

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 39

Chapter 7

The description of Jivamukti and Videhamukti

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106	Avarta 518 – 532	Dialogue between Tarkadrsti and Subhasantati : <ul style="list-style-type: none">- Meditation on Karanabrahman, Validity of Uttaramimamsa alone

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CHAPTER 7



The Description of Jivamukti and Videhamukti

Topic 509 - 517 : Shubhasantati Story :

(509-517) शुभसन्ततिराजप्रसङ्गः:-

Topic 509 :

(509) शुभसन्ततिनामानं राजानं विहाय त्रयोऽपि तत्पुत्राः प्रोषिता
अभवन्। तेषां पुत्राणां चरित्रं कथितम्। अधुना तत्पितुः प्रसङ्गः
कथ्यते-

- 10 Topics - Life story of King Shuba Santati
- One who has noble children.

I) 3 Children left the kind in Topic 124
II) Biography seen of children

iii)

Journey

Tattva Drushti

Adrushti

Tarqa Drushti

- Jeevan Mukti and Videha Mukti

- Practiced Upasana got Krama Mukti

- Partially seen
- Got knowledge, Studied Shastra, confirmed knowledge from another Guru, become Jnani
- Comes to kingdom

iv) In 10 Topics Shubhasantatis life Journey.

पुत्राणां प्रवासात्परं पितृ राजस्तीव्रवैराग्याभावात्तद्विरहप्रयुक्तं दुःखमभूत्।
मन्दवैराग्यवशाद्विषयभोगात्सुखमपि नाभूत्। पुत्रप्रवासतस्तितिक्षायां सत्यामपि
राज्यं विहाय गन्तुं नाभूद्वैर्यम् इतश्च तस्य दुःखमेवासीत्। सति हि तीव्रे
वैराग्ये स राज्यं त्यक्तुं शक्नुयात्। तादृशवैराग्याभावेन राज्यपरित्यागस्तस्य
नाभूत्। भोगासक्तिरपि तथा नाभूत्। तत उभयथापि तस्य दुखःमेवासीत्।
परमार्थनिर्वेदाभावान्मन्दवैराग्यफलभूता उपास्यदेवताजिज्ञासैवाऽभूत्।

i) Picking up from topic 124

ii) After Journey of Children, king didn't have intense Vairagyam - Dispersion :

4 Levels Dispersion /
Detachment

Mandah

Madhyama

Teevra

Avairagyam

- Upasana Yoga
- Shubhasantati
- Not worldly or Sanyasi totally

- Karma Yoga and Upasana Yoga

- Jnana Yoga

- No Vairagyam
- Karma Yoga

iii) Because of Separation from Children, had intense pain due to attachment :

- Greater attachment, greater pain.

iv) Gita :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavān uvāca ।
aśoc�ānanvaśocatvam
prajñāvādāṁśca bhāṣase ।
gatāsūn agatāsūṁśca
nānuśocanti pañditāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

- Detachment Mandah, pain intense attachment.

V) Did not drown pain by indulging in pleasures (Liquor) :

- Had sufficient Vairagyam
- Had all Vishaya sukham - TV, food could not enjoy
- Mandah Vairagyam helped him to manage pain.
- Had Titiksha, could put up.

VI) Did not have sufficient detachment to renounce kingdom and go to Jnana yoga :

VII) Had self-adequacy :

- Not interested in Samsara but had no courage to take up Sanyasa
- **Not wallowing in worldly relationship**

VIII) If Shuba Santati had intense Vairagyam, could have left kingdom :

- Did not hand over to other - Prime Minister
- Did not renounce kingdom.

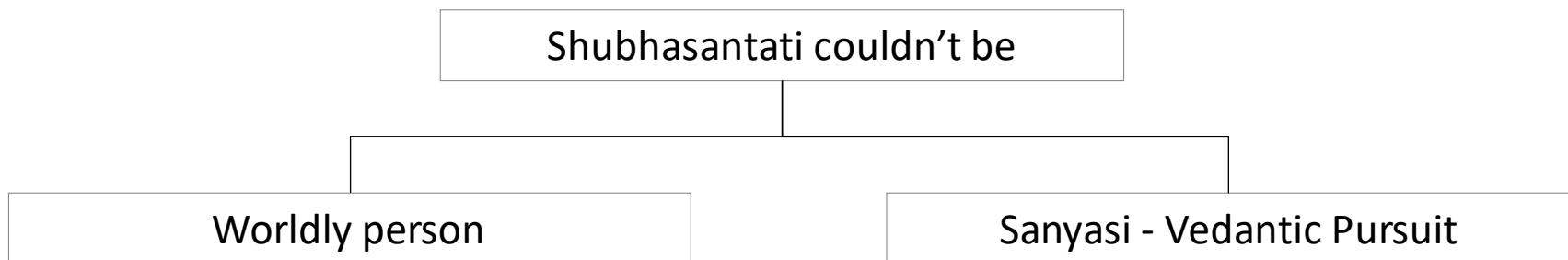
IX) Textual note :

- Topic 123 : Heading
- Topic 509 : Heading - Handing over kingdom, Shubhasantati's departure here.

Topic 123 :

- Pravrajana Ichha, had a Plan that I should go away
- Children overtook and Departed
- Pravrajanam in Topic 123 - Not Correct
- Title in Samskrit Vichara Sagara alone.

x)



Uddhava Gita :

- What should such a person do?
- Can't do both.

XI) Scriptural Answer :

- Intensify religious and Upasana pursuit
- No Sanyasa, ashrama, world tour, parties
- Be at home, spend more time in Saguna Dhyanam
- Converts Mandah Vairagyam to TEEVRA Vairagyam in Grihastha Ashrama not worried about family.

xii) Gita :

ज्ञेयः स नित्यसंन्यासी
यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो
सुखं बन्धात्ममुच्यते ॥ ५-३ ॥

jñēyah sa nityasannyāsī
yō na dvēṣṭi na kāṅkṣati ।
nirdvandvō hi mahābāhō
sukhaṁ bandhāt pramucyatē ||5-3||

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- One who does not have Raaga - Dvesha
- Increase religious Activity and Upasana to intensify Vairagyam.

XIII) In Grihastha, have unpreoccupied mind, then mind will absorb like a sponge :

- Janaka and 3 Sanyasis studied together
- Guru taught lesson, had Siddhi - Created fire...
- Sanyasi ran to save Kaupinam - Realised it was his illusion created by Guru.
- Janaka continued to listen to the class.

XIV) Grihasta can have creator Vairagyam :

- Attach to Bhagawan, detach to Bhagawan
- No Ahamkara, Mamakara
- I belong to God, God belongs to me
- Hold to Gold alone, intense bhakti gives intense Vairagyam "Sravanam's quality improves"

XV) Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gatasāṅgasya muktasya
jñānāvasthitacētasah ।
yajñāyacarataḥ karma
samagram pravilīyatē || 4-23 ||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Krishna promotes Grihastha
- Shankara promotes Sanyasa.

XVI) Aitareya Upanishad Bashyam :

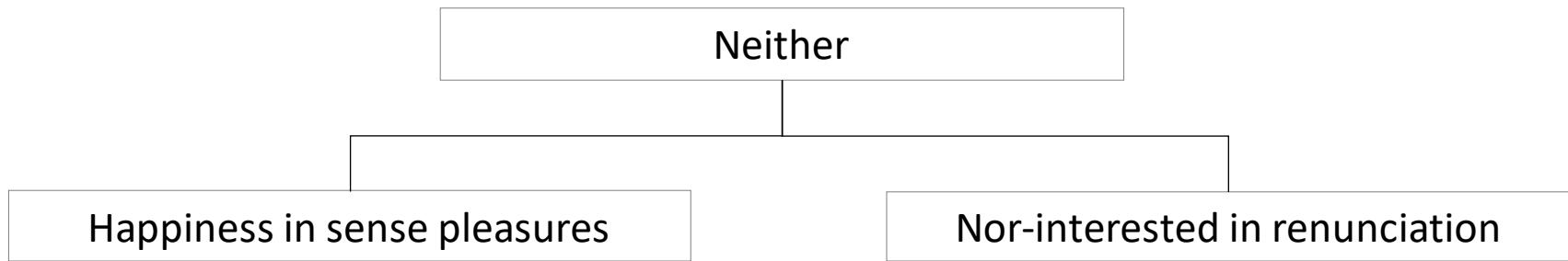
- Shankara Criticises Grihastha
- Once detachment is Teevram, quality of Sravanam / Mananam / Nididhyasanam will be intensified.

XVII) Like lotus leaf - Remain in grihastha cyclone, you will be in the eye of the storm :

- Jnana Nishta will be there distancing from the family.

XIV) For intermediary, religious, meditational life must be increased :

- Said in Uddhava Gita
- ND Borrows



XX) Real, intense, Nirveda that being not there, it is Mandah Vairagyam Phala Buta

Mundak Upanishad :

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

Parikṣya lokan karma-citan brahmaṇo nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

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

Mandah Vairagya

Hold to Bhagawan

Till I get Strength from Bhagawan

Get Detached from world and
family

XXI) Choose Ishta devata for Upasana and daily Puja :

- Strengthen bond with Bhakta and Bhagawan
- I should not miss my relationship with worldly people.

XXII) If all in family quit, I have Bhagawan with me : Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsatē ।
tēṣāṁ nityābhīyuktānāṁ
yōgakṣēmām vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

XXIII) Bhakti can also give Tivevra Vairagyam :

- Will give courage to emotionally distance
- Love and care will be there
- Give family what they need.

XXIII) Detachment :

- They need me, but I don't need them emotionally
- I don't tell them, without them I will be happy.

XXIV) Our mind set :

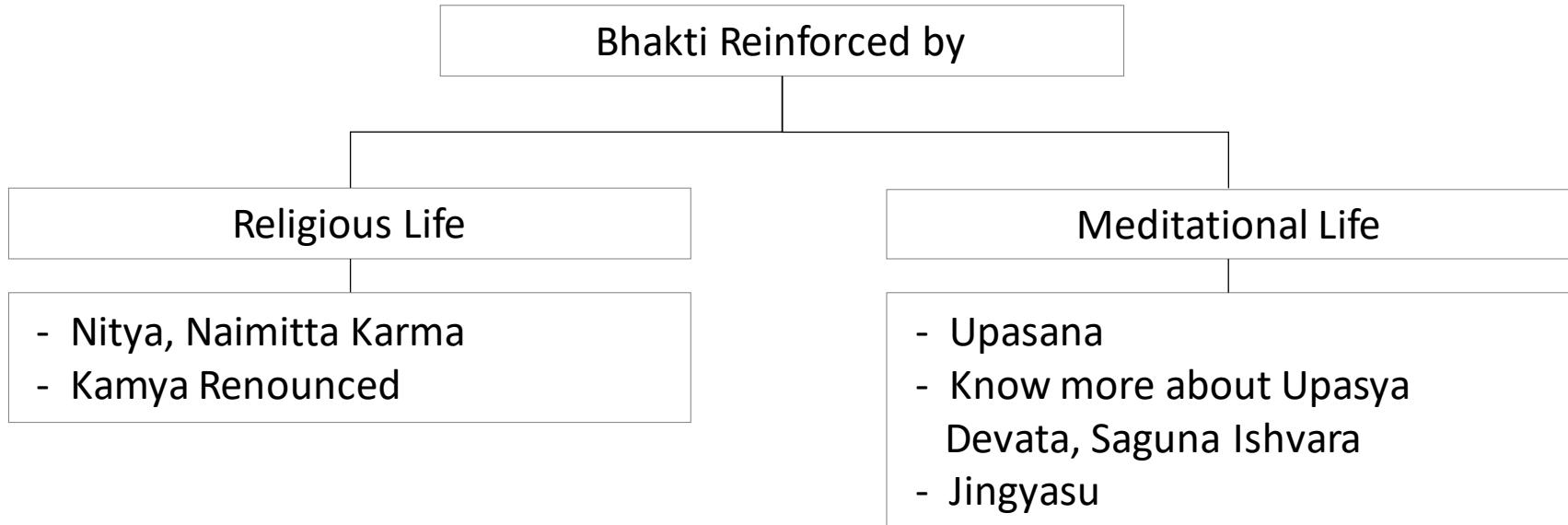
- Not needing them
- Then, no fear of losing them.

XXV)



- Let anything go away, don't mind.
- Bhakti as powerful as Jnanam.

XXVI)

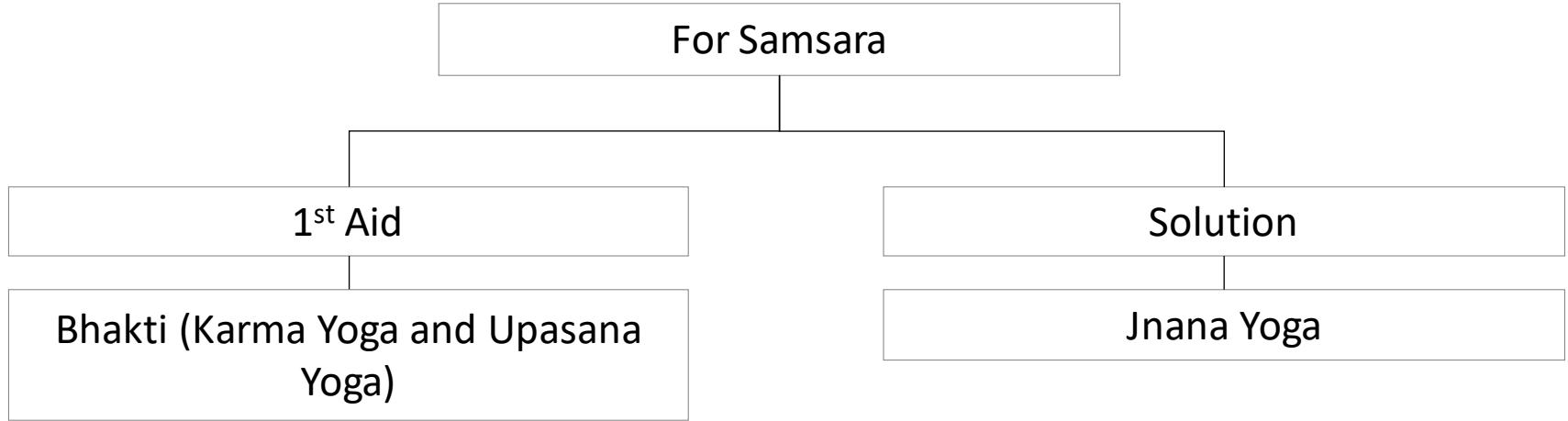


XXVII) Know more and bond more with Ishta Devata :

- Don't avoid religion and take to Spirituality
- Want spirituality without god
- Vedanta not in favour of it.

XXVIII) Religious life = Stepping stone for Vedanta :

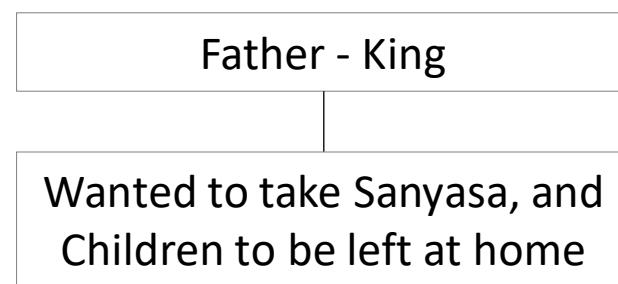
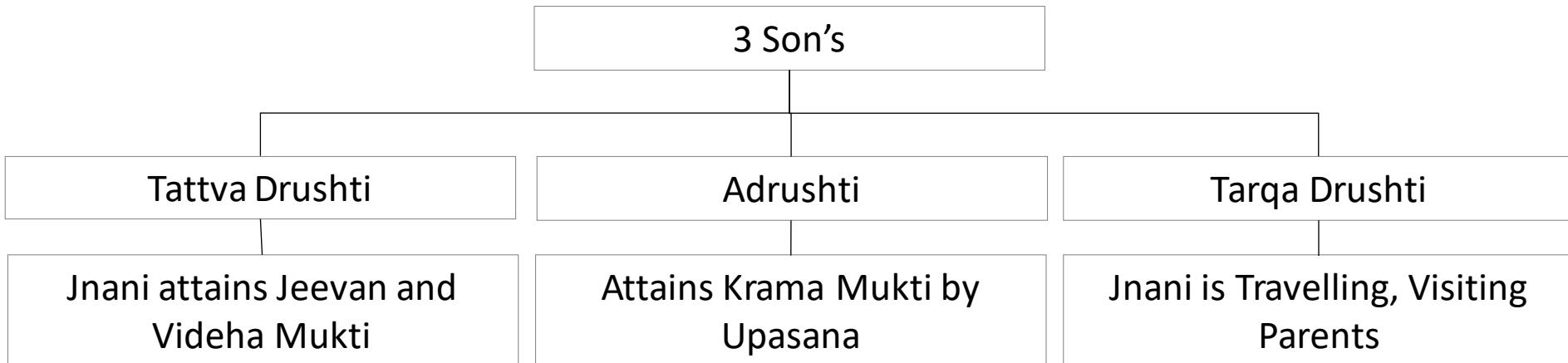
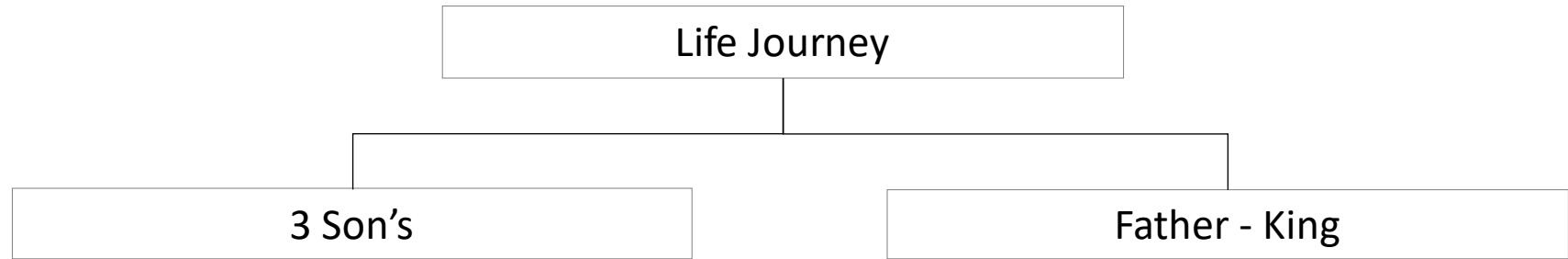
- First Aid for Samsara important = Religious life
- Spirituality = Primary Treatment
- We are all in Samsara accident.
- 1st Aid - Bhakti is important.



- Upasya Devata Jingyasa Eva Abut

Lecture 459

i)



iii)

Vairagyam

NIL

In Between

Complete

- Karma Yoga

- No interest in worldly pleasures
- No courage to renounce everything

Solution :

- Grihastha Ashrama pursue Upasana / Increases Vairagyam, attachment to god, reduce worldly, family attachment

- Jnana Yoga

IV) As Godly attachment, worldly attachment decreases :

- Hold to God alone, comes internally by Upasana.

V) Grihastha studies Vedanta and works :

iv) Gita :

ज्ञेयः स नित्यसंन्यासी
यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो
सुखं बन्धात्ममुच्यते ॥ ५-३ ॥

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He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- Grihastha will comfortably attain Moksha, if internally he is a Sanyasi.

VII) Upasya devata attachment, Upasana Abhyasa, increases bonding :

- Bhagawan, most important, puja room important
- No fear of losing anything, Bhagawan with me.

viii) Mandah Vairagya Phalam, Upasya devata bonding and knowledge of Devata will increase :

- Devata more real than family (Thyagaraja).

IX) Uddhava Gita :

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु ।
वेद दुःखात्मकान्कामान्परित्यागेऽप्यनीश्वरः ॥२७॥
ततो भजेत मां श्रीतः श्रद्धालुर्दृढनिश्चयः ।
जुषमाणश्च तान्कामान्दुःखोदकांश्च गर्हयन् ॥२८॥

jata-sraddho mat-kathasu nirvinnah sarva-karmasu ।
veda duhkhatmakan kaman parityage'py anisvarah ॥ 27 ॥
tato bhajeta mam pritah sraddhalur drdha-niscayah ।
jusamanas ca tan kaman dukhodarkams ca garhayan ॥ 28 ॥

Should a man who has got faith in tales about me and is disgusted with all kinds of work, know desires to be full of misery and yet fail to give them up, then this man of faith, with firm conviction, should cheerfully worship me, as he goes on satisfying those desires fraught with painful consequences, condemning them all the while. [Chapter 15 - Verse 27-28]

प्रोक्तेन भक्तियोगेन भजतो माऽसङ्गमुनेः ।
कामा हृदया नश्यन्ति सर्वे मयि हृदि स्थिते ॥२६॥

proktena bhakti-yogena bhajato masakrn muneh ।
kama hrdayya nasyanti sarve mayi hrdi sthite ॥ 29 ॥

If a meditative man constantly worships me through the path of devotion mentioned above, all the desires of his heart are destroyed, for i2 reside in his heart. [Chapter 15 - Verse 29]

X) Lesser Vairagyam, more karma Yoga :

- When Vairagyam increases, Upasana Yoga
- When Vairagyam peaks, Jnana Yoga whether you take Sanyasa or Not.

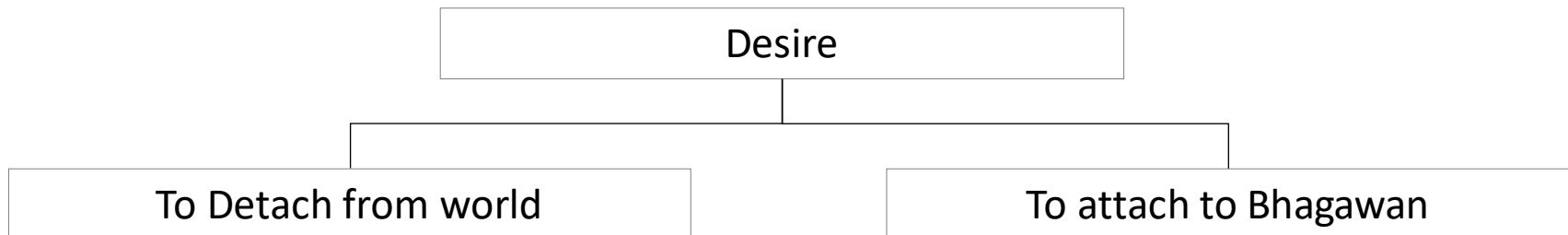
(510) शुभसन्तते: पण्डितसमाजे “को देवः सदा जागर्ति”
इति प्रश्नः—शुभसन्ततेर्मन्दवैराग्योदयोऽपि महाभाग्यवशादेव जातः। तेन च
तस्य “को देव उपास्यः” इति जिज्ञासा समजनि। पण्डितवरानानाय्य
यथोचितमासनादिषूपवेश्य ‘पुरुषार्थलाभाय सर्वैरपि जनैराराध्योऽनिद्रोऽस्वप्न-
स्सदाभक्तजनपरिपालनव्यग्रस्थ को देव’ इति पप्रच्छ। श्रुत्वैतद्राजवचन पण्डितवरेषु
कश्चित् एवं प्रतिवक्तुमुपचक्रमे।

- I) Shuba Santati desired to increase Vairagya by getting attached to Ishta Devata
- II) Had a confusion, who is the greatest God?

III) Many Gods :

- Represent one God conducted Seminar with religious scholars.
- **Which God keeps awake all the time, aware of Bhaktas and their difficulties.**
- Who is capable of blessing bhaktas?
- Ever alert to needs of Bhakta.

IV) Even Rise of feeble Vairagyam is a Great fortune :



- Happens through Karma Yoga and Satsangha - Association with Bhaktas.

V) Bhaja Govindam :

सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्वं
निश्चलतत्वे जीवन्मुक्तिः ॥ ९ ॥
(भज गोविन्दं भज गोविन्दं...)

Satsangatve nissangatvam
nihsangatve nirmohatvam I
Nirmohatve niscalatattvam
niscalatattve jivanmuktih II 9 II
(bhaja govindam bhaja govindam...)

Through the company of the good, there arises non-attachment; through non-attachment there arises freedom from delusion; when there is freedom from delusion, there is the immutable Reality; on experiencing immutable Reality, there comes the state of liberated in life. [Verse 9]

- Seek those who have Vairagyam, indicated by fearlessness.
- God is there with me, means he, has great courage, confidence.
- Not afraid of planets, feels presence of Upasya devata in his heart all the time - Mahabhagyam.

VI) Get desire to get bond with Ishta devata more intensely :

- Which God is worth meditating.

VII) Called religious scholars :

- Honouring appropriately - Upaveeshya
- For attaining all Purusharthas including moksha, who is to be worshipped?

VIII) What type of God is best?

a) Anidraha :

- One who does not sleep, switch off mobile, responds to all SMS

b) Aswapna :

- Sit and Day dreams or night dream.

c) Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
 तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
 तस्मिल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
 Tad eva sukram tad Brahma, tad eva amrtam ucyate.
 Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). (2 - 8 - 8)

d) Vyagraha :

- Always intensely sincerely, interesting to protect devotees.

e) Is there such a God, who is that God

f) 1st Pandita arose to give his version in Topic 511.

Topic 511 :

(511) विष्णुपासकस्योत्तरम्- 'भो राजन्। सकलवेदान्तशिरोमणिभूतं
वासुदेवं शिवो विरिञ्जित्वा नित्यं सेवते। शङ्खचक्रधरः सर्वजनहितकारी, पद्मगदाधरः
परोपकारी च स वासुदेवः। मङ्गलमूर्तिदयानिधिश्च। इत्थंभूतो महाविष्णुर्निंज-
भक्तजनचित्ताभिज्ञः तत्तद्वक्ताभीष्टं क्षेमं प्रयच्छति।

Upasana Section :

- I) Vedanta kept aside, comparative study of Upasana Devatas
- II) Development :
 - a) Smartha community, Iyers, Shiva Pancha Ayatana puja, followers of Advaitam, guided by Shankara
 - b) **All deities given equal status = Smartha Sampradaya :**
 - Brahma, Vishnu, Shiva, all same grade
 - If you make comparative study, will get health problem.
 - c) **Smarthas :**
 - Bhagawan = Symbol of formless God.

d) Maya Sahitam Brahman :

- **Maya, Brahman, Ishvara = formless**
- Ultimate goal is Nirguna Brahma
- Any deity worship during Karma Yoga and Upasana Yoga
- Transcend names and forms, Go to Nama Rupa Rahitam Brahma.
- This is Smartha Samprdaya.

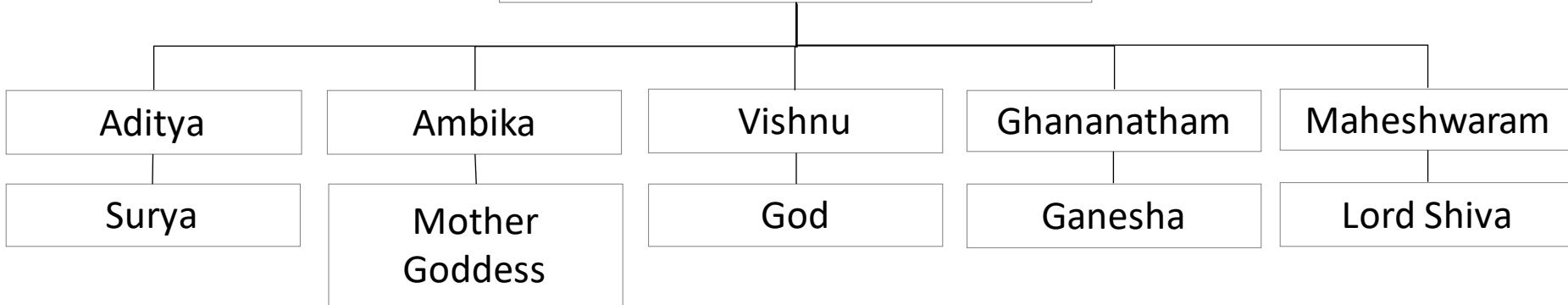
e) For Nitya puja, take 5 Symbols of deities :

- Small stones, idols, kept in one plate
- 4 Corners and Middle (Ishta Devata)
- Shiva Panchayatana or Vishnu Panchayatana puja
- For my convenience, I choose
- All deities same = Smartha sampradaya, Iyer, Advaita sampradaya.

5 Devatas - Shloka :

- Aditya Ambikam Vishnu Gananatham Maheshwaram Pancha Yagna Paro Nityam
Grihastha Pancha Pujaye...

4 Levels Dispersion / Detachment



- Pancha Mahayaga = Nityam
- Does Deva Yagya, in that invokes one Ishta Devata.

g) Panchamahayagyas and Pancha Pujas done by Grihastha

h) Agama Sampradaya - Pradhana :

- Holds to one deity who is superior
- Theological system - Criticise other deities
- Say - Our God alone can give liberation.
- Fanatic followers will not visit temples of other deities.

III) Shankara integrates Agama Pradhana deities in Panch Ayatana Puja :

- Agama puja good for Chitta Shuddhi, Ekagrata, not for liberation.
- After that come to Vedantic Sravanam / Mananam / Nididhyasanam.
- Agnihotra, Darsha, Poorna Masa - Vedic rituals not Emphasized.

IV) Nityanyakam - by RS Udayar and Sons - Palghat :

- Pancha Ayatana puja mode presented
- Integration of 5 Gods - Panchayatana Puja.

V) Add :

- Lord Subramanya - Shan Matam Sthapanaya Namaha = Shankara.

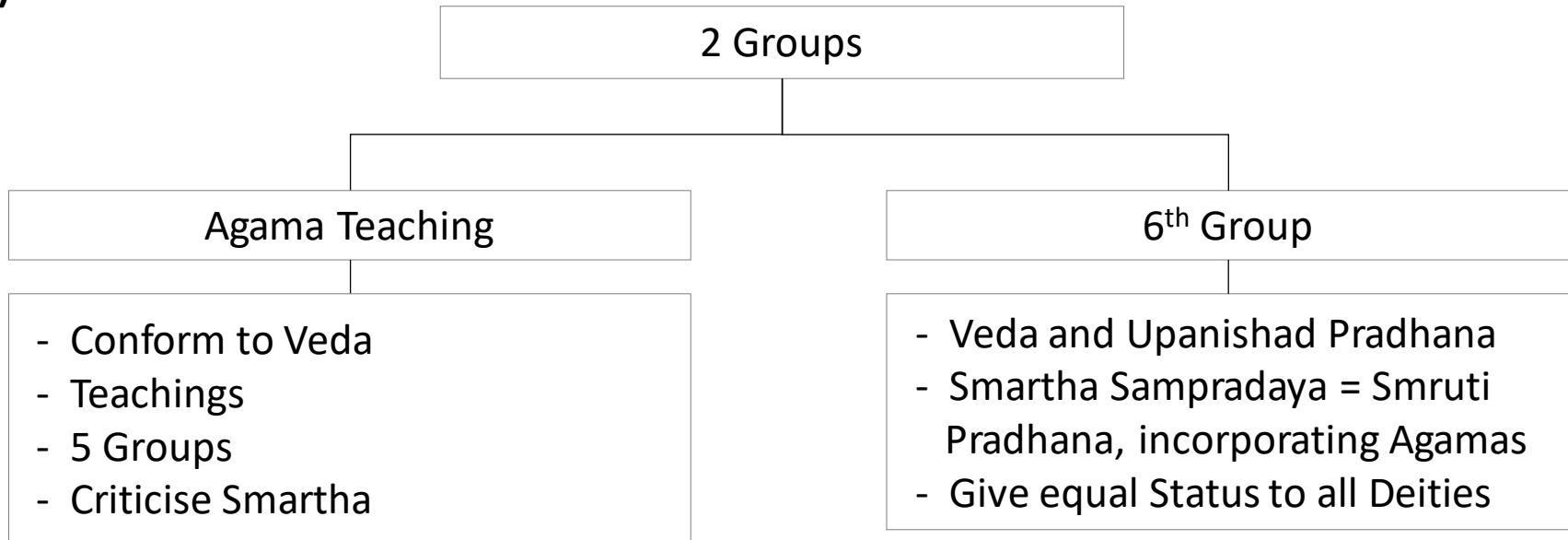
VI) Ayatanam Ayataha = Pratikam = Symbol :

- Karnataka - Veera Shaivas
 - Shiva worshippers
- Use Shiva Linga as Ayatama for Lord Shiva
- Linga = Ayatanam
- Lingayataha - In Karnataka important for political purpose.

VII) ND takes 6 Groups of people :

- 5 - Hold to one deity
- 5 Baktas - Fanatic Agama based, Criticise other 4 deities and Gods.
- Reject other deities
- Smartha later introduced, Veda Pradhana.

VIII)

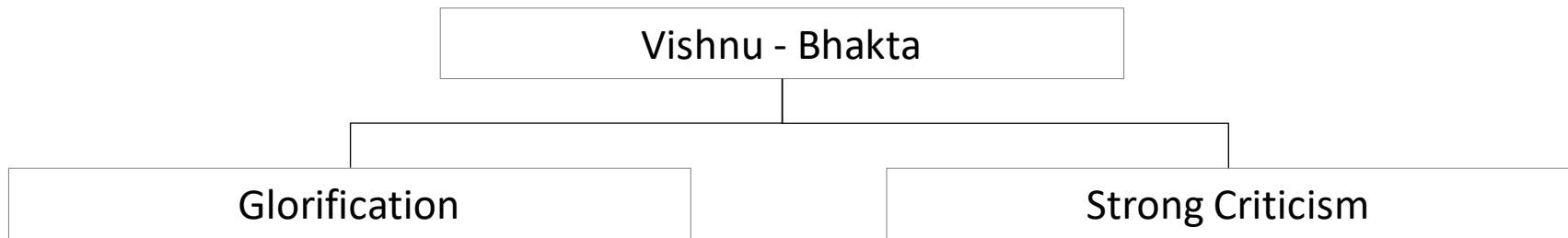


IX) Smartha's Chant :

- Rudram - Vishnu Sahasranamam others criticise Smarthas.

X) Sbhuba Santati confused and confounded :

- Tarka Drushti lands and sees fathers confusion and teaches Upanishadic approach to Pancha Ayatana Puja.
- Interesting Narration.





- Athatho Brahma Jingyasa = Athatho our Vishnu Jingyasa.
- Samskruta / Nyaya Shiromani = Top, shining jewel, Ornament, crest jewel
- Vasudeva = Vishnu / Krishna / Rama
- Shiva - Brahma is worshipping our Vishnu, carrying Shankha, conch, disc
- Takes care of well being of all, standing on a Lotus.
- Auspicious deity - Daya Nidhi
- Knows wishes of devotee, their minds, desires.

शक्ति-गणेश-सूर्य-शिवादयः सर्वेऽपि देवास्तदाज्ञावशंवदा इति
भारतपाद्मपुराणादिषु नृसिंहतापिनीरामता- पिनीगोपालतापिन्याद्युपनिषत्सु
चोच्यते। सर्वश्च जगद्विष्णुस्वरूपात्समजनि। सर्वपीडापहर्ता स एव।
आराधयन्ति च सर्वेऽप्येनमेव। विविधमवतीर्य देवानां साहाय्यमकरोत्।
तस्मात् विष्णुरेव सर्वैरुपास्यः। नान्यदुपास्यं तत्सममस्ति दैवतम्।'

I) Ambika, Aditya (Surya), Ganesha, Shiva :

- 4 of Panchayatana do not deserve Upasana, under instructions - Servant, under control of Vishnu.

II) Mahabharatam, Padma Puranam supports my view

III) Nrsimha Tapani (Purva and Uttara) :

- Vishnu Avataram, Rama Tapani, Gopala Tapani prove Vishnu's glory.
- Shankara writes commentary on Nrsimha Uttara Tapani Upanishad
- Nrsimha glorified, described as Nirguna Brahma in the end.

IV) Sruti supports us :

- Won't mention Dasha Upanishads
- Universe = Vishnu Svarupam, Maya
- Maya = Real
- Vishnu = Real
- No Mithya, only magical power, not unreal.

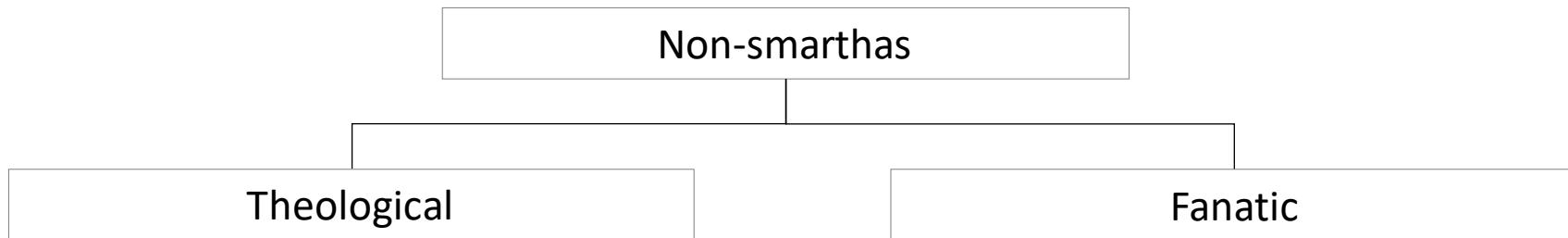
V) He alone is remover of afflictions :

- Like Christians, Islam does not accept Hindu deities - fanatics
- Agama following theological system also fanatics.

VI) Advaita Smartha Sampradaya accepts all deities :

- Don't get stuck in Cross, Crescent
- Start and transcend
- Others don't accept us, they destroy, threatened.

VII)



- Vaishnavas, Veerashaivas fanatic.
- Evakara important, Vishnu alone

VIII) Shiva worships Vishnu, shivas god, go to Vishnu :

- Vishnu takes Avatars - Matsya, Kurma, helped Devas who were attacked by Asuras.

IX) Therefore Vishnu alone should be worshipped :

- Don't go to other temples
- Don't listen to other puranas.
- Skanda Puranam - Read only Vishnu Puranam.

X) No other God than Vishnu :

- Smartha : Our God is only for puja purpose, never Criticise any other deity.

XI) Gita :

यो यो यां यां तनुं भक्तः
अद्वयार्चितुमिच्छति ।
तस्य तस्याचलां अद्वा
तामेव विद्धाम्यहम् ॥७-२१॥

yō yō yām yām tanum bhaktah
śraddhayārcitumicchati ।
tasya tasyācalām śraddhām
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

XII) Many Gods not them :

- Many forms to worship are there
- One formless, infinite, all pervading, Maya Sahitam Brahma alone is there.

XIII) Tanum = Deity = Ayatanam :

- Krishna gives freedom to worship any deity, these people do not.

Topic 511 : Continues

‘विष्णोरन्तरङ्गभक्तोऽपि शिवो नोपास्यं स्वरूपं धत्ते। शववत्सोऽमङ्गल-
स्वरूपी। ततोऽसावस्माकं न ध्यानार्हः। भस्मङ्गमरुगजचर्मकपालमालाधरोऽयं
अन्यस्मै कथं क्षेमङ्गरः स्यात्।

I) Criticism of Smartha by Vaishnavites :

- Always = One who gets immersed in the ocean of Vishnu
- Worship bhakta like Sudharshana, Garuda, Anjaneyar, will give more Punyam than Bhagawan.

II) Shiva is Vishnu's devotee :

- Other Vishnu bhaktas we worship not Shiva
- His form does not deserve Upasana - No meditation worthy.
- All the time in cremation ground - Why?

III) Nastikas don't come to Shiva for protection :

- Astika and Nastikas will all come to burial ground
- When they come to me, I will bless them.

IV) Enjoys dance, applies ashes :

- Mahakaleshwara temple - Bheeshma Aarati = perfume provider.
- Vishnu Bhakta is like Shava Vastu, Amangala Svarupam

V) Not suitable for meditation :

Vishnu	Shiva
- With ornaments / Presentable	- Smashana bashma - Damaru - Gaja Asura Elephant Skin wears - In the Neck Kalapa – Skull Ornament - How can he give Mangalam to others

- Tells this to Shubhasantati, no Vedanta.

Lecture 460

I) Now life of Shubhasantati interested in Upasana because of Mandah Vairagyam :

- Wants to find out which Upasya devata must be chosen.

II) Vedanta :

- Not many gods
- Symbolic representations of one God = Brahman and Maya = Formless, no legs, hands.

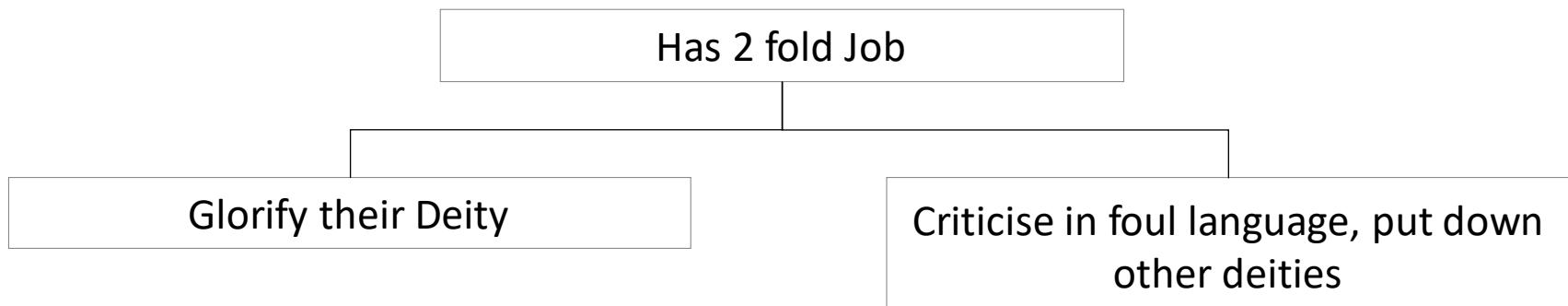
III) For Puja, meditation, have several deities = Upasya Murthi or Aaradhya Devata

IV) Choose devata according to our inclination :

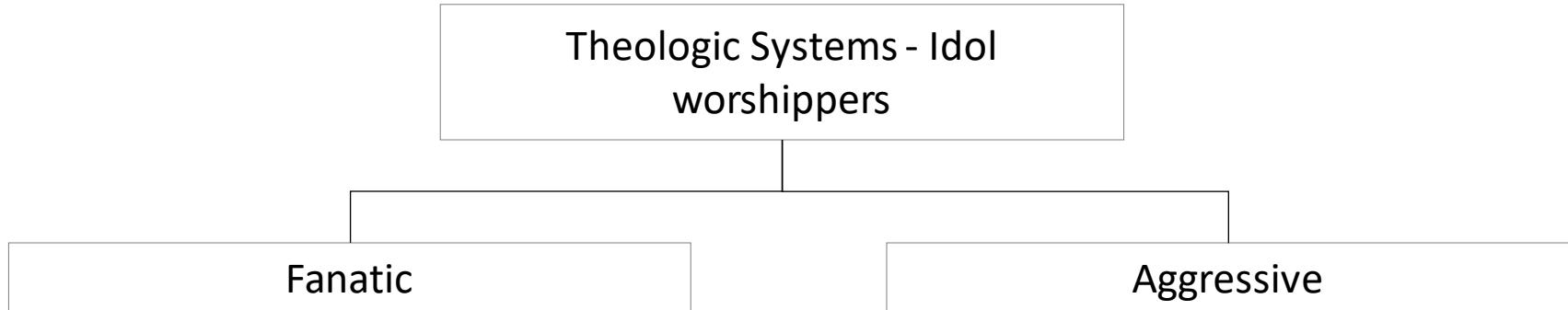
- Has practical use for puja, Dhyanam
- Equal representative of same God.
- Is there greatest among them?

V) Arranges for Seminar, Scholars come, Each bhakta talks of his deity

VI) First One = Vishnu Bhakta :



VII)



VIII) Correct others, take to violence :

- Result of fanaticism
- Veera Vishnu bhaktas put down Shiva
- Shiva devotees of Vishnu, Amangala Svarupam, applies ashes, improper, Not worthy.

IX) Shiva criticism over, now Ganesha criticism :

- Vedanta sympathizes with people with strong misconceptions.

Topic 511 : Continues

तत्पुत्रो गणेशोऽपि तथैव। गणनामाधिपतित्वेन
श्रेष्ठो गणपतिरपि नरमृगमिश्रितं रूपं धत्ते।

I) Shiva Putra same, not Mangalam

II) **Ganesha = Head, Sreshta of Shiva Ghanas :**

- Pathi - Master - Lord

III) Criticised because of Mixed form :

- Head - Elephant Mriga other parts - Human Nara

Topic 511 : Continues

केचन हठाद् देवीध्यानं कुर्वन्ति। ततस्तत्समानरूपतां लभन्ते।
स्त्रीस्वरूपं त्वतिनिन्द्यमशुच्यगणितावगुणयुक्तं विचित्रविभवाश्रयं
कपटस्वरूपं नित्यपराधीन्त्वा। ईदृशस्वरूपाभिलाषी यो नरः
स गर्दभतुल्यस्तां सेवतु।

I) Some do intense Devi Dhyanam, Meditation on Devi

II) **Male get Stree Rupam :**

- As one meditates one becomes, Samipyam, Sa Rupam.

III) Criticising female form :

- Aggressive fanaticism
- Blunted thinking, Ashnahi, impure, countless inferior attributes, with varieties of skills (Vibhava), tricks, deceptive, Always dependent on male.

IV) Vishnu - Lakshmi Devi :

- Other than Lakshmi, all other Stree rupams
- Devi Upasana to become a female
- Strongly criticized.

Panchayatana Puja :

- Adityam, Ambikam, Vishnu, Ganesha, Shiva Next Surya criticized.

Topic 511 : Continues

सूर्योऽप्यहर्निशमविश्रममन्तरिक्षेऽलातचक्रवद्धुंभ्रमीति।
तदुपासकोऽपि तथैव सदा चञ्चलः स्यात्। तस्मात् समुत्सृज्यान्या देवताः सर्वाः
सदा प्रबुद्धो महाविष्णुरेव सदा सर्वैः सेवनीय इति जानीहि।'

- i) Lord Surya, day in and day out, without rest, goes round and round in the Sky, like a torch.
- ii) Do surya Upasana, will become Surya, constant chakkar.
 - Wheel on Feet.

Physically Moving

Mind Wandering

III) Gita :

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

cañcalam hi manah krṣṇa
pramāthi balavad dṛḍham ।
tasyāham nigraham manyē
vāyōriva suduṣkaram || 6-34 ||

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

IV) Concluding :

- Vote for Vishnu only conversion program within Hinduism, wars take place.
- Vaishnavas, Shaivas - Violence seen
- Relinquish other devatas
- Vote for Maha Vishnu, always awake, world sleeps, readiness on Adhisheha, relaxes.
- Awake to cater to Vishnu Bhaktas.

- All should worship Vishnu only - How to do Vishnu puja?

Agama Vidhi	Veidika Vidhi
<ul style="list-style-type: none"> - Vaishnava - Shaiva - Shapta - Theological System - Vishnu will give Moksha - Senses eternally 	<ul style="list-style-type: none"> - Use for Chitta Shuddhi Ekagrata - Come to Sravanam / Mananam / Nididhyasanam

Topic 511 : Continues

तत्पूजाध्यानादिविधिप्रकारा नारदपञ्चरात्रग्रन्थे कथिताः। विष्णूपासनातिरिक्तं उपासनचतुष्टयं यद्यपि लोकप्रसिद्धम् तथापि तत्रैकैकोपासननिन्दया स्मार्तोपासनमपि निषिद्धं भवति। पञ्चापि देवताः समबुद्ध्या यत्रोपास्यन्ते तत्स्मार्तोपासनं इत्युच्यते। पञ्चायतनपूजनमपि शिवादीनां चतुर्णा विष्णुसमताबोधनात्स्मार्तोपासनमेव।

I) Vishnu Puja and Dhyanam - Rules and method :

- Pancharatra Agama, Vaikanagha Agama
- Taught in 5 nights, received by Narada from Vishnu.

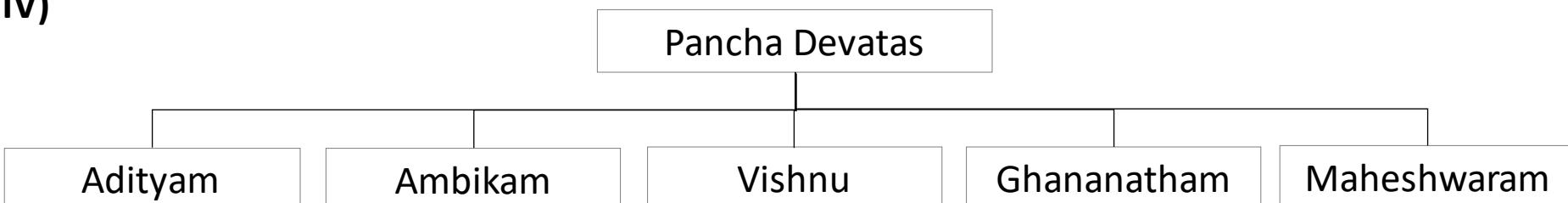
II) Sree - Vidya :

- Devi Upasana also prevalent in our culture
- Surya, Ganesha, Upasanas Criticised
- Smartha Upasana = Deities given equal importance
- No difference between Vishnu, Surya, Devi, Shiva, Ganesha
- Those who grade Trimurti, argue and establish will have stomach pain - Fear put in.

III) Smarths use Agama, never compare and Criticise :

- Here Smarths Criticised by Vaishnavites.

IV)



- When Vishnu is great, how equality.

Example :

- Vishnu Swamiji's chair higher than other Swamijis.

V) In Panchayatana puja, 4 Devatas can't be equated to Vishnu :

- Next Rudra Svarupi
- Chapter 5 - Panchadasi - Devata Pujas, 2 - 3 Shlokas
- ND Dramatising, elaborating.

Topic 512 :

(512) शिवोपासकस्योत्तरम्—शिवोपासकः कश्चिन्मुनिः पूर्वोक्तं श्रुत्वाऽतीव
संकुद्धोऽतितरां च रक्तनेत्र एवमाह—‘हे राजन् शृणु मे वचः। शिव एवो-
पास्यो न विष्णुः। सन्ति च कोटिशोऽत्र प्रमाणानि।

I) Shiva Bhakta Angry, eyes glowing with red colour

II) **Shiva alone should be worshipped, Not Vishnu :**

- Have several Puranas, taken by Puranas and Agama Shastra
- Advaitam also goal in Puranas
- Bhagavatam talking about Vishnu and Krishna Dhyanam, in Uddhava Gita.

III) **Nama Rupa Ateetam = Reality :**

- Jagat = Svapno Upamam Lokam
= Mithya - Like dream - said in Uddhava Gita
- Puranas are about Devata puja with an Advaitic vision.

IV) **Deities glories highlights taken :**

- Advaitic portion blacked out.

भक्ताभीष्टसर्वस्व- प्रदोऽन्यस्तत्समः को वास्ति लोकत्रयेऽपि।
महाविष्णुना याचितः सकलमपि स्वकीयमैश्वर्यं तस्मै दत्वा स्वयं
भस्मैव^{६९} धत्ते। अत एव चर्मकरोटिकादिकमपि दधार।
न हि तस्यास्ति उत्तमाधमत्वसाध्वसाधुत्वादिभेदविवेचनम्। सर्वं सममेव
तस्य। सम एव चासौ सर्वस्य। स्वयं नग्नो भूत्वा “वैराग्यात्र परं सुखस्य
जनकं कुत्रापि सत्साधनमि” त्युपदिशति। इत्थं महादाता परमशिव एव।

Glorification of Shiva :

I) Sarva Svam = All wealth, desired by the devotees, Shiva freely gives - Ashitoshi

II) Who is there in 3 Lokas as generous as Lord Shiva?

- How Mahavishnu became great? Became Lord of the world?
- He worshipped Shiva, blessed by Lord Shiva
- Lord Shiva very generous, all ornaments, dresses, perfumes given to Vishnu.
- Ashes, snake skin, skull, became Shiva's ornaments, shows his generosity not poverty.
- Has no vessel for begging
- Wears animal skin, skull = Container.

III) Samashivashtakam - Shiva's glory :

- How Vishnu became Jagannatha
- Shiva appeared in the form of glowing Shivalinga on Shivrathri to Vishnu, like a flame.

IV) Brahma and Vishnu :

- Wanted to find Upper and Lower Limits.

Vishnu	Brahman
<ul style="list-style-type: none">- Went Down- Varaha Rupam- Couldn't Find- Spoke truth	<ul style="list-style-type: none">- Went Up- Told lie, I found- Cursed- You wont be worshipped, Apujyam

V) Lord shiva pleased with Vishnu, Installed as jagan Natha :

- Shows generosity of Shiva, for being king maker.

VI) Shiva is beyond all pairs of opposites, high - Low, good – Bad :

- Has no Bheda Bhava, has Sama Bhava, all devotees same
- **Meditate as Digambara, indicating to be happy - You don't require extraordinary make up.**
- To attract devotee, need not have extraordinary make up.

VII) Shiva indirectly teaching humanity :

For happiness what is means?

Not Acquisition, Over possession

But Renunciation

- Other than renunciation, Jnanam alone is required.

VIII) Kaivalya Upanishad :

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

na karmanā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ |
pareṇa nākam nihitam guhāyām vibhrājate yadyatayo viśanti || 3 ||

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

- Shiva called Thyagaraja, king among renouncers
- Teaches, other than renunciation, any other effective means for happiness is not there.

IX) Barthruhari Vairagya Shatkam :

- Lord Shiva greatest charitable person.

नरनार्यादीनां काश्यां प्रियमाणानां शीघ्रं स्वसायुज्यमुक्तिः⁷⁰ प्रयच्छति। न च ते गर्भवासादिदुःखं पुनः प्राप्नुवन्ति। शिवसमाः सर्वान्दिव्यभोगान् भुञ्जते। तदा चायं परमशिवो लैङ्गं शरीरं विहाय अद्वैतब्रह्मात्मप्राप्त्युपायमुपदिशति।'

- I) Lord Shiva has no discrimination, between male-female, For those Dying in Kashi, gives Sayujya Mukti, goes to Shivaloka, having powers, resources equal to Lord Shiva :
 - Similar to Vishnu in Vaikunta
 - Salokyam, Samipyam, Sayujyam talked in Agama Shastra.
- II) Never born and suffer after painful birth, old age, disease, death
 - Transcend, attain Mukti
- III) Being equal to Shiva in all respects, all celestial enjoyments, they enjoy, Bunjate
- IV) To satisfy Advaitin :
 - Lord Shiva will do Upadesha of Brahma Atma Aikyam
 - Accept total oneness.

V) Chin Mudra :

- Index finger should not touch top of thumb
- Advaitam - It should touch root of thumb
- Surrender at the feet of Lord Shiva.

VI) By Vairagyam Drop Sthula Shariram, Sukshma Shariram :

- **Responsible for Punar Janma in a different situation, experience.**
- Till now Shiva Mahima, next criticism of other Devatas
- Be Vishnu / Shiva / Devi Bhakta but never be Dveshi

VII) Choosing Ishta devata OK, but do not hate other Devatas :

- Choose for worship and meditation
- No gradation inferior, superior in devatas.

VIII) Gita :

यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विद्धाम्यहम् ॥७-२१॥

yō yō yām yām tanum bhaktaḥ
śraddhayārcitumicchati ।
tasya tasyācalām śraddhām
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make
(firm and) unflinching. [Chapter 7 – Verse 21]

- Choose any form of Bhagawan to worship
- Be generous w.r.t. other religions.
- **They worship and follow to get Chitta Shuddhi**
- **Will also have to come to Advaita Jnanam and transcend all division**
- Vishnu and Anya devata Nindha.

Lecture 461

Topic 512 :

- Father Shubha Santati - Sons

I) Life style of Tarqa, Adrushti, Tattwa Drushti

II) Has partial Vairagya :

- Neither fit for Karma Yoga or Jnana Yoga

III) When Vairagya minimum - Karma Yoga :

- When Vairagya maximum - Jnana Yoga
- When Mishram, intermediary - Upasana Yoga (Uddhava Gita).

IV) King wants to do meditation upon Bhagawan :

- Wants to know who is greatest.

V) Vishnu Superman established Tiruppavai :

- Tiruvembavai - glory of Lord Shiva
- Tirupalli Ezuchi - Bhakti songs.

VI) Shiva Bhakta angry :

- Greatness of Vishnu is because of Shiva's blessing
- Shiva greatest Dhata, handed everything to Vishnu
- Height of Vairagya
- Die in Kashi, go to Shiva Loka, Enjoy pleasures of Shiva Loka.

- Gives Mahavakya Upadesha, get krama Mukti.
- Going to Shiva Loka and gain Jnanam.

Theological	Smartha Sampradaya
<ul style="list-style-type: none"> - His Devata alone exists - Degrades other Devatas - Dvesha to others 	<ul style="list-style-type: none"> - Choose Ishta Devata - Never degrade others

- Other Deities don't Deserve Upasana.
- Bhakti we Accept, Gradation - Don't Accept.

Topic 512 : Continues

‘विष्णुस्वभावस्त्वेवमिति श्रूयते—स हि भक्तमात्रपरिरक्षणपरः। नाभक्त-रक्षकः। व्यासश्चावोचत् स्कान्दे पुराणे “हरिः सेवकः सेव्यश्च हर” इति। रामेश्वरे रामचन्द्रेण परमशिवः पूजित इति च। भारतपादपुराणादिषु सर्वदेवेभ्यो हरिः श्रेष्ठ इत्युक्तेन स्वार्थं तात्पर्यम्, किन्तु भारततात्पर्यपर्यालोचनायां परमशिवस्यैवेश्वरत्वं प्रतीयते। इत्थमेव चाप्यव्यदीक्षिताख्यविदुषाप्यलेखि’। सर्वेतिहास-पुराणानां तात्पर्यम्।’

I) Vishnu Svabhava :

- Inferior to lord Shiva.

Character of Vishnu :

- He will Save, protect, only his Bhaktas, not Abhaktas
- Our Shiva not partial, Protects everyone.

II) Why Lord Shiva lives in Cremation Ground?

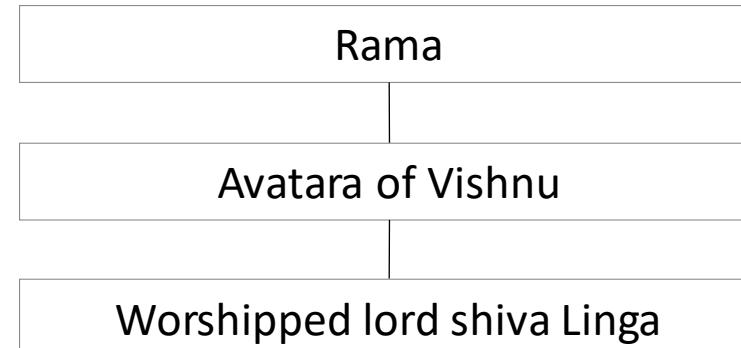
- Many busy don't go to Shiva temple.
- All people will come to Cremation ground
- Out of Compassion, lord Shiva is in Smashanam, to Save the Devotees.

III) Wants to protect everyone without exception :

- Bhakta, Abhakta Sarva Rakshakaha.

Vishnu	Shiva
Servant	Master

V) Rameshwaram :



VI)

Rameshwara

Shiva Bhakta

- Nasti Tat Purusha
- Ramasya Ishvara Lord of Rama Shiva Superior

Vishnu Bhakta

- Bahuvrihit
- Rama - Ishvara Yasya
- Shiva for whom Rama is Ishvara

Smartha

- Advaitin
- Karma Dharaya
- One in form of Rama and Ishvara
- Ramancha Asou Ishvarashcha Rameshwara
- One Ishvara appears as Rama, Vishnu, Shiva

VII) Mahabharata, Padma Puranam :

- Interpret properly.

Says :

- Vishnu is greatest Lord
- Don't take literally.

VIII) Example :

- Svarga is eternal
- Svarga Loka Amrutatvam Bajante relatively
- Mimamsa followed by Agama people also.

IX) Make thorough enquiry :

- Parama Shiva is great.

Reason for Vishnu's greatness :

- Blessings of Shiva.

X) Appaya Dikshitar - Greatest Advaita scholar - 150 works written by him :

- One who understands, is a scholar
- Has Shiva as Ishta devata
- Enters into debate with Vishnu bhakta, establishes supremacy of Lord Shiva
- As Advaitin, Lord Shiva, Vishnu essentially one.
- Mahadeva = Shiva
- Janardhana = Vishnu
- Vastu Bheda Nasti, essentially Non-different.

} 2 Different - Maya - costumes

XI) Madhusudhana Saraswati :

- I love Brahman, love Lord Krishna
- Like Vedanta, truth one.

Vyavaharika Drishtya :

- Ishta Devata Permitted before and After Jnanam.

Example :

- Liking dishes, music, means you are Jnani also.

XII) Topic 512 : Continues

भारततात्पर्यप्रसङ्गस्त्वयमेव-अभ्यत्थाम्ना नारायणाग्नेयाद्यस्मप्रयोगे कृतेऽपि
बहुसैन्यमरणं विना न कश्चित् पाण्डवेषु ममार। तदा च स रथं विहाय धनु-
र्वेदमाचार्यश्च धिकृत्य वनञ्जगाम। तदा व्यासस्तं दृष्ट्वा इदमाह-“हे ब्रह्मन्।
आचार्यवेदादिनिन्दा न कार्या। एतौ हि कृष्णार्जुनौ नरनारायणात्मकौ। एताभ्या-
मत्यन्तं पूजितः परमेश्वरस्तद्वक्तव्यतिशयवशात्तदायत्तो भूत्वा महादेवः त्रिशूली
तद्रथस्य पुरतः स्थित्वा त्वत्प्रयुक्तास्त्रशस्त्रादीनां सामर्थ्यं विनाशयति इति।
इत्थं महाभारते महादेवकृपयैव नारायणस्वरूपस्यापि श्रीकृष्णस्य विभूत्यति-
शयोऽभूदिति सिद्ध्यति।

I) Lord Krishna, Vishnu great bhakta of Lord Shiva :

- He has worshipped Lord Shiva.
- They were all protected during Mahabharata war
- How were they protected? Story.

II) Mahabharata Tatparyam : Context :

- Ashwatthama angry with 5 Pandavas, wanted to Destroy them.
- Has Powerful, Astra - Missiles, Many died, in 1000's
- Pancha Padavas never afflicted, affected.
- Ashwattama - Bramana can't fight War.
- Violation of Dharma Started, 5000 Years ago.

III) Drona - Ashwattama's father - Brahmana :

- Used Narayana Astra, presided by Vishnu
- Agneya Astra - Presided by Devata, Released after chanting mantra, mantra gives power to Astra.
- Not material power of arrow
- Mantra has presiding deity
- Pashupata Astra, Vayu Astra
- Ashwattama used all powerful Astrams
- Soldiers died, not 5 Pandavas.

IV) Ashwattama frustrated, Dhanurveda Shastram useless :

- Cursed Shastram, Acharya, Dronacharya, Parasurama.

V) Left Chariot :

- Criticised Veda and Acharya
- Went to forest, met Vyasa, Author of Mahabharata, Chiranjeevi.

VI) Oh Brahmana :

- Don't insult Acharya, Veda
- If you failed in your attempt, know reason
- They are protected by another reason.

Nara maharishi Avatar	Narayana Avatar
Arjuna	Vishnu (Krishna)

- Uddhava Gita, jayate Gita, story comes.

VII) By these 2, Parameshwara is worshipped :

- Because of Avatar
- Shiva became their servant, overpowered by their bhakti spell
- In invisible form, Shiva standing in front of Arjuna and Krishna in Mahabharata battle.
- Trishuli - Veiling weapon
- Remains in front of their chariot, keeps Trishulam, power is blunted, loses its power

- Krishna is Shiva Bhakta, protected by Lord Shiva.

VIII) Purva Paksha :

- In this manner, by grace of Shiva, Sri Krishna - incarnation of Vishnu.
- Therefore, in this way, Vishnu is Lord Shiva's bhakta
- We don't accept comparison, grading of deities is Papam.
- All deities are one Brahman with different Upadhis.

IX) Tarqa Drishti will come :

- Teaches Advaita Sampradaya
- No deity is small, big.

Topic 512 : Continues

तस्माद्विष्णुचरित्रप्रतिपादको ग्रन्थः सर्वोऽपि शिवस्यैवाधि- क्यं प्रतिपादयति।
 तेषु ग्रन्थेषु विष्णुः सेव्यतयोच्यते। भारतप्रसङ्गबलात्तु स विष्णुः
 शिवभक्त इति सिद्ध्यति। अतः स एव परमशिवः परमसेव्यो
 भवति। इत्थमप्यदीक्षितः सकलेषु वैष्णवग्रन्थेषु शिव एव तात्पर्येण प्रतिपाद्यत
 इति प्रतिपादयामास।

I) All Puranas talking of superiority of Vishnu, is because he is Shiva bhakta :

- Followed by Nirguna Vishnu Puranam.

II) Maya Sahita Vishnu :

- Set aside maya, Vishnu = Adhishtana Rupam Brahma.

III) Agama people delete, ignore Nirguna shlokas :

- In Uddhava Gita, Krishna is glorified
- Later, Nirguna Brahma Adhishtanam is revealed
- They take Saguna part, miss Nirguna part.

IV) More glory of Vishnu, is greatness of Shiva :

- Sishyas greatness = Gets transferred to Guru
- Childrens greatness = Parents' glory
- Bhaktas glory = Aradhya devata glory.

V) Parama Shiva alone should be meditated :

- All Vaishnava Granthas talk about glory of Vishnu.
- Add - Vishnu is Shiva bhakta
- All glories borrowed from Lord Shiva only.

हरिस्तु शिवभक्ताग्रगण्यः। महादेवो महेश इति च तस्य शिवस्य नाम।
तदितरेषां देवानां देवः ईश्वर इत्येव प्रसिद्धिः। शिवशब्दस्य मङ्गल- मित्यर्थः।
'खः श्रेयसं शिवं भद्रं कल्याणं मङ्गलं शुभम्' इत्यमरः। शिवादन्य-
दशिवं सर्वम् सर्वेऽपि देवाः शिवाद्विद्वा अशिवा एव (अमङ्गलस्वरूपा एव)।
अतो विहायैनान् सर्वानेव देवानमङ्गलस्वरूपान् शिव एवैको ध्येयः सर्वैरपि
शिवङ्गरः।

I) Reveals his scholarship and superiority of Shiva :

Conclusion :

- Against Vedanta Tatparyam
- Scholarship great but wrong conclusion
- Vishnu topmost bhakta of Shiva.

II) Lord Shiva = Mahadeva, Maheshwara :

- Maha - Adjective only to Shiva
- No other deity has Maha.

III) For other deities, adjective Maha should not be given :

- Sri Sri Sri for their Guru
- Sriless Sri = Sri Laksham Sri
- Srilaksh Sri Paramartananda
- Manmada, Madguru... Sri - Jagat Guru
- All Arthavada, not Tatparyam, Glories, not teaching.
- Every Guru is great.

IV) Derivation of Shiva :

- Destroyer of all Amangalam (inauspiciousness, Dukham)
- Shiyati - Sho - Root - To destroy.

V) Rudram - Rud - Dukham Detuvat, Tad Dravitina Prabhuhu :

- **Rud Dravyati Iti Rudraha**
- Rud = Dukham
- Rudraha, Shivaha = destroyer of Amangalam
- Shiva = Sarva Mangala Kari.

VI) Quotes Amarakosha :

- Chapter 1 - 4 - 25
- Amarakosha talks of Synonyms
- Thesaurus - Dictionary also.

VII) Mangalam = Auspiciousness :

- Svasreyasam = Auspiciousness
- Shivam = Mangala Svarupa
- Bhadram = Mangalam
- Kalyanam = Mangala Karyam
- Mangalam = Auspiciousness
- Shubham = Auspiciousness

VIII) All other deities = Ashiva = Amangala :

- Don't do Namaskara to one who wears Vibhuti - Fanatic bhaktas.

IX) Christianity :

- Maids converted, Prasada not Eaten.
- All others Satans, Amangalam within Hindus also it exists.

X) Advising Shubhasantati :

- Wanted to do Shiva or Vishnu Upasana
- Shivas Greatness How he Swallowed Poison.

Lecture 462

I) This Entire portion is based on Vidyaranyas Panchadasi - Chapter 6 Verse 104 to 121 :

ii) In 117 = Vishnu Upasaka

118 = Shiva Upasaka

119 = Ganesha Upasaka

III) ND Expands and makes it dramatic

IV) I don't see any difference between Vishnu, Shiva both essentially one :

- My mind is naturally attracted to Lord Shiva
- Not to Appaya Dikshitar but Bartruhari - Vairagya Shatakam.

V) Bartruhari glorifies Lord Shiva as symbol of Vairagya and renunciation :

Topic 512 : Continues

अपि च विषं दृष्टा भयमभूत् तदितरेषां सर्वेषां देवानाम्। तद्विषं कण्ठे
एव निरुद्ध्य तेषामयं भयमपनुनोद। तत्सुतो गणेशः यद्यपि सकलान्विज्ञान्
सद्य एवापहन्ति तथापि कार्यगुणस्य कारणाधीनत्वनियमात् सर्वविज्ञानां
मूलतो विनाशकरः शिव एवेति विज्ञेयम्। जननमरणादिदुःखरूपा विज्ञाः
सर्वेऽपि शिवध्यानमात्रादेव विनश्यन्तीति विद्यात्। इत्थं सर्वैः सदा सेव्यः
सदाशिव एव।

I) Shiva Utkarshaha - Superiority :

- Fanatic establishes superiority of his deity.
- Pulls down other deities as inferior.

II) All fanatics have problems, will say Tarqa Drushti

III) Now, list of confusions :

- Story - Samudra Mathanam
- Lakshmi taken by Vishnu
- Poison taken by Shiva, rescues the world, hence superior
- Alakaala poison - Kalahuta - Poison
- All other frightened Kept in his throat because of Parvati
- Lord removed fear of all people.

IV) Ganesha is great, can remove obstacles

V) Vedanta Rule :

- Karana Gunaha Karye Anuvartante...
- **Glory of Karanam flows to Karyam.**

Ganesha	Lord Shiva
<ul style="list-style-type: none"> - Karyam - Power of Ganesha has come from Lord Shiva only - Can remove all obstacles 	<ul style="list-style-type: none"> - Karanam - Real remover of all Obstacles is lord Shiva - Shiva through Ganesha removes all obstacles

VI) Obstacle = Birth - Death - Mortality, Shiva will remove :

- Do Shiva Dhyanam only - No Sravanam / Mananam / Nididhyasanam
- Dhyana Utkarsha - Superiority.

VII) Linga Ashtakam :

कुड्कुमचन्दनलेपितलिङ्गं
पङ्कजहारसुशोभितलिङ्गम् ।
सञ्चितपापविनाशनलिङ्गं तत् प्रणमामि
सदाशिवलिङ्गम् ॥५॥

Kungkuma-Candana-Lepita-Linggam
Pangkaja-Haara-Su-Shobhita-Linggam |
San.cita-Paapa-Vinaashana-Linggam Tat Prannamaami
Sadaashiva-Linggam ||5||

(I Salute that Eternal Shiva Lingam) Which is Anointed with Kumkuma (Saffron) and Chandana (Sandal Paste), which is Beautifully Decorated with Garlands of Lotuses, And which Destroys the Accumulated Sins (of several lives). I Salute that Eternal Shiva Lingam. [Verse5]

- Do Rudra Abhishekam, all Sanchita Papams will go away = Moksha.
- Theological system will not Emphasise Vedanta Vichara.

Shankara :

- **Worship all deities, come to Vedanta.**
- Non-thinking fanatics – Theologicians, worship Lord Shiva at all times.
- Fanaticism = Conversion problem from inside and outside
- Buddhi, Vigyanamaya kosha kept aside.

VII) Shiva Puja Details, next :

Topic 512 : Continues

सदाशिव एव। पाशुपततन्त्रे शिवपूजाविधयो निरूप्यन्ते। तदुक्तपूजाविधानेन स्तुतिनमस्कारादिना च शिवचरणसाक्षात्कारो जायेत। नारदपञ्चरात्रमतं सूत्रभाष्याभ्यां व्यखण्डि। तदनुरोधि रामानुजादिनवीनवैष्णवमतमपि कल्पतरु-व्याख्यानरूपे? परिमले सम्यक् खण्डितम्।

- I) Internal Differences in Shaivism exist
- II) Methods of worshipping lord Shiva is talked
- III) Kalpa Granthas - Puja Vidhi

IV) Ramakrishna Mission book :

- Puja Vidhinam - Method of worshipping all deities is given.
- Saraswati puja, Lakshmi puja, Shiva puja, Ganesha puja
- Shodasha Upachara puja, Ashtothra Archana of each one is given.
- Extracts taken from Agama Shastras only.

V) Shankara :

- Appears as fanatic Bhakta
- Shivananda Lahiri - At end, says Shiva alone greatest God
- All other Gods are like the husk, Pooh and they fly.

Shivananda Lahiri (end) :

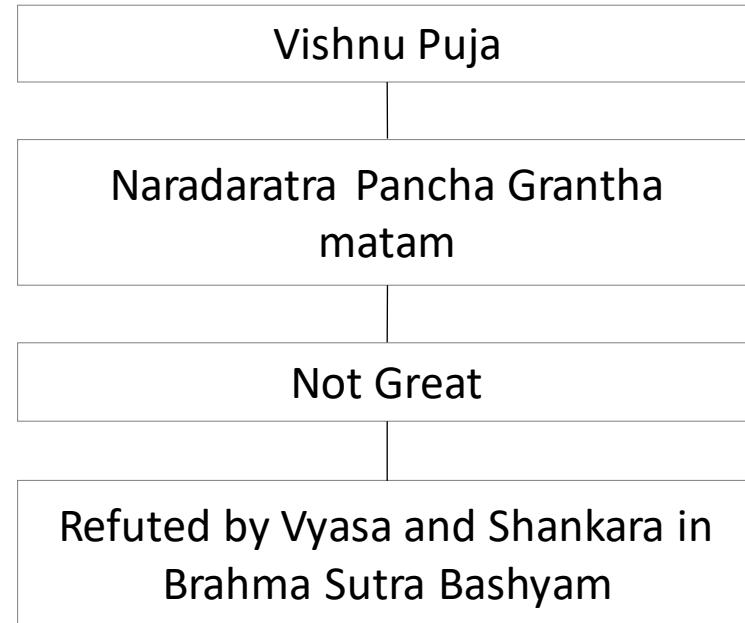
- Dhootatma Uttaroukta Phalam Sampan Devaka
- So light, they will go away.

VI) Advaitin's Greatness :

- Can go to Vishnu, Shiva, all temples.
- Shankara writes on each deity
- One has Shiva pada Darshanam
- Thiruvayaru - Pada puja on 2 Days a year
- Directly see Shiva Padam
- Kanden Oru Padam....

- Saw your sacred feet
- Sakshatkara Jayeta.

VII) Criticises others Puja Vidhis :



VIII) Vishnu form not ultimate :

- Shankara criticizes, no form is ultimate
- To have form means boundary, limitation
- In Brahma Sutra forms Criticised
- Criticised, refuted, negated.

IX) Brahma Sutra :

उत्पत्त्यसम्भवात् ।

Utpattyasambhavat ।

On account of the impossibility of the origination (of the individual soul from the Highest Lord), (the doctrine of the Bhagavatas or the Pancharatra doctrine cannot be accepted). [II – II – 42]

न च कर्तुः करणम् ।

Na cha kartuh karanam ।

And (it is) not (observed that) the instrument (is produced) from the agent. [II – II – 43]

विज्ञानादिभावे वा तदप्रतिषेधः ।

Vijnanadibhave va tadapratishedhah ।

Or if the (four Vyuhas are said to) possess infinite knowledge, etc., yet there is no denial of that (viz., the objection raised in Sutra 42). [II – II – 44]

विप्रतिषेधाच्च ।

Vipratischedhaccha ।

And because of contradictions (the Pancharatra doctrine is untenable). [II – II – 45]

- Pancharatra Matam - Mistakes pointed
- Can use for Puja, not for Moksha.
- Use for Chitta Shuddhi.

X) Secret :

- Shaiva Matam Criticised in Brahma Sutra :

पत्युरसामञ्जस्यात् ।

Patyurasamanjasyat ।

The Lord (cannot be the efficient or the operative cause of the world) on account of the inconsistency (of that doctrine). [II – II – 37]

सम्बन्धानुपपत्तेश्च ।

Sambandhanupapattescha ।

And because relation (between the Lord and the Pradhana or the souls) is not possible. [II – II – 38]

अधिष्ठानानुपपत्तेश्च ।

Adhishtananupapattescha ।

And on account of the impossibility of rulership (on the part of the Lord). [II – II – 39]

करणवच्चेन्न भोगादिभ्यः । Karanavacchenna bhogadibhyah

If it be said (that the Lord rules the Pradhana etc.,) just as (the Jiva rules) the senses (which are also not perceived), (we say) no, because of the enjoyment, etc. [2 - 2 - 40]

अन्तवत्त्वमसर्वज्ञता वा

Antavattvamasarvajnata va

(There would follow from their doctrine the Lord's) being subject to destruction or His non-omniscience. [II – II – 41]

2nd Chapter - Brahman Sutra :

- Analysis of all schools of philosophy, including Theology, Agama schools.

XI) Agama schools = Dvaita Bhakti :

- All welcome until Chittha Shuddhi, transcend theological systems, come to Vedanta beyond all Nama Rupa.
- It is Shantam, Shivam, Advaitam, Chathurtham Manyante Sa Atma
- Use Agama, don't get stuck.

XII) Visishta Advaitam is more Agama Pradhana :

- Refer superficially to Veda
- Primarily based on Agama
- Fanatically devoted to Lord Vishnu, will not accept Lord Shiva.

XIII) Ramanujacharya - Visishta Advaitam :

- Not analysed in Brahma Sutram, came after Vyasa and Shankara.
- Shankara - 8th Century
- Ramanujacharya - 10th Century.

XIV) ND :

- For Brahma Sutra there are Sub-commentaries - Many levels.

a) **Brahma Sutra - Vyasa**

b) **Shariraka Bhashyam - Shankara**

c) **Bamati - Vachaspati Mishra**

d) **Kalpataru - Amalananda**

e) **Parimelam - Appaya Dikshitar 16th Century (After Ramanujacharya)**

XV) Appaya Dikshitar :

- Criticises Vishnu - Visishta Advaitam = Neo Vedantam (New)
- See footnote
- Appaya - Wrote independent works also
- 555 Sutras - 2 Commentaries written
- Had time, mind, scholarship, knew Brahma Sutra, Tarqa, Mimamsa, Vyakarana expert.
- Grahastha, great Shiva Bhakta.

Lecture 513

- Ganesha Upasaka not Anirvachaniya Khyati, intellectual stuff
- Lighter version of Vichara Sagara.

Topic 513 :

(513) गणेशपूजकस्योत्तरम्—गणेशः शिवस्य पुत्रः। कारणगुण एव कार्येऽप्यनुवर्तते इत्येतच्छ्रुत्वा कुपितो गणेशपूजकः प्रत्युवाचेदम्—

I) Karana Guna Karye Anuvartante :

- Ganesha, son of Shiva
- Shiva's glory inherring in Ganesha.

II) Fanaticism :

- Anger, cheating
- When Raaga, dvesha is dominant we can never understand the Vedic teaching, anger and violence will be there.
- We will interpret Veda according to our own prejudice.
- Shiva bhakta - Rakta Netra - Red eyes
- Ganesha bhakta - Kuptaha - Angry.

Topic 513 : Continues

‘हे राजन्। शृणु मे वचः। एतावुभावपि मिथ्याभूतमर्थं सत्यत्वेन साध्यतः। यद्गणेशः शिवपुत्रः पराधीनश्वेत्युक्तम्, तदसङ्गतम्। अत्र च व्यासेन भगवता पुराणोक्ता कथा काचित्कथ्यते।

I) Oh Raja, Listen to my words :

- Vaishnava and Shaiva are talking about falsehood
- Asserting, as though it is the truth.

II) Ganesha - Shiva Putra, dependent on Shiva for his glory - Wrong

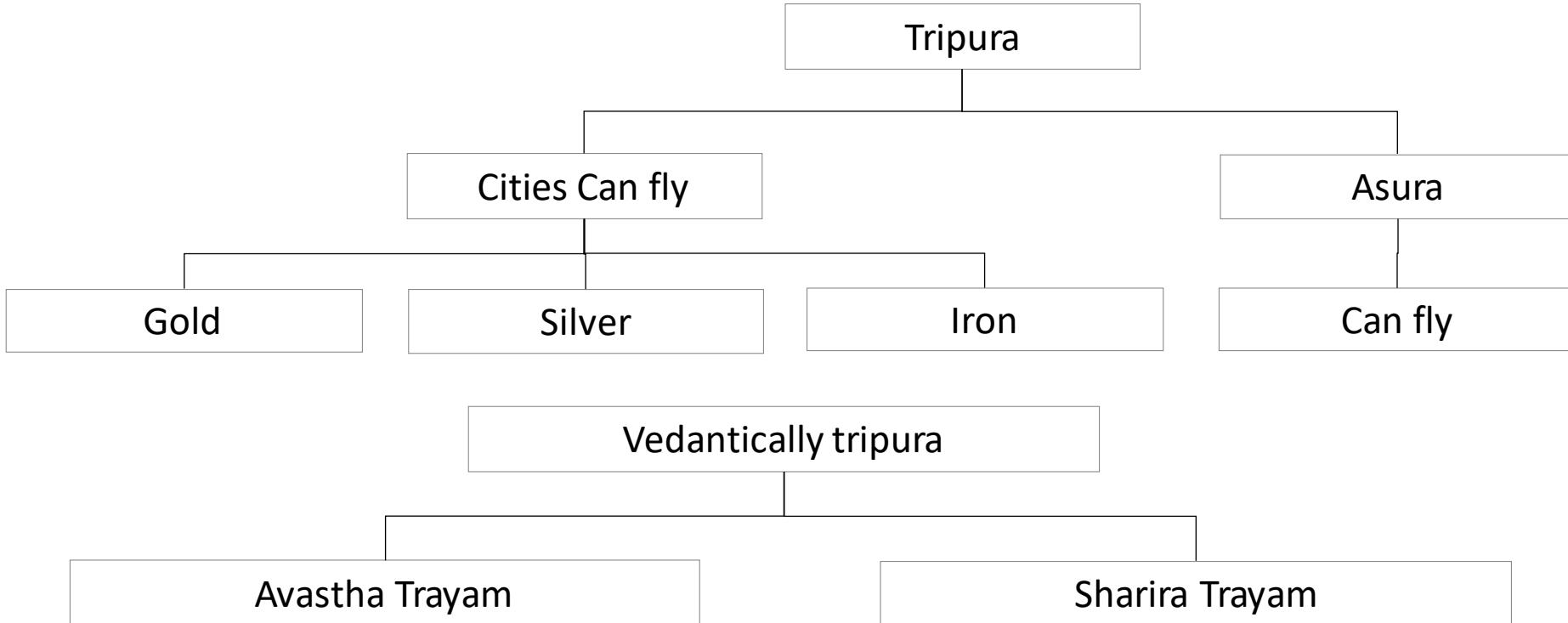
III) Shiva depends on Ganesha = correct :

- Come to Purana story
- Tripura Samhara Katham.

Topic 513 : Continues

त्रिपुरसंहारार्थं हरिहरादयः सर्वेऽपि देवा जग्मुः।
गणेशपूजाऽकरणान्नं त्रिपुराः पराजिताः। पश्चाद्दयाकुलितचित्तास्ते
सर्वेऽपि गणेशमाराध्यं त्रिपुरानजयन्। यस्यैव गणेशस्य पूजया
जयोऽभूद्देवानाम्, स एव सर्वेः सेव्य इति विज्ञायताम्।

I) Tripura - 3 Cities with Asuras :



- Tripura Jayaha - Victory over 3 Sharirams.

II) Tripura asuras created problems for Devatas :

- Devas went to Lord Shiva for protection
- Vishnu offered support
- Each becomes a weapon.

III) Sambashiva Sthotram - Describes Tripura Samhara :

- Entire earth converted to chariot
- Sun - Moon wheels of chariot
- Himalaya mountains - Bow
- Lord Vishnu became arrow
- Brahma - Charioteer
- Ocean = Quiver for arrows.

IV) 4 Horses for chariot :



V)



V)



VII) Ganesha - Ultimate :

- Ganapathi Atharva Sirsha Upanishad
- Ganesha = jagat karanam.

Mantra :

- Tvak Kaya Sarvam Jayate Dve Dahi Ahamesyati
- You are the ultimate.

VIII)

Hari	Adaya
Vishnu	Shiva

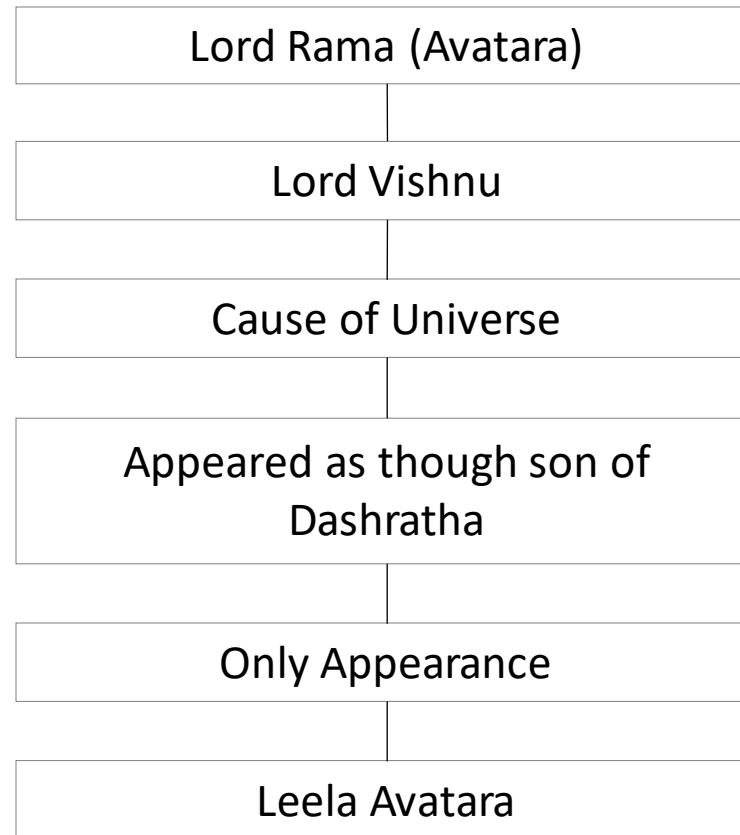
- Went to battlefield without Ganesha Puja, couldn't defeat asuras.
- Devatas are all frightened
- Surrendered to Ganesha
- Lord succeeded - Backed by Ganesha
- Devas got victory over asuras
- Deva Devottama - Ganesha.

यथा पितुर्दशरथस्य मानुषस्य रामभद्रः पुत्रोऽभूदीश्वरोऽपि सन्
 तथैव परमशिवस्यापि गणेशः पुत्रो भूत्वा विघ्नान्त्रिराचकार। गणेशपुराणमपि
 श्रीव्यासभगवानेवाकरोत्। तत्र सर्वस्यापि कारणं गणेश एवेति निरूपितम्।
 तस्य शुण्डादण्डादेव हरिहरविधिरविशक्तिप्रमुखाः सर्वेऽपि देवा अजायन्त।
 यस्तु विघ्नेशध्यानं क्षणमात्रमपि करोति, तस्य विघ्नाः सर्वेऽपि तत्क्षणादेव
 विनश्यन्ति। इत्थमहर्निंशं भक्तियुक्तैर्विनायको विघ्नराज एव निष्कामतया
 सेव्यः' इति।

I)

Ganesha	Shiva
<ul style="list-style-type: none"> - Putra - Karyam, Borrows - Really not Shivas Putra - In One Srishti, he took Avatar form only - Not inferior 	<ul style="list-style-type: none"> - Karanam

II)



III) Shiva created by Ganesha alone :

- Took Leela Avatara appeared as Shiva Putra
- Rama, Bhagawan, appeared as son of human Dasharatha.

IV) Similarly Ganesha took Avatara of Shiva Putra :

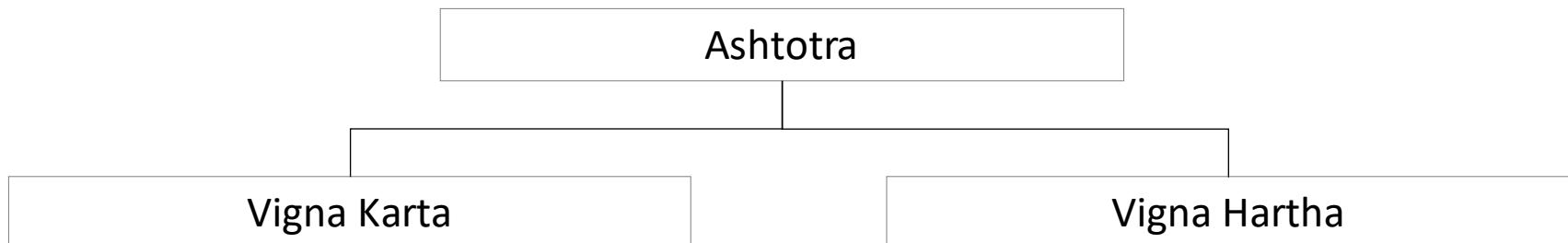
- Remover of all obstacles.

V) Ganesha Puranam composed by Vyasa Ganesha - Highest :

- Sarvasyapi Moola Karanam
- How he creates, out of his trunk
- Brahma - Vishnu - Shiva - Surya - Devi - All Devas born out of Ganesh's Vakra Thunda.

VI) Don't do Vishnu, Shiva Dhyanam :

- Do Ganesha Dhyanam for a second
- Complete Dhyanam, problem solved
- Day and night with devotion, Lord Vinayaka, Lord of all obstacles, can give obstacles - Vigna Karta, remove obstacles Vigna Hartha.



VII) Without any worldly desires, for Moksha purpose, do puja of Ganesha :

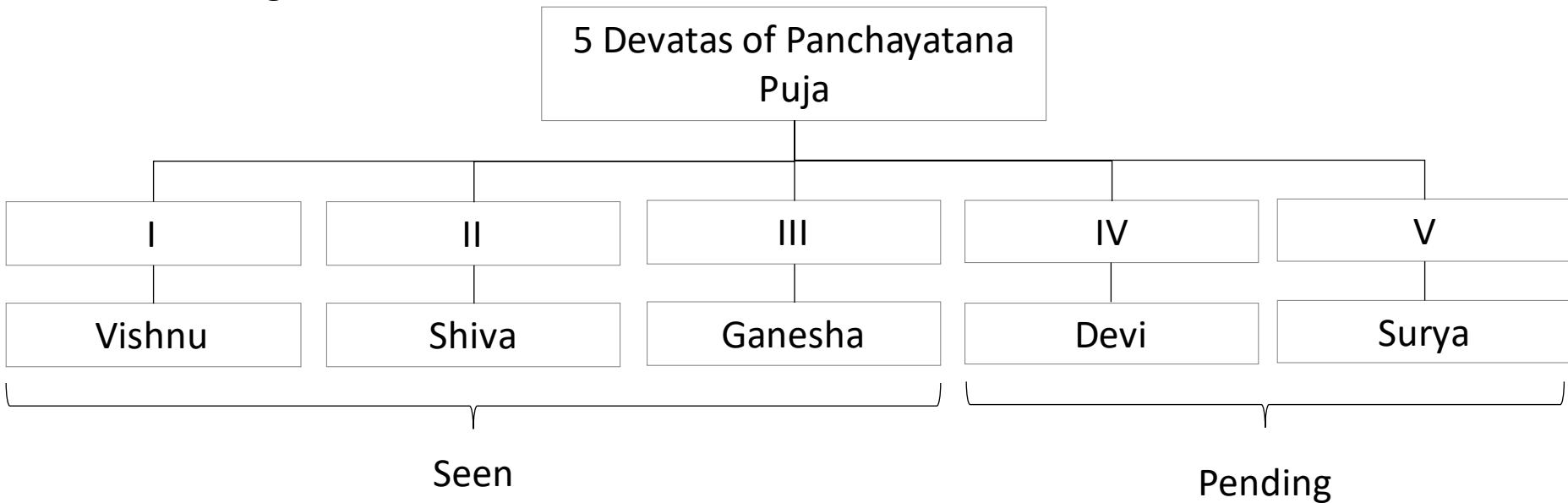
- Devi bhakta - Refutes Vishnu, Shiva, Ganesha, All useless without their Mrs.

Lecture 463

Topic 513 :

I) Ganesha Bhaktas :

- Ganesha Greatest Upasya Devata for Meditation for king Shuba Santati.
- Sada Jagarati.



(514) देवीभक्तस्योत्तरम्—गगेशः सर्वस्यापि कारणमित्येतद्वचः श्रुत्वा
भगवतीभक्त सगर्जनमिदमाह, ‘हे राजन्। शृणु मे सत्यमिदं वचः। त्रिभि-
रप्येतैरुक्तमप्रमाणमेव। सर्वेऽप्येते देवाः शक्तिविरहिताः शवप्राया इत्येव
विद्धि। शक्तिहीनो ह्यसमर्थ इत्युच्यते। कथनु तस्य कार्यनिर्वाहकत्वम्। ये
तावदत्यन्तं शक्तिमुपासते, ते सर्वाधिकारिणो भवन्ति। हरिहरसूर्यगण-
पतिप्रभृतिष्वपि नानाविधाः शक्तयो दृश्यन्ते। लोके या या शक्तिरित्युच्यते,
सा सा भगवतीस्वरूपैवेति जानीहि।

I) Devi Bhakta :

- Ganesha Sarvasya karanam (Creation)
- From Ganapathi Puranam by his Trunk, creates Shiva, Vishnu, Brahma

II) Passionate Devi bhakta comes :

- Unless Viveka is there to control anger, passion, you will miss reality.

III) Roaring, he uttered :

- Other 3 words = Apramanam, false.
- Indicates their Aviveka.

IV) All Devas great because of their power :

Vishnu	Shiva	Brahma	Ganesha
Maintains Universe	Swallow	Creates	Removes or give Obstacles

V) Common to all “Power” Shakti = Devi :

- Electricity = Devi = Power
- Fan, Light, Mike = Gadgets
= Other Devatas
- Once mother withdraws Shakti, they are dead body, can't do any function.

VI) Soundarya Lahari :

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि।
अतस्त्वाम् आराध्यां हरि-हर-विरिच्चादिभि रपि
प्रणन्तुं स्तोतुं वा कथ-मक्रत पुण्यः प्रभवति॥ 1 ॥

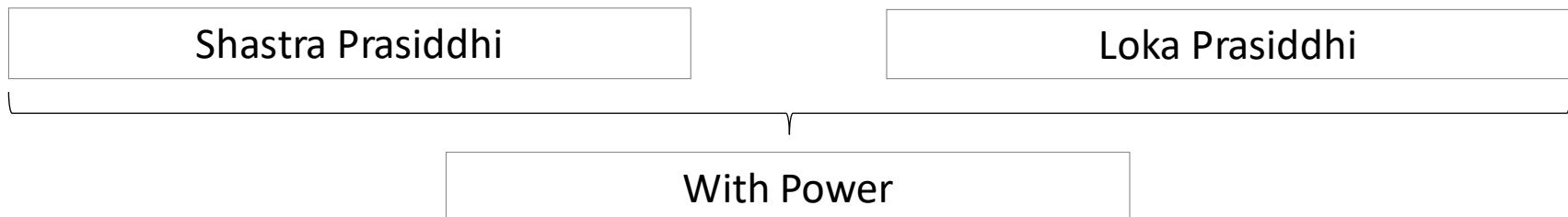
*Shivah shakthya yukto yadi bhavati shaktah prabhavitum
Na chedevam devo na khalu kusalah spanditumapi;
Atas tvam aradhyam Hari-Hara-Virinchadibhir api
Pranantum stotum vaa katham akrta-punyah prabhavati ॥ 1 ॥*

Only when united with Shakti does Shiva obtain the power to create. Without Her the Supreme cannot stir. [Verse 1]

- Power when Mrs is there.

VII) Don't require Shastram :

- Shaktinohi - Person without power Asamarthaha, incapable, disabled person.



VIII) Every task requires Shakti = Ability to perform task :

- Hari, Hara got power by practicing Devi Upasana
- Brahma, Vishnu, Shiva, Ganesha got powers from Devi
- Worshipped Devi, Sri Vidya system
- Every Devata does its functions because of worshipping Devi.

IX) Because of Upasana, they can draw any power they want :

- Srishti, Sthithi, Laya shakti
- Charging mobiles, charged from Devi
- Adhikari to do various functions.

X) Vishnu - Shiva- Surya - All Devatas power comes from Devi :

- See their power, admire, real glory to Devi, hence offer worship to Devi.

XI) Gita :

- Whichever devotee worships whichever deity, all come to me - Lord Krishna.
- Here Devi claims the same.

XII) All Bhagavathi - Svarupa :

- Durga Saptati - Devi Mahatmyam - 35 verses
- Ya Devi Sarva Buteshu Shanta Rupena, Shakti Rupena, Buddhi Rupena Vartate
- Namastasyai, Namastasyai, Namastasyai, Namo Namaha
- You are present in every living being in the form of relevant powers
- May you note.

Topic 514 : Continues

भगवत्या रूपद्वयमस्ति—(1) एकं सामान्यं (2) अपरं सविशेषम्।
(1) सर्वेषु पदार्थेषु तत्त्वकार्यकारणानुकूलसामर्थ्यरूपा या शक्तिः सा भगवत्याः
सामान्यं रूपम्। (2) अष्टभुजादियुक्ता या मूर्तिः सा तस्याः सविशेषं रूपम्।
सामान्यशक्तेरंशास्तु सङ्ख्यातीता वर्तन्ते। यस्मिञ्छक्तचंशो न्यूनो वर्तते,
सोऽल्पशक्तिमान् असमर्थ इति उच्यते। यत्र शक्तचंशोऽधिको वर्तते स
समर्थ इत्युच्यते। शिव विष्वादिषु शक्तचंशाधिक्यात् ते अतिसमर्थाः। इत्थं
भगवत्यंशरूपशक्त्यंशाधिक्याद्विष्वुशिवगणेशसूर्यादिषु तेषां महिमा प्रसिद्धः।

I)

Bhagawati has 2 forms / Versions

Samanyam

- General spread over things and living beings
- Aparam
- Everything has its own power - Ant, Plant, Bird has its own power
- Unique Shakti, Ability to do a Particular Action
- Some can sing, Run
- Anukula Samarthyam, Specific Skills

Specific form used for worship / meditation

- Visesha Rupam
- Durga, Saraswati, Raja Rajeshwari
- Described in Sri Vidya
- Dasha maha vidya

II) Gita - Vibhuti Yoga - Chapter 10 :

- Samanya Shakti intellectual, Strongman
- Krishna = Samanyam here Devi = Samanyam general form.

III) Each theological System is an Agama Shastra :

- Each Agama Shastra is Very vast



IV) In Sri Vidya :

- Learn form of deity, form of worship - Learn extract of Agama.
- Depending on Ishta devata, you choose.

V) Uddhava Gita :

- How to do puja of Lord Vishnu, Lord Krishna is described.

VI) Specific forms present in things and beings :

- Samanya shakti infinite, has infinite aspects.

VII) Shakti Amsha - countless in number

VIII) When power is less , hands weak, mobility comes down, stroke :

- Speech comes down, sight is gone, Shakti weakens, Amsha of mother less in that being.

IX) Bedridden, turn to someone who helps, Asamarthaha - incapable

X) Football match, cricket match, Shakti Dominat - Samartha = Capable :

- Asatu - Ashadu
- Samartha - Chamathu

XI) Greatness of Shiva because Devi pervades him

XII) Increased power - Vishnu, Shiva, Surya :

- Srishti, Sthithi, Laya shakti
- All powers because of Devi
- Their glory is Devi's glory, borrowed from my mother.
- Mahima - Masculine - Na Karanta Pullinga, Mahiman Shabda
- Rama - Stirling
- Prasiddaha - Pulling

प्राणविहीनं शरीरं यथा अमङ्गलं तथा शक्तिविहीनाः सर्वे देवा अपि अमङ्गला एव। तस्माद्यच्छक्त्याधिक्यादेवानां महिमा स महिमा शक्तेरेव। न तु देवानाम्। शिवविष्णवादिभिर्भगवत्याः सामान्यरूपशक्तेर्विशेषत उपासनात् तेषां शक्त्यंशाधिक्यं वर्तते।

I) Body sacred, Auspicious, give Snanam, do Alankara, apply Tilakam

II) **Sacred because of prana :**

- Prana Upasana
- Prana = Mother, father, friend, Acharya, Brahmanaha.

III) **Prana = Sacred :**

- Without prana, Ashuchi
- Prana Satve - Mangala Satvam
- Prana Abhave - Mangala Abhava
- Shakti makes everyone Mangalam
- When Shakti goes away, Amangalam, inauspicious.

IV) All Deities - Brahma, Vishnu, Shiva become inauspicious without Shakti :

- With presence of Shakti Amsha only, Devanam Mahima, glory for Devas.
- Credit goes to mother Goddess not Brahma, Vishnu, Shiva.

V) They all have practiced Devi Upasana, Bhagavati Upasana, have borrowed glory :

Topic 514 : Continues

भगवत्या निराकाररूपायाः शक्तेर्यथाऽनेकेऽशा वर्तन्ते; तथा साकाररूपायाः
शक्तेरप्यनेकेऽशा वर्तन्ते, तादृशेषु साकारांशेषु कालीरूपं प्रधानम्। माहेश्वरी,
वैष्णवी, सौरी, गाणेशीत्यादयोऽपि प्रधानांशा एव। भगवत्युपासनयैव स्वे स्वे
माहेश्वराद्या⁷³ अंशाः तैः प्राप्ताः। तत्रापि शिवविष्णु भगवत्या मुख्यौ भक्तौ।
ध्यातुधर्येयरूपताप्राप्तिरूपासनायाः फलम्। शिवविष्णुभ्यामुपासनाबलाद्येयरूपता
लब्ध्या। अतस्तौ मुख्योपासकौ।

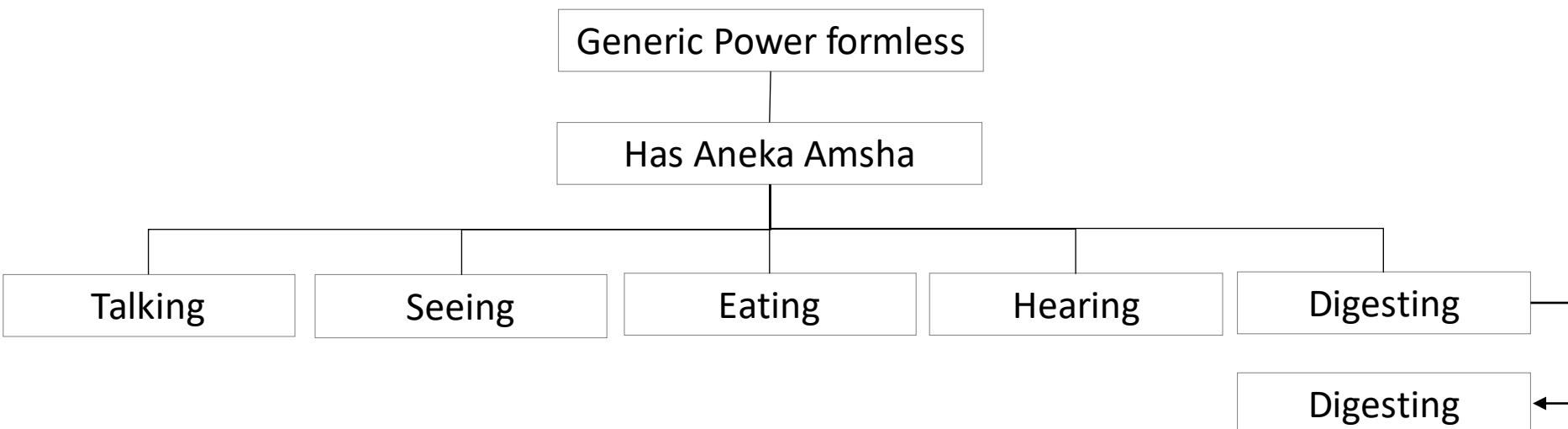
I) Previous para :

- Samanya Amsha pointed out, various powers in several things, beings.

II) Visesha Amsha :

- Talked in Shapta, Agama Shastras
- Nirakara Rupa, formless Bhagavati
- Power not visible
- Infer speaking power, when I talk
- Mounam can't infer
- Any power Apratyaksham , formless, Colourless.

III)



- Countless Expressions.

IV) In the same Visesha Rupams, Many Samanya Amshams :

- Sakara Rupa with various deities
- Kali rupam Ghora rupam - Famous in North, Famous through RK Mission.

V) Raja Rajeshwari, Sharada, Lalita Parameshwari - Gentle forms in South

VI) Ghora Rupa threat to Rakshasas :

- For external, internal enemies
- Devi Mahatmyam, Sapta Madruka, Maheswari (Shiva), Vaishnavi (Vishnu), Sauri (Surya)
- Power associated with Shiva, Vishnu, Surya is the Devi deities.
- Ghashneshi - Associated with Ganesha.
- All Devis only Pradhanam.

VII) Maheshwara - Got Maheshwari power by Bhagawati Upasana :

- Vaishnavi power Got by Vishnu
- Surya got Sauri power.

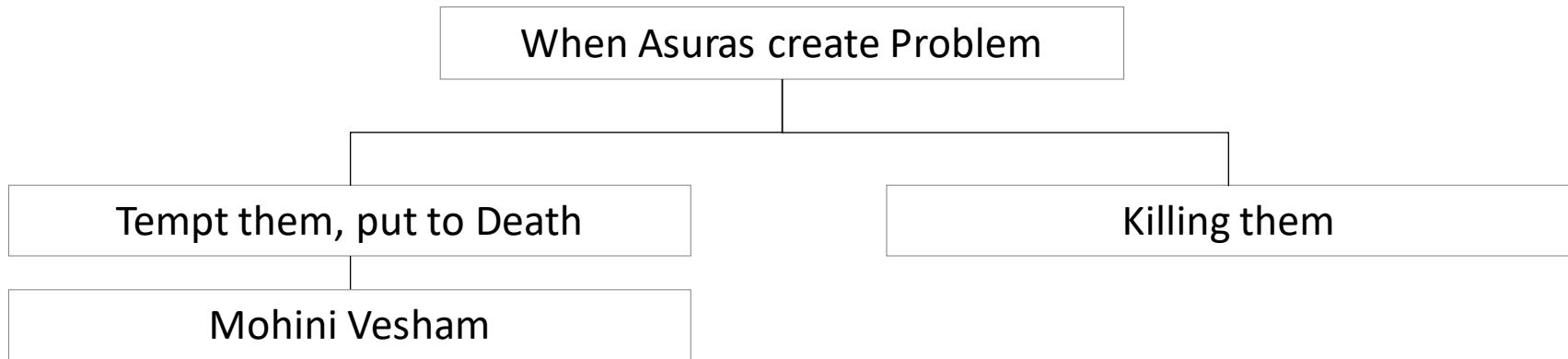
Common to all :

- Bhagawati Upasana only
- Bhagawati common in Kerala
- Payasam = Bhagawati Sevam
- Lalita Saharanamam - Put Kolam and give prasad, Payasam.

VIII) Shiva and Vishnu primary, special deities of Devi :

- Mukhya Bhakti
- Vishnu can take Mohini form at any time.

IX)



- Vishnu takes Devi form because of Upasana
- Shiva takes female form - Ardha Narishvara form.

X) Shiva :

- Didn't complete Upasana, got up for Coffee
- Half only become female.

अमृतमथनेनामृतोद्भवसमये सुरासुरविवादं परिहर्तु प्रवृत्तस्य विष्णोः सामर्थ्यहानिरभूत्। तदास्वोपास्यदेवतां भगवतीं ध्यात्वा स्वयमेव तत्तादात्म्यमवाप। तद्रूपमाहात्म्यादसुरा अपि विष्णुपक्षपातिनोऽभवन्। तथा शिवोऽपि समाधौ भगवतीध्यानबलात् स्वार्धशरीरेण (अर्धनारीशरीरेण) उपास्योऽभूत्। विक्षेपवशात् समाध्यसंपूर्त्या तस्य विशिष्टं शरीरमुपास्यं नाभूत्। इत्थमेव सर्वोऽपि देवा भगवत्युपासका एव।

I) When churning of milky ocean was done for Nectar, Amrutam :

- when Amrutam came, there was fight between Devas and Asuras.

II)

Vishnu Makes Sure

Devas become immortal

Asuras remain Mortal

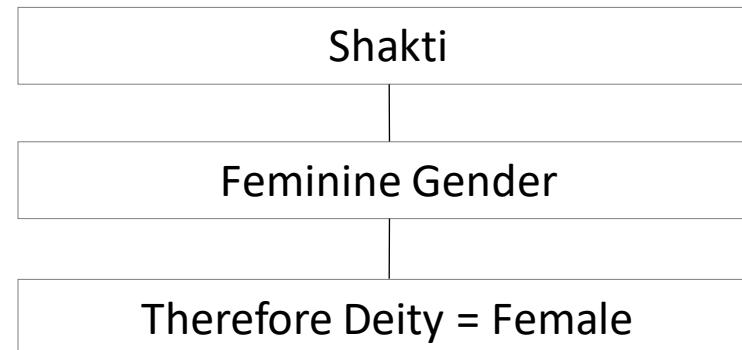
III) Vishnu diffident, incompetent :

- Shakti required for competence
- Vishnu meditated on mother and assumed Mohini form.

IV) Closed eyes, invoked mother Goddess :

- Immediately solution came
- Assumed Mohini form Tadatmyam = Vishnu became female form.

V)



VI) Seductive, attractive = Mohini, Mohayati, deludes :

- Asuras forgot Amrutam, ran behind Mohini
- Devas had Amrutam.

VII) Proved :

- Vishnu is great Devi bhakta
- Shiva and Vishnu primary Bhakta of Devi
- Amrita Mathanam and Ardha Narishvara events to show both Devi bhaktas.

Practicing Nirvikalpa Samadhi

Not on Nirgunam Brahma

But on Devi

Chapter 6

Chapter 7

Vikshepa :

- Shiva got distracted in meditation
- Samadhi not completed.

VIII) Poornam Shariram not converted into female form :

- Only partially fit for meditation.

IX) Conclusion :

- All Devatas are Bhagawati Upasakas.

Chief Minister :

- Vishnu (Male)
- Ambal (Female)

देव्युपासना दक्षिणोत्तरमार्गाभ्यां द्विप्रकारा कथ्यते। तत्र दक्षिणो मार्गः
कथितः। उत्तरो मार्गः इतः कथ्यते।

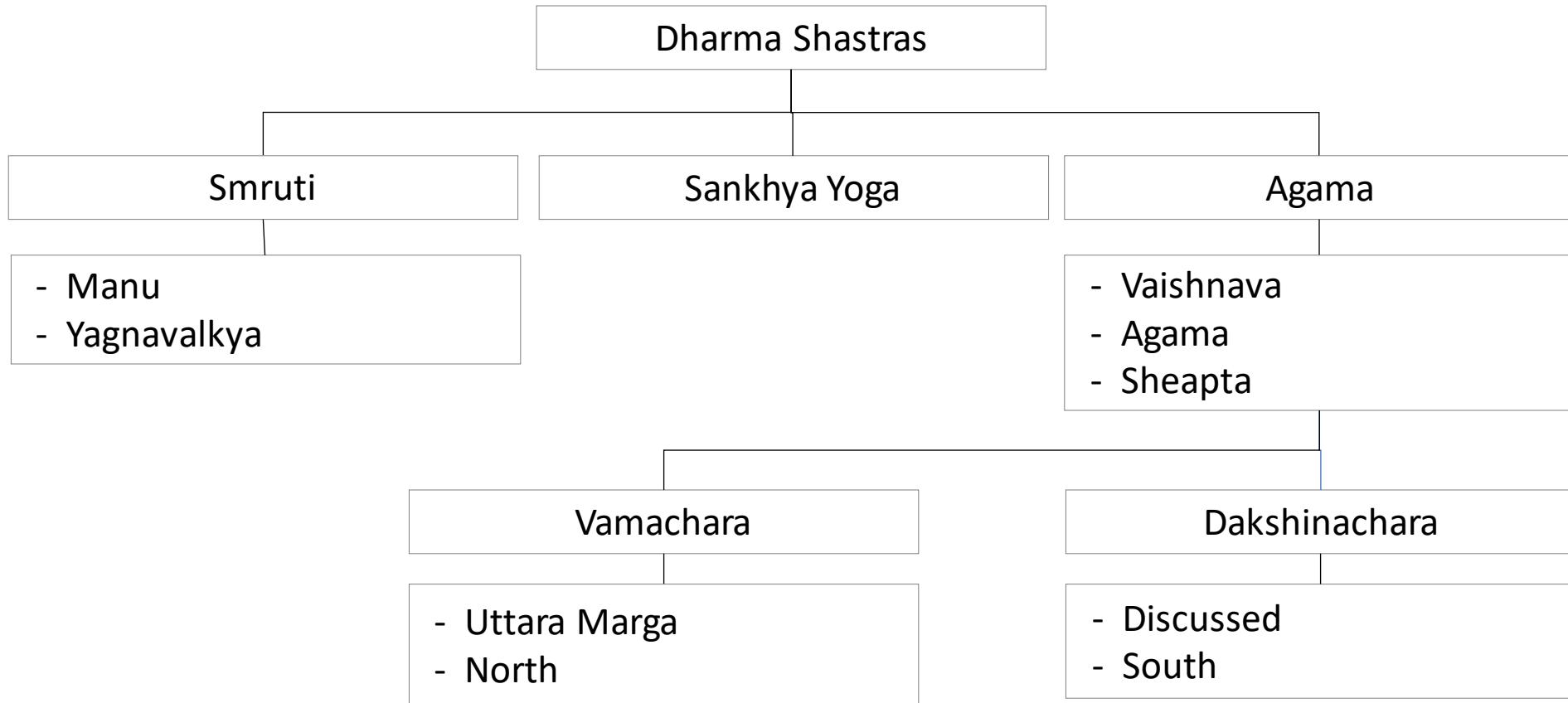
- I) How worship should be done for Devi?
- II)

2 Margas

South Style - Dakshinachara

North Style - Vamacharya

III) 18 Vidya Sthanas :



IV) Uttara Marga in 18 Vidya Sthanas :

- Only Vamachara
- Dakshina Marga Kathitha cut off
- Uttara Marga Punaha Kathyathe.

How to do = Bhagawati Upasana :

Topic 514 :

- Devi Bhaktas

I) Life of Shubha Santati, father of 3 Students :

- Not ready for Jnana Yoga, must prepare mind, get Vairagya
- Wants to do Upasana Yoga, intermediary stage, not Ultimate.

II) Has to choose one Ishta Devata - Upasya Devata :

- Unable to choose, Organise Seminar of Upasana Scholars
- Theological System followers.

III) Topic :

Upasana, Upasya Devata

Theological

- Upasana = Ultimate Sadhana
- Gives Moksha

Advaita

- Only intermediary Sadhana
- Can't give Moksha
- Duality maintained
- Upasaka Devata Duality
- Temporary State come to Advaita Jnanam.

IV) Upanishad :

- In Duality no Moksha.

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तसर्वमभवत्; तयो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै ब्रह्मः
पश्चात् मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंतु बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āśit, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manusyāṇām; taddhaitat
paśyannṛṣirvāmadevaḥ pratipede,
aham manurabhavam sūryaśceti | tadidamapyetarhi ya evam veda,
aham brahmāsmīti, sa idam sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeśām sa bhavati;
atha yo'nyām devatāmupāste, anyo'sāvanyo'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manusyam bhuñjuḥ, evamekaikāḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'priyam bhavati, kiṁtu bahuṣu?
tasmādeśām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realizing this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

- In Devata - Upasaka - Duality, one will not know Svarupam.

V) Attitudinal Difference :

a) Advaitin chooses any Devata for meditation, no gradation in Devatas, No superior - Inferior

- Don't make comparison
- Encourage all to practice Upasana.

b) Theologian :

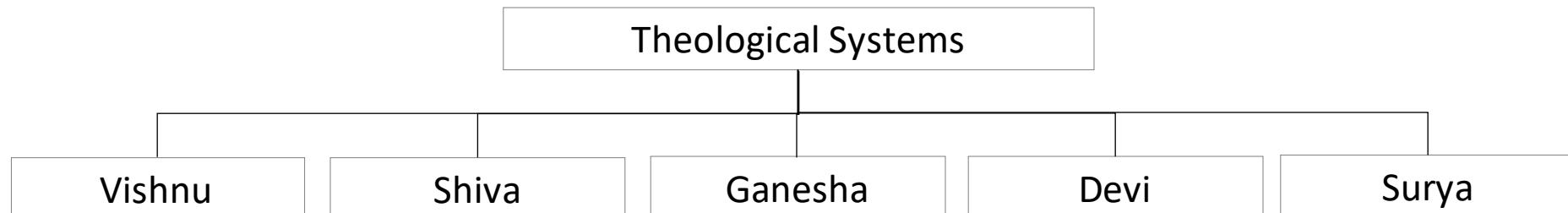
- Our Deity alone ultimate and give Moksha
- Criticise others - Don't go other deities, Aggressive approach.

VI) After Upasana, come to Sravana, Manana, Nididhyasanam come to Jnanam and Nishta :

- Compulsory for Moksha.

VII) Advaitin accepts with caveats, notes

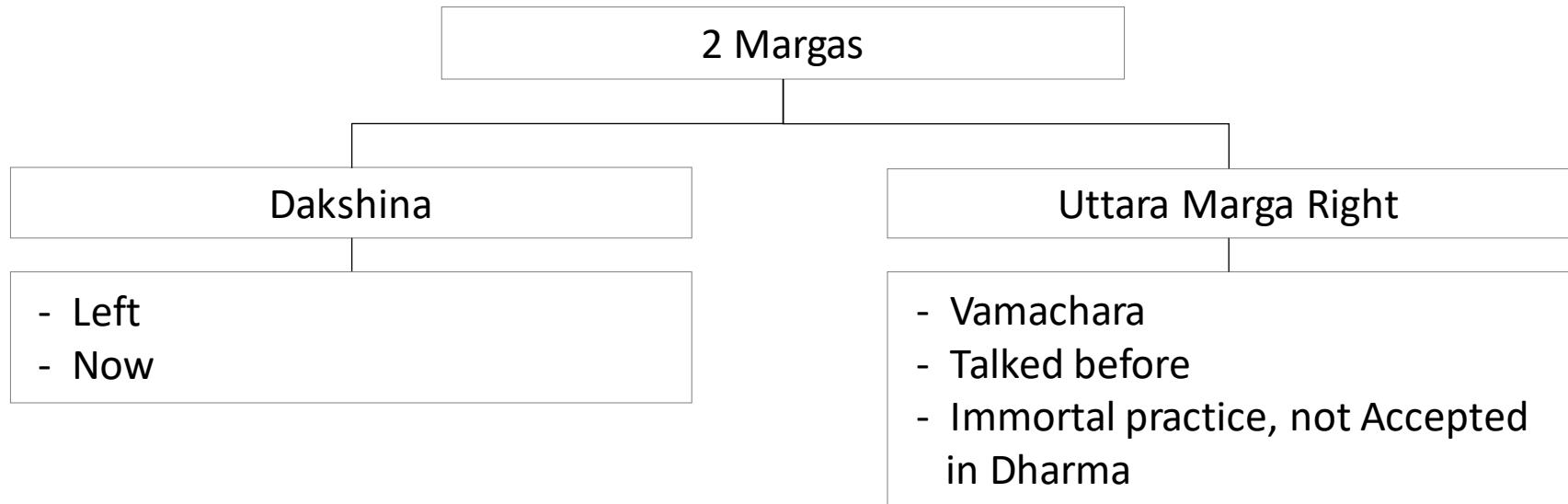
VIII)



- Each Argues that his deity Greatest, latest.

IX) Devi Upasaka :

- Allied ideas we don't Accept.



X) Page 354 - Sanskrit text :

- Dakshina - Uttara Marga
- 18 Branches which Tattva Drishti wanted to study
- Vamachara adharmic, should not be included in 18 Branches.

भगवतीभक्तेषु हरिहरादिवत् कोऽन्योऽस्ति तदुपासकः।
तथापि महामायास्वरूपिणीध्याता तु सकलं पुरुषार्थं शीघ्रमेव
लभते। एकत्रैव भोगमोक्षप्राप्त्युपायत्वं नान्यत्रैतस्माद्वीध्यानादस्ति जगति।
भगवतीभक्तः सकलान् भोगान् भुज्ञानोऽपि पुनर्गर्भवासं न भजते। शिवोक्तस्तन्त्र-
क्रम इह कथितः।

I) Mother Goddess - Bhagawati Upasaka : Who are prominent?

- Shiva (Hara) and Vishnu (Hari)
- Can meditate on Devi bhaktas but do Devi Upasana
- Vishnu and Shiva's greatness borrowed from Devi.

II) Devi = Maya Svarupini :

- Maya not Mithya in Theology - It is Satyam
- Advaitam alone, says Maya = Mithya
- Difficult concept = Maya.

III) Tattva Bodha :

- Karana Shariram and Maya difficult to understand.

IV) Meditate on Devi and gain Dharma, Artha, Kama, Moksha

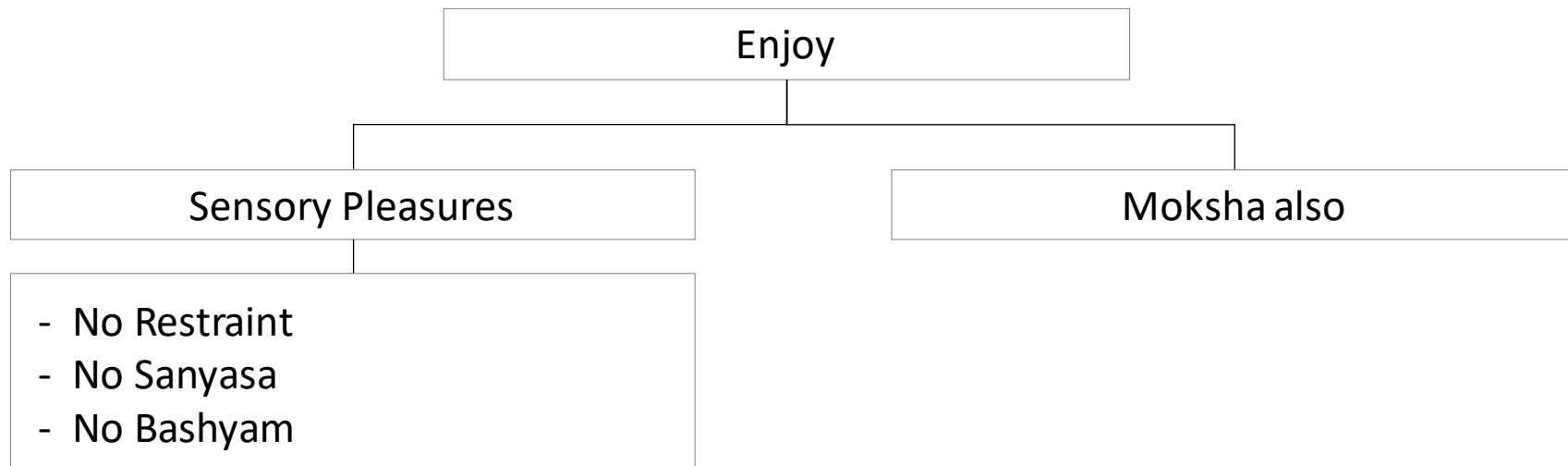
V) Devi's specialty :

- USP - Sheegrameva
- One day Upasana, immediately moksha attained.

VI) Vamachara Says :

- Advaitins talk about Kshama, Dama, Vairagyam.
- **Must be detached from sense pleasures, difficult.**
- In Vamachara, can continue with sensory indulgences.

VII)



Weight Reduction

No Gym

Swallow tablet

Next Weak, Original Size

VIII) Permits total Sensory indulgence :

- Get Moksha also, Concessions only in Vamachara
- Bhagarathi Saptah can be Practiced along with Sense Pleasures will get Videha Mukti
- Enjoy benefit of both Iha Loka, Para Loka Sense Pleasures and Videha Mukti.
- Shambhu Tantram talks, of Vamachara which Advaitins Ban.

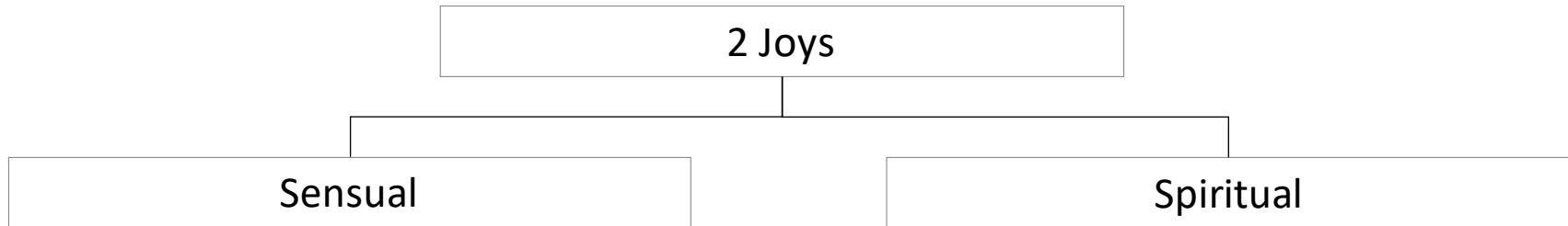
Topic 514 : Continues

भगवतीभक्तिरत्यन्तसुखप्रदा। निखिलैरपि प्राचीनैरनुष्ठिता।

पञ्चमकाराः कदपि त्युक्तुं न शक्यन्ते। (*) श्रीकृष्णबलरामादयः, सर्वेऽपि देवा,
ज्ञानिनोऽपि प्रथममकारं सदा जलवदेवापिबन्। इतरेऽपि प्राचीनाः बहवो
मकारमेवासेवन्त। मकारसेवनप्रकारः परमशिवेन परोपकाराय कथितः।

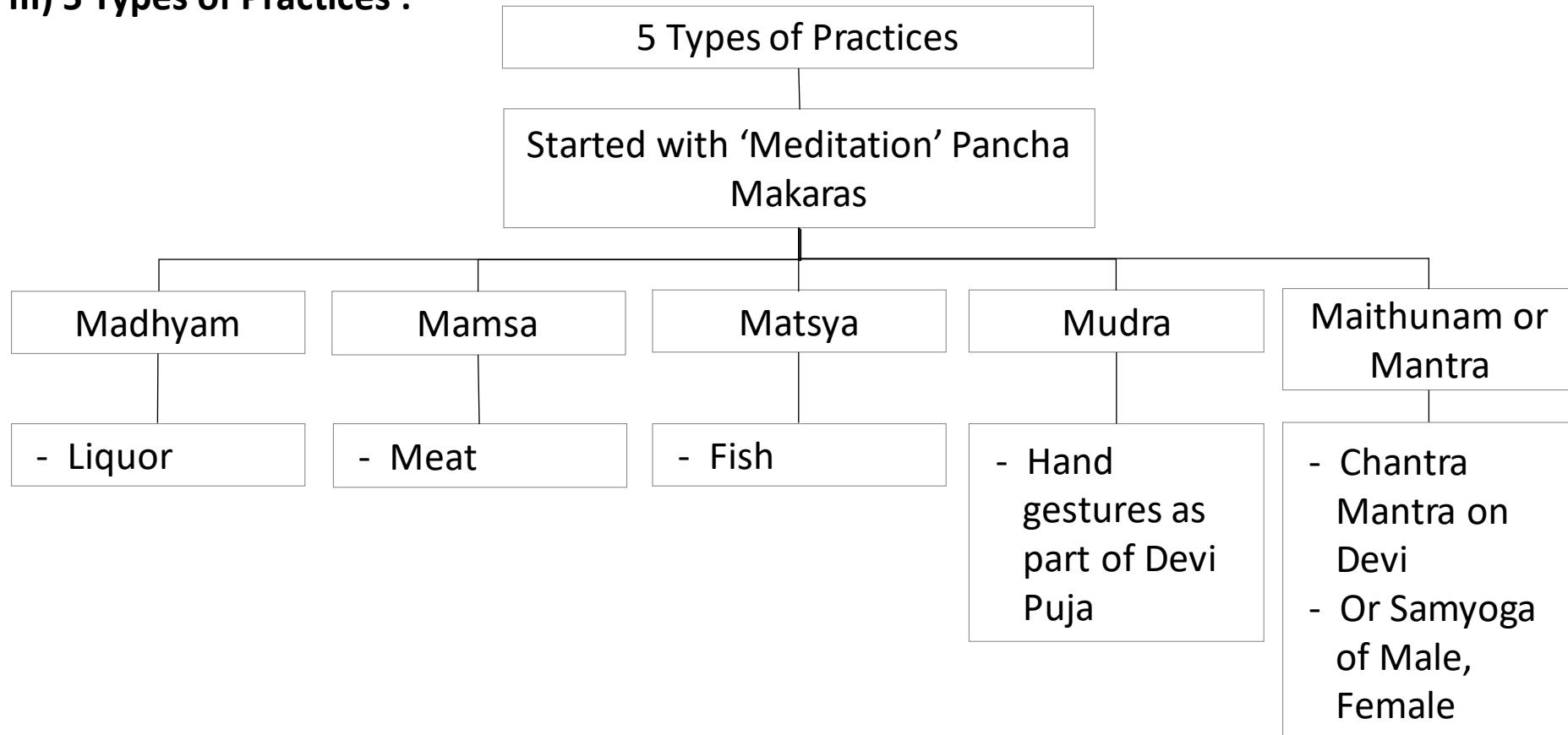
I) Glorification of Vamachara which we don't Accept at all

II) Shambhu tantra Krama?



- All systems in India have Guru Parampara

III) 5 Types of Practices :



- Unimaginable to give up, have to take.

IV) Promotes Liquor :

- Modern society Vamachara without Devi Upasana.

Kaivalyo Upanishad :

- Rudra Parayanam = Prayaschittam for 1st Offence
- Not regularly take up and do Prayaschittam
- Shastra does not allow liquor.

V) In Puranas, Avatars also, liquor mentioned according to Vamachara :

- Ancient followers of Shambhu Tantram
- In ritualistic manner also offered to Devi and taken.

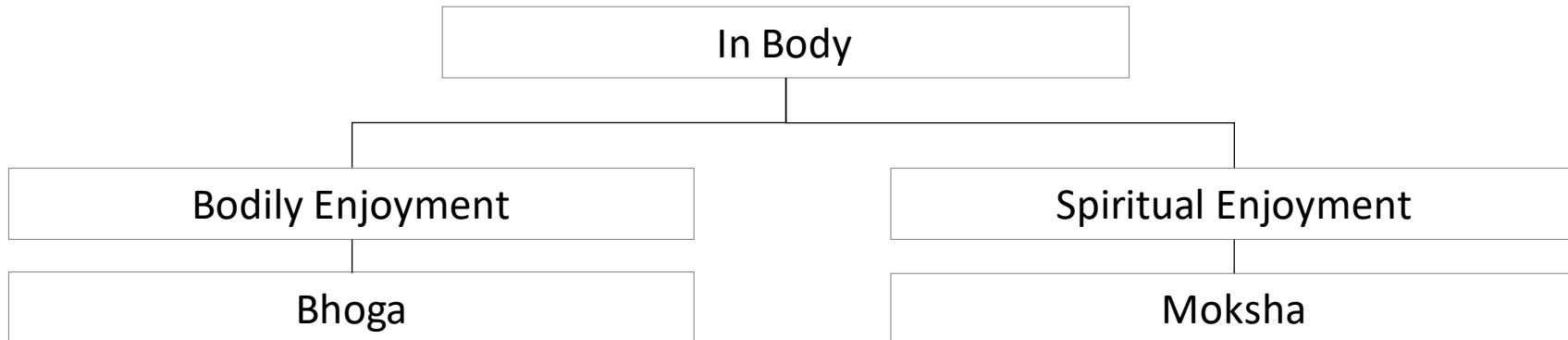
VI) Kumbha Mela :

- Devi Upasakas, Shiva - Kapalika Matam, drugged also there.
- Hinduism has curious mixture
- Systematic study gets rid of confusions.

शिववचनं मनसि कुर्वन्नस्मिन्नेव शरीरे भोगमोक्षादिकमनुभवति। (*)
श्रीव्यासभगवानेवै- तद्वागवतमपि चकार। उपपुराणे हि कालीमवर्णयत्।
भगवत्या भक्तिरेव श्रेष्ठत्वेन कथ्यते। सर्वेऽपि पूजाविधयस्तेनैव कथिताः।

I) Bhagawan Shiva has encouraged all this :

II)



- Enjoy both Spirituality.
- Drags Vyasa in Devi Bhagavatam, Puranas
- Bhagawan and Bhagawati, Kali Upapuram.

III) Kali Temples :

- Bali offered to Devi
- This bhakti is greatest of all bhaktis.
- Tongue out, blood dripping, skull garland for Kali.

Topic 514 : Continues

हरिहरभानुगणेशादयो भगवती- ध्यानेनैव जीवन्ति। मतिमन्तः
सर्वेऽपि प्रथममकारपानेन मत्तमानसाः सन्तो भगवतीं पूजयन्ति।
जगज्जननी सा देव्येकैव सदा जागर्ति। तत्सेव्येव परमानन्दमनुभवति।'

I) Hari (Vishnu), Hara (Shiva), Bhanu (Surya), Ganesha are bhaktas of Devi

II) Girls name Bhanu - Original name :

- Bhanumati - Radiant
- Bhanu = Rays
- Bha = To shine
- Mati = One who has
- Radhakrishnan = Radha (Short)
- Gita Krishnan = Gita (Short), Bhanumati = Bhanu (Short).

III) All intelligent worshippers of Devi (Taunting) :

- Do Upasana, promoting all 5 - Ma - Karas
- They are high when they do puja

IV) Mother Goddess alone Sada Jagarathi :

- Which deity is all the time awake - Has no Svapna, Sushupti
- All the time Deity awake to save devotee anytime
- Who keeps awake all the time
- Devi Eva Sada Jagarate.

Example :

- Mother - When new born is there.

Morning	Night
Office	Baby

V) Tatu Sevayaiva - Protects devotee :

- Only by worshipping mother Goddess will get all Ananda
- None utter Vedanta, pushed behind
- Present Hinduism dominated by theologians.
- Vedanta based Hinduism drowned.

VI) Bhakti Darshanam, Nama Siddhanta :

- Name of the Lord = Ultimate
- For Chitta Shuddhi, Jnanam, moksha = Nama
- **Punyam required to land in Vedanta.**

VII) Other than utterance of name of Lord, no other way to cross samsara

VIII) Vedanta :

- Arthavada (Bhakti) / Glorification, not fact

Purva Pakshi :

- If you say Arthavada, you will go to hell.

Follow me	Don't Follow
Heaven	Hell

IX) Vedanta :

- Nama Uchharena = Chitta Shuddhi, then come to Sravanam / Mananam / Nididhyasanam.
- Devi Bhakta withdrawn next Surya Bhakta.

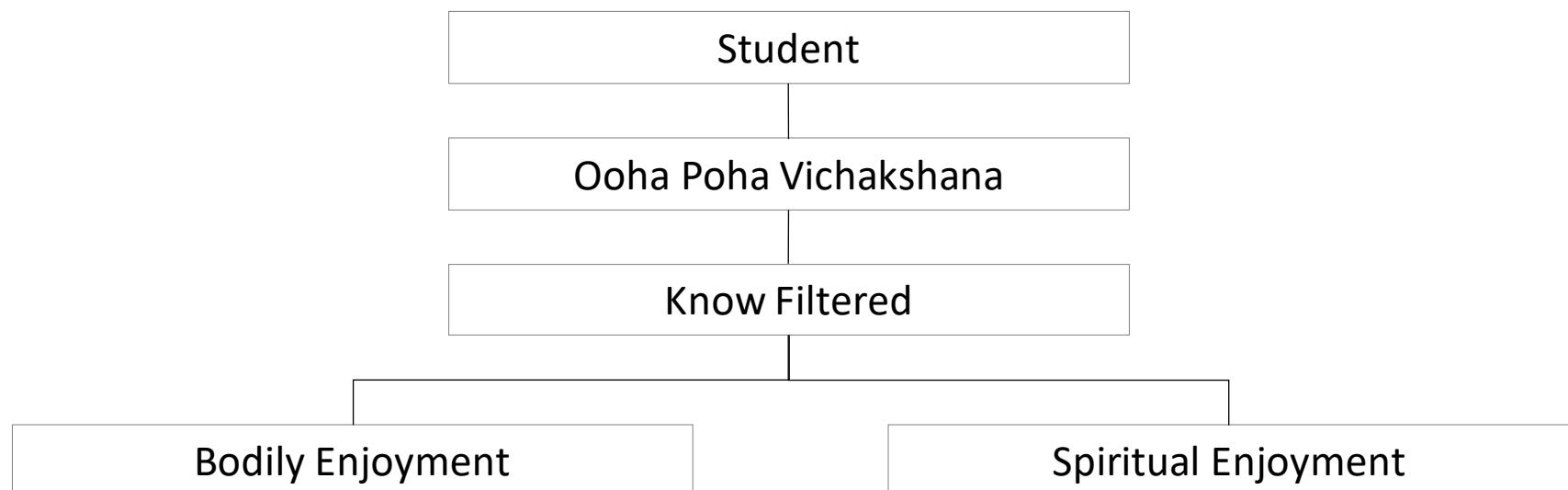
Topic 515 :

(515) सूर्यभक्तस्योत्तरम्—भगवतीमाहात्म्यं श्रुत्वा कुपितः सूर्यभक्त
इत्थमुवाच—‘हे राजन्। मम सत्यं वचः शृणु। नानृतम्भवति मदुक्तम्। शतशः
शपामि। मतान्तराणि पापिष्ठानि नीचतमानि च।

I) Surya Bhagawan - Devotee :

- Sandhya Vandnam = Surya Worship
- Pongal - Worship Surya intermediary stage ok, not Ultimate.

II) Vivekachudamani :



III) Many shastras, many interpretation :

- Employ Sruti, Yukti, Anubhava, arrive at bottom-line
- Require filtering attitude.

IV) Kupitaha :

- Enraged, angry
- Surya bhakta addressed Shubasantati.

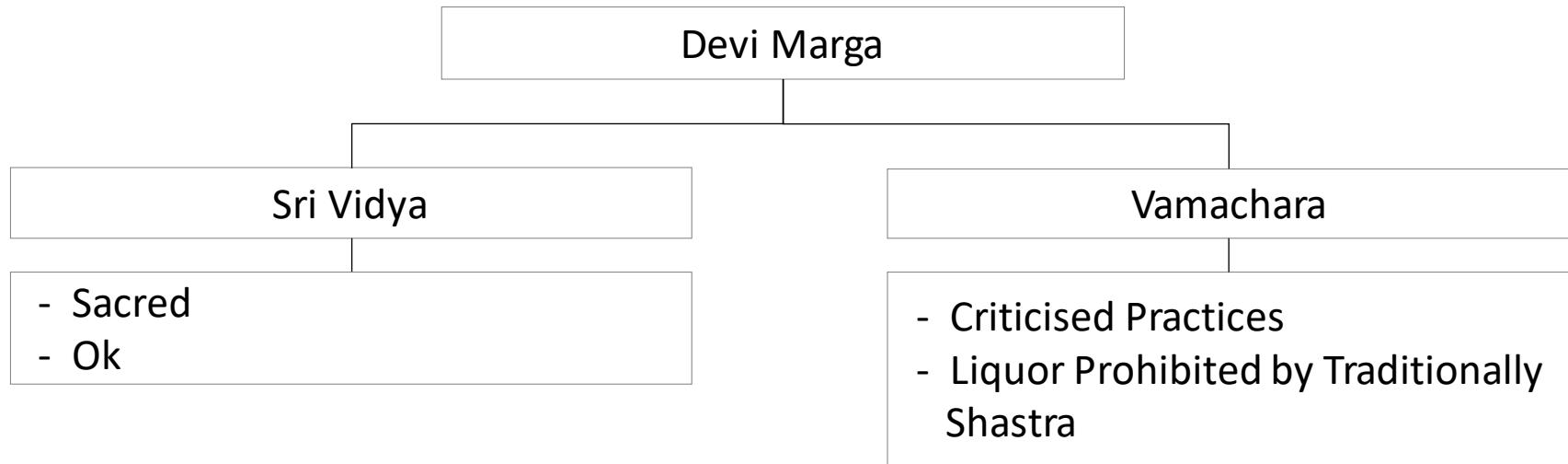
V) Listen to my truth, whole truth, nothing but truth, never false, guarantee 100 times, I Swear, I am truthful :

- All others are aggressive
- Angry with Vamachara, low, very sinful, immoral, hence upset.

Topic 515 : Continues

सर्वलोकनिन्दिता गुणः सर्वेऽपि देवीमार्गे उत्तमत्वेन कथ्यन्ते।
अत्यन्तमलिनं मद्यं महापातककारणमपि तीर्थमित्युच्यते। मांसं च शुद्धमिति।
विपरीतार्थाविबोधकं शम्भुतन्त्रमननुष्ठेयमेव⁷⁴ बौद्धागमवत्।

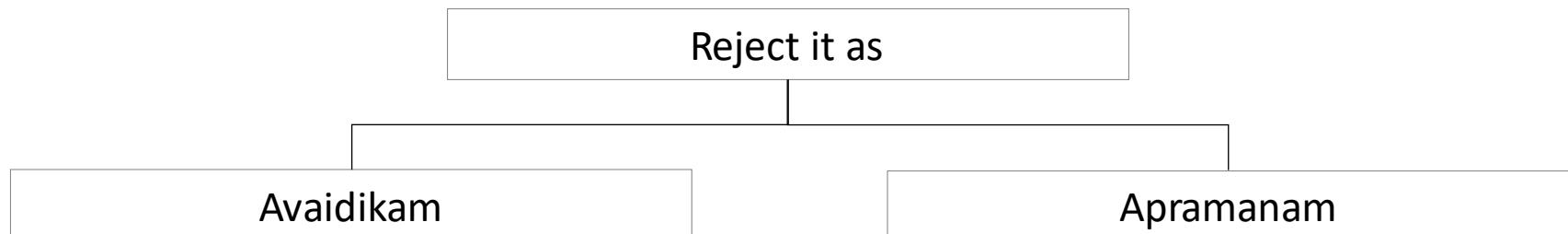
I) Every wrong Practice (Guna) Criticised by all :



II) Varieties of Papams, sins enumerated in Avani Attam :

- Teertham = Sacred, holy offers to Devi, Prasada Bhavana
- Medically, liquor not good for body
- Keep Vamachara far away
- Shambhu Tantra - by Lord Shiva don't accept because of Yukti and Anubhava.

III) Buddha - Avatar of Lord Vishnu :



- Similarly, reject Vamachara even if given by Lord Shiva himself.
- Don't claim book - Given by God
- Due to that it does not become Pramanam.
- Must be kept with Yukti (Logic) and Anubhava.

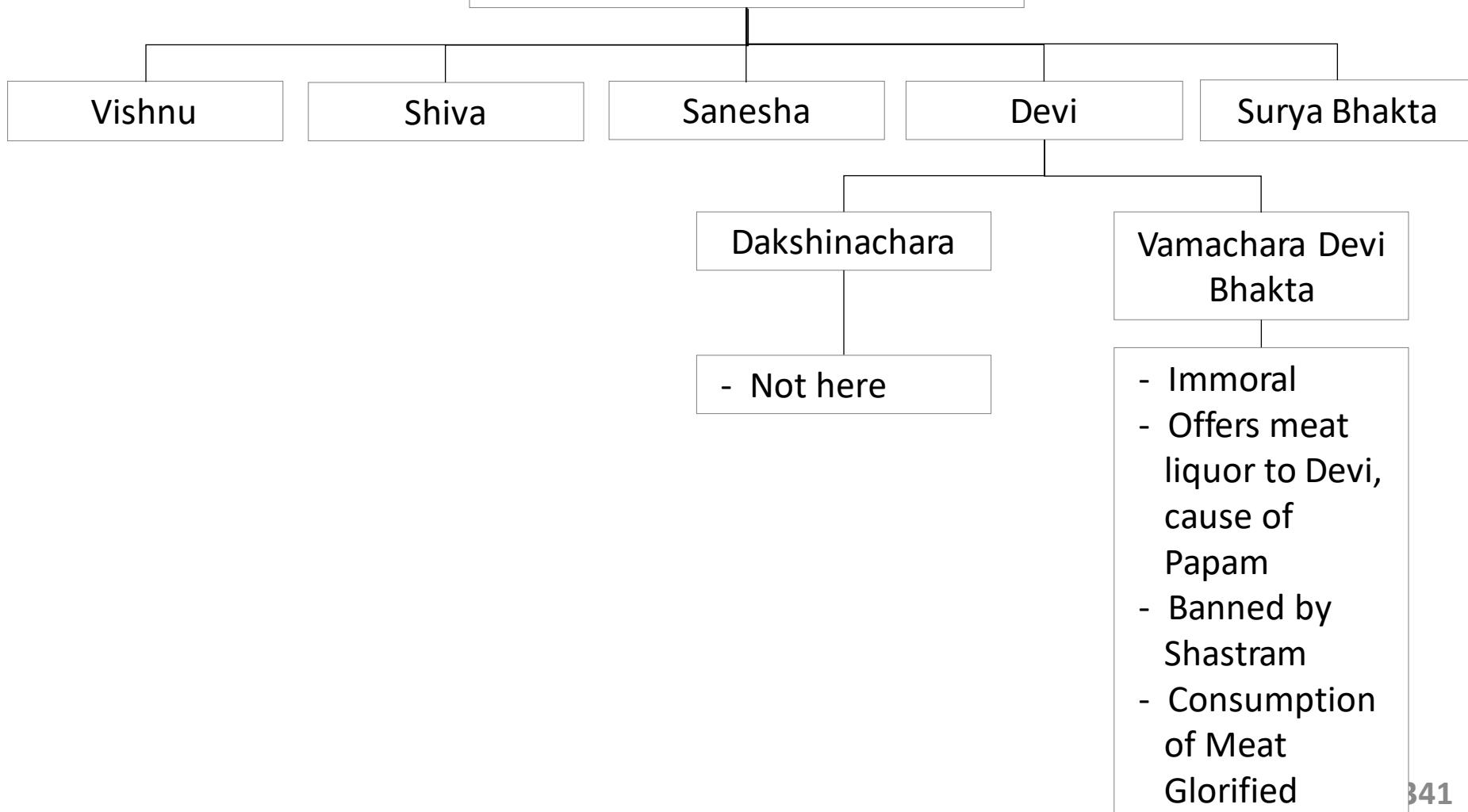
Lecture 465

Topic 515 :

I) Life Story of Shubhasantati here, wants of Practice Upasana, wants to know what is the best Uapsaka Devata.

II)

Which Devata is Superior most?



III) Surya Bhagawan :

- Shakti Peethas - Kama Peetha still follow Vamachara.
- Vipari Artham - wrong concepts Taught by Shambhu Tantram.
- Reject like Bauda agama
- Buddha - Avatar of Lord Vishnu.

IV) Ashta Dasha vidya Sthana :

- Page 354 (Sanskrit book) 4th Para - Devi Marga Criticised
- Dakshina Marga of Devi Upasana called Sri Vidya in South India.
- Acceptable, relatively it is inferior to Surya Bhakta.

Topic 515 : Continues

सर्वानुष्ठानयोग्यत्वेन दक्षिणसम्प्रदायस्य श्रेष्ठत्वेऽपि यस्मिन्
सर्वमनोबन्धो भवति तादृशसूर्याभावे सर्वोऽप्यन्ध एव स्यात्। सर्वावभासकः सूर्य
एव। तदभावे सर्वत्र सर्वमन्धकारो व्याप्नुयात्। पदार्थावभासकतेजोऽन्तराण्यपि
सूर्यस्यांशभूतान्येव। भानुसमानः को वाऽस्ति लोकस्य हितकारी। परहितार्थमेवा-
सावन्तरिक्षेऽविश्रमं परिभ्रमति। सर्वं हि कार्यं कालाधीनमेव। स एवैकोऽपि
भूतभव्यभविष्यद्रूपेण त्रिधोच्यते। सूर्यगत्यैव सूत्रात्मतया सर्वाः क्रियाः क्रियन्ते।
अनेन विधिना सर्वं भानोरुदजायत। तत्कोपात्सर्वं भस्मीभवेत्।

I) Dakshina Devi Matam :

- Sri Vidya - Sreshtam, superior to Vamachara nothing equal to Surya devata.

II) Why Surya Devata superior?

a) Pratyaksha Devata :

- All other devatas have to be imagined
- See idol, photo, Alambanam.

b) Glory universally known, religious or Non-religious person :

- All agree with superiority of Surya Bhagawan.

c) Sarva mano Baudah :

- All agree regarding superiority.

d) Anjaneyar in Ramayana :

- Everyone admires uniformly in north and south.

e) Pratyaksha devata = Surya Bhagawan

III) Imagine Surya absent :

- Everyone will become blind
- All planets survive because of Central Surya
- We can't see anything, it will be a dark world.

All illuminating Lights

Agni

Moon

Star

Electrical Power

- All expressions of one Surya Bhagawan only.
- Sun - illuminator = Surya Amsha Abhave Andhakara Eva Syat.

V) Eye without light = Andhakara :

- Darkness is called Andhakaraha
- Andham Karoti Iti Andhakaraha
- That which makes the eyes blind = Andhakara
- Functional, normal eye becomes blind when there is no light - Blindens people.

VI) What about other lights?

What is Superior?

Sun

Moon is Superior

Sheds light during light when you require light

- During day, don't require light at all, unnecessarily Sun is shining.

VII) Moonlight, star light, electricity - Vidyute - Lightening power, lightening aspect of Solar power

VIII) Other sources - are expressions, manifestation of one Bhanu - Sun :

- Sun = Greatest helper, well wisher of the entire living beings.

IX) Gita :

यदादित्यगतं तेजः
जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाम्रौ
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadā dityagataṁ tējah
jagadbhāsayatē'khilam ।
yaccandramasi yaccāgnau
tattējō viddhi māmakam || 15 - 12 ||

That light, which is residing in the sun and which illuminates the whole world, and that which is in the moon and in the fire - Know that, light to be mine.[Chapter 15 - Verse 12]

- Through Sunlight alone Plant kingdom, Rain, food, Solar Energy - Connected, Digestion possible.

X) Once Sun sets digestive Power becomes weaker :

- Hence after Sunset, eat Dinner.

XI) Pranic energy is coming from Surya Devata Only

XII) Government Promotes solar Enrgy

XIII) Who is Hitakari - Helper equivalent to Surya Bhagawan?

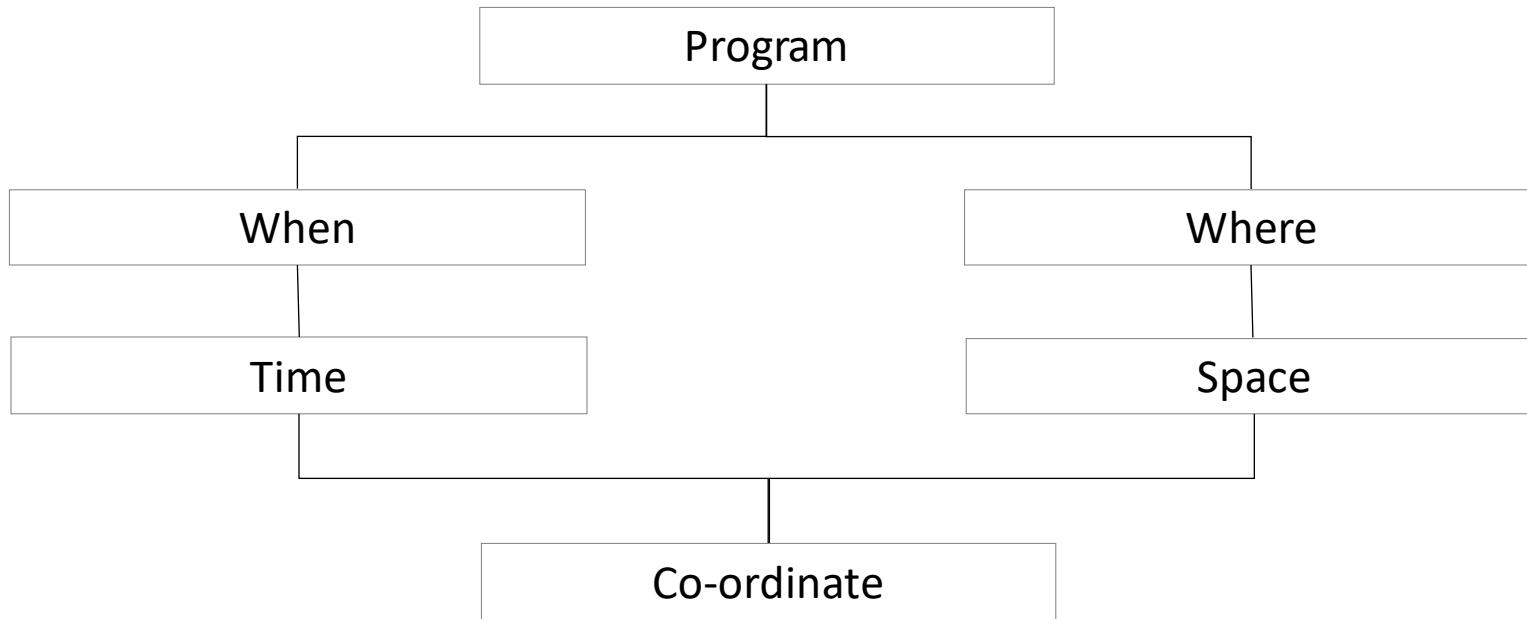
- To helps us, Surya Bhagawan from our Experience is Moving.

XIV) Surya goes Round and Round the Earth, without taking rest :

- Which god is awake, jagarati all the time, Subhashanti had asked
- It is Surya Bhagawan
- No Holiday for Surya Bhagawan
- Avishramam without Break sun functions.

XV) Surya Represents Kala Tattvam :

- Movement of Surya responsible for Day, Night, Months, year, Chandra based time.
- Surya and Chandra responsible for Kalasya Gatihi.
- Sarvam Karyam, Programs depend on time.



XVI) Everything Kaladinam, Suryadinam :

- Surya very important.

XVII) Kala Tattvam is One indivisible whole :

- Like Akasha, Brahman
- Kala = Akhandam, one whole.

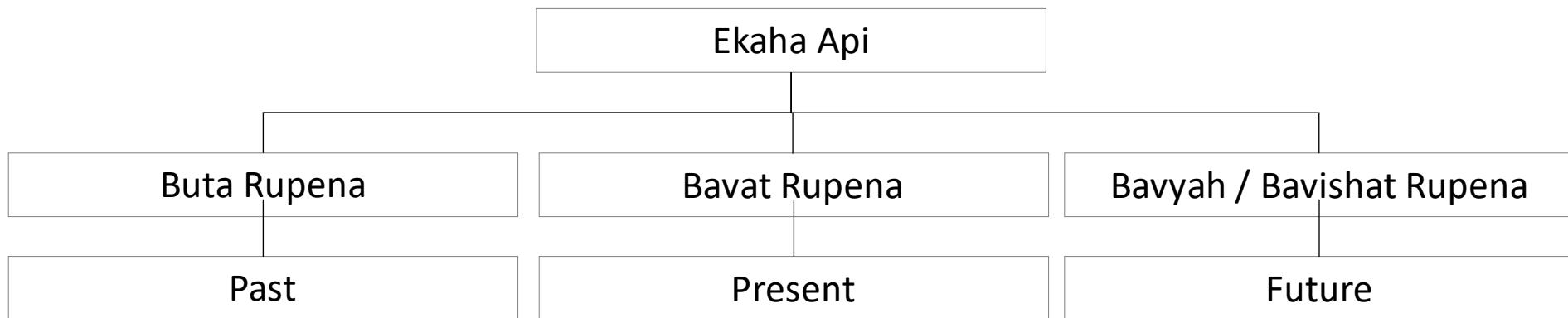
XVIII) Brahman = Indivisible Consciousness is seemingly, divided by Different minds

XIX) Space is Indivisible, it is Seemingly Divided like Pot Space, Hall Space, Stadium Space, Cosmos space.

XX) Similarly, Kala Tattvam also, it is not actually Divided :

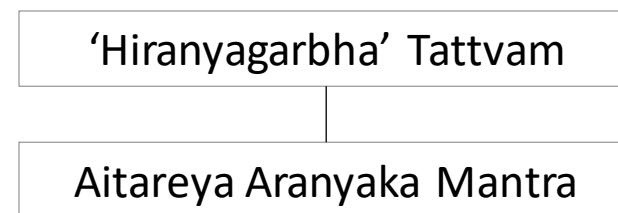
- It is Seemingly Divided by Surya, Chandra.

XXI) Divided into past, Present, future :



- Auphadika Bheda, Seeming difference for Our Convenience.

XXII) Surya Represents :



- Hiranyagarbha = Brahma, Srishti, Sthithi, Laya Karta.

XXIII) Sutratma = Hiranyagarbha, sun is moving, it is Propitiation, Activation or 'Hiranyagarbha' Devata, Solar Movement.

XXIV) Isavasya Upanishad :

अनेजदेकं मनसो जवीयो नैनदेवा आप्नुवन्पूर्वमर्षत् ।
तद्वावतोऽन्यानत्येति तिष्ठत्स्मिन्नपो मातरिशा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat,
tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake ; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]

- ‘Hiranyagarbha’ alone Activities.

Why ‘Hiranyagarbha’ is Activator?

- Apply tattva Bodha

Who is ‘Hiranyagarbha’?

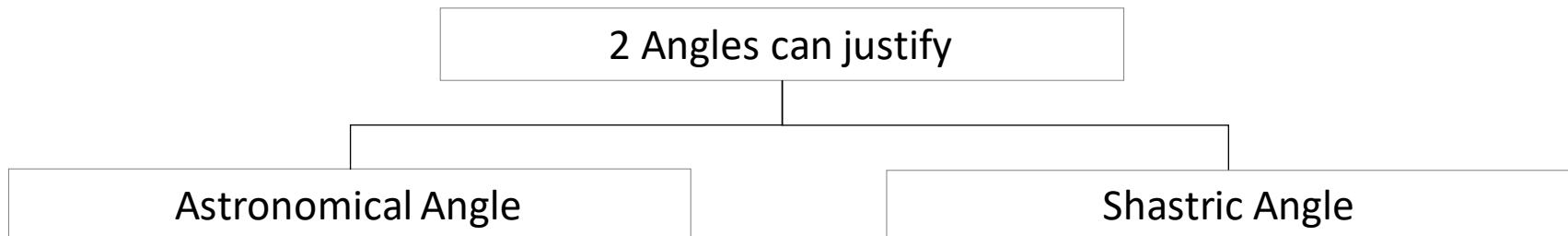
- Golden egg
- Samashti Sukshma Shariram.
- Individual Sukshma Shariram - 17 Organs.

XXV) What is most Important?

- ‘Prana’ Even without a functioning mind, Person in coma Survives.
- Because of Prana alone, all other Organs are functioning.
- Universal functions = Natural forces, effectively function because of Macro prana Tattvam.

- Macro prana = 'Hiranyagarbha'
- Sutra Atma = Hiranyagarbha Prana Tattvam
= Surya
- Sarvaha Kriyaha Kriyante
- All Natural forces, Solar Movement are Governed by 'Hiranyagarbha'

XXVI) Everything Originated from Suryaha only :



- Everything Originated from Surya.

Shastrically :

- Surya = Hiranyagarbha = Brahma (Created everything)
- Brahma – 1st Born of Ishvara
- That Brahma Created the world.

XXVII) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।

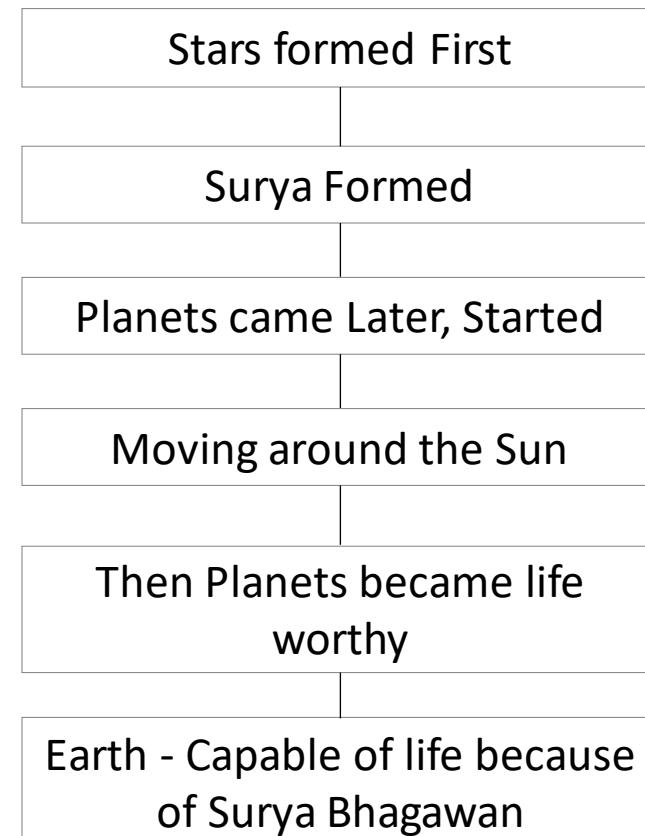
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामर्थर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।

sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

XXVIII)



- Scientifically Surya is the Originator and Shastrically also Hiranyagarbha is the Originator.

XIX) Based on these Principle, Vibhakti from Surya, everything Originated

XX) If Surya becomes Angry, if you don't do Sandhya Vandana Properly, thanks giving everyday :

- Get up before Sunrise, welcome Sun, be Grateful to Surya, welcome with Surya Namaskara.

Taittriya Aranyakam 1st Chapter :

- Surya namaskar Chapter
- 132 Namaskaras - In Village, do - 1st Time Pain, then Health becomes Good.
- Know Glory of Surya
- We take it for Granted
- Surya Bhagawan is the Greatest Devata.

XXI) Everything will be burn to Ashes if he is Angry.

अनेन विधिना सर्वं भानोरुदजायत। तत्कोपात्सर्वं भस्मीभवेत्। तस्य साकारनिराकारभेदेन रूपद्वयं भवति। तत्र निराकारः प्रकाशः सकलनामरूपे व्याप्य वर्तते। यदेव च वेदान्तिभिर्भातीतिशब्देन⁷⁵ व्यवहियते, तदेव निराकार-प्रकाशात्मकमादित्यगतं निराकारस्वरूपम्। तदेव च सर्वजगदधिष्ठानम्। तदज्ञानवशादेव जगद्रूपो विवर्तो जायते। तादृशो निराकारः प्रकाश एव अन्तःकरणवृत्तिस्थप्रतिबिम्बविशिष्टश्वेत् ज्ञानमित्युच्यते। “अहं भानुरि” त्यन्तःकरणवृत्तिः प्रकाशप्रतिबिम्बेन सहैव यदोदेति, तदाऽज्ञाननिवृत्या जगदपि निवर्तते।

I) Vedantic Approach to Surya Bhagawan :

- In Vedanta Solar light = Chaitanya Prakasha.

Gita :

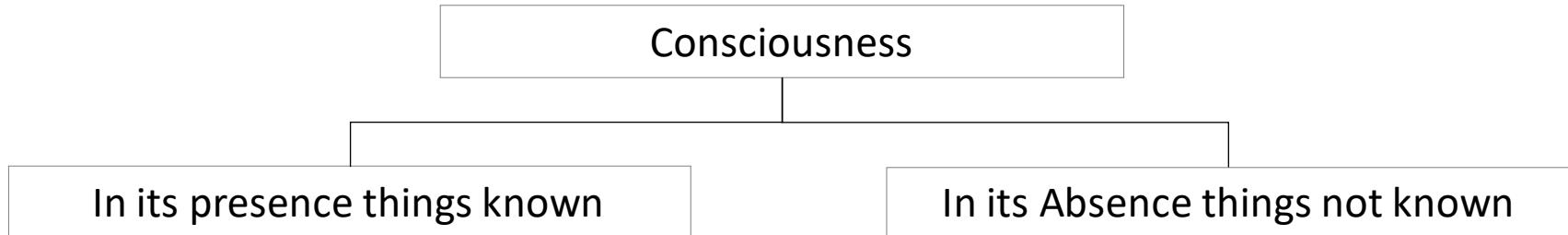
ज्योतिषामपि तज्ज्योतिः
तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

jyotiṣām api tajjyotih
tamasaḥ param ucyatē ।
jñānam jñēyam jñānagamyam
hṛdi sarvasya viṣṭhitam ॥ 13-18 ॥

That (Brahman), the 'light of all lights', is said to be beyond darkness; (it is) Knowledge, the object of Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 - Verse 18]

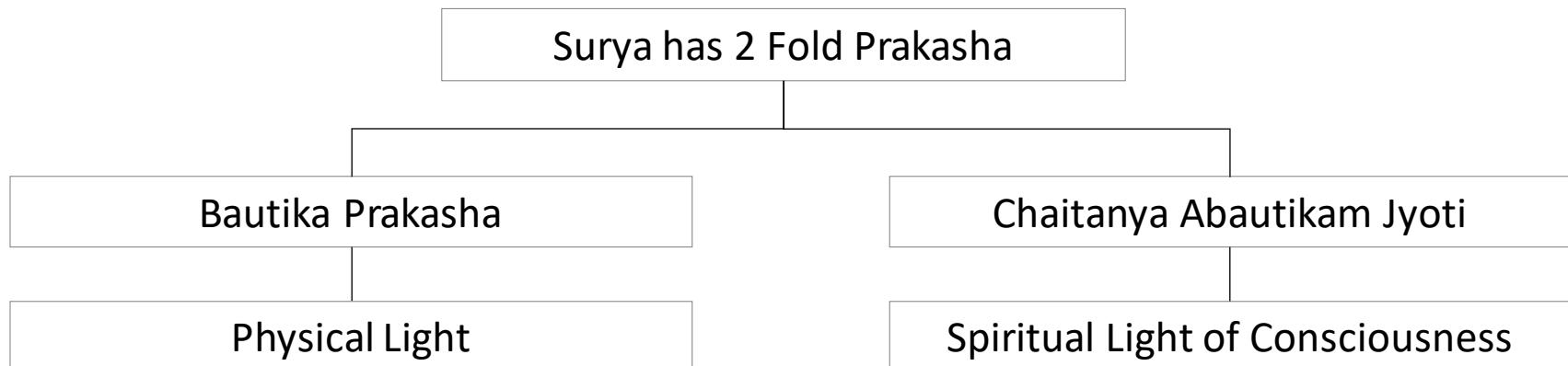
II) Light is that principle in whose Presence things are known and in whose absence things can't be known

III)



IV) Solar Light = Chaitanya Prakasha

V)



VI) Gayatri Mantra :

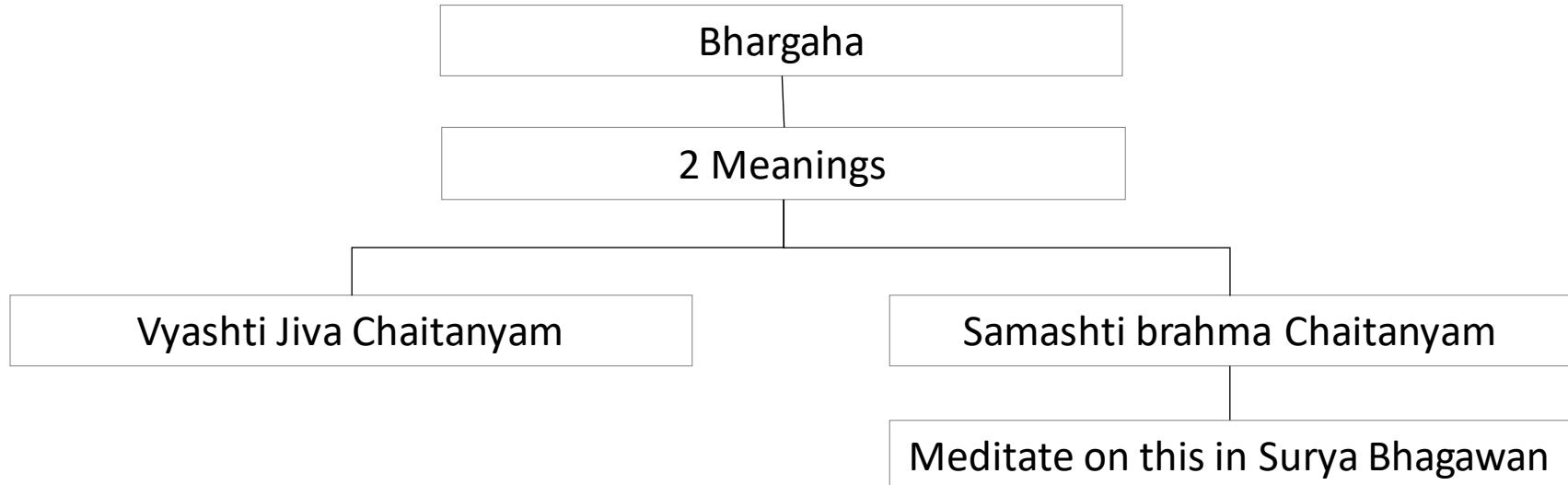
ॐ तत्सवितुर्वरेण्यम्
भर्गो देवस्य धीमहि ।
धीयोयोनः प्रचोदयात् ॥

Om tatsavirturvarenyam
bhargo devasya dhimahi ।
dhiyoyonah prachodayaat ॥

Om, Almighty Supreme Sun Impel us with your divine brilliance So that we may attain a noble understanding of Reality. [Mantra 1]

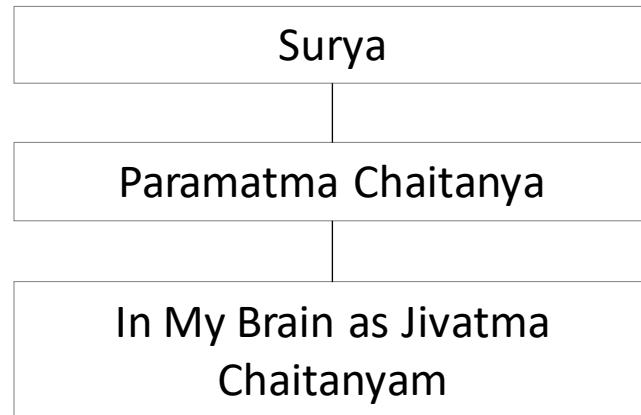
a) Tat Savituhu Varenyam Bhargava Dhimalu :

- Varanyam Bhargava = Glorious brilliance of the Sun.



b) Dhiyoyanaha Prachodayat :

- That Chaitanyam alone is in the Brain, in the form of Atma Chaitanyam.

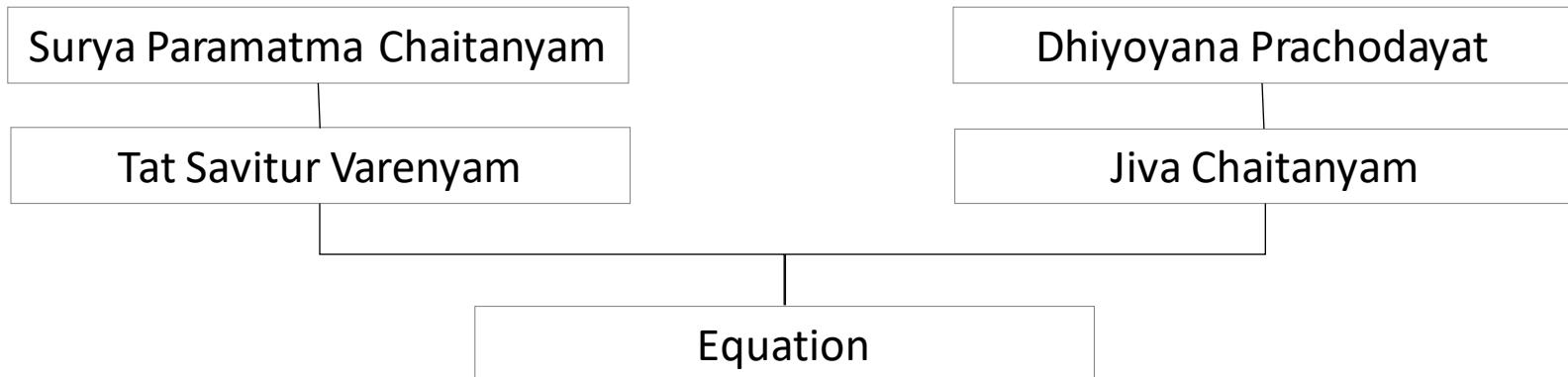


- I Meditate Upon.

VII) Shankaras Commentary on Gayatri :

- Gayatri Mantra = Mahavakya mantra.

VIII)



IX)

Surya

Sakara Prakasha

Nirakara Prakasha

Perceptible Visual Light

Imperceptible Spiritual Light

- 2 Lights in one and Same Surya.

X) Isavasya Upanishad :

पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

*Pusanne-karse yama surya praja-patya,
Vyuha rasmin samuha tejah
Yatte rupam kalyana-tamam tatte pasyami
yo 'sa-vasau purusah so 'ham-asmi. [16]*

O Pusan (Sun, Nourisher), O Sole Seer, O Controller of All, Surya, Son of Prajapati, disperse Thy rays and gather up Thy burning light... I behold Thy glorious form... the Purusa within Thee, He am I. [Verse 16]

- Surya comes.

For that Surya Devata –
Rupadvayam Bhavati

Sakara Prakasha

- Formed, Physical Visual Version

Nirakara Prakasha

- Formless, Non-visual, Spiritual Version
- Chaitanyam
- Sakala Nama Rupe Vyapayate
- Brahma Chaitanyam Pervades the entire Nama Rupa Prapancha giving it the existence

XII) That Chaitanyam alone is appearing in the form of Existence in every name and form :

- Because of Presence of existence Alone, we say I know this Object, there is the object.

Every Object

Is

Is known

- Because of that Chaitanyam only.

XIII) Name Rupe - Dvitiya :

- Names and Forms
- Brahma Rupa Chaitanyam Pervades lending existence and lending Knowability.
- **If Knowability is not there, Existence can't be Proved.**

XIV) If there is Something which you can never know, can never talk about its existence :

- Existence Pre-supposes knowability the Consciousness.
- Both existence and Consciousness is because of Suryasya Nirakara Upadhi.

XV) This alone talked by Vedantin as Effulgent : Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and
much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[2 - 2 - 15]

- Ultimate light because of which everything is Evident.

XVI) Bhati = Evident, Everything becomes Evident :

- Nirakara Aditya Invoked in Shastram = Chaitanyam.

Taittriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये ।
 स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
 एतमन्नमयमात्मानमुपसङ्क्रामति ।
 एतं प्राणमयमात्मानमुपसङ्क्रामति ।
 एतं मनोमयमात्मानमुपसङ्क्रामति ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
 एतमानन्दमयमात्मानमुपसङ्क्रामति
 तदप्येष इलोको भवति ॥ ११ ॥

sa yaścāyaṁ puruṣe | yaścāśāvāditye |
 sa ekaḥ sa ya evaṁvit | asmāllokāt pretya |
 etamannamayamātmānamupasaṅkrāmati |
 etāṁ prāṇamayamātmānamupasaṅkrāmati |
 etāṁ manomayamātmānamupasaṅkrāmati |
 etāṁ vijñānamayamātmānamupasaṅkrāmati |
 etamānandamayamātmānamupasaṅkrāmati
 tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse.
 [2 - 8 - 12]

- Nirakara Svarupa of Surya Devata = Sarva Adhishtanam Brahma.
- Surya not Star going round, represents brahman.

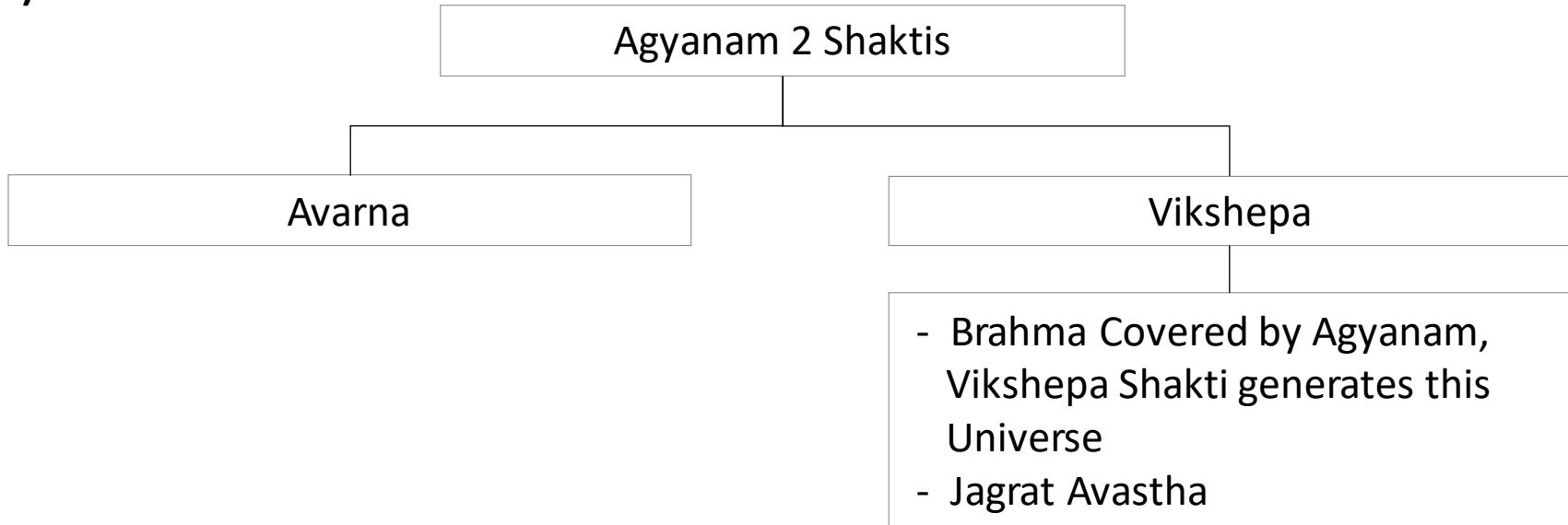
XVII) Because of Ignorance of My Surya Bhagawan only, brahman Agyanam only, Jivas Suffer :

- Jagat Rupaha Vivartaha.

Jayate :

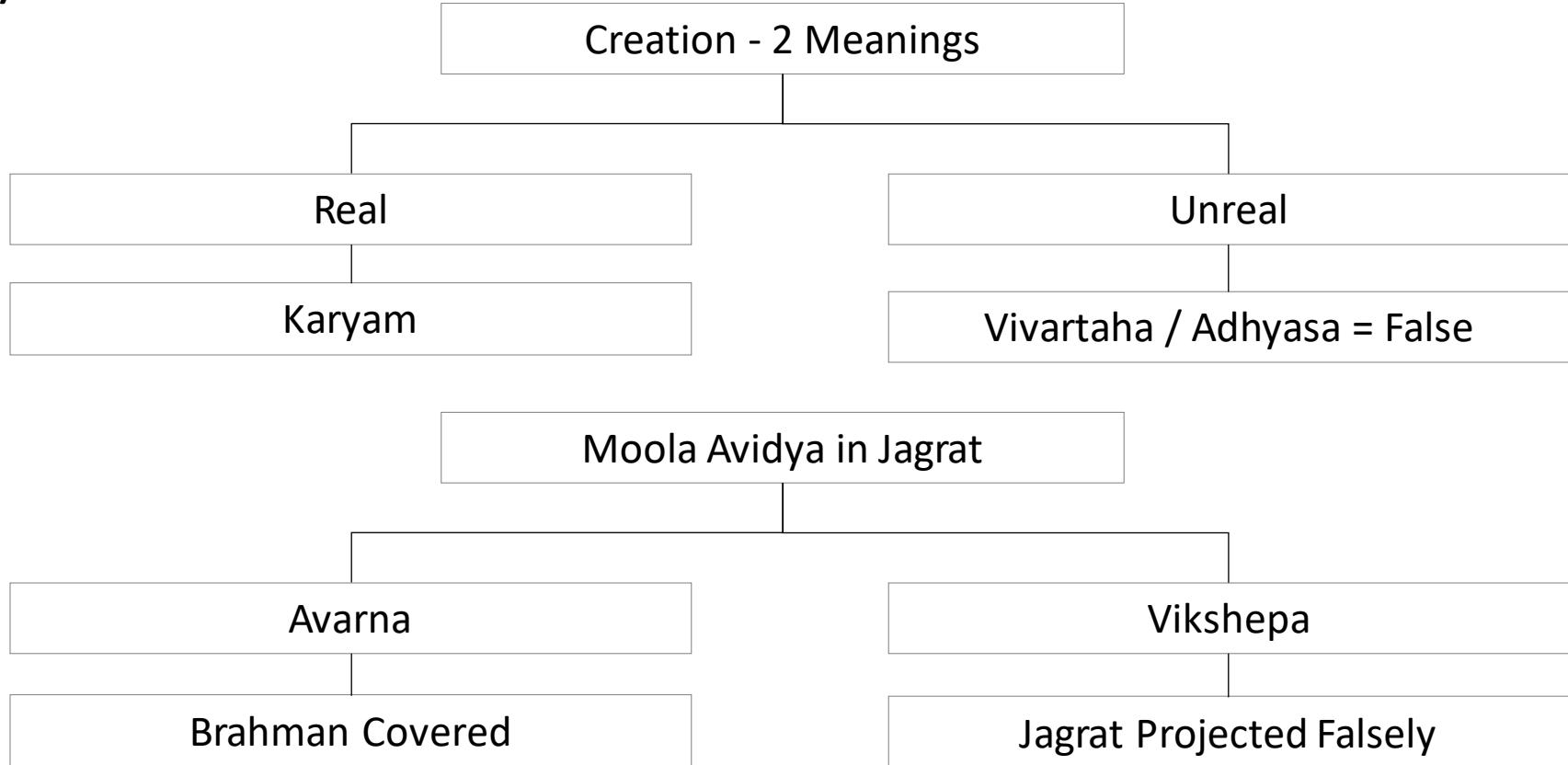
- Dream universe is Projected.

XVIII)



- Moola Avidya = jagat Rupaha Vivartaha
- Vivartaha = False Creation.
- If real creation, it is called karyam.
- **Unreal Creation called Vivartaha**

XIX)



XX) From Real - Existence, Sat Brahman, only False Mithya Creation can come :

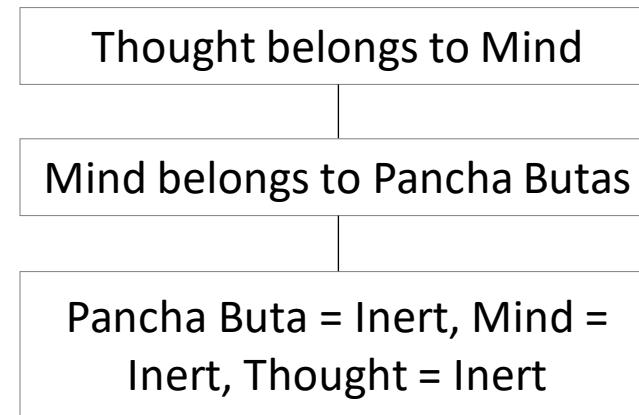
- From Existental waker alone dream Mithya Can come
- From existental brahman, Jagrat Mithya can come
- That Brahman = Svayam Prakasha, self Evident, Existence.

XXI) Nirakara - Prakasha Eva :

- Because of Spiritual light only.

XXII) Antahkarana Vrutti Prakasha bimbita Viseshtat Chet :

- **When in Mind, thought Arises, thought = Insentient thought only.**



- Inert thought becomes a knowledge because of Pramata Chidabhasa.
- Only because of Chaitanyam reflecting in the thought/

XXIII) Mind Purification = Thought Purification

= Sattva Guna

- Chaitanyam alone makes all knowledge Possible in every Mind, Human being, living being.
- **Antahkarana Vruttista Pratibimbita Vishishta Chet**
- Jnanam iti Uchyate.

XIV) All forms of Knowledge are because of Pratibimba Chaitanyam :

- Pratibimba Chaitanyam is because of Bimba Chaitanyam
- Bimba Chaitanyam = Self Existent, self Evident Consciousness, Awareness = Surya Bhagawan.
- Hence Surya is Greatest
- Ultimately what is the Greatest knowledge?

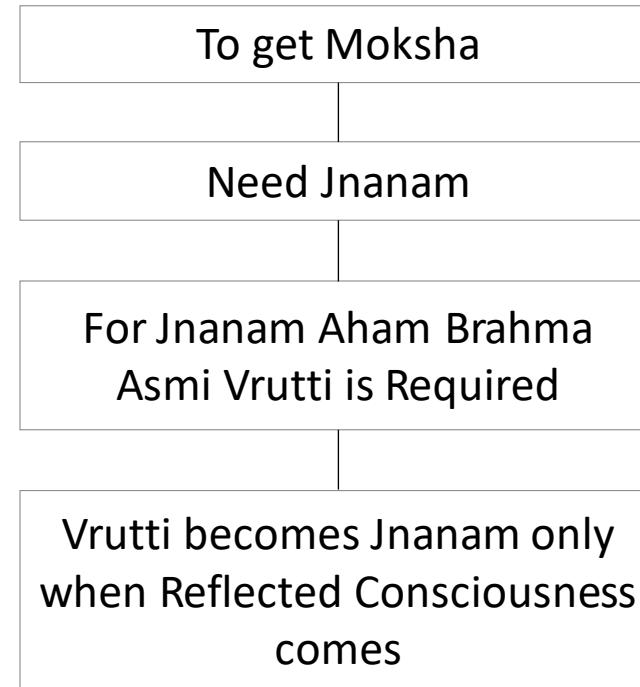
XV) Aham Bhanuhu :



- **When that Vrutti Arises and in that thought reflection comes, only Vrutti Vyapti takes Place, no Phala Vyapti.**
- Sahaiva yada Udeti
- When Aham Brahma Asmi Arises alone with Pratibimba Chaitanyam.
- **Tada Ajnana Vrutti, then ignorance of brahma goes away.**

- Ultimate Moksha is because of Surya Bhagawan only.

XVI) See Connection :



- When Reflected Consciousness Shines on Aham Brahma Asmi Vrutti, self ignorance will go away.
- Reflected Consciousness only because of my Surya Bhagawan.
- Therefore Surya Bhagawan gives Ultimately Moksha Also.

Glory of Surya - Very Elaborate

Physical Glory

Spiritual Glory

- Jagat Api Nirvitya Bavet get Moksha also.

XIX) When Atma Jnanam arises, world also gets Simultaneously negated, falsified, Understood as Mithya.

Topic 515 : Continues

सूर्यस्य साकारं स्वरूपं निरूप्यते—प्रातःकाले यत्तेजः प्रकाशते,
 तदेव साकारं स्वरूपम्। चन्द्रतारादीपादयोऽपि तदंशभूता एव। निराकार-
 साकारभेदवशात् सूर्यस्य यद्द्विरूपत्वं वर्तते तत्र निराकारं रूपमेव ज्ञेयम्।
 साकारं तु रूपं ध्येयम्। एतदेव रूपद्वयं वेदान्तेषु “निर्गुणसगुणभेदेन द्विरूपं
 ब्रह्मे” त्युच्यते।

I)

Brahman = Surya Devata

Visible form, version

Sakara

- Surya
- Avataram of Invisible - Brahman

Invisible Surya form, version

Nirakara

- Brahma Chaitanyam

II) Surya is Visible Avatar of Brahman :

- What we experience.

Gita - Chapter 11 :

- Entire Universe = Avatar of Bhagawan
- Here Surya = Avatar of Bhagawan.

III) What is Greatness of Surya Avatar?

- Other Avatars - Ayaram, Gayaram, Rama - Treta Yuga Disappeared, Krishna Avatar Came and Disappeared.
- Surya Bhagawan - Available even now also.
- You need not Stand in Que for Darshanam like Tirupati, Sabarimalai.

- Here Daily Surya Bhagawan is Available, Avatar is Sa-kara – Visible Rupam.
- Original is Nirakara, Invisible Rupam.

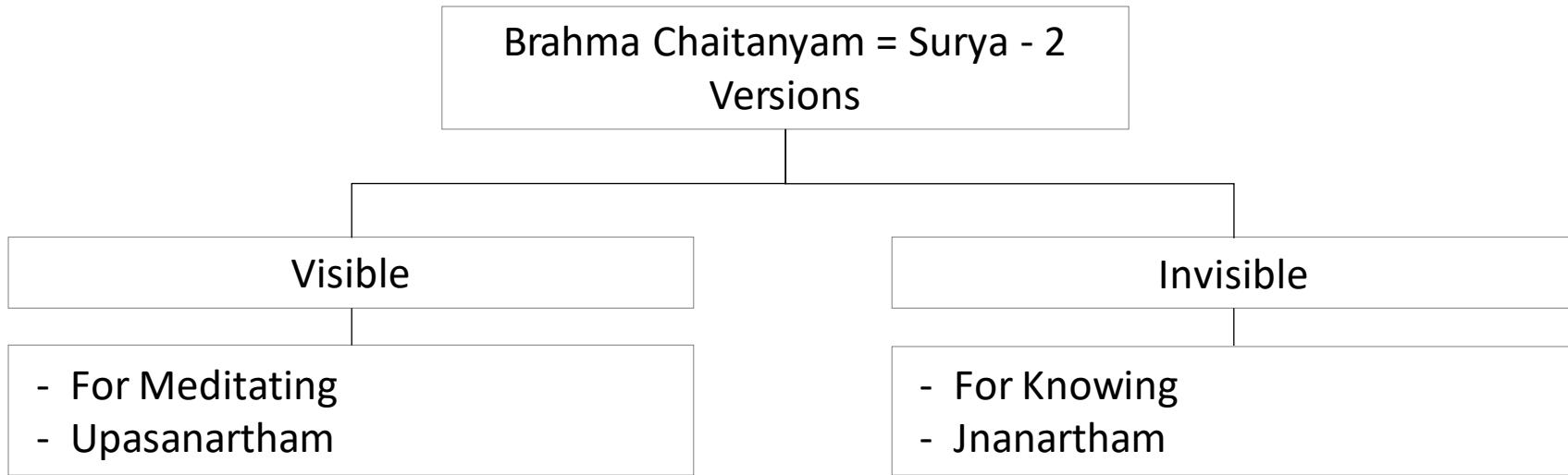
IV) In Early Morning, yatu Teja Prakashate, Tadeva Sakaram Svarupam, Sakara Visible Version

V) Moon (Chadra), Stars (tara), and Deepa (Flame) also Visible Versions of Surya, Nirakaras

Amshas :

- Avatar only.

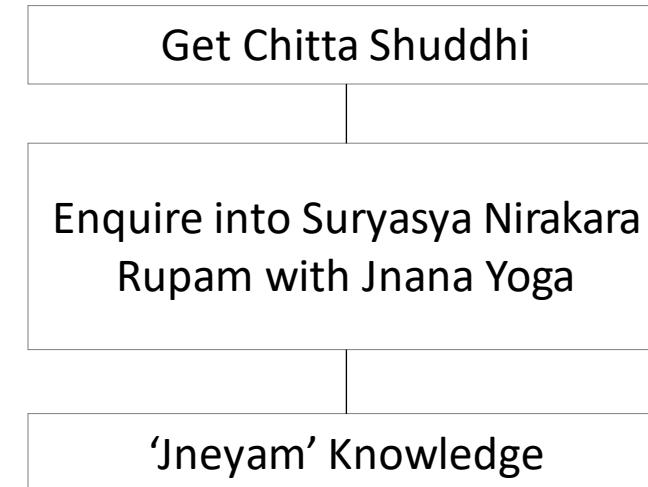
VI)



VII) First Do Surya Upasana :

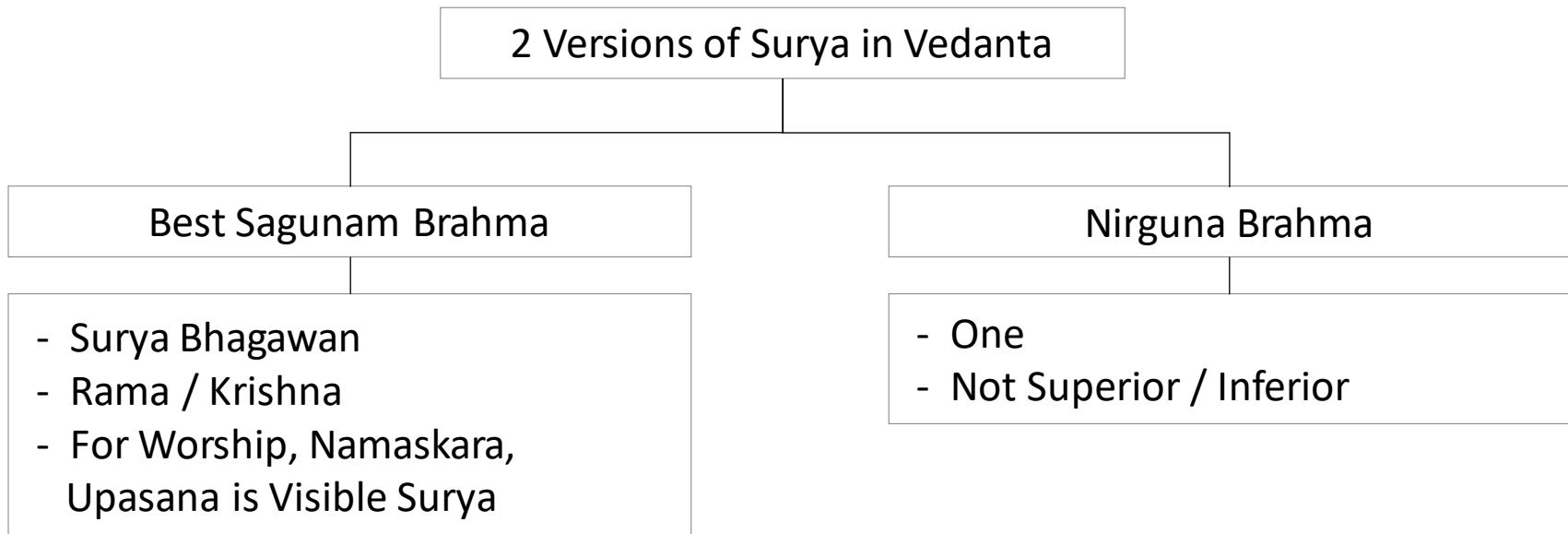
- Get Chitta Shuddhi
- Do Sandhya Vandana
- Replace Sandhya Vandana, Aditya Hridayam Part of Valimiki Ramayanam.
- Wonderful Prayer, Do daily or Sunday.

VIII) Do Surya Uapsana :



IX) Dheyam = Upasyam Bavati

X)

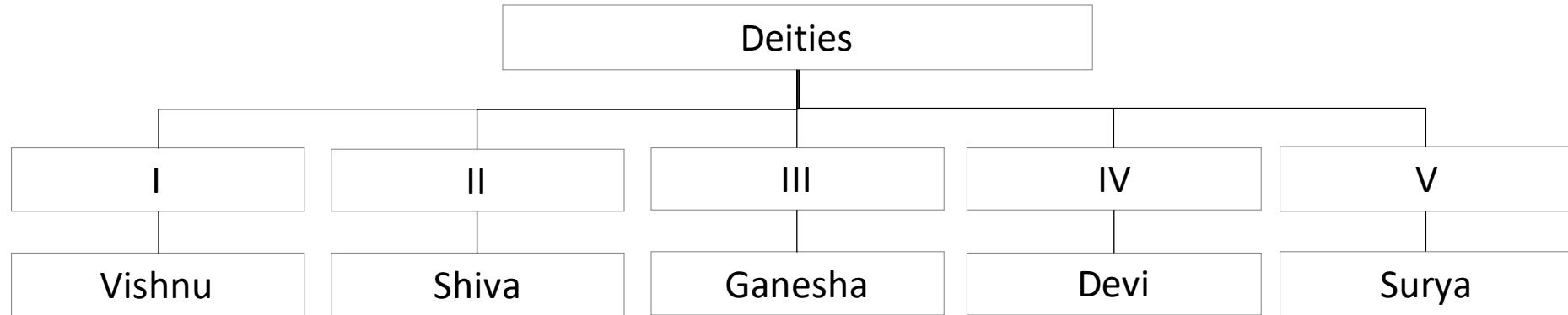


Lecture 466

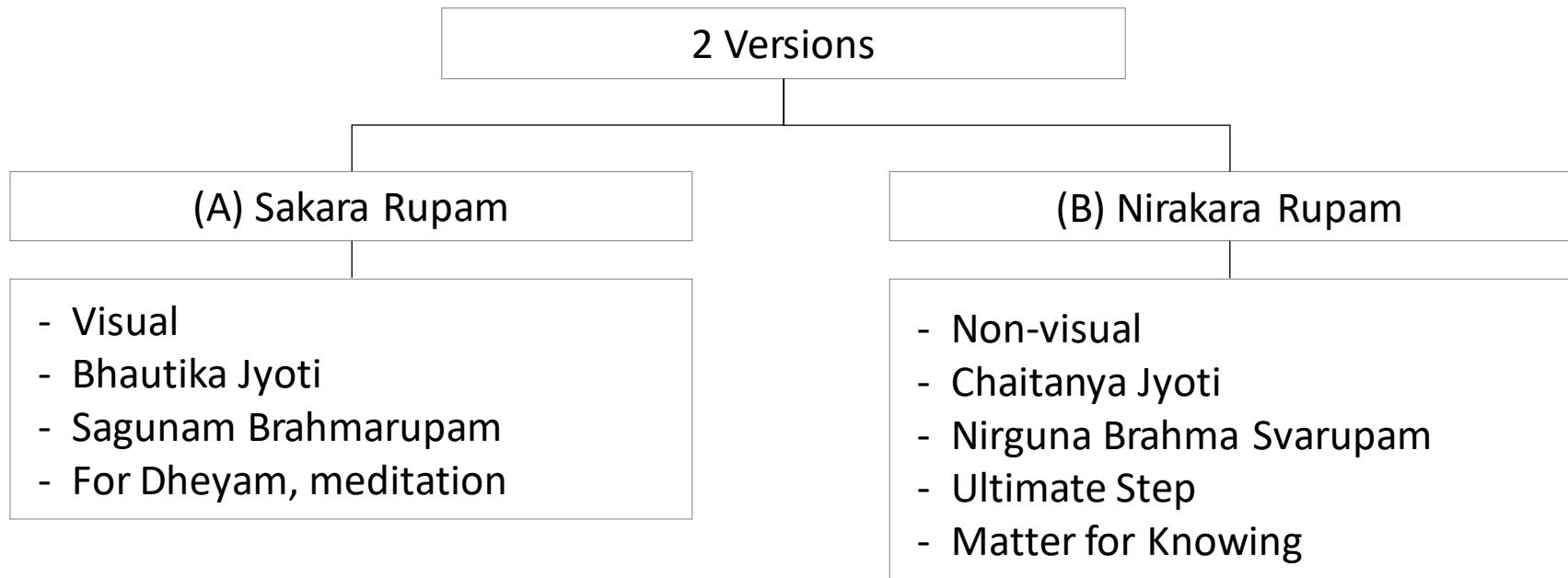
I) Life Journey of Shubhasanti now, wants to do Uapsana, not ready for Jnana Yoga :

- Which is the best Upasya Devata? Asks Scholars.

II)

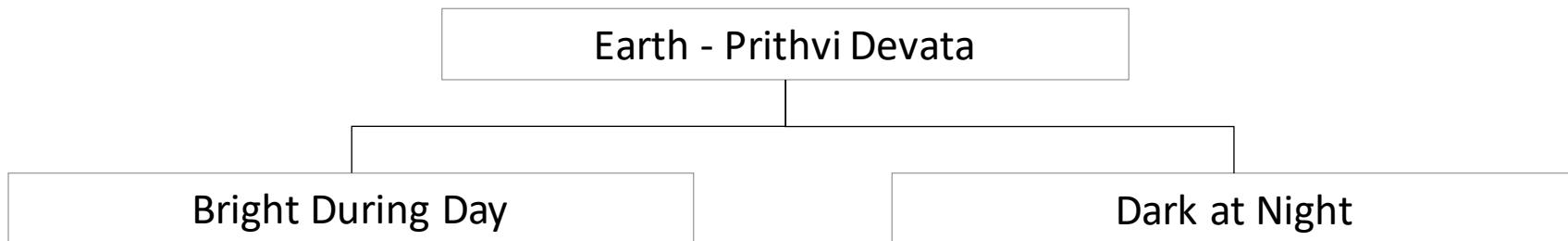


III) Glory of Surya Bhagawan :

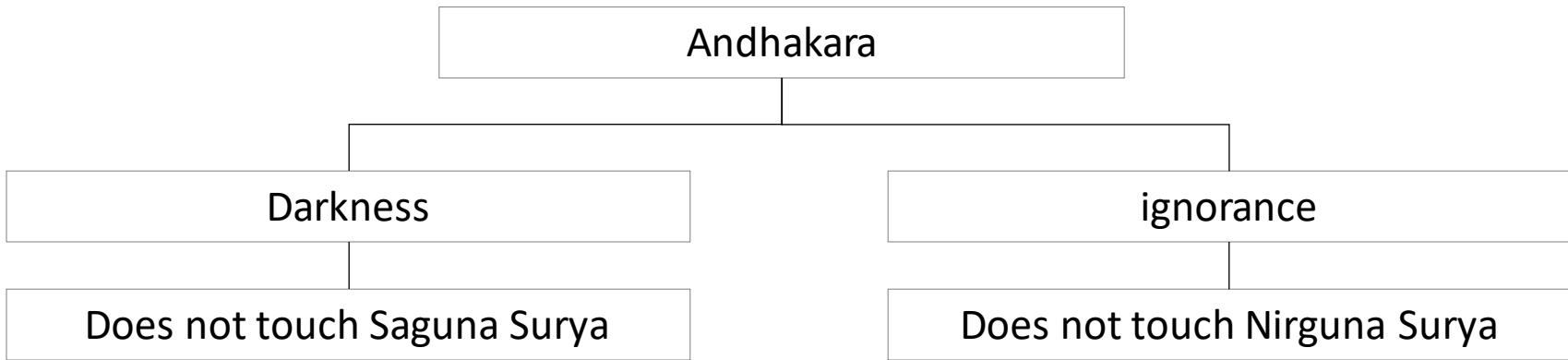


यत्र हि कालत्रयेऽपि अन्धकारलेशोऽपि न सम्भवति, तदर्शनमात्रादेव सर्वेऽपि स्वस्वकर्मण्यारभन्ते। स एव विनिद्रः सदा जागर्ति देवः। तद्व्यानादन्ध- कारो विनश्यति। इतरे देवा जाग्रतीत्येतन्मिथ्येति विद्धि' इति।

- I) In Surya Bhagawan, Darkness can never exist
- II) No Andhakara in Sun, never touched by Darkness
- III)



- IV) Nirgunam Brahma, Chaitanyam Brahma, Never touched by Darkness called ignorance
- V) Saguna Surya and Nirguna Surya, in all 3 periods of time, no Andhakara.



VI) Swamy Chinmaya :

- Nisha beautiful Girl
- Nisha = Miss night, Darkness, very beautiful
- Surya = Where is that Darkness, on the other side of earth, Nisha went to other side.
- **Surya is even now going round and round in Search of Miss Nisha.**
- Therefore, we get Day and Night
- Surya Devata never touched by Darkness.

VII) By the Sight of Saguna Surya, he Awakens all the people, Activities - Svakarma Anushtanam Activated :

- Do daily Duty
- Always Awake, Sada Jagrati, Blesses Devotees all the time
- Never sleeps Vinidra, Sada jagarati Deva.
- Does day shift, night Shift.

VIII) By meditating on Surya, Andhakaro Vinashyati :

- Internal Gloom, Low, Goes away.
- Mind always fresh - By Saguna Dhyanam.

IX) Internal Darkness of Ignorance goes away by Nirguna Dhyanam

X) Criticises all other Deities :

- All their Statements also
- I alone am Valid
- Vishnu, Shiva, Ganesha, Devi, are Awake all the time, is not Correct, Mithya, error, false, invalid, Untruth.

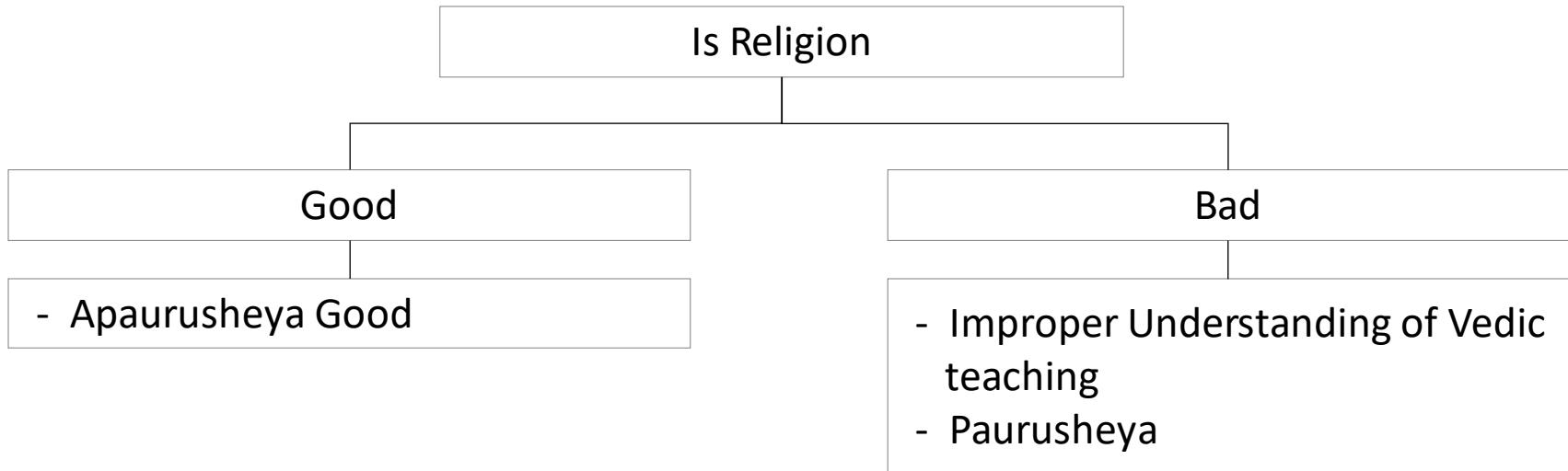
XI) 5 Theological Bhaktas have come and gone

XII) Smartha :

- Worships 5 Deities as equal
- Doesn't Grade
- Pancha Ayatana Puja worships all
- Consolidates previous Opinion.

(516) पूर्वोक्तमतानुवादः स्मार्तमतश्च-उक्तानां उपासकानां यथा परस्परविरुद्धाभिधायकत्वम्, एवमेवान्येषामपि⁷⁶ बहूनां पण्डितानां स्वस्वबुद्ध्य-नुसारतो विरुद्धाभिधायित्वमेव। यद्यपि स्मार्ताः पण्डिताः पूर्वोक्तासु पञ्चस्वपि देवतासु भेदबुद्धिं न कुर्वति, तथापि तन्मतमपि एतन्मतविरोध्येव।

- I) Restatement of Previous Opinion, Consolidating, Introduces Smartha matam
- II) 5 Deities Devotees, Mutual negators :
 - Conversion people, Fanatic, my God alone Saviour Virudha Abhidayakatvam.
- III) New Devatas :
 - Subramanya, Dharma Shastha - Ayyappan, Saibaba, Santhoshi Mata.
 - Christianity, Islam, Claim that they are Ultimate.
 - Leads to war also by Religion.



IV) Limited understanding is Problem, Accommodate all :

- From Dvaitam go to Advaitam, no Quarrel
- Dvaitam not Ultimate, use to reach Advaitam.

V) All Contradictory :

- Smartha Accommodates all, Criticised by others
- Not happy with Smarthas.
- Why others Criticise Smartha panditas?

VI) Smartha Definition :

- **One who worships all deities equally.**
- All Inclusive, no Bheda Buddhi
- Smarthas do not Grade Devata.

VII) Smarths Considered as Rivals by others :

Topic 516 : Continues

वैष्णवस्य त्विदं मतम्—“न हि विष्णुतुल्यमस्ति
देवतान्तरम्। इतरे सर्वेऽपि देवा विष्णुभक्ता एव। विष्णोः
श्रीरामकृष्णनारायणादीनि नामानि यस्त्वितरदेवता-
नामभिः समतया जानाति, स नामापराधी” स्यात्।
रामकृष्णादिनामोच्चारणफलश्च नाप्नोति” इति।

I) Criticisms :

- Smartha worshipping my Vishnu = Good, Chant Sahasranama.
- Worshipping Shiva also, chant Rudram.
- Equate Shiva = Vishnu
- Shiva = Vishnu Bhakta, Devotee of our Vishnu
- Should not equate Shiva to Vishnu.

II)

Chanting both = Blunder

Om Namo Narayana

Om Namashiva

- Mixing Vishnu and Shiva Nama = Namaparaga.

III) Mistake of Nama Chanting :

- Punyam of Chanting Vishnu will be lost by Chanting Om namashiva.

IV) Shiva Devotee :

- Smartha wrong - Shiva Puja wonderful, doing Vishnu Puja also.
- Include Jesus Christ in Puja room.
- Jesus and Rama - Loose all Punyam.
- All Criticise Smartha also.

V) Another deity equal to Vishnu is not There :

- Hence other Deities inferior
- Hare Rama, Vasudevaya - Names Ok

VI) Chanting Shiva Nama along with Vishnu :

- Raghupati Ragava Raja Ram
- Ishvara Allah Tera Naam
- Ishvara = Allah = Wrong.

VII) Committing Mistake :

- Namaa Paradaha, Namaa Pardahi - Person.

VIII) Uchharanam = Chanting :

Topic 516 : Continues

एवं शिवमतेऽपि नैवास्ति शिवतुल्यं देवतान्तरम्। शिवना-
मोच्चारणफलं विष्वादिनामोच्चारणेन नैव लभ्यते इति।
इत्थं सर्वमतेष्वपि स्वस्वोपास्यदेवतातुल्यं नास्ति देवतान्तरम्।
स्मार्ते तु मते सर्वेऽपि देवाः समाः। तस्मात् स्मार्तमपि मतं
पूर्वोक्तपञ्चमतविरुद्धमेव।

Shiva Devotees :

I) No other god equal to Shiva

II) Chanting Shiva Nama = Punyam :

- Chant Vishnu Nama = Papam.
- Phalam goes, Neutralised.

III) Similarly Devi, Ganesha, Surya Nama :

- Each Claims my Deity alone is Glorious
- Big Fanaticism.

IV) Smarthas Mistake :

- Treat all Devatas is Equal.
- Others look upon Smarthas as enemical.
- We are inclusive, Accommodate others
- Others Exclusive.

Diversion :

- Nama Paaradhi - Nama Paradha...

I) Used by :

- Nama Siddhanta - Popular now
- Hinduism under grip of Nama Siddhanta.

II) Bhagawan Nama = Ultimate :

- Name of Bhagawan
- Catholic inclusive, accept Shiva, Vishnu
- Nama gives Moksha, Dharma, Artha, Kama.

III) Don't require Vedanta Vichara, No Advaita Jnanam :

- Govinda Govinda, Hara Hara Parvati Pathaye, Mahadeva with music.
- In Kaliyuga = Only Nama Siddhanta works.

IV) Nama = Arthavada = Mistake :

- Vishnu Sahasranama = Part of Mahabharata.
- Bheeshma in Bed of Arrows
- Pandavas and Krishna Learn from Bheeshma
- Shanti Parvam very Big in Mahabharatha.
- Moksha Dharma = 5000 Verses come in Shanti Parvam.

V) Vishwam Vishnu Vashatkara = Start of Vishnu Parayanam :

- Vishwam = 1st Name last Sarva Praharana Yudha 1000 names Over.

VI)

Upakrama	Upasamha
Dharma Putra – Yudhishthira asks a Question to Bheeshma	Phala Sruti

VII) Vishnu Sahasranamam :

युधिष्ठिर उवाच ।
किमेकं दैवतं लोके किंवाप्येकं परायणम् ।
स्तुवन्तः कं कर्मचन्तः प्राप्नुयुर्मानिवाशशुभम् ॥८॥
को धर्मस्सर्वधर्मणां भवतः परमो मतः ।
किं जपन् मुच्यते जन्मुर्जन्मसंसारबन्धनात् ॥९॥

śrī yudhiṣṭhira uvāca
kimekaṁ daivataṁ lōke kiṁ vāpyekam parāyaṇam |
stuvantah kām kamarcaṁtah prāpnuyurmānavāḥ śubham || 8 ||
kō dharmah sarvadharmānāṁ bhavataḥ paramo mataḥ |
kiṁ japanmucyate jaṁturjanmasaṁsārabandhanāt || 9 ||

Yudhishtira Asked : In this wide world, Oh Grandpa, which is that one god, Who is the only Shelter? Who is he whom, beings worship and Pray, and get Salvation great? Who is he who should oft, Be worshipped with Love? Which Dharma is so great, there is none greater? and which is to be oft chanted, To get free. From these bondage of life, Cruel? [Verse 8 and 9]

What Nama Spritiual Seeker must Utter to get Moksha?

VIII) Kim japam uchyate jantu janma samsara Bandhanat :

- What spiritual seeker should utter?

IX) Answer = Vishnu Sahasranamam : -

- Loka Dakshyam Tu Vantu Nityam Sarva Dukhadhi Ko Bavet.

X) Chant regularly Vishnu Sahasranama, person crosses over Sarva dukham = Samsara and get moksha

XI) Vishnu Sahasranama Parayanam can lead to moksha.

XII) Is this fact or not?

XIII) Answer of Vedantin :

- Jnanat Eva Tu Kaivalyam
- Vachikam Karma = Parayanam.

XIV) Kaivalya Upanishad :

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

na karmanā na prajayā dhanena tyāgenaike amṛtatvamānaśuh |
pareṇa nākam nihitam guhāyām vibhrājate yadyatayo viśanti || 3 ||

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

XV) Shankara Writes Bhashyam on Vishnu Sahasranamam : Discusses in the end

वेदान्तगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्न्यात् ॥ ३ ॥

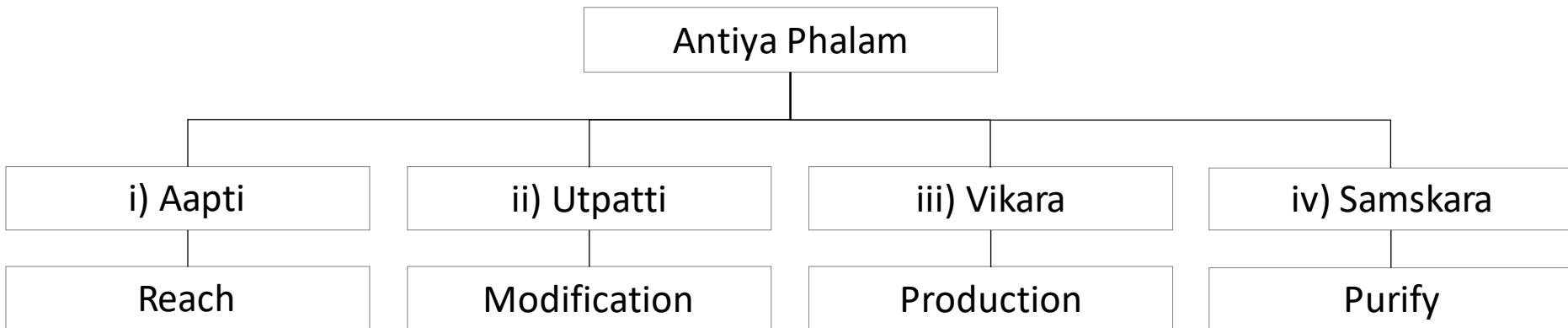
vedāntagō brāhmaṇah syāt kṣatriyō vijayī bhavet |
vaiśyo dhanasamṛddhah syācchūdraḥ sukhamavāpnuyāt. ||(3)||

The Brahmin will get knowledge, the Kshatriya will get victory, the Vaisya will get wealth, the Shudra will get pleasures by reading these. [Verse 3]

XVI) Can parayanam lead to Moksha as mentioned in Upakrama which he discusses in Upasamhara.

XVII) This Doubt way be there : Shankara :

- Vishnu Sahasranamam can't give Moksha because it is Vachikam Karma, can give



XVIII) Moksha = Nityam :

- Nitya Moksha - Only by Jnanam Quotes Sruti, Smruti, Purana Pramanam.
- Na Karmana - Kaivalyo

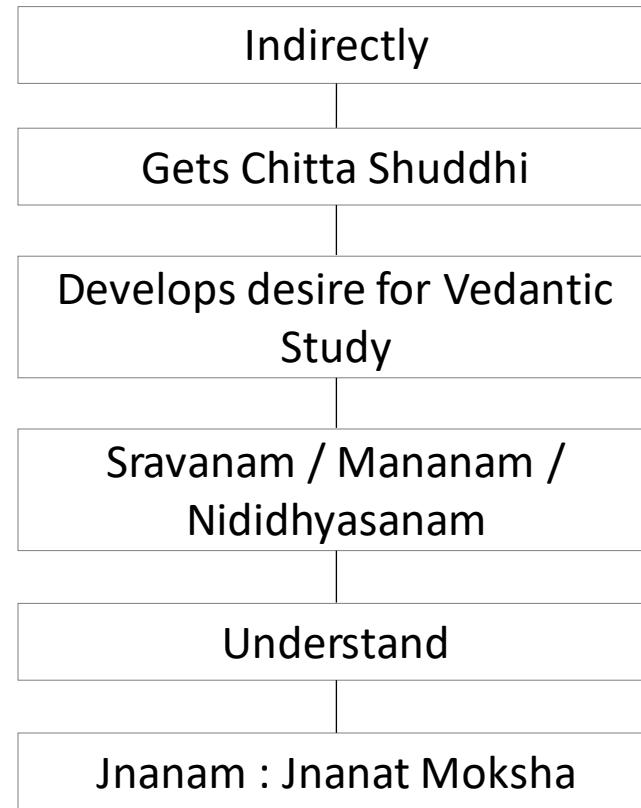
Svetasvataro Upanishad :

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

yada carmavad akasam vestayisyanti manavah ।
tada devam avijnaya duhkhasyanto bhavisyati ॥ 20 ॥

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God. [Chapter 6 – Verse 20]

XIX) Chanting leads to Moksha :



XX) Moksha = Exaggeration in Mimamsa Language - Artha Vada :

- Not Valid, not factual Tatparya Vakyam = Factual
- This is Vedanta Siddhanta
- Nama Siddhanta Rejects this view, they say it will give moksha, not Artha vada, it is Namaparadah
- If you question me, it is a sin, you will go to hell.

XXI) 10 Mistakes in Nama Aparadha :

- Treating Nama Siddhanta not for moksha is one of the mistakes.
- Given in foot note.

XXII) 10 Mistakes :

a) Criticising Sat purushas - Mahatmas - Nama Siddhantas

b) Taking about Nama Japa to Non-believers - Asat Purusha.

c) Should not grade Vishnu and Shiva :

- Smartha follow, Nama Siddhanta Agree, equally great.

d) Asraddha - Lack of faith in Veda

e) Lack of faith in Other Non-vedic Shastra like Vishnu Sahasranamam

f) Lack of faith in Guru's words - Agree

g) Nama giving moksha, is Artha Vada (Exaggerated glory) :

- Accept, it will give moksha, not Chitta Shuddhi
- Namni Arthavada Brahmana

h) Must respect Vidhi - Nisheda - Dos and Don't's of Veda :

- Do Sandhya Vanadhanam
- By chanting Vishnu Sahasranamam, can't give up Nitya Karma - Sandhya Vandhanam.
- Can't replace
- We agree.

- Don't do Papam and chant Nama
- Give up Nishiddha actions and don't do Vihita Karmas, it becomes 2 mistakes.

i) Nishiddha vrutti and Vihiti Vrutti Tyaga

ii) **Nama chanting - Pilgrimage, puja, Parayanam, pranayama gives Chitta Shuddhi :**

- Other sadhanas are as effective as Nama chanting
- Nama Uccharanam is the most effective method.
- Equating with other sadhanas is a mistake, Nama Apavadhana.

These are 10 Nama Apavadhana :

- Panchayatana puja also Nama Apavadhana, according to them.
- Nama Siddhanta aggressively Criticises Vedanta.

Revision - Verse 516 :

I) Shubasanti :

- Which Devata greatest?
- "Vishnu - Shiva - Ganesha - Devi - Surya"

II) Smartha Matam :

- All Devatas equal
- Inclusive system
- Accepts all.

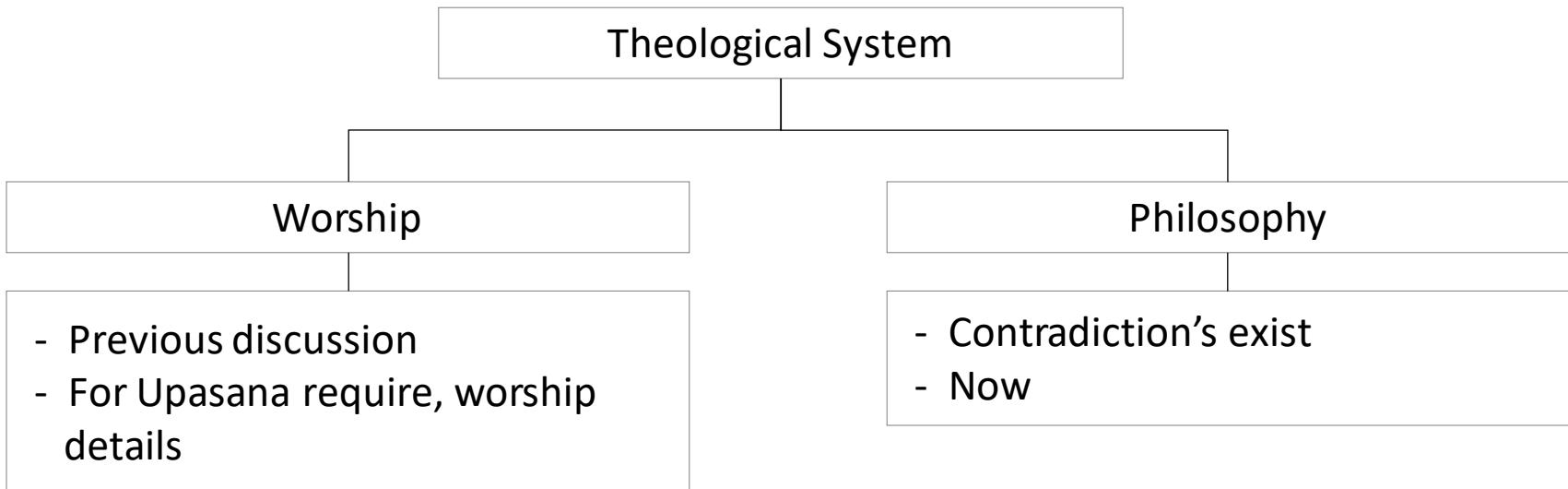
III) Worshipping Vishnu as greatest but on regarding it as par with Shiva, Devi

- Hence Smartha is not accepted by all
- Hinduism accepts all
- Others - their God greatest, exclusive system.

IV) Have to differentiate ourselves with Christianity, Islam :

- Nobody agrees with anybody
- Shubasanti confused.

v)



(517) षट्क्षास्त्राणां परस्परविरोधः-

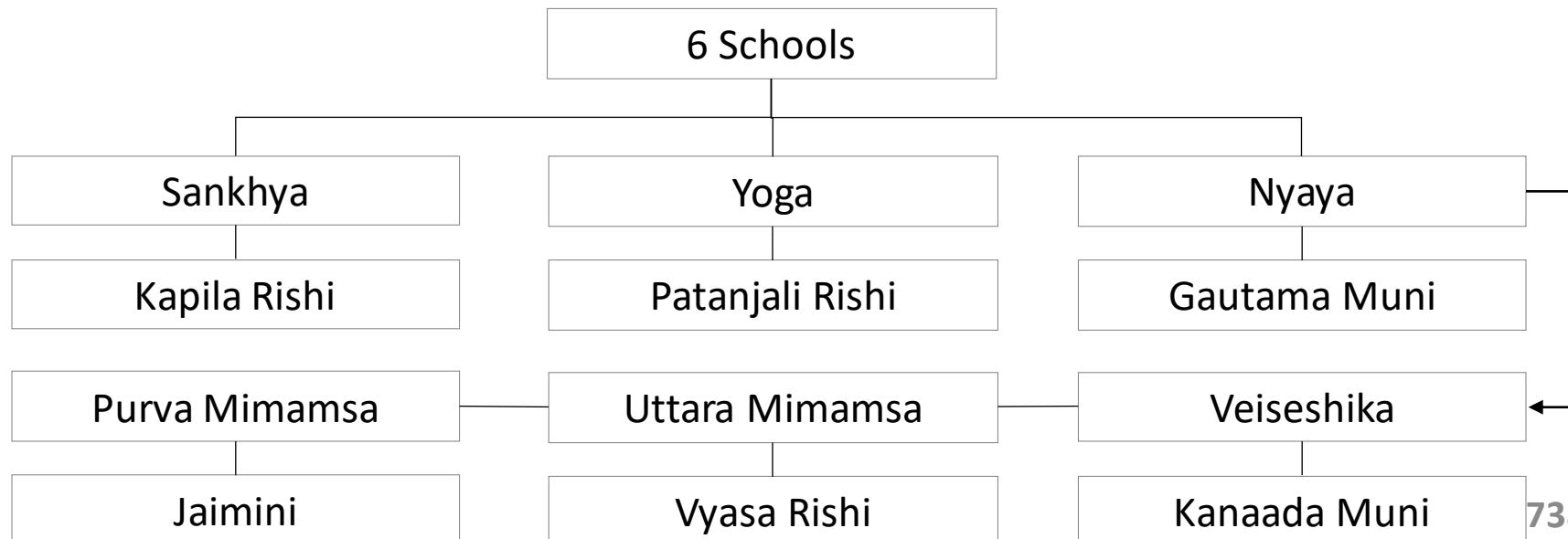
1. साङ्ख्य, 2. पातञ्जल, 3. न्याय, 4. वैशेषिक, 5. पूर्वमीमांसा, 6. उत्तरमीमांसारूपाणि षट्क्षास्त्राण्यपि परस्परविरुद्धान्येव। यतः-

I) Shadu :

- 6 - Shastrams = Philosophical System - Six Schools.

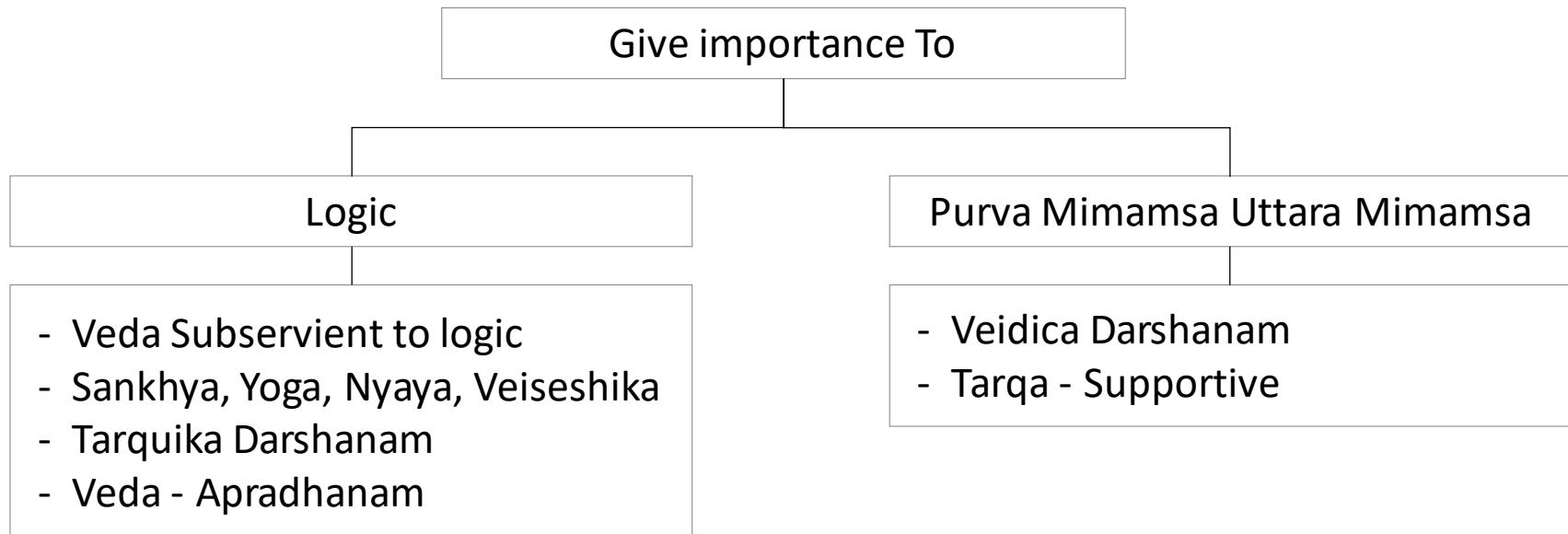
II) Sha = Shiva Sha :

- Shadu Shastram - Shad Chastranam
- Mutual differences exist.



- All Accept Veda, Astikas.

III)



Topic 517 : Continues

1. साहृच्यमते⁷⁸ ईश्वरो नाभ्युपगम्यते। समाध्यात्मकयोगापेक्षां विनैव केवलप्रकृतिपुरुषविवेकादेव मोक्षो भवतीत्यभ्युपगम्यते।

I) Sankhya :

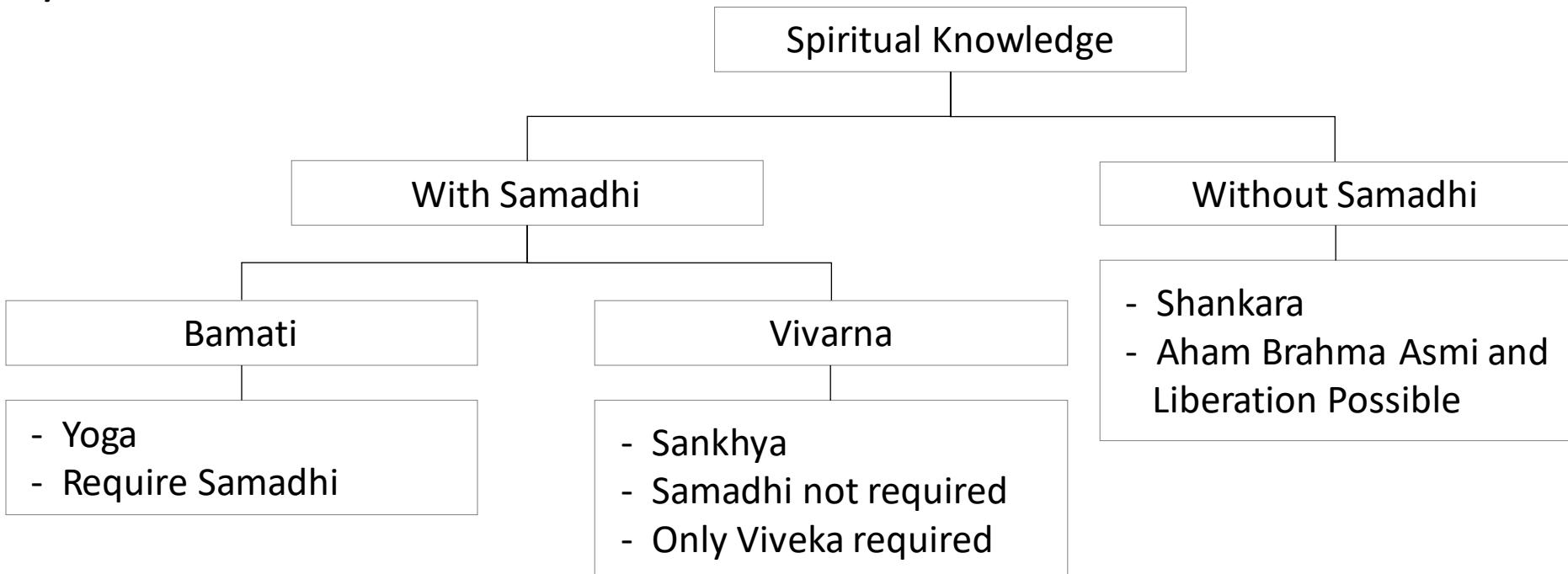
- Nir-Ishvara, Accept Veda.

II) Knowledge = Means of Liberation :

Prakirti	Purusha	Differentiation
Matter	Consciousness	

- Viveka Jnanam gives Moksha, we also say that.

III)



IV) Sankhya :

- Difference can be done by Tarqa Pramanam, Anumana Pramanam.

Advaitin :

- Veda is required to differentiate Prakirti - Purusha.

V) Yoga - Patanjali :

- Accept Ishvara - Sravanam, Mananam gives paroksha Jnanam.
- Nididhyasanam Samadhi -Aparoksha Jnanam
- Sankhya - Yoga at Loggerheads, Sister / Brother systems.

Topic 517 : Continues

2. पातञ्जले मते ईश्वरोऽभ्युपगम्यते। मोक्षश्च समाधिना। तस्मात् साहृद्य-
पातञ्जलमतयोरन्योन्यं विरोधः।

I) Patanjali Name of Rishi :

- Patanjali Matam = System propounded
= Yoga Matam

3-4. न्यायमते चत्वारि⁷⁹ प्रमाणानि। वैशेषिकमते⁸⁰ द्वे प्रमाणे। इत्यन्योन्यं विरोधः। एवमन्येऽपि विरोधा वर्तन्ते। जिज्ञासूनां अनपेक्षितत्वात् तेऽत्र न लिख्यन्ते।

I) Nyaya - Gautama Muni

II)

In Vedanta	In Nyaya
<p>6 Pramanams / 6 Sources / 6 means :</p> <p>a) Pratyaksha b) Anumana c) Upamana d) Arthapatti e) Anupalabdhī⁸¹ f) Shastra Shabda</p>	<p>4 Pramanams :</p> <p>a) Pratyaksham b) Anumanam c) Upamanam d) Shabdaha</p>

- Arthapatti - Included in Anumanam, need not be separately treated.
- Anupalabdhī - Non-perception, included in Pratyaksha Pramanam.

III)

3 Yogas

Karma Yoga

Upasana Yoga

Jnana Yoga

IV) Gita :

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्घानां
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavān uvāca ।
loke 'smin dvividhā niṣṭhā
purā prokttā mayā 'nagha ।
jñānayogaena sāṃkhyānām
karmayogaena yōginām ॥ 3-3 ॥

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

- Upasana Yoga Included in Karma Yoga, because it is Mental Activity.

V) Explanation of 4 Avatars - Topics :

- Avatar - 166 in Vichara Sagara
- Now in 517.

VI) Veiseshika :

- 2 Pramanams - Pratyaksham
 - Anumanam
- 161 - Topic discussed.

Anyonya Virodha :

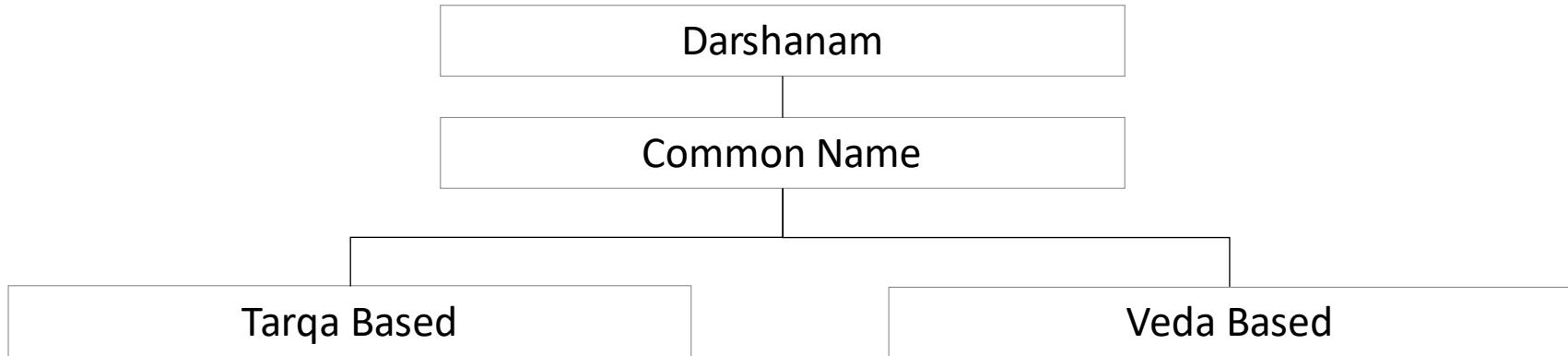
- Nyaya - Veiseshika have many differences
- This is simple difference - Anapekshitvat, not required.

Topic 517 : Continues

5. पूर्वमीमांसकमते ईश्वरः मोक्षरूपं नित्यसुखश्च नाभ्युपगम्यते। किन्तु कर्मजन्यं विषयसुखमेव पुरुषार्थः इत्युच्यते।

I) Purva Mimamsa by Jaimini :

- Analyses Veda Purva Bhaga not by Tarqa.
- Philosophy independently propounded by a Philosopher.
- Purva Mimamsa not independently Propounded by Jaimini by his Own Tarqa.
- Hence not Philosophy, School of thought, Darshanam.



II) Don't talk of Ishvara but only Devatas, rituals

III) Brahma Sutra : Devatadhi Adhikaranam :

- No Indra, Varuna in Svarga
- Exist only in name
- Indra Svarupam = Namam
- Varuna Svarupam = Namam
- No rupam in Devata.

III) We accept Svarga, Devatas are there :

- Pramanam = Veda.

IV) They don't accept Ishvara creator of world :

- World never created
- Veda uncreated
- Veda, Prapancha - Nitya no Ishvara required, no job.

- **Moksha = Nitya sukham - Not accepted by Purva Mimamsa.**
- Svarga Loka sukham = Moksha Born out of Vedica rituals, yaga
- Jyotishtoma Yoga - Punyam - Svarga
- Vishaya sukham, no Atma Ananda
- That alone is Moksha Purushartha.

V) Vedantin :

- Svarga Loka sukham = Anityam.

Gita :

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

tē tam bhuktvā svargalōkam viśālam
 kṣīṇē puṇyē martyalōkam viśanti |
 ēvam trayīdharmamanuprapannā
 gatāgatam 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]

VI) Purva Mimasa quotes :

- Akshaimyamvai Chaturmasya Yoga Sukrutam
- Chaturmasya ritual by Grihasthas, get Sukrutam Punyam.
- Akshayam = Never gets exhausted
- Akshayam Patram in Mahabharatha
- Svarga and Svarga sukham Nityam.

Their Moksha :

- Nitya svarga sukham
- Uttara Mimamsa by Vyasa Acharya - Propounded in Brahma Sutram, Shariraka Brahman.

Topic 517 : Continues

6. उत्तरमीमांसायां तु ईश्वरो मोक्षश्चाङ्गीक्रियते। विषयसुखं न पुरुषार्थः।
उत्तरमीमांसाभिमतं मतमेवास्मिन्नन्ये स्फुटतरमुक्तम्। एवं सर्वमपि शास्त्रं
अनेन विरुद्ध्यते। शास्त्रान्तरेषु भेदवादे निरूप्यते। अस्मिंस्तु शास्त्रे भेदखण्डन-
पूर्वकमभेद एव प्रतिपाद्यते। इत्थं सकलमपि शास्त्रं परस्परविरुद्धमेव।

I) Uttara Mimamsa = Vedanta :

- Accepts Jiva - Jagat - Ishvara triangle is Vyavaharika Satyam.

II) Vedanta's Aim :

- To reveal Paramartika Satyam Brahman.
- Ishvara comparatively less important.
- Sankhya - Purva Mimamsa - say : No Ishvara
- Vyavaharika Satyam accepted.

III) Brahma Sutra :

- Several portions not establishing Brahman but Ishvara to negate Sankhya, Purva Mimamsa, Veiseshika philosophy, who don't accept Ishvara.

IV) Purva Mimamsa :

- Vishaya Sukham, Sense pleasures highest, Svarga sukham, goal of life.

V) Vedanta :

- Vishaya sukham not goal of life
- Vishayas will go away.

VI) Subject matter of Vichara Sagara is Uttar Mimamsa :

- Jiva, Jagat, Ishvara = Vyavaharika Satyam.

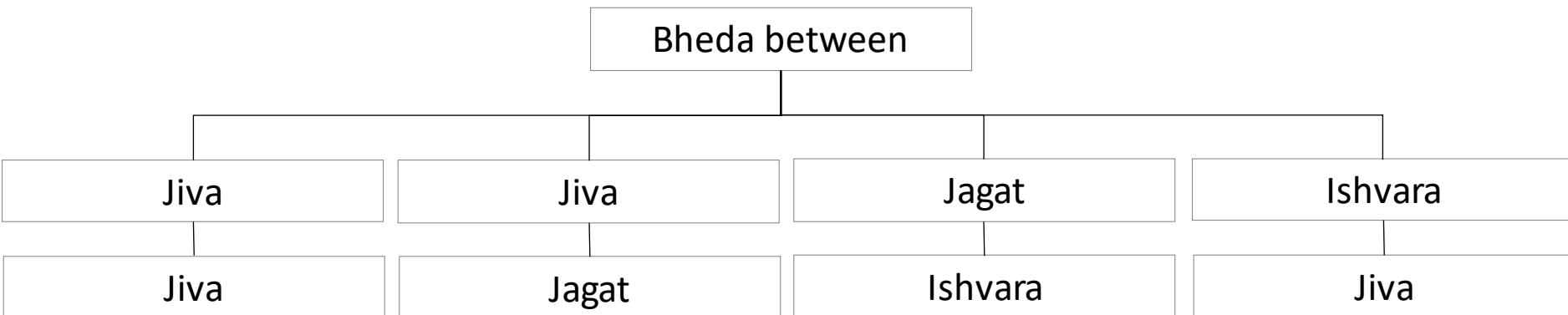
VII) Brahman = Paramartika Satyam

= Truth behind Jiva, Jagat, Ishvara

- Then only Advaitam will be established
- All previous 5 Darshanams are different.

VIII) Previous 5 :

- Dvaita, Bheda, Darshanam.



- Everything different from others.
- **Atma, Chaitanya Rupa, many in Sankhya, Yoga**
- Your Atma different from my Atma.
- Bheda Darshanam.

IX) Visishta Advaitam (Ramanuja) and Dvaitam (Madhavacharya) are Bheda Darshanams :

- Also called Vedantin
- **Go by Brahma Sutra - Uttara Mimamsa Sutranī.**

X) All 5 Talk of Bheda

XI) Advaita Vedanta Alone = Abheda Darshanam, no difference

XII) Advaita Vedantin :

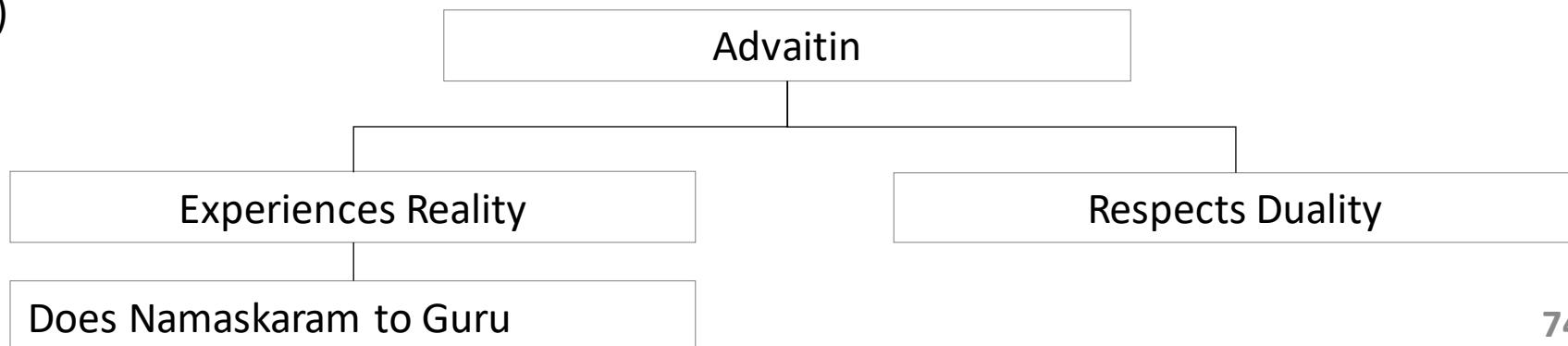
- Accepts experiential difference - coffee - Cup
- Never reject experiential difference.
- **Experiential difference is not a reality.**

XIII) Reality = Abheda Atma :

Bheda	Abheda
<ul style="list-style-type: none">- Experienceable- Unreal	<ul style="list-style-type: none">- Reality

- Non-duality is Inspite of the experience of Duality
- **Non-duality is not Non-experience of Duality.**
- Non-duality is inspite, of experience of Duality.

XIV)



XV) Experiential Duality will Continue :

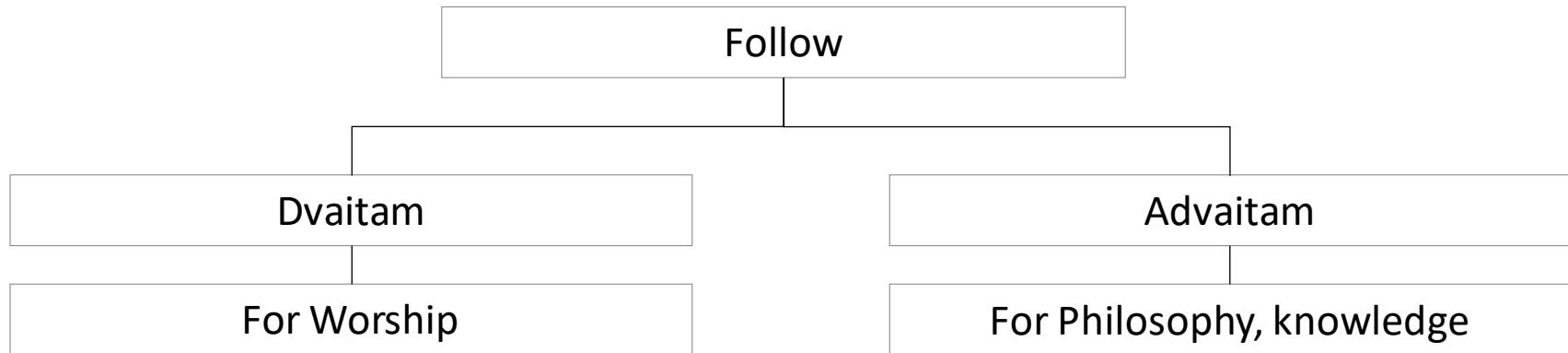
- In Other Schools, they talk of real Differences, hence no Moksha possible.

XVI) In Advaitam, we talk of differences :

- We say differences, Mithya, Unreal.

XVII) By negating the reality of Duality, Abheda is established as reality (Pratipadyate)

XIX) All Schools of Philosophy Different :



- Shuba Santati stressed, I don't have Guru to resolve the doubt.
- Guru comes - Tarka Drishti comes, resolves theological confusion.
- Which God is great? Resolution.

(518) तर्कदृष्टेः पितृदर्शनम्-ईदृशविरुद्धवादश्रवणेन राज्ञः
 इतोऽप्यपूर्वः⁸¹ संशयः समजनि। “सर्वेऽपि हि युक्तिप्रमाणोपेतमेव कथयन्तीति।
 एवं वदतां कस्य मतं प्रामाणिकं यथार्थभूतं चेति।” एतादृशसंशयशोकदुःखा-
 क्याविष्टस्य राज्ञो मनस्युपास्यदैवमिदमेवेति निश्चयो नाभूत्। एतत्संशयनिवर्तकः
 को वास्ति इति चिन्ताकुलो जातः। अस्मिन्नवसरे तर्कदृष्टिर्थदृच्छया पितृदर्शनाय
 तदन्तिकमाजगाम। तावुभावपि परस्परमालिलिङ्गंतुः। तर्कदृष्टिः पुत्रः पितरं
 यथाविधि प्रणनाम। पितापि पुत्रायाशिषः कृत्वा^असनमदात्।

I) Guru Sishya meet :

- Father - Disciple - Shiva
- Son - Guru - Subramanya
- Therefore Muruga called Swaminathaha...

II) Each Bhakta said - I alone am right, gives logical support, Puranas quoted - Ganesha worshipped by Shiva before Tripura Dahanam.

III) Which God is valid?

- All valid because of Shastra Pramanam.
- Whose words valid, which teaching factual?

IV) Shuba Santati got additional doubt :

- All quote Shastram, Upanishad, Brahma Sutra, Gita, Prasthanam Trayam.
- Vallabhacharya, Nimbhaktacharya all use Prasthanam Trayam and conclude
- We got only confusion.

V) Chaitanya Maha Prabhu :

- Hare Rama Hare Krishna chanting
- Nama Sankeertanam kuru.

VI)

Tyagaraja – What is Sukham

Dvaitam

Advaitam

- Confused
- Nama Siddhanta came.

VII) Scholarship creates problem without Guru

VIII) Pray to Bhagawan, get Guru, and get Jnanam.

IX) Raja has doubt, sorrow, grief :

- Overwhelmed with intellectual pain
- Could not arrive at right conclusion
- Which Devata must be worshipped?

X) Surrendered to Bhagavan :

- Who will resolve my confusion
- Depressed - For Arjuna, Krishna landed
- First Pitru - Putra relationship.

Revision Topic 518 :

I) Shuba Santati, king, wanted to practice Upasana :

- Wanted to know which is the greatest Upasana devata
- Conducted seminar with scholars
- Vishnu, Shiva, Ganesha, Devi, Surya bhaktas came, quoted Shastram.
- Shuba Santati got more confused.

II) All Shastras confusing :

- Vedas, Itihasa, Puranas, Agama Shastras, new schools of thoughts, all confusing.
- Veda, Tarqa based
- Hinduism is very confusing
- Acharya interpreting in keeping with logic and day to day Pratyaksha based Anubhava
- Sruti, Yukti, Anubhava all have to match.
- Subha Santati didn't have Guru
- Smartha gives equal importance to all deities.

Is there

Gradation in Deities

No Gradation in Deities

III) Shuba Santati was depressed :

- 6 Schools of philosophy are all confusions
- Theology is full of confusions.

Each accept Veda :

- Sankhya - Yoga confusion
- Nyaya - Veisesika confusion
- Purva - Uttara Mimamsa confusion
- Resolve confusions, reconcile seeming contradictions among them.

IV) Shuba Santati prayed to Bhagavan for Guru, sincere seeker :

Law of nature :

- Guru will come
- Flower fully bloomed, honeybee will come

V) Flower need not send SMS :

- Automatically will come

VI) Guru = Son, Tarqa Drishti :

- Yadruchhaya, by chance, Tarqa Drishti came
- Chance = Prarabda Punyam
- Who will remove my confusion, Shubha Santati deeply distressed.

VII) Vivekachudamani :

- Being born human = Prarabda Punya Phalam
- Developing spiritual hunger = Punyam
- To remove hunger, feeder Guru comes = Punyam

Vivekachudamani :

दुर्लभं त्रयमेवैतदेवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

durlabham trayamevaitaddevānugrahahetu |

manusyatvam mumukṣutvam mahāpuruṣasaniśrayah || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.
[Verse 3]

VIII) Tarqa Drishti went through his journey :

- Had intellectual doubts, studied all 18 Shastras
- Went to another Acharya - became Jnani
- Desired to meet his father
- Author does not say they are sanyasis (Tarqa Drishti)
- Guru - Sishya Prayaga Sangama.

IX) Father happy, embraced son Aalinga = Embraced :

- Father - Son has affection, reverence
- Belongs to Vedic tradition
- Father treated as God
- Mother treated as Goddess
- Matru Devo bhava, Pitru Devo bhava, Acharya Devo bhava, Athithi Devo bhava
- Son does Namaskara.

X) Shastric convention, as said in Shastra, You should revere your parents

XI) Father blessed son, asked son to be seated, shared many stories

XII) Mother prepared dishes, murukku, for "Tarqa" Drishti.

XIII) Father - Son converts to Disciple - Guru :

- Son is a wise person, father has no hesitation from his son, Vedic Culture.
- Jyeshtaha - Elderliness, determined by age, Sheela Vruddhaha Vayo Vruddha, Jnana Vruddha.

Elderly - Respect

By Sheer Age, Vayo Vruddha

- Do Namaskara

Sheela Vruddaha

- Widely experienced
- Worldly experience
- W.r.t Dharma Shastra
- Informed in terms of Dharma Shastra

Jnana Vruddaha

- Son = Jnani
- Shiva learns from Subramanya
- Teach me Ohmkara

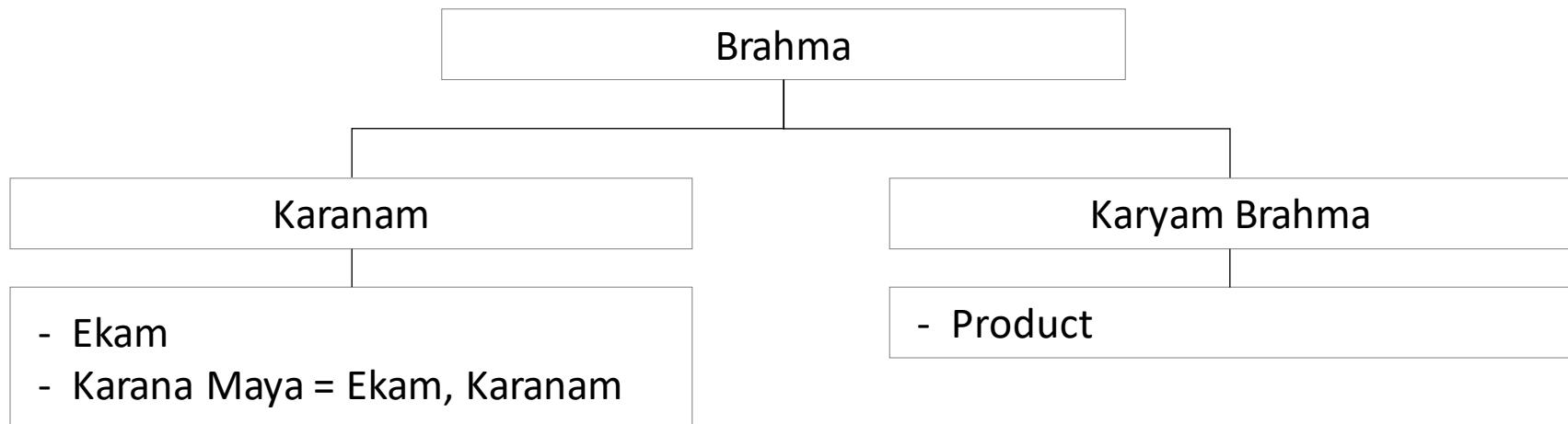
Topic 519 :

(519) तर्कदृष्टिकृतः पित्रुपदेशः। कारणस्वरूपमुपास्यम् न कार्य-
स्वरूपम्-पितुश्चिन्ताक्रान्ततां दृष्ट्वा “तात? भवच्चितस्य कुतो व्याकुलता”
इति तर्कदृष्टिः पितरं प्रपच्छ। शुभसन्ततिः स्वपुत्रोक्तं श्रुत्वा स्वचिन्ताकारणीभूतं
विशिष्टं वृत्तान्तमकथयत्। किमेकमुपास्यं दैवतमिति प्रपच्छ च।

Important Reply :

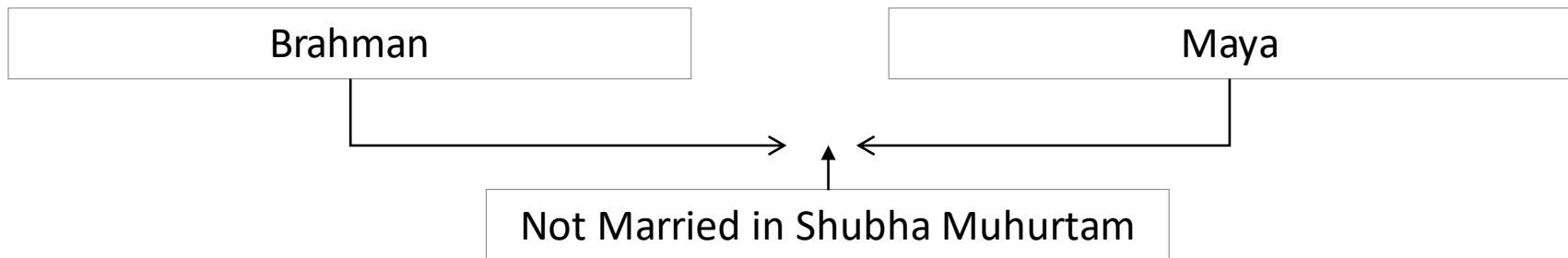
I) Hinduism has many gods confusion

II) Capsule form Answer :



- Brahma - Maya = Not born, not Product.

III) Karanam Brahma, Karyam Maya, inseparably together all the time, beginningless



- Maya shakti = Power, inseparable from powerful
- Bahman, powerful, inseparable from power called Maya.
- Brahman and Maya = Formless.

IV) Mixture of Brahman and Maya = Ishvara = Karanam Brahma :

- Ishvaran Koil = Shivan Koil in Chennai
- Perumal Koil = Vishnu Koil.



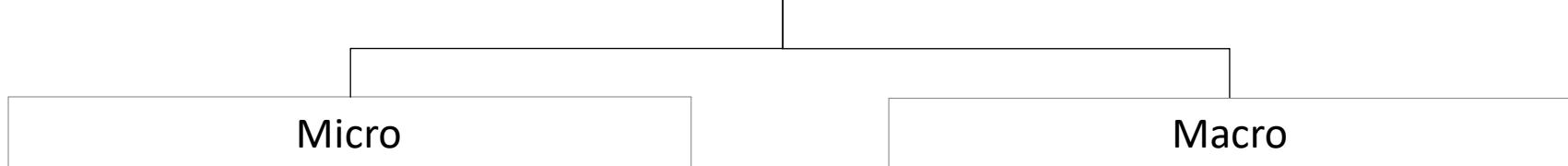
V)

Brahman	Maya
Satyam	Mithya

VI)

- World = Karyam Brahma
 - = Product of Brahma
 - = Karanam Brahman and Name and Form

Name and Form = Infinite



- Karyam Brahma are many.

VII) Hiranyagarbha = Karya Brahma.

VIII) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामर्थर्वाय ज्येष्ठपुत्राय प्राह ॥ १॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

- Hiranyagarbha, Virat = Karyam Brahma.

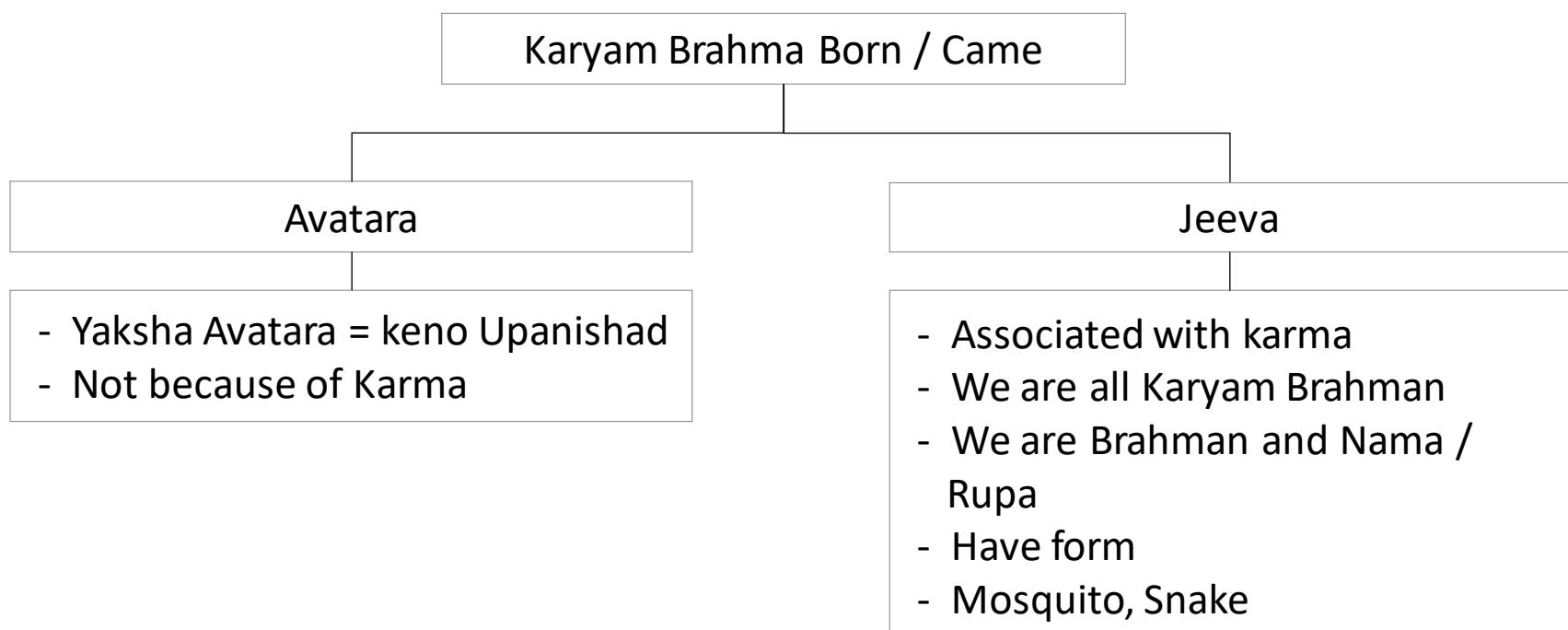
IX) Avatarams :

- Matsya, Kurma, Varaha, Rama, Krishna, Narasimha, Shaiva, Vaishnava's incarnations = Karyam Brahma.

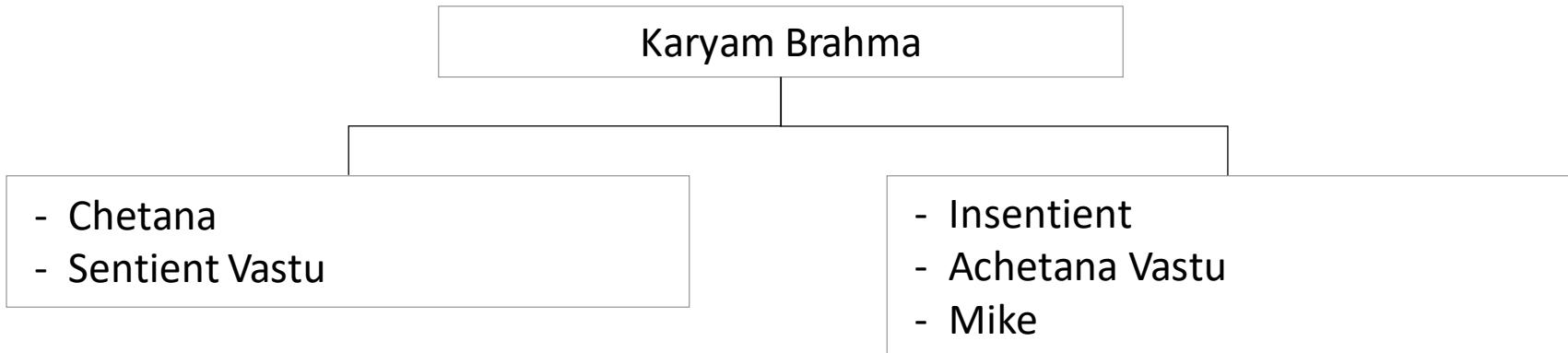
X) Avataram not because of Karma :

- Come without karma
- Don't call them Jeeva
- Jeeva = Not Karyam Brahma
- Jeeva is associated with Karma.

XI)



XII)



XIII) Definition :

- Karyam Brahma = Brahma and Nama Rupa
- Tatvam Asi = Brahma
- If Chair will listen to me, then I can say Tatvam Asi

XIV) Karyam = because of Karma = Jeeva :

- Karma Nimita Karyam Brahma Jeeva.

XV) Karma Animitta Karyam :

- Brahman = not Jeeva, Ishvara, Avatara.

XVI) Indra, Varuna, Agni = Devatas

- = Karya Brahma
- = Came after Srishti
- = All karma Nimitam Va

XVII) Question :

Are there karyam Brahma

Avatar Rupa Karyam Brahma

Jeeva Rupa Karyam Brahma

XVIII) Question :

Karyam

Nimittam Va

Animittam Va Akarma Nimittam

XIX) Yama Dharma Raja : Katho Upanishad :

- I was Manushya before, got role of Yama because of karma.
- Yama = Jeeva Rupa Karyam Brahma.

XX)

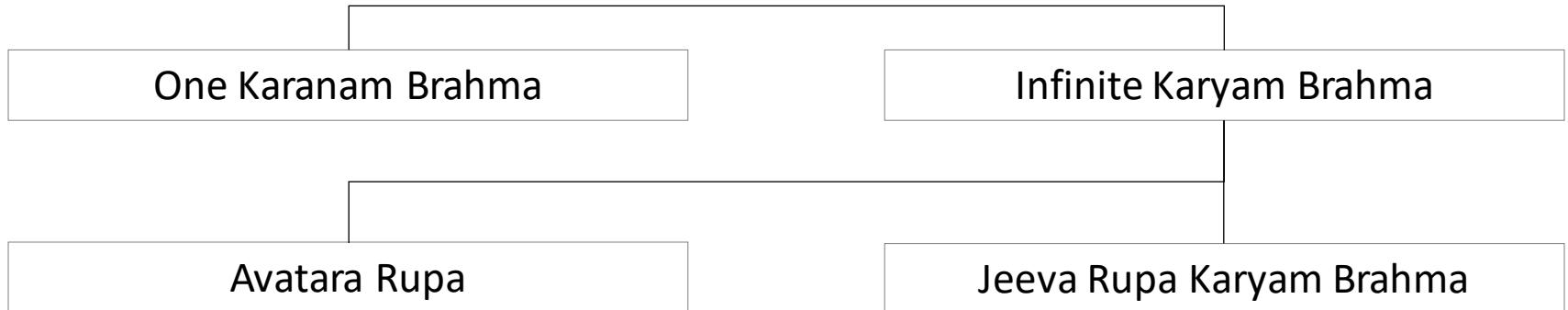
We can worship Karyam Brahma

Avatar Rupa

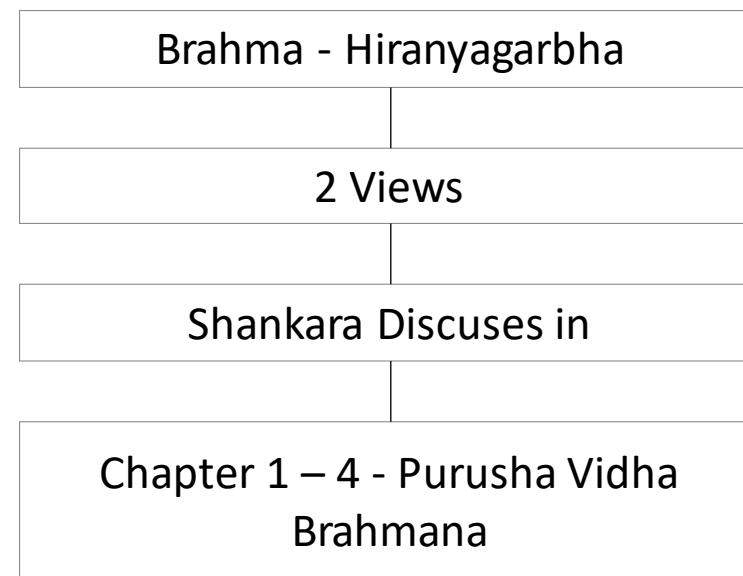
Jeeva Rupa

- Indra has powers, can benefit me
- Our parents = Karyam Brahma

XXI)



XXII)



Hiranyagarbha = Karyam Brahma

Jeeva Rupa Karyam Brahma?

Avatar Rupa Karyam Brahma?

XXIII) Shastra presents in both ways :

Sometimes Hiranyagarbha treated
as

Jiva

Avatar

- You choose whatever you want.
- **Our interest not in karyam Brahma**

XXIV) My Guru Shankara is an Avatar not Jeeva Who became a Jnani many Argue :

- Both are beliefs.

Karyam Brahma Tatparyam Nasti

Avatar

Jeeva

- Trim your curiosity, don't ask questions.

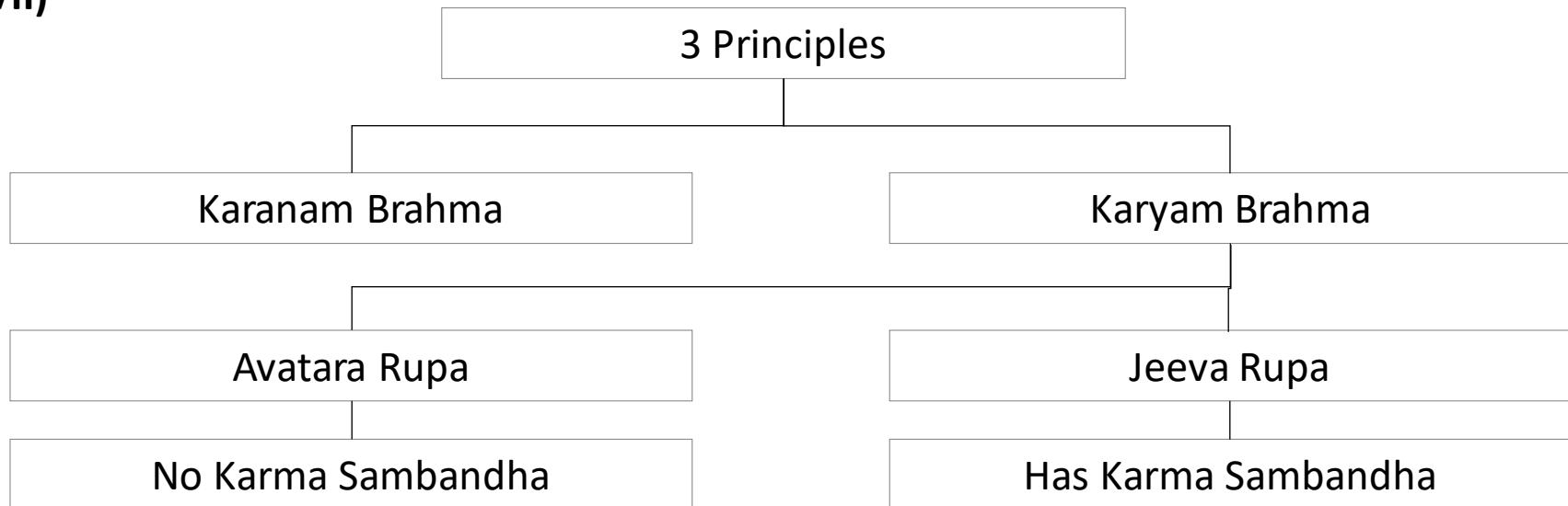
XXV) What we require is a Guru - Karyam Brahma :

- Jeeva Rupa or Avatara Rupa of Vishnu, don't bother, these are beings.

XXVI) Karyam Brahma is not important for Vedanta, it is Mithya :

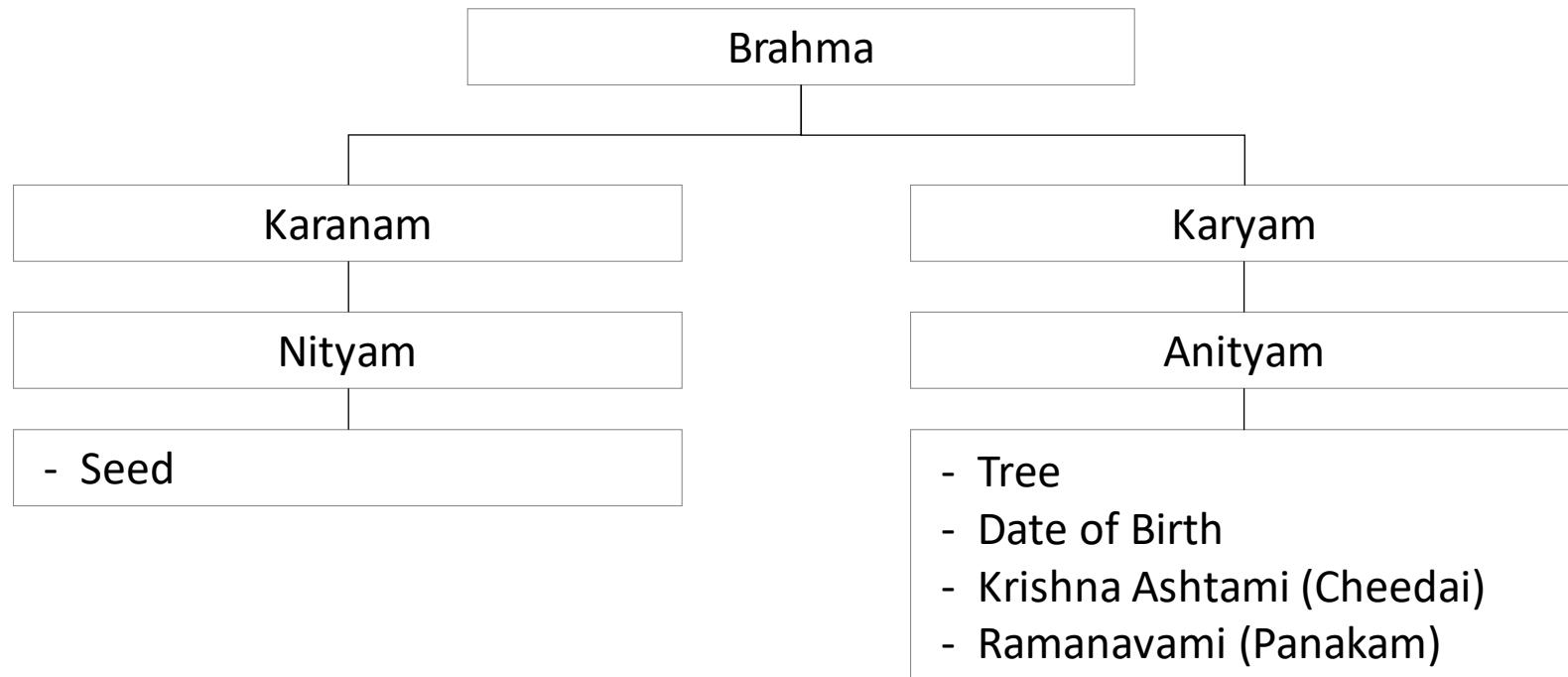
- Study Karanam Brahma, only one, not Avatara
- Avatar status only for Karyam Brahma.
- Ishvara = Not Vishnu, Devi, Shiva
 - = Maya Sahitam Brahma which has no form
- No Jata, Trishulam
- Ishvara = formless, eternal, all pervading, Vyavaharika Satyam, Maya Sahitam Brahma.
- Shiva not Vishnu is great.

XXVII)

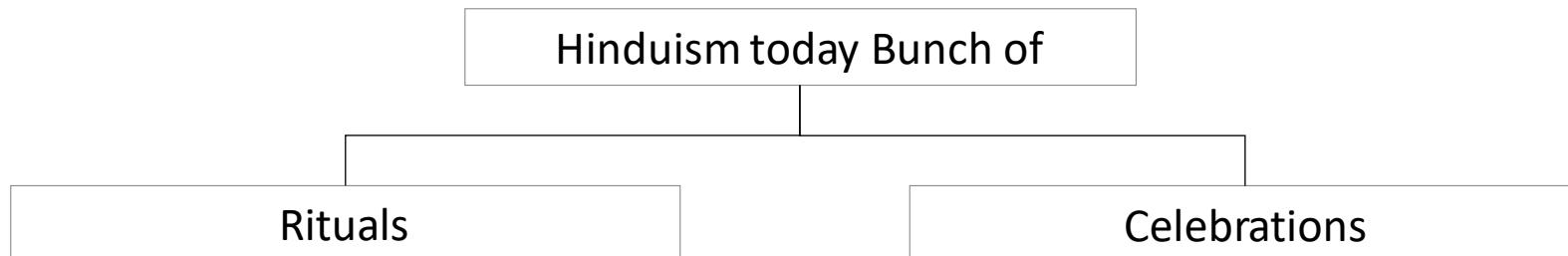


XXVIII) Tarqa Drishtis Teaching :

- Karana Svarupam Upasyam
- Meditate Upon and Seek Karanam Brahma because that alone is Nityam.



XXIX)



- Without knowledge of Karanam, Karyam Brahma given in Vedanta.
- Really seek Karanam Nityam Svarupam, Upasyam Brahma
- Karyam rupam not worth meditating - Teaching.

XXX) Story Continues :

- Son enjoyed hospitality of parents
- Tarqa Drishti did not know about seminar
- Father confused, disturbed.

Why are you disturbed?

- Tarqa asked his father
- First, son gave his story
- Shubha Santati's story - Wanted to do Upsana, Want greatest God as Upasya Devata confused, distressed in his mind.
- Ko devata Jagarati - which devata keeps awake all the time.
- Tarqa Drishta gives elaborate reply.

तर्कदृष्टिः पितृवचनं श्रुत्वा तस्य शुभोदयार्थमाह। कारणस्वरूपमेवोपास्यं न कार्यस्वरूपम्। कारणस्वरूपस्य नामान्यनन्तानि। अयमेव च वेदस्य मुख्य-सिद्धान्तः। इतिहासपुराणादिष्वप्यमेव सिद्धान्तो भगवता वेदव्यासेन निरूपितो नान्यः। पण्डितास्त्वमर्माभेदप्रायमजानंतः परस्परं मतान्तरं खण्डयन्ति। श्रीनील-कण्ठपण्डितेनापि भारतव्याख्यानारम्भे प्रसङ्गादयमर्थो निरूपितः। तत्रैवोत्तमः श्रुतिसिद्धान्तोऽपि यथावन्निरूपितः।

I) Tarqa Drishti gives right knowledge, Ananda :

- Confusion = Dukham ultimate, clear knowledge is of Karanam Brahma.

II) Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।
Athato Brahmajijnasa

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

Brahma Sutra :

जन्माद्यस्य यतः ।
Janmādyaśya yataḥ

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

Vyasa :

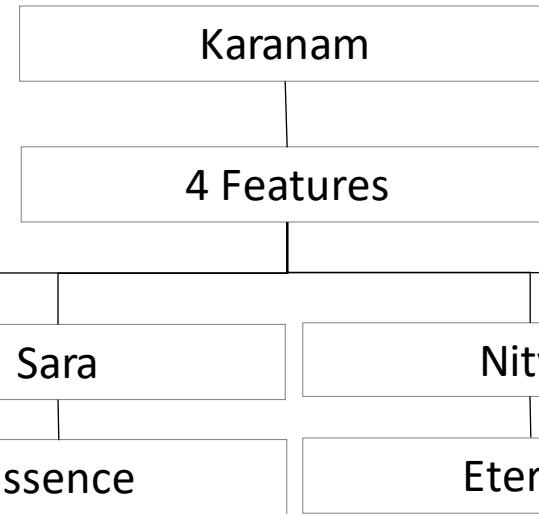
- I am going to talk about Karanam Brahma
- Entire Brahma Sutra = All details of Karanam.

III) Ultimate cause of everything, Sarvam Karanam Brahma, should be Upasyam, Meditate upon and ultimately to be known, know its nature, Advaitam :

- Karana Svarupam Eva Upasyam....

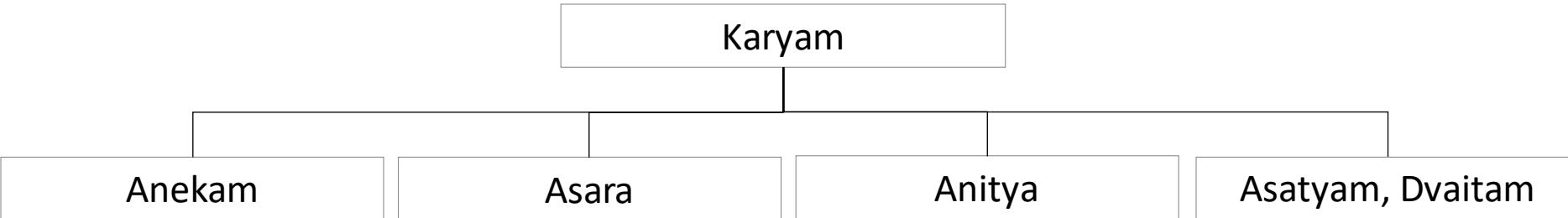
IV) Na Karya Svarupam

V)



- Content of Universe, Truth.

VI)



- Don't hold to hollow empty Universe.

VII) Karyam :

- Namani Ananthani = names many.
- Sahasra Nama for Karyam brahma
- Shiva, Lalita, Ganesha, Vishnu, Devi Sahasranama = forms of Karanam Brahman.

- All names belong to Karanam Brahma.

VIII) What is form of Karanam Brahma?

- It can't have form, Maya Sahitam Brahma.

Maya	Brahma = Formless
Formless	Formless

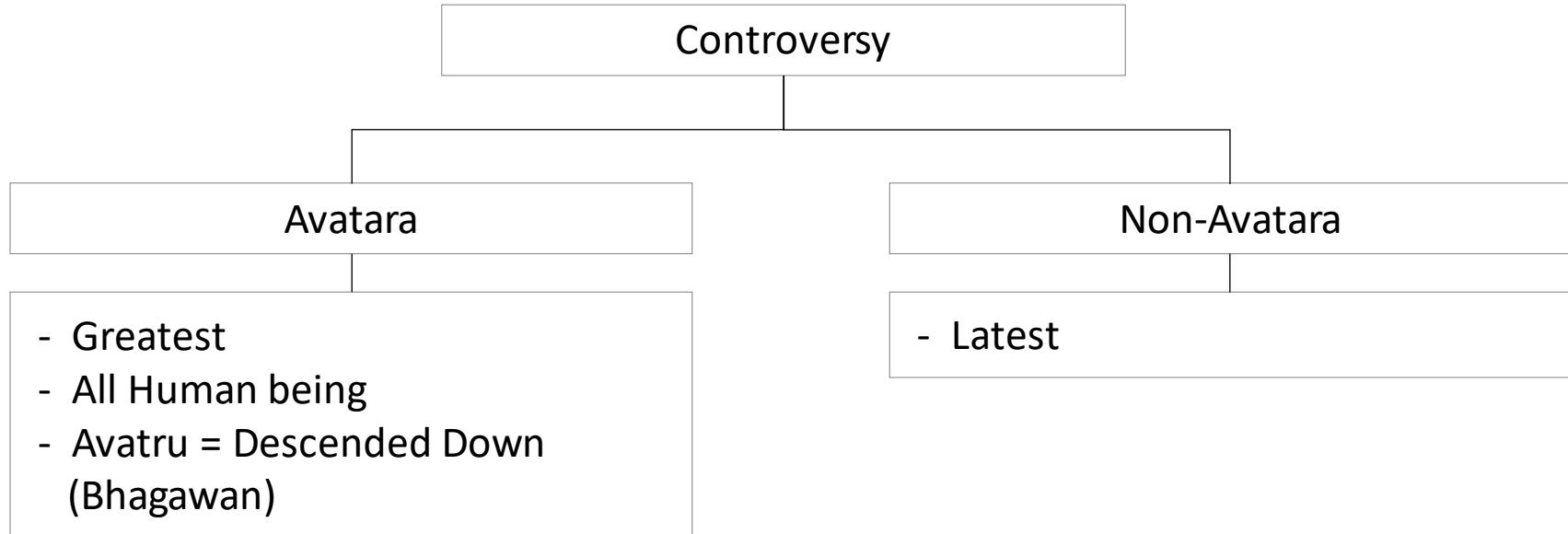
IX) Before knowledge we are asked to meditate on Karanam Brahma :

- Knowledge is too abstract
- Many students after several years of study don't have clarity.
- Since Karana Brahma Jnanam is difficult, until Jnanam comes, Karanam Brahma Upasana is talked about for meditation.

X) How can I meditate upon formless Karanam Brahma?

- Attributeless Karanam Brahma
- Until you understand formless Karanam Brahma for the sake of meditation, we ourselves attribute varieties of forms.
- Forms are for meditation, temporary stepping stone
- Rupa rahitam Brahma is given a rupam for the sake puja, worship, Dhyanam.
- Varieties of forms - Kalpana, Visualised by Shastram.
- Imaginary forms, Some are Avatara forms.

XI)



XII) Human = Monkeys, moving on to tree branches

= Ava - Tarati come down

XIII) Avatar = Controversial Topic

= Can't know, prove

- Vyasa's Puranam = Standard book
- Whoever Vyasa says Avatar, we take it as Avatar without asking questions
- Is Rama, Krishna Avatar?
- Yes - Vyasa said
- For puja, require Ishta devata, get Chitta Shuddhi
- Karma Rahitam Karanam Brahma = Rama.

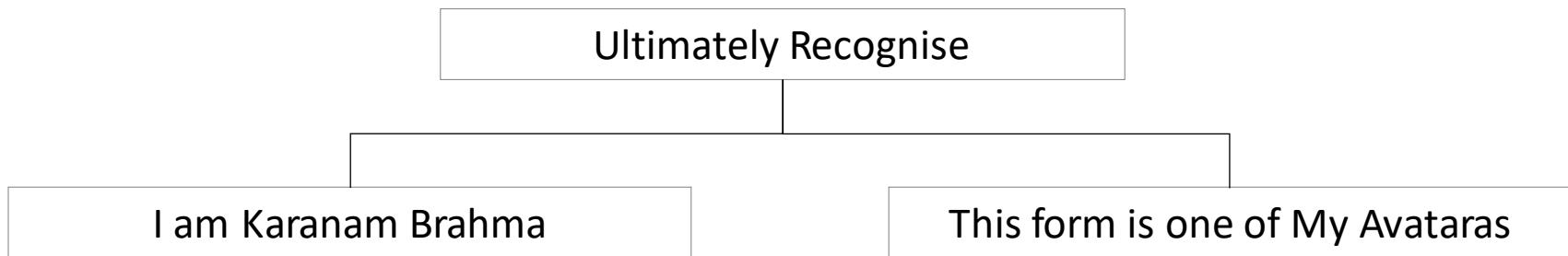
XIV) If Rama not Avatar :

- Karma Sahitam Karyam Brahma
- Use some Karyam Brahma for meditation
- **Meditating on formless Karanam Brahma is difficult**
- For meditational purpose, forms given by Shastra
- Use formed versions, transcend the form.

XV) Transcending form = Transformation :

- We have to transform ourself.

XVI) Vedantic transformation = Transcending form come to Karanam Brahma :



XVII) Anantani Namani Rupani for Puja and Dhyanam

XVIII) Keno Upanishad :

- Meditated form of Deity is not real.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- Meditated form of Brahma = Karyam Brahma, Mithya
- Therefore, Karanam Brahma = Satyam.

XIX) Shloka :

- Nirvisesham Param Brahma Sakshat Kartum Anishvaraha Ye Mandaha Anukampayante Savishena Ni Rupanai...
- Formless God is given forms for the beginners, who cannot understand the formless God.

Formed God

For Beginners worship and
Meditation

- Can't grasp formless Karanam Brahma
- Use the form, transcend the form, understand the formless Brahma, claim Aham Brahmasmi.

XX) What type of Brahma?

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनादिनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥१५॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death.

Nachiketa :

- Once you claim you are formless Brahma, Yamadharrmaraja can't threaten you.

XXI) I will frighten you as long as you take yourself to be a formed Jiva :

- Brahman = Formless = deathless, birthless, Yama helpless.

Revision Verse 519 :

I) Shuba Santati confused over listening to scholars about which is the Deity to be meditated upon :

- Wanted a solution
- Tarqa Drishti understands the problem becomes Guru
- Educates his father.

II) Why Hinduism has many Gods?

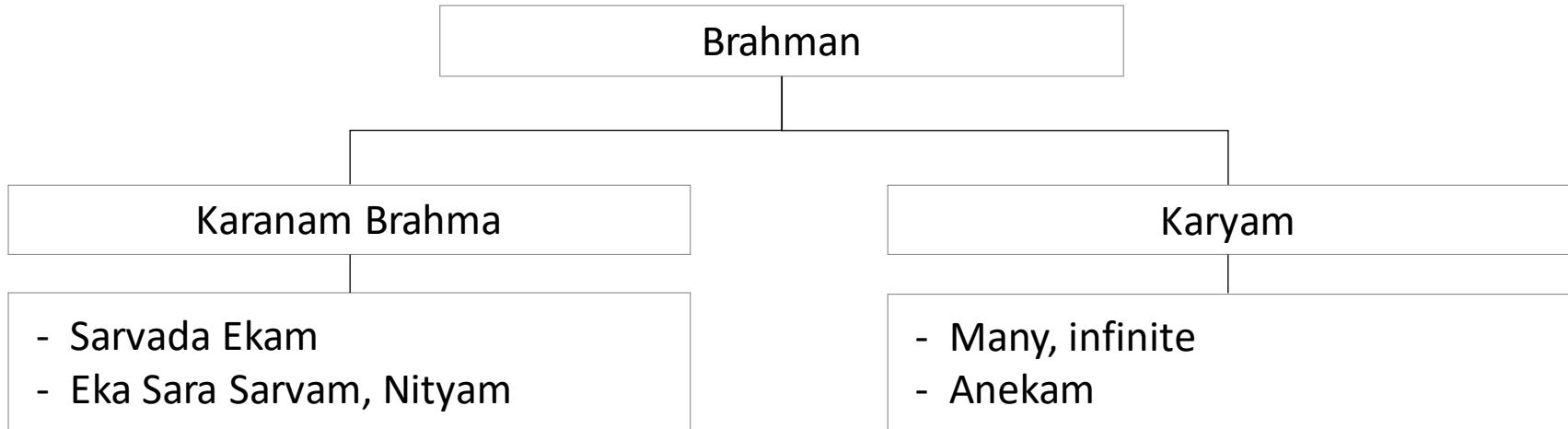
- What is principle behind it?
- In different scriptures, different Gods, superior, inferior?

III) Answer in a nutshell in Topic 519 - Sankshepa answer

IV) Upasya Devata should always be "Karanam Brahma" :

- Everything else is Karyam Brahma
- **Sarvam Brahma Mayam**
- **Individual Jivas, organisms, inert objects, Indra devata**
- Laukikam, Shastrihyam = Brahma.

V)



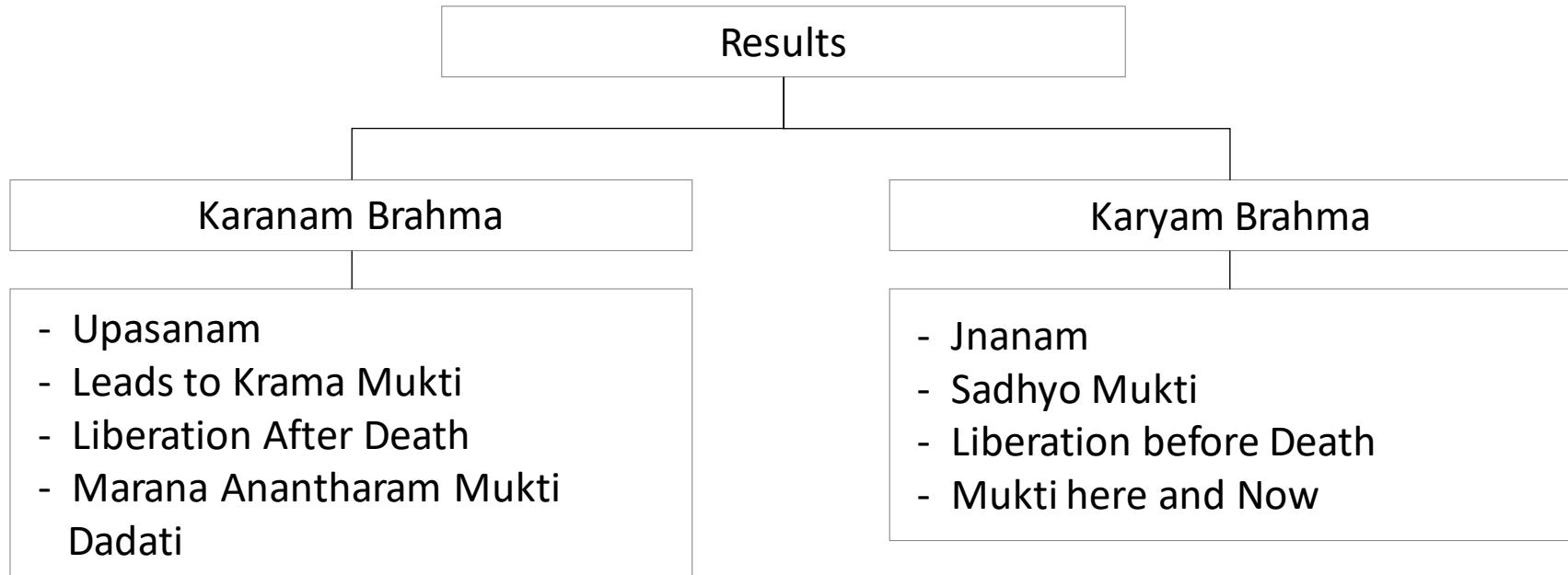
VI) Basic Principle :

- Karanam Brahma can alone liberate a person
- Nityatvat, Satyatvat
- Karyam - Anityatvat, Asatyatvat
- Based on this study Puranam.

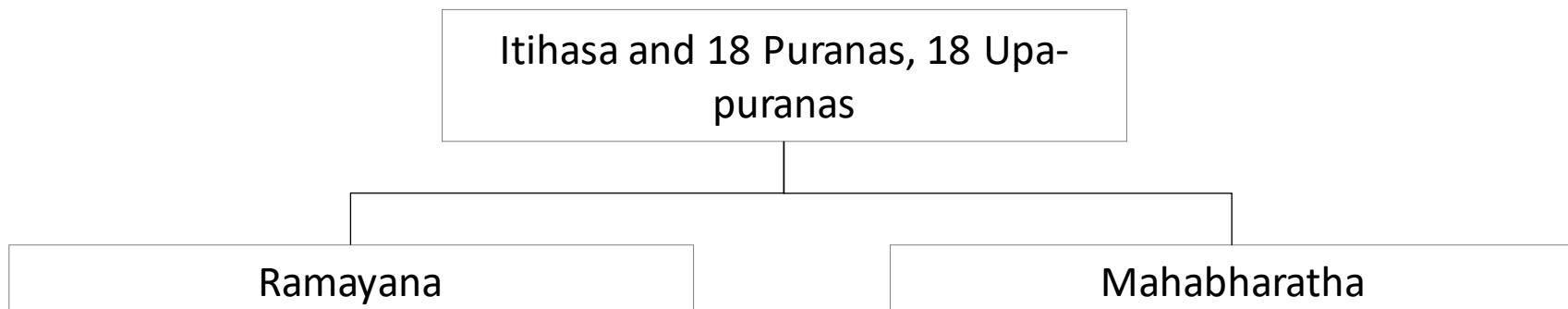
VII) Karanam Brahma is known by Ananthani, infinite names :

- This is primary teaching of Veda.

VII)



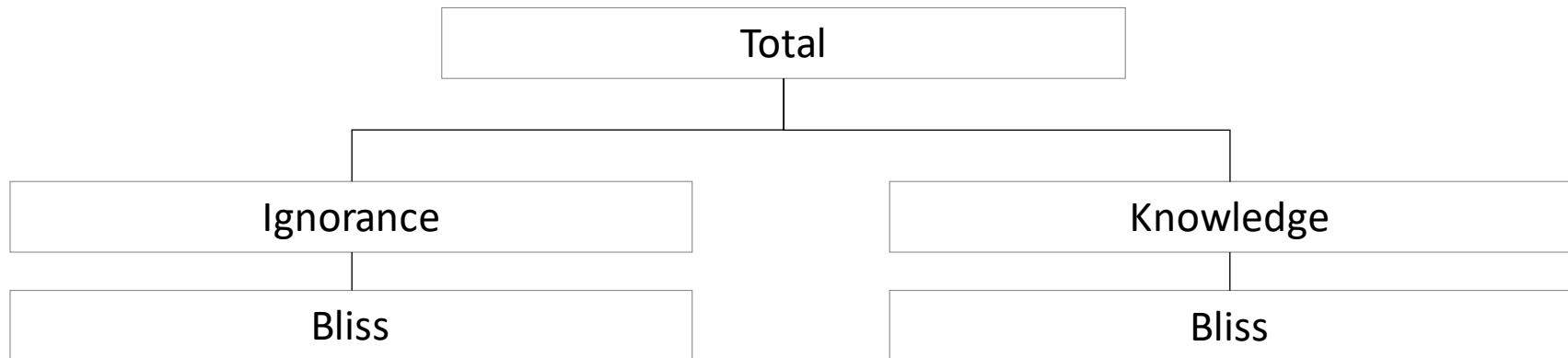
IX)



- Vyasa - Avatar of Vishnu through all Scriptures (Puranas, Mahabharata, Brahma Sutra) has only this Tatparyam.

X) Many don't understand this principle, Vaishnavas Criticise Shaivas, each theological System claims our God is the greatest God, don't worship other Gods, convert to my religion, hate speech are born out of incomplete knowledge

XI)



- Partial knowledge, partial ignorance, is a problem
- Ardha pandita, don't know Siddhanta, criticise others.
- Neela Kanta Panditha - Wrote commentary on 1,00,000 verses of Mahabharata in Sanskrit "Chaturthahari Vyakhyanam"
- Geeta Commentary Available.

XII) In his introduction to Mahabharata commentary, gives this teaching

XIII) Mahabharatam = Panchama Veda

= 5th Veda

6 Tastes - Shad Rasa

Salt

Sweet

7th Good Son

Unique Taste

XIV) During Samadra Manthanam, 14 valuables came :

- Lakshmi Devi, Dhanvantari, Kamadhenu, Kalpaka Vriksha, Apsaras women, Dasa (Generous person - 15th Gem)
- Son in law is 10th Planet, daughter caught with him
- His life-style will affect me, I don't influence him.

XV) Sruti Siddhanta, Vedic essence is given in Neelakanta's works :

- Gita = Essence of all Veda.