

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 41

Chapter 7

The description of Jivamukti and Videhamukti

S. No.	Topics	Title
107	Avarta 533 – 534	- Attainment of Brahmaloka by Subhasantati
108	Avarta 535	- Emancipation of Tarkadrsti
109	Avarta 536 – 538	- Conclusion of the text

Index

S. No.	Title	Page No.
VIII	Chapter 7 :	
490)	Topic 533	7648
491)	Topic 534	7650
492)	Topic 535	7659
493)	Topic 536	7707
494)	Topic 537	7710
495)	Topic 538	7716
496)	Summary	7719



CHAPTER 7

The Description of Jivamukti and Videhamukti



Topic 533 :

(533) राज्ञो मरणानन्तरं ब्रह्मलोकप्राप्तिः-इत्थं शुभसन्ततिर्नाम राजा तर्कदृष्टेः स्वपुत्रस्य वचनं श्रुत्वा सर्वसंशयान् समस्तमनःशोकंश्च सन्त्यज्य पूर्णानन्दमवाप। कारणब्रह्मोपासनायां बहुशस्त्रितलयं चकार। तर्कदृष्टिमेव स्वगुरुत्वेन भावयित्वा विशिष्टं राज्यं तस्मा अदात्। पुत्रोऽपि तर्कदृष्टिरुत्तमोपदेशकर्तृत्वादगुरु-पदवीं भेजे। तदेतत् सर्वं ब्रह्मविद्याया माहात्म्यमेव।

- I) 3rd Member - Raja Shubhasantati is going to Pass Away
- II) Marana Anantharam Brahmaloaka Praptihi
- III) King heard the teaching of his Guru, son, removed all his doubts and mental disturbances caused by these doubts.
- IV) How so many Scriptures are Contradicting themselves?
 - Hence mentally, intellectually disturbed.
 - Dropped them because of Clarity.
- V) Got Poorna Ananda, by the teaching : Understood :
 - I am not going to work for Jeevan Mukti.
 - I am going to work for Krama Mukti
 - Did Karanam Brahma Upasana in the Name of Vishnu.

VI) Did intense meditation by Mental Commitment, mental focus

VII) Had Humility to Accept his own son as his Guru, Inspite of Age Difference

VIII) Handed Kingdom to Tarqa Drishti :

- Jnani - Does not become Sanyasi
- Can take up the Kingdom and rule also
- Tarqa Drishti, after Jnanam, Moksha not disturbed, Active or Passive Jnani.

IX) Son gave the best teaching to his Father, got Status of being a Guru also :

- Janaka - King and Guru
- All glory of Brahmavidya
- Tarqa Drishti became Brahma Nishta, became Guru of his father.
- Got Kingdom - Brahma Vidya Mahima.

(534) शुभसन्ततिमरणम्—कतिपयदिवसानन्तरं राजा प्राणान् सञ्जहौ। सनकादिमुनिगणप्राप्य ब्रह्मलोकं च जगाम। न हि राज्ञो मरणे देशकाला-
दिनियमोक्तिरस्ति। अस्यायमभिप्रायः—उपासकमरणविषये न देशकालादिव्य-
पेक्षास्ति। अहनि वा रात्रौ वा दक्षिणायने वा उत्तरायणे वा शुद्धे
वाप्यशुद्धे देशे मृतोऽप्युपासनाबलात् स सर्वथापि देवयानेन पथा ब्रह्मलोकमेव
गच्छति। अदृष्टिप्रसङ्गे पूर्वं देशकालाद्यपेक्षा स्यादिति यदुक्तम् तदयोगसहितो-
पासकविषयम्। केवलेश्वरैकशरणां गतस्योपासकस्य नैवास्ति देशकालाद्यपेक्षा।
प्रतिपादितश्चायमर्थः सूत्रभाष्यकारादिभिः।

I) Fathers Death, after landing Kingdom to son :

- Raja gave up his Prana, died

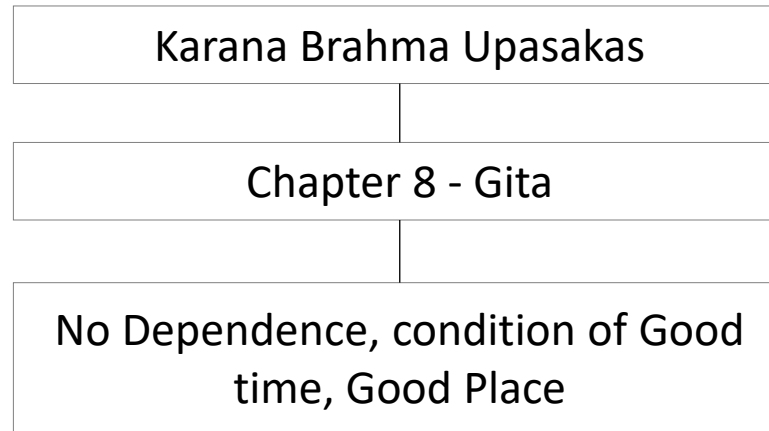
II) Went to Brahma Loka, attained by Great Sages like Savaka, Sanandana, Sanat Kumara, Sanasujata

III) 4 Munis also attained Brahma Loka, there Shubhasantati went

IV) Time of Death, Place of Death not insisted for going to Brahma Loka :

- Upasaka May die at anytime.
- Deva Loka, Brahma Yana are reserved for Jnanis.

V) Technical Discussion :



- For a Jeevan Mukta, Videha Mukti is Definite.
- Here extending rule to Upasaka also.

VI) Upasaka is Guaranteed Krama Mukti, whether he dies in Day / Night, Dakshinayana, Uttarayana :

- Sacred place (Kashi) or Ashuddheva (Slum)
- Whatever Kala – Desha, because of Strength of Upasana - Upasaka will go through Sushumna Nadi.

VII) Come out through Brahma Randram, special Aperture on the top of head :

- Jiva comes out
- With Karana and Sukshma Shariram
- Travels through Invincible Devayana, Shukla Gathi
- Penetrate through Solar Disc.

VIII) Isavasya Upanishad / Mundak Upanishad :

- Surya Prajena Viraja...

IX) Go to Brahma Loka, gain Jnanam, Krama Mukti

X) Going to Brahma Loka is Anavrutti, not returnable :

- Only when person wants Moksha, performs Nishkama Upasana, of Karanam Brahma, then alone Krama Mukti is guaranteed.
- If Upasaka wants to enjoy Brahma Loka, highest sense pleasure, person may do Sakama Upasana, not interested in Moksha for Brahma Loka Prapti.

XI) He will come back : Chandogya Upanishad :

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च
नार्चिषमेवाभिसंभवन्त्यर्चिषोऽहरहन
आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्गेति
मासांस्तान्मासेभ्यः संवत्सरं
संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसो विद्युतं तत् पुरुषोऽमानवः
स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ
एतेन प्रतिपद्यमाना इमं मानवमावर्त
नावर्तन्ते नावर्तन्ते ॥ ४.१५.५ ॥
॥ इति पञ्चदशः खण्डः ॥

atha yadu caivāsmiñchavyaṃ kurvanti yadi ca
nārciṣamevābhisambhavantyarciṣo'harahna
āpūryamāṇapakṣamāpūryamāṇapakṣādyānṣaḍudaṅḡneti
māsāṃstānmāsebhyaḥ saṃvatsaram
saṃvatsarādādityamādityāccandramasaṃ
candramaso vidyutaṃ tat puruṣo'mānavaḥ
sa enānbrahma gamayatyeṣa devapatho
brahmapatha etena pratipadyamānā imaṃ
mānavamāvartaṃ nāvartante nāvartante || 4.15.5 ||
|| iti pañcadaśaḥ khaṇḍaḥ ||

Then, for those who know this, whether proper funeral rites are performed or not, they go after death to the world of light. From the world of light they go to the world of day; from the world of day to the world of the bright fortnight; from the world of the bright fortnight to the six months when the sun moves northward; from there they go to the year; from the year to the sun; from the sun to the moon; and from the moon to lightning. There someone, not human, receives them and leads them to brahmaloka. This is the way of the gods. This is also the way to Brahman. Those who go by this path never return to this mortal world. They never return. [4 - 15 - 5]

XII) Shubhasantati goes to Brahma Loka :

- If he had done, Nishkama Upasana for Moksha, he would have got krama Mukti.

XIII) Another discussion :

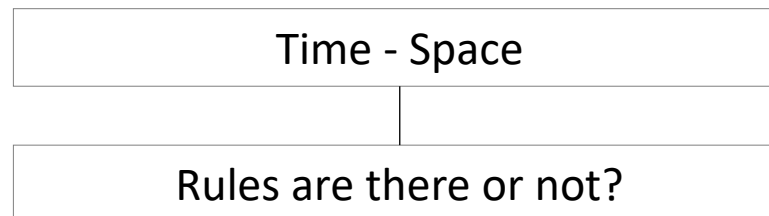
a) 2nd Son Adrushti did Upasana and attained Brahma Loka :

- Shubhasantati attained Brahma Loka.

XIV) Regarding Adrushti Different Statement Made :

- Page 343 - Topic 491 - Adrushtis Maranam.
- There is Time - Space Condition
- Shubhasantati - Time - Space not Mentioned

XV)



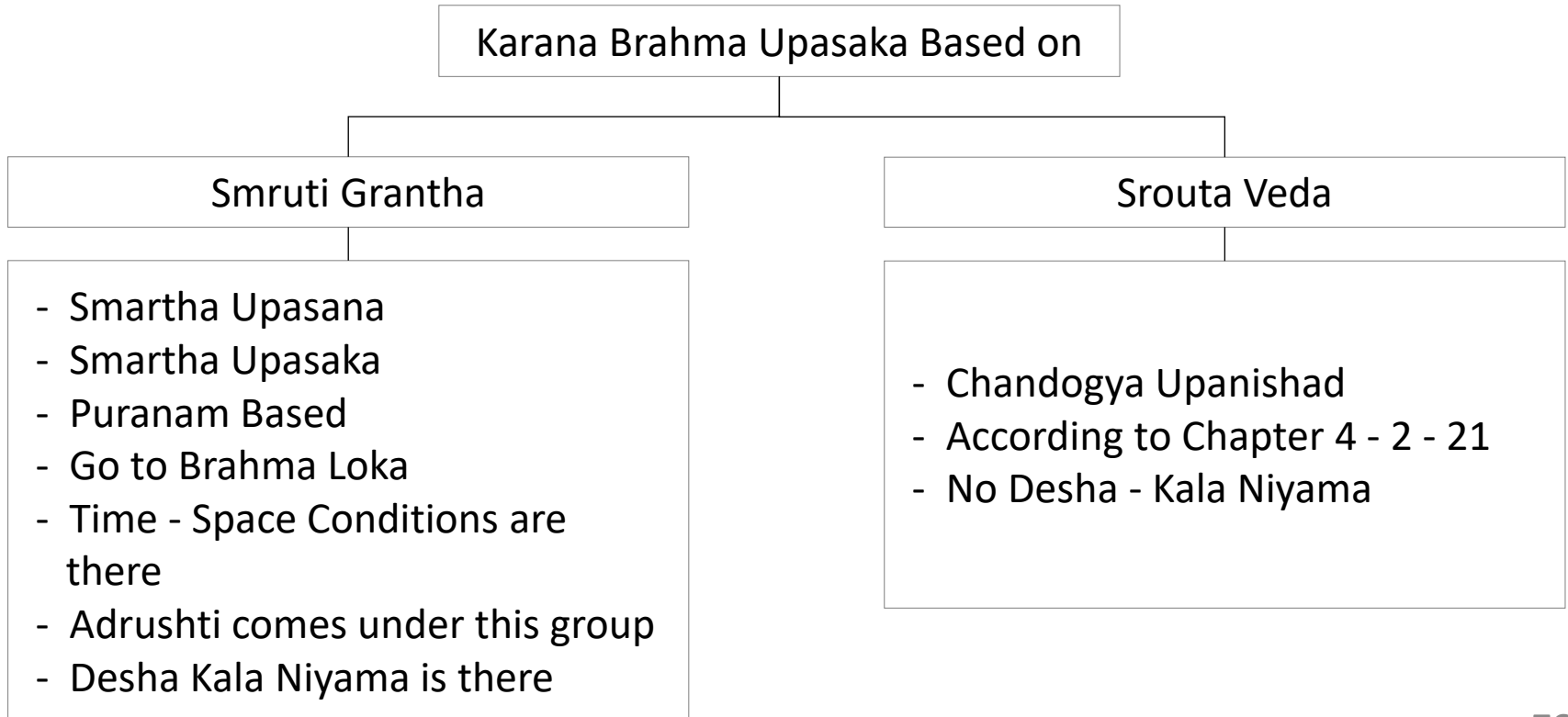
XVI) Brahma Sutra :

योगिनः प्रति च स्मर्यते स्मार्ते चैते ।

Yoginah prati cha smaryate smarte chaite

And (these times or details) are recorded by Smriti with reference to the Yogins and these two (Yoga and Sankhya) and classed as Smritis (only).[4 – 2 – 21]

There is a Difference by Vyasa



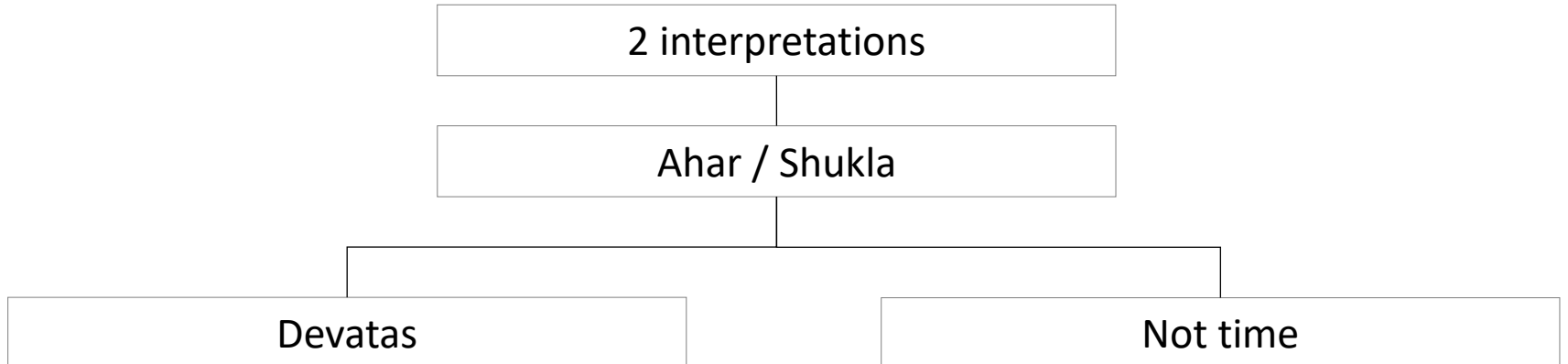
अग्निर्ज्योतिरहः शुक्लः
षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति
ब्रह्म ब्रह्मविदो जनाः ॥८-२४॥

agnirjōtirahaḥ śuklaḥ
ṣaṇmāsā uttarāyaṇam ।
tatra prayātā gacchanti
brahma brahmaavidō janāḥ ||8-24||

Fire, light, day time, the bright fortnight, the six months of the northern solstice ; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

Few Verses taken Shankara :

- It is Based on Particular Verse of Isavasya Upanishad
- Agnir Ahar Shuklaha Shanmasa Uttarayanam...

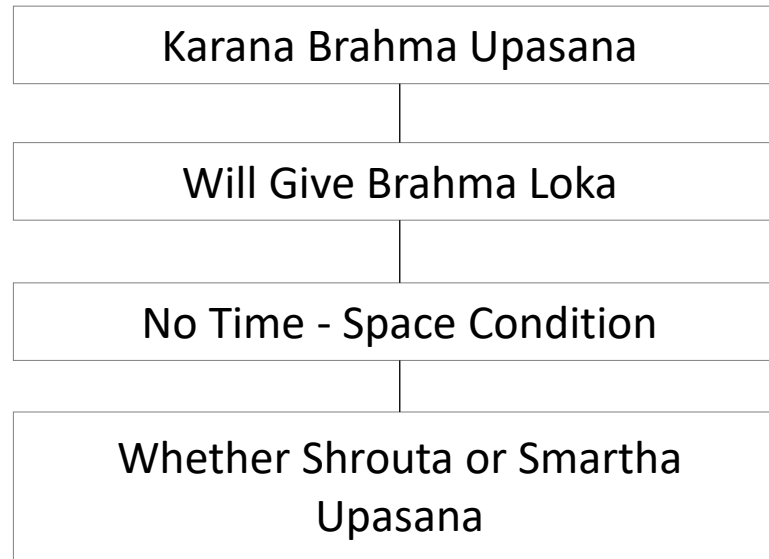


- Technical Point.

XIX) If Gita Shlokas mean time references then what Vyasa Says is Correct :

- If Gita Verses are taken as Devata references, then Vyasas Conditions are not Binding.

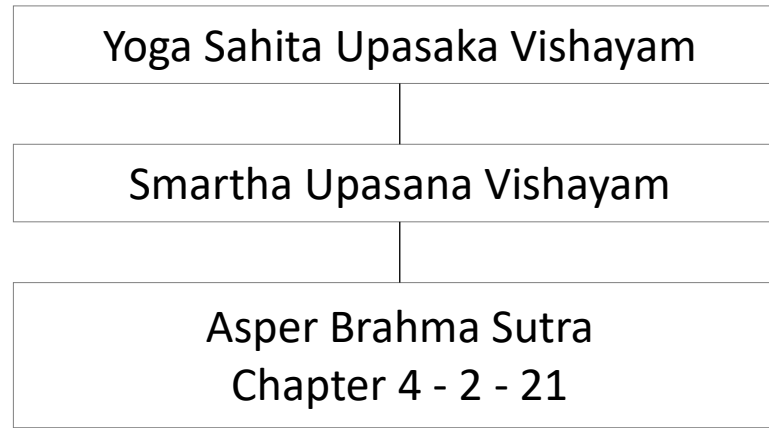
XX) Shankara :



XXI) There is a difference between Vyasa and Shankara :

- Depends on how you interpret Gita Shloka.
- Here Author goes by Vyasa's Sutra.
- Srouta Upasana does not require Time - Space Condition.
- Smartha Upasana requires Time - Space Condition.
- Adrushti Context - Conditions mentioned - Topic 491.

XXII)

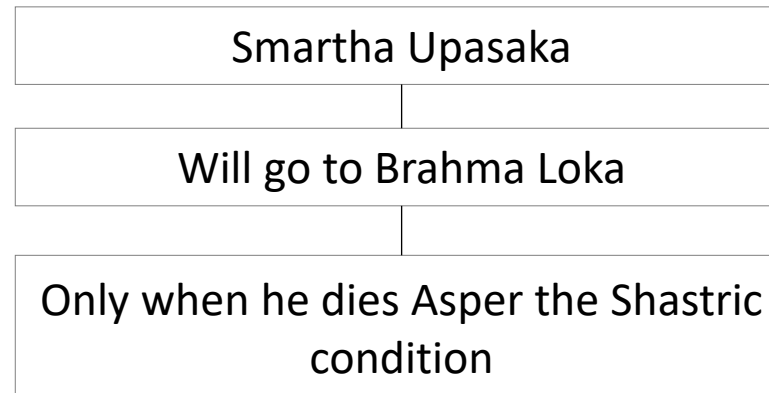


Brahma Sutra :

योगिनः प्रति च स्मर्यते स्मार्ते चैते ।
Yoginah prati cha smaryate smarte chaite

And (these times or details) are recorded by Smriti with reference to the Yogins and these two (Yoga and Sankhya) and classed as Smritis (only).[4 – 2 – 21]

XXIII) According to this explanation :



XXIV) Upasakas are expert Yogis - Bhishma and others :

- They will be able to fulfill those conditions, they can die at will because of their Yoga Shakti.
- As per Chapter 4 - 2 - 21, Smartha Upasakas can fulfill conditions.

XXV) Srouta Upasakas :

- As per Chapter 4 - 2 - 21 - Brahma Sutra
- No conditions for Time - Space

XXVI) Vedanta Guru does not want disciples to bother about these :

- Srouta / Smartha Conditions, don't bother, for going to Brahma Loka
- Seeker wants Jeevan Mukti here and now, will get Videha Mukti irrespective of Time and Place of death.
- This Topic 534 – Only Academic interest.

XXVII) Details in Brahma Sutra : Chapter 4 - 2 - 21 :

- Shubha Santati comes under Srouta Upasaka, Adrushti comes under Smartha Upasakas.
- Author differentiates these 2 Upasakas.
- Last - Tarqa Drushti.

Topic 535 :

(535) तर्कदृष्टेर्देहपातः। परमात्मैक्यम्—तदा तर्कदृष्टिर्दृढतरद्वैततुच्छ-
तानिश्चयः सन् राज्यकार्यमखिलमपि सावधानमना एवाकरोत्। न क्वचिदपि
सक्तोऽभूत्। सदा ब्रह्मण्येव तस्य निष्ठाऽभूत्। प्रारब्धान्ते च निश्चलं धाम कैवल्य-
मवाप।

- I) Deha Pata = Maranam - Death
- II) Paramatma Aikyam like Tattwa Drushti - No Brahma Loka
- III) Both had Videha Mukti :



IV) Aikyam = Videha Mukti :

- When father handed over the Kingdom
- If You want worldly transaction after Jnanam.
- That person has to be extra careful.
- A Person who withdraws from all Vyavahara and remains in Nididhyasanam or Minimum Vyavahara, he does not have Much Risk.

V) For Grihastha Jnani, family Transactions continues, Children, Grandchildren Around :

- Must be careful
- If king, Loka Sangraha Karma, establishes Ashrams, Veda gives total freedom to a Sanyasi.
- He can come back and Rule if he is a Vidwat Sanyasi.

VI) Prime Minister - Ok :

- When you get Involved in Vyavahara, Dvaita Satyatva Buddhi can come
- Raaga Dvesha instinctive, Natural.

Raaga	Dvesha
<ul style="list-style-type: none">- Natural- Who is favourable	<ul style="list-style-type: none">- Natural- Who creates Problem

- Nobody wants Dukhams.
- Whoever gives Dukham, Dvesha comes Naturally, Specially process that.

VII) In Vyavahara, Raaga - Dveshas can come :

- Will Make Dvaitam as though real.
- Movie becomes real
- Picture, can shake our heart
- Pratibhasika Satyam can shake our heart

VIII) Grihastha must do Nididhyasanam and Instantaneously Raaga - Dvesha must be Processed :

- Dvaita Satyatva Buddhi should not be Permitted to come.
- In Vedanta Vichara and Nididhyasanam we repeat : Dvaitam Mithya

IX) Kaivalya Upanishad :

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

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

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

X) Katho Upanishad :

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

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

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

- We negate reality of the world - Should not raise its Hood
- Nididhyasanam at regular interval is more Compulsory for Active Jnani.
- Less Compulsory for a Passive Jnani.

More Vyavahara

More Satyatva Buddhi in the world

XI) Kingdom has come :

- Dvaitam is worthless, Worth not Worrying.
- Jnani can't show it outside
- Family will Misunderstand, if a Say I am not attached to you, you are all Mithya.

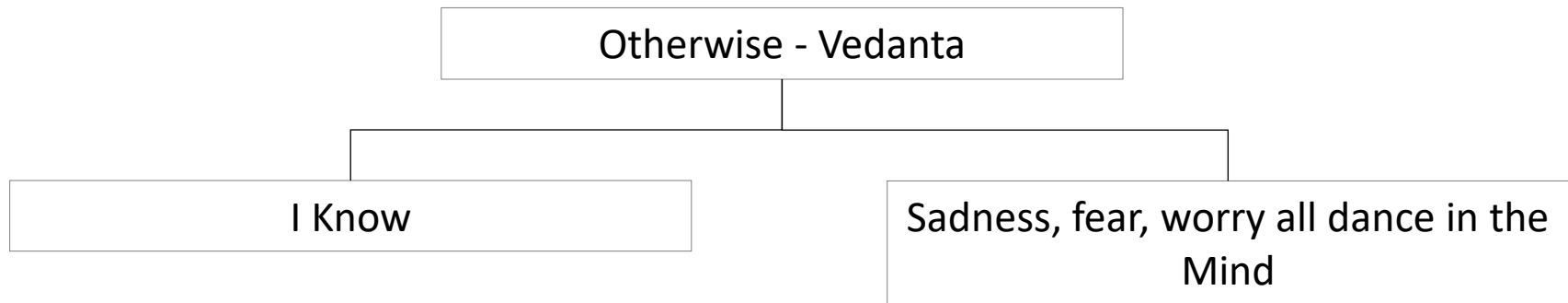
XII) Without telling I have no Raaga towards you, you are Mithya, a Grihastha Jnani has to silently Claim Brahman :

- Not Hypocrite life
- We don't want to hurt the family
- We should not hurt family but we should be well guarded.

XIII) Pancha Anatma Mithyatvam :

- Author uses : Tuchhatvam
- Aparoksha Anubhuti : Yathaiva Kaka Vishtayam
- No Attachment to Crows dropping on the Car.

XIV) Dridhatara Dvaita Tuchhata Nishchaya :



- Tarqa Drushti was very well Guarded against Raaga Dvesha creating Satyatva Buddhi.

XV) Mithyatva Buddhi does not Mean I Neglect Duty :

- Do Role and Take responsibility connected with the role.

XII) XVI) Grihastha Jnani Duty to Spouse - Children Can't neglect, Saying it is Mithya :

- Requires Alertness
- **Do Duty, never get attached.**

XVII) Cat Carrying its baby by Biting the baby and holding the Baby in the Mouth :

- Just born, tender
- Biting should not be too hard, otherwise will cause injury to the Baby.
- Shouldn't be too loose, Baby will fall.
- Hard and Soft - Hold

XVIII) Similarly Grihastha Jnani must handle the family and every other responsibility :

- Fine form like rope walking
- Do duty, take care but let it not be converted into attachment, no worry.

XIX)



- Fine Balance of Mind, rule Kingdom.
- Never attached to anything / Being.

XX) Gita :

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

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

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

XXI) Uddhava Gita :

कर्त्राऽवित्रा प्रवक्त्रा च भवता मधुसूदन ।
त्यक्ते महीतले देव विनष्टं कः प्रवक्ष्यति ॥६॥

kartravitra pravaktra ca bhavata madhusudana |
tyakte mahi-tale deva vinastam kah pravaksyati || 6 ||

O Slayer of Madhu, when Thou, the Originator, defender, and expounder of it, wilt leave the earth, religion too will die, who, O Lord, will, then explain it? [Chapter 12 - Verse 6]

तत्त्वं नः सर्वधर्मज्ञ धर्मस्त्वद्भक्तिलक्षणः ।
यथा यस्य विधीयेत तथा वर्णय मे प्रभो ॥७॥

tat tvam nah sarva-dharma-jna dharmaṁ tvad-bhakti-lakṣaṇaḥ |
yatha yasya vidhiyeta tatha varṇaya me prabho || 7 ||

Therefore, O lord, who Knowest all religions, please describe to me which of us is fit for that religion which makes for devotion to Thee, and how he is to practise it. [Chapter 12 - Verse 7]

- Warning to Grihastha
- If you are Spiritual Seeker, Jnani Grihastha, Don't get attached.

XXII) Where to get attached?

- Sada Brahmani Eva Nishta Babut...

XXIII) Gita :

तद्बुद्धयस्तदात्मान
तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

tadbuddhayastadātmānah
tanniṣṭhāstatparāyaṇāḥ |
gacchantyapunarāvṛttiṃ
jñānanirdhūtakalmaṣāḥ || 5-17 ||

Intellect absorbed in That, their Self being That, established in That, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge.
[Chapter 5 – Verse 17]

- Atma Ravi Revasyat Atma Truptasche Manava Atmaneva Santushtaha....

XXIV) Never loose sight of Atma, higher reality :

- **Never loose sight of Binary format in Privacy**
- In Vyavahara I have to use Triangular format.
- Never bring Binary format in Vyavahara.

- Never bring a triangular format in privacy or Nidhidhyasanam
- Nishtaha Abuth.

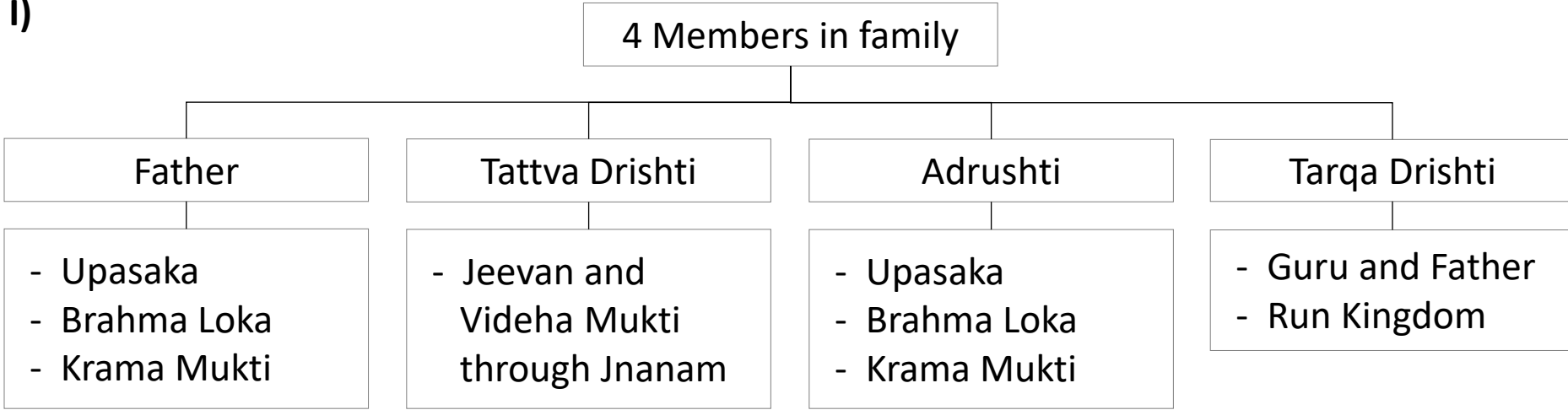
XXV) At the end of Prarabda, got kaivalyam, Non-duality, kevalasya Bavaha :

- Nishchalam Dhama changeless abode, Support, Adhishtanam of Mithya Prapancha.
- Brahma Avapa...

Lecture 480

Revision - Topic 535 :

I)



II) Tarqa Drushti :

- King like Janaka, ruled Kingdom with Perfect Detachment.

II) Grihastha after Jnanam need not take Sanyasa : Gita :

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigrhītayā ।
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Don't think about family members.
- Sada Brahman Eva Sada Nishta Abut.

IV) Gita :

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

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

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

- In the Mind all the time.

V) Ruled till Prarabda got exhausted :

- Then came Prarabda end
- Became one with Brahman.

VI) Nischalam Dharma :

- Changeless Abode
- Kaivalyam = Advaita Avasthanam, Sthithi
- Videha Mukti Avapa great Videha Mukti.

VII) Next Shastric Description of Videha Mukti :

Topic 535 : Continues

आत्मा (कूटस्थसाक्षी) परमात्मनाऽभिन्नोऽभूत्। देहश्च भस्मीभूतः। यद्यपि
कूटस्थपरमात्मनोः सदाऽभेद एवास्ते, तथापि उपाधिना भिन्न इवाभात्। उपाधि-
लयाद्भेदस्तिरोदधे।

I) Atma = Rutastha Sakshi

= Sakshi Chaitanyam

- Original Consciousness Enclosed within the Body = Atma, Kutasya, Sakshi
- Not referring to Sharira Trayam or Chidabhasa.
- Kutastha = Original Consciousness not reflect Consciousness.

II) Paramatmana Abhinnaha Abut :

- Paramatma = All Pervading Consciousness Brahman.

III)

Ghata Akasha	Mahakasha
Enclosed Consciousness	All Pervading unenclosed Consciousness

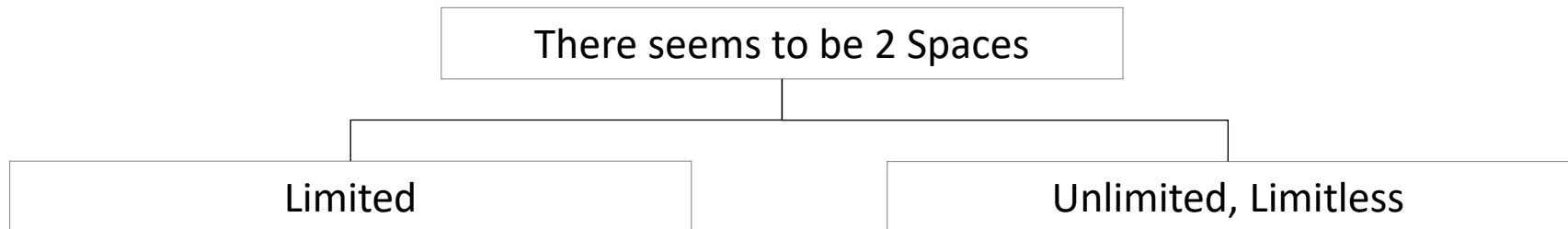
IV) As long as pot is there, pot space is seemingly different than all pervading space, total space

V) Pot space seems to be limited capable of accommodating 5 Litre Milk :

- Finite Space

VI) Mahakasha = All pervading space, limitless

VII)



- Difference only seeming because of upadhi container.

VIII) Space is always one, indivisible :

- No question of plurality in space.
- All expressions, seeming Sunrise, Sunset.
- Seeming Plurality is there in Space.

IX) Seeming plurality in one, all pervading indivisible :

- There is no plurality
- There is no adjective like Jivatma, Paramatma
- We do use Adjectives for Empheral, Transactional purpose.
- Sunrise, Sunset, Moonlight.

X) Jeevatma, Paramatma, seemingly different, it is gone because Body - Mind - Complex responsible for seeming difference :

- That complex, Upadhi, responsible for Sophadika Bheda is gone.

XI) In case of Ajnani only one of 3 bodies will Perish :

- Jnani - 3 Sharirams merge into their total Shariram.

XII) Mundak Upanishad (Towards end) :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

Gatah kalah pancadasa pratistha devasca sarve prati-devatasu ।
karmani vijnana-mayas-ca atma pare-'vyaye sarva eki-bhavanti ॥ 7 ॥

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

XIII) Abhinnaha Abut :

- Jiva because Non-different from Paramatma.

XIV) Body : Cremated

- Sanyasi : Avoid Cremation
- Bury, throw in Rivers, forest.

XV)

Kutastha	Paramatma
Tvam Pada Lakshyarth	Tatpada Lakshyarth

Abheda is all the Time there, not only
after Death

Because of Enclosing factor, Sharira
Trayam, Upadhi

XVI) Jivatma appears to be different from Paramatma Superficially :

Wave	Ocean
Ghatakasha	Mahakasha

- Once Upadhi is resolved, seeming difference was gone.
- Once the body enclosure Perishes.

Enclosure

3 Shariram - Merger

Sthula Shariram

Sukshma Shariram

Karana Shariram

Sthula Prapancha

Sukshma Prapancha

Karana Prapancha

Vishwa

Teijasa

Prajnya

Merges into Virat

Merges into Hiranyagarbha

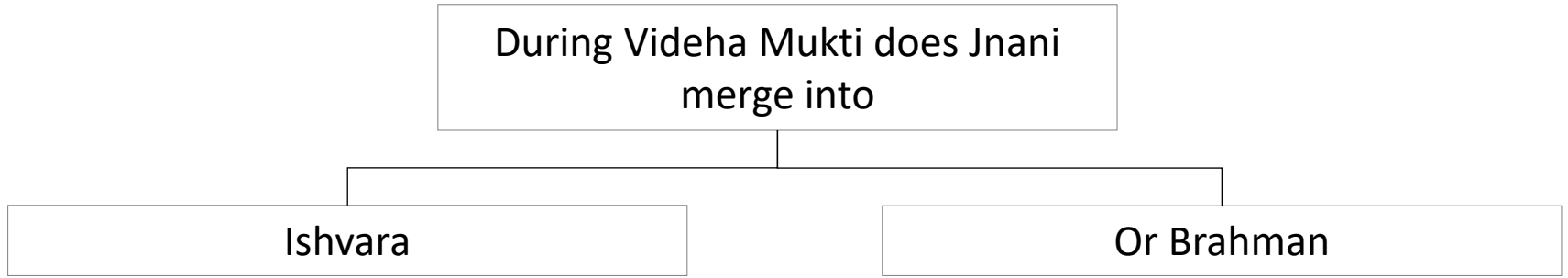
Merges into Ishvara

- Turiyam merges into Brahman.

Topic 535 : Continues

परमात्मनाऽभेद इत्यस्यायमभिप्रायः—विदेहमुक्तौ परमेश्वरेणाभेदः सिद्ध्यति
न तु शुद्धचैतन्येन। अयमर्थः शारीरकभाष्ये चतुर्थोऽध्याये (IV.4.5-7)
प्रत्यपादि। तत्रायं प्रसङ्गः—

I) Videha Mukti – Shastric Approach :



II) 3 Options in Brahma Sutra : Shariraka Sutrani

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः । Brahmena jaiminirupanyasadibhyah ।

(The released soul exists) as possessed of (the attributes of) Brahman; (thus) Jaimini (opines) on account of the reference etc. [IV – IV – 5]

चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः । Chititanmatrena tadatmakatvadityaudulomih ।

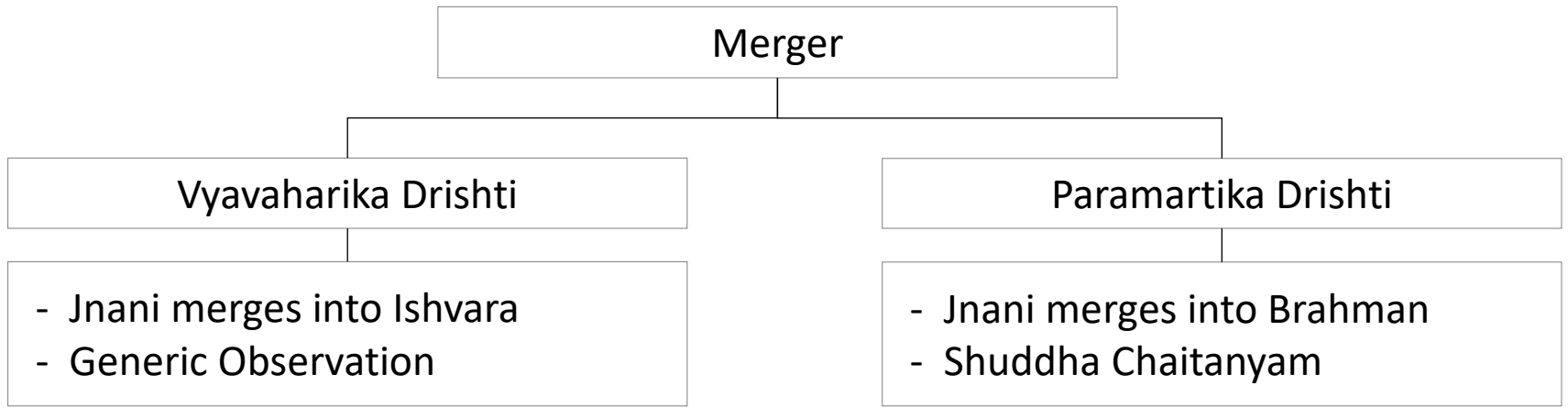
(The released soul exists) solely as pure consciousness or Intelligence, that being its true nature or essence; thus Audulomi (thinks). [IV – IV – 6]

एवमप्युपन्यासात् पूर्वभावादविरोधं बादरायणः ।

Evamapyupanyasat purvabhavadavirodham baadarayanah ।

Thus also, on account of the existence of the former qualities admitted owing to reference and so on, there is no contradiction (between the two); (so thinks) Baadarayana. [IV – IV – 7]

III)



IV) Jivatma = Paramatma = Abheda

V) 3 Acharyas give 3 Views

Brahma Sutra :

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः । Brahmena jaiminirupanyasadibhyah ।

(The released soul exists) as possessed of (the attributes of) Brahman; (thus) Jaimini (opines) on account of the reference etc. [IV – IV – 5]

चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः । Chititanmatrena tadatmakatvadityaudulomih ।

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Thus also, on account of the existence of the former qualities admitted owing to reference and so on, there is no contradiction (between the two); (so thinks) Baadarayana. [IV – IV – 7]

VI) 1st Message :

Topic 535 : Continues

(1) विदेहमुक्तौ सत्यसङ्कल्पत्वादिप्राप्तिरिति जैमिनिमतम्।
(2) औडुलोमिमते सत्यसङ्कल्पत्वादयभावः कथ्यते।
(3) सिद्धान्ते तु सत्यसङ्कल्पत्वादीनां भावाभावानुभावप्युक्तौ।

I) Jaimini :

- During Videha Mukti, Jnani merges into Ishvara
- Therefore, Jnani will get Ishwara's virtues
- 8 Virtues
- Chandogya Upanishad : Vijara, Vimrityu, Satyakamaha, Satya, Sankalpaha, Vishoka, Vijigatsaha etc.
- Whatever one wills, wishes will naturally happen.
- Jnani as Ishvara will get all these qualities.

- Jnani will not remain as an individual, not sitting near Ishvara.
- Jnani has no individuality.
- Jnani as Ishvara will get Satya Sankalpa.

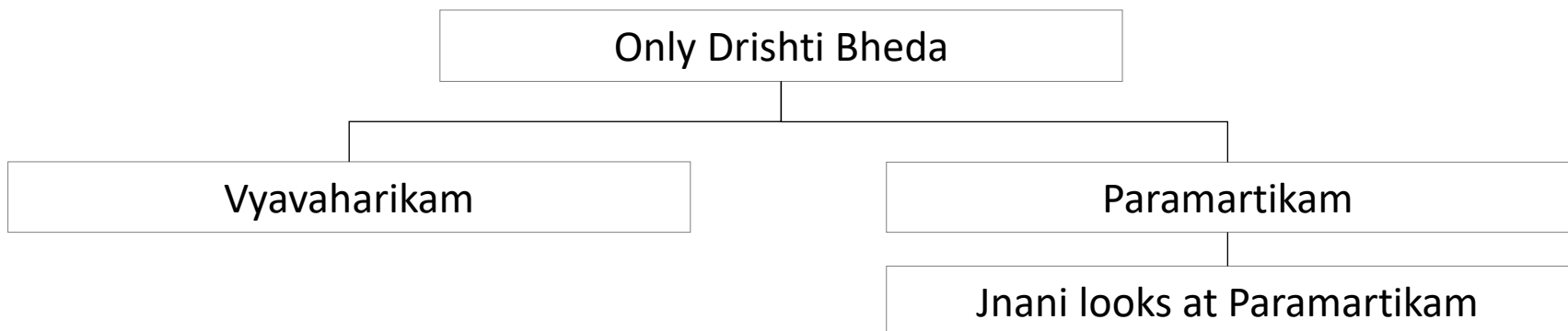
II) Avdilomi :

- Jnani merges only into Brahman
- Brahman has no attribute
- No Satya Kama, Satya Sankalpa.

Jaimini	Audulomi
Jnani becomes Saguna Ishvara	Jnani becomes Nirgunam Brahma

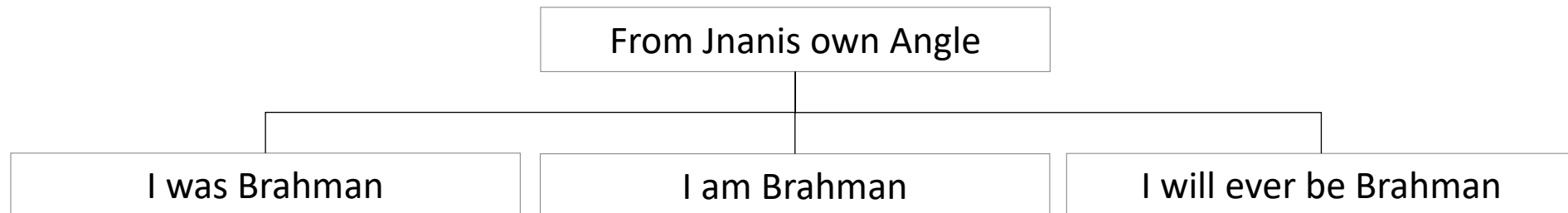
III) Vyasacharya = Sutra 7 - Siddhanta Sutram :

- Can Say either.



- Jnani has negated Triangular format
- Jnani Abides in Brahman and his vision is Paramartika Drishti.
- Jnani will never Say - I will merge into Ishvara.

IV)



V) Worldly people don't know Nirgunam brahman :

- Will look at him from Sagunam Angle only.
- From Empherical Angle, we say he Merges.

VI) After Videha Mukti, when Great Acharyas Die :

- They will have Burial and they will Build a temple there.

VII) Tulasi Tree Plant or Shiva Linga is Kept :

- It becomes Adhishtanam of that Mahatma
- Dayananda Swami - Rishikesh Adhishtanam
- Chinmaya Adhishtanam Siddhabari
- Paramacharya - Kanchipuram
- Sringeri - Acharyas Adhishtanam.

VIII) All become a temple :

- Only word Adhishtanam is used
- Trikala Puja, Abhisheka Happens
- We worship Jnanis Place and remains.
- Jnani has merged into Ishvara
- Jamini and Oudulomi Matams are Acceptable in Badaraya Matam from Standpoint of Vyavaharika or Paramartika.
- This is explained now.

Topic 535 : Continues

तस्यायमभिप्रायः-विदेहमुक्तावीश्वराभेदो जायते। ऐश्वरसत्यसङ्कल्पत्वादयो मुक्तपुरुषे जीवान्तरैर्व्यवह्रिन्ते। परमार्थदृष्ट्या तु सोऽपीश्वरः शुद्धचैतन्यमेव। न तत्रास्ति गुणलेशोऽपि। निर्गुणत्वादेव सत्यसङ्कल्पत्वाद्यभावस्तत्र। संसारदशायामपि जीवः परमार्थतो निर्गुणः शुद्धश्च। तथापि संसारदशायामविद्यया तस्मिन् कर्तृत्वभोक्तृत्वाद्यनर्थः प्रतीयते। ईश्वरस्य तु न कदाचिदपि स्वस्मिन् परत्र वा संसारप्रतीतिरस्ति। अत एवेश्वरः सर्वदाऽसङ्गो निर्गुणः शुद्धश्च। तस्माद्योऽभेद ईश्वरेणोच्यते स शुद्धब्रह्माभेद एव।

I) Vyasa's Siddhanta message :

- Videha Mukti
- Assume Body is there for Jnani in Vyavaharika Plane

II) In Paramartika Drishti word Videha Mukti does not exist

III) From Empheral angle, Vishwa, Teijasa, Prajna of Jnani Jiva merges into Virat, Hiranyagarbha, Antaryami of Ishvara

- Ishvara Abheda Jayate...

IV) Attributes of Ishvara :

- Satya Sankalpa - willing power, wishing power is there in Mukta Purusha also

V) Jnani has become one with Ishvara :

- This is said by Ajnani Jivas
- Who are ignorant, they talk about Jnani becoming one with Ishvara
- Only that much they know.

VI) From Paramartika angle: Jnani has understood, everything is Brahman

VII) a) Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

b) Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- I am Brahman, world is Brahman I am Ishvara.
- What world calls as world is also brahman.

c) Jiva, jagat Ishvara = Shuddha Chaitanyam, Nirguna Brahman only

d) In that Ishvara who is Shuddha Chaitanyam, there is no Question of any Guna.

e) Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṁ sarvaṁ
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāhaṁ tēṣvavasthitaḥ ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि

पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थः

ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni

paśya mē yōgamaīśvaram ।

bhūtabhṛnna ca bhūtasthō

mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Mastani Sarva Butani	Na Cha Mastani Butani
<ul style="list-style-type: none"> - For ignorant Ajnanis - Everything is in me 	<ul style="list-style-type: none"> - For Jnani, wise - Nothing is in me - Including attributes

F)

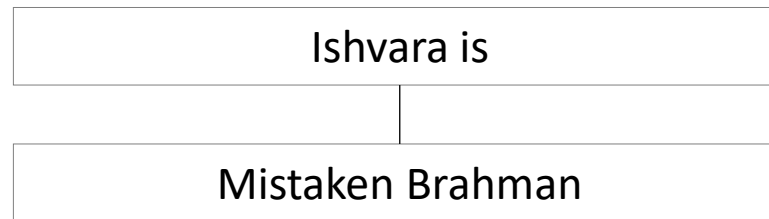
Advaitin	Visishta Advaitin
There is Neither Good / Bad attributes in me	There are no bad attributes in Ishvara / Brahman

V) 1st :

- Vyavaharika - Jaimini Matam agreed.

VI) 2nd :

- Audulomi matam agreed
- Satya Sankalpa, Macro attributes are absent in Ishvara
- There is no such thing called Ishvara.



VII) Even during Samsara Jiva is Paramartata, Shuddhashcha :

- Ishvara, Samsara Jiva is Nirgunaha, Shuddhaha only.
- Jiva does not know that.
- He therefore Superimposes wrong Attributes.

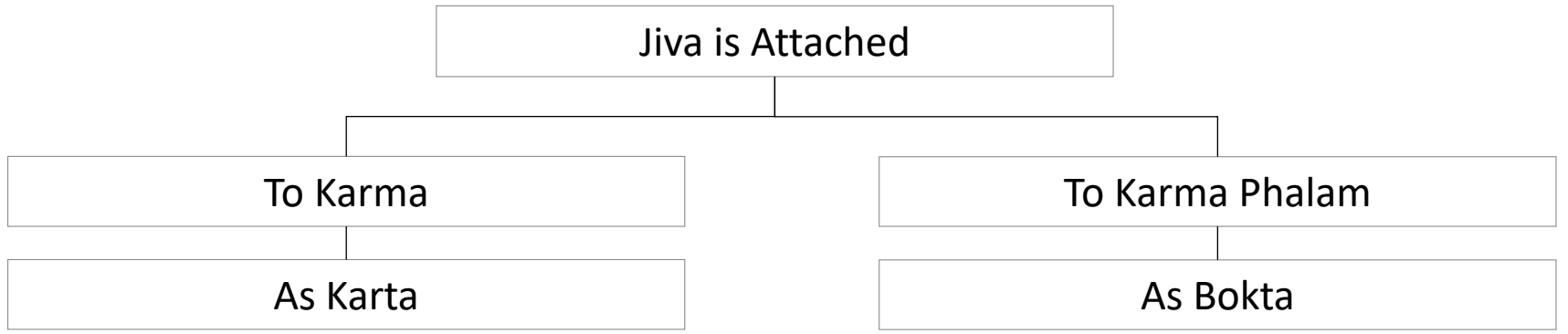
VIII) Because of ignorance Jiva has Samsara, Kartrutvam, Boktrutvam (Evil) not a blessing :

- Can do, can enjoy worldly people.

IX) Vedanta begins when you see Kartrutvam, Boktrutvam as cause of Samsara, cause of Rebirth Cycle :

- Until then Vedanta does not begin.

X)



XI) Pratiyate :

- Doership, enjoyership Appear to be Present in Atma
- Shake off both in Atma.

XII) Ishvara does not seek Kartrutvam, Boktrutvam in himself or others and does not see in Jiva also

XIII) Gita :

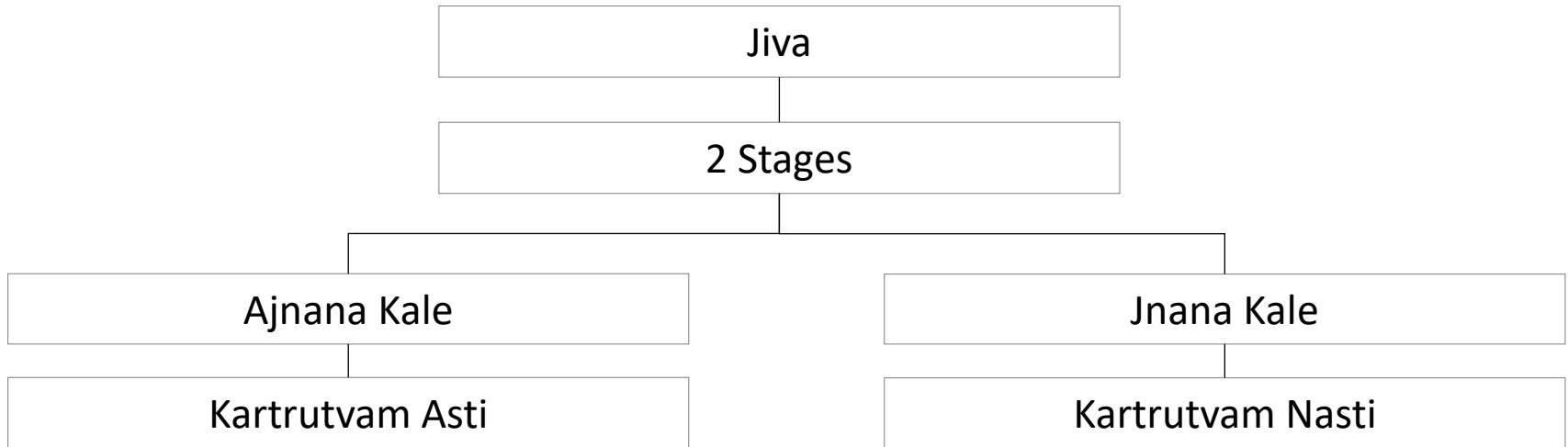
अप्रकाशोऽप्रवृत्तिश्च
प्रमादो मोह एव च ।
तमस्येतानि जायन्ते
विवृद्धे कुरुनन्दन ॥ १४-१३ ॥

aprakāśō'pravṛttiśca
pramādō mōha ēva ca |
tamasyētāni jāyantē
vivṛddhē kurunandana || 14-13 ||

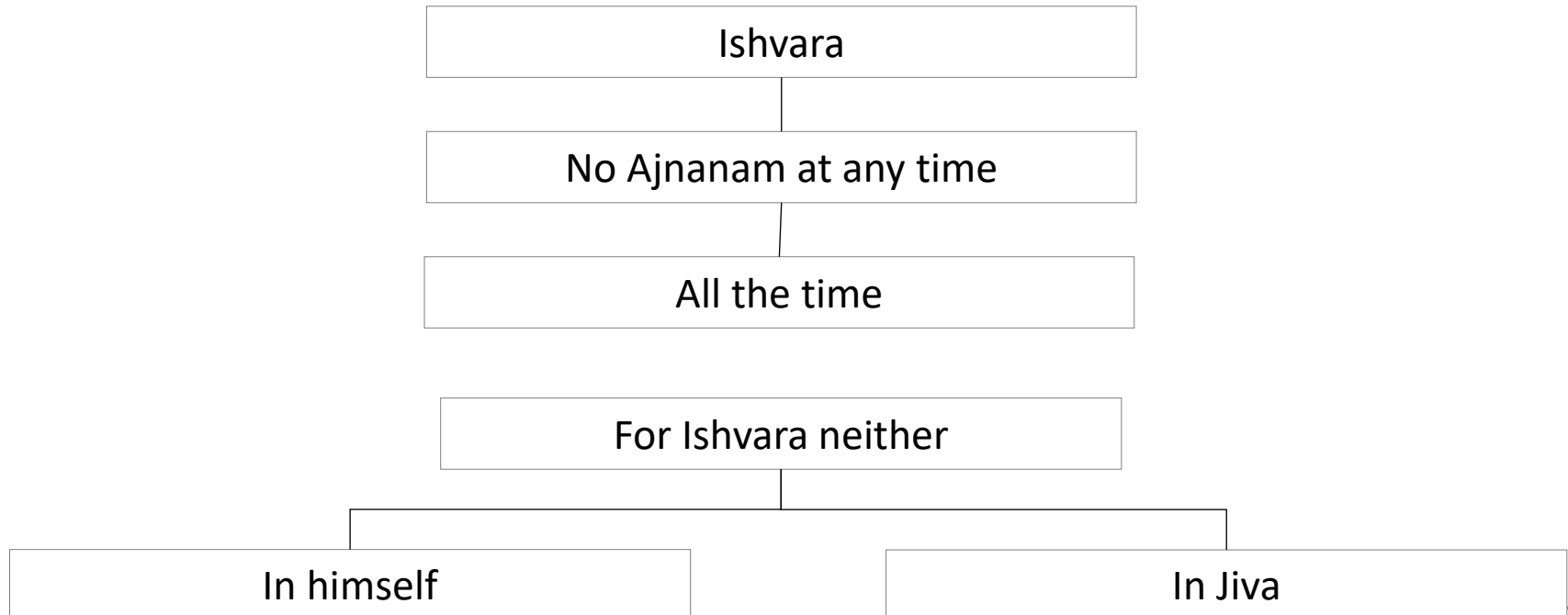
Darkness, inertness, heedlessness and delusion-These arise when tamas is predominant, O Descendant of Kuru. [Chapter 14 - Verse 13]

- I appear to be a Karta, really I am neither Karta, Bokta.

XIV)



XV)



- Samsara does not appear to be present in himself or Ishvara.

XVI) Vedantic Teacher :

- Requires extra Passion
- No Suffering at all, teacher can't get Compassion.
- For shishya Samsara is real (Vivekachudamani)

Guru :

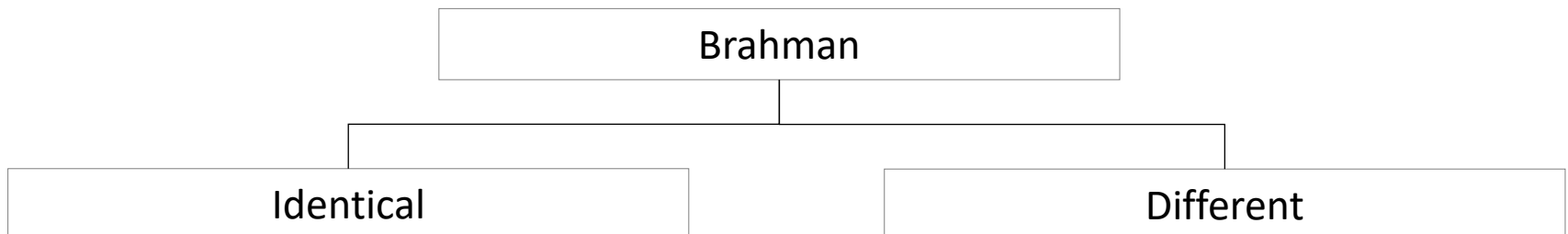
- When Balloon Bursts, for father it is nothing, father pretends to feel disappointed.
- Father Pretends.

XVII) Guru Pretends :

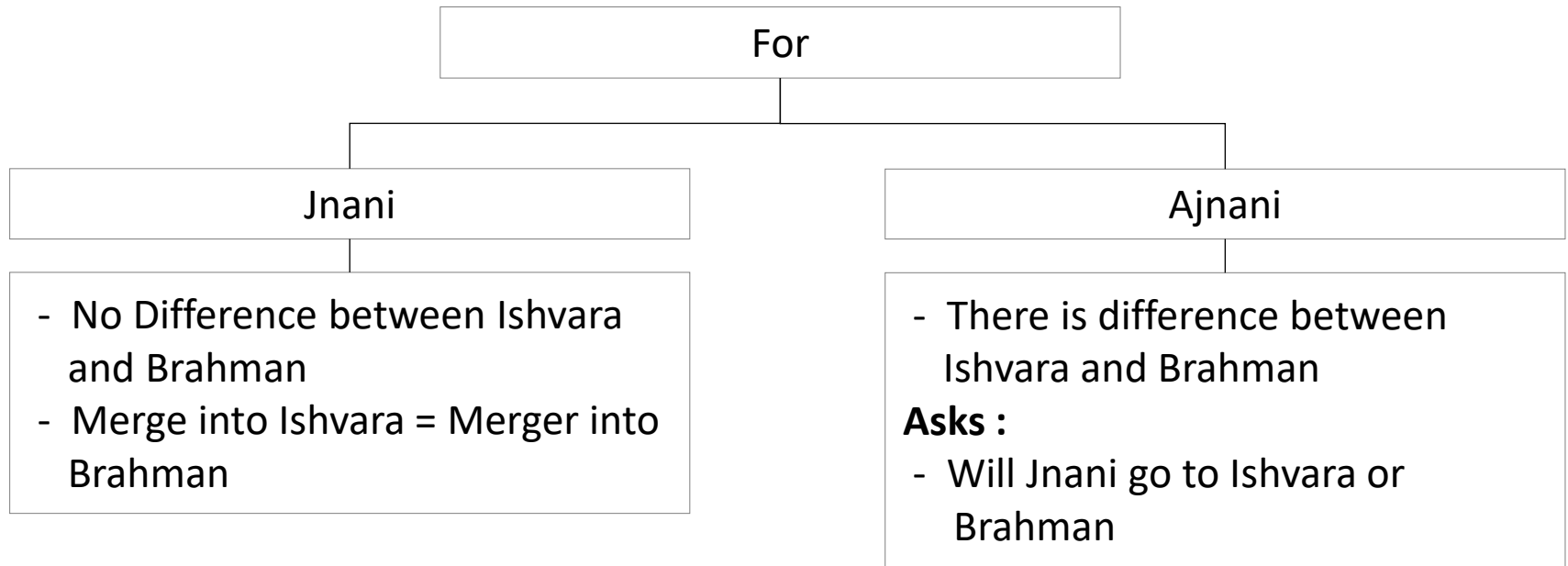
- Sympathise with Shishya, you will get Moksha
- Teacher takes very seriously, requires extra compassion.
- There is no Perception of Samsara ever.

XVIII) Factually, no difference between Ishvara and Brahman

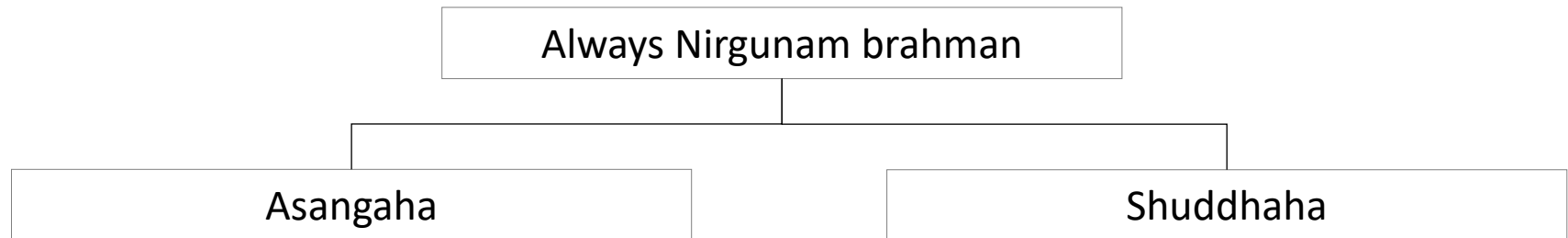
XIX) Question :



Answer : For whom?



XX)



XXI) 2 Sentences not different :

- More spontaneous for Jnani
- Ishvara merger = Brahman merger.

XXII) If Ishvara is not Brahman, what will happen?

- Ishvara will be Ajnani
- Worse than Jiva, nobody to teach Ishwara, Nitya Samsari.

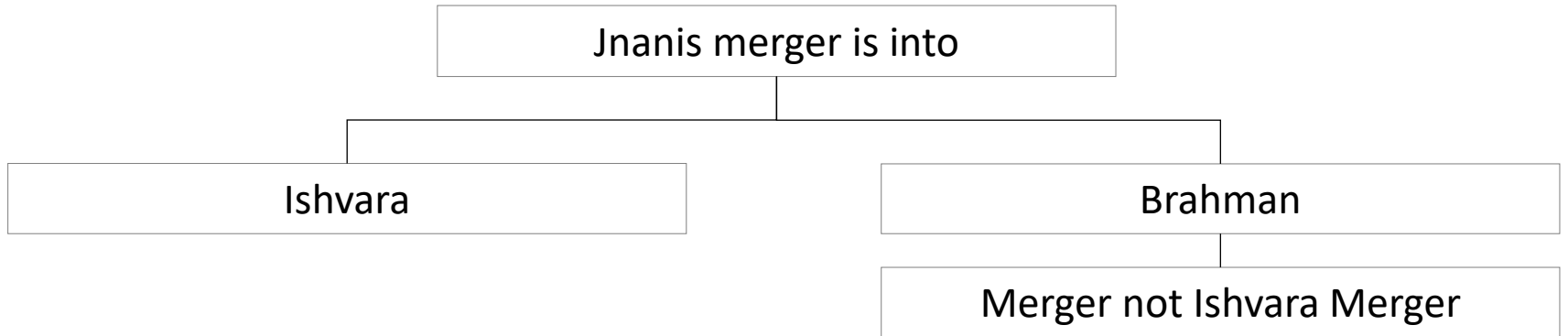
Jiva	Ishvara
<ul style="list-style-type: none">- See Suffering of few People- Witness of all Suffering of one Jiva- Jiva gets Videha Mukti	<ul style="list-style-type: none">- Sees Suffering of all (Maya - Upadhi)- In 14 Lokas- Witness of all Suffering- Sada jagarati- Ishvara creates next world as per Sanchita Karma- Ishvara not Miserable, knows I am not Ishvara, I am Brahman

- Because Ishvara has Brahma Vidya, he can continue to be Ishvara.
- If Ishvara is not Brahman, Ishvara will greatest Samsari.

ईश्वराभेदः शुद्धब्रह्माभेदो न स्यादिति यदि मन्येत तर्हीश्वरस्य शुद्धब्रह्मणा त्वैकात्म्यं नैव सिद्ध्येत् कदाचिदपि। यतः जीववदीश्वरस्य औपदेशिकं ज्ञानं विदेहमोक्षश्च न रूपं न शुद्धं स्यात्। कदापि सम्भवेत्। सर्वदा तत्स्व-तस्माज्जीवापेक्षया न्यून ईश्वरः। सदा बद्धश्च स्यात्। तस्मा-द्वक्ष्यमाणरीत्यैव मन्तव्यम्-

Hypothetical Argument :

I)



II) Then Ishvara and Brahman are Different :

- Brahman = Nirgunam

III) If Ishvara and Brahman are different, they will be eternally different unlike Jivatma

IV) In the case of Jiva :

- Bhedaha with brahman will be there only during Agyana Kala.
- Jiva has short Samsara, has opportunity to get Jnanam
- After Jnanam, Jiva knows I am brahman.

V) Difference from brahman for Jiva is only temporary :

- After Jnanam difference goes.
- If different, no Moksha, difference will be eternal for Jiva and Ishvara.

VI) If different, Ishvara or Jiva can Never become one with Brahman at any time

VII) What is the Reason?

- Ishvara can't go to a Guru and do Sravana, Manana, Nididhyasanam and get Jnanam.
- Jiva gets Jnanam from Ishvara.
- Ishvara can't get Jnanam from Jiva.

VIII) Aupadeshikam Jnanam = Knowledge through teaching :

- Ishvara can't have Videha Mukti like Jiva by Merging into brahman.
- We will have to daily console Ishvara.

IX) Brahman alone is Shuddham :

- Ishvara will be different, have Ashuddham.
- See suffering of all Jivas
- Seeing Someone elses Pain is more difficult sometime.

X) Ishvara will become inferior to Jiva :

Jiva has hope of Moksha	Ishvara
	<ul style="list-style-type: none">- No Hope- Sada Baddaha- Ever Bound

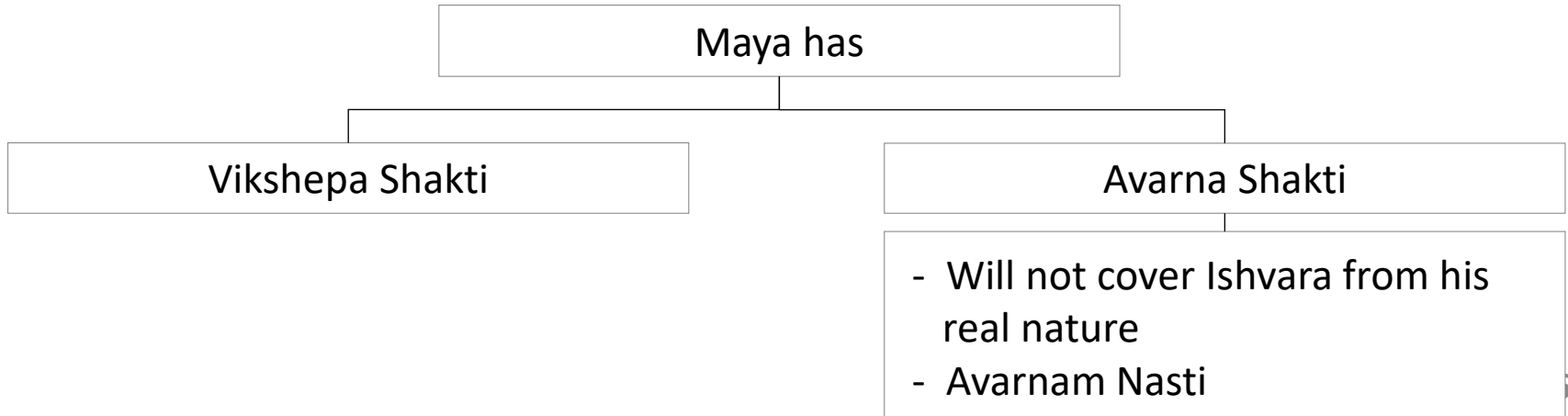
XI) Never make Ishvara Brahman Bheda :

- Have to conclude in the following manner Based on Shastra.

Topic 535 : Continues

- (1) नास्त्यावरणमीश्वरस्य। अत एव नोपदेशजन्यज्ञानापेक्षा।
(2) आवरणाभावान्न भ्रान्तिरप्यस्ति। तस्मान्नित्यसर्वज्ञः नित्यमुक्तश्च।
(3) मायातत्कार्यजातञ्च नात्मनि प्रतीयते। अत एव सदाऽसङ्गः, शुद्धश्च।

I)



II) Ishvara does not have to remove Avarnam - Ignorance through knowledge by going to Guru :

- He is Gurules, Adi Guru conclusion No. 1.

III) No. 2 :

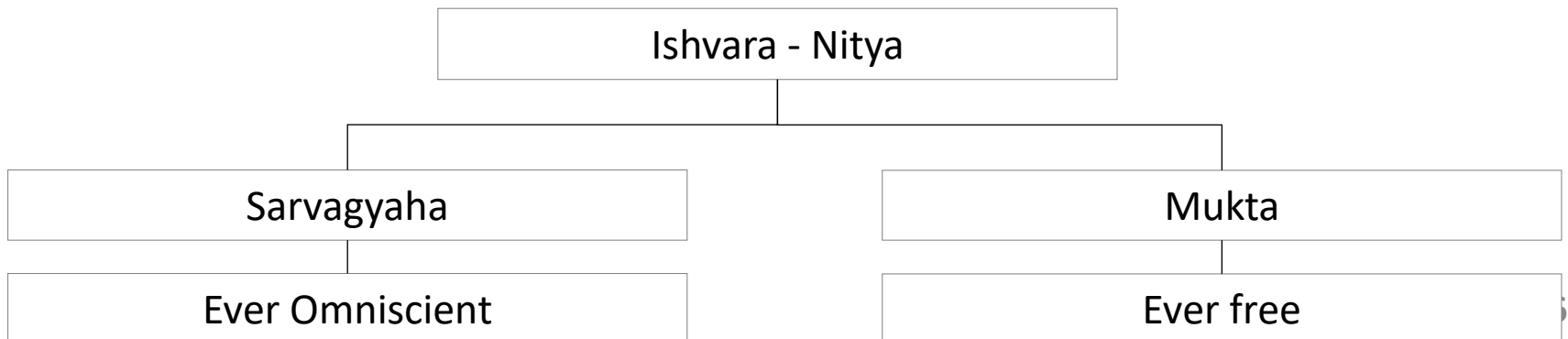
- Avarana Abhavat, No Branthi Asti
- Since no self ignorance, Ishvara will never look upon himself as Ishvara
- But will know Aham Brahma Asmi.

IV) Ishwaratvam status is superimposed on Brahman : Misperception

Ishvara	Brahman
Seeing Rope Snake (we look at Ishvara like that)	Rope

- Ishvara will look at himself only as Brahman, why?
- Brantihi Nasti

V)



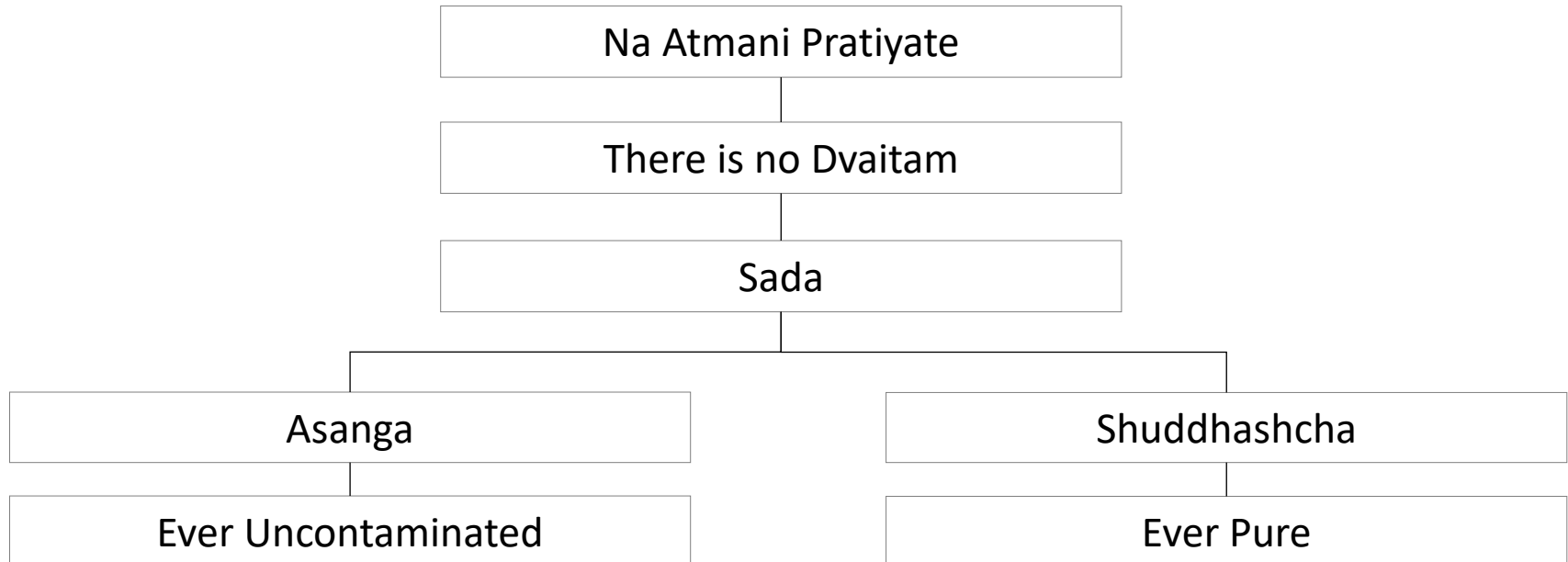
VI) Maya and all its Products :

- Ishvara does not see them as located in him.

VII) Na Cha Mastani Butani :

- For world Sake, Bhagawan says all things are in me
- From his own level, Ishvara Says, nothing is in me - No Body, no world.
- I am Nirguna Brahman, highest in creation - Paramartika Satyam.

VIII)



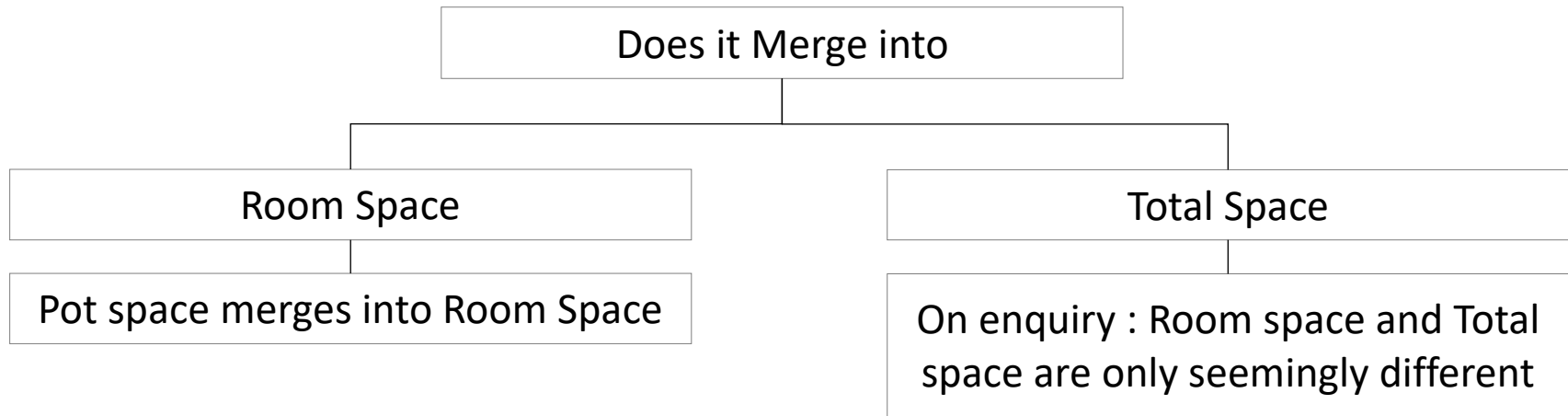
IX) Jiva has to realise self in the same way for Jeevan Mukti, Videha Mukti, my Svarupam

एवं रीत्या ईश्वराभेद एव शुद्धचैतन्याभेद इत्युच्यते। इत्थं दृष्टान्तेनापि ईश्वरेणैवाभेदः सिद्ध्यति। यथा मठे घटनाशे घटाभावदशायां मठाकाशे घटाकाशो विलीयते न तु महाकाशे, तथा विदुषः शरीरमपि ईश्वरकृतब्रह्माण्ड एव विनश्यति।

- I) In this manner, Jnanis merger into Ishvara is the same as Jnani's merger into Shuddha Brahman
- II) Because Ishvara = Shuddha Brahman, they are only seemingly different
- III) Example 2 to show :**
- Ishvara's merger into Brahman.

Matakasha	Pot – Space	Mahakasha
<ul style="list-style-type: none">- Room space- Ishvara	<ul style="list-style-type: none">- Ghata Akasha- Jnani Jiva	<ul style="list-style-type: none">- Brahman- All pervading Space

IV) What Happens when pot is Broken?



V) Really Speaking :

- No Difference ever between Pot space, room Space, total Space.

VI) Pot space merging into Room Space, total Space.

Lecture 481

Revision - Topic 535 :

- I) Tarqa Drishti taught Subha Santati and took over kingdom as Jeevan Mukta Jnani
- II) Shubha Santati through Upasana attained Krama Mukti
- III) Tarqa Drishti lived life of Jeevan Mukta and at the end of Prarabda, has attained Videha Mukti also

IV) Author is discussing Videha Mukti :

- Does Jnani merge into Ishvara or Brahman?

Brahma Sutra - 3 Opinions

Jaimini

- Jnani merges into Ishvara

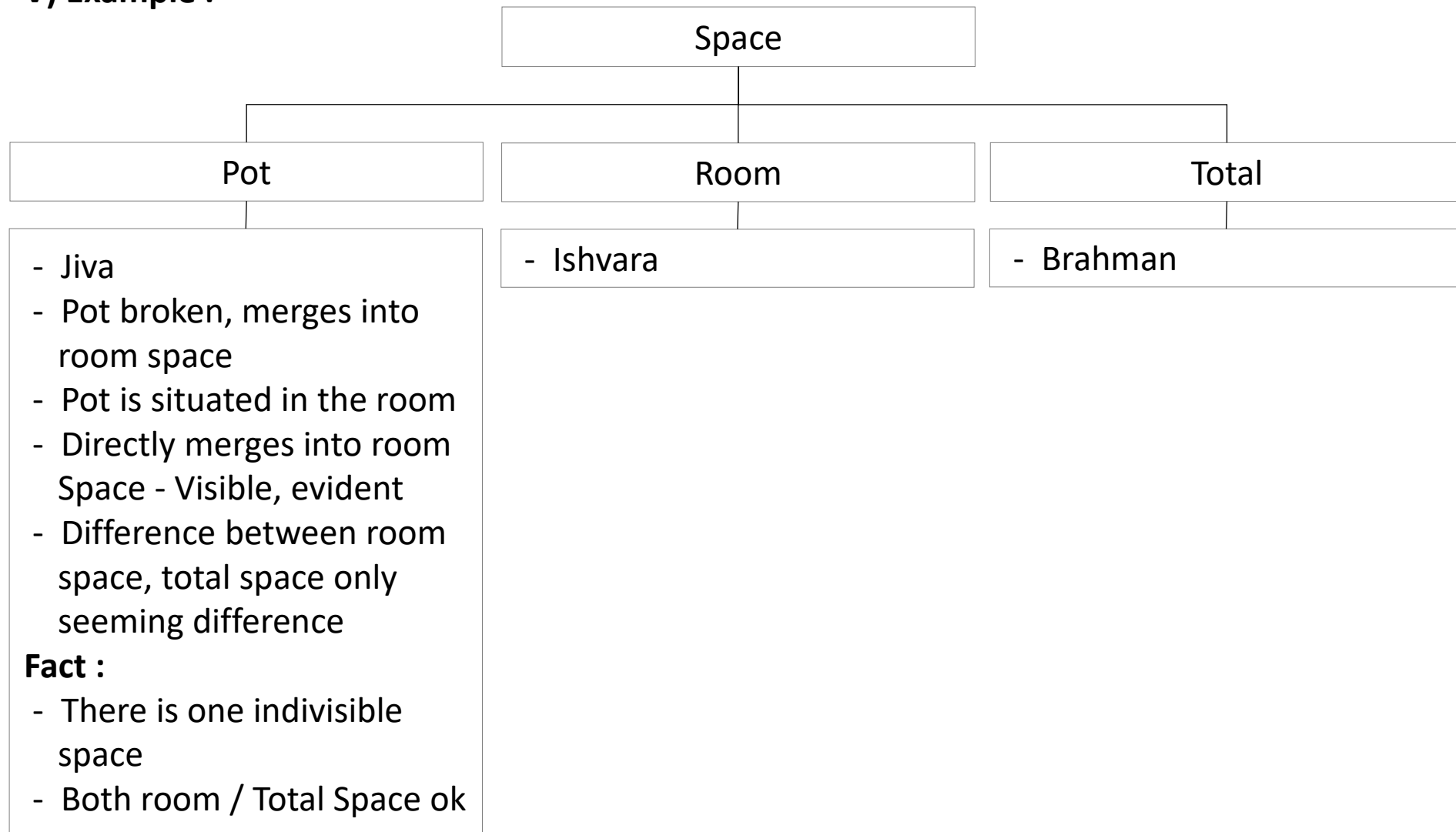
Ondulomi

- Jnani merges into
Brahman

Vyasacharya

- Siddhanta
- Can be said in both ways
Depending on Drishti
- Vyavaharika or
Paramartikam

V) Example :



VI) Directly merge of Jivatma into Ishvara only :

- Pot Space not absent like pot
- **Pot Space is now one with room Space.**

- Pot is in the room
- Jiva is always in Paramatma, hence merges into Paramatma.
- Reflected Consciousness of Jiva merges into Reflected Consciousness of Ishvara.

VII) Body of Jnani is not in Brahman :

- It is located in Ishvara like room space

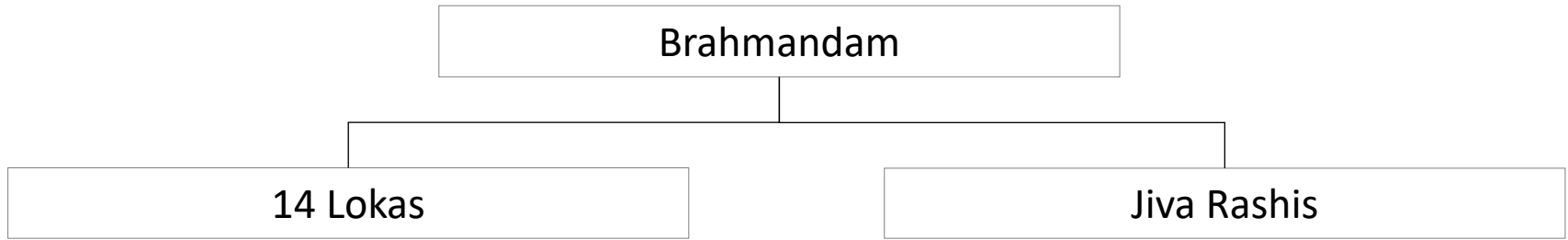
VIII) Ishvaras Upadhi is Brahmandam universe :

Room	Pot	Brahmanda
Upadhi of Space	Pot Space	Jnanis Shariram is there

Topic 535 : Continues

अखिलमपि ब्रह्माण्डमीश्वरशरीरभूतमायायामन्तर्भवति। विदुषस्वात्मा विदेहमोक्षे ब्रह्माण्डात् बहिर्गच्छति। इत्थमीश्वराभेदः सिद्ध्यति। परन्तु मठाकाशेन यथा घटाकाशस्याभेदः सिद्ध्यति, स च मठाकाशो महाकाशात्मनैव वर्तते, तथा-त्रापि विदुष ईश्वराभेदः। स चेश्वरः⁸⁶ शुद्धं ब्रह्मैव। तस्माच्छुद्धब्रह्मप्राप्तिरेव भवति।

I)



- Ishvara Sharira - Maya.

II) Vidusha Atma :

- Jivatman of Vidwan during Videha Mukti, Merge into Corresponding total, it does not go out of Ishvara.

III) It merges into Consciousness enclosed within Brahmandam :

- Space enclosed within the room, Atma Chaitanyam within body Merges into Consciousness within Brahmandam, Maya, Ishvara Shariram.

IV) Jivatma does not go out of Brahmandam :

- Direct, Straight, Primary answer should be Jiva Merges into Ishvara.

V) Add Note :

Pot Space	Room Space
<ul style="list-style-type: none">- Merges into Room space only- Right Answer- Matakasha	<ul style="list-style-type: none">- Total Space- Are one and the Space- Only seeming difference- Space can't be divided by the walls

VI) We can use Matakasha or Mahakasha :

- Both can be used interchangeably with Understanding.
- Ishvara and Brahman can be used Interchangeably, with understanding.

VII) Matakasha (Room Space) is in the form of Mahakasha only :

- In the same way, 1st Step

Answer :

- Jnani becomes one with Ishvara

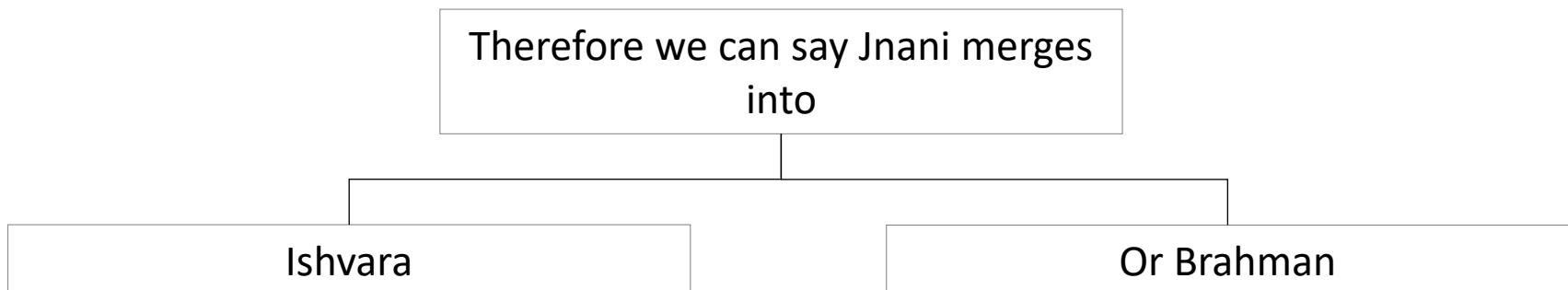
VIII) You should not forget :

- Ishvara not different from Brahman
- Jnani and Ishvara knows this.

IX) Jnani Says :

- Aham Brahma Asmi
- I and Brahman are not different.

X)



XI) Ishvara =Shuddham Brahman :

- Author favours 2nd Answer
- Not wrong to say Jiva merges into Ishvara.

It is better to say :

- Jnani merges into Brahman
- Jnani sees himself as Brahman.
- Ishvara sees himself as Brahman.

XII) Jnani merges into Ishvara - Right answer :

- Jnani merges into Brahman - Better answer.

XIII) Footnote :

- This is the secret message
- **From Jnanis angle, he knows Brahman alone is there.**

XIV)

Brahman (With Nama - Rupa
appearing as

Jiva

Jagat

Ishvara

- Triangular = Brahman.

- **Ajnabi does not know this.**

XV) Before, Videha Mukti knows :

- **I need not merge into Brahman, I am Brahman.**
- Videha Mukti does not attract a Jnani too much
- Before Jnanam, Videha Mukti is a great achievement.
- After Jnanam, Videha Mukti is not a big consequence for a Jnani.

XVI) World itself is not there, what about his body :

- No question of Sanchita, Prarabda, Sthula, Sukshma, Karana Sharirams.
- Experienced but as good as not there.

XVII) Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

XVIII) Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṁ brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

XIX) Vidwan will say :

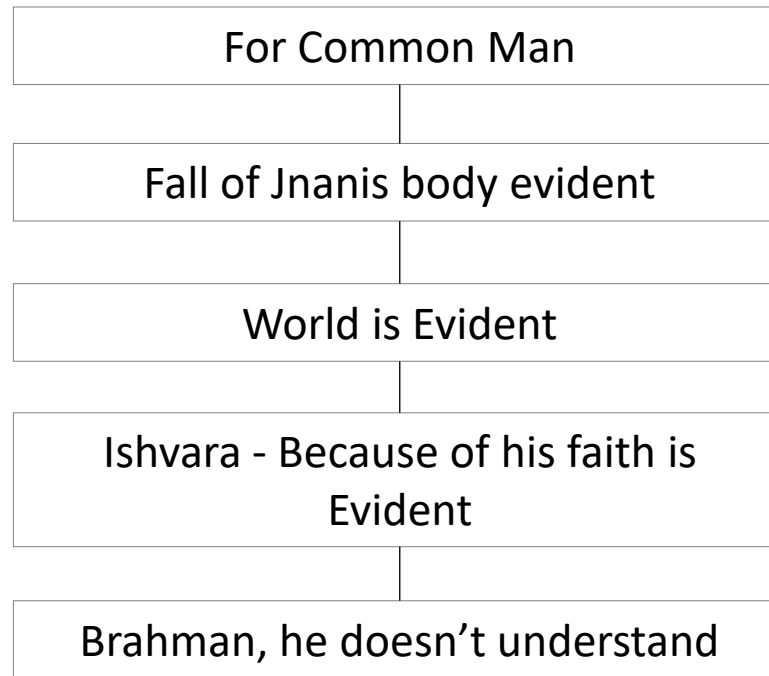
- When body is gone, I seemingly merge into Ishvara but into Brahman only.
- All the time he has been seeing Brahman alone everywhere.

XX) From Jnani's angle, Videha Mukti is Shuddha Brahman Prapti

XXI) Ajnani :

- Brahmandam continues to be there, before Jnani's death also, Ajnani's death also
- **Ajnani feels world being there, Ishvara is prominent, Brahman he does not know.**

XXII)



XXIII) Ajnani will define Jnanis Videha Mukti only as Ishvara Aikyam :

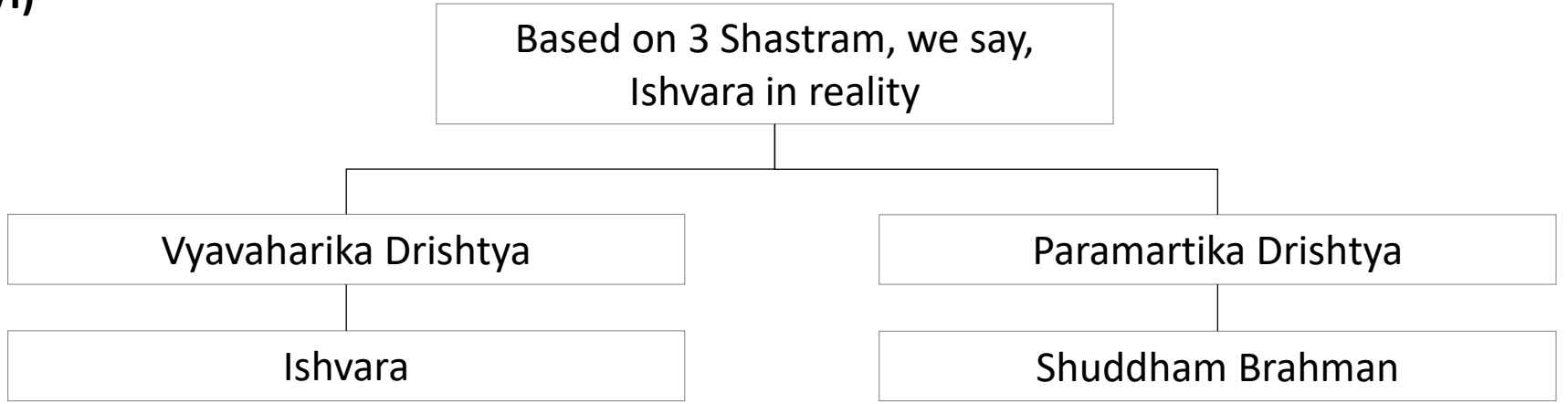
- Brahmandadaya pratiyante, they are very much there.

XXIV) From Ajnanis Angle :

- Jnani merges into Ishvara.
- Like Room space - Ishvara is limited Consciousness (Abheda)
- Merges Into Brahmandena Avachinna Chaitanyam.

XXV) Pot merges into Mata Akasha Not Mata room

XXVI)



XXVII) From this angle Jnani Merges into Brahman only :

- More appropriate Answer.

XXVIII) Pithambar - Footnote writer is Avacheda Vada :

- Gata Akasha, Maha Akasha based on Avacheda Vada.
- Jeevan Mukti, Videha Mukti seen from standpoint of Avacheda vada.

XXIX) Jeevan Mukti, Abhasa vada, Pratibimba vada discussed before :

- Jnani Jeeva merges into Brahman
- Vedantic views - Prakriyas interpretations based on Abhasa Vada, Pratibimba vada.
- Vedantic views - Prakriya Bheda
- In Chapter 6 - Briefly mentioned in foot note
- Page 309 - Full Page - Tippyany one different discussion Teaching part over.

XXX) Nischala Dasa Concluding his Vichara Sagara which is being translated into Sanskrit here

(536) भाषान्तरेऽस्य ग्रन्थस्य रचनायां हेतुः— इत्थमनेकवेदान्त-
सिद्धान्तरत्नगर्भितोऽयं विचारसागराख्यो ग्रन्थो विवेकतः प्रकटीकृतः। कृत्स्न-
मधीतं व्याकरणम्। साङ्ख्यन्यायादिशास्त्राण्यपि श्रमेण समग्रमवलोकितानि।
अशेषा अद्वैतवेदान्तग्रन्थाश्च परिशीलिताः। नानवलोकितोऽस्ति ग्रन्थ एकोऽपि।
अत्यन्तकठिनः दुरूहः मतान्तरसिद्धान्तोऽप्यतिश्रमेणावगाहितः। चतुरोऽपि
वेदानपश्यं समग्रम्। अथापि मयायं विचारसागराख्यो ग्रन्थो भाषायामेवाकारि।
न विलज्जे भाषारचनायाम्। परोपकारचिन्तैवात्र हेतुः। व्याकरणज्ञानं विना
संस्कृतग्रन्था मन्दबुद्धिभिर्न शक्यन्ते पठितुमपि। भाषाप्रबन्धं त्वनायासेन पठित्वा
पामरा अपि परमानन्दमनुभवेयुरिति।

Concluding Remarks :

I) Vichara Sagara Contains gems from Vedantic teachings given in Many Granthas.

II) Vedanta Siddhanta :

- Final teaching of Vedanta
- Each one is a Ratnam.
- It contains within its womb, all gems.

III)

Presented well in the form of

Uttama Adhikari teaching

Madhyama Adhikari teaching

Kanishta Adhikari teaching

- Teaching given in a discreet structured manner.

IV) Why old Hindi language?

- Scholarship exhibited through Sanskrit generally
- Advanced Sanskrit format
- Have concern for those who don't know Sanskrit
- Others should not be deprived of Moksha
- This is for Non-sanskrit students.

V) What has Nischala Dasa studied?

a) Sanskrit Grammar :

- Laghu Siddhanta with Bashyam.

b) Sankhya, Nyaya Shastra Yoga, Veiseshika, Purva Mimamsika :

- Other Darshanams, not casual look.

c) Advaita Granthas perused by me, not omitted :

- Not left out even one Grantha extremely tough
- Tarqa Shastra - Tough
- Nastika = Buddhism with lot of pain has been studied.

d) Studied 4 Vedas in its entirety, not one Sukhtam, one Upanishad :

- I could have written very advanced complex Sanskrit book
- Khandana Kadhyam Khandam full of logic.
- I withheld that idea.

e) Vichara Sagara - Hindi basha Grantha literature (Any regional language - Other than Sanskrit)

f) I don't feel ashamed to do that :

- Sukhacharya, Madhusudana Acharya have great status, Harshacharya status, revered :
- Whether public raises my status
- I am not ashamed of writing in regional language.

g) Vritti Prabhakara by Nischala Dasa :

- Want to help those who don't know Sanskrit.

h) Sanskrit illiterate, can have Mokshananda :

- With that intention I wrote in Hindi

i) We are reading translation in Sanskrit

(537) मङ्गलाचरणं ग्रन्थसमाप्तिश्च-

हस्तिनापुरतः पञ्चादयोजनाष्टादशान्विते ।

ग्रामे तु किहडौल्याख्ये ग्रन्थोऽयं रचितोऽभवत् ॥ 1 ॥

विदेहमुक्तिसमये येनाभेदं प्रपेदिरे ।

ब्रह्मनिष्ठास्तथा वेदाः कारणं यत्स्तुवन्ति हि ॥ 2 ॥

व्यावृत्तनामरूपात्म जगत्यनुगतं तु यत् ।

वेदान्तवेद्यं तल्लक्ष्यमस्तिभातिप्रियात्मकम् ॥ 3 ॥

एकं निरुपमं तत्त्वं शुद्धाद्वैतं चिदात्मकम् ।

विषयावगमं ज्ञानं स्वयं विषयवर्जितम् ॥ 4 ॥

अखण्डं सच्चिदानन्दं मनोवागाद्यगोचरम् ।

सर्वेषां प्रत्यगात्मानं परं ब्रह्म भवामि तत् ॥ 5 ॥

अहमेव परं ब्रह्म मयि सर्वं प्रकल्पितम् ।

इति यत्कृपया बुद्धं सद्गुरुं तं नामाम्यहम् ॥ 6 ॥

I) Mangalacharanam :

- Conclusion of text.

II) Where was this book written?

- Hastinapuram - Delhi

III) 18 x 18 - 164 in Koha Dhauli village :

- This book was composed.

IV) Remember Brahman as Self :

- Greatest Auspiciousness = Brahman
- I am Brahman.

V) Which Brahman has all glories :

- Tatu Aham Bhavami Mahavakya Rememberana.

VI) From 2nd Sloka :

- a) Param Brahma is one in which Param Nishta's Brahma jnani's merge during Videha Mukti
- b) Brahman = Karanam cause of universe which all Upanishads glorifies

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]

Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र
आसीन्नान्यत्किंचन मिषत् ॥ 1 (a) ॥

om atma va idameka evagra
asinnanyatki.nchana mishat ॥ 1 (a) ॥

In the beginning, verily, Atman (self) alone was this (the Universe) nothing else active whatsoever... [I - I - 1 (a)]

Brahman Praised by all Vedas :

c) Jagati Anugatham :

- Which Brahman inheres, pervades, thread in mala.

What type of world?

- The world whose nature is varieties of names and forms which are mutually exclusive, distinct.

d) Which Brahman can be known only from Vedanta, Upanishads

e) Which is Lakshyam of Tatpada Lakshyarth in Mahavakya

f) Asti Bhati Priya - Rupam :

- Drk Drishya Viveka.

G) Taittiriya Upanishad :

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

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

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

h) Ekam - Non-dual :

- Nirupanam = Matchless, incomparable
- Tattvam = Ultimate truth
- Shuddha Advaitam = Pure Non-duality
- Visishta Advaitam = Ashuddha Advaitam
- Nirvisesha Advaitam = Pure Advaitam
- Chidatmakam = Nature of Chit.
- Vishaya Avagamanam Jnanam = Which is in the form of Vruitti Jnanam also.

- Original Consciousness alone appears as Reflected Consciousness Vrutti Avagaya Jnanam, that knowledge which reveals the objects - Objective knowledge.

I) Svayam Vishaya Varjitam :

- It is without Objects

Guna Boktrucha :

- **By itself, Paramartika Drishtya it does not have any Objects.**
- Nacha Masti Prapancha Upashamam, free from all Objects, Absolute angle.

J) Akhandam - Divisionless

K) Satchit Ananda nature

I) Mano Vag Adhi Agocharam :

- Beyond mind, words, other Pramanams, logic etc.

M) Which is inner self of all living beings Jiva Rashis :

- Upto this is description of Brahman.

VII) I am that Brahman :

- I alone am Brahman
- I am Brahman only and nothing else.

VIII) Mayi Sarvam Prakalpitam :

- Everything is superimposed on me.

IX) By my own Maya, everything is superimposed :

Triangular Jiva	Jagat Ishvara
<ul style="list-style-type: none">- Ignorant- Malina Sattva Pradhana- Superimposed by Maya	<ul style="list-style-type: none">- Omniscient- Shuddha Sattva Pradhana

X) All Glories I am able to Claim because of Grade of my Guru :

- I Offer Namaskara to my Guru, by Temporarily becoming a Jiva
- Take Jiva role
- Sat Guru = Brahma Guru

XI) Nishchala Dasa Concludes this Vichara Sagara

XII) Translator Vasudeva Brahmendra Saraswati - Beautiful Translator, simple Sanskrit :

- Malayalam, Telugu, Tamil Translation.

XIII) Translators concluding Remarks.

(538) अस्य ग्रन्थस्य संस्कृतभाषया रचनायां हेतुः—

“दिव्यां भाषां परित्यज्य ह्यन्यभाषाकृतानि वै ।

शास्त्राणि ये प्रशृण्वन्ति ते वै निरयगामिनः”⁸⁷ ॥ 1 ॥

बहुप्रमाणैरित्यादिवचनैर्निन्दितत्वतः ।

चित्तस्य शुद्धये चैव संस्कारार्थमियं कृतिः ॥ 2 ॥

औषधादौ फलाधिक्यमनुपानबलात्स्फुटम् ।

अनेन सर्वशास्त्रार्थसारः सुविदितो भवेत् ॥ 3 ॥

- Topic 536 - Why I wrote Vichara Sagara in Hindi
- Topic 538 - Why I wrote Vichara Sagara in Sanskrit

I) Glory of Vedanta - Agreement :

- ND and Brahmendra.

II) In language disagreement :

- Hindi - Many common men can get Moksha - Mahabharata quotations
- If you study Shastra in languages other than Sanskrit will go to hell.

ND	Vasudeva
- Advantageous	<ul style="list-style-type: none"> - Hindi - Go to hell - Artha Vada

III) Attitude towards Language differences exist :

- Other languages looked down upon.

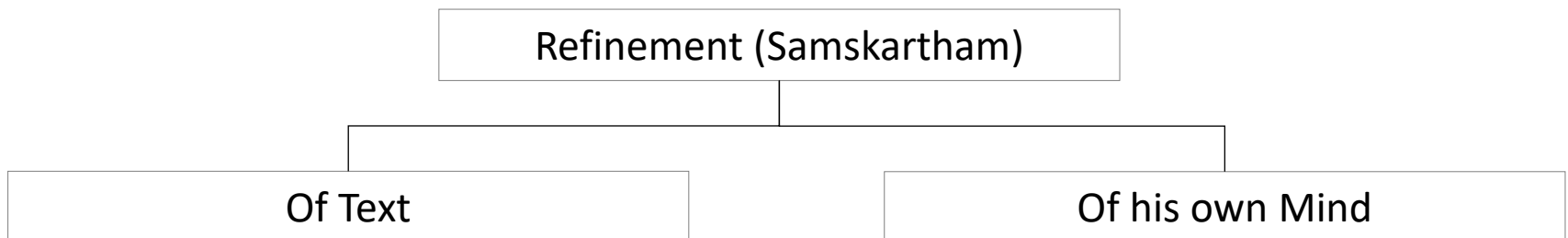
IV) Leaving out Sanskrit bhasha, Shastra texts written other languages will go to hell

V) 1st Reason just to encourage Sanskrit :

- Other languages Degraded
- Therefore to Avoid Narakam and get Moksha through Sanskrit Vichara Sagara, Vasudeva Wrote this text.

VI) 2nd Reason :

- For my own Chitta Shuddhi, refined Understanding of Vedanta.
- My own Nididhyasanam.



VII) Additional features presented

VIII) Benefits of Sanskrit Vichara Sagara :

- Read this book - See glory
- Take medicine - See glory

IX) Medicine increased benefit :

- Becomes clear when you consume medicine.

X) Sanskrit Vichara Sagara has extra benefits

XI) Sama shastra - Essence Maya, Yoga also clear :

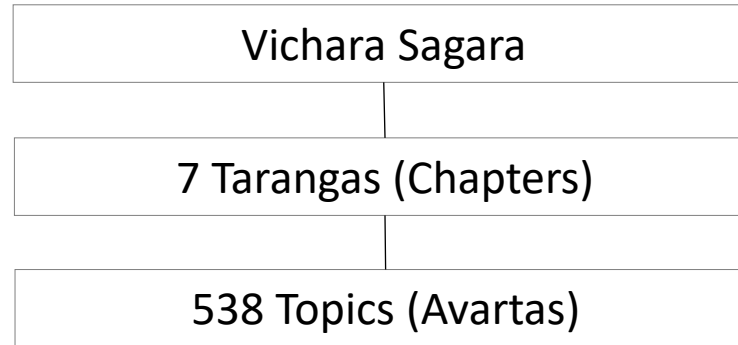
- Jeevan Mukti - Videha Mukti
- 7th Chapter is over - Grantha is over.

Long Steady :

- 12. 5 Years
- 481 Classes
- To Complete Vichara Sagara
- Most enjoyable Journey for me and you also.

Lecture 482 - Summary

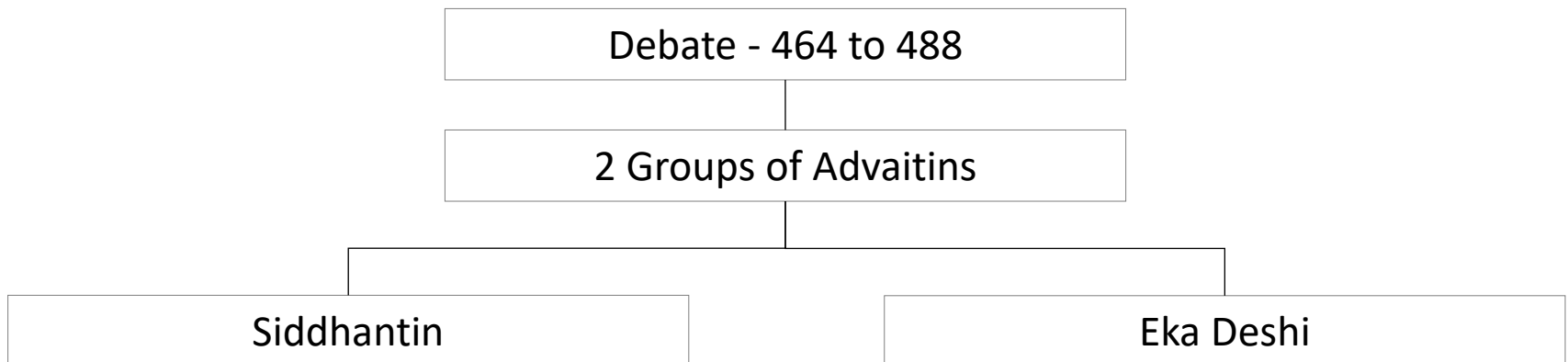
I)



II) 7th Chapter :

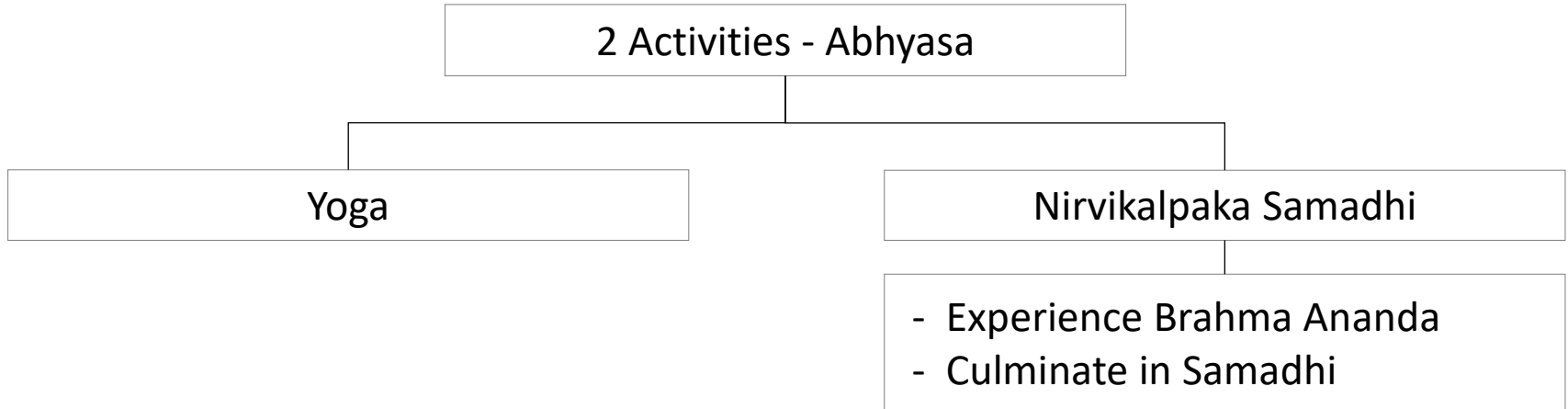
- What should be lifestyle of Jnani.
- Jnani Charya, Vyavahara

III)

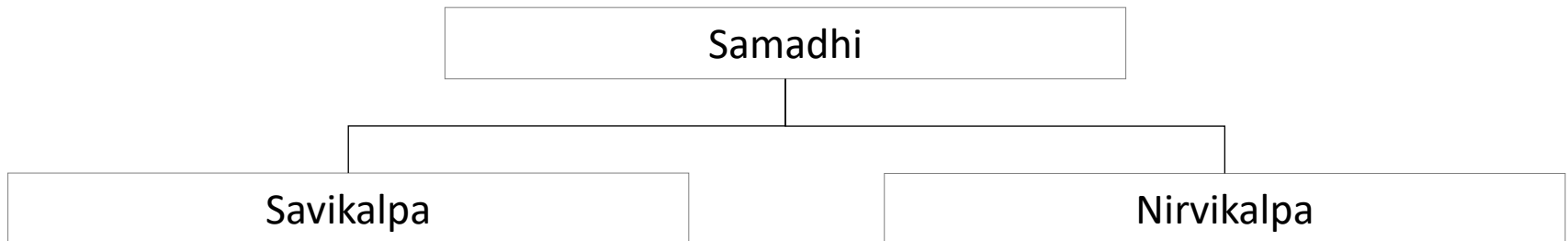


IV) Ekadeshi :

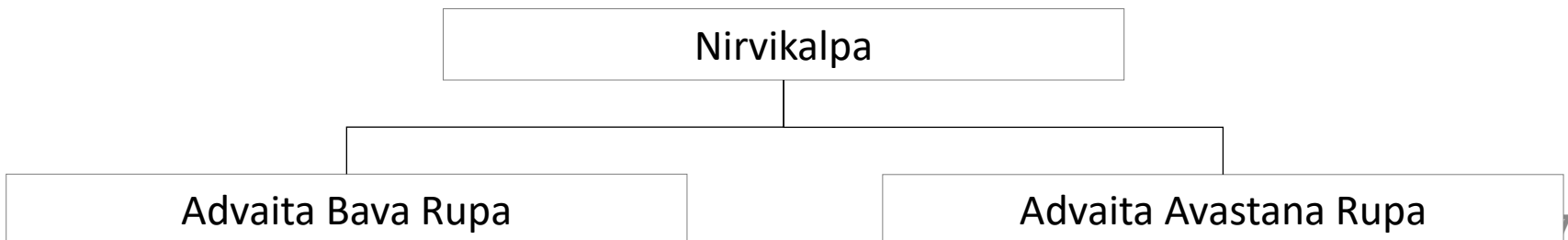
- Jnani should follow rules of withdrawal - Nivrutti, compulsory.
- Avoid worldly Transaction, Distractions, will take them away from the teaching.



V)



VI)



VII) Paralled ideas in Yoga Vasishta and Jeevan Mukti Viveka :

- Samadhi, Vasanakshaya, Mano Nasha, Brahmavith, Varaha, variyan, Varishtaha
- Sapta Bumika talk based on this topic
- Only Permitted Activity is Sharira Samrakshanam and Samadhi Abhyasa

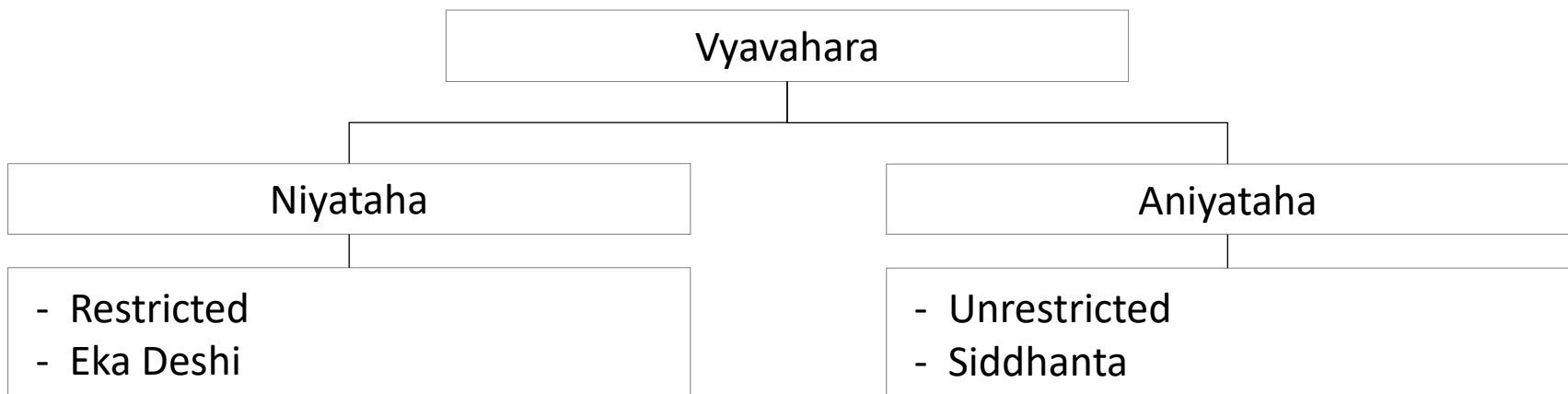
VIII) Siddhantin Reply : Not Correct

- Jnani - 4 Levels - Sravanam, Mananam, Nididhyasanam spiritual Journey over
- Considered Jeevan Mukta
- Shastra does not give him any instruction.
- Ko Vidhi, Ko Nisheda?

IX) Jnanis own Prarabda Karma and Vasana decides his own lifestyle :

- Differ from Jnani to Jnani, Nivrutti or Pravrutti
- Varaha, Variyan, Varishtaha is Jnanis choice

X) Jnanis may dedicate life for Loka Sangraha - Religious, Secular, Spiritual field :



XI) Sapta Bumika :

- Only Upto 4th Stage compulsory.
- 5, 6, 7 - Varaha, Variyan, Varishtaha not compulsory exercise.
- Some present as though compulsory.

XI) Jiva Yatra - Text :

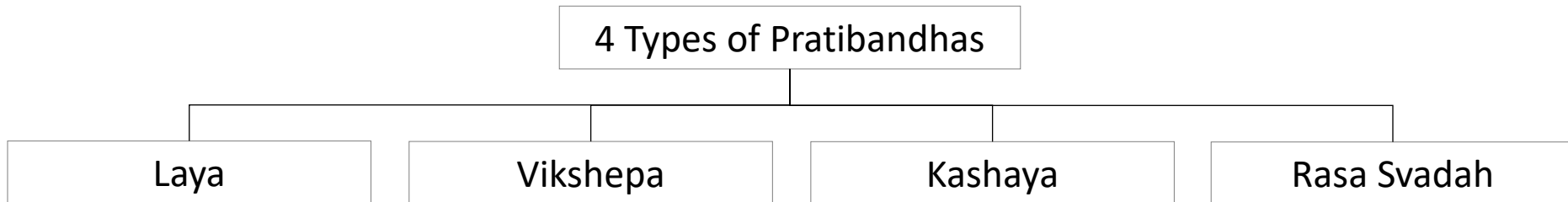
- Sravanam, Mananam, Nidhidhyasanam, Aparoksha Jnanam.
- Later : Even a Jnani should go through Vasana Kshaya and Mano Nasha.

XII) Nischala Dasa: (ND)

- After Aparoksha Jnanam, Jnani can do anything
- Very important topic.

XIII) Through mouth of Eka Deshi Nischala Dasa presents Ashtanga Yoga :

- Ashtanga compulsory for Eka Deshi, not for Siddhanti.



Topic No. 1 :

- Topic 464 to 488 Jnani Charya - Lifestyle.

Topic No. 2 :

- Topic 489 to 491

I) Introduced to Tattva Drishti, Uttama Adhikari

II) Tattva Drishti just Smiled, did not Answer

III) Tattva Drushti Jeevan Mukti and Videha Mukti :

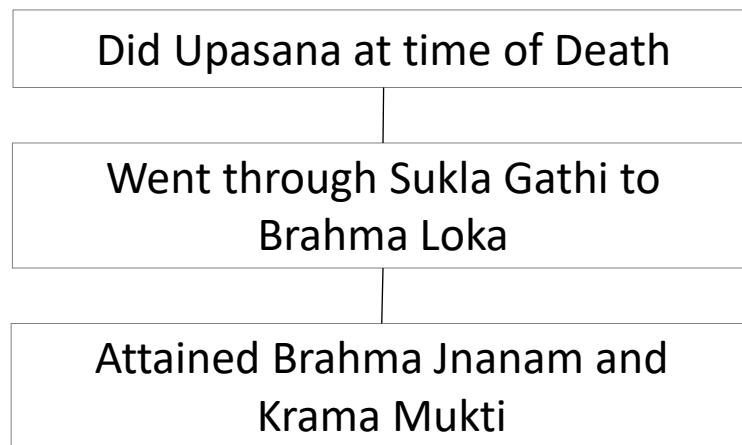
- Adrushti got Krama Mukti.

IV) Tattva Drushti :

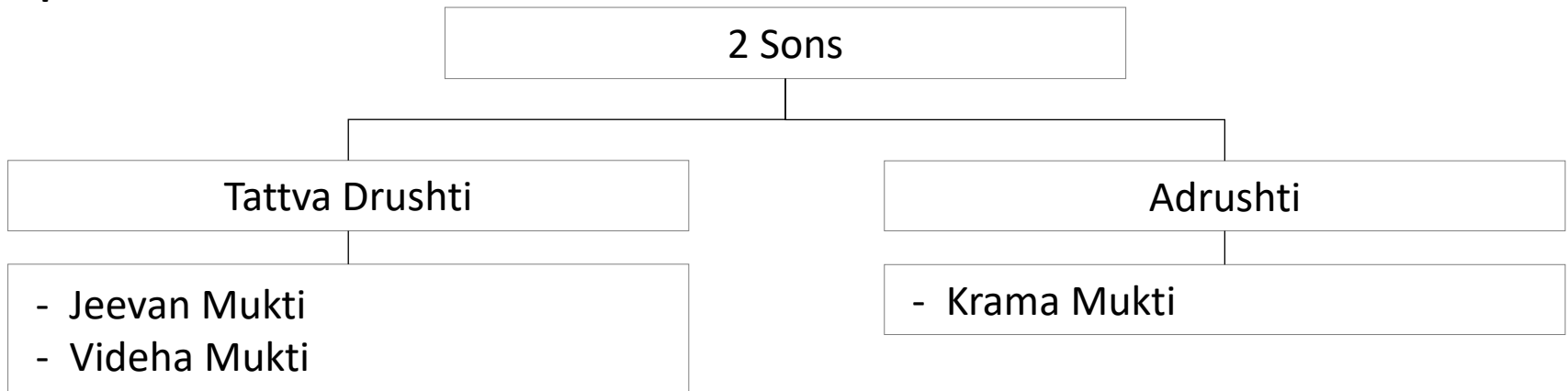
- Uttama Adhikari
- Got knowledge
- Becomes Jeevan Mukta
- Exhausted Prarabdha, got Videha Mukti

V) Adrushti :

- Madhyama Adhikari
- Chose Upasana as a means for krama Mukti
- Spent life of Upasana.



VI) Topic 489 to 491 :



Topic 3 :

- Topic 491 to 508

I) Tarqa Drushti - Kanishta Adhikari :

- Highly intellectual and Tarqa Pradhana
- Over obsession with logic is Big Obstacle for Aparoksha Jnanam

II) We are lucky if not over intelligent, otherwise doubts keep coming

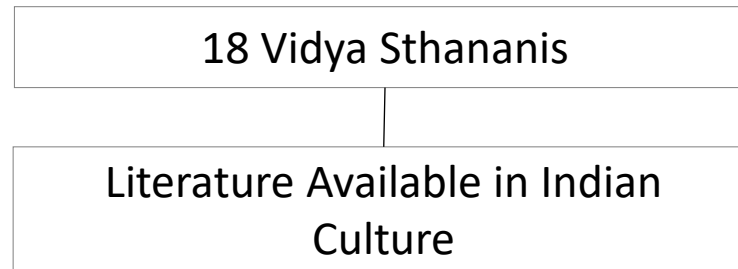
III) Vedanta not available within the field of logic :

- Logic should be used only to justify or confirm the teaching of the Sruti
- Logic should not be pitted against the Sruti.

IV) Tarqa Drushti received Vedanta Jnanam but wanted to compare and contrast his knowledge with other schools of thought

- Embarked upon a big Mananam process studying other texts.

V)



- Tarka Drishti perused all 18 Scriptural texts.

VI) 4 Vedas - Rig, Yajur, Sama, Atharvana :

- 6 Veda Angas - Siksha, Kalpah, Vyakaranam, Niruktam, Chandaha, Jyotisham
- 4 Upavedas - Ayurveda, Dhanur veda, Gandharva Veda, Artha Veda (Sthapathya Veda)
- Architecture, Building, Construction
- They are Smruti Granthas, not part of Veda.
- Attached to Veda called Upavedas.
- 14 Vidya Sthananis Over, Academic Area.

4 Additional :

- Purana, Nyaya, Mimamsa, Dharma Shastram.

VII) Within this 4, comes 6 Darshanams :



- Cover 6 Darshanams.

VIII)

Dharma Shastram

Agamas

Smruti

Vaishnava Agama

- Vishnu worship, Upasana

Shaiva Agama

- Shiva worship, Upasana
- Temple worship
- Home worship

Shakta

- Devi worship

IX)

Shakta Agama (Shakti worship)

Vamachara Left one

- Prescribes Practices, Adharma
- Dharma Shastra Viruddha
- Should not be included as part of 18 Scriptural texts

Dakshinachara Right one

- Srividya
- Popular in South India
- Soundarya Lahari
- Lalitha Sahasranamam
- Devi Mahatmyam

X) Many Advaitins incorporate Sri Vidya as a Preparation :



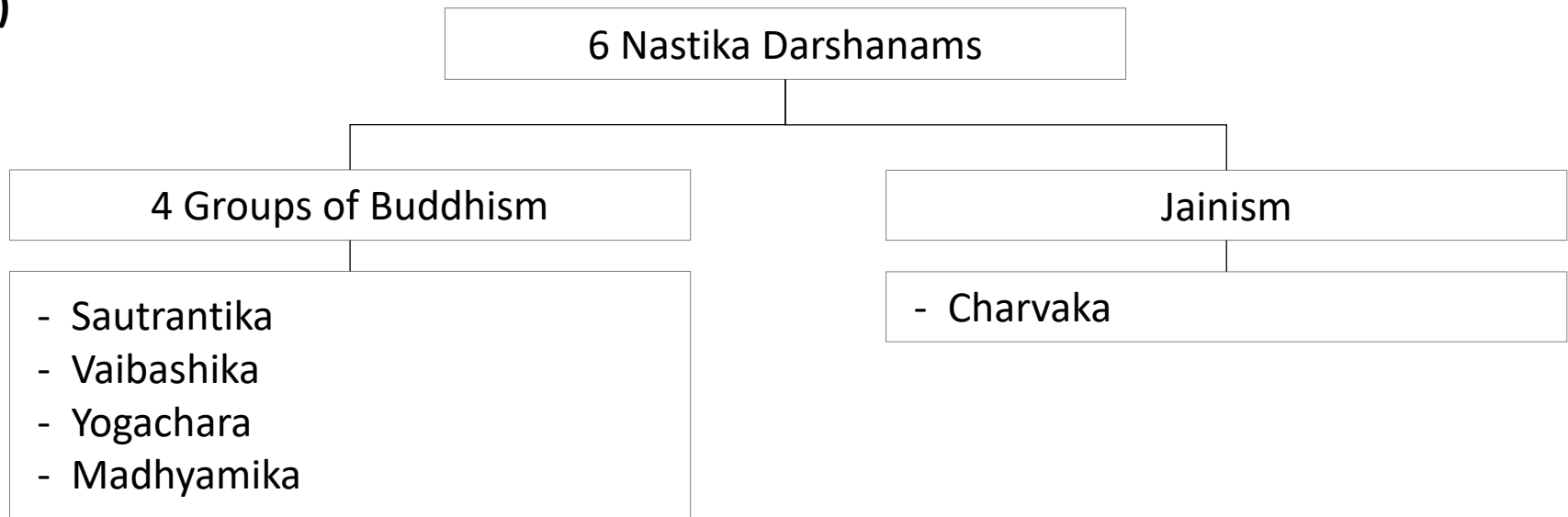
XI) Sri Vidya - Supportive Text to Prepare the Mind :

- Vedanta Sravanam, Mananam, Nididhyasanam alone can give Jnanam and Moksha.

XII) Sri Vidya is Subservient to Vedanta Darshanam :

- Can't dominate over Vedanta
- Vamachara Shapta rejected as outside.

XIII)



- 6 Rejected by the Tradition.

XIV) Studied as Purva Pakshi, after study of Astika Darshanam :

- Tarqa Drishtis elaborate Study
- Ventured into other Shastras
- Understood Advaitam alone is correct.
- Goes to another Guru, reconfirms his knowledge
- He becomes Aparoksha
- Jnani, Jnana Nishta, Jeevan Mukta
- Develops Desire to visit his parents
- Tarqa and Adrushti didn't have a Desire.

Can Jnanis have Desires?

A) Popular Answer

- Jnani can have Non-binding Desires
- Desire through which one does not expect Poornatvam, No Anxiety
- Entertains desire with Poornatvam
- Succeeds - No Poornatvam gained
- Faith will not loose his Poornatvam
- Jnanam has already given Poornatvam
- Poornatvam = Peace and Security and Happiness
- Non-binding desires
- Shuddha Kamaha
- Bhagawan has desires

B) Answer Here

- Ajnani always identifies with Anatma
- Jnani who is Atma is free from desires, always
- Not After Jnanam
- Mind will have desire
- To withdraw, sit in Samadhi, is a Desire
- Jnani can have desires
- Non-binding

Can Jnanis have Desires?

A) Popular Answer

B) Answer Here

Taittiriya Upanishad :

- So Kamayataha...
- Loka Sangraha Ichha, some Jnanis have

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]

XVI) Jnani is free from Desires : Gita :

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

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

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

- Jnani renounces all his desires
- Jnani is free from all Binding Desires because of Jnanam.

XVII) Binding desires are Born out of Apoornatvam :

- I feel inadequate, wanting
- Wanting Mind has Binding desires.
- Those desires are not there for Jnani.

XVIII)

Jnani	Ajnani
<ul style="list-style-type: none">- Always identifies himself with Atma- Jnani = Atma = Nishrama, identical- Atma can't have any desire- Mind is Location of desire <p>Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none">- Kamaha, Sankalpa, etc all in the Mind- Jnani is desireless even when his Mind has desires	<ul style="list-style-type: none">- Always identify himself with Anatma only

XIX) Nirvana Shatkam :

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

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

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

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

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

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

- Therefore Na me Dvesha Raaghav
- This is the equation.

XX) Tarqa Drishti Developing Desire to Visit his parents is all right :

- Tarqa Drishtis Mananam, 18 Vidya Sthanams Patanam, Jeevan Mukti, Pitru Darshana Ichha, all Covered from Topic 492 to 508.

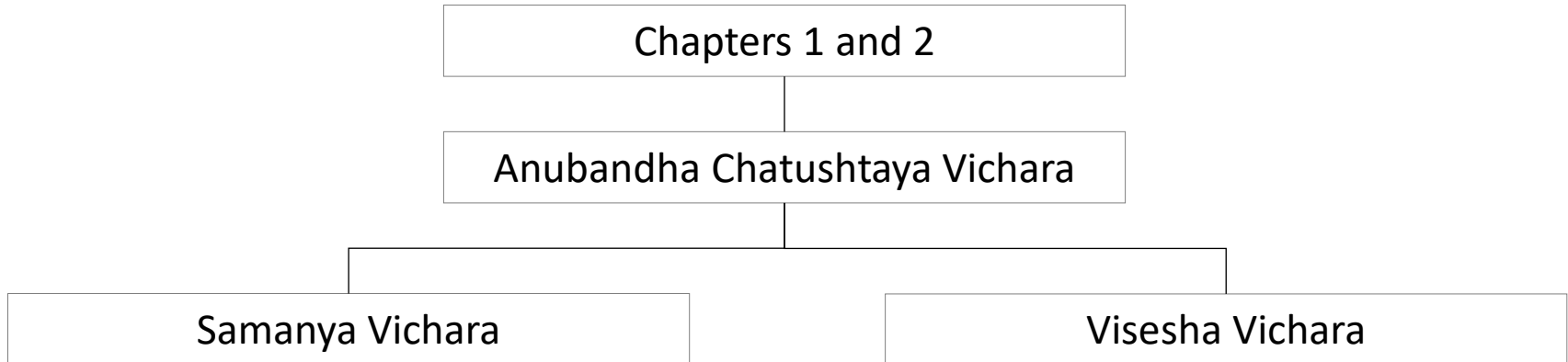
Topic 4 :

- Topic 509 to 518

I) Focus on Shubhasantati - Father :

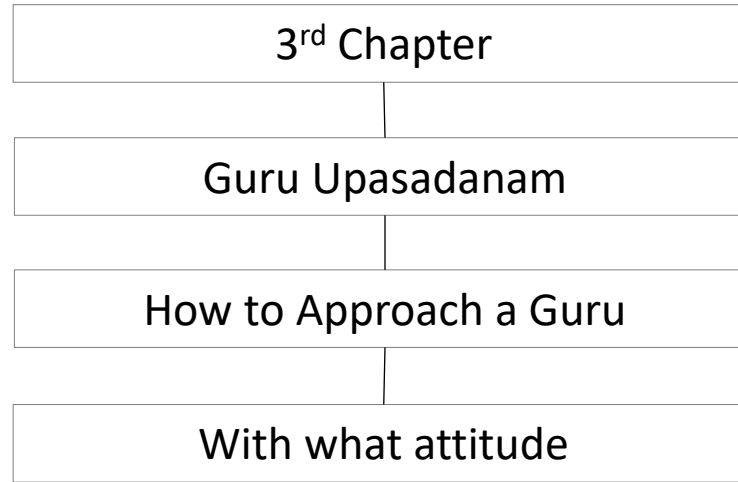
II) 1st – 3rd Chapter - Introductory Chapters

III)

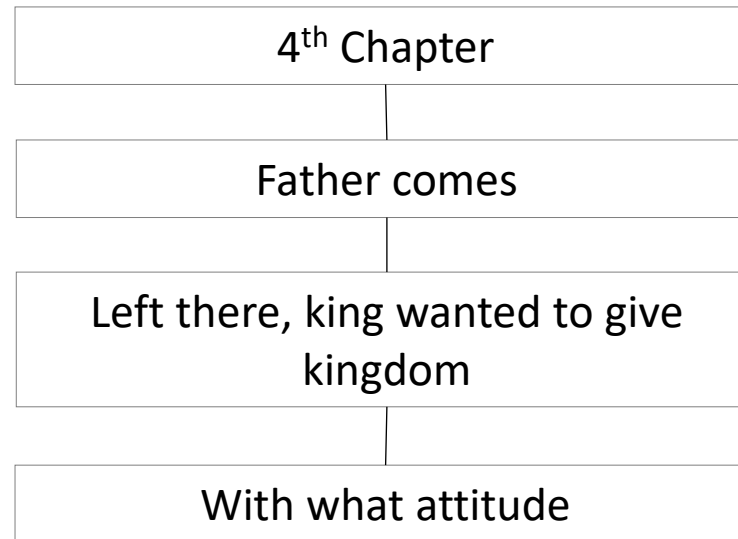


- No where else such details.

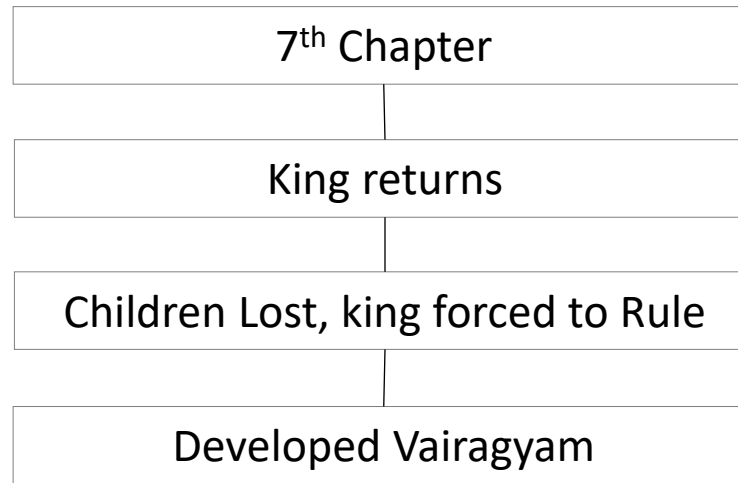
IV)



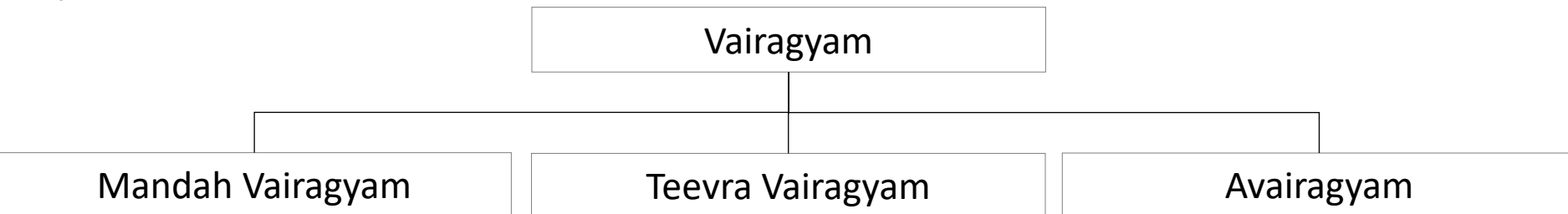
v)



VI)



VII)



VIII) Avairagyam :

- Has no Vairagyam
- Karma Yoga is Sadhana.

यदा ते मोहकलिलं
बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं
श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

yadā tē mōhakaḷilam
buddhirvyatitariṣyati |
tadā gantāsi nirvēdam
śrōtavyasya śrutasya ca || 2-52 ||

When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

b) Teevra Vairagyam :

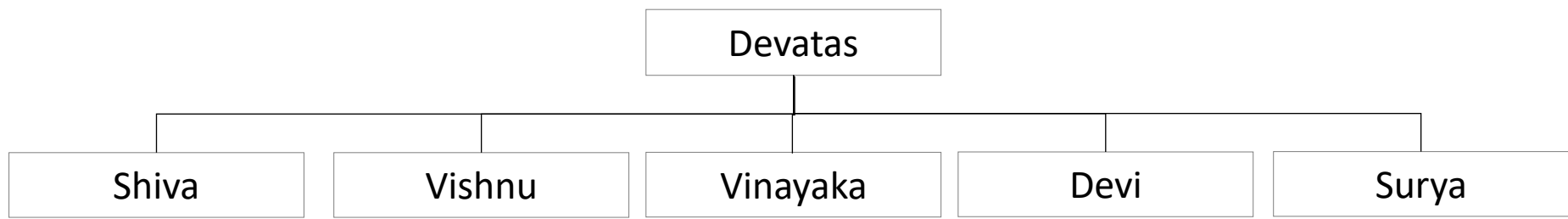
- Intense Vairagyam, Jnana Yoga Ideal.

c) Mandah Vairagyam :

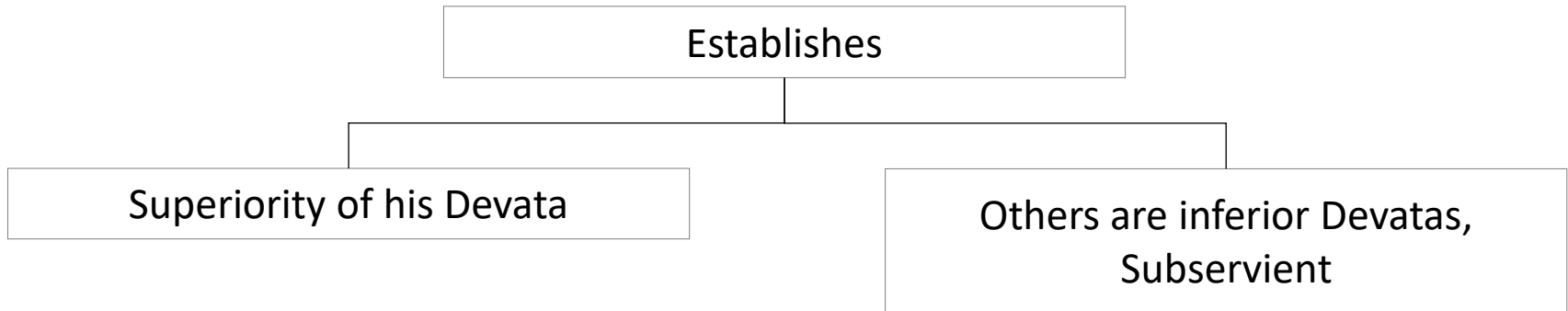
- Some Vairagyam, not intense enough
- Upasana yoga prescribed
- Therefore wants to do Upasana confused - which deity is greatest deity worth meditating upon.

VIII) Different Puranas talk of many great deities :

- Arranges Seminars, gets Upasaka scholars
- Pancha Ayatana Devata scholars come and glorify their own Devatas.



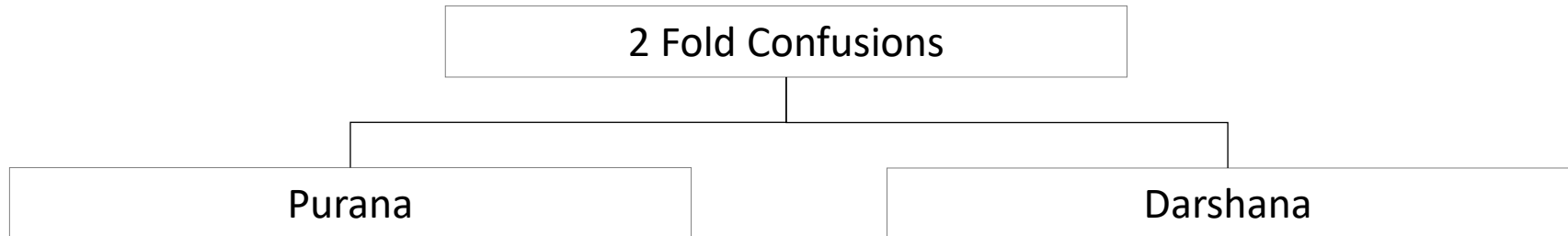
IX)



X) Shuba Santati gets more confused w.r.t. Puranas and also confusion regarding 6 Darshanams :

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

XI)



XII) Dejected, Praying to god, Tarqa Drushti Lands :

- Shubha Santati - Tarqa Drushti Sangamaha takes Place - Topic 509 to 518.

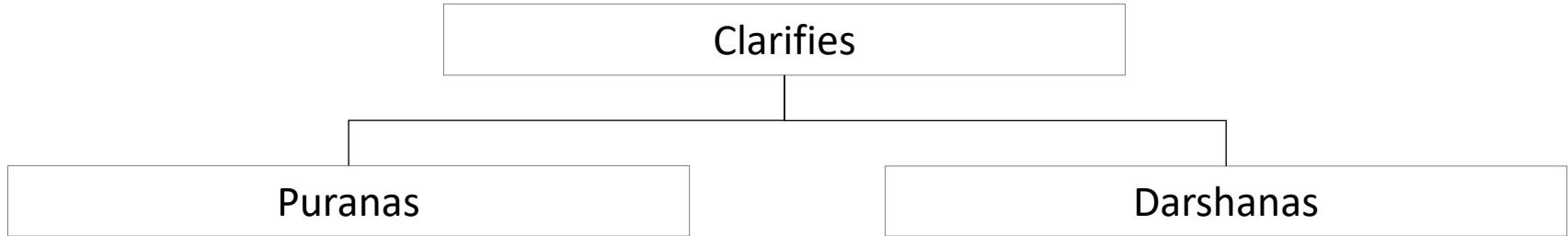
Topic 5

I) Topic 519 to 532 :

- Tarqa Drushtis Teaching to Shubha Santiti.

II) Lord Subramanian Swaminathaha teaches Lord Shiva

III)

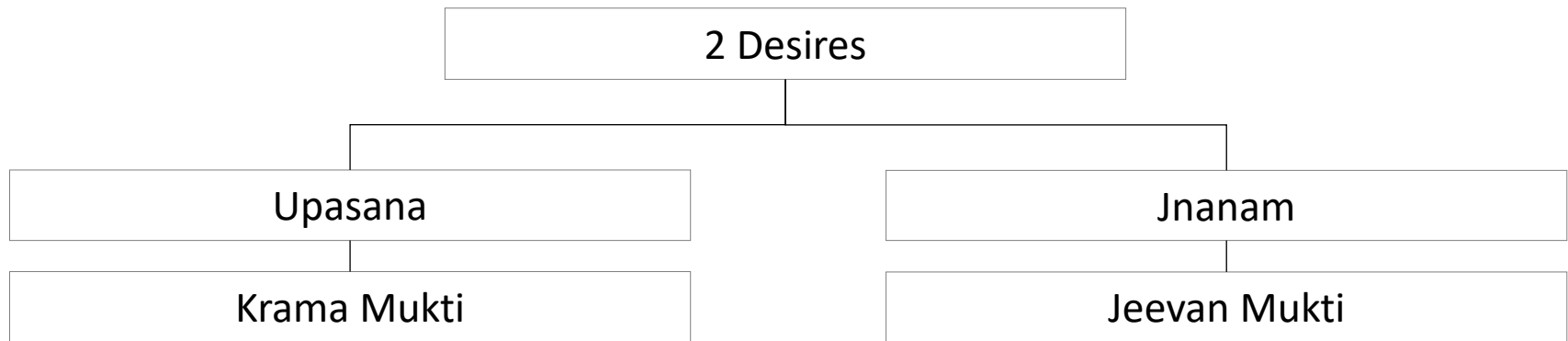


IV) Puranas :

- All Puranas have only one Central Teaching.



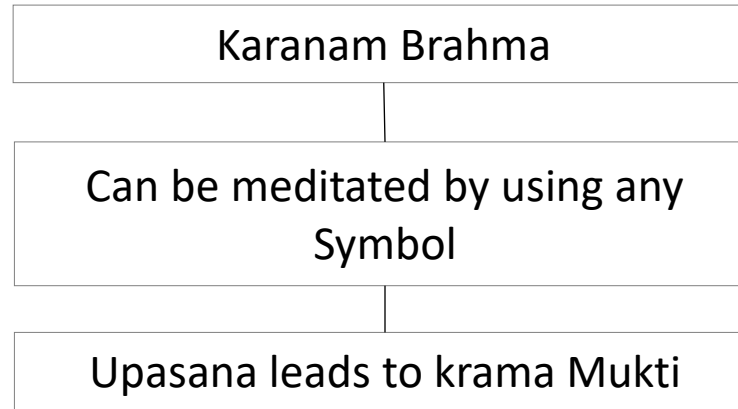
v)



Ultimate Goal :



VI)



VII) If it is Jnanam, gain Karanam Brahma Jnanam :

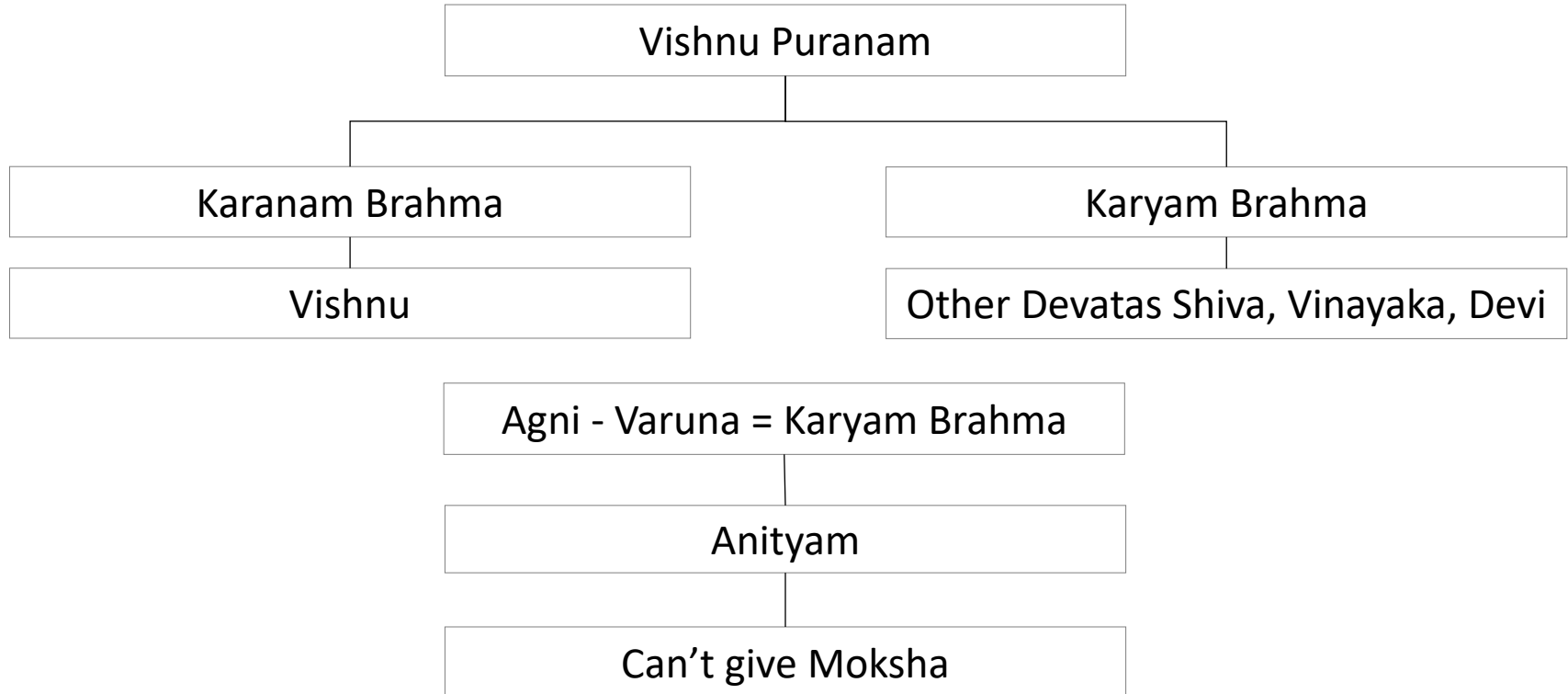
- Understand Brahman is myself.

Brahman Part	Maya
Myself	Mithya

- Brahman Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha
- In the Case of Jnanam, this is Sadhya Mukti.

VIII) Mukti is Possible by Upasana or Jnanam

IX) Puranas use a Methodology :



X) In Vishnu Puranam, all other Deities Treated as Karyam Brahma :

- Therefore all other Deities degraded, servants of Vishnu
- Shiva = Vishnu Dasa
- Devi = Vishnu Dasi

XI) Shiva Puranam :

Shiva	Vishnu / Devi
Karanam Brahma	Karyam Brahma

XII)

Whatever may be the Name
/ Symbol

Meditate on Karanam
Brahma

Vishnu

- Shankha Chakra Gadha
Dhari

Shiva

- Trishula Dhari
- Damaruka Dhari

Devi

- Flame

XIII)

Karanam Brahma

Will Remain Formless

Symbols vary

- You can choose any Ishta Devata in any Puranam.
- **Invoke Karanam brahman in the Ishta Devata.**

XIV) Gita :

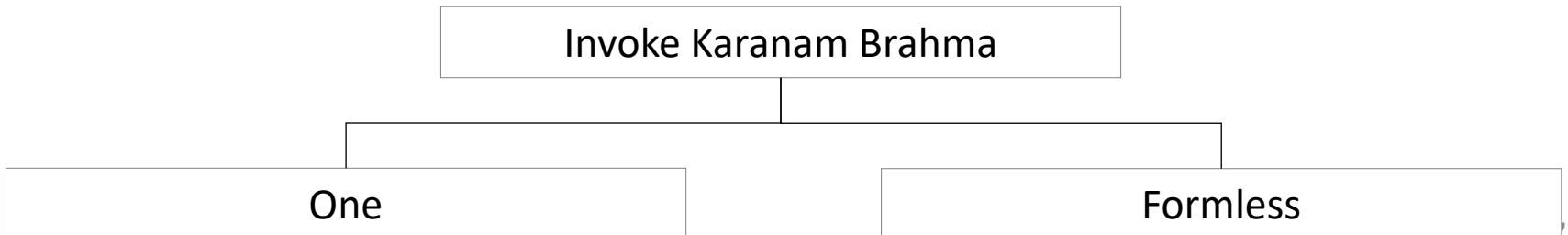
यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yāṃ yāṃ tanuṃ bhaktaḥ
śraddhayārcitumicchatī |
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]

- Any form you choose
- Deities of other religions
- Annai Velankani Ok.

XV)



- If form is attached, it will become Karyam Brahman.
- Nama Rupa = Karyam
= Vacharambanam Vikara
- Therefore he advised Shubhasanti to choose any Devata and Practice Upasana

XVI) Shubhasantati totally Satisfied and Practiced Upasana :

XVII) 6 Darshanams :

- All 5 Darshanams invalid
- Only Advaita Vedanta Darshanam is Valid, alone gives Moksha, Elucidated by Shankara.

XVIII) What is the reason?

- Not Based on our Raaga - Dvesha
- 3 Parameters - Sruti, Yukti, Anubhava
- Sruti = Upanishads = Moksha Sadhanam
- Logic - Right Interpretation involved – Vachyarth, Lakshyarth.
- Svargam is eternal - Sruti relatively eternal.

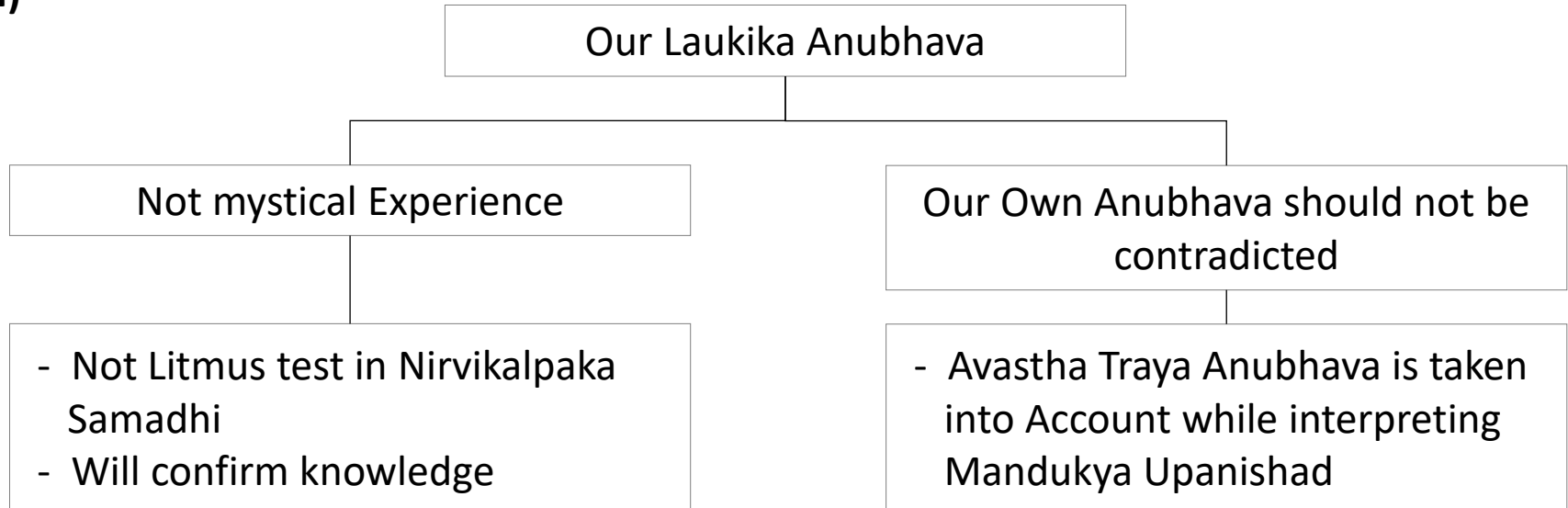
Faith	Use logic in the Method of interpretation
<ul style="list-style-type: none"> - Useful valid - Avoid Blind faith 	<ul style="list-style-type: none"> - Heaven – Created, Anityam - Aitareya Upanishad - Asman Loka Asrujata

XX) Heaven, Long lasting, Compared to others :

- Permanent Job, Compared to probation of 6 Months, it is eternal!
- No Permanent Job, Company not Permanent.
- Avoid Blind faith by appropriate interpretation
- Logic is given its Place with the knowledge Limitations of the logic

XXI) Use logic not to arrive at the truth but to interpret Veda without Blind faith :

XXII)



Svapna Drishtanta given very often in Bhagavatam and Uddhava Gita :

- Sushupti very important for health and Vedanta.
- All Sruti, Yukti, Anubhava is taken into Account, Advaitam alone will withstand and reveal Upanishads.
- Advaita Vedanta alone passes all three.

XXIII) Guru doesn't expect Sishya to believe the Guru :

- You yourself go through Sruti, Yukti, Anubhava as per Brahma Sutra.
- You can see, if convinced follow, otherwise need not follow - No imposition.
- Guru ready to show Sruti, Yukti, Anubhava or tally Advaita Vedanta.

XXIV)

Advaita Vedanta	Other Darshanas
- Alone Valid	- Should be rejected - Should never be Studied first - Study as Purva Pakshi after Vedanta Advaitam Study

- Study Brahma Sutra – 2nd Chapter – 2nd Section
- All Darshanam taken and how they are Contradictory to Sruti.

XXV) Chapter 2 :

- Avirodha Adhyaya

Other Darshanams	Advaitam
Have Virodha	Is Avirodha

- We don't have Blind faith in Vedanta
- Not Conditioned by our Guru
- He removes confusion regarding 6 Darshanams.

XXVI) Tarqa Drushti Points out :

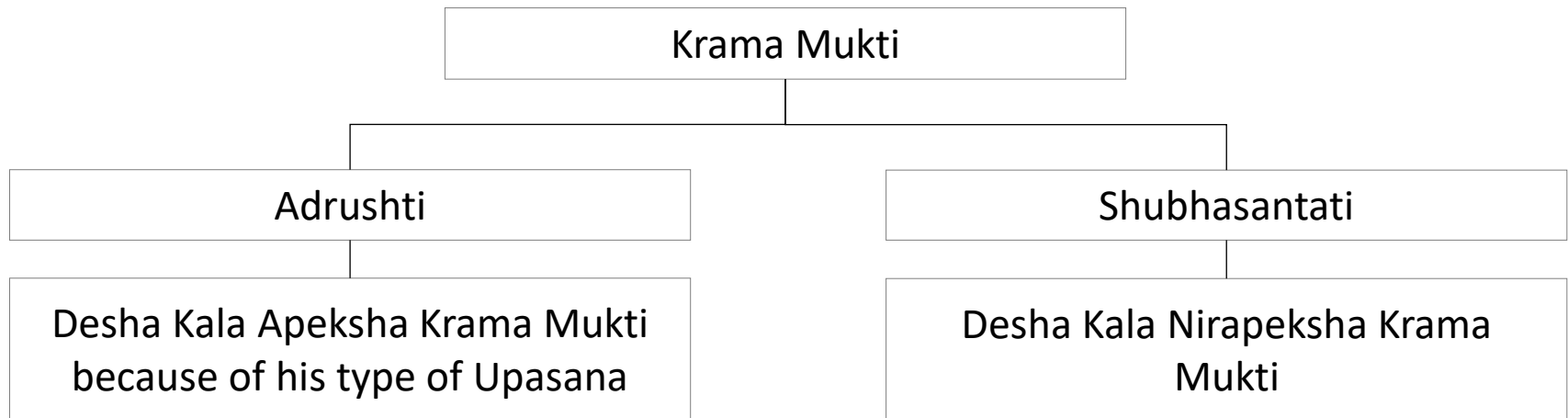
- **Andah Goh Langulam Nyaya**
- What will happen if you study the other Darshanams independently without a Guru.
- Tarqa Drushti gives Upadesha to Shubasantati
- Shubhasantati is free from Purana and Darshana
- Samshaya, has Dvidida Samshaya Nivrutti.
- This is - Topic 519 to 532

Topic 6 :

- Topic 533 to 538

- I) Rest of Life Journey of Shubhasantati and Tarqa Drishti
- II) Shubhasantati hands over kingdom to Tarqa Drishti in the form of Guru Dakshina
- III) Shubhasantati Practices Karana Brahma Upasana :
 - Attains Krama Mukti.

IV)



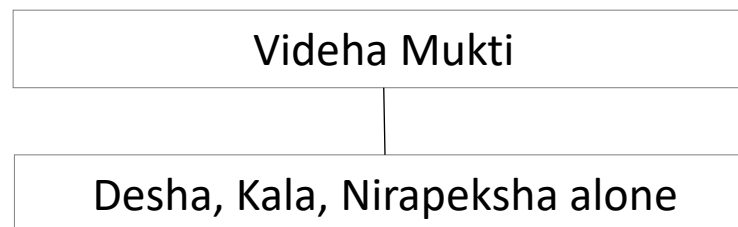
- Subtle difference, we are not working for Krama Mukti

V) Shubasantati gets Krama Mukti like Adhrushti

VI) **Adhrushti rules kingdom :**

- Jnani can rule kingdom like Janaka without any attachment Nishkama, Viragasam.
- Perfectly, rules the kingdom.
- Prarabda over, he dies as Jeevan Mukta and gets Videha Mukti.

VII)



- Not Dependent on Time, Place
- Jeevan Mukti gets Videha Mukti Wherever, Whenever, However he dies.
- Coma - Does not remember Aham Brahma Asmi gets Videha Mukti.

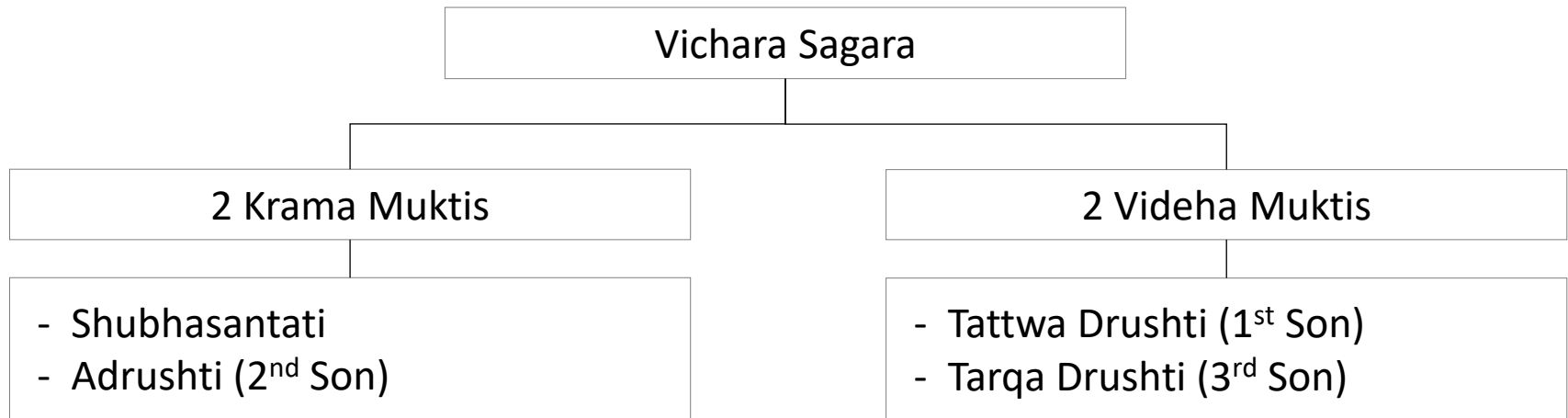
VIII) Tattwa Bodha :

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

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

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

IX) Tarqa Drushti gets Videha Mukti like Tattwa Drushti :



X) Final Enquiry :

- Jnani merges into Ishvara or Brahman.

2 Opinions

Based on Brahma Sutra

Jaimini

- Ishvara Aikyam
- Vyavaharika Drishti
- Jnanis Sthula merges into Virat Ishvara
- Sukshma Shariram merges into Hiranyagarbha
- Karana Shariram merges into Antaryami Ishvara
- Jnani merges into Samashti Ishvara
- From Anatma Angle
- Jnani = Jiva Ahamkara
- Jiva Ahamkara merges into Ishvara Ahamkara = Mahat
- Vyavaharika Drishti

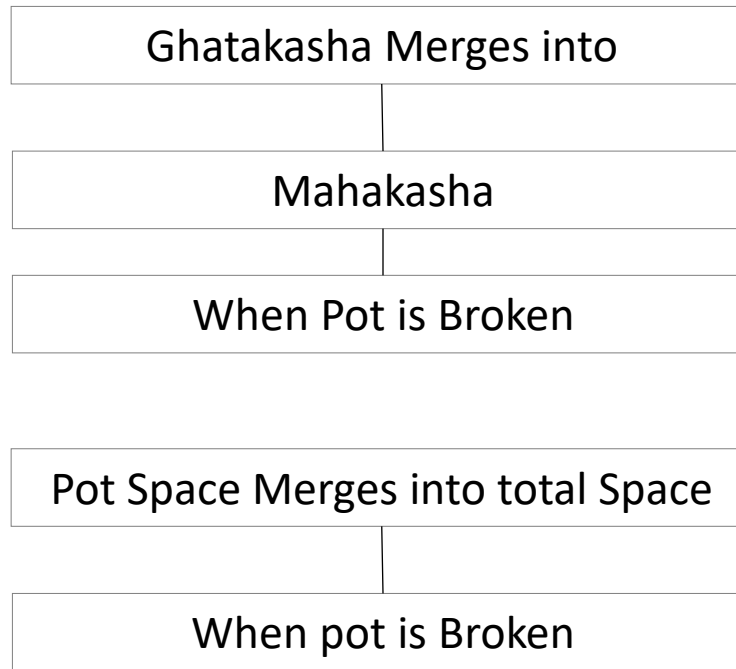
Audulobhi Matam

- Brahma Aikyam
- Jnani = Enclosed Consciousness
- Merges into unenclosed Consciousness
- When enclosure ends, disappears
- Paramartika Drishti

Vyasa Matam

- Both Ishvara / Brahma Aikyam ok

XI) Avacheda Vada Example :



Pot = Sharira Trayam :

- Enclosed Space merges into Total Space
- Merges - Verb used
- It is a Merger in which no Transformation is Involved
- No Action, Movement Involved, only figurative expression.
- As far as Space is Concerned, nothing has Happened.
- Space never divided before.

XII) Example :

- Rivers merging into ocean, loosing Nama, Rupa

XIII) Mundak Upanishad :

- Tada Vidwan Nama Rupa itvihaya
- River Example has only limited Application.
- River travels and Merges.
- Atra brahma Samashnute
- Jiva Never Travels

IX) Tarqa Drishti Videha Mukti topic is over

X) Conclusion : Nischala Dasa :

- I wrote this book in Hindi not because I don't know Sanskrit.
- Studied Advanced Sanskrit, can write Advanced text.
- Out of Consideration for the Majority of Non-Sanskrit Seekers.
- Not seekers of Sanskrit but Seekers of Moksha
- For them, I have Written in Hindi.

X) Vasudeva Saraswati Translator gives his Concluding remarks :

- Contradicts Nishchala Dasa.
- If you study Shastra in any other Language you will go to hell - Artha Vada.
- Study in Sanskrit.

- Hence this Grantha is made available in Sanskrit.
- For my own Chitta Shuddhi, Vasudeva Brahmendra Saraswati justifies Sanskrit Text.
- Brilliant Translation, without technical words.
- Sanskrit Students, learning Sanskrit can use this book for Sanskrit study.

XI)

ND	Vasudevas
Original Vichara Sagara	Translated Sanskrit text

Appendix - 1

Some of the Advaita Prakriyas in Sanskrit Vichara Sagara :

SN	Prakriyas	Taranga Avartas
1	The Substratum of Phenomenal entity is the Empirical world OR Absolute Consciousness	1.2; 4.149-158
2	Words as means of direct knowledge OR of Indirect knowledge	1.28; 1.29; 4.255; 5.241
3	Attributed Consciousness OR Conditioned Consciousness	2.61; 5.254, fn.14; 6.366
4	Cause of removal of ignorance - Consciousness aided by thought - Mode OR Thought - Mode Aided by Consciousness	2.97
5	Division of Consciousness - Fourfold OR Threefold	4.177, fn.27
6	Nature of Kutastha - Consciousness attributed with intellect OR the Substrata Consciousness of Micro – ignorance	4.178
7	Nature of Jiva – Reflected Consciousness of Kutastha OR reflected Consciousness of Brahman	4.179 - 183
8	Nature of Ishvara - Reflected Consciousness in Maya OR Reflected Consciousness in Subtle body located in Maya	4.184, fn.36

SN	Prakriyas	Taranga Avartas
9	Memory is valid cognition OR delusion OR Different from valid cognition and delusion	4.210 - 211; fn.50
10	“Supporter - Eliminator’ are of same order of reality OR of different order of reality	5.245, fn.10
11	Primal ignorance and Micro - ignorance are different OR same	5.247, fn.11
12	Nature of maya - One OR Many	5.255
13	Locus and Content of ignorance - Brahman OR Jiva	5.256 - 257
14	Method of grossification : - $\frac{1}{2} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8}$ OR $\frac{21}{25} + \frac{1}{25} + \frac{1}{25} + \frac{1}{25} + \frac{1}{25}$	5.271
15	Locus of memory is the Mind OR the witness Consciousness	5.299, fn.58
16	Material cause of dream world is Mind OR Prima ignorance	6.324
17	Two types of Drsti - Srsti - Vada	6.324, fn.6; 6.341, fn.11
18	Jivanmukta merges into Brahma OR Ishvara	7.535