

nidaḥ: A class of censurers in the path of *yajña*. They are the persons who pose obstructions in the path of *yajña* so that the *yajamāna* may become more perfect in his actions. Unlike the titans, *Vṛtra* or *Vala*, the *nidaḥ* are not purveyors of falsehood, stealers of Light or revilers of the path of *yajña*. The *nidaḥ* impede the *ṛishi* in his journey by bringing to light the defects in his personality and declare, 'we will not allow you to go forward till you correct all these defects.' Only Indra can give the additional light or power which removes these defects.

nirārata: *niḥ* + *arāta*, strive.

1.4.6: Collaborators

"May the collaborators declare us entirely blessed, O achiever of action (1); may we abide in Indra's peace and happiness (2)."

Details: Note the connection with the previous mantra which says, 'strive on, reposing in Indra your activity.' This mantra says, 'may we abide in Indra's peace and happiness.'

S translates the mantra as "may even our enemies speak of us of having good wealth", translating *ari* as enemy.

ari kṛṣṭayaḥ: *ari* means one who fights (for us), capable of *arana*, fight. Typically it means *yajamāna* or the seeker as in (1.9.10). Veda rarely has the meaning of enemy for *ari*. *kṛṣṭayaḥ* means doers of actions. The two words together refer to the collectivity of powers or emanations of the Divine who help humans in their ascent. Hence the two words together have been translated as, 'collaborators.'

uta bruvantu no nido niranyataḥ chit ārata (2),

dadhānā indra it duvaḥ (3).

(1.4.5)

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इन्द्र इदुवः ॥

uta naḥ subhagān ariḥ vocheyuḥ dasma kṛṣṭayaḥ (1),

syāma it indrasya sharmaṇi (2).

(1.4.6)

उत नः सुभगाँ अरिः वोचैयुर्दस्म कृष्टयः । स्यामेदिन्द्रस्य शर्मणि ॥

Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society

Ernst Haas



Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society:

The Philosophy of the Brahma-sutra Aleksandar Uskokov, 2022-09-22 The Brahma sutra attributed to Badarayana ca 400 CE is the canonical book of Vedanta the philosophical tradition which became the doctrinal backbone of modern Hinduism As an explanation of the Upanishads it is principally concerned with the ideas of Brahman the great ground of Being and of the highest good The Philosophy of the Brahma sutra is the first introduction to concentrate on the text and its ideas rather than its reception and interpretation in the different schools of Vedanta Covering the epistemology ontology theory of causality and psychology of the Brahma sutra and its characteristic theodicy it also Provides a comprehensive account of its doctrine of meditation Elaborates on its nature and attainment while carefully considering the wider religious context of Ancient India in which the work is situated Draws the contours of Brahma sutra s intellectual biography and reception history By contextualizing the Brahma sutra s teachings against the background of its main collocutors it elucidates how the work gave rise to widely divergent ontologies and notions of practice For both the undergraduate student and the specialist this is an illuminating and necessary introduction to one of Indian philosophy s most important works

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alleged harmony of Hinduism the eternal Dharma with modern science and with Darwinian evolution in particular

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Table of Contents Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society

1. Understanding the eBook Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - The Rise of Digital Reading Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Advantages of eBooks Over Traditional Books
2. Identifying Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - User-Friendly Interface
4. Exploring eBook Recommendations from Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Personalized Recommendations
 - Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society User Reviews and Ratings
 - Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society and Bestseller Lists
5. Accessing Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society Free and Paid eBooks
 - Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society Public Domain eBooks
 - Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society eBook Subscription Services
 - Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society Budget-Friendly Options

6. Navigating Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society eBook Formats
 - ePub, PDF, MOBI, and More
 - Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society Compatibility with Devices
 - Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Highlighting and Note-Taking Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Interactive Elements Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
8. Staying Engaged with Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
9. Balancing eBooks and Physical Books Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Setting Reading Goals Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Fact-Checking eBook Content of Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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