



LESSON 16 & 17 JNANASHTANGAS VEDA MAHA VAKYA CHATUSHTAYAM

Yogam - Dhyanam - Jnanam Series www.sryogajnanashram.com

Lesson 16 JNANASTANGAS

Every spiritual aspirant have to practice the ashtanga yoga first. They are of two types, external and internal.

Bahirmukha sadhana: yama or restrains, niyama or observances, asana or physical exercises, pranayama or control of life force are the external four.

Antarmukha sadhana: pratyahara or withdrawal of senses, dharana or concentration, dhyana or meditation, samadhi is integrated state or enlightenment are the four internal sadhana.

By doing pranayama a sadhaka takes control over prana and mind. Once the mind is merged the yogic practitioner realizes oneself, self realization. Along with pranayama to take control over the mind one should contemplate on spiritual subjects. That is jnanastangas.

Trishikhi brahmanopanishad - 20 states that to be dispassionate towards body and senses is called 'yama'.

To be desiring God at all times is 'niyama'. Asana is to be indifferent to the material stuff. Pranayama is to see the entire material world as an illusion. Chitta going inward is called 'pratyahara'. To still chitta is 'dharana' Dhyana is thinking I am God, I am 'chinmatrudu'. Letting go of the idea that one is meditating also is called 'Samadhi'. Pranayama turns mind inwards thereby attaining state

of siddhi going through the jnanastangas.

Lesson 17 VEDA MAHA VAKYA CHATUSHTAYAM

Vedas are life force for Bharatiya culture. Veda means to know derived from the root 'vith' Vedas are divided into 4. rigveda - prayer and mantra, yajurveda - yagnyas and yagas, samaveda - song or pranava, atharvanaveda - yantrika shakti. In reality not only these 4 Vedas there are many more.

Vedas can be summarized into four great phrases.

1. 'Pragnanam Brahma' from Taittereyopanishat of Rgveda.
2. 'Aham Brahmasmi' from Brihadarankopanishat of Yajurveda.
3. 'Tatwamasi' from Chandogyopanishat of Samaveda.
4. 'Ayamatma Brahama' from Mandukyopanishat of Atharvanaveda.

1. Pragnanam Brahma: Pragna is knowledge or intelligence. All beings have pragna. The wise man sees it in all beings. That pragna is Brahman.

According to Mandukya goudapada karika there is kalpita and akalpita pragna. When anesthesia is given to a patient we are only numbing kalpita pragna. If one crosses over jagrit, swapna and sushupti, in the turia state kalpita pragna is annihilated. So the seeker with the aid of pranayama takes the jiva to the center of

eyebrows reaching the turiya state. That yogi is the knower of the meaning of pragnanam brahma.

2. Aham Brahmasmi: Varahopanishat states that mind is the lord of senses, prana vayu is the lord of mind, laya yoga is the lord of prana vayu. With the help of laya yoga ie; pranayama the yogi reaches chidakash in the turiya. He experiences the entire creation as light only, and he is everything, reaches aham brahmasmi state.

3. Tatwamasi: Tat, iswara + twam, jiva, asi = is. Iswara that is param jyoti coming downward from the center of eyebrows gathers ego and attachments becoming jiva. Gradually with the help of yoga he turns prana upwards and merges it with atma becoming swarupa of Brahman himself. This cannot be achieved by intellectual discussions or listening to pravachans only by yoga sadhana.

4. Ayamatra brahma: Ayamatra, atma-jiva or pratyagatma. Atma in one, but like the moon reflecting in several water pots seen as many moons. One atma is being seen as many due to the formation of antahkarana in jivas. To realize there is only one moon, we have to annihilate the water that reflects the many moons. Once the seeker with yogic practices brings the prana to chidakasha, the reflected jiva disappears.

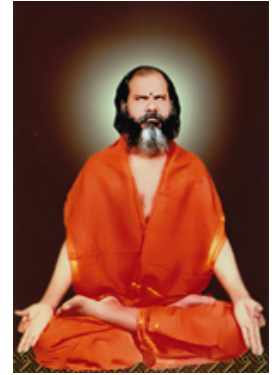
Just by reciting these maha vakyas one cannot become Brahman. Only with yoga sadhana one can attain the state of Brahman.



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