

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 40

Chapter 7

The description of Jivamukti and Videhamukti

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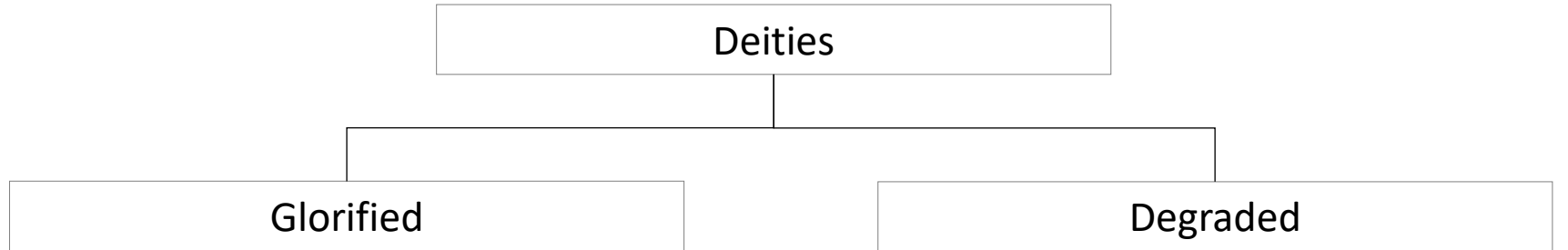
CHAPTER 7

The Description of Jivamukti and Videhamukti



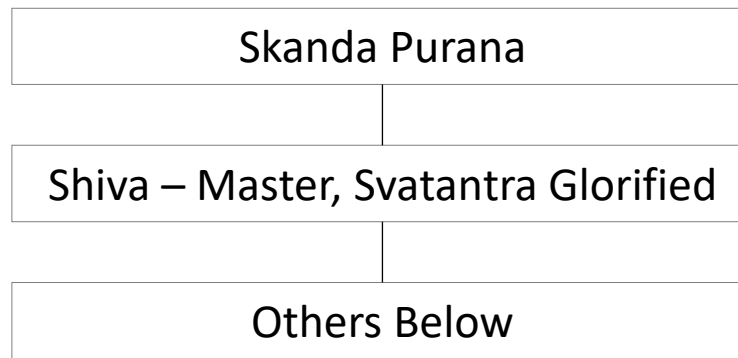
(520) पुराणेषु श्रूयमाणयोस्तुतिनिन्दयोर्व्यासाभिप्रायः-ननु सर्व-पुराणकर्ता श्रीवेदव्यास एक एव। स हि स्कन्दपुराणे शिवस्य स्वातन्त्र्या-दीश्वरधर्मा सन्तीति प्रतिपादयामास। देवतान्तराणाञ्च शिवकृपयैव सर्वविभूत्यतिशयो जायत इति च। तथा तेनैव विष्णुपुराणे पाद्मपुराणादौ च विष्णोरीश्वरत्वमुक्तम्। इत्थमेव पुराणेषु उपपुराणेषु च शिवविष्णुभिन्नगणेशादिदेवानामपीश्वरत्वं प्रतिपाद्यते। तदेवं व्यासवचसां परस्परविरोध उपलभ्यते इति।

I) In Puranas there is Contradiction :



II) Done by one same Vyasacharya :

- How same deity glorified and Criticised
- Badarayana Vyasa (Bothers All)



- Other devatas Vishnu get greatness borrowed from Lord Shiva.

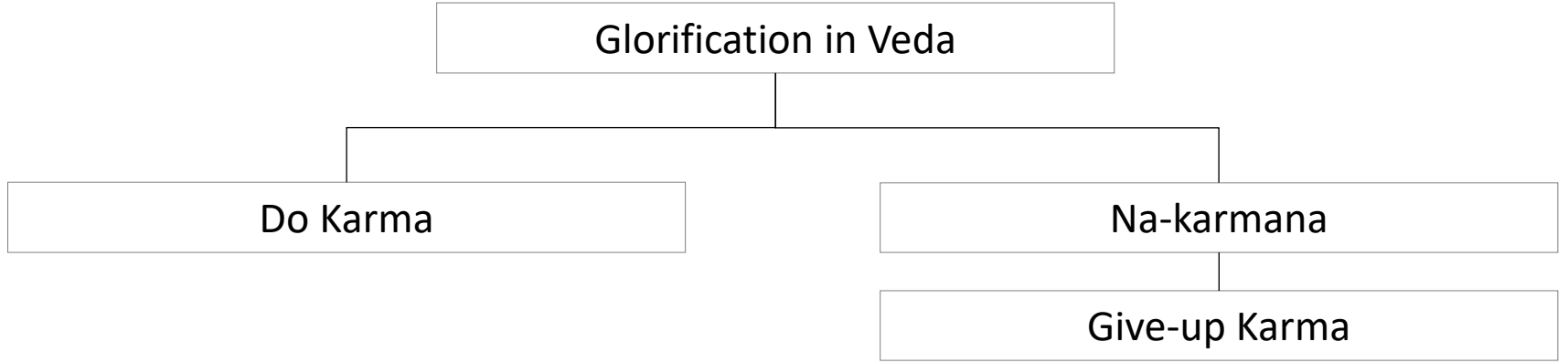
III) Vishnu Purana :

- Padma Purana - Sattvic
- Vishnu = Svatantra
- Devi specific Puranas also there
- Brahma related Puranas - Rajasic
- Shiva Puranas - Tamasic

IV) In the main and Sub-puranas deities change :

- Out of trunk of Ganesha
- 14 Lokas created, Shiva - Vishnu - Devi under Ganesha.

V) Mutual contradiction seen - Hinduism confusing :



- People reject Hinduism.

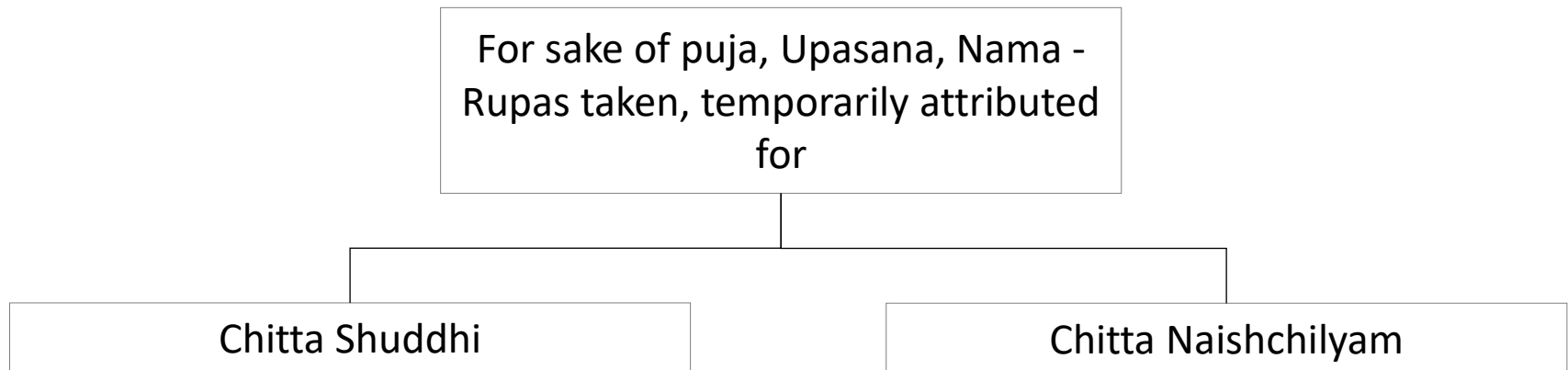
ND - Answer : Topic 520 : Continues

अत्राभिधीयते—सर्वेऽपीश्वरा⁸² एव। यत्र यस्य देवस्योपास्यत्वप्रति-
पादनतात्पर्येण तदितरदेवतानिन्दा श्रूयते तत्र तन्निन्दायाः तदुपासनपरित्यागे न
तात्पर्यम्। किन्तु प्रकरणिस्तुत्या तदुपासनायामेव। यथा विष्णुपुराणेषु शिवादि-
देवतानिन्दा विष्णुस्तुतिद्वारा तदुपासनाप्रवृत्तावेव हेतुः।

I) All are Ishvara - Master :

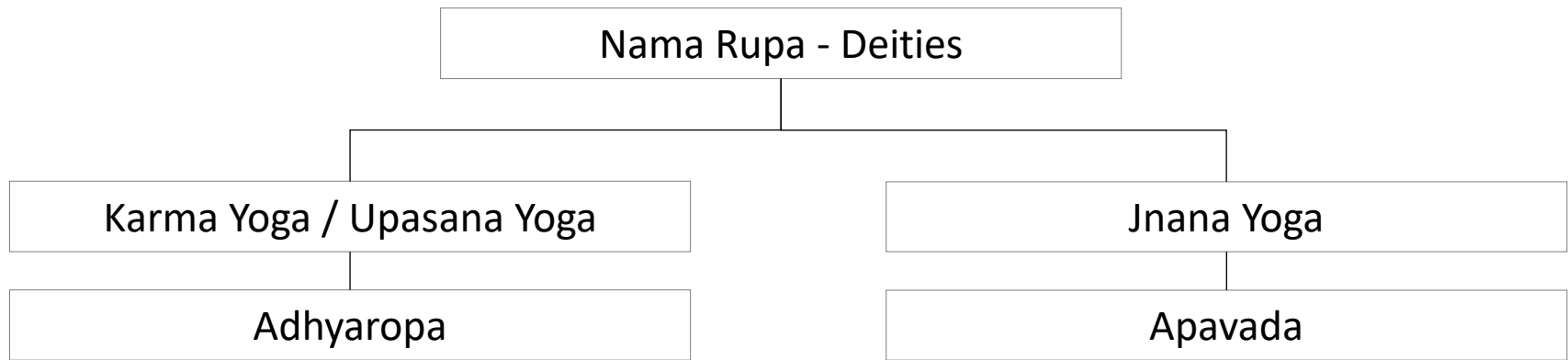
- In one Purana, one Devata taken as Karanam Brahma
- For puja, worship, form given to formless
- Karanam Brahma = formless
- Particular Nama - Rupa chosen like flag of country
- Others = Karyam Brahma.

II) Shiva Nama - Rupa represents Nama - Rupa - Rahita Karanam Brahma :



- Which is called Adhyaropa.
- In Jnana Yoga temporary Nama - Rupas negated called Apavada.

III)



IV) Shiva / Vishnu Nama Rupa - Adhyasa :

- Vishnu Nama Rupa - Apavada

V) At end of Jnana khanda - What is left out?

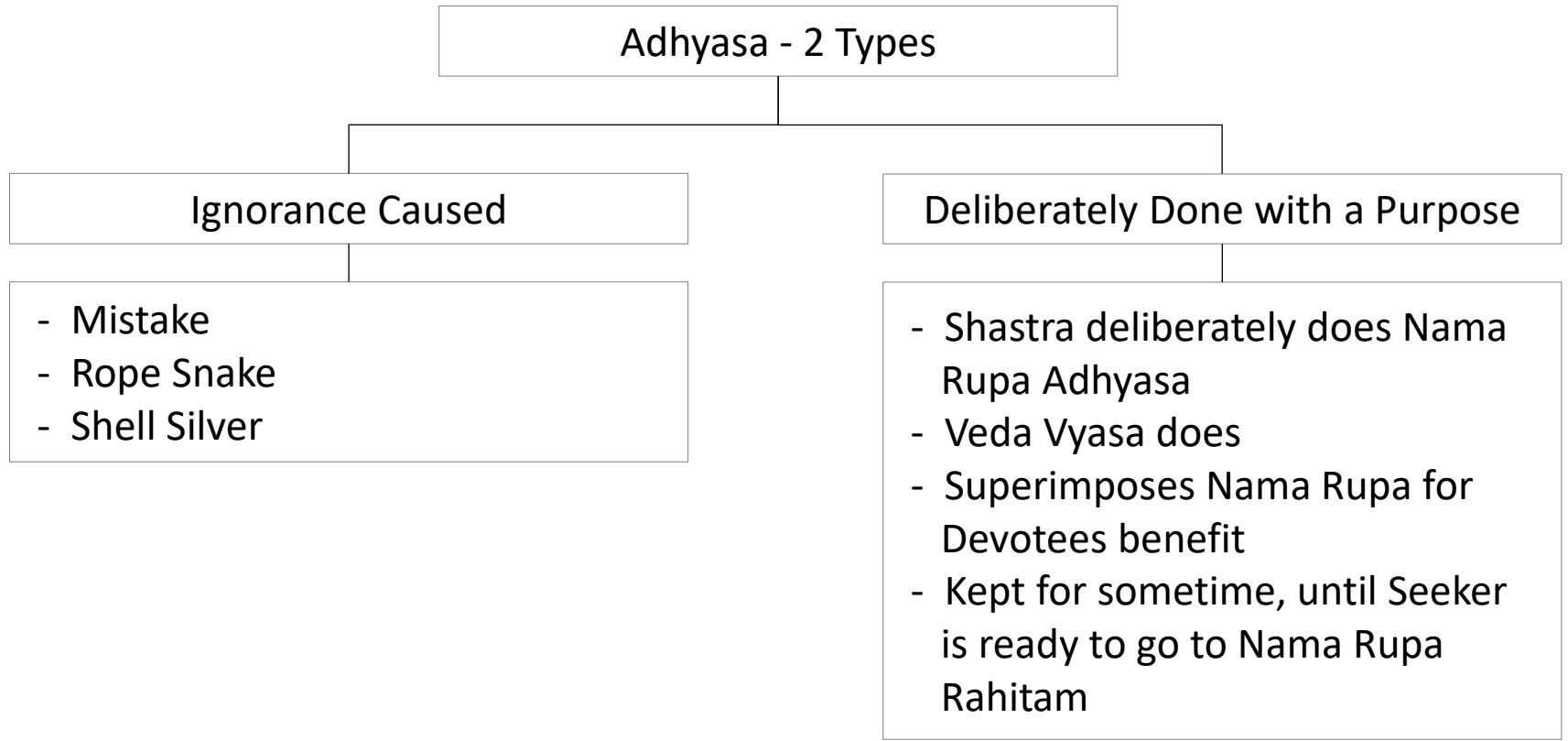
Mandukya Upanishad :

- Anamakam, Arupakam, Nama Rupa Rahitam...

Nama Rupa :

- Deliberate Adhyasa done...

VI)



VII) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdham 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. [1 - 3 - 15]

- Nama Rupa Rahitam.

VIII) In the beginning, conceiving Nama Rupa Rahitam is difficult :

Gita :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२-५ ॥

klēśō'dhikatarastēṣām

avyaktāśaktacētasām|

avyaktā hi gatirduḥkhaṃ

dēhavadbhiravāpyatē || 12 - 5 ||

Greater is their trouble whose minds are set on the unmanifest; for the goal, the unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

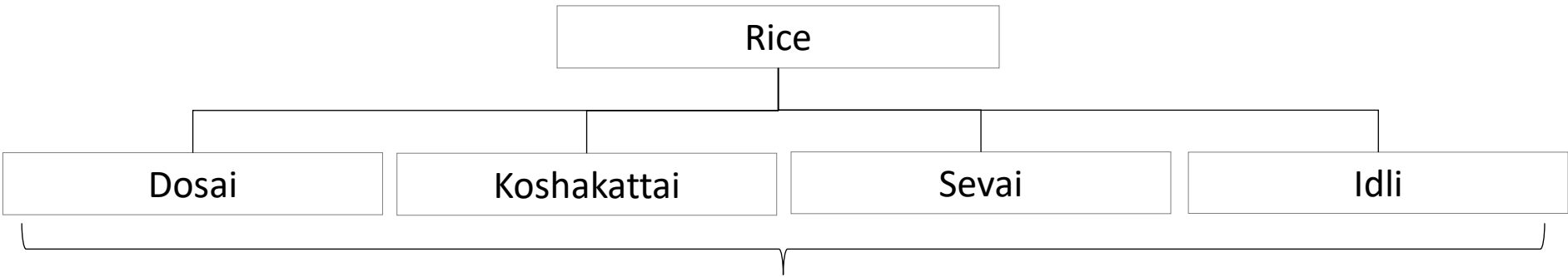
- Beginner can't understand abstract reality.

IX) In each Purana Veda Vyasa superimposes particular Nama - Rupa for Karanam Brahma :

- Other Nama Rupas will represent Karyam Brahma

XX) Karanam Brahma deity chosen by Veda Vyasa :

- Shiva Puranam - Shiva glorified.



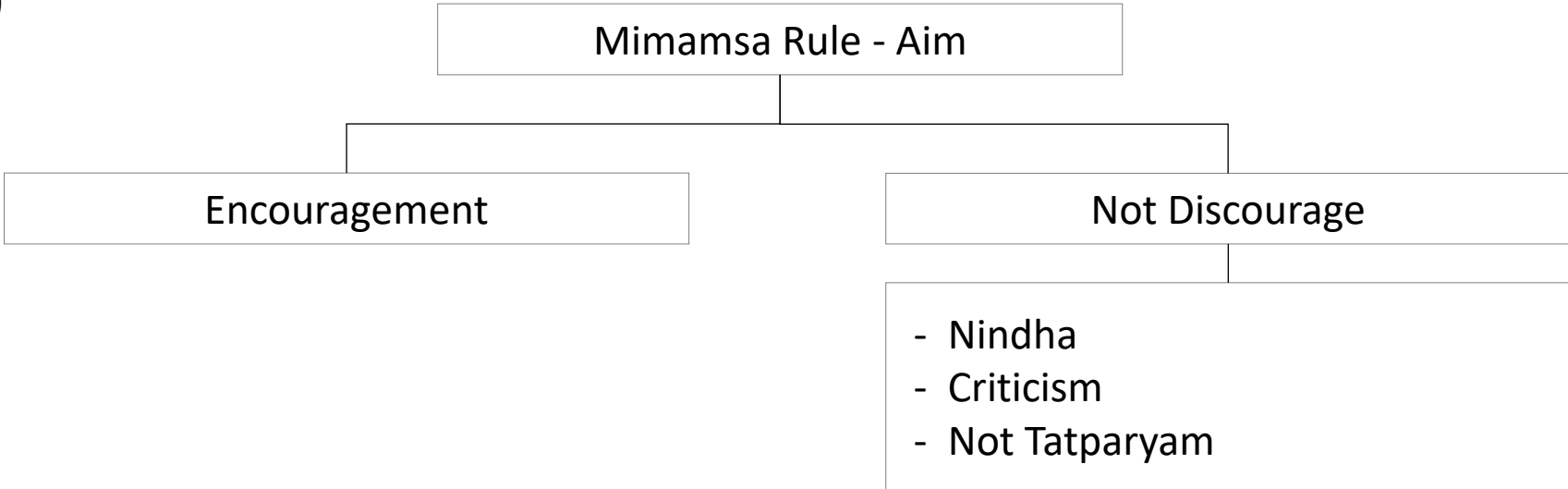
Nama Rupas Superimposed



In Stomach, Anamakam,
Arupakam

- Keeping Central Teaching - Shive Tatparyam, other gods Criticised which represent Karyam Brahma, Mithya.

XXI)

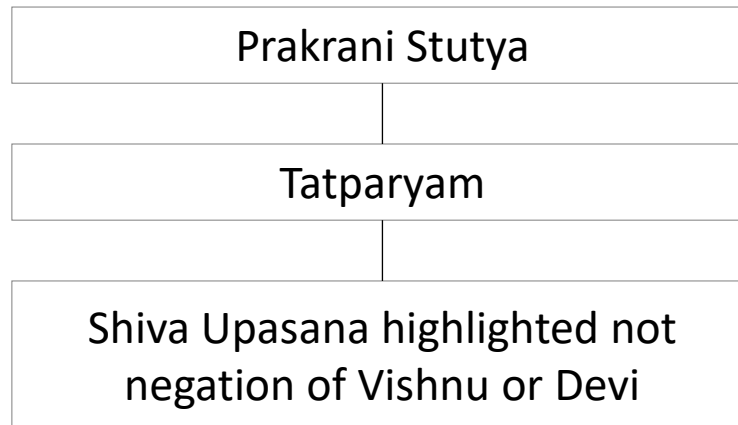


Intention :

- Anya Stutau Tatparyam, Ninda aimed at glorifying
- Karanam Brahma - Anya Stutau Tatparyam.
- When I glorify Vishnu not to break Shiva.

XXII) Rule :

- Shiva Upasana is great
- Nindha vakhyam - Anya Stuti Tatparyam
- Vishnu Nindha meant for Shiva Stuti
- Tad reject Shiva / Vishnu Upasana.



XXIII) Vishnu Purana :

- Shiva = Dasa to glorify Vishnu as Karanam Brahma.

XXIV) Gita :

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

yō yō yāṃ yāṃ tanuṃ bhaktaḥ
śraddhayārcitumicchati |
tasya tasyācalāṃ śraddhāṃ
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]

XXV) Krishna :

- I am Karanam Brahma
- Other devatas glorious because of me
- I will give fruit through other devatas.

XXVI) In the Gita, Who is prakrani?

- Krishna = Prakarani = Karanam Brahma in Gita
- Shiva Purana, Vishnu represents karya Brahma, Shiva = karana Brahman hence Vishnu Criticised
- Aim not to hate other one, not Devata Nindha.

XXVII) Devotee Understands :

- Shiva / Vishnu / Devi - should not be worshipped
- End : Don't worship any devata
- Ninda is not Tatparyam of Purana
- Ninda not meant for rejecting for Upasana
- All Devata Upasanas will be rejected
- 18 Puranas, 1000s of verses, end - Don't do Upasana
- Ninda - Naiva Tatparyam.

XIX) Let others worship any deity, let them not Criticise, hate, destroy other :

- Let every one follow their own belief.

XX) Mimamsa Nyaya :

- Nahi Nindha Nyaya
- Downgrading of devata only meant for glorification of another deity
- Receive glorification message, keep criticism message aside.

एवं शिवपुराणादिषु कृता विष्ण्वादिनिन्दापि शिवस्तुतिद्वारा तदुपासनाप्रवृत्तावेव हेतुः।
नेतरोपासना- परित्यागे। एकत्र कृता देवतान्तरनिन्दा तद्देवतान्तरोपासनापरित्यागार्था
यदि स्यात् तदा सर्वदेवतोपासनापरित्यागप्रसङ्ग एव स्यात्। तस्मादन्यदेवतानिन्दाऽन्यस्य
कस्यचिदुपास्यस्य स्तुतये। न तु तदुपासनापरित्यागाय।

I) Nahi Nindha Nyaya :

- Each theologian angry, Without the king, they would not have fought.

II) If any knowledge, instead of giving peace and joy, gives hatred, then drop :

- Protect Hinduism, don't hate any other person
- Handle violence, then healthy religion
- Fundamental wrong in their teaching.

III) Gita :

अद्वेष्टा सर्वभूतानां

मैत्रः करुण एव च।

निर्ममो निरहङ्कारः

समदुःखसुखः क्षमी ॥ १२-१३ ॥

advēṣṭā sarvabhūtānām

maitraḥ karuṇa ēva ca |

nirmamō nirahaṅkāraḥ

samaduḥkhasukhaḥ kṣamī || 12 - 13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

IV) Destroying temples = Hatred :

- Can disagree with others philosophy
- Heaven is eternal, have intellectual freedom, Bon Voyage.
- When I go to hell, you want to be there, I prefer to go to hell and escape from you.
- Intellectual disagreement acceptable
- Intellectual freedom of thought acceptable
- Don't hate - I have no right to impose, destroy, impose any thought.

V) Based on Sruti, Yukti, Anubhava - Live and let live :

- Don't hate, Hurt other
- No hatred.

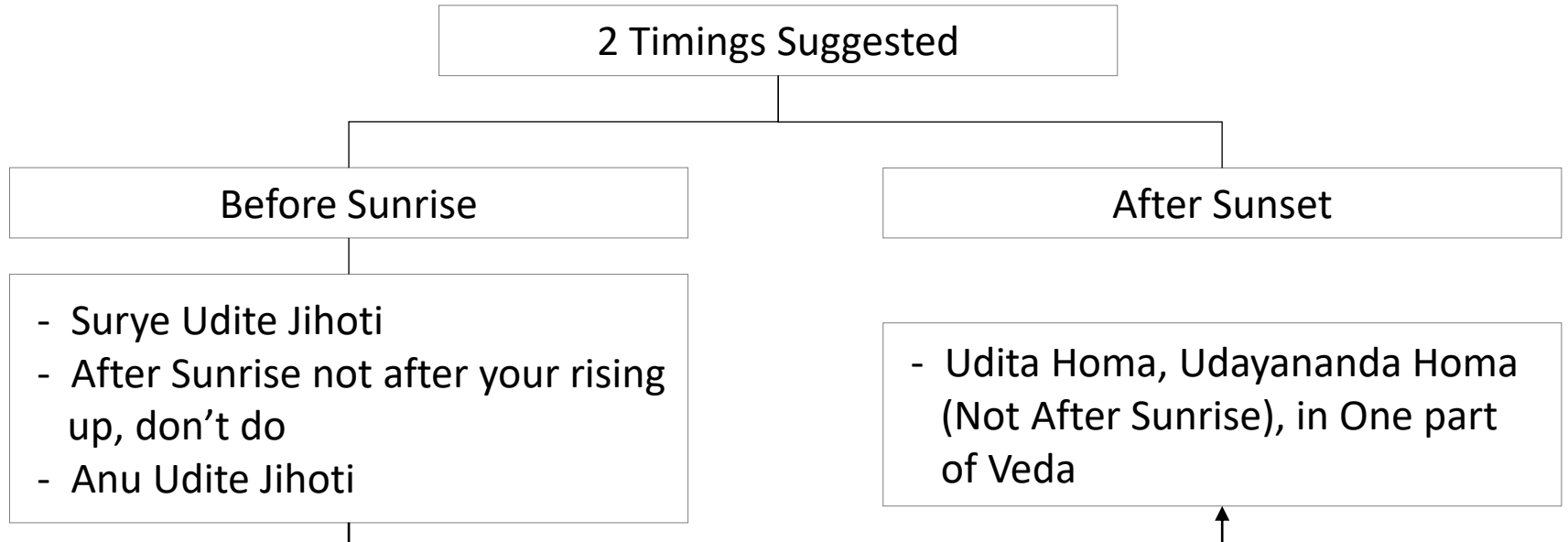
अत्र दृष्टान्तः—वेदेऽग्निहोत्रस्य द्वौ कालावुक्तौ। एकः सूर्योदयात्प्राक्।
द्वितीय उदयादनन्तरः। “उदिते जुहोत्यनुदिते जुहोति” ति।

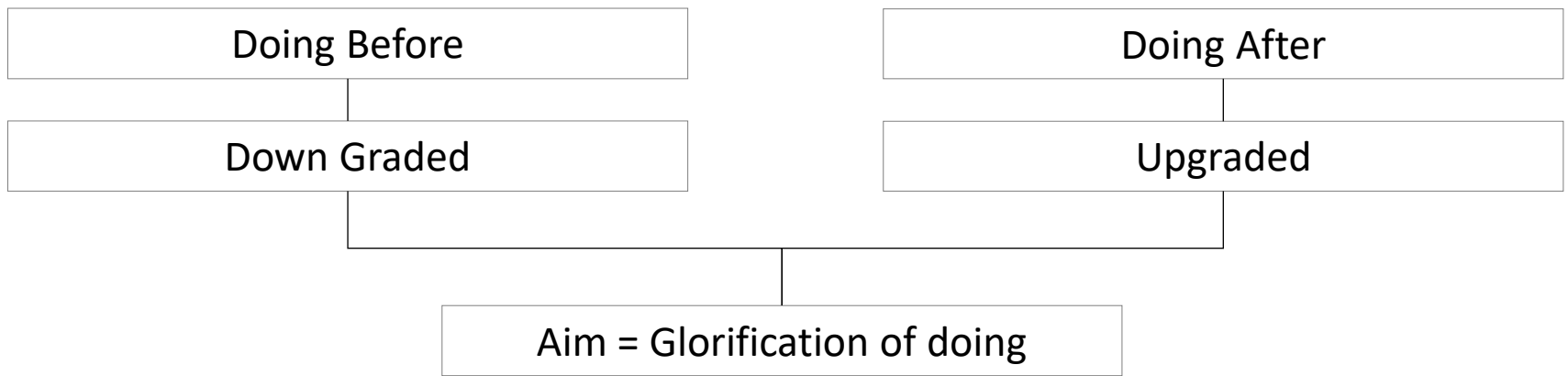
I) Atra :

- In this context, in understanding Nahi Nindha Nyaya, Prakarini Stithihi, subject matter.

II) Drishtanta :

- Purva Mimamsa Nyaya for performing Agni Hotra ritual.





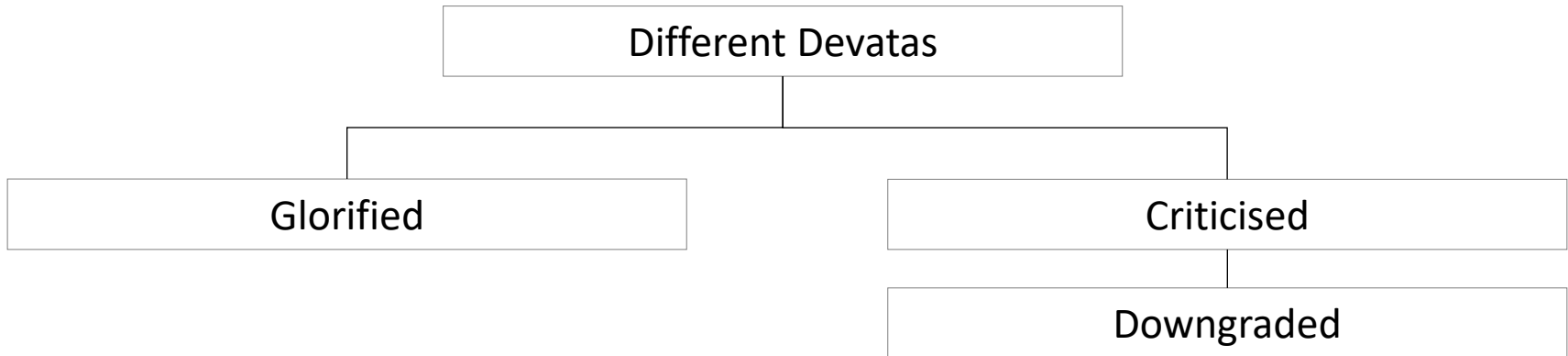
- Don't focus on Nindha Part
- Don't get confused and not do Agnihotra at all is wrong
- Nindha Tatparyam Nasti.

Lecture 470

Revision : Topic 520 :

I) Author resolving a confusion of Puranas

II)



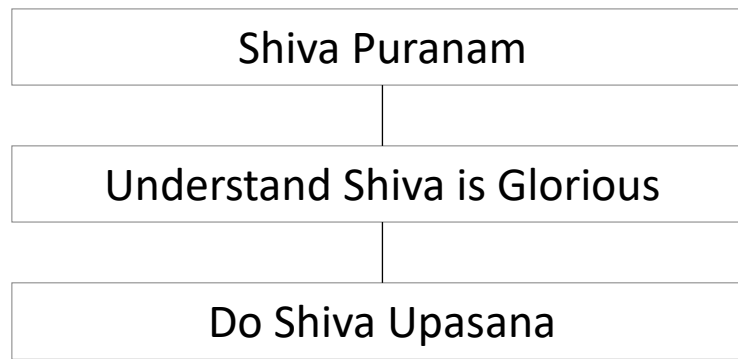
III) Looks like Vyasa is contradicting, confusing

IV) Mimamsa rule :

- Nahi Nindha Nyaya
- Nindha Na Nindhyartham
- Nindha Anya Stuthyartham

V) Criticism :

- Focus not in downgrading but to glorify a particular Devata in a particular context.
- That topic in a particular context is called a Prakarini (Tatparyam).
- Prakarani Sthuthou Eva Tatparyam, Na Tu Nindhayam...



- If Vishnu Criticised, does not mean you should not do Vishnu Upasana.

VI) Reason :

- If you give-up Criticised Devata, then all Devatas can't be used for any Upasanam.

VII) There is no Tatparyam in criticism :

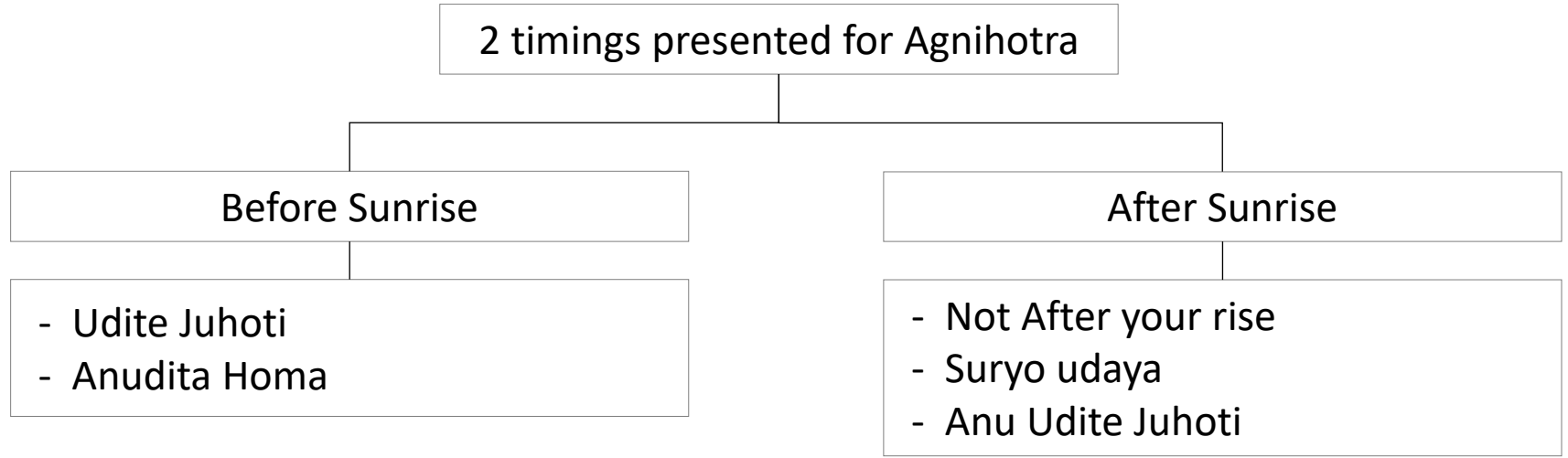
- To convey this he gives Vedic examples.

Example :

- Agnihotra ritual
- Regarding time of performance
- Do before sunrise, Doing after Sunrise criticized
- In Another place, doing it before is criticized
- Both glorified and Criticised.

VIII) Shankara decides which statement you should follow

IX)



- Not in same Place, 2 Schools, 2 Different Statements.

Topic 520 : Continues

तत्रानुदितहोमप्रसङ्गे उदितहोमो निन्द्यते। उदितहोमप्रसङ्गे चानुदितहोमः।
तत्र यदि निन्दाया अग्निहोत्रान्तरपरित्यागे तात्पर्यम् स्यात्, तर्हि कालद्वयेऽप्यग्नि-
होत्रपरित्यागप्रसङ्ग एव। न हि नित्यस्य कर्मणः परित्यागः सम्भवति।
तस्मादुदितहोमस्तुतयेऽनुदितहोमनिन्दा। अनुदितहोमस्तुतये चोदितहोमनिन्दा
क्रियते। एवमेवैकदेवतोपासनाप्रसङ्गे देवतान्तरनिन्दायास्तात्पर्यं प्रकृतोपास्य-
देवतास्तुतावेव। न देवतान्तरनिन्दायाम्।

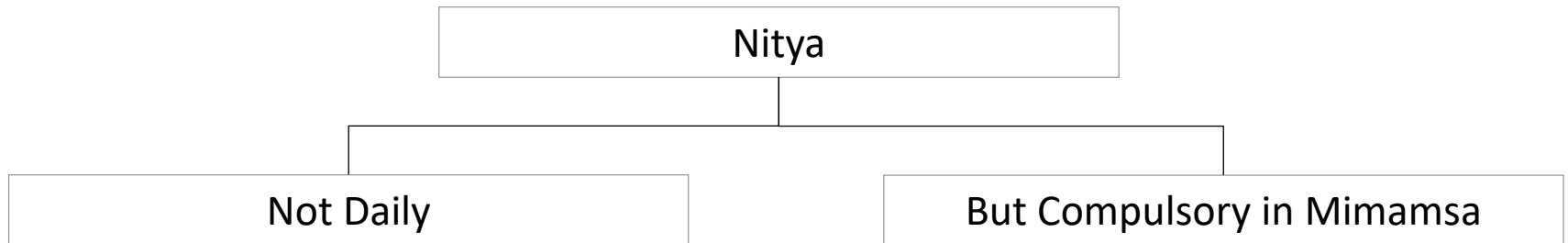
I) In the Ritual before Sunrise, after Sunrise ritual Criticised :

- Reverse also true

II) If Tatparyam is in giving up Agnihotra by negating sections, you will conclude not to do Agnihotram :

III) Problem :

- This understanding not correct
- Veda will not ask you to give up Nitya karma.



- If you don't do, there will be Pratyavaya Papam.

IV) To Glorify Udata Homa, Anudita Homa is Criticised, in that Context :

- Don't take Nindha Seriously, take only Stuti Seriously.
- Similarly Anudita Homa Stute, Udata homa Criticised.

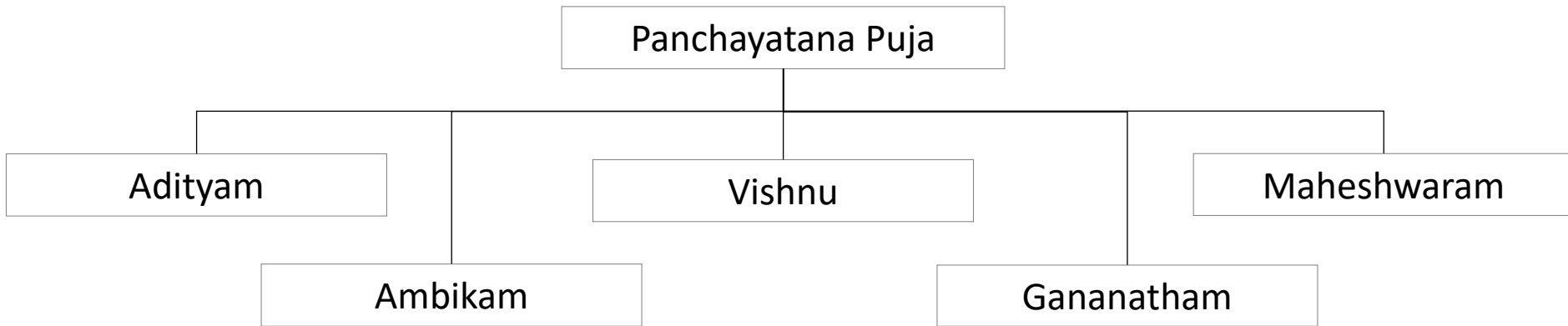
V) When you read different Puranas Understand Vishnu is Glorious, Vishnu Upasana can be done :

- Shiva is Glorious, Upasana can also be done.
- Do Upasana, According to Your Ichha, Ishta Devata
- Criticism is not Tatparyam but Sruti is Tatparyam.
- **Love a Deity but never hate any other deity.**

(521) पञ्चदेवतोपासनायाः फलमेकमेव (ब्रह्मलोकः)-शुक्ल-
कृष्णयजुःशाखाभेदेन केचनानुदितहोमं कुर्वन्ति। केचनोदितहोमञ्च। उभयेषां
फलं समानमेव। तथा इच्छाभेदवशात् पञ्चस्वपि देवतासु यस्याः
कस्याश्चिदुपासनायां क्रियमाणायां पञ्चभिरप्युपासनाभिर्ब्रह्मलोक एव प्राप्यते।
तत्रत्यभोगानुभवानन्तरं विदेहमोक्षः सिद्ध्यति।

I) Conclusion :

- Pancha Devata Upasana Phalam.



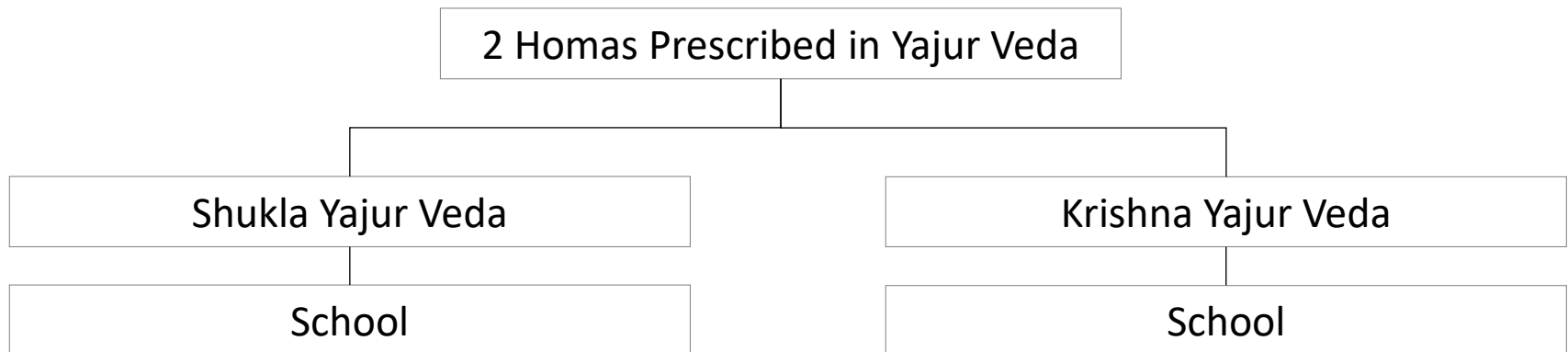
II) Phalam for any Upasana :

- Ekam = Same Result
= Brahma Loka Prapti

III) Upasana can't Give Moksha :

- Takes Upasaka through Sushumna Nadi, Shukla Gathi, Go to Brahma Loka.
- Gets Jnanam, Videha Mukti
- True for Agnihotra Ritual
- Both before and After Sunrise, Phalam is same.

IV)



- According do the Homam.
- Rig Veda, Yajur Veda, Sama Veda Avani Attam, different dates.

V) Extends to Devata Upasana :

| Agnihotra | Shiva - Vishnu Upasana |
|---|---|
| <ul style="list-style-type: none">- Difference as per Branch of Veda one belongs to | <ul style="list-style-type: none">- Depends on Persons Ichha- Some attracted to Vishnu, or Shiva or Devi or Ganesha- Like ornaments, renouncers Embodiment of Vairagyam |

- Raaga, Dvesha Devotees are there.

VI) Prescribe one Ishta Devata so that one becomes Familiar with Upasana :

- Mind will not get Habituated if you do Devi, Shiva, Vishnu on different days.
- We take Advantage of habit formation
- No effort required, Sub-conscious mind takes Over.

VII) Practice one Upasana, will Naturally go towards that Devata

VII) Not because others are inferior :

- Kula Devata, Balaji, Murugan OK
- Ishta devata can be different
- Some can't choose, take lucky dip
- Let Bhagawan choose Ishta devata for me
- Upasana useful for Shamadhi Shatka Sampathi.

- Kshama, Dama, Titiksha, Uparama, Samadhanam, Sraddhah
- All can be developed through Upasana Dhyanam.

IX) All Upasanas give Brahma Loka only :

8th Chapter :

- Practice Upasana deeply, Greatest object of attachment must be Bhagawan.
- He should have Vairagyam for everything else
- Then, Gita :

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

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

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

- At death, remembrance of Bhagawan should automatically happen not cell phone pictures.

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

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

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

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१० ॥

prayāṇakālē manasācalēna
bhaktyā yuktō yōgabalēna caiva |
bhruvōrmadhyē prāṇam āvēśya samyak
sa taṁ paraṁ puruṣam upāiti divyam ||8-10||

At the time of death, with an unshaken mind full of devotion, by the power of yoga fixing the whole prana (breath) between the two eye brows, he the seeker, reaches the Supreme resplendent Purusha. [Chapter 8 – Verse 10]

- Prayana Kalecha - Ishvara Sonaranam = Condition.

XII) Person should have practiced Sadhana Chatustaya Sampatti :

- Nishkama Upasana
- Then he goes to Brahma Loka and get Krama Mukti Sukham
- Sense pleasure far superior to other Lokas
- Varieties of Siddhis also possible.

XIII) Person does Upasana attracted by sense pleasures :

- For Sakama Upasana, no krama Mukti, will have to come back.
- Here Nishkama Upasana
- After enjoying Brahma Loka pleasures which he gets because of Prarabdha, Anubhava anantharam, Videha moksha Siddhyati.
- Gets Videha Mukti, After getting Aham Brahma Asmi Jnanam in Brahma Loka.

यद्यपि विष्ण्वादिदेवतोपासनया वैकुण्ठादिलोक एव प्राप्यते इति पुराणेषूच्यते, न तु ब्रह्मलोकः, तथापि विदेहमुक्त्यधिकारित्वादुत्तमोपासका देवयानमार्गेण ब्रह्मलोकमेव गच्छन्ति। एक एव ब्रह्मलोको विष्णूपासकस्य वैकुण्ठरूपेण भाति। तत्रत्याः सर्वेऽपि चतुर्भुजा एव लक्ष्यन्ते। स्वयमपि चतुर्भुजो भवति। शिवोपासकस्य शिवलोकत्वेन भाति। तत्रत्याः सर्वे त्रिनेत्रधारिणः प्रतीयन्ते। स्वयमुपासकोऽपि तथैव भवति। एवमेव सर्वेषामपि तत्तदुपासकानामेक एव ब्रह्मलोकस्तत्तदुपास्यलोकात्मना प्रतीयते।

I) Unique topic to Vichara Sagara :

- Shiva Upasaka will go to Shiva Loka
- Vishnu Upasaka - goes to Vishnu Loka
- Here all go to Brahma Loka
- Debate - Shiva / Vishnu / Brahma Loka.

II) Author - Shiva - Vishnu Loka are names of Brahma Loka only :

- Veda only talks of Brahma Loka
- Adjust Purana According to Veda.

III)

| Veda | Purana |
|----------------|------------------|
| Sruti Original | Smruti Dependent |

- Interpret Purana According to Veda only

IV) 14 Lokas - Chatur Dasha Buvana :

- Only Brahma Loka Mentioned, no Vishnu or Shiva Loka mentioned.

V) ND resolves Contradiction :

- Depending on Upasaka, Brahma Loka will appear Differently.
- Same world, depending on Body, will get different type of experiences.

VI) Animal, Plant, Birds, different experience :

- Upasanic will get relevant Upadhi.
- Brahma Loka will appear as Vishnu or Shiva Loka, will get appropriate Upadhi.
- Different Head sets for Different worlds, unique Teaching.

VII) Even though for Vishnu Upasaka, Phalam = Vaikunta Prapti :

- Milky Ocean, Ananthaha will be there, Vishnu reclining, Laxmi Massaging.
- All Descriptions are there
- No Mention of Brahma Loka.

VIII) Purana Vakhyam should be reinterpreted

IX) Vaikunta, Kailasa = Brahma Loka alone

X) Videha Mukti Adhikari :

- Candidate will go to Brahma Loka - No compromise
- That is the only airport there
- Meditate upon Karana Brahman go through Devayana Marga...

Kaivalyo Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ४ ॥

vedāntavijñānasuniścītārthāḥ saṁnyāsayogādyatayaḥ śuddhasattvāḥ ।
te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ॥ 4॥

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death.

XII) Vishnu Devi, Shiva, Ganesha Upasakas all go to Brahma Loka :

- It will be Veda Virodha.

XIII) Vishnu Upasaka will also to go Brahma Loka :

- Will experience Vishnu, Anantaha, milky ocean
- Upasaka will also be Similar to Vishnu
- Chathurbhuja , Svayam Api, Four heads, four hands.

XIV) In Shiva Loka, Lord Shiva, Parvati, Ganesha, Subramanya he will experience :

- All have 3 Eyes
- Similarly for Ganesha, Devi, also appear in Brahma Loka
- Brahma Loka = Satya Loka

| I | II | III | IV | V | VI | VII |
|-----|------|------|-------|------|-------|---------------------|
| Buh | Buar | Suar | Mahar | Jana | Tapoh | Satya - Brahma Loka |

XV) Is it ND imagination?

- Interpretational - Mimamsa - Rule

Topic 521 : Continues

अत्रायं नियमः—देवयानमार्ग⁸³ विना मार्गान्तरेण गन्ता पुनः पुनः संसारमेव गच्छति। ब्रह्मलोकगमनमार्गस्तु देवयानाख्य एक एव।

I) Shastra :

- All Ajnanis who die, will travel after Death
- They leave Physical body, Retain Sukshma Shariram, Karana Shariram and Chidabhasa.
- They have to travel.

II) Route / Path :



Chandogya Upanishad :

अथैतयोः पथोर्न कतरेणचन तानीमानि
क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व
म्रियस्वेत्येतत्तृतीयंस्थानं तेनासौ लोको
न सम्पूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥ ५.१०.८ ॥

athaitayoḥ pathorna katareṇacana tānīmāni
kṣudrāṇyasakṛdāvartīni bhūtāni bhavanti jāyasva
mriyasvetyetattṛtīyaṁsthānaṁ tenāsau loko
na sampūryate tasmājjugupseta tadeṣa ślokaḥ || 5.10.8 ||

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: 'Be born and die.' This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the subject— [5 - 10 - 8]

- Explained in Footnote.

III) Devayana, Pitruyana, Jayasva - Priyasva :

- 3 Margas.

IV)

| Deva Yana | Pitru yana | Jayaswa Mriyaswa | Turia Marga |
|--|---|---|--|
| <ul style="list-style-type: none">- Pierces Surya Mandalam, Solar Disc- Goes to Brahma Loka- Not Shiva / Vishnu Loka- Archiradhi- Shukla Gathi- Long life and Krama Mukti | <ul style="list-style-type: none">- Pierces Chandra, Mandala, Lunar disc- Dhuma Marga- Krishna gathi- Svarga Loka- Indra Loka | <ul style="list-style-type: none">- Mrityu Loka- Difficult Path- Short life of Repeated Births - Deaths | <ul style="list-style-type: none">- 4th Brahma Jnanam- No travel after death- Merges into Brahman- In the same body, Place where he dies |

- No Shiva, Vishnu Loka
- Interpret Veda without contradicting 3Path Theory.

V) If a person goes to Krishna, Pitru, Kashta Marga will again and again get into Samsara :

- Only Devayana, takes person to Brahma Loka meant for Videha Mukti candidate
- Devayana Marga takes Upasaka to Brahma Loka
- Only one Marga, one Loka for Videha Mukti
- No Shiva, Vishnu Loka mentioned in the Veda, can't support Puranas.

VI) Should not negate Puranas :

- Written by Vyasa
- Can't negate, can't accept, interpret in such a way, to make it Vedicly acceptable.

VIII) All Krama Mukti candidates go to Brahma Loka only :

- It is called Vaikunta Loka in Vishnu Puranam, Kailasha in Shiva Puranam.
- Only names different, Loka same
- Experiences different because of differences in upadhi
- Brahma Loka, Devayana, one path only for Videha Mukti Upasakas
- Sarvepi Brahma Loka Gachhanti.

Lecture 471

Revision : Topic 521 :

i) Who is the greatest Devata worth meditating and can get Mukti, Liberation?

ii) ND :

- By Ishvara or Karana Brahma Upasana Person can get Moksha.
- Karanam Brahma can be represented by any of 5 Deities.
- Vishnu, Shiva, Devi, Ganesha, Surya.

III) In Puranas, Agama Shastrans, deities are different :

- To give moksha that deity must be Karanam Brahma, Ishvara only.

IV) Moksha in Puranas, Agama Shastra :

- Upasaka goes to respective Lokas
- Shiva Loka, Vishnu Loka for Moksha

V) In Advaita Vedanta = they will get Krama Mukti :

- Krama Mukti happens by going to Brahma Loka, get Advaita jnanam, Aham Brahma Asmi Jnanam at end get Videha Mukti.

VI) For a Jnani, no Krama Mukti or going to Brahma Loka :

- He is a Jeevan Mukta while living will get Videha Mukti without travel to any Loka
- Keep aside Jnanis
- Jeevan Mukti and Videha Mukti, separate topics.

VII) Here Upasaka getting Krama Mukti :

- Veda does not talk of Shiva, Vishnu Lokas separately.
- Puranas do talk about.

VIII) How to reconcile?

- Puranas - Agama and Veda teaching?
- Smruti - Itihasa, Purana, Agama borrow teaching from Sruti
- Reconciliation ND attempting now.

IX) Vishnu, Shiva, Brahma Loka not 3 Lokas :

- One Loka - 3 Names
- Experiences in those Lokas are different
- Bu, Buar, Suar, Tapa, Mahar, Satyam experiences different.

X) In each Loka, different upadhi because of Balam of Upasana :

- Will experience self different, Trinetrinam - 3 eyes, Chathurbhuja (4 hands), 4 heads
Brahma Loka
- Experiences different, will have contact with Shiva, Vishnu, experience milky ocean.
- It is Vyavaharika Satyam
- Accept all Puranas, we don't experience

- **Non experience not proof of Non-existence, it is proof of limitation of our medium.**

- Without Pramanam, don't accept
- We accept Smruti, it is rejected when it contradicts Sruti.

XI) One Loka alone is there, it appears as Shiva, Vishnu Loka

XII) What is Logic?

- In the Veda, only Brahma Loka used for Krama Mukti
- Means to Attain Brahma Loka = Nishkama Karana Brahma Upasana.
- One should have Vairagyam for krama Mukti
- Same Vairagyam required for Jeevan Mukti

XIII) We include all Lokas in Brahma Loka :

- No separate Shiva, Vishnu, Brahma Marga
- Archiradhi Marga, Devayanamarga, Shukla Marga said in Veda.
- Marga, Loka, Krama Mukti is one
- Shiva Loka appears different for Shiva Upasaka in Brahma Loka
- Other than Devayana marga, if person travels, no Krama Mukti
- Krshna Gathi takes one to Svarga Loka, returnable
- Kashta Marga, neither Brahma or Svarga Loka, repeatedly one has to come back.
- Punah Punaha Samsara
- Vishnu Upasaka, Shiva Upasaka has to travel through Devayana common path for Brahma Loka.

तस्माद्विदेहमुक्तियोग्या उपासकाः सर्वेऽपि ब्रह्मलोकं गच्छन्ति।
तादृशे ब्रह्मलोके उपासकेच्छानुसारेण सकलसामग्रीविशिष्टतत्तल्लोकात्मना
प्रतीयमानत्वरूपोऽद्भुतो महिमा वर्तते। एवं पञ्चदेवतोपासनायाः फलमेकमेव।

- I) All Upasakas, Videha Mukti Yogya, candidates for Krama Mukti (in Advaita Vedanta) :
- II) Others talk of going to Vishnu Lokam and not being born again = Videha Mukti = freedom from Punar Janma
 - Go to Shiva Loka, not born again.
- III) Enjoy presence of Vishnu, Lakshmi, enjoy eternal body, Kainkriyam, Apraknita Shariram, Non-decayable body, not born again
- IV) **We agree in one respect, No rebirth :**
 - Don't accept eternal, Non-material body, serve Vishnu
 - Vishnu will take Vichara Sagara class, go through Vichara
 - You are separate, Vishnu is separate, Drishtiatvai Bayam Bavati.

V) Fear, another taller bhakta, may come :

- No permanent Vishnu Loka
- Get Advaita Jnanam , get Jeevan Mukti in that Loka, At Pralayam, merge with Brahman, get Videha Mukti.
- Our explanation is Krama Mukti, different
- Author used Videha Mukti
- No Krama Mukti in Agama shastra.

VI) In Brahma Loka, in keeping with his will, will have Shiva Loka experience :

- Brahma Loka appears as Shiva Loka, his body appears as one with 3 Eyes.
- Unique body with 4 hands, Type of sense organs to experience Shiva Loka Sparsha, Rupa, Shabda, Rasa, Gandha.
- Different animals have night vision in Bhu Loka
- Eyes, Ears not same (in dogs)
- Sense organs not uniform, vary from upadhi to upadhi
- Relevant subtle bodies different, world also appears different.

VII) Normally, we look at same world with our sense organs :

- Sense organs will manifest only in those Lokas
- Wearing special head set for experiencing a virtual reality.

VIII) Different Lokas = Different headsets :

- What you are experiencing will not be experienced by others.

IX) In this manner, any one of the Pancha Devata Upasana Phalam is same only (Shiva, Vishnu, Ganesha, Devi, Surya) :

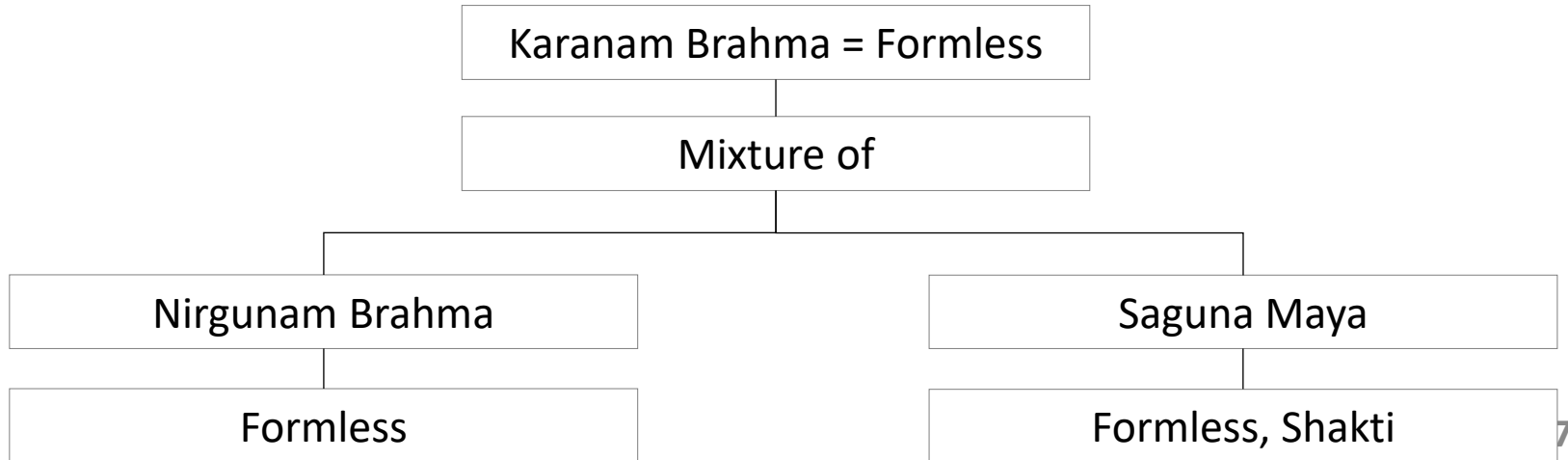
- Brahma Loka, Devayana Marga, Shukla Marga, Jnana Prapti, Krama Mukti Prapti.

(522) एकस्मिन्नेव परमात्मनि नानानामरूपप्रतीतिसम्भावना-ननु पञ्चानामपि देवानां नामरूपादयो विभिन्नाः कथ्यन्ते। ईश्वरस्त्वेक एव। कथंन्विद-मेकस्यैव नानानामरूपवत्त्वादि सम्भवेत् इति चेत्, अत्राभिधीयते। परमार्थतो न किञ्चिदपि नामरूपादिकं परमात्मनि युज्यते, अथापि मन्दबुद्धीनामुपासनार्थं नामरूपरहिते एव परमात्मनि नामरूपादिकं काल्पनिकमेवोपेयते। तस्मात् एकस्मिन्नेव परमात्मनि मायाकल्पितं नामरूपादिकं नानाविधं सम्भवत्येव। इत्थं हि सर्वपुराणवाक्यानां विरोधोऽपि निवर्तते।

I) All 5 Upasakas are doing Karana Brahma Upasana :

- What is the form of Karanam Brahma?

II)



III) Formless Brahma and Formless Maya = Formless Ishvara

IV) Therefore, Karanam Brahma is formless only, hence not available for objectification, can only claim, Aham Asmi

V) Since it is difficult to meditate upon a formless Karanam Brahman, upasakaas superimpose a form which is based on Shastra Pramanam.

VI) Dhyana Shloka of Sri Rudram :

शुद्धस्फटिक सङ्काशं त्रिनेत्रं पञ्च वक्त्रकम् ।
गङ्गाधरं दशभुजं सर्वाभरण भूषितम् ॥

śuddhasphaṭikasamkāśam trinētram pañcavaktrakam |
gaṅgādharam daśabhujaṁ sarvābharaṇabhūṣitam ||

VII) Shastra superimposes form upon formless Ishvara :

- With superimposed form, Upasana is done
- Real Upasana Devata is one and same Karana Brahma only.
- Upasana devatas are seemingly different.
- Phalam also is Uniform.

VIII) Superimposed Names, forms Possible by Maya

IX) Dakshinamoorthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Maya can do everything.

X) All Pancha Devatas, Names forms are different, functions are different (Srishti, Sthithi, Laya Different) :

- Ishvara = One.

XI) How can one and Same Ishvara have different - Names and forms :

- Human Nama Rupa - Only one
- How 5 Devatas one Ishvara.

XII) Is Vishnu / Shiva great? Scholars Debate :

- Shiva / Vishnu Bheda is now also there
- Bhagawan has no form
- Nirgunam Brahma is also formless
- Saguna Ishvara is also formless
- Forms come only after Akasha comes into existence.
- Form = Boundary
- Boundary you can talk only within Space
- Akasha Srishti Anantharam Eva, you can talk of Desha, Kala, Boundary.

XIII) Ishvara existed Even before existence of Desha kala :

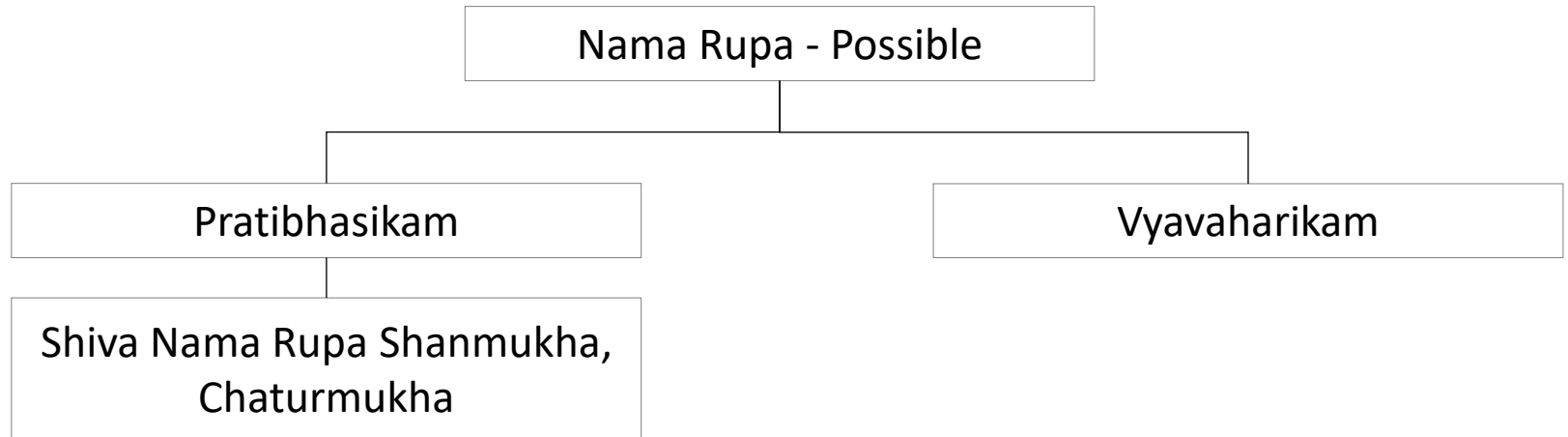
- Maya Kalpitam - Srishti comes with time, Space
- Maya is beyond Time - Space
- No Time - Space, hence formless
- From Paramartika Drishti no name or form.
- Paramatmani Vidyate, is Logically Possible for Ishvara.

XIV) Mandah buddhi - Dull intellect :

- Upon Nama - Rupa - Rahitam, free Paramatma
- For Upasana - Kaalpanikam superimposed is name and form.
- Adhyastham - is accepted by all.

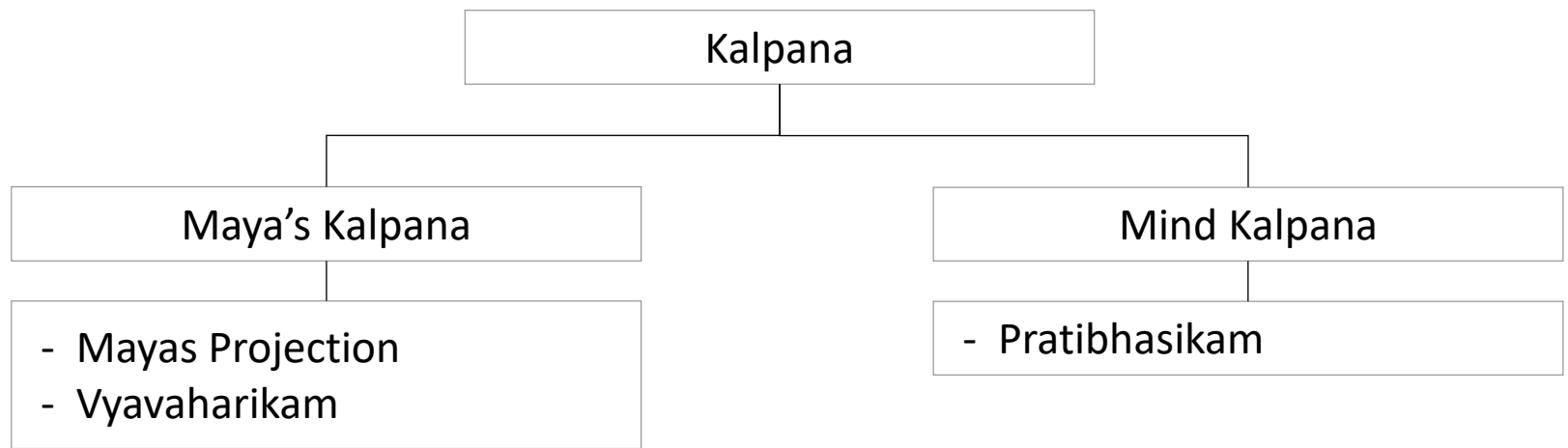
XV) Name Rupa superimposed by Maya :

- Variety is possible...



- In Bhur Loka it is Pratibhasikam imagination, imagine for Dhyana.
- In Vaikunta Loka, I experience Vishnu with 4 Hands, Vyavaharikam.
- Make sure its not Paramartikam.

XVI)



- Some in grey area
- Vaikunta Loka is really there or not? Don't agree
- It is imagination for Upasana.

XVII) In Krama Mukti, Jeevan Mukti, we negate all Pratibhasika and Vyavaharika Nama Rupas :

- Anamakam, Arupakam = Paramartikam alone is important not because of our Raaga - Dvesha
- Paramartikam alone can give liberation.

XVIII) As long as you are within Nama - Rupa, you are within Desha and Kala

XIX) Whatever within Desha - Kala, is Vyavaharika Satyam (including Vaikunta), it is limited by time and space :

- Vaikunta is not here
- You will go but will return.

XX) Anatma Sriviharshanam :

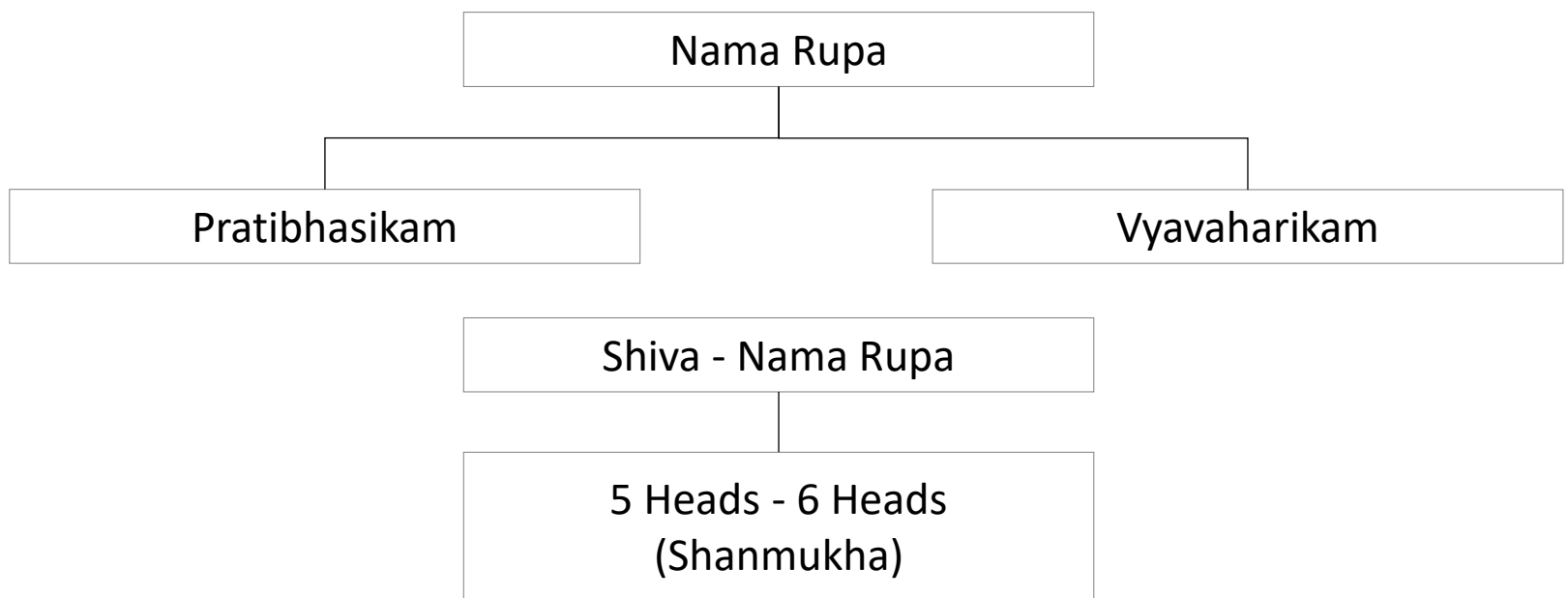
- Vaikunta Loka = Anatma is always in Time and Space, you may go there.
- Maya Kalpitam - Superimposed forms are different
- Seemingly different Devata = Real one, Karanam Brahma.
- Phalam = Uniform
- Maya can do everything.

Question :

- For Brahma, Vishnu etc. names, forms, functions - Srishti, Sthithi, Laya are different.
- Ishvara is only one

How one Ishvara can have different names and forms?

- Human Nama Rupa = one till a person dies
- How 5 Devas, Nama Rupa for one Ishvara
- Scholars also quarrel, understand Nirguna Brahma, Saguna Ishvara is formless.
- Form = Boundary, after space came into existence
- After Akasha, Time comes
- Ishvara exists before Desha - Kala
- Paramartatha, no Name - Form, for Nama Rupa Rahitam, free Paramatma.
- Kalpitanikave = Superimposed, Adhyastham Upeyathe Accepted by Vedanta.
- Nama Rupa superimposed by Maya.



- Bhu Loka - 4 Hands Vishnu Pratibhasikam, for Dhyanam.
- Vaikunta Loka - Experience Vishnu with 4 Hands.

| Bhu Loka | Svarga / Vaikunta Loka |
|--|---|
| <ul style="list-style-type: none"> - Upasana - Pratibhasikam - For Dhyana | <ul style="list-style-type: none"> - Experience Vishnu - Vyavaharikam |

- Don't fight to establish Pratibhasikam or Vyavaharikam.

We Insist :

- It is not Paramartikam.

| Maya Kalpana | Mind's Kalpana |
|--|--|
| <ul style="list-style-type: none"> - Mayas Projection - Vyavaharikam | <ul style="list-style-type: none"> - Mental Projection - Pratibhasikam |

- Some grey area - Advaitin not curious
- Don't waste time to Analyse - Vaikunta is really there or not
- Vyavaharika - Mentioned in Shastra
- Pratibhasikam - is for Upasana.

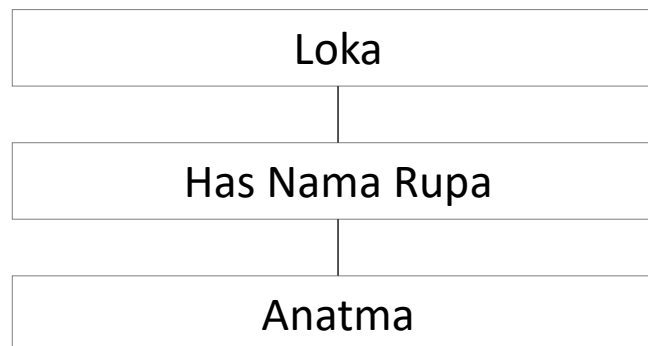
• **Jeevanmukti, Krama Mukti - Negates all Pratibhasikas and Vyavaharika as Nama Rupas.**

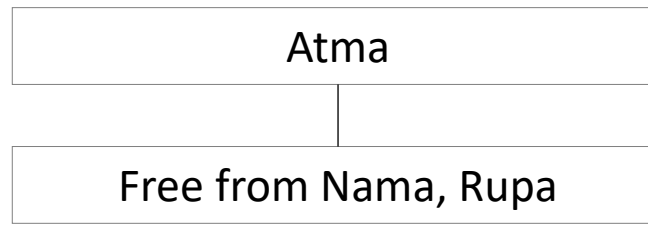
- Anamakam, Arupakam Paramartikam alone is important - why?
- Not because of our Raaga - Dvesha
- Paramartikam alone can give liberation.
- If within Nama Rupa, you are with Desha and Kala
- What is within Desha - Kala, including Vaikunta is Vyavaharika Satyam.
- That also is limited by time and space because it is not here.
- You will go there but won't get Moksha.
- In Anatma Srihari Shloka
- Vaikunta is also Anatma bound by time and space
- Mukti will not come.

- Chatur Loka Saditova Tatha Kim?
- Vishnor Loka Vikshitova Tatha Kim?
- Shambo Shashitova Tatha Kim
- Enas - Neiva Sakshat Kruto, but You may go to Brahma Loka and return.
- US / UK Returned.
- Went to see Vishnu Loka
- You are a ruler of Shiva Loka, no use
- Nothing gives liberation.

What gives liberation is Jnanam?

- Ena Svena Svatma Kruto...
- If Atma Aparoksha Jnanam is not there, no Loka can give liberation.
- If Atma Sakshatkara is there, you need not go to any Loka.
- Here itself, can get liberation, Here and now.
- Atma Jnanam is important - not Loka.





Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं 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. [1 - 3 - 15]

- Nana Vidam Sambhavat Eva, Vyavaharikally, Pratibhasikally
- There is no contradiction between Vishnu Puranam and Shiva Puranam.
- Only Nama, Rupa different
- Behind Vishnu, Shiva Nama Rupa, there is only one Karana Brahma.

Bajan :

- Har Desh Me Tu... Har Vesh Me Tu... Tera Naam Anek... Tu Ek Hi Ho...
- In every place, Oh Lord, you, Karanam Brahma alone are there
- In different human, animal costumes you alone are there
- Your names many, You are Advaita Satyam.
- There is no contradiction among Puranas.

(523) सर्वेषामपि पुराणानां कार्यकारणब्रह्मोपासनाबोधनक्रम- वशाद्धेयोपादेयविषयकत्वतात्पर्यनिरूपणम्-

I) 7 Words and 5 Words :

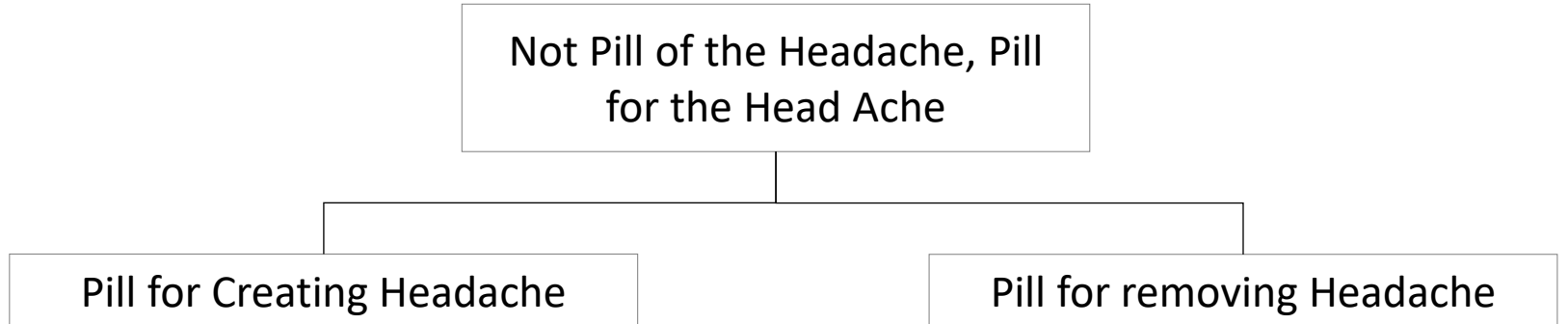
- Two compound words.

II) Add Preposition :

- of, in, for,

III) Process = Vighraha Vakyam :

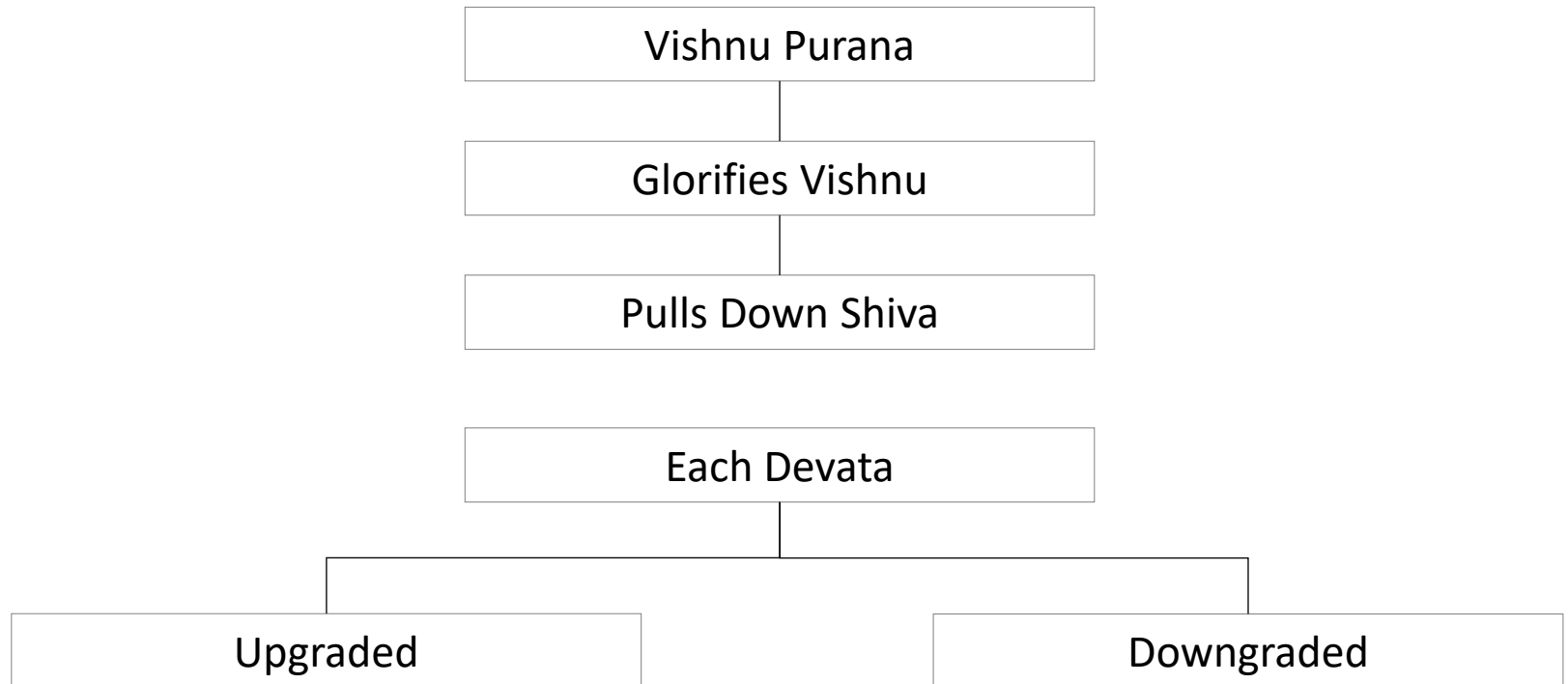
- Writing Vighraha Vakyam is home work for Sanskrit students.
- Head ache - Pain = Ache of the head.



- Head ache curing pill
- Pill for the curing of ache of the head.
- Preposition = Case ending, use Vibhakti and resolve compound.

IV) Gist : Previous topic :

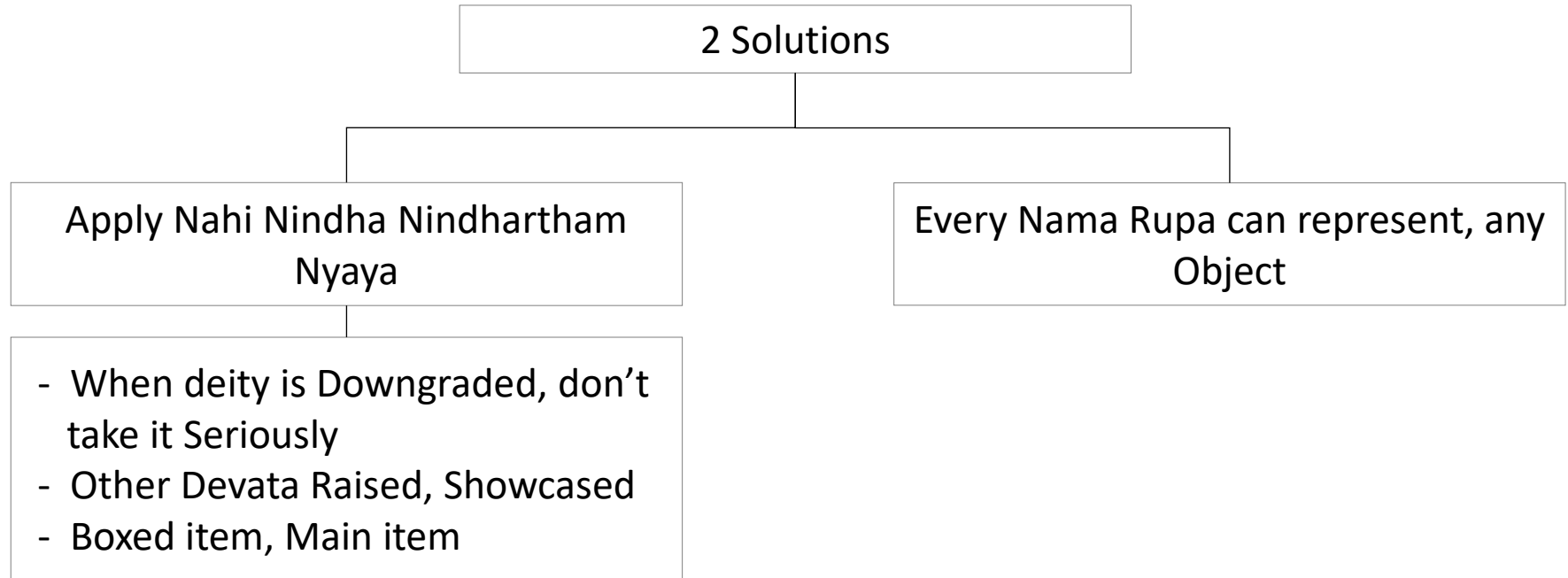
- One Vyasa wrote several Puranas
- In each Purana he is contradicting himself.



- Why Confusion?

V) 2 Solutions :

- Unique topic in Vichara Sagara
- In Shankara Bashyam not Discussed

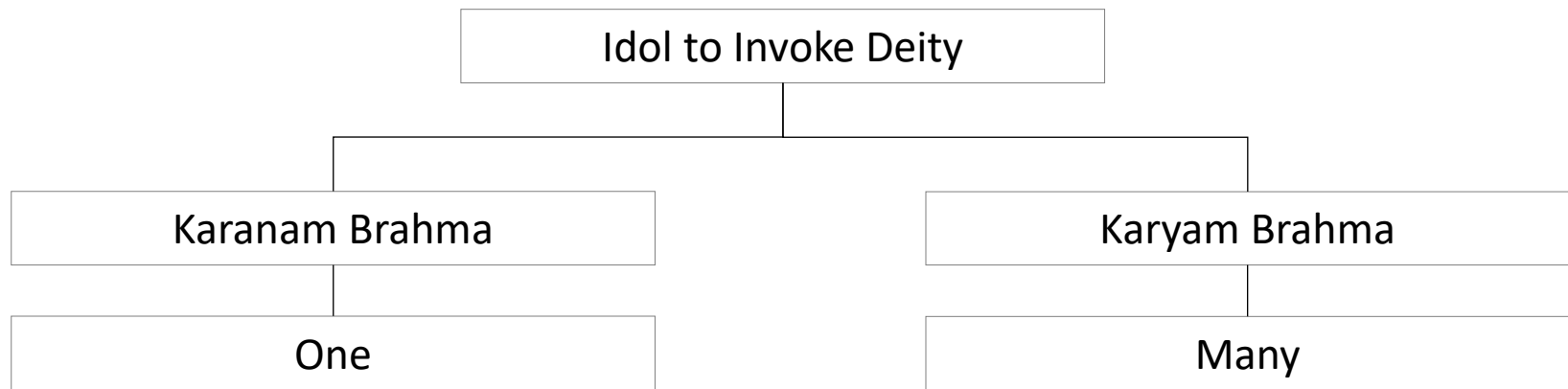


Tatparyam :

- Meditate Upon any Devata as Karanam Brahma
- Choose Vishnu / Shiva / Ganesha / Devi / Surya
- All Deserve Karanam Brahma Status.

VI) 2nd Solution :

- Maha Ganapathi in Turmeric.



VII) One Nama Rupa in Puranas used for Invoking Karanam Brahma :

- All others used for Karyam Brahma.

Shiva Purana :

| Shiva | Vishnu, Ganesha, Devi |
|----------------|----------------------------------|
| Karanam Brahma | Karyam Brahma Invoking Nama Rupa |

VIII) What is Invoking Karanam Brahma is Superior, Upgraded :

- Whatever is invoking Karyam Brahma is Downgraded because Karyam = Anityam.
- Karyam gives only Samsara
- Heyam = To be Rejected.

| Shiva | Puranam Vishnu |
|----------------------------|--------------------|
| Accepted as Karanam Brahma | Rejected as Karyam |

- Reverse in Vishnu Puranam.
- Hero : Karanam Brahma
- Always Others : Samsara Karanam = Villain.

IX) Karya Karana Brahma Upasyasyatva Rupena, No contradiction in Purana

X) You can choose particular Nama Rupa for invoking Karanam Brahma :

- Importance not for Nama Rupa
- Importance is in what you invoke

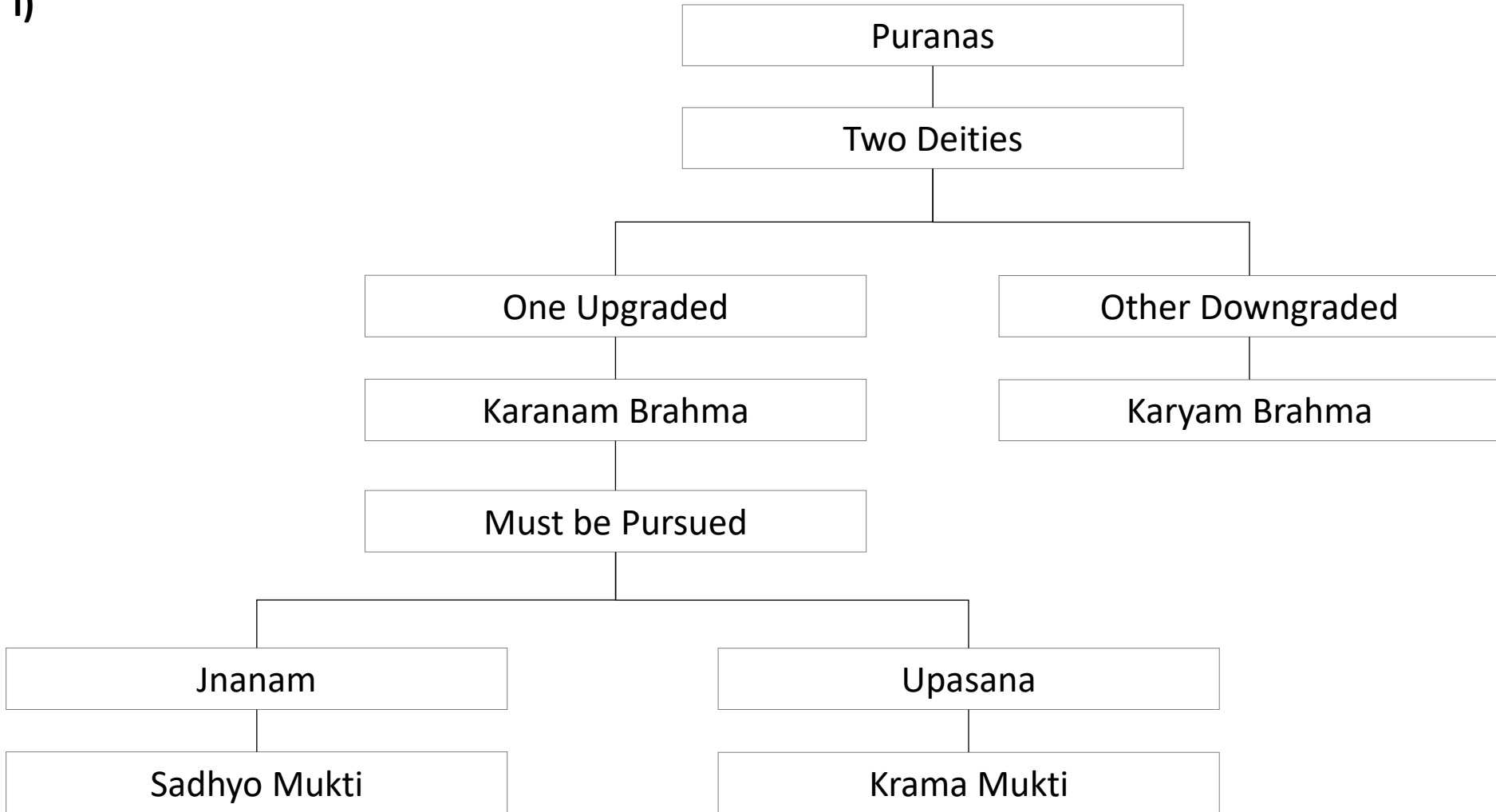
| |
|--|
| <ul style="list-style-type: none">• Take anything, what you invoke is important, Not Nama Rupa part |
|--|

- Lakshyartha important not Vachyartha, Nama Rupa.

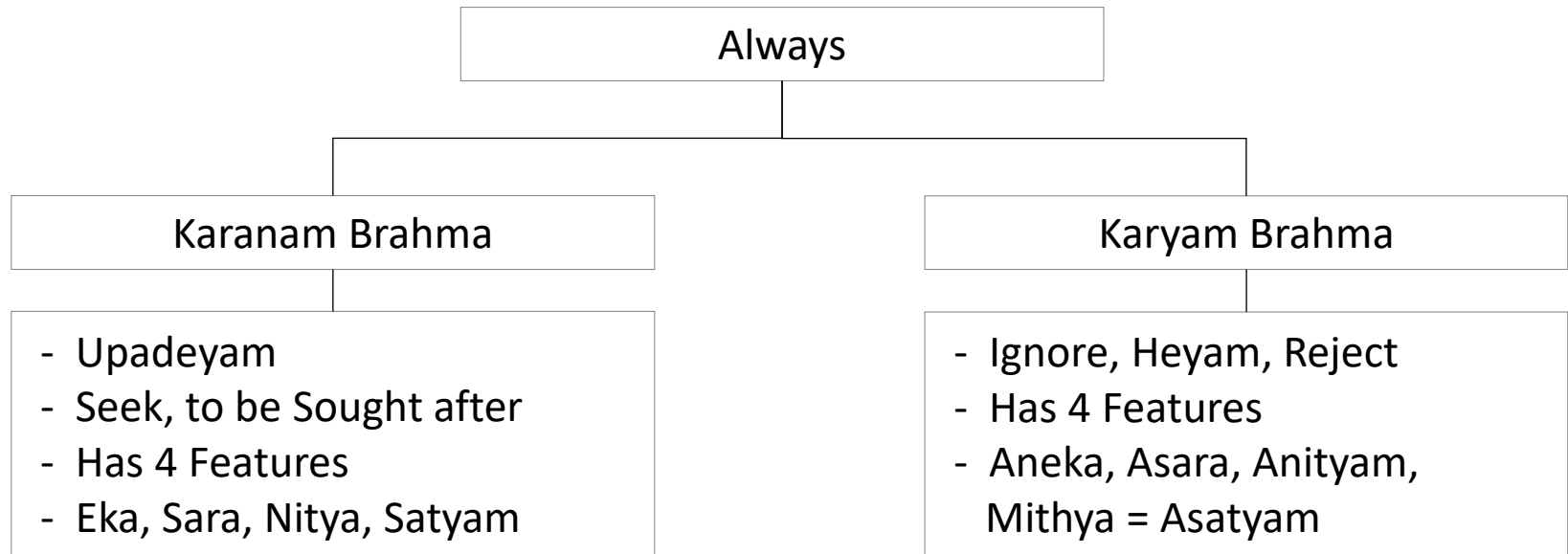
Lecture 472

Topic 523 :

i)

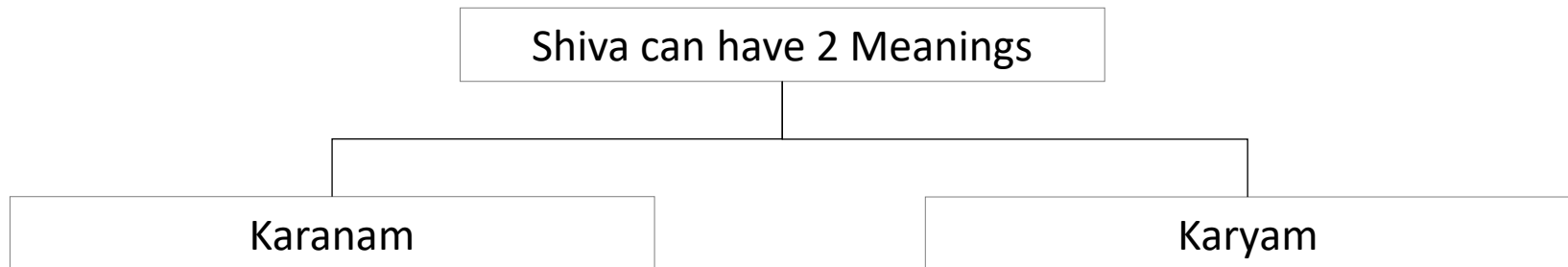


ii)



iii) All Gods :

- Shiva, Vishnu, Devi can mean either Karanam or Karyam Brahma.



- Which meaning should I take.

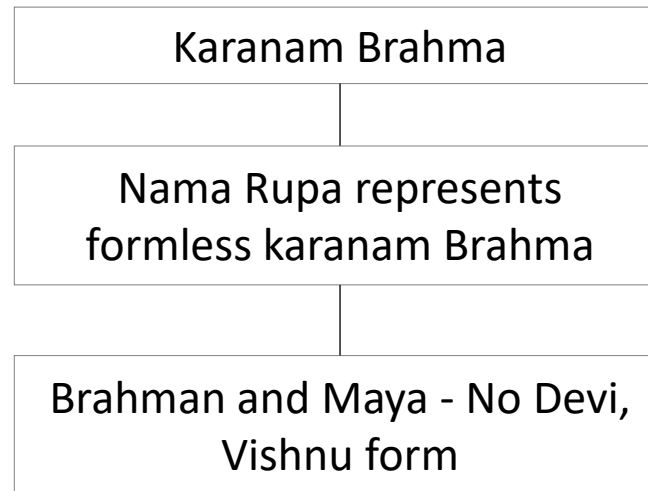
iv) Vishnu Puranam :

| Represents Vishnu | Shiva, Devi, Ganesha, Surya |
|---|---|
| <ul style="list-style-type: none">- Karanam Brahma- Accept, glorify Upadeyam | <ul style="list-style-type: none">- Karyam Brahma- Reject, ignore, Downgrade Heyam |

v) Don't go by Name, Heyam go by meaning :

- Neither Name, Nama Rupa is important, it means Karanam Brahma, Accept.

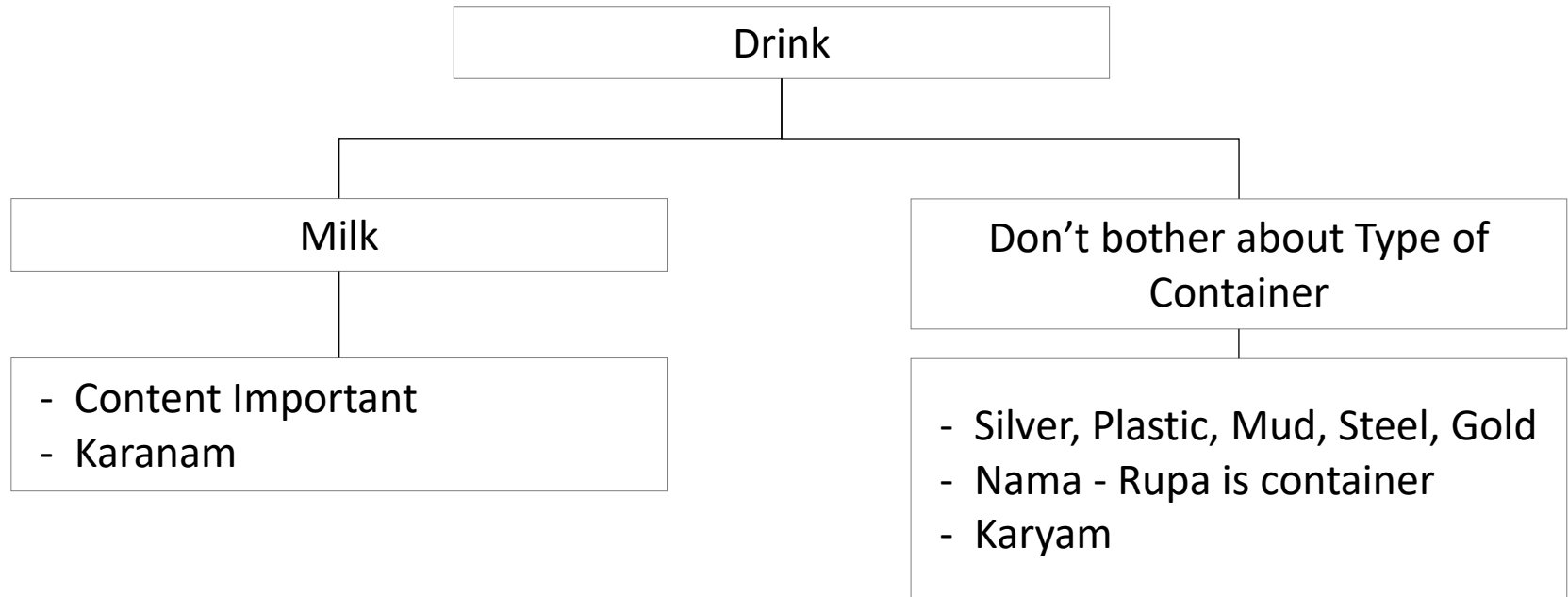
vi)



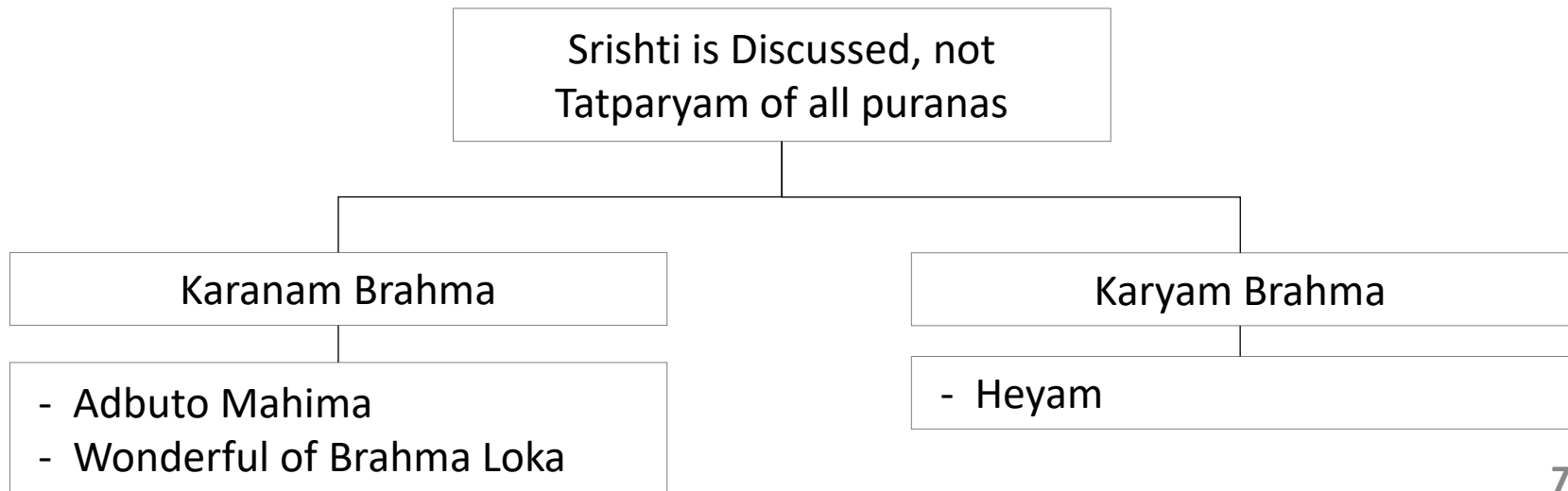
vii) Through any form, may you seek formless Karanam Brahma :

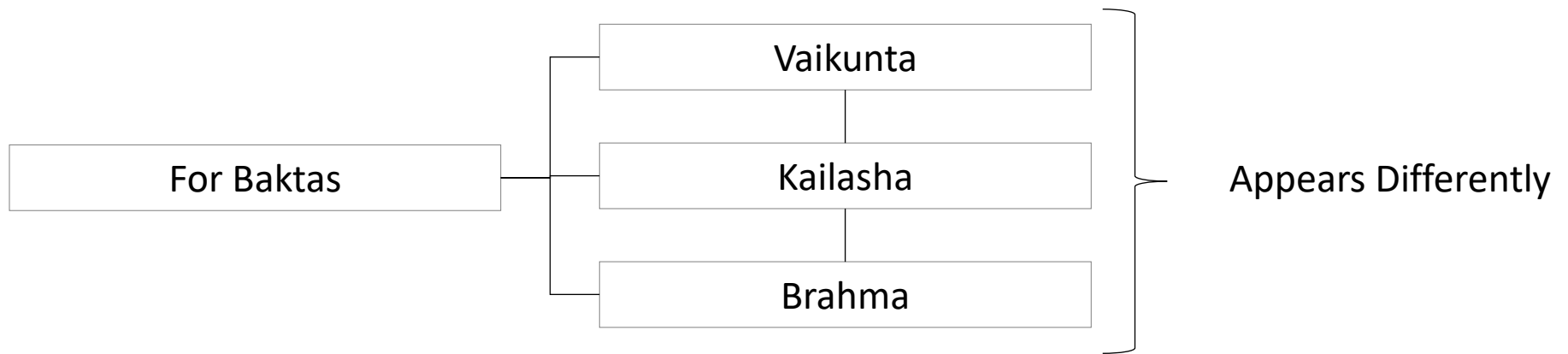
- Employ any form, seek formless Karanam Brahma.

Example :



Viii) All Puranas talk of both Karanam, Karyam Brahma :





- Will get Different Bodies – Chaturbujam, Trinetrām.
- Body and Loka appear differently in Brahma Loka.

पुराणवाक्यानां परस्पर- विरुद्धाभिधायकत्वशङ्काया मुख्यं समाधानम्-शिवविष्णुगणेशदेवीसूर्यादिकं नाम प्रत्येकं कारणब्रह्मबोधकम्। कार्यब्रह्मणामपि समानमेवैतन्नामजातम्। मायाविशिष्टं चैतन्यं कारणं ब्रह्मेति कथयन्ति। कार्यभूतं हिरण्यगर्भमपि ब्रह्मेति वदन्ति। इत्थं कारणं ब्रह्म, कार्यं ब्रह्म चेत्युभयविधमपि ब्रह्माविष्णुशि- वादयः शब्दा बोधयन्ति। तथैवैतेषां पञ्चानामपि देवानां नारायणनीलकण्ठविघ्नेश- शक्तिभान्वित्यादीन्यप्यनन्तानि पर्यायपदानि विद्यन्ते। तान्यपि कारणकार्यात्मक- मुभयरूपमपि ब्रह्म बोधयन्ति। क्वचित्कारणं ब्रह्म क्वचिच्च कार्यं ब्रह्म प्रसङ्गानुसारेण बोधयन्ति। यथा सैन्धवशब्दोऽश्वलवणोभयबोधकोऽपि, भोजन- प्रकरणे लवणम्, गमनप्रकरणेऽश्वश्च बोधयत्येवम्।

I) For all Puranic statement, many devotees feel that Puranas contradict each other :

- This misconception is wrong
- Vaishnavas and Shaiva's fight even today in Hinduism
- Vyasa contradicts is wrong.

II) Secondary Answer :

- Apply Nahi Nindha Nyaya.

III) Primary Answer :

- Karya - Karana Bodhakatvam - Shiva, Vishnu, Ganesha, Devi, Surya - Pancha Ayatama devatas.
- Each name can reveal formless Karanam Brahma
- Formed Shiva can represent formless Karanam Brahma.

IV) Each Nama can reveal Nama, Rupa, Rahita, Karanam Brahma

V) Additional point can reveal Karyam Brahman also :

- Group of 5 Refers to Anitya Karyam Brahma also

VI) Definition of Karanam Brahma :

- Maya Visishtam Chaitanyam

- | |
|---|
| <ul style="list-style-type: none">• Chaitanyam in association with Maya Shakti = Karanam Brahma. |
|---|

VII) When is Chaitanyam associated with Maya?

- Always Brahman is associated with Maya
- It is also Saguna Brahma
- Maya Visishtam Chaitanyam = Saguna Brahma.
- Brahma - always Sagunam.

VIII) How Advaitin talks about Nirgunam Brahma ?

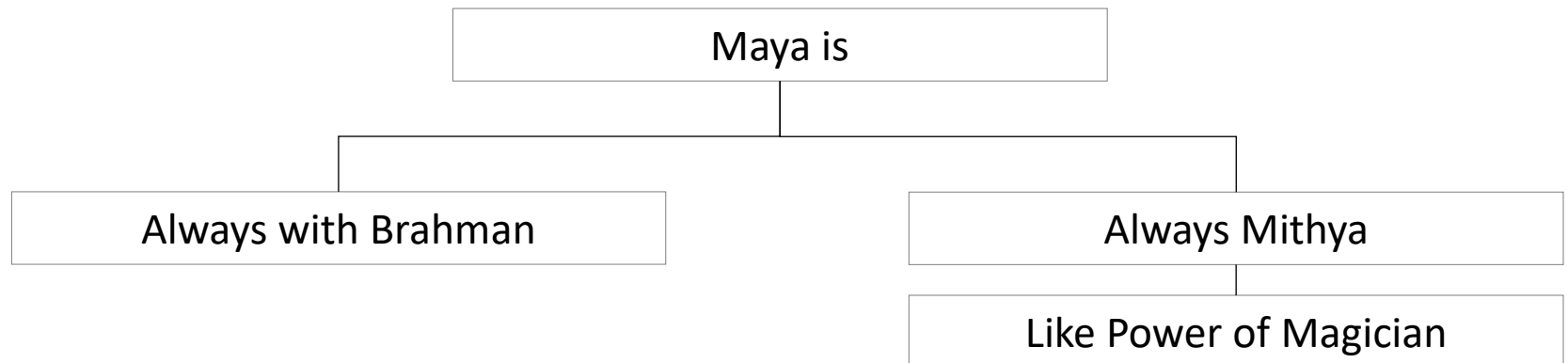
- Ramanuja says this
- There is no Nirguna Vastu at all including Brahman
- Brahman is always associated with Maya.
- Nirguna Brahma is Advaitin's concoction, bluff, not there.

Logic :

- Brahman is always associated with Maya, it is always Sagunam.
- Where is Nirgunam.

IX) Answer :

- We say Nirgunam Brahman because Maya is always Mithya.



x) Until we know Maya is Mithya, our understanding is Brahman is always Sagunam.

xi) In Visisht Advaitam (Maya is Satyam) :

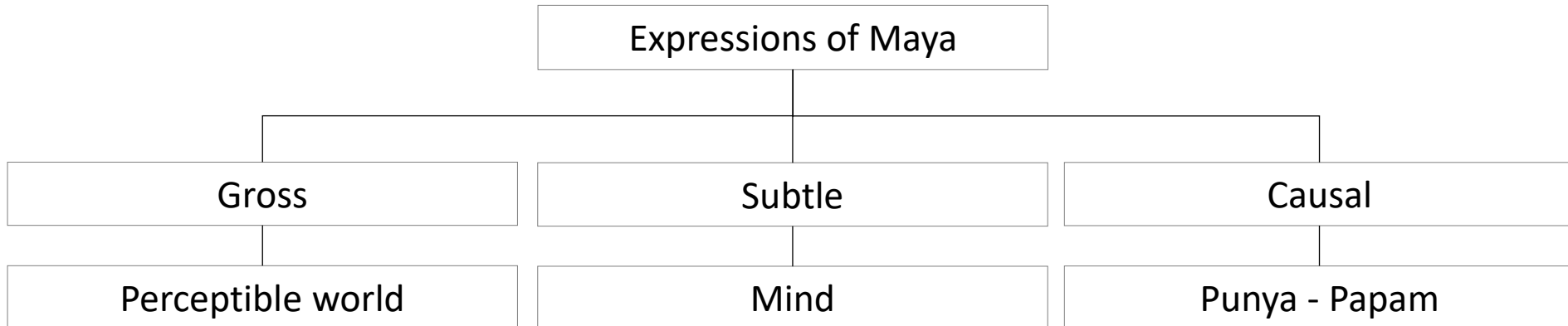
- Maya is always with Brahman.
- Therefore Brahman is always Sagunam.

XII) Advaitin :

- Maya is always Mithya.

Example :

- Small Experience - Mind's projections are Mithya, hence Maya is Mithya.



- Brahma Satyam, Jagan Mithya because Maya shakti is Mithya.
- Shakti always Mithya without Maya shakti = Truth, Satyam, Nirgunam Brahma, Turiyam.

XIII) Mithya - Gunas can never touch Brahman :

- Brahman is Asangam always, Gunateetam, Nirbhayam, Nirvikalpan, Timeless, Spaceless
- World = Maya Shakti.

| |
|--|
| <ul style="list-style-type: none">○ Brahman is never touched by Guna at any time. |
|--|

- Guna is there in Brahman like Rope - Snake is there in rope.
- Rope-snake poison can't touch the rope.

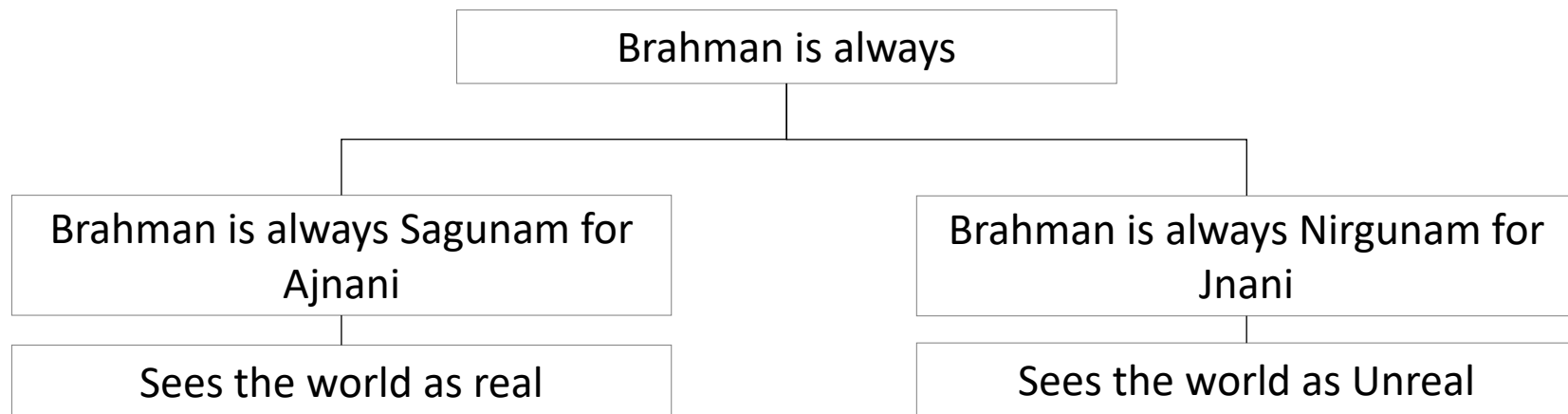
XIV) Maya is in Brahman :

- Maya's Gunas can't touch Brahman
- Brahman = Nirgunam untouched by Mithya Maya always.

Example :

- Waker untouched by dream Maya always
- Brahman untouched by Waker's Maya always, Nirgunatvat.

XV) Advaitins Answer :



XVI) When you go from Ajnanam to Jnanam, you understand that the Brahman which I mistook to be Sagunam, now I understand it is Nirgunam always

- **When the 3 Gunas are there, Nirguna Brahman is always there.**

XVII)

| Mirage Water | Maya Gunas |
|--|---|
| <ul style="list-style-type: none">- Can't wet the Dry Sand- Satyam - Mithya | <ul style="list-style-type: none">- Can Never make Brahma Sagunam at any time- Satyam - Mithya |

- Ishvara is also Mithya is Ajnana Kale
- Jnana Kale, Saguna Ishvara is none other than Nirgunam Brahma.

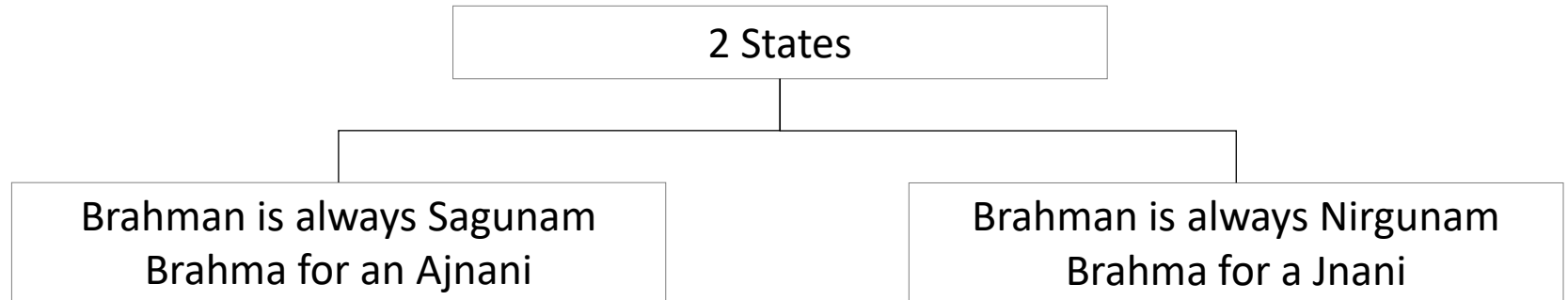
XVIII) Who is Krishna? Vishnu? Shiva?

- Nirgunam Brahman - Always or say after Jnanam.

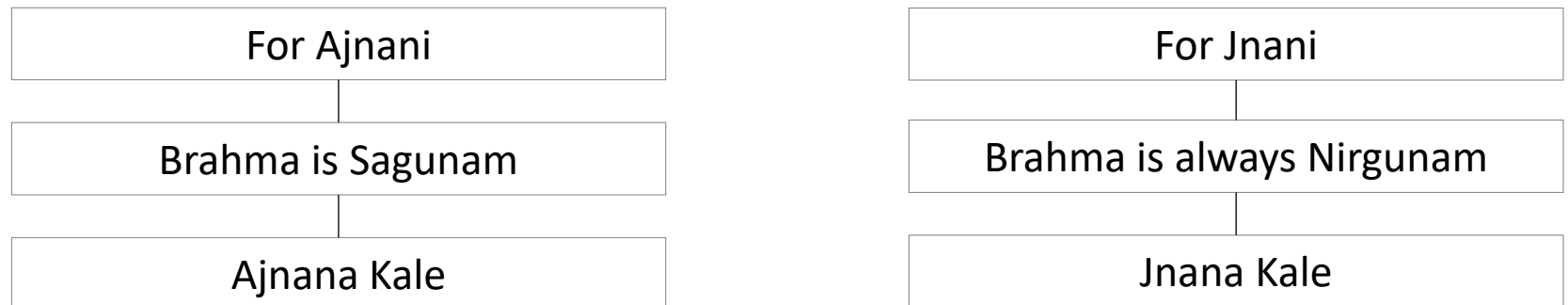
Vedanta :

- We are also always Nirgunam Brahman
- That is the message of Tatu Tvam Asi.

XIX)



XX)



XXI) Maya Visishtam Brahman, Karanam Kathayanti :

| Maya | Brahman |
|---|---|
| <ul style="list-style-type: none">- Formless- Dormant- No Clear Nama Rupa | <ul style="list-style-type: none">- Formless- Sentient- Nama Rupa Rahitam |

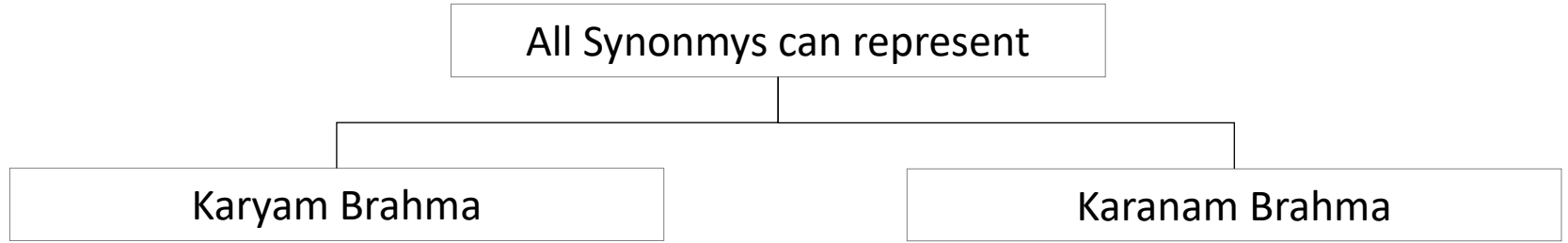
XXII) Karya Bhutam - Hiranyagarbha, Akasha, Virat also is Brahman :

- To avoid confusion, we add adjective Karyam Brahma.
- Vayu, mosquito, Karyam Brahma
- Both Brahman are revealed by same Nama - Vishnu Nama, Rupa.
- All Gods can represent Karanam Brahman
- Word Shiva, Vishnu, Narayana can reveal Karanam or Karyam Brahma.

XXIII)

| Synonym | For |
|--|--|
| <ul style="list-style-type: none">- Narayana- Neela Kanta, Blue Necked, Neela Griva- Vignesha- Shakti- Bhanu | <ul style="list-style-type: none">- Vishnu- Shiva- Ganesha- Devi- Surya / Ravihi |

- Mitra, Maricha... 12 Namas in Surya.



- Synonym = Parya Padani
- Some occasions - Karyam Brahma, not simultaneously.

XIV) Do Surya Namaskara for solving eye problem :

- Surya = Chakshusha Devata Presiding deity of eye = Karyam Brahma.
- Specific Devata different from other Devatas, therefore Karyam Brahma.

XXV) Sandhya Vandhanam :

| | |
|---|--|
| ॥ ॐ ध्येयः सदा सवित्र मण्डल मध्यवर्ती नारायण सरसिजा सनसन्नि विष्टः केयूरवान मकरकुण्डलवान किरीटी हारी हिरण्मय वपुर धृतशंख चक्रः ॥ | om dhyeyaḥ sadā savitra maṇḍala madhyavartī nārāyaṇa sarasijā sanasanni viṣṭaḥ keyūravāna makarakuṇḍalavāna kirīṭī hārī hiraṇmaya vapura dhṛtaśaṅkha cakraḥ |
|---|--|

XXVI) Aditya Hridayam :

- Eshap Brahmacha Vishnushcha Shiva Skhanda Prajapati.
- Special Occasion same Surya can reveal Karanam Brahma also.

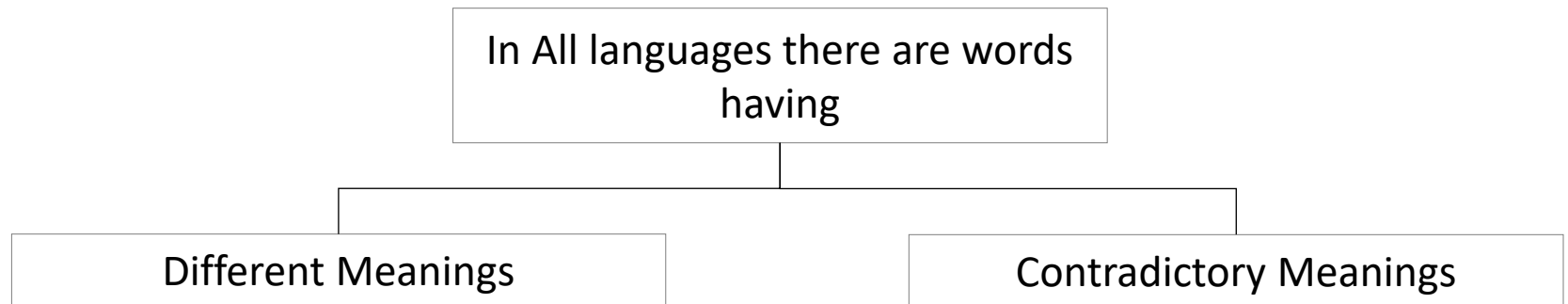
XXVII) Kvachitu : How do you determine?

- Prasanga Anusarena - constantly determine
- To solve eye problem - Karyamn Brahma.

XXVIII) In Sandhya Vandhanam :

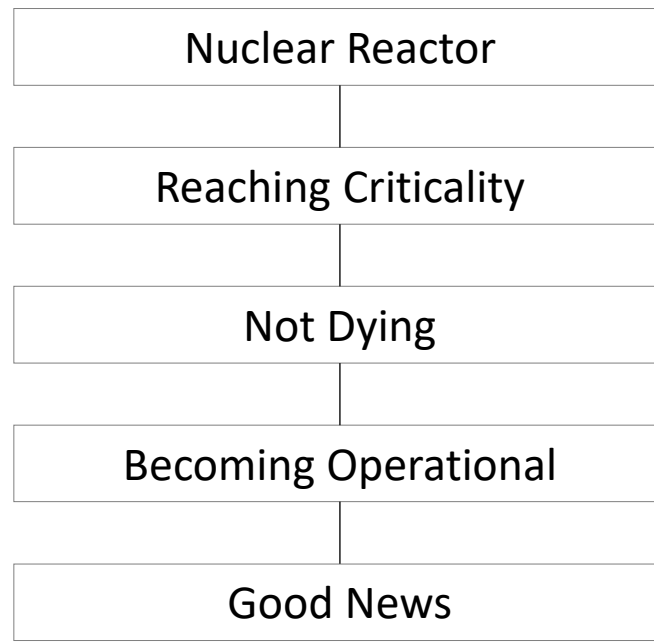
- Nama Savite Jagate Ta Chakshute Trayi Maya Trigunatma Dharine Virinchi Narayana Shankara Atmane...
- Surya Bhagawan = Karanam Brahma
- It is not unique to Vedanta.

XXIX)

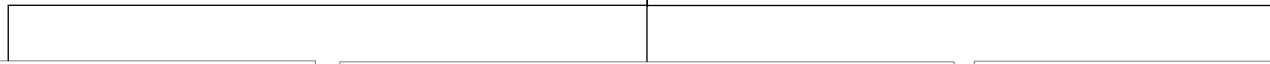


XXX) Medical Context :

- Critical
- Bad News
- Pray



XXXII)



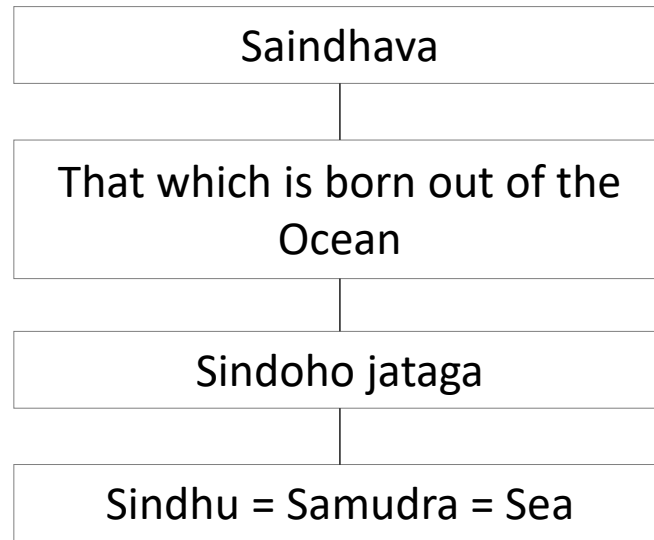
Economics

Cycle Tube

Wound

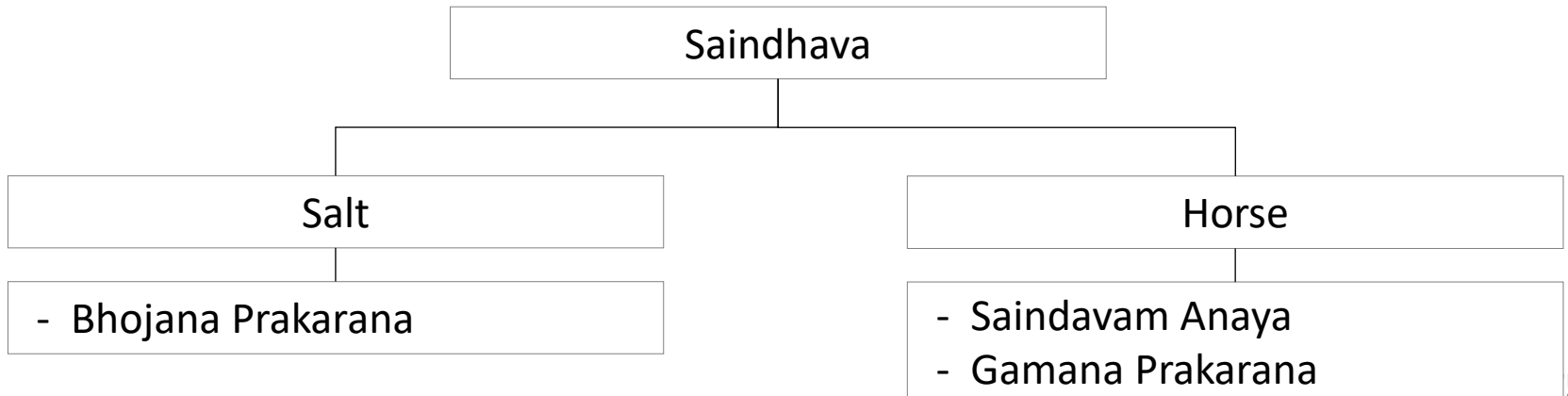
- Sometimes different, opposite condolence or Congratulation.
- It is in all Languages.
- Here Sanskrit example.

XXXIII)



- Draupadi = Born out of the sea
- Salt = Saindava = Taken from water.
- Uchhai Sravas horse came out of the sea
- Any horse is born out of Sindhu, hence it is called Saindhava.

XXXIV)



- Use contextual meaning
- Bring salt, we say while eating
- Gamana Prakarane = use Horse for moving.

XXXV) Panchayatana Devata Puja in Puranam :

- He Applies Saindhava Nyaya.

Topic 524 :

(524) वैष्णवादिग्रन्थस्थविष्णवादिस्तुति शिवादिनिन्दावचनानां
व्यासाभिप्रायस्त्वयमेव। कारणं ब्रह्मोपास्यम्। कार्यं तु ब्रह्म नोपास्यमिति।

i)

18 Puranas

Vaishna (6)

Shaiva (6)

Brahma (6)

ii)

| Stuti | Shiva |
|--------|--------|
| Vishnu | Nindha |

Vyasa's intention (Abhipraya) Meaning :

- Karanam Brahma = No Upasyam for Krama Mukti
- Karyam Brahma = Na Upasyam
= No Krama Mukti

Topic 524 : Continues...

(1) तत्र वैष्णवेषु पुराणेषु विष्णुनारायणादिशब्दाः कारणं ब्रह्म बोधयन्ति।
शिवगणेशशक्तिसूर्यादिशब्दास्तु तत्रत्याः कार्यमेव ब्रह्मापकृष्टम्।
एवमन्यत्रापि।

In all Vaishnava Purana :

- Shiva, Ganesha, Shakti, Surya = Karyam Brahma, Apaurishtam, inferior
- Stresses importance of Karanam and Karyam in Meditation.
- Extrapolate to other Puranas.

Topic 524 : Continues...

(2) स्कन्दपुराणादिशैवग्रन्थेषु—शिवमहेशादिशब्दाः कारणं ब्रह्म बोधयन्ति।
विष्णुगणेशदेवीसूर्यादिशब्दास्तु कार्यं ब्रह्म।

- Skhanda Purana = Shaiva Purana.

Topic 524 : Continues...

- (3) गणेशपुराणेऽपि—गणेशपदं कारणस्य ब्रह्मणः, विष्णुशिवादिपदानि कार्यस्य ब्रह्मणश्च वाचकानि।
- (4) काली (देवी) पुराणे—कालीदेव्यादिशब्दाः कारणं ब्रह्म, विष्णुशिवसूर्यादिशब्दाः कार्यं ब्रह्म बोधयन्ति।
- (5) सौरपुराणे च—भानुसूर्यादयः शब्दाः कारणस्य ब्रह्मण शिवादिशब्दाः कार्यस्य ब्रह्मणश्च बोधकाः। तस्मात्सर्वत्र कारणस्तुतिः कार्यनिन्दा चोपपन्नैव।

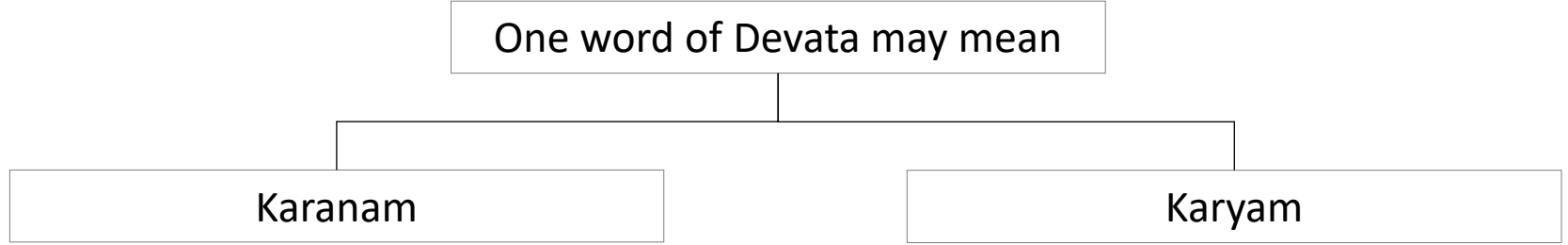
- Similarly in Ganesha, Kali, Surya Puranas
- **Everywhere Karanam glorified (Sruthi), Karyam Criticised (Nindha)**
- It is very logical.

Topic 524 : Continues...

एवं निखिलेषु पुराणेषु कार्यकारणसंज्ञारूपाणां सङ्केतानामेव भेदः। न तु हेयोपादेयरूपे विवक्षितेऽर्थे। सर्वपुराणेषु कारणब्रह्मापासना उपादेया। कार्यब्रह्मोपासना च हेया। तस्मात् सर्वपुराणानामपि एकं कारणमेव ब्रह्मोपास्यमित्यत्रैव तात्पर्यम्। न तेषां स्वार्थे विरोधः।

Consolidation :

- I) In all Puranas for Karya - Karanam Brahma, different words are used
II)



III) Gita :

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

yō yō yāṃ yāṃ tanuṃ bhaktaḥ
śraddhayārcitumicchati |
tasya tasyācalāṃ śraddhāṃ
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]

- Let anybody worship any karya Devata, worshipping me Karanam only.
- Krishna = I am Karanam Brahma
- No Karyam without Karanam Brahma.

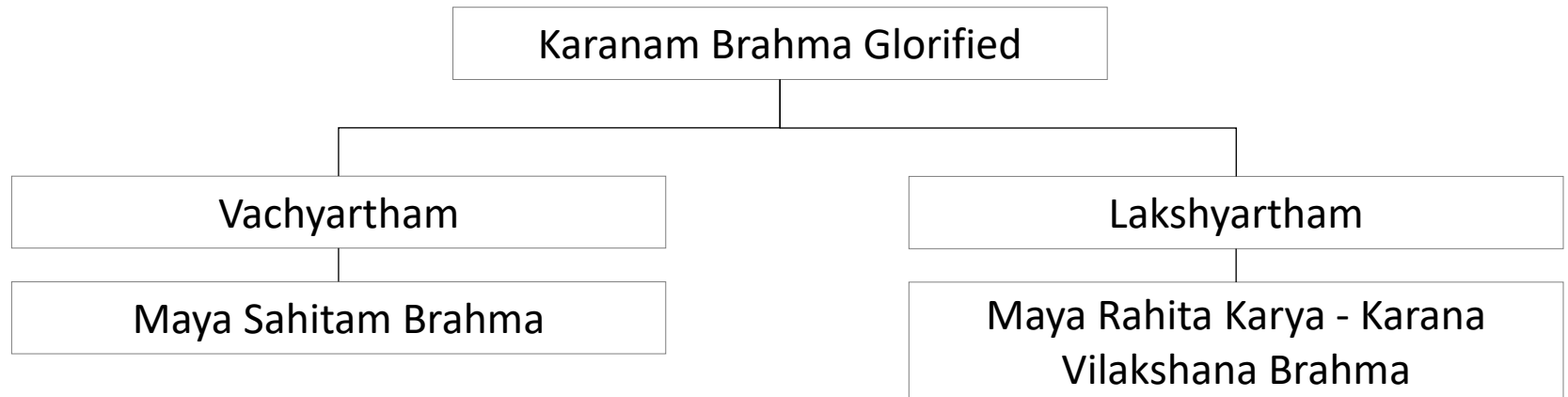
- Brahma Satyam, Jagan Mithya.

IV) I - Karanam Brahma, through the Karyam Brahma, will give the Phalam

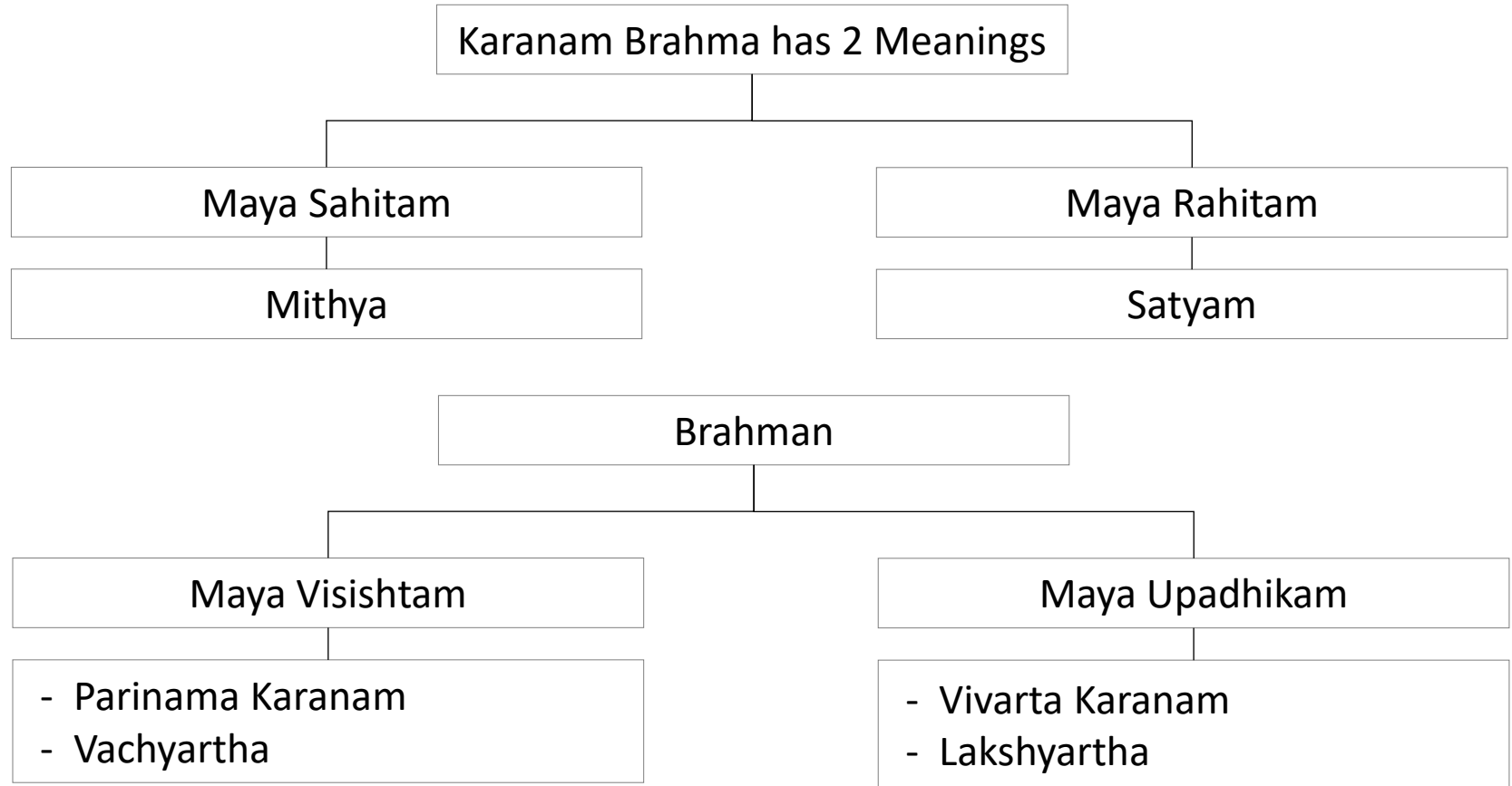
V) Names, words, different Meaning Karanam important :

- **Intended meaning is always Karanam Brahma**
- Karyam Brahma should not be given importance
- **That is the message in all Puranas**
- Vivakshite Arthe = intended meaning.
- **Always meditate on Karanam Brahma for Krama Mukti.**

VI) In Vedanta :



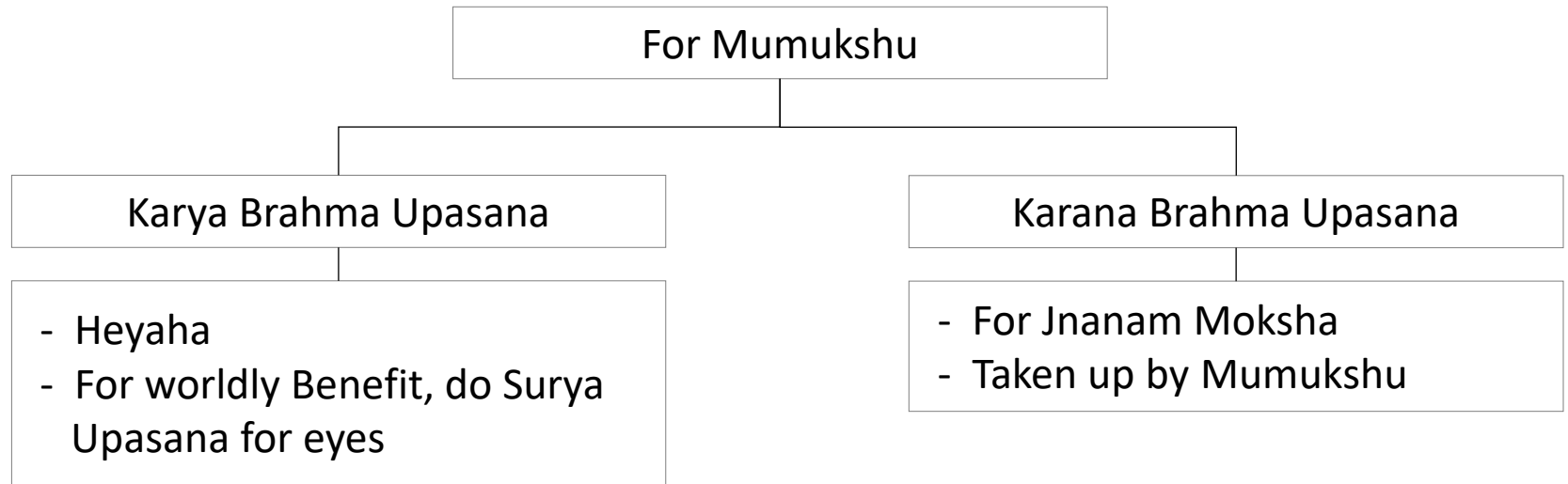
VII)



VIII) Brahma Sutra :

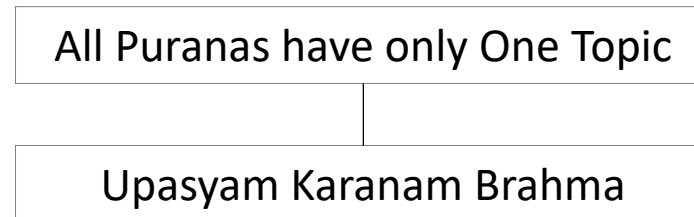
| Dheyam / Upasyam Brahma | Jneyam Brahma |
|--|--|
| <ul style="list-style-type: none">- Vachyarth- For Meditation- Maya Sahitam Brahma | <ul style="list-style-type: none">- Lakshyarth- For Knowledge- Maya Rahitam Brahma |

IX)



- Chandra Upasana - Mind given up by Mumukshu's.

X)

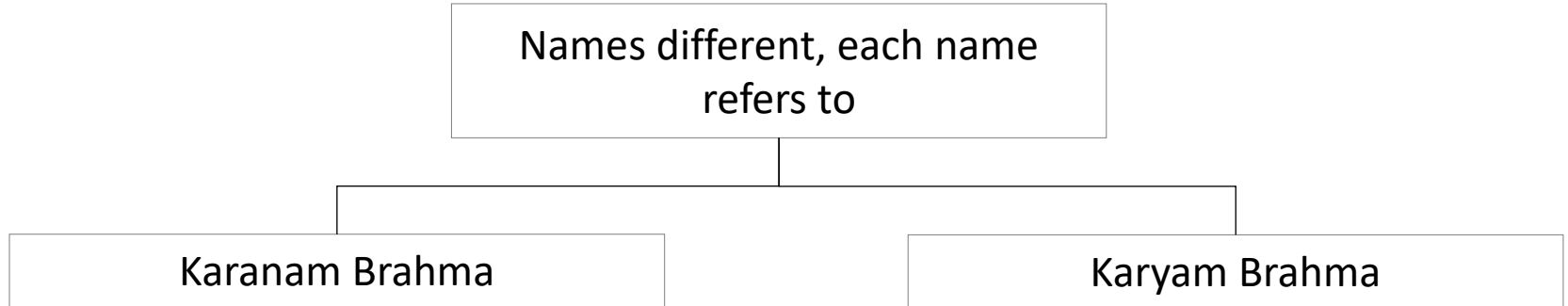


- That is Tatparyam and there is no Contradiction.

(525) मूर्तिप्रतिपादनाभिप्रायः—यद्यपि चतुर्भुजत्रिनेत्रसतुण्डाष्टभुजादि-
मूर्तयो मायापरिणामाः चैतन्यविवर्तश्चेति कार्यात्मका एव तासामुपासना च
विहिता तथापि, तादृशचतुर्भुजादिमूर्तीनां यत्कारणात्मकं मायाविशिष्टं चैतन्यं
तद्विचारे क्रियमाणे न कोऽपि भेदः सिध्यति।

i) Fine Difference here :

- Till now Nama Bheda.



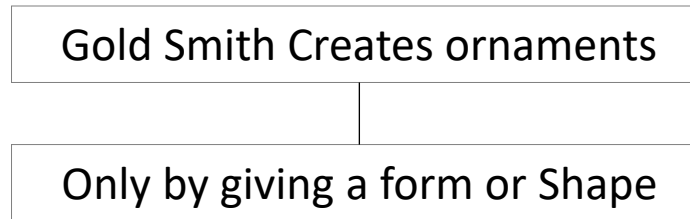
- According to Context, take meaning.
- Always choose Karanam Brahma for Upasyam
- Represented by Namas
- Only Nama Bheda, Upasyam - Only Karanam Brahma

- **Namani Ananthani, Upasyam Ekani...**

II) Next Rupam :

- Each deity has different Rupam - Vishnu, Shiva, Devi
- Vishnu Upasana as Karanam
- Any form or shape attributed to Vishnu = Karyam.
- **Creation = Giving a form to formless.**

III)



IV) Shapes belongs to Karyam Brahma :

- Vishnu Shape
 - Shiva Shape
 - Devi Shape
- } Rupa Bheda
- Karanam Brahma, not to do Upasana?

| Vishnu Rupam | For Upasana on Karanam Brahma |
|---|--|
| <ul style="list-style-type: none"> - Karyam Brahma - Keeps Vishnu idol / Murti - With form = Karyam brahma | <ul style="list-style-type: none"> - Exclude Rupam - In Meditation don't include Murti, form |

V) Rama, Krishna - As Murti, Anityam :

- Krishna Rupam / Rama has birth, departure
- Rupa Sahita Krishna = Anitya Reject it
- During Upasana - invoke the power of Krishna, Rama, Bhagawan → Omniscience, omnipotent, formless nature, Srishti, Sthithi, Laya Karta - Shakti.

VI) Don't include form, murti :

- Why form given?
- For Puja initially, for meditation
- Until mind is ready, include murti
- For Moksha, exclude murti.

VII) Mandah, Madhyama Adhikari will meditate on Rupa Sahita Krishna :

- Uttama Adhikari will meditate on Rupa Rahita Krishna.

| Start | Drop | } Meditate |
|-------|-------|------------|
| Rupam | Rupam | |

| Previous | Now |
|---|--|
| <ul style="list-style-type: none"> - Namani Ananthani, Upasyam Ekam Gita – Chapter 11 : <ul style="list-style-type: none"> - Nama Rahita Upasyam | <ul style="list-style-type: none"> - Rupani Ananthani Upasyam Ekam Gita - Chapter 11 : <ul style="list-style-type: none"> - Rupa Rahita Upasyam |

- Nameshu, Rupeshu, Bheda vartante.
- Upasyam Ekam Eva.

Lecture 473

Topic 525 :

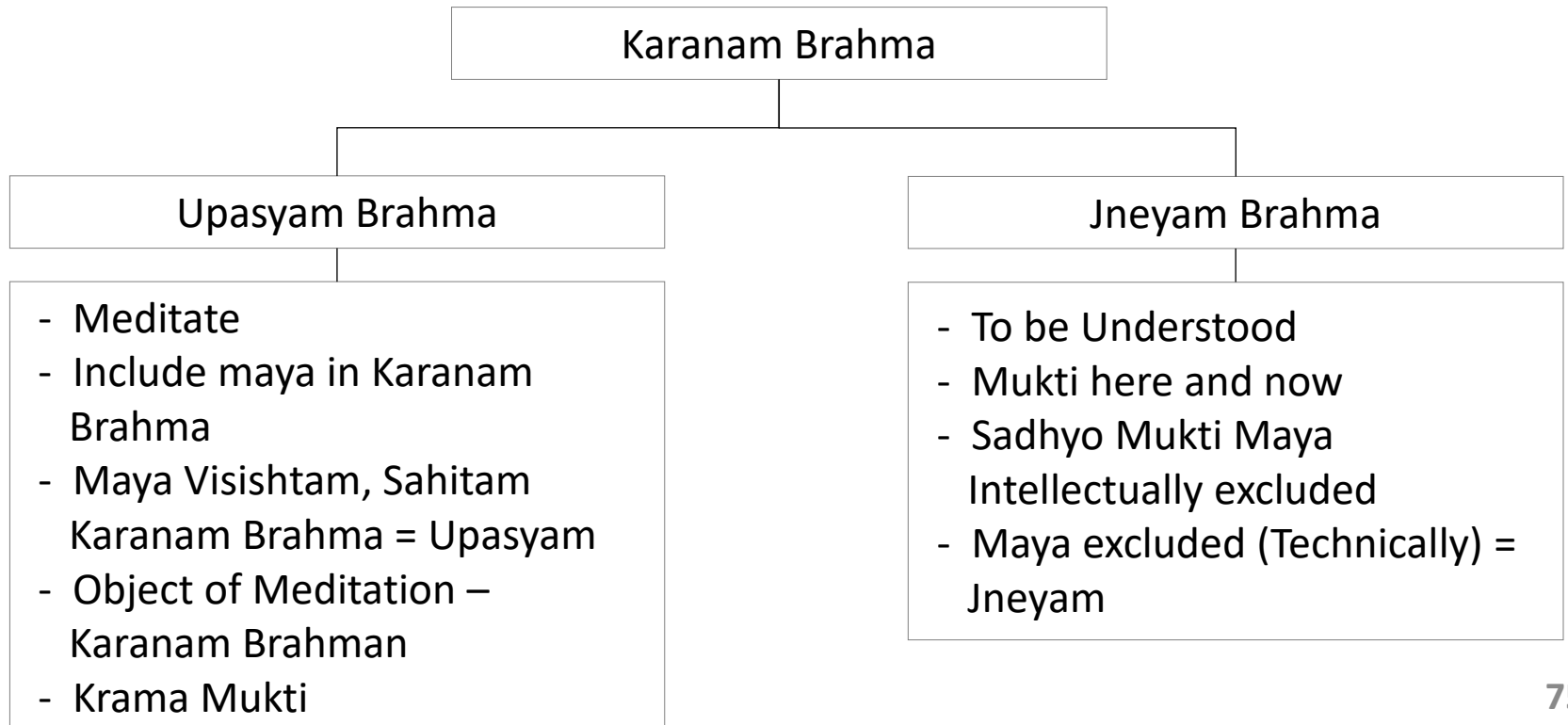
I) What is central theme of all Puranas :

- Talks of Brahma, Vishnu, Shiva confusion superficially.
- Glorification of different deities in each Purana.

II) 1st Message :

- Karanam Brahma - only thing to be pursued
- Karyam Brahma - Reject

III)



IV) Upadhi - excluded as Mithya :

- Maya Upadhikam Brahma - Upasyam Bavati
- Jneyam Brahma Bavati.

V) Gita - Chapter 8 :

- Upasyam Brahma Shukla Gathi - goto Brahma Loka, get Jnanam, liberation.

VI) This is topic of Puranas, Upanishads, Gita, Brahma Sutra :

| Upasyam Brahma | Jneyam Brahma |
|---------------------|----------------------|
| Krama Mukti Karanam | Sadhyo Mukti Karanam |

- Karyam Brahma always to be set Aside.

VII) Karanam Brahma given different names in the Puranas :

- Water in different languages different names.

- **Karanam Brahma is essence**
 - **Call it Shiva, Vishnu, Devi, Ganesha, Surya, Muruga, Jesus, Allah**
- Hold on to Karanam Brahma not to Nama
- Nama helps you to get to Karanam Brahma.
- Don't get attached to any name.

VIII) Name (Karyam Brahma) - No name in Pralayam :

- Sarvani Namani Vichitra Dheerah
- Sarvani Rupani Vichitra Dheerah
- Namani Krutva Vivadayante...
- Nama comes only in transaction, only when Karyam Brahma comes, waking state, dream state comes.
- Use Nama, to go to Karanam Brahma.
- Drop Nama also
- Name like disposal cup, drop it, Drink Karanam - Coffee.

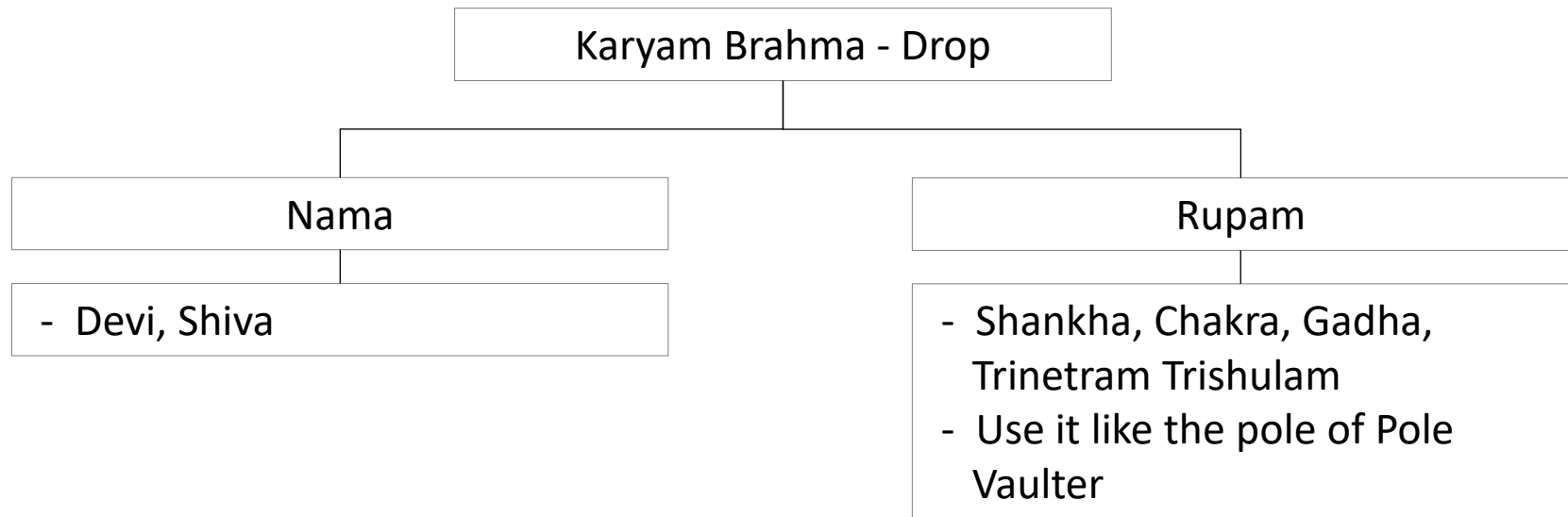
IX) Same rule applicable to Nama should be applicable to Rupam also :

- Rupam given in Puranam
- Use Rupam come to Karanam Brahma
- Give up rupam.

Logic :

- Rupam = Karyam Brahma, to be disposed off.

x)



xi) Once name and form Disposed off, all Puranas talk about only :

| One Karanam Brahma | Many Karyam Nama, Rupas |
|--|-------------------------|
| <ul style="list-style-type: none">- Meditate for Krama Mukti- Understood for Sadhyo Mukti | |

XII) Upto previous portion - Nama centric :

- Now comes to Rupam - Idol - Murti - Pictures
- Don't do research on which hand is carrying which thing.
- Heads, hands, things to be dropped.

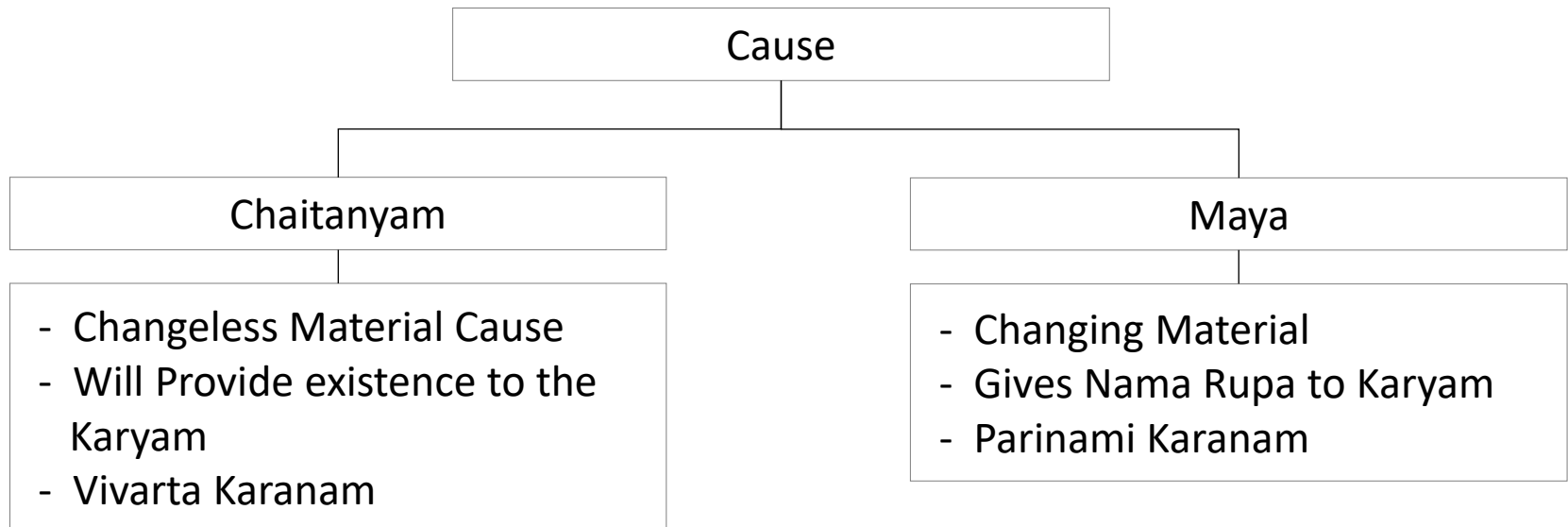
- Lost in Karya Brahma, Don't come to Karanam Brahma
- Whole Hinduism is lost in Karyam Brahma, in name of Nama, Murti

XIII) Topic 525 :

- What is the intention of Vyasa to introduce varieties of Murtis to Bhagawan.
- 4 Heads, 3 Eyes, Ganesha with Thunda, Trunk - 1 Vakra Thunda not straight Thunda.
- Vakra Thunda Maha Kaya
- Ashta Bhuja - Subramanya - Shanmukha, Dvadasha.

XIV) All Maya Parinama :

- All modifications, Karyam Brahma
- Use it, don't get lost in it.



XV) Meditate on Nama Rupa Sahita Ishvara, Karanam Brahma :

- Murti = Feminine gender
- Krishna murti - Compound - Masculine One whose figure is Krishna - Dark - Blue - Neela Megha Shyama
- Rama - Murti attractive face
- Even though this is fault what should meditator do?

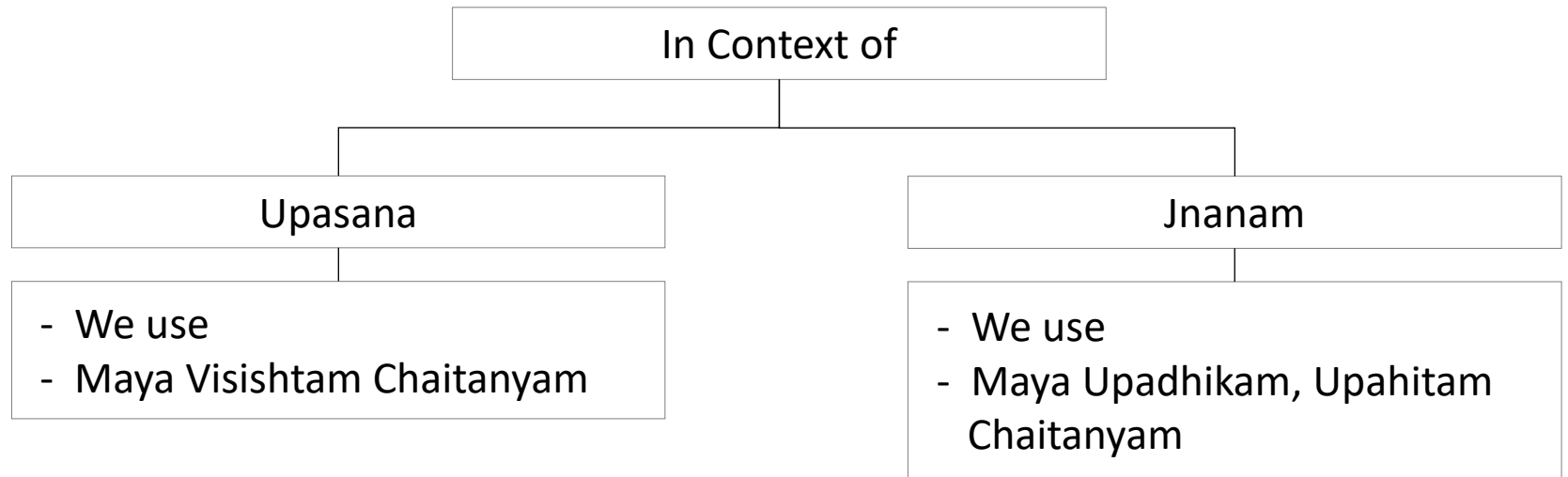
XVI) Behind the Murti, there is Non-physical Paramatma :

- **Behind physical body, there is Non-physical Jivatma**
- Behind physical Ishvara also, the universal body, there is Paramatma.

XVII) Who is that Paramatma ?

| Murti | Behind Murti |
|--------------|---|
| - Karyam | - Karanam Param Atma - Maya Visishtam Chaitanyam |

XIX)



- When you enquire into Chaitanyam, behind Shiva, Vishnu, Ganesha, Devi, Surya, there is only one Maya Visishtam Chaitanyam.
- **No question of superior or inferior between Shiva / Vishnu.**

XX) It is a wrong question :

- Har Desh Me Tu
- Har Vesh Me Tu
- Tera Nam Anek
- Tum Ek Hi Ho

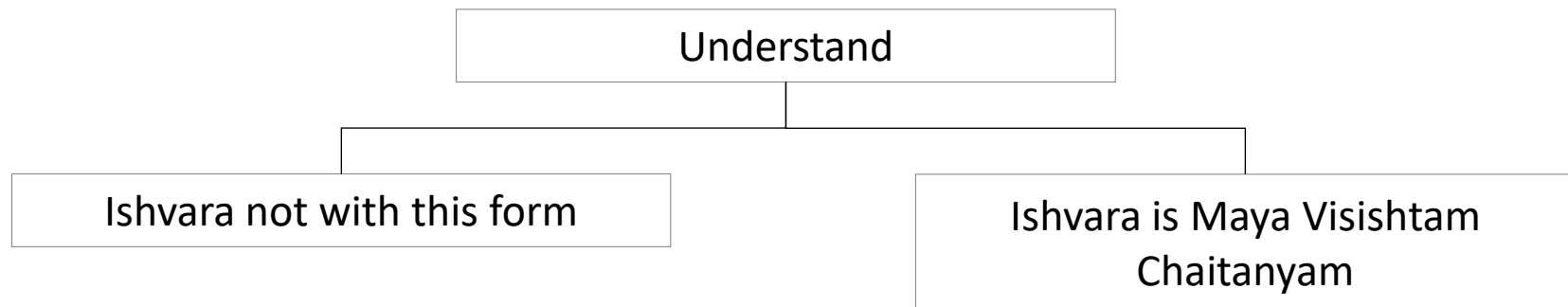
Don't sing mechanically, understand meaning

तद्विचारे क्रियमाणे न कोऽपि भेदः सिध्यति। तस्मात् तत्तन्मूर्तीनां कार्यात्मक-
माकारं बाधित्वा कारणस्वरूपमेवोपास्यमित्यत्रैव सर्वग्रन्थानां तात्पर्यम्। आकारः
कार्यत्वात् तुच्छः। कारणं सत्यम्। यस्य तु मन्दा प्रज्ञाऽऽकार एव स्थिरा भवति,
स शास्त्रोक्ताकारोपासनामेव कुर्यात्। ततः प्रज्ञा निश्चलीभूय कारणब्रह्मोपासनायां
स्थिरीभवति।

I) Advise to Meditators :

- When you do any Upasana, keeping Murti, photo in front, mentally imagine Shantakaram - Bhujaga Shayanam etc, You use the Murti.

II)



- With this background Awareness you meditate.
- **Only Eka, Formless, eternal Chaitanyam in this Universe.**

III) Akaram - Form - Ignore - Karyam :

- Don't break idol, mentally get aside Existence from the form
- Think of formless Brahman, Maya Visishtam Brahman.
- Karana Svarupam - Upasyam

IV) This is the intention in Shiva or Vishnu Puranam :

- Use idol, don't get lost in the idol.

V) Sarva Granthanam Tatparyam :

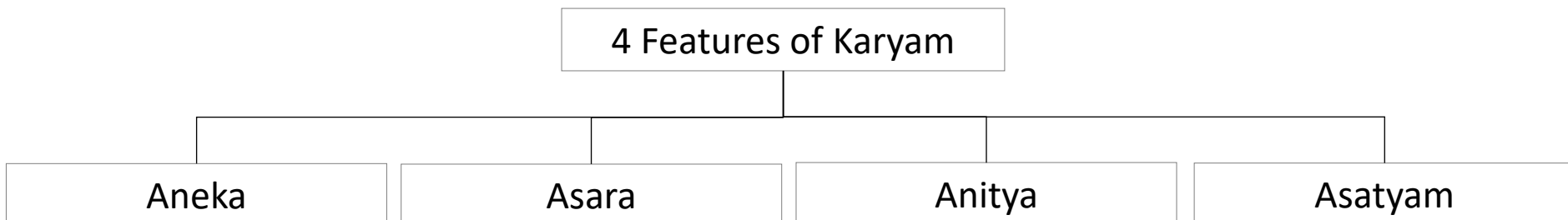
- All scriptures are removing is the form.

VI) What is the reason - Logic?

| Akara | Ornaments |
|---|---|
| <ul style="list-style-type: none">- Karyam only- Any form = Product- Behind is Karanam Chaitanyam | <ul style="list-style-type: none">- Karyam- Shape change only = Product- Behind is Lump of Gold |

- Karyam = Tuchhaha = Mithya.

VII)



VII)

4 Features of Karanam

Eka

Saram

Nityam

Satyam

VIII)

Hinduism has only one god

Maya Visishtam Brahma

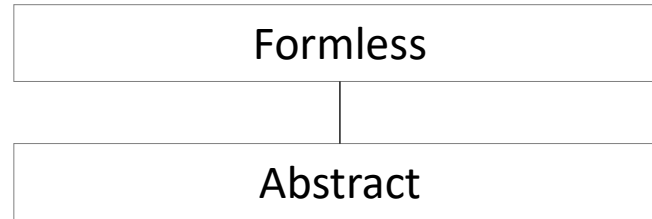
Represented by Vishnu, Shiva,
Ganesha, Devi, Surya

Idols Many

Idealised Ishvara is one

X) Compromises :

- Many find it Difficult to Meditate on formless Karanam Brahma.



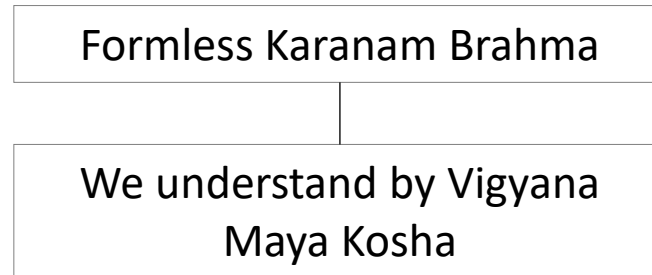
XI)



- Use finger toes, to count.
- Use finger Upto a Stage 3 and 8 Understand and say 11

XII) World is formless in its substratum :

- Mind can understand, formless concepts like numbers, emotions, have compassion, anger.



XIII) I am Dull then hold on to form, initially :

- Go to LKG grow out
- Not love LKG and remain permanently
- Form = LKG

XIX) Mandah - Dull / Gross :

- Vigyanamaya kosha attached to a particular form.
 - Kochu Guruvayur Krishna
 - Radha Krishna
 - Geeto Upadesha Krishna
- OK initially

XV) Rule :

- Form should not be chosen by you
- Use form given in the scriptures
- Don't invent new Gods, forms go by Shastra.

Example :

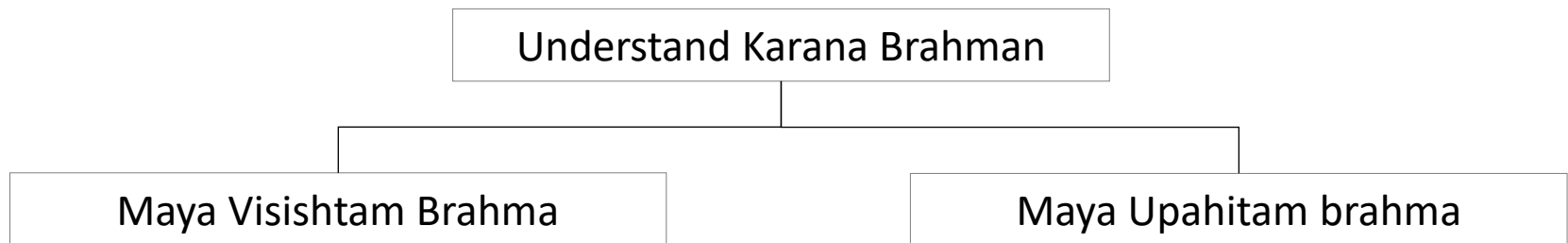
- Invent Ashto Uttaram for new Gods
- In Purana Gods - Vyasa has given Ashottrams.

XVI) Invent new set of Puja Vidhanam for new Gods :

- Available sets many
- Conservatives, moderates, Radicals invent
- Christu Bhagavatam created, Ashtotra Archana created.

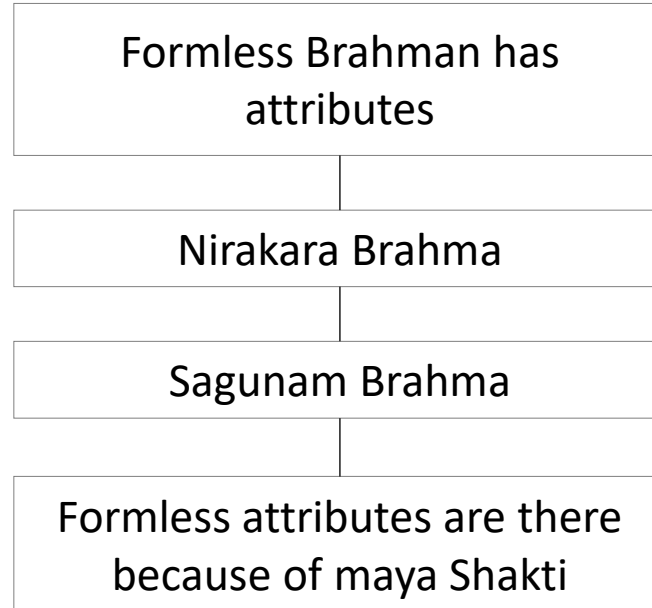
XVII) After getting trained to Murti :

- Stop attachment to figure of Bhagawan.



(526) कारणब्रह्मोपासना—कारणब्रह्मोपासनाप्रकारस्त्वयमेव। ब्रह्म जगत्कारणं सत्यकामत्वसत्यसङ्कल्पत्वसर्वज्ञत्वस्वतन्त्रत्वसर्वप्रेरकत्वसर्वान्तर्यामिन्त्वकृपालुत्वेश्वरत्वादिधर्मविशिष्टत्वेन ध्यायीत। न हि मूर्तिध्यानेऽस्ति शास्त्रस्य तात्पर्यम्। शास्त्रेष्वनेकमूर्तिप्रतिपादनं च नोपासनार्थमेव। किन्तु, कारणब्रह्मोपलक्षणार्थमेव।

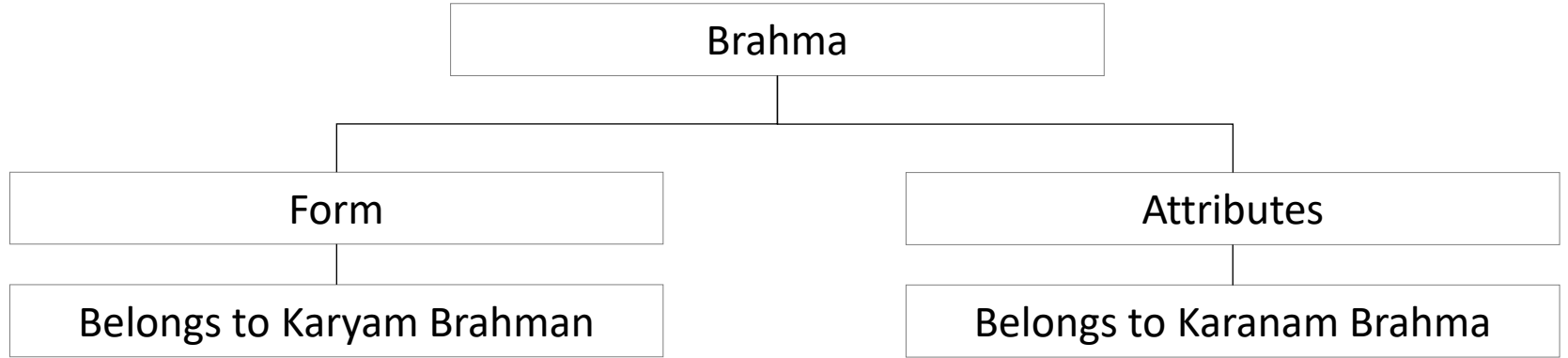
- I) Use deity, Discard form of Deity, belongs to karyam Brahman
- II) **How to meditate on formless Karanam Brahman?**



- Formless Brahman is Maya Visishtam Brahma

III) Formless attributed Brahman :

- Nirakara Sagunam brahman
- Karanam brahman can't have form but can have attributes.



IV) What are those attributes? Chandogya Upanishad :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
 विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
 सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
 स सर्वाश्च लोकानाप्नोति सर्वाश्च
 कामान्यस्तमात्मानमनुविद्य विजानातीति
 ह प्रजापतिरुवाच ॥ ८.७.१ ॥

ya ātmāpahatapāpmā vijaro vimṛtyurviśoko
 vijighatso'pipāsaḥ satyakāmaḥ satyasamkalpaḥ
 so'nveṣṭavyaḥ sa vijijñāsītavyaḥ
 sa sarvāṃśca lokānāpnoti sarvāṃśca
 kāmānyastamātmāmanuvidya vijānātīti ha
 prajāpatiruvāca || 8.7.1 ||

Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires'. [8 - 7 - 1]

- Satyakama, Satya Sankalpa, Ashta Guna Visishta Dahara Brahma.
- Dahar Akasha Rupini...

V) Karana Brahma Upasana Prakarana - Method

VI) Satyakamatvam :

- One whose desires are never obstructed, unfulfilled.

a) Desires always fulfilled :

- Greatest desire - Srishti Laya – Sthithi

Taittiriya Upanishad :

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

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

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

b) Jivas Desires many, fulfilled are very few :

- We are Asatya Kamaha
- Bhagawan is Satya Kama.

c) Gita :

मोघाशा मोघकर्माणः
मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव
प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

mōghāśā mōghakarmāṇaḥ
mōghajñānā vicētasah |
rākṣasīm āsurīm caiva
prakṛtiṃ mōhinīm śritāḥ || 9-12 ||

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

- Opposite to Satyakama = Mogha Kama.

VII) Satya Sankalpatvam :

- By mere Sankalpa can do everything, glory of Maya.

VIII) Sarvagyatvam :

- We require Many accessories.

Coffee :

- Place, Stone, fire, matchbox, Vessel, Water.
- Bhagawan prepares space - 5 elements with Maya.
- He has no Desha, Kala.

Dakshinamoorthi Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Sarvagyam = Omniscient.

IX) Svatantram not under anybody's Control :

- Unlike the Jiva.

X) Sarva Prerakatva :

- Exists as Prajna in every Jiva
- Whom we experience during deep sleep state
- No Nama, Rupa, transactions
- Only formless Ishvara, that is formless, Sarvagyatva Visishta Ishvara

Mandukya Upanishad : After deep sleep - Mantra 6 :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

XI) Prajnya in me = Ishvara :

- As Prajnya alone, all our Prarabdas activated
- Get up from sleep, Prajna Ishvara alone makes up get up by pushing the prarabda.
- That Ishvara activates Body / Mind complex.

XII) Gita :

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānām
hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

- Prerakaha = Activator
- Avan indri or Anuvum Asayadu.

XIII) Sarva Antaryamitvam :

- Antah = inside ever Jiva
- Yami = Controller

IX) Kripalu = Compassionate :

- Bhagawan creates world, gives happiness and suffering also.

Gita - Chapter 11 :

- Mouth of Bhagawan many trapped
- Bhagawan appears to be so cruel, when Jivas are suffering.
- Bhagawan gives sufferings through the Karma.

How Kripalu?

X) Alu Suffix :

- Nidralu, Chandralu, Dayalu, Tandralu
- Endowed with sleep, tired
- Endowed with compassion.

XI)

Bhagawan has given

For Bad Karma

- Prayashchittam in Veda
- Temporary Solution
- Karma Khanda
- Therefore, he is a Kripalu

Increase Punyam

- Decrease Papam

Permanent solution

- Jnana Khanda

XII) Veda = 1st Aid Ultimate Treatment for Samsara therefore Dayalu

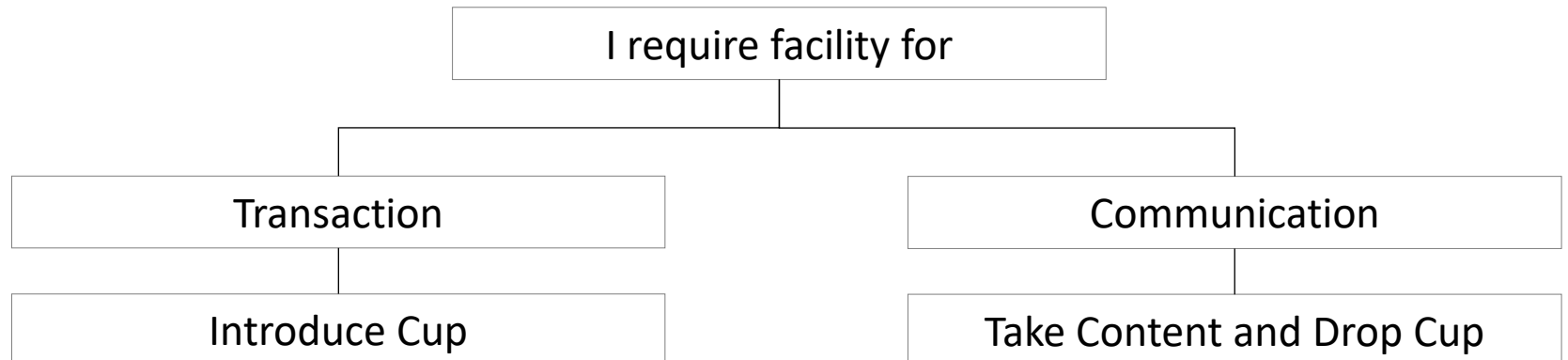
XIII) Ishvaratvam :

- Controller
- Nirakara, Saguna Ishvara
- All work as Dharma
- Don't include any Particular form
- Will come down from Formless to form
- Murti Dhyanam Tatparyam Nasti

XIV) If no Intention of Murti Dhyanam, why so many Murtis given in Scriptures?

- Murti = Disposable Cup
- For formless, to carry it, Cup required, introduce Cup and Coffee.
- Your job take only Coffee and drop the cup.

XV)



XVI) Every Murti = Disposable cup :

- Vyasacharya gives a Murti to carry the Karanam Brahma.

XVII) You take the Karanam Brahma, drop Murti cup :

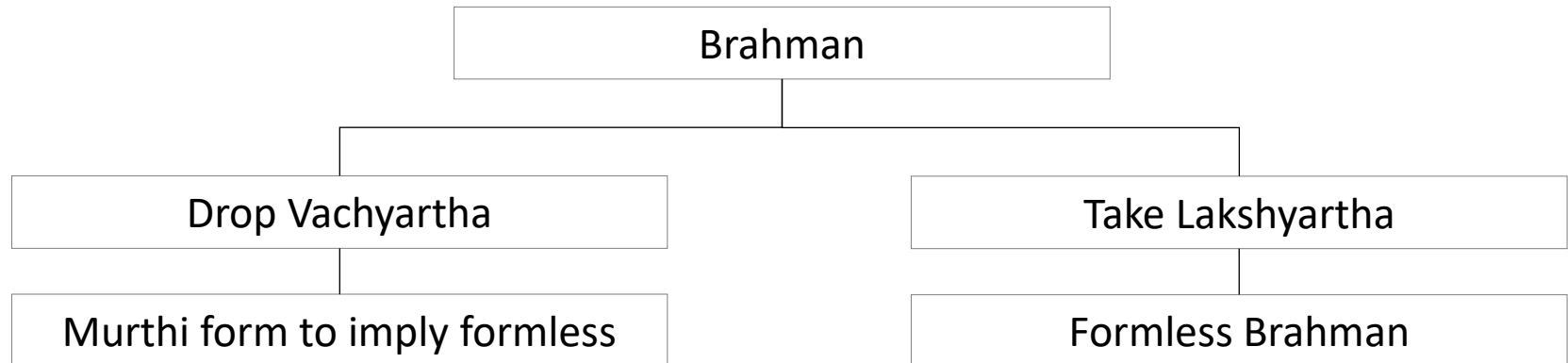
- Disposable cup has to be disposed
- Otherwise you become decomposed.

XVIII) Murti not for Upasana :

- Don't hold Murti for a long time
- Come to Karanam Brahman.

XIX) Murti, form, not for Upasana :

- By implication formless is conveyed
- Form = Upalakshanam = indicator.



- Karanam Brahma = Upalakshanartham Brahma.

XX) What is Upalakshana - Technical Word :

XXI) Upalakshanam = Indicator

Example :

- Deva Datta Griham, Kakavat Griham
- Person comes to village, wants to go to Devadattas house, all similar houses.
- What is Devaddata Griham
- Kakavat Griham Devadatta Griham
- House with crow is Devatta's house
- Next day, he came and didn't see crow
- Man thought Devadatta has left.
- Asadu, to point the house, crow introduced
- Now drop crow, understand house - Upalakshana.
- Murti = Kaka.

Lecture 474

Topic 526 :

I) Sun - Teacher - Tarqa Drishti

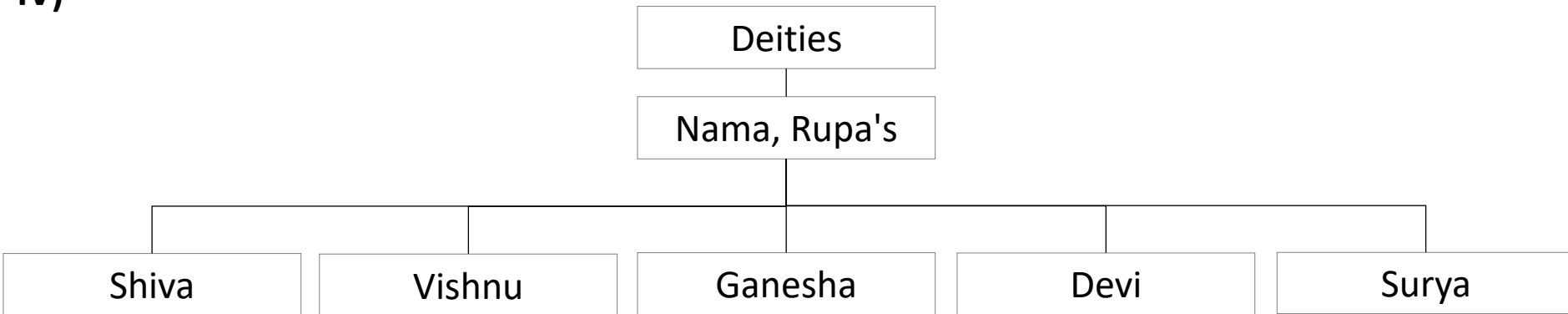
- Father - Student - Shubasantati
- Topic - Upasana

II) Nishkama Upasana of Karanam Brahma for Moksha, Krama Mukti :

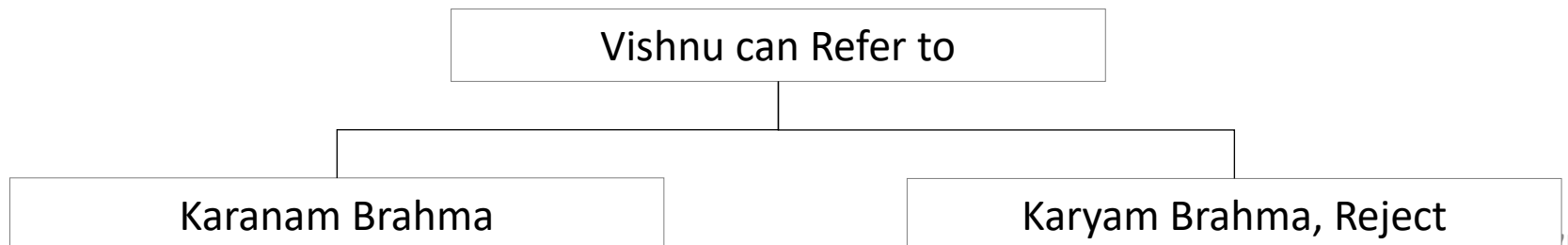
- Sakama Upasana gives worldly benefits and Extraordinary powers.

III) Here not Brahma Jnanam as means of Jeevan Mukti

IV)



V) Namas :



- Don't get carried away by names
- Look contextual meaning.

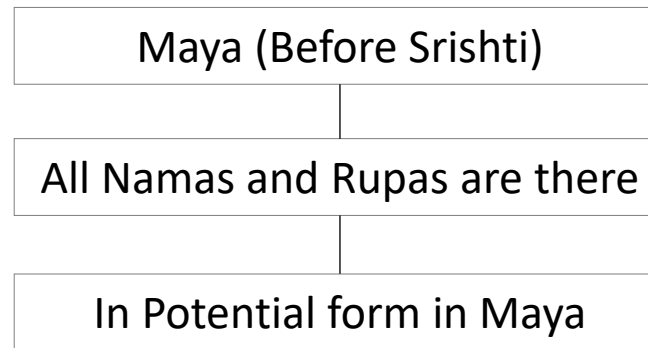
VI) Karyam Brahma can't lead to Krama or Jeevan Mukti, liberation

VII) If name refers to Karanam Brahma, hold on to name and Karanam Brahma :

- **Karanam Brahma Upasana leads to liberation.**

VIII) Rupam - Murti - Shape of Lord - limbs - 4 Hands, 5 Heads :

- Any form comes under Karyam Brahma only
- Form = Srishti = Product = Nama and Rupam.



- No Transactional form in Maya for Srishti
- No Transactional form in Brahman also.

IX)

In Karanam Brahman or In
Maya

No Transactable form

Transactable

Worship

Meditate

Belongs to Karyam Brahma

X) In Upasana, all forms must be Rejected :

- Shiva, Guru, Shankara, Rupa, Murti to be Rejected

- **Use Murti to Arrive at its Lakshyartham.**

XI)

Murti

Vachyartham of Rupam / Nama

- Introduce Cup

Lakshyartham

- Does not have any form in it
- It is the Power behind Nama / Rupa

XII) In Lakshyarth, Brahman is there, maya is also there :

- No Form or Murti is there
- **In Formless Karanam Brahma, Meditate with varieties of attributes**

XIII) Varieties of attributes which are other than form - also belong to Maya :

- Brahman is Nirgunam
- All formless attributes of Maya belong to Karanam Brahma
- May you meditate on those attributes.

XIV) What are those formless attributes?

a) Sarvagyatvam - Omniscience

- Formless

b) Sarva Ishvara -

c) Sarva Antaryami :

- God is formless with Power
- Energy has no form
- Energy part of Maya
- God includes Maya and Chaitanyam also.

XV) Chaitanyam Sahita formless power = Prakrti = Karanam Brahma Ishvara : Powers :

- a) Satya Kamatvam
- b) Satya Sankalpayatva
- c) Sarvaytvam
- d) Svatantratva
- e) Sarva Prerakatva
- f) Sarva Antaryamitva
- g) Kripalatva (Compassionate)
 - For compassion - Don't imagine a form
 - Compassion of father - Mother - Guru

XVI) Same power includes Veda Pramanam also :

- Veda Pramanam shows compassion of Bhagawan
- We attain Dharma, Artha, Kama, moksha through Veda Pramanam.
- Imagine Veda Pramanam because of which we are able to study Vichara Sagara and getting benefit.
- All these are Bhagawan's formless compassion.

XVII) How to meditate on formless?

- Our brain is capable of visualizing formless emotions.
- Love, compassion, power - Energy emotion, knowledge - Formless, we understand
- Bhagawan = Total knowledge, total power.

XVIII) It is that understanding, I dwell upon :

- Like understanding various concepts which do not have form
- Numbers - 2 = Superimposed form
- Another language has different form
- Form is superimposed on a formless number.

XIX) It is possible to understand Bhagawan as total knowledge, power :

- It is abstract
- Difficult to teach Vedanta
- These are attributes of Maya
- Brahman will be more difficult
- Omniscience = Abstract, for some time meditate on same form.
- Shantakaram Bhujanga Shayanam, Padmanbham Suresham Vishwadharam.

XX) Preliminary for a spiritual seeker :

- Grow out of attachment to form
- Understand omniscient, omnipotent, all powerful, all controlling Maya Sahitam Chaitanyam Brahman.

XXI) Form = indicator (Upalakshanam) of the formless :

- Never use the form as object of meditation
- Indicator of formless Ishvara - Upalakshanam.

XXII) Common example for Upalakshanam :

- Kakavat Griham, Devadatta Griham
- Houses similar - Crow sitting in Griham - House with Kaka = Devadatta Griham.

XXIII) Crow is not an integral part of the house :

- Once we understand the house
- We don't depend on the crow.
- We are sufficiently mature, don't wait for the crow next time.
- Mind deletes crow and understands.

XXIV) Bhagawans Rama form, Mentally form, without Rama, Krishna, Devi, form

Topic 526 : Continues

यद्वस्तु यस्यैकदेशैककालगतत्वेने कदाचिद्व्यावर्तकं तत् तस्य
व्यावर्तकत्वेनोपलक्षणमित्युच्यते।

I) Crow is there on the house, not permanently on a particular time, in a particular area :

- Crow at some time, at some place, associated with house.

II) By being in that area, it has a function :

- It is able to differentiate the wanted house, from all other unwanted houses.

III) Devadatta Griham different from others :

- Yajnadatta, Vishnudatta are also there - Unwanted houses.

iv) Differentiating Function = Upalakshanam :

| Crow | Function | House |
|---------------|--------------|--------------|
| Upalakshakaha | Upalakshanam | Upalakshitam |

V) Vyavahartakam Differentiates :

- Since it is doing the function of differentiation, it is called Upalakshanam.

“काकवद्देवदत्तगृहमि” त्यस्मिन्नुदाहरणे काको देवदत्तगृहस्य उपलक्षकं भवति। यतः, गृहैकदेशे काकः कदाचिदेवोप- विष्टो भवति, न सर्वदा। गृहान्तराद्देवदत्तगृहस्य व्यावर्तकश्च भवति। एवं जगतः कारणे ब्रह्मणि तदेकदेशे कदाचिदेव भूर्तिर्भवति चतुर्भुजत्वादिरूपा। तस्माद्व्यावर्तकत्वादुपलक्षका भवति। उपलक्षणस्य चेदं प्रयोजनम् यत् विशेषवस्तुस्वरूपज्ञानोत्पत्तिरेव। यथा काकेन देवदत्तगृहज्ञानमेव जायते नास्ति च प्रयोजनान्तरम् तथा चतुर्भुजत्वादितत्तदाकारविशेषैर्निराकारकारणब्रह्म- ज्ञानमेवोपासनार्थमूर्तिकथने प्रयोजनम् नान्यत्।

I) Kakavatu = Associated with crow is Devadatta's house :

- Kaka
- Upalakshakaha
- Indicator

Definition :

- Griha Eke Deshe - Crow occupies a part of Devadatta's house
- It remains for a short time, not always.

II) Utility of crow :

- Differentiates Devadatta house from others.

III) If one is dissimilar - Blue, others white building, then crow not required :

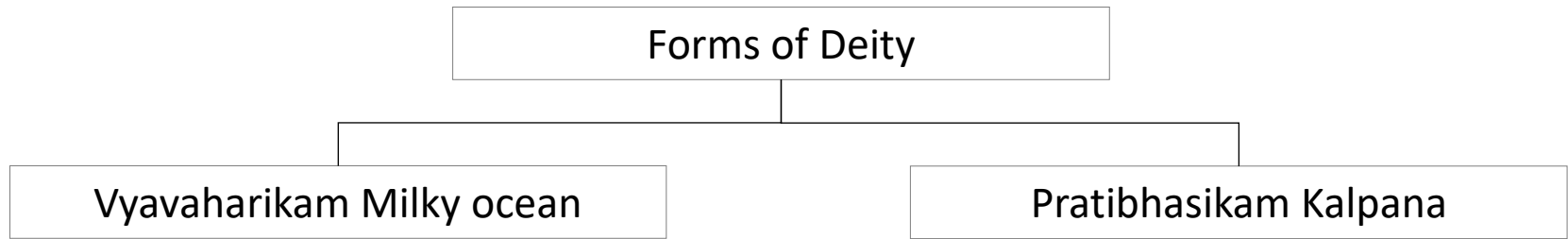
- Svarupa Lakshmanam = Blue others similar, Vyavartaka Bavati, incidental indicator, not intrinsic indicator.
- Upto this example.

IV)



- Brahman, Chaturbuja etc, are incidental attributes not intrinsic attribute, not Permanently there.

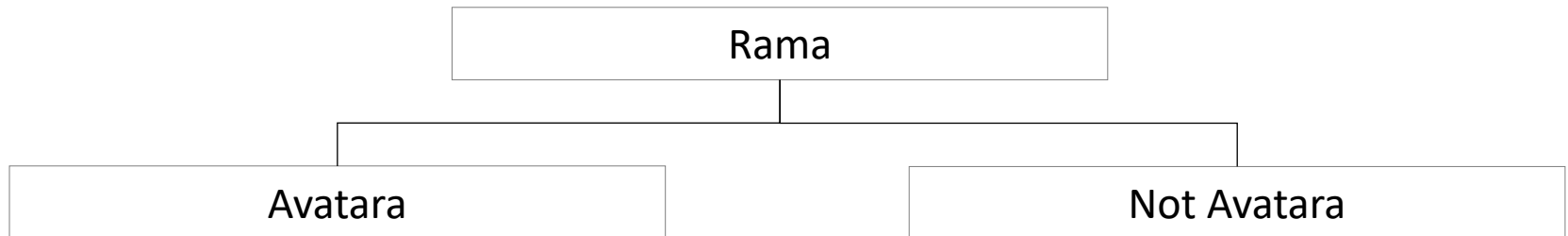
v)



- Whether Vishnu is in milky ocean, Advaitin not bothered.
- Let there be Vyavaharika Vaikunta, milky ocean, Anantha.
- Let it be Kalpana for meditation.

VI) Going to that place, can't give liberation :

- Don't give importance to status.



- Don't be insistent, Fanatic
- Advaitin secretly, does not bother about Vyavaharikatvam or Pratibhasikatvam of Rama, both Incidental.
- Rupam = Karyam not Karanam.

VII) There is no Paramartika Rupam :

- It is formless, Karanam.

VIII) Rupam = Crow = Occupying temporarily Devadatta Griham :

- Temporary rupam is occupying formless Karanam Brahma.

IX) Karanam Brahma alone is Srishti, Sthithi, Laya Karanam of Jagat

X) Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- When entire creation is resting in Karanam Brahma, what about Vyavaharika devatas, Vishnu also resting in Maya Sahitam Karanam Brahma.

XI) It is this Karanam Brahma which is indicated by Shiva, Vishnu, Ganesha, Devi, Surya murtis

XII) Brahman here = Maya sahita Brahman.

XIII) Maya Rahitam Brahman is not Karanam :

- Karanam status comes because of Maya
- Brahman has to become Grihastha
- Then only becomes parent of the universe.

XIV) Brahman Marries Maya :

- 4 Headed Vishnu
- Karanam Brahman is indicated by Vishnu Nama Rupa

XV) Worldly Nama Rupas of people are indicators of Karyam - Jiva :

- 2 Legs, 2 Hands, Bodies - indicate Jiva
- This is a body indicating Ishvara

- **Jiva and Ishvara also is formless.**

- Body is like a crow.

XVI) Body is an indicator of formless Jiva in the body :

- Body is not Jiva
- It is Upalakshanam of Jiva.
- Body is incidental, for a few years
- This crow body goes, another crow body comes.

XVII)

| Ishvara | Jiva |
|---|---|
| <ul style="list-style-type: none">- Nirakara- Murti = Upalakshanam | <ul style="list-style-type: none">- Nirakara- Shariram = Upalashanam |

XVIII) Form = indicator Upalakshanam has utility, function

XIX) Vishesha Vastu Svarupa Jnana Utpatti Eva :

- **Any indicator generates knowledge**
- Knowledge of indicated special object.

XX)

| Devadatta Griham | Karanam brahma |
|--|--|
| <ul style="list-style-type: none">- Example get Jnanam from Crow | <ul style="list-style-type: none">- Vedanta- Vishesha vastu |

- Generation of knowledge is benefit of indicator.

XXI) Indicator has no other benefit, other than generating the knowledge

XXII) World, body is beneficial only to know Non-dual Brahman

XXIII) Indicator form is not meant for Upasana :

- Use the crow, forget the crow
- Use the world, forget the world
- For Upasana, Murti has no Prayojanam, it has only generated the Jnanam.

XXIV) Example :



XXV) Give up the idol :

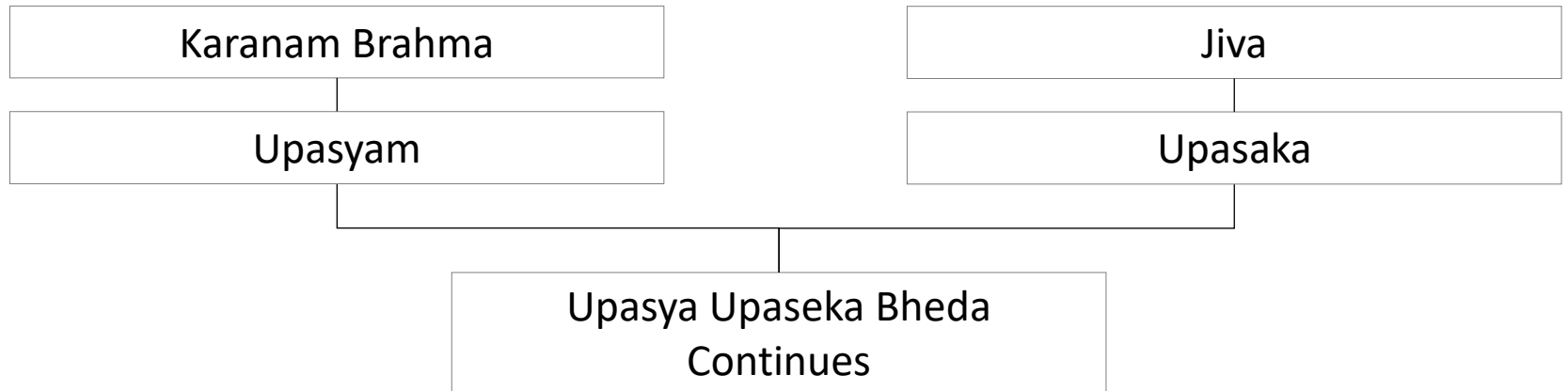
- Keep the idol
- Don't destroy the idol
- Useful as indicator for formless Brahman.

XXVI) 5 Koshas, 3 Avasthas, are useful as indicators for formless Ishvara Maya Sahitam and Turiyam Maya rahitam

XXVII) Give up form, idol after Jnanam :

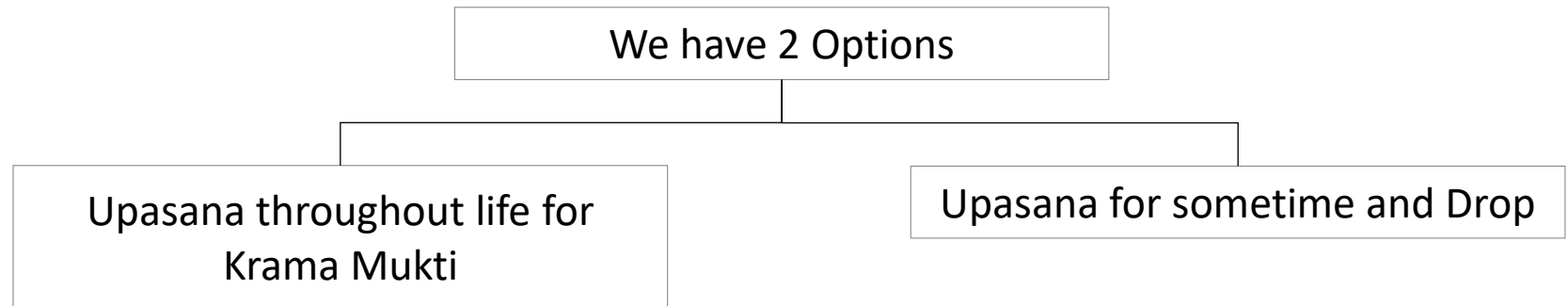
- Through varieties of Murtis, we get only knowledge of Maya sahitam Karanam Brahma = Ishvara.

XXVIII)



XXIX) Karanam Brahma means we are in Upasana Yoga

XXX)



- Enquire into Karanam Brahma and Karya Jiva.
- Study their relationship = Vedanta Vichara.

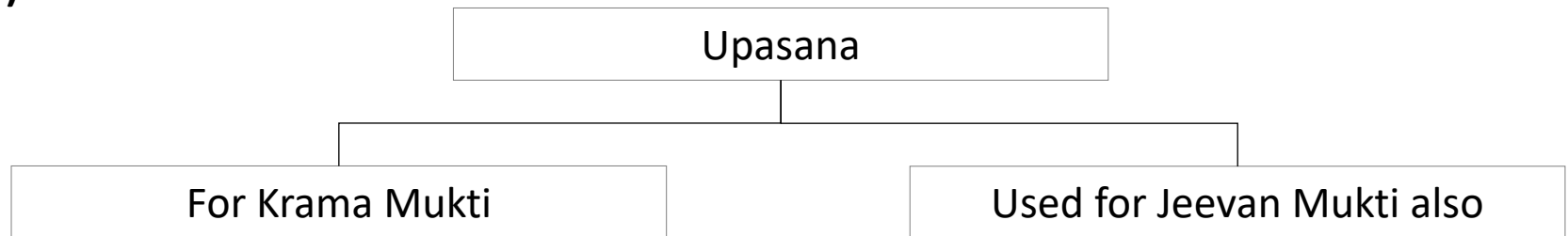
XXXI) Karanam Brahma (Ishvara) looses its Karanam status, Karya Jiva looses its Karyam status :

- By Bhaga Tyaga Lakshana
- Mahavakyam Jnanam - Tat Tvam Asi

What is left behind?

- Karya - Karana Vilakshana Advaitam Brahma is left out.
- This gives Moksha here and Now.

XXXII)



- Nirakara - Karana Brahma Jnanam Eva Upasanartha Murti Kathane.
- Introduce Murti = Aim of Shastra = Indicator.

XXXIII) Agama Shastra came and Specialised in Decorating the Murti (Disposable Cup)

- Factory makes cup attractive.
- Because of Religious competition
- Murtis Made Attractive
- Iconography Came.

XXXIV)



- We specialized on Murti
- We held on to the indicator and renounced that indicated.
- Didn't drink Kumbakonam degree coffee, admired cup alone.

XXXV) This is called Theological Hinduism, Agama Shastras :

- It became part of Art - Utsava - 10 Days Alankruta Kapalishvara
- Don't get stunted, stuck in temples, Murtis.
- Use disposable indicator.

(527) शास्त्रतात्पर्यानिभिज्ञतया मूर्त्याकारेष्वग्रहवतां शैवादीनां दुःखानुभवः—मन्दप्रज्ञास्तु शास्त्राभिप्रायानभिज्ञतया स्वस्वाभिलषितशिवविष्णु-वाद्याकारविशेषेष्वेवाग्रहं कुर्वन्ति। ⁸⁴स्यालसारमेयन्यायने परस्परं कलहायन्ते च। भार्यासहोदरस्य स्याल इति नाम। शुनः (कुक्कुरस्य) सारमेय इति नाम। दृष्टान्तस्य न्याय इति नाम।

I) Not knowing various types of idols, temples, Brahmotsavams, Pujas, Alankara, theological system :

- Ignored Veda and Vedanta
- They have come to expounding Vedic teaching.
- Mock Vedanta, Criticise Vedanta
- becomes obstacle, because they don't know Vedanta.

II) Once you know Vedanta very well, you can use the temples, Rama Navami very well :

- Know where to draw the line.

III) Lost Original intention of Veda :

- Don't know existence of Veda.

IV) Not knowing Vedic intention, are fanatically obsessed with form of Bhagawan :

- Shaiva's, Vaishnavas have problems.

V) Instead of getting liberation, get into more Samsara

VI) Reject Veda and Vedanta

VII) Ganga Originates from Gomukh - Flows down to Plains :

- Go to Gomukh, see Mouth of Glacier Mouth
- Ice melts, Mud also comes, Water Shallow.
- It is heavily Muddied water, it flows.
- Mud Settled, becomes clearer water in the Planes.

VIII) We respect original Ganga in the Gomukh :

- Ideal Place to take bath is not Gomukh but Down below only in Rishikesh.

IX) Original Status given to Gomukh, Veda :

- Bath down here only.

X) Veda = Original one :

- Teachings of Veda = Muddied teaching which we can't use
- Veda and Vedanta can't use
- Agama Shastras are free from Mud, they are Crystal Clear teaching.
- I will give you water for taking bath.

XI) There, don't go to Vedanta - Classes :

- Creative Example, without Criticising Veda, Agamas take us away from the Veda.
- Because of ignorance's, Agama attached to one deity - Shiva, Vishnu
- They are obsessed with forms.

XII) Fight in Hinduism and different religions :

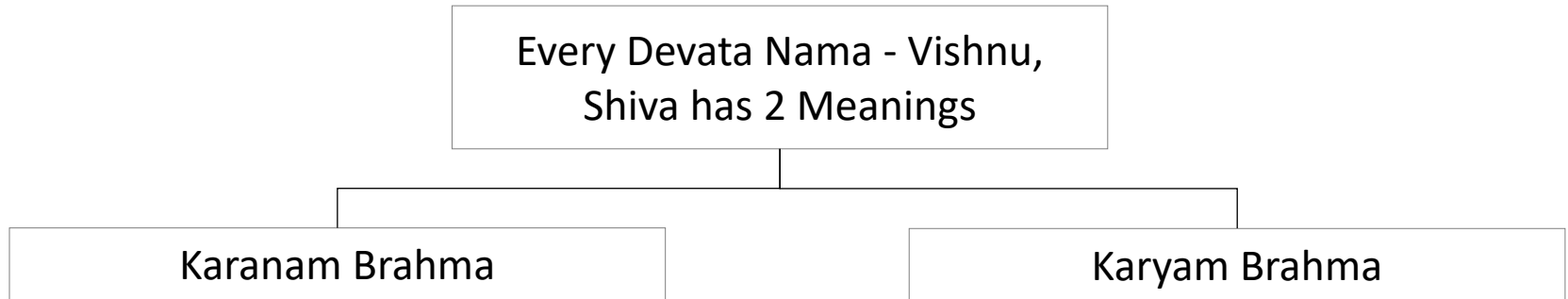
a) Devadatta - Kaka Grihnavatu

b) Syala Sara Meva.

Lecture 475

Topic 527 :

I) Basic Principles to be remembered in Puranas :

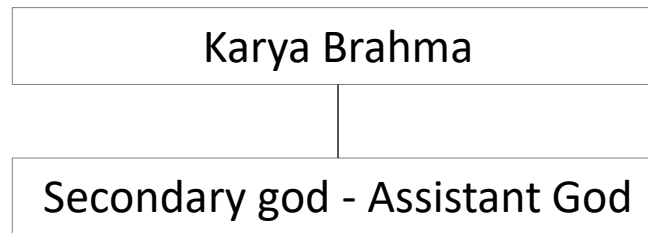


II) Take meaning According to Context

III)

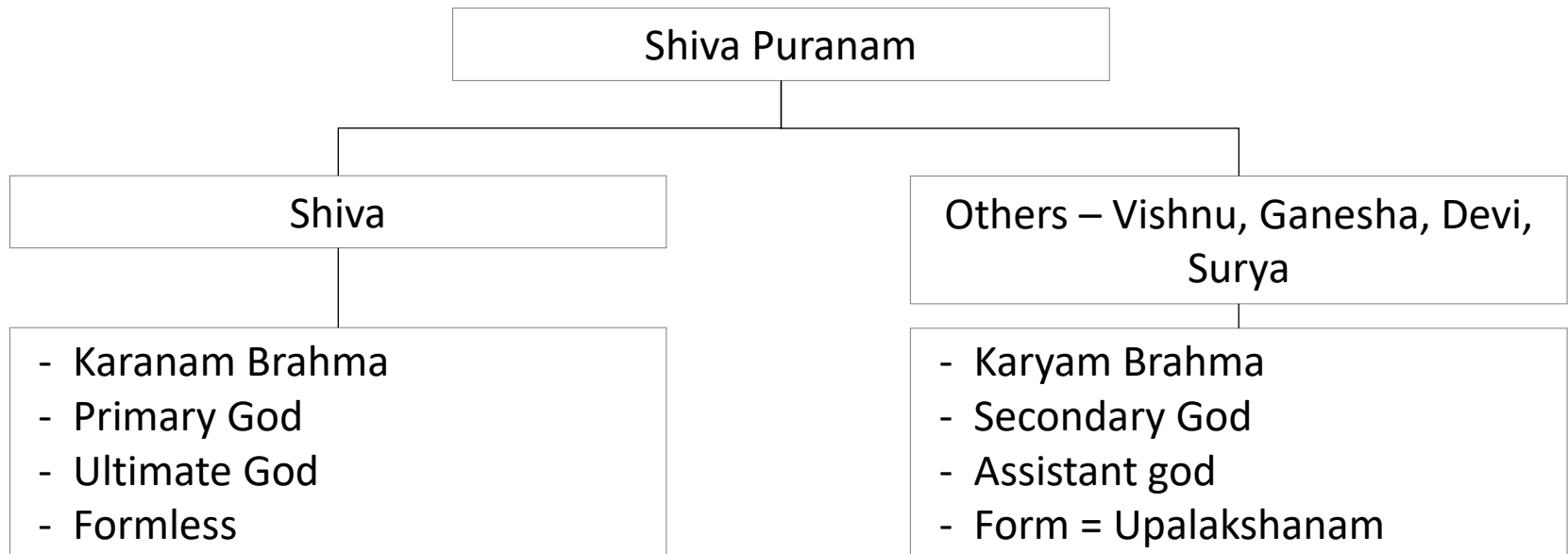


IV)



V) **Primary, Assistant God Depends on whether meaning is Karanam or Karyam Brahma, according to context.**

VI)



- This is how Puranas have to be interpreted.
- Fantastic Clarity by ND.

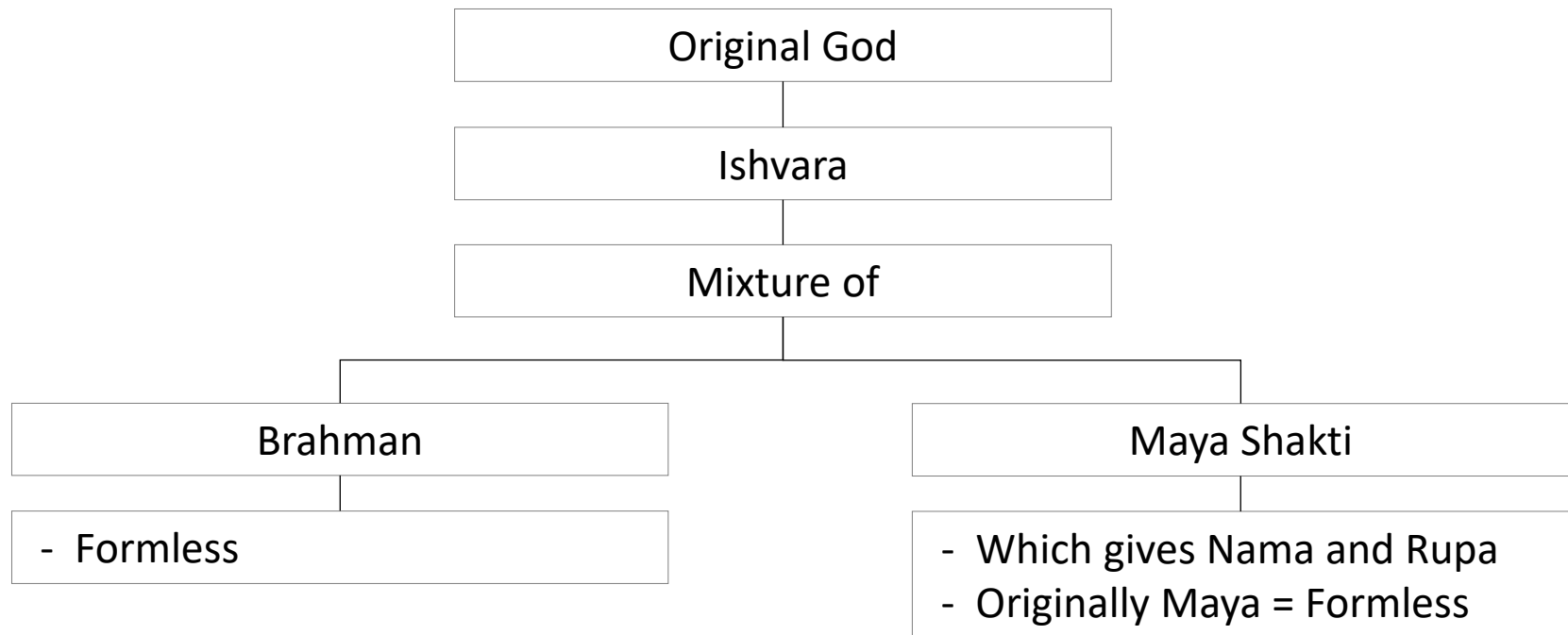
VII) Every God Primary and Assistant :

- Disturbance is because of ignorance regarding the Principle.
- Shastra Tat Paryam = Rule.

VIII) If you are using a particular form, Nama, it will be for worship and Upasana :

- Form - like crow = Upalakshana
- **Form has to be ignored while worshipping because original God is formless.**

IX)



X) Brahman, Maya, Mixture, 3 are formless :

- Use form but ignore the form.

XI) When this is not known, there will be obsession and attachment

XII) All theological systems have this problem :

- Mandah Prajnah
- Buddhi is Mandham, Dull
- **Fighting means Mandham.**

XIII) Communication gap explained by proverb :

- Syala Sara Meyam Nyaya

XIV) Syala glorifies brother = Devarah :

- Dog = Kukooraha = Syala Meyah
- Ashwa = Shva = Kukooraha = Sara Meyaha
- Nyaya = Drushtanta = Proverb.

XV) Newly married girl went to in-laws house after marriage :

- In laws have watch dog = Dhavataha
- Neighbours watchdog = Utpalakaha
- Dogs quarrel, territorial issue.

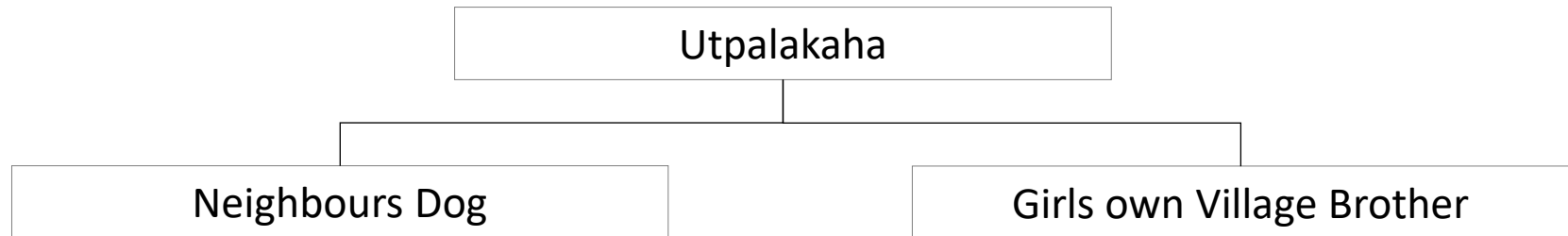
Conclusion :

- Our dog Dhavakaha is very good, well behaved
- Utpalakaha not trained well, doesn't know.

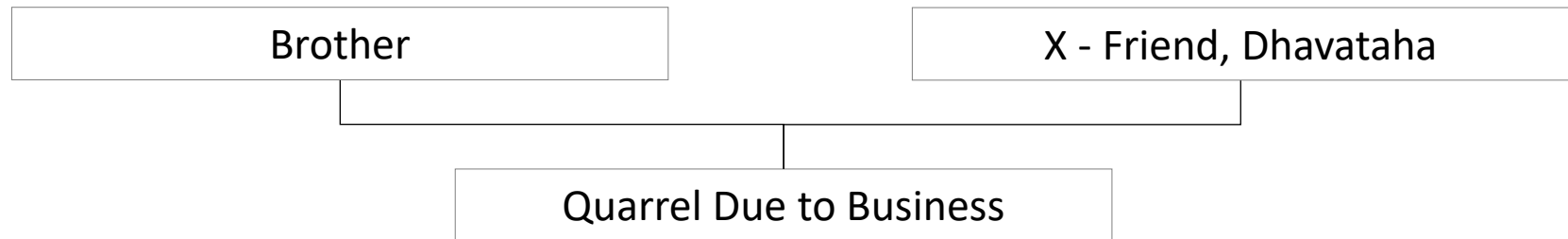
XVI)

| Always Complaining Utpalakaha | Always Glorify Dhavataha |
|-------------------------------|--------------------------|
| Vishnu Complained | Shiva Glorified |

XVII) New Girls Brother = Utpalakaha :



XVIII)



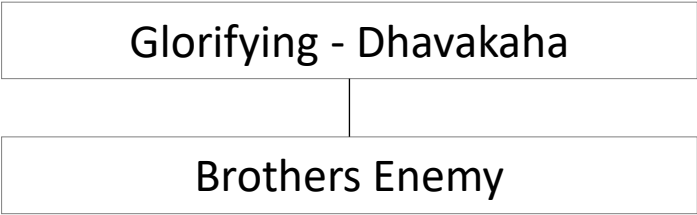
In Family :

- Criticising
- Utpalaka (Neighbours Dog)
- Not Groomed

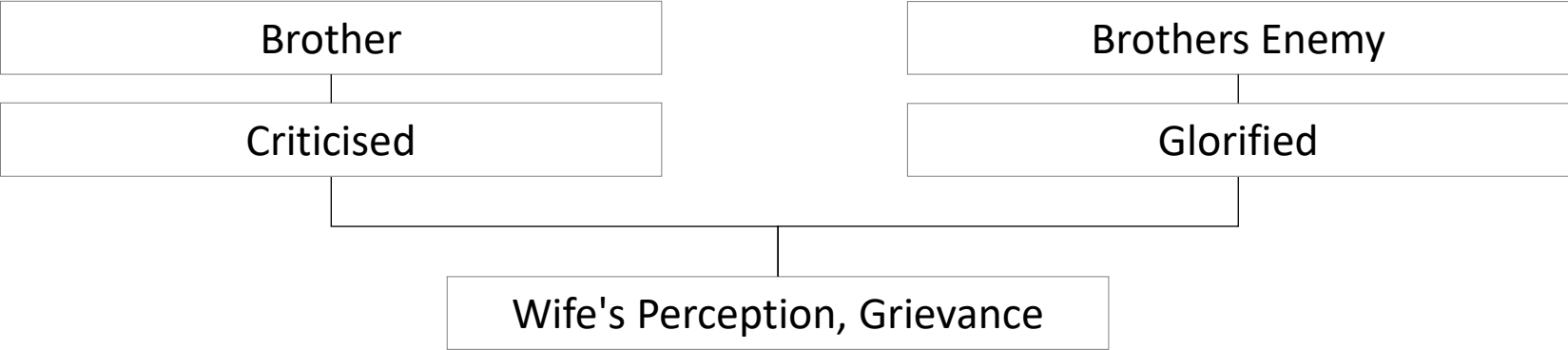
XIX) Girl feels Bad :

- Criticising my Brother not behaved
- Grievance No. 1

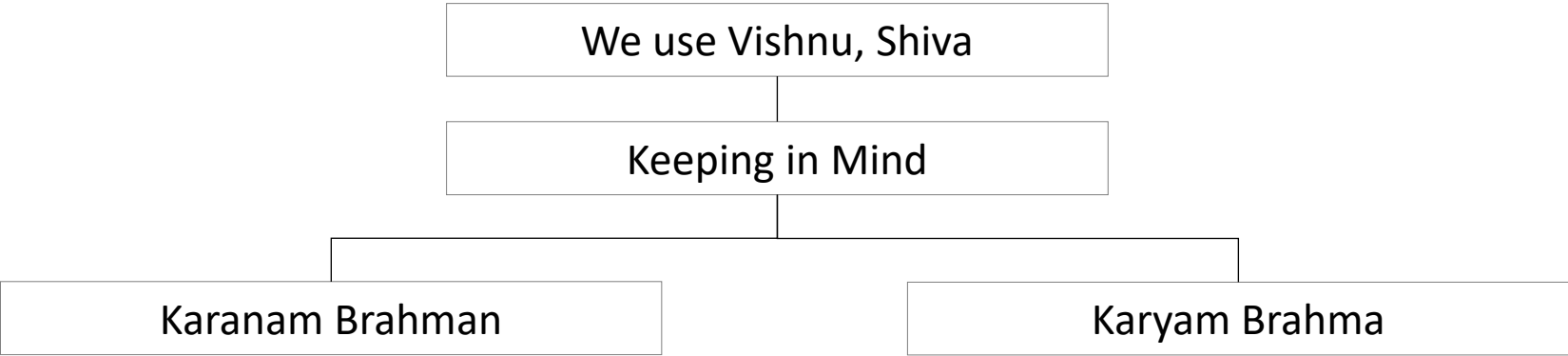
XX)



XXI)



XXII) ND :



- People do not understand Properly.
- Therefore, Grievance.

XXII) Syala Sara Meyan Nyaya :

- Nyaya not logic but example
- Now comes Story.

Topic 527 : Continues

कस्यचित् स्यालकस्य नाम उत्पालक इति। तत्स्यालशत्रोश्च नाम धावक इति।
तथा तद्गृहस्थस्य कस्यचित् शुनश्च धावक इत्येव नाम। समीपगृहस्थस्य शुनश्च
नाम उत्पालक इति। तत्र तत्पुरुषस्य भार्यायाः स्वभर्तृगृहप्रवेशोऽयं प्रथमः।
तदा द्वावपि श्वानावन्योन्यं सदा कलहं कुर्वते। तत्र स्त्रियो भर्तृश्चश्वरादय
उत्पालकं निन्दित्वा स्वकीयं धावकं बहुमन्यन्त। तदा तस्यास्त्रियो
मत्सहोदरमेते निन्दित्वा तद्विरोधिनं स्तुवन्तीत्ययं भ्रमोऽभूत्। तेन दूषितान्तः
करणा स्वभर्तारि स्वक्लेशं विज्ञापयामास।

I)

| Utpalaka | Dhavakah |
|--|--|
| <ul style="list-style-type: none">- Girls Brother- Neighbours Dog | <ul style="list-style-type: none">- Dog of Girls family- Enemy of brother |

II) When dogs are fighting, family members :

| Criticise | Glorify |
|---|---|
| <ul style="list-style-type: none">- Utpalaka- Neighbours Dog | <ul style="list-style-type: none">- Devakaha- Own dog well behaved |

III) Innocent daughter in Law - Does not know details, thinks :

- My in Laws are doing Nindha, Criticism of my brother.

IV) My brother's enemy is glorified, worse :

- Brahmaha - Delusion disturbed mind.

V) She addressed to her husband :

| Husband | Tarqa Drishti |
|---------|-----------------------|
| | Talking to his father |

- Husband clarified - Your brother fantastic
- We are talking about neighbour's dog
- Wife consoled.

Topic 527 : Continues

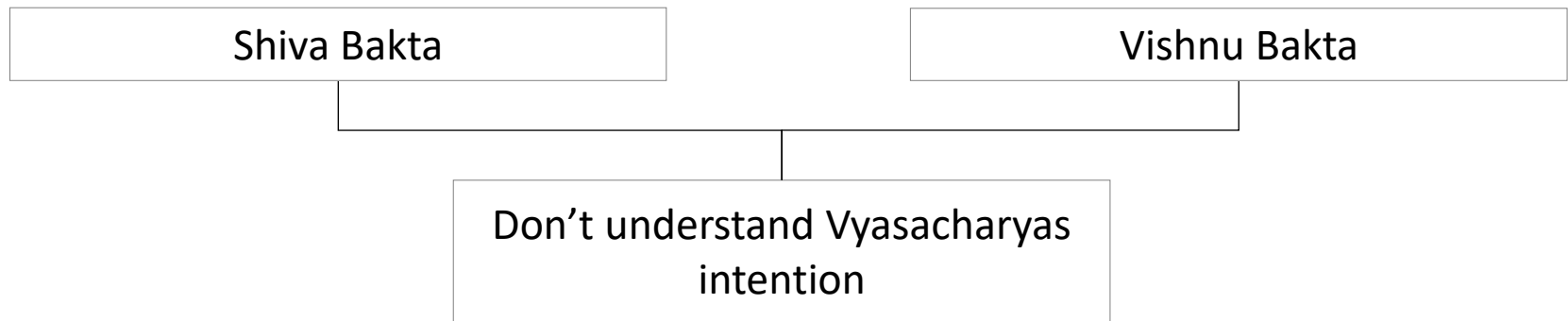
यथात्र वक्ताभिप्रायानभिज्ञा समानाभिधानभ्रान्त्या स्त्री दुःखमन्वभूत्।
तथैव वैष्ण- वादिग्रन्थेषु शिवादिनामभिः कार्यं ब्रह्मैव निन्द्यत
इत्यभिप्रायानभिज्ञतया शैवादयो वृथा दुःखायन्ते। तथा वैष्णवा अपि
शैवादिग्रन्थेषु विष्णवादिनामभिः कार्यं ब्रह्मैव निन्द्यत इत्यजानन्तो
दुःखमनुभवन्ति।

I) As in case of Syala Sara Meya example

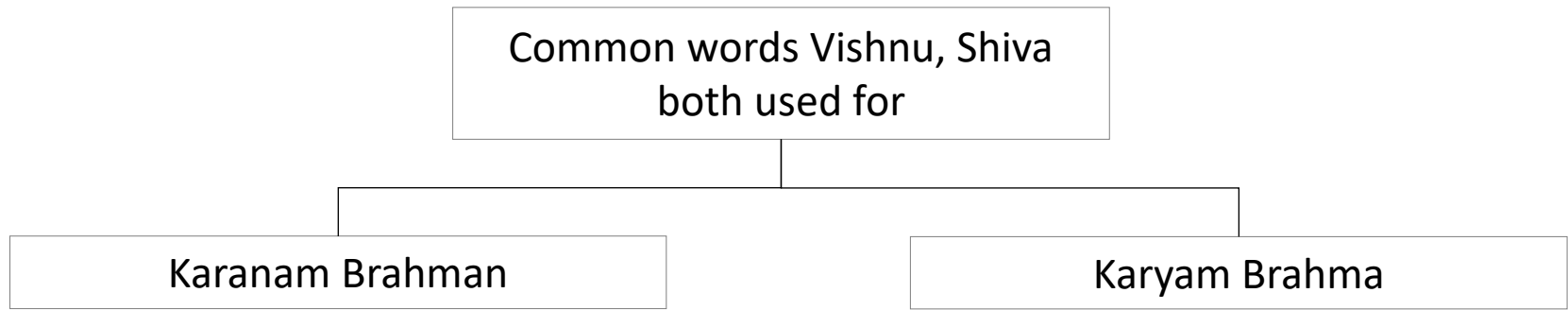
II) Vaktru and Ha = Vaktra :

- Not knowing intention of speaker
- Neighbour's dog not wife's brother
- Intention not known to wife.

III)



IV)



- Not knowing that, wife disturbed Emotionally.

V) In the same manner :

- Vishnu Grantha
- Shiva Treated as Assistant God - Karyam Brahma for Worship / meditation
- Don't be carried by word Shiva, Replace it by Karyam Brahma
- Karyam Brahma = Assistant god, no Confusion.

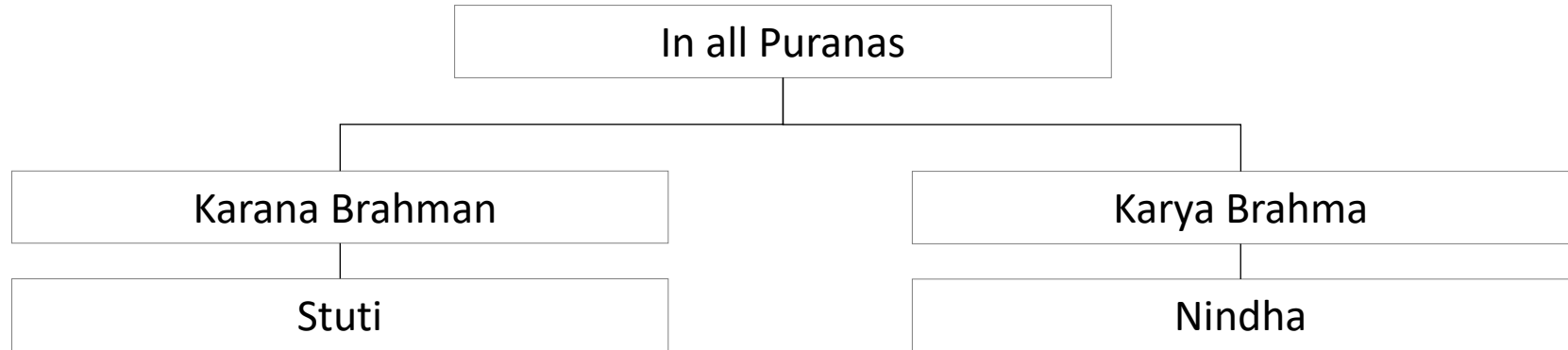
VI) Not knowing this, Shaivites complain :

- How Shiva - Assistant God

VII) Same problem Vaishnavas complain :

- Advise - Don't read Shiva Puranam.

VIII)



- No Contradictions
- If this is not known Ajananda, Dukhaha Anubhavanti

IX) Criticise Vyasa as confusing all the people

X) Purana topic is over :

- Original confusion of Shubhasantati, wanted to do Upasana.
- Conducted Seminar to find out who is the best deity got more confused.
- Each Bakta claimed his Bhagawan is superior
- Tarqa Drishti came and resolved Purana Centred doubt.

XI) New doubt :

- Darshana Grantha Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Uttara Mimamsa.
- Contradictions are there.

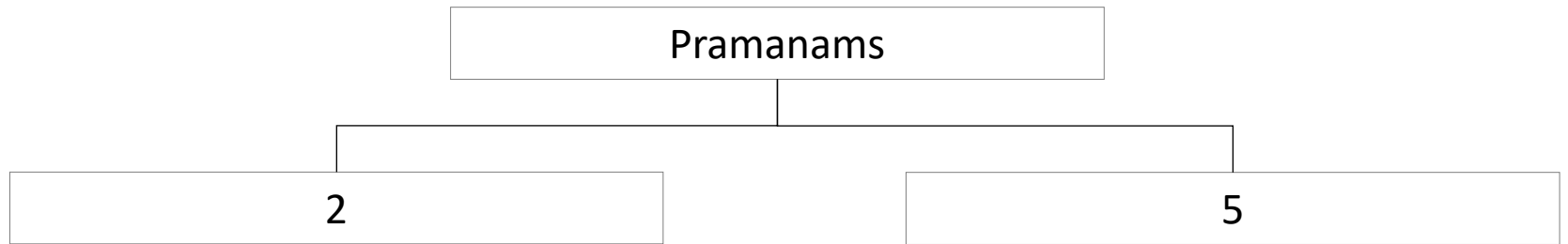
Revision - Topic 517 :

(517) षट्छास्त्राणां परस्परविरोधः-

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

- Contradictions among Darshana Granthas.

XII)



- Wants to resolve there Contradictions.

(528) शुभसन्ततेः प्रश्नः। उत्तरमीमांसायाः प्रामाण्यम्, तदितर-
शास्त्राणामप्रामाण्यञ्च-

I) Father's Question :

- Among 6 schools of Philosophers, they contradict each other, which one we should follow.

Answer :

- Uttara Mimamsa = Pramanyam
- Uttara Mimamsa = Vedanta, alone Pramanam.

II) Other 5 = Apramanam, All Dvaita Shastram heading :

Topic 528 : Continues :

शुभसन्ततिः स्वपुत्रोक्तं वचः श्रुत्वा, पुराणानां परस्पर- विरोधशङ्कायाः
समाधानं च लब्ध्वा, सुख्यभूत्, परंतु षट्च्छास्त्राणां
परस्परविरोधाशङ्कानिवृत्त्यभावाद्विशेषतः सुखी नाभूत्। अतो यच्छास्त्रविज्ञानेन
परमार्थसत्यमवबुद्ध्येत, किन्तच्छास्त्रं सत्यभूतमिति पुनः पुत्रं पप्रच्छ।

I) Shubhasanti Satisfied with Tarqa Drishtis Clarification :

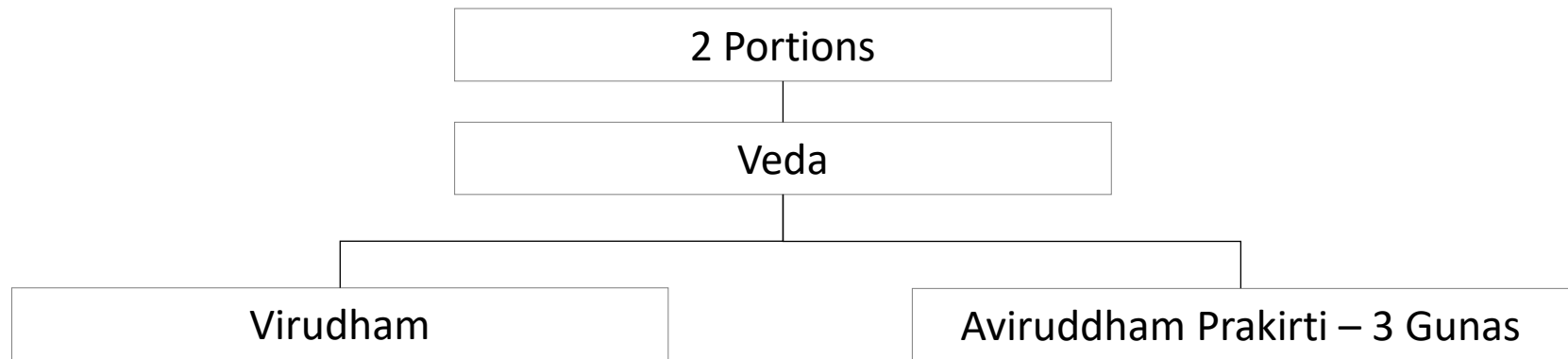
- Only Partial Satisfaction.
- In Brahma Sutra there is nothing that Contradicts Veda or Logic.

II) Sa Uttara Mimamsa (Striling) :

- Not Sa Brahma Sutra (Na Pumsaka Lingam)
- Sarvatha Pramanam is Sruti, Yukti, Anubhava Drishtya Pramanam.

III) Shastrantara Api :

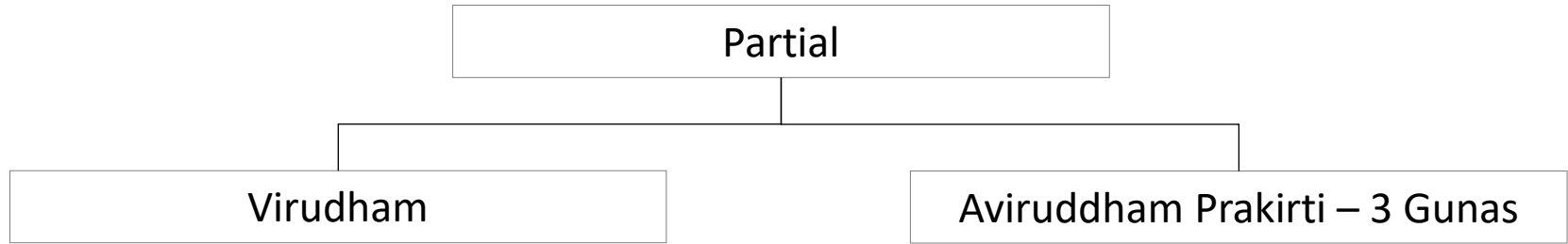
- Other 5 Schools have some portions in keeping with Veda, Don't Contradict Veda.



IV) Sankhya / Yoga :

- Prakriti has 3 Gunas
- Said in Veda also

v)



VI) ND :

- Because of Partial Contradiction, should not Accept, will create confusion.

VII) Nirvikalpaka Samadhi of Yoga Shastra has created Big Problem

VIII) Yoga fans will assert – Nirvikalpa Samadhi is required

Yajnavalkya :

- Srotavyo, Mantavyo, Nididhyasitavyaha...
- All confusion possible in other Shastras.
- You study other Shastras in Brahma Sutra for refuting them.
- During Mananam you study, otherwise don't Study.
- This is ND / Tarka Drishtis View.

IX) Some areas close to Veda :

- Some dull headed develop validity, Pramanya Buddhi on 5 Shastras.
- See partial Non-contradiction, tend to accept Yoga, Sankhya, Mimasa, Tarqa.

We have Mixed Vedanta with

Tarqa

Vyakaranam

Mimamsa

Yoga

- Therefore, messy, confused Vedanta.
- Guru is extremely important, like mother feeding.

X) Tad Vijnartham Sa Guru Meva Adhigachhet :

- Even if you are expert in Tarqa, Mimamsa, Vyakaranam because of scholarship.
- Don't do Svatantriya study.

XI) Mundak Upanishad :

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

Pariksyā lokan karma-citan brahmano 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 (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Don't know what is to be given Importance.

(529) तर्कदृष्ट्युत्तरम्—तर्कदृष्टिः स्वपितृवचनं श्रुत्वा परमप्रमाणभूतं वचोऽब्रवीत्। उत्तरमीमांसोपदेश एव न वेदविरुद्धः। इतराणि तु पञ्चापि शास्त्राणि वेदविरुद्धत्वादशुद्धान्यप्रामाणिकानि इति। तत्रापि वेदविरुद्धानंशान् वेदानुसारित्वात् केचन मन्दाधिकारिणोऽनुतिष्ठन्ति।

यद्यपि—

- (1) साङ्ख्यशास्त्रकर्ता कपिलः।
- (2) पातञ्जलस्य कर्ता पतञ्जलिः शेषावतारभूतः।
- (3) न्यायशास्त्रकर्ता गौतमः।
- (4) वैशेषिकशास्त्रकर्ता कणादः।
- (5) पूर्वमीमांसाकर्ता जैमिनिः।
- (6) उत्तरमीमांसाकर्ता व्यासः।

एतेषां माहात्म्यं च सुप्रासिद्धं सर्वेषाम्। तस्मादेतेषां वचनरूपं शास्त्रं सर्वमपि सममेव प्रमाणं स्यात्। तथापि सर्ववाक्येभ्योऽपि वेदवाक्यमेव प्रबलं प्रमाणं भवति। वेदस्य हि कर्ता सर्वेश्वरः। नैव तत्र भ्रमसंशयप्रमादविग्लिप्सादयः सन्ति दोषाः। तदितरशास्त्रकर्तारस्तु जीवा एव। एतेषां भ्रमादयो दोषाः सम्भवेयुरेव।

यद्यपि शास्त्रकाराः सर्वे सर्वज्ञाः कथ्यन्ते, तथापि तेषां सर्वज्ञताया योग-
माहात्म्यजन्यत्वादयुञ्जानयोगिनस्ते भवन्ति। ईश्वरसर्वज्ञतायाः स्वभावसिद्धत्वादीश्वरो
युक्तयोगी। ध्यानेन पदार्थज्ञानं यस्य जायते स युञ्जानो योगीत्युच्यते। यस्य पुनः
सर्वदा एकरसतया सर्वपदार्थगोचरापरोक्षप्रतीतिर्जायते स युक्तो योगीत्युच्यते। तत्र
युक्तयोगिकृतवेद एव प्रबलं प्रमाणम्। युञ्जानयोगिकृतं शास्त्रान्तरजातं सर्वमपि
दुर्बलमेव।

(530) अतो वेदानुसारि शास्त्रमेव प्रमाणम्। वेदविरुद्धमप्रमाणमेव। पञ्चापि शास्त्राणि अप्रमाणानि। वेदविरुद्धत्वात्। वेदविरोधित्वं तेषां विस्पष्टं निरूपितम्। उत्तरमीमांसा तु न कस्मिंश्चिदप्यंशे वेदविरुद्धा भवति। अत एव सा सर्वथा प्रमाणम्। शास्त्रान्तराण्यपि क्वचिदंशे वेदानुसारितां तत्र दृष्ट्वा मन्दधियः केचन विश्वसन्ति।

तथापि वेदविरुद्धांशबाहुल्यात् सुतरां तानि परित्याज्यान्येव। क्वचिदंशे विरोधेऽपि क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्। तर्हि जैनमपि शास्त्रम् “अहिंसा परमो धर्मः” इत्यहिंसांशे “न हिंस्यात् सर्वा भूतानी” ति वेदानुसारित्वादङ्गीकार्यं स्यात्। जैनशास्त्रन्तु वेदबाह्यत्वेन हेयमेव।

I) Even though others have some Non-contradictory, there are other important areas where contradictions are there.

II) **Jiva - Ishvara Bhedam is there if they accept Veda :**

- **Ishvara Nasti - Sankhya**
 - **Veiseshika**
 - **Purva Mimamsa**

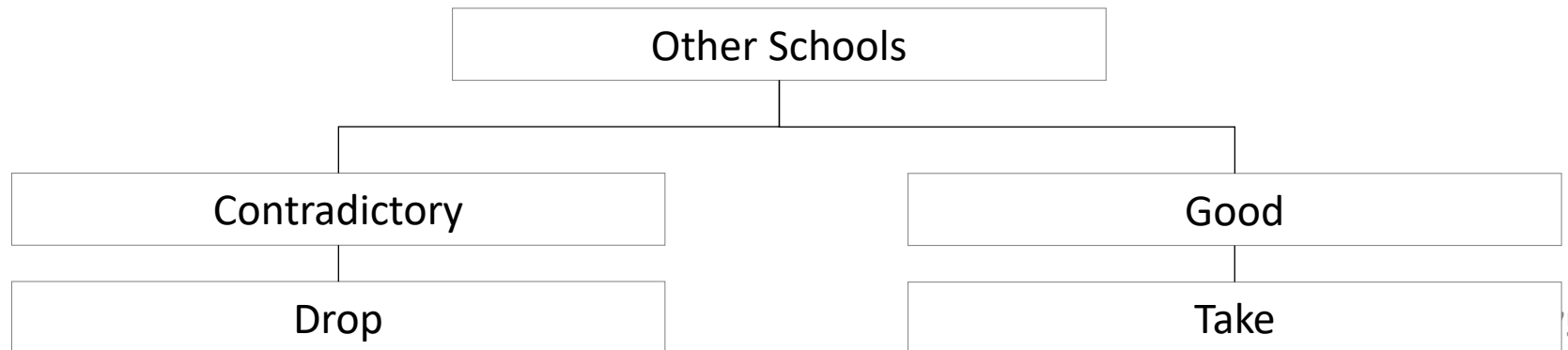
III) **Patanjali :**

- Ishvara is different from Jiva - No Aikyam.
- Serious differences in fundamentals.

IV) **Study Prasthana Trayam first :**

- Use Mananam to refute other schools, study Brahma Sutra.
- Love scholarship, Sanyasi, study each Sutram
- Only after Jnana Nishta, it will not distract.

V)



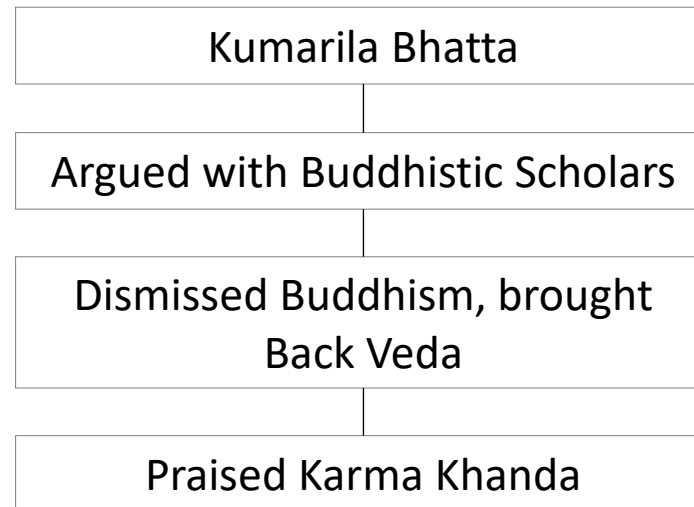
VI) Nastika Darshanam Some portions agree with Veda :

- Jaina Matam, Bauddha Matam
- Your shraddha in Veda will go away.
- They Criticise Veda
- You can't accept Nastika if some portions agreeable.

VII) Ahimsa Paramo Dharma :

- Close mouth, walk - Sweep floor and walk
- Extreme Non-violence in Jainism
- Wonderful values in Buddha and Jainism.

VIII)



IX) Shankara - Pulled him to Vedanta

X) You may end in Shunya Vada which is attractive

XI) Reject 5 Astika and 6 Nastika :

- **Study Chapter 2 - Brahma Sutra as part of Mananam - to refute others.**

XII)

| Jaina | Veda Shstram |
|------------------------|-------------------------|
| Ahimso Paramo Dharmaha | Na Himsyat Sarva Butani |

Worst Papam :

- That makes a person Nastika
- Don't recommend Japa to Nastikas
- Don't read Nastika Darshanam
- After shraddha in Veda, study and know their deficiency.

What about Buddhism?

- Next paragraph
- **Buddhism promotes Nastikatvam.**

I) Shubhasantatis Doubt :

- Controversy between Philosophers - Next Topic.

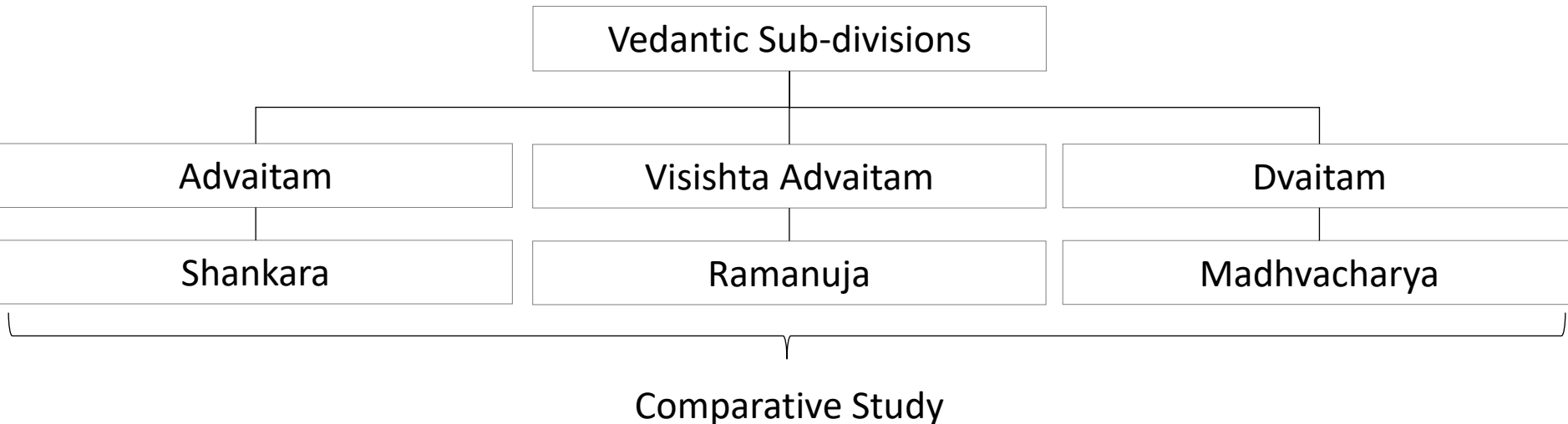
II) Shubha Santati Question :

- Which Shastram will reveal Ultimate reality.

III) Know Paramartika Satyam :

- Which Shastram is reliable and a Pramanam?
- 6 Shastrams - Vedanta included.

IV)



V) Vedanta means only Advaita Vedanta :

- Don't Accept Dvaita and Visishta Advaitam.

(529) तर्कदृष्ट्युत्तरम्—तर्कदृष्टिः स्वपितृवचनं श्रुत्वा परमप्रमाणभूतं वचोऽब्रवीत्। उत्तरमीमांसोपदेश एव न वेदविरुद्धः। इतराणि तु पञ्चापि शास्त्राणि वेदविरुद्धत्वादशुद्धान्यप्रामाणिकानि इति। तत्रापि वेदविरुद्धानंशान् वेदानुसारित्वात् केचन मन्दाधिकारिणोऽनुतिष्ठन्ति।

I)

Shad Darshanams

Kapila

Sankhya

Patanjali

Yoga

Gautama

Nyaya

Kanada

Veiseshika

Jaimini

Purva
Mimamsa

Vyasa

- Uttara
Mimamsa
- Vedanta
Darshanam
- Shankara /
Vyasa

- 6 Founding Acharyas

II) Uttara Mimamsa Shastram alone Valid :

- Book kept in Mind = Brahma Sutra of Vyasa = Official Vedanta Darshanam.
- If follows the Upanishads
- Valid because Vedanta follows Apaurusheya Upanishad Pramanam.

III) Brahma Sutra not Contradictory to Veda :

- Proved by Sruti, Yukti, Anubhava
- Na Veda Viruddha
- Doesn't contradict - Sruti, Yukti, Anubhava

VI) Other 5 - Contradict Veda :

- They claim to follow Prasthan Trayam.
- Sruti, yukti, Anubhava Contradicted by all 5, Virudatvat.
- All impure, defective, Ashuddham, Apramanikani - Invalid.
- Don't follow other 5 Shastras.

V) If some portion not Contradictory to Veda and useful to Veda, accept them :

- **Ashtanga Yoga of Patanjali Rishi, it is Apramanikam.**

VI) Conservatives follow Veidica Yoga, Vedic Meditations as in Gita - Chapter 6

Gita :

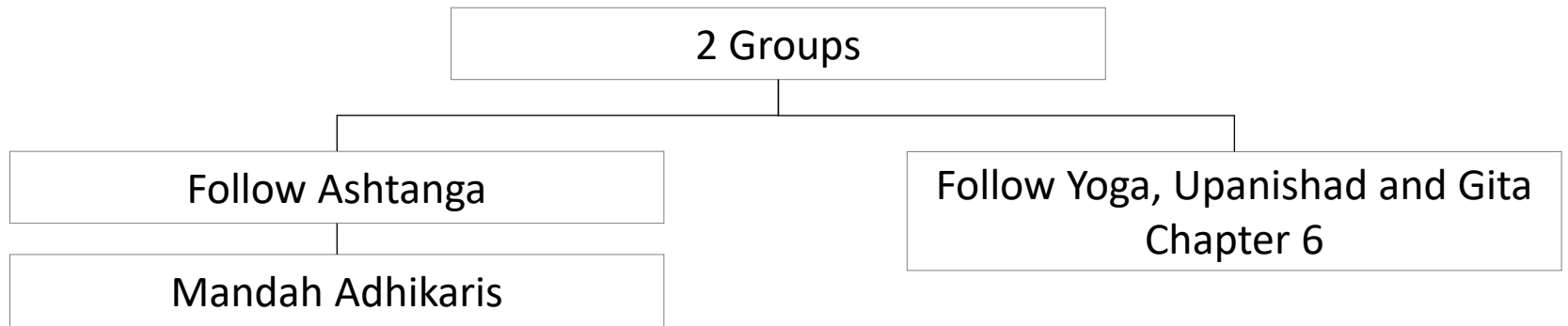
शुचौ देशे प्रतिष्ठाप्य
स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

śucau dēśē pratiṣṭhāpya
sthiramāsanam ātmanaḥ ।
nātyucchritaṁ nātinīcaṁ
cailājina kuśōttaram ||6-11||

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

- Yoga Upanishads – Talk about Asanas.

VII)



VIII) Brahma Sutra :

- Shankara Accepts some portions of other Shastras.
- Nirvikalpaka Samadhi - Don't include them for Moksha
- Highest Stage in Patanjali Yoga is Samadhi State.

IX) In Our Sampradaya, it is not Compulsory :

- Sleep Nirvikalpaka Samadhi is enough.
- Don't work for it.

X) Nididhyasanam, internalization is compulsory :

- It is part of Vedanta.

Topic 529 : Continues

यद्यपि—

- (1) साङ्ख्यशास्त्रकर्ता कपिलः।
- (2) पातञ्जलस्य कर्ता पतञ्जलिः शेषावतारभूतः।
- (3) न्यायशास्त्रकर्ता गौतमः।
- (4) वैशेषिकशास्त्रकर्ता कणादः।
- (5) पूर्वमीमांसाकर्ता जैमिनिः।
- (6) उत्तरमीमांसाकर्ता व्यासः।

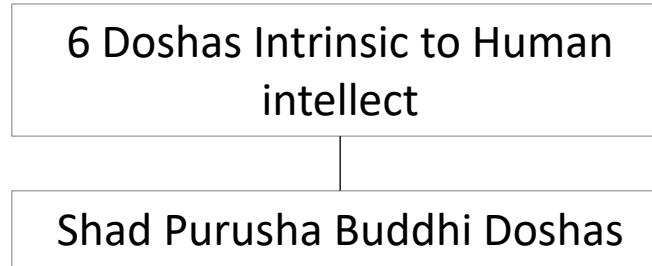
एतेषां माहात्म्यं च सुप्रासिद्धं सर्वेषाम्। तस्मादेतेषां वचनरूपं शास्त्रं सर्वमपि सममेव प्रमाणं स्यात्। तथापि सर्ववाक्येभ्योऽपि वेदवाक्यमेव प्रबलं प्रमाणं भवति। वेदस्य हि कर्ता सर्वेश्वरः। नैव तत्र भ्रमसंशयप्रमादविग्लिप्सादयः सन्ति दोषाः। तदितरशास्त्रकर्तारस्तु जीवा एव। एतेषां भ्रमादयो दोषाः सम्भवेयुरेव।

I) All Equally great, valid, intellectual

II) All 6 Authors of Darshanas, Paurusheya Vakhyam, Veda = Apaurusheya

- Author of Veda Darshanam = Ishvara.

III)



IV) Deficiencies of human Intellect :

a) Ajnanam :

- Know a lot, most informed not Omniscient, unknown Areas are there for every intellect.
- Number of factors missed.

b) Samshaya :

- However definite, will have Doubt.

c) Viparyaya :

- Misconception, wrong Conclusion.
- Bramaha - Delusion.

d) Pramadaha :

- Oversight, Negligence Astrologers while Matching Jatakam.
- Best Minds can have Oversight.

e) Vipralabdihi :

- Wrong Motive, Prejudice
- One event, 5 Newspapers report differently.
- Misleading news.

f) Apatukaranatvam :

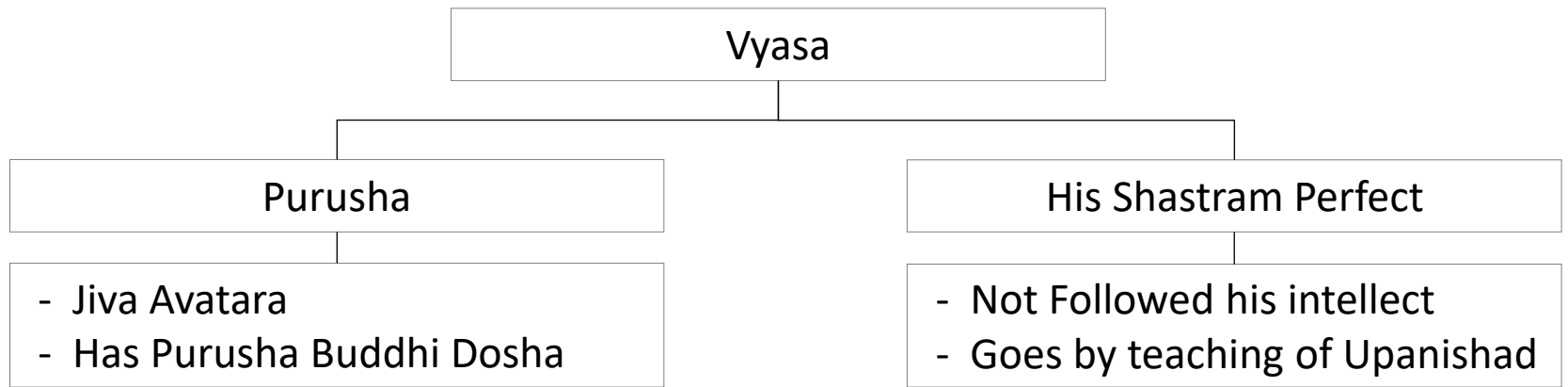
- Instruments used are not Perfect.
- Bubble, James Web, Ordinary telescope.
- Changes theories.
 - Patu = Effective
 - Karanam = Instrument
 - Apatu = Ineffective instrument

IV) Shad Purusha Buddhi Doshas :

- Ajnanam, Samshaya, Viparyaya Pramadaha, Vipralabdihi, Apatukaranatvam Doshas.

V) All other Shastra Kartas = Jiva :

- Veda Shastra Karta = Ishvara
- Kapila, Patanjali, others have Purusha Buddhi Doshas.



- Therefore, Vyasacharya is reliable.
- If Avatara, Directly Pramanam.
- Vyasa extracting teaching from Veda Pramanam.

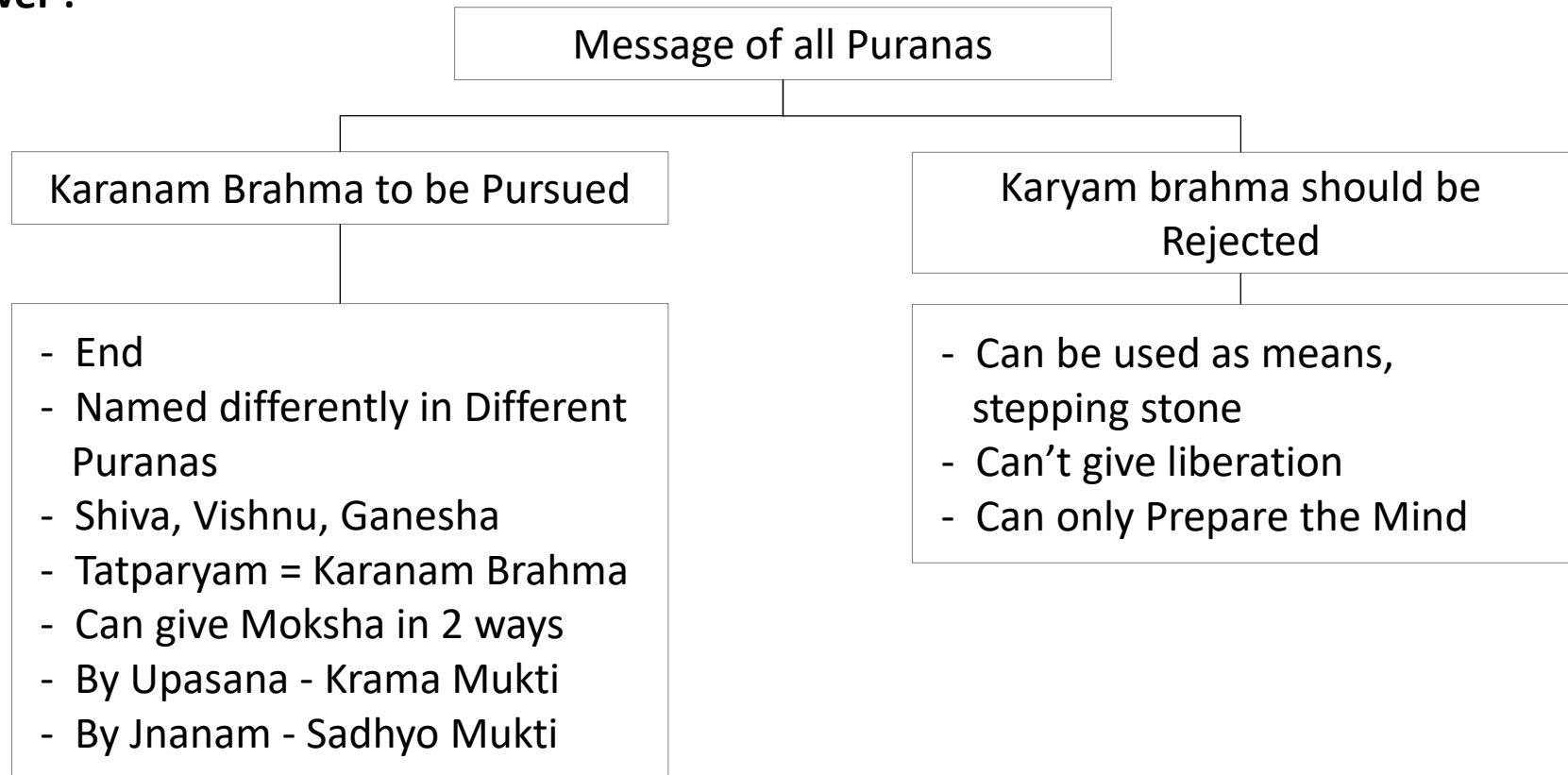
Topic 529 :

I) Shubhasantati Asked tarqa Drishti 2 Questions :

a) Contradictions in Puranas :

- Each Purana glorifies one Devata and puts down other Devatas.
- How to resolve this seeming Contradiction.

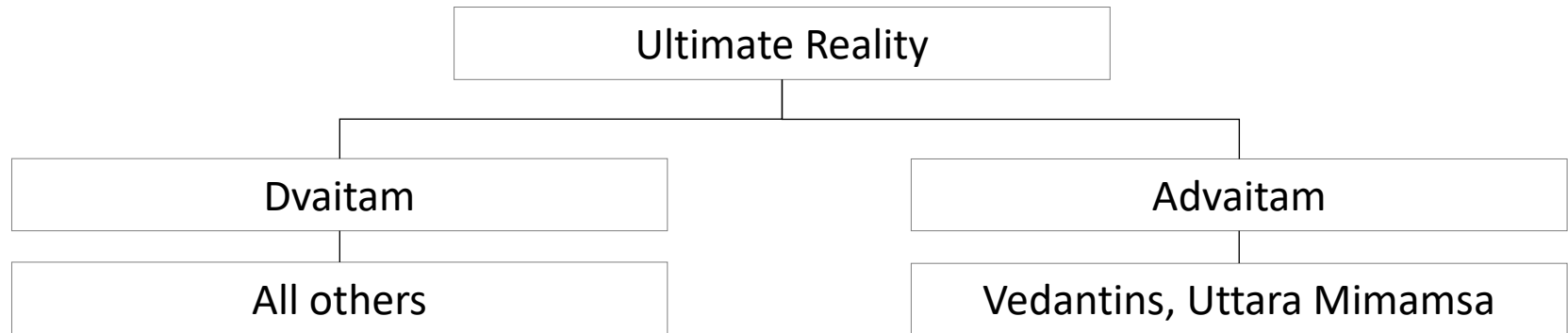
Answer :



- No Contradiction in Puranas.

b) What about Contradictions in Darshanams Schools of thought?

- 6 Astika Darshanam - All don't accept god, all Accept Veda as Pramanam.
- Sankhya / Yoga / Nyaya / Veiseshika – Veda Secondary, Tarqa Primary
 - Purva - Tarqa Supportive Role
 - Uttara Mimamsa - Veda Prominent.
- All accept Veda as Valid Source of Knowledge
- Sat Karya, Asat Karya Vada Mithya Karya Vada regarding Srishti.



- Contradiction in number of Pramanam which Darshanam we should Accept.
- Now being Answered.

II) Veda is Original Pramanam Apaurusheyam, from Bhagawan :

- Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa - Jaimini Sutras written by Purushas, Paurusheyam.
- Apaurusheyam must be given importance.

Brahma Sutra Paurusheyam :

- It is in Concordance with Vedic teaching, Sruti Pramanam, Yukti Pramanam (Chapter 2 - Brahma Sutra) Logically Advaitam is Defended, Anubhava Pramanam.
- 3 Parameters given equal importance.
- Brahma Sutra is as good as Apaurusheyam.

Conclusion :

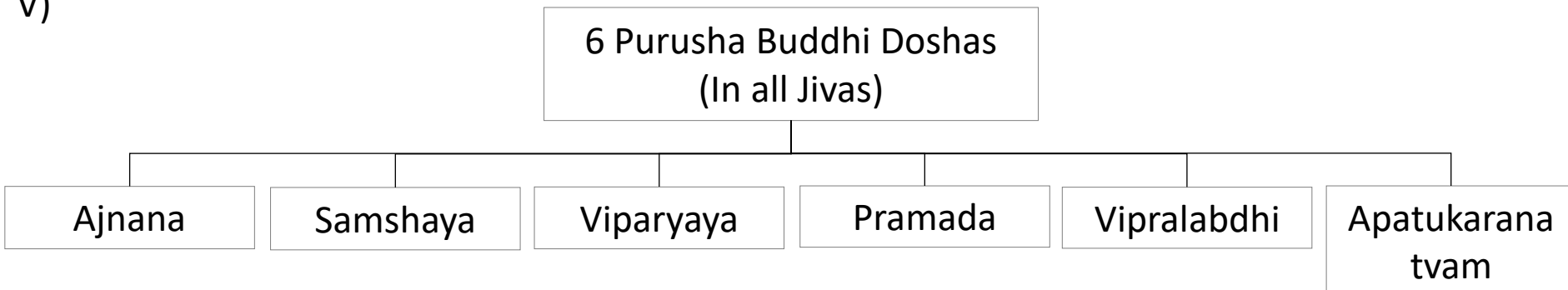
- Uttara Mimamsa alone Pramanam.
- Other 5 Darshanams Apramanam.

III) Topic 529 :

- Author of Veda = Bhagawan, indirectly gives teaching through Vyasa Rishi.
- Mantra Drishtantara - Rishis Don't Create Veda.
- They see the Vedas in their Meditation.
- Vedashi Karta - Apaurusheya

IV) 6 Doshas of Human intellect are not there :

V)



- They are not there in Ishvara.
- Kapila, Patanjali = Jiva, have Doshas.

Topic 529 : Continues

यद्यपि शास्त्रकाराः सर्वे सर्वज्ञाः कथ्यन्ते, तथापि तेषां सर्वज्ञताया योग-
माहात्म्यजन्यत्वादयुञ्जानयोगिनस्ते भवन्ति। ईश्वरसर्वज्ञतायाः स्वभावसिद्धत्वादीश्वरो
युक्तयोगी। ध्यानेन पदार्थज्ञानं यस्य जायते स युञ्जानो योगीत्युच्यते। यस्य पुनः
सर्वदा एकरसतया सर्वपदार्थगोचरापरोक्षप्रतीतिर्जायते स युक्तो योगीत्युच्यते। तत्र
युक्तयोगिकृतवेद एव प्रबलं प्रमाणम्। युञ्जानयोगिकृतं शास्त्रान्तरजातं सर्वमपि
दुर्बलमेव।

- I) All Authors of 68 Darshanas considered as Sarvajnyaha Rishis, Graced by Ishvara, have complete knowledge
- II) Have Extraordinary upadhi – Almost Omniscient.

III)

Sarvajnyaha Omniscience - Status

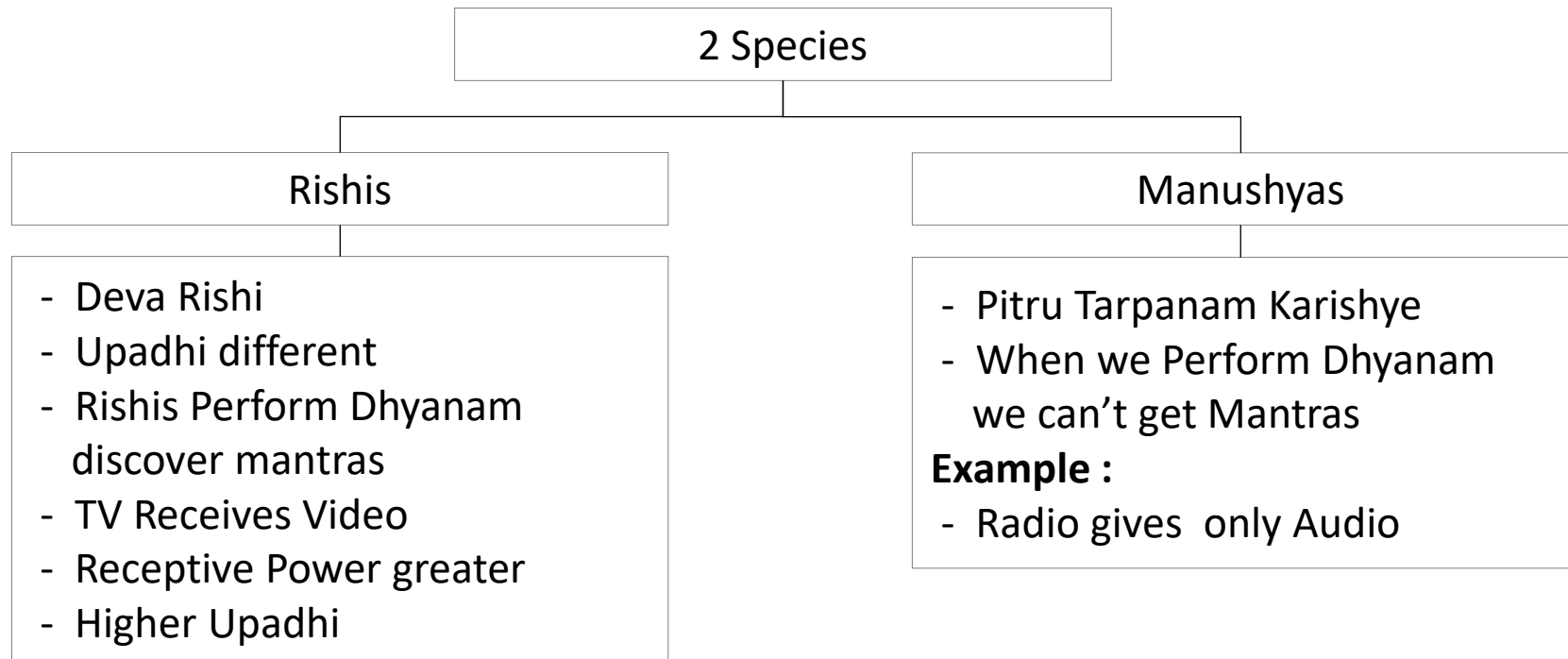
6 Authors

- Acquired Omniscience
- Yunjana Yogi - Title
- Rishis done Tapas, have Upadhi
- Durbalam Pramanam
- Yuj = Yoga
- Acquired because of Yoga, Dhyanam
- janya Jnanam

Bhagawan

- Svabhava Omniscience
- Yukta Yogi
- Intrinsic, Maya Upadhi, Innate
- Give higher Status
- Prabhala Veda Pramanam
- Vyasacharya in line with Bhagawan's teaching
- Not Acquired
- Accomplished one
- Ajanya Nitya Jnanam

IV)



V) Shankara mentions this in Brihadaranyaka Upanishad :

- Chapter 1 – 4 – Purusha Videha Bramanam.

VI) Yunjana Yogi :

- In Whom knowledge rises because of Dhyanam, meditation.

VII) Yukta Yogi - Bhagawan :

- All the time Yogi, no fluctuations - Dull - Bright - Jivas, Manushyas.
- Unfluctuating Eka Rasatayah, uniformly has knowledge.
- Sarva Padartha Gochara.

- Human Doctor – Eyes, Ears, only
- Omniscient in every field
- Aparoksha Jnanam, not Indriya Pramana Janya Jnanam
- Not Janyam at all
- It is Ajanya, Nitya Jnanam.

VIII) Veda not one of 6 Darshanams it is Sruti :

- 6 = Paurusheyam - Veda important
- Brahma Sutra Vyasa closest to Veda, Prabalam, Smruti.
- Yogi - Yunjana Yogis other Paurusheya Smriti Granthas Durbalam, weaker.
- Use Veda as walking Stick otherwise weak.

(530) अतो वेदानुसारि शास्त्रमेव प्रमाणम्। वेदविरुद्धमप्रमाणमेव। पञ्चापि शास्त्राणि अप्रमाणानि। वेदविरुद्धत्वात्। वेदविरोधित्वं तेषां विस्पष्टं निरूपितम्। उत्तरमीमांसा तु न कस्मिंश्चिदप्यंशे वेदविरुद्धा भवति। अत एव सा सर्वथा प्रमाणम्। शास्त्रान्तराण्यपि क्वचिदंशे वेदानुसारितां तत्र दृष्ट्वा मन्दधियः केचन विश्वसन्ति।

I) Since Veda alone is Apurusheya Pramanam, therefore Prabala Pramanam, free from Purusha Dosha, Adushta Pramanam.

II) Free from 6 Defects which naturally belong to Human intellect :

- Therefore Sraddah, faith in Veda is Important.
- For Sraddha to increase, understand defect exists even the best intellect.
- More I Understand Defect of human intellect, more I will respect Veda Pramanam.

III) Since Veda - Adushta, Prabalam, Apaurusheya Pramanam :

- Therefore, Vedanta Shastra alone should be chosen.
- Don't go by your own Raaga Dvesha for Patanjali, Jaimini, Vyasa, towards the author.
- Brahma Sutra is a Pramanam because it fulfills Criteria of Sruti, Yukti, Anubhava.

IV) Don't say Right - Wrong, Don't be Judgmental :

- Vyasa Sutras are in keeping with Sruti, Yukti, Anubhava.
- I Can show that also
- Veda Anusari, Shastram Eva Pramanam.

V) Veda Viruddham = Apramanam :

- 2nd Chapter - Brahma Sutra - Avirodha Adhyaya others not in keeping with Sruti.
- Virudhatvam, Avirudhatvam, both Shankara Demonstrates and elaborates.

VI) All 5 Shastrams, Darshanams are Apramanam :

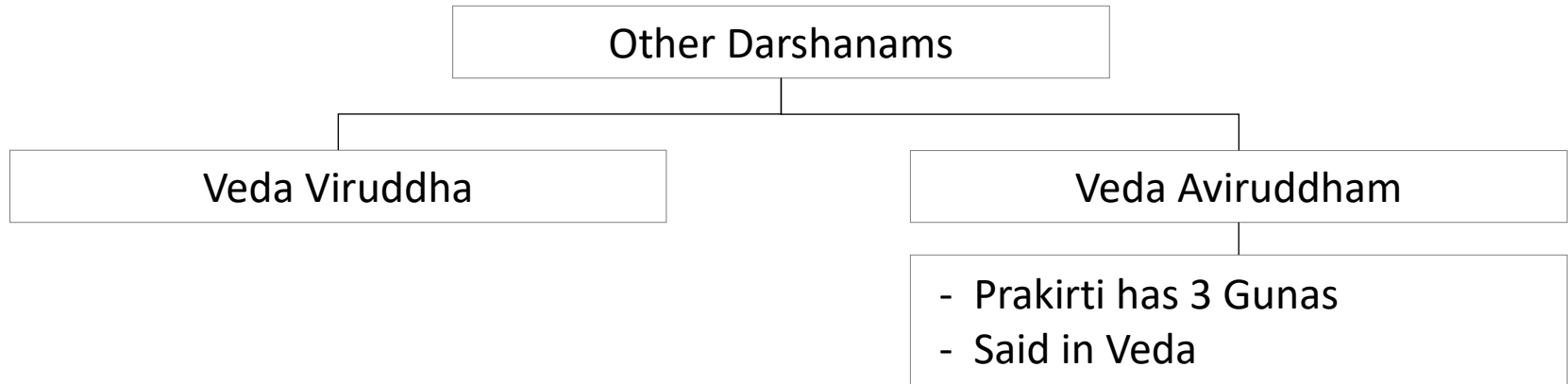
- Sankhya / Yoga / Nyaya / Veisheshika / Purva Mimamsa = Apramanam
- Sruti, Yukti, Anubhava Virudhatvat Veda Virodhitam.
- Several layers of Commentary show 5 Shastras are Virudham.
- Nirupitam, Established.
- Brahma Sutra - Chapter 2 = Uttara Mimamsa Another name.

VII) In Brahma Sutra - nothing contradicts Veda or logic or Anubhava Drishtya :

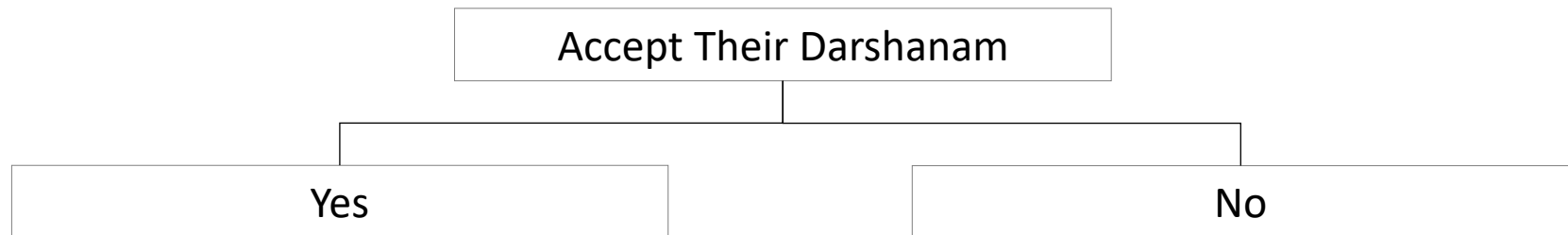
- Uttara Mimamsa = Pramanam.
- Brahma Sutram = Na Pumsava Lingam
- Uttara Mimamsa = Striling
- Sa Uttara Mimamsa, Sarvatha Pramanam – Sruti, Yukti, Anubhava Drishtya.

VIII) Other 5 Shastras also have some portions in Keeping withy Veda :

- Don't Contradict Veda.



IX) Partial Contradictions :

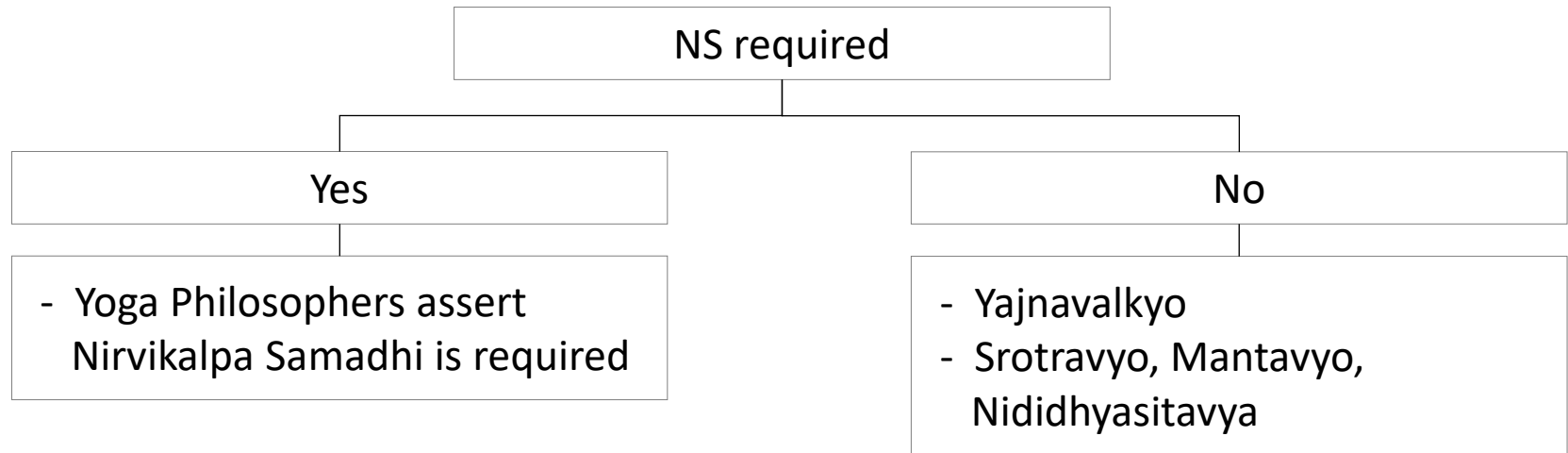


X) ND's View :

- Because of partial contradiction don't Accept.
- You wont know where Contradiction begins, Creates confusion.

XI) Nirvikalpaka Samadhi of Yoga Shastra has created very Big, Problems.

XII)



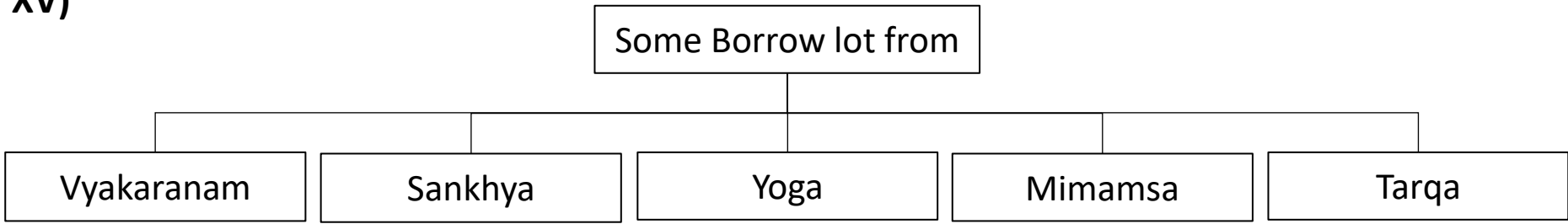
XIII) Confusions possible :

- Reject other Shastras
- Study them in Brahma Sutra to refute them.
- During Mananam you study to refute them, otherwise don't study.
- This is ND View, Tarqa Drishtis View.

XIV) In Some portions, there is proximity to Veda and no Contradiction :

- Dull, indiscriminate people, they give Validity, develop Sraddha, Pramanya Buddhi in other Shastra.
- Veda Anusaritvam = Partial Non-contradiction.

XV)



- All mixed Vedanta = Confused Vedanta.
- Like mother, Guru will guide us.

XVI) Gita :

- Tad Vignyartham...
- Even though you are expert in Mimamsa, Tarqa, Vyakaranam, don't study the Upanishads, Independently.

XVII) Mundak Upanishad :

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

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

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

- Seekers don't know what should be given importance.

तथापि वेदविरुद्धांशबाहुल्यात् सुतरां तानि परित्याज्यान्येव। क्वचिदंशे विरोधेऽपि क्वचिदंशे वेदानुसारित्वात् तान्यपि अङ्गीकार्याण्येवेति चेत्। तर्हि जैनमपि शास्त्रम् “अहिंसा परमो धर्मः” इत्यहिंसांशे “न हिंस्यात् सर्वा भूतानी” ति वेदानुसरित्वादङ्गीकार्यं स्यात्। जैनशास्त्रन्तु वेदबाह्यत्वेन हेयमेव।

I) Even though other Darshanams have Veda Anusari Portions

II) They have lot of Contradictory portions also

III) Jeeva - Ishvara - Bheda :

- Sankhya, Veiseshika, Purvamimamsa - Ishvara Nasti.
- Very big Contradiction.

IV) Those who accept Veda, Talk about Jeeva Ishvara Bheda

V) Patanjali Yoga Sutra :

- Jiva Different from Ishvara - No Aikyam.

VI) Serious Contradictions in Fundamentals :

- Person gets lost.

VII) Study Prasthan Trayam :

- For Mananam, refute other Philosophers, study through Brahma Sutras.
- Directly don't study other Matams in the beginning.
- After Jnana Nishta, you love Scholarship, Study other Matams, will not be distracted.

VIII) Even through there is Contradiction in some Area, Veda Anusaritvat, see only good :

- Take Good from everything.

IX) In Nastika Darshanams, some portions Agree with Veda :

- | | |
|---|-----------------|
| <ul style="list-style-type: none">○ Jaina Matam○ Bauda Matam | } Nastika Matam |
|---|-----------------|

- Never go to them, your Sraddha in Veda will go away because they Criticise Veda.

X) Example :

- In Jaina Shashtra Ahimsa Paramo Darmaha
- Mouth Cover, so that insects don't die in the mouth and you become Non-veg.
- Sweep floor and walk over.
- Extreme Ahimsa in Jaina Shastram
- Wonderful Values in other Matams.

XI) Buddhism Popular during kumarila Bhatta time who Promoted Purva Mimamsaka :

- He debated with Buddhists and brought them back to Hinduism.
- He Praised Karma Khanda
- Karma Khanda = Pramanam, but come to Veda Antha
- Don't end in Shunya Vada it is very attractive.
- Reject Pancha Astika Darshanam.
- Study Brahma Sutra - Chapter for Negating.
- Na Himsat Sarva Butani Veda.
- 1st Quotation from Jaina Matam.

XII) Worst Papam of Purva Janma Makes Person Nastikam :

- Can't ask them to do prayer, japam.
- He Doesn't Believe in them.
- We have to Pray for them.
- Don't read Nastika Granthas initially, after Sraddha in Veda, read them, will know their deficiency.
- Give-up Jainism, Buddhism.

XIII) Respect Buddha :

- Not Buddhism because it promotes Nastikatvam.

Revision - Topic 530 :

I) Final Part of Chapter 7 :

- Tarqa Drishti last son of Shubhasantati has come to his father, king.
- Tarqa Drishti has attained knowledge, Shubhasantati was confused when Tarqa Drishti came to see him.

ii)



iii)

| Karanam Brahma | Karyam Brahma |
|--|--|
| <ul style="list-style-type: none">- Glorious, Liberates- Vishnu, Shiva, Name and forms- Formless Karanam Brahma is to be known and Meditated- This is the Tatparyam | <ul style="list-style-type: none">- Binds- Used for Chitta Shuddhi- Can't liberate will be negated- Shiva Pulled Down in Vishnu Puranam |

iv) In all Darshanams, Vedanta Darshanam alone is the Right Darshanam :

- Complies with Sruti, Yukti, Anubhava
- Other Darshanams are not compliant because they are all Dvaitam.

V) Question :

- Other Darshanams have very useful portions.
- Ashtanga Yoga - Yoga Darshanam
- Sankhya - Srishti
- Anumanam - Nyaya Veiseshika Darshanam.
- Since they are partially compliant, why can't we accept them also?

VI) Answer :

- Because of partial compliance, you accept Darshanam in totality.
- Nastika Darshanams will have to be accepted
- All Astikas declare Nastika should be avoided.

Here Tarqa Drishti says :

- Nastikas have values - Jainism Ahimsa paramo Dharmaha.
- We see similarly from Ahimsa angle
- Even then Nastika should be given up because they will confuse
- Non-compliance portion is also there.

VII) In Yoga - Vedanta - Confusion :

- Nirvikalpika Samadhi over highlighted in Yoga
- Confusions will come in spite of partial agreements
- Partial compliance is not enough - Ahimsa not enough
- Jaina Shastram to be given up

Study as Purva Pakshi :

- Brahma Sutra - 2nd Chapter - 2nd Section not main as main study.
- Study first Vedanta
- Advaita Vedanta Darshanam is for Moksha.

Topic 530 : Continues

यद्यपि सुगत ईश्वरावतारः बुद्ध इति चोच्यते, तद्वचनमपि वेदवत् प्रमाणीकर्तव्यमेव। तथापि स विप्रलिप्सानिमित्तमेवावततार। तस्मात् तद्वचनं सर्वथाप्यप्रमाणमेव। वचनेच्छा विप्रलिप्सा। अत एव सर्वांशेऽपि वेदानुसारित्वा-दुत्तरमीमांसैव सर्वथा मुमुक्षभिरुपादेया।

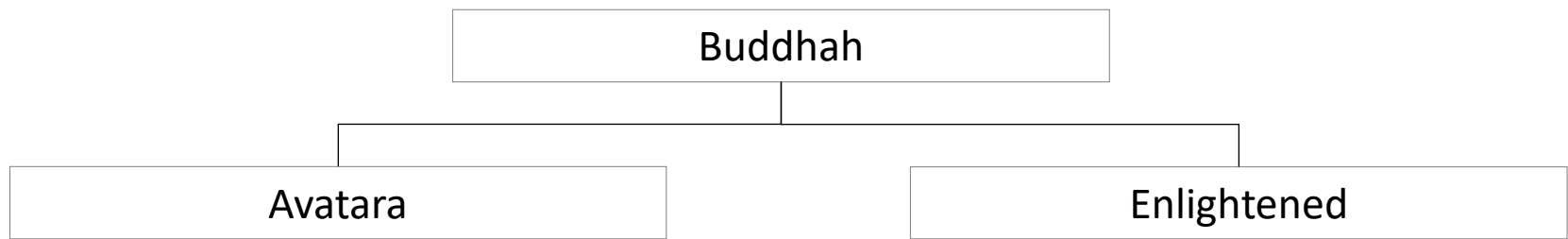
I) Same true for Bauddha Darshanam also :

- a) Sauntyantrika
- b) Vaibhashika
- c) Yogachara
- d) Shunyavada (Madhyamika)

- 4 divisions in Mandukya Karika supported by Buddha.

II) Sugataha = Name of Buddha before enlightenment :

- Buddha means enlightened, did Tapas.
- Who is God? What is God? Observed silence.
- Jayadeva Ashtapathi - Gita Govindam, it is said Buddha is considered to be Avatara of Bhagawan.



- All his words are declared Apramanam.

III) Vipralipsa = Cheating, wrong Motive :

- One of the 6 Doshas of the Mind = Vipralabdihi.

IV) Nastikas should be Rejected :

- Sankhya / Yoga, Nyaya, Veiseshika Purva Mimamsa for Moksha Shastra is Rejected.
- Karma as means of Permanent Svarga is taught in Purva Mimamsa.
- Sruti, Yukti, Anubhava Virodhat to be given up (6 Nastika and 5 Astika)

V) Seeker of Moksha, has to come to Advaita Vedanta Alone :

उत्तरमीमांसा हि सूत्रात्मना श्रीवेदव्या- सेनाकारि। तद्व्याख्यानानि च नानारूपाणि
अनेककृतानि सन्ति। तथापि भगवत्पूज्यचरणश्रीशङ्कराचार्यकृतं भाष्यात्मकं
व्याख्यानमेव वेदानुसारि वर्तते। नेतराणि। पञ्चमतरङ्गे चैतदुक्तम्। तस्माच्छास्त्रान्तराणि
सर्वाण्यपि पञ्च अप्रमाणान्येव।

I) Uttara Mimamsa = Brahma Sutram : In the form of :

- 4 Chapters
- 16 Sections
- 555 Sutras
- Vedanta teaching by Vyasa is given.

II) Commentators are many, each promoting their own philosophy :

- 12 Kinds of commentaries
- 12 Philosophical systems are extracted out of one Brahma Sutra.
- Visisht Advaitam, Dvaitam also draw their own conclusions.

III) Shankara has written commentary - Adorable, Bhagawan

IV) Bashyam :

- Used only for commentary on Sutram
- Gita Bashyam / Upanishad Bashyam
- Technically not correct
- Should say Vyakhyanam

V) Word Bashyam used for any Sutra :

- Brahma Sutra, Vyakarana Sutra, Patanjali Bashyam.

VI) First study :

- Study Vedanta thoroughly first and then as Mananam study others as Purva Paksha.
- Understand Dosha and constantly reject them.
- Pointed in Chapter 5 - Vichara Sagara - Pages 163 to 171 (Sanskrit Text).

VII) All other Astika Darshanams are Apramanam, invalid

(531) शास्त्रान्तराण्यप्रमाणानीत्यतो हेयानि, तत्र दृष्टान्तो, हेतुश्च कथ्यते-अस्मिस्तरङ्गे पूर्वं शास्त्राणां सर्वेषां मोक्षोपयोगिता तर्कदृष्टिसारग्राहि-विवेकवशादभिहिता। यथा कश्चिच्छत्रुरसिना रुग्णं कश्चिदच्छिनत्, तदा बही रुधिरागमनादैवगत्या तद्रोगनिवृत्तिरभूत्। तत्र सारग्राही पुरुषः स्वशत्रुं हन्तार-मसिपाणिनमपि उपकारकत्वेनैव मन्यते। तथा शास्त्रान्तरेणापि येन केनापि प्रकारेणान्तःकरणशुद्धिनैश्चल्योत्पत्तिवशात् संसाराद्विनिवृत्तस्य पुरुषस्य वेदानुसारि-निश्चयकरणान्मोक्षो जायेतेति नैवात्राग्रहः सर्वथापि कर्तुं शक्यते। अन्धगोलाङ्-गूलन्यायेनानर्थप्राप्तिप्रसङ्गात्। तस्माद्विहाय शास्त्रान्तराण्यपि सकलानि शुद्धाद्वैत-व्याख्यानरीत्या शारीरकोत्तरमीमांसैव ग्राह्या।

I) Other 5 Astikas and Non-advaitic Darshanams are to be rejected :

- 6 Nastikas
 - 5 Astikas
 - Apramanani invalid
- 11 shastras

II) Example :

- Reason (Logic) - Given in this topic.

a) In earlier chapter it is said :

- Tarqa, Adrishti, Tattva Drishti all 3 Learned from same Guru.

b) Tattva Drushti = Uttama Adhikari :

- Got knowledge and Liberation.

c) Tarqa Drushti - intellectual, Tarqa Pradhana, always had doubt, very often they won't have total intellectual Satisfaction

d) Tarqa Drushti wanted to study so many other books

e) 18 Sciences - Veda, Vedanga, Purana, Nyaya, Mimamsa - Dharma Shastram introduced.

f) 6 Darshanams included in 18 Vidya Sthanams :

- Nyaya - Veiseshika
- Mimamsa Shastra - Purva, Uttara
- Dharma Shastra - Sankhya, Yoga

g) Tarqa Drushti presented, 6 Darshanams as favourable to us :

- He had positive attitude

h) Here it has negative attitude :

- How to reconcile.

i) Here author introduces contradiction :

- Page 344 to 353 - 19 Shastras talked
- Pages 353 – Positive contribution of all Philosophers.

J) When Mumukshu in front of Guru :

- Guru will not Accept all Philosophers as equal
- All religions lead to Same Goal - Said in Public.
- All religions don't have Same goal - Said Privately.
- Some have heaven as Goal, Vaikunta, Kailash
- Moksha = Go to Vaikunta, Serve Vishnu permanently.
- Vedanta = Moksha, here and now.

k) Mumukshu has to do a rigorous intellectual, therefore Mananam is incorporated :

- Reject all systems which are not conforming with Sruti, Yukti, Anubhava.

l) In Society harmony is required :

- Respect others to follow their schools
- I need not accept Christianity.

m) Let there not be hatred :

- Differences highlighted in Gurukulam during Mananam only
- Have to be Critical, Judgemental, have to reject as in Brahma Sutra - Chapter 2 – Section 3.

n) In Page 353, it is said that all Philosophies are required for Moksha :

- Tarqa Drushti wanted to see goodness in all, in Duryodhana also

o) Practice of value :

- See good in all
- Pursuit of knowledge is different.

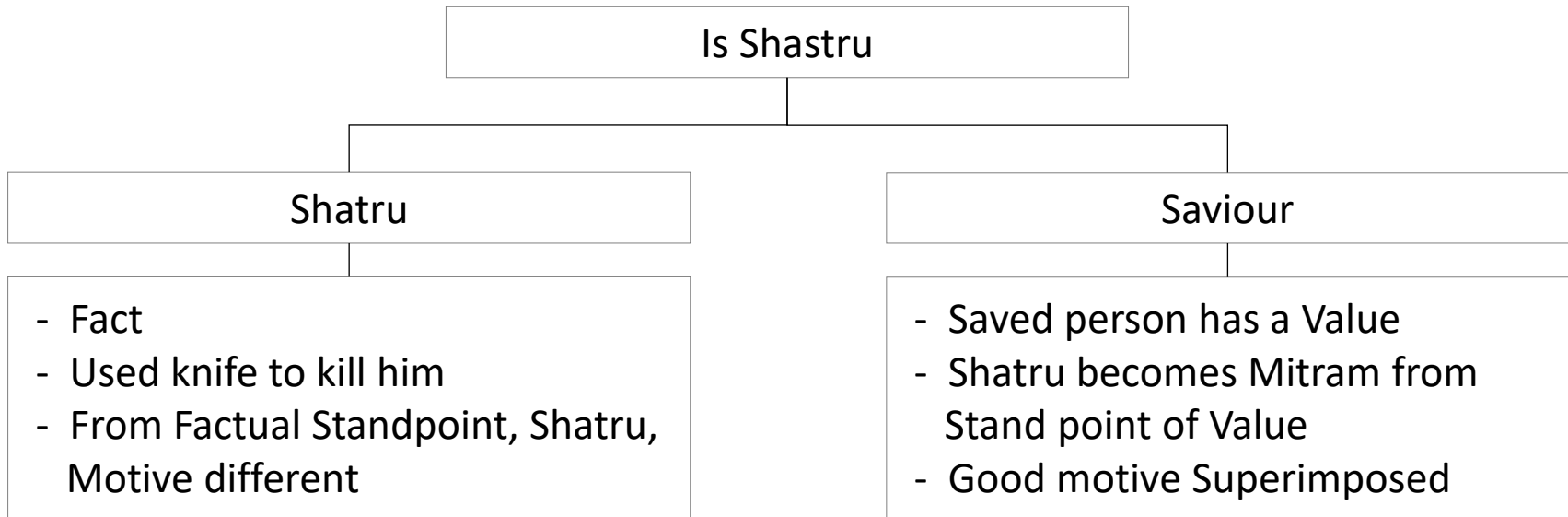
III) Mumukshu must be clear :

- Tarqa Drushti only extracted goodness in everything
- Utility Talked there.

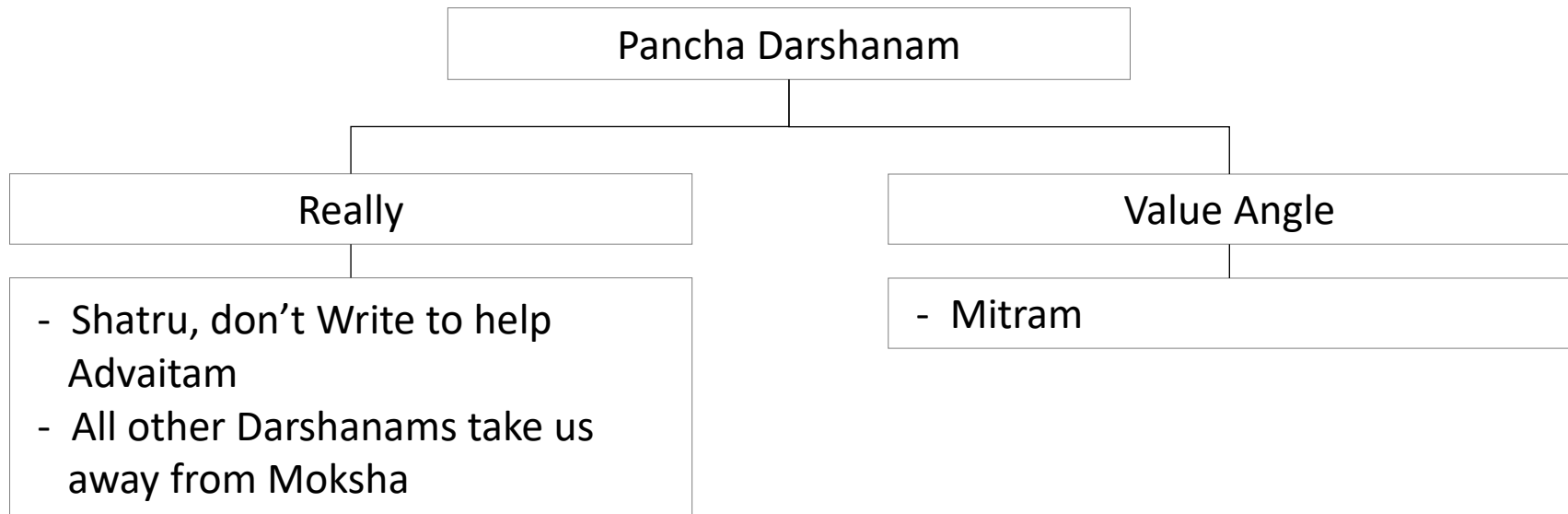
IV) Example :

- Person was Sick, Enemy wanted to Finish him off
- Injured him and ran away.
- Infection in Bleeding got removed, Prarabdam was good here.
- Even though enemy wanted to kill, inadvertently he saved his life from death due to Disease.

V)



VI)



VII) If you are a Mumukshu, you have to see them as Shatru only

VIII) Previous area, was from Value angle, there was some utility :

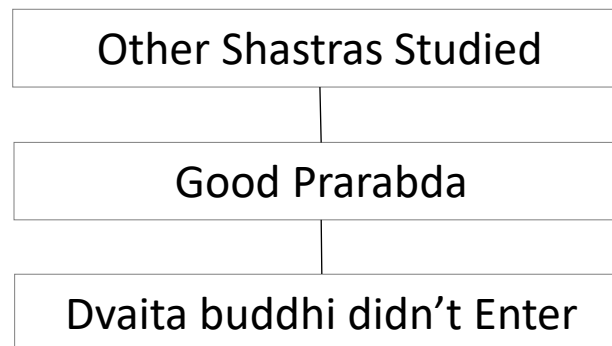
- But now, as Mumukshu, other philosophies can't be accepted.

IX) Example :

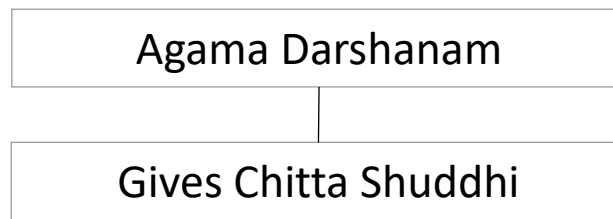


- Politically correct to Say all religious are great
- In Gurukulam can't say that.

X)



- Practiced Yama, Niyama, Asana Pranayama, Pratyahara, Got Chitta Shuddhi, Sadhana Chatushtaya Sampatti.



- Ashtanga Yoga - gives Chitta Naishchalyam.
- Should they be treated as Shatru or Mitram?

XI) They helped him, to remove impurity :

- Because of prarabda turned away from Samsara, he came to Advaita Vedanta.
- For others - Advaita Vedanta is Purva Pakshi.

XII) Student accidentally came to Vedanta through Purva Janma Punyam and got Moksha

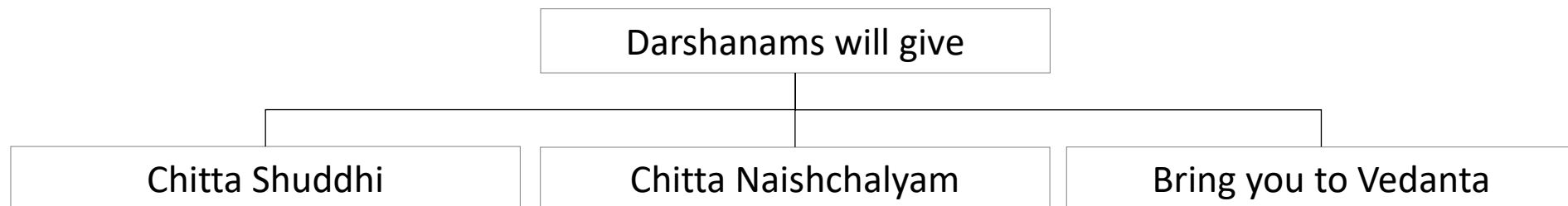
XIII) Harm was not done by other Darshanams even though they are really harmful for Vedantin.

XIV) This is an exceptional case, in whose case, other Darshanams became useful to him :

- It is not a rule but an exception.

XV) Taking his example, may you not conclude wrongly :

- Don't conclude all other Philosophers as right Darshanams.



XVI) Generally when you study them, they will Criticise Advaitam :

- Don't give positive value to other philosophers.

XVII) Andah Goh Labula Nyaya :

- Andah = Blind
- Goh = Bull here / Cow
- Labulam = Tail
- Blind man and bull's tail logic
- Not blind bull.

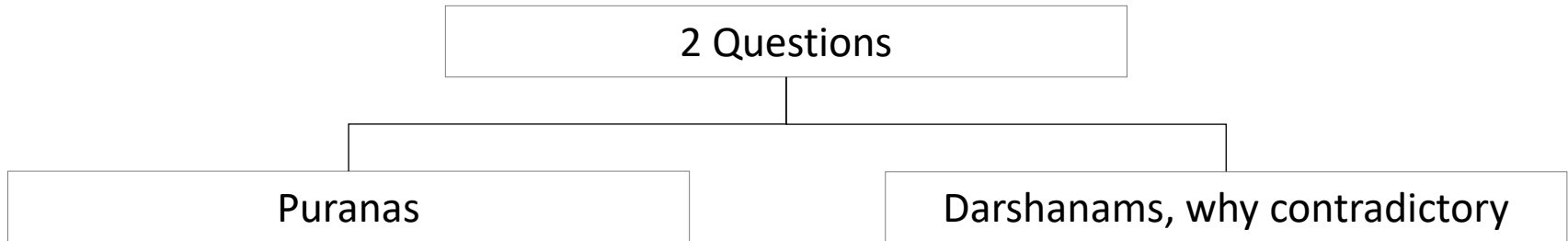
XVIII) Everybody may not be lucky in Dvaitam :

- You may get stuck in Dvaitam, may never come to Advaita Vedanta.
- Samsara will be permanent.

Lecture 478

Revision - Topic 531 :

I)



II) Other Darshanam :

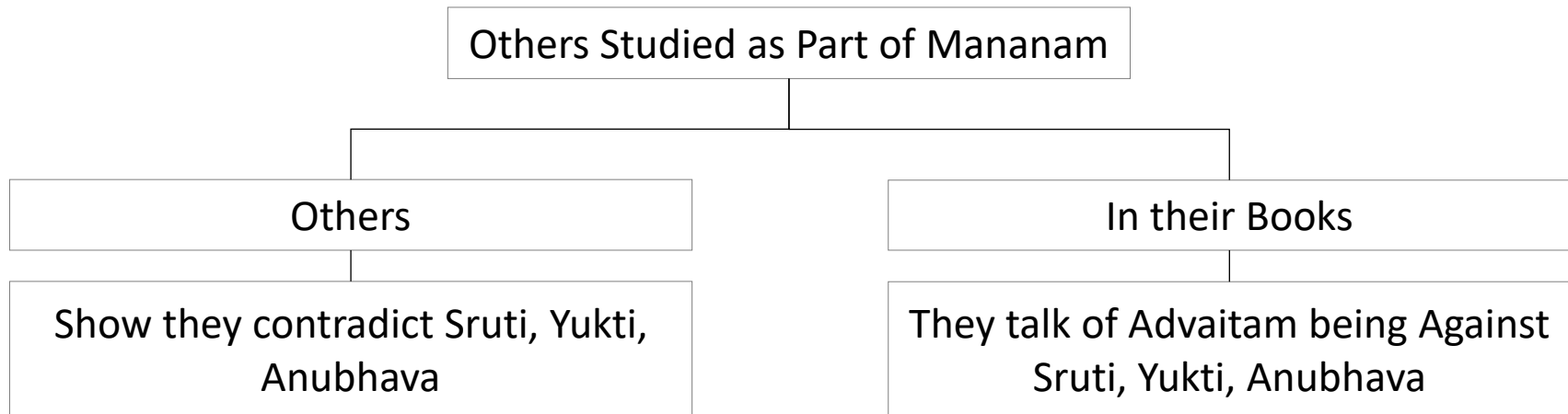
- Not compatible with Sruti, Yukti, Anubhava
- Teaching - Deficient, can't give liberation.

III) Advaita Vedantin alone complies with Sruti, Yukti, Anubhava based on Shankara's Bashyam on Prasthan Trayam :

| Gita | Upanishad | Brahma Sutra |
|--------|-----------|--------------|
| Smruti | Sruti | Nyaya |

- Prasthanam = Course of study.
- This Alone should be followed.

IV)



V) Tarqa :

- Akasha - Nitya
 - Mind - Nitya
 - Sruti = Akasha, Mind is born.
- Contradiction

VI) Anubhava :

- Dream real like Waking
- Lay man knows Dream = Unreal.

VII) We have to refute other philosophers : Purva Paksha :

- Advaitin says world is unreal
- Against our Anubhava
- Everybody takes world as real only.

VIII) Advaitin :

- Dream real in dream state
- Waking appears real in Waking state.

IX) Dream has ETV, appears real in dream state

X) Jagrat appears real in Jagrat Avastha, has ETV :

- Compare with dream and we justify our wrong conclusion that the world is real, conditionally from the Waker's standpoint.

XI) Convert into conditional reality :

- Dream world is real from standpoint of dreamer
- Waker's world is real from the standpoint of Waker.

XII) Anubhava Virodha, we justify :

- Other systems should be studied after studying Vedanta, as part of Mananam.

XIII) Before study of Vedanta, if you want to study other Pramanams, it should be under guidance of Guru

XIV) Vyakaranam, Tarqa remodeled by Advaita Guru :

- If you don't do that you will have problems.

XV) Andha Gho Langula Nyaya :

- Explained in next paragraph
- Tail of bull.

Example in Brahma Sutra :

तन्निष्ठस्य मोक्षोपदेशात् ।

Tannishthasya mokshopadesat ।

(Pradhana is not the meaning of the word “Self”), because liberation is promised for one who holds on to That. [I – I – 7]

- How Sankhya, close to Vedanta Misleads.
- Similarly Yoga also Misleads.

XVI) 6 Nastika, 5 Astika (Reject) :

- All give only to Mumukshus
- Dosha Darshanam not Dosha Kathanam for Mumukshus.

XVII) Take in appropriate context not in public :

- Public Vedanta is different
- Lot of criticism is involved.

XVIII) Nirvisesha Advaitam = Shuddha Advaitam

= Shankara's teaching

- Shankara alone wrote Prasthan Traya Bhashyam
- Gauda Pada wrote only Mandukya Karika, didn't cover Brahma Sutra and Gita.

XIX) After 5 Upanishads : Order :

- Mundak
- Kena
- Katho
- Kaivalya
- Taittiriya
- Mandukya

XX) Brahma Sutra Commentary based on this Standard :

- Brahma Sutra kept as Standard by Shankara when he comments on Upanishads and Gita.
- Sub-commentators show the Sutra - iti Nyayena (Brahma Sutra Portion)

XXI) Brahma Sutra Bashyam is Standard for Gita and Upanishad Bashyam

XXII) Uddhava Gita :

- Sridharia Bashyam based on Brahma Sutra
- No Shankara Bashyam Available.
- Brahma Sutra Shankara Bashyam is model / Standard.

XXIII) There Sruti, Yukti, Anubhava, comprehensively complied with

(532) अन्धगोलाङ्गूलन्यायः—कस्यचिद्धनिकस्य पुत्रं सर्वाभरणभूषितं चोरा वनमानीयाभरणान्यपि सर्वाण्यपहृत्य तन्नेत्रे बद्धा विजने विसृज्य जग्मुः। तदा तत्र रुदन्तं तं बालं निर्दयः कश्चिदतिक्वक्कोऽतिबलिष्ठमुन्मत्तं कश्चिद्वलीवर्दं लाङ्गूले तद्धस्तेन ग्राहयित्वा मा त्यजास्य लाङ्गूलम्। शीघ्रं स्वग्राममनेन प्राप्नोषीत्यवोचत्। स च दुःखी बालस्तद्वचनं विश्वस्य तदुक्तमनुष्ठाय ततोऽपि महत् दुःखमनुभूय विनष्टोऽभूत्।

- I) Rich Man had a Son - Had many Diamond - Gold ornaments
- II) Robbers kidnapped the boy, took off all ornaments worn by the boy
- III) **Took the boy and left him in a secluded Place Blindfolded :**
 - Robbers ran away.
- IV) Seeing that boy crying, suffering physically and mentally
- V) Cruel man played a joke on that boy
- VI) **Brings Boy in front of Violent Bull :**
 - Hold on to that Bull
 - Takes the tail and asks Boy to hold Tail.

VII) Under no circumstance, you should leave the Tail :

- Go Langula given to Boy.
- Boy Blind

VIII) Imagine Blind Boy holding on to the tail and the Bull has become wild, Runs all over

IX) Under no Circumstance, Boy Leaves the Tail

X) Cruel, Deceptive person, with Sadistic Mind, has fun

XI) Big Bull is wild - Violent = Goh (Cow or Bull) :

- Here Goh = Bull - Balivardham

XII) Never Leave this tail Vipralabdha - Misleads boy :

- Soon you will reach your Village, will quickly reach.

XIII) Many try to destroy the Mind, by remaining in Nirvikalpaka Samadhi :

- Mano Nasha takes Place
- Don't take literally.

XIV) Restrain thoughts, Mind Shrinks, feel free from Mind :

- All these problems without Guru.

XV) Vasana Kshaya, Mano Nasha – Andahgolan Gulanyaya :

- Mind can't be destroyed
- Only in Moksha, Mind Merges into Hiranyagarbha.

XVI) In Maranam, Pralayam, Mind goes to Karana Shariram, will remain in the form of Karana Shariram :

- All Sanchita Karmas will be there, hence Mind can't be Destroyed.
- Don't try to destroy Mind.

XVII) Upadesha Sara :

प्राणबन्धनात् लीनमानसम् ।
एकचिन्तनात् नाशमेत्यदः ॥

prāṇa-bandhanāt līna-mānasam ।
eka-cintanāt nāśam-etyadaḥ ॥

This mind that gets absorbed by the restraint of the pranas gets destroyed by contemplation on that One (Reality). [Verse 14]

XVIII) Mind ends, gets extinct, Nasha

XIX) Robber and Cruel person give intense pain :

- He was Completely lost.

XX) Vivekachudamani :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

*durlabham trayamevaitaddevānugrahaHetukam ।
manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 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]

- Due to Punyam, study Shastra.
- Andahgolangulanyaya....

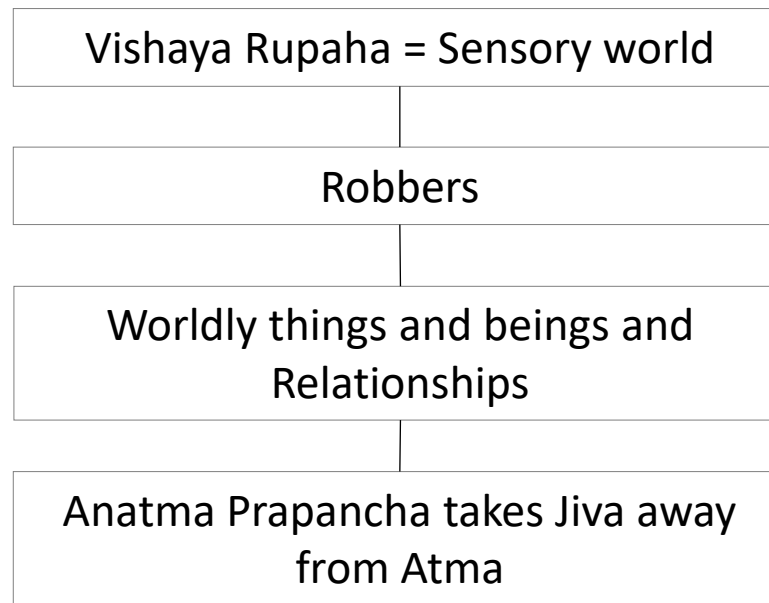
Topic 532 : Continues

तद्वद्विषयरूपश्चोरा विवेकाख्यं नेत्रं पिधाय संसारवने मुमुक्षुं सन्त्यजन्ति। तदा भेदवादी⁸⁵ मतान्तरस्थो निर्दयक्वचकोऽन्यशास्त्रसिद्धान्ते तस्य विश्वासं जनयित्वा, “अस्मदुपपदेश एव तव परमसुखप्राप्तिहेतुः मात्यजैनम्,” इति उपदिशति। मन्दतमो ह्यधिकारी तद्वाक्यमेव विश्वस्य तदुक्तमाचरन् परमपुरुषार्थसुखरहितो जननमरणरूपं महद्दुःखमनुभवेत्। अतः शास्त्रान्तराणि मुमुक्षुणा म्लेच्छशास्त्र-वद्दूरतस्त्याज्यान्येव।

I) This example he extends to Mumukshu :

| Drishtanta | Darshtanta |
|---|--|
| <ul style="list-style-type: none"> - Balakaha - Example | <ul style="list-style-type: none"> - Mumukshu - Original - Human being kidnapped by Robbers |

II)

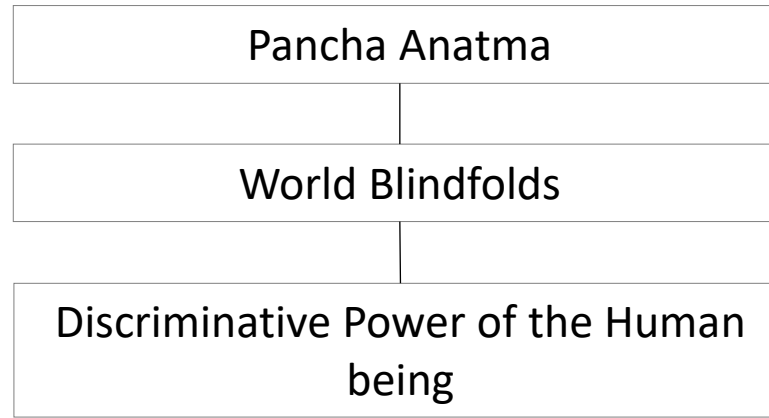


III) Viveka :

- Every Anatma is Perishable
- Have Dukha Mishritatvam, Atrupty Karatvam, Bandhakatvam
- 3 Doshas are there.

IV) Viveka Shakti = Eye of Discrimination is Covered, Blind folded by Objects and beings and Relationships.

V)



VI) Bhaja Govindam :

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

Balastavatkridasaktah
tarunastavattarunisaktah ।
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah ॥ 7 ॥
(bhaja govindam bhaja govindam...)

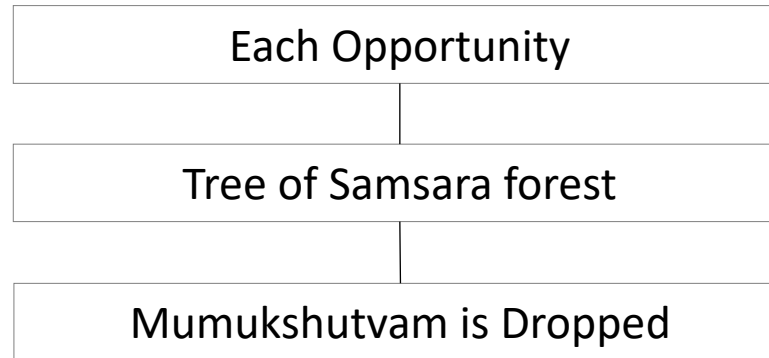
So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

- This is the Job of Robbers.

VII) Eyes = Discriminative power is covered :

- World = forest, so many courses are there, many professions, Bartender, Sports Manager, Disk Jockey.
- We dedicate 30 years of our life to get professional qualification.
- Artha, Kama, Dharma Pradhana.
- Doctor = Dharma = Bondage, No time for Moksha, Sattvic bondage.

VIII)



IX) In Tradition - Study - Veda :

- Don't forget the goal of life
- Brahmana, Kshatriya, Jati... Caste Given profession.

X) Profession not end in itself :

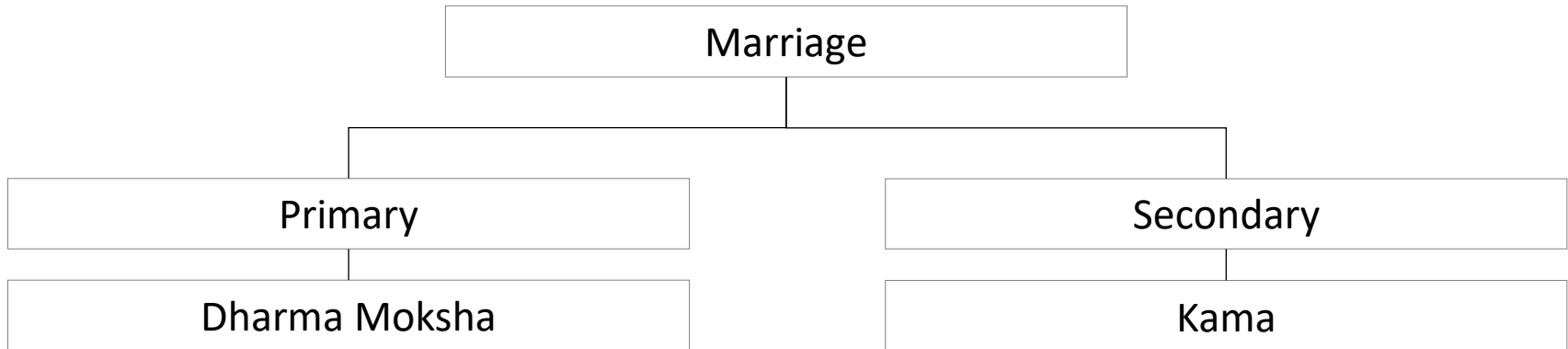
- Don't get Carried away by any Profession.
- It is an Opportunity to Serve the world, Ishvara Arpana Bavana, Prasada Bavana, Serve to get Chitta Shuddhi.

- Withdraw, retire, Vanaprastha Ashrama Practice Upasana, forget the world, turn to Atma Jnanam.

XI) Goal = Moksha :

- In Materialistic Society, we are lost in Samsara Vanam.
- Goal not clear
- What I want? Whom to get Married? Why we get Married.

XII) Becomes Kama Pradhana Life :



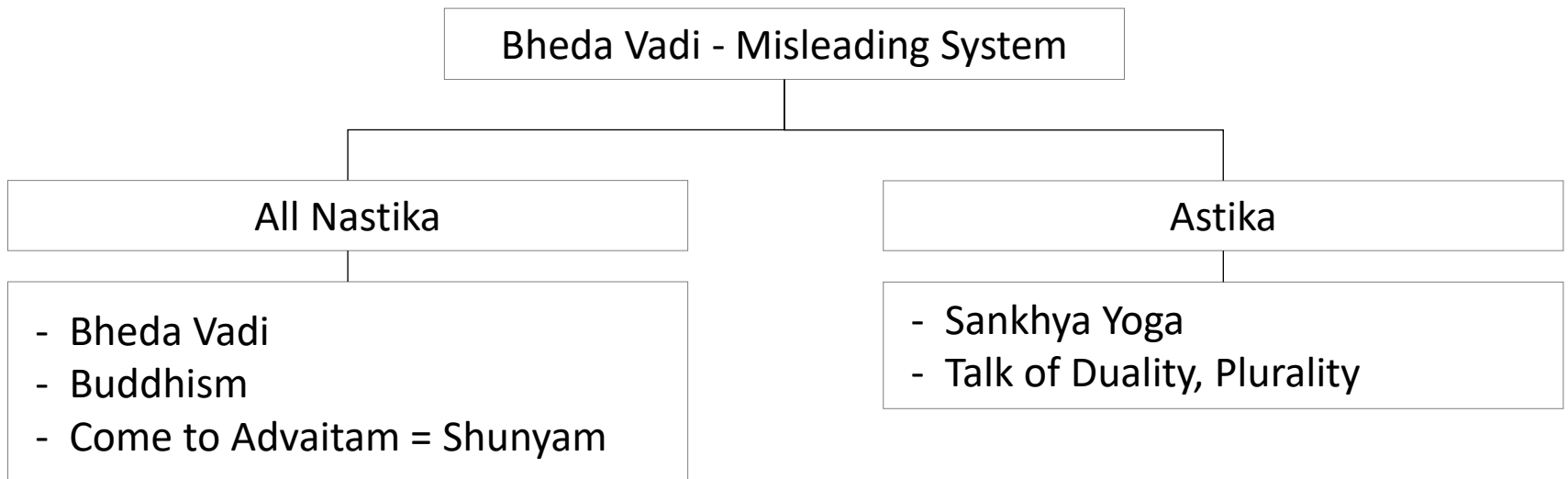
XIII) World becomes Vanam when Traditional Systems are forgotten :

- Anatma leaves Jiva in a forest.
- Ornament = Resources.

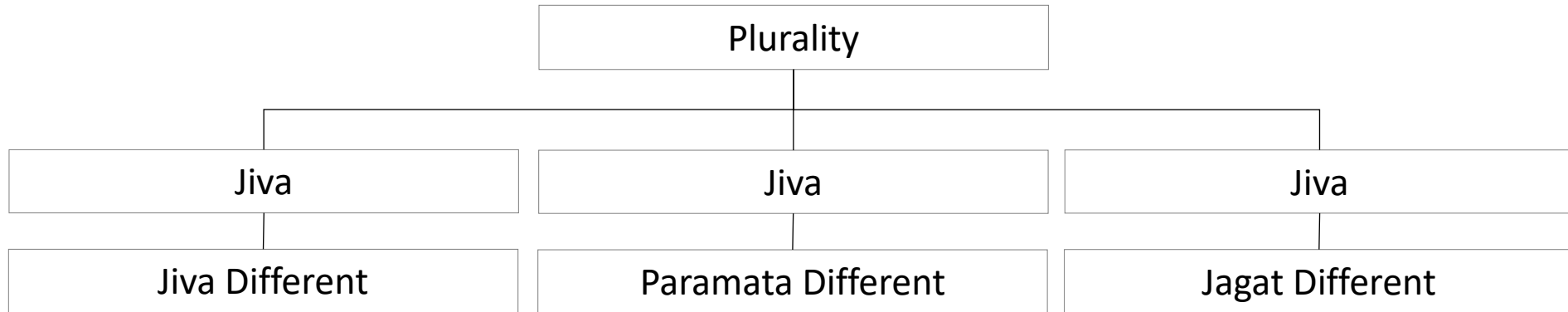
XIV)



XV)



XVI)



XVII) Yoga = Nirvikalpaka Samadhi, all Divisions Resolved :

- Reveals truth, gets knowledge of truth.
- Truth = Dvaitam
- Yogi Didn't arrive at truth
- Led to confusion of Dvaitin only, Bheda Vadi
- Over reliance on Yoga leads to Problems.

XVIII) Has Limited Purpose of Sadhana Chatushtaya Sampatti :

- Yama, Niyama, Asana, Pranayama, Pratyahara = Ok



Give-up come to Vedanta

XIX) Agama Shastra :

- Visishta Advaitam is heavily Agama Pradhana.
- Vaishnava Agama, talk of Prasthan Trayam.
- You can't be Vishnu, Vishnu can't be you.
- You are ever a Dasaha.

XX) Vishnu = Swami :

- No Equality, Advaitam
- Reinforce Dvaitam.
- Moksha = going to Vaikunta, enjoy Presence of Bhagawan, Bheda Vada.

XXI) Advaitin :

- For Sadhana Chatushtaya Sampatti Accepts Bheda Vada require Bhagawan, Creator, I am Created.
- Don't get Stuck there, come to Mahavakyam.
- They reject Mahavakyam.
- Will remain in Permanent Dasa Bhava.

XXII) Bheda Correct as Stepping Stone :

- Hatred not Accepted
- Lovingly Disrespect their Matam.
- Give them right to follow their religion as per constitution.

XXIII) Disagree with their philosophy :

- Misleading like blindfolded
- Dvaitam = Conclusion of other philosophers.

XXIV) Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

XXV) Taittiriya Upanishad :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

- Dvaitam has fear in it.

XXVI) Keno Upanishad :

- Yonyan Anya Devada Upasate Anyosou Anyoham Asmiti Nacha Veda.

XXVII) 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.

- All Sruti Vakyam which condemn Duality, they cover up.
- Emphasise Bheda Vada
- God will take care of your Moksha - No class required.

XXVIII) Attractive, no need to struggle :

- Follow our philosophy.

XXIX) We are the real, I am the latest :

- Our philosophy will give ultimate Ananda
- Don't give it up.

XXX) Ma Tyaya Yenam Advaitin :

- Don't blindly believe, intellectual freedom given to others.

XXXI) Visishta Advaitam - Primer :

- Be intellectually honest
- Vedanta expects students to be intellectually Honest.

XXXII) If not convinced, don't follow Advaitam :

- Study Advaitam for Clarity
- Study already Blindfolded
- Studies only Darshanam, don't study other Books.

XXXIII) Promise Sukham after death by going to other Lokas :

- Advaitin : I Promise, here and now, you will get total fulfillment

XXXIV) Without Moksha Sukham, you get only worsened Samsara :

- Materialistic and religious Samsara.
- Mumukshu should give up all Darshanams during Sravanam.
- During Mananam, can study others.

XXXV) Nastika :

- Reject Veda, Aveidica Shastram

XXXVI) Tarqa Drushti Studied Schools of Vidya after Vedanta :

- Andahgolangulanyaya...

XXXVII) Vichara Sagara teaching over in Topic 532 :

- Rest of Biography of father and 3rd Son
- Tattva Drushti, Adrushti - Biography Over
- Father - Shubha Santati and Tarqa Drushti Surviving
- Their Biography in Next Topic.

Topic 532 : Continues

I) Last Part of teaching :

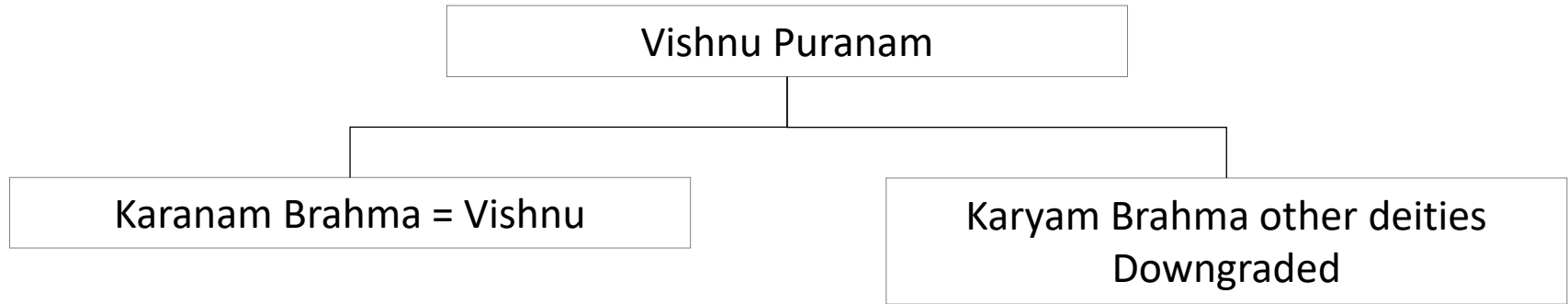
| Father King | Guru |
|---|---|
| <ul style="list-style-type: none">- Shubha Santati- Disciple | <ul style="list-style-type: none">- Son- Tarqa Drishti- Scholar and Jnani |

II) Son Clarifies 2 Questions of Father :

a) Seeming Contradiction in Purana w.r.t Deity Clarification :

- Different Names of Deities
- Different forms
- All Represent - One formless, infinite, Karanam Brahma
- Subject matter in all Puranams
- Karyam Brahma (Deities) used only for Chitta Shuddhi.
- One has to attain Karana Brahma Jnanam

b)



III) Contradictions in Various Darshanams :

| Nastika Darshanams | Astika Darshanams |
|--|---|
| <ul style="list-style-type: none">- To be rejected- Don't Appreciate Veda- (Only Apaurusheya Pramanam, can reveal Apaurusheyam Brahma)- Should be Avoided | <ul style="list-style-type: none">- 5 Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa- Have Problems- Don't conform to Sruti, Yukti, Anubhava- Talk of Dvaitam- None come to Advaitam |

IV) Vedanta is the only Correct Interpretation given in Brahma Sutra (Shankaras) :

- It keeps up with Sruti, Yukti, Anubhava others Confuse

V) Andahgolanghunam Nyaya :

- Other Darshanams have useful portion, must be studied under Advaita Guru
- He will teach relevant portion.

VI) Defects Understood in Brahma Sutra - Chapter 2 :

- Avirodha Adhyaya
- Advaita Vedanta alone does not Contradict Sruti, Yukti, Anubhava (Avirodha)
- All others have Virodha Contradictions Sruti, Mukti, Anubhava.

VII) Study after Advaita Vedanta under Guidance of Guru Concluded in K531 :

- If you follow others, you will miss Parama Ananda, will continue in Samsara Dukham.
- Academic Scholars not Mumukshu.

VIII) Mumukshu should follow what Guru Says :

- Nastika Darshanam, Plus 5 Astika to be Rejected.
- Purva Mimamsa talks of Performance of rituals (Useful)
- They say Vedanta is useless
- It is Desert portion of Veda, no Advaita Jnanam.
- **By Ritual, Do Karma, earn Punyam, go to Svarga, which is eternal = Purva Mimamsa.**
- Their Tatparyam = Advaita Virodham.

IX) Visishta Advaitam :

- Puja, Parayanam, temple Visits, we Agree.

Tatparyam :

- We are Nitya Dasa, to be rejected.
- That alone gives Moksha, tatparyam against Vedanta.

X) We will not tell the Public all this :

- When Mumukshu Approaches a Guru, in exclusive program for Students this is mentioned.
- In Public don't be Overcritical.
- Criticise ideas and teach
- Taking Darshanam and teaching done within closed Doors of Gurukulam.
- Followed by Tradition.

XI) Tarqa Drishtis teaching of Shubhasantati is over :

- Author winds up
- End of king, Tarqa.

| 1st Son Tattva Drishti | 2nd Son |
|--|--|
| <ul style="list-style-type: none">- Got Videha Mukti- Was jeeva Mukta | <ul style="list-style-type: none">- Adrushti- Upasaka- Got Krama Mukti |

- Tarqa Drishti withdraws author Talks Now.