Ashtavakra Gita
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Sanatana Dharma

Day2, 8th Nov2022

By Dr K Visalakshi

Summary: This is record of Madam's disclosure on Sanatana Dharma on 2nd day, 8th Nov,2022. Sanatana Dharma explained in 28 points. On this day point-3 to point6 are covered.

These covered 3 points on Sanatana Dharma (SD) are: What is essence of Dharma, Description of Santana Dharma and last point is what is Dharma.

3) What is essence of Sanatana Dharma

Sanatana Dharma(If we have to say in one sentence) is:

1. SARVAM KHALVIDAM BRAHMA (Chaandogya Upanishad)

Entire universe is Brahmam, it is manifested by Brahmam .

This is essence of all Upanishads. It is also essence of our Sanatana Dharma,

2. OM ISHAVASYAA MIDAM SARVAM YAT KINCH JAGATYAM JAGAT (Eesha Upanishad)

Whole Universe is pervaded by God. Whole world is God.

Hence we worship Panchaboothalu, Rain, cloud, Sun, Moon, all Human being (as divinity exists in all human beings) …..... everything is Brahman. As all these are manifestation of Brahman.

SD is for welfare of all Human beings/Nature/All animals and all types of 84 lakhs living beings. Our SD suggests welfare of whole universe. Harmony between Gods and Human beings, Human beings and Animals, et…, welfare of all.

3. SD is for achieving Chaturvidha Purusharthalu, they are Dharma, Artha, Kama and Moksha.

4. Sanatana Dharma follows Vedas, and Vedas guide through:

- Satyam Vadha
- Dharmam Chara

Always follow Dharmam

Follow Vedic directives:

- Matru Devo Bhava (worship mother as a God)
- Pitru Devo Bhava (Worship father as God)
- Acharya Devo Bhava (Worship Guru as God)
- Athidi Devo Bhava (Worship Athidi as God)

Our SD tells us:

- Asathoma Sargamaya - Non Existance to Existance
  Thamasoma Jyothirgamaya - Darkness to Light
  Mruthyoma Sargamaya - Death to Immortality
  Shanti hi Shanti hi Shanti hi - Peace Peace Peace

Tree times Peace 1) Adhyatamika Peace
2) Adi Bouthika Peace
3) Adi Daivika Peace

The essence of Sanatana Dharma is all about and is to get Happiness and not to have troubles.
Follow what Vedas and rishis suggested in SD and enjoy the life.
We have to Pray the Gods to achieve from mortal to Immortal and how we can imbibe all these Dharmas within us
Also how we can imbibe and improve Good Qualities (Satvika Gunalu – Daivika Gunalu) and reduce or eliminate Asura Gunalu (Chapter 17 of Bhagavad Gita explains on Daiva Asura Gunalu).

Bhagavan Vyasa writes:
Paropakaraya Punyaya
Papaya Para Peedanaya
Also indicating help the surrounding human beings and nature and do not trouble.
The above is essence of Sanatana Dharma.

4 Description of SD

Our SD is existing from beginning of creation, crores of years back.
First Manu and his sons ruled the whole world and Raja Ambarisha and many other Chakravarthies ruled the world with Sanatana Dharma Principles. (as per literature Ambarisha Ruled land had 4 oceans like hip belt, indicating whole world).
World is having 7 land parts ruled by 7 sons of Swayambhu Manu.

1) Jambu Dweepa - Ruled by Agneendhra
2) Lakshya Dweepam -Medhathithi
3) Sharwari Dweepa – Vakushman
4) Kushi Dweepa – Jyothishman
5) Krounch Dweepa - Dhuthiman
6) Shakha Dweepa – Havya
7) Pushkara Dweepa – Sevan

These were divided further and ruled by their sons.
All these were ruled by Dynasty of Manu.

Out of these a mighty and powerful king performs Rajasuya Yagam and becomes Chakravarthy, and others accept as Samantha rajas, and offer gifts and pay tax.
We are all Manu santhanas, hence called Manavas.

Jambu Dweepa is Bharatha Varsha and Bharatha kanda ruled by Agneendra was further divided to 9 Khandas: They are :

1) Tibet (Ilavrutha Khanda)
2) Bhadra Varma(Eastern Parts of Himalaya)
3) Hari Varma (Arabia)
4) Kethumala(Iran and Turkey)
5) Ramyaka Varma(Manchurya)
6) ……..
7) Kuru Varsha (Mangolia)
8) Kimpura
9) Kinnera Varsha…

8 and 9th are of South of Himalayas.

Earth is having 7 continents, Manu ruled all 7 Continents. Sapta dweepa Vasundhara,
All people spoke Sanskrit.
Sanskrit Basha was only language all over the world, for speaking, writing and reading. All subjects were in Samskritam.
Sanskrit language used in Vedas (except slight variation in few Vedic words)
All books all sciences were in Sanskrit.
Our Dharma existed in Himavat Prantha was spread all over the world, and is Sanatana Dharma prevailed for crores of years.

Other Languages/cultures were propped up different parts of the world, were extended versions of Sanatana Dharma. Even Cristians and Islam started in last 2000 years.
As we know:
Zorastrians worship Fire God, they worship by keeping fire in their hand.
Many other religions pray the nature
The above indicates the extension of Sanatana Dharma.
If Humanity Prevails in all, there will not be any differences.
We Sanatana Dharma followers believe every one is part of our family and one family.
Vasudhiva Kutumbhakam
We love all family members and it is not come from any one person and we do not have any Pravakhtha
Many Maharishis given Veda knowledge to us.

Hinduism word is tossed by Britishers and brought Hindu concept (for Indus valley), and Hindu is not historic name.

Vedas studied by Maharishis, with meditation understood and gave lot of Vedic knowledge to Human beings for living Dharmika way of life.

Smrithi Gandhas, Dharmashastras speak on Jeevatma/Nature and God interactions.
SD teaches the Dharmik way of life. Ramayanam, Mahabharatham and Bhagavatham speak on how to live Sanatana Dharmika way of life.

Vyasa Maharishi said, whatever is there in the world can be seen in Mahabharatham, and also if it is not there in Mahabharatham, it does not exist in the world. That is the way of coverage

in Mahabharatham reflecting the world living. This is was Mahabharatha teaches us how to live Dharmika way of life.

SD contains many Shastras written by grate Maha Rushis by their learning of Vedas, and realization during meditation, and learning from their Gurus. Some are Knowledge on Yoga, Agama Vigyana, Veda Ganitha, Vedantha, Ayurveda, Dhanurveda, Shabda Shastra, Dharma Shastras, Khagola Shastra, 64 Arts etc..etc…
There are Siddashramas, Grate Rivers, Kshetras, Avatara Purushas, Puranas are developed by multi system, all this helped for Sanatana Dharma.
All these made our SD grate, and extended.
But unfortunately invadors like Khilji burned leaf manuscripts in Takshasila over 1.1 Crore granthas over 3 months. People visiting that place can see even today the traces of black markings of this rakshasa kriya. Temples damaged. Many Granthas are taken out of our place by foreigners, Britishers and Europeans.
British rulers damaged the minds of Sanatana Dharmikas. British also carried lot of our Granthas.
In view of deep roots of SD, even after that brutal incidents SD still survived in many houses, and in many hearts and in Society. This shows greatness of SD and we feel proud of it.

We need to come out of "Bava Dasya" imbibed from Britishers.
Get confidence within ourselves, and start wearing SD symbolics of "Bottu","Jandyam", "Sandyavandanam" etc…..etc…. and work towards bringing old grate glory.

We were supposing to have 1132 (Shakhas) sections of sciences, only 11 sections available, balance destroyed/stolen. 7 of 11 sections survived due to Guru Shishya Parampara teaching.
Some of Scientific inventions falsely claimed by Britishers/Europeans, whereas the origin is way back in our Sanatana Dharma: few are as below:

1) Wright Brothers Aeroplane Inventors: Bhardwaja Mahamuni is inventor of Aeroplane
2) Pythogarus Phi invention: Phi is from Sulabha Sutras of Kalpa Shadangas
3) ----- Astronomer: Arya Batta
4) ------ Decimal System Arya Batta
5) ------ Zero invention: Bhaskaracharya
6) -------- Bhodayana Ganitha Shastra
7) ------- Sphuta Siddanta -Brahma vartha
8) ------ Algebra -- Bhaskaracharya.
9) ------ Distance between Planets: Jain Guru Mahaveera
10) ------- Atomic theory Kanadha Maharishi in Vaisheshica Darshana
11) -------- Research in Ecology, Astrology Varahamihira- Grihat Samhita
12) -------- Change of any metal to Gold: Tried by Nagarjuna and succeeded by Vemana(in Parushuveda Vidya)
13) --------- First Medical Science: Ayurveda by Charka, Shushruta,Aatreya
14) -------- Ayurveda from Herbal and natural medicines
15) -------- First Operation on Human- by Shushruta, Shushruta Samhita
16) --------- Yoga Darshana by Pathanjali
17) --------- Ashtanga Yoga Pranayama Pathanjali.

All above are few examples of Veda shastra knowledge,and Rishis meditation (Tapas) power for realizing the knowledge and transfer to next generations and also by SD Guru Parampara.

Strengths of Sanatan Dharma are listed below:

1) Vedas
2) Rushis 108 listed and their work for entire Mankind
3) Divya Kshetras
4) Dwadasha Jyothirlingas
5) Ashtadasha Shakti Peetas
6) Avatars for Dushta Shikshana, Shishta Rakshana, Dharma Rakshana
7) Dharmika teachings of Ramayana
8) Krishna is Shiksha Guru : (Krishnam Vande Jagad Gurum)
9) Acharyas
10) Holi Rivers
11) Guru Shishya Parampara
12) Saints like Adi Shankara, Ramana Mahrishi, Chandrasekhara, Vivekananda etc, etc….

All and many more not listed above caused to survive SD by contributing and also passing to their disciples, even after blows in last 1000 years, indicates the strength of Sanatana Dharma.

5 WHAT IS DHARMA

What is Dharma?
Satyam Vadha
Dharmam Chara

Above two lines are two sides of a coin.
Satyam: to explain Satyam, we can see how the COW demonstrated in the story of COW and TIGER. Where cow promised to return as a pray for Tiger after feeding the just born new baby, and demonstrated by returning, without fear of life. Tiger appreciates and leave the cow without eating on seeing Satya Parivartana of COW.

Vedas teach Pravruthi marga (what is needed to live peaceful life for all human beings) and Nivruthi marga (Actions to do to attain moksha after death).

Dharmo Rakshati Rakshitaha

One who follow Dharma, Dharma protects.
Follow rules given by god is following Dharma. (A good example is we have to follow manufacturers instruction for good performance, it is same God created us, it is necessary to follow what God suggested to do and donots.)

God is also called Dharma.
By following Dharma, our papam gets reduced.
Those who know Dharma is Dharmikas.

It is derived from DHRU means to bear, to uphold, to sustain.

10 Essential rules of Dharma:
1) Dhriti – Patiance

2) Kshama – Forgiveness.
3) Dama- Self Control
4) Asteya – Honesty
5) Saucha - Cleanliness
6) Indriya Nigraha – Sense Control
7) Dhee- Sense of Reasoning
8) Vidya- Knowledge
9) Satya – Truthfulness
10) Akrodha – Ability to control your Anger.

If we follow above 10 essential rules, it means we are practicing Dharma.

6 HOW MANY DHARMAS are THERE

There are many Dharmas.
Shashvitha Dharmas: Which do not change with time and place.

Dharma followed by Dharmaraja and Raja Saty Harischandra.
Prakruthi Dharma, Vastu Dharma, Jeeva Dharma.
Atma Dharma is very important Dharma. That Dharma , by following we elevate ourselves.
Dharma of materials is properties of materials, which do not change. Like fire burns etc…
When you respect Dharma, helpful for Human beings.
By following Dharma Human beings get Artha, Kama and Moksha.
Dharma of fire, Dharma of water, Dharma of Surya, Moon do their duties as per God.

There are 6 types of Dharmas.

1) Varna Dharmam (4 Varnas created by God- Brahmana, Kshatriya, Vysya Shudra- Bhagavad Gita)
2) Ashrama Dharmam (Brahmacharya, Gruhastasrama, Vanaprastashrama and Sanyasashrama)
3) Varnashrama Dharmam
4) Guna Dharmam
5) Nimitha Dharmam
6) Sadharana Dharmam.

Also explained Yuga Dharmam:

1) Krutha Yugam - Practiced: Thapa,Shaucha, Daya and Satyam
2) Thretha Yugam: Practiced : Shaucha, Daya and Satyam
3) Dwapara Yugam: - Practiced: Daya Satyam
4) Kaliyugam – Practiced : Only Satyam.
   Smrithies followed in these Yugas are:
   1) Krutha Yugam: Manavam Dharmam – Manu Dharmam
   2) Tretha Yugam: Gowthamam Smrutham – Gowthama Smruthi.
   3) Dwapara Yugam: Shankha Likhithaha : Shankha Likhita Smruthi
   4) Kali Yugam: Parashara Smruthi and also Apasthambha Sutralu.

Introduction to Vedas

03 Oct 22 2nd Batch of CCSD by VSS & VYV Introduction of Vedas by Dr Ravi Prakash Arya
https://www.youtube.com/watch?v=rb2W7Bls3mk

Text edited by : Vikas Joshi (emailvikas81@gmail.com)

Speaker Intro: Dr Ravi Prakash Arya
philologist historian and a philosopher is a perfect speaker and a writer is widely traveled scholar who has delivered more than 350 popular and academic talks on various topics of Vedas Indian history Linguistics philosophy culture and scientific Indian Heritage in various countries of the world he is doing binary work for preserving and propagating the universal and scientific Vedic Heritage of India under the auspicious of Indian Foundation of Vedic science he has he has to his credit to a 75 research papers and 70 books running into 84 volumes on the various aspects of Vedas Vedic Sciences Vedic philology

Vedic philosophy religion Indian history and culture he is the chief editor of a quarterly research General Vedic science dealing

with the scientific interpretation of Vedas and Allied literature and ancient Indian traditions this General is claimed as an authoritative document on The Vedic senses he is also the editor of annual World
Vedic calendar he has convened several National and international conferences
seminars workshops and Vedic Sciences Ayurveda yoga spiritual spirituality and
Indian knowledge system is a recipient of many awards at the national and
international levels are also served the higher education department of Haryana

TOPIC STARTS:
as we all know Vedas they are the ancient most books of Humanity on the globe and Vedas are also known as Brahma similarly Vedas are also known as the source of Dharma madhu says [Vedo Akhilo Mula Dharma]
it is very important to know about Dharma itself
in Vedic technical terms in Indian philosophical technical terms Dharma is not a religion Dharma is not some communal idea it's not some sect but dharma has a different connotation so far as The Vedas and Vedic philosophy is concerned.
the first definition thus some symptoms of Dharma lakshana of Dharma were given by Manu himself the first law
Giver of mankind and he says [Dhriti Kshama Damosteyam Shouchamindriya Nigrahah
Dheer Vidya Satyamakrodho Dashakam Dharma Lakshanam
prescribing 10 essential rules for the observance of Dharma: Dhriti (Bravery), Kshama (Forgiveness), Dama (Self-Control), Asteya (Non-Stealing), Saucha (Cleanliness), Indriya nigraha (Sense Control), Dhee (Sense of reasoning), Vidya (Knowledge), Satya (Truthfulness) & Akrodha(Never to lose temper)]
he says that these 10 things mean all moral ethical values the in the knowledge system the knowledge
Vidya all these dharmas the duties they are called Dharma
so, if we translate these Vedic technical terms or the Indian philosophical technical terms they cannot be translated into other languages so because no technical terms should be translated but now the trend is going on that we are translating all technical terms and we translate Dharma as a religion so every the very meaning the very essence of Dharma is lost.
so all moral ethical values and whatever is to be known by knowledge that is Dharma the duties of human beings towards their family towards their society towards nation and towards this atmosphere so that is also known Dharma; dharma is the very essence of a thing

and if this that is taken out the existence of the thing is becomes in endangered just like the heat is the Dharma of fire and if heat is taken out of fire it is no more fire similarly
the moral ethical values the human values are the Dharma of a human being and if these values are taken out of the human being he is as better as animal. being so Dharma is the very essence and we cannot compare Dharma with the modern-day religion.
similarly, Veda is not a religious book in the present sense of term just like Quran is the religious book of Islam or this Bible is the religious book of Christianity similarly where it is not the religious book of Hindus and Veda is the Dharma book of
Dharma no doubt but it is not the religion religious book and a book of Dharma contains all scientific values it is a book of all true Sciences (Akhilo Dharma Moolam)
it's a book of Science it's a book of knowledge
Vyaska & Manu says :**Sakshat- krita-dharmanah** rishayo babhuvu
there were born seers in the beginning of the creation who could visualize this Dharma and they asked
and they passed on this knowledge these mantras to those seers who could not realize that Dharma so that Dharma has been equated with the Veda itself.
similarly in vaishika darshan also the kanad maharshi kanada he defines Dharma and he says : **yato**'bhyudayaniḥśreyasasiddhiḥ sa dharmaḥ ,Yato'bhyudaya-nihshreyasa siddhih sa Dharmah
all those properties of objects entities all those properties of padharthas by the knowledge of them one can alleviate
his life the mundane life this practical life in human life because if we know the properties of the padharatas or entities in the world by utilizing them we can bring Prosperity we can bring comfort for us and another sentence he says and after that when we enjoy all this Material World life then a Seer will realize that this material things are nothing and he will he becomes introvert he starts seeing inside and he realizes the self so this Dharma this knowledge of the thing is the cause both for social progress, prosperity and that paaramarthika Moksha.
so similarly, in mimansa darshan also MimanSakara says: चोदना लक्षणोऽर्थो धर्मः' (जै० सू० १ । १ ।
defines and he says
here the chodhana means Veda because the Veda was received by shears with the inspiration of God so that is known as chodhana and he says the figurative meaning the allegorical meaning of The Vedas is Dharma.
so, means the subject matter of Vedas is a Dharma itself so that this Veda is the book of Dharma is not the book of religion and similarly when we think about the world.
word with itself we find that this Veda word is formed of four types of roots

- one is Vid gyane Vid to Know another is
- means Vid - Vid lari labhe, to attain and
- third one is Vid satatya Vid to exist and
- the fourth one is Vid vicharane Vid to Think

in fact, all these four meanings they
are very much suitable to the Veda itself.
Vid gyane Vid to know so Veda is the Book of Knowledge
- Vid Lari Labhe: to attain

this Vedic knowledge was attained by seers in their samadhi and

Vid sataya means with to exist this knowledge pertains to this existing universe itself it's not some universe that we have not seen but this existing Universe IT addresses the problem of this existing universe.
Vid vichaarane because the mantras when Yask etimolises the word Mantra
he says: Mantrah Mananat
so, they are the subject matter of the thought process
Vid Vicharana cannot be heard or written or learned in a very simple way but only the process it can be again this knowledge can be gained by pondering over by meditation through yoga.
so, all these four roots are very much applicable to the word Veda
and now after defining the Veda and the Dharma
because these two things are important to understand Veda not only these two things but there are so many technical terms associated with this system of knowledge The Vedic system which are most essential to know the actual or factual meaning of The Vedas so the first two things I have defined

Dharma and the Veda

now the subject matter of the Veda I as I told this Veda pertains to the knowledge of the existing Universe if we study Bhagavad-Gita we find a shloka in Bhagavad-Gita there SRI Krishna says Arjuna traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
he says that these Vedas deal with the thrigunatmaka srishti deal with the creation formed of three gunas
these three gunas are satwa rajas and tamasa so
The Vedas they deal with the creation formed out of the three gunas of a prakriti in its vishamavastha and he further
says you will have to rise about this prakriti these three gunas because only that state of Liberation where you are not going to be affected by the death or by the due to the loss of your dear and near ones that state can is a state of jivan mukt Yogi so that state can be attained if you rise about these three gunas .
so, Krishna also in Bhagavad-Gita clearly points out that the subject matter of Veda is this creation itself and no doubt this creation includes involves the spiritual aspect also adhyatm, aadhidaivik, adhibhautik.
now the question is this knowledge how this knowledge was attained by the seers in the beginning of creation itself?
as we know and one more thing is associated with the Veda is Vedah Apaurusheyah
this knowledge does not belong to any scientist or a human being this knowledge belongs to the Brahman himself
the paramatma himself or The God himself
how is it the knowledge of brahmana?
if a porter is there and he makes a pot so the port is the creation of the
Potter and the knowledge of that Port will be the knowledge of that Potter
similarly, if there is an engineer mechanical engineer and he develops some machine so the that engineer will be the
author of that machine will be the creator of that machine and the knowledge of the machine will be assigned the authorship of that knowledge of that machine will be assigned to that engineer
similarly, this creation is this creation is the creation of God the god or Brahman is the author of this creation so the knowledge of the creation it will be assigned to the God himself and in our philosophical tradition by the philosophical tradition
knowledge is known as a Dharma as I told and Dharma belongs to is its dharmi

if quality is there Guna is there so that goona will belong to the goonie
itself so that Dharma that knowledge system because he is all knowledge this
knowledge is Dharma and this knowledge Dharma will belong to the dharmi so
the creator of the knowledge is God himself
God is dharmi the Brahma is dharmi the knowledge is Dharma
that way also the knowledge of the creation belongs to the God because the authorship of creation is by God and no other scientist or no other Yogi in this world he can creates the universe that is why because Ved is the knowledge of creation so because it is the knowledge of creation so its authorship will go to the God himself and nobody claim it so that is why Vedas are called Apaurusheyah
and similarly, how this knowledge was created when a pot is created or a machine is created by the interior whenever it is created it its knowledge comes into being in the universe the very movement similarly when this creation was created by God the knowledge of the creation also came to exist at the very moment.
now the question is who is able to understand that knowledge who is able to visualize that knowledge suppose one potter one engineer he creates something and another engineer with similar aptitude and knowledge he may be able to imbibe it what he has done
seers in the beginning who were born in the beginning they were all Devas they were all seers who were in Moksha in the previous life so as per Indian knowledge system the **knowledge never evolves it devolves**
it is at the climax in the beginning because it has been directly delivered by the expert then it goes on degenerating.
you know today also you find The Vedic mantras so exalted mantras are there the swara system so many things you can't write even a single mantra today
but no scholar today till date dared to write a mantra as similar system as the Mantra is there so now when after Mantra we find the other literature we find Sanskrit slokas even the shlokas and so many other like Scholars shears they could create aphorism; panini also could create aphorisms but no Seer himself create The Vedic Mantra.
so, this proves that in the beginning whatever the knowledge was headed over to us it was by some seers and that those years visualize this knowledge of Creation in the creation itself and they handed over it to the that are future Generations just as the Yask narrates this history. **Sakshat-Krita-Dharmanah**
because Dharma they realized that Dharma and that Dharma belongs to the dharmi to the Brahman himself and they pass it on to the future generation so this is how this knowledge in the beginning it was imbibed
but how can the knowledge can be visualized this thing has been clearly mentioned in yogadarshan itself
because yoga darshan is a it provides us a methodology to elevate oneself to disembody oneself or to attain Moksha just like sankya darshan talks about the embodiment of a human being embodiment of the soul the its counterpart that is Yoga darshan it talks about the disembodiment how to come out of this body how to attain Moksha and during that process
at one place, uh Patanjali says: NIRVICHARA VAISHARADYE ADHYATMA PRASADAH. Yoga Sutra: Sutra 1.47
When Yogi attains perfection in a niravichara samadhi what is a state of mind in which a yogi can meditate even without the contents and in that state of mind only the satwa predominates and all thoughts are cleared out so at that State of Mind patanjali further says: Yoga **Sutra (1.48) – ritambhara tatra prajna**
in that state of mind, a yogi attains **Ritambhara Pragya**

means the laws of creation praja means buddhi he attains such a buddhi where he imbibes who understands all the laws of creation and in that state of Ritambhara **Pragya**
the seers in the beginning they imbibe the knowledge of the Veda.
you know even after understanding hearing this knowledge or seeing this knowledge it cannot be understood by so many people that is why in medieval times there was a tradition and the scholars started saying: nirarthakah mantraah
this has been stated this has been quoted by yask himself and they started saying that these mantras are nirarthak they have they are meaningless why the said it in its answer has been given in
the Rigveda itself one of the rig Vedic Mantra says 10.071.04 uta tvaH pashyan na dadarsha vAcam uta tvaH shRuNvan na shRuNoty enAm |
10.071.04 uto tvasmai tanvaM vi sasre jAyeva patya ushatee suvAsAH ||
https://sites.google.com/site/maadhwasite/rigveda-2/rigveda-mandala-10-1
he says there are some people who cannot see that this Veda or this creation by seeing it
on the other hand, there are some other persons who can't hear even the vibrations of the Veda are there in the cosmos but they cannot hear these vibrations of the Veda and only a yogi the Veda unfolds itself to a yogi just like the wife unfolds herself to the husband
so, he wants to say then Ved is known as the Vaak
what is Vaak; Ved is the Vaak of a Brahman what here means the information of creation that is existing in brahmana
just like the seed is there and in the seed the information of tree is there when we are going to sow the seed and give its a proper climate for its uh growth then the same tree will grow out of that seed
similarly, Ved is the Vaak of Brahman Veda is the information of the creation in Brahman and when he does
Sankalp: He thinks of creating Universe the same universe will be created from that work so at a in a way
we can say that Veda is speech and this creation is the expression of that speech on the other hand we can say the creation is there and the Creations Vaak is with so these are interrelated
and one more thing when this creation takes place
we know there are four Vedas.
so how this work was classified into one
with the into three Vedas into four Vedas because the tradition says
the knowledge is one and further the tradition says and he talks about
so, what are those three Vedas and four samheethas
we have just to understand this we will have to understand the
three things

- **number one Veda**
- **the number two Yajya and**
- **number three itihas and purana**

the Veda is the knowledge of creation and Yajya is the process of creation
and itihas and purana is the history of creation
presently the definition of itihas and puran has changed to some extent but in
early definitions of itihasa and puran that were given by The Scholar it was
[सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च । वंश्यानुचरितं चेति पुराणं पञ्चलक्षणम्]
https://hi.wikisource.org/wiki/%E0%A4%AA%E0%A5%83%E0%A4%B7%E0%A5%8D%E0%A4%A0:%E0%A4%85%E0%A4%A4%E0%A5%80%E0%A4%A4-%E0%A4%B8%E0%A5%8D%E0%A4%AE%E0%A5%83%E0%A4%A4%E0%A4%BF.pdf/%E0%A5%AF%E0%A5%AE

means creation decreation the genealogies of these constellations
their doesn't belong to the historical people but the genealogies of the constellations the Stars heavenly bodies and manavantra the time Reckoning system it was the subject matter of puranas and that is why the scholars used to say it

इतिहास पूराणाभ्याम् वेदाम् समुपब्रहमयेत् || itihasa puranabhyam vedam samupabrmhayet "

means one can understand or elucidate Vedas with the help of the itihas and puran just like when a teacher he teaches in the class or some scientific knowledge system he deals with he gives some examples similarly when acharya teaches Veda to the students in the gurukul so because Ved is the knowledge of creation so its examples he used to give from puranas with the help of itihas and purana the history of creation he used to elucidate and explain this knowledge and purana and
our entire Vedic tradition the entire Vedic tradition says that everything developed in this country
because of the yajya itself and यज्ञात सर्व प्रसिद्ध्याती
all these Vedas and everything they become prasidbha because from that itself and there is a mantra has
he says that from this yajy a these richas
originated these mantras originated, originated and the other way originated so what is this because of which the development of rigavid
the system took place so that is nothing but the process of creation as I told
the Veda is the knowledge of creation and it is it is based upon the creation itself the process of creation when took place that when the creation took place then only these three Vedas came into being and
how this process of creation took place in Vedic system that is most important to understand.
Manu also says
he says that this are the three
Agni, Vayu & Ravi are 3 snatam Brahma Eternal Brahma and
for the success of these three - Rig, Yajuh, Saam - were milked out from that yet these mantras they were driven out by this yajya and
from Agni vayu and Aditya these three things are there and based upon these three things this 3 veds carved out they were formed
so, what is this Agni what is this value and what is this Aditya this has we have
to understand it and just to understand them we will have
to understand The Vedic system of creation
Vedas talks about three tiers of three-tier system of creation three Tire system we can say and that three Tire system it includes
Bhu, dyu, antarikh
this is the three-tiered system of creation so one is the Dual okay another
is the prithvi look and in between the space between them is the antariksha
yoga this system applies in every solar system in every solar system there is a
sun there is there are planets and there is a space between them just like us
Earth the Sun and the space means magnetosphere of the Earth
so, this protective shield of the Earth this is antarik shalok similarly when
this whole universe after talking about one solar system but the whole universe I am talking about when this universe
was created what happened it this universe also has the three Tire system
in the beginning when there was no Universe only the space of a Brahma was there : Chidaakasha - chaitanya satta

Bhutaakasha - where the matter is there, where
energy particles are there that Akash is known as bhutakasha and in this everything is
being created this material world is the creation of the bhutakas and bhutakasa
is the creation of everything exists in **Chidaakasha** cause and one of the mantras purusasukta
it clearly talks about that paramvyoma it talks about parmavioma means that
chidacas itself and it says: पादोऽस्येहाभवत्पुनः
एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥
ĕtāvānasya ṃahima-āto Jyāyāś-Ca Pūrussah |
Pādo-āsya Viśvā Bhūtāni ṭri-Pād-āsya-āmrtam ḍivi ||3||
The purusha is greater than all the greatness which can be expressed by words. His one part has become all these (visible) worlds, and his three parts rest in the immortal world of the transcendence.
त्रिपादूर्ध्व उदैत्पूरुषः पादोऽस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥४॥
ṭri-Pād-ūurdhva ūdait-Pūrussah Pādo-āsye[a-ī]ha-ābhavat-Punah |
ṭato Vissvang Vya[i-ā]krāmat-Sāśana-ānaśane ābhi ||4||
The three parts of the purusha is high above (in transcendental realm), and his one part becomes the creation again and again. There, in the creation, he pervades all the living (who eats) and the non-living (who does not eat) beings.
only the 25th part only the 25 percent of energy is active in Bhuta aakash and rest
of the energy 75 percent of the energy is inactive in chidakash and whenever so
when there are there are two akashas so there is interface between the two
akashas that interface is known as Yajur Veda, Vayu or Indra .
and this Observer space that bhut Akash it is known as the space of Agni the
energy in buddhaqas is known as Agni and energy in interface that is known as
vayu and energy in Chidaakash that is known as Aditya.
so, when whenever
the need is this Bhutaakash receives energy for its for get going from chidakas itself but
if we leave it behind and we come to this our solar system itself the Surya
is Aditya this magnetosphere of Earth which is
going to protect us from the ultraviolet rays of the Sun that is the vayu and
Indra or antariksha lok and this bhumi is Agni
so yaska also says Agni is a prithvi sthaniya devata belongs to the Earth means the geothermal energy because everywhere the
energy is there it's a play of energy so
Earth the geothermal energy is the Agni
and this with spatial energy that is known as vayu or Indra and the solar
energy that is known as Aditya
so he says based upon this Agni the rigved was
formed
based upon this interface Yajur ved was formed and
based upon the solar radiations was Saamveda formed so this is known as a trai-Vidya.
but we know that there are four
Samhitas - Rig Samhita, Yajur Samhita, Sam Ved Samhita, Atharva Ved Samhita
when the Samhita were compiled then the basis of compilation was different
when the basis of the nomenclature of Richas and samans was different it was
based upon Agni vayu and Aditya
but when the Samhita compilation took place

then the system of
nomenclature was different.
in Vedic tradition it says
all richas which used to specify or narrate the property of some element in
the universe or some devathas in the universe
those were known as the Richas
here I'll explain the word Dev and
devta later on let me explain these three things
it says यत प्रशिष्टम पठितम् तत यजु (??)
the prose type of narration it was यजुः all the mantras that has prose type of
narration they were known they were compiled in yajurveda Samhita all the mantras those have the chhandas composed
of chhandas they were compiled as Yajurveda and all the mantras those
could be attuned to the vibrations or Cosmic vibrations or the
samaganas called as Sama Veda
and all those mantras which belong to the living beings they were called as
atharva Veda
so, the three Vedas belong to the cosmic creation and the Atharva Veda it belongs to the living creation of living beings
they pertain
to the human beings and so many other the social system that developed due to
the living beings on the earth that is addressed by Atharva Veda.
so, these are the four
Samhitas and three trai Vidya for three Vedas one with so this whole Concepts
runs like that now
Veda is
not one system
Ved has so many components when we talk about a vaidik mantra every Mantra or
every sukta we can say
every Mantra has a Devata, every Mantra has a Chhanda and every
Mantra has a Rishi
three things are there associated with the Mantra
so
every Mantra will belong to some Chhand it will belong to some Rishi and it will
belong to some devatha
so, what is devatha
what is Chanda and what is Rishi
this is most important to understand the Veda
devatha means the subject matter of the
mantra
whatever Mantra wants to say or want to
explain that is known as devatha
and Vedic scholar vayaska:
if somebody asks what is devatha he says Dev is the devata itself but the
question is who is Dev what is Deva then yask explains
all these heavenly bodies which are located in celestial sphere they are
Devas means the devata
the subject matter of Vedas either belong to any of these
Heavenly Bodies these Natural Forces whoever contributes
to the society to the nation to the atmosphere to the prakriti he is also

there a human being can also be a Deva that is why the Upanishad says
mother father aacharya they are also Devas because they are
contributing for the development of the child and even a commander or an Emperor ruler
or any person or a good donor he is also
Deva
so Vedic tradition appreciate the donors it talks about the
duties that every human being has his duty towards the society it was somebody
it was nation and towards this whole environment
that is why in the beginning
I told Dharma institutes Dharma means knowledge system moral ethical values so
all these Devas who are contributing they are known as Devas
so, mantras they
will address some of the Devas and those Devas are
the devatas means those Divas are only the subject matter of the mantras
so, if we go through the four Samhita we
find some 850-subject matter of the various mantras total uh the mantras are
around 850 between 850 to 900.
and now the second thing associated with the
Mantra is the Rishi who is rishi ayask says - Rishir Darshanat
A seer
or a yogi who could visualize the true meanings of those mantras they
are the seers
you know earlier the mantras they were visualized by Seers

visualization or realization of this knowledge that they passed is this

knowledge to the further generations and when the further Generations the future Generations they were not able

two to attain this knowledge through Shruti parampara then it was documented and

those documents were handed down

but now the question is when this whole

knowledge was received by Seers in samadhi from this Cosmos then the very

meaning of the mantras what was the meaning of particular mantras

so the

seers who could visualize that meaning of the mantras they were called as seers

they were called as rishis

and third component of this Vedic system is the chhanda

chhanda if we are able to understand the chhanda system

and if we go about the chhanda system we will be able to know that these mantras

were revealed to the seers whom this Earth itself not on another planet or

location the meaning of chhanda what is that generally in laukik Sanskrit

Some meter the people the scholars they translate Chanda as the meter

that this is Gayathri meter this is like that but yask

while etimulising the word Chanda he says छंदनसी वाई छड़नत

because the sun is covering Earth

that is why these Chanda are known

Chhanda

means covering and who is covering what the sun is covering the Earth

so, there are seven chhanda starting from Gayathri till jagati

and why the seven sandals are there because the sun is covering Earth

at seven places in the course of one Year's revolution of the Earth covering

earthman's sun rays are perpendicular on Earth at seven places

in the whole seven years now one-year Circle how come

the first covering that is known as a Gayathri Chandra and

what is Gayathri Chandra because the Earth is tilted on its axis

at 23 and a half degree so when Earth revolves around the sun

the sun raised falls perpendicular on Earth from 23 and a half degrees south of

equator to that 23 and a half degree north of the equator and rest of the

area of the Earth there is no perpendicular Light sun is not perpendicular on that only this area

from equator 23 and a half degree north of equator

and 23 and a half degrees south of equator only this area is known as a

Vishnu loca

Vishnu Brahman says this area is only

the place of a Vishnu or the place of where the edge is taking place and this

area is known as vedi it says because only this area the sun rays are

falling on the earth directly so this area is the VeDi and while this area is

the vedi and

why these 23 and a half degrees south of equator that is known

as a Gayathri Santa that is known as line of Capricorn or

also known as a Makar Rashi or a makarareka because the sun transits in

the Makar Rashi during that period or the line of Capricorn and this Makar

Rashi why this was called the Makar Rashi

it is a very famous Festival Makara sankranti when sun transits the

Makara Rashi the Makara Sankranti takes place and what is the importance of

Makara Sankranti makar Sankranti means uttarayana starts the northward area of the Earth the

Earth the northern part of the earth they start exposing to the towards the

Sun so the uttarayana starts and this uttarayana during Vedic period was the

beginning of the year

if we study vedanga jyotis yazus or arth jutis by

lagada we will find over there that the year used to start from uttarayana

and that is why the Gayathri Mantra

It talks about the Savita means the sun because the sun rays the Earth will be exposed more to the Sun so the importance of Gayathri Mantra is there so these 23 and a half degrees south of equator that is known as line of Capricorn it was called as Gayathri Chandra that is why Gayathri Chanda has 24 syllables

means 23 and a half syllables is not possible so Gayathri Chand is composed of 24 syllables and on the upper side if you go to the down extreme node that is 23 and half degree North

so, from 24 degrees south to that 24-degree North how much it will be it will be 48 degrees and Jagati chhanda has 48 syllables because that line of line of cancer that 21st June we call it where the international yoga day is celebrated that is known as jagati chhanda.

so that has 48 syllables that is why I am saying that this Vedic literature this was revealed to The Seer on this Earth itself not on any Planet because the whole symmetry of the chhandas that goes with the system of the earth so there are seven chhandas first one is Gayatri then Ushanik 28 syllables then

anushtup to the 32 then
brihati 36 chhanda this

equator is the brihadi and the Rig with one of the Mantra in the Rigby this is

when the sun is it in brihati - equator

emits radiation whole Heat

like anything scorching heat it

Brihati chhand 36 syllables then Pankti - 40 syllables

then trishtup 44 syllables and jagdi 48 syllabus so

these are eight chhandas and these 7 chhandas are the seven covering

seven sandas they are the seven coverings of the sun on the Earth on

21st December the sun will be perpendicular at 23.5 degrees south then

on 21st January the sun will be 20 degree south perpendicular on Earth at

20 degrees south and on 18th February sun will be 20 degrees south and on 21st

March sun will be on the equator on 21st April it will be 12 degree north of the

equator on 21st may it will be 12 degree north of the equator on 21st

April and 21st may it will be 20 degree north of equator on 21st June it will be

on 23-and-a-half-degree North so this is the whole system and that is why

because the Sun and Earth meets at seven places in a year in our marriage system - Sapta padi:

there is a provision of means wife and husbands they walk seven

steps when their marriage takes place and kalidasa says in kumara sambhava

he says when Shiva talks with the Parvati Shiva says

the Friendship of the good person takes place while they walk seven steps

together

so, the Friendship of Earth and Sun is taking place when they walk seven steps together and the same thing was introduced in our marriage system and this because the whole Indian tradition the whole Indian system Vedic philosophy it is integrated the all the shastra six darshanas all brahmana granthas all Upanishad, they talk about only one thing there is no controversy anywhere else the need is to understand that string one string goes through every all the shastras so there is a unified law there is a unified law and the unified field and that unified law is the Rita known as a Rita and the unified field is known as the Satya because this prakriti when the unified law of Rit is applied to the prakriti the whole creation takes place this prakriti becomes this some this equilibrium comes in the prakriti and this law of the unified law of it is the law of motion because when the God thinks about creation it agitates the prakriti in it and when the agitation in prakriti takes place that creation it disintegrates its samyavastha is disintegrated and vicar appears and that vikara is known as evolution in modern scientific term this creation is evolution but in Vedic scientific term this creation is Vikara is a Devolution it's not Evolution it's the other way around

the prakriti the dissolution is the evolution in terms of Vedic science so there is a difference what is written that law of motion he just gives motion to everything and when that motion takes place that prakriti it appears before that prakriti was there in the garbha of the Brahman so this whole system is one system aligned with this one particular system of knowledge so Vedas they have their seers the rishis

they have their devatas and their chhandas similarly there are seven swaras

so, there we shall have to understand when in the modern musical system music

Learners they when they talk about saregama padhani all these mantras

either they were written in sarigama padhani these are the seven swaras and
these seven swaras they
they are not some artificial swaras because every day there is a different
swarov at different timings at brahmamurth the
swar is different during midday the sorry will be the difference so prakriti
has different swaras so all these Sanders swara devata and Rishi they are
associated with the Mantra so whole this entire system of knowledge
this is very much natural it goes by the laws of the nature itself you can
understand the chhanda is also the natural system where the same Cosmic system has
been applied over there.
so, if we want to understand Vedas when we
go further than the Samhita we find the brahmana granthas - the elucidation of The Vedas
those texts where The Vedas have

been elucidated or explained further those are known as brahmanas but we know

this Vedic tradition this Vedic tradition talks about the

four purushartha of the human being we should not forget it and those four

purusharta means objective of human life

you go anywhere in the world no

philosophy talks about the objective of the human life.

this Western philosophy

thus, Western World these people think the objective of the human life is to

earn more and more money.

I asked one student here in U.S when I

was traveling in bus uh I asked me what are you doing he told I'm just

doing my 10th standard or so then I told would you like to study further yes, he told oh yes, I
would like to study for

them I asked him why you want to study further he told if I'll study more I'll

earn more dollars so the earning dollar is the objective of human life but in

Vedic system it's not the human life human objective is different and that

objective is known as a purushatra.

just like some vague people are not going to understand

purus means human being and arth the objective of the human life what is

the objective and that objective has been told as a Dharma Arthur Karma and

Moksha

the first objective is Dharma if you are not able to attain Dharma you can't do

anything so what is that Dharma that means those instilling moral ethical
values knowledge and how to discriminate between good and
bad all these qualities
attainment of all these qualities
knowledge value system that is known as Dharma when you become dharmik in
brahmacharya and there are four avastas there are four stages because every stage is for one objective of life just
what is one objective
in brahmachary avasta a student becomes accomplished in Dharma when you
become accomplished in Dharma then only you can go to the grihast life if you
have not become accomplished in Dharma then you are not meant for the greatest life is not meant for you because you
will not be creating human beings but the human beings you will create you will be producing these terrorists and all these

Rowdy figures and not good human beings

Arth doesn't mean only this money or whatever

the monetary system arth means whatever

is required for furthering human life all those means

which are essential for a human being to live those means are the Arthur then

karma is there all your mundane desires

mundane life desires as well as the paramarthik karma that is the third and

all these two are based upon Dharma itself if you if you have become dharmic

if you have attained Dharma then you will be understanding everything nor you are not going to understand anything and

the last one is Moksha so the purpose of this creation

has also been described if we study yoga darshan because we have Dr Prabhu

here he excels in yogadarsana and himself in a great Yogi in yoga darshan

Patanjali says पश्य भोगत वर्गार्थम
why this Srishti has been created by

Brahman, he says

because this Atman so that it may do the bhagava prakriti that is why this has

been created and after that he may attain Moksha

how he will do how we will

enjoy the prakriti we know there are five elements foreign

and if we want to how we can enjoy this prakriti only the enjoyment can take

place with the sense organs so there are five sensor organs in the human beings

each sense organ will help you enjoy each of the Buddha

so, this human species the highest developed species had there been six

elements in this Creation The God would have given six sense organs to us so

this prakriti the prayogen the objective is this creation is the bhog of the Atma

so that this Atman enjoy it and when the Atman will do

will do the bhoga of prakriti he will enjoy prakriti what will it have at last what will happen if you are more

intellectual and you have attained Dharma then you will be able to understand yeah, this material life is

nothing is beyond that - NisTraigunyo bhavaarjuna

the same thing will come and then a human being the movement of the human

beings will not be the external World they start moving inside and that inside

movement is known as you - Tadat rupe avasthanam

there at that stage a yogi will be able to realize his true nature true nature

what is the true nature a person is not a body is not a mind or some thought process he is the spiritual element

that thing will be understood by it so this whole system this Vedic system

it's going to support that system because the very

purpose of that knowledge or The Vedas is the upliftment of the human being and

this upliftment of a human being is Possible only through this Vedic

system.

so, all brahmanas are there after Vedas in brahmana granthas after

brahmana granthas we get the aranyakas just like brahmanas they will deal with

all the three aspects of the knowledge.

then after that a slowly slow progress is going on you will we are going to

move you towards the Moksha in Aaranyaka only that Vana Prastha life

people are human being will leave a one oppressed life and he will try to

dissociate himself from this grihasta life and

Upanishad is the last

Last of The Vedas the last phase of The Vedas and Upanishad will deal with

entirely to the Brahman so these issues will be dealt within

Upanishad and that is why he says Vedanta Upanishad are known as Vedanta

and the tradition says

what is Vedanta verdant is based upon the evidence of the Upanishad so this

Samhitas are the granthas of Dharma then brahmana Eartha system

whatever your karma system it will fulfill and the Moksha system will be

fulfilled by Upanishad so this whole tradition is there starting from Vedas

ending with Upanishad and they have their help books because no book no book

if it is without a help book it can be understood so there are six

Vedanta's six vedangas first vedanga

shiksha

vyakarana nirukt kalpa jyotis

6 Darshanas are there

the Dual system is there one is Yoga another is

teaches us how to Soul gets body gets embodied then Yogi will tell you how the

soul gets embodied how the soul can come out of the body is the methodology

research methodology we call it then Vaishashik is the physics of the universe

this metaphysics and physics of universe vedant is particularly devoted to the

brahmana; mimansa aspect the karma theory is there so this is how the whole aspects of the life they have been introduced into this Vedic system and I think if we are able to if we want to understand the sanatan Dharma its basis is The Vedas Vedic system of life and during this course as I have gone through the contents last time also very well so beautifully all these aspects have been further explained.

Vedas and Vedangas
Vedas
Lecture Notes

Date: 4th October 2020
Speaker: Dr. Krishna Murari Tripathi
Topic: ***Vedas and Vedangas***
Submitted by : Prateeksha Patekar

- What is vedas?

Ancient Literarure of Sanatana Dharma is Veda.
Oral composition in Sanskrit language that was used for ordinary communication at that time and was handed down by words of mouth by Guru-Shishya, Father-Son Tradition.

- Adhikari_ Adhikari refers to “one who is competent to understand and study the Sastra”. The Adhikari is one who is of tranquil mind and has the attributes of Sama (quietude), Dama (self-control), etc., is full of faith, is constantly engaged in good thoughts and associates with the knowers of Truth, whose heart is purified by the due discharge of all duties, religious and secular, and without any idea of reward.
- Who is Pramata?

One who are going to learn vedic traditions.

- A Brāhmaṇa should perform the Upanayana rite of his disciple and teach him the Vedas along with all its esoteric secrets and the Kalpa. Scholars consider such a Brāhmaṇa an Ācārya.
- A person who teaches a part of the Śruti or the Aṅgas (ancillary subjects) for the sake of maintenance of his livelihood is considered an Upādhyāya by scholars.
- A Brāhmaṇa who duly performs the rites of Niṣeka etc. and maintains (disciples) with cooked food is glorified as a Guru.

- Person is given the title of 'Ghanapaati' (Ghanapathi / Ghanapati) if they are well versed in the Ghana Patha form of chanting of at least one of the Vedas.

- इष्टप्राप्त्यऊनष्टपरिहारयोरलौकिकमुपायं वेदयऊत यो ग्रन्थोऽसौ वेदः'

The great Vedic commentator Sayana has given a definition of the Veda-
Ishtaprapti-anishtapariharyor-alaukikam-u payam yo grantho vedayati sa vedah
“इष्टप्राप्त्यऊनष्टपरिहाराय अलौकिकम ुउपायंयो ग्रन्थो वेदयऊत स वेदः”
It means, “The scripture, which describes the divine method for obtaining what is desirable and for giving up what is undesirable, is called Veda.” This definition presents the purpose of the Veda.

- Bhrigu Valli or the third chapter of the Taittiriya Upanishad has explained the knowledge of the Brahman through a dialogue between a teacher and the student. In this section of the Upanishad the teacher has asked his disciple to concentrate all his energies towards the inquiry of various sheaths that are present. Such an inquiry in turn may lead to the discovery of the Brahman. The student is carefully guided by the guru in every stage so that he is able to go beyond all the Kosas and is competent to reach the transcendental state or gets unified with the Atman. The latter sections of this chapter include mediation on food as it has considered food as the basic for any living being. It is with the help of food that an individual is able to sustain and only if an individual sustains he is able to attain enlightenment. Thus contemplation of food is never desired.

  Bhrigu Valli opens with Bhrigu approaching Varuna to seek knowledge about the Brahman. In order to satiate the query of Bhrigu, Varuna had said that the food or the world of matter, the vital force, the eyes, ears, the mind and the speech all arises from the Brahman and he had said that all these together constitute the Reality. On hearing this Varuna had said that he is eager to learn the nature of the Brahman from whom all these were born, due to which all these sustains and unto which all these gets merged. Hence it can be said that Bhrigu wanted to know more about the Supreme Being and the ultimate reality of life.

  In the second section Bhrigu, the son of Varuna is able to realise food as Brahman because he understands that it is from food that all beings are born, again it is with the help of food that livings beings subsist and ultimately it is again food into which all

beings are merged. But still his mind was not satisfied so Bhrigu returned to his father and asked him more about the Supreme Being. His father advised him that concentration will take him towards the knowledge of the Brahman. It has been observed in the Bhrigu Valli that Bhrigu had achieved satisfaction for some time after contemplating but contemplation of the mind had sharpened his intellect and as a result his mind was filled with doubts and he runs to his teacher Lord Varuna again and again.

The third Anuvaka had said that Bhrigu had understood the vital force or the prana as the Brahman. He understood prana as Brahman because with the help of concentration he had realised that from the vital force all living beings are born, they live with the help of the prana and ultimately they are unified with the prana. But still Bhrigu felt that he had a lot more to learn about the Brahman so he approached his father once again and Varuna advised him to think poignantly and rightfully.

In the next stage Bhrigu knew mind as the manifestation of the Brahman yet his curiosity was not satisfied and hence he started meditating deeply. He realised that the mind is the source of all creations. It is mind which maintains the continuity of existence and again it is mind which is able to exist independently even when it gets divorced from life. As he completed his meditation in the fifth verse of this Valli, Bhrigu understood that knowledge is also a form of the Brahman. As he realised that knowledge is a form of the Brahman he understood that it is intellect which drives the mind in the necessary direction. Bhrigu after deep contemplation feels that intellect is subtler than mind. With the help of intellect living beings are able to determine what is right and what is wrong and hence he concluded that certainly knowledge can be Brahman.

In the sixth verse Bhrigu leaves behind the element of intellect far behind and decides that Bliss is the manifestation of the Brahman. Bhrigu the son of Varuna had realised that Bliss-sheath is far worthier than the Bliss-earth. Moreover he had also realised that on experiencing the Bliss-sheath one is able to realise the Supreme Being or the Brahman and in the process fulfils the goal of his life.

The seventh Anuvaka of the Bhrigu Valli says that one who meditates on the food and the food eater as one and the same he is worthy of the rewards like plenty of food which he will be able to enjoy to the fullest, plenty of children who will look after him in his old age, plenty of cattle and certainly lots of wealth. It has been said that prana or the vital force is the food and the physical body of the man is the food eater and hence the body consumes the prana. At the same time the body is established within the prana and so almost every moment the vital force or the prana is consuming the body. Thus, it can be said that eater and the eaten is the same thing. The deeper implication of this message is that one should not entertain any kind of un-divine idea within his divine Self. Rather it can be said it talks about the synchrony of the outer world and the inner world.

In the eighth section there has been ample glorification of food. It has been said that one should not reject food because that is disregarding food. By explaining the role of fire and water in our digestive system the teacher here tries to emphasize the fact that the role of the eater and the eaten are the same. This section has said that one should not reject food in any form but the deeper inference of this message for a student like

Bhrigu is that one should never reject the world of objects. The manifested world of plurality is not to be rejected as a false and delusory nothingness.

The ninth Anuvaka says that one should accumulate plenty of food but again for Bhrigu it has a profound meaning. He realises that his teacher advises him not to forget the world around him being maddened by the taste of power instead he feels that the guru encourages him to fill himself with plenty of energy so that he is able to propagate the knowledge of the Brahman. Bhrigu understands that plenty of food is also needed to feed the many who will come to him for the knowledge of the Brahman.

Last but not the least the tenth section deals with Bhrigu's understanding of hospitality. According to him a man of realisation should collect around him audiences from all over the world so that he is able to impart the Vedic knowledge and in the process the knowledge of the Brahman. This verse emphasises that one who possess the Vedic knowledge should impart the message of love and peace to the entire world around him. This particular Anuvaka has also said that one should meditate on the Brahman in every form and one should also glorify the world of food or the world of objects.

Thus the Bhrigu Valli can be called a discourse between a teacher and the taught in search of the Supreme Being or the Brahman. It also glorifies the world of objects and declares that the world of objects cannot be considered equivalent to nothingness.

Lecture Notes

Batch: 2 Lecture dt. 5th October 2022
Delivered by: Dr. Muraari Tripathi ji
Transcribed by: 300 Garikipati Kanaka Durga
We salute the lotus feet of Maha Ganapathi and Saradamba.
In today's, lecture, we are going to learn about Vedas, types of Vedas and how many branches are there in each Veda and the grammatical meaning of Vedas.

Definition of the term Vedas:

Vedas have been defined as "**Mantrah Brahmana yor Veda namadeyaha**" by the Seer Apasthamba.
The Seer Sayanacharya had described Vedas as,
"**Ista Praptihi Anista pariharaha alaukikam upayam yo granthaha veda iti sa Vedaha**."
Veda is that which helps us achieve what is to be desired and reject what is undesirable through Divine thought.

What are the Vedas and Vedangas:

Vedas and Vedangas are ancient literature of Sanatana Dharma.
They are oral compositions passed down the generations by Mukha Uchaaarana tradition [aural/oral method] from Guru to Sishya and from Father to son. The father is the first acharya for the son.
The Vedas and Vedangas are set in Sanskrit language for that was the only language in those days and was the means of ordinary communication.
The Vedas were too vast to understand and memorise, so Veda Vyasa who wanted everyone to learn and derive the benefit of knowledge from the Vedas divided the vast literature of the Vedas into four main texts: the Rig Veda; The Yajur Veda; the Sama Veda; and the Athava Veda. He then distributed them to his sishyas: the Rig Veda to Pila rishi; the Yajur Veda to

Vaisampayana rishi; the Sama Veda to Jaimini rishi and the Athava Veda to Sumantu rishi who grasped the knowledge and taught it to their sishyas.

Srutis:

Vedas are Sruti granthas, meaning they were revealed to and heard by the primordial sages. The Srutis are considered the highest level of pramanas.

Smritis:

These are later texts that were based on the Vedas learnt by heart like Manu Smriti, Yagyavalkya Smriti, Gautama Smriti etc... They are restricted to post Upanishadic texts such as the Sutras and Puranas, which follow the Srutis.

In addition, in the late Vedic period Upanishads included some early philosophy. The core of Hindu tradition is found in the Vedas [four in number] and Upanishads. [10 in number like Isavasa upanishad, Keno upanishad, Katha Upanishad, Prasna Upanishad, Mundako Upanishad, Mandukya Upanishad, and Taitariya Upanishad] In all we have 108 Upanishads but now we mainly follow these 10 Upanishads.

Puranas are in the form of stories or dialogue [samvada] like Viswamitra/Nadee samvada; Yagyavalkya/Maitreyi samvada, Aditi/ Diti samvada.

Content of the Vedas:

The Vedas are the oldest texts of India. They contain religious and ritualistic poetry; ritual formulas, and explanatory prose that interpret these texts.

The content of the Vedas is in two forms:

Mantras and Brahmanas

Brahmana here does not mean a caste it stands for grantha vachee, texts from primordial sources.

Mantras were revealed to the seers in their intuition while in a state of penance. The mantras were collected and compiled in the form of four **Samhitas....** The Rig Veda, The Yajur Veda, The Sama Veda, and The Atharva Veda.

The four Samhitas are found in several schools [sakhas]

Patanjali Maharishi wrote the '**Charanvyu'** where he mentioned that there were, **[ekavimsathi**] 21 sakhas of the Rig Veda, [**eka sathamath varyu]** 101 sakhas of the Yajjur Veda, **[sahasra varthama**]1000 sakhas of the Sama Veda, and [**navada**] 9 sakhas of Atharva Veda.

So, totally there are about 1131 sakhas but now we have only 11 sakhas of the four Vedas that are being studied.

So we know that by the time of Patanjali there were 21 sakhas of the Rig Veda, 101 sakhas of the Yajjur Veda, and 1000 sakhas of the Sama Veda, and 9 sakhas of Atharva Veda**.**

Vedas are Apara Vidya:

The Seers tell us about two Vidyas: Para and Apara Vidya.

Mundako Upanishad broadly divides Vidya as Para Vidya and Apara Vidya. It says:

"Dey Vidye Vedithavye iti hasma yad Brahma vido vadanthe paraa chaiva aparaacha
Tatra apara Rig Vedo Yajurvedaha Samavedo Atharvavedaha
Siksha Kalpe Vyakarano Nirutti Chando Jyotishamiti.
Ath Para yayaa tat aksharam tha thigmyanthe" -- 5

The Rig Veda, Yajur Veda, Sama Veda, Atharva Veda and the Vedangas namely Siksha, Vyakarana, Kalpa, Nirukti, Chandass, Jyothisham are classified under **Apara Vidya**

Apara Vidya consists of knowledge of the Vedas, and the Vedangas [Siksha, Nirukti, Kalpa, Vykarana etc.]

Para Vidya is knowledge of the aksharam, the Om sound, which leads us to liberation; this knowledge connects our soul to the main soul. To know the Supreme Reality we have to learn Para Vidya.

Vedas are Scriptures:

Vedas are Scriptures and Vedangas are Vedic auxiliary texts that deal with phonetics etc.

Each Vedic scripture is divided into four types of texts: Samhitas; Brahmanas; Aranyakas; and Upanishads.

There are special Vedic rules of grammar for every Sakha known as Pratisakhya and phonetic rules known as Siksha.

We have six schools of philosophical thought --- the shad darsanasas, Mimamsa, Nyaya, Vaisesika, Vedanta, Sankya, and Yoga.

Mimamsa deals with Vedic texts. Mimansa Sutras describe rules for interpretation of Vedic texts.

Nyaya and Vaisesika Sutras deal with logical aspects, [like Inference pramana and Anumana pramana] ontological classification, and process of human understanding.

Puranas are narrations of messages and teachings of Vedas.

Dharma sastras describe code of conduct for universal harmony.

The Vedas are the source of integral wisdom, tradition, science, and culture of a remarkable civilisation. They are oral compilations of distilled wisdom of cosmic knowledge survived from times immemorial. They are not only identified as Scriptures but also the fountain head of Indian culture and human civilisation.

Eternity of Vedas:

Sage Sayana had described Vedas thus: "Ista prapti- anishta pariharayor- **alaukikam upaayam**- yo grantho sa vedaha." [Taitariya Samita]

Vedas are **Apaurusheyas**, meaning they are non human in nature. Paurusheya means of human origin. The Vedas are believed to be initiated by Vedic Seers [Rishis] who heard the Primordial sounds. They received the primordial knowledge and the mantras during intense meditation.

The Maheswara Sutras:

At the time when Lord Siva was doing Nrutya [dance] from the sound of his damarru [dhakka—a small hand held drum] emerged 14 Maheswara Sutras which Seer Sanakadi who was doing penance grasped and then through Guru parampara lineage Panini grasped them.

"Nruttavasaane Nataraajaraajah nanada dhakka navapancha vaaram.
Uddarthukaamo Sanakadisidhan ethadvimarsho Siva Sutra jaalam"

"Ay gu na, il ru ga, ee vom, ay yow cha, aya va ra ta, la da, ya ma ga nna na ma, cha pa yya, gha da dha sa, ja pa ga da sa, kha pha cha ta dha chha ka da ba, kha pa yya, sa sha ssha dha, hha la, eti Maheswarani sutrani"

These 14 sutras contain all the letters of the Sanskrit language varnamala. [see at the end]

Thus the Vedas are said to be Apaurusheyas, not of human origin but obtained from Bhagawan.

Who is Bhagawan.

Bhagawan is explained as one possessing the six qualities of Aishwaryasya samagrasya; Dharmasya; Yasasya; Shreyaha, Gyanaha, and Varaigya yo chaiva shan naama bhaga iti Rana. 'Bhaga yasti yasyasya Bhagawan.' [Rana means Bhagawan]

Meaning of Vedas:

The word Veda gramatically means Knowledge. The meaning is derived from the Sanskrit root word 'Vid' which means 'to know.' In Sanskrit language one can add a suffix or a prefix to a root word and we can know the exact meaning of the word formed by the root.

For example the word 'gachati.' 'Gam' is the root word meaning 'to go.' We have several sutras grammatically but when we add some suffix [pratyaya] like '-chati' to the root word 'ga' the meaning will be as, 'to go.'

The word Vedas does not refer to a single literary work rather the word indicates a huge corpus of literature that arose in the course of many centuries and has been handed down from generation to generation by verbal/aural transmission.

“Guru Mukhocharanam ucharanam”

Vedas are called ‘**Srutis**’ meaning what has been heard and grasped by the Primordial Sages and transferred to their sishyas by oral tradition who grasped them and transmitted to their sishyas.

The word **‘Smritis’** mean texts composed by Sages at a later date recounting the content from the Vedic texts. This was done purely by the oral-aural method which was and is still the only way of transmission of these texts.

According to Indian traditional thought, Vedic traditional thinking, the Vedas are regarded as revealed scriptures, self evident, and self authoritative not composed by human authors.

“Yasya nischasi itam vedaha yo vedebhyaha akhilam jagat Nirmame tapaham vande Vidya tirtham Maheswaram

Veda is considered the **swasa** of **Bhagawan**, the breath of Lord Siva, Lord Vishnu, and Lord Brahma.

Vedic hymns [Suktas] or Verses [Mantras] were only seen and spoken by the seers. The Seers are neither the authors of nor are they responsible for the contents of the mantras.

“**Rishayo mantra drastaraha natu kartaraha.”**

Seers are Mantra Drashtas [those that have heard and visualized]

When we do Pranayama we do viniyoga first and we say

“Pranavasya Parabrahma Rishihi Paramatma devata Devi Gayatri chandaha pranayame viniyogaha.”

Parabrahma rishihi --- the seer is being called Parabrahma,

Paramatma devata--- the diety is Paramatma,

Devi Gayatri chandaha--- the poetic meter is Gayatri meter,

Pranayame viniyogaha--- we are going to do pranayama.

So every mantra has Viniyoga and every mantra has Mantra Devata, Rishi, and Chadass.

Thus the Seers are called as ‘Mantra drashtas,’ those who have seen.

Yaska, the oldest expositor of the Vedas and the creator of the Nirukta [vedanga], has distinctly said that the Seers received the sacred knowledge or the knowledge was revealed to them. The Seers then handed the knowledge down by oral instructions to their students.

<u>Purpose of the Vedas</u>

Sayana, the great Vedic commentator had given us the definition of the Vedas:

“Ista praptihi-Anista pariharaharyor-Alaukikam-upayam yo grantho vedayathe sa.”

which means, ‘The Scripture that describes the Divine method for obtaining what is desirable and for giving up what is undesirable is called the Veda.’ This definition presents the purpose of Veda.

<u>Definition of the Vedas</u>

According to another commentator, Sage Apasthamba, ‘Vedas is the name given to the Mantras and Brahmanas.

“Mantra- Brahmanyor- Veda namadheyam”

This definition gives us the form of Vedas for Veda could be divided mainly into these two broad divisions- the Mantras and the Brahmanas.

Mantra is the main part of the Veda and whatever is not Mantra is Brahmanas. Thus Brahmanas are not mantras but rituals where mantras are chanted.

In Mimansa darshan, Sage Jaimini had said that, “**Mananath trayathe iti Mantraha, adava prayoga sama vedarta smaraka ha Mantraha, avasisto bhagaha Brahmanaha”**

This means that when we do rituals we chant the mantras, and whatever is not Mantra is Brahmana.

It is interesting to note that there are many ancient definitions of Vedas showing its significance, form, and content are given in ancient Indian texts.

Generally speaking, the word Veda signifies the highest sacred, eternal, and divine knowledge as well as the texts embodying that knowledge.

Meaning of the Vedas:

The root 'Vid' has several meanings when we add prefixes and suffixes:

- To know [about God, Soul, nature and mind]
- To be [one with God]
- To obtain [salvation]
- To consider [various relationships]
- To feel [Oneness with God]
- To tell [glories of God]
- To dwell [on the mysteries of the universe]

In Sanskrit language there are many suffixes and prefixes that could be added to a root word, hence we need to learn the various meanings of the root word.

For example if we take the root word, "hara:"

There are 22 different prefixes that can be added to that root-word like A-hara; Vi-hara, Pra-hara, sam-hara, upa-hara etc. Which is why, we should be aware of all the meanings of a root word.

A. Preservation of the Vedas

The about one lac mantras of Vedas are essentially preserved by Memorisation. There are some concepts for Memorisation. **The concepts were laid by Ravana who is known as Astagiri Vikruthi nirmatha.**

The Veda recitation follows two types the Prakriti pataha and the Vikruti paah.

Prakruti pata is Samhita pata, pada pataha, [Pada patah means we have to divide syllables] and Krama patha [where the pattern of syllables is changed in a particular different sequences like 1,2; 2,3; 3,4 and so on like a mala.]

The Vedas have been divided into four parts the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva Veda.

Each Veda is subdivided into four parts.

- The Samhita— the Mantra part.
- The Brahmanas – the Theology or the Ritual commentary part.
- The Aranyakas— the Wilderness texts
- The Upanishads— the secret philosophic texts of correlation and equivalences learned sitting at the feet of the Guru.

We follow the Varna ashrama vyavastha and also the Ashrama vyavastha viz. Brahmacharya, Grihastha, Vanaprastha, and Sanyasa ashramas. Each section of Veda gives the qualities is to be followed by particular ashramite: Brahmacharis have to learn Samhitas, Grihasthas have to learn Brahmanas, after 50 years of age we should learn Aranyakas, and above 75 years of age we have to learn Upanishads. Upanishads are essence of the Vedas.

B. Preservation of the Vedas:

Despite being the oldest literature of mankind, the Vedas have been preserved in their true form to the present day.

Max Mueller, the renowned European scholar, had admitted that the texts of Vedas have been handed down to us with such accuracy and care that there is, hardly any change in the words nor there is any uncertain aspect in the whole of Vedas.

The credit for this goes to the Vedic Seers who devised ways and means of protecting and preserving the text of the Vedas letter by letter with all the accessories.

Vedic mantras have accents [Swara] which preserve the original form of word construction.

There are three Prakriti pathas [ways] for memorising mantras, most commonly known as

Samhita patha: where the Mantra remains in its true form.

Pada Patha: where each word of the Mantra is pronounced separately.

Krama patha; where two words of the Mantra are pronounced jointly like Ka-Kha; Ka-Gha.

For example in the Mritrunjaya Mantra

The Samhita patha is the Mritrunjaya Mantra without any changes:

"Om Triambakam Yajaa Mahee Sugandhim Pusti Vardhanam
Urvaaruka Miva Bandha Naath Mruthyor Mukshiya Maamruthaath"

In the Pada Patha each word of the Mantra is separately pronounced:

"Om Trai ambakam iti Triambakam Yajaa Mahee Sugandhim iti Sugandhim Pusti vardhanam iti pusti vardanam urvaruka iva bandhanaath Mruthyo ho Mukshiya Maa Amruthath"

In the **Krama Patha** two words of the Mantra are pronounced jointly like in ka-kha Ka-gha **we say Ka-gha then gha-ha.....and so on.**

"Triambakam Yajaa mahee Triaambakam iti Triambakam yajaa mahee Sugandhim Pusti vardhanam Sugandhim iti Sugandhim pusti vardanam iti pusti vardanam....."

We have **Prakrit patha** and **Vrikrit patha** for memorizing the Vedas.

There are 8 different ways [Vrikritis] of memorizing the Vedas based on the **repetitions** of the word sequence:

- Jatapatha
- Malapatha
- Shikhapatha
- Rekhapatha
- Dhvajapatha
- Dandapatha
- Rathapatha
- Ghanapatha

"**Ashto vikruthe proktha Prano pura Maharisihi**"

In each form the repetition of the words is in different sequences.

Ghanapatha which is the most difficult and longest text gives Anantaphalam. Even the Devatas have accepted that 'Yes yes, the yajamana will receive the result, [phalam] when mantras are recited in ghanapata.'

The formula for memorisation of the chanting of Ghana pata is in the sequence: 122- 112- 332- 1123.

For example when we say "You are good" we have three words which are repeated in the sequence:

"You are are- you you are-good good are-you you are good; and then "are good good- are are good- and so on.

Relative Benefits of Chanting

The relative benefits of parayana of the mantras in Prakriti and Vikriti pata are

"Samhita pata mathrena yath phalam prochathe udayee padena dwigunam vidya, kramena chatur guna, varna kramena sata gunam, jatayanthu sahasrakam, ghana paatena anantakam."

To recite in Ghanapata is most difficult also it is the longest of all other sequences but the benefit is tremendous.

C. Preservation of the Vedas:

Another step of preserving was to prepare treatises known as Anukramanies in which the name of the concerned Seer, Devata, and Chandass are mentioned in reference to each hymn of the Veda.

Every mantra has a rishi, devata, and chandass

When we are doing Pranayama or when we are in asana suddi, means when we sit on an asana purification of the asana [viniyoga] is done as below:

“Prithivi hi mantrasya, mero pritha rishihi, sutalam [meter] chandaha, purvo devata, asane viniyogaha.”

Then we put four drops of water on the four corners of our asana, then touch our asana and say:

“Prithvi mayo druta loka Devi tvam visparachita
pancha daara maam Devi pavitrane kuru cha asane.”

Mantra starts from the Prithvi so we need to have asana suddi. The seat where we sit for reciting mantras

Chandass is meter which helps in avoiding loss of content by enforcing the number of syllables.

A.A. Macdonell, a modern day scholar had rightly observed in his ‘History of Sanskrit Literature,’ “Since remote time the texts of the Vedas has suffered no change whatsoever, with such care that history has nothing to compare with.”

A. Age of the Vedas:

“Vachaa Virupa nityaya”

As per Hindu conception the Veda is not the creation of any human being. It is Divine and was visualised by ancient seers, which is why the Vedas are known as ‘Apaurusheya.’ All other works or words of great luminaries fall under the category of Paurusheyas, which is why they are known under their respective names.

The Rig Veda describes Veda as Eternal and Apaurusheya.

Vacha [Vani] Virupa [form of vani] Nityaya [eternal] Rig:8:76:6

Upanishads have said that the Vedas are like expiration, **[**Nishsvaasa] of the great Brahman. They were ‘breathed out’ by the Brahman. Thus the Veda is eternal just as the Brahman.

Our Vedic traditional scholars believe that at the time of the creation of the universe, the Vedas were transferred through the Maha Omkara Pranava, which has been reiterated in Mahabhaata too:

“Ekeva pura vedaha Pranavaha sarva vangamayaha”

At the close of each Yuga the Vedas merge into the Pranava Omkara and at the start of next cycle of creation, yuga they emerge through Omkara nada.

A. Age of the Vedas:

No one now doubts that the Rig Veda is the most ancient document of all mankind but fixing the age of the Rig Veda or Vedas is the most difficult task. The issue has many problems such as:

- There is no external evidence available for we have found no inscriptions, seals etc.
- Dates are not mentioned in the Vedic texts.
- The doctrine of ‘Apaurusheya’ proves that the Vedas are eternal.
- Vedic astronomical accounts found in Vedas are not very clear, like it is mentioned as the Krittika kala, Mrigasira kala etc but the exact times are not very clear to us.
- The views of Indian and Western scholars differ on the age of the Vedas.

The only source that remains to fix the age of the Vedas is the Literary evidence, on which are based the so called literary or linguistic theories. [Bhasha Vigyan]

Other theories are based upon some assumptions which have yet to be proved conclusively.

In his book, ‘**Physical Religion’** [pg 18], **Max Mueller** had rightly exclaimed that, “no power on earth could ever fix whether the Vedic hymns were composed in 1000, 1500, 2000, or 3000 year BC. Certainly, Vedic knowledge is beyond Age and Time as it is Eternal and Universal.”

When we talk of the age of the Vedas, we mean to determine the period of arrangement and composition of the main Vedic texts. The Boghazkoi inscription [1400 BC] found in Asia Minor shows the presence of four Vedic Deities, so we may consider the latest limit of the Vedic Age before 1400 BC. But the final word on the age of the Vedas is yet to be said.

Many different scholars have given their opinions on the subject of the age of the Vedas but we do not follow the assumptions of those scholars.

We follow the opinion of Sayanacharya who said that:

"Yasya nisspastaam Veda yo vedabhya pilam jagat peeditha"

meaning, "the Vedas are the Swasa, [expiration] of Lord Siva, Lord Maha Vishnu,and Lord Brahma."

In its entirety this is how the quad of 4 Vedas will look like but there is still more to it:

A. <u>Division of the Vedas</u>:

Rig veda Yajur Veda
Siksha [Samhitas, Brahmanas [Samhitas, Brahmanas Nirukta
Vykarana Aranyakas, Upanishads] Aranyakas, Upanishads] Jyothisha
Chandass Sama Veda Atharva Veda Kalpa
[Samhitas, Brahmanas [Samhitas, Brahmanas
Aranyakas, Upanishads] Aranyakas, Upanishads]

Broadly speaking, the whole of the Vedic Literature can be termed as Apara Vidya. Apara Vidya can be divided into two categories, the Vedas and the Vedangas.

Mundako Upanishad says**, "divey vidye vedi tavye iti hasta para chaiva eva aparacha. Tatra apara vidya Vedaha**..."

Veda is a collective term indicating four Vedas:

- The Rig Veda
- The Yajur Veda
- The Sama Veda
- The Atharva Veda

Vedangas include:

- Siksha
- Kalpa
- Vykaranam
- Niruktam
- Chandasam
- Jyothisham

Veda is a collective term indicating the four Vedas Rig Veda, Yajur Veda, Sama Veda, and Atharva Veda. On account of these four different Vedas, one often speaks of 'The Vedas" in plural form.

The four Vedas consist of four different classes of literary works. To each of these classes belongs a greater or smaller number of separate works some of which have been preserved in their true form although many have been lost in time.

Vedic Literature is divided into 4 classes:

- The Samhitas
- The Brahmanas
- The Aranyakas
- The Upanishads.

Sometimes the Aranyakas and the Upanishads are treated as part of Samhitas/Brahmanas and not separately.

Jaimini rishi had divided the **Vedic** texts into two parts, "the **Karma Kand bhaga [part] and "the Gyan Kand bhaga."**

The Karma kand bhaga covers the Samhitas and the Brahmanas.

The Gyana kand bhaga covers the Aranyakas and Upanishads.

The **Vedangas** are divided into six knowledge streams: **Siksha, Kalpa, Vyakaranam, Nirukta, Chandass and Jyothisham.**

<u>Content</u> <u>of the Vedas</u>:

The Veda has 1028 hymns divided into 10 mandalas [books] [Book 9 is considered a separate late edition]

Rig Veda, the oldest Veda is composed of highly stylized poetic verses in Sanskrit. These verses are in praise of Vedic Gods and to some early contemporary Chieftains who most probably funded the yagnas. The Rig Veda also contains some speculative hymns and **some probably** non ritual poetry.

Most of these verses of the Rig Veda were intended to be recited at the yearly Soma rituals mostly performed during New Year in the Chaitra Vasantha month, and other times.

In addition, the Vedas also contain Suktas like the Agni sukta, Nasadeeya sukta, Brahma sutka, Hiranya garba Sutka, and so on.

Question/Answer session:

1. **Most of us are more interested in Para Vidya, how can one learn Para Vidya?**

Salvation is achieved only through Para Vidya. Penance and meditation are the methods to gain Para Vidya. Though Apara Vidya does not lead to salvation, it is the first step to Para Vidya.

'We know 'Aham Brahmasmi' and we know the meaning, but it is important that we should aim to experience Brahman.

"Rithe gyane na muktihi."

- meaning that without knowledge one cannot achieve liberation.

It is necessary that we learn the knowledge, [sabda and artha] and the relationship between the two and then do penance for gaining Para Vidya which leads one to Moksha. [Salvation]

The Vedas and Vedangas which are Apara Vidya do not lead to Salvation.

For Sabda and Artha alone do not give Salvation. We have to do penance to gain Para Vidya which will lead to moksha.

As Mundako Upanishad says, "Tadhaksharam adhi gamyathe."

The study of Vedas and Vedangas [Apara Vidya] are steps towards moksha. Like the pancha kosas of a body, Annamaya, Manomaya, Pranamaya, Vignanamaya, and then last Anandamaya kosa**.** Anandamaya is the Para Vidya.

Akshara gyana is just the beginning of the journey towards Para Vidya. Apara Vidya is the first step towards Para Vidya. We need to cross the Apara Vidya in order to reach Para Vidya**.**

2. **Please explain the Sambandha in the Anubandha chatustya:**

: **"Adhikari sambandhaha Vishaya Prayojanam"**

There are 4 prerequisites to learn anything or do anything. What is the relationship between the doer and the Vishaya, work. We need to have a relationship with the thing/vishaya for us to learn/achieve something. Like, we need to have a relationship with our mobile so as to be able to use it.[It should be ours] Now if we have to learn Vedas what is our relationship with the Vedas. We have to create a relationship,

Vedanta explains this concept as:

"Nitya anithya vasthu vivekaha eha mukgha phala bhoga viragaha kshamaadi sakthi sampathi mumukshu"

We want to study something because there is some knowledge in it which we want to learn. The Vishaya is Knowledge. How to get knowledge is through Guru Sishya sambanda. If there is no Guru/sishya sambanda we cannot receive knowledge, for Guru is the one to give us knowledge on any topic.

3. **What can we do when we cannot study the Vedas?**

We may not be able to study the vast Vedic Literature but we should learn Purusha Suktam, Sthree Suktam, Bhu suktam and Sree Durga Suktam and Sree Rudram.

4. **Are the four Vedas available now?**

Yes, the Chaturvedas are available but branches are not available.

5. **Do Ghanapatis recite the Chatur Vedas, i.e. all the Veda mantras?**
   It is very difficult for a person to master all the four Vedas for each Veda takes about 12 years of study.
   Most Pandits gain mastery over a particular Veda and learn important mantras from the other Vedas. They are known as Ghanapatis.
   When we do the Soma Yaga, or Vajapeya Yaga rituals we need the presence of 4 Ritwiks [Priests] one from each of the four branches of Vedas. At such yagams, hymns are sung by the four Ritwiks, one from each Veda stream.
   These Ritwiks are known as Hota from Rig Veda, Advanya from Yajur Veda, Udgatha from Sama Veda, and Brahma from Atharva Veda. The Brahma is the leader of the priests and would lead the Soma ritual.
6. **How can we recognise to which Veda Shaka a person belongs?**
   Sikha, Pravara, and Gothra of a person indicate the Veda to which that person belongs. People of a Veda shaka need to follow rituals from that Veda Shaka only. For example Shadilya gothra is Sama Veda.
7. **What can one do if one wants to study at a late age?**

If one wants to study the Upanishads directly due to advanced age [for want of time,] we can invite some Vedic scholar and listen to the Samhita, Aranyaka, and Brahmana parts of the Veda to which we belong, once at least, before we take up study of Upanishads.

8. **Do we have explanation of Vedas in audio form?**
   Audio book of Vedas is available with Sringeri Math but explanation is not available. It is not possible to explain the total Vedas. Explanation of Mantras in a book form is very difficult because of the number of mantras, it will be too unwieldy.
9. **Where can we listen to the Chatur Veda Paraayan?**

At the time of Kumbhabhisekhasm of temples Chaturveda Parayana is done. To the East of the Yagna mantap is the scholar from Rig Veda, South is the scholar from Yajur Veda, West is the scholar from Sama Veda and to the North, is the scholar from Atharva Veda.

10. **Is it necessary to learn the Vedas as a child or can a person learn at a later stage?**
    It is usually best if a person can start learning of the Vedas at an early age for otherwise pronunciation will be very difficult as the tongue cannot be twisted easily. One can learn the Suktas like Purusha Sukta, Durga Suktam, Sree Sukta, Bhoo Sukta, and Sree Rudram, which essentially give us the benefits of the study of the Vedas.
11. **Do we have any books in English translations or any abridged versions of the works of Sayanacharya or any other explanation of the Vedas and Vedangas for Grihasthas to study and understand**?
    Not sure if a English translation is available. But there is one in Hindi language, 'Vedic Sahitya ka Itihas,' by Kapil Dev Dwivedi and Balabhadra Upadyaya but not much information is given.

From Google:
[[The Maheswara Sutras are:
1. Aa,Ee,u,Na
2. Ru,Lr, Ka
3. aey, Ow,Na
4. Aye, Oow, Cha
5. ha, Ya, Va, Ra, ia
6. La, Nna
7. Na, Ma, na, na, na, ma
8. Jha, bha, Nna
9. Gha, Dha, Dha, Sha

10. Jha, bha, Ga, Da, dha, sha
11. Kha, Pha, Cha, tta,Tha, cha, ta, tha, va
12. Ka, pa, ya
13. Sha, Ssha, Sa, ra
14. Ha, La]]

Dharma Sastras

As we all know the Creation and the Creator are not separate from each other, similarly Vedas and Veda Purusha are not separate.
In order to understand Vedas properly Vedangas got created. They are Chhandas, kalpam, Jyotisham, niruktham,Shiksha and Vyakaranam. Kalpam is considered hands of the Veda Purusha. Kalpam is the set of instructions for performing rituals. There are four types of rituals that we need to perform, 'Dharma Sutras' being one of them.

What is Dharma?

The common code that needs to be followed by all human beings is called Dharma. The purpose of Dharma is to attain salvation or liberation from birth-death cycles.
There are six types of Dharma. They are Varna Dharma, Ashrama Dharma, Varnaashram Dharna, Guna Dharma, Nimittha Dharma, Sadharana Dharma

1. **Varna Dharma**

According to the Vedas there are four Varnas. They are Brahmana, Kshatriya, Vaishya and Shudra. Varna Dharma guides an individual as to how to perform his duties according to the properties that he carries forward by means of the Varna he is born into.

- Brahmins must do Adhyayana, Adhyapana , Yajana, Yaajana, Daana, Pratigrahana.
- Kshatriyas must do Prajaa rakshanam, Daanam, Nitya adhyayana , Vishaya vairagya etc
- Vaishya must take care of Krushi that is agriculture, trade, Pashupalana, etc.
- Shudras must take care of service related tasks.

2. **Ashrama Dharma**

There are four ashramas according to scriptures. They are Brahmachari Ashram, grihstha aashram, vanaprastha Ashram and Sanyas Ashram. Dharm Sutra says that we have different ways of living according to the Ashrama that we belong.

- A person after Upanayana is called Brahmachari. He must spend his time only in learning scriptures and following celibacy. He must be with his Guru in Gurukula and do service to his Guru, day and night. This is called Guru sushrusha (सुश्रूष). He must gather food items from households by saying 'bhiksham Dehi.'
- A person after getting married is known as grihastha. He must spend his time in earning and taking care of his family and performing Pancha Yagyas.He must also take care of Brahmachari and Sanyasi by offering them food and sometimes shelter.
- A person after experiencing grihasthashram then gives up luxury and lives in Aranya. He eats fruits to fill his stomach. He must spend his time doing japam and Daivachinthana.
- A person who never intends to have progeny and dedicates all his lifetime to the Welfare of the society is known as Sanyasi. He must always go from village to village preaching and doing devatharaaradhana. This movement is known as parivraja vritti. Only during monsoon, he takes up vratham and stays in any one village for 4 months. This is called Chathur Masa vratham. Sanyasi must have very limited sleep and food.

3.**Varnashrama Dharma**

This is a chapter in which way we have to behave according to the Varna and Ashrama we fall under. A Brahman maybe Brahmachari grihsth , vanaprastha Sanyasi. Kshatriya maybe a Brahmachari, grihastha, or vanaprastha. Vaishya maybe Brahmachari aur grihastha. A Shudra person becomes grihastha. All grihastha have many Sanskarasin common and a few specific Sanskaras. In our scriptures there are 16 Sanskar in this context. Also details given about how to begin our day, what and how much to eat, seasonal behaviour, social behaviour etc.

4.**Guna Dharma**

This is a chapter that guides every individual about his tasks according to his guna. This tells about the general efficiency a person that he inherits from his ancestors in this birth. This therefore guides and leads us to the occupation we will be good at. A Brahman person plays the role of a teacher or a priest because of knowledge. A king (raja) is the protector of his people. He is a continuous learner from situations. He is physically strong. He doesn't consume food, water or clothes that are not examined. He needs to safeguard himself in order to protect his people.

5.**Nimittha dharma**

While performing the rituals and also in daily living we tend to commit many sins. Our scriptures have categorized them into nine types. They are called Nava vidha paapaani. They are :

- -mahapaathakam (महापातकम्)
- -anupaathakam (अनुपातकम्)
- -upapaathakam (उपपातकम्)
- -athipaathakam (अतिपातकम्)
- -jaathibhramsakarapaathakam (जातिभ्रंसकरपातकम्)
- -sankarikaranapaathakam (संकरीकरणपातकम्)
- -apaathrikaranpaathakam (अपात्रीकरणपातकम्)
- -malinikaranapaathakam (मालिनीकरणपातकम्)
- -prakeeranapaathakam (प्रकीरणपातकम्)

- Therefore our rishis have suggested praayashchittha karma to purify our chittham which is considered as the storehouse of all the results of our deeds. Thapah, japah, homah, nithyasnaanam, theerthayatra, etc. must be performed to clear our chittham. These kind of rituals are known as praayashchittha karma. Praayah means to clear out.

Manah, buddhi, ahamkaarah and chittham are together known as antahkaranam.

6. **Saadhaarana Dharma**

- This chapter contains the general guidelines for a human to follow.
- Ahimsa, sathyapaalana, aparigraahaha, Shraddha, kshama, daanasheelata, aashritha rakshanam, bhoota daya, maathru bhakti, pitru bhakti, Guru bhakthi, athithi sammaananam, daivachinthana, etc. are some of the Saadhaarana Dharma

Manushyatva Dharma, Putra, sthree, snusha, dauhitra, shishya, Guru, sainika, Vaidya, sevaka, suhrud (friend), sahodara, powra(citizen) and many more Dharmas are elaborately described by our rishis in Dharma shastras.

What is shastra?

Shastra means 'the one which orders.' Therefore we ought to obey them. Sutra is like a formula.

Rishis are the pioneers of the Vedic knowledge and all parts of Vedas. In fact they heard the Shabda Brahman , and also experienced the Brahman in the form of visuals. Thus each

Devata is described and presented to their successive generations. This was done through their effort called as tapas and Brahman'sPrasad called 'Ruthambhara Vidya'.This proves that rishis are the pillars of our Dharma, and therefore this Dharma is also called 'Aarsha Dharma'.
They further made easy the Vedic knowledge for common people to follow by preparing Granthas.
It is said that, if we understand and perform the rituals, it is always better but even if we don't understand them but still perform them in the proper manner(as told by the priests) , the result will still be the same. This shows the kind intent of our rishis who have formulated them.
Here is a shloka from Manusmriti which mentions 10 properties or lakshanas of Dharma :

"धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः । धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् "
1.धृतिः = संतोष ।
2.क्षमा = अपकार करने पर भी अपकार न करना
3. दम = बिकार का कारण होने पर भी मन में विकार न होना ।
4.अस्तेयं=अन्याय से परधनादि को न ग्रहण करना।
5.शौचम् =मृत्तिका जलादि से देहशुद्धि |
6.इन्दियनिग्रह = विषयों से हिन्द्रियों का निवारण ।
7.धीः=शास्त्रादि के तत्व का ज्ञानम्।
8.विघा =आत्मज्ञानम्
9.सत्यम् = यर्थार्थकथमम्
10.अक्रोध: = क्रोध का कारण होने पर भी क्रोध न करना ।
What different rishis said about Dharma.

1. "शौच संतोष तपः स्वाध्याय प्रणिधारण नियमाः धर्माः"
शौच-, संतोष = ज्यो प्राप्त है पर्याप्त हो। तपः, स्वाध्यायः- स्वस्यासौ अध्यायः स्वाध्यायः
The ways to purify , keep contended, and to keep studying are called dharmas", says mahabhashyakara Patanjali in Yoga Darshana.

2. "वेदेन प्रयोजनम उद्दिश्य विधीयमान: अर्थः 'धर्म:", says Jaimini maharshi

3. चोदनालक्षणों सः धर्मः ", says Kumarila Bhattu

4." वेदविहितः कर्मः सः धर्मः ""श्रुतिविहितम् यो धर्म:", says Rishi Vashishtha.

5." वेद: स्मृतिः सदाचार: स्वस्थचप्रियमात्मनः येतत् चतुर्विधमप्राहुः साक्षात धर्मलक्षणम् "
"अभिवादनशीलस्य नित्यं वृद्धोपि सेविता चत्वारि तस्य वर्धन्ते (आयु:, विद्या, यश:, बलम्)
The one who is always obedient towards elders, will be able to increase his health and lifespan, wisdom, fame and prosperity and also strength. Therefore we have the tradition of saluting elders(वृद्धाः).
6. "येन वस्तुन: प्राणिनः भारण-पोषण - धारण वा भवति तदवस्तु धर्मपद वाच्यम्। ", is what is said in Mahabharata. The thing that we rely upon and that takes care of all living beings is the word called Dharma. This means Dharma is what supports our very existence in the world.
7 " धारणात् धर्म इत्याहु:", धर्मो धारयते प्रजाः यस्य धारण संयुक्तम् स धर्म : इति निश्चय:", is said in karna Parva of Mahabharata. This means that, Dharma needs to be applied and followed,

because it is not a tangible object rather it is abstract. Brahman says that, he who is Dharma follower will be taken care of by me.
Intellectual people have the opportunity to study Vedas, Dharma shastras and then flow Dharma. But non intellectual s cannot do that. Then what is the solution? Here comes the concept of 'Shishtacharam'
8. "वेदोक्त: परमो धर्म:, धर्मशास्त्रेषु चा पर: शिष्टाचीर्णस्य शिष्टानां त्रिविधम धर्मलक्षणम्", is said in Aranyaka Parva.
9." ग्रामानुकूल वचनान् कुरु", is said by Katyayana Rishi.
10." धर्मो नाम यज्ञ:, says Yagnavalkya.
11."वेदप्रतिपाद्य प्रयोजनवदर्थो स: धर्म:, is said in Meemansa. Here there are three concepts. Dharma should meaningful and beneficial. But it must be proposed by Vedas.

Conclusion

It must be understood that we as humans must follow Dharma in order to keep the whole of the creation hale and healthy, in harmony and also to liberate ourselves. Whereas the rest of the species, movable or immovable are already in the right path. It is not a person's choice whether to follow or not to follow the proposed Dharma. Every one has a designated share of duty, to keep the Dharma of the Creation intact.

SUMMARY

We have learnt that Dharma Sutras is an integral part of the Creation.We have also understood that with intense tapas and devotion, our Rishis have experienced and gifted to us,the structure of veda purusha, and dharma Shastras. After studying the scriptures, our ancestors have imbibed such ways in our traditions, customs and lifestyle that help keep the Dharma of the Creation in place. We understood briefly about Varna, Ashrama Varnaashram, Guna, Nimitha and Saadhaarana Dharmas.

Upanishads

Upanishads by Dr CSR Prabhu **10 Oct 22**

DISCUSSION ABOUT UPANISHADS

- ✔ Vedas are Knowledge, Each Veda have four (4) sub-divisions
  - **SAMHITAS**
- ✔ (Mantra Bhaga in Suktas like Purusha Sukta, Shree Sukta, Narayana Sukta, Rudradhyayam, etc.)

- ❖ **Dictionary Meaning:** the Samhitas (mantras and benedictions)

  - **BRAHMANAS**

- ✔ Grandhas (which are operational manuals for performing Yagnas, Vedic books of Mantras chanted in the yagnas and yagas like Soma Yagna, Aswamedham, Vajapeyam.

- ✔ Various procedures are given in the Brahmana Grandhas (Procedural aspects are Brahmana Grandhas (it doesn't refer to Brahmin Caste).

- ❖ **Dictionary Meaning:** the Brahmanas (commentaries on rituals, ceremonies and sacrifices)

ARANYAKAS

✔ Contemplatory and Knowledge Base approach rather than Yagna Yagadi approach, which is contemplation in the Aranyas by Munis, Gurus and Rishis.

❖ **Dictionary Meaning:** the Aranyakas (texts on rituals, ceremonies, sacrifices and symbolic-sacrifices)

UPANISHADS

✔ Literally means "sitting nearby at the feet of master", unless and until you have become master at whose feet you sit, you cannot get knowledge and wisdom.

✔ Like that, Upanishad comes from sitting nearby, asking questions and listening to them and pure silence itself like "**Dakshinamurthy"** delivered lectures inside (mounam);

Verse
मौनव्याख्याप्रकटितपरब्रह्मतत्त्वंयुवानं
|वर्षिष्ठांतेवसद्ऋषिगणैःआवृतंब्रह्मनिष्ठैः।
|आचार्येन्द्रंकरकलितचिन्मुद्रमानंदमूर्तिं||
स्वात्मारामंमुदितवदनंदक्षिणामूर्तिमीडे॥१॥
Transliteration
Mauna-VyaakhyaaPrMauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam Yuvaanam
Varssisstthaam-Te Vasad Rssigannaih Aavrtam Brahma-Nisstthaih |
Aachaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-Muurtim
Sva-[A]tmaaraamam Mudita-Vadanam Dakssinnaamuurti-Miide ||1||+

Meaning

1: (Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful ...
2: ... but is Sitting Surrounded by Old and Great Sages who are established in Brahman,
3: The Hands of the Supreme Spiritual Teacher are Forming the Chin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful,
4: Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy.

✔ So, Upanishad is sitting nearby and near the Guru, until and unless the Guru shows compassion, it is not possible to acquire result that is "Jnana".

✔ So, the Jnana Kanda comprises of Upanishads, it is nothing but the Wisdom on the Philosophical Truths, like what is the cause of this Universe? Is there is a Creator or no creator.

✔ What causes the mind to act like that etc., Upanishad called Kenopanishat which simply means "What is the cause of the mind?", "What is the cause of the Speech?", "What is the cause of the Universe?"

✔ Also there are question like fundamental nature which are asked and answered and are profound truths at ultimate level of reality. Kindly note that it is all philosophy.

It is Jnana Kanda, it is not ritual, it is not prayer, it is not yoga, basically there are two parts:



Karma Kanda **Jnana Kanda**

Refers to the Samhita, Brahmana That is various Yagnas & Yagas, Slokas Starting with Agni Hotra, etc.,

How to get Jnana,

****Geeta Slokas**

Geeta Slokam

Sarva karma akhilam partha jnane parisamapyate II sloka 33

श्रेयानद्रव्यमयात यज्ञातज्ञानयज्ञःपरम्तप ।
सर्वकर्मअखिलंपार्थज्ञानेपरिसमाप्यते ।।श्लोक३३

Knowledge-sacrifice O scorcher of foes, is superior to wealth-sacrifice. All karma in its entirety, O Partha culminates in knowledge.

Chapter 4, Verse 34 – Bhagavad Gita

तद्विद्धिप्रणिपातेनपरिप्रश्नेनसेवया|
उपदेक्ष्यन्तितेज्ञानंज्ञानिनस्तत्त्वदर्शिन: || **34**||

tad viddhi praṇipātena paripraśhnena sevayā
upadekṣhyanti te jñānaṁ jñāninas tattva-darśhinaḥ

Translation

BG 4.34: Learn the Truth by approaching a spiritual master. Inquire from him with reverence and render service unto him. Such an enlightened Saint can impart knowledge unto you because he has seen the Truth.

- ✔ Tatvam, the ultimate Philosophical Truth, the nature of a reality.
- ✔ That Tatva Jnanam, Jnan Muktihi (until and unless you have Tatva Jnanam , it is not possible for you to get Mukti).
- ✔ Mukti is Freedom from bondage, from suffering, we are all suffering. This ocean of misery thru which we are all passing, every day we face continuous challenges, continuous problem, and we are go on fighting to transcend them endlessly.
- ✔ Mukti or Moksha is liberation from them, not to be born again, and already born how to be get liberated, when you alive, that is Jeevan Mukthi.
- ✔ Videha Mukti is Liberation after Death.
- ✔ During Life how to be liberated? The Freedom what we are aiming at is called Moksha.
- ✔ Moksha thru Jnana.
- ✔ All Karma has to end with Jnana, all Sadhana has to end with Jnana, all Bhakti has to end with Jnana (Bhakti is also Karma), all Yoga has to end with Jnana, all efforts with spiritual nature has to end with Jnana.

✔ Until and unless the Brahma Jnana or Atma Jnana or Paratatva Jnana is achieved it is not possible to be get Liberated.

✔ So, importance of Jnana Kanda is much much higher than the Karma Kanda.

✔ Jnana Kanda or Upanishads derived from the Veda Samhita itself, because Vedic Statements mystic and abstract.

✔ They are not understandable.

✔ They are not in question and answer form, they are declarations.

Veda's are (Sanskrit: अपौरुषेय, apauruṣeya, lit. means "not of a man"), meaning "not of human" or "impersonal, authorless"

Verse

पुरुषएवेदंसर्वंयद्भूतंयच्चभव्यम्।
उतामृतत्वस्येशानोयदन्नेनातिरोहति॥२॥

Transliteration

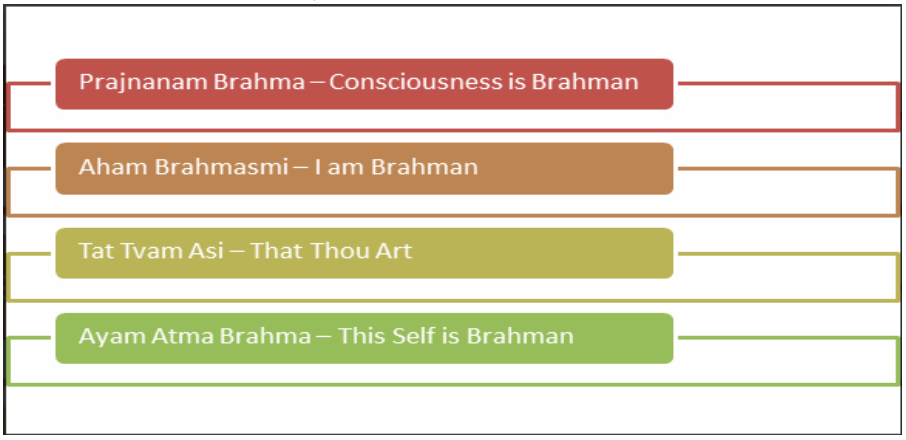
Purussa Evedam Sarvam Yad-Bhuutam Yacca Bhavyam |
Uta-Amrtatvasye[a-I]shaano Yad-Annena-Ati-Rohati ||2||

Meaning

2.1: The Purusha is indeed All this (Creation) in essence; That which existed in the Past, and that which will exist in the Future,
2.2: Everything (i.e the whole Creation) is woven by the Immortal essence of the Great Lord (Purusha); by becoming Food of which (i.e. by getting consumed in Whose Immortal essence through surrender) one transcends the gross world (and becomes Immortal).

✔ Now this one statement is enough that it is profound Wisdom, Knowledge or Jnana from which all knowledge came.

The Four Mahavakyas are :



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The **Mahāvākyas** (*sing.:* mahāvākyam, महावाक्यम्; *plural:* mahāvākyāni, महावाक्यानि) are "The Great Sayings" of the Upanishads, as characterized by the Advaita school of Vedanta with mahā meaning great and vākya, a word. Most commonly, *Mahāvākyas* are considered four in number,[1][2]

1. *Tat Tvam Asi (तत्वम्असि)* - traditionally rendered as "That Thou Art" (that you are),[3][4][5] (Chandogya Upanishad 6.8.7 of the Sama Veda, with *tat* in Ch.U.6.8.7 referring to *sat*, "the Existent"[6][7][8]); alternatively translated as "That's how [thus]

you are,"[3][5][9][10] with *tat* in Ch.U.6.12.3 referring to "the very nature of all existence as permeated by [the finest essence]"[11][12]

2. *Aham Brahmāsmi* (अहम्ब्रह्मास्मि) - *"I am Brahman", or "I am Divine"*[13] *(Brihadaranyaka Upanishad 1.4.10 of the Yajur Veda)*
3. *Prajnanam Brahma (प्रज्ञानम्ब्रह्म)* - "Prajñāna[note 1] is Brahman"[note 2], or "Brahman is Prajñāna"[web 2] (Aitareya Upanishad 3.3 of the Rig Veda)
4. *Ayam Atma Brahma (अयम्आत्माब्रह्म)* - "This Self (Atman) is Brahman" (Mandukya Upanishad 1.2 of the Atharva Veda)

✔ These Great Statements are the sum and substance of all Vedas.

✔ For four Vedas there are four Mahavakyas.

✔ The entire Vedas are consisting of thousands of Mantras, which is summarized as one Mahavakyas “Tatvam Kalvidam Brahma”.

✔ So, Jnanakanda/Upanishads are Shruti, Shruti comprises of both Samhita and Upanishads.

✔ So, this is most profound and most important part of knowledge and wisdom in the entire world, in any part of these knowledge systems.

✔ Any knowledge other than this is considered as ajnana, which do not lead to liberation.

✔ All the eternal and general subject are called ajnanam because they do lead us to liberation.

Chapter 13, Verse 8-12 – Bhagavad Gita

Verse

अध्यात्मज्ञाननित्यत्वंतत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमितिप्रोक्तमज्ञानंयदतोऽन्यथा॥१३-१२॥

Transliteration

adhyātmajñānanityatvaṃ tattvajñānārthadarśanam
etajjñānamiti proktamajñānaṃ yadato’nyathā

Meaning

Constancy in Self-knowledge, perception of the end of true knowledge — this is declared to be knowledge and what is opposed to it is ignorance.

***adhyātma* = pertaining to the self; *jñāna* = in knowledge; *nityatvaṃ* = constancy; *tattvajñāna* = of knowledge of the truth; *artha* = for the object; *darśanaṃ* = philosophy; *etat* = all this; *jñānaṃ* = knowledge; *iti* = thus; *proktaṃ* = declared; *ajñānaṃ* = ignorance; *yat* = that which; *ataḥ* = from this; *anyathā* = other.;**

✔ Only one Jnanam is Brahma Jnanam, Atma Jnanam “Sa Vidya Ya Vimuktayet”, that which leads to Liberation.

- ✔ So, in this Upanishads series we are delving into some of the Upanishads which are focused on the Supreme Jnana, Supreme Knowledge, Supreme Wisdom, which is Spiritual Wisdom, it is not understandable to ordinary folks.

- ✔ It is not sensory observation and knowledge of basic worldly subjects, worldly knowledge is lower level.

- ✔ This is Para Vidya not Apara Vidya. Para Vidya is Transcendental Knowledge, because it transcends a human being.

- ✔ The entire Karma Kanda is also considered as Apara Vidya.

Chapter 2, Verse 45 – Bhagavad Gita

Verse

त्रैगुण्यविषयावेदानिस्त्रैगुण्योभवार्जुन|
निर्द्वन्द्वोनित्यसत्त्वस्थोनिर्योगक्षेमआत्मवान्॥ 45||

Transliteration

trai-guṇya-viṣhayā vedā nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho niryoga-kṣhema ātmavān

Meaning

trai-guṇya—of the three modes of material nature; *viṣhayāḥ*—subject matter; *vedāḥ*—Vedic scriptures; *nistrai-guṇyaḥ*—above the three modes of material nature, transcendental; *bhava*—be; *arjuna*—Arjun; *nirdvandvaḥ*—free from dualities; *nitya-sattva-sthaḥ*—eternally fixed in truth; *niryoga-kṣhemaḥ*—unconcerned about gain and preservation; *ātma-vān*—situated in the self

Translation

BG 2.45: **The Vedas deal with the three modes of material nature, O Arjun. Rise above the three modes to a state of pure spiritual consciousness. Freeing yourself from dualities, eternally fixed in Truth, and without concern for material gain and safety, be situated in the Self.**

- ✔ There are 108 Upanishads available today, but there are 1118 Upanishads are related to all the Four Vedas.

- ✔ Each Upanishad is attached to a particular Veda, so all have to learn chanting of Vedas and also alongwith chanting of Upanishads, along with Samhita.

- ✔ The total subject knowledge is divided into different topics.

- ✔ There are around 46 Vedanta Upanishads, around 20 Yoga Upanishads, Shaiva Upanishads, Vaishnava Upanishads, Sakteya Upanishads, all put together are 108 (some people say it as 112 also).

- ✔ My aim to design this course is to elevate the spiritual development of the candidates participating in this course so that they can be finally liberated.

- ✔ The ultimate of all Jnana is Liberation "Jnanat Muktihi".

According to the Muktikopanishad 108 Upanishads are divided according to four Vedas are as follows:

1. 10 Upanishads from the Rigveda
2. 19 Upanishads from the Shukla-Yajurveda
3. 32 Upanishads from the Krishna-Yajurveda
4. 16 Upanishads from the Samaveda and
5. 31 Upanishads from the Atharvaveda.

- **Dictionary Meaning:** the Upanishads (texts discussing meditation, philosophy and spiritual knowledge).

  - ✔ Jnananevatu Muktihi or Kaivalyam.

  - ✔ Transcendental Knowledge, Brahma Jnanam, Atma Jnanam is "Who am I?", "Who is the God?",If God exists, who am I and what is it between God and me,what relation between "I – God – Universe", which are three things "Jeva – Eshwara – Prakruthi".

  - ✔ What is the relation between these three? Are they totally independent from each other, are they are merged, and are they are partly dependent and party independent.

  - ✔ These questions lead to many many interpretations. The Upanishads are so profound, that Bhagavat Geetha is derived from Upanishads.

  - ✔ Brahma Sutras are summary of Upanishads. As Bhagavat Geeta is a popularized summary of Upanishads.

  - ✔ Brahma Sutras are scholarly summary of the Upanishads.

  - ✔ The Upanishads are so profound that no other text is comparable to Upanishads

  - ✔ This statement made by all over the world by scholars (not only Indian but Western Scholars) as they are Knowledge Capsules.

  - ✔ Out of the 108 Upanishads Adi Sankarachary who is our Guru, and the Guru of Gurus and Gurus and his Guru Shri Goudapada Govinda and Govinda Bhagavatpada, who wrote the Mandukya Karika (commentary to Mandukyopanishad)

  - ✔ The fundamental basis for Advaita, with which Adi Sankarachary promulgated in a large scale, and defeated in the Logical Arguments the Buddhist and other Nastika and re-established Vedic Sanatana Dharma wholly on the basis of the Advaita Siddanta based on Mayavada.

  - ✔ Upanishads are the whole source of the profound transcendental knowledge system, out of which came all the Other Religious, Ideologies, Doctrines, Philosophies and even Religions themselves.

  - ✔ Even the branches in Hinduism and Sanatana Dharma, around 300 different religions within Hinduism and Philosophical Source of other religions also is from the Upanishads.

- ✔ They have taken small, small parts from the Upanishads and established one one new religion.

- ✔ On Ahimsa two religions are established “Buddhism and Jainism”.

- ✔ The Nirakaratva of Eshwara is taken out and three religions established “Judaism, Christianity and Islam .

- ✔ Sikhism was established to protect Hinduism from the on slaught conversion to Islam, but now they are come up and say they are not Hindus.

- ✔ Truth has to be established and understood deeply by performing “Swadhyaya and Pravachana”

- ✔ We should not stop delivery of knowledge and receipt of knowledge.

- ✔ The correct knowledge has to be understood but the correct factual position, what is the accurate real position (vasthava stiti) of knowledge we should not, then only we can know what is real and what is not real.

- ✔ All Hindus across the Globe need to understand what is real, accurately and correctly.

- ✔ Shri Adi Sankarachary wrote commentaries on 10 Upanishads. He wrote commentary for the following Upanishads :

- **Isa Upaniṣad**
- **Kena Upaniṣad**
- **Katha Upaniṣad**
- **Taittiriya Upaniṣad**
- **Bruhadaranyaka**
- **Aitareya Upaniṣad**
- **Mundaka Upaniṣad**
- **Mandukya Upaniṣad**
- **Prasna Upaniṣad**
- **Seta Swetha Upanishad**

- ✔ The same commentary is propagated in English by Ramakrishna Mission later. After that stalwarts like Sri Ranganadhananda, wrote commentaries on the same line. Later Chinmaya Mission also followed the same commentaries. And the same commentaries are followed by Arsha Vidyapeetham.

- ✔ Sankarachary commentaries are still popular and dominant even today.

- ✔ All are delivering Sankaracharyas interpretation to Upanishads and Bhagavad Geeta also.

- ✔ The three : Upanishads, Brahma Sutras and Bhagavat Geeta are called Prasthana Trayam. Adi Shankarachary wrote commentaries for all the three.

- ✔ Anybody who studies in depth and wrote commentaries for these three will become "Acharya" or founder of New Philosophical Interpretation.

- ✔ Also Advaita, Visistadwita, Dwaitadwaita, Sudhadwa and there are about 25 different siddantas available in the interpretation of the same texts Upanishads, Brahma Sutras and Bhagavat Geeta.

- ✔ The founders of various Philosophical Systems and Paramparas and the Traditions, Sankarachary is first, then Ramnujacharya, Madhvacharya, then Vallabhacharya and so on.

- ✔ We have to understand what they have written in their commentaries, and as far as Advaita, Visistadwaita, Dwaita etc., I would consider them after lot of study and understanding and analysis, discussion and enquiries with various scholars, I came to the conclusion that all are different stand points, different perspectives and views but they are not contradictory to each other.

- ✔ As they appear to be so to the foolish and ignorant people. They are only expansion, elaborations, and expalanations of the previous ones siddhantas.

- ✔ Advaita is not contradicted, but elaborated in Visistadwaita. Visistadwaita is a Specialized Advaita,

- ✔ We respect all Acharya's and all Siddantas, we respect all Saints and Scholars of this nation and world, because they are all interpreting, connecting and extending the previous knowledge.

- ✔ That is research, Research is extending and expanding the frontiers of knowledge.

- ✔ Now, out of the ten Upanishads, Isa Vasya Upanishad or Isopanishad is the first one, because the word "Isavasyam Idam Sarvam" is the first word of the Upanishad.

- ✔ The second is "Kena Upanishad", because Kenopanishad starts with "Keneshitam patati preshitam manacha".

Definition - What does *Isavasyam Idam Sarvam* mean?

Isavasyam idam sarvam is a phrase that is used in yogic philosophy to describe the concept that everything in the entire universe is enveloped by God. *Idam sarvam* means "all this," while *isavasyam* means "pervaded by God" in Sanskrit. It reflects the understanding that everything in the universe is part of one complete whole that is inseparable from God.

Isavasyam idam sarvamis one of the Mahavakyas, which are the "great utterances" or short, truth-filled statements from the Upanishads.

'**केनेषितंपततिप्रेषितंमनः।'**

– 'Keneshitam patati preshitam manaha.' The mana – mind – contemplates. It is a part of the antahkaran, which comprises four aspects – mana, buddhi, chitt and ahamkār – collectively called the four antahkarans. Here, the word 'mana' implies all four antahkarans. So, the meaning of this phrase is, 'O Gurudev! Who is the inspirer who gives these four antahkarans their faculty to function.'

- ✔ All these sequence of 10 major Upanishads, they all again appearing to be different from each other, but they are all aiming at understanding the same ultimate truth "The Nature of Brahman".

- ✔ The Nature of Ultimate Absolute Reality, The Nature of Self".

- ✔ Each Upanishad is independent, it is a different Veda, it is a different period of time also and different Rushi, but subject matter and target is the Ultimate Truth, Para Vidya that is Brahma Jnana.
- ✔ For Example the Taittiriya Upanishad is the conversation between and "Varuna and Bhrugu", Bhrugu was a human being, he lived in Haryana and Rajastan Boarder called Brahmavarta and migrated to Iran thru Gujarat, his house is partly exists, his son is Sukracharya, so these people are the main characters in Taittiriya Upanishad.

- ✔ Similarly, in Kena Upanishad, Nachiketa and Uddalaka, his house is in Brahmavarta, which is a preserved place.

- ✔ They are Rushis existing around ten thousand years ago and they delivered Transcendental Wisdom, Brahma Jnanam thru Upanishads. Infact there are no author names any ware.
- ✔ Vedas and Shruti are Apaurusheya.

- ✔ It is not human authored text, those Rushis are there who delivered this knowledge, which reveled for them in Samadhi Sthithi (State).

- ✔ The enlightene state of Realization is delivered in one form or the other, so we have so many Upanishads.

ISA VASYA UPANISHD

Verse

ईशावास्यमिदंसर्वंयत्किञ्चजगत्यांजगत्।
तेनत्यक्तेनभुञ्जीथामागृधःकस्यस्विद्धनम् ॥

Transliteration

īśā vāsyamidaṁ sarvaṁ yatkiñca jagatyāṁ jagat |
tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasviddhanam ||

Anvaya

जगत्यांयत्किंचजगत्अस्तिइदंसर्वम्ईशावास्यम्।तेनत्यक्तेनभूञ्जीथाः।कस्यस्वित्धनंमागृधः॥

Anvaya Transliteration

jagatyāṁ yat kiṁ ca jagat (asti) idaṁ sarvam īśā vāsyam| tena tyaktena bhūJñīthāḥ| kasyasvit dhanaṁ mā gṛdhaḥ ||

Meaning

All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.

Glossary

जगत्याम् - jagatyām - in the universal motion | यत्किम्च - yat kim ca - whatsoever | जगत् - jagat - individual universe of movement | अस्ति - (asti) - is | इदम् - idam - this | सर्वम् - sarvam - all | ईशा - īśā - by the Lord | वास्यम् - vāsyam - for habitation | तेन - tena - by that | त्यक्तेन - tyaktena - renounced | भूञ्जीथाः - bhūJñīthāḥ - thou

shouldst enjoy | कस्यस्वित् - kasyasvit - any man's | धनम् - dhana - possession | मागृधः - mā gṛdhaḥ - lust not after |

- ✔ The very first sentence says “Idam Jagat Isha Vasyam, Idagum Sarvam”,
- ✔ The whole universe is Avas (Avas means Nivas, House, it is a residence) of Esha (who is Eshwara).
- ✔ The whole universe is resided, not only presided and residently resided by Esha. What ever little is there in this Jagat is spread.

Verse

यच्चकिञ्चित्जगत्सर्वंदृश्यतेश्रूयतेऽपिवा
अन्तर्बहिश्चतत्सर्वंव्याप्यनारायण: स्थित:||

Transliteration

Yaccha Kinchit Jagat Sarvam Drushyate Shrooyate'pi Va
Antarbahinscha Tatsarvam Vyapya Narayanah Sthitah

ఇందుగలడందులేడని
సందేహమువలదుచక్రిసర్వోపగతుండు
ఎందెందువెదకిచూచిన
అందందేగలడుదానవాగ్రణివింటే!
iMdu kala DaMdu lEDani
saMdEhamu valadu chakri sarvOpagatuM
DeMdeMdu vedaki choochina
naMdaMdE kalaDu daanavaagraNi viMTE

- ✔ The universality and the presence of Eswara, how is it possible, same the Gold is spread in all the Ornaments made of Gold and Mud is there in a Pot.

- ✔ That a substance out of which the Universe is made it is imperishable, so, that is called Brahman and Eswara also at a later stage.

- ✔ Though there is a difference between Brahman and Eshwara in the terminology of polemics but here we are focusing on the Mystical Abstract Truth who has been depicted, not to get lost in the polemics.

- ✔ Those who get lost into the polemic send up doing arguments, fights instead of reaching the ultimate Goal.

- ✔ Ramakrishna Paramahamsa said correctly “The person who goes counting the leaves correctly in a Mango Tree is a fool, a person who gets the fruit the only fruit and consumes is wise man”.

- ✔ The essence of Philosophy, Spirituality is to understood, not to waste your time in polemics “Nahi nahi rakshati dukrumkarane”.

- ✔ What is the spiritual truth, wisdom, para vidya as a transcended reality , para tatvam which is being delivered in the statements of Upanishads that is what is to be

understood, but don't get lost with small small details of grammar or polemics of arguments of all kinds.

✔ Since the whole Universe is pervaded, spread and made up of one Brahma Padardham one Esha, there is nothing which is yours.

✔ There fore this is my land, my house. …….. etc., the greatest foolishness to think that this thing belongs to me, nothing belongs to you, this body itself doesn't belong to you, "Unrutham Pancha Bhouthikam", the universe and the body is made up of 5 elements :

1. Akasha mahabhuta
2. Vayu mahabhuta
3. Agni mahabhuta
4. Jala mahabhuta
5. Prithvi mahabhuta

✔ It does not belong to you, you claim the ownership of those five elements, combination of the five elements is body, that there is nothing which belongs to you, don't try to grab from others, that what this statement profoundly says.

✔ Now, if that is the case if the whole universe is nothing but The Lord, "Sarvam Khalvidam Brahma", the sum and substance of this statement. So, what should we do ;

Verse

कुर्वन्नेवेहकर्माणिजिजीविषेच्छतंसमाः।
एवंत्वयिनान्यथेतोऽस्तिनकर्मलिप्यतेनरे॥२॥

Transliteration

kurvanneveha karmāṇi jijīviṣecchataṃ samāḥ |
evaṃ tvayi nānyatheto'sti na karma lipyate nare || 2 ||

Meaning

2. Should one wish to live a hundred years on this earth, he should live doing Karma. While thus, (as) man, you live, there is no way other than this by which Karma will not cling to you.

✔ You do your job, your duty, as required by your Swadharma, your Karma and without attachment, infact in Karma Yoga it is delivered in the Chapter-3 of Bhagavad Geetha is owing its origin in this statement.

✔ "Kurvan Nevaha Karmani" you should do your karma, swadharma, swakarma perfectly without obsession, without attachment to its results, because nothing is yours, it is your duty, you cannot sit idle all your life, you have to go on doing things, you should do what is required to be done by you.

✔ Those who do not understand this fact that;

Verse

असुर्यानामतेलोकाअन्धेनतमसावृताः।
तांस्तेप्रेत्याभिगच्छन्तियेकेचात्महनोजनाः॥३॥

Transliteration

asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāṃste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

Meaning

3. Those births partake of the nature of the Asuras and are enveloped in blind darkness. After leaving the body they who kill their Atman attain them.

✔ They are engulfed in darkness, they lived in world's darkness, so what is happening in today in the world, it is explained clearly in this mantra of the Isavasyopanishad and also in Bhagavad Geeta in the 16th Chapter.

✔ What all people are doing, they are destroying themselves, they are killing themselves.

✔ We are lost in Tamasic State of life ultimately. Everybody is in turmoil, they create their own turmoil, they are in conflicts, they are fighting with each other like mad dogs.

✔ The Upanishad is referring to the people to stop that and realize what is the truth, and think about the oneness of God and oneness of Self, that is yourself and the Universe, and everyone around you are all One. That is Advaitam.

✔ That ONE is called God or Eshwara, either objectified description, but in reality it is not an object, it is subject, It is one feeling I I I I I I… so, there one "I" "Brahmadi Stambha Paryantam", there is only one "I"

Verse

बाल्यादिष्वपिजाग्रदादिषुतथासर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तःस्फुरन्तंसदा।
स्वात्मानंप्रकटीकरोतिभजतांयोमुद्रयाभद्रया
तस्मैश्रीगुरुमूर्तयेनमइदंश्रीदक्षिणामूर्तये॥७॥

Transliteration

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]tmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

Meaning

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
7.1: During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions ...
7.2: ... the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions,
7.3: The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra,
7.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

- ✔ To realize that onness, and what is the benefit of realizing that onness, you will be liberated from misery, from re-birth, from un-truth; you become immortal.

Verse

ॐ असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Transliteration

Om Asato Maa Sad-Gamaya |
Tamaso Maa Jyotir-Gamaya |
Mrtyor-Maa Amrtam Gamaya |
Om Shaantih Shaantih Shaantih ||

Meaning

Lead us from the unreal to the real
Lead us from darkness to light
Lead us from death to immortality
Aum peace, peace, peace!

- ✔ The Upanishad says “Oh Amrutasya Putrah”, Oh Children of Immortality.

- ✔ Our culture is one which has no death, becoz that the body dies, the sole continues to another body, another body to another life… so on , there is no death.

- ✔ In fact, only changes occur, but there is no death.

- ✔ Realize the Amrutatvam, that you are deathless, immortal, “Mrutyor-Maa Amrtam Gamaya |” which is possible only when you have “**तमसो मा ज्योतिर्गमय ।“, that is Darkness which is Deisires to Light to the Jnana, and “Gananth Muktihi”, that onness realization will alone lead to Universal Love and Onness that is Moksha (Liberation).**

Verse

अनेजदेकंमनसोजवीयोनैनद्देवाआप्नुवन्पूर्वमर्षत्।
तद्धावतोऽन्यानत्येतितिष्ठत्तस्मिन्नपोमातरिश्वादधाति॥४॥

Transliteration

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |
taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti || 4 ||

Meaning

4. It is motionless, one, faster than mind; and the Devas (the senses) could not overtake it which ran before. Sitting, it goes faster than those who run after it. By it, the all-pervading air (Sutratman) supports the activity of all living beings.

- ✔ **Upanishads are in Archaic Sanskrit, they are not in Modern Sanskrit, they are different from Vedic Sanskrit, Upanishads are much earlier than Classical Valmiki Sanskrit, which is followed today.**

- ✔ **So, realize that Atma Tatvam;**

Verse

तदेजतितन्नैजतितद्दूरेतद्वन्तिके।
तदन्तरस्यसर्वस्यतदुसर्वस्यास्यबाह्यतः॥५॥

Transliteration

tadejati tannaijati taddūre tadvantike |
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ || 5 ||

Meaning

5. It moves, it is motionless. It is distant, it is near. It is within all, it is without all this.

- ✔ **Atama tatvam, it goes, it doesn't go, it is far, it is near, it everywhere, the concept of far and near, inside and outside, those that doesn't go, mobile and stable coming from** Space-Time Continuum.
- ✔ Space-Time Continuum **is there only in with in maya, within the mind.**

Verse

त्रैगुण्यविषयावेदानिस्त्रैगुण्योभवार्जुन|
निर्द्वन्द्वोनित्यसत्त्वस्थोनिर्योगक्षेमआत्मवान्॥ 45||

Transliteration

trai-guṇya-viṣhayā vedā nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho niryoga-kṣhema ātmavān

Meaning

BG 2.45: **The Vedas deal with the three modes of material nature, O Arjun. Rise above the three modes to a state of pure spiritual consciousness. Freeing yourself from dualities, eternally fixed in Truth, and without concern for material gain and safety, be situated in the self.**

✔ **But what we are talking about is beyond, the nature of Atman, the nature of Conciousness or Brahman, Absolute Reality is beyond words.**

Sanskrit: यतोवाचोनिवर्तन्तेअप्राप्यमनसासह
Transliteration: Yatho Vacho Nivarthanthe Aprāpya Manasā Saha
English: "God is that phenomenon that words cannot describe and the mind cannot fathom".

— Taittiriya Upanishad (Brahmānandavalli, Verse 4)

✔ It cannot be grasped by the Mind. Because mind can grasp only certain limited levels of knowledge. Which is Space-Time Continuum, even from the point of Relativity of Einstein, there is a four dimensional Space-Time Continuum including time, there is x,y,z three dimensional substance and fourth dimension is time. Because this Space-Time Continuum is relative if you observed it in a system, as a particular frame work, as a particular co-ordinates, particular version of system, it is a different system in different system of observation.

✔ Though this is not absolute, space and time are relative, change according to the observer, this is the special theory of relativity. The General Theory of Relativity will go into four dimensional Space-Time Continuum, similarly the Quantum Theory, Quantum Mechanics, Relativity, Relativity Quantum Mechanics, we get to understand what is the nature of the ultimate truth.

✔ It is all Maya an illusion, What is the ultimate truth is the Para Brahmam, Om, Self, Atma, which is being explained here;

Verse

यस्तुसर्वाणिभूतान्यात्मन्येवानुपश्यति।
सर्वभूतेषुचात्मानंततोनविजुगुप्सते॥६॥

Transliteration

yastu sarvāṇi bhūtānyātmanyevānupaśyati |
sarvabhūteṣu cātmānaṃ tato na vijugupsate || 6 ||

Meaning

6. Who sees everything in his Atman and his Atman in everything, by that he feels no revulsion.

✔ Once you realize that there is one truth, one Brahman, Om, which is manifest itself as different, different forms in this apparent universe

Bhagavad Gita: Chapter 2, Verse 17

Verse

अविनाशितुतद्विद्धियेनसर्वमिदंततम्|
विनाशमव्ययस्यास्यनकश्चित्कर्तुमर्हति|| 17||

Transliteration

avināśhi tu tadviddhi yena sarvam idaṁ tatam
vināśham avyayasyāsya na kaśhchit kartum arhati

Meaning

BG 2.17: **That which pervades the entire body, know it to be indestructible. No one can cause the destruction of the imperishable soul.**

- ✔ All this forms that are appearing are temporarily appearing, they appear and disappear. This body is a "Tolu Bomma (Khut kathali)", it dances for some time and it dies, it appears and disappears.

Bhagavad Gita: Chapter 2, Verse 28

Verse

अव्यक्तादीनिभूतानिव्यक्तमध्यानिभारत|
अव्यक्तनिधनान्येवतत्रकापरिदेवना|| 28||

Transliteration

avyaktādīni bhūtāni vyakta-madhyāni bhārata
avyakta-nidhanānyeva tatra kā paridevanā

Meaning

BG 2.28: **O scion of Bharat, all created beings are unmanifest before birth, manifest in life, and again unmanifest on death. So why grieve?**

- ✔ Why are you getting worried, of temporary manifestation, this body itself is a temporary manifestation.

- ✔ What every this body observes will be interpreted by the mind, which is most un-reliable, misleading instruments.

- ✔ What knowledge you are getting above universe is misleading, all these incidents are leading to a transcendental reality beyond all. If you are really able to see all that behind manifest universe;

Verse

यस्मिन्सर्वाणिभूतान्यात्मैवाभूद्विजानतः।
तत्रकोमोहःकःशोकएकत्वमनुपश्यतः॥७॥

Transliteration

yasminsarvāṇi bhūtānyātmaivābhūdvijānataḥ |
tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ || 7 ||

Meaning

7. When to the knower, all Bhutas become one with his own Atman, what perplexity, what grief, is there when he sees this oneness.

- ✔ How we can have misery and how we can have illusion, for he who seas onness will not be suffering from misery and sorrow of all kinds.
- ✔ That is the secret of Moksha, what is moksha is freedom and liberation from Dukha. Dukha is coming due to multiplicity and body consciousness, identify with other bodies, all these.

Verse

सपर्यगाच्छुक्रमकायमव्रणमस्नाविरंशुद्धमपापविद्धम्।
कविर्मनीषीपरिभूःस्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यःसमाभ्यः॥८॥

Transliteration

sa paryagācchukramakāyamavraṇamasnāviraṃśuddham apāpaviddham |
kavirmanīṣī paribhūḥ syayambhūryāthātathyato'rthānvyadadhācchāśvatībhyaḥ samābhyaḥ || 8 ||

Meaning

8. He pervaded all, resplendent, bodiless, scatheless, having no muscles, pure, untouched by sin; far-seeing, omniscient, transcendent, self-sprung, (he) duly allotted to the various eternal creators their respective functions.

- ✔ Now the interesting thing, what is this Self? What is Brahman? What is Eswara? What is God? How do I explain all these, because they are all one at the same. When I say I,I,I I am talking about my self, you are talking about yourself, he is talking about himself.

Verse
बाल्यादिष्वपिजाग्रदादिषुतथासर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तःस्फुरन्तंसदा।
स्वात्मानंप्रकटीकरोतिभजतांयोमुद्रयाभद्रया
तस्मैश्रीगुरुमूर्तयेनमइदंश्रीदक्षिणामूर्तये॥७॥
Transliteration
Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |
Sva-[A]tmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||
Meaning
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
7.1: During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions ...
7.2: ... the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions,
7.3: The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra,
7.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

- ✔ In all the circumstances the “I”ness continues to be the same, the “I”ness is the same, irrespective of time and space. Like, if you have water in one glass and water in the river or in a lake, water is water (it appears to be difference in color and contamination), but water is the same. In the same way the self which is in everyone is attributeless and is identical, and has to be one, and that is called Paramatma.

- ✔ You called yourself as Jeevatma, like you say there is Jeevatma and so on…. So, this Atman has to be Brahman, Brahman is objectified as Absolute Reality, Atma is the Subject which is observing the Object. So, without Subject there is no Object.

- ✔ In Upanishads, he is explaining, once you are objectified you are called Brahman, you call it Eshwara, that Eshwara is pervading in all

ఇందు కల డందు లేడని
సందేహము వలదు చక్రి సర్వోపగతుం
డెందెందు వెదకి చూచిన
నందందే కలడు దానవాగ్రణి వింటే

iMdu kala DaMdu lEDani
saMdEhamu valadu chakri sarvOpagatuM
DeMdeMdu vedaki choochina
naMdaMdE kalaDu daanavaagraNi viMTE

ఎవ్వనిచేజనించుజగ; మెవ్వనిలోపలనుండులీనమై;
యెవ్వనియందుడిందుఁ; బరమేశ్వరుఁడెవ్వఁడు; మూలకారణం
బెవ్వఁ; డనాదిమధ్యలయుఁ డైవ్వఁడు; సర్వముఁదానయైనవాఁ
డైవ్వఁడు; వానినాత్మభవు నీశ్వరునేశరణంబువేడెదన్.
Evvaniche janinchu jagamu?
Evvanilopala nundu leenamai?
Evvani andudindu? Parameswarudevvadu?
Moola kaaranambevvadu? Anaadi madhya layadevvadu?
Savramu taane ayina vaadevvadu?
Vaanin, atmabhavunin, Iswarun, ne, saranambu vededan.

- ✔ Please note the last word, “Atmabhavuni”, He is in me, He is exiting, he is born in me;

అంతారామమయం

అంతరంగమునఆత్మారాముడు
అనంతరూపములవింతలుసలుపగ
సోమసూర్యులునుసురలుతారలును
ఆమహాంబుధులుఅవనీజంబులు

antha ramamayam
antaramgamuna atmaramudu
ananta roopamula vintalu salupaga
soma sooryulunu suralu taaralunu
a mahanbudhulu avaneejambulu

- ✔ This states Atmarama is appearing as Anantarupa, So, that is what is being explained here. So, the nature of God, the nature of Eshwara, nature of Brahman, nature of Self, once you realize you are liberated.

Verse

अन्धन्तमःप्रविशन्तियेऽविद्यामुपासते।
ततोभूयइवतेतमोयउविद्यायांरताः॥९॥

Transliteration

andhantamaḥ praviśanti ye'vidyāmupāsate |
tato bhūya iva te tamoya u vidyāyāṃ ratāḥ || 9 ||

Meaning

9. They who worship Avidya alone fall into blind darkness; and they who worship Vidya alone fall into even greater darkness.

- ✔ Instantly, the very second, The movement you realize that Oneness, One truth, you are liberated on the spot.

- ✔ Now there is a discussion of What is Vidya? and What is Avidya? So, first he says those who worship Avidya, they will be going to greater darkness, those who worship Vidya also, the are going to greater darkness.

- ✔ The second one is most perplexive statement.

Verse

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया।
इतिशुश्रुमधीराणांयेनस्तद्विचचक्षिरे॥१०॥

Transliteration

anyadevāhurvidyayā'nyadāhuravidyayā |
iti śuśruma dhīrāṇāṃ ye nastadvicacakṣire || 10

Meaning

10. One result is predicated of Vidya and another of Avidya. We have so heard from wise men who taught us both Vidya and Avidya.

Verse

विद्यांचाविद्यांचयस्तद्वेदोभयंसह।
अविद्ययामृत्युंतीर्त्वाविद्ययामृतमश्नुते॥११॥

Translitration

vidyāṃ cāvidyāṃ ca yastadvedobhayaṃ saha |
avidyayā mṛtyuṃ tīrtvā vidyayāmṛtamaśnute || 11 ||

Meaning

11. He who simultaneously knows both Vidya and Avidya gets over Death by Avidya and attains immortality by Vidya.

- ✔ He who knows both (Vidya and Avidya), with Avidya he can transcend death (transcend means postponement of death and continuing you living state, with all kinds of medical technologies and techniques probably you can protect yourself from death which is immediate but you cannot become immortal) but with Vidya he becomes immortal.

- ✔ You can become immortal only if you realize who you are.

Verse

अन्धंतमःप्रविशन्तियेऽसम्भूतिमुपासते।
ततोभूयइवतेतमोयउसंभूत्यारताः॥१२॥

Translitration

andhaṃ tamaḥ praviśanti ye'sambhūtimupāsate |
tato bhūya iva te tamo ya u saṃbhūtyāṃ ratāḥ || 12 ||

Meaning

12. They fall into blind darkness who worship the unborn Prakriti. They fall into greater darkness who are bent upon the Karya Brahman Hiranyagarbha. (12).

- ✔ Some of the people in the other religion, they quote this mantra, quiet often, the fundamental tenets of all the Islamic Scholars also say, "Don't worship the Creation, Worship the Creator" (as if creation and creator are different).

- ✔ Now here Sambhooti and Asambhooti. Meaning thereby Sambhooti "A Created Object", so many objects are getting created from the Parabrahman, the universe is being created, worshipping any one of them, like worshipping a stone, a mountains, a tree, it is rather foolish, because they will die, worship which is not having any death which is not born, "Ajam Anadim", that Brahman taught to be worshipped.

- ✔ Asambhooti, not born, not Creation, Creator. Of course here is a big mistake these people making to think that creation is independent of creator.

- ✔ Its not true, Creation cannot exists without Creator, so, they are ignoring that Creation is the manifestation of the Creator. That's what Hinduism did.

- ✔ The objects in the Manifest Universe is only Small. Temporary Manifestation of the Ultimate Truth, Prabrahmam (Om).

061 పశ్య మే పార్థ రూపాణి శతశోథ సహస్రశః నానావిధాని దివ్యాని
నానావర్ణాకృతీని చ
పార్థా! దివ్యములై, నానా విధములై,

062 పశ్యామి దేవాఁస్తవ దేవ దేహే,
సర్వాఁస్తథా భూతవిశేషసఙ్ఘాన్ బ్రహ్మాణమీశం కమలాసనస్థం,
ఋషీఁశ్చ సర్వానురగాఁశ్చ దివ్యాన్
అనేకబాహూదరవక్త్రనేత్రం పశ్యామి త్వాఁ సర్వతోనంతరూపం నాంతం న మధ్యం
న పునస్తవాదిఁ పశ్యామి విశ్వేశ్వర విశ్వరూప
దంష్ట్రాకరాలాని చ తే ముఖాని దృష్ట్వైవ
కాలానలసన్నిభాని దిశో న జానే న లభే చ

पश्यमेपार्थरूपाणिशतशोऽथसहस्रश: |
नानाविधानिदिव्यानिनानावर्णाकृतीनिच || 5|

पश्यामिदेवांस्तवदेवदेहे
सर्वांस्तथाभूतविशेषसङ्घान् |
ब्रह्माणमीशंकमलासनस्थ-
मृषींश्चसर्वानुरगांश्चदिव्यान् || 15||

अनेकबाहूदरवक्त्रनेत्रं
पश्यामित्वांसर्वतोऽनन्तरूपम् |
नान्तंनमध्यंनपुनस्तवादिं
पश्यामिविश्वेश्वरविश्वरूप || 16||

- ✔ Devatas are windows to reach the Parabrahman, so, in Vishwa Roopa, Arjuna clearly saya, I am seeing all Devas inyou, every deva in you, all different powers of Nature are in you.

Verse

अन्यदेवाहुःसंभवादन्यदाहुरसंभवात्।
इतिशुश्रुमधीराणांयेनस्तद्विचचक्षिरे॥१३॥

Transliteration

anyadevāhuḥ saṃbhavādanyadāhurasaṃbhavāt |
iti śuśruma dhīrāṇāṃ ye nastadvicacakṣire || 13 ||

Meaning

13. They say one thing results from the worship of Hiranyagarbha and another from the worship of Prakriti. We have thus heard it stated by wise preceptors who taught us that.

- ✔ The summary of this entire Upanishad is given in its Shanti Mantra :

Verse
ॐपूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते।
पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते॥

ॐशान्तिःशान्तिःशान्तिः॥
Transliteration
Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate |
Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih ||
Meaning
1: Om, That (Outer World) is Purna (Full with Divine Consciousness); This (Inner World) is also Purna (Full with Divine Consciousness); From Purna is manifested Purna (From the Fullness of Divine Consciousness the World is manifested),
2: Taking Purna from Purna, Purna indeed remains (Because Divine Consciousness is Non-Dual and Infinite),
3: Om, Peace, Peace, Peace.

- ✔ That is Purna, This is Purna, This Purna has come from That Puna.

❖ **Interpretaions this mantra are:**

- ✔ That is Purna- What is that "Brahmam, Eshwara, Purusha, Parabrahmam, Bhagava", this is Infinite, Eternal, Anandi, Anantam.
- ✔ This is also Purna – This means, this Self, this Atma.
- ✔ Ho "this" come from "that" – having come from that, that is still remains as it is, it doesn't get deflated, Even this manifest universe have come out from that Un manifest Parabrahman, that Parabrahman remains the same, because this manifest universe is Maya. It appears to be true, but not true.
- ✔ What is true is only that Purna
- ✔ Peace can be achieved when you realized this truth.

Om Shanti Shanti Shanti

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Upanishads - Mandukya Upanishad

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Lecture Notes

12/10/22 by Sri CSR Prabhu

Mandukya Upanishad is the central for the theme of Advaita Siddhanta delivered by Adi Sankara Charya. And that Advaita Siddhata has been taken out from the commentaries of Mandukya Upanishad by Gowda Pada.

Gowda Pada was the teacher of Govinda, who was the teacher of Adi Sankaracharya. Adi Sankara Charya has not developed Advaita Siddhanta on his own. Taken out from the Gowda Pada's Mandukya Upanishad.

Mandukya Upanishad is defining the nature of self and the nature of the Brahman and the nature of Omkar. What is the connection between self Brahman and Omkar.

Idagam Sarvam, the nature around you all that put together is one single syllable sound that is Om.

Om, it ekaksharam idagam sarvam.
Om, id ekada Aksharam sarvam.

Whatever is present today right now, which you are able to observe, suffer, whatever is existed before this moment, whatever that existed after this moment, that is Bhavishya all that is nothing but omkar.

Then what about anything that is transcending trikalas, if anything that is existing, that is also omkar.

Beyond the tri kalas, trikaalaateetam, thadapi omkareva
Sarvam etad brahma.

Everything this in front of you is Brahma. Now that more profound mahavakya that comes in here, ayam atma brahma. This self is brahma. This self that means, I, that I is brahman and it has four legs. Four aspects.

First part is the manifest Universe. Jargrita sthanah. Waking state. One hour back we were in a different state. Those states are Wake State, Deep Sleep state.

We have been shuttling between the three state. The waking state, dream state and the deep sleep state, Sushupti. Jagrita, Swapna and Sushupti.

In the Jagrita state, bahih pragnah, we are extroversial. Our consciousness, our awareness, prajna is external. Drawn to the external, extroversial world. The external universe which you are experiencing in your waking state is valid real only in the waking state. And it comprises of 7 parts. And 21.

They are various aspects, external experiences in the waking state. Bahih pragnaha Saptangah, eko na vimsati.

There are different classifications of external experiences. Important point to note is that during the waking state, there is no dreaming state. So what ever happened in the dream is a fake. Spurious process. It is like a movie. In deep sleep state, whatever happened is not relevant.

Because we know that we stopped happily. I slept happily, I came out happily like that we may feel. Except that we don't know anything of what happened in the deep sleep state. So, with respect to the waking state, the deep sleep state also is non-existent.

In each of these 3 states, the other two states are non-exist. They are invalid, fake, false, unreal. In deep sleep state, whatever you have experienced in the waking state and the dream state don't exist. They are fake. They are unreal. They are not there. So, in Jagritasthana, Swapna sthana, sushupti sthana, each avastha is creating it's own experience of valid knowledge as pramana and the knowledge acquired in the other two states, are dismissed as invalid or irrelevant or not to be considered. This is an important point to note. So whatever statements or conclusions you may draw on the ultimate truth or the absolute reality has to be based on this fact that the reality in one avastha, is unreal in the other avastha.

Each avastha is having its own domain of reality is a profound issue. That itself shows there is something wrong. Because if you are talking of a single absolute reality, it should be there always. But it is not there. Different realities are appearing at different times. So, which is real reality? That question arises. Now Swapna sthano, in the dream state, antah prajnah.

Your consciousness, your intelligence, your awareness is inter, is not external. Sapthangah, eko na vismshati mukhaha prati bartaha ut, tejhaso dwiteeyaha. That said, in the dream state is known as kaijasa in that state.

In the waking state is vaishwanara that is in Viswa. And similarly in the deep sleep state you have no desires, no recalling of it's any experience. You are alone. You are by yourself. That is prajnana ghanaha. You are in deep engrossment of your own prajnaana

consciousness. Ananda mayaha. You are in Ananda. Because when you wake up, you may recall, I had a good sleep. And if you don't have that good sleep you can imagine what will happen when you take an overnight but or watch movie whole night, what will happen to you after that. So, the deep sleep is essential for your survival. Existence and you feel only thing you can recall is that I was happily slept. Anandamaya.

No desires no experiences of the external world and no dreams of also. na swapnam pasyati, na sushiptam. That is called Sushupti. And Sushipti stanaha ekee bhutaha. Who are alone prajnana ghanaha. There is deep, thick, dense self consciousness, awareness, intelligence. Anandamayo. Nothing is better than that. So, having Ananda is the best experience, you ever think of.

You consume Ananda. You have felt sukham, pleasure, enjoyment. Where? Only in deep sleep. Of course, you may say, you may get sukham by eating ice cream, in the waking state. But that is very very trivial and very short lived and it can turn into unpleasantness also. where as the sukham in sushupti, never turns unpleasant. It is always present. Therefore, it is in sukham. That is Tritiya pada.

So, that entity, which is shuttling between the three and is experiencing sukha Ananda in the deep sleep state. The Upanishad says that is sarveswara. That or He is resident inside, because the birth cause, birth spot of the entire universe. Because of the genesis, the origin of the creation of all objects is amazing to hear this statement that this self, which is shuttling between the 3 states. And experiencing Ananda only in deep sleep. It itself, Ayam atmaa brahma has Brahman by definition. Ayam atmaa brahma has been told and he's also telling. So, if you want to challenge this position you can challenge the Upanishad not me because I am only explaining your conscience. Now Gowda pada gave a karika which is also produced along with the Upanishad in all the texts is so important. I will explain what he has explained as what has been told in the Upanishad till now. Only one he's becoming these three different things. You know it is like we call when we love our child, we callthe child with many names. The same child, same person. All the 3 states he goes. Bhogam, the enjoyment of the self Ananda in deep sleep. And vaishwanara, that is an external Universe, Vishwa, in the waking state. And as I told you, the reality in one state is unreality in the other state. So, the Universe about which science and all subject talk about does not exist. Please note it does not exist in deep sleep state and in dream state also. as invalid as dream, he is in waking state. So, the experience of the universe in the waking state is as invalid as dream in waking state. Because in dream state the external universe experience is invalid. In waking state the dream experience is invalid. In the deep sleep state both of them are invalid. So, what is experienced in deep sleep alone true and that is just Ananda.

So, on the question of validity of the real world of experience in the external world during universe during waking state. He says some people are equating to dream state. Just as in dream, the whole universe appears external to yourself. You are enjoying, experiencing, suffering that particular universe of that particular dream on that particular night. In the same way, this universe which is apparent to be real and true and all that and all that for each person at different times. He is appearing to be true and real and valid and very strongly felt and then you start doing things in reaction to it, is equally invalid that's what some people say that's what Gowdapada says, Samsara Swapna tulyohi raaga dweshaa tusantulah swakaale satyavat bhaaghi . Sri Sankaracharya, "Prabhodhe asatya bhaghavet". In it's own times, appears to be real. Yesterday also we discussed this. So, there was a question, I answered it later. The maximum validity given to Maya is practicality, in practice the so

called reality in waking state is valid marked in the essential truth. We have established it yesterday this fact, that Jagat is Maya. In the waking state so here we are not discussing what is Maya. But we are talking of the validity of the reality experienced in three different states. The first point is each state is independent. And in it's state the other two states are invalid and they don't exist and whatever experiences were obtained in the other two states are invalid and cannot be accepted as real. So, in it's own time, whatever experience of the reality is done that alone is said to be true.

This universe is created out of a desire. There are time thinkers who think that it is all a play of time. He's giving different different perspectives on this question of what is reality. And some people say, this universe is meant for enjoyment and some people say it is for a game, a sport. Now the important point is we all know that this universe is a game, is a sport, is a play of the Lord. But here the Upanishad says, the self itself says that God is Esha sarveswarah. Sarveswara himself is the self. Now coming back to Upanishad, now the fourth, we have finished the three. There is a fourth state being referred which is known as turiya and which is neither extroversial nor introversial. Na antaha prajnaha, na bahih prajnaha. Nor like in deep sleep in it's own dense experience of the self. Na prajnam, na appayajnam. Not even it is aprayajnam. Not that prajna is not there, obviously it is, it cannot be visible. It can not be handled in practical life. Agrahya, cannot be grasped. Alakshanam, no qualities or attributes. Achintyam, can not be thought about.

Peaceful, it is the stage of calming down the universe and it is one single cell. Please note this point. Taken on them, now we have been talking about many individuals having many different dream state, deep sleep state and waking state experiences the cells. But now it is said, all these are only one. Though they appear to be different. We have discussed this earlier also. Like you take any other instance, like, suppose you take water. Water in a glass, water in your tank, water in Gangotri, water in glacier, water in Manasavorar. All these waters are different or same? They have different contamination but water is the same. Similarly Akasha, space in my room here and space in your room there and space in Putin's room, space in Gerontsky's room and space in weddings room. Is it all different or same? It appears to be different it has different contents different locations but, space is same. In the same way, you can talk about Prithvi, Vayu everything. Similarly, atam also is this one that atma is this one shuttling between the three states and also has the fourth state and that atman has to be one. Because the qualities, attributes are same being Nirgunam, Nirakaram. And nobody say, I don't exist. It exists, Sat Chit and Anandam. Satchidanandam.

This satchidananda atma, in me, in you and in everything that is in Jeeva, Kesava, Brahma. The whole universe in so many items that self has to be one. Ekatma Tatvam, Kalyana Swarupam means blissful. Advaitam, non dual. I don't know how people say because clearly mentioned here. This Shruti can never be wrong. So, that self has to be understood, has to be known. This is the Shruti, the sum and substance of the entire philosophical knowledge.
You are free to give it up or escape or you are welcome to understand it and achieve in liberation.

Now I will read the Gowdapada Karika for this portion. The first two states, Vaishwanara, the waking state and the dream state, the experience is bound by karyakarana sambandh. The cause and effect relationship not in deep sleep state. Only karana. There is no karya. That's why vaiseshika karana bhava and karya bhava. Karana can exist without karya but karya cannot exist with out karana. In a waking state and dream state, both karya and

karana exist because without karana there is no karya. Where as in deep sleep state, only karana exists no karya. In the turiya state, the fourth state, there is no karya karana. Now he is talking of maya. Who is talking, Gowdapada is talking. What is Avidya, Geetha also says, my maya is beginning less, endless. Jeeva, who is sleeping is anadi. When he wakes up, then he will realise his true nature of the Supreme Consciousness, Cosmic Consciousness.

Very profound statement, whether this universe exists or it gets withdrawn. The whole thing is Mayamatram. The duality itself is Mayamatram. Advaitam paramardatah. So, in practice we are living in the ocean of Maya. We are operating within Maya. So, within Maya all this is true. I am speaking, you are hearing this happened, that happened, so and so said this so and so did this, and then there is a fight there's an argument and there is all kinds of things happen within Maya. Please note. But beyond Maya, it is just Advaitam. Once single entity. In Paramatma, in the ultimate truth is vedam. Dvaitam na vidyate. In the ultimate reality, duality or the multiplicity does not exist. This is the statement of Gowdapada, who is the profounder of the Advaita Siddhantha, from the Mandukya Upanishad. You can understand the propound importance, most profound importance of Mandukya Upanishad, on which Gowdapada promulgated, declared and established the entire Advaita Siddhanta, which Adi Sankaracharya utilized to defeat all other contemporary philosophies of his time. Before I go further, I want to clarify about the turiya. Some people say, turiya is not exactly a fourth state, but it is only an assertion to say that all the three states are not the real nature of the self. Because the self exists independent of the three states and that existence of the self is called the fourth state Turiya. That is one interpretation. Another interpretation is turiya is the fourth state, which is experienced in samadhi. Another interpretation exists whatever it is the three states, and turiya the fourth state are explained in the Mandukya Upanishad. Now we go to the next part of the Upanishad.

Now coming back to Om, Om has 3 padas. akaara, ukaara and makaara. So, the combination of these three is Om. What does this akaara indicates? It indicates the waking state reality. The one who is experiencing the Vishwa, that is the akaara and ukara is referring to the dream state. Makaara is representing the Susuphti sthana. All the three put together, is Om and transcends it. And is the true identify of it. Amatra, that is one which has, which is combining all the three, and transcending it. Once you understand, what is Omkaram, you need not thing anything else. When you meditate, chant and deeply get absorbed lost in Omkaram. You shall practice meditation, yoga, dhyana, on omkaram. Omkaram is Braham itself, fearless. A person who is always in pranava sadhana, omkara sadhana, is free from all fears. In fact the greatest of all is and you know ashramas we have the Brahmacharya, vanaprastha, gruhastha and sanyasa. So, which is the mantra, recommended for sadhana for the sanayasis, only pranava mantram. So, all the sanyasis, they are supposed to chant, japa dhyana and everything on OM. Because om is Brahma. Pranava is Brahma. Pranava is Transcendental. A person who is in Omkara sadhana is free from all fears. Inside, outside everything is pravana. Pranava itself is Eswara, who is located in the heart of all. Having experienced sarva vyapinam omkaram, the three matras a u ma, which put together is OM and the fourth one is permeation of the three and transcending and that is the lord.

Cessation of duality, cessation of multiplicity happens in the fourth state, the combination of all the three, that is Shiva.

Shiva is known as Omkareswara. Omkara, shiva one and the same. He who knows omkara, is muni. He is the sage. Upanishad is completed and the Gowdapada karika is also completed. Of course there is a continuation of Gowdapada karika as what is called Vaipatya

Prakaranam, explaining Maya for a large number of verse it is something like 15 pages and 10 pages. He explains what is Maya. Finished the Mandukya Upanishad, which is very very short but it is the most profound, and in the Taittariya Upanishad just as a passing of the explanation, Brugu goes to Aruna his father and asks what is Brahman? By definition Brahman is that pitch from which everything is originating and by which it is sustained and into which everything dissolves. And varuna says, you're going to tapasya to find out the answer. So, first we performed tapasya and comes back and says, Brahman because everything is and everything is sustained by Annam and everything else gets dissolved. Varuna simply said he said you didn't say, yes he simply said burned through tapasya once again so he did and comes back and says prana is Brahman.

Then again third time Manayeva brahman, and fourth time vijnaana is brahman and the fifth time he comes back with a reply, anandam is Brahma. Such existence and consciousness, is bliss. Satchidanandam is the definition of Brahman, and that is explained as OM. And let us do om meditation for a few minutes and afterwards close the session.

Darshanas

Vaisesika Darshana of Kanada
Darshanas by Dr. C.S.R. Prabhu, 18th October 2022
Submitted by: Padmaja Remella (282)

The world view of physics we have today is the modern world view, which is not totally independent, it has been evolved out of the earlier world views, models of physical reality. For example, consider the atomic theory of modern science. John Dalton gave the atomic theory in around 19th century comprising of individual atoms which were considered as indivisible component of the universe. This theory was later extended by Rutherford who explained the concept of proton, neutron and electron, electrons orbiting protons and neutrons and nucleus. John Dalton was inspired by the works of Demetrius in the Greek history (3rd century BC). Demetrius again is not an independent originator of the atomic theory. The Greeks had close contacts with India and in the Vaisesika theory of Kanada atomic theory is very clearly mentioned.

Vedas contain knowledge of all subjects and the Darshanas are a window into perspective of particular subject. In case of Vaisesika it is Physics, in case of Yoga it is Mind or Psychology, in case of Nyaya it is Logic. Logic and physics go together. Logic is mathematics.

The quantitative analysis of the phenomenon observed in the nature is called physics applying mathematics. Quantitative analysis means applying mathematics, qualitative analysis is physics.

Vaisesika sutra only mentions the qualitative treatment and not the quantitative treatment. The quantitative treatment is available in other texts which came later authored by Bhaskara, Varaahamedha, Brahmagupta who have applied quantitative techniques of mathematical calculations joined with physics principles of Vaisesika to explain the motion of earth, motion of moon, motion of sun, motion of planets to a very precise extent, to the extent of being able to predict the eclipses.

Logical approach associated with the physical analysis of the universe - Physics which is present in the Vaisesika darshana is evidence to why Sanatana dharma is scientific and not many other religions.

Vaisesika darshana starts with the Kanada Vaisesika sutras.

Beyond the 5th century AD, works of Prasastapada and others have been slanted or biased or overwhelmed by Nyaya sastra or logic. They have gradually ignored the physical behavior, physical phenomenon of the universe and they kept on talking about only logic and proof all the time without considering the physical phenomenon, Mathematics without Physics.

Vaisesika has its own independent stand as a science of physical world, physical reality, and Kanada's approach towards it is most notable.
The following are some of the sutras from the Vaisesikasutras of Kanada:

अथातो धर्मं व्याख्यास्यामः।। १।।

अतः = For this reason, अथ = Then now, धर्मम् = Dharma, व्याख्यास्यामः = We shall comment upon.

Now, for this reason, we shall comment upon Dharma.

In Hindi, the word 'dharma' means religion. In Sanskrit the word 'dharma' means the principle of truth, true dharana - the sustaining principle.
Those principles which have sustained in the universe, which are essential for the existence of the universe is called dharma.
Dharma is the goal of the entire human life, civilization, culture, and literature. Mahabharata is known to be a Sastra of Dharma.
Dharma can be multifariously defined and described. Originating from the verb root "dhri" which means to "hold", Dharma stands for Universal Law, Universal Virtue, which holds up this Universe, which sustains and makes this universe function, operate. The Universe is held up due to the Universal Laws - The Laws of Nature, including the Laws of Physics, which is the present subject context in Vaise sikadarsana. The Laws of Physics are being described in Vaisesikadarsana.
The word 'dharma' in a court means law, only at the social and personal level. But in Vaisesika, it means the law of the physical entities.
In the context of Physics, Dharma can be interpreted as the body of rules and laws which determine the behavior of the physical world, with all its constituents: all forms of Matter, Energy, Space, Time, and forces such as gravitation, electrostatic forces, electromagnetic forces, and their interactions.

यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः।। २।।

स धर्मः = Dharma is that, यतः = from which, अभ्युदय = progress (material progress, economic development, and wealth creation), निश्रेयस = Moksha (or the liberation or emancipation or nirvana) of the individual and society, also known as the highest good, सिद्धिः = is achieved.

Dharma is that from which progress and liberation (highest good) is achieved.

Dharma can be understood from a variety of perspectives: legal, social, moral, religious, individual, universal, and also purely from the physical perspective.
In the context of Vaiseika, the physical perspective may also be considered - the laws on which the Physical world or the physical reality operates can be termed as Dharma of the

Physical world. In other words, the science of Physics can be considered as the Dharma of the physical world. Evidently the knowledge of the laws of the physical world, that is, Physics, can lead to material progress (by means of the application to technology which can result in material progress and economic development). It should also lead to the highest good, which is the spiritual enlightenment of the individual and the society, without which plain material progress and wealth creation can lead to unhappy and immoral conditions such as social tensions, violence and terrorism and war as is happening today.

In the example of Ukraine, all the parties involved are highly advanced materialistically, they are not poor countries, but they lack spiritual enlightenment. They are supposed to be Christians but there seems to be no place for love or affection or brotherhood or oneness. Thus, material progress, when combined with the social, moral, and ethical progress, can lead to the highest good, which shall lead to Moksa or Liberation, which is the total freedom and independence of the individual and the society (without which there is dependence and suffering and conflict and violence and war) only such Dharma is essential, which can result both in material progress and spiritual enlightenment.

The reasons why other religions are failing because they fail to bring peace, they fail to stop violence. When there are wars based on religion that means people have not really understood what religion is or what dharma or spirituality is, or what is spiritual enlightenment or spiritual realization.

तद्वचनादाम्नायस्य प्रामाण्यम्।। ३।।

तत् = that (Dharma as referred in previous sutra), वचनात् = from the word, प्रामाण्यम् = reference (standard), आम्नायस्य = of the Veda.

The Veda acquires Prāmāṇya (or the position being Pramāṇa) or standard reference by virtue of it being the word of Dharma.

Amnaya Veda gets its pramanya being a standard reference book or source because it is dharma vachana.

Veda proclaims dharma; thus, Veda becomes the pramana or standard reference of knowledge i.e. the Veda becomes the standard by virtue of being the word of that. The word ‘tat’ in Sanskrit is pronounced wrongly as that in English. It is explained by some commentators of Vaisesika sutras as Isvaraya and taking Veda as Isvara vachana. A few other commentators take ‘tat’ as dharma itself. Though the Vaisesika sutras have never proclaimed Isvara or described Isvara directly by proclaiming the authority or the affiliation and acceptance of the authority of Veda itself as pramanya, Vaisesika sutras have indirectly accepted the existence of Isvara. Therefore, the Vaisesika darshana is aasthika darshana and it is vedic darshana.

Its counterpart Nyaya darshana of Gautama which explicitly refers to Isvara and Nyaya darshana is applied everywhere in Vaisesika darshana which is another indication that Vaisesika darshana accepts existence of Isvara and it admits the authority of Veda as pramanya because of its dharma vachana.

Veda becomes the standard of reference of science as science is only a standard reference of universal laws or dharma of the physical world. All the major commentators of Vaisesika such as Prasastapada have theistic orientation and have clearly ascribed God's will as the

cause of Creation and Dissolution of the Universe. In conclusion it may be stated that while Kanada has not explicitly referred to God, it can be a possibility that he had belief in God's existence, as he has explicitly declared his affiliation to the supreme authority of the Veda, which is an indirect acceptance of God, as the Veda is very clearly theistic and proclaims the existence of God.

धर्मविशेषप्रसूतात् द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम्।। ४।।

धर्मविशेषप्रसूतात् = due to having born of the special qualities of Dharma, तत्त्वज्ञानात् = from the complete (exhaustive) and essential knowledge or the understanding of the, सामन्यविशेष-समवायनाम् = of the generalized, specialized, inherent, साधर्म्य-वैधर्म्याभ्याम् = similar and dissimilar (properties of), पदार्थानाम् = fundamental entities or fundamental substances comprising, द्रव्य= substances or material entities of fundamental nature i.e. the fundamental constituents of the Physical world, गुण = properties or qualities, कर्म = motions, निःश्रेयसम् = the highest good can be achieved.

Having born out of the special qualities of Dharma (the Universal Law) (धर्मविशेषप्रसूतात्) the highest good (निःश्रेयस) can be achieved by the complete knowledge and (exhaustive) understanding (तत्त्वज्ञानात्) of the similar, dissimilar, general (सामान्य) specialized (विशेष) inherent (समवाय) (properties of) entities or substances, their qualities (or properties) and their different types of motion (द्रव्यगुणकर्म) pertaining to the fundamental entities or fundamental substances पदार्थ.

Moksha or liberation comes by enlightenment of 'tatva' - the nature of the reality and that nature of reality comprises of 'dhravya' - substances, 'guna' - their properties, 'karma' - their motions and 'samanya' - generalization, 'visesha' - specialization and 'samavaya' - inherence of the behavior nature and the exact description of interaction of material substances born out of special qualities of dharma.

Dharma comprising of the laws of science, the laws of physics born out of the understanding, the tatvagyana of dhravya, guna, karma, samaya, visesha, and samavaya – 'Shadpadarthas'. The Vaisesikasutras of Kanada have admitted or recognized six Padarthas. These shadpadarthas have been later extended into seven padarthas, 'abhava' or nothingness as one of the additional padarthas and futher extended up to ten.

In this sutra, Kanada is indicating the outline of the exhaustive philosophical knowledge of the physical world in terms of its constituent Padarthas made of substances, their qualities or properties and their motions of various types, of the similar and dissimilar, generalized, and specialized (or general and particular) all this knowledge leading to the highest good all born out of the special qualities of Dharma. In other words, Kanada is describing the details of physics – physical entities their fundamental material constituents, their properties, and their motions of different kinds – knowledge of all of which is being stated to lead to the highest good.

Even Einstein or Newton or nobody said or understood that tatvagyana of physical world, understanding of physics will lead to liberation or moksha. The main reason is that they have not understood the existence of the self. Whereas, in Vaisesika sutras, 'aatman' or self is accepted, recognized, and explained.

पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन

इति द्रव्याणि ।। ५।।

पृथिवी = the element Prithivi, आपः = the element Apa, तेजः= the element Teja, वायुः = the element Vayu, आकाशम् = the element Akasa, दिग् = direction/space, काल = the Time, मन = the Mind, आत्मा = the Self these (above) are, द्रव्याणि = substances or fundamental elements of the Universe.

Prithivi, Apa, Teja, Vayu, Akasa, Direction / Space, Time, Mind and Self are the (nine) material entities or substances (of the physical world or Universe).

There are nine dravyas, Prithvi, Apa, Teja, Vayu, Akasa, Kala, Dig, Mana and Aatma.

The 'Panchabhootas' in Sankhya are 'Dravyas' in Vaisesika. The main difference between Sankhya and Vaiseshika is - in Sankhya there is no acceptance or recognition of the real existence of external world except as it appears inside the mind through the five senses. So, those five senses have manifested themselves as Panchabhootas inside the mind. There is no recognition or acceptance of a substance outside the mind. Whereas, in Vaisesika, there is acceptance of substance - dravya outside the mind. Added to the above mentioned five dravyas are the 'dig' - cartesian space is referential XYZ coordinates, 'aatma' – observer or self, 'mana' - mind and 'kala' – time.

Akasa is part of the panchabhootas, is called ether in English.

In Classical physics, Matter, Energy, Space and Time are considered. In addition, Vaisesika also considers Mana and Aatma, because the existence of the observer is recognized. Without observer there cannot be any observation of the existence of the physical world.

Whether physical world exists or not cannot be known unless and until the observer - self or aatman exists and it also has a mind or mana to operate. Because if there is no mind, aatman exists but there is no observation possible. (ex. In deep sleep). Hence, Mind and Self are also fundamental.

The existence of observer has been ignored in the Classical or Newtonian physics but in the Relativistic physics, the observer decides the definition of space and time. As per the special theory of relativity given by the equation,

$$\mathbf{E = m_0c^2 / (1-v^2/c^2)^{½}}$$

where v is the velocity of the observer of the system in which the observer is traveling while making the observation, c is the speed of light.

If v = c then, space and time will become zero? and if v>c then it will become imaginary negative.

Dravyas are not just earth and air, this is a crude description. Vedas have described this as 'Devatas'. It could be interpreted as the generalized description. The word Devatas can be interpreted as subject or tatva. In Vedas, the word devata means a subject, not any person. Prithvi, Apa, Vayu are all subjects and those devatas have been described in the Vedas. Teja is described as the universal energy principle.

गर्भोऽस्योषधीनां गर्भो वनस्पतीनां गर्भो विश्वस्य भूतस्याग्ने गर्भोऽपामसि।

Oh agni! you are inside the Apa and you are inside the Vishwa, the whole universe. The universal energy principle is called 'Agni' which is also interpreted as 'Prabrahman' sometimes in the Veda.

Prithvi, Apa, Vayu are the devatas whose physical manifestation can be partially interpreted as solid, liquid and gaseous states of matter.

Vibrations associated with the mantras – 'moola mantras' or the 'bijaksharas' associated with devatas are also described. For example, 'ya' is vayu bija, 'la' is prithvi bija,'ra' is agni bija and 'va' is the apa or amrutha bija. The vibrations are the equivalent or extended forms of these dravyas and all put together is the 'adistana devata'. Hence, devata is just not any human being or person but the adistana devata is all different forms of force or subject and this is how the samanvaya between Veda and Vaiseshika comes. Vaisesika never mentions the devata word but it talks about dravya, guna, karma which is the physical manifestation of those devatas in the veda.

रूपरसगन्धस्पर्शाः सङ्ख्याः परिमाणानि पृथक्त्वं संयोगविभागौ परत्वापरत्वे बुद्धयः सुखदुःखे इच्छाद्वेषौ प्रयत्नाश्च गुणाः।। ६।।

रूप = form/shape/colour, रस = taste, गन्ध = smell, स्पर्श = touch, संख्या = numbers and counting, परिमाणानि = various measures (length, area, volume, weight etc.), पृथक्त्वम् = being distinguished (to be separated), संयोग = conjunction or joining (or combination), विभाग = disjunction or disjoining (or division), परत्व = 'being next' (or spatially next or temporally later or subsequent), अपरत्व = 'being previous' (or spatially previous, or temporally previous or earlier), बुद्धयः = intellects (several), सुखम् = happiness, दुःखम् = sorrow, इच्छा = desire, द्वेष = hatred, च = and, प्रयत्नाः = efforts.

गुणाः these (17) are qualities or properties or attributes.

Form / Shape / Color, Taste, Smell, Touch, Numbers and counting, various Measures (length, area, volume, weight etc.), being distinguished (to be separated), conjunction or joining (or combination), disjunction or disjoining (or division), 'being next' (or spatially next or temporally later or subsequent), 'being previous' (or spatially previous, or temporally previous or earlier),
intellects (several), happiness, sorrow, desire, hatred, and effort these (17) are qualities (or properties).

The first 11 above are the qualities of physical substances or entities. The last 6 are the qualities of the mind and self. The mind and self have also been considered as Dravyas or entities and they have qualities as mentioned above (the last 6 qualities). Prayatna (effort) is a quality of self while all the rest (5) are the qualities of mind.

उत्क्षेपणमवक्षेपणमाकुञ्चनं प्रसारणं गमनमिति कर्माणि।। ७।।

उत्क्षेपणम् = throwing up or upward motion/thrust, अवक्षेपणम् = throwing down or downward motion, आकुञ्चनम् = contracting or pulling towards a point, प्रसारणम् = spreading or transmission or broadcast, गमनम् = motion (in general), इति = these are, कर्माणि = Karmas or types of Motion.

Throwing up or upward motion or thrust, throwing down or downward motion, contracting or pulling towards a point, spreading or transmission or broadcast and motion (in general) - these are various types of Karmas or types of Motion.

In this sutra, various types of Karma (Motion) are explained. Karma or action, which can be interpreted as motion, can be classified into five categories: upward motion, downward motion, contraction, expansion or spreading (also called broadcasting or transmission) and finally general motion. The definition of general motion is being distinguished from other four specific categories of motion viz., upward motion, downward motion, contraction and expansion (or transmission/ broadcasting). What does this mean? Logically motion is a generalized concept which can be modelled separately from specific categories of motion. This means that more categories of motion are possible to be identified. Prasastapada has identified many more categories of motion as follows:

गमनग्रहणात् भ्रमणरेचनस्यन्दनोर्ध्वज्वलनतिर्यक्पतननमनोन्नमनादयः गमनविशेषाः।

While motion (गमनम्) can mean, in general, just about any type of motion, as defined in a given context. It thereby provides adequate flexibility to permit any type of motion, as a special case of general motion. Praśastapāda has identified on this basis, some well known additional categories of motion, which are universally observable and which are referred by Kaṇāda himself, in later sūtras of Vaiśeṣika: भ्रमण or circular motion, रेचन or gushing out or expulsion, स्पन्दन harmonic motion or beat (as in case of heart beat or हृदयस्पन्दन, ऊर्ध्वज्वलन upward burning (of flame), तिर्यक्पतन falling down, नमन bending forward, उन्नमन rising upward, आदयः etc., i.e. all other types of motion are गमनविशेषाः are special types of motion. He also stated न जात्यन्तराः not that these motions belong to a different class i.e. the motion such as rotation etc. mentioned above are only specialized categories of one single class of Karma, viz. गमन or motion, in general.

सदनित्यं द्रव्यवत्कार्यं कारणं सामान्यविशेषवदिति द्रव्यगुणकर्मणामविशेषः।। ८।।

सत् = (having) Existence, अनित्यम् = (being) impermanent (temporary), द्रव्यवत्कार्यम् = (being) the result or Effect (of something which is a Cause), कारणम् = (being) the Cause (of something which is a result or effect), सामान्य = (being) generalized and, विशेषवत् = (being) specialized, इति = (all) these (above) are, अविशेषः = (all the properties) in general of, द्रव्य = (all) material entities or substances, गुण = (all) qualities or properties and, कर्मणाम् = (all) actions or motions.

Having existence, being impermanent (temporary), being the result or Effect (of something which is a Cause), being the Cause (of something which is a result or effect), being generalized and being specialized - all these above are the properties in general of material entities (or substances), qualities (or properties) and motions.
In this sutra, Kanada is describing the properties of all material entities or substances, qualities, or properties and motions. These general properties are:
having existence, being impermanent (temporary), being the cause, and being the effect, being generalized and being specialized (having class hierarchy).
Prasastapada adds two more qualities for definition, in addition to the above **अभिधेयत्व and ज्ञेयत्व** i.e., naming (them), knowing (them) i.e. being identified with a name and also being known. Evidently any specific material entity or substance, its quality or motion should be identifiable and knowable.

Law of Conservation of Matter

न द्रव्यं कार्यं कारणञ्च वधति।। १२।।

न = no, द्रव्यम् = material entity (or substance), वधति = destroys (or kills) its own, कार्यम् = effect, च = and, कारणम् = cause.

No material entity (or substance) destroys (or kills) its own effect and cause.

In other words, material entity (or substance) is conserved. "This is law of conservation of matter." A substance cannot be the cause of its own destruction.
Some other cause should exist.

उभयथा गुणाः।। १३।।

गुणाः = qualities (or properties) are, उभयथाः = both ways.

Qualities (or properties) are both ways

But the qualities (or properties) can destroy the Cause and Effects of the qualities (or properties). While in the previous sutra the law of conservation of matter is stated, in this sutra it is stated that the same is not applicable for qualities (or properties) In other words the law of conservation does not apply to qualities (or properties) - it applies only to matter.

Impossibility of Perpetual Motion

कार्यविरोधि कर्म।। १४।।

कर्म = motion is, कार्यविरोधि = the enemy (or opponent) of motion.

Motion is the enemy (or opponent) of motion.

Motion is the enemy of its own effects of motion.

Motion destroys motion. In other words, motion will halt when it is executed i.e., after motion is completed, there is a complete halt i.e., the body will come to stand stilt. It is being stated here that any motion will come to an end i.e., perpetual motion is not possible. (This could be interpreted to be referring to knowledge of friction not permitting perpetual motion)

Properties of Substance

क्रियागुणवत् समवायिकारणमिति द्रव्यलक्षणम्।। १५।।

द्रव्यलक्षणम् = the characteristics of Dravya (material entity or substance) are to be, क्रियागुणवत् = having motion and having qualities, समवायिकारणम् = being the cause of (or with) inherence (of qualities and motions), इति = these (above)

The characteristics of Dravya (material entity or substance) are to be having motion and having qualities and being the cause of inherence (of qualities and motions). (or being a cause with inherent and motions qualities).

Properties of substance are being defined here. A substance has a basic characteristic of inherence of motion and qualities. A substance has an inherent characteristic of having some qualities and having some motions.

Inherence Relation is a relation in Logic where a certain substance has certain inherent characteristics, such as qualities as heat and motions such as rotary motion. The characteristics of any general substance are to have (i) motion and (ii) qualities. This is possible only due to 'Inherence' relation. Therefore, Inherence is very important.

Properties of Motion

एकद्रव्यमगुणं संयोगविभागेष्वनपेक्षकारणमिति कर्मलक्षणम्।। १७।।

कर्मलक्षणम् = the characteristics of motion are - एकद्रव्यम् = to be belonging to only one material entity (or substance), अगुणम्= having no quality, अनपेक्षकारणम् = being the unaffected cause, संयोगविभागेषु = (both) in conjunction and disjunction, इति = these (above).

The characteristics of motion are - to be belonging to only one material entity (or substance), having no quality, being unaffected cause (both) in conjunction and disjunction.
The characteristics of motion are - (i) being dependent or pertinent to one single material entity (or substance) (ii) not having any quality and (iii) being an unaffected cause in conjunction and disjunction (as cause precedes effects).
Motion has to be associated with a single substance.
Motion has no qualities. Motion can be the Cause in a conjunctive or disjunctive interaction (or transaction) between several material entities (or substances).

द्रव्यगुणकर्मणां द्रव्यं कारणं सामान्यम्।। १८।।

द्रव्यं कारणम् = material entity (or substance) is the (common) cause of, द्रव्यगुणकर्मणाम् = (all the three) material entity (or substance), quality and motion, सामान्यम् = in general.

In general a material entity (or substance) is the cause of (all the three) material entity (or substance), quality and motion.

As a generalization, it is being stated that a material entity (or substance) is the general (common) cause of any material entity (or substance), its qualities and its motions.

तथा गुणः।। १९।।

तथा = similarly, गुणः = quality (also).

Similarly quality (also).

Similarly quality also is the Cause (to the three).

संयोगविभागवेगानां कर्म समानम्।। २०।।

कर्म = motion, समानम् = is common (cause of), संयोगविभाग-वेगानाम् = conjunction, disjunction and speed.

Motion is the common cause for any conjunction (joining of substances together), disjunction (dividing any one substance into many) and speed (or impetus).

न द्रव्याणां कर्म।। २१।।

न कर्म = (but) not motion (is the cause), द्रव्याणाम् = of material entities (or substances).

But not motion (is the cause) of material entities (or substances).

Evidently, motion cannot be the cause of substances or their qualities (simply motion cannot produce a new material entity (or substance) or its qualities)

व्यतिरेकात्।। २२।।

व्यतिरेकात् = Due to being opposed.

By virtue of motion being the very opposite of substance, motion cannot be the cause of substance. Also, all motions will come to an end and therefore cannot be the causes for substances or their qualities.

Causality Principle

कारणाभावात्कार्याभावः।। १।।

कार्याभावः = the absence of the Effect is, कारणाभावात् = due to the absence of the Cause.

The absence of the effect is due to the absence of the cause.

There can be no effect if there is no cause. This is the fundamental principle of Causality. This sutra is enunciating the causality principle, which states that for every effect there must be a cause, existent, without fail. There cannot be any effect without a cause for it. This

causality principle is the bed rock of rationality. The whole of science is based on the causality principle. Therefore, Vaisesika can be declared as a Science, with the foundations on causality principle. Also, Vaisesika can be stated to be a rationalist school of thought.

न तु कार्याभावात् कारणाभावः।। २।।

तु = but, न = not that, कारणाभावः = the Cause is absent, कार्याभावात् = due to the absence of the effect.

But not that the Cause is absent due to the absence of the effect.

The absence of the effect does not mean the absence of the Cause. The cause can exist without any effects. While there cannot be any effect without a cause for it, there can be a cause which has no effects. In Artificial Intelligence (AI) this is very important.

Generalization and Specialization

सामन्यं विशेष इति बुद्ध्यपेक्षम्।। ३।।

सामान्यम् = this is 'general', विशेषः = this is 'special', इति = these above are, बुद्ध्यपेक्षम् = perceived by the intellect.

This is 'general'; this is 'special' - these are perceived by the intellect.

Generalization and Specialization are perceived by the intellect. Class hierarchy defines generalization and specialization. Evidently the class definition is possible
through the intellectual grasp or inference of the intellect.
Therefore, generalization and specialization are the inferences of the intellect.

Existence as Generalization

भावोऽनुवृत्तेरेव हेतुत्वात् सामान्यमेव।। ४।।

भावः = (the notion of) existence is, एव = only, सामान्यम् = a generalization, अनुवृत्तेः = the grasp of intellect, एव = only, हेतुत्वात् = being the cause.

The notion of existence is only a generalization - the grasp of intellect being the cause.

Grasp by the intellect being the cause, the notion of existence is only a perception of generalization. The notion of existence is for all the three material entities (or substances),

their qualities and their motions. The generalization abstraction is possible for all these three due to the intellect being able to grasp their existence. In other words, by the grasp of intellect a generalized perception or view of 'existence' is possible for all the three: material entities (or substances), their qualities, and their motions.
'Existence' is the super class or Universal class of all classes (of material entities (or substances) qualities and motion).

Class Hierarchy of Generalization and Specialization

अन्यत्रान्त्येभ्यो विशेषेभ्यः ।। ६ ।।

अन्त्येभ्यो विशेषेभ्यः = (excepting) the specialization instances at the end (of the class hierarchy), अन्यत्र = among all others (are part of the generalization and specialization).

Excepting the specialization instances at the end (of the class hierarchy) all others (are part of the generalization and specialization).

In the class hierarchy tree (therefore) the leaf nodes i.e., ending instances are to be exempted for considering the hierarchy. The last entries in the tree of hierarchy (comprising of generalization and specialization) i.e., the object instances must be left out and at all other levels of the tree the perception of generalization and specialization is applicable.
Evidently, the last level of the tree or hierarchy will be the instantiation where no class - subclass hierarchy can exist.
At all other levels above the bottom most level, the hierarchy of the generalization and specialization exists for all the three (dravya, guna, karma).
The root node and the last ending nodes (instances or leaf nodes) will not have any hierarchy in a tree. This sutra demonstrates the full knowledge of generalization
and specialization hierarchy tree structure as applied to all material entities (or substances), qualities, and motions.

One Existence

सदिति लिङ्गाविशेषाद् विशेषलिङ्गाभावाच्चैको भावः ।। १७ ।।

सत् = the notion or perception of 'Existence' exists, इति = also, एको भावः = as one existence, लिङ्गाविशेषात् = due to itself being a special indicator, विशेषलिङ्गाभावाच्च = due to the absence of any special indicator.

The notion or perception of 'existence' exists, also as one existence, due to itself being a special indicator, due to the absence of any special indicator.
'Existence' exists independently as 'One' due to it not being varying and also not being differentiable. Existence or exists on its own, independent of everything.

The notion of Existence in Vaisesika is equivalent to notion of Brahman in Vedanta.

रूपरसगन्धस्पर्शवती पृथिवी।। १।।

पृथिवी = The element (or substance) Prithivi (has the qualities of), रूप = form/shape/colour, रस = taste, गन्ध = smell, स्पर्शवती = (having) touch.

The element (or substance) Prithivi has the qualities of form/ shape/ colour, taste, smell and touch.

Prthivi, the first of the material entities (or substances) has the qualities of form/shape/colour, taste, smell, and touch. We can see that all these qualities are
nothing but the physical properties which exist for any material element (or substance).

रूपरसस्पर्शवत्य आपो द्रवा: स्निग्धा:।। २।।

आप: = Apa are, द्रवा: = liquids, रूपरसस्पर्शवत्य: = having the properties of forms/ shape/ colour, taste and touch (ability), स्निग्धा: = are viscid (oily/soft).

'Apa' are liquids having the properties of forms / shape/ colour, tatste and touch (ability) are viscid (oily/ soft).

We can state that Apa refers to the abstract notion which is liquid and having the properties of forms/ shape/colour, taste, and touch (ability). It is clear that the quality
of smell is dropped in Apa when compared to the qualities of Prthivi.

तेजो रूपस्पर्शवत्।। ३।।

तेज: = Teja, रूपस्पर्शवत् = has forms/shapes/colour and touch (ability).

Teja has forms / shapes / colour and touch (ability).

The material entity (or substance) Teja has colour and touch (ability). Teja is an abstract substance (or material entity) which may be equated with the Energy Principle in Modem Science. Traditionally Teja was equated with Light, Agni or Fire. etc. Agni was identified in the Vedas as the Universal Energy Principle which has multifarious forms such as Light, Fire (heat/ flame) (which could be 'digestive
fire' etc.) - all referring to the generalized principle of Energy.

स्पर्शवान् वायुः ।। ४ ।।

वायुः = Vayu, स्पर्शवान् = has the quality of touch (ability).

Vayu has the quality of touch (ability).

The material element (or substance) Vayu has the quality of touch (only). All other qualities such as form/ shape/colour, sound, taste, smell are not present in Vayu. Vayu can be taken as the gaseous state of matter, in practical physical terms, even though Vayu is much beyond that. Vayu is not just gaseous state alone the scope of its definition goes much beyond. Prasastapada elaborates the qualities of

Vāyu to be touch (ability), counting (संख्या) measure (volume or weight) (परिमाण) differentiability (पृथक्त्व) conjunction (संयोग) disjunction or division (विभाग) being next (परत्व) being previous (अपरत्व) and trait or habit (संस्कार).

The sensory organ skin (for touch) is identified to be associated with Vayu

त आकाशे न विद्यन्ते।। ५।।

ते = they (all the qualities), न विद्यन्ते = do not exist, आकाशे= in Akasa.

They (all the qualities) do not exist in Akasa.

In the material entity (or substance) Ākāśa all the qualities (such as forms/shape/colour, smell, taste, touch etc.) do not exist. But other qualities such as sound (शब्द) counting (संख्या) measure (परिमाण) differentiability (पृथक्त्व) conjunction (संयोग) disjunction (विभाग) do exist in Ākāśa.

सर्पिर्जतुमधूच्छिष्टानामग्निसंयोगात्
द्रवत्वमद्भिः सामान्यम्।। ६।।

द्रवत्वम् = liquidity is, सामान्यम् = is a common quality, अद्भिः = for liquids (Apa) and also for, सर्पिः = ghee or clarified butter, जतु = lac, मधूच्छिष्टानां = bee wax or honey comb wax, अग्निसंयोगात् = due to contact or conjunction with Agni.

Liquidity is a common quality for liquids (Apa) and also for ghee (or clarified butter), lac, bee wax (or honey-comb wax) due to the contact or conjunction with Agni.

Upon the contact or conjunction with Agni or heat i.e., due to melting of solids as ghee, lac and bee wax acquire - liquidity as a common property of Apa. When some solids such as ghee, lac, bee wax are exposed to heat they melt to become liquids - thus liquidity is shown to be a common property for such solids and normal liquids (such as water, oil etc.). Hence, we can see here some understanding of change of state of matter from solid to liquid due to the application of heat (change of state from liquid to gaseous state is not mentioned here).

त्रपुसीसलोहरजतसुवर्णानामग्निसंयोगात्
द्रवत्वमद्भिः सामान्यम्।। ७।।

द्रवत्वम् = liquidity is, सामान्यम् = common property, अद्भिः = for liquids and also for, त्रपु = tin, सीस = lead, लोह = iron, रजत = silver, सुवर्णानाम् = gold, अग्निसंयोगात् = due to contact with Agni.

Liquidity is common property for liquids and also for tin, lead, iron, silver and gold due to their contact with Agni.

Due to the contact with Agni or heat, metals such as tin, lead, iron, silver and gold also acquire liquidity (quality) i.e., liquid state, similar to all other liquids (Apa). In this sutra the change of state from solid to liquid is further elaborated for metallic objects (while in the previous sutra non-metallic objects are described as to be melting upon application of heat).

प्रसिद्धा इन्द्रियार्था:।। १।।

इन्द्रियार्था: = the objects of senses (or the objects and the senses), प्रसिद्धा: = are well known.

The objects of senses (or the objects and the senses) are well known.

The objects of senses are well known.
The five intelligent senses have their corresponding objects. The eyes have the ability of sight which is indicated by the form/shape/colour. The ears have the ability to hear which is indicated by Sabda, a sound or any kind of vibration. The tongue has the ability of taste (through the taste buds) which is indicated by Rasa.
The nose has the ability of smell. The skin has the ability of touch. As indicated earlier, the first five of the nine dravyas are substances namely Prthivi, Apa, Vayu, Akasa and Teja are respectively indicated or observed by the senses as smell, taste, touch, sound and sight.

कारणाऽज्ञानात्।। ४।।

अज्ञानात् = due to the lack of knowledge of, कारण = the cause(s) (of the sensory perception).

Due to the lack of knowledge of the Cause(s) (of the sensory perception).

The simple sensory perception of the real world lacks the knowledge of the cause(s) of such perception. The simple perception of the senses cannot be adequately sufficient to identify the cause-and-effect relationship which is essential for any deeper or more accurate perception or knowledge of the real world. The knowledge of the real world is based upon the inference of the cause(s) which create their effects
which are actually perceived by the senses. The sensory perception cannot perceive the cause(s). The knowledge so gained is therefore incomplete.

कार्येषु ज्ञानात्।। ५।।

ज्ञानात् = knowledge is (only), कार्येषु = in the effects.

Knowledge is only in the effects.

The knowledge acquired by sensory perception is limited to the effects (and not the causes of those effects), as those causes cannot be observed by the senses. Those
causes can be only inf erred, based on these sensory observations with due analysis and inferences to identify them.

अज्ञानाच्च।। ६।।

च = also, अज्ञानात् = due to ignorance.

Also due to ignorance.

The lack of knowledge is also due to ignorance. The sensory objects are based on ignorance. The sensory observation of an object by itself does not carry or contain any knowledge in it.

संयोगि समवाय्येकार्थसमवायि विरोधि च ।। ९।।

संयोगि = one which has the conjunction (relationship), समवायि = one which has the inherence (relationship), एकार्थसमवायि = one in which has the inherence (relationship) existing in one meaning only and any other relationship in any other meanings - the singular inherent, विरोधि = the opposite or the contradiction, च = also.

The conjunct, the inherent, the singular inherent, the contradict, are all various forms of indications of inference.
The relationships can be of various categories or types:
the conjunct, the inherent, the singular inherent, the contradiction or opponent. Any two entities or objects can be related to each other in any of these forms of relationships.

कार्यं कार्यान्तरस्य।। १०।।

कार्यम् = the effect, कार्यान्तरस्य = alternate effect.

The effect and alternate effect.

A cause can have not only one effect, but can have alternate effects also.

भूतमभूतस्य।। १२।।

अभूतस्य = of that which had not taken place is an indication of, भूतम् = that which has taken place.

Of that which had not taken place is an indication that which has taken place.

In the same logic as above some event which had not taken place can be the indication of the opposite i.e., the event having taken place.

प्रसिद्धिपूर्वकत्वादपदेशस्य।। १४।।

प्रसिद्धिपूर्वकत्वात् = due to being a well-known precedent, अपदेशस्य = of the inference.

Due to being a well-known precedent of the inference.
The above mentioned are valid indications because the indicative characteristics of an inferential mark or indication is that it is preceded by the recollection of the Universal relation of itself and that of which it is an indication.

अप्रसिद्धोऽनपदेशोऽसन् सन्दिग्धश्चानपदेशः।। १५।।

अप्रसिद्धः = not well-known, not universal, not known or not proven, अनपदेशः = that which cannot be inferred, सन्दिग्धः = ambiguous or doubtful, च = and (all above), असन् = are/ were, अनपदेशः = cannot be inferred - are all false indications.

Not well-known, not universal, not known or proven, that which cannot be inferred, ambiguous or doubtful and (all above) are/ were cannot be inferred. Are all false indications.

Inference is not possible in all the three cases: a) unknown (unproven); b) ambiguous or doubtful; c) cannot be inferred.

अहमिति मुख्ययोग्याभ्यां शब्दवद्व्यतिरेकाव्यभिचारा-
द्विशेषसिद्धेर्नागमिकः।। १८।।

अहमिति = the knowledge 'I am', मुख्ययोग्याभ्याम् = along with important attributes, नागमिकः = is not (necessarily or only) revealed by the Vedas, व्यतिरेकाव्यभिचारात् = due to invariable divergence, विशषसिद्धेः = proved in particular, शब्दवत् = similar to Sabda.

The knowledge 'I am' (alongwith important attributes) is not (necessarily or only) revealed by the Vedas, due to the invariable divergence proved in particular, similar to Sabda.

The existence of the self is not proved only by the revelation by the Vedas. Since the self is proved in particular by the innate as well as sensible cognition in the form
of 'I' accompanied by the invariable divergence of such cognition from all other things in the world (as in the case of Sabda).
Just as the quality Sabda is present only in Akasa and not in other entities, so also the feelings of 'I' (am happy etc.) cannot be found in the body. This feeling of 'I am happy' just as Sabda in Akasa) should be present in a different entity i.e., self.
Thus, self has to exist, independent of the body.

Atomic Theory

सदकारणवन्नित्यम्।। १।।

सत् = Existence (the essence of material existence), अकारणवत् = which has no cause or is causeless i.e. born or exists on its own, without a cause, नित्यम् = is eternal or permanent.

Existence (the essence of material existence) which has no cause or causeless i.e. born or exists on its own, without a Cause and is eternal or permanent.

Sat or Existence is eternal, and it is causeless.
As eternal existence has no cause to create it, it is always there i.e., permanent
This notion of Existence appears to be identical to the notion of Brahman in Vedanta.
Sat is the first of the three: Sat, Cit, Ananda.
Sat is Pure Existence or Absolute Existence, the essence of all material reality.

This is the same as the Absolute (material) Reality in Physics, which has two facets: Matter and Energy.
The Brahman of Vedanta is same as the Sat of Vaisesika, is the same entity which is Absolute Reality of Physics, whose two facets are Matter and Energy in Relativistic
Physics.
Clearly Sat is eternal and is causeless.

Objections

अनित्य इति विशेषतः प्रतिषेधभावः।। ४।।

अनित्यः = non eternal, non permanent or temporary, इति = this (as above), प्रतिषेधभावः = (is) a contradiction, विशेषतः = of the particular or specialized.

Non eternal, non permanent or temporary - this is a contradiction of the particular or specialized.

Such expressions as 'non eternal' can be explained as negation or the denial of the particular or specialized (Visesa).
'Non eternal' - such intuition" or statement can be accounted for, only as a negation of the eternal i.e., the atomic units. This sutra establishes the eternity of the atoms. The concept behind using the word 'non eternal' is that the denial of the produced objects is not negated. Therefore, it follows that there are objects which are meant for the denial of the produced objects - those objects are the atoms.

Motion

आत्मसंयोगप्रयत्नाभ्यां हस्ते कर्म।। १।।

कर्म = motion, हस्ते = in hand, आत्मसंयोगप्रयत्नाभ्याम् = due to the conjunction of the self and the effort.

Motion in hand (is produced) due to the conjunction of the self and the effort.

Motion in hand is possible due the conjunction of the self and the effort. (Effort is a quality). When there is an effort in the self, it is reflected as motion in the hand,
then the hand is moved. The effort has originated in the self, due to a desire of the self to move the hand. Unless there is an effort originating in the self, there cannot be any motion in the hand.

तथा हस्तसंयोगाच्च मुसले कर्म ।। २।।

तथा च = in the same way also, हस्तसंयोगात् = due to the conjunction of the hand (with stone), कर्म = motion (is generated), मुसले = in stone (or pestle).

In the same way also, due to the conjunction of the hand (with stone) motion (is generated) in stone (or pestle).

Now a discussion is being presented where the hand is getting in contact with a stone (or pestle). When the hand is in motion and then during motion it gets in contact with a stone, then there is motion caused in the stone. Such a motion in the stone is caused due to the impact and contact of the hand with the stone.

अभिघातजे मुसलादौ कर्मणि व्यतिरेकादकारणं हस्तसंयोगः ।। ३।।

अभिघातजे कर्मणि = in the motion born out of the impact, मुसलादौ = among stone and other objects, हस्तसंयोगः = conjunction of hand, अकारणम् = is not a cause, व्यतिरेकात् = due to the absence (of volition).

In the motion born out of the impact among the stone and the other objects conjunction of hand is not a cause due to the absence (of volition).
In the motion produced in the stone etc. by impact, conjunction with the hand alone cannot be the cause, due to the absence of volition (with in hand). Impact has to be there to cause motion in the stone (or pestle).

तथात्मसंयोगो हस्तकर्मणि।। ४।।

तथा = similarly, आत्मसंयोग: = the conjunction with the self (of effort), हस्तकर्मणि = in the motion in the hand.

Similarly the conjunction with the self (of effort) in the motion in the hand.

In the case of motion in the hand the conjunction with the self is not the cause, similarly.

अभिघातान्मुसलसंयोगाद्धस्ते कर्म।। ५।।

अभिघातात् = due to impact, मुसलसंयोगात् = caused due to the conjunction (of the hand) with the stone, कर्म = motion, हस्ते = in hand (is caused).

Due to the impact caused due to the conjunction (of the hand) with the stone, motion in hand (is caused).
Even though there is motion caused in the stone due to the impact of hand on the stone, it is being stated here that there is a motion caused in the hand also, due to its
impact with the stone. This clearly is a reference to the reaction on hand (similar to recoil of a gun when fired).
For every action, there is an (equal and) opposite reaction - this is being stated in this sutra.
The indication of the third law of motion of Newton can be inferred from this sutra.

आत्मकर्म हस्तसंयोगाच्च।। ६।।

च = also, आत्मकर्म = self motion, हस्तसंयोगात् = due to the conjunction with the hand.

Also self motion due to the conjunction with the hand.

In similar lines of reaction, motion in the self (including the body) is also caused due to the conjunction with the hand. Just as motion in the stone has also caused motion
in the hand as a reaction, motion in hand also causes motion in the self (in the body).

संयोगाभावे गुरुत्वात् पतनम्।। ७।।

पतनम् = fall (happens), गुरुत्वात् = due to Gurutwa (or heaviness), संयोगाभावे = in the absence of conjunction (with any other object).

Fall happens due to Gurutwa (or heaviness) in the absence of the conjunction (with any other object).
In this sutra, the role of Gurutva (or heaviness) is being described in causing the fall of any object, if it is not in conjunction or contact with any other object.
It is being stated here that there shall be a fall of an object due to Gurutva, if such a fall is not prevented by any other object by its conjunction with the original object.
This sutra indicates the knowledge of Gurutva and its effect on objects causing their fall (unless prevented by the contact with other objects).

नोदनविशेषाभावान्नोर्ध्वं न तिर्यग्गमनम्।। ८।।

नोदनविशेषाभावात् = in the absence of a special force, गमनम्= motion (in general), न = is possible neither, ऊर्ध्वम् = upwards, न = nor, तिर्यक् = downwards.

In the absence of a special force the motion (in general) is possible neither upwards nor downwards. (Without a special force, motion (upwards or downwards) is not possible).
Without the existence of a special force, neither upward motion nor downward motion (i.e. fall) is possible.
By stating so, the author is clearly implying that there has to be a special force existing to cause downward motion or fall. Since he has referred to Gurutva as the cause of the fall, in the absence of a contact to prevent it, we can safely conclude that he is identifying Gurutva as a special force (by combining the meaning of
both the present and previous sutras).

प्रयत्नविशेषान्नोदनविशेषः ।। ९ ।।

नोदनविशेषः = special force, प्रयत्नविशेषात् = (is caused) due to the special effort.

Special force (is caused) due to the special effort.

A higher force can be caused by a higher effort.

नोदनविशेषादुदसनविशेषः ।। १० ।।

उदसनविशेषः = special speed or velocity (extra velocity or acceleration), नोदनविशेषात् = due to special force (extra force or higher force).

Special speed or velocity (extra velocity or acceleration (is caused) due to special force (extra force or higher force).
In this sutra the author is stating his knowledge of force and acceleration.
Special force or greater force causes special speed or greater speed/velocity - acceleration. In other words, acceleration is directly proportional to force.
Since greater force causes greater acceleration, it is directly proportional and can be expressed as follows:

f α a.

Force is directly proportional to acceleration.
Thus, we see that the author was familiar with laws of motion. We have shown one law of motion in this sutra, and we have shown another (third) law of motion in the
previous sutras. The author was familiar with force and its necessity to cause acceleration or greater speed/ velocity, including downward motion or freefall due to gurutva.
He was also aware of a force causing the fall. Since he was aware of acceleration caused by a force, in the context of a free fall we can conclude that he was aware of a force behind gurutva which causes acceleration during the free fall i.e., acceleration due to gurutva.
We can finally conclude that the Author was familiar with
(a) Gurutva which causes freefall (unless prevented),
(b) a force which causes a freefall (unless prevented),
(c) acceleration caused-due to a force.
Summing up all the three we can state that acceleration due to a force causing
freefall due to gurutva was known (the morphological similarity and the possible etymological link between the word - Gurutva in Sanskrit and the word - Gravity in English, through its Greek origin cannot be ignored given the relationship of Greek with Sanskrit).
Broadly the Author was aware of the laws of motion.
However, it is to be noted that this awareness as expressed here is qualitative. Quantitative treatment is not available here, there may be other texts where quantitative treatment could have been made available (we can see such texts
at later periods).

Variety of Motions

Explosive Motion

तथा दग्धस्य विस्फोटने ।। १२।।

तथा = similarly, विस्फोटने = explosion (explosive motion), दग्धस्य = of the burnt object.

Similarly explosion (explosive motion) of the burnt object.
Similarly, an explosion can happen without a force causing it, due to the explosive nature of the ignited item (mixture). When an explosive is ignited, it will explode, displaying explosive motion.

Vibratory Motion in Grass blades

तृणे कर्म वायुसंयोगात्।। १४।।

तृणे कर्म = (vibratory) motion in grass blades, वायुसंयोगात् = is due to conjunction with Vayu (air or breeze).

(Vibratory) motion in grass blades is due to conjunction with Vayu (air or breeze).

The vibratory motion in grass blade is due to their contact with Vāyu (air or breeze).

Crystal Motion and Motion of the Magnetic Needle

मणिगमनं सूच्यभिसर्पणमित्यदृष्टकारणकम्।। १५।।

मणिगमनम् = motion in crystals (quartz crystals, piezoelectric vibrations), सूची = (magnetic) needle, अभिसर्पणम् = deflection or vibratory motion, इति = these above, अदृष्टकारणकम् = caused by an invisible force.

Motion in crystals, (magnetic) needle deflection or vibratory motion - these above caused by an invisible force.
The motion of a crystal (such as quartz crystal) and deflection or vibratory -motion of a magnetic needle – these are all caused by a force which is invisible. Here the author is referring to the motions caused by the forces which are invisible. He recognized that there has to exist a force to cause these types of motions and since that force is invisible, he is stating the same as invisible.

Ballistic Motion of an Arrow released from a Bow

इषावयुगपत्संयोगविशेषाः कर्मान्यत्वे हेतुः।। १६।।

इषौ = in the bow, अयुगपत् = gradually released (arrow), संयोग-विशेषाः = with special conjunction, हेतुः = the cause, कर्मान्यत्वे = of different motion.

In the bow gradually released (arrow) with special conjunction is the cause of different motion.

The release is gradual (not sudden) with special conjunction with the bow. The motion of the arrow will be different due to that slow release with special
Conjunction

नोदनादाद्यमिषोः कर्म तत्कर्मकारिताच्च संस्कारादुत्तरं तथोत्तरमुत्तरञ्च।। १७।।

इषोः = of the arrow, आद्यं कर्म = the initial motion, नोदनात् = due to the force (of the bow on the arrow), च = and, तत् = that, कर्मकारितात् = having performed the motion, संस्कारात् = due to samskara (habit) of motion, उत्तरं कर्म = further motion, तथोत्तरमुत्तरञ्च = and further motion and so on.

Of the arrow, the initial motion due to the force (of the bow on the arrow) and that having performed, the motion due to samskara (habit) of motion, further motion and further motion and so on.
The initial motion of the arrow is due to the force of the bow on the arrow. That initial motion, when performed, causes Samskara of motion. We can interpret this as a tendency or trend or habit of motion.
This results in further motion and further motion and so on. In modern times we call this 'Kinetic Energy'.

संस्काराभावे गुरुत्वात् पतनम्।। १८।।

पतनम् = free fall, गुरुत्वात् = due to Gurutva (happens), संस्काराभावे = in the absence of the trait or tendency (of motion).

Free fall due to gurutva (happens) in the absence of the trait or tendency (of motion).

Upon the cessation of Samskara or trait or tendency of motion, the arrow shall suffer a free fall due to gurutva.
We can interpret Samskara of motion as equivalent to kinetic energy.
During the next motion of the arrow (due to kinetic energy generated due to the motion starting with the initial motion) and continuing until the kinetic energy is exhausted, in which case the arrow will suffer a free fall.

Motion in Solids

नोदनाभिघातात् संयुक्तसंयोगाच्च पृथिव्यां कर्म ।। १।।

कर्म = motion (will happen), पृथिव्याम् = in Prithivi (solids), नोदनाभिघातात् = due to the impact of a force, च = and also, संयुक्त-संयोगात् = due to the conjunction of the combination (mixture).

Motion (will happen) in Prithivi (solids) due to the impact of a force and also due to the conjunction of the combination (mixture).

Motion in solids can happen due to
(a) impact of a force and
(b) combination (mixture such as gun powder or any explosive mixture).

तद्विशेषेणादृष्टकारितम्।। २।।

तद्विशेषेण = the various varieties of motion, अदृष्टकारितम् = are caused by unseen or invisible (forces).

The various (other) varieties of motion are caused by unseen or invisible (forces)

Various other forms of motion such as earthquake etc., are all caused by the unseen or invisible forces. Other forms include motion of magnetic needle or crystal, etc.

Liquid State Properties

अपां संयोगाभावे गुरुत्वात् पतनम्।। ३।।

अपाम् = among Apa or liquids, पतनम् = fall (free fall) takes place, गुरुत्वात् = due to Gurutva, संयोगाभावे = in the absence of any kind of contact or conjunction with any other object.

Among Apa or liquids, fall (free fall) takes place due to Gurutva in the absence of any kind of contact or conjunction with any other object.

As in the case of the solids (discussed previously), free fall due to gravity will take, place among liquids also, unless there is an object which shall prevent such a fall due to its contact or conjunction with the liquid under fall.

द्रवत्वात् स्यन्दनम्।। ४।।

द्रवत्वात् = due to liquidity, स्यन्दनम् = viscous flow will take place (among liquids).

Due to liquidity, viscous flow will take place (among liquids).

The viscous flow of liquids is due to their liquidity.

Evaporation

नाड्यो वायुसंयोगादारोहणम्।। ५।।

आरोहणम् = evaporation (takes place), due to (the exposure to) sunlight (नाडी - Sun ray), नाड्य: = Sun ray, वायुसंयोगात् = due to contact with Vayu (breeze, air, gas).

Evaporation (takes place) due to (exposure to) sunlight and due to contact with Vayu (breeze, air, gas).

Evaporation takes place (in liquids) due to either exposure to sunlight or due to contact with Vayu (air, breeze, gas).

नोदनापीडनात् संयुक्तसंयोगाच्च।। ६।।

च = and also (evaporation takes place), (अपीडनात् = due to removal or absence of pressure,) नोदनापीडनात् = due to force or due to (removal or) absence of pressure, च संयुक्तसंयोगात् = also due to conjunction or contact with a mixture.

And also (evaporation takes place) due to the (removal or) absence of pressure, due to a force and also due to the conjunction or contact with a mixture.

In addition to exposure to sunlight and contact with Vayu, the phenomenon of evaporation can take place due to lessening or removing (or absence) of pressure (eg. atmospheric pressure), or due to the application of a force or due to a mixture of (explosive) materials.
In this sutra we can clearly see the hints of Boyle's Law (i.e., PV = constant).

वृक्षाभिसर्पणमित्यदृष्टकारितम्।। ७।।

वृक्षाभिसर्पणम् = the creeping motion of liquids inside the tree trunk, इति = this is, अदृष्टकारितम् = caused by an unseen or invisible force.

The creeping motion of liquids inside the tree trunk, this is caused by an unseen or invisible force.

The creeping motion of liquids inside the tree trunk, this is caused by an unseen or invisible force.
Here the author is describing capillary motion or osmosis (upward motion of liquids in tree trunks against gravity).

Condensation or Decomposition

अपां सङ्घातो विलयनञ्च तेजस्संयोगात् ।। ८।।

अपाम् = among Apa (or liquids), सङ्घात: = coming together, condensation or synthesis, च विलयनम् = and also dissolution or decomposition (is caused), तेजस्संयोगात् = due to the conjunction or contact with Teja (energy).

Among Apa (or liquids) coming together, condensation or synthesis and also dissolution or decomposition (is caused) due to the conjunction or contact with Teja (energy).

This is a very profound sutra where the role of Energy principle i.e., Teja or Agni is being presented to be the cause of the synthesis or condensation or formation of liquids as water and their decomposition or dissolution. In modern times we know water gets formed due to the condensation of water vapor which gets created by the conjunction or synthesis between hydrogen and oxygen.
The converse i.e., decomposition of water can also take place.
In both the cases the cause is electrical energy, which is a form of Energy Principle, Teja or Agni.

Electric Discharge

तत्र विस्फूर्जथुर्लिङ्गम्।। ९।।

तत्र = there in, लिङ्गम् = the proof or indicative characteristic (for the previous Sutra) is, विस्फूर्जथु: = the lightning or thunder (in the clouds).

There in the proof or indicative characteristic (for the previous Sutra) is the lightning or thunder (in the clouds).

The formation of water in the clouds due to thunder with electrical discharge is being discussed here. This shows the familiarity of the author with electrical energy and the cause of formation of water vapor and its condensation into water.
(Benjamin Franklin is usually credited with the discovery of electricity. Here we find that the author is familiar with the electricity, several thousand years before Benjamin Franklin).

वैदिकञ्च।। १०।।

च = and also, वैदिकम् = (it is) from the Veda.

And also (it is) from the Veda.

The author is referring to the Veda as a source of the proof or indicative characteristic of electrical discharge being the cause of formation of water.

गर्भोऽस्योषधीनां गर्भो वनस्पतीनां गर्भो विश्वस्य भूतस्य अग्ने! गर्भो अपामसि।

'Oh Agni, you are present as the womb of plants, trees, the Elements, the Universe and the liquids.'

In this Mantra from the Veda the Universal Energy Principle - Agni is being described to be present in all plants, trees, the Elements, and the Universe in addition to the liquids.
The synthesis and decomposition of liquids as water takes place due to Agni, the Energy Principle. Energy principle is described as the womb of everything in the Universe.

अपां संयोगाद्विभागाच्च स्तनयित्नोः।। ११।।

अपाम् = of liquids, संयोगाद्विभागाच्च = due to the conjunction or synthesis and disjunction or decomposition, स्तनयित्नोः = due to thunder (or electric discharge) in the clouds.

Of liquids, the conjunction or synthesis and disjunction or decomposition takes place due to the thunder (or electric discharge) in the clouds.
Reference: The Physics of Vaisesika by Dr. C.S.R. Prabhu - ISBN: 978-93-81887-26-4

Vimana Sastra
Lecture Notes

20th Oct 2022, by Dr.C.S.R.Prabhu

Vimana Sastra is one of the topics taught in the Sanatana Dharma course. Dr.CSR Prabhu has given a lecture on 20 October 2022 on this subject.

Introduction:

"Vimana sastra" is a very big proof that the "vimanas" actually existed at one point of the time in the ancient history of India and the world, before the present day "vimanas" which are claimed to have been originated by Wright Brothers 1904.
In fact, before Wright Brothers, Mr. Shivkar Bapuji Talpade (student of Subbaraya sastry) was reputed to have constructed an unmanned, heavier than air aircraft, named *Marutsakhā*, and flown it above Bombay's chow patty beach in 1895. Talpade's aircraft was reputed to have flown to a height of 1500 feet(460 m). It was witnessed by maharaja of Baroda Mr.

Gaukwad and reported in the Times of India. At that time it was mentioned as “historical event in the modern times’.
(paper cutting link is given below)

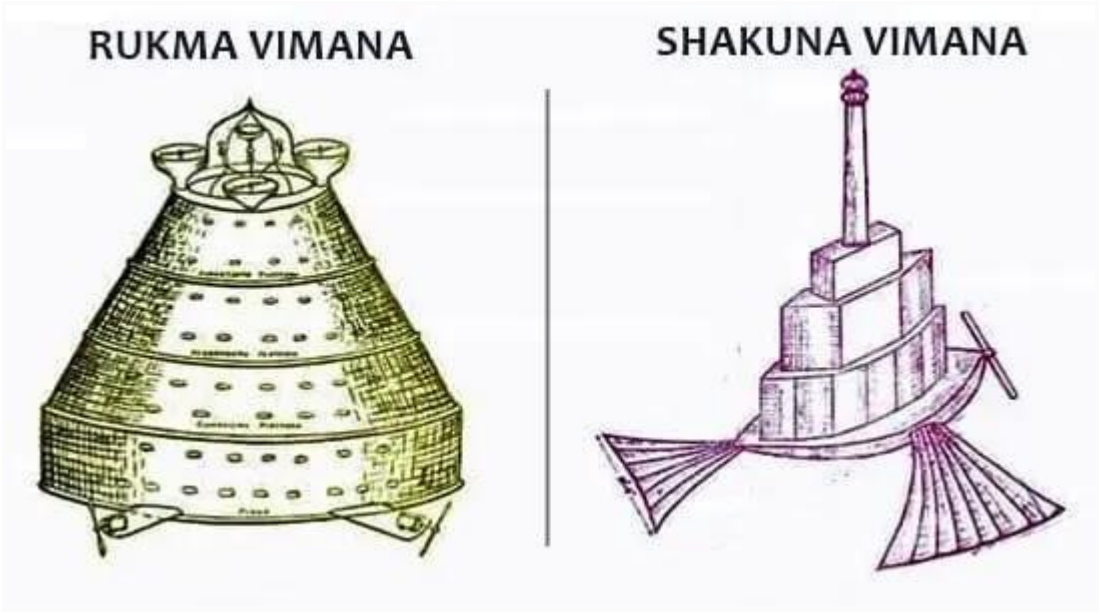
THE TIMES OF INDIA

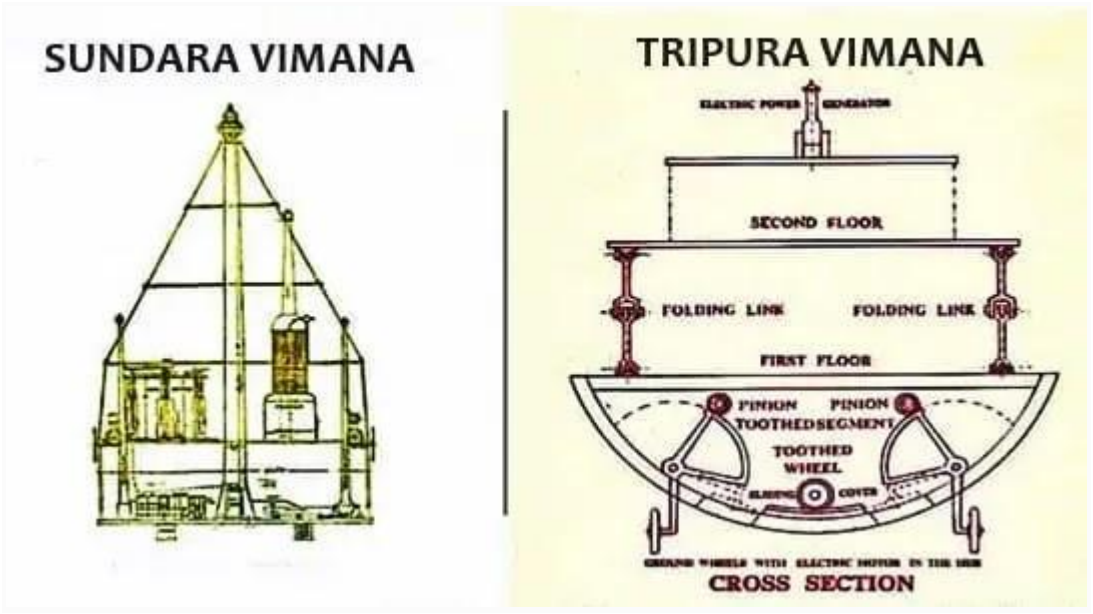
A flight over Chowpatty that made history

As the roar of the engines of the Air Force jets died down ..
Read more at:
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Scriptures seen in the puranas in vedas , in Harivamsa and of-course in Ramayana too . Pushpaka Vimana in Ramayana is too advanced in comparison to moderen kaliyuga vimanas. The other instances available are- in harivamsa the so called vimana was used by salva to invade Dwaraka. In the above (oordva) seven lokas, Bhu, Bhuvar, Suvar etc. ... vimans were going up and down and in fact even Dhasaratha went to swargaloka to help Devas in Devaasura war field by vimana and came back which was given by Mandatha. So descriptions given in the puranas are literary references, not technical and sometimes it may be exaggerated.

Models of some of the vimanas.





Origin of Science and Technology:

On the other side we have the modern text books which has no reference about the vimanas of ancient India. In England or nearby England about 150 years ago there was no science. Lot of people particularly the modern age people and youngsters and the text books of-course describe a scenario of the history of science and technology is of recent times and of western origin. So, the basic question arises that is it true? If science and technology of any kind , laws of physics chemistry were not existed before the discovery of people like Nuiton , Paskal or Young, without the knowledge of law of gravitation or motion theory, it will not be possible for anybody to construct any large structures like palaces, courts, temples of multi-story which required knowledge of gravitation, material science, civil engineering etc. For example Rama Setu is civil engineering miracle. Ganga is not a natural river. It is a irrigation project executed by Bhagiratha. All these are not be possible without understating the law of gravitation or law of motion. Another example is Tanjavur Brihadeeshwara Temple, which is constructed by Chola 1000 years back.

According to text books, there was no science and technology existed before the modern western origin of science, physics, chemistry, engineering all by Britishers and their neighbours. Surprisingly the Russians refer their scientists names in all the discoveries made in physics, chemistry and mathematics . India is the only country that agreed the British origin of science and technology. Britishers of course proudly tell their own scientists names. Other than India, Canada and Australia no other countries accepted England, who described as scientists as great.

This is an embarrassing situation. The Monuments, pyramids, Structures made in the ancient times were clue less as to how constructed and how were these possible to construct no one knows..1000 kg stone how it went to Tanjavur where they were not available there nearby to construct Brihadiswara temple. No one knows how Gomateswara statue was made.

In the modern age Budha statue in Hyderabad erected and brought to Hyderabad by road. The statue was made in Bhongir and brought to Hyderabad with great difficulty. Many years it remained under water in the Hussain Sagar. Finally extraordinary machines from Germany

and pulled it up. It costed about 2 crore per day. Such a great difficulty to erect statue of Budha. But bigger than Budha statue Sravana Belagola district in Karnataka, near Bangalore standing on the top of a hill. How they could take it to the top of the hill?

Similarly if you take Ayurveda or medical system of ancient times the surgeries were done as per the Susruta Samhita. Even the methods which is used for modern surgery are based on the susruta samhita only.

Chumbak Mani:

Dr. CSR Prabhu got a Hindi translated book on Vimana sastra from Nizams' library printed in 1959 which described vimanas, vimana yantra parts, how to make the parts, materials required and formulas were also given. Out of the 32 yantras described in the book, 13 were of electrical nature. From Rigveda it is understood that Mercury and Venus too have waning and waxing like moon and not visible to the human eyes. A sort of lens is to be used, whose formula was also given in the vimana sastra book.

Dr. Prabhu's yoga student in Mumbai Mr. Naren Shaik, a travel agent was doing a project called Chumbak Mani (a material used inside the vimana) with help of chemical engineering lab of IIT Mumbai. After making the Chumbak Mani, it was sent for testing to KFIR, Colaba and determined as sort Parite, which can act as a semiconductor. It was later reproduced by CSIR.

The Birla Science Centre conducted a seminar by name "National Seminar for Ancient Indian Science and Technology" in 1990 at Birla Planetarium (Bhaskara Auditorium)...lot of speakers from different place from India came and gave lectures on different subjects. On vimana sastra a demonstration was also presented by Naren Shaik who produced "Chumbak Mani" the semiconductor, if exposed to sunlight it was able to generate electricity in a particular liquid called "paragrandhika dravaka". Guhagarbha Adharsha Yantra, which is kept under the vimana, with which the underground objects can be seen while flying. This yantra is made from the vimana shastra book of sage Subbaraya Sastry.

The original book however went to Josyer through Subbaraya Sastry's great grandchildren and later it went through him to others and totally disappeared.

Thamogarbha Loha:

Dr CSR Prabhu tried himself and the parts required 10 to 20 ingredients...he tried with 3 ingredients part which is called "Thamo Garbha loha" with krishna seesam, anjanikam and vajrathundam black lead, soorma lead ore (led sulphite gelana) and cactus plant and made thamogarbha loha(dark womb-bed) it obsorbed 79 percernt radiation. Such a material never existed in the modern history of science and it is patented by Birla Science Centre.

Pushpini Yantram:

"Pushpini yantram" which had panchaloham (though it is called panchaloham it had only 3 ingredients) zink, copper and lead melted and obtained a golden coloured...with the formula under a particular combination of these 3 ingredients. These 3 ingredients were melted in the lab and produced...it had a special characteristic of not getting corroded with salt water as normally brass or copper do.

Anaratamram Yantra:

Next component of vimana sastra "Anaratamram yantra" used in vakra prasara vimanam. This yantra described as "hemavarnam" and "drudaam" very hard. Young's modulus of 60.9 harder than steel, it was produced and tested in JNTU Metallurgical Engineering department...The original yantra used in the vimanam is 24 inches diameter and this product was 4 inches diameter. This is a gear box and used for sharp turns and reverse gear in the vimana'

Other products:

Next, "Rajaloha" which is used for the body of the vimana could not be produced due to lack of availability of ingredients to withstand the high heat of the orbit.

However, so far attempted and produced great works of Dr.CSR Prabhu was published in various journals starting with IIT Mumbai to many foreign journals. "High technology in ancient sanskrit manuscripts" is the title of the document. Dr.Prabhu gave more than 100 lectures on this concept. Many other components could not be produced by him due to requirement of more than 1400 degree furnaces.

Biological Products:

Next biological products (food items) a powder described in the vimana sastra consuming which normal cooked food is not required as food can not be cooked in the vimana. ' api trinaadeenam cha" a mixture of 3 types of grass dharba, gunja and kusha and tested for its nitrogen content and it was higher than any other protein in source due to which one can stay for more than half a day without hunger and thirst.

In addition, there is a book called Tantra sastra which has lot of inventions using mantras and tantras. Incidentally a book called "Uddishya Tantra" written by Ravana in which there are miraculous tantrik formulas involving mantras. In kaliyuga these mantras does not workout . So, Dr.Prabhu by using a non mantra formula from Tantra Sastra "Agni stambanam" a herbal/ lotion, which sprayed on paper or clothes and lit, it is not burnt...it is a fire extinguisher and fire proof liquid/ lotion and Dr. Prabhu has the patent rights.

Another food product from Tantra sastra a laddu by eating it hunger and thrust can subside. Anaharam ..formula kshudpipasavaham can subside for sometime. Another anahara from koutilya's ardha sastra biscuit and laddu which can subside hunger for about half a day. These are Dr Prabhu's inventions.

1.ANCIENT INSTRUMENT DESCRIBED IN VAIMANIKA SASTRA

In the Vedic Literature of India, there are many descriptions of flying machines that are generally called "Vimanas". There are no physical remains of ancient Indian aircraft techn ology but references to ancient flying machines are commonplace in the ancient Indian tets. Several popular ancient epics describe their use in warfare.

According to the Vaimanika shastra, the vimanas of the ancient texts were actually true aerodynamic flying machines, propelled by what some claim were “mercury vortex engines”.

During the past fewyears some scientists have studied the Vaimanika shastra to know whether it’s figment of imagination or if concrete verification can be found.

Chumbak Mani

Maharshi Bhardwaj in his book Vaimanika shastra has given the recipes for making many instruments. In one chapter he describes an instrument called Chumbak Mani, which helps to detect any arsenal hidden underground.

In Mumbai professor Sharon, an expert in nanotechnology analyzing the Vaimanika shastra has discovered something incredible. The formula to make a material called Chumbak Mani. Rather than a chemical formula this looks like a magic potion. The components they used in these ingredients have been understood. Using these, they were able to realize two electrodes and the liquid that composed the Chumbak Mani, an ancestor of the modern solar panels.

As per the description, Chumbak Mani is component which emits some kind of electrical signals. Through that electrical power they can be able to detect any material which is hidden underground while the airplace is on its flight.

To melt together the ingredients that make the Chumbak Mani it is necessary to use atechnique called flux technology that reaches the fusion point at 1250 degrees. So this is also interesting to know that the flux tech was known to us about 50 years ago. But this tech was knownto maharishi Bharadwaj 1000 years ago.

Vakra Prasarana Yantra

Another validation comes from the research by Dr.Prabhu, in Indian scientist who was able to find out and study the original manuscripts of Shastri. Through the analysis of the text he could synthesize and patent five completely new alloys. He also realized the model of a mechanical element of a Machine called Vakra Prasarana Yantra. This machine is described as a mechanism to take sharp turns or reverse gear what is called in Sanskrit as the sarpa (snake like motion) or tiriyak (Reverse).

Vakra Prasarana Yantra or diversion enabling mechanism should be installed in the vimana and then as we are being chased by another enemy aircraft evasive tactics how to avoid it like what they call as sarpa gamana I.e. flying like a serpent.

The manuscript on the vimanas is not only the one dictated by Rishi Subbaraya sastri. Professor Nene and Dr.Dongre discovered and translated another manuscript which are also linked to the mysterious sage Bharadwaj. Hence they date back to more than 2000 years ago. The very evolution in the universe started from the sun in the same way the creation of the galaxies took place from the primal atom these are the opening words of the Amshubodhi, a very ancient treatise of cosmology and physics of nuclear particles. The slokas describe elaborately the evolution of universe from the big bang till the creation of universe. It is strikingly surprising that all the description given in these three steps are same to the one by Hans Stephane given in his book of general relativity but the Amsubhodini is not just a theory book.

Dhvantapramapaka Yantra

In Varanasi a faculty of physics reconstructed the Dhvantapramapaka Yantra(a spectrometer) an instrument used to study the light of thestars. The source of light, point source is located at the focus of convex lens and when light goes into the lens it becomes a parallel beam and it falls on the prism which is located inside this.

The special component of this spectrometer is a crystal prism, it is conical shaped very different from those that are used today and it forms spectrum which is focused on the screen by means of a convex lens and the spectrum comes in the form of a ring of different colors depending upon the source of light. When switched on

the machine it starts to work just as we see the spectrum of the arc in the form of coloured circles. So thousand years ago our ancestors saw similar circle coming from the light of the sun and also from the stars and on the basis of that they characterized the spectrum of sun and stars into different categories much earlier than the modern classification of these stars.

https://haribhakt.com/vaimanika-shastra-worlds-first-aeronautical-engineering-guide-by-an-indian-sage/

2.HIGH TECHNOLOGY IN ANCIENT SANSKRIT MANUSCRIPTS

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ABSTRACT

Bharadwaja's Vimana Shastra deals with advanced metallurgy, material science, machine design, mechanical engineering and rocketry. The text describes detailed procedures in the preparation of several hundreds of materials such as Alloys and Glasses which are unknown to modern science. Most of these materials can be reproduced in the laboratory even now. Some of the principles of metallurgy which are brought out in the textual description indicates an advanced development in technology and engineering. About 31 machines (yantras) are also described with their construction procedures. Experimental investigation has been conducted for the materials part of the text. Several materials can be reproduced in the laboratory. By investigation it was found that they have specialproperties which are not available in any known materials of modern times. One machine "Vakra Prasarana Yantra" was reproduced as a working model and is found to be novel gear mechanism with sixteen gear wheels. In addition, "Agni Sthambana", a fire proofing spray, "Anahara" a food substitute have also been produced. Patents are also being obtained for some of these items.
= = =

1. Introduction.

This paper aims at presenting the preliminary results of the study and investigation on a few rare ancient Indian Scientific Shastras in Sanskrit. While there is a general opinion that at some point in the prehistoric or protohistoric times India had a highly developed technological society, there has been till now no real corroboration of this opinion.

The recent study and experimental investigations of a few rare and obscure Sanskrit works of Scientific nature has provided some basis, especially in the fields of Chemistry, Metallurgy and material science that there could have indeed existed an advanced technological status of the society, atleast in these fields, at some point of time in India's pre or protohistory.

This paper attempts to present these initial results which include the procurement and decipherment of manuscripts and also the experimental laboratory preparation of the deciphered materials. A working model of a machine "Vakra Prasarana Yantra" is made.

2. History & Background

During January 1991 a set of Sanskrit manuscripts have been procured from a source at Bangalore. While most of the manuscripts procured were never published, limited publication was done for (a) Vimana Shastra and (b) Amsu Bodhini, both ascribed to Maharishi Bharadwaja. Based on the study and investigation performed till now, the following history, background and origin of the system of Ancient Sanskrit Shastras have been identified: (i) An integrated system of ancient scientific shastras has been identified. This system is based on an integrated framework of concepts and principles unique and characteristic to ancient Indian literature including Vedic, Puranic and Ayurvedic components. These concepts have not much in common with modern science. However, the concepts can be tested only by independent physical verification. Since theoretical models of physical phenomena can be varied with time, the conceptual framework or model may not affect the physical phenomena themselves or the experimental results thereby achieved on empirical basis.

The Shastras covered in this system run into over a hundred in number with subjects as wide ranging as Chemistry, Metallurgy, Engineering, Architecture and Medicine (human, veterinary and plant). We will be presently dealing with only the specific set of shastras which have been located by us during 1991, though there may be many other sources of shastras traditionally or otherwise which have not been dealt by us.

(ii) While only a few of the total system of Shastras have actually been orally delivered and subsequently recorded into writing around 1912 A.D., more than twenty of them are supposed to have been actually available physically with the main source, namely the late Pandit T Subbaraya Sastry of Anekal (near Bangalore) during the period of 1875 to 1930 A.D.

(iii) Pandit Subbaraya Sastry was apparently only a medium for oral delivery from his memory (which he reportedly acquired from his Guru) of the Shastras which were written down either in parts or in whole by others (as G Venkatachala Sharma of Bangalore) who acted only as scribes.

About twenty Shastras were orally delivered by him in parts and handwritten manuscripts (on old paper) were produced during 1911-1940 as indicated by the dates recorded by the scribe. (though he himself had access to them even during 1865-1911).

Some extracts of the Shastras were also printed in a few articles in journal `Bhoutica Kalanidhi' by late Shri B Suryanaraya Rau (grandfather of Shri B V Raman of Bangalore who displayed them also).

(iv) While reportedly Pandit Subbaraya Shastry had access to these Shastras through his Guru Maharaj (who was also a Yogi) the exact means and channels of acquisition have not yet been determined clearly. Possibilities of Yogic meditation, trance or other extranormal states being the cause for this cannot be ruled out, apart from regular memorization for oral delivery.

(v) The small set of Shastras actually delivered have quoted extensively from various

other texts, including dictionaries, attributed to various authors of Vedic, Post Vedic periods on varied subjects of scientific nature. None of these texts have been located from any other sources, though the subject matter covered in them can be traced to be common to many Sanskrit works on related subjects e.g. Ayurvedic texts and Nighantus (Dictionaries).

(vi) Notwithstanding the unclear origin of these texts (for which reason many persons claimed that these shastras are not authentic or genuine) some of the contents of these texts have been investigated in terms of physical experimentation by trying out in the laboratory, the given formulae for the preparation of materials as alloys, glasses, ceramics, etc., as described in these texts. The decipherment process was primarily involved in tracing the synonyms of the words used for the input ingredients for making various materials by using Ayurvedic sources as Dictionaries.

List of procured manuscripts of Ancient Scientific Shastras in Sanskrit.
Tittle Author ascribed

(i) Vimana Shastra (or Vaimanika Prakaranam) Maharishi Bharadwaja
(ii) Amsu Bhodhini - do -
(iii) Kritakavajra Nirnaya (of Ratna Pradeepika) Not clear
(iv) Jalatatwa Prakarna - do -
(v) Apatatwa Upanyasa - do -
(vi) Rajya Tantra Majahrishi
Yanjyavalkya

3. The Decipherment Process

Among the various manuscripts procured, the following were mainly studied:
(i) Vimana Shastra (or Vaimanika Prakaranam a chapter of Bhardwaja's Yantra Sarvasva) (ii) Amsu Bodhini (iii) Kritaka Vajra Nirnaya

The decipherment process centrally concerned itself on the identification of practicable formulae for chemical preparations (in the laboratory) from the corresponding Sanskrit descriptions and recipes for the preparation of the materials as alloys, glasses and ceramics, as per the ancient methods in terms of notions, concepts and framework which were unique to the Shastras. The only common grounds with modern times were the input ingredient materials, which after decipherment could be identified either as equivalents of simple inorganic materials in the laboratory (as metals as copper, lead etc) or alternatively complex organic materials from the nature such as herbs, roots, gums, resins, barks and mineral ores largely known to the Ayurveda system, as is practised today, both by AyurvedicPhysicians and Ayurvedic Chemists and Pharmacists.

The decipherable process which was quite tedious and complex, primarily involved finding the equivalent modern Sanskrit words for names of input ingredients for preparations of various materials. Since most of the words used in the manuscripts were quite archaic they have gone out of use in more recent (classical) Sanskrit, the Ayurvedic Nighantus or dictionaries helped to a partial extent in giving the more recent equivalents for such words. However there are quite a number of words for which no more recent equivalents have yet been found. The search efforts are still in progress.

The second part of the effort lies in finding the equivalent Indian Language word for

Sanskrit word i.e. Hindi or Telugu equivalent which can be used for actual identification of herb or mineral ore in the market or in the nature in general. In this connection substantial help was obtained from Ayurvedic Physicians and Chemists. The third step is procuring the identified materials from natural sources (e.g. mineral ore), a task sometimes becoming a very difficult, as some of the materials are vary rare and may not be available in the modern times.

The fourth step involves the actual preparation of the described material (as an alloy or a ceramic or glass) by mixing the identified input ingredients in the proportion given in the Sanskrit original.

At this stage the modern Chemistry laboratory was utilised and the melting and cooling procedures were performed according to the directions given in Sanskrit manuscripts.

The mixing proportions were given in terms of relative units in weight. The units of temperature used were in `Kakshyas' and the exact interpretation of `Kakshya' is not yet known, though roughly it has been equated (as 1 Kakshya = 12.5 C) at low temperatures (this scale may not be linear at higher temperatures). The procedure for heat treatment was also given in Sanskrit sources in terms of either sudden pouring or gradual cooling or slow pouring to produce various effects and different properties.

As regards the equipment to be used, in all experiments only the modern laboratory equipment was used, though descriptions in Sanskrit were varied as various types of crucibles (mooshas), bellows (bhastris) and furnaces (kundas) of ancient times (which are not available now).

4. Status Report

Ancient Indian texts and manuscripts pertaining to Science & Technology have been studied with an aim to decipher and decode formulae for making new materials as alloys, ceramics and glasses. A formula for making protein rich food extract from common Indian grasses also has been deciphered.

The following twenty formulae for new materials consisting of special alloys, ceramics and glasses have been deciphered and some of them were actually produced based on the formulae from the ancient Sanskrit texts of Vimana Shastra (quoting Lohatantra), Amsu Bodhini, Kritaka Vajra Nirnaya, etc., based on the dictations of the texts and formulae by the Late Pandit Subbaraya Shastri of Anekal (1855 - 1940 A.D).

S.NO. NAME DESCRIPTION

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1. **"Tamogarbha Loha"** A lead alloy capable of light absorption

Status :

Already produced in the laboratory, light in weight, black in colour, found to be resistant to acids.

Displayed high level of absorption for laser light (from red Ruby laser - as observed by prof. Robert Anderson of San Jose State University during his visit to India in December 1991). Some chemical and other properties found to be unique - patentable

new alloy. A laboratory test done in 1996 in Physics Department of Osmania University, Hyderabad indicated laser absorption characteristics upto 79% of incident light from a laser. (this alloy was used in `Tamo Yantra' in the Vimana Shastra for the purposes of absorption of light escaping from a photochemical reaction which resulted in absorption of light, thereby generating `darkness'). 2. **"Pancha Loha"** A copper alloy which is
(not the well-known highly malleable and also
Panchaloha for highly corrosion resistant
making idols)" to salt (NaCL)
Status :
Already produced and characterised to possess:
a) Golden Yellow Colour (described i the Sanskrit text as `Hema Varnam' or golden colour).
b) Corrosion resistance to moisture and salt water (displayed
2
weight loss of only about 0.00335 mg/dm / day in 3% NaCL solution).
c) High machinability and on micro structure analysis found to be single phase alloy with high malleability (described in Sanskrit as `mridulam' or `soft').
d) Characteristics, composition and properties found to be not listed in ASM Reference (1988) and therefore patentable new alloy.
3**. "Araara Tamra"** A copper alloy zinc, lead
and iron of light absorption
Status :
Already produced and characterised to possess:
a) Golden Yellow to reddish tinge (described in Sanskrit text as `Hema Varnam' or golden colour).
b) Brittle, light and hard on micro structure analysis found to be two phase alloy.
c) Very hard (Young's modulus 16.9) (described in Sanskrit textas `Dridham' or `strong').
d) Characteristics, composition and properties found to be not listed in ASM Reference (1988) and therefore patentable new alloy.
4. "**Chapala grahaka** A fine porcelain type of
(ceramic)" ceramic
Status :
Already produced and characterised to be resistant to all acids and alkalis. 5. **"Chapala grahaka (glass)"** A soft glass (of low temperature melt)
Status :
Already produced and characterised to be resistant to acids and alkalis.
Refractive index found to be 1.614. (highest known among soft glasses made at low temperatures).
6. **"Ravi Shakti** A special glass concent-
Apakarshana trating (visible) light
darpana (glass)" energy in sun light
Status :
Already produced and study of optical properties is not yet done.
7. **"Ushna Shakti** A special glass for
Apakarshana concentrating the heat
darpana (glass)" energy in sun light
Status :
Fully deciphered and to be produced in the laboratory.

8. **"Badhira Loha"** A sound proof alloy
Status :
Fully deciphered and to be produced in the laboratory.
9. **"Vidyut** A special glass that has
darpana" capability to neutralize
electrical discharges as
lightning
Status :
Fully deciphered and to be produced.
10. **"Raja Loha"** A high-heat-absorbing alloy
used for the bodies of
various flying crafts.
Status:
Fully deciphered and to be produced in the laboratory. 11. **"Rudanti Mani"** A special material
Status :
Fully deciphered and to be produced in the laboratory.
12. **"Rutika Mani"** A special material
Status :
Fully deciphered and to be produced in the laboratory.
13. **"Abhra Mrid** A special mica glass
darpana"
Status :
Fully deciphered and to be produced in the laboratory.
14. **"Sunda Mrit** A special glass
Kacha"
Status :
Fully deciphered and to be produced in the laboratory.
15. **"Pingala** A special glass
Adarsha"
Status
Fully deciphered and to be produced in the laboratory.
16. **"Somanka Loha"** A special alloy
Status
Fully deciphered and to be produced in the laboratory.
17. **"Ravi Shakti** A special glass with solar
Apakarshana heat collecting properties.
darpana"
Status
Fully deciphered and to be produced in the laboratory. 18**. "Hatakasya Loha**" A Copper alloy with golden
appearance.
Status
Fully deciphered and to be produced in the laboratory.
19**. "Vata** A copper, iron, lead alloy
Stambhana
Loha"
Status
Fully deciphered and to be produced in the laboratory.
20**. "Ghantarava** An alloy that has high

Loha" sensitivity to different
types of sounds.

5. Vakra Prasarana Yantra – Design and Fabrication.

The Arara Tamra (item no.3 above) was described to be basic alloy material for making the cylindrical frame enclosure for the Vakra Prasarana Yantra given in Vimana Shastra. This machine has been reproduced as a working model at M/s MTE Industries, Hyderabad. This Yantra is an advanced machine. This machine was stated to enable sharp turns, circular motion and reverse turn of Vimana or any vehicle. This machine is found to be a gear mechanism with sixteen gear wheels in a conical design. This has one input and two outputs. One of the two outputs moves in the same direction as the input while the other output moves in the opposite direction as the input. The speed of the second output also is higher than the first output. Multiple outputs can be taken out. Such a mechanism is unknown and new in today's machine design. Patent application is being made for this Yantra.

6. Low cost Protein rich food from Grass

In addition to the above materials, a formula for producing a protein rich food extract (powder) from specific Indian grasses is also deciphered. The Central Food Tech. Research Institute, Hyderabad has certified that the powder extracted from the specified grasses shows about 13% protein content. Other tests from nutrition and medical angles are to be taken up. This activity is aimed at producing low cost protein rich food products (as powder, biscuits, malt etc) based on this formula

7. Agni Sthambhana or Fire Resistance

In addition to materials produced or deciphered as above, a technique for preventing and resisting fire and burning is also developed. Two techniques / solutions have developed for Agni Sthambhana or Fire resistance :

a) for preventing burning of inflammable objects as paper, cloth and wood
b) for preventing burning of human body.

It has been noted that in both the above cases the fire will not be allowed to be caught (or burning to start) even after continuous exposure to flame for upto 30 seconds. (Normallyfire catches any inflammable material with 0.5 seconds and any moist material within 3dampened with this liquid do not catch fire and can also be used to put off fire or escape unburnt in fire even after long exposure to flame). A Patent has been obtained for this invention from Madras Patent Office.

8. Anahara or Avoiding food

A recipe for a special type of biscuit has been developed. This biscuit when consumed upto 50 g dose can help overcome hunger and skip a meal for about 3 - 4 hours. Upon medical trial, was found very useful in obesity and diabetic cases.

(Note: Items 7&8 are developed independent of Vimana Shastra).

9. Details of individuals and organisations involved & Acknowledgments

Acknowledgments with deep gratitude are due to the following individuals and organisations who have been contributing in Aarious capacities and roles for the success of this project:

Organisation Person involved Role

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1. Birla Science Dr B G Siddharth Committee member Centre, Hyderabad Director, Birla (of the three member Science Centre Committee for investigation into Ancient Indian Science & Technology) and had played crucial role in arranging various resources for the project.

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10. Conclusion

This investigation provides the basis for identifying the veracity of the description given in source of the Sanskrit texts dealing with materials and also machine design. While it is not clear how these texts originated or whether they are authentic, the experimental approach only attempted in finding out the validity of the description of preparation of some special materials such as alloys, glasses, ceramics, etc., and also one machine Vakra Prasarana Yantra. Even though some persons have hinted at the whole text being a modern work, composed by the oral deliverer himself, the experimental results uphold the veracity of the textual contents and also indicate lack of availability of these materials and machines in their exactness in modern times, thereby hinting at an ancient historical origin.

Panchangam

Lecture Notes from Oct 21, 2022 Video of Dr. Sundari Prakhya

Abstract

Panchangam is a daily and ready reckoner prepared for a samvatsaram. It is referred to, to know and understand how the different planets and other celestial bodies will play out for us on a given day, month or for that year in general. Panchangam tells us about what times of the day are favorable or to be avoided for the different types of activities that we undertake on a day-to-day basis. This document gives the readers about the different elements that make up the panchangam.

శ్రీగురుభ్యోనమః

PANCHANGAM AND ITS IMPORTANCE

1. Introduction

*Panchangam*literally means five *angas*-parts or limbs. The *angas* are listed in the form of the below *sloka:*

తిథివారంచనక్షత్రంయోగఃకరణమేవచ|
పంచాంగమితివిఖ్యాతంకాలోయంకర్మసాధకం||

The closest term in English that is close enough to *Panchangam* is *Almanac.* Before we get into the discussion of *Panchangam*, we have to know a bit about Astrology and Solar system. Various theories have been created to discover the influence of planets upon the terrestrial phenomena.

2. Astrology

- Astrology is the most ancient of all sciences and had reached considerable perfection in India thousands of years ago
- Its Sanskrit name is *Jyotisha Sastra* or the knowledge of light (*Jyothi*), which is the root cause of all known creation
- It comprises the foretelling of:
    - Regular movements of the Planets
    - Fortunes and misfortunes of human beings
    - Fates of nations, earthquakes, volcanic eruptions, cyclones and other incidents relating to terrestrial phenomena.
    - In Sanskrit it is called *HORA SASTRA* meaning the science that treats time

యథాశిఖామయూరాణాంనాగానాంమణయోయథా
తద్వద్వేదాంగశాస్త్రాణాంజ్యోతిషంమూర్ధనిస్థితం

Jyothishyam is an important *angam* of *Vedapurusha* out of *shadangams* (6 *angas* or limbs). '*Sarvedriyanam nayanam pradhanam*' – of all the senses eye is the most important sense organ.Likewise,*jyothisyam* is the *netra sthanam*(position of the eye) of the Vedapurusha.

"స్కందత్రయాత్మకంశాస్త్రం"

Jyothishyam is Skanda Trayatmakam,which includes

- *Siddhanta*
- *Ganita*
- *Samhita or Phalita Bhagam*

Panchangam belongs to Siddhanta Bhagam.

The various elements encompassing all matter are altered by the motions of the eternal power. The acts of Creation (*SRISHTI*), Protection (*STHITHI*) and

Destruction (*LAYA*) are embedded in the womb of the all-powerful TIME and these variations are brought about as consequences of subtle power. The Sun by his daily movements and the change of seasons bring to perfection the embryo in plants and animals and brings about various changes on the earth. The Moon being nearest to the Earth, exercises much influence on it and as it wanes and waxes, rivers swell, the tides of the sea are ruled and the plants and animals affected.

3. The Solar System

The Sun as the central figure predominates over the entire arrangement of the celestial system and the other planets and stars are directed by his rays.

3.1 The Zodiac

The Zodiac is a broad band or belt in the heavens extending 9 degrees on each side of the ecliptic. The ecliptic or the path of the Sun passes exactly through the center of the Zodiac longitudinally. It is an imaginary circle of 360 degrees and divides this Zodiac into 12 equal parts of 30 degrees each, each being named after a constellation. The quality of each sign is not equally spread, but every degree in a sign has its own peculiar qualities. The Zodiac known as BHACHAKRA in Sanskrit revolves on its axis once in a day from east to west.

The Planetary orbs, which the ancients recognized as having most powerful influences on our Earth are seven, leaving aside the shadowy planets Rahu and Ketu.

As inhabitants of the Earth, we are concerned with the influences of these celestial bodies on our Planet. All the Planets perform the double function of not only rotatingaround their own axis once in a day (from west to east) but also revolve around the Sun.

According to *Surya Siddhanta*, Saturn is the most distant Planet from the Earth. Jupiter, Mars, the Sun, Venus, Mercury and Moon come next in the order of their distance from the terrestrial globe. Thus, we see that the nearest Planet to the Earth is Moon. The velocity of each Planet diminishes as its distance from the Earth increases.

3.2 Planets and their speeds

The different planets take different times to complete to go around the circle of light, the Zodiac. The below are the details for each of the orbs in our Solar system.

3.2.1. The Sun

The Sun moves at the rate of roughly 1 degree of the Zodiac in one day composed of 24 hours, and it takes 365 days and 6 hours to complete a circuit round it.

Takes around **30 days** to traverse 30 degrees, which is one *Rasi*

3.2.2. Moon

The Moon takes the average rate of 4 ½ *ghatis* or 1 hour 48 minutes to traverse through a degree of this space.

Takes around **2 days 6 hours** to traverse one*Rasi*

3.2.3Mars

Mars moves at about 1 ½ day per degree.

Takes **45 days**to traverse on *Rasi*

3.2.4. Mercury

Mercury is a special planet. Being closest to the Sun, the Solar influence causes it to be very unsteady. He gets into forward and backward motions from the Sun and attains what is called combustion. These two states of combustion of moving forward and backward from the position of the Sun are designated in the astronomical works as *Pragastambha*, *Paschandastambha.Praga* indicates towards east of the Sun and *Paschand* indicates towards west of the Sun.In these double

motions of backward and forward, Mercury never gets away more than 28 degrees in either direction from the Sun.
Mercury takes an average of **27 days** to complete one *Rasi* transition

3.2.5Venus

Venus moves at the rate of 1 degree per day.
Venus takes around **30 days** to traverse one *Rasi*.

3.2.6Jupiter

Jupiter moves at average rate of **365 days** to traverse through one *Rasi*

3.2.7 Saturn

Saturn is the slowest moving planet of the lot. He takes one month to move a degree. He takes about **2 ½ years or 30 months** to transition one *Rasi*

3.2.7 Rahu and Ketu

Rahu and Ketu which revolve in the Apasavya order, i.e. from east to west, takes **18 months** to travel through each sign of the Zodiac.
All the Planets except the Sun, the Moon and the shadowy planets, Rahu and Ketu undergo retrogression or *vakra*.
With this background let's now move into to the topic of *Panchangam.*

4. Panchangam

As mentioned earlier Panchangam – five parts. *Panchangam* has five limbs in it. They are:

1. *Tithi*
2. *Varam*
3. *Nakshatram*
4. *Yogam*
5. *Karanam*

4.1 Kalachakra

In this connection, we need to also understand the Vedic way of keeping track of time or what Kaala Swaroopa is.

1. *Yugam*
2. *Samvatsaram*
3. *Ayanam*
4. *Ritu*
5. *Masam*
6. *Paksham*
7. *Ahoratram*
8. *Yama*
9. *Muhurta*
10. *Vigati*
11. *Prana*
12. *Truti*

A smaller set of 6 of the above is as below for the purpose of our discussion about *Panchangam:*

1. *Samvatsaram - Year*
2. *Ayanam – 6 months*
3. *Rithu – 2 months*
4. *Maasam – 1 month*
5. *Paksham – 15 days*
6. *Dinam – 1 day*

4.1.1 Samvatsaram

According to the Vedic literature, a *Samvatsaram* refers roughly to one calendar year. The *kalachakram* consisting of *samvatsarams* repeats itself every 60 years. We enter into a new *samvatsaram* when the Sun enters the Zodiacal sign of Aries.

Lord Brahma Group	Lord Vishnu Group	Lord Shiva Group
1. Prabhava	21. Sarvajit	41. Plavanga
2. Vibhava	22. Sarvadhari	42. Keelaka
3. Sukla	23. Virodhi	43. Soumya
4. Pramodoota	24. Vikruthi	44. Sadharana
5. Prajotpatti	25. Khara	45. Virodhikrutu
6. Angira	26. Nandana	46. Pareedhavi
7. Srimukha	27. Vijaya	47. Pramadeecha
8. Bhava	28. Jaya	48. Ananda
9. Yuva	29. Manmadha	49. Rakshasa
10. Dhatu	30. Durmukhi	50. Nala
11. Eswara	31. Hevalambi	51. Pingala
12. Bahudhanya	32. Vilambi	52. Kalayukti
13. Pramadi	33. Vikari	53. Siddharthi
14. Vikrama	34. Saarvari	54. Roudri
15. Vrusha	35. Plava	55. Durmati
16. Chitrabhani	36. Subhakrutu	56. Dundubhi
17. Svabhanu	37. Sobhakrutu	57. Rudhirodgari
18. Tarana	38. Krodhi	58. Raktakshi
19. Parthiva	39. Visvavasu	59. Krodhana
20. Vyaya	40. Parabhava	60. Akshaya

The first year of the cycle denotes the evolution of a new creative force which apparently is supposed to end in the last or 60th year after getting fully matured. When the New Year gives rise to a new force. In Vibhava (2nd year) this force is expanded. Shukla (3rd year) denotes its vitality, Pramodoota (4th year) causes development, Prajotpathi (5th year) increases activities. Angirasa (6th year) connotes the different forms the newly evolved force takes and similarly the names are given for all the 60 years indicative of the functions that the force is supposed to do till the year Akshaya or destruction (60th year) sets in which that the force generated in Prabhava (1st year) has been destroyed.

4.1.2 Ayanas:

There are two Ayanas or periods in a year:

- *Uttarayana* – Commences from the winter solstice i.e., when the Sun enters Capricorn or *Makara Raasi* and moves in a northerly direction.
- *Dakshinayana*-- begins with the summer solstice or when the Sun enters Caner or *Karkataka Raasi* and moves in southerly direction.

4.1.3 Ritus or Seasons:

The principal seasons for the Hindus are six whereas the Europeans consider 4 seasons. The six seasons / Ritus are:

1. Vasanta Ritu – Chaitra & Vaisakha Masams (Spring season)
2. Greeshma ritu – Jyeshta & Ashada Masams (Summer)
3. Varsha Ritu – Sravana & Bhadrapada Masams (Rainy season)
4. Sarad Ritu – Aswayuja & Kartika Masams (Autumn)
5. Hemanta Ritu – Margasira & Pushya Masams (Winter)
6. Sisir Ritu – Magha & Phalguna Masams (Winter)

4.1.4 Masam or Month

4.1.4.1 Lunar Months

12 Lunar months make up one *Samavatsaram*. They are as under:

1. *Chaitra (Mar-Apr)*	2. *Vaisakha (Apr-May)*
3. *Jyeshta (May-June)*	4. *Ashadha (Jun-Jul)*
5. *Sravana (Jul-Aug)*	6. *Bhadrapada(Aug-Sep)*
7. *Aswayuja (Sep-Oct)*	8. *Kartika (Oct-Nov)*
9. *Margarisa (Nov-Dec)*	10. *Pushya (Dec-Jan)*
11. *Magha (Jan-Feb)*	12. *Phalguna (Feb-Mar)*

Each lunar month is given its name on the basis of the constellation falling on the full moon day of that particular month. For example, the *masam*, Chaitra, gets its name because the star, *Chitta*,falls on the *Poornima*(full moon day) of that month.

4.1.4.2Solar Months

There are 12 solar months in a year for those who follow the solar year. A solar month is referred in terms of the *rasi sankraman*by the Sun.When theSun transits from one sign (*rasi*)into its next sign(*rasi*) after 30 days, we say that a *sankraman* has occurred.For example, when the Sun transits from *Meena* (Pisces) to *Mesha* (Aries),*Mesha sankraman*is said have occurred. Similarly,when he enters into Taurus (*Vrushabha*),*Vrushabhasankramanam,* and soon.

1. *Mesha* – Aries (Chittirai)	2. *Vrushabha* – Taurus (Vaigasi)
3. *Mithuna* – Gemini (Ani)	4. *Kataka* – Cancer (Adi)
5. *Simha* – Leo (Avani)	6. *Kanya* – Virgo (Purattasi)
7. *Thula* – Libra (Alpisi)	8. *Vrishchika* – Scorpio (Kartigai)
9. *Dhanus*–Sagittarius(Margali)	10. *Makara* – Capricorn (Thai)

11. *Kumbha* – Aquarius (Masi)	12. *Meena* – Pisces (Panguni)

Rasi (Zodiacal Sign) Table

4.1.5Paksham or Fortnight

There are two pakshas in each month; *Sukla paksham* and *Krishna paksham*.

- *Sukla paksham* consists of the bright half of the lunar month when the moon waxes. The fifteen days from the next day of the New Moon to including full Moon constitute the *Sukla paksham*.
- *Krishna paksham*: The dark half of the lunar month or the other 15 days from the next days of the full moon to the new moon day make up the *Krishna paksham.*

4.1.6 Thithi

There are 30 *tithis*in a *masam*. 15 *tithis*in s*ukla paksha* and 15 in k*rishna paksha*. The following table lists all the *thithis*in the *sukla paksham*

Sukla Padyami	Sukla Vidiya	Sukla Tritiya
Sukla Chaturthi	Sukla Panchami	Sukla Shasthi
Sukla Saptami	Sukla Ashtami	Sukla Navami
Sukla Dasami	Sukla Ekadasi	Sukla Dwadasi
Sukla Trayodasi	Sukla Chaturdasi	Pournami

In *Krishna Paksham,* the first fourteen*tithis* have a prefix of *'Krishna'*an the last *tithi* is called *Amavaasya*.

The *thithisukla padyami* has a difference of 12 degrees from Sun to Moon, and the *tithi* of *sukla vidiya*has difference of 24 degrees between Sun and Moon. And Porrnima will have a difference of 180 degrees between the Sun and moon.

Similarly,a difference of 192 degrees is *Krishna Padyami*, 204 degrees is *Krishna Vidiya* and 360 degrees is *Amavaasya*.

4.1.7 Varam or day of the week

According to *Surya Siddhanta,*the*varamu* (the week day)get their names after the planets based on the below scheme:

1. In Planet orbs 4th orb is Sun Kaksha, so first day is Sunday
2. From Sun to 4th orb is Chandra (Moon) Kaksha is Monday
3. next 4th orb is Mangala (Kuja) – Tuesday
4. next 4th orb is Mercury – Wednesday
5. next 4th orb is Jupiter – Thursday
6. next 4th orb is Venus – Friday
7. next 4th orb is Saturn – Saturday

4.1.8 Nakshatra or Constellation

In *Bhachakram*there are 27 *nakshatras* (stars). They are as below:

1. Aswini	*2. Bharani*	*3. Krithika*
4. Rohini	*5. Mrugasira*	*6. Ardra*
7. Punarvasu	*8. Pushyami*	*9. Aslesha*
10. Makha	*11. Poorva Phalguni*	*12. Uttara Phalguni*
13. Hasta	*14. Chitta*	*15. Swathi*
16. Visakha	*17. Anuradha*	*18. Jyeshtha*
19. Moola	*20. Poorva Ashadha*	*21. Uttarashadha*
22. Sravanam	*23. Dhanishta*	*24. Satabhisha*
25. Poorvabhadra	*26. Uttarabhadra*	*27. Revati*

Each Nakshatra is 13°-20’ and consists of 4 Padas. The Zodiac is a circle of light and it knows no beginning or end. In order to measure the distance an astronomical point (end of the constellation *Revati*) is established which also happens to be first point of Aswini. Each Naksatra measures 13°-20’ of arc and consists of 4 Padas of 3°-20’ each.

(Yogam, Karanam and the remaining topics to be continued by Kothapally Bhavani Tripura garu)

Yogam: Yogam forms by adding of Ravi sputa, Chandra sputa and Rasi bhaga lipta. There are a total of 27 Yogas, They are:

(1) 0-0-00 to 0-13-20 is Vishkambha yoga
(2) 0-13-20 to 0-26-40 is Preeti yoga
(3) 0-26-40 to 1-10-00 is Ayushman yoga
(4) 1-10-00 to 1-23-20 is Soubhagya Yoga
(5) 1-23-20 to 2-6-40 is Sobhana Yoga
(6) 2-06-40 to 2-20-00 is Atiganda Yoga
(7) 2-20-00 3-03-20 is Sukarma Yoga
(8) 3-03-20 to 3-16-40 is Dhruti Yoga
(9) 3-16-40 to 4-00-00 is Sula Yoga
(10) 4-00-00 to 4-13-20 is Ganda Yoga
(11) 4-13-20 to 4-26-40 is Vrudhi Yoga
(12) 4-26-40 to 5-10-00 Druva Yoga
(13) 5-10-00 to 5-23-20 is Vyagrata Yoga

(14) 5-23-20 to 6-06-40 is Harshana Yoga
(15) 6-06-40 to 6-20-00 is Vajra Yoga
(16) 6-20-00 7-03-20 is Siddi Yoga
(17) 7-03-20 to 7-16-40 is Vyatipata Yoga
(18) 7-16-40 to 8-00-00 is Variyan Yoga
(19) 8-00-00 to 8-13-20 is Parigha Yoga
(20) 8-13-20 to 8-26-40 is Siva Yoga
(21) 8-26-40 to 9-10-00 is Sidda Yoga
(22) 9-10-00 to 9-23-20 is Sadhya Yota
(23) 9-23-20 to 10-06-40 is Subha Yoga
(24) 10-06-40 to 10-20-00 is Sukla Yoga
(25) 10-20-00 to 11-03-20 is Brahma Yoga
(26) 11-03-20 to 11-16-40 is Indra Yoga and
(27) 11-16-40 to 12-00-00 is Vydruti Yoga.

10) Karanam: Karanam is half of the Thithi. There are total 11 Karanams.

1. Bava 2. Baalava
3. Kaulava 4. Titula
5. Garija 6. Vanija
7. Bhadra (Vishti) 8. Sakuni
9. Chatushpada 10 Naga &
11 Kimstughna

This is the introduction of Panchanga swaroopam or Kala chakram. In our Sanathana Dharma every karyakrama or programme we usually do Sankalpam first. Sankalpam (introduction) means we have to know the Kala swaroopam on that day.

Sankalpam for residents of Hyderabad: Kaliyuge, pradhama pade, jambu dweepe Bharata varshe, Bharata Khande,Srisailasya vayuvya pradese, Krishna Godavaryo Madhya pradese, swagruhe / vasati gruhe, asmin vartamaana vyaavaharika Subhakrutu nama samvatsare, Uttara / Dakshina aayane, vasanta / greeshma / varsha / sarad / hemanta / sisir ritu, ….. maase, …… pakshe, …… thithi, …….. vasare, ……..nakshate, ……. Karane, ……..yoge, ……gothram, …….name. So we have to introduce with the details of Panchangam.

How to prepare the Panchangam and how to calculate all these items are explained and available in Siddhanta and Ganita bhagam. Different type of Ganita (calculations) are: Surya Siddantam, Driksiddantam, Saayana and Nirayana paddati.

According to Rishi Kashyapa and ancient scriptures a total of 18 KHAGOLA SASTRA PRAVARTAKAS are there. They are:

సూర్య: పితామహో వ్యాసో వసిష్ఠోత్రి: పరాశరః
కశ్యపో నారదో గర్గో మరీచిర్మనురంగిరాః
రోమశ: పౌలిశశ్చైవచ్యవనోయవనోభృగు:
శౌనకోష్టాదశాశ్చైతే జ్యోతిశ్శాస్త్రప్రవర్తకాః

1. Surya 2. Pitamaha
3. Vyasa 4. Vashishta
5. Atri 6. Parasara
7. Kashyapa 8. Narada
9. Garga 10. Mareechi
11. Manu 12. Angirasa
13. Lomasha 14. Poulisa
15. Chyavana 16. Yavana
17. Bhrigu 18. Saunaka

In present days i.e. Kaliyuga; Bhaskaracharya, Varaha Mihira, Brahma Gupta, Arya Bhatta are famous research scholars in Siddhanta Bhagam.

Muhurtham: Muhurtham means auspicious kalam/time. Duration of Muhurtham is 2 ghadiyas or 48 minutes and out of these 48 minutes, very auspicious time is only 2 minutes i.e. Muhurtha time. In astrology Muhurtha comprehends the selection of auspicious time for every new event. Muhurtha as a matter of fact, helps us to determine when exactly the influences contained in Time (Kalam) are well disposed. If we start an event in a favourable time, the ethereal currents liberated from the Planets at that particular moment, will work in the minds of others and make them help the person to attain success:

Ex: In marriages, if in the girl's horoscope widowhood is threatened, it can be averted by selecting a very auspicious moment for celebrating the marriage. We call such an auspicious moment, when all the beneficial ethereal currents are called into operation 'Subha Lagnam' and the inauspicious moment 'Asubha Lagnam'. While calculating Muhurtham we will consider particular event related Stars, Thithi, Varam, Lagnam, Karaka Planet position in transit supposing a person has fixed a particular time on a particular day in a particular month for commencing some important work, 'whether or not the five sources of energy operate favourably at that time can be ascertained . In all the cases Lunar dates must be considered and the constellations can be found out by the Moon's position. The method of counting the Lunar days is already discussed. Then take the number of Lunar days from the first of each Lunar month, the number of week days from Sunday, the number of Constellations from Ashwini and number of Zodiacal sign from Aries. Add all and divide the total by 9

if the reminder is 1 – indicates 'Mrityu' (danger or death)
If the reminder is 2 – indicates ' Agni' (danger from Fire)
If the reminder is 4 – indicates 'Raja panchaka (very bad)
If the reminder is 6 – indicates 'Chora panchaka (bad)
If the reminder is 8 – indicates 'Roga panchaka (disease bringing)
So if the reminder is 1, 2, 4, 6, 8, the Muhurtha is not good.

If reminder is 3, 5, 7 or 0 (no reminder at all) then it is good. Thus Muhurtha is called Panchaka Rahita is very good Muhurtham. In addition to that for any occasion, the Eighth bhava from Muhurtha Lagna must be free and without any Planet.

Ex: For Marriage Muhurtha: The 7th& 8th house from the marriage ascendant must be free and without any Planet. This is called Saptama and Ashtama Suddhi. Venus must not be in the 6th house, Jupiter, Venus or Mercury should be in 1, 4, 10 excepting the 7th and 2nd house from Muhurtha Lagnam.

New Moon day, Full Moon day, the 8th& 6th Lunar days must be avoided. The Lunar months of Magha, Phalguna, Vaisakha and Jyeshta are good. Constellations Uttara Phalguni, Uttarashada, Uttarabhadra, Revathi, Swati, Makha, Hasta, Rohini, Anuradha, Mrigasira and Moola are favourable.

Like this every separate occasion, separate Thithis, Months, Nakshatras are there. Accordingly we have to select Muhurtham for a particular event. While selecting the Muhurtham, we must avoid 21 maha doshams also.

ప్రవేశేద్వాదశేశుద్ధిపట్టమేకాదశస్తథా|
ప్రాశసందశమంశుద్ధినవసీమంతచౌలయో:|
ఉపవీతంచాష్టమంచవివాహంచైవసప్తమే|
షష్టేతు నవవస్తాణిప్రయాణంచైవపంచమే|
చతుర్దేశత్రుసంయోగంతృతీయేరాజదర్శనం|
ద్వితీయేధననిక్షేపంలగ్నంస్త్రీసంగమంతథా||

This is brief introduction regarding Muhurthams.

Gochara Phalalu: In predicting Gochara results (Dina, Vara, Masa, Samvatsara)., the Moon and the birth constellations play a paramount part. Mark the position of the Moon at the time of birth. The sign in which the birth Moon is placed is called the Janma Raasi.

We shall first enumerate the likely results that are supposed to accrue on account of transits of the different Planets in the different signs from the Moon and then describe the special rules governing Gochara. Gochara results should be judged by reference to 'vedha sthanas' (obstructing points). Astrological predictions can be accurate when the influences of birth chart are blended with those of Gochara with vedha or obstructing forces. As it is vast subject, this is only brief introduction about Gochara.

Hora: Duration of one hour time is called Hora, there is 24 Horas in a day commencing from Sun rise. These are Sun (Ravi hora) , Venus (Sukra hora), Mercury (Budha hora), Moon (Chandra hora), Saturn (Sani hora), Jupiter (Guru hora) and Mars (Kuja hora). On every day the first Hora starts with the Day lord i.e. Sunday the first Hora starts with Sun Hora, Monday starts with Moon Hora, Tuesday starts with Mars Hora, Wednesday starts with Mercury Hora, Thursday starts with Jupiter Hora, Friday starts with Venus Hora and Saturday starts with Saturn Hora. On any given day the horas continue on completion of every cycle.

భానుహోరామృతింకుర్యాత్చంద్రహోరాస్థిరాసనం
కారాబంధంభౌమహోరాబుధహోరాచపుత్రదా
వస్తాలంకారదాజీవహోరాశౌక్రీవివాహదా
జడత్వంశనిహోరాయాంసప్తహోఫలంత్విదం

The works started in a subh hora gives good results. The subh horas are Chandra, Guru, Sukra & Budha.

Reference books to study the Siddhanta Bhagam are:

(1) Arya Siddhantam or Arya Bhatteyam
(2) Siddhanta Siromani
(3) Graha laghavam
(4) Ganikanandam
(5) Nara Kanteeravam
(6) Thithi Ratnavali
(7) Thithi Chandrika
(8) Khechara Darpanam
(9) Dina Chandrika
(10) Panchanga Manjusha and
(11) Siddhanta Rahasyam are some of the prominent books.

In the recent past Sri Damodara Bapuji Ketakar is a famous Driksiddhanta Ganita research scholar. He wrote Jyotirganitam. It is very useful for Driksiddhanta Ganitam as many Panchanga Karta's are following Driksiddhanta Ganitam which is approved by the Govt of India.

Panchanga Sravana phalam:

శ్రీకళ్యాణగుణావహంరిపుహరందుస్స్వప్నదోషాపహం|
గంగాస్నానవిశేషపుణ్యఫలదంగోదానతుల్యంనృణామ్|
ఆయుర్వృద్ధిదముత్తమంశుభకరంసంతానసంపత్ప్రదమ్|
నానాకర్మసుసాధనంసముచితంపంచాంగమాకర్ణ్యతాం||

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Bhagawad Gita

Lecture Notes Required

Ayurveda

Lecture Notes Required

Vedic Mathematics

Introduction to Vedic Mathematics

Babylonians used various symbols for 1, 10, 100 etc.
In Roman Number system, the symbols I, V, X, L, C, D and M are used to denote 1, 5, 10, 50, 100, 500 and 1000 respectively. They are additive. However, a lower value will do subtract, if it is placed on the left of a higher value. Eg. DCLXVI = 666, but CDXLIV is 444 etc.
Roman Numbers are used as Ordinal Number till date.

Cardinal and Ordinal Numbers

- Cardinal and Ordinal Numbers are two different aspects of usage.
- A Cardinal Number is a number that says how many of something there are, such as one, two, three, four, five.
- An Ordinal Number is a number that tells the position of something in a list, such as 1st, 2nd, 3rd, 4th, 5th etc.
- Mathematical calculations can be done on Cardinal Numbers.
- Doing the same on Ordinal numbers may not have any meaning.
- There is no point in adding or multiplying two Roll nos., PINs, Aadhar nos. etc.

Positional Number system of India

- It seems the Positional or the Place Value number system was known in India since the Vedic times. But, through Aryabhatta (400 AD), it started spreading widely, became known to Arabs in 6th Century and was spread to Europe in 7th Century from them.
- By 8th Century, the Indian Positional number system became the most dominant Number System throughout the world, but being wrongly named as Arabic number system.
- Nine symbols 1…9 are used to denote numbers. When some place has no Value, a heavy dot or a circle was put, in place under that place holder. That is the origin or so called discovery of Zero, which is actually a Corollary of the Place Value system.

Use of Zero as part of Calculation

- In AD 628, Brahmagupta wrote a book ‘Brahmasphuta Siddhanta’ and developed the rules for Arithmetic involving Zero and Negative Numbers, such as
- any number subtracted from same number gives zero.
- Zero added or subtracted to any number results in that same number.
- Any number multiplied with or divided from zero produces zero.
- Square or Square root of zero is zero.
- However, the issue of Division by Zero was not correctly handled by him.
- In AD 830, Mahavira wrote ‘Ganita Sara Samhita’, there too it was not.

- After AD 1100 Bhaskara wrongly stated that anything divided by Zero gives Infinity, which later got refined & rectified with concept of Limit.

Concept of Base in a Place Value System

- Any Positional or Place Value number system will be associated with a base. In India, then world-wide the number system used has the Base 10. It is said that, ten fingers in hand made 10 as natural base.
- The system with base 10 is known as Decimal system. Various powers of 10 are the Place Value of a position : Unit, ten, hundred, thousand etc. are the names of positions for powers 0, 1, 2, 3 etc. of 10.
- For computers, the most natural number system is Binary, with base 2, digits 0 & 1. Binary, when grouped into 3, gives Octal, base 8, digits 0-7. Again, Binary grouped into 4, gives Hexadecimal, base 16, digits 0-9 and alphabets A, B, C, D, E & F, used as numerical digits carrying values 10 – 15 respectively.

Concept of Place Value and Face Value

- In Place Value system, the Value associated with each Place holder is called the Place value and Digit that occupies that Place holder is the Face value. For example, in a Decimal system, Place values from right to left are Unit (10^0), Ten (10^1), Hundred (10^2) etc. Thus, any number can be expressed as a sum of Place Value multiplied by Face value.
- For example, 756 = 7x100 + 5x10 + 6, where 7, 5 & 6 are face values and 100, 10 & 1 are Place values.
- Negative Place Values denote Fractions expressed in Decimal notations, such as 0.34 will denote $0.34 = 3x10^{-1} + 4x10^{-2}$.
- In Vedic number system, use of Negative Face value, called Vinculum is also possible. In specific cases, Vinculum makes calculation easier.

Numerical Symbols of World with Codes

- Various States of India used various Numerical Symbols for numbers 0, 1-9. Various other countries too used their own symbols, most of them work in Indian Place Value system. Those are listed in next two slides, with Hex-codes in UNICODE system.
- Among these, English numerical symbols being most common, their ASCII Codes are simply given as Hex 30 to 39 (Decimal 48-57).
- Interestingly, Numerical calculations can be done using those other symbols, too in an MS-Excel sheet, in the same way as can be done using common English numbers.
- Numbers of Chinese and few countries (not listed) do not use Place Value system and they are not accepted as numbers is Excel.
- A symbol can be displayed in MS-Word by writing its Hex-code followed by typing Alt-x immediately next to it.

Numeric Symbols used in India

	First Three Digits	Fourth Digit of Hex-Code									
Language	of Hex-Code	6	7	8	9	A	B	C	D	E	F
Hindi	096	०	१	२	३	४	५	६	७	८	९
Bengali	09E	০	১	২	৩	৪	৫	৬	৭	৮	৯
Punjabi	0A6	੦	੧	੨	੩	੪	੫	੬	੭	੮	੯
Gujarati	0AE	૦	૧	૨	૩	૪	૫	૬	૭	૮	૯
Odia	0B6	୦	୧	୨	୩	୪	୫	୬	୭	୮	୯
Tamil	0BE	0	க	உ	ஙூ	ச	ரூ	கூ	எ	அ	க
Telugu	0C6	౦	౧	౨	౩	౪	౫	౬	౭	౮	౯
Kannada	0CE	೦	೧	೨	೩	೪	೫	೬	೭	೮	೯
Malayalam	0D6	൦	ൗ	ൊ	ൣ	ൾ	ൠ	ൗ	൩	ൎ	ൺ
English		0	1	2	3	4	5	6	7	8	9

Numbers in telugu select 0C66 and press Alt x

	Telugu	**Hindi**
0	0C66	0966
1	0C67	0967
2	0C68	0968
3	0C69	0969
4	0C6A	096A
5	0C6B	096B
6	0C6C	096C
7	0C6D	096D
8	0C6E	096E
9	0C6F	096F

Vedic Mathematics Sutras

S.No	**Sutras**		**Where to use**
1	Ekadhikena Purvena	By one more than the previous one	Squaring of a number ending with 5
2	Nikhilam Navatascaramam Dasatah	All from 9 and the last from 10	Multiplication of numbers, which are near to base like 10, 100, 1000
3	Urdhva-Tiryagbyham	Vertically and crosswise	It is the general formula, applicable to all cases of multiplication of two large number
4	Paraavartya Yojayet	Transpose and adjust	When divisor greater than 10
5	Shunyam Saamyasamuccaye	When the sum is the same that sum is zero	
6	Anurupye- Sunyamanyat	If one is in ratio, the other is zero	To find out the product of two number when both are near the

			common base like 40, 40, etc. (multiples of powers of 10).
7	Sankalana-Vyavakalanabhyam	By addition and by subtraction	It is used to solve simultaneous simple equations which have the co-efficient of the variables interchanged.
8	Puranapuranabyham	By the completion or Non-completion	Used to simplify or solve the algebra problems.
9	Chalana-Kalanabyham	Differences and Similarities	
10	Yaavadunam	Whatever the extent of its deficiency	Applicable to obtain sq. of a number close to bases of powers of 10
11	Vyashtisamastih	Part and Whole	Help in the factorisation of the quadratic equation of types
12	Shesanyankena Charamena	The remainders by the last digit	It is to express a fraction as a decimal to all its decimal places
13	Sopaantyadvayamantyam	The ultimate and twice the penultimate	
14	Ekanyunena Purvena	By one less than the previous one	This sutra is used in case of multiplication by 9, 99…
15	Gunitasamuccayah	The product of the sum is equal to the sum of the product	Used to verify the correctness of obtained answers in multiplications, divisions and factorizations
16	Gunakasamuccayah	The factors of the sum are equal to the sum of the factors	

S.No.	**Sub-Sutras Name**	**Meaning**
Sub-Sutra 1	Anurupyena	Proportionately
Sub-Sutra 2	Sisyate Sesasamjnah	Remainder remains constant
Sub-Sutra 3	Adyamdyenantya-mantye-na	First by first and last by last
Sub-Sutra 4	Kevalaih Saptakam Gunyat	For 7 the Multiplicand is 143
Sub-Sutra 5	Vestanam	By Osculation
Sub-Sutra 6	Yavadunam Tavadunam	Lessen by the Deficiency
Sub-Sutra 7	Yavadunam Tavadunam Varganca Yojayet	Whatever the Deficiency lessen by that amount and set up the Square of the Deficiency

Sub-Sutra 8	Antyayordasake	Last Totalling 10
Sub-Sutra 9	Antyayoreva	Only the Last Terms
Sub-Sutra 10	Samuccayagunitah	The Sum of the coefficients in the product
Sub-Sutra 11	Lopanasthapanabhyam	By Alternate Elimination and Retention
Sub-Sutra 12	Vilokanam	By Mere Observation
Sub-Sutra 13	Gunitasmuccayah Samuccayagunitah	The Product of the Sum is the Sum of the Products

Multiplication of two Numbers
Sum of the Digits in Unit's Place is 10 & Other Numbers same

EKADHIKENA PURVENA
One more than the previous

```
  5 7          5
  X 5 3        X  6      ( 5 + 1)
-------      -------
3 0 2 1        3 0
```

Multiplication of two Numbers
Sum of the Digits in Unit's Place is 10 & Other Numbers same

```
  1 2 4        1 2
  X 1 2 6      X 1 3     ( 12 + 1)
---------    -------
1 5 6 2 4      1 5 6
```

Squaring of Numbers ending with 5

```
    5 5
  X 5 5
-------
  3 0 2 5
```

```
    5
  X 6      ( 5 + 1)
-------
  3 0
```

Addition of Numbers by Vinculum

```
    9  9  9  9  10
    8  7  6  6  9
+      9  9  9  10
+   3  7  7  8  6
-------------------
1   2  5  4  5  5
```

```
      1  1̄  2̄  3̄  3̄  1̄
+     4  2̄  2̄  1̄  4̄
-------------------
         9  9  9  10
1  3     4̄  5̄  4̄  5̄
         ↓
1  2  5  4  5  5
```

Multiply with a Series of 1's

Equal Number of 1's

```
        (5) (9) (7)
X           1   1   1
-----------------------
    1   2   1
6   6   2   6   7
```

Multiplying – Equal No of 9's

Ekanyunena Purvena
By one less than the previous.

Nikhilam Navatascaramam Dasatah
All from 9 and the last from 10

```
      9   10
      8    7
   X  9    9
  ----------
  8   6   1   3
```

```
  8   7
    - 1
  -----
  8   6
```

Multiplication of Numbers

Both Nos < Base

```
    9 2  | - 0 8
  X 9 6  | - 0 4
  ---------------
    8 8    3 2

    8 8 3 2
```

96 - 08 = 88

92 - 04 = 88

Multiplication of Numbers

Both Nos > Base

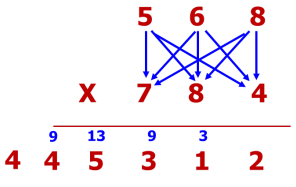
```
    1 0 6  | + 0 6
  X 1 0 6  | + 0 6
  ---------------
    1 1 2    3 6

    1 1 2 3 6
```

106 +06 = 112

106 +06 = 112

Multiplication of any Two Numbers



8 X 4 = 32
6 X 4 + 8 X 8 = 88
5 X 4 + 6 X 8 + 8 X 7 = 124
5 X 8 + 6 X 7 = 82
5 X 7 = 35

Division : by Nikhilam Method

- Purpose of Division is to find Quotient (q) and Remainder (r) for any given Dividend and Divisor. In Nikhilam Method, deficiency from the nearest power of 10 is worked with.
- Division by 9 : Deficiency from nearest power of 10 is 1

9) 3 / 4	9) 6 / 1	9) 12 / 3	9) 25 / 3
1 3	6	1 3	2 7
3 / 7	6 / 7	13 6	27 / 1 / 0
q r	q r	q r	1 1
			28 / 1
			q r

Sanaatana Dharma - Shodasa Samskarams

SANATANA DHARMA and SHODASHA SAMSKARAS
SANATANA DHARMA (SD)

Oldest Dharma in the world is Sanatana Dharma(SD). Sanatana Dharma practicing makes happiness in this world and get the liberation after this life. SD tells how to live with other human beings and surrounding nature including animals, plants and environment, with out making uncomfortable and harm to anyone.

SD is guided by Four Vedas, Upanishads, Vedanganas and Darshanas and Ithihasas and Ashta Dasha Puranas. Vedas are as old as beginning of Humanity. Vedas are Apauresheya (of non human origin). The four Vedas are Sruti " that is something heard". Upanishads are Smriti " something learnt by heart" by Rishis after longs years of meditation. These are all taught in Guru-Shishya Parampara in India. All these knowledges were written in Sanskrit, and in those days every one was speaking Sanskrit. This was spread all over world. As Manu and his children ruled all over the world. Man is from Manu (the first king, who ruled complete world).

The essence of Sanatana Dharma is SARVAM KHALVIDAM BRAHMA indicating everything is manifestation of Brahman. Brahman is beyond imagination of human being, is creator of whole of this universe, and making the things to run as per given principles (Properties/Dharmas). For example Sun, Planets movement, properties of Air, Water, Metals

etc..etc.. Everything operates as defined over millions of years…. All this is created by Brahman.
Sanatana Dharma talks welfare of all Human beings and Nature. It advocates:
Satyam Vada Dharmam Chara
Ahimsa Paramo Dharma
Matru Devo Bhava
Pitru Devo Bhava
Acharya Devo Bhava
Athidi Devo Bhava
By practicing we can get Chaturvidha Purusharthalu : Dharma, Artha, Kama and Moksha.
Many other religions surfaced in different parts of the world over last 2000 years adopted many principles from Sanatana Dharma,
India had an invasions over last 800 years and many of our Granthas burned over months, still Sanatan Dharma survived in India due its wide spread and Guru Shishya Parampara.
It advocates Vasudaiva Kutumbam (Whole world is one family).
It is enriched over lakhs of years due to:

1) Rishis who meditated and gave Smritis like Upanishads, Vedangas etc,,
2) Rishis like Valmiki and Veda Vyasa who wrote Ramayana, Mahabhartha and Ashta Dasha Puranas. To educate the people and follow what is correct and what is not.
3) Grate Tapasis like Kapiala, Kanada, Vemana, Patanjali, etc.. enriched SD with lot of knowledge .
4) Many scientific developments were given by Kanada, Arya Bhatta and Bhaskaracharya etc..
5) Saints like Adishankara , Ramanujacharya,Vivekananda, Ramana Mahrishi etc… added explanations and wrote books to bring closer to common man.
6) Punya Ksetras like Varansi, Tirumala, Dwadasha Jyothirlingas etc…
7) Rivers like Ganga Godavari, Yamuna, Saraswathi etc..
8) Ayurveda by Charka and Shushrush on medicine.
9) Vaishishitica contains many more Scientific developments well developed thousands of years back.

And many more to keep enriching Sanatana Dharma.
Sanatana Dharma gives many Dharma shastras, to define what is correct and what is not …. .
Like Shashvita Dharmas, Normal Dharmas, Apadharmas, Atma Dharma etc…
Varna Dharma, Ashrama Dharma, Varnashrama Dharmas and Saamanya Dharmas …
In Geetha Krishna says: Bhagavan will take birth and wipe out Adharmam, whenever Adharmam increases and harms Dharmam.
In view of grate qualities of SD, it will get back to its previous spread all over the world.
The best way to understand Sanatana Dharma is by answering below questions:

1) What is Sanatana Dharma
2) How it is Originated
3) What is Essence of SD
4) Explanation of SD
5) What is meant by Dharma
6) How many Dharmas are there?
7) What are Characteristics of Dharma?
8) What are important items of SD?
   8.1) Grate knowledge given by Rishis
   8.2) Samskrutha Basha
   8.3) To follow Satya and Dharma
   8.4) Punarjanma Siddantham

8.5) Karma Siddhantham
8.6) Definition of God,Deva, Daivam (Idol worship)
8.7) To tell Sankalpam. How to express own desire to God
8.8) Gotra Pravara (Lineage)
8.9) Gobrahmana Pramukyata
8.10) Nitya, Nivruthika Karyalu
8.11) Agni Aaradhana (Yagna Samskruthi)
8.12) Pancha Runaalu, Pancha Yagnalu
8.13) Chatur Varna and Chatur Aashramalu
8.14) Chatur Vidha Purusharthalu
8.15) Bhakti,Dhyana,Yoga, Gyana, Upasana margalu for Liberation
8.16) Guru-Shishya Sambandhalu (Guru Kula Vidhya Vidhanam)
8.17) Shodasha Samskaralu
8.18) Kutumbha Sambandham
8.19) Place of Women in Vedas
8.20) Achara- Vyavaharalu
8.21) Our Sanata Dharma is essence of Vedas.
If we answer and understand all above points, we will be almost understand the Sanatana Dharma.

SHODASHA SAMSKARAS
Synopsis - 1

Sanatana Dharma expects Performance of Shodasha Samskaras for all human beings: They are all with scientific reasons beneficial for human beings . Over last few hundreds of years in view of invasion by Mughals and britishers, it lost its importance in view of some missing links and proper understandings, still it is survived partly in parts of India. They are:

1) Garbhadanam (Done after marriage for newly married Couple)
2) Pumsavanam(For getting first Child as a boy)
3) Seemantham (for would be mother before Child's birth)- To keep would be mothers Physical and Mental health.
4) Jatha Karma During days of Delivery
5) Namakaranam – 11th or 21st Day of Child's Birth
6) Nishkramana Samskaram (Out of House, to expose to nature for new born baby)
7) Anna Prasana/Vasthu Pradarshna 5 months 5 days
8) Chuda Samskaram (First hair cut) during 1st or 3rd year
9) Karna Veda (Girls Nose also)
10) Akshrabhyasa
11) Upanayana Samskaram (Well defined for all Varnas as per their Varna)
12) Snathaka karma (Completion of course learning from Acharya)
13) Godana Samskaram
14) Veda Vratham
15) Vivaham (Panigrahanam)
16) Anthyeshti(Last Rights.).

Gowthama advises 40 Samskaras, but Apadharma advises these 16 Samskaras.
Samskaram itself is improvement, enriching and getting out of Doshas.
Out of above 16, first 3 are done before birth of a child and last one is after end of life. Theses are well defined procedure and explained the scientific reason for these Samskaras, is strength of Sanatana Dharma.

SHODASHA SAMSKARAS

Synopsis – 2

Human beings undergo various life stages (from womb to tomb) childhood, education, and marriage. Our Vedic tradition identifies sixteen important milestones and prescribes rituals, Homas, chanting mantras during these sixteen stages.

Brief Note on the topic.

Human beings undergo various stages from birth to the last stage of life. At each stage of life, human beings must purify their bodies, minds, and karma of their previous births by performing rituals. The Samskara ceremonies produce positivity in the mind, strengthen emotions, and protect the body and mind. The Shodasha Samskaras also have more profound spiritual significance.

According to Gautama Maharishi, there are 40 Samskaras followed by Hindu followers. Currently we are following 16 Samskaras. They are

Garbhaadhaana. Punsavana. Seemanta Jaatakarma
NaamakaaraNa. NishkramaNa. Annapraas'ana.
Chudaakarma KarNavedha Ksharaabhyaasam Upanayana
Snataka Keshaanta balaka/ Rajaswalaa Balikaa
Veda Vratas Vivaaha Antyesthi

A brief Summary of each Samskara

1. Garbhadhana Samskara

The married couple performs Garbhadhana Samskara after the marriage. This Samskara is performed with Vedic Mantras to purify the newlywed bride's womb, to make it worthy of getting a good progeny.

2. Pumsawana Samskara

Pumsawana Samskara is performed in the third month of pregnancy. This Samskara is performed with a wish for a male embryo and to ensure the fetus's good health and the proper formation of its organs.

3. Seemanta Samskara

Seemanta Samskara is the most important ritual celebrated before the child's birth. The ceremony is performed to protect the mother and the not yet born child wishing a normal delivery and keeping the pregnant woman happy.

4. Jatakarma Samskara

Jatakarma Samskara is performed at the time of birth of a child. Child/s birth time and star noted to prepare the Jataka chart. The child's father gives several Daanas / donations on the 11th day after the child's birth.

5. Naamakarana Samskara

Naamakarana Samskara is naming the child. This event occurs mostly on the 11th or 21st day of birth. After this Samskara only, the child will be kept in a cradle.

6. Nishkramana Samskara

Nishkramana Samskara involves: Parents/Elders taking the child out to the outside world—for the first time. This Samskara is to make the child adjust and slowly become accustomed to nature and the outside world/society.

7. Annapraasana Samskara

Annapraasana Samskara marks the beginning of a child's first intake of solid food. Father keeps a sweet dish made from Rice on the child's tongue to make the child swallow something other than their mother's milk. Also, parents display various objects such as books, pens, toys and other objects and wait for the child to touch any one thing. The Item,

the baby touches first may indicate the child's future, in which profession the child may be going.

8. Choodakarma Samskara

Choodakarma Samskara involves removing the hair on the head that comes to the child since birth.

9. KarNavedha Samskara

Karnavedha Samskara is very important activity. According to the Vedas and our ancestors, it is important from the viewpoint of a child's health. Both ear and nose piercing is performed for a girl baby, whereas for a baby boy, only ear piercing is performed.

10. Aksharaabhyaasa Samskara

Aksharaabhyaasa Samskara, making the child write the letters for the first time. The child sitting in the father's lap will write the words in the child's mother tongue.

11. Upanayana Samskara

Upanayana Samskara, involves the father giving sacred thread to the child and secretly chanting the gayatri mantra (brahmopadesha) in the child's ear. From that day, the child will wear Sacred thread/ Yajnopaveetha. This Samskara brings the child nearer to the guru and is ready to learn from gurus. After this Samskara, the child becomes Brahmachari.

12. Snaataka Samskara

After completing the studies to the satisfaction of his guru, the guru allows/permits the Brahmachari to stop Brahmacharya Vrata and enter Gruhasthashrama.

13. Keshaanta/Godaana Samskara

Godaana Samskara involves removing the hair that grows on the cheeks and chin of the boy. He must donate a healthy milk-giving cow with the calf to his Acharya. Hence it is called godaana vrata. A Similar Samskara is performed and celebrated when a girl matures.

14. Veda vrata or Brahma Yagna.

Brahma Yagna Samskara, wherein the Child performs Vratas and Yajnas under the guidance of his gurus for four years. During this stage, the Child will perform/observe the Veda Vratas, and certain Yajnas, and gains the knowledge to perform Vratas and Yajnas independently.

15. Vivaaha Samskara

When the child attains the age to become a gruhastha, Vivaaha Samskara will be performed by parents/guru. Vivaaha Samskara - celebrates marriage and brings the child into Gruhastha Ashrama. Vivaaha Samskara is the most important of all Samskara's because those in this Gruhastha Aashrama are responsible for feeding and maintaining the other three Aashramas. Practicing Vivaaha Samskara leads to the development of lineage. Thus, Gruhastha Aashrama is very pious and important.

16. Antyeshti Samskara

Antyeshti Samskara involves the performance of funeral rites to a person by his son when they leave the body.

SHODASHA SAMSKARAS

Lecture Notes

Om Gam Ganapathaye namah Sree Maha Saraswathyai namaha

LECTURE ON **SHODASA SAMSKAARAMS** BY Dr. Smt. T.S.VISALAKSHI GARU on 9Th November,2022.

TRANSCRIPTED BY Mr. AVALUR VENKATA SURYA PRAKASH

PIN NO. 287

Yesterday due to time constraint, we couldn't complete those six points. In fact, there are so many points to be learnt or discussed. Now we are going to learn about sadharana dharmas, vishesha dharmas , sashwatha dharmas dharma sukshmas and apaddharmas etc. In Mahabharatha Dharmaraja was treated as the embodiment or personification of dharma. Whatever he says or speaks was accepted as dharma only. But, there was dharma sukshma in Whatever he did. In Kurukshetra war Dharmaraja said before guru Dhronacharya that, Aswatthama hathaha (loudly) kunjaraha (with very low voice) on a hint given by none other than Bhagwan Sree Krishna, who is the incarnation of Lord Sree Mahavishnu , and hence, it was not adharma to say so, in order to contain the aggression of guru Dhronacharya which was very much required at that point of time, to bring him down. As Bhagwan Sree Krishna himself suggested to say so, hence, it is not adharma in order to make dharma to win over adharma. Even though guru Dhronacharya is a pious and ardent follower of dharma, since he is fighting on behalf of Duryodhana, who is a staunch follower of adharma, and hence , he should be eliminated to install dharma in place of adharma.

And in another instance where, Lord Sree Rama, Seetha Matha and Laxmana were being taken to aranya (forest) by Sumantha, as ordered by the king Dasaratha , on their way the king Dasaratha following them for certain distance, shouting at Sumantha to stop the chariot, and not to take Lord Sree Rama, Seetha maatha and Lakshmana to forest. On hearing this, Sumantha looked at Sree Rama for his consent, for stopping the chariot, but lord Sree Rama said , not to stop the chariot, and to continue the journey. On hearing this, Sumantha asked Lord Sree Rama, what if, the king Dasaratha asks on his return to Ayodhya, as to why he did not execute his (Dasaratha's) order of not to continue their journey to aranya (forest). Then Lord Sree Rama told Sumantha, that he should say that king Dasaratha's order was unheard, on account of sound emanated by the chariot, which he was driving, in order to make his (Lord Sree Rama's)father Dasaratha to keep away from "Dharma Glaani" i.e., not following the path of "Dharma", there by keeping his father safe from adharma path. Because Ikshvaku dynasty rajas never gone back on their promises, however hard to keep them executed. This is again dharma sukshmam of saying that king Dasaratha's order was unheard on account of sound of chariot which, kept him away from adharma path. That's why Lord Sree Rama instructed Sumantha to say not heard of king Dasaratha's order. As Sree Rama is who is the personification of Dharma and, in order to keep Dharma upright and, to follow it, even a small lie if, it is essential to utter, there is no harm in saying so. This is for implementing dharma.

In the nature, the rivers, and the great oceans flow with great speeds, but they never transgress the banks(we call it Cheliyali Kattas in Telugu) . The mountains , they stay wherever they are. They never move here and there.

The pancha bhuthas, the rivers, trees, plants, and mountains, they never work for themselves . They work for others' welfare.

PAROPAKAARAAYA VAHANTHI NADYAAHA,
PAROPAKAARAAYA PHALANTHI VRUKSHAAHA,
PAROPAKAARAAYA DUHANTHI GAAVAHA,
PAROPAKAARAARTHAM IDAM SAREERAM.

The rivers flow for others. The trees bear fruits for others. The cows give milk for others This mortal body is for helping others. The gods are having their own dharmas. When ever, the humans do penance for the grace of God's, and when the Gods are pleased

with their penance they appear before the humans and, they grant the boons for which, the penance was done. This is the dharma of gods. There are dharmas prescribed for every human beings like, men, women, children, parents, husbands, wives, gurus (teachers), Shishyas (students or disciples), friends, employees (sevakas), employers (yajamanis) etc.

The general dharmas such as speaking truth, practicing dharma, keeping peace and harmony, and helping others and doing yagna-yagas and protecting the wildlife and environment, serving the old-aged parents, and discharging their duties towards the society and one's own family etc., They should have compassion for others i.e., daya for fellow human beings. We have to develop Aathma gunas and Daiwa gunas which, elevate ourselves towards SUDDHA SATWA GUNA and thereby we can discharge our duties with chaturvidha phala purusharthams by which, we can achieve our aim of attaining Moksha or Liberation i.e., salvation.

Certain dharmas vary from person to person. For each individual, many dharmas are there depending upon the position in which he is placed like, son/daughter to parents, father/mother to children, brother/sister to siblings, student to gurus or teachers, as neighbors to other people in that area, as a professional or employee to employer, as an employer to employees, as relative to other relatives. We have to behave in a good manner with our society. We have to discharge our duties diligently by adhering to the path of dharma by adopting the dharma prescribed for the religion and family in which we are born and uphold the values of the family and religion in which we were born. There are separate dharmas prescribed for different people in different roles they Play at each time like father, mother, brother, sister, wife, husband, guru, sishya, employee, employer, citizen etc. Besides this, we have to observe an important one, which is Varnashrama Dharma, to be followed by us. The varna dharmas and ashrama dharmas are very important in our lives.

Then, the most important dharma of Lord Sree Rama, while going to aranya (forest), it was his dharma to follow the order of his father i.e., king Dasaratha to go to forest and make his father to observe SATHYA NISHTA. That is dharma sukshma. We have to observe such dharma sukshmas and follow them in our lives.

As all of us know that great rivers and oceans do not cross the banks (which we call cheliyalikattas), likewise, we should also not cross the barriers of dharma, which is very important.

Here, some people may get doubts as, when there are prescribed dharmas for everyone like gods, nature, human beings, and animals, similarly, all asuras or rakshasas are also having their dharmas. Rakshasa dharmas are like troubling the Sajjanas, destroying the yagnas and yagas and followers of sathvika dharmanuyayees like rishis, Gods, and human beings. Here, we come across with a question like when, rakshasas were doing their dharma, why they were punished by the gods. This was a question posed to us at least once in our lifetime. Here we have to feel that all the dharmas are created by vedas and the devathas, which are for the goodness of the humankind and others. But, rakshasas are not the followers of the dharmas that, were preached by devathas and vedas. They follow their own dharmas according to their own whims and fancies which result in sufferings of devathas and humans.

Hence, this type dharmas that are detrimental to the harmonic life of others, is unacceptable and hence, they were punished by God's incarnations. So, dharmas are always made for the sole benefit of others and are made, keeping the welfare of entire nature in

general and welfare of the human beings in particular. Since rakshasa dharmas are always the sole motto of troubling others and hence, their dharmas are not accepted or treated as dharmas and hence, they are adharmas. For this reason, in order to establish peace and harmony in all lokas , the gods have punished rakshasas whenever, dharma Glaani happened by undertaking various incarnations.

In this context, lord Sree Krishna told Arjuna while, teaching Bhagavad-Gita in Kurukshetra battlefield through this sloka that, whenever dharma Glaani happens, he will take incarnations to establish dharma again on the earth.

YADA YADAAHI DHARMASYA GLAANIRBHAVATHI BHAARATHA |
ABHYUTTHAANAMADARMASYA THADAATHMAANAM SRUJAAMYAHA ||

Similarly, Goddess Jaganmatha also declared that

ITTHAM YADAA YADAA BAADHA DAANAVEBHYO BAVISHYATH THADAA,THADAA AVATHEERYAAHAM KARISHYAAMI AVA SANKHYAYA YANU ||

Also, paramathma Sree Krishna said:

PARITHRAANAAYA SAADHUNAM VINASAYACHA DUSHKRUTAM |
DHARMA SAMSTHAAPANAARTHAAYA SAMBHAVAMI YUGE YUGE ||

The above three are the verses denote the purposes of taking avathIaras.

Lord Maha Vishnu took incarnation of Lord Sree Krishna for the purpose of establishing the dharma and marthya sikshana and teach all human beings a very good knowledge about dharma through Srimad Bhagavad-Gita. And Lord Sree Maha Vishnu took incarnation as Lord Sree Rama Chandra to give the ideals of human relationships to all living human beings. So, lord Sree Rama Chandra became ideal for all human beings for his virtues and ideal behavior as a son, as a brother, as a friend, as a ruler, and even as an enemy and also exhibited all these qualities and became ideal by observing “Ekapathni vratha” which means adhering to a single wife all through the life and “ashritha rakshana” which means protecting the surrendered person, who ever he may be, an enemy, friend or other person.

Lord Sree Rama Chandra and Lord Sree Krishna always practiced the dharma nishta and Sathya nishta i.e., They never deviated from the dharmik path of life. Sree Rama Chandra went into exile to keep his father’s promise and made his father observe Sathya nishta. That is why, all the people like to have a son like Sree Rama Chandra for his ideals and, we want to see all the men with Sree Rama Chandra’s qualities and, all the women with Seetha Matha’s qualities, as she followed her husband and underwent all the hardships, she faced during the vanavasa(exile). When Lord Sree Rama Chandra was about to leave for vanavasa and went to get the blessings of his mother Kausalya, she blessed him sayings that he should never do Dharma Glaani

YAM PAALAYASI DHARMAM THVAM DRUTHYAACHA NIYAMENACHA |
SAVAI RAAGHAVA SAARDHOOLADHARMA SWAA ABHIRAKSHATHU ||

Hey, Raghava Shardhoola, which dharma you are observing with firmness and as a principle, that dharma will protect you. So, in other words she said, if, we take care of dharma and follow dharma , that dharma will take care of us, that means, dharma will protect us.
Srimad Ramayana taught us about Sathya dharma and all dharmas related to family, society, and all human relations.

Sree Mahabharatha made us realize or aware of the losses that occur due to hatred and khusthithas. Sree Mahabharatha narrated social dharmas and so many morals, which are to be followed by us. There are so many upakhyanas and all these stories give us morals and the dialogues spoke by various characters contain much dharma sukshmams.

Srimad Bhagavatham speaks of Bhagavatha dharma i.e., bhakti dharma and hence, it is called as bhakti sastra and, it speaks about ananya bhakti and ekantha bhakti. Bhagavatha and Sree Krishna paramathma both are inseparable. In other words, Bhaagavatha is Sree Krishna and Sree Krishna is Bhaagavatha. So, sathya, dharma, samatha, prema, and ahimsa are to be followed by all human beings throughout their lives, and not now and then, and whenever they feel or like to follow. So, dharmacharana should become quite natural and part and parcel of our lives, and it should be default one of our lives. Since, childhood, all children are to be taught about dharma and dharmacharana and devotion in their lives.

If we follow dharma by default, then dharma protects us.

Pravarakhya used to worship Fire God with all devotion, by doing trikala Sandhyavandanam and trikala Agni aradhana. That was a principle he adopted, and he adhered to it, by all means. Once, a siddha(sage) came to his house and, pleased by the devotion with which Pravarakhya served him, the siddha blessed Pravarakhya with a lepanam or balm or ointment, which is having the power of taking Pravarakhya anywhere in the world at once after applying it to his feet. Pravarakhya having the desire of seeing the Himalayas since, a long time, wanted to utilize the opportunity that is available in the form of ointment given by Siddha. In order to fulfill his long-cherished dream of visiting the Himalayas, he prayed to lord Agnideva, the Fire God and applied the lepanam to his feet and found himself on gorgeous mountain range The Himalayas. His joy knew no bounds after seeing the Himalayas and he enjoyed scenic beauty and serene atmosphere and, worshipped all the gods who were present there. In the evening he wanted to rush to home to perform Agnikaarya or Agni aradhana and saayam Sandhyaavandanam. He prayed to God to take him home at once but, for his dismay, the already applied ointment got dissolved due to the weather conditions at Himalayas and hence, he could not reach home in time and not found any other way of reaching home, he prayed to his aradhana daivam Agni deva to show him the path and, pleased by his character and dharma nishta, the Fire God Agni Deva immediately took Pravarakhya to his house and provided Pravarakhya an opportunity to fulfill his dharma nishta. Accordingly, Pravarakhya could attend to his Agnikaarya as usual by the grace of Fire God. This is a clear case of the benefits or blessings of dharmaacharana in one's life. The elders say that there should not be any delay in dharmacharana.

VILAMBANACHARETH DHARME
CHALAM CHITTHAM VINASYATHI

Dharma karyas are to be observed immediately whenever we think of doing them.

Because,

NITHYAM SANNIHITHA MRUTYUHU KARTHAVYO DHARMA SANGRAHAHA

If we delay, we do not know whether, we would be able to do these things in future as, mruthyu i.e., death is chasing us at all the time as shadow and, there is a saying by saint Kabir Das in this regard which goes as follows:

कल करेसो आज कर,
आज करेगा अब।
पल मे प्रलय होयेगी,
बहुराष्ट्रीय करेगा कब।।

The meaning of the above verse is that we should not postpone or delay in doing anything.

Also, Viswakavi Ravindranath Tagore said the following lines:

When death comes and knocks at my door, I will set before my guest the full vessel of my life. That means, we should always be ready to meet our guest i.e., The death at any point of time, without leaving anything unattended, and we should happily leave this world.

Out of many phases of dharma, even, if we follow one phase at least, the dharma will definitely protect us in times of hardships, just like Pravarakhya followed one dharma of worshipping of Fire God, he was saved from the problem he faced on Himalayas. He was immediately brought back from Himalayas by the Fire God when he was not having any hope of reaching back home on time to pursue his dharmacharana of Agnikarya.

Sathya palana as dharma by the cow in the story of cow, calf and tiger, the cow was having Sathya palana as dharmaacharana. When once, the cow was coming from the forest after grazing, it was encountered by a tiger. The cow requests the tiger to leave him for a while to enable her to meet her calf for the last time to teach her calf about dharmaacharana and feed the calf with her milk for the last tme. The tiger at first did not listen to it, and on repeated requests of cow, wanted to test the cow whether, the cow would stand by its word and let her go, and the cow as was promised by her it comes back to tiger after feeding her calf for the last time and teaches her calf about sathyapaalana. Moved by the Sathyapaalana of the cow, the tiger releases the cow of her obligation of becoming prey to the tiger.

Even Bali chakravarthy was very famous for his dana guna (charity). Once, he was approached by lord Maha Vishnu in the avatara of Vamana Murthy(dwarf vatu), and was asked for three feet of land and, he immediately obliged the vatu to give three feet of land and at that moment and, he was warned by rakshasa guru Sukraachaarya not to oblige his request by revealing the real identity of Vamana Murthy and the consequences of obliging his request. But Bali Chakravarthy did not heed to the advice given by guru Sukraachaarya, and granted the wish asked for by Vamana Murthy. Then, Vamana Murthy grew to the level that one could not see his entire body. After that Vamana Murthy occupied the entire earth with his one foot and sky by another foot and, asked Bali Chakravarthy where to keep his third foot. Then Bali Chakravarthy with a view to not to go back on his word, he offered his head as the place to keep Vamana Murthy his third foot, by offering his head i.e., his body by

relinquishing his “AHAM” i.e., ego which act is called as “BALIDAANAM” after this episode of Lord Vamana Murthy’s request. So, in order to keep up his word Bali Chakravarthy was ready to go to ”PATHALA LOKA” without any type of displeasure, as this act of the great Vamana Murthy is against the interests of danavas, nevertheless he stood by his words and went to Pathala Loka. By his virtue the lord Maha Vishnu was very much pleased and he himself guarded(took his gatekeepers duty) in the palace of Bali Chakravarthy in Pathala Lokam. In fact, this act of Bali brought him more fame to him than Lord Indra, because Lord Indra got back his kingdom only, but Bali Chakravarthy was given Pathala Lokam as his kingdom and he was assured “INDRA PADAVI (THRONE OF INDRA)” in future for his dharmaacharana and devotion and BALIDAANAM.

In the story of SIBHI CHAKRAVARTHY he kept ashritha rakshana as his dharma and when, once a pigeon approached him when, it was targeted by an eagle for its food. He offered the eagle with his body’s flesh which, is equal to the weight of pigeon and in fact, he offered his entire body after some pieces of his flesh were not sufficient, to weigh the pigeon. By, seeing this the gods who were there in the form of pigeon and eagle, took to their real forms and blessed Sibi Chakravarthy for his dharmacharana and praised him. Bhakta Vibhishana and Meerabai proved that, in order to reach God, we can leave anything and anyone which, is not a sin. It is dharmaacharana only.

Our maharshis asked us to worship Surya Deva (The Sun God) who, is prathyaksha paramathma saying “**AASAVAADITHYO BRAHMA**” and veda commands as ,

Maathru devo bhava,
Pithru devo bhava,
Acharya devo bhava,
Athidhi devo bhava.

Lord Sree Rama Chandra also said the same thing,

Aswaadheenam katham daivam prakaarai rapiraagyathe
Swaadheenam samathi kramya maatharam, pitharam gurum.

There are many ways for us to pray to God, who is not visible to us, and who is omni potent, omni present and omniscient. But he aswaadheenam that means he is not in our control. But, the mother, father and guru, these three are called prathyaksha daivas. To get the boons from Almighty God, we have to do lot of penance and through lot of bhakti, but our parents and gurus do not require any representation of our desires and without asking, they fulfill all our wishes and desires immediately. When they are doing their dharma sincerely, being their children , how much intensity we have to show in execution of our duties as children and disciples of our parents and gurus.

The God is aswaadheena for us but, our parents and gurus are in our swadheenam, that means they are readily accessible for us. That is why they are called prathyaksha daivas and they take care of us with utmost care. Our sanathana dharma says that we should follow varna dharmas and ashrama dharmas and, we should perform sroutha kaaryaas and smartha kaaryaas and, we should offer the fruits of all our acts to God without any desire and that is preached in The Bhagavad-Gita. By following the path shows by sanatana dharma, it is easy to reach either God or attain liberation(Moksha).

Once, a foreign lady after hearing to the speech of Swami Vivekananda, got very much impressed by his wisdom and knowledge and was of the opinion that, if she could marry swami Vivekananda, she may be blessed with a son of his wisdom, knowledge and approached Swami Vivekananda with a proposal to marry him. Then, Swami Vivekananda replied to her that, why to waste so much time as it may take so many years and instead, if she can accept Swami Vivekananda as her son, then her wish of having a son of his caliber, would be fulfilled instantaneously. By hearing the proposal of Swami Vivekananda, she was dumbstruck and understood the values of dharma and its followers. Swami Vivekananda never deviated from the brahmacharya vratha and dharmapatham and upheld the values and dharma pravarthana.

If anybody questions about what dharma is, we can quote a poem of Andhra Mahabharatha which, goes as follows:

Oruleyavi onarinchina naravara |
Yapriyamu tana manambuna kagu
Itarulakavi seyakuniki paraayanamu
paramadharma pathamula kellan ll

ఒరులేయవి యొనరించిన నరవర
యప్రియము తన మనంబున కగు
ఇతరులకవి సేయకునికి పరాయణము
పరమధర్మ పథములకెల్లన్

This means:

Do unto others as you would have others do unto you.

In other words, what things others do to you will hurt, those things are not be done to others by you. That is the great DHARMAM.

In this context Duryodhana once said in Mahabharatha about dharma as follows.

జానామి ధర్మం న చ మే ప్రవృత్తి
జానామి అధర్మం న చ మే నివృత్తిః |
కేనాపి దేవేన హృది స్థితేన
యథా నియుక్తోస్మి తథా కరోమి||

The meaning of the above slokam goes as follows:

I know about Dharma, but I am not in a position to practice it and make it my habit. I also know what is adharma but, I am unable to come out of its clutches. Whoever there in my mind and whatever is his wish, the same is being done by me. The ego in him made to speak like that. Thus, by saying the above words, he continued to do adharma, and by those acts of adharma he ruined his entire family of 100 brothers and friends and gurus and lakhs of army personnel etc., for his adharmik deeds.
So, we say,

Yatho dharmasthatho krishnaha
Yatho Krishnasthatho jayam.

That means, where there is dharma, there exists or lives God(Krishna) and where, God(Krishna) exists, there will be victory.

That is why all Pandavas succeeded and all the Kauravas were ruined. That is why everyone should do their dharmas without fail. That is why lord Sri Krishna said in Bhagavad- Gita like this,

Swadharme nidhanam sreyaha |
Paradharmo bhayaavaha ||

It's better to die by doing one's own Dharma, rather than getting high positions or benefits by practicing paradharma . We should always be in the path of dharma, in which we are created by the God and, we should never change our dharma or religion or matham just, like we can not change our mother in a life time. Likewise, we should always adhere to our religion.

According to yuga bedhas, we have to follow dharma as per the smruthis as follows:

- In Kruthayuga they followed Manu dharma.
- In Trethayuga they followed Gouthama Smruthi.
- In Dwaparayuga they followed Shanka Likhitha Authority
- In Kaliyuga, we have to follow Parasharaha Smruthi i.e., The Smruthi written by the sage Parasara's son i.e., Sree Veda Vyasa Maharshi, and also in Kaliyuga we follow Aapasthambha Guhya Sutras. So, we have to follow whatever is mentioned in them.

In Bhagavatham, it is mentioned as the dharma devatha was having four feet in Kruthayugam (krutha means done). So, every dharma was scrupulously followed by each and everyone. The Dharma devatha was in the form of cow which was moving on it's four legs or feet namely Tapas, Soucha, Daya and Satyam.

In Trethayugam, one of its four feet, namely Thapas had gone and the dharma devatha walked on three feet. (Threta means three).

In Dwaparayuga, the dharma devatha walked on its two feet. Here soucha had gone. Dwo means two. So, dharma devatha walked on it's two feet namely Daya and Sathyam.

In Kaliyuga, the Dharma devatha is walking on one foot i.e., Sathyam only. Sathyam remained in all the four yugas. Truth alone is there in all four yugas, i.e., it is always there.

Kalou kesava keerthanam
Raama hare, Sree Krishna hare.

Naama smarana is essential in Kaliyuga to obtain salvation or Moksha.

Now, we have to develop sathvika gunas by our devotion and our behavior of Sathya and Ahimsa.

Now, the seventh point is, what are the characteristics of dharma. There are many characteristics of Dharma.

Ahimsa parama dharmaha
Dharma hisa thadaivacha
Ahimsa, Sathya Mastayam
Brahmacharyam aparigrahaha

In Manu Dharmasastram one sloka is there:

Dhritih kshama damosteyam saucham indriyanigrahah
Dheer Vidya satyam akrodho dasakaam dharma lakshanam

These ten characters are to be followed for dharmaacharana.

- Sama is anthendriya nigraha.
- Dama is external sense organs.
- Astheya means robbing.
- Saucham means physical and mental purity.
- Indriya Nigraha means Controlling internal and external sense organs i.e., all ten sense organs and mind also.
- Hreech means Bashfulness i.e., one has to hesitate to do adharmika karyas.
- Vidya is to acquire knowledge
- Sathyam means Truthfulness
- Akrodha means not getting Anger in any type of situation.

All these are lakshanas of dharma.

Now, due to lack of time, I just gave the meanings only.

All these points are dealt in detail, in lectures given for Veda Samskruti Samiti Sanathana Dharma.

Now the 8th point is, this one point which consists of 21 points. Now I will not repeat them, as I already said on the first day. So, most important points of Sanathana dharma under this point i.e., eighth point, those 21 points plus 7 points i.e., total 28 points are to be kept in mind for following Sanathana dharma. So, for them we have to study Samskrutha basha which is essential.

Now17th point i.e., Shodasha Samskaras.

Now I will start Shodasa samskaras, and today, if possible, I will cover at least three samskaras.

The words Shodasa samskaras means sixteen samskaras. According to scriptures, there are total 48 samskaras. Then 40 (Chatwaarimshath) samskaras are there according to Gauthama or Aapasthambha dharma sutras. So, 40 samskaaraas are there and it is very difficult to follow all the 40 samskaras by all human beings. One great Maharshi said, that at least 16 samskarams are to be observed in their lives. So, these 16 samskaaraas are given in a sloka form.

Garbhaadanam,pumsavanam, seemanthonayanam thatha jaathanaamnanna Chawla mounji vratha chathushtayam godhaanaakhyam snaathakancha, vivaaham, paitru medikam shodashaithani karmaani samanthram kaarayeth thathaha.

These are the sixteen samskaaraas and are to be performed according to the mantras provided by the maharshis.

Garbhadaana,Pumsavanam and Seemantham, these three will be performed before the birth of the child. After the birth of the child Jaatha karma, Naamakarana, Annapraasana, Chowla karma and Upanayana by parents then, Praajapathya, Sowmya vratha, Agneya vratha, Vysyadeva vratha, Godaana vratha and Snaathaka vratha are to be performed by the Acharya and, Paanigrahanam will be performed by the parents and the last one Paithrumedhikam or Anthyeshti will be performed by the elder son born to them or by all the sons together. There are sixteen samskaaraas . This is the list given by the Gautama dharma sutras. But we follow Aapasthamba Guhya Sutras. There are certain changes in Aapasthambha Guhya Sutras. All the vratas are kept in one samskara and some other samskaaraas were added.

Now, I will explain all these samskaras in a nutshell shortly in 5 minutes and, after that I will deal with all these samskaaraas in detail one after the other.

1) **GARBHAADAANA SAMSKAARA**:- First we have to know what is this samskaara. The word samskaara from the daathu 'Hru' means to do, with the prefix 'Sam'. Sam means samyak or properly. And Sam also means sampoorna or perfectly. So, samskaara itself means purification of our body, mind and jeeva also even before taking birth or upaadhi. It is performed after the marriage to purify the womb of the bride to make it worthy to get a good progeny to make the womb ready to conceive, by vedic mantras.

2) **PUMSAVANAM**:- This ritual will be performed in third month of pregnancy of the married
woman with the wish of making the embrio a male child.

3) **SEEMANTHAM** or **SEEMANTHONNAYANAM**:- This is the most important one of these three rituals, which is celebrated before the birth of the child to protect the mother and the child to be born and wishing the lady a normal delivery. The Seemantham will be celebrated as a festival also which gives a lot of happiness to the pregnant lady. The above three are also called as prenatal samskaaraas. From the fourth one onwards the samskaaraas are called childhood samskaras.

4) **JAATHA KARMA**:- It starts just before the birth of the child and after the birth of the baby.
The father gives lots of daanaas or donations even before the birth of the baby since, the moment the child is born 'asoucha' will enter. Then, he will have to perform it before the child is born by saying the sankalpa and donate. And after puriti snaana on 11th day he has to do Jaatha Karma.

5) **NAAMAKARANA**:- Naamakarana means naming ceremony which will be performed mostly on the 11th day or 21st day. Along with it a Cradle ceremony will also be performed where the child is put into the Cradle.

6) **NISHKRAMANA**:- It is a ceremony where in the child will be brought out of the house for
the first time to Yagna Saala and to show him nature and into Sun Light and getting him acquainted with atmosphere.

7) **ANNAPRAASANA**:-This ritual is celebrated to make the child consume solid foods (which
are smooth in nature) other than the mother's milk. Normally the child will be fed with Paramannam or Paayasam, which will be administered by the father of the child with a golden ring without precious stones, on the lips or tongue of the child. Along with it the parents of the child will celebrate Vasthu Pradarshana, where in different categories of items like pen, knife, book, gold item, ball cash and toys etc., will be kept ahead of the child, and the child will slowly crawl towards them and grab one among those items . This is celebrated for the purpose of entertainment.

8) **CHOODA SAMSKAARA** OR **CHOWLA SAMSKAARA**:- This samskaara is about removing
the hair of the baby that comes to the baby by birth, for the first time.

9)KARNAVEDA:- This samskaara is about piercing the ears for wearing ear studs or ear rings or hangings. This samskaara will be done to both boys and girls. For girls, along with karnaveda, nose piercing will also be done.

10)AKSHARAABHYAASA SAMSKAARA:- This samskaara is about making the child to read
and write aksharas or letters or alphabet for the first time. This is the most sublime samskaara which is needed for all the human beings.

11)**UPANAYANA SAMSKAARAM**:- The most sacred samskaara where, Brahmopadesa will be done to the child by the father of the child and guru, and they make the child to wear Yagnopaveetha. This samskaara brings the child to the guru, who makes him to learn the real knowledge i.e., Brahmagnana. By this, the child becomes brahmachari after wearing the Yagnopaveetha.

12) **SAMAVARTHANA OR SNATHAKA VRATHA SAMSKAARA**:- This samskara will be celebrated after the completion of education by the Sishya and the Guru should declare that the sishya completed the course of education as the final Verdict this Samaavarthana samskaara will be performed by the guru. And in this Samaavarthana samskaram or Snaathaka vratha, the guru gives him, his final verdict and advises and gives him the final certificate of completion of the course. So, till such time the sishya will be a brahmachari and after this snathaka vratha, the guru permits the sishya to get married or enter into Gruhasthaashrama and go back to his home and stay with his parents and look them after happily.

13) **GODAANA OR KESHAANTHA SAMSKAARA**:- This is the samskaara performed for removing or shaving the hair on chin and lips i.e., beard and mustache of sishya, for the first time. At that time , the sishya has to donate a cow along with calf (milky cow) to his Aachaarya. That is why this keshantha samskaara is also called Godaana samskaara. Similarly, a kind of samskaara is to be performed for girl child also, when they mature or attain puberty.

14)**VEDA VRATHAS**:- Veda Vratas or Brahma Yagnas as we say, are to be performed before the marriage by the Guru himself. There are four samskaaraas under this category, and all the four to be performed simultaneously. All these four are clubbed and performed by the guru and sishya together in four years time and, they perform some yagnas and give some daanaas to Aachaarya and others during these veda vratas. So, these yagnas are performed one in every year and the sishya or brahmachari has to observe and study these vratas or yagnas closely. After the last Vrata is performed during fourth year, the Aachaarya after satisfying the sishyas performance, he declares his sishya's education is completed and permits the sishya to leave for his home to stay with his parents and get married.

15)VIVAAHA SAMSKARA:- This samskaara is also called as Marriage in English, where in a Vara and Vadhu will enter into a relationship of a lifetime to stay together and to have their progeny and to pursue their lives in reaching the ultimate goal of attaining liberation or Moksha. This vivaaha Bandham is also called Gruhasthaashrama and considered as the best among the four ashramas.

A gruhastha has to take care of Brahmachaaris and Sanyasees. Whereas Vaanaprasthaas stay at vana or forest and take care of themselves with whatever is available in vanaas. The Gruhasthaashrama is most important that, in this ashrama dharma a person becomes to self sufficient to keep his lineage or dynasty or vamsa which, is very important to keep his family goes on.

16)ANTHYESHTI OR PAITRU MEDHKAM:- This the last samskaara to a person by his elder son or all sons together when he leaves the body. So, these shodasa samskaraas are very important in one's life and of these some are celebrated by the grand parents, some of them by parents, some by Achaaryas or Gurus and some by themselves and the last one by the sons.

And now we will know about what Samskara in detail is and about these shodasa samskaaraas a little deeper into them.

Now what is samskaara?

The word samskaaram formed from the root word "Hru" to do with the Upasarga "Sam" (Samyak). Samyak means good. Samyak karanameva samskaranam. To do good is samskaranam (Bagu cheyadam). So, samskaaram means purifying. It is removing the sins and defects that exist in Chittha. Mano, Buddhi, Ahankaara Chitta are the four which are together called as "Anthalikarana". Chittha stores what all we did in our earlier births or lives in the form of samskaaraas. So, the chittha is to be purified by removing the sins and defects that are coming along with jeeva, they show their effects, so, when only good samskaras are carried in Chittha, this jeeva born here at present will behave in a good manner or becomes a great person. So, we have to do all these samskaras.

The word samskaara appears in Rigveda mantras and in JAIMINI POORVA MEEMAMSA SUTRAS also mention about these samskaaraas because, yagna means samskaaram only. And also, in our Aapasthamba Guhya Sutras and there are so many other dharma sutras and dharma sastras, where they speak about all these samskaaraas. The samskaaraas are the rituals related Aagama Sastra. These shodasa samskaaraas are done to the jeeva starting from before the birth of jeeva that continues throughout life through several

stages one after the another and ends with last samskara of Antheshti performed by the son of that person, after he leaves his body. These shodasa samskaaraas are performed only for human beings out of 84 lakhs of living beings or jeeva raasis because, the life of human beings is so great, that the human body (this Manava Upaadhi) alone is eligible or capable of attaining Moksha. So, to get liberated, one should be very pious. If, a jeevaathma gets the birth of a bird, animal, insect, tree etc., it enjoys its deeds whether good or bad. But They can never enjoy, as human beings enjoy with this upaadhi or body.

The birds, animals, trees, insects do not have the powers either to study the scriptures or to talk and express their views, unlike human beings. The animals, birds and insects are capable of making some sounds but not through words as in the case of human beings. But in our Upanishads, we can see there were some dogs which could speak and chant vedic mantras and some capable of speaking to maharshis in Samskrutha basha or language. That is really wonderful. Now these birds had never listened to the teachings or guru bodhas to elevate their souls. So, human upaadhi only has such facilities or capabilities such as, speaking, doing yagna yagas, and worshipping, doing puja etc., So, human upaadhi only is capable of attaining Moksha. So, in order to get liberated, human beings should lead a pious life. So, if a jeevaathma is born as a bird, insect, animal, or tree enjoys the results of its own good or bad deeds. But They can never enjoy like the human beings enjoy with their upaadhi.

The birds or animals or animals do not have the power either to study the scriptures or talk and express their views and ideas. They can make some sounds but not exact words , so that they can also chant the mantras. But, in our Upanishads we will come across some dogs that are capable of talking to maharshis in Sanskrit language and chant vedic mantras. Now, these birds have never listened to the pravachanas, lessons or guru bodhas to elevate their souls towards liberation. So, these human beings or upaadhi have the capacity of speaking , studying and chanting vedic mantras in yagna yagas etc., which, takes them towards liberation . But there are so many other instances where in, not only so many other creatures like birds, insects and animals which were capable of doing all these things and got liberated.

In Kaala Hastheeswara Mahathyam, Sree means a Spider, Kaala means Snake or a serpent and Hasthi means an elephant. These three creatures got liberated by worshipping Lord Shiva Bhagavan and in Gajendra Moksha case also animals like elephant and crocodile both got liberated from their lives , even though they were having the animal upaadhi. As it is said “JANTHUNAM NARA JANMA DURLABHAM”, the human upaadhi is a rare one. When, we have been given that rare type of upaadhi , we have to utilize this opportunity by acquiring real knowledge and we should follow Sanatana Dharma and try to reap the fruits of our life by praying to God. So, when such a rare body is given to us , that body should be purified by these several samskaaraas and this body should be made worthy of doing all these in a proper way. So, these samskaaraas are essential to human beings.

Even before the jeeva enters the mother’s womb, these samskaaraas start and continue after taking birth and the parents perform the first three samskaaraas and afterwards the jeeva has to lead a spiritual life with proper samskaaraas and should try to lead a life for achieving Moksha or Liberation. After living full span of life, when he leaves the human body, the last or the sixteenth samskaara will be performed. So, while the jeeva is in the womb of its mother experiences the consequences of its misdeeds done in it’s previous birth. This situation is called Garbhavasa Naraka which, the jeeva feels as if, he is experiencing the Naraka(hell) baadha.

When a living creature dies and leaves the body, in order to get human body or to take the form of a human body, it has to wait a long time to obtain this human body. It is a long process to attain the human body as described in Upanishads. That jeevaathma has to take the form of a rain drop and fall on the crop land and grow into a plant and turn into grain or dhaanya and then it should reach a worthy man's plate, who eats it and then it should turn into veerya (semen) and enter into mother's womb and suffering a lot in a dark congested place, floating in the water that exists in the womb and getting food from the mother, it has to grow fully and get all the limbs and body parts and brain etc., and praana shakthi should come to it and, after the process of growth occurs the jeeva will be thrown out of the womb forcibly by the air that is there in the womb. So, it is a very difficult journey. Now our shastras, puranas say, the jeeva staying in the mother's womb prays to God, that it can not bear the sufferings anymore and laments and cries and prays to God to take him out at the earliest and it will not repeat the sins or mistakes it, committed in previous births and, says that it will follow the path shown by the God. The jeeva will remember it's past life also while in garbham or womb of it's mother. GARBHOPANISHATH and GARUDA MAHA PURANA, they speak about different stages of the garbhastha pinda or fetus and gathis of jeeva and the result of good and bad deeds done by jeeva . The garbhastha pinda gets the food through the umbilical cord from the mother through whatever she eats. And, when the child is born, he or she may be a Medhaavi i.e., intellectual or a great person like Shankara Bhagavathpaada or Swami Vivekananda or may be a great soul or talented person endowed with God's given gift of great talents or he may be normal person.

Whoever may born, he should be purified by these samskaaraas only. Whoever may born, before the jeeva enters the womb of the mother, the mother's womb will be purified. So, mother's womb will be purified with vedic mantras and procedures and then, good jeeva tries to enter that pious or purified womb of the mother. Noble jeevas do not want to enter into normal wombs, which are dirty. So, we have to clean it or purify it just like whenever, we want to enter into new house to live, we will have to clean it in order to make it fit, to dwell there in it and before entering the new house, we generally perform puja to the God and thereafter only we will enter into that house.

Similarly, the jeeva also before entering, the elders in the family, should purify the womb of the would be mother, and make it pure and clean, so that a good jeevaathma can enter into her womb and born to them as their child. This is the first among the three samskaaraas, that will be done to the mother before the child takes birth. And, after the birth takes place, there will be 12 samskaaraas performed to the baby and another one, being the last one i.e, Anthyeshti will be performed by the child's son. This process of purification of the womb is called as sacramen or samskarana or samskaara. So, these shodasa samskaaraas are very important and are of great significance in human life.

The parents of the vadhu and vara i.e., The couple who, in turn become mother and father and their children are the three generations in doing or performing the shodasa samskarams in the life of a child. Actually, the Gauthama Maharshi said that there are 40 samskaaraas or Chatwaarimshath samskaraha. Some others said they are 48. Now, out of these , we are performing 16(sixteen) i.e., shodasa samskaaraas mentioned in Guhya Sutras, Aapasthamba sutras. Compulsorily, we have to perform or do all these sixteen samskaaraas, because all the Hindus are actually Sanathana Dharma Anuyayees.. They all are following these shodasa samskaaraas and there are scientific reasons also for performing these samskaaraas. So, whatever methods observed by our ancestors provided by maharshis in the

olden days provide health and they are supported by scientific approach or vygnaanikatha also exists. All these are mixed with spiritual well-being.

So, in this modern age, people developed a lot of facilities, scientific methods and machinery which are helpful for treating people with so much ease. So, things have become easy nowadays for people. In olden days people did not have such modern facilities, and even then people used to take care of the life of every individual person and child also, at that time there were midwives or mantrasanis as they were called, used to take care of the pregnant women and the children just, what doctors and nurses are doing nowadays.

So, all these shodasa samskarams are performed to boys and girls, men and women but one or two samskaaraas specifically for boys and girls and specially for girls. So, all other samskaaraas are common just as the moon shines or endowed with sixteen(16) kalas on full moon day we call it as shodasa kala paripurna, that means full of sixteen (16) Kalas and,Upanishads also mentioned about shodasa Kalaa purusha. All human beings are endowed with sixteen kalas and these all exist in all of us. So, we have to be purified with shodasa samskaaraas. The one who undergoes them leads a cultured life and get the possibility of attaining liberation.

Now, what is meant by doing these samskaaraas can be understood like this, suppose a copper or brass plate or vessel or bowl fully covered by a thick layer of dirt and to clean it, we apply tamarind pulp little salt and rub it immediately with coconut coir, to get rid of that thick layer of dirt and after rubbing and washing with water, it becomes shiny . Nowadays, instead of these home remedies, people started using some powders like Peethaambaram etc., for cleansing the vessels in order to make them shine very much. Similarly, to remove the dirt or impurities of previous birth of jeevas or jeevaathmas, the upaadhis are to be purified with certain mantras and rituals, then this jeeva in this upaadhi will get physical, mental and spiritual purification. So, these shodasa samskarams are to be performed by all the human beings. They are as important as that of Varnashrama dharmas and according to Varnas, these shodasa samskaaraas vary little bit. So, these are the basic for vedic way of life. Our social life depends on these samskaaraas also.

Now, mental intentions and thoughts are very important for the development of human life. The effects of our thoughts are according to the deeds we do. The results will come according to the deeds we do. So, getting best birth and getting liberation would become possible with these samskaaraas, by observing them. Therefore, sages prescribed these rituals for the physical, mental, and spiritual well-being and purification of ourselves. It has become our custom to observe these rituals i.e., shodasa Samskaaraas and, while performing these samskaaraas we get happiness because, performing these samskaaraas as functions, and we invite our friends, relatives, and dear ones to enjoy together those happiest moments.

The greatness of these rituals is to unite all human beings and people who live in different places, they also observe the samskaaraas. So, in performing these samskaaraas all the followers of Sanathana Dharma will get together “Aasethu Himachalam” people observe them, May be with little differences the customs are there and these customs may differ from place to place as we say them praantheeya bedhaas or regional differences.

The methods we follow traditionally which are coming to us paramparagatha or hereditary paddathis are there. Even though they differ to some extent , everyone follows

these samskaaraas. These samskaaraas destroy all evil in human beings and inculcate super qualities and make them meritorious and befitting to get Moksha or Liberation. Now, besides these shodasa samskaras, there are so many other samskaaraas. They say Pancha Maha Yagnas as samskaaraas and Pancha Runaas, we spoke yesterday.

Santhasoma samskaaraas are there. Saptha havir yagna samskaaraas are there, Saptha paaka samskaaraas are there. These are described in all Dharma sastras . So, all these samskaraas together comes to forty (40). In Aapasthamba Guhya Sutras and Sri Hari Datta Charya Swami also spoke about shodasa samskaaraas. They said Paaka Yagna Samskaras that means they are very precious and excellent. So, Haritha Smruthi says that "SAMSKAARAHA DVIVIDHAHA" means samskaaraas are of two types BRAHMAWACHA and HAREETHAHA.

Vividohi samskaarobhavathi Brahmo daivasyapaaka yagnaha somayaagaadayahadaiva samskaaraaha Garbhaadaanaha aadayaha Brahma Samskaaraaha.

So, that is how they are differentiated.
The following are the shodasa samskaaraas which are being followed by the people at present.

1) GHARBHADAANA
2) PUMSAVANA
3) SEEMANTHA
4) JAATAKARMA
5) NAAMAKARANA
6) NISHKRAMANA
7) ANNAPRAASANA
8) CHOODAA SAMSKAARA
9) KARNAVEDHA
10) AKSHARAABHYAASA
11) UPANAYANA SAMSKAARA
12) KESHAANTA SAMSKAARA FOR BOYS AND
    BAALIKA SAMSKAARA FOR GIRLS
13) DEVA VRATHAS OR BRAHMA YAGNAAS (BOYS)
14) SAMAAVARTHANA
15) VIVAAHA SAMSKAARA and
16) ANTHYESHTI

Now, about Garbhadhaana Samskara, we know in detail. This ritual is first among the sixteen or shodasa samskaaraas as we said, after the marriage is celebrated. On the fourth day night from the date of marriage, the parents of both the bride and bridegroom will get it done to the newly wedded couple. This is also called a conception ceremony or conceiving ceremony. This would be done once, in a lifetime. Actually, people get married to keep the progeny alive i.e., to have children. So, Prajai gruhamethinam for getting santhana, they get married.

So, in order to get virtuous and responsible children, who take care of parents, religion, Sanathana dharma and who take care of nation and try to liberate themselves. Such good children should be born. And also, they should pay back or repay the debts of Pithru devatha, Pancha runaas and Deva runaas , they have to clear off the way for their forefathers

to get liberated. So, to follow all this and complete the works, which was started by the father or parents, are to be completed by the sons. Such worthy sons are to be born to the parents. So, this ritual of Garbhadaana is very much essential for, wishing the would-be parents should be blessed with good santhana or worthy santhana, so, this Garbhaadaana Samskara will be done to purify the womb of the bride, allowing a good jeevaathma to enter into it and grow in such a fertile farm is called Garbhaadaana Samskaara.

Now, the sacrament or purifying the womb with the most powerful mantras which have got invisible power. Where, Mantra means "Mananath trayathaa ithi mantraha. The union of husband and wife to give birth to a child is described In Taitthareeya upanishad in a very detailed manner as Maha Samhitha. There are five(5) Maha Samhithas and adhipragnam in this process.

Maatha Poorvarupam, pitha utthara rupam, praja sandhihi prajananagum santhaanam ithi Adhiprajam they say.

In our tradition, veda Samskruthi, even the santhana uthpatthi is treated as yagna , as a great or pious act done as a sacrifice in yagna. It is an integral part of vedic life. Now, when the minds and feelings of husband and wife come together when both are happy and willing, then their union gives birth to healthy and virtuous children. Otherwise, it may happen as it occurred in case of births of Dhritarashtra, Panduraja etc.,

Ambika closed her eyes on seeing the sage Veda Vyasa. Hence, she gave birth to a blind child (Dhritarashtra). Ambaalika shivered with fear on seeing sage Veda Vyasa and gave birth to Panduraja with congenital paanduroga. But the servant maid served sage Veda Vyasa with much devotion and confidence, so, she gave birth to Vidhura, who is considered as Maha gnaani of all time. Though she was a dasi, she gave birth to a highly genius, knowledgeable child like Vidhura. Vidhura is famous for his Vidhura Neethi. Vidhura is famous for his authenticity for whatever he speaks. When both wife and husband love each other and have high ambitions, they will have very good children.

The priest by chanting holy and powerful mantras purify and make the couple very powerful and bless them to get Sath Santhana. The parents also bless the couple with full love and affection to get good children and bless for their prosperity. Now, in our samskruthi and sanatana dharma, one should get married, only for getting children and there by becoming free from pithru runa. That is why the union of wife and husband is treated as the most sacred act as yagna.

Mahabharatam

MAHABHARATAM - Day 1

What is MahaBharata:

Almost all of the value systems that we have today have their roots in Mahabharata. We can invoke a story from Mahabharata to explain a concept about Dharma/Adharma.

More importantly, Mahabharata has something for every kind of person. Hence making it very important to read Mahabharata.

Being such an important Kavya, many people wrote fictions based on the main story of Mahabharata, and subsequently, they became a part of the itihasa itself. By doing this, sometimes, some unintended aspects are also included in the itishasa.

In the olden society, the Veda's are meant for people that are very understanding. For example, "Satyam Vada, Dharmam Chara" – some people understand what this means, and practice it without needing any assistance, while many others cannot understand this. Itihasa are written to explain things for everyone.

Itihasa – Iti + ha + asa = it happened like that.

Puranas however are things which are not proven to be what happened in past. Hence we can take them with a pinch of salt.

Mahabharata is also called the panchama veda (5^{th} Veda) for it's greatness which is on par with the Vedas.

Mahatva(greatness) Bharavatva(heaviness) iti Mahabharata. Which means, Mahabharata is that which is great and also heavy. Mahabharata is the largest story in the entire world. Even the illyaad and odyssey which is known to be massive by the europeans is just one fourth of the size of Mahabharata. Unlike them, Mahabharata is not on a specific subject, but it covers all 4 purusharthas (Dharma, Artha, Kama, Moksha).

Mahabharata contains 18 parvas. Each parva has it's own greatness.

Mahabharata was initally called Jaya (meaning you will gain victory when you read this). The first jaya contained 8000 slokas. Ved Vyasa told this Jaya to Vyshampayana. Later, Arjuna's great grandson Janamajeya asked Ved Vyasa to tell the original story of Jaya as most of them forgot the greatness of all the warriors of his ancestors. Then Ved Vyasa asked Vyshampayana to narrate the story to Janamajeya. He narrated the whole story in 24000 slokas, and it has been called Bharata. While Vyshampayana was narrating the story, a suta named Romaharshana was also listening to the story. He was well versed in shastras and puranas so he understood the story well.

Later, in Naymisaranya, Romaharsha came across a Kulapati (someone who is the guru for at least 10,000 students) named Schavana. The students initially requested Romaharsha to explain the story of Bharata to them, and later when their guru arrived, he tests Romaharsha's knowledge by asking about the lineage of Bhargava (to which he belonged to). After knowing of his expertise, Schavana asked Romaharsha to tell about the story of Bharata to them.

Over the course of 2 years, Romaharsha told the story of Bharata to the 10,000 rishis in a grand total of 1,25,000 slokas, which was called by the name Mahabharata later on. And it included not only the main story of Jaya, but also many addendums like the Hari Vamsha, Ramayana, and many other great stories.

The 10,000 rishis that listened to the Mahabharata then propagated this across the country.

Later sometime after Dharmaraja's rule, Ved Vyasa wanted to write down everything that he has witnessed (Jaya). For that he wanted a stenographer. He asked for Bramha to show one such person, then he asked Vyasa to go to Ganapati.

Ganapati was a busy man, so he put forth the condition that Vyasa should tell the sloka as fast as he writes them. If he writes everything Vyasa put forth and Vyasa doesn't say what comes next, he will leave. Accepting this, Vyasa puts forth a counter condition, that Ganesha needs to understand the meaning of the sloka before he writes it down.

Therefore, in Mahabharata(jaya) there are about 8800 very difficult slokas (called granthagranthi) which Vyasa told when he wanted some time to come up with more slokas.

MAHABHARATAM - Day 2

Why Mahabharata:

There are a lot of dictums in the Vedas, which not everyone can understand. For that reason, narratives are built up. They are added into many Puranas and Itihasas in between the crux of a story, in order to spread the message of Dharma, Morals, Ethics, and Raja Dharma.

Morals and Ethics are not the same. Morals change from time to time, place to place and person to person. Ethics are those that are rational and stand to the test of a reasoning. They go along with Dharma.

Mahabharata is a very large compendium of many stories. To contain the message, and explain the subject matter, K Nagaraja Rao (The speaker) narrates 3 stories and compare it with other stories.

Samudra Manthanam:

Devas wanted to get the amrutha from the ocean, but it is very hard to get it by churning. So, they went to Sri Maha Vishnu, who suggested working together with Asuras. Indra went to the Asuras and persuaded them for their help.

With Vasuki as the rope, Sri Maha Vishnu as Sri Kurma (supporting the churning), and as they shed the ocean, a lot of things came from the ocean (First halahala poison, then Chandra, then Kamadhenu, then Kalpavruksha, Sri Mahalakshmi, etc.,). Then finally, Dhanvantri came out holding Amrit.

The Asuras snatched the Amrit and went to a secluded place, and further began fighting amongst themselves.

Maha Vishnu presented himself in Mohini Avataram and approached the Asuras. They gazed at her, came closer and started talking, one thing led to another, and they decided that she was the only one that can distribute the Amrit fairly.

And then, she asked Devas to stay on one side, and Asuras on the other. And started distributing Amrit to the Devas. This is the crux of the story.

From the results, it looks as if the gods have deceived the asuras. Does that mean Devas are evil people exploiting Asuras? Certainly some contemporary scholars push such narrative.

But going deeper, it is not portrayed as Devas being a set of people and Asuras being a set of people. Instead, they represent certain qualities.

Devas are those who are purified by the scriptures, and Asuras are those who always dwell in the pleasures of Indriyas.

Initially, when Vasuki was being used as the rope, Devas wanted to hold the head. But Asuras argued to take hold of the head claiming that they were greater than the Devas.

When Dhanvantri appeared, instead of staying calm, Asuras snatched the Amrit, and further started fighting among themselves.

Finally, when Mohini appeared, instead of believing people of their own family, they placed their trust in some new person they just met.

From the start of the story, the Asuras behaved differently from the Devas.

In general, coming to the human mentality, even when you know something is wrong, one part of your brain will want to do that wrong thing in exchange for a temporary pleasure. Even though this temporary thing is ephemeral in nature, we want to do it. This tendency is Asura Guna.

If this kind of behavior is encouraged, what will happen to the society as a whole? How will they disrupt the fabric of the society? This is one thing that had to be considered after the Samudra Manthan.

Story of Ekalavya:

Ekalavya was brought up by a hunter family. But actually, he was a relative of Krishna and the Pandavas. Just like in the case of Duryodhana, when Ekalavya was born, there were a lot of bad omens. Unlike Duryodhana, Ekalavya was abandoned by their parents in the forest (story from Harivamsha).

Ekalavya approached Drona to learn from him. But at that time, Drona was determined to take revenge against his childhood friend Drupada who insulted him when asked for help. So instead, Drona chose to teach the Kuru family.

Upon testing all of the new Shishyas, Drona decided Arjuna to be the best, and claimed to make him the best of his students.

Then sometime later, Arjuna and others witnessed Ekalavya shooting 7 arrows into the mouth of a dog that barked at him. And witnessing this spectacular feat, they approached

him and Ekalavya called himself a disciple of Drona. Arjuna found Ekalavya to be better than him, so he asked Drona about the promise he made earlier.

To investigate the issue further, Drona went to Ekalavya and could see his idol(Murthy).

Witnessing this, Drona asked Ekalavya, “If you really consider yourself my Shishya, you should give me Gurudakshina.”

And then Ekalavya was asked his thumb finger after he called Drona his guru…

This story could be seen as Drona asking his thumb just so that Arjuna will remain his best Shishya, and that he is cruel to take away his thumb although he never taught him directly. Or that he took away his thumb because Ekalavya was a nishada (considered a low caste, offspring of a Brahman and a Sudra)

But there are some other things that need to be considered.

Drona never taught Ekalavya anything, and for that reason, Ekalavya should not claim himself to be Drona’s student. If later in his life, if Ekalavya does something bad and claims to be Drona’s student, then Drona will be the one that will be blamed. For this exact reason, Drona clearly asked “if you consider yourself my Shishya”.

And another issue , Drona saw was the tendency of Ekalavya. When a dog barks at someone, they would do something smaller to send it away, but here Ekalavya shot 7 arrows into its mouth. If someone of this tendency goes into a war, then one can only imagine how much unnecessary devastation he would cause. This tendency was later proved when he invaded Madura for 17 times and ended up, killed by Krishna.

And, in those days, a hunter need not have an extensive knowledge of Dhanur Vidya. So, Drona denied him right at the beginning. And this was not done because of a caste/varna reason, because there were other instances where Drona taught someone who is neither a Brahmin nor a Kshatriya (for example to andhakas and yadavas who are considered BCs these days).

Drona Denying Brahmastra To Karna:

Karna once approached Drona asking him for Brahmastra as he has given it to Arjuna and because all his disciples should be treated the same.

But there is a certain Adhikara needed to give someone an Astra. In fact, Drona did not give Brahmastra even to Aswathama, his own son.

In fact, Karna’s Adhikara was proved later when he used Bhargavastra he received from Parashurama to kill lacs of ordinary soldiers while such strong Astras are meant to be used against stronger enemies.

The Conclusion:

These stories teach us, in a subtle way, that any event when witnessed, we should not arrive to a conclusion looking at the outer level meaning, but need to understand the inner meaning and the Dharmic angle for a larger good. The speaker gave us many points which will help us defend our Sanatana Dharma, in the right manner when someone criticizes our Puranas and Ithihasas.

Ramayanam

Before we go into the details of Ramayana let us have a look at Valmiki, who is he? It will be a pleasant surprise to know about the previous history of sage Valmiki who composed Ramayana. The history of Valmiki Charitra is written in Lucid style by the emperor of Tanjavur Raghunatha Nayaka. He was a great poet as well as an emperor. He had, like Bhavuna Vijayam of Srikrishna Devaraya, had his own poets whom he called as Indira Mandiram. He patronised several poets also. So, this king Raghunatha Nayaka, he belonged to 1600 and ruled upt0 1631. The Tanjavur kingdom was under the rule of Achyuta Devaraya, he was the cousin of Sri Krishna Devaraya. Similarly, the Madura kingdom was under the rule of Srikrishna Devaraya. Raghunatha Nayaka, was a great devotee of Sri Rama. All his works were dedicated to the lord Ramachandra. Besides composing the Ramayana, he has narrated the history of Valmiki. Valmiki was earlier a tribal gentleman and it has become an epic. This was the first time, a poet's life has been narrated in the epic form and the story goes on like this..Here, we have to just see, how Valmiki, a poet and the composer of Ramayana, he is also a part and parcel of the Ramayana story; he was one of the characters. When Rama went to the forest he visited the valmiki hermitage also. Similarly in Mahabharata also, Vyasa was one of the characters. He was there omnipresent from the beginning to the end. He was responsible for the birth of Dhrutarashtra and pandu raja. He was there occasionally meeting pandavas whenever they were in need. He advised them at several points in time and he composed Mahabharata. In fact, we will be surprised to know how Harivamsa has been depicted by him. He completed all the Parvas of Mahabharata and then he looked back. His original idea was to compose the story of Srikrishna. But after the end of the day, he could not find any reference of Srikrishna in detail, so he composed Harivamsha also that is part and parcel of Mahabharata. It is annexure we can almost say and that has also been translated by Errapragada in Telugu that is why he has been included in the trio birds, Kavitrayam.

Then, about the Valmiki's birth and lifestyle - One of the days, Saptarishis after completing their pilgrimage, they reached a small tribal village on the banks of river Tamasa. Tamasa is very famous in our Ramayana. There, a dacoit obstructed them and punished them, to extract money from them. That was a turning point in his life. They questioned him whether the sins conducted by him will be shared by his wife and children. This is a very indomitable question. They asked him directly "See, "You are doing all this dacoity whether your wife will share with you the sins done by you. He was also astonished. He asserted - "She will definitely share it". Then they advised him to question her whether she is also responsible to accept the sins. He thought the sages wanted to escape because he knew that this was a trick played by them. They promised him that they will not move an inch. And he went home to find out from his wife about the question posed by the sages. Then she astonishingly said that it is the responsibility of the husband to procure households and it is her responsibility to cook them and serve. She has nothing to do with the sins. It was a turning point in his life. This normally happens in the life of several sages also, similarly it happened in the life of Valmiki. He came to the conclusion that the wife and husband are like two wooden logs

flowing in a stream and separated after a while. Within a few minutes, he returned back to Saptarishis.

They were kind enough, they gave him two syllables. We all know “Mara-Mara”. They just reversed the letters and then it becomes Rama. The tribal man with the greatest devotion started repeating the words and was deeply involved in Tapasya. He became a Rishi. His family members persuaded him to return back home, but he did not listen to them. The penance continued for a long time. As usual, Lord Indra was perturbed and sent Rambha and Urvashi to distract the penance, they could not succeed. On the return, these Saptarishis found him meditating. He came out of Valmika, Valmika is a small worm and prostrated before them. Since he came out of Valmika, they christened him as Valmiki, the later story we are aware of.

Another important thing we have to remember is - In Chittor district of Andhra Pradesh, there is a village called Vayalpadu and recently it has been renamed as Valmiki puram; the reason being, a temple Pattabhi Ramalayam is existing there and it is about 100 km from Tirupati. The name of the lord is Veera Pratapa Rama, there is a statue of Rama. It seems sage Valmiki did penance at Sapta Sringi for a long time, Sata Sringi Parvata. Lord Rama appeared before him and blessed him. After a few days, the idols of Lord Rama, Sita, Lakshmana, Bharata, Shatrugna and Hanumanta were found at a nearby place. It appears that the monkey lord Jambavan built this temple there and it has become the Valmiki Kshetra; that is why it is known as Valmikipuram.

Srikrishna devaraya developed these temples during his regime. The saint poet Annamacharya composed 27 songs in praise of this lord/God Rama. Poetess Tarigonda Vengamamba, most of us might have heard about her, she was a great Tapasvini. She composed several Keertanas also and her “Venkatachala Mahatyam” is very famous. It contains the story of Venkateswara and his marriage with Padmavathi and it is a great epic by itself. She is a devoted lady. She conducted Rama Pattabhisheka at Valmikipuram with great devotion. The speciality of this temple is, that all the entrance gates of the temple are on the north side. Unlike the other places Sita devi is on the right side of Rama.The tradition goes that instead of performing the annual Brahmotsavam during the star Punarvasu, they are held at the time of Aslesha, birth star of Sita devi, so giving importance to Sita devi. And Lakshmana Shatrgna also belongs to Aslesha. Rama does not wear any arrows on his hand. His index finger is pointed to recollect his vow of one word, one arrow. “Ramabanam” is one arrow and is one word.

We will trace the origin of Ramayana, how it started:

maa nishaada pratishthaam tva
maagamah shaashvateeh samaah
yat krauncha mithunaat ekam
avadheeh kaama mohitam

These were the words uttered by Valmiki promptly. Watching the bird dying in the hands of an archer, Valmiki was perturbed. At this stage, Narada appeared before him and Valmiki had several questions posed to him. Narada narrated the entire story of Rama. Later, Brahman appeared before Valmiki and advised him to compose Ramayana. When the poets compose an epic, normal habit of mentioning about the God coming in their sleep or advising them to

write this book happens and in this case also it happened. Lord Brahma has advised him to compose this Ramayana.

In Telugu we have several Ramayana's - Nirvacanottara Ramayana by Tikkana is there and Kattavaradaraj Ramayanam, Bhaskar Ramayanam and Molla Ramayanam. Molla has written in a lucid style Ramayana and Acha Telugu Ramayana, Poochimunchi Telugu Kavi, Timma Kavi, he has written in Acha telugu. The great epic by Viswanatha Satyanarayana, "Ramayana Kalpavrisksham, which got Gnanapeetha award and he mentions somebody asked him "Why you are again writing Ramayana when there are so many Ramayana's in Telugu?

Marala nidela Ramayanambu annacho
Manujundu tinna annambe tinuchoonundu
Tana ruchi bratukulu tanavi gana

Everyone has his own tastes; we eat everyday - why should we eat everyday? Similarly, I have my own interest and my own taste of Ramayana and hence Viswanatha composed this.

The story of Ramayana is closely associated with Andhra Pradesh. Sita and Rama spent a good number of years in DandakAranya. They stayed at Panchavati. BhadrAchalam is famous for the anecdotes of Sita and Rama. The Government of India recently has prepared a Ramayana circuit, Rail tour. This has been published widely in all the newspapers also Ramayana circuit 2, connecting 18 places of India. If we look at the places of this Ramayana route, it starts with Ayodhya, Chirtrakoot, Nasik - where Surpanaka's nose was cut by Laxmana, Panchavati near Godavari river, Kishkinda in Maharashtra, Rishyamukha paravata- Bhadrachalam, and Lepakshi. Lepakshi is near Bangalore. It is near to Anantapur also, about 100 kms. There, Lepakshi - pakshi is JatAyu, and his funeral rites were performed by Rama. And then this rail circuit goes to Rameswaram, Dhanushkoti and Ramasetu.

Ten years back, in the Supreme Court, an affidavit was filed regarding Ramasetu. When I mentioned this AyodhyA case, I should've mentioned about the gentleman. I was mentioning Kondanda Ramayya, a high court judge. He was a very ardent devotee of Ramayana and he..every year, he has a Karvena Annadana Satram at BhadrAchalam and he feeds. Annadana is performed throughout the year and particularly on the day of Rama Kalyanam, it is for thousands of people. His son, Mr Narasimham, was a leading lawyer at the Supreme Court. He assisted Mr Parasharan at the time of Ayodhya issue and recently, about a year back, he was appointed as the Supreme Court judge from the Bar. We would be happy to know that he will be retiring as the Chief Justice of India within another five to six years. We had Subbarao, first person in the Supreme Court, an Andhra gentleman. And then, NV Ramana recently. And this gentleman, Mr Narsimham, who assisted Ayodhyarama issue, along with Mr Parasharan, will be the Chief Justice of India in a few years.

Sri RAma travelled across the entire country during his fourteen years of exile. [Guha] who helped RAma to traverse the river Ganga, this story has been narrated in a very beautiful manner. He was cleaning the feet of RAma. The story goes like this -
He's afraid of his [boat] converting into a woman. Why I am touching upon [Guha] at the entrance of this discourse is, he was a particularly peculiar character. Molla, as I mentioned, a woman writer, composing the RAmayan, in a lucid style, she said - "Oh Rama, you are entering into my Nava"

Sudiguni Ramu pAdamulu sokina dhulivahinchi
Rayi erpada oka kantayyai anuta

I know when you touched the stone, it has become Ahalya.

Ponnuga itani pada renuvi…
….Rama pada kanja yugamu, bhayamu pempunanu

This is the story of Ahalya also we know, the first time Rama has shown his divinity and another place is Shabari and Matanga Ashramam is there. These things have been narrated in a very very very important manner. When we come across the characters of VishwAmitra and the difference between VishwAmitra and Vashishta, we'll be happy to know how the two characters are parallel contrast characters, have been running throughout the entire RamAyana episode.

VishwAmitra in fact wanted with him RAm for ten days only. When he requested Dasaratha maharaja, Dasaratha refused to send him. But on the advice of Vashishta, he was accepting to send RAm and Laxmana also but VishwAmitra wanted RAma with him just for ten nights which are over by the time the Yagna is performed. He has already killed Subahu and Maricha was thrown into the sea. But the inmates of the SiddhAshrama, the hermitage of Vishswamitra, suggest that the two princes should visit Mithila where king Janaka is performing - the performance of a special yagna by Janaka Maharshi was suggested by the inmates of this hermitage. A competent life companion for his daughter he wanted, Janaka. A young man who seeks her hand should be able to handle the mysterious bow, has to do Siva Dhanurbhanga. Siva Dhanus, that is to be broken, belongs to Lord Siva This proposal extends the stay of these two princes for another period. Because he should be able to send back RAma and Laxmana to Ayodhya on completion of the entire yagna, but he did not do so. This proposal extends the stay and what is interesting to note here is that the idea of taking the two princes to Mithila, it was initiated by the inmates not by VishwAmitra. And he just gave his nod, silent nod, to the welcome idea. What is more mysterious is, that the princes possibly followed what the elders say because they did not question or they did not say why should we do it or whatever it is. Both the princes RAma and Laxmana, they followed the words of VishwAmitra. That is why when he mentioned about the divinity of Lord RAma in awakening Lord RAma- when they entered the hermitage of Valmiki, was about to enter, then they were in a sleepy mode and he was awakening them in the early morning.

Kowsalya supraja Rama poorva sandhya pravarthathe
Uthishta narasardoola karthavyam daivamahnikam

This is the first slokA of VenkatEswara SuprabhAtam also. When AnnangarAcharyara composed this VenkatEswara SuprabhAtam, he took this as the first slokA because it is a very important occasion in the life of RAma. Viswamitra mentioned Kausalya Supraja Rama - Oh great son of Supraja, you just awaken. What is this awakening? It is not awakening from his sleep. He wanted to mention Uthishta narasardoola karthavyam - what is his karthavyam? He has to demolish all the demons, along with Ravana. This is the main, important reason of his incarnation, RAma AvatAra in Treta yuga. Then they were moving towards Mithila, this is an exhilarating experience for them who do not aspire for it because, as it comes, they wanted to take it. This tendency to welcome what is ordained by the Divine without any ambition or apprehension is what Valmiki often refers to Yedruccha, As it happens, because

normally in our life also it happens, we are not in the habit of taking everything into our lifestyle. It happens and we will be part of it. The conviction that all that happens, happens for the best as long as we are on the right path, doing the right thing at the right time, in the right way, here these three sentences and three couplets of words are to be noted. One is: right path, right thing, right time. These are the important things which we have to take care of. Though initially requisitioned for ten nights by ViswAmitra, RAma spent a full 24 days with the sage, a number representing 24 syllables of GAyatri mantra. Please note if you have a pen and paper, 24 days RAma and Laxmana have spent with ViswAmitra. And 24 is very important for GAyatri mantra. Incidentally it was ViswAmitra who visualised this mantra. GAyatri mantra Srushti Karta is ViswAmitra.

Here at this stage, I request our scholars to note down a book published by Vedashashtra Rakshana Parishad. It is a reference book. Please note down the address, I will tell. It is a very very interesting book. It is in Telugu, ofcourse- Vande Valmiki Kokilam. It is published by Vijayawada publishing house "Vedashashtra Rakshana Parishad". They have mentioned the entire Valmiki Charitra and it was published way back in 1983. And shodhana printers- they have published this. In this, there is a reference of RamAyana and then whether RAma is a Veda avatAra roopa in Ramayana and Sita-RAma kalyanam, Hanuman, Laxman all these things they have mentioned. This is a very important book. Another bok which I refer to all of you is - one Mr. Apazhodu Venkata Subbaiah, he has written a very interesting book called RAmayana PAtralu, Jeevana ChirtrAlu. This is also a very interesting book. He was a principal of one of the colleges of AP. He was a Telugu lecturer and a very well read scholar. He published this book somewhere in 1984. It contains different aspects of the life of different people of RAmayana, characters of RAmayana. Another important book which we should definitely read is by Maula Ali. Though he is a muslim gentleman, he was a lecturer in one of the Govt colleges. He has written a book called RAmayana PAtralu. All of these books I have read with great reverence and I use these books for my notes also.

Coming to the story of Sita-Rama Kalyanam, the marriage happened on the 24th day, the day when Rama started from Ayodhya, it was the first day and when they reached Mithila and when the entire marriage was happening, it was the 24th day. Viswamitra leaves for his hill station in the north - Uttara Parvatam, in the early hours of the following day. So the next day, since he has completed all the requisitioned entireepisodes, he moves on and he doesn't want to stay with Viswamitra. When we mention the characters of different styles, Viswamitra and Vasistha, I will give the description of the contrast between them. When Rama was given the title of every great humanity and everyone praised him that "Ramo Vigrahavan DharamaH" and all these things , he simply said, instead he claimed himself as an ordinary man.

"Atmanam manusham manye, Ramam Dasradhtmajam,"

When we compare him with Vigrahavan DharmaH, it is true to learn about Rama's importance also. Because everywhere, at each and every moment, Rama in the Dandaka forest scenes have been carefully precast by divine end.To promote the peace in the land of penance because it is a Tapobhoomi, while he has moved by freeing it from the atrocity of Rakshasas,. Because Dandakaranya was inhabited by several rakshasas and the main purpose of Rama entering Dandakaranya is to demolish the entire clan of Rakshasas. After the Virada incident, Rama meets the saints and sages of the land, hears their woeful tales with patience and assures them that normalcy will be restored in the area. As a prince of Ayodhya, it is his duty to perform all the protection of the sages.

Then, there are two more characters, divine personalities whom he met, one is Sharabhaga Maharshi and another is Sutikshna. Why I am jumping at this story is, it is a very long story and everyone knows it, so we go to the incidents where Rama's character has been highlighted, that is why I am mentioning about it. So, contrary to the claim of Rama, Viswamitra told Dasaratha because Rama's character is portrayed like this. When he was unwilling to send Rama, Viswamitra says:

ūnaṣōḍaśavarṣō mē rāmō rājīvalōcana:.
na yuddhayōgyatāmasya paśyāmi saha rākṣasai:।।1.20.2।।

Dasaratha was requesting Viswamitra, my younger son, who is less than sixteen years old. I can't send him to the forest particularly to demolish the demons. Then, this gentleman Viswamitra says

aham vedmi mahAtmAnam rAmam satya parAkramam
vasishTopi mahAtejA ye cheme tapasistithA

These are the words uttered by none other than Viswamitra who is the Gayatri mantra Srashta. *Vasistopi Mahateja,* because Vasishta was also sitting. He was the counsellor of the Ayodhya kingdom and he was there throughout the Ikshvaku kingdom. He was there with Dileepa and he was there advising each of the kings of Raghuvamsa.

Then he questions Dasaratha "Why you are not accepting my request"

Ya hite dharma labham cha, yashasas cha, param bhuvi
Sthitamichasi Rajendra, Ramam mein datum arhasi.

I requested you to send Rama because I know the strength of Rama and finally he accepted. Then coming to the episodes of Rama's character, the characterisation of Rama particularly in the Dandakaranya, he met several sages. His intention is to meet every one of them and take their advice. He has surveyed the entire area for 10 years, to know about the presence of all the sages. Then he proceeds to Agastya, this is also another important thing; who advised him to settle down for the time being in a place called Panchavati. That was the advice given by Agastya Maharshi, Agastya is famous for his travels, right from the area of Kasi he we went to the southern side and Vindhya Parvata bowed before him and then it helped the entire people to get Vindya's importance in getting down. Then Rama was staying in Panchavati, which was located on the bank of the river Godavari. By this time, Rama had already cleared the whole region, north of the Vindhyas; of the aggressive attacks by the petty demons, they were small demons. Now it is the time to face the real crisis. The great sage Agastya foresees this and fortifies Rama with a divine bow, originally designed by Vishwakarma. This was meant for Vishnu and it was done by Vishwakarma and an invincible arrow called Brahmadatta, he also presents him with a sword and asks him to use all these weapons to drive away the Rakshasas. These arrow and Astras were given by Agastya and the Janasthana is famous for all these demons and rehabilitate the hermitage with these sages. Another significant advice which Agastya gives to Rama is to do whatever is needed to please Sita. These are the words which we have to remember, Agastya advised him "Whatever Sita says you just take it for granted and do whatever she needs; who has followed him to the forest discarding all the pleasures. He told him this because Sita has discarded all her pleasures of a royal palace.

He also assures Rama, the commissioned promoter of peace that he will surely succeed in his mission, because Rama's mission in this avatara is to demolish the demons.

Life in Panchavati starts with the pleasant weather of the golden season "Hemanta". Hemanta is a very very beautiful season, which according to Lakshmana is the dearest to Rama. Here, Jatayu comes into the scene. Jatayu, the age old friend of the Ikshvakus, he was a very good friend of Dasaratha also, joins the trinity offering his protection to Sita in the absence of the two princes. The two princes Rama and Lakshmana were protecting Sita. The small but sole alleviating Parnashala built by Lakshmana facing the placid flow of the Godavari reminds the three inhabitants of their past pleasure in Ayodhya. Then, they were leading the ascetic life and the duties of the ruler were to protect the inmates of the area also. The day starts with a dip in Godavari, how they spend their life in Panchavati followed by a fascinating conversation; initiated and concluded by the reverbating words of Rama. Rama was always mentioning about his father, Kausalya, Kaikeyi and Sumitra. And he was mentioning about Bharatha also and was worried about how Bharatha was handing the ruling of the entire Ayodhya kingdom.

When they were crossing the river, Sita made a prayer. Her prayers were Sitanjali. She prayed with her hands, flowers and water, she made a prayer to Ganges. To use the words of Valmiki, to the sacred river she just mentioned asking for her blessings for the successful completion of the stipulated period of the forest life. They were supposed to live in the forest for 14 years. The forest life is anticipated and it poses many challenges to the trinity, Sita, Rama and Lakshmana and Sita never loses her balance. This is the important thing which we have to remember. Even in the most adverse circumstances, she never lost her composure.

The first encounter was with Viradha. This is a very important thing which we have to think over. Because, here this Viradha Rakshasa grabbed Sita and ran away. When he is attacked by the two princes, he drops Sita down and lifts the two princes. This is another alleviating theme. He took the princes on the shoulders and started running away. At this critical juncture, Sita is not worried about herself. She requests the demon to leave the princes and take her instead, she was very bold enough to say that. It requires immense courage and confidence for a young woman to say, "Take me and leave the two princes, I bow to you, the great Rakhasa. She requested Viradha to leave them. The patience and presence of mind displayed by Janaki in the first episode of Dandaka forest prepared her for more challenging tasks ahead. So, this is the way Ramayana characters have been depicted. When we think of the characterization of Ramayana and the different parts of Ramayana episodes, we see how the brotherhood has been depicted by Valmiki. Here, we have pairs of brothers, one is Ramayana brothers Ram and Lakshman. To quote an example of Lakshman, Lakshman was following Rama and when Sugriva showed the ornaments of Sita, which were thrown by Sita when she was abducted by Ravana and everybody was not able to recognise these ornaments. It was shown to Lakshmana, everybody was in tears because they know that Sita has been abducted by none other than Ravana. Then Lakshmana politely told, "Dear brother i do not know about the other ornaments worn by Sita devi

> nāhaṅ jānāmi kēyūrē nāhaṅ jānāmi kuṇḍalē4.6.22।।
> nūpurē tvabhijānāmi nityaṅ pādābhivandanāt.

These are the words uttered by Lakshmana when he saw the ornaments. He said, "O Lord Rama, I do not know about the Keyura and I do not know about the Kundala but everyday I salute mother Sita devi and I do the Padabhivandanam so I know the Noopura. This is the characterisation of lord Ram and Lakshman also.

Then, when Sumitra was advising Lakshmana to follow Rama, she did not agree or object. She said “You have taken a path, i do agree”, but you take my advice like this

> rāmaṅ daśarathaṅ viddhi māṅ viddhi janakātmajām.
> ayōdhyāmaṭavīṅ vidhdi gaccha tāta! Yathāsukham।।2.40.9।।

This is the motherly advice she gives. O Lakshman! You are following Rama, you just think of Rama as none other than Dasaratha. Sita, she is like ma and the entire forest is like Ayodhya and you go according to your wishes. She blesses Lakshmana and he follows. This is the type of characterization of brotherhood. When Lakshmana was unconscious, Rama said “I can never expect to get a brother like this. I can get a wife anywhere but not a brother like Lakshmana.

And then, the other pair of brothers were Bharatha and Shatrughna, they were born to two different people but they were following, Lakshmana was following Rama and Shatrughna was following Bharatha, this pair is an important characterization by the Ramayana episode itself.

Then coming to the Rama-Bharatha, is another example of brotherhood. Though he was eligible to get the kingdom, Rama did not accept because Kaikayi wanted him to go to the forest. Then Bharatha did not accept the offer given by his mother, he went to the forest to request Rama but Rama did not accept, we all know the story about it. And he took the padukas of Rama and he was there giving the rulings of the entire kingdom with the presence of these padukas.

There were another two brothers in the episode of Valmiki Ramayana Vali and Sugriva. These are the contrasting brotherhood characters, because when we see Rama, Bharatha Lakshmana and Shatrugna, this is a different characterization. Whereas in the case of Vali and Sugriva, we will be astonished to know that each one of them was after the kingdom. But they had a very great brotherhood during their early life and each of them respected them. In the case of Dundhubhi, something unfortunate has happened and Sugriva thought Vali has already died, he has been killed by Dundhubhi. He came to the kingdom and he was ruling. But immediately Vali came back and immediately dethroned Sugriva and took even Ruma and friends to the other ashram. He was hiding along with Hanuman and other 2-3 his sumantras. This Vali-Sugriva episode tells us that the episode is given for a test, here both of are brothers, both of them love each other at the beginning of their lives but when it comes to the question of taking over the kingdom, Sugriva has taken a pledge with Rama saying that “I will help you, whenever it is needed to get back Sita”. In getting back Sita also, we have to remember the words of Jatayu. When Ram and Lakshman approached Jatayu, he told the princes that she would come back. The muhurta was Vinda muhurta when Ravana abducted her. Vinda muhurta, according to the shastras, is the time when a person loses something he/she will get back what was lost. So, Jatayu says, “You will get back Sita, don’t worry Rama and I will be helping in all these aspects”.

Then comes another brotherhood couple, Ravana and Kubhakarna. He was always sleeping we know and he has never objected to whatever Ravana has done. In the case of Vibhishana, it is different. He has the courage to explain his brother about the misdeeds of him and had impressed upon him that he should come back and give away Sita and prostrate before Rama and he can be left. But, in the case of Kubhakarna it is different, he has followed his brother whatever he has told. Vibhshana left his brother and he joined Rama and it is known as

“Vibhishana Sharanagati”. So many people in the clan of the monkey kingdom advised him not to take Vibhishana because he is coming from the opponent’s side. If we take him, he may be giving the clues of our tourage/entourage and he may be destroying us. But he followed all the advice, he finally took the advice of Hanuman. Hanuman says, “Don’t worry my lord! though he is from the opponent side, he is a person who has come with a reverence for you”. The advice given by Hanuman has been accepted by king Rama also. And finally he said, “Whoever comes to me, even if Ravana comes to me and approaches me for Sharana, I will give him my SharanAgati”. That was the greatness of Lord RAma.

And we have two more brothers, JatAyu and SampAthi. These two are the birds, and both of them are very well known for their brotherhood. And we know the story of SampAthi and JAtayu, and both of them helped in the episode. JAtayu was there who was obstructing the movement of RAvana, and finally he was thrown down. SampAthi also gave advice to the VAnara kings when they were approaching to find out Sita, he helped them.

And then another brotherhood (example) is MAricha and SubAhu. There are the demon people who were with RAvana. The story goes like this as all of us know, when the ViswAmitra yAga samrakhshana was being done, RAma took his arrow and he threw SubAhu dead. Whereas in the case of MAricha, if he had been killed the story might have ended but he was thrown into the sea. He later went on to his hermitage, he became a sanyasi and he was doing all his penance and all these things. When RAvana approached MAricha to help him in getting Sita, he advised him not to do this. But when he came back a second time, he could not say no to him because he thought, “This fellow is a very dangerous fellow so I may not be able to withstand the onslaught of this gentleman”, so he finally said “Instead of being killed by you, I’ll be happy to be killed by RAma’. So finally he died in the hands of RAma only. He was the first Ventriloquist. We know the people who do “Dhvani Anukarana”, when he finally was about to die, he took the decision of creating some confusion in the minds of SIta and Lakshmana, so he cried like “Haa Sita! Haa Lakshmana!” and it was in the voice of RAma. This is another important thing which we have to note down because this is the turning point of the story of the entire episode of RAmayana.

Then, the other two brothers are Janaka Maharaja and Kushadhwaja. Janaka was a very silent person. He was always in the habit of doing penance. He got Sita devi while plowing for the yagna. He was able to contain the entire kingdom of Mithila. There was a lot of drought and his helping hand was a person none other than ShatAnanda. Who is he? He is the son of Ahalya. So when RAma came to Mithila, he gave him a very big welcome, saying “Oh Lord RAma, I am happy that you have given new life to my mother” and he was able to convince the entire kingdom of Mithila that RAma is none other than an incarnation.

When we compare this to MahabhArata brothers - when purana pandit was asked a question, whether the brotherhood in RAmayana or MahaAbharata is great. In MahAbharata, all the brothers, Dharmaraja, Bheema, Arjuna, Nakula, Sahadeva, all the four, compared to Dharmaja, were very bold and courageous. But in the case of RAma, RAma was a powerful man and he was a characterization of this avatara. The brotherhood of RAma is great when compared to MahabhArata brothers.

The question of marriage with SIta when we go to the episode of the entire RAmayana, Sita Kalyana was mentioned in the Balakanda The importance of marriage of Sita is Siva Dhanurbhanga. It was an age-old Dhanus in the hands of Janaka Maharaja. When RAma approached the Siva Dhanus, VishwAmitra did not say much, he just mentioned, “Look at

that bow". He just went there and the bow was broken. He obeyed the orders of ViswAmitra. That is to be noted. He did not pose himself as a warrior. Janaka sent an invitation to Dasartha to attend the marriage. Here we have to see the practice of those days. The queens never attended the marriage but the Dasaratha maharaja with all his Sumantha and others, came to Mithila Nagara and the marriage was performed. At the same time, the marriage of Urmila and others was also done, the daughters Kushadhwaja. Janaka sent invitations and all these people came. The queens did not attend, that is the tradition at that time.

The behaviour of Parasurama also here, when the princes were moving with Sita devi to Ayodhya, back, Parasurama enters. Someone questioned me when I was answering this Dharma Sandehalu "Why the need of two avataras at a particular time. Because of the other avataras in DasAvatara, each one of them has its own identity and at a particular time. But in the case of ParasurAma and RAma, both of them happened at the same time. Why ParasurAma has not killed RAvana?" This was the question posed by one person while I was answering during a session in Dharma Sandehalu. It is because the main intention of RAma's incarnation is to demolish RAvana and Kumbhakarna and the behaviour of Parasurama is a very different thing. He was holding the Vishnu Dhanus. So ParasurAma came and criticised Rama, ridiculed the breaking of old Siva Dhanus. He threatened to fight with him. RAma was subdued in his emotions. He did not say any words. He said, "I don't want to talk in front of my father". This is the traditional value of our Hindu culture. We should accept it and we should follow it and we should teach our youngsters also to behave like that. Each one of us has traditional values - the Hindu traditional values. So RAma told ParasurAma also, "I did not talk more because of my father, he is beside me". That is our tradition. Dasarata was very much terrified. He said

Mama sarva vinashaya sampraptastvam mahamune
Na chai tasmin hate Rame sarve jiva mahe vayam

What is the essence? "If RAma dies, the entire world dies and I will die. So ParasurAma, you leave Rama because he is very young".

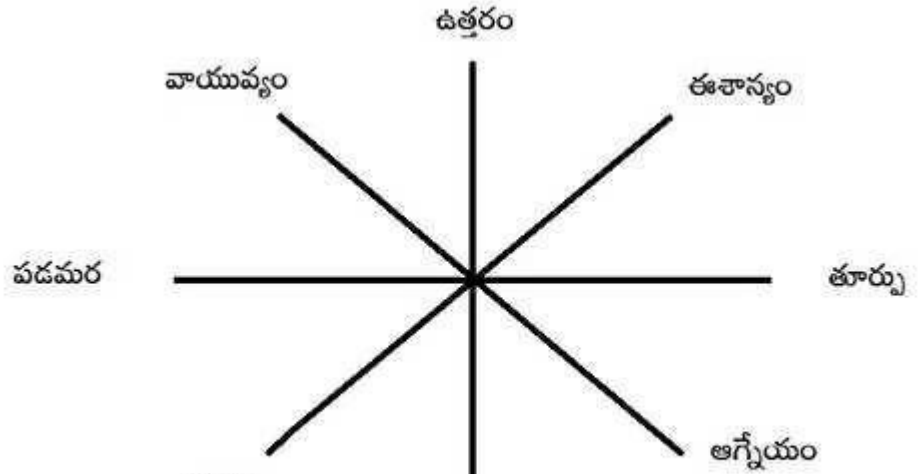
Vaastu

Date of lecture: 28-11-2022
Speaker: K.V.Sharavana Kumar
Transcripted by: V S K SOWJANYA T
Date of Transcript: 29-11-2022

VAASTU

<u>వీధి పోట్లు, వాటి ప్రభావాలు..</u>

వీధిలో నడిచే వారి నేత్ర దృష్టి గృహ నిర్మాణ స్థలం యొక్క ప్రహరీపై లేదా గృహంపై పడటాన్నే వీధి పోటు అంటారు. ఆ వీధి కూడా అక్కడకు వచ్చి నిలిచిపోతుంది లేదంటే కొన్నిసార్లు అక్కడి నుంచి పక్కకు తిరిగి ముందుకు సాగుతుంది. కొన్ని సందర్భాల్లోవీధి పోటు.. స్థలం మూలలను తాకుతూ ముందుకు పోతుంది.



Directions play an important role in vaastu.Right knowledge of direction is very important to make a building structure according to vaastu.

What is vaastu?

Vaastu (or 'premises') refer to an open space enclosed by walls on all sides, irrespective of whether it has a roof.

Every such built space has a centre of energy, also known as the of the premises. Its mission is to endow energy to any pleasant or distressing event occurring there.

We are all aware of the 4 cardinal directions – North, South, East and West. If we divide the zones of the house or workplace (by placing the compass in the centre), we will easily calculate, which room is in which direction/zone. When we divide the house or office into zones, we take into account ordinal or sub directions as well. These are North East, South West, North West and South East. Each direction, because of their elements, is suitable for certain activities and unsuitable for some.

1. **North**: Zone of wealth and career, it is suitable for entrance, bedroom, living room, garden, porch, courtyard and balconies. Underground water storage is perfect here.
2. **South**: Zone of fame, it's a good zone for the master bedroom, CEO's office, bar and even an entertainment room.
3. **West**: The zone that gives you strength. It's a good zone to have offices and cabins of fairly senior and mid level employees. Can also be used for gym equipment. Also a good location as a study or bedroom for students who are in higher classes and professional courses. Great zone for sports people as well. This zone can be used for dining space as well. The staff quarters and overhead water tanks can also be placed in the West.
4. **East**: Being ruled by Sun, the life giving force, it's a perfect zone to have the entrance here. The morning sun light brings with it a lot of good health and healing properties. That's why it's crucial to have windows, doors, balconies and gardens here. Living room, drawing room, family lounge, they are all suitable here.
5. **North East**: It's a zone of mental peace. Hence it is important that this area is clear of toilets, kitchen and store room. Meditation or prayer room is perfect here. A family lounge or even a yoga room can be placed here. The more clutter free this zone, the more stress-free your life.
6. **North West**: A zone of helpful friends, the element here is air. Elevators, Refrigerators (an alternate zone for kitchen), toilets, bar, guest room and even finished products that are ready to be sold can all be placed here.
7. **South West**: A zone that gives us strength, it can be used for bedrooms and for seating of senior staff in the office. Toilets can be placed towards the South of South West Zone. Try and keep this zone heavy so it is an ideal zone for placing heavy wardrobes. It can also be opted forstore rooms.
8. **South East**: Zone of Venus, this zone affects the health of the residents and is a perfect zone for the kitchen or for office pantry and for all electrical equipment. Can also be used for creative activities such as art and craft and singing, dancing etc.

Road shooter for house and plots:

How to select a plot?

1. Before selecting the plot one of the most important point is Veedhi shula (Street focus) some times it is called as veedhi choopu (Adjacent roads) or Road shooter or Road focus. This is very important aspect. This makes a person from good to bad or bad to good or may be 0 to nth level or from nth level to zero.

2. Internal and external vaastu both are very important. Even though you constructed house as per vaastu if external vaastu is not good we cannot expect 100% results from your house. That is the reason the selection of the plot is very important. In that also most important factor is VEEDHI SHULA or VEEDHI POTU or VEEDHI CHOOPU.
3. Before selecting or identifying the VEEDHI CHOOPU first u have to divide ur plot into two equal parts on every side. For every side has EXALTATION (Uchha sthanam) and Debilitation (Neecha sthanam). Whether the veedhi shula is good or bad first we have to know. First we have to divide the plot into 2 equal parts, then stand on middle point and face in any direction means example if you stand east facing your left side is uchha nothing but uchha is eeshanya (Northeast) and your right side is neecha sthana means aagneya (Southeast).

   In any direction if veedhi choopu touches neecha sthanam it will give bad results. This is not good for you. If the veedhi choopu is in west side also give bad results.
4. From aagneya to south, nyruthi up to vaayuvyam it is not good.
5. We have to seen which is good or bad. The Veedhi choopu is good means that is uchha sthana means from East to North , Northeast, North up to Northwest.
6. Veedhi choopu uchha sthana, this is also not sure to give good results in all cases. Not only Thoorpu eeshanyam, Utthara eeshanyam, Paschima vaayuvya, Dakshina aagneya for all uchha sthanas.
7. We should identify whether the road shooter (Road focus) is good or not then we have to identify which are good and which are bad.
8. There are 8 good Road shooters 4 are in **uchha sthanas** tose are Thoorpu eeshanya, Utthara eeshanya, Paschima vaayuvya (Southwest), Dakshina aagneya (Southeast) are exaltation means uchha sthanas.
9. Another 4 are direct Road shooters those are East, South, West, North. We should take care of these. In these 8 cases only we have to take care because any how neecha sthanas we never take we will not consider about those neecha sthanas.
10. How to identify three important points about Road shooter those are:
11. The Road shooter is coming from the street and hitting the house and it is stop means there is no continuation to the road.
12. The Road shooter is coming and hitting the house and there is road continuation or not.
13. The road continuation is towards the east or towards the west or in both cases.
14. Then only we can decide though it is a Road shooter is on the good side but whether this is 100% good or not.
15. If any Road shooter is coming and touching the house and there is no continuation means this is not always good though it is on the uchha sthanam.
16. If there should be continuation Veedhi choopu is good Veedhi potu is bad either to East or South or only east or only west.
17. If there is continuation of road is moving towards is either to East or South or West or two ways South facing road goes it is good.

Road is going towards west it is bad ignore that plots, because the way is neecha sthanam .
When the road is hitting and going to the continuation towards East is uchha sthanam.

So how the road is going we have to decide carefully.

Selection of the plot based on the Road shooter:

- How the road is going, towards from southeast direction road is going towards the East is good and best.
- Similarly, if it goes to the west then ignore.
- If it goes to the North from Paschima vaayuvya is always good.
- If it goes North to Eeshanyam is also good.
- South to West road is not good there is no development in your life.
- Road shooter is coming from neecha sthana to uchha sthana is also not good.

Simply, the path continuous :

- If it goes towards East is best.
- Towards West not good.
- Towards East and West is ok
- Only neecha sthana is not good.

According to vaastu ,If you want to purchase plot or house you have to see vyavaharika naama means calling name.

If Road shooter is in the neecha sthana then u can play or chant Vishnu sahasranaama sthotram daily morning and evening then that intensity of vaastu dosha will be reduced.

Road shooter coming from and to :

- Exaltation to Exaltation is 100% good.
- Debilitation to Exaltation is 40% to 50% good.
- Debilitation to Debilitation is very bad.
- Exaltation to Debilitation is not good.

So Road shooter from Uchha sthanam to Uchha sthanam 100% good results will come.

So how the road is coming is also important sometimes Road shooter will arise differently, if anybody constructed or occupied some place example 5 feet's forward or back then the Road shooter concept will arise .

If it is in the East side 1 or 2 or 3 feet's house occupying the road is it good, means some space extension on East side is benefit.(Telugu lo cheppali ante eeshaanyam perigithe manchidhi antamu kadha andhukani).

Conclusion:

వీధిపోటు ప్రభావం ఎప్పుడు ఉంటుంది.. మన ఇంటి ముందున్న వీధి కంటే ఎదురుగా ఉన్నా వీధి వెడల్పు ఎక్కువగా ఉన్నా.. దూరం పోతున్నా వీధి పోటు ప్రభావం ఎక్కువగా ఉంటుంది. అయా వీధిలో నుంచి ప్రయాణించే వాహనాలు, తిరగే జనం ఎక్కువగా ఉంటారు. ఎదురు వీధి చిన్నగా ఉన్నా, దూరం తక్కువగా ఉన్నా ప్రభావం వేరుగా ఉంటుంది. వీధి పోటుతో ప్రాణ నష్టం, ఆస్తి నష్టం, ఇతరత్రా నష్టాలు జరుగుతాయని కచ్చితంగా చెప్పలేం. జనం రాకపోకలు, వాహన రద్దీ, తదితరాలన్నింటిపై ఆధారపడి ఉంటుంది.

వీధిపోటున్న ఇళ్ల ముందు దేవుడి విగ్రహాలు పెట్టడం వలన కచ్చితంగా ప్రయోజనం ఉంటుంది. ముఖ్యంగా రద్దీకి అనుగుణంగా వాహన నియంత్రణ వేగం ఉంటుంది. ఎదురుగా విగ్రహం కనిపిస్తే వాహన వేగాన్ని తగ్గించే అవకాశం ఉంటుంది. కొందరి దృష్టి చెడుగా ఉంటుంది. అలాంటి వారి నుంచి చూపును మరల్చేలా చేస్తాయి దేవుడి విగ్రహాలు.

Weblinks:

telugu.abplive.com
https://telugu.abplive.com › vaastu-v...
Vastu/Veedhi Potu: ఈ వైపు వీధిపోటు ఉంటే యజమానికి మరణం, ఆ ఇంట వారసులు ఉండరు

telugu.samayam.com

https://telugu.samayam.com › vastu
వీధి పోట్లు, వాటి ప్రభావాలు.. ఇలా ఉంటే శుభ ఫలితాలు, స్త్రీల వల్ల అభివృద్ధి!

Homam

Lecture Notes required

Astavakra Gita

22/10/22 by Dr.C.S.R. Prabhu.
Transcripted by: B.S.Chakravarthi (PIN 292)

PREFACE

The Astavakra Samhitha is also known as Astavakra Gita. The Astavakra Samhitha is accredited
Classic of Advaitha Siddhantha, and it is Dialogue between the King Janaka & Astavakra.
The Upanishads, Bhagavad Gita are other ancient Siddhartha's are amenable by the Critics or Authors, Whereas Astavakra Gita is Unique, unamenable & perfect.
Astavakra Samhithais meant for Moksha Ghana through self-realization. The Astavakra Samhitha, vitha Geetha, AVS & Rud geetha are at the top of echelons of Advitha Vedantha or Molistic vedantha. The Astavakra Samhitha is Categorical, positive & unambiguous.
The Astha vakra Samhitha, indicates that Advaitha existed far before the theory of Sri Gouda Padha & Sri Sankaracharya as claimed by so many critics ,that they fabricated the same under the influence of Buddhism era. The Astavakra samhitha is far more Ancient than Buddhism, Shankar Chary or Gouda padha and it was contemporary to the Mahabharata times.
Bhagavadh Geeta is amenable for multi-farious interpretations as per the analysis & interpretations of various scholars as per their individual views& understanding. But whereas Astavakra Samhita is unique and stand apart from others since it is immutable, straight & is in the form of direct Questions & Answers.
The Text of Vedanta's can give the immense knowledge connected to Mumukshutva whereas the Astavakra Samhita is the eye opener for self-realization, in direct interactive form, without any dualism or ambiguity.
Everything is in mind only whereas the Truth is there is no Mind.
The Astavakra Samhita is a shorter treatise on Advitha Vedanta, ascribed to a Great sage Astavakra. It consists of a dialogue between Astavakra and his disciple Kin Janaka.
In the chapter of Vanpravan of Mahabharata, the story of Astavakra and Janka were mentioned. The parents of Astavakra were Kahor &Sujata. The progeny of them, still in the womb of his mother cried out that his father made mistakes, while reciting the Vedas. The Father, kahor took this as a grave insult and cursed the Son to be born with 8 parts of his body deformed.
Accordingly, in due course, the child was born with a twisted form and named Astavakra, which means 8 curved.Subsequently, the Father of Astavakra, Kahor, was defeated in a debate by a Great Scholar Vandin, son of King Varuna, in the court of king Janaka, and as a result, he was sent to into the depths of the sea and engaged as a priest taking part in a sacrifice performed by king Varuna.
At the age of 12, Astavakra hearing the plight of his Father, went to the court of King Janaka and defeated the foremost Scholar, vending, the opponent who, defeated his father earlier. He then rescued his father from the grip of king Varuna.

Observing the vast knowledge & his command on Vedanta's& all sastras, Janaka, the King of Mithila requested Astavakra to accept him as his disciple and teach him the knowledge of Moksha, Gnana & self-realisation.
The teachings, dialogues and the clarifications between the Great Master Astavakra to the king Janaka on vedantic wisdom is enunciated in the form of multiple questions& Answers is known as Astavakra Gita or Astavakra Samhita.
Astavakra Gita is a classic text of monistic Vedanta. It consists of 208 shlokas in 20 chapters and in original Sanskrit. The Astavakra Gita is advithic Master piece stating the whole truth without Duality. The Astavakra Gita is highly enlightening commentary in Doubt/Answer format to find the way for Liberation and peace.
Astavakra-gita is a short treatise on Advaita Vedanta which systematically deals with the mystical experiences of the individual in his flight to the transcendental peace and Bliss. The subtle philosophical truths are expounded in the form of a lucid dialogue between the teenager Sage Astavakra and his royal disciple, the King-seer Janaka.

To Astavakra, Self-knowledge through direct mystical intuition is the only goal to be reached and experienced in the dynamic silence of one's own deepest meditation.

Introduction

Among the world's classical works on contemplative experiences, Astavakra-gita, which is sometimes called Astavakra Samhita, is a unique textbook. It systematically deals with the mystical experiences of an individual in his flight to the transcendental peace and Bliss.
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Astavakra-gita, both in its style and structure of composition closely resembles the epics. It belongs to an age prior to the systematisation of philosophical thoughts in India. Like the Bhagavad-gita it has simplicity of diction and clarity of expression, without losing the forcefulness of language and the pregnancy of its thoughts. Like the Bhagavad-gita here also we find that the Teacher refuses to indulge in any involved philosophical discussion, but the Teacher constantly directs the entire attention of the student, on to the spiritual Reality behind life and its expressions.

Erudite scholars after laborious study and research have assigned Astavakra-gita to a period immediately after the Bhagavad-Gita and just before the rise of the great philosophical schools. Astavakra-gita must have appeared at a time close to the later Upanishads - Svetasvatara, Mundaka, Mandukya Karika and others.

Astavakra-gita does not show any inclination to accept a personal God, as we find in the Bhagavad-gita, In this sense, thoughts of Astavakra are more faithful to the major Upanishads and their monistic idealism. To all advanced students of meditation Astavakra-gita directly points out the way and the goal. Those who have not had the early groundings in meditation and have not experienced the inner silence of meditation to them this Gita is a mute instrument. To the unprepared, the subtle thoughts of this Gita can become explosively dangerous. These can blast the student's faith and can even shake his entire hold of the higher Reality. To those who have purified their minds and are engaged really in meditation, to such committed students alone, this textbook can show light and can serve as a true guide.

As an unrelenting non-dualist, rooted in the vivid experience of the transcendental spiritual oneness, Saint Astavakra never compromises. He rejects completely the worlds of objects, emotions and thoughts perceived through the delusory body, mind and intellect. As such he refutes and totally rejects the principle of 'maya'. To him there is neither an individual ego (jiva), nor a Creator (Isvara), nor any delusion (maya), nor a universe (jagat) other than the one infinite Consciousness, the Self. This clearly gives us an idea of the platform of Astavakra and the types of students whom he is addressing. To Astavakra there is only one goal to be aspired for and reached and that is Self-knowledge through direct mystical intuition which he calls as vijnana.

The final spiritual experience in Astavakra-gita arises to profound raptures of vision and insight and culminates in the sovereign unity of the Self that dissolves all duality, such as the knower, knowledge and knowing. In fact, the deeper essence of this Astavakra-song cannot be explained in words, but is to be experienced in the dynamic silence of one's own deepest meditations.

It is addressed to all the royal saints of the calibre of Janaka, to whom is attributed the oft-quoted observation in Mahabharata - 'Infinite is indeed my wealth, of which nothing is mine. If Mithila is burnt, nothing that is mine is burnt'.

In Astavakra-gita also Janaka declares, 'In fact one way, nothing belongs to me; or in another way, everything is mine only.'

The Dialogues between Seer Astavakra & this disciple King of Mithila Janaka

Janaki uvāca:

1. kathaṁ jñānamavāpnoti kathaṁ muktirbhaviṣyati
vairāgyaṁ ca kathaṁ prāptaṁ etad brūhi m ama prabho

Janka Said:

How can knowledge be acquired? How can liberation be attained? How is Renunciation possible? --- Tell me this, My Master.

Commentary: Human beings goal has always been to seek happiness. From the times immemorial, we have been trying to find happiness everywhere, except within one's own self, and we have failed pathetically in finding it. True and lasting happiness has always eluded us. A seeker is witness to the fact that most of his own life has been wasted in accumulating Wealth, position and the personal love of family and friends. Yet, cannot find lasting happiness in any of those activities.

Just as water quickly slips away from one's palm so also do the joy and contentment of these achievements slip away, leaving the seeker disillusioned, disheartened and craving for more and more A seeker's thirst for permanent joy and happiness remains unquenched in spite of all material gains.

When the seeker further inquiries as to why this is so, He finds that the very objects he thought would give him joy are the cause of his unhappiness. Nothing of this world or belong to this world, can give permanent happiness.

To be really happy one not only needs freedom from one's dependence on sense objects, but also the ability to remain in one's own sense of "I AM". Then alone one can have everlasting joy and bliss. It is at this stage, when the futility of the material gains is realized, the Janaka puts these three questions to his Master.

Janaka symbolizes, the state of mind of a Sadhaka (Spiritual aspirant) who is desperate to get these answers from his Master. Answering such questions is not an easy task as the Seeker is habituated to outwardly indulging in various sense objects.

Aṣṭāvakra uvāca:

2. **muktiṁ icchasi cettāta viṣayān viṣavattyaja**
kṣamārjavadayātoṣasatyaṁ pīyūṣavad bhaja

Ashtavakra said --

If you aspire after liberation, my child, shun the objects of the senses as poison. And seek forgiveness, sincerity, compassion, contentment and truth as nectar.

Commentary: The Master's advice is one –pointed and very clear. Sense objects drive our minds outwards. They make us dependent on them. The objects lure the mind and intellect towards them and the fulfillment of the senses gives the seeker a false sense of satisfaction and joy, albeit of temporary nature. But, soon he will come to know the ugly fangs of vasanas.

(Tendencies) will raise again and torment him. If he is able to quench his thirst he will happy for some time; but if he is unable to do so he will be sorrowful and miserable, that's why the Master advises the seeker to treat the objects of senses as poison The virtues listed in the verse- forgiveness, sincerity, compassion, contentment, and truthfulness are carefully chosen and are essential aids of Self Realization

3 **na pṛthvī na jalaṁ nāgnirna vāyurdyaurna vā bhavān**
eṣāṁ sākṣiṇamātmānaṁ cidrūpaṁ viddhi muktaye

You do not consist of any of the five elements, you are neither earth, nor water, nor fire, nor Air, nor space. In order to attain, liberation, know the Self as the witness of all these and as Consciousness itself.

Commentary: The biggest cause of human suffering is the belief that we are this gross body. The Gross body is nothing but the five elements – earth, water, fire, air and space (or either).

It is important to understand that the gross body does not belong to us, but to the five elements .On the predestined date, the five elements will take back what belongs to them and the body will turn to dust. If we truly owned the body it would remain with us forever. Yet, most of us identify with our bodies and engage in various vasanas and pursuits of pleasure to make the body and senses happy, and no attention is paid to the real "I", the one who is prior to these five elements.

It is possible, through the inquiry and meditation to have the knowledge that one who is prior to these elements, the one who is' witness' of these elements is not the gross body. (To witness is to see, hear or know by the 'presence and perception' what is happening). Through the perseverance and dedicated practice, it can be easily realized that pure being is the witness of the Gross body .The Gross body with all its activities can be watched from a distance and the seeker finds this true center, which is pure being, without identifying with this or that. Once this is established not just as a mental awareness but through direct realization, the deep identification with the body of element sis broken and the Sadhaka remains I the blissful state of I AM.

4. yadi dehaṁ pṛthak kṛtya citi viśrāmya tiṣṭhasi
adhunaiva sukhī śānto bandhamukto bhaviṣyasi

If you detach yourself from the body and rest in pure Consciousness (I AM), you will become happy, peaceful and free from bondage.

Commentary: The Master declares that the moment you realize that you are not this body of five elements, you will at once become happy & joyous.

This means actual realization and not just knowing it as a mere mental concept. It means actual self-experience. It involves practicing the principles of Self-inquiry, which includes sitting for meditation.
When you realize that your true center is that of a witness of this body, then the identification with the body drops and you at once experience joy and bliss. The joy or bliss is not the result of any effort, but the natural consequence of breaking the false illusion that ´I am this body".
Joy or bliss is of permanent nature, continuously flows through every part of our being. However, we fail to experience it because it remains hidden by the identification with the body, just as the Sun remains hidden by the clouds in the sky. Once the clouds pass, Sun will be visible in all its glory.
The trouble with us is that we move with the clouds (body/ mind/ego) and fail to focus our gage steadily on the Sun (the pure I AM). If we concentrate and stabilized in our sense of pure I AM, then we can always experience ourselves as that joy& bliss.

5. **na tvaṁ viprādiko varṇo nāśramī nākṣagocaraḥ**
asaṅgo'si nirākāro viśvasākṣī sukhī bhava

You do not belong to the Brahmana or any other caste or to at any stage of Life (Ashrama). You are not perceived by the senses. Unattached, formless and witness of everything, so be happy.

Commentary: **In Ancient India, the caste system (Brahmana, Kshatriya, Vysyas& Sudras) and Ashramas (Brahmacharya, Gruhastha, Vanaprastha& Sanyasa) pervaded several aspects of social life.**
A deep practice of self-inquiry will, reveal to us that four varnas and Asramas are symbolic stages of spiritual, evolution of a Sadhaka.
Astavakra is actually trying to declare that you are beyond all these experiences of the mind and also beyond the four states of consciousness (four bodies).You are beyond Turiya, as that too is an object. You are beyond every perception. You can never be the object and hence can never be perceived, just as the eye cannot see itself.

6. **dharmādharmau sukhaṁ duḥkhaṁ mānasāni na te vibho**
na kartāsi na bhoktāsi mukta evāsi sarvadā

Virtue and vice, pleasure and pain, are purely of the mind, not of you, One. You are neither doer nor the reaper of the consequences, so you are ever free.

Commentary: In this relative world of duality, everyone experiences like pleasure and pain, right and wrong, fear and courage and so on.
In our basic nature to avoid suffering and pain, and only accept happiness and joy. In this pursuit we indulge in various vices and sins. We fail to see what lies beyond the mind, and that is the cause of our suffering. All these experiences exist as long as the mind exists. Beyond the mind, none of these dualities remain.
Astavakra advises an aspirant to remain steadfast in his Sadhana, irrespective of whether or not he experiences joy in his meditations, as these are all the workings of the mind. The individual ego exists so long as the mind exists: the two are interdependent. When the mind is transcended, the ego is automatically dropped. The absolute truth is there is no such thing as 'mind' or 'ego'. They are both false appearances. We are always free, but we imagine we are bound by the chains of the mind and ego.

7. **eko draṣṭāsi sarvasya muktaprāyo'si sarvadā**
ayameva hi te bandho draṣṭāraṁ paśyasītaram

You are the one witness of everything of all and are really ever free. The cause of bondage Is that you see the witness as something other than this.

Commentary: The cause of our bondage Astavakra further states that the cause of our bondage is that we don't see ourselves as the seer or witness. This is perhaps the most important statement made by Asthavakra. Here, he declares that the real "I' cannot be the 'object'. We are used to objectifying everything, seeing and experiencing objects, but the fact is that a 'subject' can never be an object.

Many seekers stop their spiritual journey at this stage. As long as there is an 'I' who has observed this, the 'I' is still present. The journey or inquiry has not come to an end. Inquiry only comes to an end when there is neither the observer, the observed, nor the observation. No witness, no witnessing, no witnessed. Until such time comes, self-inquiry is not complete. So, we must not give up the inquiry until the very end.

All that we become – 'becoming - everything' that we 'become'-is false still an illusion. As long as "I have become 'something' self –inquiry is not finished. Self-inquiry achieves its goal only when the 'I' becomes unknown that is non-existent.

8.. **ahaṁ kartetyahaṁmānamahākṛṣṇāhidaṁśitaḥ**
nāhaṁ karteti viśvāsāmṛtaṁ pītvā sukhī bhava

Do you who have been bitten by the great black serpent of the egoism "I am the doer," drink the nectar of the faith "I am not the doer," and be happy.

Commentary: One's sense of doer ship comes from the ignorance that "I do this and I do that", "I want this and I want that"

A human being is inherently sinless and no sin can touch him. It is the identification with the body/mind/ego which cause him much misery.

The black serpent, the ego, casts a spell on him, and in that hypnotic trance he dances to the tune of that which has no independent existence.

Astavakra advises the seeker to 'drink the nectar of faith'. Faith is such a critical component, and is almost an instant remedy, for de-hypnotizing himself. The sadhaka , must consciously and continuously maintain," I am not the doer" and surrender to Mother Consciousness, no matter what appears, whether good or bad.

9. **eko viśuddhabodho'haṁ iti niścayavahninā**
prajvālyājñānagahanaṁ vītaśokaḥ sukhī bhava

Burn down the forest of ignorance with the fire of conviction that "I am the one pure Awareness "and be happy and free from distress.

Commentary: The 'forest' of ignorance symbolizes the causal sate of nothingness. This is purely an experiential state that an aspirant reaches in deep meditation.

Beyond the gross body and subtle body lies the causal state. It's a state of darkness and silence, yet it is also a state of ignorance because the ego is still intact. It is the most vulnerable of all states in meditation as a sadhaka can easily get lost here, within the void. Most Sadhakas remain stuck in the void. It is compared to a silent and dark forest where a seeker can easily lose his way. Confusion and fear plague his mind. This is why the presence of a Guru is essential at this stage.

The Guru's guidance can help the seeker transcend this fearful and challenging state. The proper instruction and Grace, consciousness (the mind) drops into the navel effortlessly .The navel is symbolic of the fire element 'Agni'. Once consciousness drops to the navel, the seeker will instantly become one with everything. The entire world will be no different from him. There will be no division between him and everything else in the entire universe. The body disappears, all names and form disappear and, in total Samadhi, he becomes one with the universe.

Later even the universe will become small in comparison with you and even seen as rising and falling at the spiritual Heart. You become far more expansive than the entire universe and have the feeling you are the creator.

You hold the universe within you. There is no greater happiness for you to know, than this universe is born out of you and that YOU are the source of all.

10. yatra viśvamidaṁ bhāti kalpitaṁ rajjusarpavat
ānandaparamānandaḥ sa bodhastvaṁ sukhaṁ bhava

The joy -in which all these appears and is imagined like seeing a snake in rope – That supreme Joy and awareness is what you are. So be happy.

Commentary: Astavakra declares that you are the Supreme joy itself. Supreme joy means all pleasures pale in comparison to what is experienced as your true sense of I AM ness.

This is a state of tremendous joy which is inconceivable and unimaginable. This is referred to as Sat –Chit- Ananda because it is the state of complete Jnana (True Knowledge): a pure, unadulterated state of consciousness and supreme joy.

It is here in this state that a Sadhaka gets knowledge of the true source of I AM ness. The seeker learns, that it originates from the Spiritual Heart from where waves of Bliss rise and fall.

You explode with such intensity that there comes the feeling," I am the creator of this entire universe". The source or substratum, is the joy, and the universe is only a superimposition on that joy. You exists beyond the entire universe, but in your ignorance you have completely failed to look at the source.

You have mistakenly identified with the unreal... But once the substratum is apprehended, the illusory super-impositions will immediately disappears and the delusion of the snake will end with the awareness that it is, in truth. Only a rope. Hence Astavakra enjoins the seekers to arrive at such awareness and be supremely happy.

11. **muktābhimānī mukto hi baddho baddhābhimānyapi**
kiṁvadantīha satyeyaṁ yā matiḥ sā gatirbhavet

He who considers himself free is free indeed and one who considers himself bound remains bound. "As one thinks, so one becomes," is a popular saying in this world, and it is quite true.

Commentary: It is well known saying that "as we think so we become". Thoughts dictate our lives. We experience everything through thought. Thought is the starting point for everything that manifests in our lives.

Thought is energy, and when it becomes forceful and strong enough (positively or negatively). It becomes matter and can help or harm the aspirant and others. So the first step is to replace

Negative thoughts with positive ones. By thinking good thoughts and by being good you always feel good.

The second step is a much deeper level. Here you trace back to the origin or source of thought itself. You take one step back from all thoughts and become a witness of them. You bring yourself to the center, prior to what rises and falls by way of thoughts, emotions and memories.

You will find that you no longer be affected by any thought, emotion, fear or memory. Like clouds everything will pass by without remaining with you for long. There will be only one thought and that will be "I am joy".

"I am ever new joy" is the only thought you will know and then you become the supreme joy. Then it becomes the real meditation, where consciousness becomes aware of only itself and nothing else.

This is what Astavakra means that "As you think so you become". It's about the direct experience and not a mere mental affirmation.

The Bhagavad Gita sums this up perfectly.

Lord Krishna says “O son of Kunti, that te fate of man after death is decided by the thought that predominates in the moment of death. The thought is the foundation on which the next birth is built”. (Chapter 8, Version, 6.)
Note, that the Lord says that one predominant thought which determines the state of a seeker. So, if your most dominant thought is that of joy and bliss, then this will be your fate, free of al sufferings arising from identification with the ego.
However, it is important to realize that this final dominant thought at death is hardly going to be one of joy and bliss if you are habituated to thinking negatively and have remained identified with your body/mind.

12. **ātmā sākṣī vibhuḥ pūrṇa eko muktaścidakriyaḥ**
asaṁgo niḥspṛhaḥ śānto bhramātsaṁsāravāniva

The self is the one perfect, free and action less consciousness: the all –pervading witness, Unattached to anything, desire less and at peace. It is an illusion that you seemed to be involved in the world.

Commentary: The self is the witness. It watches everything from a distance and is in no way affected by or involved in, anything that appears 0r disappears. It is perfect and ever free, completely devoid of any sense of doer ship.
The cause of suffering is the illusion that makes it appears e as if “I am the doer” or “I am the enjoyer” or “I am the one suffering”. The mind created all of these false illusions: and we have identified with the falseness and gotten trapped in its workings.
Sri Ramana Maharshi, illustrated this wonderfully. He asked u, as s to notice what happens during a movie and how we get carried away with what is shown on screen. We look at the images that are being projected on the blank screen and believe them to be real. The images can make us laugh or cry depending on what is being shown on the screen.
Only, the screen is real, as it remains eternally unchanged even the images are changing. The screen is not affected by anything that is superimposed on it. It is always the same.. It accepts all types of images- good and bad. The screen is the Self, and the images are all the thought patterns, emotions, body forms and the individual ‘I-ness’ that are superimposed on the Self.
A jnani knows that all such super impositions are unreal and false appearances. He remains the same background Self: blissful, desire less and action less consciousness.

13. **kūṭasthaṁ bodhamadvaitamātmānaṁ paribhāvaya’**
ābhāso'haṁ bhramaṁ muktvā bhāvaṁ bāhyamathāntaram

Having given up external and internal self-modifications and the illusion “I am the reflected (individual) self”, meditate on the Atman as immutable, Consciousness, and without any dualism.

Commentary: The word ‘Kutastha’ as mentioned in Bhagavad Gita has great prominence in spiritual practice. The term ‘kuta’ has three meanings. Unchanging, mountain Top and mystery. All three meanings are suggested in this term ‘kuta’.
It is the only ‘Self’ which remains unchanged, while everything around it changes. The Self alone is highest Reality. And it alone remains hidden behind the play of ‘Maya’ .So, kutastha means the Self- the real ‘I’.
Most Ancient scriptures advocate the need to meditate on the Supreme – Self, one pointedly. Without letting the mind wander into sense objects. Similarly, Astavakra recommended that the duty of a sadhaka must be to devote his full attention and devotion to the self alone unaffected by whatever changes are happening within and outside of him.

14. **dehābhimānapāśena ciraṁ baddho'si putraka**
bodho'haṁ jñānakhaṁgena taḥnikṛtya sukhī Bhava

My child, you have long been caught in the noose of body-consciousness. Sever it with the sword of the knowledge that “I am Consciousness” and be happy.

Commentary: Here it is wise to bring up an ancient tale, about a lion cub who was raised by a flock of sheep, instead of his own mother. The sheep lion grew among the sheep, believing he too was a sheep. And he became as fearful as they did at the appearance of a potential threat. One day an enormous lion, leaped out from behind and noticed that the sheep-lion is also shaking in the middle of the sheep-flock. Seeing this, the Lion asked the sheep-lion "why are you bleating instead of roaring? Why are living among the sheep? You are a Lion". The sheep-lion simply did not believe this. After seeing his reflection in the water, he saw that he was indeed a Lion, not a sheep. From that moment on, everything changed for the sheep lion. Instead of bleating, he roared and became who he was meant to be. He was lion,. He was powerful, noble and strong.

This analogy provides us with a very deep insight into our own spiritual journey and puts a few misconceptions surrounding our spiritual life to rest .Similarly, we too have wrongly identified with the ' herd' mentally ,which is, ' I am so and so"- the body, the mind, the intellect, the energies. We have failed to look at ourselves in the lake of the heart. Once, we see out true self clearly, the false identification drops completely. What comes and goes is only a state of mind. This bliss is often referred to as Sat-Chit-Ananda, which means that the bliss stays forever, never leave.

15. **niḥsaṁgo niṣkriyo'si tvaṁ svaprakāśo niraṁjana**
ayameva hi te bandhaḥ samādhimanutiṣṭhati

You are unattached, action less, self-luminous and without any blemish. This indeed is your bondage that you practice meditation.

Commentary: Astavakra's instruction is not to see anything in your meditation, but to merely observe. What starts through as a looking through the mind slowly transcends that very instrument and becomes looking through awareness. This happens through a one- pointed abidance in the sense of being, the 'I AM'.

In the process the three stages of Self-inquiry are also mentioned. And love is acceptance

The First stage of Self-Inquiry: We have to learn to accept our sense of being no matter what it is. So, acceptance leads to love, and love is acceptance. You mentally affirm to yourself: "This is my present state of beingness, I am going to completely accept it, sink into it, and love

The Second stage of self-Inquiry: Acceptance does not mean that our present state unattended. Acceptance means that we watch over it continuously, by being aware. Do we not do the same thing with our child? And this how the relationship with our beingness, develops, how it flowers. How has it gotten to this stage? It is by watching and observing, daily and deeply, all its forms.

The Third stage of Self-Inquiry: What happens, when we are continuously' aware', continuously observing our state of beingness, changing form. Our beingness has changed its nature and it happens automatically. And as the beingness changes the form, the 'I' automatically changes form. Finally, when even the thought that "Aim meditating" or "I am doing this or that" is gone. I means meditation has taken place. Meditation is the end of its own practice.

Sri Ramana Maharshi sums up Astavakra's instruction perfectly:

"Do not meditate, BE

Do not think that you are," BE".

16. **Taya vyāptamidaṁ viśvaṁ tvayi protaṁ yathārthataḥ**
śuddhabuddhasvarūpastvaṁ mā gamaḥ kṣudracittatām

You pervade this universe and this universe is superimposed on you By nature,. You are really Pure Consciousness. Do not be small-minded.

Commentary: Asrtavakra says that the self-form which this world is projected, must necessarily pervade the entire universe. You are the substratum on which the entire universe

is superimposed. Just as the Gold pervades the ornaments, or mud pervades the pot, similarly the Self pervade the entirety of everything known, seen and experienced in the universe. YOU are the one who has given birth to this universe.
Do not behave like beggar always looking for the world can offer you. You must always hold your head high and walk in knowledge that, as the substratum up on which all appears, you sustain the universe you have given birth to.

17. nirapekṣo nirvikāro nirbharaḥ śītalāśayaḥ
agādhabuddhirakṣubdho bhava cinmātravāsanaḥ

You are unconditioned, immutable, formless, of cool disposition, of unfathomable intelligence and unperturbed. So, remain rooted in pure Consciousness alone.
Commentary: The Sadhaka should be ready to drop concepts once their purpose is served. He must possess the courage and discrimination to do so. When he does this, he will discover the hidden self.
Whatever YOU think you are is not YOU. The real YOU is beyond all such concepts, conditionings and knowing. YOU are independent of everything perceived, known and experienced. The self is change less. The joy which comes and goes is only of the mind. The bliss and joy of self never leave. The Self is the natural resting state of ever flowing joy and happiness.
Knowing 'I am the self' is more like being held, or embraced, by joy and bliss all the time. You get possessed by the natural joyous state and rest there, forever undisturbed by the happening around you. Even the greatest calamities cannot touch you.
Having given us such deep insights into the Self, Astavakra asks us to pursue our journey within with great fervor so that such direct apprehension becomes possible.

18. sākāramanṛtaṁ viddhi nirākāraṁ tu niścalam
etattattvopadeśena na punarbhavasaṁbhavaḥ

Know that which has form to be unreal and the formless to be permanent. Through this spiritual instruction you will escape the possibility of rebirth.
Commentary: To really understand what Astavakra implies here would require us to first find out what is that is born, and what is it that dies.
The gross body with its five elements is born and dies. Even the thought and emotion has an origin and an end. Our breaths in in this world all are numbered and are born and die. Prana is born and dies too. All the four states of consciousness live and die. The universe comes and goes. I-ness appears and disappears.
Everything that appears also disappears is born and dies. And as long as I feel that I am any one of these, I will continue to be born again and die again. This is a fundamental aspect of the traditional Indian spiritual belief system. But then regardless of any such beliefs, the moment I break identification with all of the above and become witness on whom all of these are superimposed. I will know that I was never born in the first place.
This will not be a matter of belief but an actual realization. It will be known that I have always stood independent of everything and none of these had anything to do with me.

19. **yathaivādarśamadhyasthe rūpe'ntaḥ paritastu saḥ**
tathaivā'smin śarīre'ntaḥ paritaḥ parameśvaraḥ

Just as a mirror exists within and without the image reflected in it, so the Supreme Self exists everywhere, inside and outside this body.
Commentary: The purpose of bringing the mind inwards is to direct the mind away from outer sense objects which pull the Sadhaka's attention outwards into sensory gratification. The Sadhaka awaken to realize the all –encompassing, all-pervasive, all expansive state of the infinite Self. There is neither within nor without for the Self. It is everywhere.
The apt metaphor of the mirror and image s reflected within it is used by Astavakra to communicate this. The reflection is within the mirror, but the mirror pervades both within

and without the reflection. The reflection has no existence without the mirror, but mirror exists with or without the reflection.

20. **ekaṁ sarvagataṁ vyoma bahirantaryathā ghaṭe**
nityaṁ nirantaraṁ brahma sarvabhūtagaṇe tathā

As the same all-pervading space is inside and outside a jar, so the eternal all-pervasive Self exists in all beings and things.

Commentary: While in the previous verse, with metaphor of the mirror and the reflection in it, the all- pervasiveness, and expansiveness of the Self was emphasized in this verse the immanence and infinite nature of the Self is established with the metaphor of the space and the jar.

Just as the space , which is all –pervading and spread over an infinite expanse, is seen as existing within a jar or pot, the infinite, change less and boundless Consciousness is also present within all beings and things.

Conclusion.

Uniqueness of Astavakra Gita

The Astavakra Gita, one of the most Ancient classical spiritual Text that has come down to us from the Ancient Sages is a radical scripture of immense intensity, power and purity. Every word of this spiritual document is capable of producing a deep and profound impact on the Sadhaka. The words are packed with so much power that the Sadhakas are automatically impelled to walk the path of self -inquiry. The relentlessly one pointed nature of this scripture makes it a unique text as it does not offer any pops or footholds, emphasizing the essential need to raise above all dualities and go beyond all identifications and conditionings. The power of the words used, and the manner in which they were used makes this text stand apart from all other Ancient scriptures.

The Text of Astavakra Gita is so focused that it leaves little room to go beyond Astavakra's intended meaning. One is forced to interpret it the way Astavakra wanted it to be understood by his Sadhakas. Not many Ancient scriptures can make a claim. Astavakra wins King Janka's deep respect and the ensuing dialogue, between the Rishi and the king, takes this wonderful poetic form, "Gita- Song" known as the Astavakra- Gita.

Astavakra is a man of truth and mince no words. He is outspoken to the extent of being blunt, speaking the Truth as it is without any artifice or twisting. He is predominantly concerned with his message, rather than its impact (positive or Negative) on the Sadhaka.

Indeed, he was cursed for this very bluntness before he was born. His nature of being blunt, uncompromising, and upfront remained with him, throughout his Life and reflected in these dialogues with King Janaka, his disciple. Astavakra entertains no concepts. He rejects anything that is perceived through the body, mind and intellect. He stresses that there is no such thing as existence or Nonexistence, right or wrong, moral and immoral value systems.

Astavakra out rightly rejects the theory of Maya (Illusion) concepts like personal God (Ishwar), ego (Jiva), and even the existence of a universe (Jagat). Astavakra affirms that "Self" (Beyond all consciousness) is the only Reality and this alone is the Absolute Truth.

Trying to understand, Astavakra through the medium of Mind is a very dangerous thing to do. Ignorance will continue to prevail as it is not backed by any Sadhana (practice) or actual realization on the part of Sadhaka (Spiritual aspirant).

So if we really want to understand Astavakra in his essence of purity, we will have to enter into the depths of meditation and make his insights as our own self experience failing which will be only deluding ourselves and fall prey to lofty, but empty words.

Astavakra dialogues are symbolic representations of various states of consciousness experienced during meditation. Taking them as literal representations will defeat the very purpose of these dialogues.

Reference Books:

1. Astavakra Samhitha – by Sri Swami Nitya swarupananda ji..
2. Astavakra Gita - by Sri Chinamayananda ji
3. Astavakra Gita - by Sri Rajiv kapoor

Puranas

What is Puranas & How Many Puranas are There?

Puranas (Sanskrit: पुराण Purāna, "of ancient times") is a Sanskrit word. It means "ancient" or "old." Puranas are considered one of the most ancient Indian literature about Hinduism. In fact, the Puranas are post-Vedic Texts and are regarded as the fifth Veda.

The Puranas contain a vivid description of the history of the Universe from creation to destruction. It describes Hindu cosmology and geography. It contains narratives of heroes and demigods and even the genealogies of the kings. In fact, the first Purana was compiled between the 3rd and 10th centuries C.E.

By far the most famous Purana stands to be the *Bhagavata Purana* which narrates the childhood and early life of Lord Krishna, the eighth incarnation of Hindu God, Lord Vishnu. The Bhagavata Purana preaches the practice of Bhakti Yoga. In fact, the Puranas contain a wealth of information on yogic practices as well as different branches of spiritual practice.

There are as many as 18 main Puranas and 18 minor Puranas (known as Upa puranas). Together they contain over 400,000 verses (slokas).

Are Vedas Authentic Scripts of Sanatana Dharma, and Ithihas-Puranas not?

There are **four** types of **Vedas** – Rigveda, Samaveda, Yajurveda, and Atharvaveda. One of the best sources of Ancient Indian History is **Vedic** literature.

Is Puranas part of Vedas?

The Puranas are regarded as post-Vedic texts. They were composed much later than the Vedas which are believed to have been composed about 1500 BC.

The Puranas contain a complete narrative of the history of the Universe right from creation to destruction. They also contain genealogies of the kings, heroes, and demigods. They offer vivid descriptions of Hindu cosmology and geography.

Yajurveda: It is also called the book of prayers

Rig Veda: It is the earliest form of Veda

Samaveda: The earliest reference for singing

Atharvaveda: The book of magic and charms

Each of them are broken into 4 parts

Samhita: The Mantra text of each veda called samhita.

Brahmanas: They are the prose texts that explain the hymns in the Vedas and are also the classification of Sanskrit texts that are embedded within each Veda, incorporating myths and legends to explain and instruct Brahmins on the performance of Vedic rituals.

Aranyaka's:

- These are called Forest Books
- Sacrificial rituals are interpreted by Aranyakas in a symbolic and philosophical way.

Upanishads:

- There are 108 Upanishads
- Out of 108 Upanishads, 13 are considered the major ones.
- The concepts of 'Atman' and 'Brahman' are majorly explained by Upanishads

- **Shruti Literature** – The word 'Shruti' from the term 'Shruti Literature' means 'to hear' and describes the sacred texts which comprise of Vedas, Brahmanas, Aranyakas, & Upanishads. Shruti Literature is canonical, consisting of revelation and unquestionable truth, and is considered eternal.
- **Smriti Literature** – Whereas, the word 'Smiriti' literally means to be remembered and which is supplementary and may change over time. Smriti Literature is the entire body of the post-Vedic Classical Sanskrit literature and consists of Vedanga, Shad darsana, Puranas, Itihasa, Upveda, Tantras, Agamas, Upangas.

The Division of Puranas

The 18 main Puranas have been divided into three categories and have been named after the Deity: Brahma, Vishnu, and Shiva.

सात्विकेषु पुराणेषु माहात्म्यमधिकं हरेः
राजसेषु च माहात्म्यमधिकं ब्रह्मणो विदुः ६८

तद्वदग्नेश्च माहात्म्यं तामसेषु शिवस्य च संकीर्णेषु
सरस्वत्याः पितॄणां च निगद्यते ६९ (Mats. Pura. 53.68-69)[2]

Out of the 18 main Puranas:

- Six are Sattvic or Vaishnava Puranas which glorify Lord Vishnu
- Six are Rajasic or Brahma Puranas which glorify Lord Brahma
- The remaining (Six) are Tamasic or Shiva Puranas and glorify Lord Shiva.

The Vaishnava Puranas include:

- Vishnu Purana

- Narada Purana
- Vamana Purana
- Mathsya Purana
- Garuda Purana
- Srimad Bhagavata Purana

The Brahma Puranas include:

- Brahma Purana
- Bhavishya Purana
- Agni Purana
- Brahmavaivarta Purana
- Brahmanda Purana
- Padma Purana

The Shiva Puranas include:

- Shiva Purana
- Linga Purana
- Kurma Purana
- Markandeya Purana
- Skanda Purana
- Varaha Purana

In fact, it is believed that there were approximately 64 Puranas:

- 18 Maha Purana
- 18 Primary Upa Puranas
- And the rest secondary Upa Puranas.

The *Upapuranas* are eighteen in number, with disagreement as to which canonical titles belong in that list of eighteen.
They include among –

1. Sanat-kumara
2. Narasimha
3. Brihan-naradiya
4. Siva-rahasya
5. Durvasa
6. Kapila
7. Vamana
8. Bhargava
9. Varuna
10. Kalika
11. Samba
12. Nandi
13. Surya
14. Parasara

15. Vasishtha
16. Ganesha
17. Mudgala
18. Hamsa.

What Does Puranas Contain?

Typically, Puranas cover five major topics.
These are:

- Cosmogony
- Cosmology
- Cosmic cycles
- Genealogy of the Gods, Sages, and Kings
- Legends during the time of various Kings

However, some other Puranas (such as the Bhagavata Purana) contain five more characteristics thereby making a list of 10.
These include:

- Tales about Gods - Ishanukatha
- Karmic links that exist between the Deities, Sages, Kings and living beings - Utaya
- Spiritual Liberation or Moksha - Mukti:
- Finale or cessation - Nirodha
- Refuge - Ashraya

Several Puranas, such as the Matsya Purana, Devi Bhagavata Purana list "five characteristics" or "five signs" of a Purana. These are called the *Pancha Lakshana* (*pañcalakṣaṇa*), and are topics covered by a Purana:
These are:

- **Sarga** – It describes the creation of the Universe
- **Pratisarga** – the cyclical process where destruction and creation occur repeatedly
- **Manvantara** – It describes the various eras, cosmic cycles, history of the world during the time of one patriarch
- **Vamsa** – It gives the histories of dynasties such as the solar and lunar
- **Vamsanucharita** – the royal lineage, , including the Suryavamshi and Chandravamshi kings.

The Purpose of Puranas

In their perpetual struggle of existence, human beings have forgotten their relationship with God and are overly attached to material sense gratification from time immemorial.

Religious literature such as Vedas and Puranas attempt to bring human beings closer to God and re-establish their forgotten relation with God.

Puranas offer shelter to people who seek to conquer the darkest region of material existence. It is said that one who has experienced the nectar of its "Rasa" never desires anything else.

Shrimad Bhagavata Purana teaches nine primary forms of bhakti:

- Śravaṇa (It refers to the "listening" of the scriptural stories of Krishna and his companions)
- Kirtana (praising the Lord, usually refers to ecstatic group singing)
- Smarana (remembering Lord Vishnu)
- Pāda-sevana (rendering service)
- Archana (worshipping an image of Lord Vishnu)
- Vandana (paying homage)
- Dāsya (servitude)
- Sākhya (friendship)
- Atma-nivedana (complete surrender of the self)

So, the Bhagavatam contains the essence of all Vedanta philosophy as it is related to the Absolute Truth.

Interesting Facts About Puranas

All the Puranas are related to the class of Suhrit-Sammitas or the Friendly Treatises. The Puranas belong to the class of Itihasas (the Ramayana and the Mahabharata).

The Puranas endeavor to bring people closer to the Gods.

It should be appreciated that the Puranas tell the Supreme Truth to one and all in a very simple manner.

All the Puranas are dedicated to certain deities.

In the *Linga Purana*, you get a description of Yama (disciplines), Niyama (virtues), and Pranayama (breathing techniques).

The Purpose of Puranas

In their perpetual struggle of existence, human beings have forgotten their relationship with God and are overly attached to material sense gratification from time immemorial.

Religious literature such as Vedas and Puranas attempt to bring human beings closer to God and re-establish their forgotten relation with God.

Puranas offer shelter to people who seek to conquer the darkest region of material existence.

Is Mahabharata a Purana?

Mahabharata can rightly be considered a bridge between Vedic and Puranic cultures. However, scholars attribute that Mahabharata is still more Puranic.

Most importantly, Mahabharata is a history-based mythological, religious scripture. In Vedas, you don't find any history. It's all about philosophy. So, Mahabharata is not related to Vedas at all.

Mahabharata is closer to Puranas. It has Puranic Myths, and so it falls in the Puranic category.

How many Upanishads are there in total?

There are in all 251 Upanishads whose text has been found.

However, in print, there are 108 of them. The concept of Brahman and Atman are the central ideas in all of the Upanishads.

Here, we have shown a list of some of the most popular Upanishads:

- Isha Upanishad
- Kena Upanishad
- Katha Upanishad
- Prashna Upanishad
- Mundaka Upanishad
- Mandukya Upanishad
- Taittiriya Upanishad
- Aitareya Upanishad
- Chandogya Upanishad
- Brihadaranyaka Upanishad

Puranas are surely a treasure and valuable source of information in the Hindu religion. They are easy to follow and very interesting indeed.

We hope that you would like to begin your religious journey with one of the Puranas.

स्वस्ति प्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महीं महीशाः। गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु।