Father, king, Shubha Santati - What happened?
- Wants to hand over kingdom to someone and take Vanaprastha, for Upasana.
- Gets a doubt regarding Upasana
- Shiva, Devi, Vishnu bhaktas come and present their teachings.

b) More study - More doubts, stop study
- Should decrease doubts

c) Doubts intensified :

- Tarqa Drishti arrives
- Shubha Santati expresses doubt
- Tarqa guru of father
- Subramanya Guru of Lord Shiva
- Subramanya = Shiva guru.

d) Brief teaching - 6 Pages :

- Topic 518 to 532 - Meeting and Teaching
- Lessons on Upasana

e) Tarqa Drishti becomes king :

- Jnani like Janaka
- No Vyavahara is a Burden
- Shubasabtati Starts Upasana, Dies, gets Krama Mukti.

f) Tarqa Drishti gets Videha Mukti :

- 3 Sons and Father
 - 2 - Krama Mukti
 - 2 - Jeevan and Videha Mukti.
 - Tattva Drishti (1)
 - Tarqa Drishti (3)
 - Adrushti (2)
 - Shuba Santati
- } Jeevan Mukti
- } Jeevan Mukti

g) Lessons regarding Videha Mukti in Brahma Sutra :

- Vichara Sagara ends
- Aside note in Topic 508.

Topic 508 :

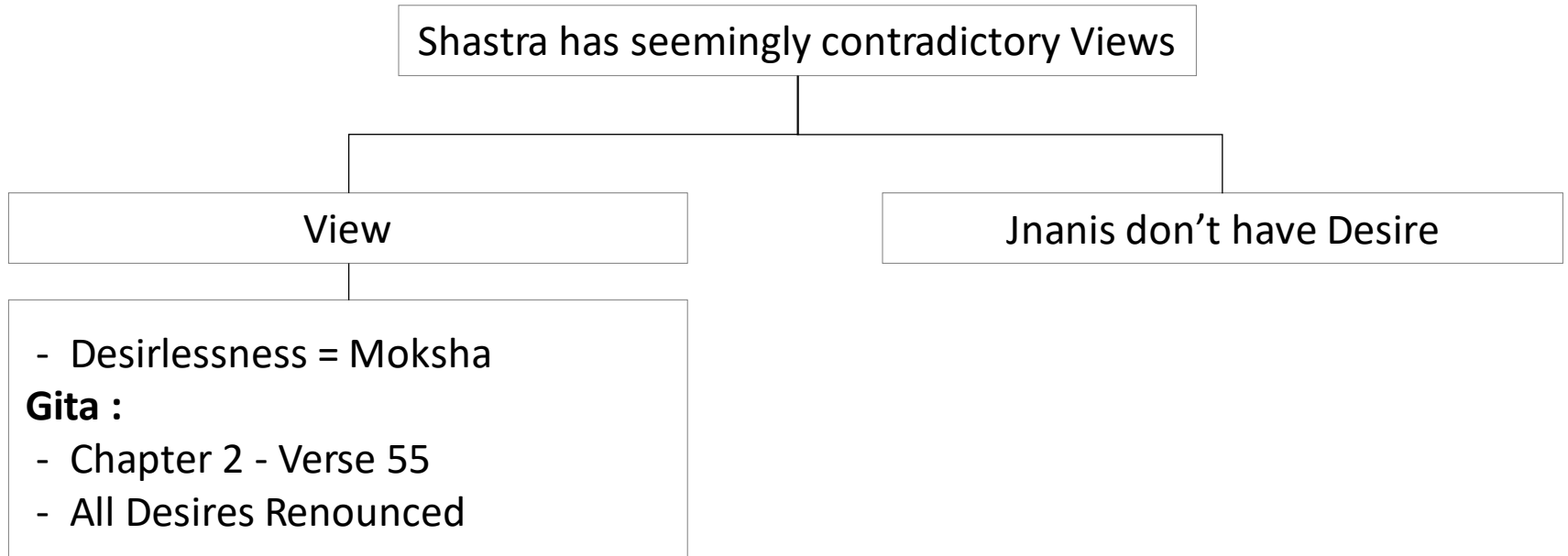
(508) ज्ञानिन इच्छादिसम्भवेऽपि व्यवहारे औदासीन्यम्—

I) Corridor scene between Tarqa Drishti and introduction Shuba Santati

II) Can Jnanis have desires?

- As per last sentence of Topic 507
- Tarqa Drishti had desire to go home
- Tarqa Drishti - Jnani, Jeevan Mukta, has renounced home.

iii)



Shastra has seemingly contradictory Views

```
graph TD; A[Shastra has seemingly contradictory Views] --> B[View]; A --> C[Jnanis don't have Desire]; B --> D["Katho Upanishad :  
- Yada Sarve Kamaha  
Pramuchyante Kama  
- When all desires are dropped  
Gita :  
- Loka Sangraha Mevapi  
Sampashyan Kartu Marhasi  
- Continue duty for Loka Sangraha  
as per Ashrama  
- Will have Desires  
- ND - Writes  
- Shankara establishes mathas  
Law :  
- Yad Yad Kurute Karma Tad Tad  
Kamasya Cheshtita  
- Any Action Jnani Ajnani is result  
of Kama"]; C --> E["Taittiriya Upanishad :  
- Even Bhagawan has Kama  
- So Kamayata Chapter 2 - 6 - 3"]; D --> E;
```

View

Katho Upanishad :

- Yada Sarve Kamaha
Pramuchyante Kama
- When all desires are dropped

Gita :

- Loka Sangraha Mevapi
Sampashyan Kartu Marhasi
- Continue duty for Loka Sangraha
as per Ashrama
- Will have Desires
- ND - Writes
- Shankara establishes mathas

Law :

- Yad Yad Kurute Karma Tad Tad
Kamasya Cheshtita
- Any Action Jnani Ajnani is result
of Kama

Jnanis don't have Desire

Taittiriya Upanishad :

- Even Bhagawan has Kama
- So Kamayata Chapter 2 - 6 - 3

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hr̥di sritah,
Atha martyo-'mrto bhavati atra Brahma samasnute || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [2 - 3 - 14]

Gita :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ |
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं 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॥

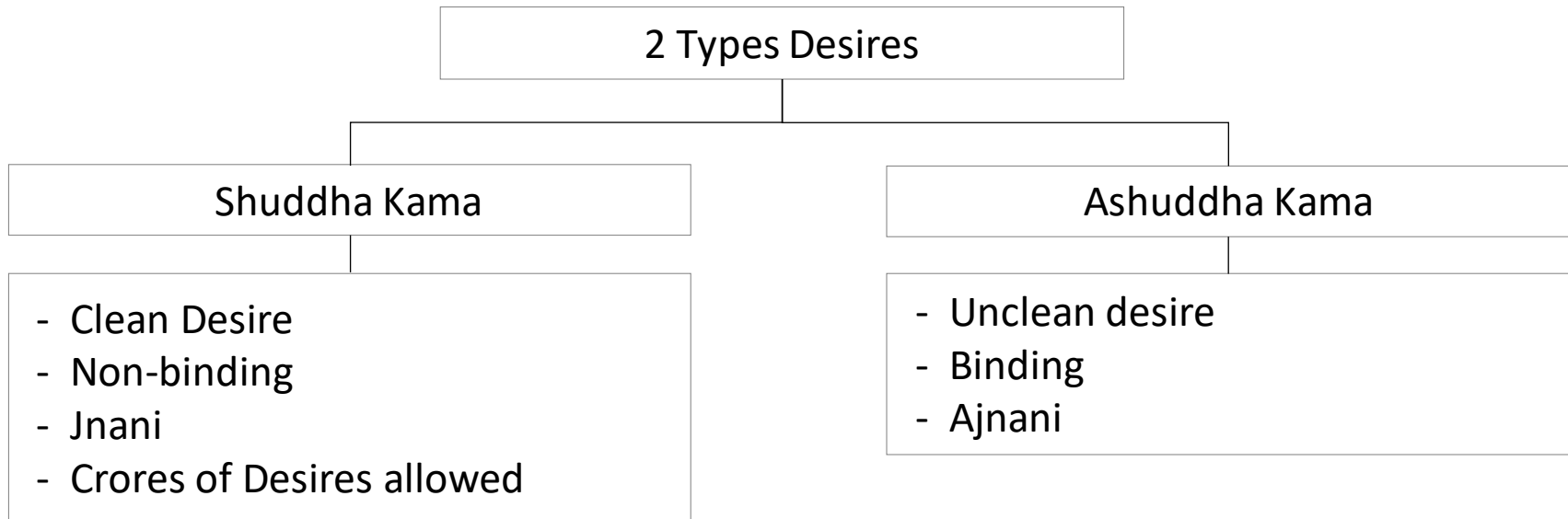
so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,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

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]

Does Jnani has desire?

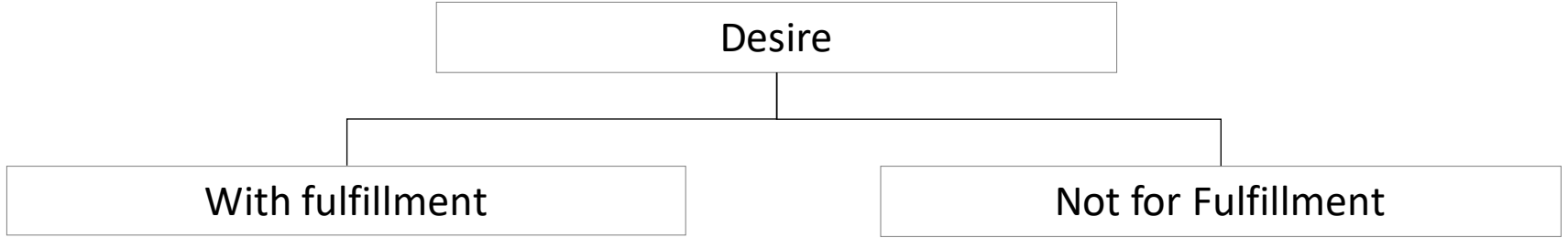
- Panchadasi 7th Chapter - Vidyanarany discusses desire.

IV) Jnanis also have desires, different from Ajnanis desires :



V) What is definition of non-binding desire?

- Non-binding desire is not caused by Apoornatvam sense of incompleteness.
- Caused by Prarabda Vasana not by Ajnanam and Apoornatvam not cause of anxiety.
- Poornatvam continues.



- Binding desires triggered by Apoornatvam, anxiety causing desires.

VI) Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
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sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

Sarvan Kama Prajati - Interpretation :

- Add adjective to Kama resolve contradiction
- Sarvam Ashuddha Kamam Prajahati
- Yada Sarve Ashuddha Kaman Pramuchyate

VII) I want to withdraw and sit quietly, also is a desire :

- Vasana based desire, not binding desire.

VIII) Tarqa - not a formal Sanyasi but has renounced :

- He didn't mind continuity, didn't have binding desires
- Had preferences, not binding desires.

IX) Corridor Topic :

- Jnanis also have Shuddha Kamaha, when they do action based on desire, implement desire, is in Vyavahara.
- Fund raising , locating, Amayantu Brahmachari Na Svaha, how to retain students, all Vyavahara

Audasinyam :

- In Vyavahara but not trapped.

X) Udasina :

- Unattached, if Vyavahara successful - OK.

Sanskrit Class :

- Start with many students, Guru
- **Doesn't mind if Vyavahara is success or failure jnani's Poornatvam is not dented.**

xi) Brihadaranyaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।
तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः
समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;
नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,
सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;
एष ब्रह्मलोकः सम्राड्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;
सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kaniyān ।
tasyaiva syātpadavit, taṃ viditvā na lipyate karmaṇā pāpakena ॥ iti ।
tasmādevaṃvicchānto dānta uparatastitikṣuḥ
samāhito bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati;
nainaṃ pāpmā tarati, sarvaṃ pāpmānaṃ tarati; nainaṃ pāpmā tapati,
sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;
eṣa brahmalokaḥ samrāḍ, enaṃ prāpito'sīti hovāca yājñavalkyaḥ;
so'haṃ bhagavate videhān dadāmi, māṃ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. 'I give you, sir, the empire of Videha, and myself too with it, to wait upon you.'

No Value for any amount Karma

Addition

Deletion

- That Mental state is called Udasina Bhava.

xii) Gita :

उदासीनवदासीनोः
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव
योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

udāsīnavad āsīnah
guṇairyo na vicālyatē |
guṇā vartanta ityēva
yō'vatiṣṭhati nēṅgatē || 14-23 ||

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

- Udasina - Vadasinaha
- Jnani continues to be relaxed.

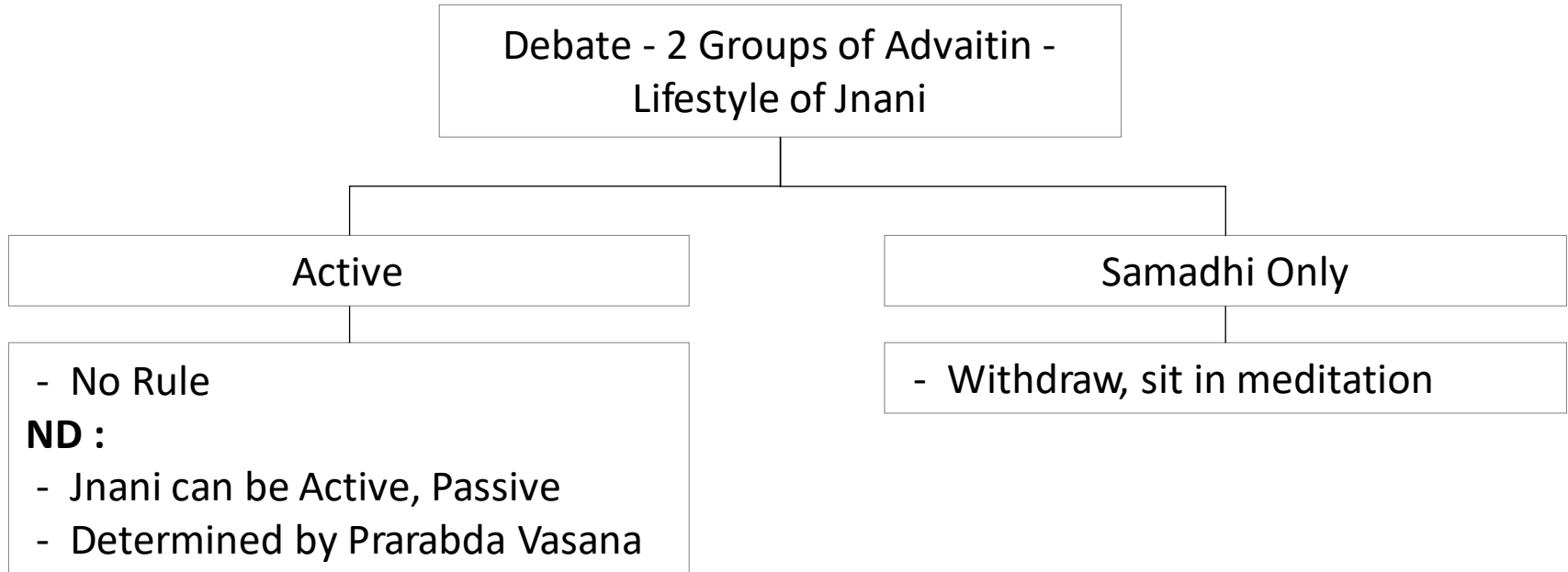
ज्ञानिनोऽपि सकलव्यवहारोऽज्ञवत् प्रारब्धवशाज्जायत इति प्राक् अभिहितम्।
तदनुकूला इच्छापि तस्य सम्भवेदेव।

I) For Jnani also, worldly transactions can happen, not for fulfilment or happiness, not Apoorvatvam but Prarabdha Vashat, Vasana Jayate Eva

II) **ND :**

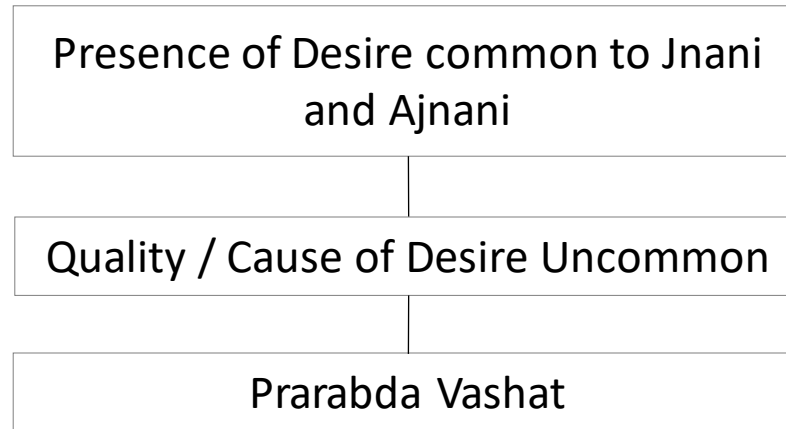
- Said this before also

7th Chapter :



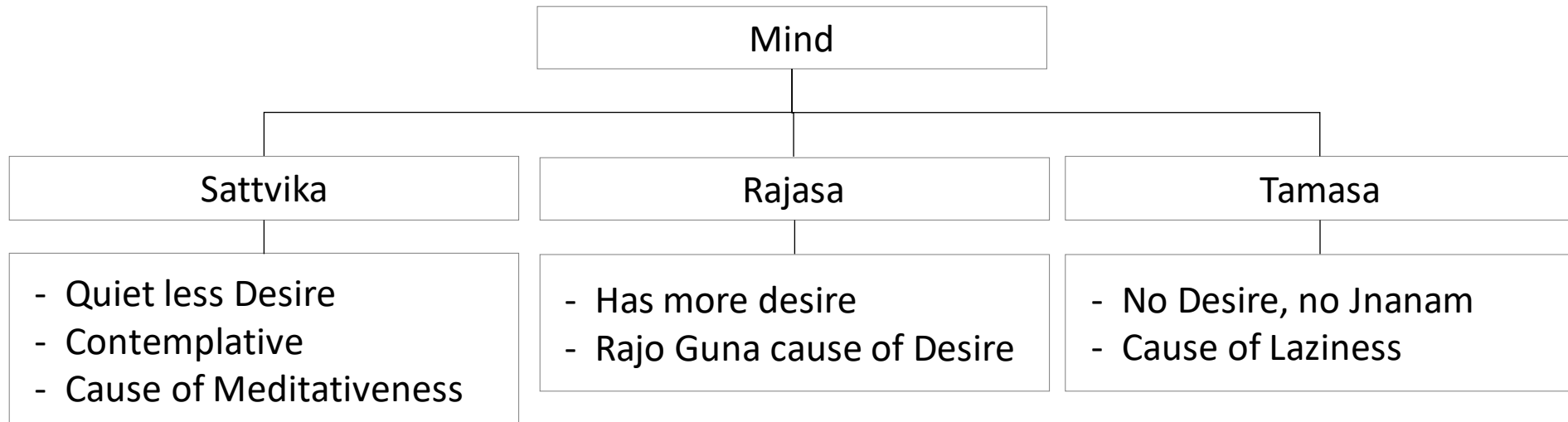
iii) Vyavahara triggered by desire :

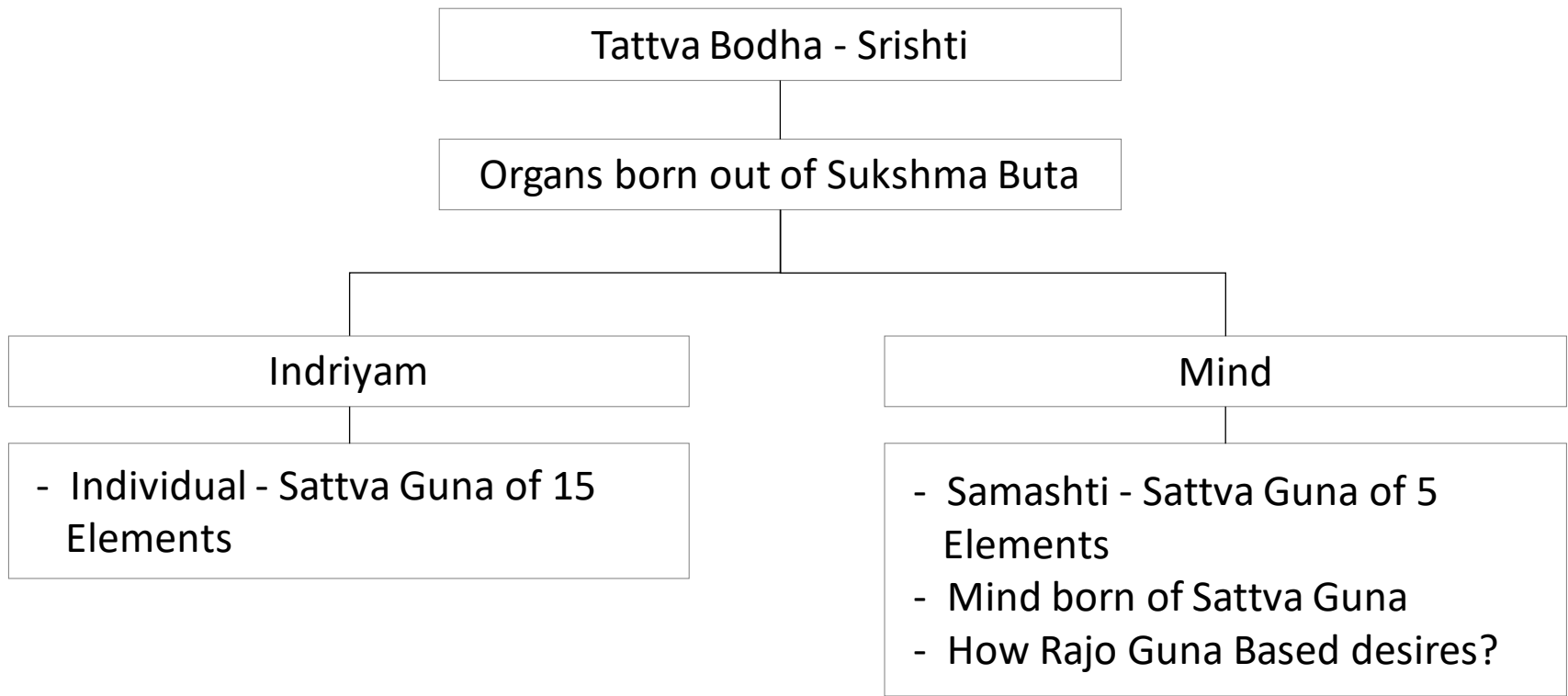
- Tad Vyavahara Anukoola in keeping with type of transaction like Ajnani.



iv) How can Mind develop a Desire? Gita :

v)





vii) Purva Pakshi :

- Mind = Product of Sattva Guna, how mind has desire which is Product of Rajo Guna.
- Rajasic Mind = Contradiction.

viii) Answer :

- Revise Understanding
- Organs born out of Sattva Guna Predominance
- Rajo and Tamo Guna also involved in Production of Mind.



Topic 508 :

i) Life Journey of tarqa Drishti Discussed :

- Had Curiosity to Study 18 Branches of Science
- Advaitic teaching is the right Teaching

ii) Doubts regarding Vedanta gone

iii) There is doubt regarding ones own Status :



IV) Declare to Guru :

- Where we stand - Tarqa went to another Acharya and confirmed he had Jnanam
- Tarqa is Jeevan Mukta.

V) Wanted to visit his parents, Shuba Santati

VI) Vedantic Question :

- Can Jnani have desire?
- In Samskruta Vichara Sagara - Question missing, must add
- Can Sthira Prajna, Jnana Nishta, Para Bakta, Gunateeta have desire.

vii) Gita :

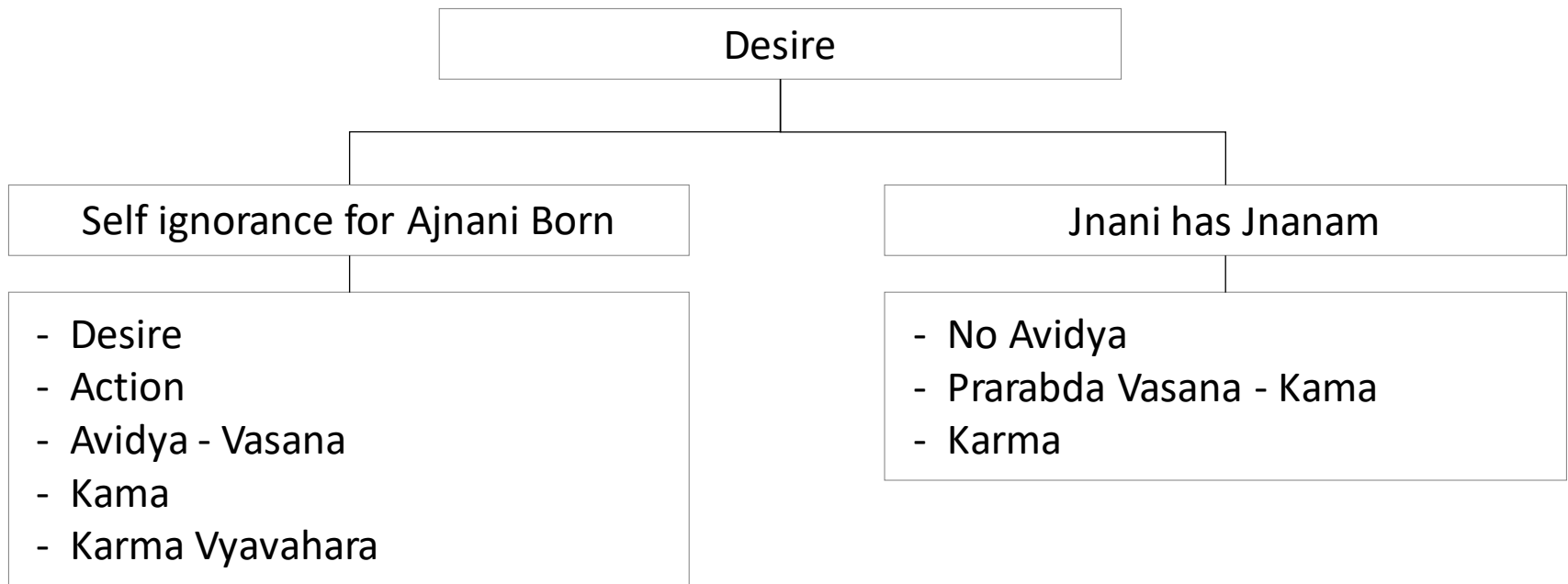
श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- Jnani can have desires not born out of self ignorance (Avidya - Kama - Karma - Samsari Desires)
- Prarabda Karma Vasana
- There is difference in the attitude.

viii)



ix)

Ajnani	Jnani
<ul style="list-style-type: none">- They belong to me- I have got desire, Vyavahara, will get result of Vyavahara, improve my status- Series connected to himself	<ul style="list-style-type: none">- Sees the series- Not belonging to me- Prarabda Vasana does not belong to me- Janita Kama, Vyavahara does not belong to me

x) Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

xi) Called neighbourisation in Naishkarmya Siddhi :

Atma	Anatma
<ul style="list-style-type: none">- Different- I am Sakshi Neiva Kinchit Karomi- Na Karmana Na Prajanya- Audasinyam- Detachment, Uninvolvement	<ul style="list-style-type: none">- Series belongs to Anatma

xii) Gita :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava |
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Jnanis mind will also have Guna Fluctuation.

Prakasha	Pravriti	Mohaha
Sattva	Rajo	Tamo

- Jnanis mind will also have Guna Fluctuation.
- All 3 fluctuations possible in Jnani's mind.

xiii) Gita :

उदासीनवदासीनोः
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव
योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

udāsīnavad āsīnah
guṇairyō na vicālyatē |
guṇā vartanta ityēva
yō'vatiṣṭhati nēṅgatē || 14-23 ||

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

- **Jnani doesn't transfer Anatma mind to himself and consider himself as an unfortunate Person or fortunate.**

- Does not seek sympathy from others - Nor he has sympathy not Pavam.

XIV) Prarabdha Karma - Vasana - Vyavahara - Karma - Series - Audasinyam - Non-involvement not transferring to himself :

- Inner distance not physical.

xv) No real distance between Atma - Anatma :

- Atma = All pervading
- Distance is in understanding - Aham Asangoham.

xvi) Asangohatva bhavana = inner distance :

Vyavahara	I am
<ul style="list-style-type: none">- Movie- Audience Screams, react	<ul style="list-style-type: none">- The Screen- Asangaha- Jnani does not transfer reaction to himself

xviii) Reactions of Anatma not transferred to himself :

- This status is called Audasinyam.

xix) Panchadasi Chapter 7 : Anujvara Nivritti :

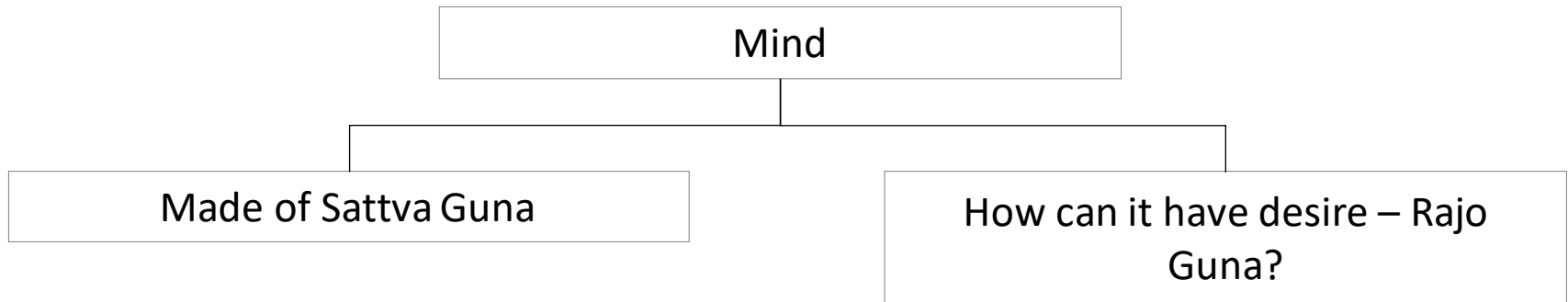
- **Jvara Nivritti can't take place, Mind will have Jvaram.**
- FIR - Reduced form
- Mind has emotions
- Anujvara transference does not take place.

xx) Jnani's mind will have Kama caused by Prarabdha

xxi) Different discussion :

Desire	Delusion / Conflict
Result of Rajo Guna	Result of Tamo Guna of the Mind, do / Not do

xxii) How can Mind have desire :



- Everybody's mind is made of Sattva Guna
- Desire, conflict, delusion should not be there.
- How Ichha is possible.

XXIII) Add a clause, Revise Tattva Bodha regularly :

- Tweak position a little
- Mind = Product of Samashti Sattva Guna of all 5 elements.
- Add : Not pure Sattva Guna but predominant Sattva Guna.
- In that Sattva, there is a mixture of Rajo, Tamo, smaller measure.

XXIV) Mind has Rajo Guna Amsha also Sattva Pradhanam :

- Desires due to Rajas
 - Conflicts due to Tamas
- } Possible

xxv) Gita :

यदा सत्त्वे प्रवृद्धे तु
प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकान्
अमलान्प्रतिपद्यते ॥ १४-१४ ॥

yadā sattvē pravṛddhē tu
pralayaṃ yāti dēhabhṛt |
tadōttamavidāṃ lōkān
amalān pratipadyatē || 14-14 ||

If the embodied one meets with death when sattva is predominant, then he attains to the spotless worlds of the knowers of the highest. [Chapter 14 - Verse 14]

- When Sattva Predominant Clarity sometimes Rajo Increases.

xxvi) Gita :

रजसि प्रलयं गत्वा
कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि
मूढयोनिषु जायते ॥ १४-१५ ॥

rajasi pralayaṃ gatvā
karmasaṅgiṣu jāyatē |
tathā pralīnastamasi
mūḍhayōniṣu jāyatē || 14-15 ||

Meeting death in rajas, he is born among those attached to action; and dying in tamas, he is born in the womb of the senseless. [Chapter 14 - Verse 15]

- Mind has all 3 Guans.

Topic 508 : Continues

यद्यप्यन्तःकरणं भूतानां सत्त्वगुणकार्य-
मित्युक्तम् तथापि रजस्तमोगुणसहितसत्त्वगुणकार्यमेव तत्र तु केवलसत्त्वगुण-
कार्यम्। केवलसत्त्वगुणकार्यञ्चेत्तत्स्यात् तदा अन्तःकरणस्य चाश्रित्यस्वभावो
न कदापि स्यात्। तथा कामक्रोधाद्या राजस्यो वृत्तयः, निद्रालस्यमूढत्वाद्यास्ता-
मस्यो वृत्तयश्च न स्युः। सर्वत्र तासां प्रतिप्राणि जायमानत्वादेव न केवलसत्त्वगुण-
कार्यमन्तःकरणम्। किन्तु अप्रधानीभूतरजस्तमोगुणसहितसत्त्वगुणप्रधान-
पञ्चभूतकार्यमेव। तस्मादन्तःकरणे त्रयोऽपि ते गुणाः सर्वदा वर्तन्त एव। परंतु
न समतया। न्यूनाधिकभावेन तु वर्तन्ते। तस्माद्गुणानां न्यूनाधिकभाववशात्
प्रतिप्राणि विलक्षणस्वभावमन्तःकरणम्। तद्वावदन्तःकरणमास्ते, तावद्रजोगुण-
परिणामरूपा इच्छापि स्यादेव।

i) Tattva Bodha :

- Mind Antahkaranam - Sattva Guna Karyam - Natu Kevala Sattva Guna.

ii) Thathapi, still :

- Sattva not pure, but Rajo - Tamo Mishritatvam.
- What is Basis?

iii) Arthapatti Pramanam :

- Unless you Assume Something
- You can't explain the phenomenon experienced
- Sattva - Mixed with Raja and Tamo.

IV) Example :

- See rain water on road
- Assumption : Rained yesterday
- Presumption not inference
- Based on this, presume conditions of the mind can't be explained with the presence of 3 Gunas.

V) How Arthapatti Pramanam?

- Suppose Mind = 100 % Sattva
- No chanchala svabhava of Antahkaranam
- Chanchalam Hi Manah Krishna, Mind at all times wavering.

vi) Gita :

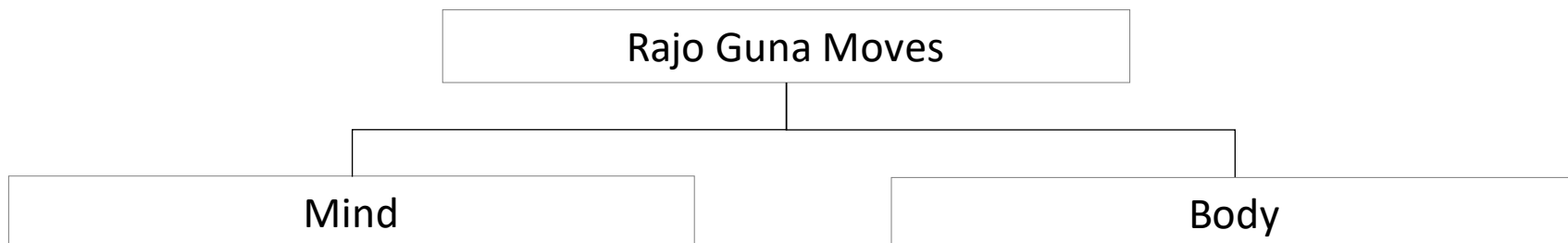
चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham |
tasyāhaṃ nigrahaṃ manyē
vāyōriva suduṣkaram || 6-34 ||

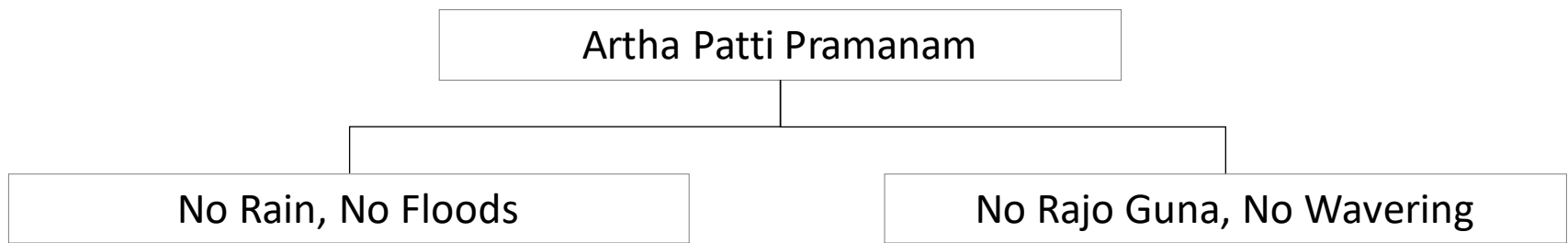
The mind verily is, O Kṛṣṇa, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

- Wavering of mind, fast moving mind in Atma, Self, all movements associated with Rajo Guna.

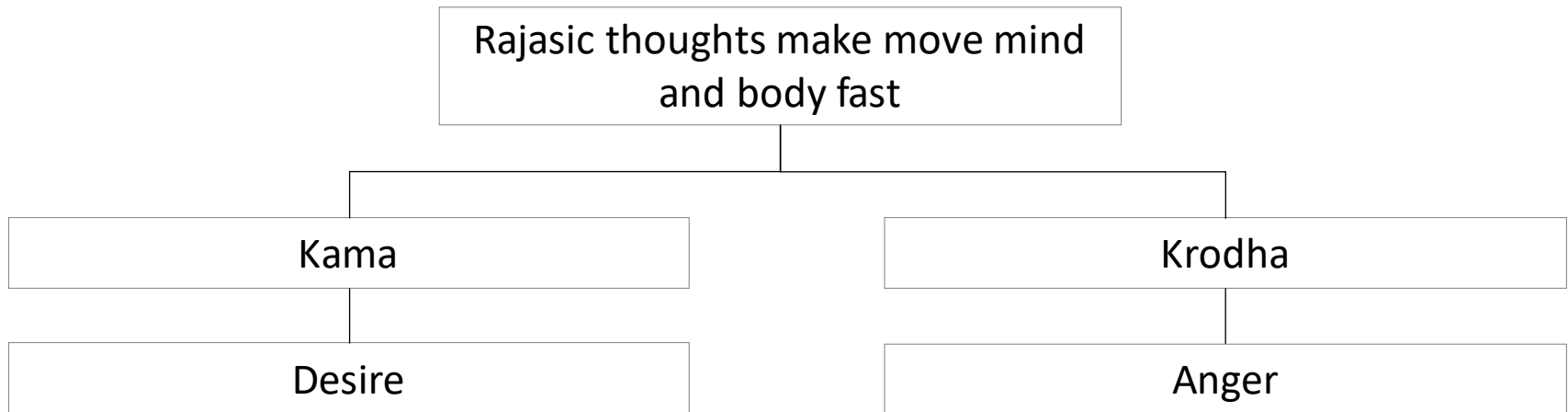
vii) When thoughts are moving, you can't sit down, you will be moving up and down :



viii) If Rajo Guna had not been there, wavering of mind would not have been there.



ix)



- Contaminates mind, smelly Mind because of Rajo Guna.

Example :

- Chlorine Added, Chlorine Smell.

x)

Tamo Guna Vrutti - Tamasi
Feminine gender

Moodatvam confusion,
conflict

Nidra

Alasyam

- Laziness
- Slowing Down

- Without Tamo Guna, no conflicts but we all have conflicts.

Artha Patti

Tamo Guna, Conflicts

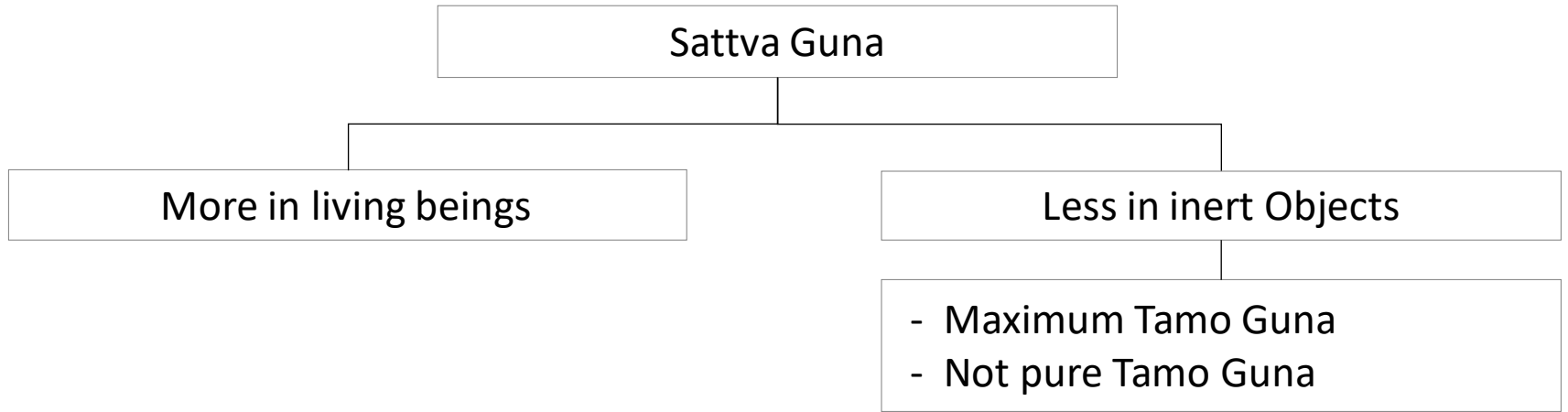
No Tamo Guna, no conflicts

XI) In every human being - Animals also have Nidra

XII) 3 Types of Vruttis are rising for all :

- Arthapatti - Antahkaranam - can't be pure Sattva - Rajas, Tamo Guna Sahitam.

xiii)



xiv) Panchadasi :

तमःप्रधानप्रकृतेस्तद्भोगायेश्वराज्ञया ।

वियत्पवनतेजोम्बुभुवो भूतानि जज्ञिरे ॥१८॥

**Tamaḥ pradhāna prakṛte stadbho gāye śrvarā jñayā,
viyat pavana tejo'mbu bhuvo bhūtāni jajñire || 18 ||**

At the command of Isvara (and) for the experience of Prajna the five subtle elements, ether, air, fire, water and earth, arose from the part of Prakrti in which tamas predominates. [Chapter 1 – Verse 18]

- Isa Samyaya
- Tamas 99 % - inert, Living - More Sattva, Plants have more Rajo, Tamo than inert.

XV) Entire creation is made of 3 Gunas :

- Tamas 99 % - Stone
- Sattva 99 % - Celestial - Devata
- Brahmaji - Concentrated on Sattva.

xvi) Living :

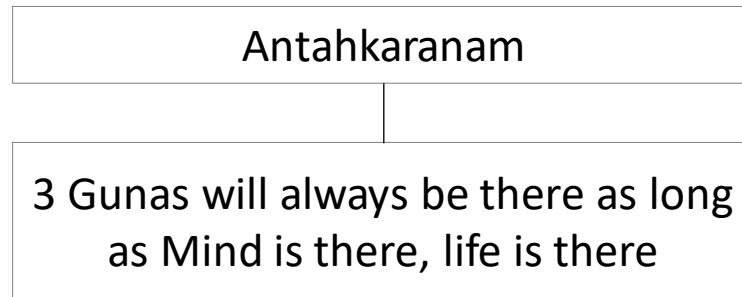


Must be optimum to get
Chidabhasa

- Plants have Sukshma Shariram, therefore Sattva, Rajo Guna, therefore Chidabhasa.
- Stone can't have Chidabhasa, Sattva and Rajas not optimum
- Stone does not walk / Talk
- Only Bhagawan injects at the time of Srishti.

xvii) One word = One full page in Sanskrit - Kadambari Author :

xviii)



- Before Jnanam and After Jnanam consciousness is Available.

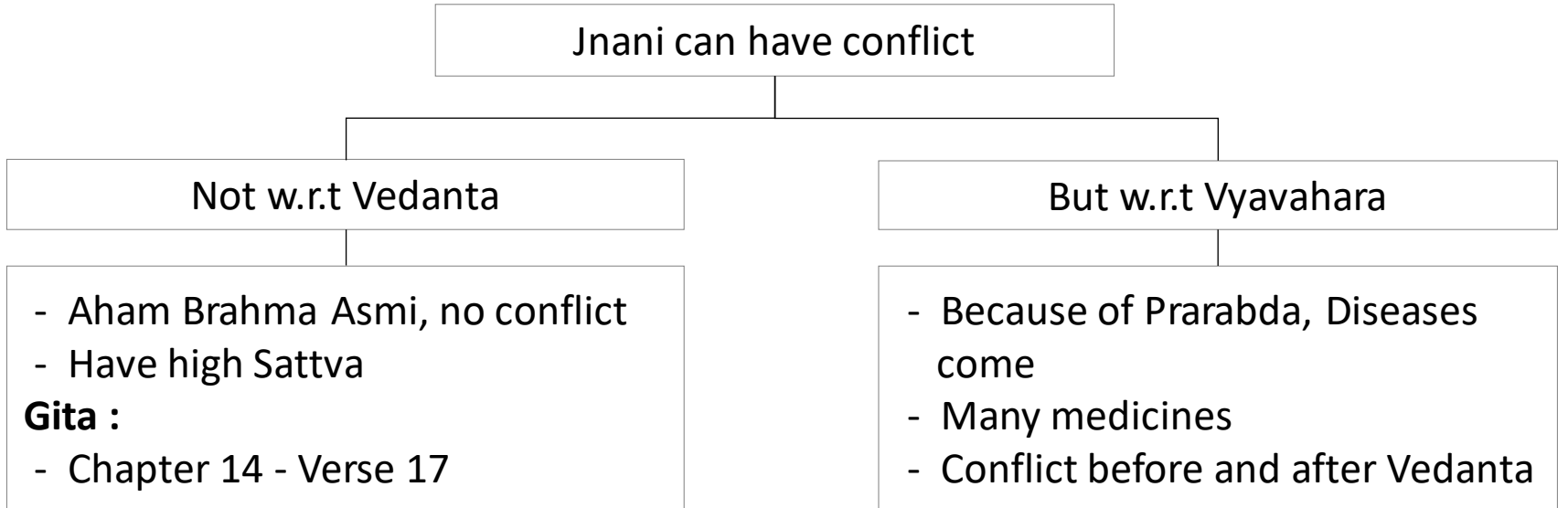
xix) Jnani : Gita :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava ।
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

xx)



- Conflict free = Bhagawan, incapable of Conflict.

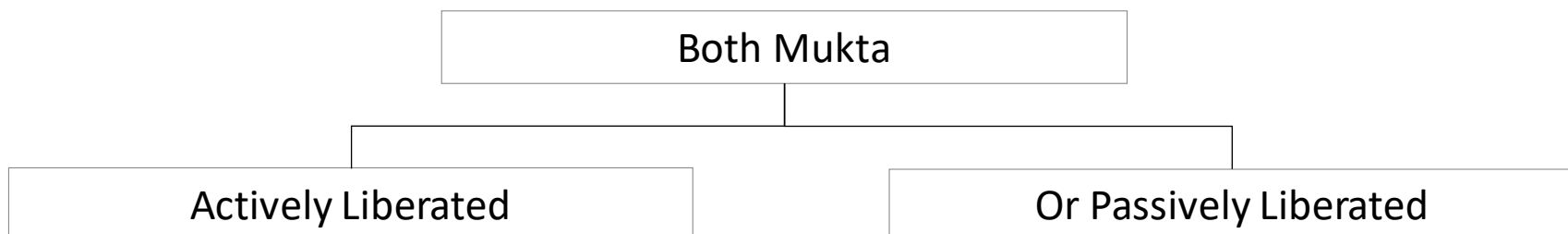
सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

Xxi) Among Jnanis Sattva Guna not uniform :

- It will be in graded form
- Some sit in cave - No Vyavahara, Nivrutti Marga
- Brahma Vit, Variyam, Varishtaha
- Other Jnanis - Rajasic - Ashrama, Loka Sangraha



xxii) Because of gradation of 3 Gunas in every living being, the Antahkarana characters different :

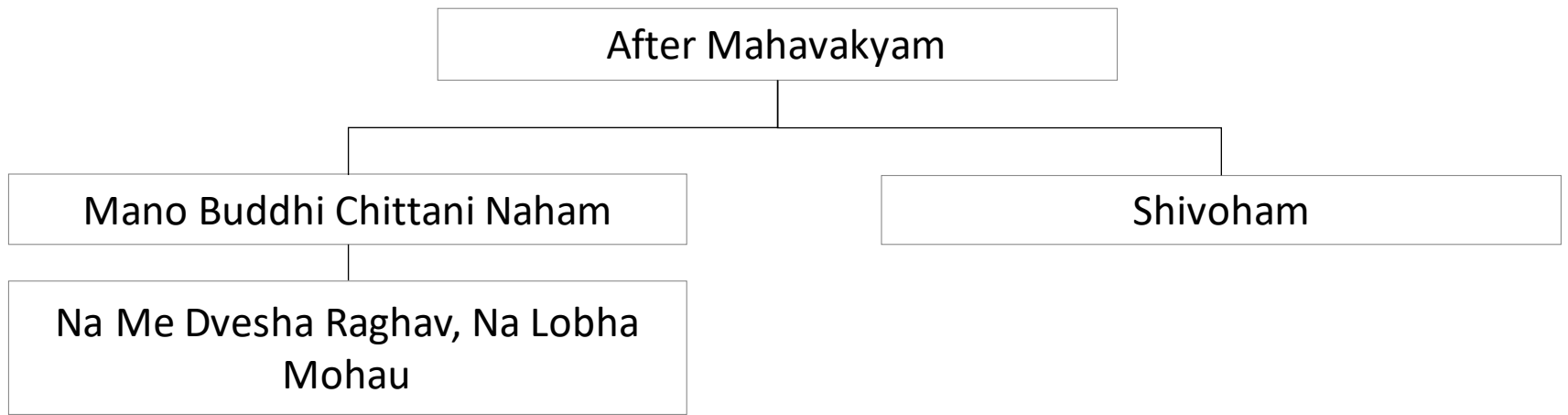
- Some Jnanis more angry, use strong words, there are gradations.
- As long as mind is there, even during Jeevan Mukti stage, desires will be there.

xxiv) Panchadasi - Chapter 7 :

- Jvara - Anu jvara discussed.
- Jvara - Emotional fluctuation will be there in a Jeevan Mukti
- Just as thread in all cloth, clay in all pots
- Sattva, Rajas, Tamo fluctuations in all Jnanis
- Through Sadhana Chatustaya Sampatti, not Jvara Nivrutti, can't be avoided
- Jvara Shamanam (Reduction, not eliminate)
- Vedanta not meant for Jvara Nivrutti or Shamanam
- Sadhana Chatustaya Sampatti alone for Jvara Shamanam

XXV) Vedanta for Anu jvara Nivrutti :

- Never transfer mental Jvara on to yourself after Mahavakyam.



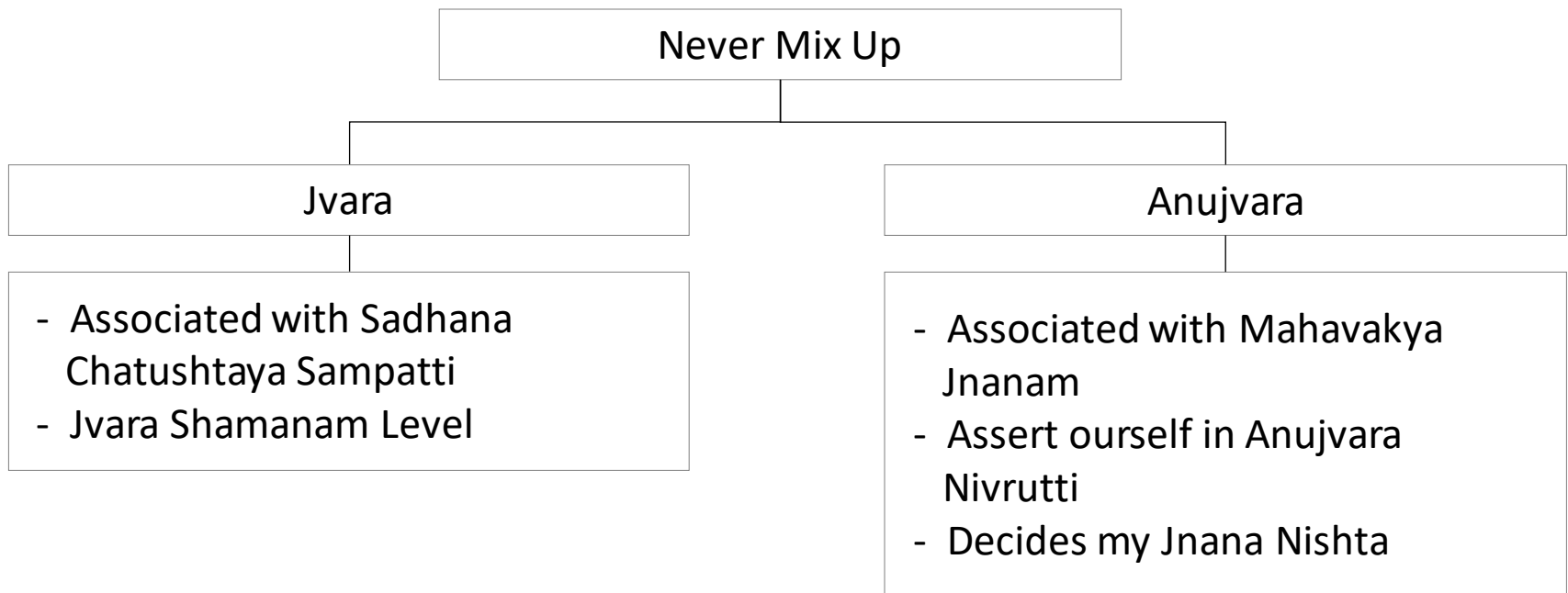
Nirvana Shatkam :

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]

xxvi) Anujvara Nivrutti is concentrated Topic of Vedanta



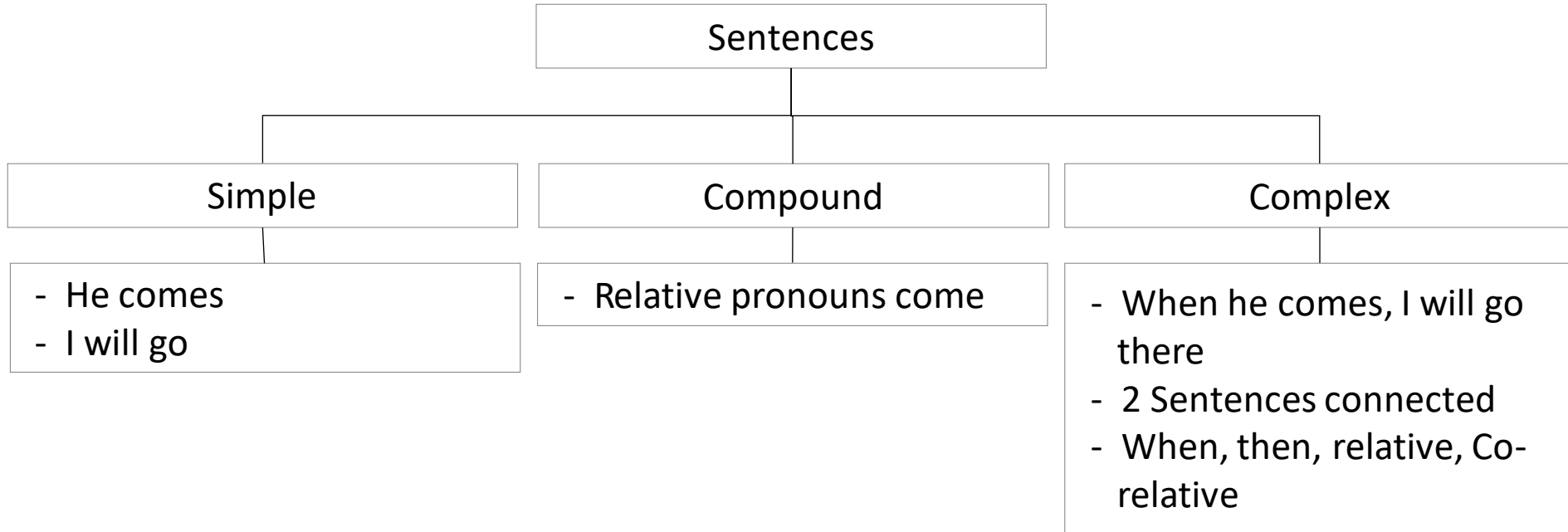
- Ichha, Krodha levels will be there.

XXVIII) Seeming Contradiction :

- If desire is there how do you explain Shastra Vakhyams?
- Jnani renames all desires = Shastra.

यत् क्वचिच्छाप्नान्तरेषु नैव ज्ञानिन इच्छादिः सम्भवेदित्युक्तम्;
तत्रायमभिप्रायः। ज्ञान्यज्ञानिनोर्द्वयोरपीच्छा स्यादेव। तथापि—

i) How to resolve Contradiction?



- Yattu = Complex Sentence.

ii) In Other Vedantic Texts :

- Jnani will not have Raaga - Baya - Krodha

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.
[Chapter 2 – Verse 56]

- Emotions - Raaga, Baya, Krodha you say Jnani can have.

iii) 2 Quotations : Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hr̥di sritah,
Atha martyo-'mr̥to bhavati atra Brahma samas̥nute || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. (Chapter 2 - 3 - 14)

- Jnanis mind free from all Kamas Sruti.

iv) Smruti : Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

Does Jnanis mind fluctuate with
Emotions

FIR Reduction done by Sadhana
Chatushtaya Sampatti

Fluctuation not expressed outside
verbally or Physically, will rise inside

- Jnani transfers them with Neighbourisation.

V) While solving Neighbour's problems, Jeevan Mukta state :

- Jnani - Makes family / Body / Mind a neighbour
- He will handle.

VI) No question of doubting whether, I am Jnani or not because I have desires, emotions :

- No doubt.

VII) Once I separate myself from the mind, even during emotional upheavals, I will remain separate :

- Others don't know, I distance myself, I am Jnana Nishta.

VIII) Emotional distancing is criterion by Anujvara Nivrutti, Jnana Nishta :

- At the time of emotions, angry, wiser after event, what - so what, gap comes down.
- During emotional turbulences, I distance myself
- Then Jnanam to Jnana Nishta is a cognitive process
- During emotional turbulences, I can.

IX) Nirvana Shatkam remembered :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

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 Shivoaham Shivoaham

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]

X) Don't tell others, but I know Vedanta has worked for me.

Topic 508 :

i) Life journey of Tarqa Drishti discussed :

- Became Jnani, Jnana Nishta - after going to Another Acharya who confirmed that his knowledge was correct.

II) Tarqa Drishti being intellectual, needed confirmation from another Guru :

- Tarqa Drshti became Jnani
- Developed desire to meet his parents
- Story suspended, he is travelling.

III) Father, Shuba Santati's story - Doubt :

- Can Jnani have desires?

IV) Jnani can have desires, has mind, has 3 Guna :

- Sattva - Jnanam
- Rajhas - Gives desire

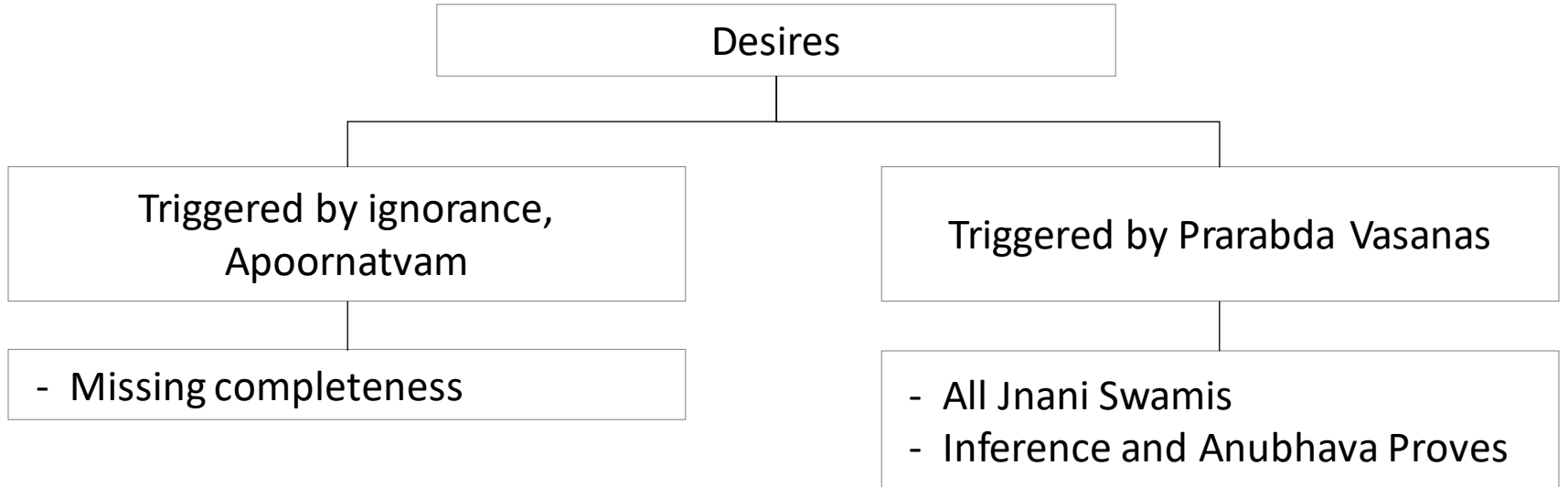
v) Gita :

रजो रागात्मकं विद्धि
तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय
कर्मसङ्गेन देहिनम् ॥ १४-७ ॥

rajō rāgātmakam viddhi
tṛṣṇāsaṅgasamudbhavam |
tannibadhnāti kauntēya
karmasaṅgēna dēhinam || 14-7 ||

Know thou, rajas (to be) of the nature of passion, the source of first and attachment; it bonds fast, O Kaunteya, the embodied one, by attachment to action. [Chapter 14 - Verse 7]

vi) Jnanis mind has Rajo Guna, can have Desires :



vii) Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- Jnani does not have desires - Says Shastra
- Anubhava and Anumana tell us Jnani also has desires.

Doubt :

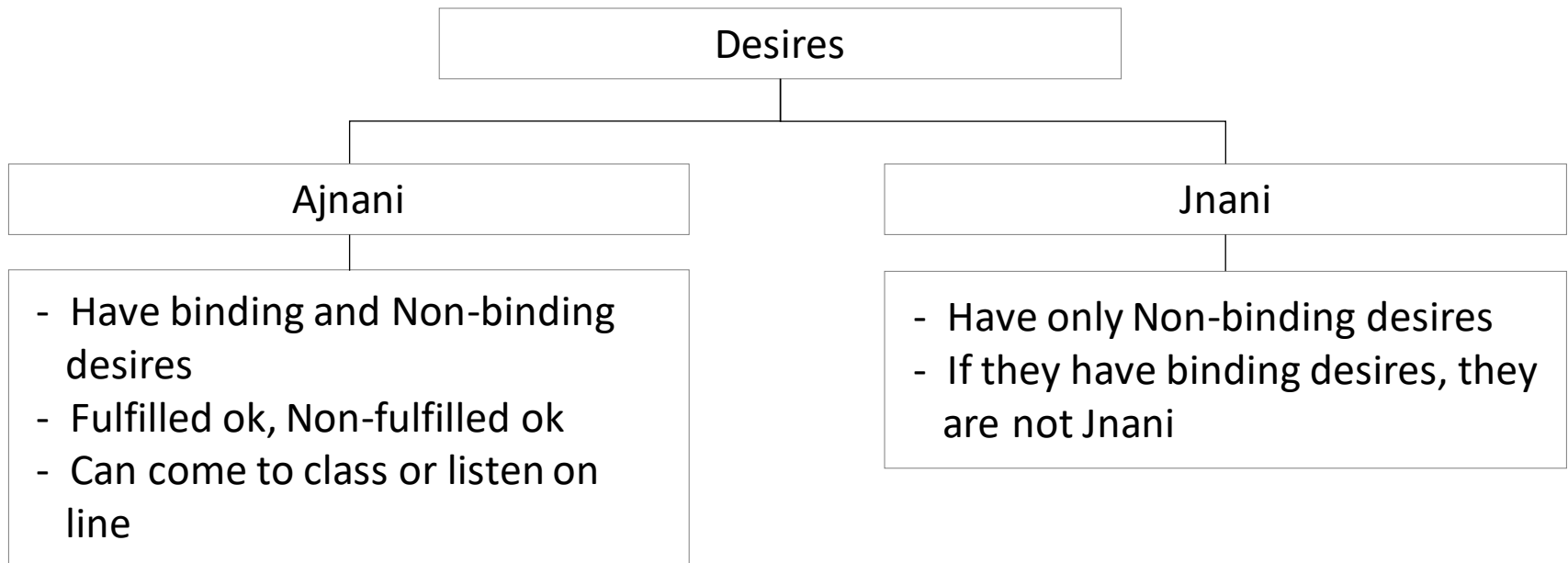
- Does Jnani have desires?

VIII) Shastra :

- Don't take it literally.

Interpret differently :

- Desires are there for both Jnani and Ajnani.



ix) Intention of Shastra :

- For Both Jnani, Ajnani, there will be desires.

Sanyasi Jnani :

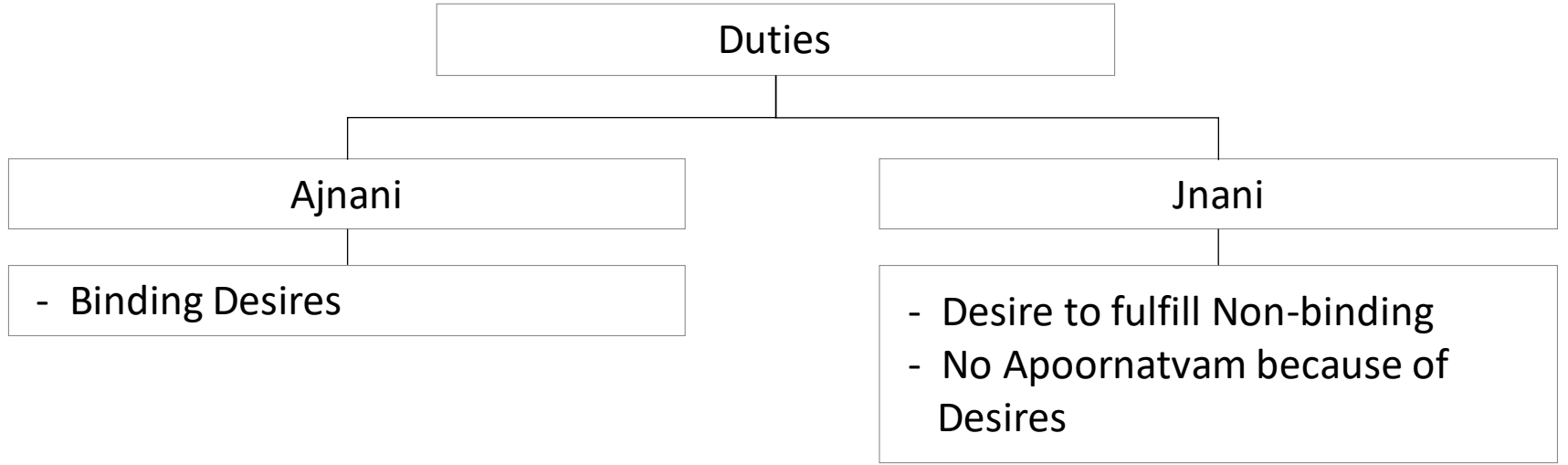
- Loka Sangraha Ichha
- No family Duties.

Grihasthi Jnani :

- Complete, fulfill, duty of family.

X) Every Grihastha has his own duty whether one is Jnani or Ajnani

xi)



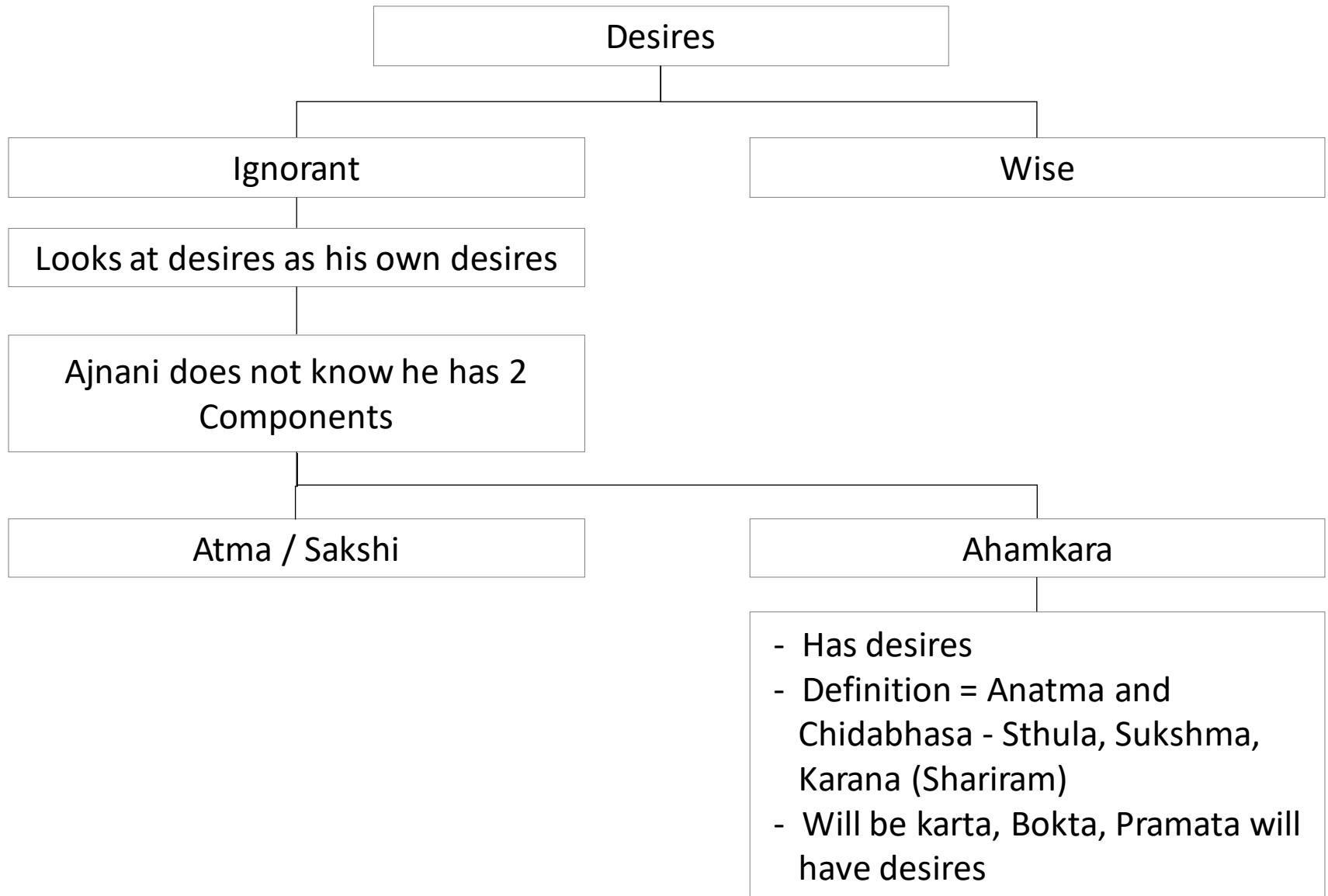
xii) There is presence of desires in both :

- Attitude towards the desires is different.

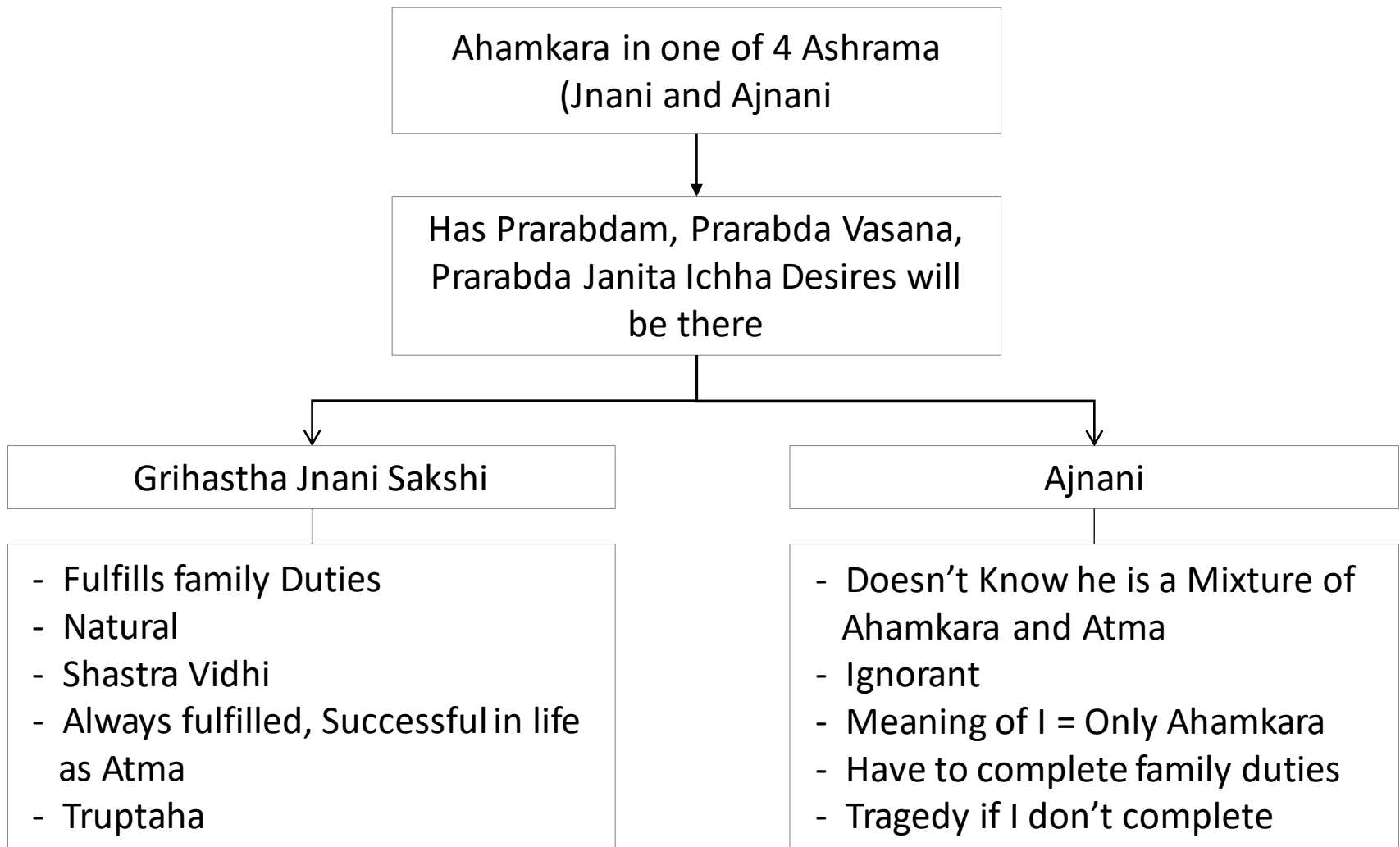
Topic 508 : Continues

- (1) अज्ञ इच्छादीनात्मधर्मत्वेन जानाति।
- (2) ज्ञानी त्विच्छाद्युत्पत्तिसमयेऽपि नैव तानात्मधर्मत्वेन विजानाति। किन्तु, अन्तःकरणपरिणामत्वात्तद्धर्मा एवेति तान् संवेत्ति। इत्थं ज्ञानिनामिच्छादि-सम्भवेऽपि यतो न ते आत्मधर्मत्वेन ज्ञानिनः प्रतिभान्ति अतो ज्ञानिन इच्छादयो न सम्भवन्तीति।

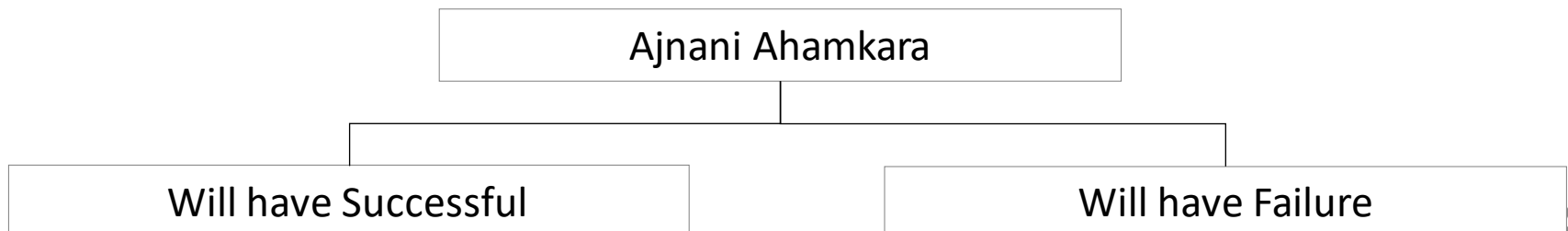
i)



ii)



iii)



- Both belong to Ahamkara
- Atma can't fail in duty, has no duty for success or failure.

iv) Avataras, Jnanis ahamkara will also have failure :

- Krishna tried to go as messenger to talk to Dritharashtra, Duryodhana, to avoid war
- Krishna's mission failure
- Rama asked for Sita to Ravana, failed.

v) Ahamkara (Jnani / Ajnani / Avatara) :

- Always subject to success / Failure.

vi) Jnani has done Ahamkara - Atma Viveka :

- Neighbourises Ahamkara, detached from Ahamkara.

vii) Gita :

रूपं महत्ते बहुवक्त्रनेम्
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालम्
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

rūpaṁ mahatte bahuvaktranem
mahābāho bahubāhūrupādam ।
bahūdaraṁ bahudaṁṣṭrākaralam
dṛṣṭvā lokāḥ pravyathitāstathāham ॥ 23 ॥

Having seen Your immeasurable form, with many mouths and eyes, O mighty-armed, with many arms, thighs and feet, with many stomachs and fearsome with many tusks, the worlds are terrified and so too, am I. [Chapter 11 - Verse 23]

- Detached Ahamkara
- Knows all Ahamkaras have successes and failures.

viii) I will never transfer success and failure of Ahamkara Into myself :

- Happily Accepts both.

ix) Krishna / Rama Never felt bad, after Mission failure :

- Teaching of Dharma fails, humanity never follows (Satyam Vada)
- For Ahamkara failures common.
- In Nididhyasanam practices dropping Ahamkara.

x) Gita :

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrah
tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥१४-२५॥

mānāpamānayōstulyah
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

- Acknowledges success, failures of Ahamkara.

Practices :

- I do not have either success - Failure
- I transcend both success and failure.

XI) Gita :

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]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan || 5-9 ||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

सुखदुःखे समे कृत्वा
लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

**sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau |
tatō yuddhāya yujyasva
naivam pāpam avāpsyasi || 2-38 ||**

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 - Verse 38]

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

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścīdarthavyapāśrayaḥ || 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]

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]

xii) Taittiriya Upanishad :

- Jnani has no regrets and guilt in life
- Whether I brought children or not
- I did something wrong.

xiii) Taittiriya Upanishad :

एतं ह वाव न तपति ।
किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति
स य एवं विद्वानेते आत्मानं स्पृणुते
उभे ह्येवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṃ ha vāva na tapati |
kimahaṃ sādhu nākaravam |
kimahaṃ pāpamakaravamiti
sa ya evaṃ vidvānete ātmānaṃ spr̥ṇute
ubhe hyevaiṣa ete ātmānaṃ spr̥ṇute
ya evaṃ veda || 2 ||

Such thoughts ‘Why have I not done what is good? Why have I committed a sin?’ certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

- In Old age, Jnani free from regrets and Guilt.

XIV) All ahamkara part, let it face :

- Privilege of Jiva to face ahamkara, Bhagawan has no Ahamkara.
- Only Jivas have Ahamkara.

<ul style="list-style-type: none">• Distancing from Ahamkara = Neighbourisation.

- Ahamkara's decisions, successes not mine.
- Jnani has inner space between Atma and Ahamkara.

XV) Society enjoys Criticizing :

- Society happy if you fail
- I don't care about society's complaint.
- Attempt to improve Ahamkara but not affected by success or failures.

XVI) Desire, decision, failure all belong to Ahamkara :

- Jnani does not take to heart or Atma
- Ajnani - Upset

XVII) Even when Jnani has desire rising Desires based on Ashrama, varna :

- He never takes it as Atma.

XVIII) Jnani's ahamkara will have :

- Desire, activity, success, failures
- Jnani distances himself from ahamkara in Sravanam and Mananam.
- We talk of differences between Atma - Ahamkara.

XIX) In Nidhidhyasanam, after long practice, Ahamkara is dropped :

- Habitually we identify with Ahamkara
- Develop new habit, whatever happens with Ahamkara not me, not my attitudes.7209

XX) My Freedom is unconditional :

- Emotional conditions have nothing to do with my Freedom.

xxi) Gita :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava |
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Jnanis mind have Prakasha Sattva Guna, Pravrutti Rajo Guna, Conflicts - Confusions Tamo Guna.
- All 3 Guna based experiences common even for a Jnani.

XXII) Emotional fluctuations due to 3 Gunas will be there for all Jnanis / Ajnanis minds

XXIII) Jnanam and Jnana Nishta does not talk about Ahankara's conditions :

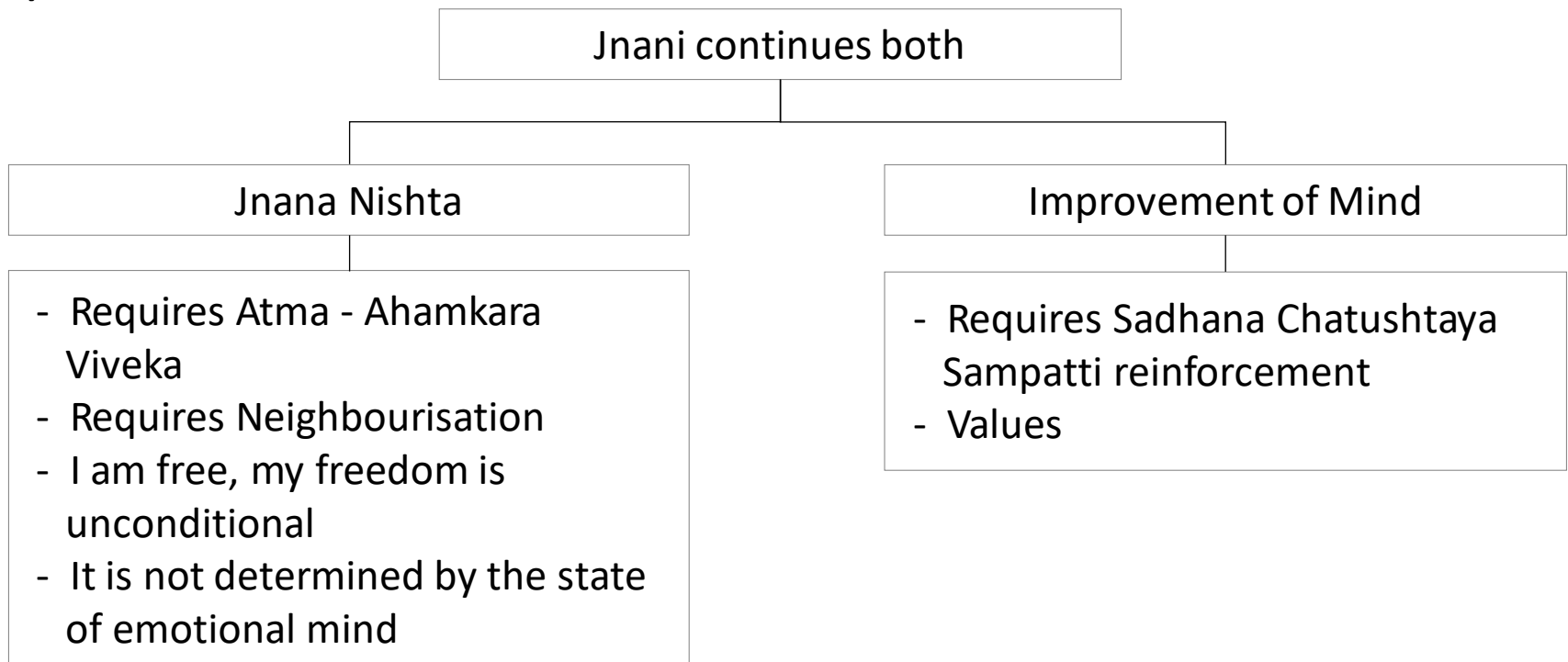
- Jnana Nishta determined by my attitude towards emotional conditions of the mind.
- I distance from them, then Jnana Nishta.

xxiv) After detaching, I can attempt to improve mind in a detached form

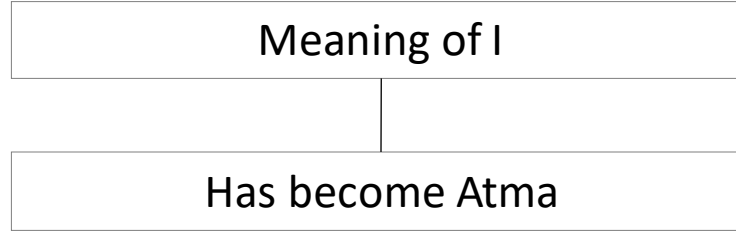
XXV) Always mind can be improved in a detached manner :

- Improvement of mind, requires re-inforcing Sadhana Chatushtaya Sampatti.
- **Use Sadhana Chatushtaya Sampatti to improve mind**
- **Use Jnana Nishta to distance from the mind.**

XXVI)



XXVII) Desires of Mind not Transferred to Atma :



XXVIII) Emotions belong to Antahkaranam, Anatma :

- Even When emotions are on, Jnana Nishta continues as Atma.
- Mind turbulences continue.

XIX) Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- I will handle turbulences of the of the mind but will not transfer the Turbulence.
- Handle turbulence, not transfer Turbulence to myself = Jnana Nishta Maintainance.

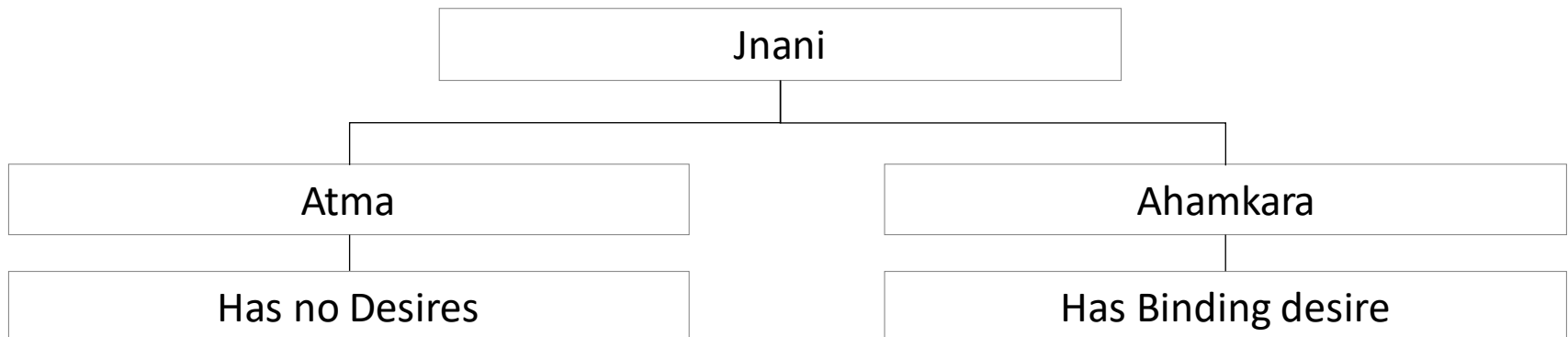
XXX) Antahkarana dharma tan Samvetti = Nonbinding desires :

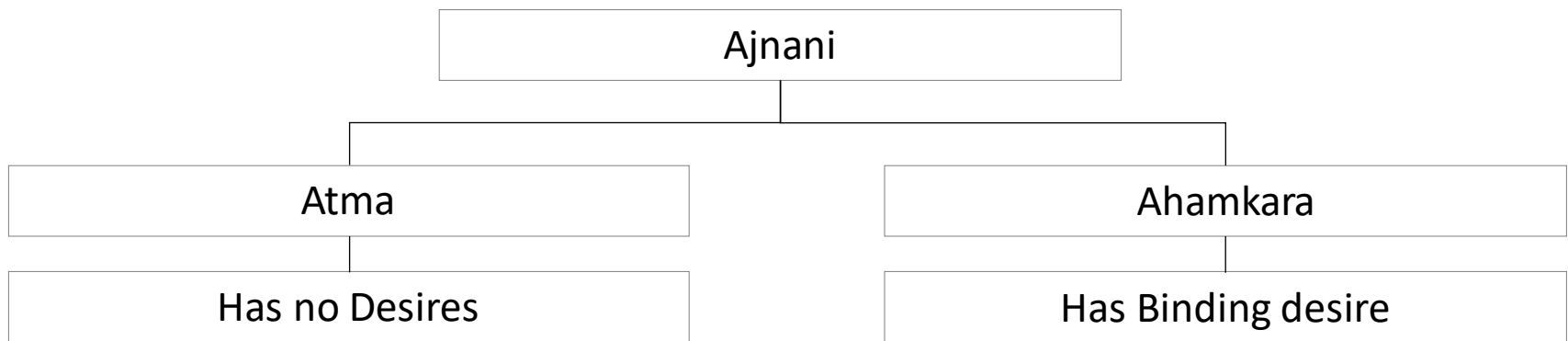
- Even when desires are there, Jnani doesn't say I have desires.
- Says Mind has desires, emotions
- Mind has issues but I am free.

XXXI) It appears that away only :

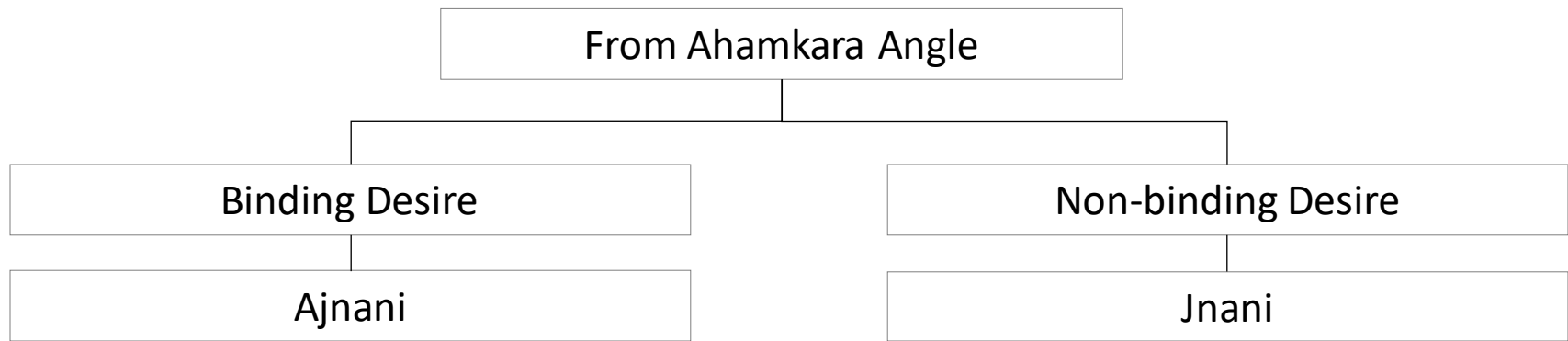
- **Jnani the Atma has no desires**
- **Here Meaning of Jnani = Atma**
- Jnani the Ahamkara does not have binding desires
- Deep Analysis and holding of the mind.

XXXII)





XXXIII) From Atma angle, both Jnani and Ajnani have no Desires :



- Interpret properly.

XXXIV) Desires get converted to Action :

- From Sukshma Shariram desires, Actions come into Sthula Shariram
- Body has Actions
- Jnani improves Actions, will not transfer actions to himself.
- Body Acts, I am free from Actions.

XXXV) 1st Say :

- I am free from Desires

2nd Say :

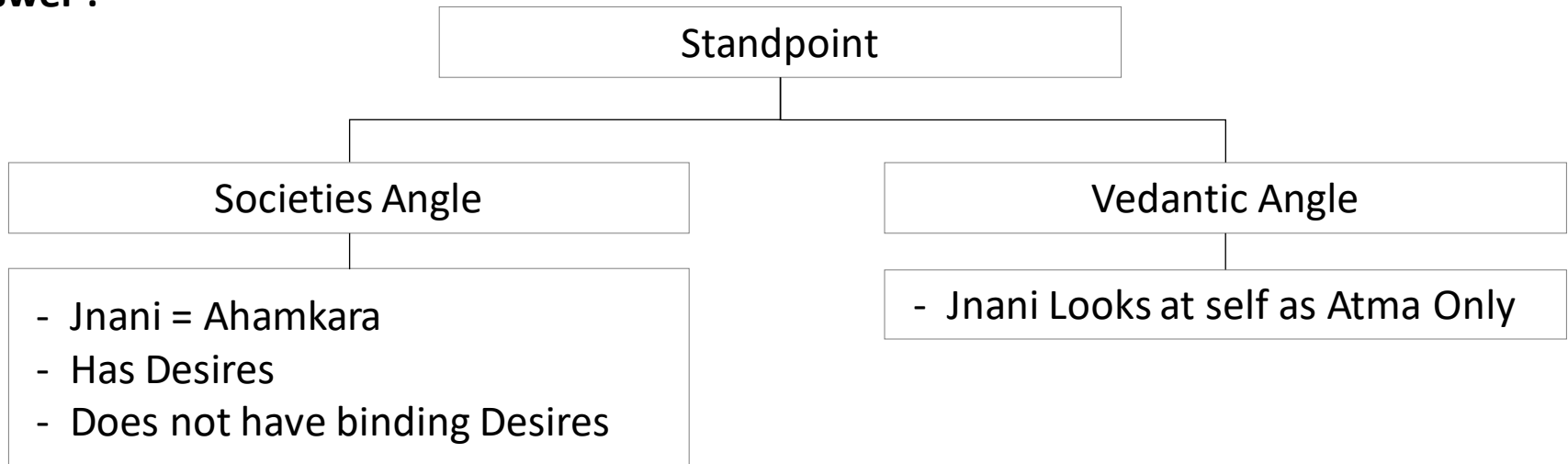
- I am free from Desire Prompted Action

- **Ichha Nasti, Karma Nasti, Karma Phalam Nasti, Punar Janma Nasti, Samsaraha Nasti = Jeevan Mukti.**

Lecture 458

- i) We are in Aside topic, after competing life journey of Tarqa Drishti and before Starting life Journey of his father Shubha Santati :
- ii) Tarqa Drishti Develops Desire to Visit his Parents
- iii) Doubt :
 - Do Jnanis have Desires?

Answer :



- **Society does not know Jnani's mind set**
- **Atma can't have desires - Shastra says because Jnani looks at himself as Atma.**

IV) Jnani internally looks upon himself as absolutely desireless :

- **He sees the desires are in the mind, distances himself from the mind.**

Boldly declares :

- I am desireless, absolutely.

v) Jnani :

- I was, am, ever will be Atma.
- Distancing from the mind and Desires jnani.
- Jnani alone can do
- Ajnani can't do and doesn't understand Jnani also.

VI) Itham Jnaninaha Sambandeha Api :

- Jnanis have desires from Mental Standpoint
- Desires don't appear as their Own desires but are attributes of the Mind.

VII) Gita :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

Kshetram	I am Kshetrajna / Atma
- Has Desires	- Has no Desires - I

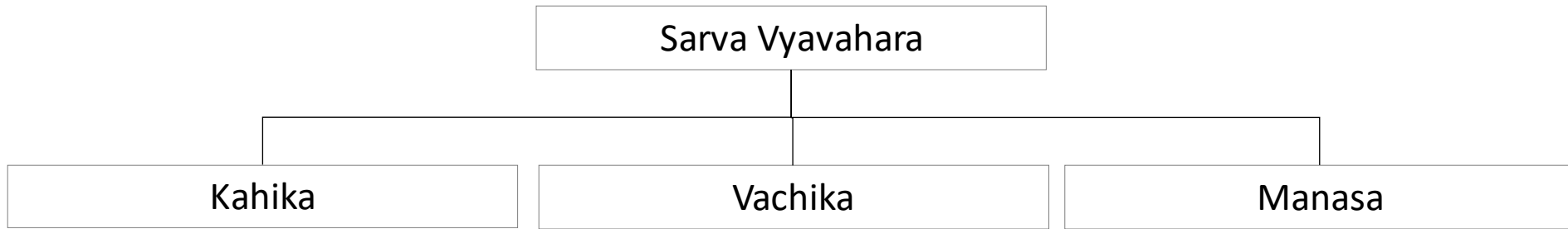
- Author is going to extend to other attributes of Atma.

Topic 508 : Continues

तथा मनोवाक्कायकृतं संव्यवहारादिकं सर्वं न ज्ञानिन आत्मधर्मत्वेन प्रतिभाति, किन्तु, क्रियासामान्यं मनोवाक्कायाश्रितं तत्रैव वर्तते। आत्मा त्वसंङ्गः इत्येव प्रतिभाति। तस्माज्ज्ञानी सर्वव्यवहारेषु कर्ताप्यकर्तैव। “न कर्मणा लिप्यते पापकेन” (बृ. IV.4.23) इत्यादिश्रुतेः। ज्ञानोदयादनन्तरं प्रारब्धकृतशुभाशुभकर्मफलरूपसुखदुःखादिना नैव ज्ञानी सम्बद्ध्यते। तदेवं प्रारब्धवशादज्ञवत् ज्ञानिनोऽपि सर्वो व्यवहारस्तदनुकूला इच्छादयश्च सम्भवेयुरेव।

- i) Desires in Mind, worldly transactions done by the Mind - Anatma, Speech Anatma, body Anatma

ii)



- All Jnani continuously experiences, handles them, tries to improve, using Sadhana Chatushtaya Sampatti.

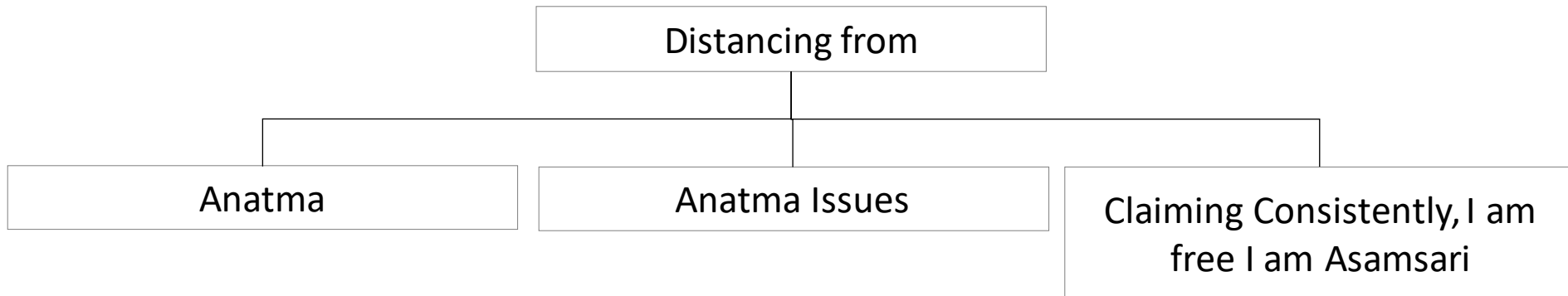
iii) Throughout, Jnani uses Jnana Nishta to distance from this Vyavahara :

- Primary aim of Jnana Nishta is distancing from Anatma mind, body, speech and claiming I am free, Asamsari.

IV) Jnani continuously experiences, handles them, improves them, reinforces Sadhana Chatushtaya Sampatti

V) Jnani uses Jnana Nishta to distance from this Vyavahara

VI)



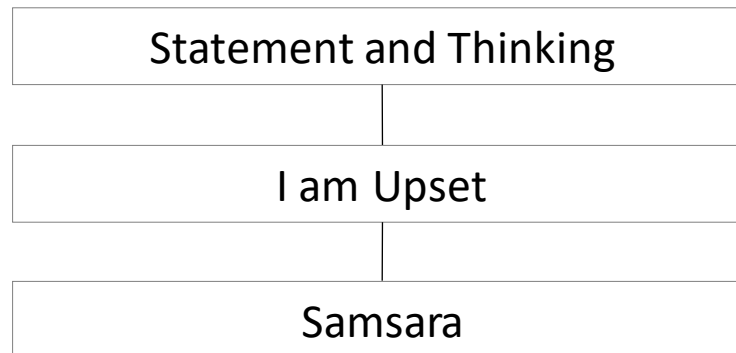
- Moksha is not my goal
- Distancing is called Jnana Nishta.

VII) Society doesn't understand :

- Transformation is inside
- **All activities belong to body, mind, speech**
- Anatma attributes are maintained in the Anatma itself
- Jnani does not transfer them Transferring is Samsara.
- **Mind is agitated, I don't have Samsara**
- I am agitated thought, I have desire, Kama = Samsara.

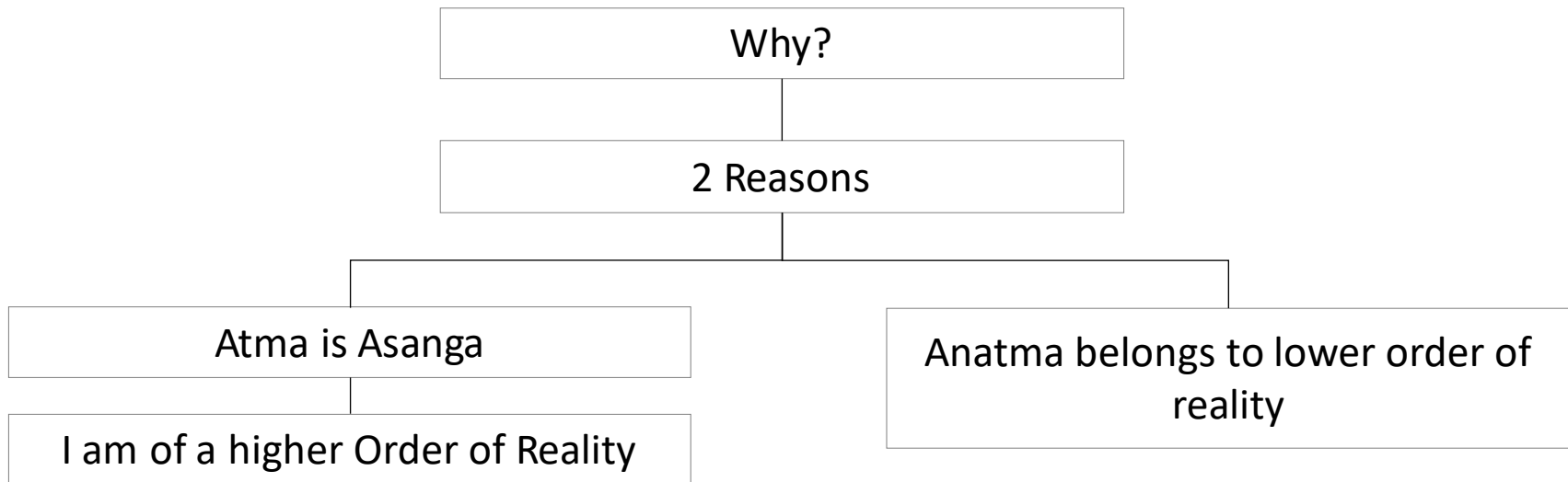
VIII) Mind is emotional, is not Samsara :

- Mind is Upset, is not Samsara
- Jnani can have upset Mind
- Transferring the Mental Samsara to self = Samsara.



- Inserting I into Anatma issue alone is Samsara.

ix) Attributes of Mind kept in the Mind itself, not transferred to oneself :



- This can be Practiced in Crisis only if Sravanam and Mananam have been Optimum and efficient, and Nididhyasanam has been Prolonged
- Then alone, during crisis, all these exercises, applications, can be successful.

X) 4th Capsule - Vedanta :

- I am never affected by any event in the external material world or internal mental world
- I am untouchable - Asparsha yoga (Mandukya)
- Jnani is also untouchable
- It is a blessing, Aham Asanga, iti Evam Pratibhati.

- That is Jnani's perspective of himself.
- Others will say - "Jnani is upset, suffering, has Bad Prarabdha
- Do Pariharam for Jnani.

XI) Jnani is involved in Vyavahara from Anatma standpoint :

- He is uninvolved from his own Atma standpoint.

XII) Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- I don't do because I can't do.

XIII) Brihadaranyaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।
तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः
समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;
नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,
सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;
एष ब्रह्मलोकः सम्राड्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;
सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

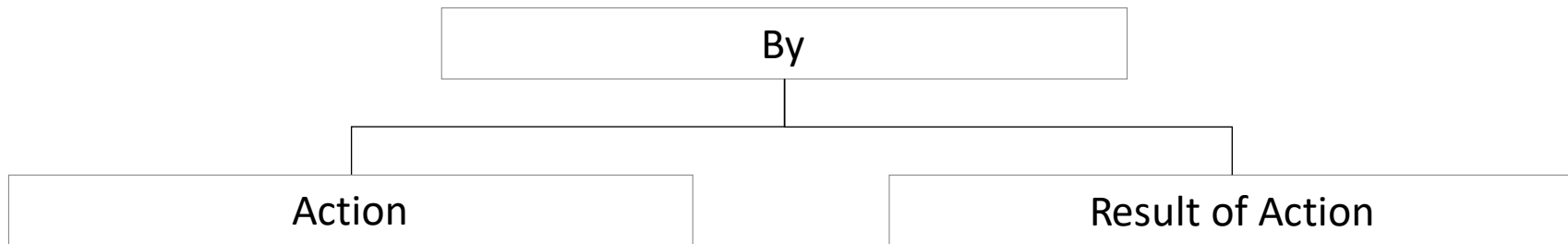
tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।
tasyaiva syātpadavit, taṁ viditvā na lipyate karmaṇā pāpakena ॥ iti ।
tasmādevaṁvicchānto dānta uparatastitikṣuḥ
samāhito bhūtvātmanyevātmānaṁ paśyati, sarvamātmānaṁ paśyati;
nainaṁ pāpmā tarati, sarvaṁ pāpmānaṁ tarati; nainaṁ pāpmā tapati,
sarvaṁ pāpmānaṁ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;
eṣa brahmalokaḥ samrāḍ, enaṁ prāpito'siti hovāca yājñavalkyaḥ;
so'haṁ bhagavate videhān dadāmi, mām cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. 'I give you, sir, the empire of Videha, and myself too with it, to wait upon you.' [4 - 4 - 23]

- Shariraka Bramana - Chapter 4 - Section 4
- Svayam Jyoti Bramanam - Chapter 4 - Section 3

xiv)



Gita :

यस्य नाहङ्कृतो भावः बुद्धिर्यस्य न लिप्यते। हत्वाऽपि स इमाँल्लोकान न हन्ति न निबध्यते ॥ १८.१७ ॥	yasya nāhaṅkṛtō bhāvah buddhiryasya na lipyatē hatvā'pi sa imāṃ llokān na hanti na nibadhyatē 18.17
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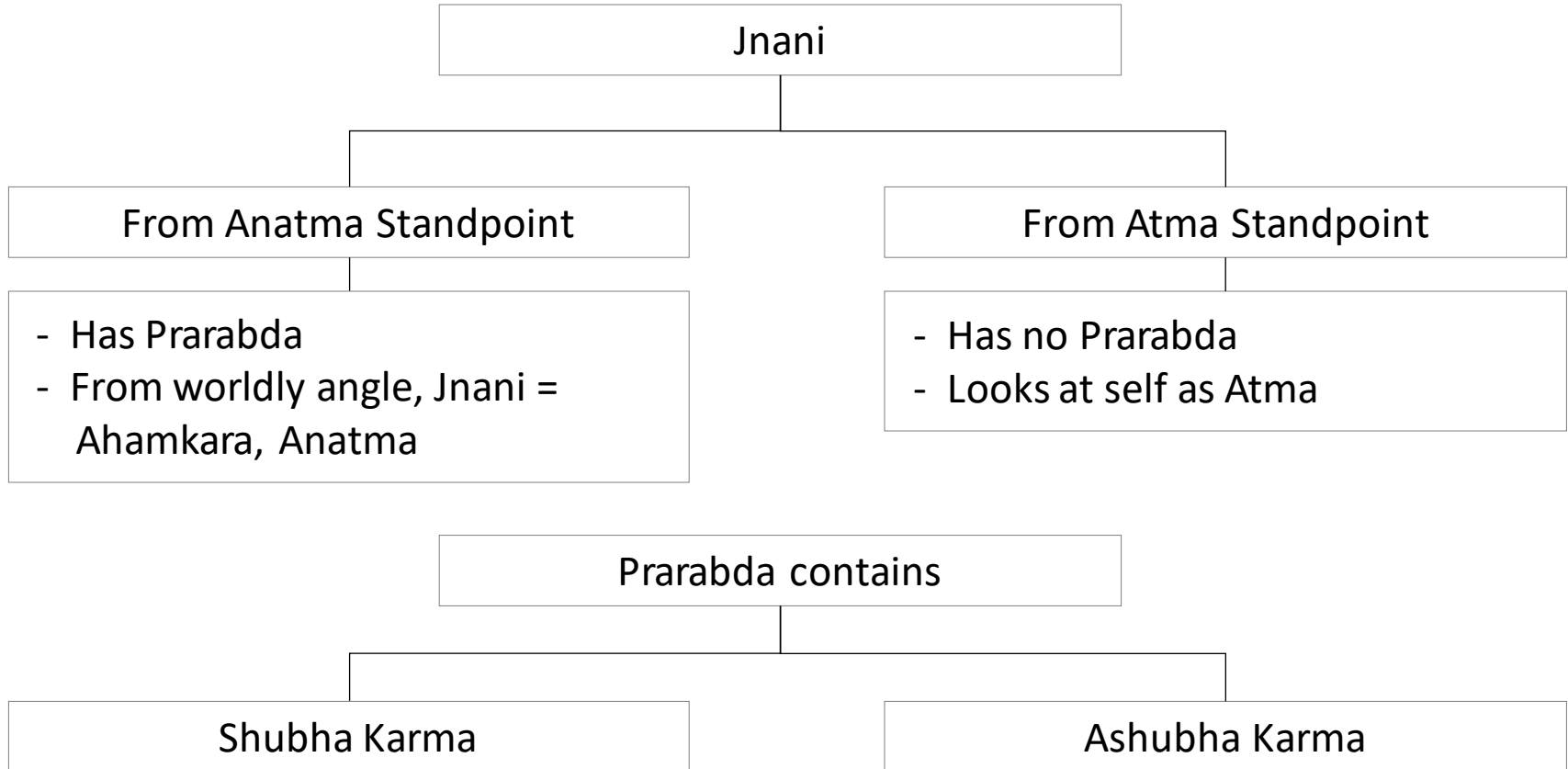
He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action).
 [Chapter 18 - Verse 17]

- In a War, Jnani kills in battle, he has no Papam.

xv) After Jnanam, Pleasurable and Painful experiences :

- Continue for a Jnani because of Prarabda.

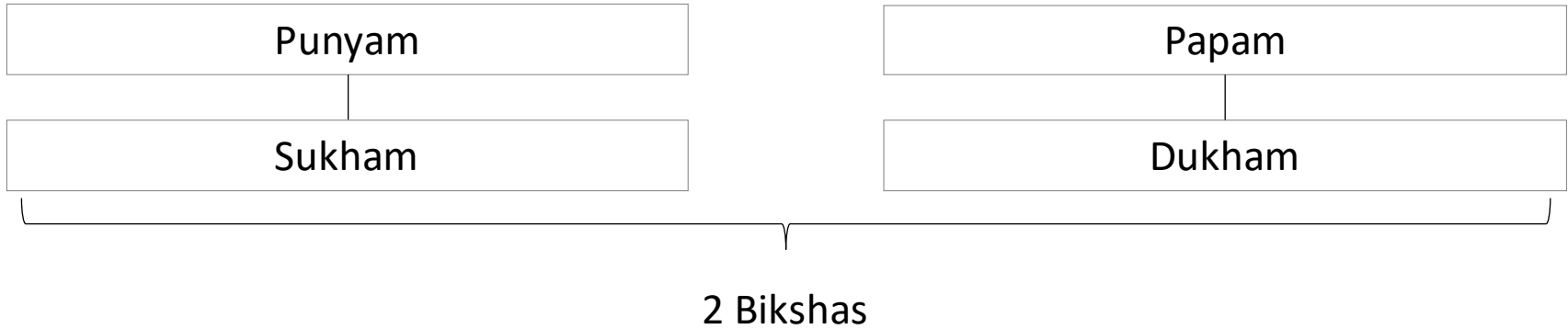
xvi)



- Actions done before Jnanam.

xvii) While Generating Prarabda, he was Ajnani :

- Did Dharmica Karma, Adharmica Karmas in Purva Janmas.
- They will Affect Ahamkara part of Jnani.



- **Jnani always distances from Ahamkara.**
- **Distancing is Jnana Nishta.**

XVIII) Improving is Sadhana Chatushtaya Sampatti :

- In this manner, because of Prarabdha Vashat, like Ajnani, Jnani also leads life, does all worldly transactions.

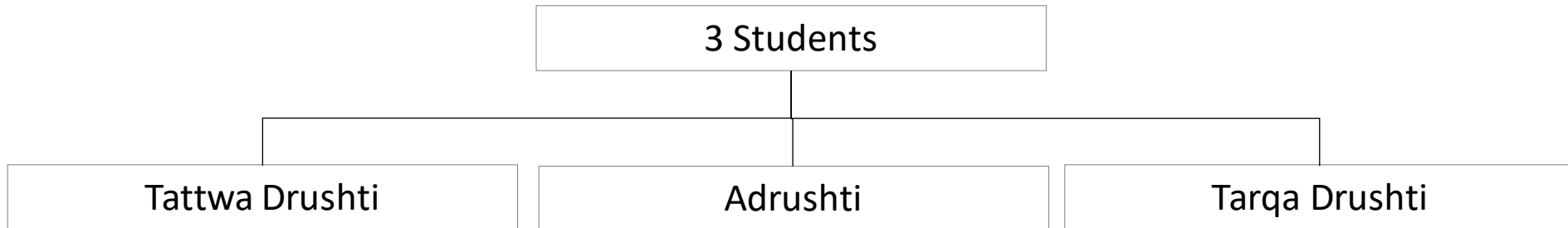
XIV) If Jnani is involved in Loka Sangraha, all activities :

- Or Jnani in Samadhi, Advaita Vrutti Rupa, Advaita Avasthana Rupa, activities take place.
- Minimum Biksha required for Sharira Yatra
- There is a desire to sit in meditation.

xx) Vyavahara Anukula Ichha with desire no Activity :

- Involuntary Vyavahara will be there – Digestion, Circulation, breathing takes Place.

xxi) Diversion Topic Over :



- Shubha Santati introduced in Chapter 4 - 124 and 125 Topic
- King wanted to renounce
- He wanted to handover kingdoms of Svarga Loka, Bhu Loka
- King of Earth, Svarga also fictitious story
- Wanted to give kingdom to 3 Children.
- Kingdom = Samsara, Children renounced.