

ESSENCE OF UPANISHAD



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MANDUKYA UPANISHAD

1) Not to teach Vedanta but to remember teaching.

2) Fundamentals of Vedanta :

a) Existence of any object can be proved only if it becomes a knowable object.

- Prameyatvam = Knowability.

b) Any object is knowable only when there is a knower.

- Therefore “Existence of an object depends on the knower”

- Therefore Every object has dependent Existence = Mithya – Technically.

c) Knower comes to existence when I choose to know.

- Knower depends on me the Consciousness principle.

- When I – the Consciousness principle don’t choose to know as in sleep I am not knower in sleep!

- I am teacher – When I choose to teach.

- Father – When I address my daughter.

- Knower / Teacher / Father / Boss is a temporary Existent Entity dependent on I - the Consciousness. Knower is not a knower by itself.

- Knower – Pramata – Depends on Consciousness. Therefore Mithya.



Both Mithya have dependent Existence.

- Prameya depends on Pramata “I”.
- Pramata “I” depends on Pramata Consciousness.
- Consciousness principle is neither knower by itself nor a known object.
- I the Consciousness principle is functioning as knower (Subject) + Known (Object).
- Clay alone is functioning as pot.
- Consciousness alone is functioning as knower (I) and Known (Object).

How do I do that?

- Consciousness.

How does Gold function as Bangle?

- Gold + Name + Form = Bangle
- I – Consciousness + Name + Form = Knower + Known

Pramata + Prameyam.

- World = I + Nama Rupa

= Nama Rupa Prapancha depending on me the Consciousness.

Waking State	Svapna	Sushupti
- I – Function with Sthula Nama / Rupa	- I – Function with Sukshma Nama Rupa	- I – Function with Karana Nama / Rupa
- Vishwa I + Virat - Knower + Known - In Gross form	- Teijasa “I” + Hiranyagarba - In Subtle form	- Pragya “I” + Ishvara - In potential form

- World has 3 Nama Rupa – Vesham
- I have 3 Nama Rupa – Vesham.

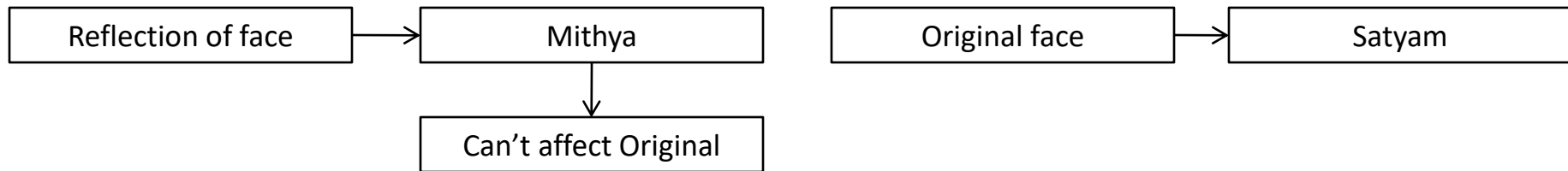
- I Consciousness, Bifurcate myself into Vishwa + Virat
- As Consciousness Bifurcate myself into Teijasa + Hiranyagarba
- As Consciousness Bifurcate myself into Pragya + Ishvara.
- I with myself am without any Nama / Rupa = Brahman / Turiya.
- Therefore Chatuspath Brahman.

Same order of Reality :

- Vishaya – Viseshena Sambanda

Different order of Reality :

- Adhyasa – Adishtana – Sambanda
- Dreamer mind – Waking mind.
- Reflection (Mithya) in Mirror / Dream object – Not counted as one.



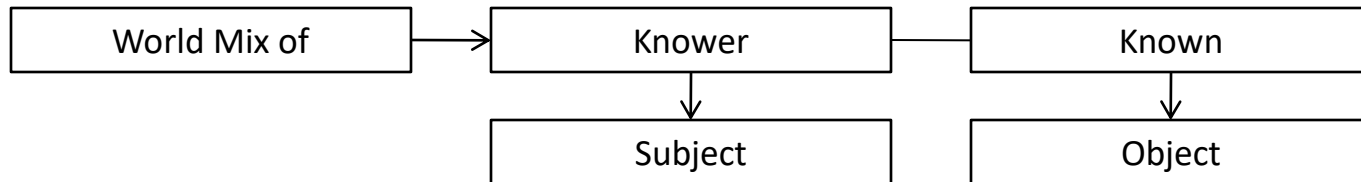
Discovery :

- I am ever free from problems of world = Moksha.
- A-U-M – Silence → Turiyam → AUM
- Blankness corresponds to illuminator of Blankness which is Consciousness.
- Silence is there at end of Ohm = Blankness = illuminator of Blankness
= Consciousness of Blankness.

- Silence – Not associated with Nama Rupa.
- 4th Pada = Karya – Karana Vilakshanam.
- Beyond cause + effect.
- Beyond time – timeless.

Conclusion :

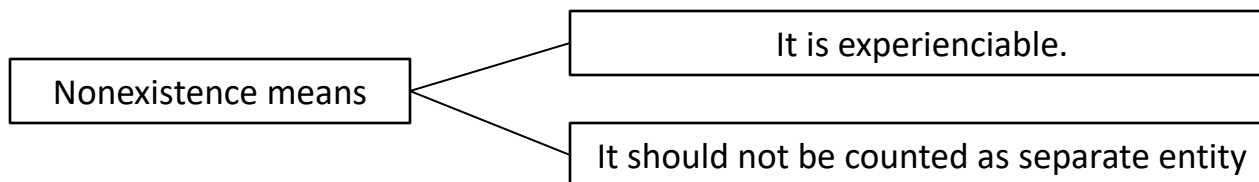
1) I am Concious Entity.



2) Knower + known dependent on me the Conciousness / Pure existence, therefore they are called Mithya.

3) I – Conciousness am appearing as knower.

- Knower – known universe = Mithya.
- I – Conciousness alone am Satyam.
- I – Conciousness am neither knower – known by myself.
- Both are Vesham on me.
- Mityatvam / Vaitatyam is indicated as Prapancha Upashamam in verse “7”.
- Knower – known Universe is as Good as nonexistence.



- Atma – Conciousness alone is real
- Anatma – World is Unreal / Mithya.

Chapter 1 :

- Agama Prakarana → Jagat is Mithya.
→ Material obtaining in Jagrat is Mithya.
- Very bold statement.

Chapter 2 :

- Based on Verse 7 – Prapancho Upashamam
- DvaitaMithyastvam (Unreality of Duality).

World Unreal :

- Only Sruti proves its Nonsubstantial.

Mandukya Upanishad : Verse 7 :

Sanskrit

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न
प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यम-
व्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं
शान्तं शिवमद्वैतं चतुर्थं
मन्यन्ते स आत्मा स विज्ञेयः

Transliteration

nāntaḥ-prajñam, na bahiṣ prajñam, nobhayataḥ-prajñam,
na prajnañā-ghanam, na prajñam, nāprajñam;
adr̥ṣtam, avyavahārayam, agrāhyam, alakṣaṇam,
acintyam, avyapadeśyam, ekātma-pratyaya-sāram,
prapañcopaśamam, śāntam, śivam, advaitam,
caturtham manyante, sa ātmā, sa vijñeyaḥ.

Meaning

Neither inwards conscious nor outwards conscious, nor conscious of the intermediary state, nor ingatherd nothing else as to consciousness, nor (total) consciousness, nor unconsciousness - what is invisible, unrelated, unperceivable, devoid of all connotations, unthinkable, undefinable, essentially of the nature of self-consciousness alone, negation of all relative existence, peaceful, of supreme bliss and unitary, - is called the fourth foot (of the Atman). That is the Atman, He is to be realised.

Sanskrit

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

Transliteration

manasaivedam āptavyam̐ neha nānāsti kiñ cana:
mr̥tyos sa mr̥tyuṁ gacchati ya iha nāneva paśyati. (11)

Meaning

By mind alone could this (Brahman) be obtained; then there is no difference here at all. He goes from death to death who sees any difference here. (II.1.11)

Brihadaranyaka Upanishad : Neti....

Kaivalyo Upanishad : Verse 23

Sanskrit

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च । एवं विदित्वा
परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् । समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं
परमात्मरूपम् ॥ २३ ॥

Transliteration

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram̐
ca । evaṁ viditvā paramātmārūpaṁ guhāśayaṁ
niṣkalamadvitīyam̐ । samastasākṣiṁ sadasadvihīnaṁ prayāti
śuddham̐ paramātmārūpaṁ ॥ 23 ॥

Meaning

For me there is neither earth, nor water, nor fire, nor air, nor space. One attains the very limitless self knowing thus the exalted nature of the self, the one who resides in the cavity of the heart, who is partless, nondual, the witness of all, devoid of cause and effect, and pure.

World Unreal :

- Doesn't exist in 3 periods of time.
- Exists only in Present... Now – Now.....
- Created (Before Pot / After pot is Broken)
 - |
 - Has no Existence.
- Therefore pot has borrowed property / water in flask.
- World has borrowed property.
- In Jagrat / Svapna / Sushupti..... I am there. This world is not there....

Reason : World Unreal

1. It is object of experience I Consciousness being has to be there.
 2. Consciousness being alone lends existence to every object.
Every object depends on objectifier... which is always Consciousness principle.
 3. Consciousness doesn't depend on any object to reveal its existence.
 - I don't need to look at me to reveal existence, it is self revealing.
 - I reveal myself – don't need object.
 - Jadam is always Mithya... Chaitanyam alone is Satyam....
 4. Dream unreal
Mental projection
Imagination
|
Unreal
- } Appears Tangible.....

- World is outside me / independent of me / world will affect me if I am body.

World is in Conciousness	Dependent on Conciousness	World will not affect me Conciousness
Turiyam Me	To prove Reality	As Conciousness I am not affected by events of the world.

- World unreal only. w.r.t. conciousness.

3rd Topic Adhishtanam :

- Jagrat / Svapna.... Unreal...

What is reality?

- I Subject / Turiyam – Substratum.
- When I don't identify with Wakers Body / Waking world
Dream Body / Dream world.
- There is neither Waking / Dream.

Chapter 1 – Mantra 7 :

Sanskrit

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न
प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यम-
व्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं
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a) It is not that :

- 1) Which is conscious of the internal subjective world.
- 2) Nor that which is conscious of external world.
- 3) Nor that which is conscious of both External + Internal world.
- 4) Nor which is a man of consciousness.
- 5) Nor which is simple consciousness.
- 6) Nor it is unconsciousness.

b) It is :

- 1) Unseen by any sense organ.
- 2) Beyond Empirical dealings.
- 3) Incomprehensible by the mind, uninferable, unthinkable, indescribable.

c) Essentially of the Nature of :

- 1) Self alone
 - 2) Negation of all phenomena
 - 3) Peaceful
 - 4) Auspicious
 - 5) Nondual
- } - Fourth state (Turiyam).

Chapter 2 - Mantra 6 : (Karikas)

Sanskrit

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सद्वशाः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥

Meaning

That which is non-existent at the beginning and in the end, is necessarily so (non-existent) in the middle. The objects are like the illusions we see, still they are regarded as if real.

- That which is non-existent in the beginning and in the end, is necessarily so even in the present. (i.e. in the middle)
Those (objects) are like illusions which are seen and yet they are regarded as though real.
- From the vision of Brahman, waking state objects were not in the beginning / end. Therefore objects appearing in waking are illusory & they constitute a long Dream.

Sanskrit

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

Meaning

Atman, the self-luminous, through the power of his own Maya, imagines in himself by himself (all the objects that the subject experiences within or without). He alone is the cognizer of the objects (so created). This is the decision of the Vedanta.

- This is the definite conclusion of the Vedantic philosophy that the Atman, the self luminous through the power of its own delusion (Maya) imagines in itself by itself all the objects, and is individual experiences both in the world outside and within. It alone is the knower of the objects so created.
- Waking state is projected out of the Absolute reality (like Dream). It is Superimposition on Non-dual reality.
- Who is the Seer, Knower & Enjoyer of this pluralistic Delusion?
Pure Awareness alone is the Knower.
- Objects are illumined inside + outside by Atman.
- If Consciousness is not in the body, there would be no illumination of Sun / Moon / Stars.
- We light up the light of Sun. Dead can't see the Sun.
- If life were to depart from all of us, the Sun, Moon & Stars will fade away into nothingness.
- Consciousness is the illumining principle everywhere everytime. Therefore Nityam.
- Therefore Consciousness is knower of External sense objects of the world & internal thoughts, emotions....
- It is the light of Consciousness which illumines forms in the Gross external light in our waking state.

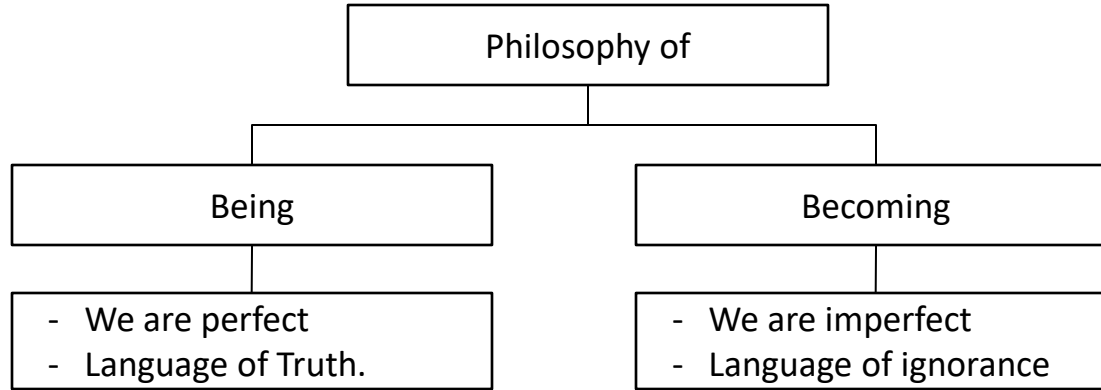
Sanskrit

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

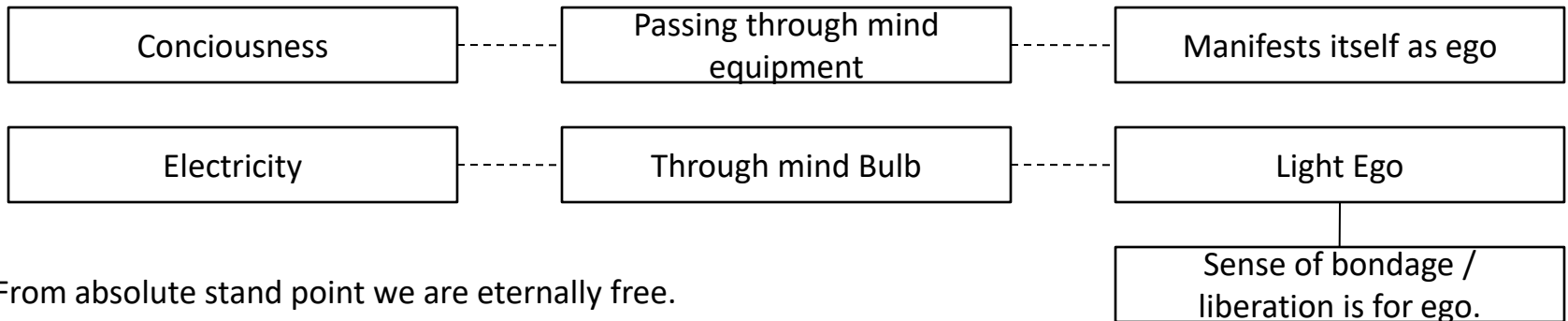
Meaning

There is no dissolution, no birth, none in bondage, none aspiring for wisdom, no seeker of liberation and none liberated. This is the absolute truth.

- There is neither dissolution, nor birth, neither anyone in bondage, nor any aspirant for wisdom, neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth.



- Concept of liberation / bondage is experienced only by a Jiva the ego.
- “Life force”



- From absolute stand point we are eternally free.

- It is mind that has come to misunderstand its own status.... Its projection upon reality....
- We are always seeing reality.... Truth / consciousness but on that mind by itself projects.... Snake + we think snake is real... & act.... This is the delusion in Man... bondage...
- Substratum is beyond all imaginations.
Good Sadhana : To make the individual end and Annihilate all his imaginations.
- Imaginations distort the beam of Consciousness in us & interpret reality as something else.

CHAPTER 3

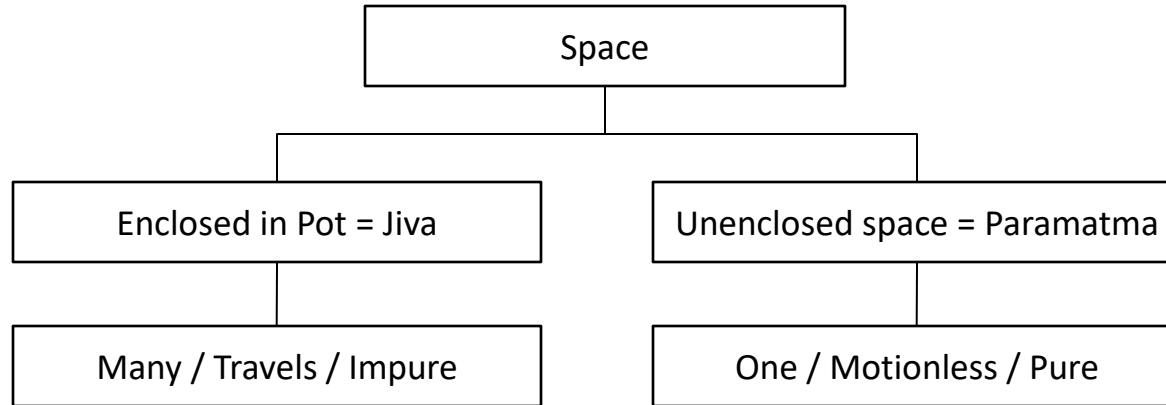
- Advaita Prakaranam.
- Based on Verse 7 : Turiyam : “Advaitam” – 48 Verses.
- Brahman is that which cannot bifurcate itself into duality (into two). World never born out of Brahman.
- Therefore is no creation at all.

Chapter 2	Chapter 3
Creation is Unreal	Creation is not there
Mithya Jati Vada	Ajati Vada Prakaranam
Acceptance of Unreal world	Rejection of Real world

Turiyam :

- Desha – Kala Ateetaha.
- Anything in space + time is limited.
- Infinite has to go beyond Time + Space.
- Therefore not subject to modification, therefore not a cause.
- Seed produces tree only through modification.
- Milk becomes curd only through modification.
- Nirvikarah – changeless. Therefore not Karanam. Therefore world not Karyam.
- Therefore world not born out of Brahman.

Example 1 : “Pot / Akasha”



- I am all pervading Consciousness now enclosed in this Body + Mind Complex.
 - Due to delusion, confusion Consciousness appears to be born..... Body is born... space always exists.
 - I was / is / will always be Consciousness ever the same....
 - In Consciousness Sun comes & Goes.
 - Birth of Jiva is Misconception.
 - Plurality belongs to Body... not constant Consciousness.
 - Mind container travels
 - Body container travels.
- } Content Consciousness - no travel

Example 2 : Dream

- Experience of Dream... Unreal.
- Experience of Waking Unreal.
- Experience doesn't prove reality of “Dream”

- Gaudapada doesn't – Negate : Experience.
- Says : Experience doesn't prove reality.
- Pot space + Dream : Experienced – Mithya.
- Without really creating the world, God seems to create the world.

Purusha Suktam : 2 – 3

Sanskrit

प्रजापतिश्चरति गर्भे^१ अन्तः । अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम्^१ । मरीचीनां पदमिच्छन्ति वेधसः^१ । ३

Transliteration

prajā-patis-cha-rati-garbhē an-tah(ā) | ajā-ya-mānō-bahu-dhā vijā-yatē
tasya-dhīrā pari-jān-anti yōnim | marī-chī-nām pada-mich-chanti vē-dasa-h(ā) 2-3

Meaning

*The Lord of the Universe,
Lives inside the Universe,
And without being born,
Appears in many forms,
And only the wise realize his real form,
And those who know the Vedas,
Like to do the job of Savants like Mareechi.*

Sanskrit

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति, तदितर
इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र
वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन
कं मन्वीत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति
तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति
॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

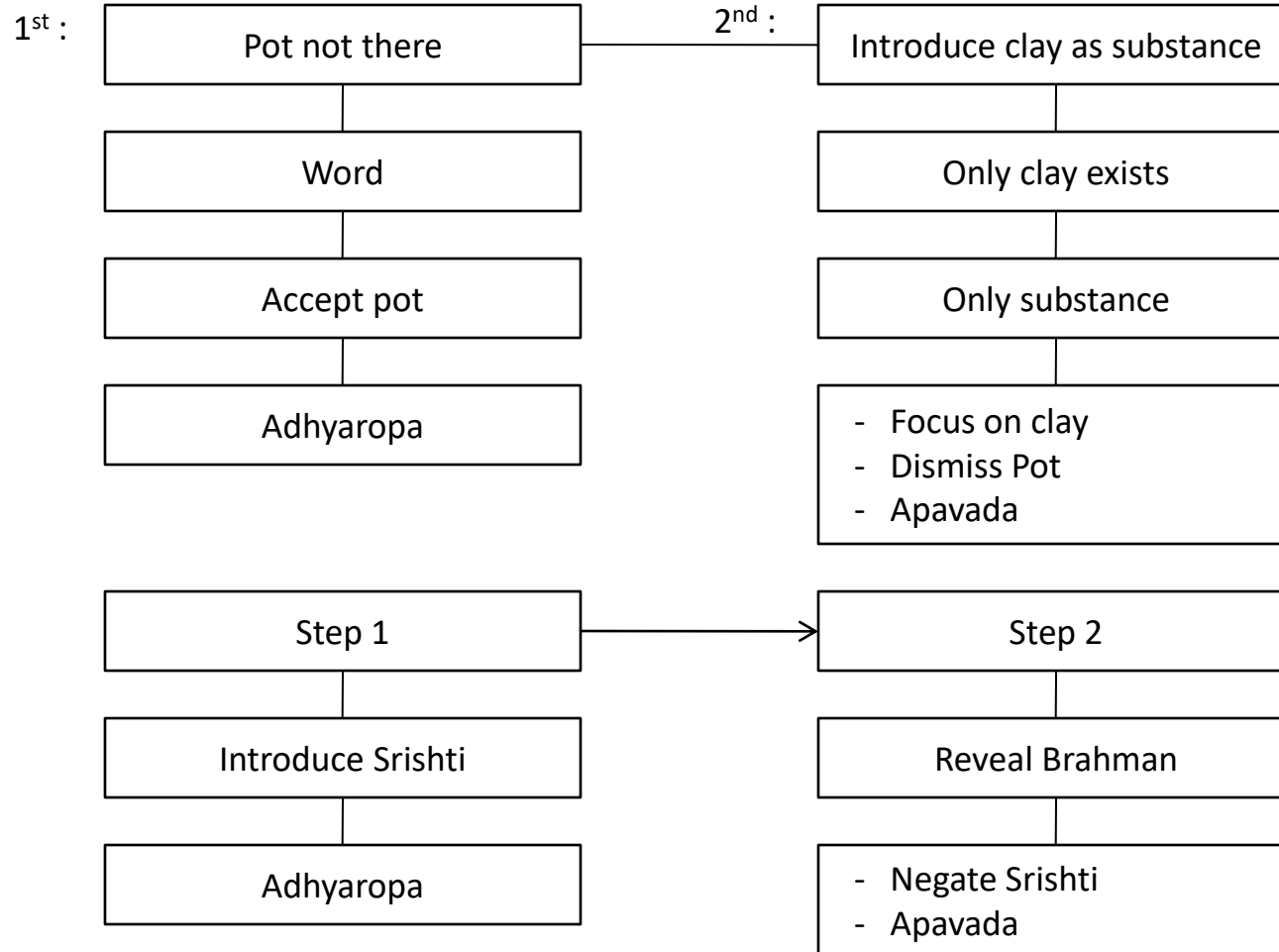
Transliteration

yatra hi dvaitamiva bhavati
taditara itaram jighrati
taditara itaram paśyati
taditara itaram śṛṇoti
taditara itaramabhivadati
taditara itaram manute
taditara itaram vijānāti
yatra vā asya sarvamātmaivābhūt
tatkena kaṁ jighret
tatkena kaṁ paśyet
tatkena kaṁ śṛṇuyāt
tatkena kamabhivadet
tatkena kaṁ manvīta
tatkena kaṁ vijānīyāt
yenedaṁ sarvaṁ vijānāti
taṁ kena vijānīyād
vijñātāramare kena vijānīyāditi

Meaning

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the Knower?

- Creation in scriptures – Temporary method to turn our attention to Brahman.
- To win trust of student.



- 17 Elephants – To be divided among 3.

$$17 / 3 = 5.7$$

- Donate 1 Elephant – 18 Elephants

$$\begin{array}{l}
 18 / 2 \dots\dots 9 \text{ to eldest} \\
 18 / 3 \dots\dots 6 \text{ to middle} \\
 18 / 9 \dots\dots 2 \text{ to Last}
 \end{array}
 \left. \vphantom{\begin{array}{l} 18 / 2 \\ 18 / 3 \\ 18 / 9 \end{array}} \right\} = 17$$

Srishti :

- Temporary method to reveal Brahman.

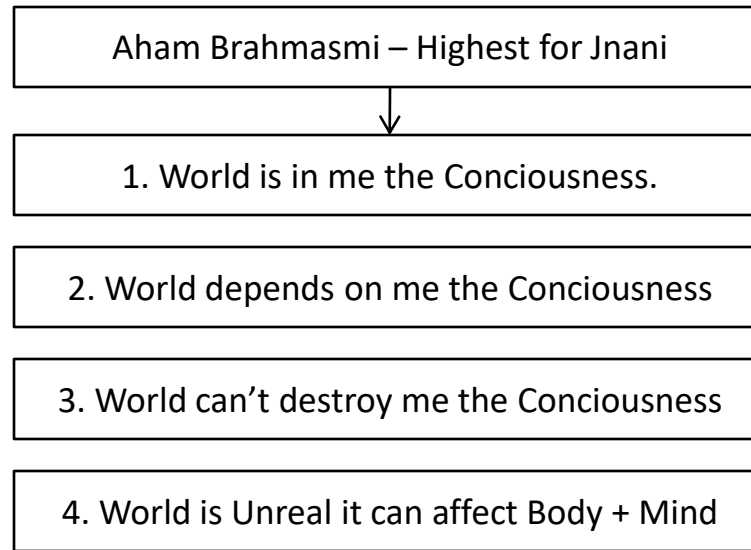
Owning up Atma :

- **Amani Bava :**

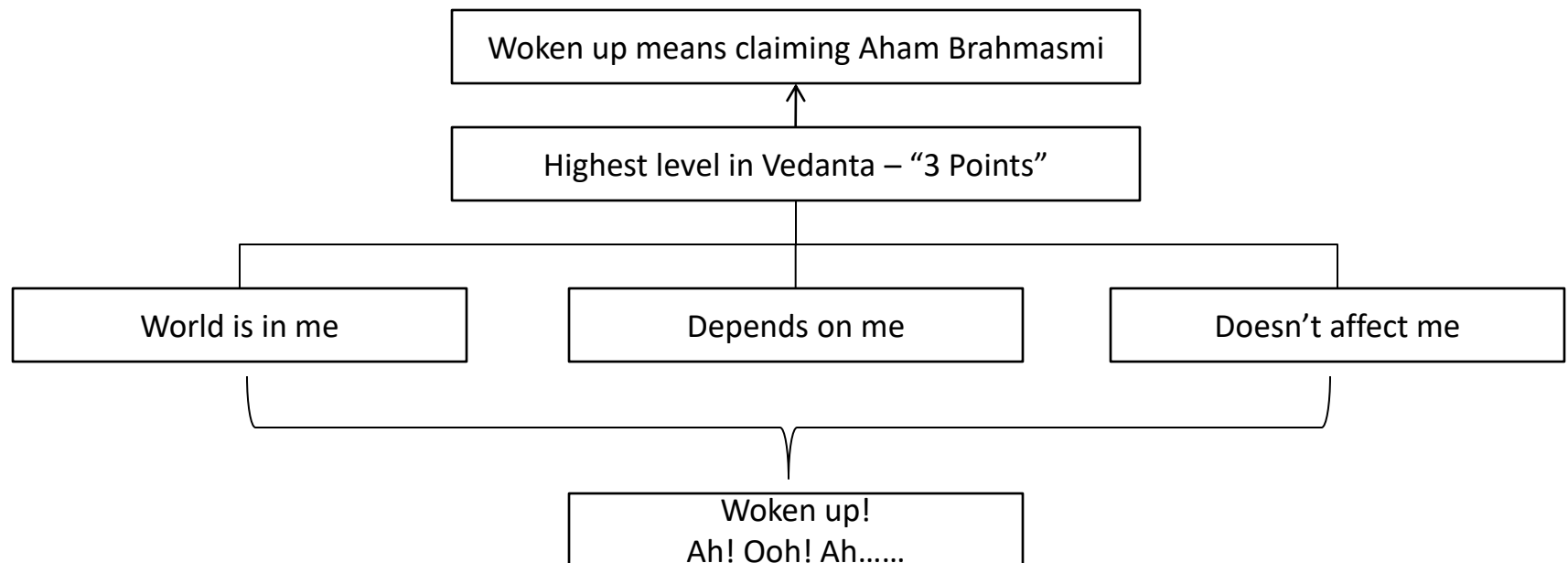
Atma Satyam Anubodha.

Mano Mithyatva Nischaya

Why Dream Unreal?	Why Waking Unreal?
<ul style="list-style-type: none">- On waking find Dream world existed only in my mind.	<ul style="list-style-type: none">- World is existing in “Me” Consciousness.
<ul style="list-style-type: none">- Depended on my mind for its existence.	<ul style="list-style-type: none">- World depends on Me (Consciousness) for its existence.
<ul style="list-style-type: none">- Events in dream doesn’t affect me.	<ul style="list-style-type: none">- Events in waking doesn’t affect me – the Consciousness.
	<ul style="list-style-type: none">- These 3 I can claim only if I know I am the Consciousness principle.- As long as I am body / Mind, I can’t claim world is Unreal.- Deha Abimana can’t claim.



- Dream unreal only from wakers standpoint.
- Waking unreal only from Turiyam standpoint.



Mano Nasha :

- Mind included in the world (Anatma).
- Since its unreal, it can't affect me the Consciousness.
- Mano Nigrahaha – Disciplining the mind.
- Strong Raag! Dvesha → Means I am giving reality to that object (Money!)
→ Vedanta forgotten.
→ Loosing sleep over lost Job / Lost money = Loosing peace of mind.
- Let Raag – Dvesha not over power you.... Interact with the world... like watching movie.
- Dwell on teaching – Raag – Dvesha will go away....

4 Obstacles in Mind:

1) Vikshepa :

- Distraction.
- Bring back mind to Vedantic thoughts.

3) Kashayam :

- Not capable of functioning.
- Helpless.....
- Aham Advaitam / Prapanchoshamam....
- Creation never Was / Is / Will be.....

2) Avarnam / Laya :

- Sleep
- Autosuggestion to wake up.

4) Rasa Vadaha :

- Negate Desire to experience Brahman.
- Not object of Experience.
- I am Brahman..... Subject.

Chapter 3 - Karika Mantra 7 :

Sanskrit

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

Meaning

As the Ghatakasa (i.e., the ether portioned off by the pot) is neither the (evolved) effect nor part of the Akasa (ether), so is the Jiva (the embodied being) neither the effect nor part of the Atman.

- The space in a pot is neither an evolved effect nor a part of the All pervading space. So too the individualised ego (Jiva) is neither evolved from nor is a part of the spirit. i.e., the supreme self...
- The ego centre in me is the Supreme Reality (This is Jnanam).
- Living in ignorance is Death.
- Jiva is not modification or part of Reality.
- Reality veiled in ignorance = Jiva.
- Reality knowing itself, is Truth, Brahman.

Chapter 3 – Karika Mantra 15 :

Sanskrit

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदिताऽन्यथा ।
उपायः सोऽवताराय नास्ति भेदः कथंचन ॥ १५ ॥

Meaning

(The scriptural statements regarding) creation as illustrated by examples of earth, iron, sparks, etc., or otherwise, (only) serve the purpose of (ultimately) explaining the unity (of Jiva and Brahman). (Really speaking) multiplicity does not exist in any manner.

- The scriptural statements illustrated by the examples of earth, iron, sparks etc... regarding the idea of the world created or otherwise – can serve ultimately the purpose of explaining only the unity of the individual self with the Universal self. In fact multiplicity doesn't exist at all.

Example :

1. Creation in Vedanta

- Pots from Mud
 - Ornaments from Gold
 - Sparks from fire
- } given as lullaby to quieten the mind.

2. "Via the world to the beyond" is slogan of Vedanta.

Chapter 3 – Verse 16 :

Sanskrit

आश्रमास्त्रिविधां हीनमध्यमोत्कृष्टदृष्टयः ।
उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥ १६ ॥

Meaning

There are three stages of life corresponding to three - the lower, the middle and the high - powers of comprehension. The Scripture, out of compassion, has taught this devotion (or discipline) for the benefit of those (who are not yet enlightened).

- On the basis of different degrees of intellectual capabilities such as the lower, the middle and the higher, life itself can be divided into 3 stages.
- Greater the mental Agitations and imaginations, the lesser the intellectual capabilities.
- Upasana recommended to integrate mind + intellect. Which is the only weapon for realisation.

Myth :

1st Step :

- World is created from truth.

2nd Step :

- Pluralistic world interpreted to him through mind + intellect is only a Myth of his mind.

Chapter 3 – Verse 21 :

Sanskrit

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २१ ॥

Meaning

The immortal cannot become mortal, nor can the mortal ever become immortal. For, it is never possible for a thing to change its nature.

- The immortal cannot become mortal nor can the mortal become immortal. It is never possible for anything to change itself in its essential Nature and yet remain the same.

In Nature we don't see :

- Flying mountains / burning waters / icy fire / fiery ice.

Chapter 3 – Verse 32 :

Sanskrit

आत्मसत्यानुबोधेन न संकल्पयते यदा ।
अमनस्तां तदा याति ब्रह्माभावे तद्ग्रहम् ॥ ३२ ॥

Meaning

When the mind does not imagine on account of the knowledge of the Truth which is Atman, then it ceases to be mind and becomes free from all idea of cognition, for want of objects to be cognised.

- When the mind does not bring forth any more of these imaginations because of the knowledge of truth, which is Atman (Pure Consciousness), then it ceases to be mind and that mind becomes free from the idea of cognition for want of objects of cognition.

Sanskrit

अस्पर्शयोगो वै नाम दुर्दशः सर्वयोगिभिः ।
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ ३९ ॥

Meaning

This Yoga, which is not in touch with anything, is hard to be attained by all Yogis (in general). The Yogis are afraid of it, for they see fear in it where there is really fearlessness.

- This Yoga called “Touch of the Untouch” is hard to be attained by all seekers. Yogins are afraid of this path, for they feel frightened in that – where alone one can experience the true state of fearlessness.
- Mental contact (is Sparsha) which one makes with the external world of objects and thereby earns Joy or happiness.
- The perceiving ego in us wandering in the travails of the sense – Objects through the indriyas, comes in contact with the external world, and we project upon them fake notions / values and we give the strength for the sense objects to hoodwink and tyrannize over us ultimately.

Gita : Chapter V – Verses 21, 22, 27 : (Same idea)

Sanskrit

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५.२१ ॥

Meaning

With the self unattached to external contacts, he finds happiness in the Self ; with the self engaged in the meditation of Brahman, he attains endless happiness.

Sanskrit

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५.२२ ॥

Meaning

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them.

Sanskrit

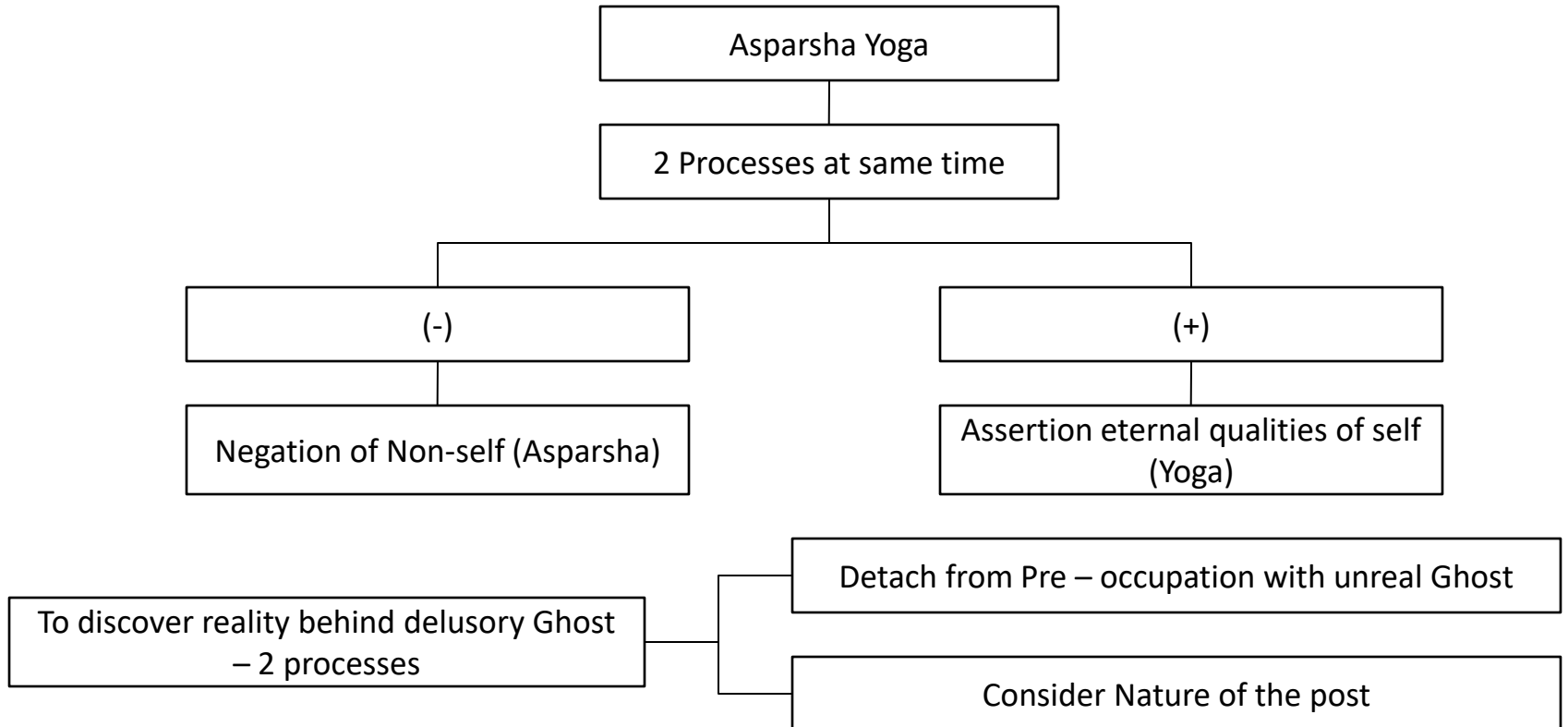
स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५.२७ ॥

Meaning

Shutting out (all) external contacts and fixing the gaze (as though) between the eye-brows, equalising the outgoing and incoming breath moving within the nostrils...

Very important :

- Yuj – Individual seems to establish the identity with universal self.
- Ego – becomes nothing in front of the self.



- Samsarin = Sparsha Yogin – Leads life of Joy + Sorrow.
- Godman = Asparsha Yogin – Living in infinite truth.
- Therefore individual must learn to surrender his total Separative idea.

Chapter 3 – Verse 40 :

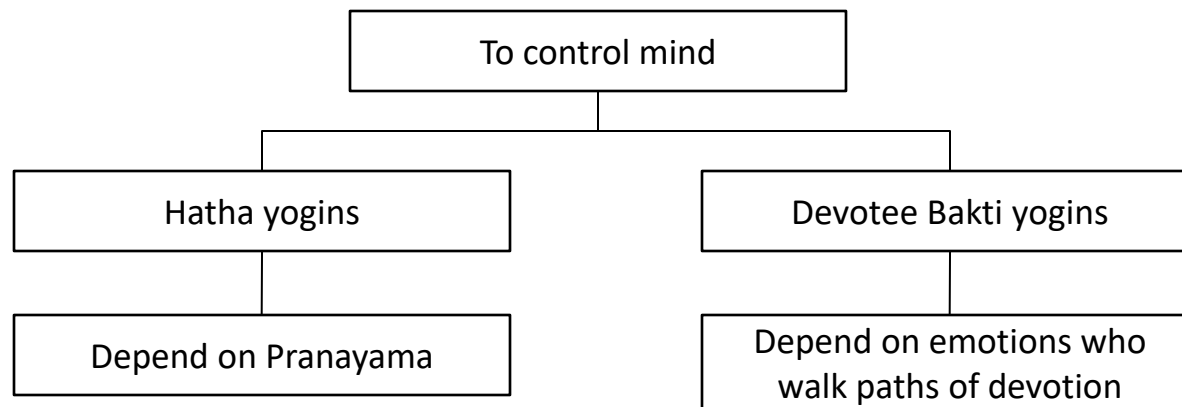
Sanskrit

मनसो निग्रहायत्तमभयं सर्वयोगिना(णा)म् ।
दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥

Meaning

The Yogis (who do not follow the method of Jnana-Yoga as described in the Karika) depend on the control of their mind for fearlessness, destruction of misery, the knowledge of self and eternal peace.

- Yogis who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery and also the knowledge of the self and eternal peace.



Vedantin :

- Purifies mind + controls it by intellect.
- By discrimination.

Chapter 3 – Verse 48 :

Sanskrit

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

Meaning

No Jiva is ever born. There does not exist any cause which can produce it. This is the highest Truth that nothing is ever born.

- No Jiva – the ego centric separative creatures – is ever born.
- There does not exist any cause (which can produce them as its effect) This Brahman is that highest truth where nothing is ever born.

Old Non-creation – theory :

- Nothing is born because self alone is the reality.
- Yoga Vasishta + Gaudapada
- No world separate from himself.

Shankara : New creation theory

- Accepts relative creation.

Lecture 4 :

- Unreal world can' disturb me – Satyam.
- I am untouchable – Asparsham – because I am Brahman.
- I am of higher order of reality – No birth / death / No association – Dissociation – no punyam / papam...
- Misunderstood rope is called snake.
- Misunderstood Brahman is called Jagat.

- Sakshi chaitanyam can alone talk of thought flow...

Truth :

- That Consciousness which is aware of changing world / changing thoughts is ultimate reality.
- Consciousness is only substance – Glowing Alattam.
- World is seeming motion called Maya.
- Nontangible Consciousness is alone appearing as formed world.
- I alone appear as creation can't touch me Asparsham.
- Consciousness identifying with 3 planes of Consciousness is to be avoided.

CHANDOGYO UPANISHAD

Chapter 6	Chapter 7	Chapter 8
Brahman = Sat – Vidya	Brahman = Buma Vidya	Brahman = Turiyam
Pure Existence	Anantham limitless	

Chapter 6 :

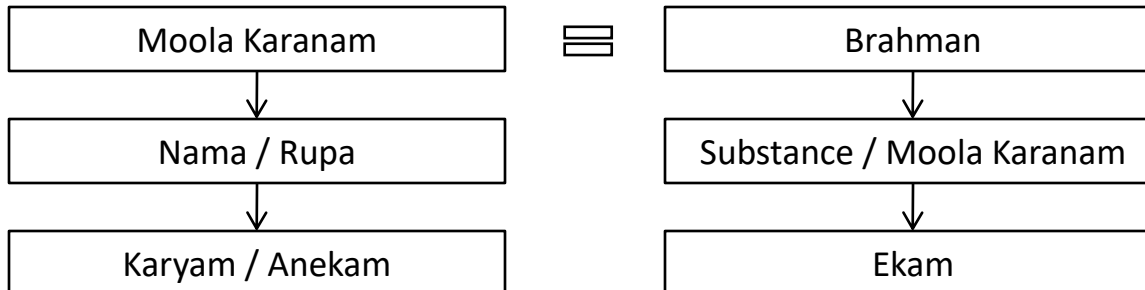
- Sat Brahman = Pure Existence = Jagat Karanam.
- Section 2 – 8 Srishti.
- What is ultimate truth – knowing which everything in creation is as good as known.

Fundamental principle :

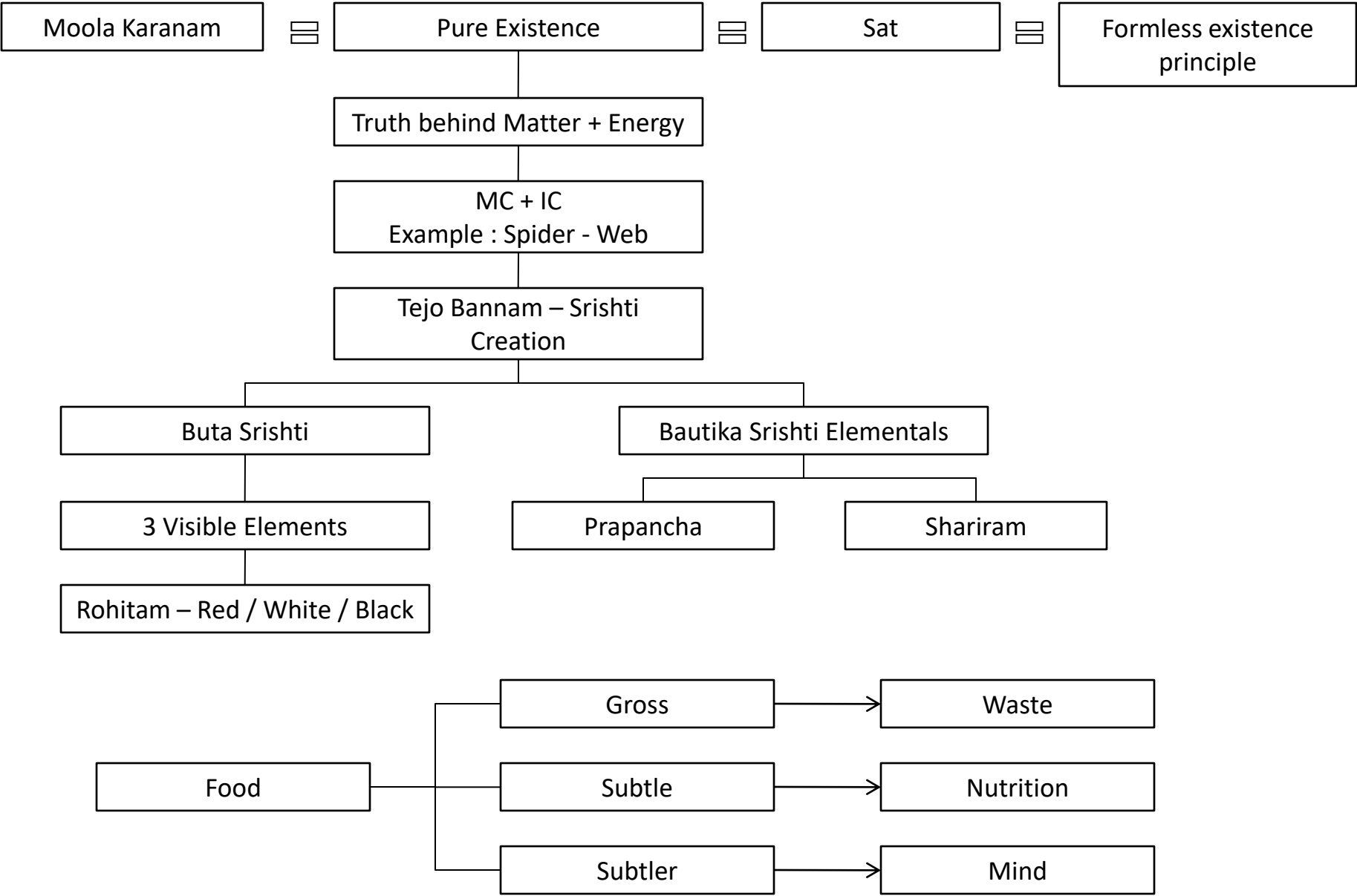
- Any product in creation doesn't exist separate from its cause.

Pot	Clay
Ornaments	Gold
Iron Materials	Iron

- One cause alone manifests as manifold products.



Section 2 – 8 :



- Prithvi + Jalam required for Prana to Survive.

Example :

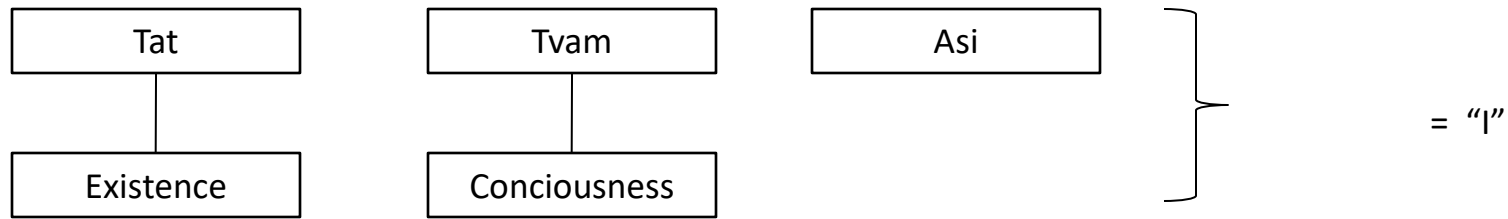
- Starve for 15 days....
- Elements – Born of Brahman – Ultimate cause.

Section 9 – 16 : Mahavakyam

- When we know any product – Nama – Rupa, we know existence.
- All knowledge = Nama / Rupa + Satta

How to know Pure existence?

- Take away Karyam / Nama Rupa and what is left out is pure Existence.
- Take away mortal I with Date + Birth = Whats left is immortal existence.
- What do I experience in sleep without Nama Rupa – Not blankness... don't see pure existence... will not see pure Existence because its you the Conciousness principle.... Unobjectifiable Sakshi Chaitanyam.
- Aham eva sat...
- Pure existence / I / alone is Satyam – Nama / Rupa is Mithya – can experience – but false
 |
 - Essence of World + Individual
 Jagat + Jiva
- Tatu Tvam Asi... 9 times....
- Jagat Karanam = All pervading = you conciousness principle.



- That Brahman – Existence = You the Consciousness (Tvam) principle.
- That (Tat) behind inert world of 5 elements = You the Consciousness Principle.
- Sat – Chit Ananda Asmi.
- When I claim sat chit ... I am Anandhaha

I am Jagat Karanam.

Example :

- Lavana Drishtanta
- Salt in water – Technically : Salt all over water.
- Eye can't perceive salt. Tongue can taste.
- World pervaded by invisible Sat – Brahman, can't see... use Shastra / Guru's Upadesa.

Example 2 :

- Kidnapped left in forest.
- We are Sat Brahma Kidnapped by Punya / Papam.

CHAPTER 7

Buma Vidya :

- Brahman = Limitless / Desha Kala Ateetah.

1. Ananda not dependent on external conditions.

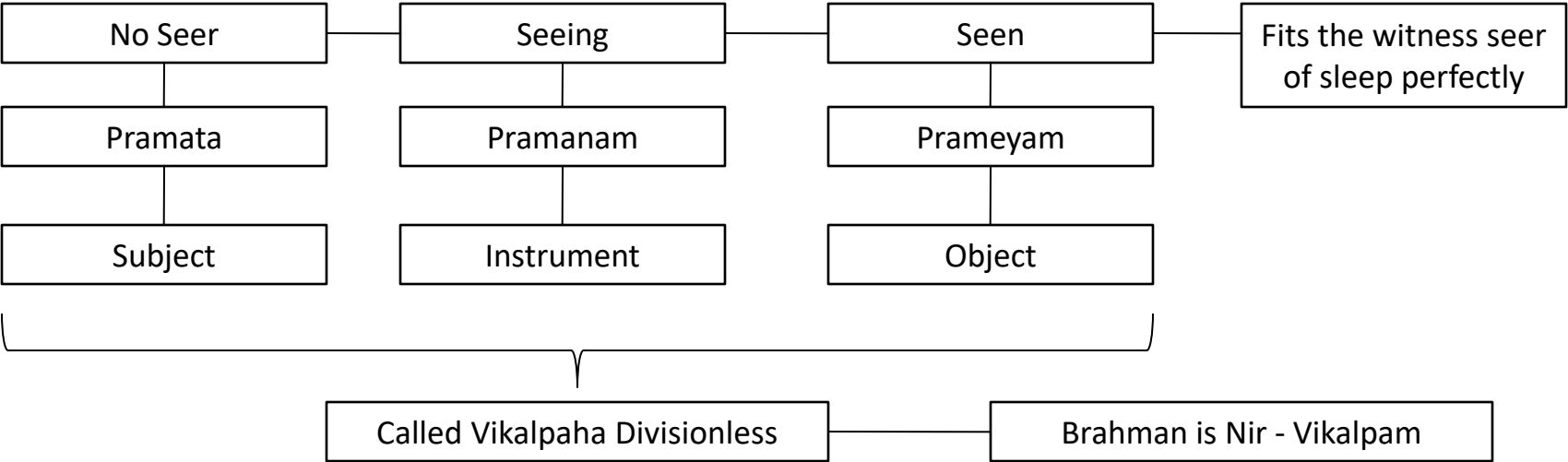
2. Section 23 – 26 :

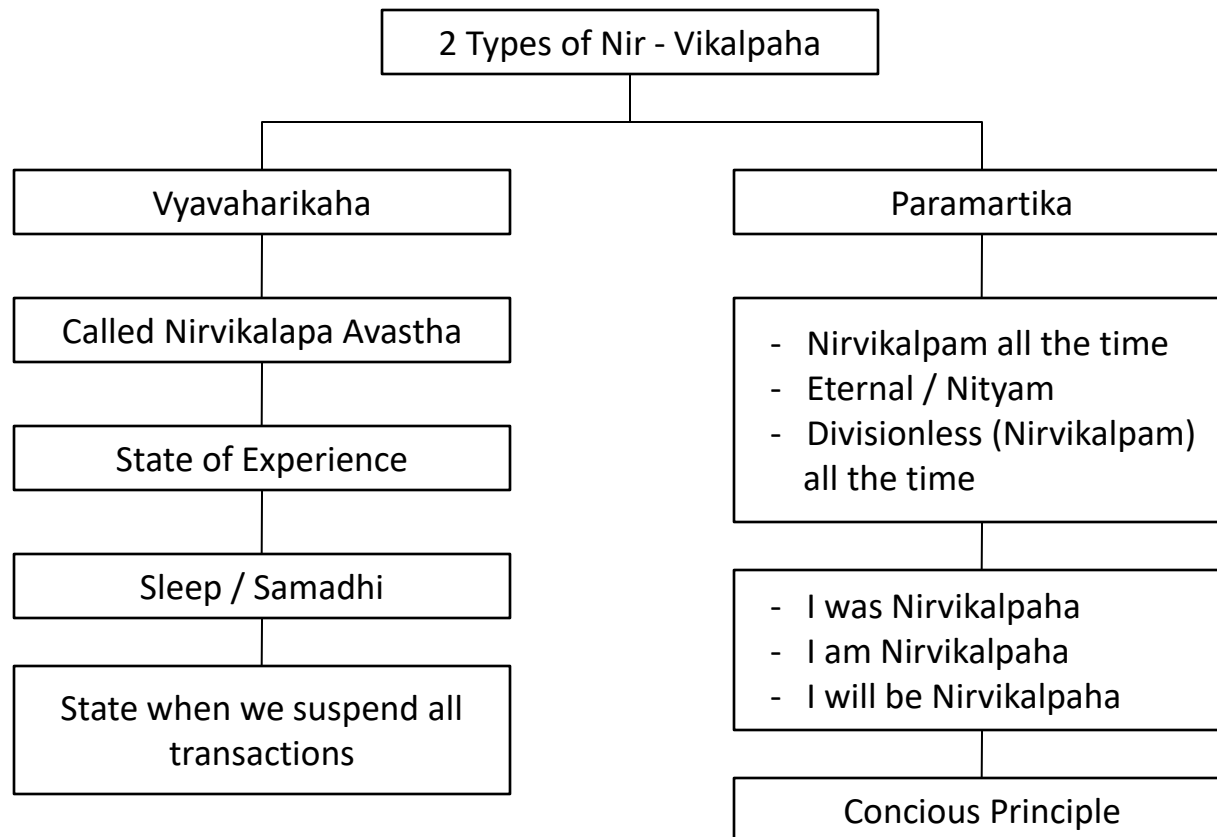
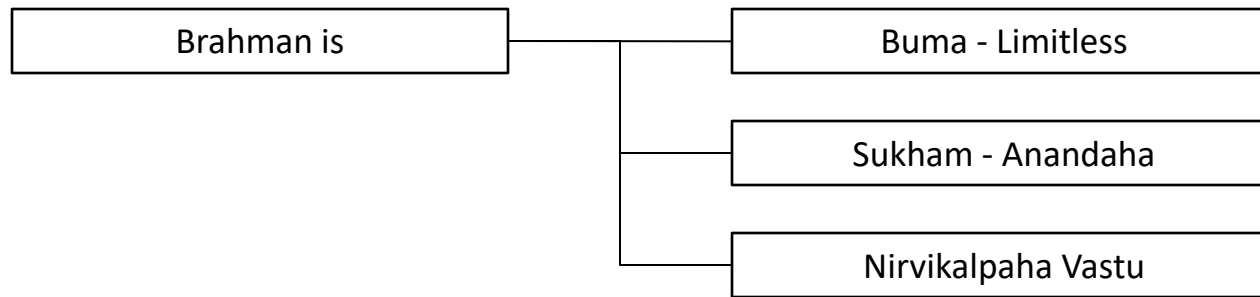
- Brahman = Bhuma = Limitless = Sukham.

- Yo Vai Bhuma Tat Sukham....

- Brahman	→ Nanyat Pashyati	→ No one sees	} Saha Buma
	→ Nanyat Srunoti	→ No one hears	
	→ Nanyat Vijanati	→ No one knows	

- Brahman is that in which one does not see anything / hear anything / know anything.





- Withdraw sensory Pursuit, Physical activity and thoughts.

Not Important because : → Its time bound.

→ Anityam

→ Enter in time, get out in time.

→ Enjoy Bliss of Vishaya Anandaha / Samsarika Ananda.

→ Amsa.

→ Only Vinalpas in Hidden form.

→ Don't push in Meditation to go after this.

→ Worries dormant in Sushupti.

→ No knowledge possible / thoughts withdrawn.

How world of Division coexists with Atma ?

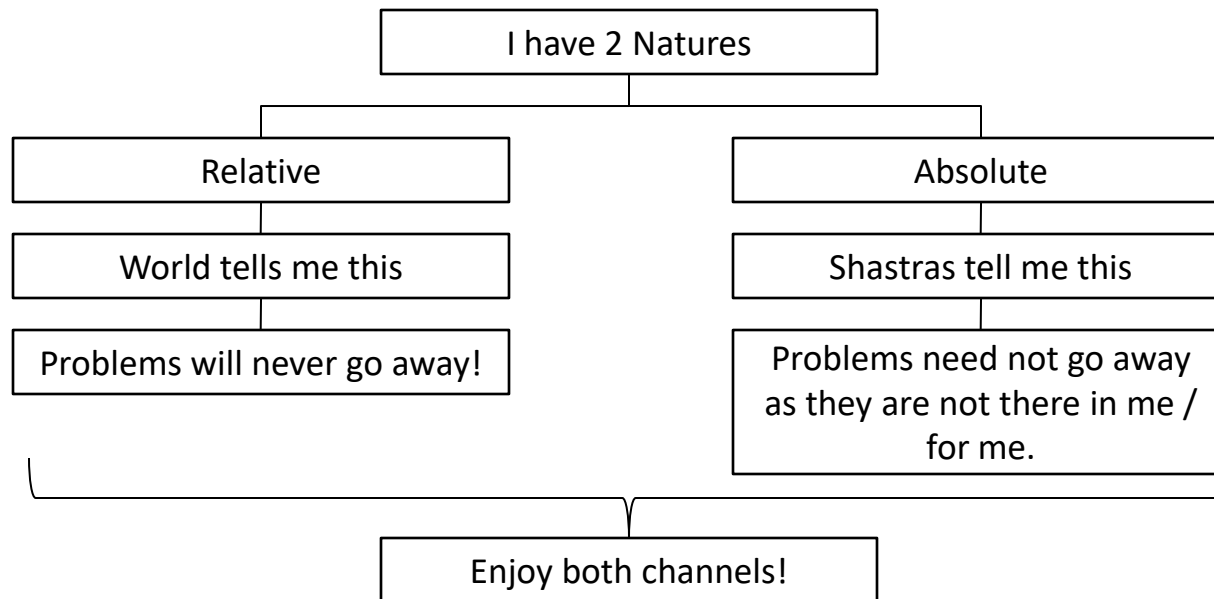
- Because world is lower order of Reality / like Dream.
- Atma is Higher order of Reality / like Waking. Like Dream is Superimposed on waking. Adhyasa.
- Vikalpahas – triputi – subject – Object – Instrument are Superimposed on Nirvikalpa.

Example :

- In Dream – Brightness experienced by dreamer & wakers Darkness coexist at the same time / same room (Place).
- Therefore Absolute Consciousness – Entity – Triputi Rahitam – Unborn – can coexist with waking as witness / Kutastam / Adhistanam.
- My real Nature is Divisionless Brahman. Awareness Principle.... Tat Tvam Asi
- Samadhi / Sleep / Waking / Dream / Come + Go... in one Absolute Consciousness – Changeless / Divisionless – Substratum – Adhishtanam....
- I – Divisionless – Limitless Buma not affected by any of 3 states – Fearless!!

Consciousness :

- This Paramartika Brahman appears as Vyavaharika Jiva + Vyavaharika Jagat.
- They are in me, I am not in them.
- One waker appears as dream individual + dream world all the time remaining as waker.
- Similarly Buma / Brahman alone appears as Jiva (Waker) + Jagat.
- All the time remaining as Buma / Brahma / Atma.
- Very subtle understanding / razor edge understanding of intellect.
- Aham Annam / Annadaha... Slokakrut.



- Abava Shuddav... Satva Buddhi.
- Satwa Buddhi.... Druti Smriti
- Smriti Lambdva... Sarva Grantim vipra moksha.....
- When you consume by 5 sense organs... Then alone knowledge takes place....

Chapter – 8

Saguna Brahma Upasanam

Isvara = “Maya” Sahitam Brahman

Very Important :

- Isvara invoked in our heart....

Chapter 18 – Verse 61 :

- Ishvara Sarva Butanam, Hrid Deshe Arjuna Tishtati....
- Brahamayan Sarva Butani, Yantra Rudaya Mayaya.

Sanskrit

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

Meaning

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine.

- Lord resides in every heart – Controlling him as his Antaryami.

Ishvara

Inside

Controlling

- Individual body as Chaitanyam
- Antaryami
- Seer of all thoughts, but not seen.

- Witness of all thoughts but not witnessed.

Ishvara

Outside

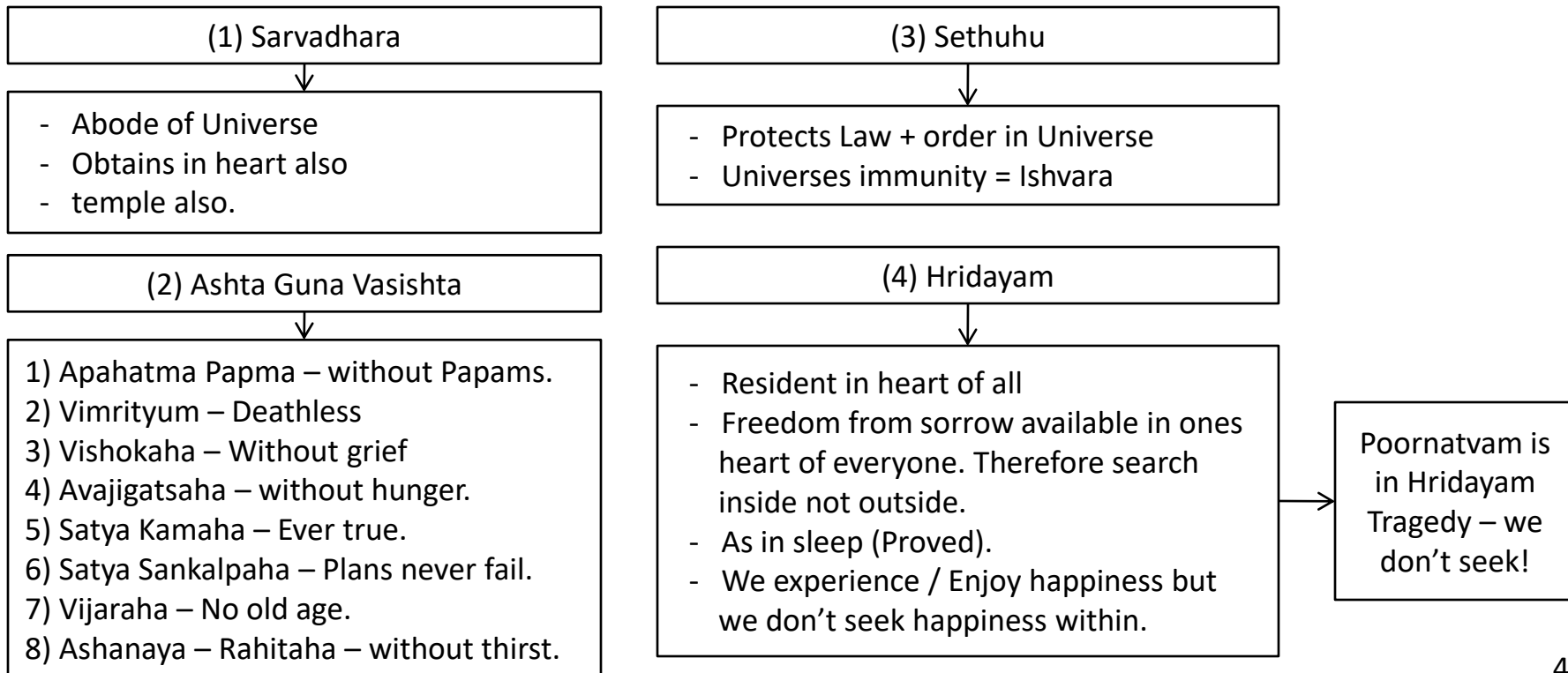
Controlling

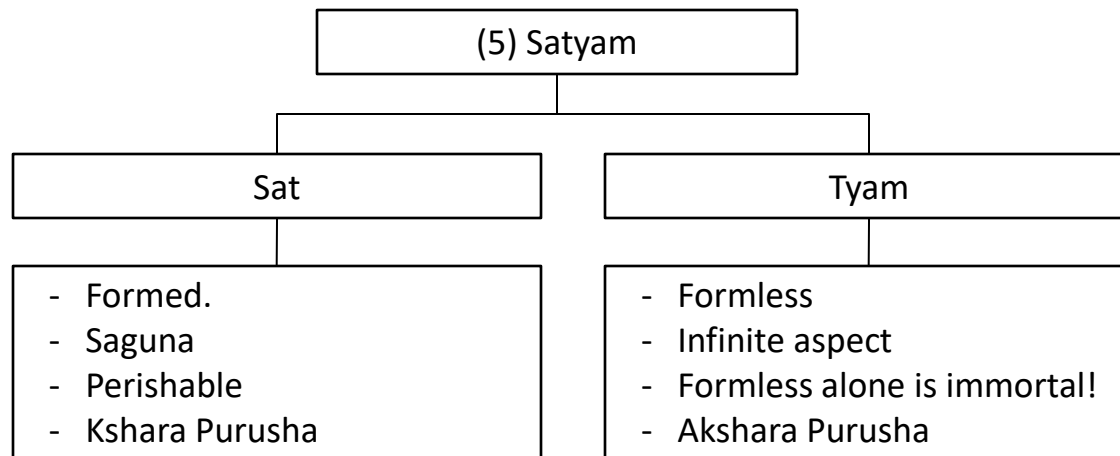
- 5 Elements
- World

Meditate	
Lord / Chaitanyam	Akasha / Space
<ul style="list-style-type: none"> - All pervading - Nir-Vikaram - Nirvikalpaha - Asangaha - Sarvadhara <p>Chidakasha</p> <ul style="list-style-type: none"> - Accomodates everything including all beings and objects 	<ul style="list-style-type: none"> - Sarvagatam - Formless - Divisionless (Akhandaha) - Untainted - Butakasha – Accomodates.

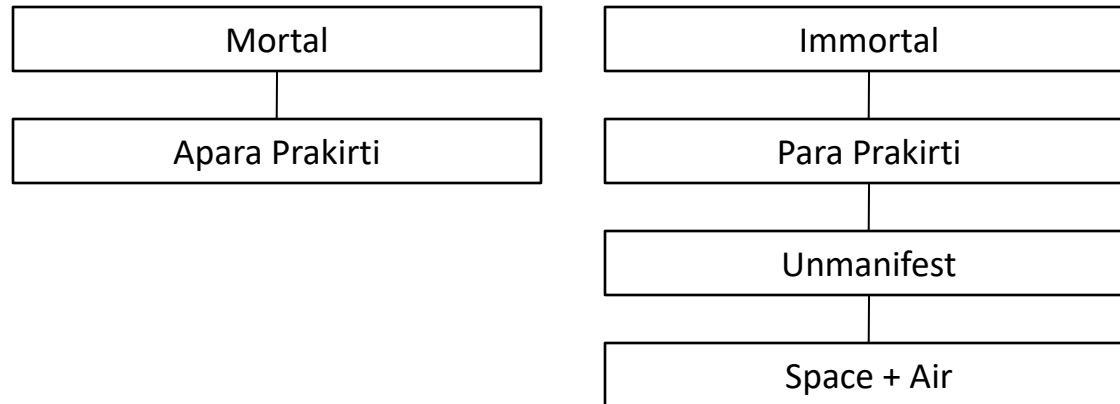
- Dahara Akasha is meditated upon Sarvantaryami - Ishvaraha.

Glories : Meditate on this first!!





What binds mortal + immortal is Satyam.



- Avajananti Maam Mudaha, Manushim Tanu Masritam, Param Bavaha Ajantaha, Mama Buta Maheshwaram.
- People holding only to formed Isvara are Moodaha!
- People must see the infinite form... of Isvara...

Waking + Dream	Sleep
<ul style="list-style-type: none"> - Finite version of Lord - Desha Kala Parichinha 	<ul style="list-style-type: none"> - Desha / Kala Atheeta - Infinite. - No time / Space division

- Upasaka doesn't get Jeevan Mukti..... Because he doesn't have Brahma Gyanam.
- Therefore Shukla Gathi.. Brahma Loka.. Nirguna Gyanam – Moksha
- Pitru loka... Not totally Pratibasika – Imaginary like dream.

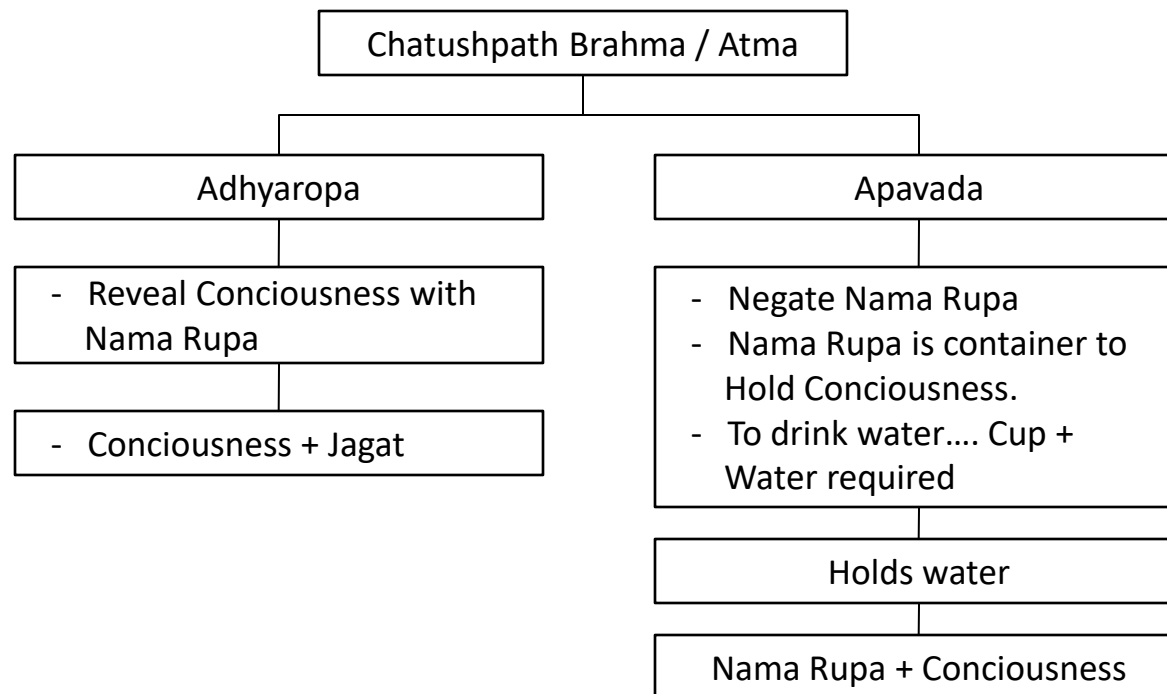
Not totally Bavakaha – Objective

Mixed.

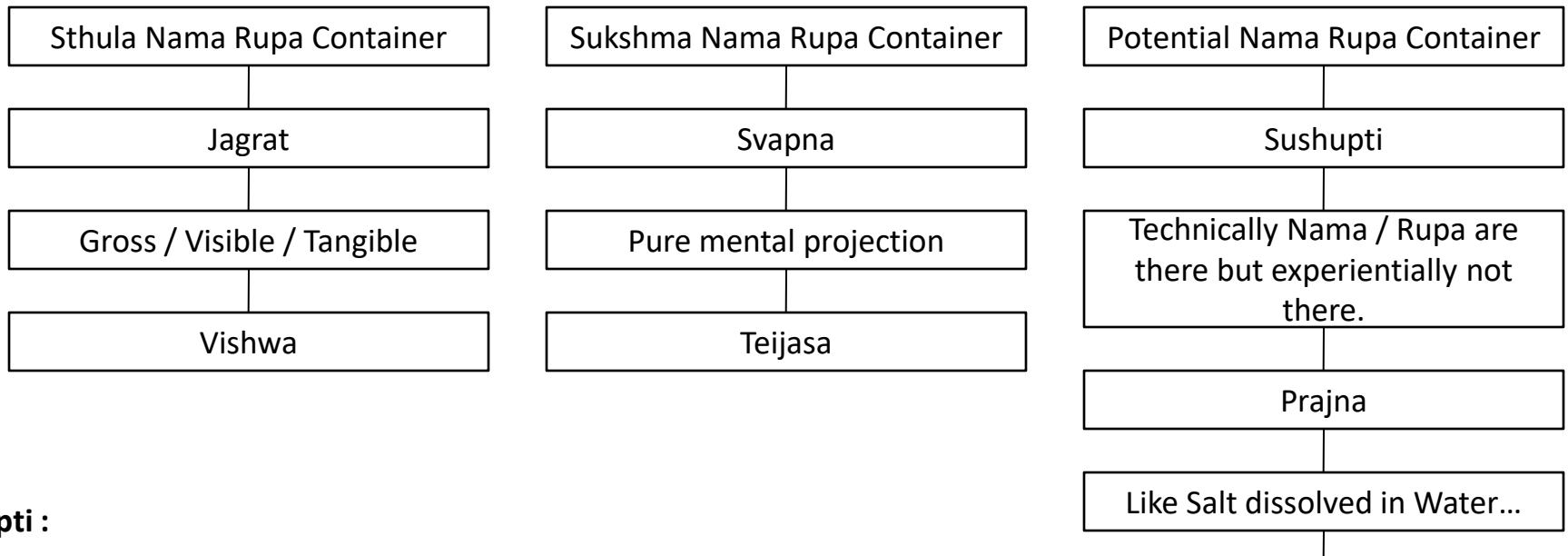
- Ishta Devata Darshan.
- Ubayata Pratya – Avastha... Not totally imaginative, has some reality.

Nirguna Brahma Gyanam :

- No organs of knowledge have access to it.



- You can never transact without Cup / Nama rupa.
- Drop Cup... Drink
- Container... Experience / See Consciousness / Awareness
 - Different between Sleep + Jagrat
 - Ignorance + Knowledge
- 3 fold Nama / Rupa container.



Sushupti :

- Nearest experiential form of Nirguna chaitanyam.
- Nama Rupa Rahita Chaitanyam because Nama Rupa is as Good as not there.
- Its potential!

- Can't see... Hear.. Feel....
- Experientially not there with 2 sense organ.
- Eyes can't see.
- Technically is there because you have dissolved it.

Turiyam :

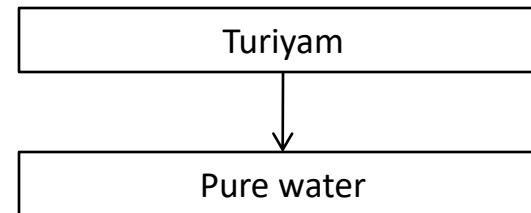
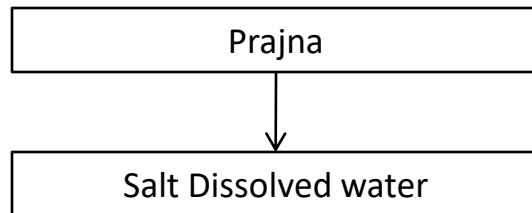
- Free from potential Nama Rupa
- Nama Rupa Rahita chaitanyam....
- Only conciousness – only water without Cup.

|

Why always get cup... when I ask for water.

Why always get Waking / Dream / Sleep.... when I ask for Pure conciousness.

- Experientially no difference : Turiyam / Sushupti (Prajna)

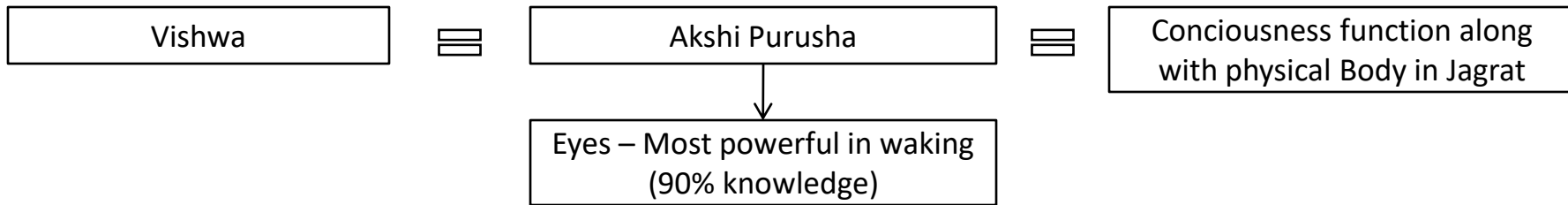


- Difference not experiential... can't be perceptually experienced.
- To experience Brahman... just sleep.... Not correct...
- But it is understanding....
- Know Abayam / Amrutam / Brahman – Be free.

Story :

- Virochana (Asura Raja) - Indra (Deva Raja)

1st Stage :



- Therefore Sthula Sharira Rahitam Abimanam.
- Conciousness – functioning through Akshi (eye) Associated with Sthula Nama Rupa Prapancha.

2nd Stage :

- 32 years later – Indra Goes
- Body – Not Amrutam, Abayam.
- Body / owner of Body = Waker I is not Atma.
- Swapna Purusha – Teijasa... Suffering.... Bayam continues.

3rd Stage :

- Sukta Purusha = Prajna = Sleeper.
- Atma in Sushupti (Prajna) Avasta – Not Atma.

4th Stage :

	Experiencer	Prapancha experiencer
Not Akshi Purusha	Vishwa	Hiranyagarbha
Not Swapna Purusha	Teijasa	Antaryami
Not Sushupti Purusha	Prajna	Ishvara

4th Stage :

- 32 years x 3 = 96 + 5 years = 101 years.
- You are Conciousness ... free from Sthula / Sukshma / Karana Sharira.
- Nama Rupa + Shariram.
- You are Asharira Atma = Uttama Purusha = Atma = Turiyam
- As long as you are associated with the individual Shariram / Prapancha as :

Shariram	Prapancha
Vishwa	Virat
Teijasa	Hiranyagarba
Prajna	Isvara

- Therefore Avasta Traya Rahitaha – Sakshi – Uttama Atma = Turiyam = Brahman = Moksha = Buma = Uttama Purusha = Nama / Rupa Rahita = Sampvasava
- Ashariram (Sharira Rahitam).
- As long as you associate with Nama / Rupa ... you are Samsari.

How to dissociate from Nama + Rupa?

- Not physically... Not experientially.
- You can't dissociate / Separate – Nama Rupa from Turiyam.
- Can do through Jnanam/ Intellectually & Realise immortal Nature.

Fearless Nature (Abayam).

- I am ever free from Nama / Rupa.... Only Vyavaharika Satyam – Lower order of Reality.
- I am Turiyam / Paramartikam (Satyam) – Higher order of reality.
- I – Consciousness belong to higher order....
- Turiya Atma = Pure Atma = Pure Jivatma
- Get Rid of Nama Rupa.
- Dahara Upasana + Samprasada = Moksha.

Conclusion :

- 2 Prayers + 2 Tapas – Connected to Dahara Akasha.

IMPORTANT MANTRAS :

7 – 23 – 1 :

Sanskrit

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासित-
व्य इति भूमानं भगवो विजिज्ञास इति १

इति सप्तमाध्याये त्रयोविंशः खण्डः २३

Meaning

"The infinite is bliss. There is no bliss in anything finite. Only the Infinite is bliss. One must desire to understand the Infinite."

"Venerable Sir, I desire to understand the Infinite."

- That which is infinite, is alone happiness. There is no happiness in anything finite. The infinite alone is happiness. But one must desire to understand the infinite. Revered sir, I desire to understand the infinite.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्य-
त्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स
भगवः कस्मिन्नतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति १

"Where one sees nothing else, hears nothing else, understands nothing else—that is the Infinite. Where one sees something else, hears something else, understands something else—that is the finite. The Infinite is immortal, the finite mortal."
"Venerable Sir, in what does the Infinite find Its support?"
"In Its own greatness—or not even in greatness."

- In which one sees nothing else, hears nothing else, understands nothing else, that is the infinite.
- But that in which one sees something else, is the finite. That which is infinite, is alone immortal, and that which is finite is mortal.

Reverered sir, in what is that infinite established?

- On its own greatness of not even on its own greatness.
- Perceiving or not perceiving is based on Atman.
- Bhuman is Atman without the superimpositions.
- Realisation of Bhuman is brought about by Vidya which denies the finite Variegated perception of Avidya or ignorance in which happiness cannot exist.
- Realisation of Atman = Amrutam – immortal.
- Experience of Avidya terminates with dawn of Vidya. (Objects perceived in dream do not outlast the duration of dream.
- Prana is not the final principle.
- Brahman has no support in anything!! Anything other than Brahman is inconceivable.

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स ए-
वेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं पश्चादहं पुर-
स्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति १

"That infinite, indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north. The Infinite, indeed, is all this.

"Next follows the instruction about the Infinite with reference to 'I':

I, indeed, am below. I am above. I am behind. I am before. I am to the south. I am to the north. I am, indeed, all this.

- That infinite alone is below. That is above. That is behind. That is in front. That is to the south. That is to the north. That alone is all this.
- So next is the teaching in regard to the self-sense. I alone am below... I am above. I am behind. I am in front. I am in the South. I am to the North. I alone am all this.
- I – Ego which is experience of everyone is identical with all encompassing Bhuman.

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा पुरस्तादा-
त्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं म-
न्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड्
भवति तस्य सर्वेषु लोकेषु कामचारो भवति
अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषाँ सर्वेषु लोके-
ष्वकामचारो भवति २

इति सप्तमाध्याये पञ्चविंशः खण्डः २५

"Next follows the instruction about the Infinite with reference to the Self: The Self indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north. The Self, indeed, is all this.

"Verily, he who sees this, reflects on this and understands this delights in the Self sports with the Self, rejoices in the Self revels in the Self. Even while living in the body he becomes a self-ruler. He wields unlimited freedom in all the worlds.

"But those who think differently from this have others for their rulers they live in perishable worlds. They have no freedom in all the worlds."

- So now is the teaching through Atman. Atman alone is below. Atman is Above. Atman to the South. Atman to the North. Atman alone is all this. Verily, he it is who sees thus reflects thus and understands thus, has pleasure in Atman, delight in Atman, Union in Atman, Joy in Atman. He becomes self sovereign, he becomes free to act as he wishes in all the worlds.
- But those who know otherwise than this are ruled by others and like in perishable worlds, they are not free to act as they wish in all the worlds.
- Bhuman is not the I contained in the Body and the senses.
- In order to root out this misconception, the self sense implied in I is displaced by Atman or essential reality of man which is ever pure and of the Nature of Pure being.
- He who realises this Atman without a second encompassing everything has no other source or means for his pleasure, delight, company & Joy. Thought reflection & understanding he reaches this highest stage.

- The freedom he enjoys surpasses the limited spheres traversed in the course of previous sections.
- Svarat is one who shines by his own light not in the light reflected by any other source.
- One who is centred in Bhuman is Svarat... He is not subservient to anybody else because there is nothing else than he.
- He is also self luminous because everything else shines in the light of Atman and Atman is not illumined by anything else because it is of the nature of pure intelligence which makes all knowledge possible.

7 – 26 – 1 :

Sanskrit

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आ-
त्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत
आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यान-
मात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो
मन्त्रा आत्मतः कर्माण्यात्मत एवेदं सर्वमिति १

Meaning

"For him who sees this, reflects on this and understands this, the prana springs from the Self, hope springs from the Self, memory springs from the Self, the akasa springs from the Self, fire springs from the Self; water springs from the Self; appearance and disappearance spring from the Self, food springs from the Self, strength springs from the Self; understanding springs from the Self, meditation springs from the Self, consideration springs from the Self, will springs from the Self; mind springs from the Self speech springs from the Self, the name springs from the Self the sacred hymns spring from the Self the sacrifices spring from the Self-ay, all this springs from the Self."

- For him alone, who sees thus reflects thus and understands thus, Prana springs from Atman, aspiration from Atman, fire from Atman, water from Atman, appearance and disappearance from Atman, food from Atman, strength from Atman, understanding from Atman contemplation from Atman, intelligence from Atman, will from Atman, mind from Atman, speech from Atman, name from Atman, hymns from Atman, rites from Atman all this springs from Atman alone.

Sanskrit

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताँ सर्वं ह पश्यः प-
श्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्त-
धा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विं-
शतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थी-
नां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्सारं दर्शयति भगवान् सनत्कुमा-
रस्तं स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते २

Meaning

"On this there is the following verse:

"‘The knower of Truth does not see death or disease or sorrow. The knower of Truth sees everything and obtains everything everywhere.’

"He (the knower) is one before the creation, becomes three, becomes five, becomes seven, becomes nine; then again he is called eleven, one hundred and ten and one thousand and twenty.

"Now is described the discipline for inner purification by which Self-Knowledge is attained: When the food is pure, the mind becomes pure. When the mind is pure the memory becomes firm. When the memory is firm all ties are loosened."

The venerable Sanatkumara showed Narada, after his blemishes had been wiped out, the other side of darkness. They call Sanatkumara Skanda, yea, Skanda they call him.

- There is this verse about it.
- He who sees this does not see death nor illness nor any sorrow. He who sees this sees all things and obtains all things in all ways.
- He is one, becomes threefold, fivefold, sevenfold and also nine fold. Then again he is called the eleven fold, also a hundred and tenfold and a thousand and twenty fold.
- When Nourishment is pure, reflection and higher understanding become pure. When reflection and higher understanding are pure, memory becomes strong. When memory becomes strong, there is release from all the knots of the heart. The revered Sanatkumara showed to Narada, after his impurities had been washed off, the further shore of darkness.

- People call Sanatkumara as Skanda yea, they call him Skanda.
- A clean mirror alone can reflect the tale perfectly. Sattvabuddhi or purity of the internal organ is the essential condition that needs to be fulfilled before one attains to unbroken remembrance of Bhuman and the destruction of bondages in the shape of impressions and thoughts of past experiences extending over several lives and rising from ignorance. This is achieved by the purification of mind.
- Whatever is gathered in through perception or imagination is food for the mind.
- Purity of Mind depends on the capacity to receive only proper impressions.
- Such a mind alone can be pure as the capacity to comprehend objects without being influenced by ones own wishes, dislikes and delusions.
- A truly philosophical mind will always be at pains to know the object as it is and not as one may find it through the distorting medium of likes dislikes and delusions.
- Kasaya is the infusion of a plant or bark often used for colouring cloth.
- Mind is like a cloth dyed in craving, hatred, and other evils.
- Purification of mind is a process like bleaching a stained cloth.
- Narada became stainless and pure through the instruction of his divine perception.
- Skanda means learned person / Kartikeya son of Siva.
- Sanatkumara is a teacher par excellence.

Sanskrit

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य
 इहात्मानमननुविद्य ब्रजन्त्येताँश्च सत्यान् कामाँस्तेषाँ सर्वेषु लोकेष्वकाम-
 चारो भवत्यथ य इहात्मानमननुविद्य ब्रजन्त्येताँश्च सत्यान् कामाँस्तेषाँ सर्वेषु
 लोकेषु कामचारो भवति ६

Meaning

"And just as, here on earth, whatever is earned through work perishes, so does the next world, won by virtuous deeds, perish. Those who depart hence without having realized the Self and these true desires—for them there is no freedom in all the worlds. But those who depart hence after having realized the Self and these true desires—for them there is freedom in all the worlds.

- Just as here on earth the world which is earned by work perishes, even so there in the other world the world which is earned by righteous deeds perishes. So those who depart from here without having understood the Atman and those true desires, for them there is no freedom to act as they wish in all the worlds. But those who depart from here, having understood the Atman and these true desires for them there is freedom to act as they wish in all the worlds.
- In this world, pleasures of those who acquire them by service of a master come to an end on being dismissed by him so also in other worlds.
- Perceptor of Bhuma – finds complete fulfillment in all his desires.

8 – 2 – 2 :

Sanskrit

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः समुत्तिष्ठन्ति तेन
मातृलोकेन संपन्नो महीयते २

Meaning

"And if he desires the world of the mothers, by his mere thought the mothers come to him.
Having obtained the world of the mothers, he is happy.

- And if he becomes desirous of the world of mothers, by his mere will, mothers arise. Possessed of that world of mothers he feels happy and exalted.

8 – 12 – 1 :

Sanskrit

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठान-
मात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहति-
रस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः १

Meaning

"O Indra, this body is mortal, always held by death. It is the abode of the Self which is immortal and incorporeal. The embodied self is the victim of pleasure and pain. So long as one is identified with the body, there is no cessation of pleasure and pain. But neither pleasure nor pain touches one who is not identified with the body.

- O Indra, mortal indeed is this body, held by death. But it is the support of this deathless, bodiless Atman verily the embodied self is held by pleasure and pain. Surely there is no cessation of pleasure and pain for one who is embodied. But pleasure and pain do not indeed touch one, who is bodiless.

Sanskrit

अशरीरो वायुश्च विद्युस्तनयितुरशरीरायेतानि तद्यथैतान्यमुष्मादाकाशा-
त्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यन्ते २

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपे-
णाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जज्ञत्क्रीडन्नममाणः स्त्रीभिर्वा
यानैर्वा ज्ञातिभिर्वा नोपजनं स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त
एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ३

Meaning

"The wind is without body; the cloud, lightning and thunder are without body. Now, as these, arising from yonder akasa and reaching the highest light, appear in their own forms, "So does this serene Being, arising from this body and reaching the Highest Light, appear in His own form. In that state He is the Highest Person. There He moves about, laughing, playing, rejoicing—be it with women, chariots, or relatives, never thinking of the body into which he was born.

"As an animal is attached to a cart, so is the prana (i.e. the conscious self) attached to the body.

- Bodiless is Air, and white cloud, lightening, thunder, these also are bodiless. Now, as these arise out of the Akasha, reach the highest light and appear each with its own form, even so this serene one rises out of this body, reaches the highest light and appears in his own form. He is the highest person.
- There he moves about, laughing, playing rejoicing with women, vehicles or relations, not remembering this body in which he was born.
- As an animal is attached to a chariot, even so is the Prana attached to the body.
- Self / illumined by the identification formula.
- That thou art, disentangles itself from the Gross and subtle embodiments and rises above the three stages of waking / dream and deep sleep with which it was identified.

- The true nature of self Manifests. There is no transformation or creation of anything new when this realisation takes place.
- It is just the recognition of a fact always existing there, but temporarily veiled some how through ignorance.

Same idea in following example :

1) Clouds in various shapes :

- Were potentially present in the sky.
- They rise out of the sky and disappear in the sky.
- Truth : sky alone exists is the truth.

2) Air becomes North wind / South wind.

- There is no difference in the content “Air”.

3) Flashes of lightening emerge & dissolve in the sky.

- In all 3 cases – clouds / Air / lightening..... Returning to their source means only remaining in its own original Nature.
- The ultimate reality which is unqualified spirit – is not a negation or exclusion of the Manifested reality described in relative terms.

Brihadaranyaka Upanishad : 4 – 4, 4 – 7

Bhagavath Gita : Chapter 15, 16 – 18

Katho Upanishad : 1 – 3, 3 – 6

- Body is vehicle drawn about by the vital breath which controls the senses.
- Owner of chariot is responsible for activities of Reins / Horses /
- Therefore self is responsible for the functioning of all the rest.

Question : How to differentiate.

Original Conciousness

Reflected Medium

Reflected Conciousness



Mind / Body



Ego

Taittiriya Upanishad : 9, 10, 11

→ (3) Lectures

Mandukya Upanishad : 12, 13, 14, 15

→ (4) Lectures

Chandogyo Upanishad : 19, 20, 21, 22, 23, 24

→ (6) Lectures

Briharadanya Upanishad : 25, 26, 27, 28, 29, 30

→ (6) Lectures

19 Lectures

Questions :

- I write / Hear.... Why I can't remember!!
- Be aware all the time?

Questions :

- 3 Avasthas + Absolute Conciousness.

Chandogyo Upanishad :

- Best for realisation.
- More clearer than Mandukya.

Sanskrit

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा
प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो
विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं श्येतं
लिन्दु माभिगां लिन्दु माभिगाम् १

इत्यष्टमाध्याये चतुर्दशः खण्डः १४

Meaning

That which is called the akasa is the revealer of names and forms. That within which these names and forms exist is, verily, Brahman. That is the Immortal; that is the Self. Now is stated a mantra: "I come to the assembly, the palace of Prajapati. I am the glory of the brahmins, the glory of the kings, the glory of the vaisyas. I wish to obtain that glory. I am the glory of glories. May I never go to the red and toothless, all-devouring, slippery place, yea, may I never go to it."

- What is called Akasha is the revealer of name and form. That within which they are, is Brahman that is the immortal, that is the Atman. I attain to the Assembly hall and abode of Prajapati. I am the Glory of Brahmanas, the Glory of Kshatriyas, the Glory of Vaishyas.
- I wish to attain that Glory. I am the Glory of the Glories. May I never go to that which is reddish white and toothless yet devouring and slippery – Yea, may I never go to it.
- Definition of Brahman for Meditation. He who is the differentiator of name & form is separate from them.
- He who is bodiless, all pervading like Akasha and the personified consciousness self is Brahman.

Sanskrit

तद्वैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य आचार्यकुलाद्वेद-
मधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे
स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिंस-
न्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्वावदायुषं ब्रह्मलोकमभिसंप-
द्यते न च पुनरावर्तते न च पुनरावर्तते १

इत्यष्टमाध्याये पञ्चदशः खण्डः १५

इत्यष्टमोऽध्यायः समाप्तः ८

Meaning

Brahma told this knowledge of the Self to Prajapati (Kasyapa), Prajapati to Manu, Manu to mankind. He who has studied the Vedas at the house of a teacher, according to the prescribed rules, during the time left after the performance of his duties to the teacher; he who, after leaving the teacher's house, has settled down into a householder's life and continued the study of the Vedas in a sacred spot and made others (i.e. his sons and disciples) virtuous; he who has withdrawn all the sense-organs into the Self; he who has not given pain to any creature except as approved by the scriptures—he who conducts himself thus, all through his life, reaches the World of Brahman after death and does not return, yea, does not return.

- Brahma expounded this to Prajapati. Prajapati to Manu and Manu to his Descendents.
- He who has read the Veda according to the prescribed rule, in the time left over after performing duties to the teacher, he who after having come back from the teachers house, settles down in his household continues the study of Veda in a clean place and has virtuous sons and disciples, he who withdraws all his senses into the Atman, who practices non-injury to all beings except in places specially ordained, he who behaves thus throughout his life reaches the world of Brahman and does not return again.
- Yea, he does not return again.
- Person doesn't come back to take another body. Brahmaloaka continues for a Kalpa... till the final dissolution. He also doesn't return till then!

Sanskrit

स समित्याशिः पुनरेयाय तँ ह प्रजापतिरुवाच मधवन्यच्छान्तहृदयः प्राब्रा-
जीः किमिच्छन्पुनरागम इति स होवाच नाह खल्वयं भगव एवँ संप्रत्या-
त्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति
नाहमत्र भोग्यं पश्यामीति २

Meaning

He returned with fuel in hand. To him Prajapati said:
"Well, Indra, you went away satisfied in heart; now for
what purpose have you come back?"
He (Indra) said: "Venerable Sir, in truth it (i.e. the self in
dreamless sleep) does not know itself as 'I am it,' nor
these other creatures. It has therefore reached utter
annihilation, as it were. I do not see any good in this."

Prajapati Said :

- He who is fully asleep, composed serene and knows no dream, he is the Atman. He is the immortal, the fearless.
He is Brahman.
- There is no separate entity other than the self to be known. It seems that in deep sleep the real nature of the self
is annihilated.

Brihadaranyaka Upanishad : 4 – 3 – 23 – 30 :

4 – 3 – 23 :

Sanskrit

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्द्रष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

Transliteration

Yadvai tanna paśyati paśyanvai tanna paśyati
na hi draṣṭurdrīṣṭerviparilopo vidyate'vināśitvān
na tu taddvītiyamasti tato'nyadvibhaktaṁ
yatpaśyet

Meaning

That is does not see in that state is because, although seeing then, it does not see ; for the vision of the witness can
never be lost, because it is immortal. But there is not that second thing separate from it which it can see.

4 – 3 – 24 :

Sanskrit

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति, न हि घ्रातुर्घ्राति-
र्घिपरिलोपो विद्यतेऽचिनाशित्वात् ; न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

Transliteration

yadvai tanna jighrati jighranvai tanna jighrati
na hi ghrāturghrāterviparilopo vidyate'vināśitvān
na tu taddvitiyamasti tato'nyadvibhaktam
yajjighret

Meaning

That is does not smell in that state is because, although smelling then, it does not smell ; for the smeller's function of smelling can never be lost, because it is immortal. But there is not that second thing separate from it which it can smell.

4 – 3 – 25 :

Sanskrit

यद्वै तन्न रसयते रसयन्वै तन्न रसयते, न हि रसयितृ
रसयतेर्घिपरिलोपो विद्यतेऽचिनाशित्वात् ; न तु तद्वि-
वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

Transliteration

yadvai tanna rasayate rasayanvai tanna rasayate na
hi rasayitū rasayiterviparilopo vidyate'vināśitvān
na tu taddvitiyamasti tato'nyadvibhaktam
yadrasayet

Meaning

That it does not taste in that state is because, although tasting then, it does not taste ; for the taster's function of tasting can never be lost, because it is immortal. But there is not that second thing separate from it which it can taste.

4 – 3 – 26 :

Sanskrit

यद्वै तन्न वदति, वदन्वै तन्न वदति, न हि वक्तुर्षक्ते-
र्विपरिलोपो विद्यतेऽधिनाशित्वात् ; न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

Transliteration

yadvai tanna vadati vadanvai tanna vadati
na hi vakturvakterviparilopo vidyate'vināśitvān
na tu taddvitiyamasti tato'nyadvibhaktam yadvadet

Meaning

That is does not speak in that state is because, although speaking then, it does not speak ; for the speaker's function of speaking can never be lost, because it is immortal. But there is not that second thing separate from it which it can speak.

4 – 3 – 27 :

Sanskrit

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति, न हि श्रोतुः
श्रुतेर्विपरिलोपो विद्यतेऽधिनाशित्वात् ; न तु तद्वितीय-
मस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

Transliteration

yadvai tanna śṛiṇoti śṛiṇvanvai tanna śṛiṇoti
na hi śrotuḥ śruterviparilopo vidyate'vināśitvān
na tu taddvitiyamasti tato'nyadvibhaktam
yacchṛiṇuyāt

Meaning

That it does not hear in that state is because, although hearing then, it does not hear ; for the listener's function of hearing can never be lost, because it is immortal. But there is not that second thing separate from it which it can hear.

4 – 3 – 28 :

Sanskrit

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते, न हि मन्तुर्मते-
र्विपरिलोपो विद्यतेऽधिनाशित्वात् ; न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यन्मन्वीत ॥ २८ ॥

Transliteration

yadvai tanna manute manvāno vai tanna manute na
hi manturmaterviparilopo vidyate'vināśitvān
na tu taddvitiyamasti tato'nyadvibhaktam
yanmanvīta

Meaning

That it does not think in that state is because, although thinking then, it does not think ; for the thinker's function of thinking can never be lost, because it is immortal. But there is not that second thing separate from it which it can think.

4 – 3 – 29 :

Sanskrit

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति, नहि स्पृष्टुः
स्पृष्टेर्विपरिलोपो विद्यतेऽधिनाशित्वात् ; न तु तद्वितीय-
मस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ २९ ॥

Transliteration

yadvai tanna spṛśati spṛśanvai tanna spṛśati
na hi spraṣṭuḥ spṛṣṭerviparilopo vidyate'vināśitvān
na tu taddvitiyamasti tato'nyadvibhaktam
yatspṛśet

Meaning

That it does not touch in that state is because, although touching then, it does not touch ; for the toucher's function of touching can never be lost, because it is immortal. But there is not that second thing separate from it which it can touch.

Sanskrit

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति, न हि
विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात् ; न तु
तद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विज्ञानीयात् ॥ ३० ॥

Transliteration

yadvai tanna vijānāti vijānanvai tanna vijānāti na
hi vijñāturvijñāterviparilopo vidyate'vināśitvān
na tu taddvitīyamasti tato'nyadvibhaktam
yadvijānīyāt

Meaning

That it does not know in that state is because, although knowing then, it does not know ; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know.

BRIHADARANYAKA UPANISHAD

1) Poornamadah Essence :

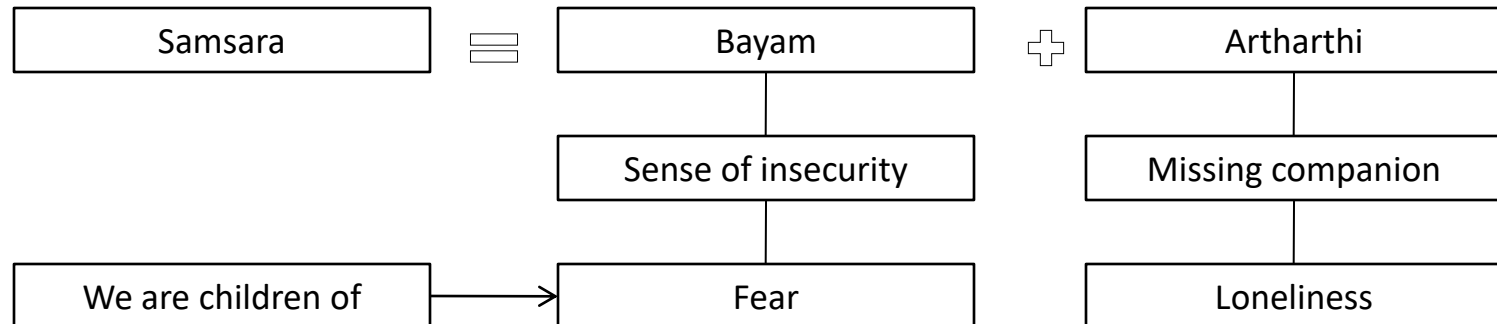
- Brahman Satyam – Jagan Mithya
Jivo Brahmeiva Na Parah.
- Brahman alone is real... world less real. That Brahman is myself.
- I alone am real in the Universe.
- Everything else is less real than me.

2) Prayer to Prana Devata – Hiranyagarbha :

	Lead me from
Asatoma	Non existence to existence.
Tamasoma	Darkness to light
Mrityoma	Mortality to immortality.

3) Section 4 : Purusha Vidha Brahmanam :

- Atma va idam Agre Asi – Purusha Vidaha



Srishti :

- Brahman = Creator of Universe.
- Universe = Addition of Nama + Rupa
- Matter can never be created from 5 elements.
- Goldsmith creates Ornaments... means he adds Nama + Rupa to Basic Karana Dravyam – Gold.
- Basic substance of Universe = Brahman = Avyakrutam
- Creation = Nama / Rupa expansion – Vyakaranam.

Anupravesha :

- Brahman created Universe + entered body as Jivatma.
- Jivatma = Brahman in one Body.
- Jivatma = Not new substance, but new name given to same Brahman.

In Dream :

- I – waker create – dream body and enter & become dream individual.
- As dream individual, through dream body, dream world is experienced.
- Brahman itself is Jeeva behind this body and Physical world – Jagat.
- Therefore Brahman is revealed through Anupravesha Topic.
- Therefore every Jiva can claim Aham Brahmasmi.
- Every dream individual (Teijasa) can claim Aham Vishwa Asmi.
- I am waker – I have created Dream world & entered dream.

Every waker can claim :

- I am Sat Chit Ananda Rupa Brahman, the creator of waking world and am in this body.

- Before claiming also waker is Brahman, during ignorance waker though he is Jiva... but after knowledge he knows I am Brahman the creator.

Brahman idam Agre Asi :

- I am creator of Dream world.
- I used one particular Body in dream. I became afraid of my own creation.
- Now having woken up, entire dream world is my own manifestation.
- My mind alone appeared as dream.

Jnani :

- I alone am appearing as entire creation.
- Whoever knows I am Brahman can say : I am the only substance and the whole creation is Nama Rupa.

Kaivalyo Upanishad : Verse 19

Sanskrit

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् । मयि सर्वं लयं याति
तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

Transliteration

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam । mayi
sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

Meaning

In me alone is everything born; in me alone does everything exist, in me does everything dissolve. That nondual brahman I am.

Phalam :

- Poornatvam / Paricheda Nivritti.



Alone is Ananda = Not missing anything in life.

Sorrow :

- You are missing something in life.
- Brahman = Poornaha – Anandah Svaroopo.
- If one is not Poorna Anandah Svaroopo, one wouldn't love oneself.
- Self love because of Anandah Svaroopo.
- Every other object conditionally loved. } Maitreyi Brahmana
- Jnana Phalam = Poornatvam + Anandaha.

Avidya : (If one doesn't know I am Brahman...)

- It Leads to Appornatvam / Kama / Karma.
- Bagawan has to create field for ignorant Jiva.
- Field = 4 Varna / Ashrama Vyavastha.
- Until Jnanam... one has to remain in Varna / Ashrama Vyavastha + do Pancha Maha Yagna.

Saptanna Brahmanam :

- World = Object of our experience.
 - = Bogya Vishaya
 - = Annam.
- World = Nama / Rupa / function
- Bangle = Nama / Rupa / Decorates hand.
- World non substantial... Appears tangible.... Disappears when you go to deep sleep.... Therefore it doesn't give security.... World can't support me : its mere Nama / Rupa / Karma.
- Only support = Brahman / God. Depend on god / never depend on world.

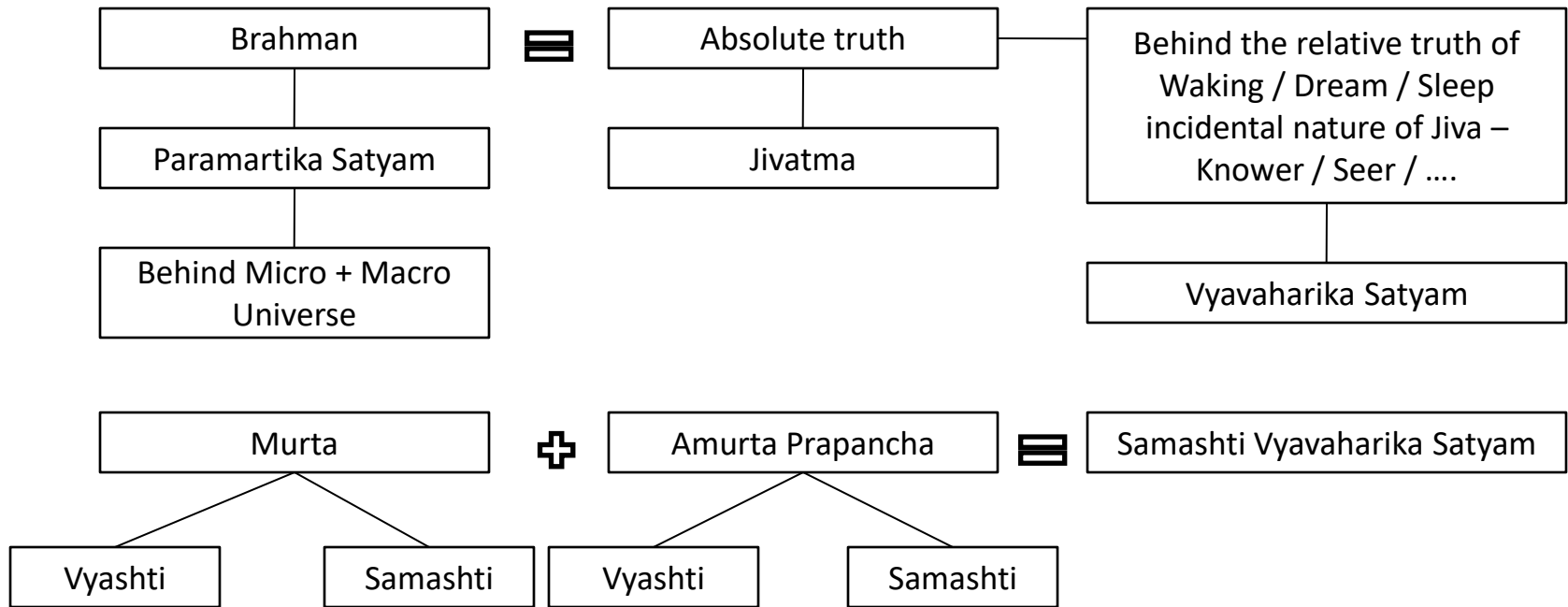
Jiva Svaroopam – in Sleep :

1) Jiva :

- Not Hearer / Seer / Knower.
- All these faculties absent in sleep. Knowerhood is Incidental Nature / Not intrinsic nature.
- Individuality – Incidental nature.
- He was alive / Consciousness in 3 periods of time Waking / Dream / Sleep. Consciousness is only Jivas Svaroopam – intrinsic nature.
- We are only Consciousness in Sushupti without any individuality.
- Arrive at Chaitanya Svaroopam of Jiva.
- This Jiva Svaroopam – Consciousness in sleep happens to be the cause of entire creation which is called Brahman.....

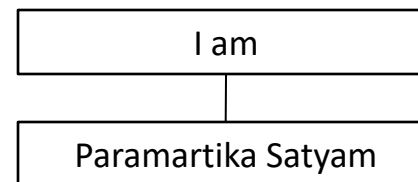
Example :

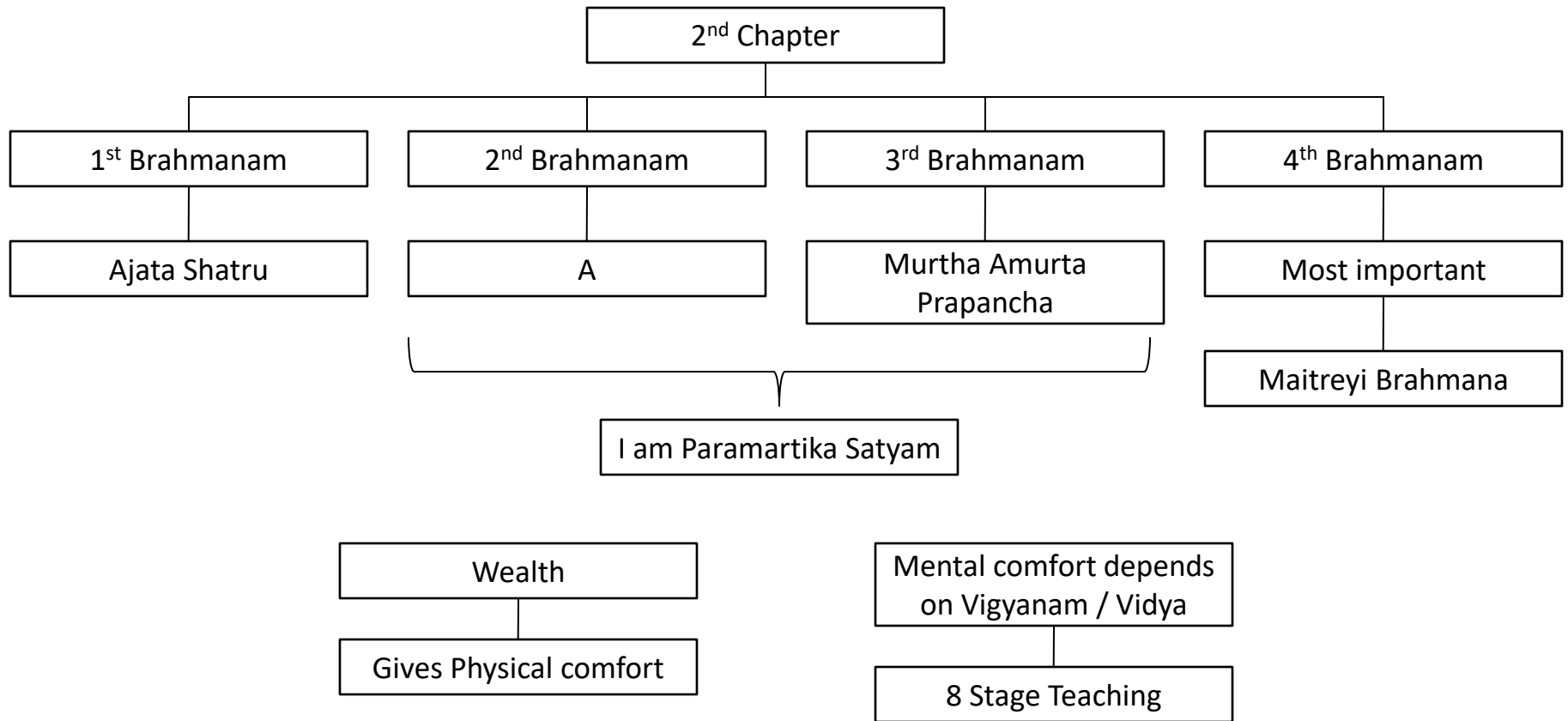
- From.... Fire.... Sparks arise
 Brahman / Consciousness ... World arise
 Spider.... Web emerges.
- From Jiva Svaroopam Chaitanyam alone the entire material Universe arises.....
- Therefore Jiva = Consciousness = Jagat Karanam Brahman = Aikyam
 |
 - Satyasya Satyam
 - Secret Name - Upanishad.



What is Paramartika Satyam?

- Neti Neti ... remove all thoughts... don't experience Blankness.... Its awareness which is aware of Blankness....
What is left behind once you negate everything relative... that is absolute.... Unnegatable Negator....
- World is Satyam.
- I am Satyas Satyam / Paramartika Satyam.
- I – am not Sthula / Sukshma Shariram which is negatable.
- I am Sakshi Chaitanyam... Paramartika Satyam....





8 Stages of Teaching of Atma :

1) Priyatmatakam :

- Atma is Universally loved unconditionally (Self Love).
- Love of everything else conditional.

2) Ananda Hetutvam :

- Atma source of Ananda.
- We may hate the discourse not the self.

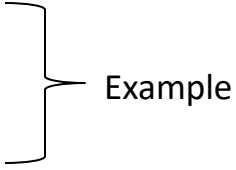
3) Vigneyatvam :

- Atma is worth knowing... Source of Joy / Happiness / fullness.

4) Chaitanya Svaroopaha :

- Consciousness is 4 things....

5) Atma – Chaitanya Rupa is Srishti / Sthithi / Laya Karanam.

- Drum
 - Fire
 - Ocean
- 
- Example

6) Atmanaha Sarvatvam :

- Cause alone in form of many products.
- Gold in all Ornaments.

7) Atmanaha Nirvikalpatvam :

- Free from Divisions.
- World.. Apparent Division.

8) All Chit Aspects... Jiva

5th Brahmana

5 Stages of Teaching : Jagat Aspects

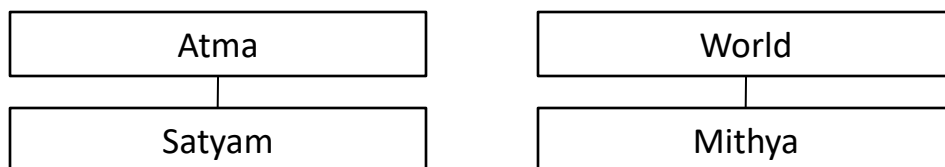
1) Prapancha – Mithyatvam :

- Technically called Madhu.
- Universe is interdependent.
- Individual depends on plants.

- Micro depends on Macro.
- Therefore Nothing independent.
- Space is dependent on creation. Can't conceive of Space without creation or time.
- Dependent is Mithya.....
- What is independent? What supports the world?

2) Atma Adhistanam :

- Atma – Observer – Sakshi – knower – Consciousness.
- Hub of wheel... Holds spokes.
- Consciousness / Ishvara... Holds the spokes of Universe / Restive / fixed.



3) Atmanaha – Purushatvam :

- Satya Atma is Consciousness dwelling in every body... indweller.

4) Atmanaha Brahmatvam : Mahavakya

- (Sarvam) – Ayatma Brahman.
- I am indweller in each Body & also indweller in full Universe.
- Space inside pot & Space outside Pot.

5) Karya – Karana Ateetatvam / Vilakshanatvam.

- Beyond Time / Cause + effect.

6th Brahmanam :

- Vamsha Brahmanam.

Chapter II – 1 – 20 :

Sanskrit

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथान्नेः क्षुद्रा विस्फुलिङ्गा
व्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणाः, सर्वे लोकाः,
सर्वे देवाः, सर्वाणि भूतानि व्युच्चरन्ति; तस्योप-
निषत्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष
सत्यम् ॥ २० ॥ इति प्रथमं ब्राह्मणम् ॥

Transliteration

sa yathorṇabhistantunoccareḥ yathā'gneḥ kśudrā
viṣphuliṅgā vyuccaranti evamevāsmādātmanah
sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi
bhūtāni vyuccaranti
tasyopaniṣatsatyasya satyamiti
prāṇā vai satyaṁ teṣāmeṣa satyam

Meaning

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is "the Truth of truth." The vital force is truth, and It is the truth of that.

- As a spider moves along the thread, it produces and as from a fire tiny sparks fly in all directions, so from this self emanate all organs, all worlds, all Gods and all beings. Its secret name Upanishad is the truth of truth. The Vital force is the truth and it is the truth of that.
- The self mentioned here is the inner self which is identical to the supreme self from which the 5 elements emanate.

Sanskrit

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः,
 यथा पाण्ड्राविकम्, यथेन्द्रगोपः, यथान्यर्चिः, यथा
 पुण्डरीकम्, तथा सकृद्विद्युत्तम् ; सकृद्विद्युत्तेव ह वा अस्य
 श्रीर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न
 ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य
 सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति
 तृतीयं ब्राह्मणम् ॥

Transliteration

tasya haitasya puruṣasya rūpam
 yathā māhārajanam vāso
 yathā pāṇḍvāvikam
 yathendragopo
 yathā'gnyarcir
 yathā puṇḍarīkam
 yathā sakṛidvidyuttaṁ
 sakṛidvidyutteva ha vā asya śrīrbhavati
 ya evaṁ vedā
 thāta ādeśo
 neti neti
 na hyetasmāditi netyanyat paramasty
 atha nāmadheyaṁ satyasya satyamiti
 prāṇā vai satyam
 teṣāmeṣa satyam

Meaning

The form of that being is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : "Not this, not this." Because there is no other and more appropriate description than this "Not this". Now its name : "The Truth of truth." The vital force is truth, and It is the Truth of that.

Sanskrit

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

Transliteration

sa hovāca

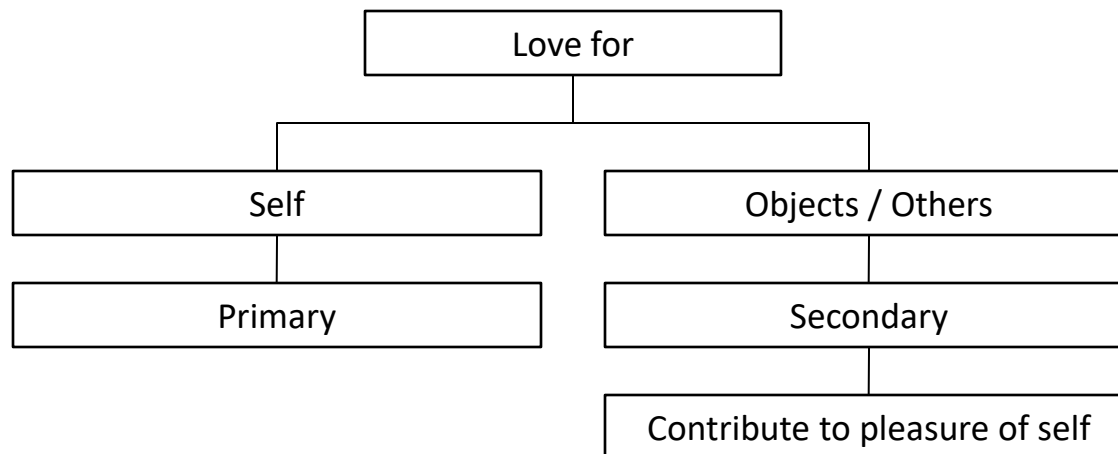
na vā are patyuh kāmāya patiḥ priyo bhavaty
 ātmanastu kāmāya patiḥ priyo bhavati
 na vā are jāyāyai kāmāya jāyā priyā bhavaty
 ātmanastu kāmāya jāyā priyā bhavati
 na vā are putrāṇām kāmāya putrāḥ priyā bhavanty
 ātmanastu kāmāya putrāḥ priyā bhavanti
 na vā are vittasya kāmāya vittaṁ priyaṁ bhavaty
 ātmanastu kāmāya vittaṁ priyaṁ bhavati
 na vā are brahmaṇaḥ kāmāya brahma priyaṁ
 bhavaty
 ātmanastu kāmāya brahma priyaṁ bhavati
 na vā are kśatrasya kāmāya kśatraṁ priyaṁ
 bhavaty
 ātmanastu kāmāya kśatraṁ priyaṁ bhavati
 na vā are lokānām kāmāya lokāḥ priyā bhavanty
 ātmanastu kāmāya lokāḥ priyā bhavanti
 na vā are devānām kāmāya devāḥ priyā bhavanty
 ātmanastu kāmāya devāḥ priyā bhavanti
 na vā are bhūtānām kāmāya bhūtāni priyāṇi
 bhavanty
 ātmanastu kāmāya bhūtāni priyāṇi bhavanti
 na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavaty
 ātmanastu kāmāya sarvaṁ priyaṁ bhavaty
 ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
 nididhyāsitavyo
 maitreyy ātmano vā are darśanena śravaṇena
 matyā vijñānenedaṁ sarvaṁ viditam

Meaning

He said :

It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved.
It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved.
It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved.
It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved.
It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved.
It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved.
It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved.
It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved.
It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved.
It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved.
The Self, my dear Maitreyi, should be realised - should be heard of, reflected on and meditated upon.
By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.

- Renunciation = means of Immortality.



Sanskrit

Transliteration

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे
देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṁ parādādyo'nyatrā'tmano brahma veda
kśatram taṁ parādādyo'nyatrā'tmanah kśatram
veda
lokāstaṁ parāduryo'nyatrātmano lokānveda
devāstaṁ parāduryo'nyatrātmano devānveda
bhūtāni taṁ parāduryo'nyatrātmano bhūtāni veda
sarvaṁ taṁ parādād yo'nyatrātmanah sarvaṁ
vededaṁ brahmedaṁ kśatram
ime lokā ime devā imāni bhūtānidaṁ sarvaṁ
yadayamātmā

Meaning

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self.

- The Brahman ousts (Slight) one who knows him as different from the self.
- The Kshatriya ousts one who knows him as different from the Self.
- . Worlds oust one who knows them as different from the Self.
- The gods oust one who knows them as different from the Self.
- Beings oust one who knows them as different from the Self.
- All ousts one who knows it as different from the Self.
- This Brahmana, this Kshatriya, these worlds, these gods, these beings, and this all are the Self.

- When self is known, everything is known.
- Everything springs from the self, is dissolved in it and remains imbued with it during continuance, for it cannot be perceived apart from the self.
- Therefore everything is the self.

II – IV – 10 :

Sanskrit

स यथाद्र्वैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं
वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः
श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ; अस्यैवैतानि
निःश्वसितानि ॥ १० ॥

Transliteration

sa yathā'rdraidhāgnerabhyāhitātprithag-dhūmā
viniścaranty evaṃ vā are'sya mahato bhūtasya
niḥśvasitametad yadrigvedo yajurvedaḥ
sāmavedo'tharvāṅgirasa itihāsaḥ purāṇaṃ vidyā
upaniṣadaḥ ślokāḥ sūtrāṇyanuvyākhyānāni
vyākhyānāny
asyaivaitāni niḥśvasitāni

Meaning

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, history, mythology, arts, Upanishads, Verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).

- As from a fire kindled with wet faggot, diverse kinds of smoke issue, even so my dear, the Rg-veda, Yajur-veda, Sama-veda, Atharvanagirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations, and explanations are like the breath of the supreme reality.
- They are like the breath of this Supreme self.
- Universe prior to origin is Brahman. Ambers, smoke, sparks all nothing but fire.
- Therefore origin... was pure intelligence.

Sanskrit

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-
येत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत
लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-
घन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु
विनश्यति, न प्रेत्य संज्ञास्तोत्यरे ब्रवीमीति होवाच
याज्ञवल्क्यः ॥ १२ ॥

Transliteration

sa yathā saindhavakhilya udake prāsta
udakamevānuvilīyeta na hāsyodgrahanāyeva na
hāsyodgrahanāyaiva syād yato yatastvādadīta
lavaṇamevaivaṁ vā ara idaṁ mahad
bhūtamanantamapāraṁ vijñānaghana evaitebhyo
bhūtebhyaḥ samutthāya tānyevānuvinaśyati
na pretya saṁjñā'stītyare bravīmīti hovāca
yājñavalkyaḥ

Meaning

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whencesoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.

- As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but from wherever one takes it, it tastes salt, even so my dear, this great endless infinite Reality is but Pure Intelligence.
- The self comes out as a separate entity from these elements, and this separateness is destroyed with them.
- After attaining this oneness it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.
- Solidification of lump of salt thru its connection with particles of earth and heat goes when lump comes into contact with its cause water.

- Salt came from water.
- I have been cut off from this great reality by ignorance... (like salt cut off from its source water)
- Separateness is delusion. After attaining oneness with the infinite self, there is no more particular consciousness.
- Ignorance is destroyed by the realisation of Brahman / as pure intelligence.

II – IV – 14 :

Sanskrit

यत्र हि द्वैतमिष भवति तदितर इतरं जिघ्रति, तदितर
इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति; यत्र
चा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन
कं मन्वीत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति
तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति
॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

Transliteration

yatra hi dvaitamiva bhavati
taditara itaram jighrati
taditara itaram paśyati
taditara itaram śṛṇoti
taditara itaramabhivadati
taditara itaram manute
taditara itaram vijānāti
yatra vā asya sarvamātmaivābhūt
tatkena kaṁ jighret
tatkena kaṁ paśyet
tatkena kaṁ śṛṇuyāt
tatkena kamabhivadet
tatkena kaṁ manvīta
tatkena kaṁ vijānīyāt
yenedaṁ sarvaṁ vijānāti
taṁ kena vijānīyād
vijñātāramare kena vijānīyāditi

Meaning

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the Knower?

- Because, when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one think something, one knows something.
- But when to the knower of Brahman everything has become the self then what should one smell and through what, what should one see with what, and through what should one hear and through what should one speak and through what should one think and what, what should one know and through what?
- Through what should one know that owing to which all this is known – through what, O’ Maitreyi, should one know the knower.
- There seems to be something different than self because in the presence of particular or individual aspect of the self due to the body and organs, conjured by ignorance there is duality, as it were in Brahman.
- Fire doesn’t burn itself.
Self doesn’t know itself.
- To the knower of Brahman, who has discriminated the real from the Unreal, there remains only the subject absolute, and one without a second.
- Through what instrument O’ Maitreyi, should one know that knower?

Sanskrit

अयमात्मा सर्वेषां भूतानां मधु, अस्यात्मनः सर्वाणि
भूतानि मधु ; यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः
पुरुषः, यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषः, अयमेव स
योऽयमात्मा ; इदममृतम् , इदं ब्रह्म, इदं सर्वम् ॥ १४ ॥

Transliteration

Ayamātmā sarveṣāṃ bhūtānāṃ madhv
asyā'tmanah sarvāṇi bhūtāni madhu
yaścāyamasminnātmani tejomayo'mṛitamayaḥ
puruṣo yaścāyamātmā tejomayo'mṛitamayaḥ
puruṣo'yameva sa yo'yamātmedamamṛitam
idaṃ brahmedaṃ sarvam

Meaning

This (cosmic) body is like honey to all beings, and all beings are like honey to this (cosmic) body. (The same with) the shining, immortal being who is in this (cosmic) body, and the shining, immortal being who is this (individual) self. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality ; this (underlying unity) is Brahman ; this (knowledge of Brahman) is (the means of becoming) all.

- This cosmic body is like honey to all beings, and all beings are like honey to this cosmic body.
- The same with the shining, immortal being who is in the cosmic Body and the shining, immortal being who is this individual self.
- These four are but this self. This self knowledge is the means of immortality's this underlying unity is Brahman, this knowledge of Brahman is the means of becoming all.

Sanskrit

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेत-
 दूषिः पश्यन्नवोचत् ।
 पुरश्चक्रे द्विपदः, पुरश्चक्रे चतुष्पदः ।
 पुरः स पक्षी भूत्वा पुरः पुरुष आविशत् ॥ इति ।
 स वा अयं पुरुषः सर्वासु पूर्णं पुरिशयः ; नैनेन किंच-
 नानावृतम्, नैनेन किंचनासंवृतम् ॥ १८ ॥

Transliteration

idaṁ vai tanmadhu
 dadhyaññātharvaṇo'śvibhyāmuṣvāca
 tadetadṛiṣiḥ paśyannavocāt
 puraścakre dvipadaḥ
 puraścakre catuspadaḥ
 puraḥ sa pakṣī bhūtvā
 puraḥ puruṣa āviśaditi
 sa vā ayaṁ puruṣaḥ sarvāsu pūrṣu puriśayo
 nainena kiṁcanānāvṛitam
 nainena kiṁcanāsaṁvṛitam

Meaning

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, "He made bodies with two feet and bodies with four feet. That Supreme Being first entered the bodies as a bird (the subtle body)." He on account of his dwelling in all bodies is called the Purusa. There is nothing that is not covered by him, nothing that is not pervaded by Him.

- This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-veda, taught the Asvins.
- Perceiving this the Rsi said, he made bodies with 2 feet and bodies with 4 feet. That supreme being first entered the bodies as a birds subtle body.
- On Account of his dwelling in all bodies he is called Purushaha – There is nothing not covered by him, nothing that is not pervaded by him.
- Everything is pervaded by him as its inside and outside. (Bird / Human – 2 feet / Animals – 4 feet).

इदं वै तन्मधु दध्यङ्ङायर्वणोऽश्विभ्यामुवाच । तदेत-
द्विषिः पश्यन्नवोचत् ।

रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।

अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि
च ; तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् , अयमात्मा ब्रह्म
सर्वानुभूः, इत्यनुशासनम् ॥ १६ ॥ इति पञ्चमं ब्राह्मणम् ॥

idaṁ vai tanmadhu
dadhyaññātharvaṇo'svibhyāmuṣvāca
tadetadṛiṣiḥ paśyannavocat .

rūpaṁrūpaṁ pratorūpo babhūva
tadasya rūpaṁ praticakṣaṇāya .
indro māyābhiḥ pururūpa īyate
yuktā hyasya harayaḥ śatā daśetiy
ayaṁ vai harayo'yaṁ vai daśa ca
sahasraṇi bahūni cānantāni ca
tadetadbrahmāpūrvamanaparam
anantaramabāhyam ayamātmā brahma
sarvānubhūityanuśāsanam

Meaning

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, "(He) transformed Himself in accordance with each form ; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs ; He is ten, and thousands - many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching.

- This is that Meditation on things. Mutually helpful which Dadhyac? Versed in the Atharvana – veda taught the Asvins.
- Perceiving this the Rsi said – He transformed himself in accordance with each form, that form of his was for the same of making him known.
- The Lord on account of Maya, notions superimposed by ignorance, is perceived as manifold, for to him are yoked ten organs, nay hundreds of them. He is the organs, He is ten and thousands – many and infinite.
- That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is teaching.
- Were name and form not manifested, the transcendent Nature of this self as pure intelligence would not be known.
- What is this homogeneous Brahman?
- This self that sees, hears, thinks, understands, knows, the perceiver of everything, because as the self of all it perceives everything.
- It leads to immortality and fearlessness.

Lecture 27 :

CHAPTER 3

9 Brahmanas – Vedanta 4 / 5 / 6 / 7 / 8

Y – Challenged by 7 Male + 1 Female Gargi (twice).

1) 3rd Brahmanam :

Bujyu Rishi :

What is the Result of Ashwamedha Yoga?

- Phalam : Hiranyagarba praptihi specially limited.
- Hiranyagarba here called Sam Saritvam.

2) 4th Brahmanam :

Ushasta Rishi :

What is Atma – innermost essence of individual?

- It is Consciousness principle which is self evidently available as “Aham Aham”.
- Not part / independent / all pervading / survives.

How to own up that Consciousness experientially?

- I am different from whatever I perceive (Different from world / Body / Mind / cognitions – Vritti Jnanam which comes + goes).
- Not cognitions arising in the mind – but witness which includes emotions Rising in the mind.
- Deha Vyatirikta / Sakshi Chaitanyam iti Atma.

3) 5th Brahmanam :

Kahola Rishi :

- This Consciousness is ever free Nitya Asamsaritvam / Nitya Muktatvam.
- Free from Doshas.
Ashanaya – Pipasa – Prana
Shokam – Moham – Mind
Jara – Mrityu – Body.
- Anatma – Never free Body / Prana / Mind will go through Ups + downs cannot be released.
- Atma : Ever free.
Need not be released.

How to get Atma Vidya ?

- I am Anatma – Natural.
- For I am Atma : Sravanam / Mananam / Nididhyasanam / Sanyasa.
- **Sanyasa** : Vairagyam is even prepared to loose everything / anything in life.
- Possess any number of things or be possessed.

4) 6th Brahmanam :

Gargi / Not Katyayini Maitreyiyi :

- Different Lokas = Different fields of experiences.
- 9 Antariksha / Gandharva Lokas Aditya / Chandra / Prajapati / Deva.
- Brahma Loka – My loka not visible to you.

- One Loka – visible to all.
- Later Lokas – finer / Superior to others... made of finer / Subtle matter.
- Not available for ordinary sensory organs.
- Each loka gradation of matter / Anatma.
- Finest form of Matter / Elements = Brahma Loka.

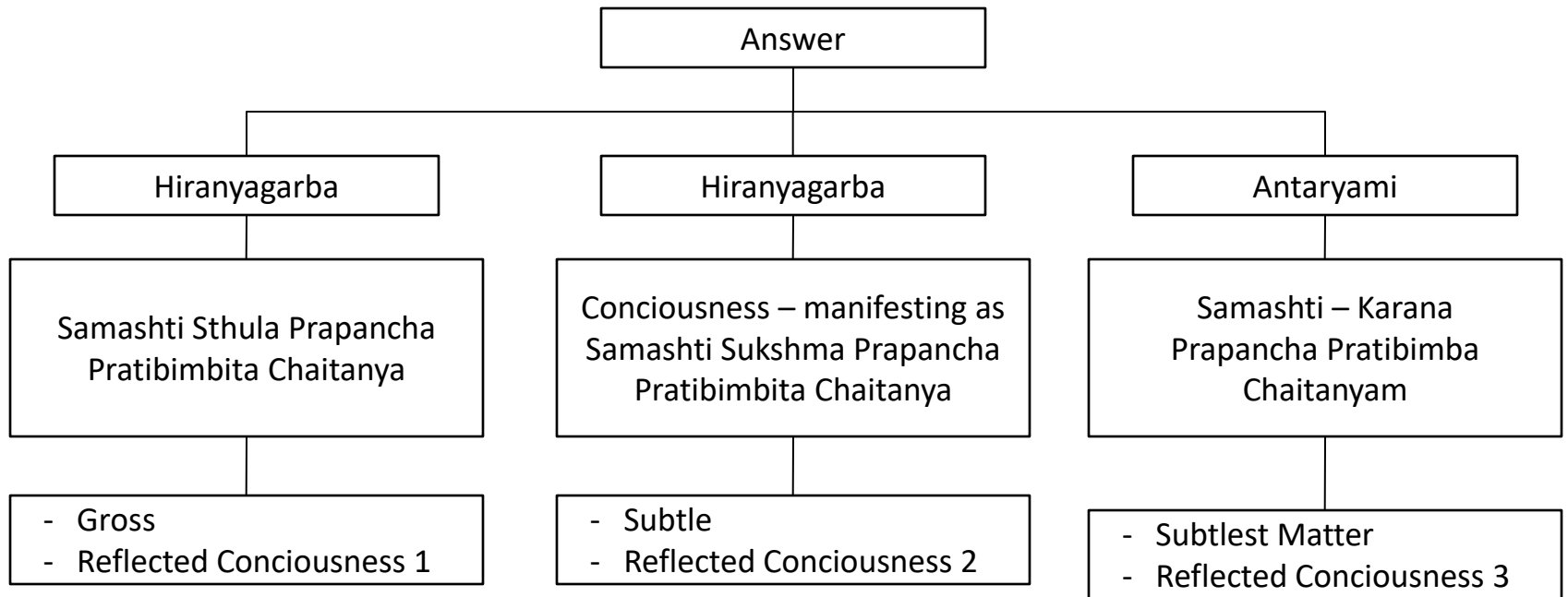
Is there anything subtler than Brahma Loka?

- By intellectual / Logical Analysis you can come up to Brahma Loka.
- What's beyond matter... intellect – can't analyse because its field of Consciousness – [Space – 1 property
Consciousness – no Property].
- Consciousness is subtler than matter & is never Available for logical / Rational – scientific Analysis.
- Therefore mystery for all branches of science.
- What's subtler than intellect is Beyond Pauresheya Pramanam / intellect.
- Apourisheya Vishaya / Anit Prashniya Devata Anatma layers at cosmic level... Macro cosmic Tat Pada Pradhana
Achetana Prapancha / Loka.

5) 7th Brahmana :

Uddalaka :

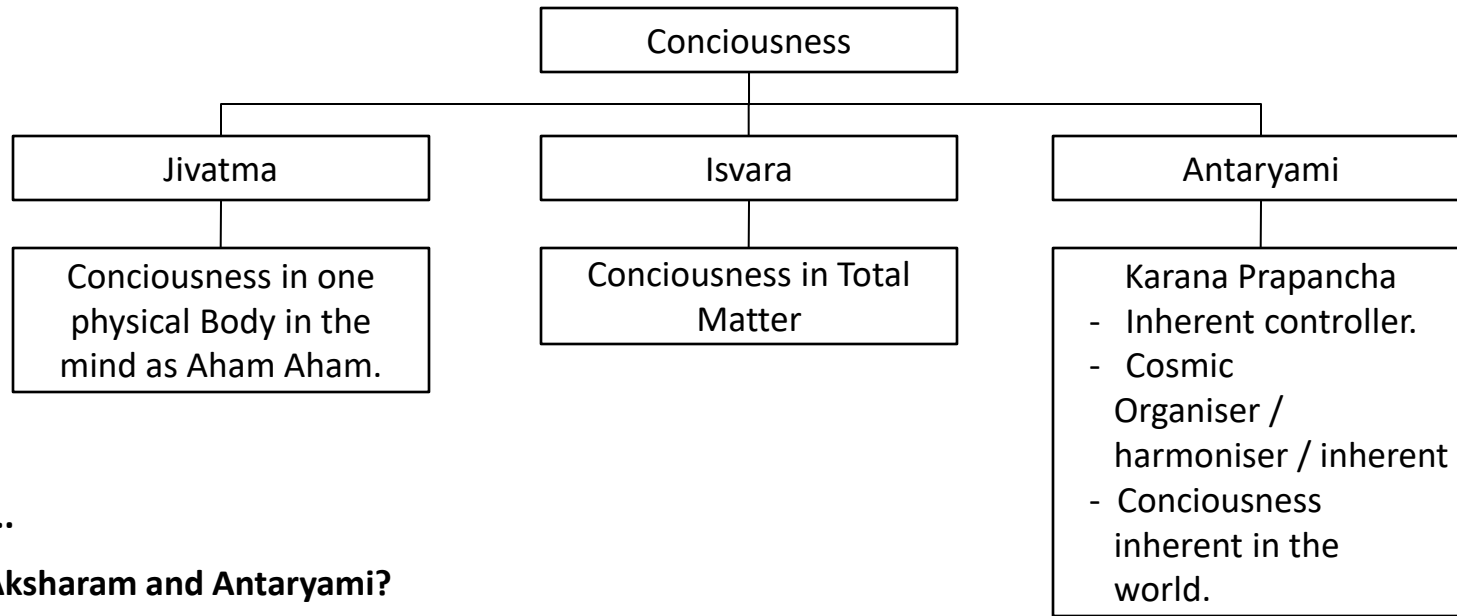
What is Conciousness Principle which pervades matter?



Reflected Conciousness 1 :

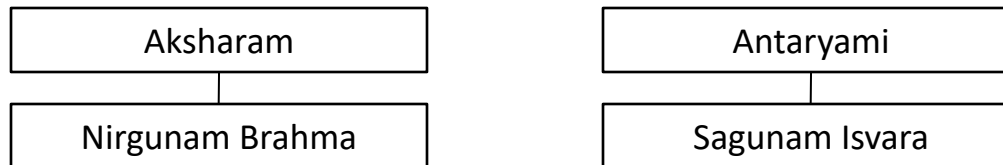
- Samashti Sthula Prapancha Pratibimba Chaitanyam.
- God = Conciousness expressed through total matter (Prapancha)
- Ishvara = Reflected Conciousness 1 + Reflected Conciousness 2 + Reflected Conciousness 3

- Jiva = Consciousness expressed through individual shariram.



6) Gargi....

What is Aksharam and Antaryami?

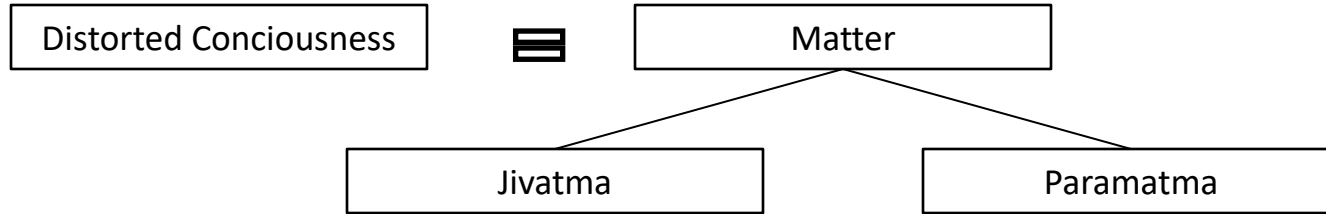


- When Consciousness manifest through matter, available Consciousness is distorted. Because of manifesting medium.
- Attributeless Consciousness is appearing as attributed Consciousness.
- Ishvara = Distorted Consciousness expressing through total matter.
= Isvaras attributes... Sarvajyaha / Sarveshwara....
- **Jiva is** : Distorted Consciousness expressing through individual matter.
Jiva has attributes.... Alpjnaha / Alpa Isvara....
- If you remove matter intellectually, not physically, Consciousness by itself is neither Alpagyaha – Sarvagyaaha.

- When it is free from all attributes its called Akshara – Nirguna Brahman.... Akshara Chaitanyam.

Original Conciousness :

- Undistorted..... No attributes.... Only Description... Neti Neti.... Asthulam / Abayam.... Anything you know, negate it.



- Remove matter.... Undistorted matter = Conciousness.

9th Brahmanam :

Shakalya Brahmanam : Nirguna Brahman Chaitanyam : By Neti Neti.

CHAPTER - 4

Lecture 28 :

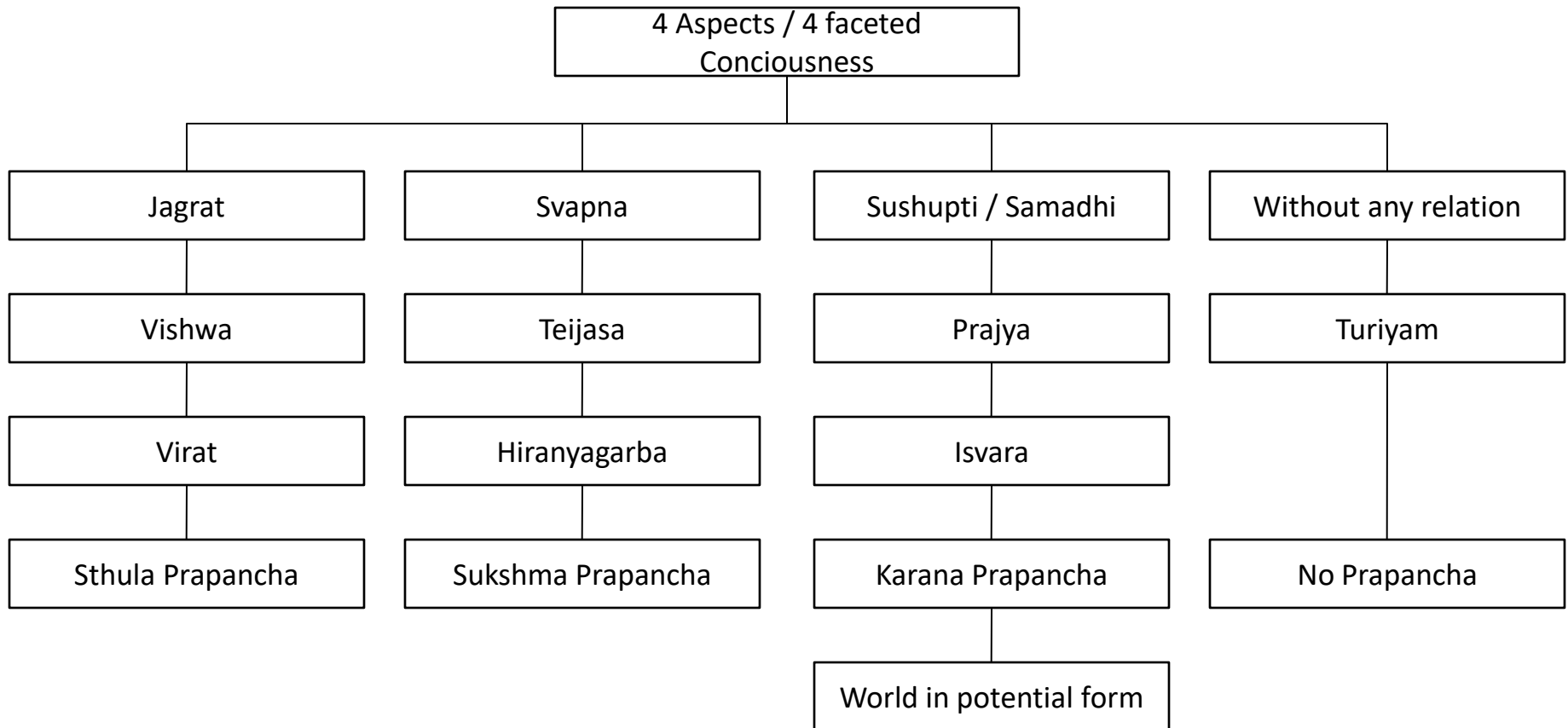
Vidagdaha Shakalya :

- “Y” asks 2 question : **Vada Katha** : Light Generated

Jalpa Katha : Heat Generated.

4th Chapter :

- Koorcha Brahmanam... Chatushpath Brahmanam = Mandukya Upanishad.



Koorchas Question :

Can there be Unrelated – Pure Consciousness at all?

- At no time / space ... Consciousness is pure.
- Person comes back from Samadhi with memories / thoughts / perceptions....
- Wherever you go, there is Jagrat / Svapna / Sushupti.

What should I do to get to pure Consciousness?

- Pure Consciousness can be arrived at only through wisdom / understanding.
- No experience of Pure Consciousness.

How to Understand Pure Consciousness?

- Up – helps by giving statement.
 - 1) Nisheda Vakya Pramanam – Neti – Neti Vakyam.
 - 2) Na – antah Prajayam...

What is Negation of World?

What is significance of Negation of World?

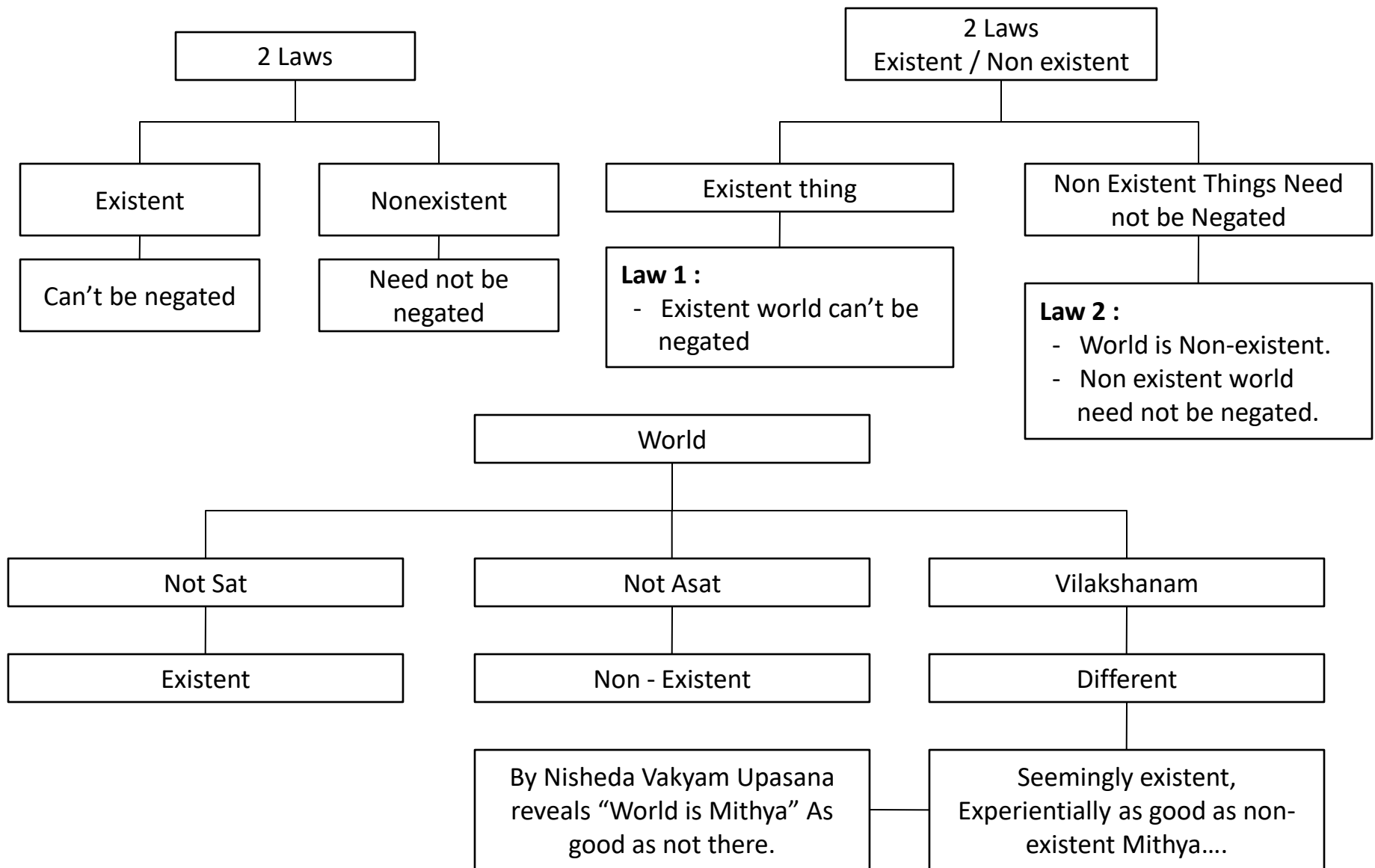
Law :

- 1) What is existent can never be negated.

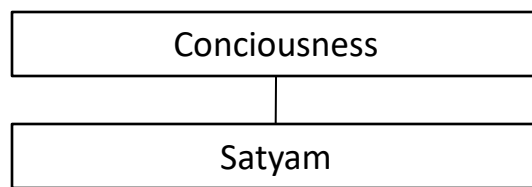
Because what is existent will always exist.

Matter can never be destroyed but changes form.
- 2) What is non-existent, need not be negated.

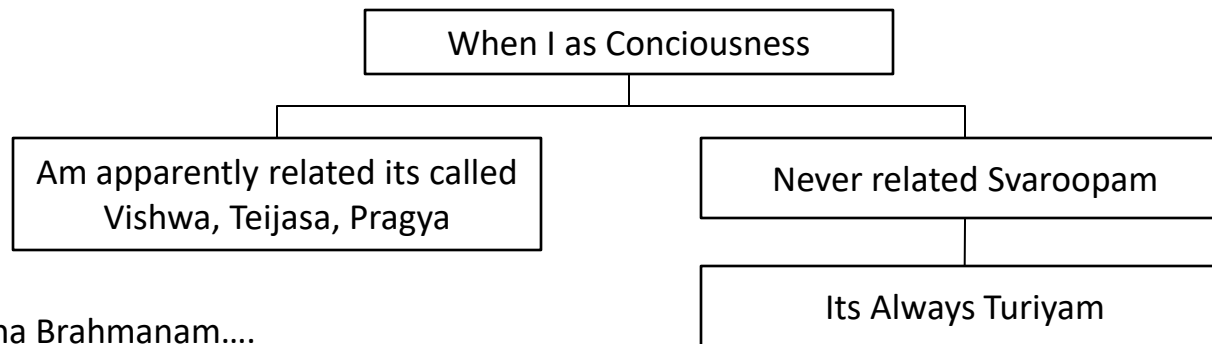
Because its not there to be negated.



- Therefore Relationship with world is as good as not there.
- Once I know Relationship of Consciousness with World is Mithya..... We can say : Consciousness is never really related to the world... because world is Mithya.



- I am apparently, seemingly related to the world all the time as Conciousness.
- I am really not related to the world at any time.
- Moksha!!
- Conciousness = Me = Aham Brahmasmi!



- In Moorcha Brahmanam....
- From Standpoint of seeming relationship its called Vishwa / Teijasa / Pragma.
- From its own Svaroopam... its called Turiyam.
- Conciousness is Asangoham... All the time.... Need not become Turiyam.
- I am never related to any Avastha at any time.

3rd Brahmana : Svayam Jyoti Brahmanam.

- Atma Jyoti = Chaitanya Jyoti.
- Light is in whose presence, forms + colors are known & in whose absence Forms + Colors are not known.
- Sunlight – Moonlight – Fire light – light of sense organs.
- Sense organs & Mind not Radiant / Luminous.... But in whose presence sound / form / touch – known / not known.

- External light may be there but if sense organs do not have light of Consciousness, things not known.
- Mind absent in sleep... In absence of mind in sleep..... Things not known.
- Extend principle to Ultimate light.... = Consciousness principle.
- Only in presence of Consciousness everything is known.
- In absence of Consciousness everything becomes inert. Nothing can be known sense organs + mind can know things in presence of Consciousness.
- Therefore Consciousness = light (Jyotisham) of all lights (Jyothihi).
- Creation is evident because of light of Consciousness.
- Tameva Bantam.. Anubati Sarvam....
- Whole world evident because of Atma Jyoti Consciousness.

Who makes Consciousness evident?

- Consciousness is self evident / self Luminous.
- Atman Purushaha – Syayam Jyoti bavati.

What is nature of Consciousness?

- Not part
- Consciousness – not affected by whatever it illumines.
- Asangatvam / Shudhatvam.
- I am Consciousness – who illumines mental pains in Jagrat + Svapna – but I as Consciousness do not have any pains.
- Ayam Dukha Rahitaha / Dvesha Rahitaha / Papa Rahitaha / Raaga Rahitaha....
- I am free from Sthula / Sukshma / Karana Sharira problems. Adhyatmika / Adideivika / Adibautika problems.

Samsara :

- Assuming problems of 3 bodies as my problems = Samsara.
- Superimposing non-existent problems + sufferings (Ahamkara) is called Samsara.

Example :

- Problems in dream do not affect waker me.

Moksha :

- **Example :** Sushupti State.
- We drop limitations / duality / Raag – Dvesha / Kartrutvam / Bogtrutvam.. (Ahamkara) & enjoy Poornatvam....
Asangaha in sleep.

Moksha Definition :

- The poornatvam enjoyed by dropping superimposed limitations is called Moksha.
- Moksha = Poornatvam.

5th Brahmanam : Shalika – Brahmanam.

Samsara :

- Going from one body to another = Punar Janma.
- Before death, next life starts showing trailer. Final desire Dominates next birth & Jiva travels.
- In dream we take new body, dropping this body & experience dream.

Punar Janma :

- Like dream but new body taken.

Moksha Varnanam :

- Snake removes skin + comes out of skin.
- Converting own body like snake skin... dropping Abimina = Removing skin.
- Look at Deha as Mithya....
- I have no relation with Body at any time... Nitya Ashariraha...

Liberation / Moksha :

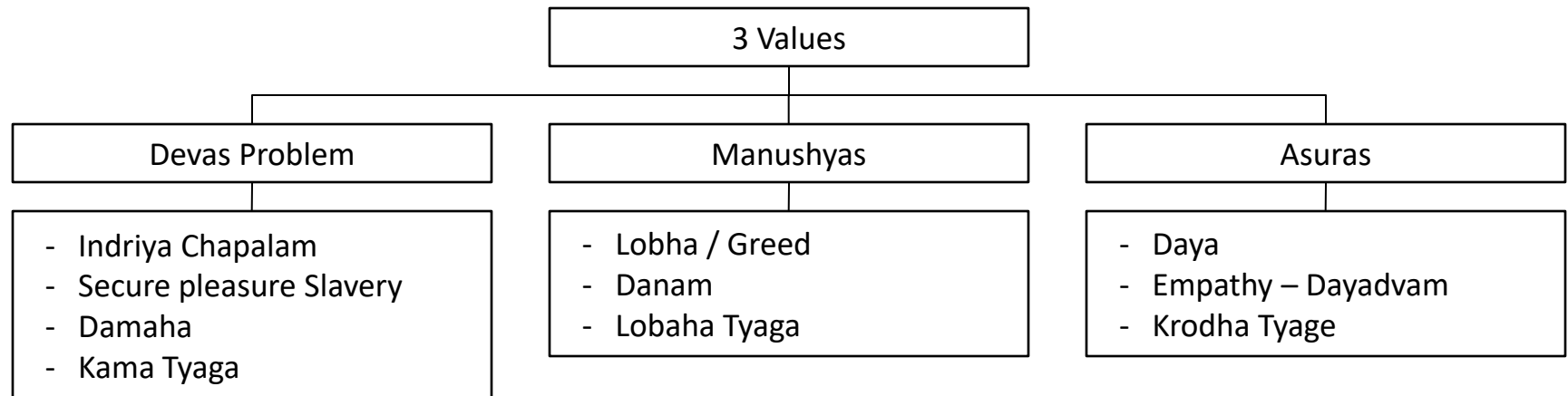
- Not event / experience in time. Its knowledge understanding. I only understand I am ever free Atma.
- Without this knowledge, life is a waste.
- 4 Ashramas are moksha Sadhanam.

Moksha :

- Enter the world / Purify the mind / get out of the world.
- Grow out... of family and world.

Jnana / Moksha Phalam :

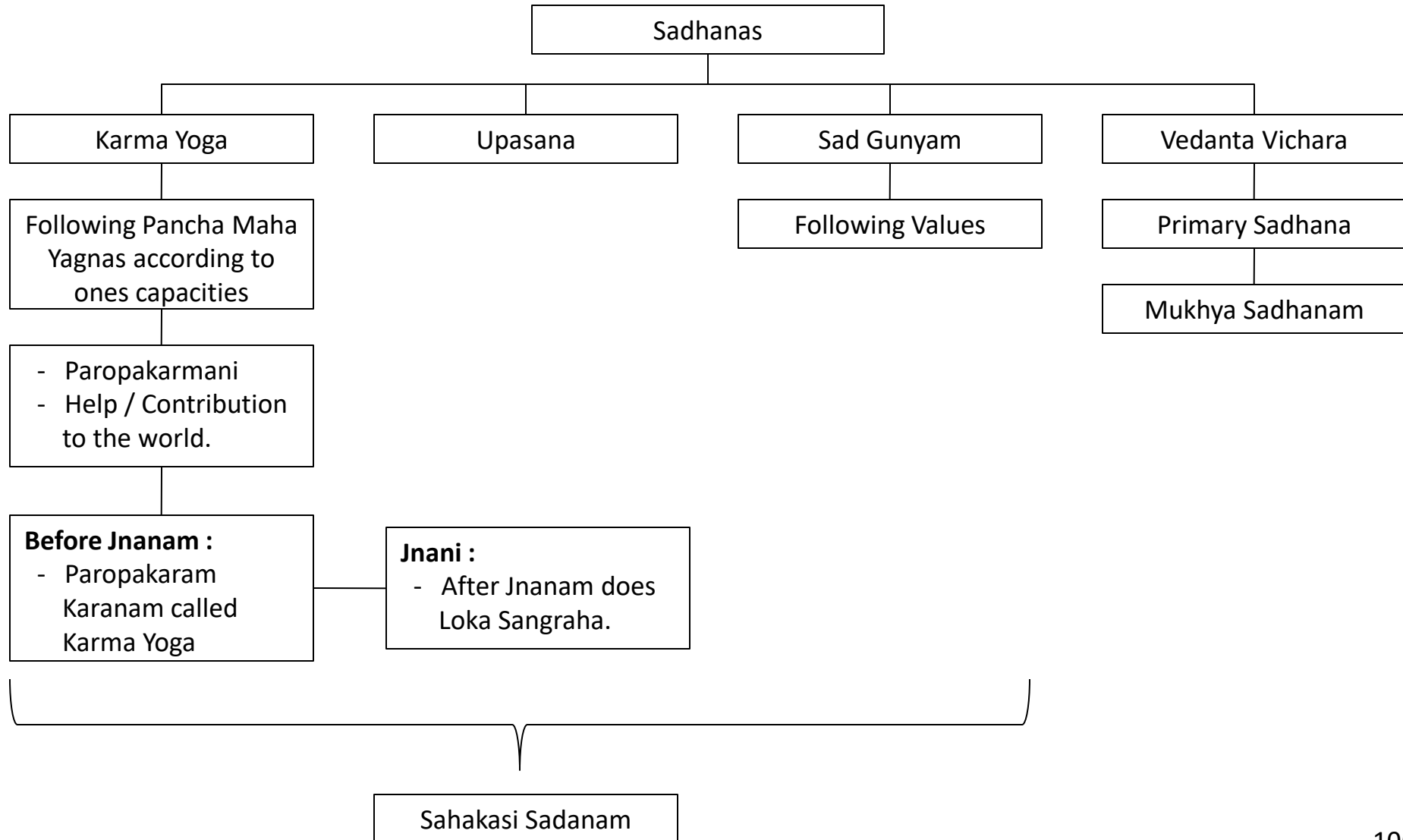
- Poornatvam / Sarva papa Rahitatvam.



LECTURE 29

BRIHADARANYAKA UPANISHAD

1. Every Spiritual seeker should follow 4 fold spiritual exercises until Videha Mukti.



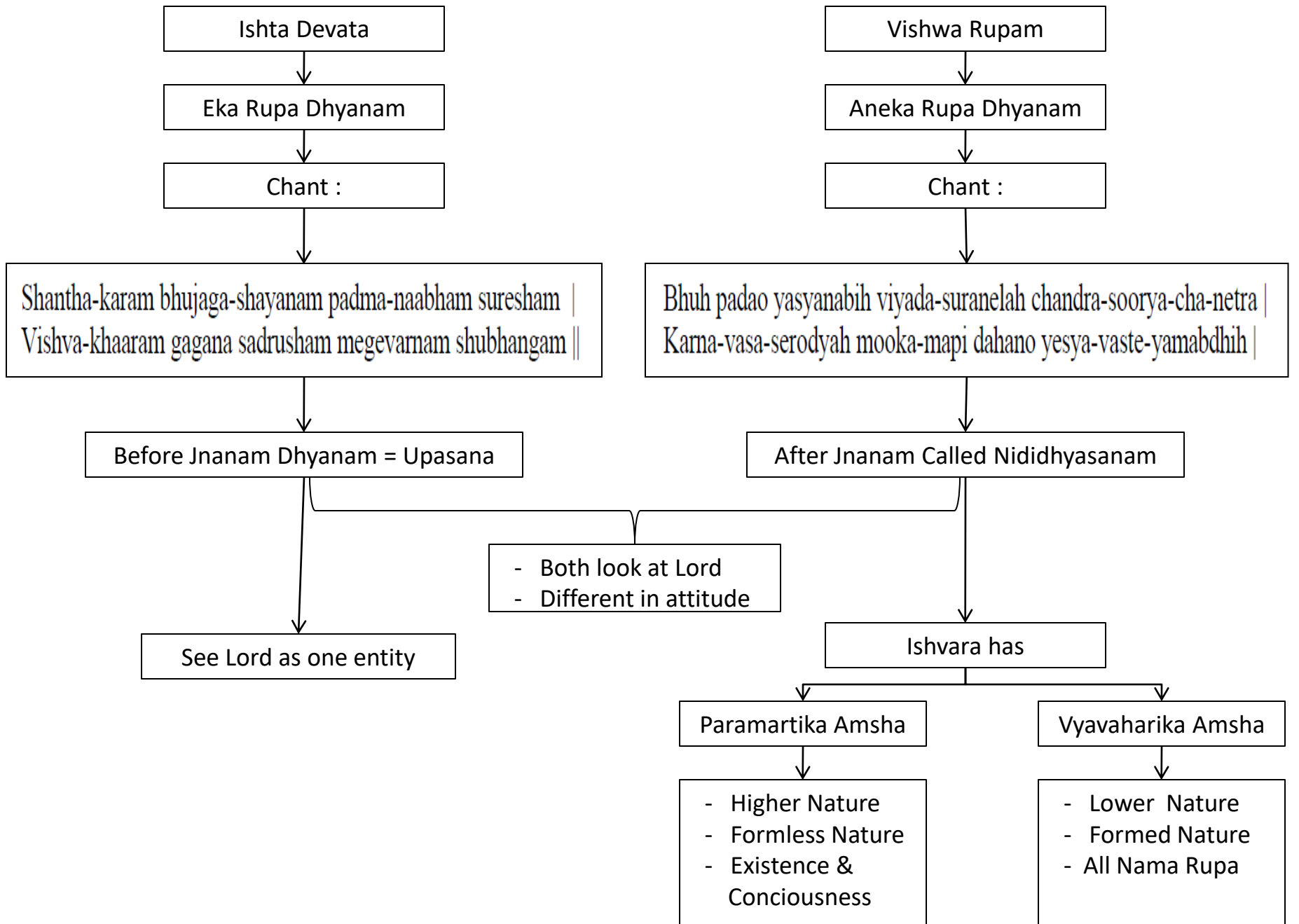
- Tax = paropakaram for living.
- **Chinmaya** : For every moment we take = Air / food / sunlight from world.
- You are duty bound to return...
- **In Death Bed : Chant**

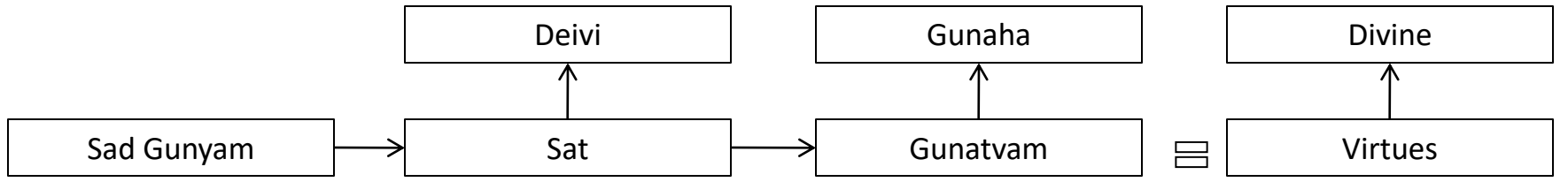
Sanskrit Vocal	Transliteration	Meaning
ॐ सर्वे भवन्तु सुखिनः	Om Sarve Bhavantu Sukhinah	1: Om, May All become Happy,
सर्वे सन्तु निरामयाः ।	Sarve Santu Nir-Aamayaah	2: May All be Free from Illness.
सर्वे भद्राणि पश्यन्तु	Sarve Bhadraanni Pashyantu	3: May All See what is Auspicious,
मा कश्चिद्दुःखभागभवेत् ।	Maa Kashcid-Duhkha-Bhaag-Bhavet	4: May no one Suffer.
ॐ शान्तिः शान्तिः शान्तिः ॥	Om Shaantih Shaantih Shaantih	5: Om Peace, Peace, Peace.

- Let every being enjoy happiness.
- Let every being enjoy Physical + Mental health.
- Let news not be bad.
- Mentally chant + wish for well being of the world.
- Punyam for this chanting... I am distributing to well being of the world.

Upasanam :

- Ishvara Dhyanam – “Meditation” upon God...
- In form of Ishta Devata / Vishwa Rupam.





- Acquisition + Maintenance of Deivi Sampat Virtues.
- Tadamanet Upanishadh Dharma – Temayi Santu.

Chapter 13 – Verse 8 – 12 :

Sanskrit Vocal

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥
 इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥
 असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।
 नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥
 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
 विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

Transliteration

amānitvam adambhitvam ahimsā kṣāntir ārjavam
 ācāryopāsanam śaucam sthairyam ātma-vinigrahaḥ
 indriyārtheṣu vairāgyam anahaṅkāra eva ca
 janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam
 asaktir anabhiṣvaṅgaḥ putra-dāra-grhādiṣu
 nityam ca sama-cittatvam iṣṭāniṣṭopapattiṣu
 mayi cānanya-yogena bhaktir avyabhicāriṇī
 vivikta-deśa-sevitvam aratir jana-saṁsadi
 adhyātma-jñāna-nityatvam tattva-jñānārtha-darśanam
 etaj jñānam iti proktam ajñānam yad ato 'nyathā

Meaning

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth--all these I thus declare to be knowledge, and what is contrary to these is ignorance.

Sanskrit Vocal

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥
अहिंसा सत्यक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

Transliteration

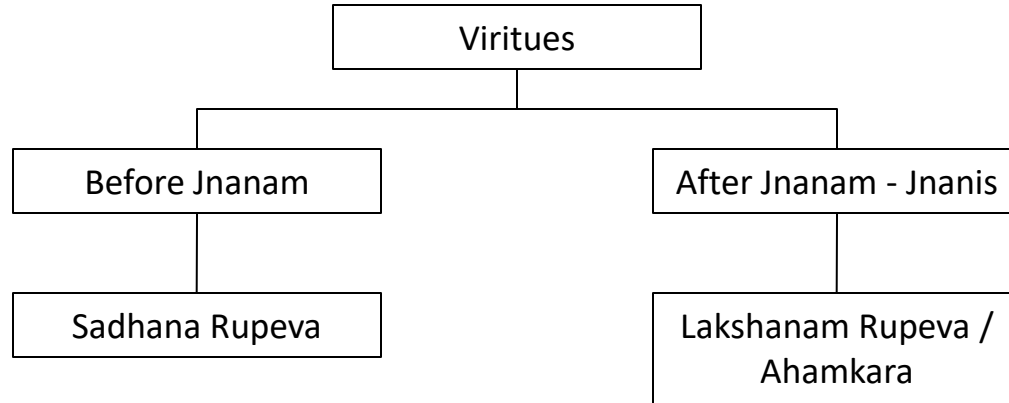
śrī bhagavān uvāca
abhayaṁ sattva-saṁśuddhir jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca svādhyāyas tapa ārjavam

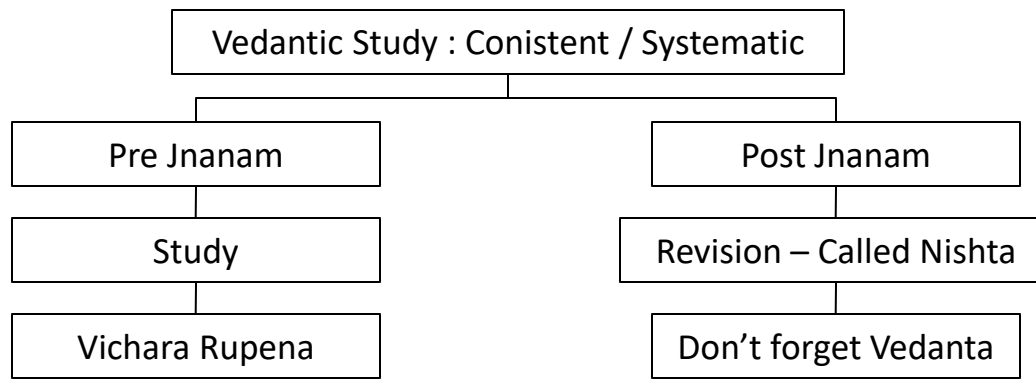
ahiṁsā satyam akrodhas tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ mārdaṁ hrīr acāpalam

tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā
bhavanti sampadam daivīm abhijātasya bhārata

Meaning

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor-- these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.





- Never forget Sahakari Sadhanam... Not become over complacent / Over confident / may underestimate role of Sahakari Sadhana.
- Underestimate → Give them Up
- Overestimate → Never come to study.
- Follow Sahakari Sadhanam + continue Study.

Vedanta :

- Primarily meant for Mukhya Sadhanam.

Sahakari Sadhanam	Mukhya Sadhana
Taittiriya Upanishad Chapter - 1 + 3	Chapter – 2
Chandogyo Upanishad Chapter 1 – 5	Chapter 6, 7, 8
Brihadaranyaka Upanishad Chapter 5 & 6	
Karma Yoga / Upasana / Sadgunyam	
Upasana Khandam	

Chapter 1 & 2	Chapter 3 & 4	Chapter 5 & 6
Upadesa	Upapathi	Upasana Khanda / Khila Khanda
Madhu Khandam	Muru	Assorted

Khila Khandam :

CHAPTER – 5

29 Mantras - 15 Sections (Brahmanam)

2nd Brahmanam : Values – Other Brahmanas Upasanas

- **Story :** Devas / Asuras / Manushya went to Prajapati for study (Brahmaji).
- Remain in Ashrama for getting rapport with Teacher.

Devas :

- Bravitu Bavan iti.....
- Teaching in one letter : “DA”
- Live in higher world where Advanced sense pleasures Available... Advanced control / Loka...
- Get Addicted to Sensory attachment.
- Internet / TV.. Devas weakness.. Extrovertedness gives enjoyment... no time for study....
- **Free time :** Tv not study...

Problem :

- Indriya Chapalyam
- Sense pleasure slavery
- Superficially enjoyment... Spiritually obstacle...

- Devas discovered... Value required : Damaha...
- Sense organ Mastery.
- Damam Kuru.. Avoidance of sensory indulgence.
- **Indriya Nigraham** : don't be slave to 10 sense organs.

Manushyas Approached : “Da”

Problem :

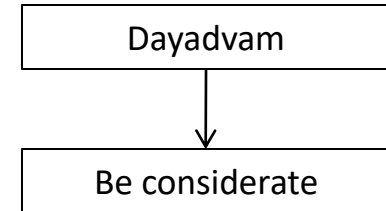
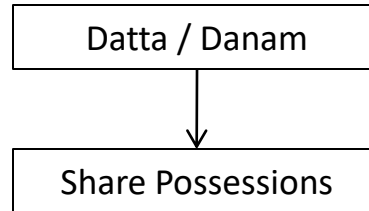
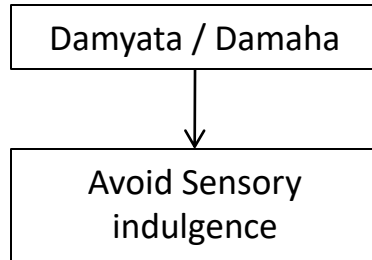
- Possess + Aquire a lot. Never want to share with others.
- Karpanyam – Lobitvam – Charity problem. Because of constant sense of insecurity.
- They see security in possessions.
- They see insecurity in themselves.
- They want to add their possessions.... Lot of Taking.. No giving at all.
- Therefore Human should practice : Danam.
- When I give I have heartburns...
- When I feel insecure while charity. Ananyat Chinta... Yogunshena.
- Bagawan is there to take care in old age.

Asuras : Teaching “DA”

- No consideration for others...
- Cruel... Harming others.



- Daya – Empathy / Awareness of others difficulty.
- Coming late + sitting in 1st Row!
- Asuri Sampat “Pamshyam” – Being cruel.



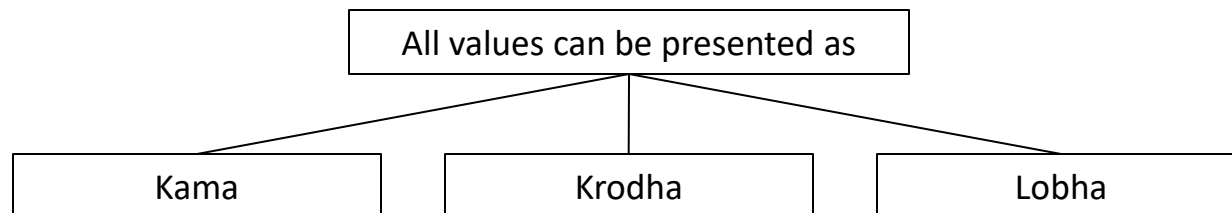
- Abstract Noun – 3 Values + Positively Presented.
- Damaha – Danam – Daya.

Negatively Presented :

- Damaha = Kama Tyagaha... give up over indulgence of Sensory pleasure.
- Daya = Krodha Tyagaha.... Give up – Anger, Violence
- Danam = Lobha Tyagaha... give up Greed.

Jiva :

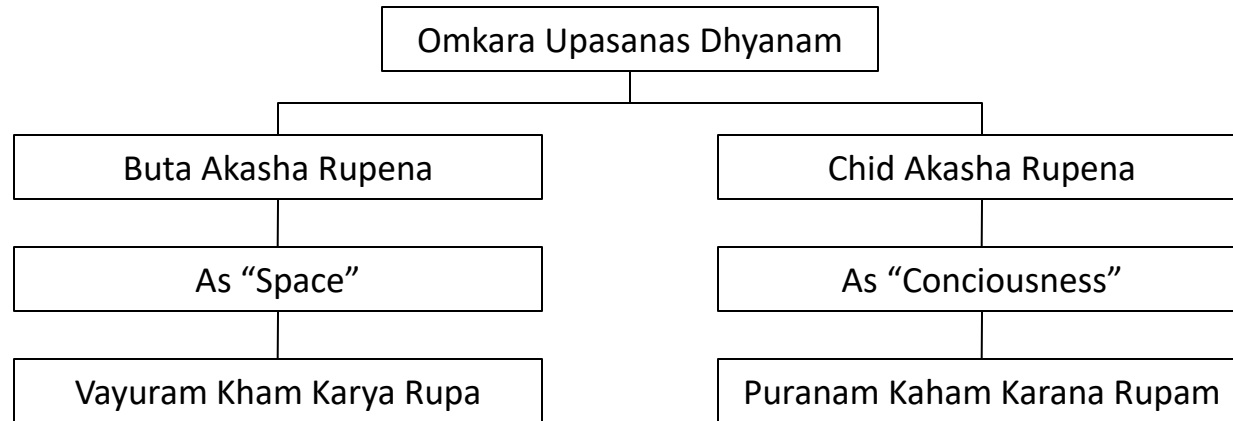
- 3 Vidam Narakam.... Kama Krodha Lobha....



Paramacharya :

- Meitrim Bajata → Damyata / Datta / Dayadvas from Upasana.
- Teaching of Prajapati important.....
- During Raining ... Thunder sound.. DA – DA – DA
- Prajapati Teaching Three Thunder DA / DA / DA – “Ishvaras Vak”
- Sad Gunayam in 2nd Brahmanam.

1st Brahmanam:



- Space is closest to Brahman. Nearest Example.

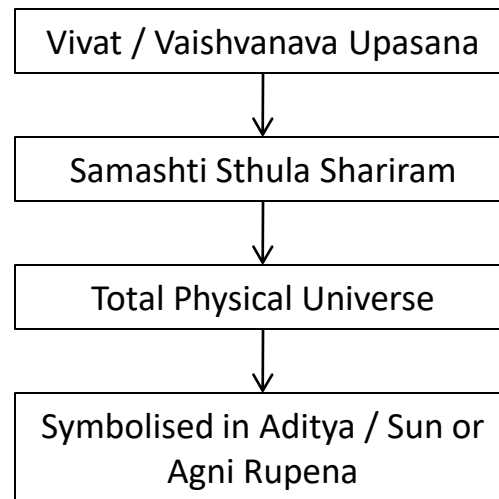
Common Features :

- (1) Both One (2) All pervading (3) Formless (4) Accommodates everything
- (5) Unpollutable (6) Indivisible
- 1st Meditate on Space.. Later on Chaitanyam
- Mantra Poornamadah... is in 1st Brahmanam.
- 3rd Brahmanam – 8th Brahmana...

Hiranyagarbha Upasanas :

- Hiranyagarbha = Not Pregnancy
 - = Total Sukshma Shariram
 - = Total Mind / Intellect meditated in → Aditya Purusha
 - Akshi Purusha
 - Samashti Purusha
- Hiranyagarbha = Total Sukshma Shariram = Total Prana
 - = Life Principle.
- Reverence to life in any form.
- Therefore Ahimsa = Respect for life in any form Important in our life.

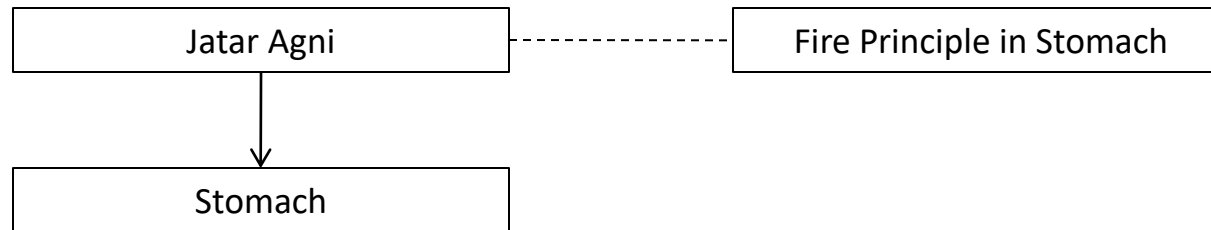
9th Brahmanam :



Katho Upanishad :

- Nachiketa

3rd form of Fire :



- Power of Digestion... Digestive Enzyme... on paper.. It burns.
- Inner lining protects, otherwise will eat away. Our stomach – Ulcer = eating.
- Virat Upasanam as Digestive fire – Jatar Agni Rupena Virat Upasana.

How you know there is digestive power?

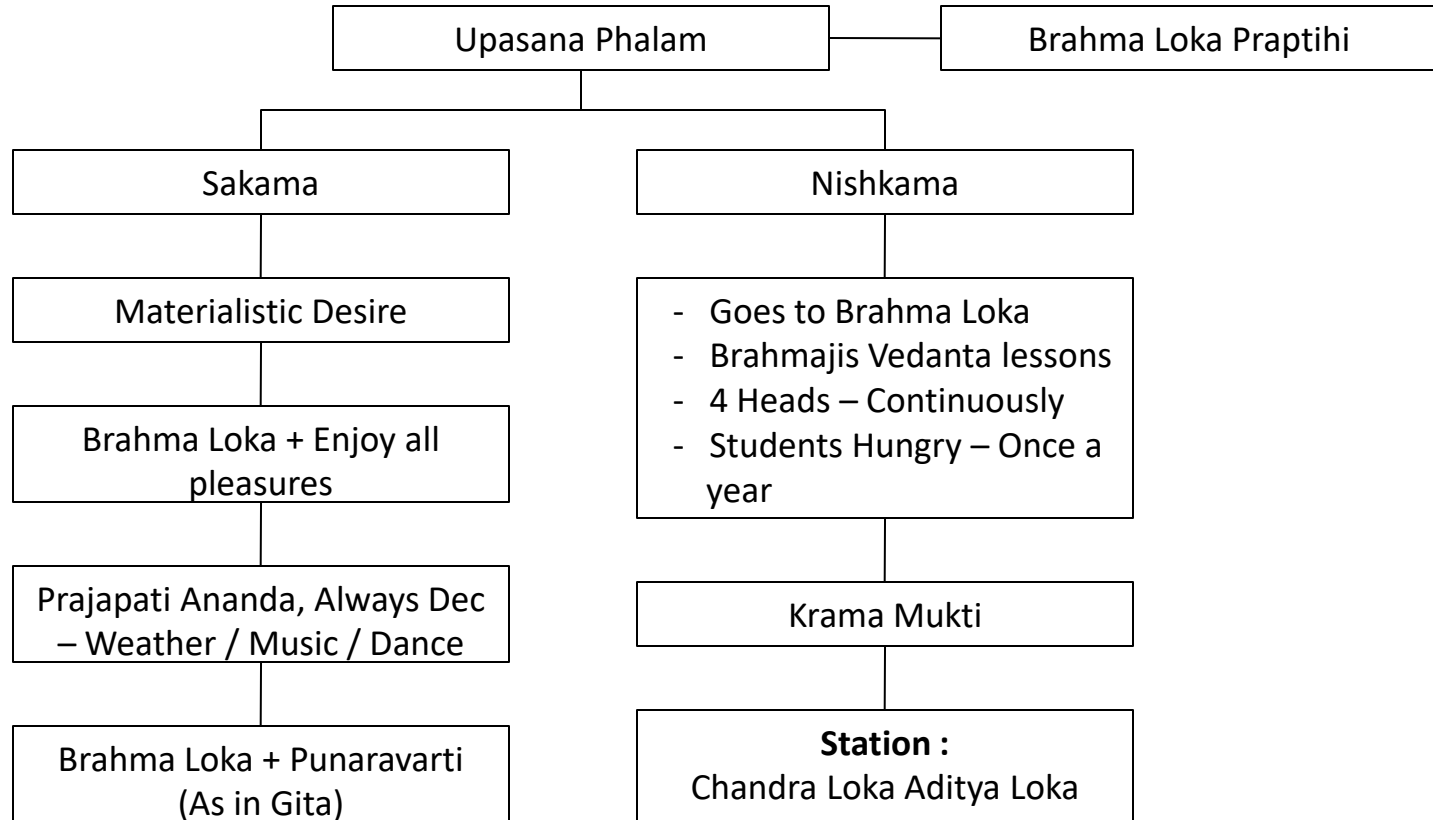
- Close ears – feel sound of Jatar Agni.
- Ayam Agnir Vaishvanarcha...Karnok Abidaya... Annam.. Srunoti....
- If you are not sensitive you will not hear. When hungry, you will hear well.
- Nowadays.. We don't have opportunity to feel Hunger... Eka Dashi Upavasa.. To know Hunger, Value of Anna Danam.. Will be known – Dir Bir Sound in Fasting.
- From this chapter – Lord has borrowed.. Chapter 15 ... Aham Vaishvanara. (5th chapter – 9th Brahmanam).

Threatening :

- If Jatar Agni becomes weaker... Sayo.. Goshagum, Nainam Goshayum Srunot – indication of Yama coming closer.

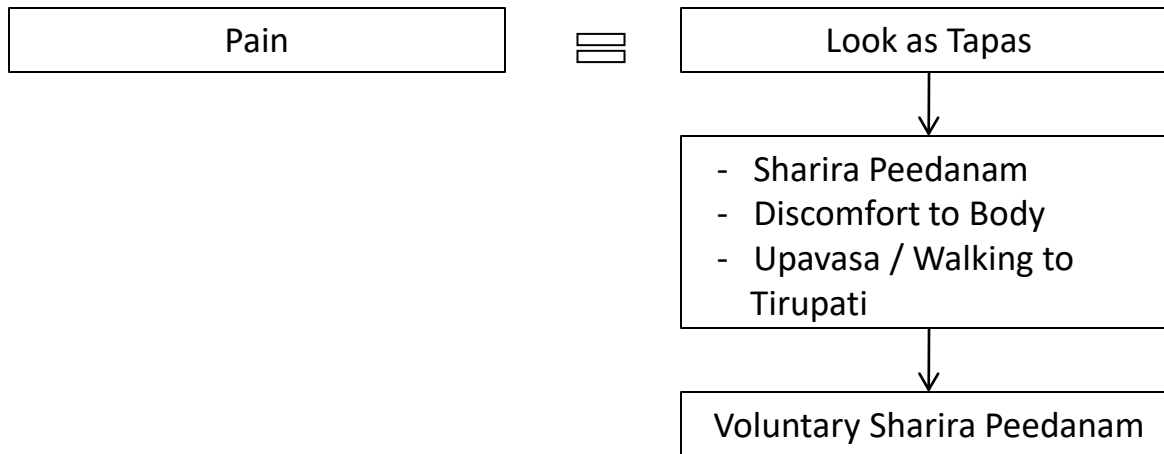
10th Brahmanam : Upasana Phalam.

- Hiranyagarbha / Vaishvanara Upasana.. Phalam

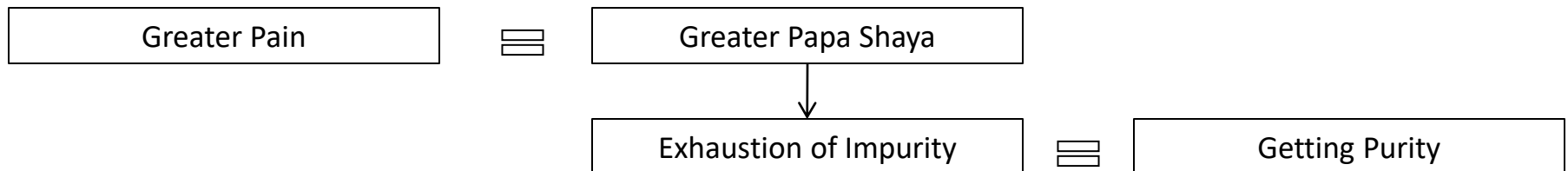


11th Brahmanam :

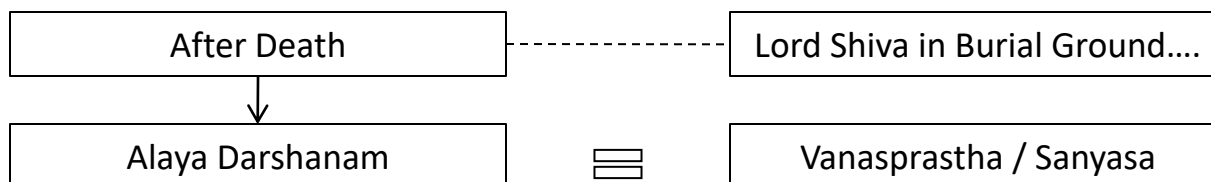
- 3 fold Anatma Upasana.
- Convert sickness into form of Upasana.
- Convert pain into Spiritual Sadhana / Upasana.
- How to convert?



- **Physical Pain** : Welcome... & Change attitude... Look upon pain as form of Tapas.
- Every pain is Exhaustion of Papa.



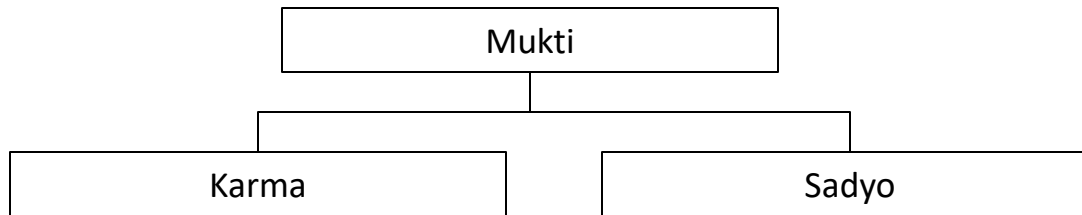
- Every pain = Purification Process = In Upasana - Look pain as great Tapas.
- **Worry** : Suppose I Die – Taken to Smashanam....
- Avanyam – outskirt – forest – Smashana Gamanam = Sanyasa....



- When body is Burnt... Imagine Body being Burnt....
- Look at it as Agni Pravesaha – Agni Devata Aikya Praptihi...
- Looking upon Sickness as Tapas.
- Body going to Cremation Ground – Ashrama Sveckara.
- Look upon Cremation – As Agni Devata Aikyam.

Brahmanam - 12 – 14 : Upasana

Brahmanam – 15 : Prayer to Lord for Mukti.



- Borrowed from Isa Upanishad 15 – 18 last 4 – Surya – Agni Prarthana Antim Kala Ishvara Prarthana.

Chapter 5 - Important Mantras

2nd Brahmanam – 3rd Verse :

Sanskrit Vocal

अथ हैनमसुरा ऊचुः, ब्रवीतु नो भवानिति ; तेभ्यो
हैतदेवाक्षरमुवाच द इति ; व्यज्ञासिष्टा इति ; व्यज्ञासि-
ष्मेति होचुः, द्यध्वमिति न आत्थेति ; ओमिति होवाच,
व्यज्ञासिष्टेति ; तदेतदेवैषा दैवी वागनुवदति स्तनयितुर्द
द इति—दाम्यत दत्त द्यध्वमिति; तदेतन्नयं शिक्षेत्—
दमं दानं दयामिति ॥ ३ ॥ इति द्वितीयं ब्राह्मणम् ॥

Transliteration

atha hainamasurā ūcur
bravītu no bhavāniti
tebhyo haitadevākśaramuvāca
da iti
vyajñāsiṣṭā iti
vyajñāsiṣmeti hocur
dayadhvamiti na ātthety
omiti hovāca vyajñāsiṣṭeti
tadetadevaiṣā daivī vāganuvadati stanayitnur
da da da iti
dāmyata datta dayadhvamiti
tadetattrayaṃ śikṣed damaṃ dānaṃ dayāmiti

Meaning

Then the Asuras said to him, 'Please instruct us.' He told them the same syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us : Have compassion.' (He) said, 'Yes, You have understood.' That very thing is repeated by the heavenly voice, the cloud, as 'Da, Da, Da' : 'Control yourselves,' 'Give', and 'Have compassion.' Therefore one should learn these three - Self-control, Charity and compassion.

Sanskrit Vocal

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे, येनेदमन्नं पच्यते
यदिदमद्यते ; तस्यैष घोषो भवति यमेतत्कर्णावपिधाय
शृणोति ; स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥ १ ॥
इति नवमं ब्राह्मणम् ॥

Transliteration

Ayamāgnirvaiśvānaro yo'yamantaḥ puruṣe
Yenedamannaṁ pacyate yadidamadyate
tasyaiṣa ghoṣo bhavati
yametatkarṇāvapidhāya śṛṇoti
sa yadotkramiṣyanbhavati nainaṁ ghoṣaṁ śṛṇoti

Meaning

This fire that is within a man and digests the food that is eaten, is Vaisvanara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound.

Sanskrit Vocal

एतद्वै परमं तपो यद्व्याहितस्तप्यते, परमं हैव लोकं
जयति य एवं वेद ; एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति ;
परमं हैव लोकं जयति य एवं वेद ; एतद्वै परमं तपो यं
प्रेतमग्नावभ्यादधति, परमं हैव लोकं जयति य एवं वेद
॥ १ ॥ इति एकादशं ब्राह्मणम् ॥

Transliteration

etadvai paramam tapo yadvyāhitastapyate
paramam haiva lokam jayati ya evam vedaitadvai
paramam tapo yam pretamaranyam haranti
paramam haiva lokam jayati ya evam vedaitadvai
paramam tapo yam pretamagnāvabhyādadhati
paramam haiva lokam jayati ya evam veda

Meaning

This indeed is excellent austerity that a man suffers when he is ill. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is carried to the forest. He who knows as above wins an excellent world. This indeed is placed in the fire. He who knows as above wins an excellent world.

LECTURE – 30

Chapter 5 + 6 :

- Upasana Khandam / Khila Khandam
- No Vedanta
- Preparatory Disciplines
- Karmas + Upasanas

CHAPTER – 6

5 Brahmanas (Sections) – 75 Mantras

- 1 & 2 Brahmanas – Repetition Chandogya Upanishad - Chapter 5

1st Brahmana :

- Meditate on Prana – Life principle / Hiranyagarbha Upasana.
- Most important organ in any living being.
- Seen as Samashti Principle = Life in all Living being = Hiranyagarbha

Story :

- All organs of body get into quarrel.
 - **Each claim** : I am most superior in living being.
 - Pancha Jnanenindriyani – Manaha / Buddhi / Chittam
 - Pancha Karmenindriya – Prana Tattvam. Claimed I am Glorious.
 - Vak – Vasishta.....
 - Chakshu – Pratishta....
- } Can't conclude... Went to Brahmaji....

- Tell us who is greatest.
- Gave exercise... Each organ should leave body for one year & see what happens to individual....
- In whose disappearance... Individual can't survive.
- Vak... Others later Got Adjusted.
- Chakshu.....

Mind :

- Manana Shakti.. Intelligence / Thinking faulty survive as moodah – without thinking politician – grow to this status without difficult.

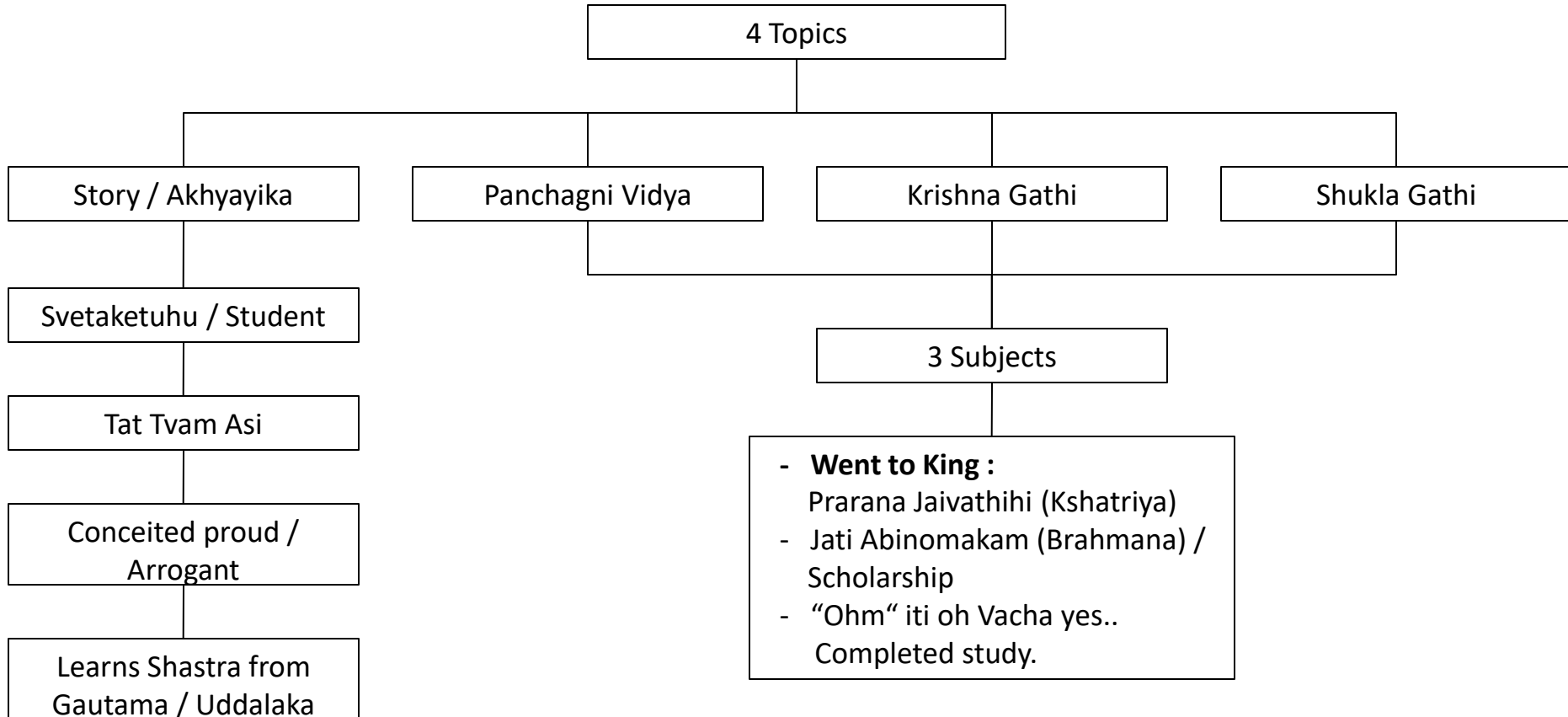
Prana :

- Decided to get out.
 - Prana got Ready....
 - Powerful horse runs.... Pulls everything & Ran.
 - Organs drawn from Golakas
 - Organs fell at feet of Prana.
 - Without you can't survive ... worship. Whatever title I have I give it to you.
 - Seeing power
 - Hearing Power
 - Walking Power
 - Holding Power
- Because of blessing of Prana.
- Sense organs called Prana – Because Prana shakti is Manifesting in Sense Organs.

- Therefore Prana has all Glories Jyeshtatvam / Sveshastvam / Vasishastvam / Pratishatatvam.
- Practice this Upasana to get all Glories.
- Visishta Guna Sahita Prana Upasana.
- Meditate on Samashti Prana Tatvam Endowed with Various Glories.

Section 2 :

- Karma Phalam / Gathihi.



5 Questions :

- Travel of Jiva after death & Arrival of Jiva.

Svetaketu :

- Didn't know... Drops Room + Biksha.
- Shouts at father....
- Ignorance not Sin.. All Born with ignorance except God. Perpetuation of ignorance – Sin.
- For knowledge surrender to anyone.
- 3 subjects to Uddalaka.

Panchagni Vidya :

- What happens to Jiva between Separation of one Body + 5 stages – Death – Next born.

1) At Cremation :

- Body given to Agni Bagawan. Not burning body, Ritualistic offering of Body to Agni Bagawan.
- Eye Donation... Offer body to Agni Bagawan not offer incomplete oblation.
- Agni Sakshi – knows all Karma.
- Most Karmas done in presence of Agni Sakshi.
- Agni knows all Karmas..
- Agreya Supanadhareya...
- Eh Agni.. You know Good + Bad actions done.. What should be my next body.
- **Prayer to Agni** : Take this + exchange my body...
- Agni will exchange + gives next body in potential form.. Subtle physical body given by agni.
- With this body Jiva goes to Loka...

- Jiva goes to Svarga Loka – 1st Agni... in which Jiva Shariram gets refined.
- Shariram in potential form gifted by Agni Devata... goes through 1st transformation / cooking.

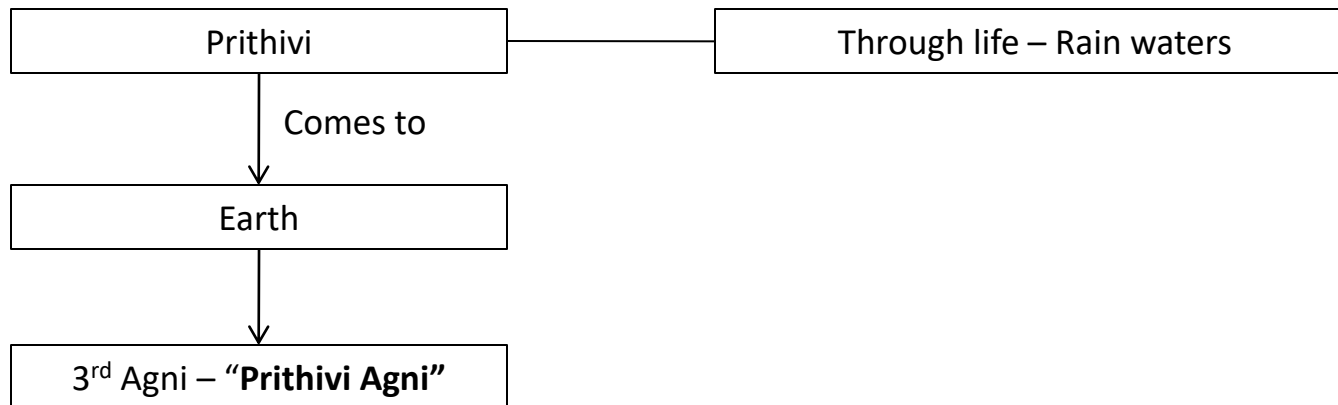
1st Stage :

- **“Svarga Agni.”**

2nd Stage :

- Rain waters from Heavens – called **“Parjanya Agni.”**
- 2nd Refinement in Assembly line.

3rd Stage :



4th Stage :

- Through – food – Vegetable kingdom.
- Male / Fathers body – which consumes **“Purusha Agni”**

5th Stage :

- Jiva Transferred to wife at conception – **“Stree / Yosha Agni.”**

- Physical Body of Jiva comes out of Mother = full fledged Human being.
- Akrama / Krama.. In front of Agni... cycle... Punarapi Jnanam Maranam.
- Meditate on this to get Vairagyam vidya = Upasana.

3rd Topic : Krishna Gathi (Dark)

- What happens to one who does Noble Karmas – Pancha Maha yagna / Pujas.
- Jiva - Goes to Svarga Loka
 - Enjoys Pleasures.
 - Panchagni Method.
 - Route – Gloomy path.
- Svarga full of pleasures... Vedanta Names it dark path... after enjoyment one has to Return... which makes life more miserable.
- Darker path. Vedantic reason – from spiritual angle path – Dark – because self ignorance perpetuated more in world of enjoyment because one is extrovert... every being extrovert... Scope for self knowledge minimum because self knowledge is seeking with me.

Ish Upanishad : Mantra 12 :

Sanskrit Vocal

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

Transliteration

*andham tamah praviśanti ye 'asambhūtimupāsate.
tato bhūya iva te tamo ya u sambhūtyāṁ ratāḥ (12)*

Meaning

Those who worship the unmanifested [the causal state of the world] go into a darkness that is like being blind. But those who worship the manifested [the world we see around us] go into a deeper darkness. [XII]

Svarga :

- Darker world, because spiritual ignorance thicker there.

India :

- Entertainment less.
- If fully entertainment.. Self ignorance thicker.
- Path maintained by Various devatas.

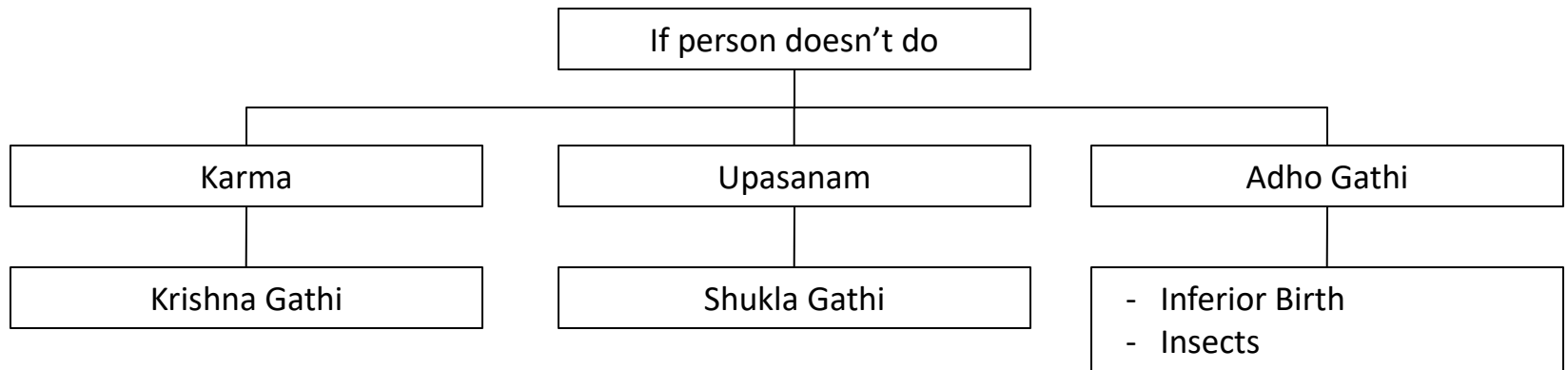
Guides :

- Krishna Paksha Devata – Dark fortnight
- Rathri Devata – Dark fortnight
- Dakshinayana Devata – Dark fortnight
- Dhooma Devata (Smoky) – Perpetuates mortality.
- Jivas taken by them to Svarga loka.

Shukla Gathi :

- Jivas done good Karmas + Ishvara Dhyanam.
- Karma more efficacious.
- Social service
 - Before going.
 - God has given opportunity.
- World = Manifestation of lord. Think of this & then do Service.
- Service has better result.
- Arrogance – I am doing service, will not be there.
- Because of reinforced Punyam – Shukla – Brighter path.

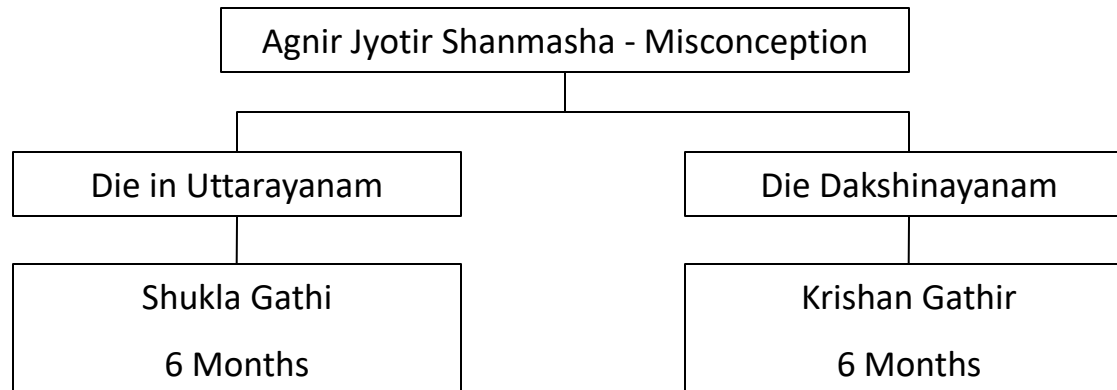
- Brahma Loka - Highest Heaven
 - Sense pleasures.
 - Equal opportunity for Spiritual Knowledge.
 - Katho – Chaya Tapayoh – Brahma Loka...
 - **Guru** : Brahmaji – 4 heads. Therefore continuous teaching.
 - Cough.. Teach other throat... No hunger / No thirst... Therefore continuously attend class.
 - Gets Aham Brahmasmi Knowledge – Krama Mukti / Gradual liberation = Liberation from Brahma Loka.
 - Shukla Gathi – presided by Brighter devatas.
 - Ahar Devata - Day
 - Shukla Paksha Devata
 - Jyotir (Flame) Devata
- } Gets Krama Mukti - No mortality



- **Gita** : 8th Chapter – 2 Gathis.
- Krishna borrowed from Upanishad.

6th Chapter – 2nd Brahmana :

Confusion :



Adverb :

- Anybody who does Akramams... terrorists... Go to Svarga or Brahma Loka.
 - Time of Death doesn't determine your future.
 - Your life style determines your future.
 - Noble karmas - Give Svarga Loka
 - Upasana - Give Brahma Loka
 - Jnanam - Give Moksha
- } - After you die
- Before you die

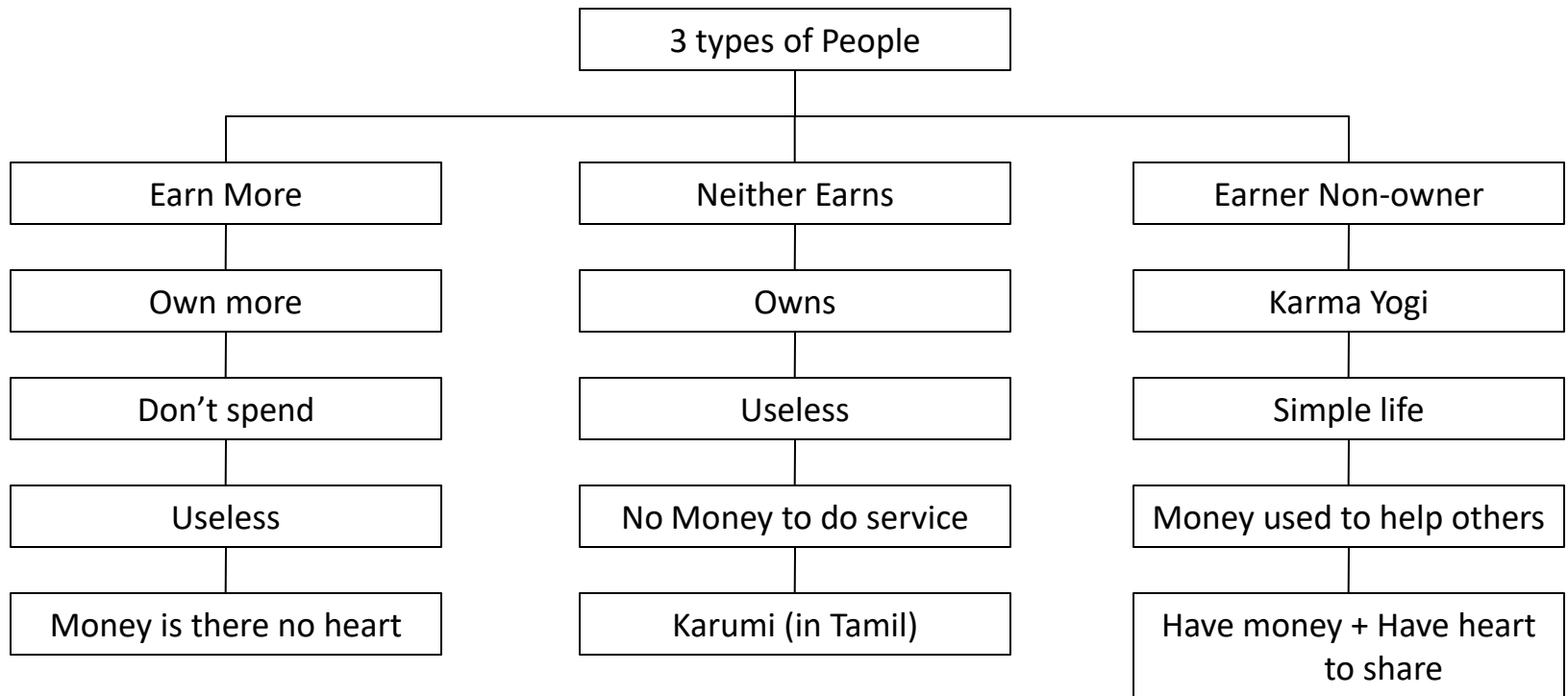
3rd Brahmanam :

- Ritual to get money.
- Money Praptyartham
- Avahanti Homa – Shiksha – Taitriya
- Shree Mantha Paste Karma
- Lakshmi Devi = Prosperity

- Seemantha – Before birth of child – Parting of Hair.
- Paste made out of grains + fruits... Semi solid.
- கொழு கொழு Substance = Manthaha.. Used for Ritual + Get Lakshmi Devi.

Why we ask for Money?

- For Karma Sadhanam – Karma requires wealth.
- I have to contribute to well being of society respect money.. Earn more + more + Owned less + less.. Then gap available for serving society.



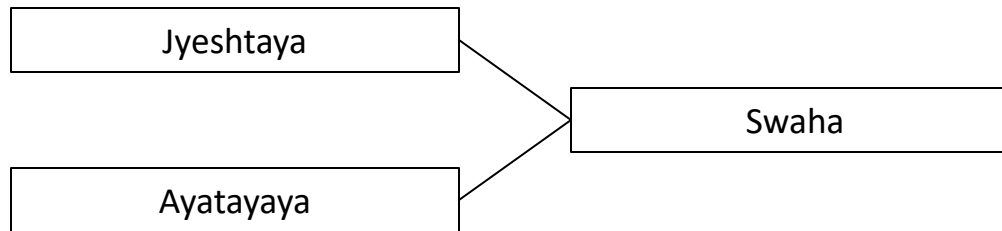
4 Topics :

1) Preparation Sambavaha : - Not never more!

- Fixing Date / Time / Ground / Homa Kunda.
- Bring Graum / Phalams – How to mix – Vessel Rod to be used ?
- 10 Grains Enumerated.

2) Ajya Homa :

- Offering melted butter / Ghee.
- Offer to Prana Devta as in 1st chapter.

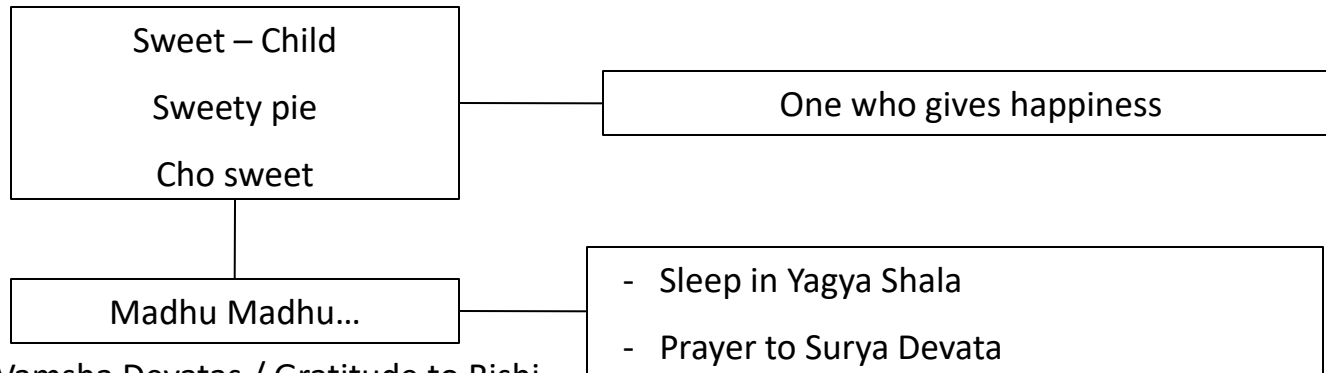


3) Pasty substance keep between



4) Mantah Prashanam :

- Eating – Paste – after mixing Ghee (& Mantram)
- Look at that as Prana Devata – Cause of Prosperity.
- Touching / Lifting / 4 Handful of Paste to be finishes.
- Gayithri / Madhu Mantri.
- Let every thing be sweet / healthy / beautiful in life.



- Remember Vamsha Devatas / Gratitude to Rishi
- Uddalaka + Satyakama Jabala + Yajnavalkya + 3 – 6 Rishis
- Paste + Water + Poured on Dead tree – Tree comes to Life.
- Sthutave...
- Brahmanam – Read – Plants Grow well.
- Life Giving / Prosperity giving Ritual Vamsha Brahmanam.

4th Brahmanam :

- Su Putra Prapti.
- How to get noble children?
- Putra Manta Karma.

8 Topics :

1) Charu Homa – Before conceiving, Ritual

- Liquid of Rice – Boiled Semi liquid rice – Charu Homa.

2) Eating boiled Rice Odhana Ashanam (Mixed with other substances) depending on child you want.

a) Fair child – learn one veda

- Rice + Sheeram

b) 2 Vedas – Become Golden color – Tan Skin

- Like Dosa – Up + Down.
- Kapila Color.
- Rice + Dadyodana

c) 3 Vedas – Long Age – Dark child

- Rice +

d) Putri / Learned .. Rice + ...

3) Prarthana :

- Prayer to Lord.
- Health – Physically – Intellectually
- Emotionally – spiritually
- Psychological.

4) Jata Karma :

- Before child birth / After child Birth - For Delivery without complication.
- Homams

5) Veda Pravesha.... Addresses child as Vag Vag Vag

- Veda Mantra
- Right ear
- Veda Vani – Saraswati
- Start Vedas Now
- Entry of Veda.
- 3 Substance – Madhu – Dadi – Gratham.
Ghee + Honey + Curds in golden substance.
- Therefore Wisdom – 3 Vedas child gets.

6) 1st Name : Secret Name.

- 1) Vedaha Asi 2) Brahman Asi
- Child – Your real Name is Brahma.

7) Sheera

- Sukhla Gathi.
- Saraswati Invoked
- Give wisdom through milk child consumes

8) Conclusion :

- Mother + father – congratulated

5th Brahmanam :

- Vamsha Brahmanam Rishis invoked.

S. No.	Upanishads	No. of Lectures
1.	Isa Upanishad	1
2.	Prasna Upanishad	1
3.	Kena Upanishad	1
4.	Kaivalya Upanishad	1
5.	Aitareya Upanishad	1
6.	Katha Upanishad	2
7.	Mundaka Upanishad	3
8.	Taittiriya Upanishad	3
9.	Mandukya Upanishad	4
10.	Chandogyo Upanishad	6
11.	Brihardanyaka Upanishad	6
12.	Introduction	1
Total		30

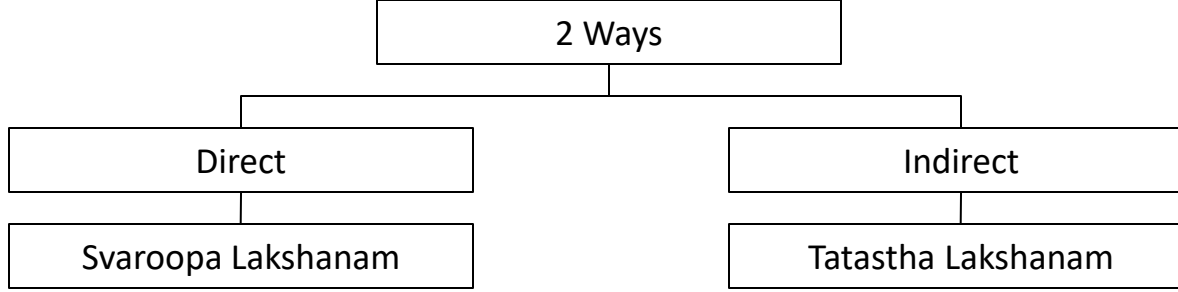
MUNDAKA UPANISHAD

1) Question :

What is that knowing which everything in creation is Known?

Eka Vigyanena – Sarva Vigyanam Bavati.

2) Definition of Brahman :



Svaroopā Lakṣhaṇam : I – I – 6

Sanskrit

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

Transliteration

yat tad adreśyam, agrāhyam, agotram, avarṇam, acakṣuḥ-śrotram tad apāṇi-padam,
nityam vibhum sarva-gataṁ susūkṣmaṁ tad avyayam yad bhūta-yonim paripaśyanti dhīrāḥ.

Meaning

That which is unperceivable, ungraspable, without origin, colourless, without eyes and ears or hands and feet, - that which is eternal (yet) of manifold expressions, all-pervading, extremely subtle and undecaying, the source of all creation, - the wise behold everywhere.

- By higher knowledge, the wise realise everywhere that which cannot be perceived and grasped, which is without source, features, eyes and ears, which has neither hands nor feet, which is eternal, multiformed all pervasive, extremely subtle, and undiminishing and which is the source of all.

Adreshyam	Not Perceptible
Agrahyam	Not Graspable
Agothram	Unconnected
Avarnam	Featureless
Achakshushotram	Without eyes + ears
Apanipadam	Without hands + feet
Nityam	Indestructible
Vibhum	Assumes diverse forms in all different creatures. From Brahma to motionless
Sarvagatam	All pervasive like space
Sukshmam	Extremely subtle
Avyayam	Undiminishing
Bhutayonim	Source of all creation
Dhirah	Intelligent
Parispasyanthi	Sees everywhere self of all.

- Its higher knowledge, by which imperishable & source of all creation is realised.

Indirect Lakshanam :

- Brahman is Jagat Karanam / cause of creation.
- Introduces Brahman through creation.
- World & Brahman has Karana – Karya Sambanda.

Like :

Gold	Ornaments
Clay	Earthenware
Wood	Furniture

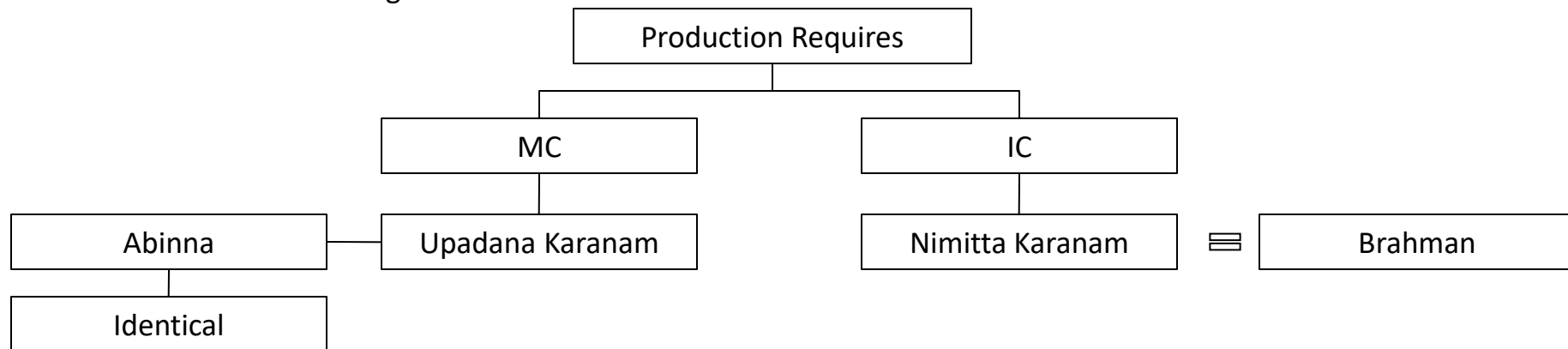
Corollaries :

S. No.	Karanam	Karyam
1)	Karanam is Ekam <ul style="list-style-type: none">- Rice One	Karyam – Anekam <ul style="list-style-type: none">- Thosai / Idli / Sevai – Many
2)	Karanam is Nityam <ul style="list-style-type: none">- Trikala Avasthanam.- Gold is There before / During after creation of Bangle	Karyam is Anityam <ul style="list-style-type: none">- Ornaments have Beginning + End.
3)	Karanam is Satyam <ul style="list-style-type: none">- Gold has independent existence even before Ornaments come into existence Technical definition of Satyam : <ul style="list-style-type: none">- Independently Existent	Karyam is Mithya <ul style="list-style-type: none">- Ornament can't exist independent of gold. Technical definition of Mithya : <ul style="list-style-type: none">- Dependently Existent.
4)	Karanam alone has Substantial Existence	Karyam is only Name + Form

Apply Corrolaries to Brahman + Jagat :

S. No.	Brahman	Jagat
1)	Brahman is Ekam	Jagat is Anekam endless Galaxies
2)	Brahman is Nityam	Jagat is Anityam
3)	Brahman alone is Satyam – Substantial	<p>Jagat - Product</p> <ul style="list-style-type: none"> - Nonsubstantial - Nama / Rupa - Mithya - Substantiality / tangibility / weight of Bangle belongs to Gold. <p>Conclusion :</p> <ul style="list-style-type: none"> - World is non substantial. - Substantiality / Tangibility / essence belongs to me – Brahman – Ultimate substance! - Brahman is me the Conciousness / Jiva

- Since Brahman is the only substance + Ultimate substance, By knowing Brahman, you can know entire creation.
- Brahma Vidya = Karana Vidya = Para Vidya.
- Brahman = Cause of Origination of world.



- **Example :** Spiders (IC + MC) Web

Chapter 1 – Section 2 :

- Brahman = Srishti / Sthithi / Laya Karanam (Verse 1 – 9)

Example :

- From huge conflagration, one fire, millions of sparks arise.
- Similarly out of Brahman, millions of things + beings arise.

Verse 10 :

Sanskrit

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥१०॥

Transliteration

iṣṭapūrtam manyamānā variṣṭhaṁ nānyac chreyo vedayante pramūḍhāḥ,
nāksaya pṛṣṭhe te sukṛte'nubhūtvemaṁ lokam hīnataram vā viśanti.

Meaning

The deluded fools thinking the sacrifices and the charitable works (enjoined by the shastras) as of supreme value, know not the other blessed (goal). Having enjoyed in the heights of heaven, the fruits of their good Karma, they come down again to this world or even enter into a lower one.

Corollary out of Srishti :

- Brahman – Eka Karanam
- World = Aneka Karanam
- Gold alone appears as Ornaments.
- World = Brahman itself manifesting with different Names + forms.



What is the Nature of Karanam – then easy to locate Karanam – Brahman....

Karanam :

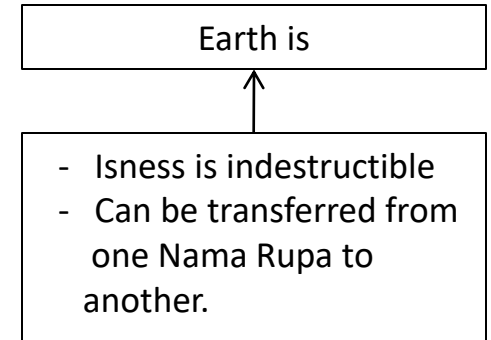
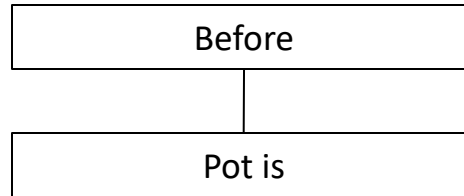
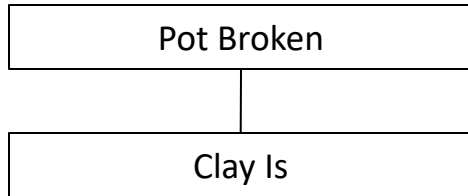
- 1) Ekam
- 2) Nityam
- 3) Satyam – independently existing – Svatantram
- 4) Sarvagatam

- Its in + through entire Karyam.

What fulfills above conditions in creation?

- Man is “Isness” is common
- Chair is “Isness” is called Sat / Existence.

- Eka Satta is Sarvagatam / Ekam / Nityam.
- In between you + me nothing is there – Existence.



- Isness is Eternal.
- Isness is Svatantaram... Doesn't depend on one Nama / Rupa....

What is Brahman?

- Sad Eva Brahman.
- Pure Existence is Nature of Brahman.
- Pure Existence has no form.
- Form means limitation – Formless / intangible.
- Existence is essence of Universe.
- Existence is in every Name + form - we are experiencing existence Brahman all the time.
- I experience existence alongwith man / tree.
- Not pure existence.
- World (Nama + Rupa + Existence) Minus Objects (Nama / Rupa) = Pure existence

- World without 5 Indriyas... 5 Sense organs = Pure Existence.
- Pure Existence is available in the form of “you” the experiencing Consciousness....
- Pure existence is never knowable. Because it is the observer Consciousness.
- Its available in our mind in the form of witness consciousness “I”.

Sat Eva Chit

Chit Eva Sat

- Brahman = Sat – Chit.
- It can be recognised only as “Aham” Brahmasmi.
- That Sat is available in yourself as chit the Consciousness.

What is Consciousness?

Tatwa Bodha :

- Electricity in Bulb... makes it Bright / Brilliant .

|

Not integral part of Bulb. It is Vilakshanam.

- “Consciousness is body Vilakshanam, blessing the visible body matter.
- Consciousness is Agocharam.. Can’t see but it is there.
- When bulb is destroyed, Electricity is there.
- It can’t express in the form of light... for expression it requires Body + Mind. But it continues after expression.
It requires Nityam.
- Consciousness is Agocharam / Nityam / Vilakshanam, different than Body + Mind, Ekam - one.
- Invisible to senses / Eternal.

What is Conciousness?

- Its different than Body / Invisible to Senses / Eternal / Ekam.
- 5 Elements – was / Is / Will be...
- Sat fulfills 4 conditions – Agocharam / Nityam / Sarvagatam / Svatantaram.
- Pure existence is observer Conciousness, never knowable.
- Its never knowable because its I – observing principle.
- I am the Conciousness – observer of body bulb / Mind bulb / Thought / ignorance / Blankness of mind.
- I am chit & chit is Sat.
- I am Sat – Chit Brahman = Mahavakyam.
- Not Body / Mind – which is fragile... Parts of Bulb.
- I – chit – Sat – Jagat Karanam Brahman.
- I am Brahman = Brahman is everything.
- I am everything = I am all.
- Aham Annam.. Braheiva Paschat....

II – II – 10 :

Sanskrit

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति र्स तस्य भासा सर्वमिदं विभाति ॥१०॥

Transliteration

na tatra sūryo bhāti, na candra-tāarakam, nemā vidyuto bhānti, kuto'yam agniḥ,
tam eva bhāntam anubhāti sarvam, tasya bhāsā sarvam, idaṁ vibhāti.

Meaning

There the sun shines not, nor the moon nor stars. These lightnings also do not shine there; how can this fire (then do the same)? He shining, all shine after Him ; His light illumines these all.

- There the sun does not shine, nor the moon or the stars, nor do these flashes of lightning shine there. How can this fire do so? Everything shines according as he does so, by his light all this shines Diversely.

॥ – ॥ – ११ :

Sanskrit

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥११॥

Transliteration

brahmaivedam amṛtam purastād brahma, paścād brahma, dakṣinataś cottareṇa,
adhaścordhvaṁ ca prasṛtam brahmaivedaṁ viśvam idaṁ variṣṭham.

Meaning

Verily is the immortal Brahman extending in the front, and so also is Brahman behind, Brahman on the left and on the right, above and below. This universe is verily the Supreme Brahman.

- All this that is in front is but Brahman, the immortal. Brahman is at the back, as also on the right and the left. It is extended above & below too. This world is nothing but Brahman, the highest.

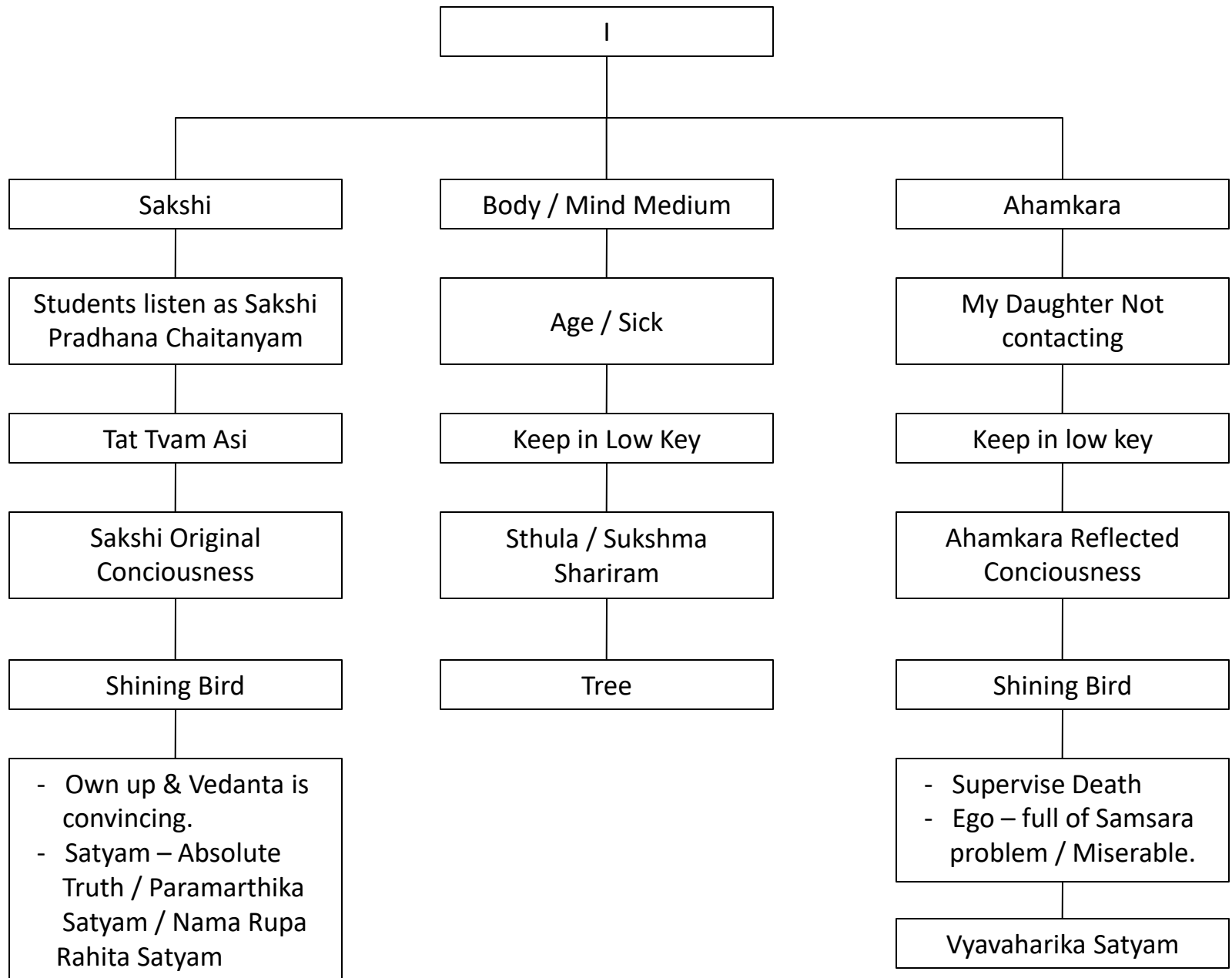
Chapter 3 : Section 1 :

Vedas Say :

You are infinite /Everything	
Not Body / Mind / personalities which are mortal.. finite	

“I” – 3 Constituents		
Original Conciousness	Reflected Medium	Reflected Conciousness
- Conciousness	- Body + Mind	- Obtains only in Reflecting medium.
- Non - Changing	- Every individual is Reflecting Medium (Body – Mind Complex)	- Ahamkara / Ego / Individuality
- Non travelling	- Conciousness flows through Reflected Medium like Electricity	- Original Conciousness reflected in Medium.
- Sakshi	- Sthula, Sukshma, Shariram	- Born - Moves from places to place - Influenced and Governed by Reflected Medium.

- Therefore “I” = Sakshi + Body / Mind Medium + Ahamkara.



Value No : 1

- Reflected Consciousness / Original Consciousness discrimination should be there during Sravanam.

III – II – 1 :

Sanskrit

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्याकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥१॥

Transliteration

sa vedaitat paramam brahma dhāma yatra viśvaṁ nihitam bhāti śubhram,
upāste puruṣam ye hy akāmās te śukram etad ativartanti dhīrāḥ.

Meaning

He knows that Supreme effulgent Brahman, the basis (of all) on whom rests the whole universe and shines brightly. The wise devoid of all desires when worship that Purusha transcend the seed (of birth).

- Anyone who knows that supreme Brahman becomes Brahman indeed. In his line is not born anyone who does not know Brahman. He overcomes grief, and rises above aberrations, and becoming freed from the knots of the heart, (Avidya / Kama / Karma) he attains immortality.

TAITTARIYA UPANISHAD

Brahma Valli :

1. Definition of Brahman :

- Jnanam Brahma / Conciounsess is Brahman
- Brahma Vida Apnoti Param.

2. Conciousness – 4 Points.

Corollary :

1) Whatever is all pervading is invisible / intangible.

Jnanam

Anantham.

2) Exists before Arrival of Body / Exists after departure of Body.

Like space... exists before creation of objects / After Destruction of object.

In Space.... Objects appear + disappear.

3) Limitless w.r.t. time = Satyam exists in Past / Present / future = “SAT”

Satyam	Jnanam	Anantham
- Time wise limitless	- Very Nature is Conciousness	- Space wise Limitless

Corollary :

- Whatever is limitless = free from limitations = Anandaha

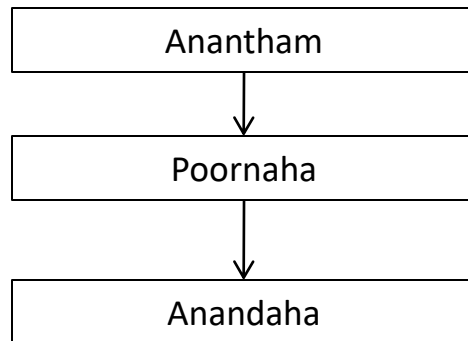
- Sorrow = Sense of limitation

Lack / Miss something

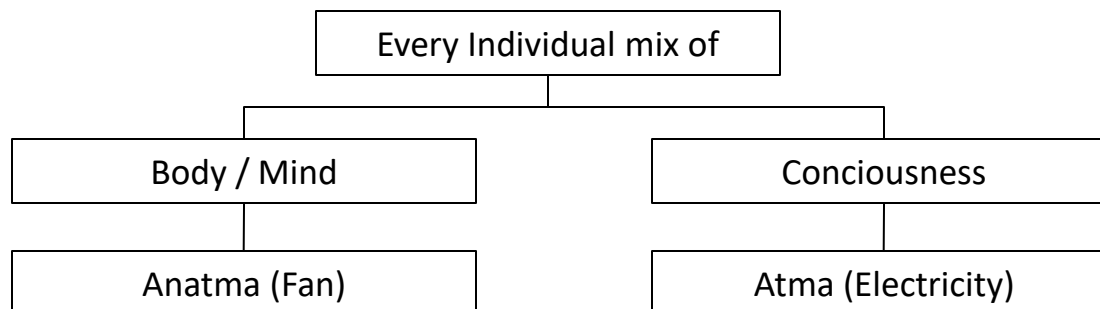
Miss things when you are Apoorna.

- Limitless = Poornatvam = Anandaha
- Satyam Jnanam Anantham → Poornaha → Anandaha.
- Apooraha = Sense of Deprivation / Missing → Physical
→ Intellectual
→ Financial

Development :



How can I know this Brahman?



- Brahman can never become object of knowledge.
- Brahman can ever be known only as “I am” Aham Brahmasmi.
- Consciousness is the very experienter... Experiencing principle because of which everything is objectified / experienced.
- Aham = Ever Experiencing Principle = Atma.

II – I – 1 :

Sanskrit

ओं । ब्रह्म विदामोति परम् । तदेषाऽभ्युक्ता । सत्यं
ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान्कामान्सह । ब्रह्मणा विपश्चितेति ।
तस्माद्वा एतस्मादात्मन आकाशः संभूतः। आकाशाद्वायुः ।
वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या
ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा
युष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः
पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ।

Transliteration

aum brahmadevavidapnoti param.h . tadesha.abhyukta .
satyam j~nanamanantam brahma . yo veda nihitam guhayam parame vyoman.h .
so.ashnute sarvan.h kaman saha . brahmana vipashchiteti ..

tasmadva etasmatatmana akashah sambhutah . akashadvayuh .
vayoragnih . agnerapah . ad.hbhyah prithivi .
prithivya oshadhayah . oshadhibhyo.annam.h . annatpurushah .

sa va esha purusho.annarasamayah .
tasyedameva shirah .
ayam daxinah paxah . ayamuttarah paxah .
ayamatma . idam puchcham pratishtha .
tadapyesha shloko bhavati .. 1..

Meaning

Om! the knower of Brahman attains the Supreme. In reference to that the following is said :

"The Real, the Conscious, the Infinite is Brahman. He who knows that Supreme Akasha as existing hidden in the heart realises all his desires along with the Omniscient Brahman".

So, from this Atman has sprung Ether and from Ether, Air ; from Air, Fire ; from Fire, Water ; from Water, Earth ; from Earth Vegetables ; from Vegetables, food ; from food man. Thus man is constituted of the essence of food. This verily is his head, this is the right wing, this the left wing, this the trunk, and this is the tail and support. About this also there is the following verse

- Om! The knower of Brahman attains the highest.
- Brahman is : Truth / knowledge / infinite.
- He who knows that Brahman as existing in the intellect which is lodged in the Supreme space in the heart enjoys an identification with the all knowing Brahman, all desirable things Simultaneously.
- From that Brahman indeed, which is the self, was produced space.
- From space emerged air.
- From air was born fire.
- From fire was created water.
- From water sprang up earth.
- From earth were born herbs.
- From the herbs was produced food.
- From food was born men.
- That man, such as he is, is surely a product of the essence of food.
- Of him this indeed is the head ; this is the southern (Right) side ; this is the Northern (Left) side ; this is the self ; this is the Stabilising tail.
- Only way to know Brahman.... Claim I am Brahman....
- Till now I thought I am Body with Consciousness.

Reorient Now :

- I am Consciousness Brahman using Body + Mind as an instrument.

Method to Claim Aham Brahmasmi :

Apply one Principle :

- Whatever I experience I am not.
- Whatever I know is an object different from the subject.
- I am not Sun / Moon / Body / Mind....
- I am Experiencer / Consciousness.
- Body + Mind are temporary objects of my Experience.

5 Layers of our personality :

Kosha :

- 1) Annamaya → Anatomical
- 2) Pranamaya → Physiological – Hunger – thirst
- 3) Manomaya → Psychological / Mental – Emotions
- 4) Vijnanamaya → Intellectual – Knowledge + ignorance.
- 5) Anandamaya → Unconscious State / subconscious state – I am aware.

Anyontaratma Pranamaya

Anyontaratma Manomaya / Vigyanamaya / Anandamaya.

Negate 5 personalities... all objects of experience.....

Know Brahman as :

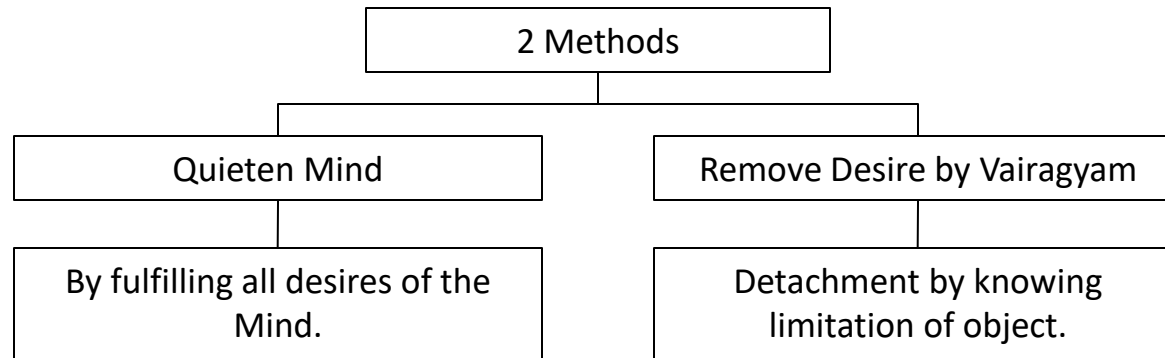
- Aham Brahma Asmi.

2nd Topic :

- Brahma Jnana Prakaraha.

2 Types of Ananda	
Bimba Ananda / Mukham	Pratibimba Ananda / Mukham
1) Original happiness	1) Reflected happiness <ul style="list-style-type: none">- Kosha Anandha- Reflected in Kosha (Calm – Mind).
2) Original Face <ul style="list-style-type: none">- Atma Ananda	2) Reflected Face <ul style="list-style-type: none">- Experiential Anandaha- Prameyam / Means
3) I am owner of face but can't see	3) Can see only Pratibimba Mukham
4) Atma Anandaha	4) Bimba Andah can be reflected in the mind. <ul style="list-style-type: none">- When it is calm / desireless Satvikam.- Calm mind = Ananda Maya Kosha- When there are no projections / Vikshpa caused By "Port:".- Possessions- Obligations- Relations- Transactions
5) Non experiential Aprameyam (Not means)	5) All experiential pleasures <ul style="list-style-type: none">- Reflected Ananda whose reflection / My Reflection.
6) No Gradations in Original Anandaha <ul style="list-style-type: none">- Ever the same	6) Gradation exists depending on Nature of Reflecting Surface. <ul style="list-style-type: none">- In Bright Mirror.. Reflection Brighter
7) Gained by Jnanam	7) Gained by Vairagyam

How to get Pratibimba Ananda?



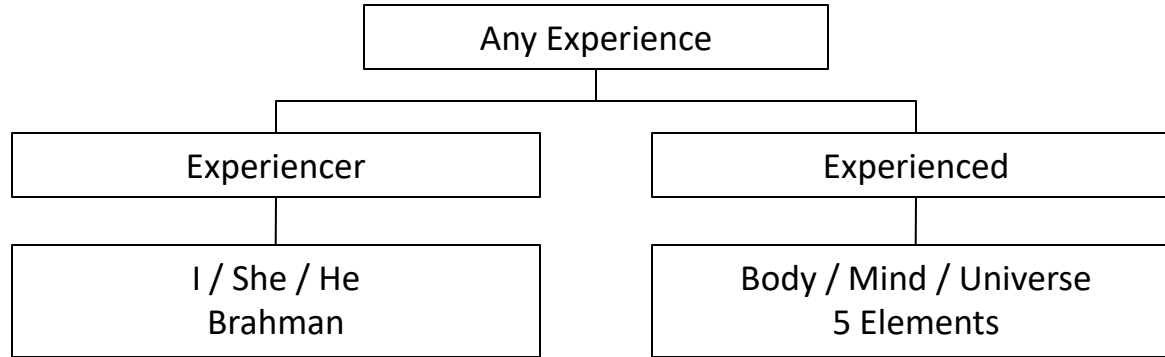
How to get Bimba Ananda?

- I am owner of Bimba Andanda....
- It has to be owned / claimed by Jnanam.
- Pratibimba Ananda varies from individual to individual depending on their Mental condition.
- Comes + goes... depending on Nature of Mind.
- Bimba Ananda – Gives Baya Nivritti.... I am not afraid of loosing Ananda... when reflected face comes / goes... I am not affected Original face.... Carbon copy Gone.... Original always there.

What is proof for existence of Brahman?

- 1) Nimitta Karanatvat (Intelligent cause of Universe)
- 2) Upadana Karanatvat (MC)
- 3) Jiva Rupena Vartamanatvat (You – Experiencer = Brahman)
 - Waker alone produces Dream & is in the dream as Dream Experiencer.
 - Brahman alone produces waking world & is existing as waking experiencer.
 - If Brahman is not there you are not there.

- 4) Ananda Hetuvvat
- 5) Vyapara Hetuvvat
- 6) Abaya Hetuvvat
- 7) Baya Hetuvvat.



- Its like Dreamer Arguing whether there is waker or not.

Ananda Hetuvvat :

- Happiness can come only from infinite.
- Finite things can never produce happiness.
- Since we experience happiness there must be a Poorna Vastu.

Vyapara Hetuvvat :

- Jada is Sentient in waking.... Because of something body has sentiency.
- Fan (inert) + Electricity (Chaitanya)

Abaya Hetuvvat :

- Serenity of Sanyasi.

Baya Hetuvvat :

- Misunderstood Brahman cause of fear.

Chapter 2	Chapter 3
- Svaroop Lakshanam	- Tatastha Lakshanam
- Direct Definition	- Indirect definition
<ul style="list-style-type: none"> - Satyam Jnana - 2 Substances : World + Conciousness (Matter) - Spaceless / Timeless Conciousness is Brahman. - Brahman = Pure Conciousness not part of matter = Independent Substance. 	<ul style="list-style-type: none"> - Definition in Relation to World = Jagat Karanam (Srishti / Sthithi / Laya) <p>3 – 1 – 1 :</p> <ul style="list-style-type: none"> - Yatova Imani Butani...

3 – 1 – 1 :

Sanskrit

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि
भगवो ब्रह्मन्ति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः
श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि
भूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्वद्वेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ।

Transliteration

bhrigurvai varunih . varunam pitaramupasasara .
adhihi bhagavo brahmeti . tasma etatprovacha .
annam pranam chaxuh shrotram mano vachamiti .
ta{m+} hovacha . yato va imani bhutani jayante .
yena jatani jivanti .
yatprayantyaabhisa.nvishanti . tadvijij~nasasva . tad.h brahmeti .
sa tapo.atapyata . sa tapastaptva .. 1..

Meaning

Bhrigu, the son of Varuna, approached his father Varuna, (and said), "Sir, teach me about Brahman." To him he replied, "Food, Prana, the eyes, the ears, the mind and the speech." To him he further said, "That out of which all these creatures are born, being born by which they live, (and again) having departed into which they enter, seek to know That. That is Brahman". He performed penance ; and having performed the penance.

- Brahman is that from which material world Arises, survives, & resolves.

Brahman	World / Jagat
- Cause	- Effect
- Like Clay	- Like Pot.

- Karya Karana Sambanda – Brahman / Jagat.
- Brahman / Conciousness / Isvara = Fundamental Substance out of which matter arises / Survives / Resolves.
- Life = Presence of Conciousness alone.

Chapter 3 :

1) Matter not independent substance. It is a product of Conciousness.

- Matter is effect.
- World = Karyam
- Conciousness = Cause / Karanam.

2) Any product is not independent substance. But configuration of very cause itself..

Name of Substance	Product
Clay	Pot
Karanam alone Substance	Name of Particular form
5 Elements	Vishenam / Property world
Vishesya	

3.

Brahman	5 Elements / Jagat
Karanam	Karyam
Beyond Space + Time	Time / Space + 5 Elements
	<ul style="list-style-type: none"> - Seeming property of Brahman - Not real Property - Vivarta Karya – Karana Sambandha - Mithya Vishaya – Viseshena Sambanda
Adhishtana	Adhyasa
Jagrat	Svapna

How to know this Brahman?

- Pancha Kosha Vivekha...
- Whatever I experienced, I am not.
- Dream – Not real...
- When mind is quiet there is Ananda Maya Kosha – Blankness... Subject to Arrival + Departure.
- I am not that.... Negate that...
- Emptiness is not “I”.. Because it is witnessed by “I” the conscious principle.

Keno Upanishad : I – 4 :

Sanskrit

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

Transliteration

yadvācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvam viddhi nedaṁ yadidamupāsate

Meaning

What no speech can express, but what expresses speech, know that alone as Brahman and not this which people here worship.

- Nedam Yadidam Upasate – what I experience is not Brahman.
- Since this consciousness doesn't have any limitation... its defined :
- Satyam (Time wise) / Jnanam (Space wise) / Anantham.
- I don't lack anything because world is my attribute.... Aham Poorna Svaroopaha
Aham Anantha Svaroopaha

Taittiriya Upanishad : 3 – 6 – 1 : Anando Brahmaati Vijaniyat Anantho....

Sanskrit

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव
खल्विमानि भूतानि जायन्ते । आनन्देन जातानि
जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।

Transliteration

anando brahmeti vyajanat.h .
anandadhyeva khalvimani bhutani jayante .
anandena jatani jivanti . anandam prayantyabhisa.nvishantiti .
saisha bhargavi varuni vidya . parame vyomanpratishthita .
sa ya evam veda pratitishthati . annavanannado bhavati .
mahanbhavati prajaya pashubhirbrahmavarchasena .
mahan.h kirtya .. 1..

Meaning

He realised that Bliss is Brahman; for from Bliss (Ananda), verily, are these beings born; by bliss, when born, do they live; into bliss, at the time of dissolution, do they enter, do they merge. This is the wisdom taught by Varuna and learnt by Bhṛigu. It is established in the supreme akasa, in the heart. He who knows this is established in the Bliss of Brahman. He becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

- Brahma Jnana Prakaraha : Pancha Kosha Vilakshana.
- What is description of Brahman, is my description. I am basic substratum.. Conciousness.
- Entire world arises as a product....
- Through Visishta Dvaitam, We have to come to Advaitam.
- World is Vishenam (Karanam) – I am Visheshyam (Karanam).

III – I – 1 :

Sanskrit

Transliteration

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- Bhrigu, Son of Varuna approached his father Varuna with a request "O revered sir, teach me Brahman.
- To him Varuna said this food, vital force, eye, ear, mind, speech – these are aids to the knowledge of Brahman.

To him Varuna said :

- Learn to know well that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. That is Brahman.
- He practiced concentration... Brahman is Jagat Srishti / Sthithi / Laya Karanam.

Sanskrit

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव
खल्विमानि भूतानि जायन्ते । आनन्देन जातानि
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- He knew bliss as Brahman, for from Bliss indeed, all these beings originate ; having been born, they are sustained by Bliss ; they move towards and merge in Bliss.
- This knowledge realised by Bhrigu and imparted by Varuna starts from the food – Self and terminates in the Supreme Bliss, established in the cavity of the heart.
- He who knows thus becomes the possessor of food and the eater of food, and he becomes great in progeny, cattle and the lustre of holiness, and great in glory.

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति
ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । तस्यैष एक
शारीर आत्मा । यः पूर्वस्य ।

अथातोऽनुप्रश्नाः ।

उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छति । आहो-
विद्वानमुं लोकं प्रेत्य । कश्चित्समश्नुता उ ।

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तत्त्वा । इदं सर्वमसृजत । यदिदं किंच । तत्सुहृद्वा
तदेवानुप्राविशत् ।

तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं
चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं
चाविज्ञानं च । सत्यं चानृतं च । सत्यमभवत् । यदिदं
किंच । तत्सत्यमित्याचक्षते

तदप्येष श्लोको भवति ।

vij~nanam yaj~nam tanute . karmani tanute .api cha .
vij~nanam devah sarve .
brahma jyeshthamupasate . vij~nanam brahma chedveda .
tasmachchenna pramadyati . sharire papmano hitva .
sarvankamansamashnuta iti .

tasyaisha eva sharira atma .
yah purvasya . tasmadva etasmadvij~nanamayat.h .
anyo .antara atma .a .anandamayah . tenaisha purnah .
sa va esha purushavidha eva . tasya purushavidhatam.h .
anvayam purushavidhah . tasya priyameva shirah . modo daxinah paxah .

pramoda uttarah paxah . ananda atma . brahma puchcham pratishtha .
tadapyesha shloko bhavati .. 1..

Meaning

Non-existent, verily, he becomes who knows Brahman as non-existing. He who knows Brahman as existing, him they regard, then, as existing. Of his, of the former this verily is the embodied self. Thereupon arise the (following) questions (of the pupil). Does he who knows not, after having departed this world, ever go there? And also does he who know, after leaving the world, ever obtain that? He desired : "May I be many, may i grow forth (through propagation). He performed tapas. Having performed tapas, he brought forth all this - whatever there is. Having brought forth, he entered it. Having entered it he became sat (What is manifest) and tyat (What is not manifest) defined and undefined, supported and not supported, sensient and insensient, real and unreal. The Satya (True) became all this - whatever there is, and therefore they call it Satya (existent). On this there is the following verse.

- All the Gods meditate on the first born Brahma – conditioned by Knowledge. If one knows Knowledge of Brahman and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.
- Of that preceding mental one this cognitive one is verily the embodied self. As compared with this cognitive body, there is another internal self constituted by bliss. By that one is this one filled up. This one has human shape. It is humanly shaped in accordance with the human shape of earlier one.
- Of him Joy is the head, enjoyment is on right side, hilarity is on left side, bliss is the self. Brahman is tail that stabilises.
- All sins caused identification with the body.
- Becoming identified with the knowledge Brahman (Hiranyagarba) one enjoys the cognitive self itself.

Sanskrit

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
 आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।
 एतं ह वाचं न तपति ।.. किमहं साधु नाकरवम् ।
 किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं
 स्पृणुते । उभे ह्येवैष एते आत्मानम् स्पृणुते । य एवं
 वेद । इत्युपनिषत् ।

Transliteration

yato vacho nivartante . aprapya manasa saha .
 anandam brahmano vidvan.h .
 na bibheti kutashchaneti .

eta{\m+} ha vava na tapati .
 kimaha{\m+} sadhu nakaravam.h . kimaham papamakaravamiti .
 sa ya evam vidvanete atmana{\m+} sprinute .
 ubhe hyevaisha ete atmana{\m+} sprinute . ya evam veda .
 ityupanishat.h .. 1..

Meaning

Whence speech returns along with mind without reaching it, - the knower of that bliss of Brahman fears naught. Such (thoughts) certainly never distress him that is why he did not do the right, and why he did what is sinful. He who thus knows them fosters his self ; verily he fosters the self who knows these two in this way. Here ends the Upanishad.

- The enlightened man is not afraid of anything after realising that Bliss of Brahman, failing to reach which, words turn back along with the mind.
- Him indeed this remorse does not afflict ; why I not perform good deeds, and why did I perform bad deeds?
- He who is thus enlightened strengthens the self with which these two are identical ; for it is he, indeed, who knows thus, that can strengthen the self which these two really are.
- This is the secret teaching.

ATMA DEFINITIONS

Question : Chapter 1 – Verse 1 :

Sanskrit Vocal

केनेषितं पतति प्रेषितं मनः ।
केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषिता वाचमिमां वदन्ति चक्षुः
श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

Transliteration

*kenēṣitaṁ patati preṣitaṁ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ,
kenēṣitāṁ vācamimāṁ vadanti cakṣuḥ śrotraṁ ka u devo yunakti.*

Meaning

The Pupil :

By Whom desire and set forth does the mind flow towards its subject? At whose bidding again does the chief Prana proceed to its functions? By whom wished do men utter the speech? What effulgent one, indeed, directs the eye or the ear?

- Body is inert matter... but is sentient alive not by itself.

What is the life principle by which:

- Mind goes towards its objects.
- How does the vital force do its duty.
- Who is behind the speech? Eyes / Ears.

श्रोत्रस्य श्रोत्रं मनसो मनो यत् वाचो
ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुः । अतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

Transliteration

*śrotrasya śrotram manaso mano yad vāco ha vācam sa u prāṇasya prāṇaḥ
cakṣuṣaścakṣurati mucya dhīrāḥ pretyāsmāllokādamṛtā bhavanti*

Meaning

The Preceptor :

It is the ear of the ear, the mind of the mind, the speech of speech, He is also the Prana of the Prana, the eye of the eye. Knowing thus, the wise, having relinquished all false identification of the self with the senses, become immortal, when departed from this world.

- That life principle is “Chaitanyam” / Chit. Its an independent entity. He is the ear of ear, the mind of the mind, the speech of the speech, life of life, Eye of eye.
- Wise men after giving up identification with the senses and renouncing the world, become immortal.
- Organ called organ because of the function.

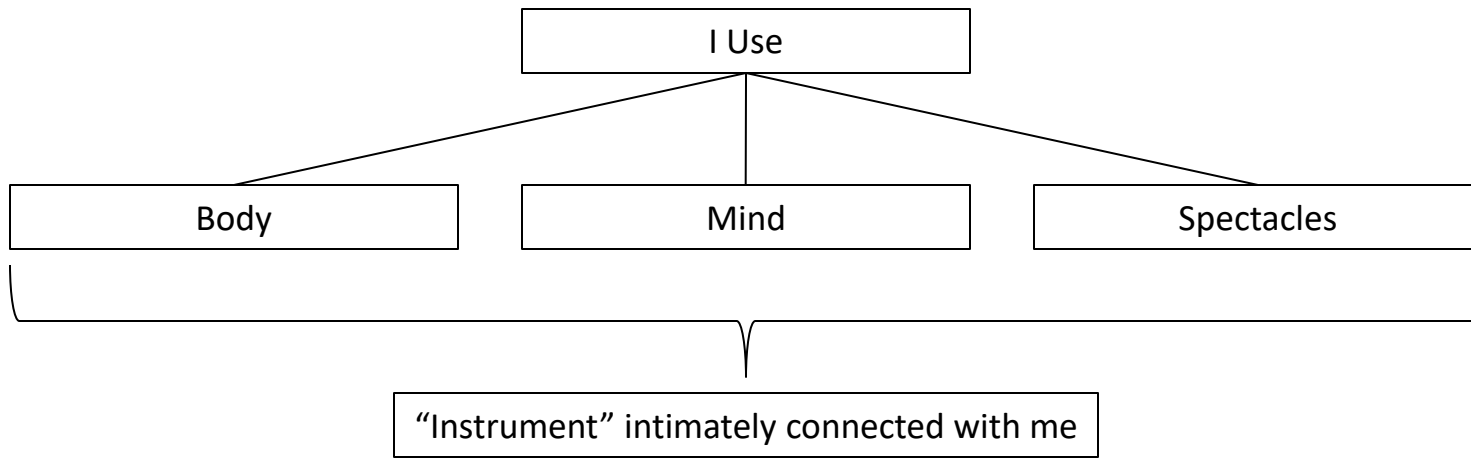
- Ear... Ear because of hearing
 - Eyes.... Eyes because seeing
 - Tongue.... Tongue because of speech
- Otherwise Bundle of flesh / Bones
- Conciousness like Electricity Enlivens all Organs.
 - Conciousness is the very subject who am studying every object.
 - Only one thing in creation which is other than all objects.
 - That is Subject
 - Knower
 - Experiencer

Atma
 - Atma Doesn't come under.

Un knowable Category	Known Category
- Knowable object alone can be unknown for sometime	- Atma never known as object.
- Therefore Atma doesn't come here.	- Doesn't come here.

- Every knowledge is proof of subject eventhough subject is not an object of knowledge.

Definition 1	Definition 2
- Atma is Conciousness.	- Atma Conciousness is Myself.



Chapter 1 – Verse 3 :

Sanskrit Vocal

न तत्र चक्षुर्गच्छति न वाग् गच्छति मनो
 न विद्यो न विजानीमो यथैतदनुशिष्यात् ।
 अन्यदेव तद्विदितादथो अविदितादधि
 इति शुश्रुम पूर्वेपां ये नस्तज्ज्ञाचक्षिरे ॥ ३ ॥

Transliteration

*na tatra cakṣurgacchati na vāg gacchati no manaḥ
 na vidmo na vijānīmo yathaitadanuśiṣyāt
 anyadeva tadviditādatho aviditādadhi
 iti śuśrūma pūrveṣāṁ ye nastad vyācacakṣire*

Meaning

There goes neither the eye, nor speech, nor mind ; we know It not ; nor do we see how to teach one about It. Different It is from all that are known, and is beyond the unknown as well, - thus we have heard from the ancient seers who explained That to us.

- That Consciousness life principle is different from known and is above the unknown. Ancient teachers described it line this.

- **One who says :**

I know / I don't know Atma... Doesn't know.

One who doesn't know – knows....

- **Wise never Say :**

I know / I don't know Atma but say.

I am Atma in whose presence all experiences are known.

- Sun light is available in all perceptions of fan / table...
- Sunlight is a continuous experience in all perceptions.
- Consciousness is a continuous experience in all perceptions.
- Don't need special perception to experience Sunlight.
- Self experience not specific event.
- **Self knowledge is defined as :**

Cognition of fact that Consciousness is ever experience.

Chapter 2 – Verse 4 :

Sanskrit Vocal

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ १२ ॥४॥

Transliteration

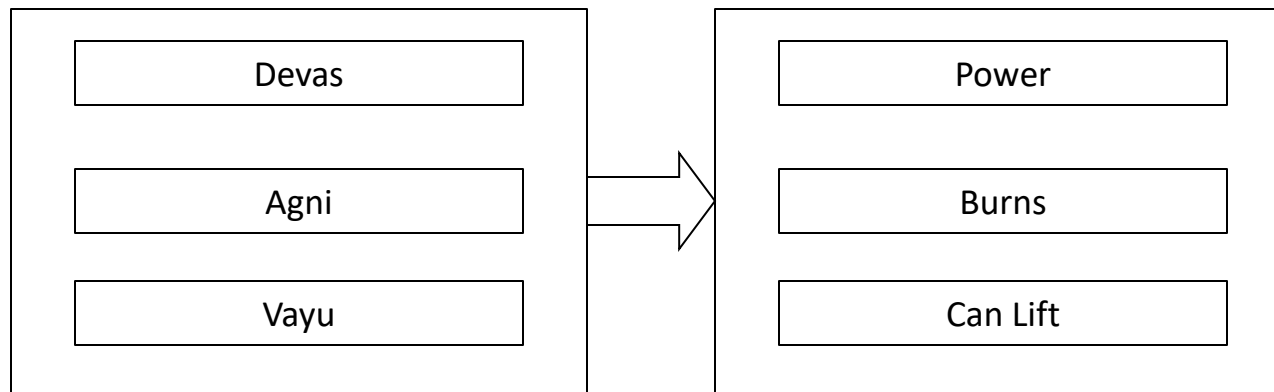
*pratibodhaviditam matamamṛtatvaṁ hi vindate
ātmanā vindate vīryaṁ vidyayā vindate'mṛtam*

Meaning

Brahman becomes really known when It is realised in all states of consciousness. Through that knowledge man attains immortality. By the self man attains strength, by the Knowledge immortality.

- Therefore Consciousness is immortal.... Present in every experience of anyone in the past / present / future...
- Time & Space comes – Play & Go in Consciousness... in me the Atma....
- Brahman is known with each state of Consciousness – Jagrat / Svapna / Sushupti...
- Through knowledge is attained immortality.
- Self experience everybody has all the time. Never work for Atma Anubavaha.

Story :



Katyani :

Question 1 :

How Creation Emerges + People Emerge?

Answer :

Creation : - In Complimentary Pairs :

1) Bogtru Prapancha – Bogya Prapancha

Subject – Object

2) Sun – Moon – Surya – Chandra

Eater better – Nourishes food

3) Uttarayana – Dakshinayana

Responsible for Kala – Day / Night...

4) Shukla Gathi – Krishna Gathi

5) Shukla Paksha – Krishna Paksha.

Jivas Emerge :

- From Annam.

Question 2 : Bargava :

What sustains individual?

Answer :

- “Prana”... in whose presence Jiva is alive.
- Hiranyagarba In whose Absence Jiva is Dead.

Story :

- Jnanenindriyas / Karmenindriyas / Pranas / Antah Karanas
- Who is Sreshtaha
- When Prana Decided to leave... All organs were going out....
- Therefore life principle common to all... Don't kill.

Question 3 : Ashvalayana :

What is Origin of Prana?

Answer :

- Prana – Born out of Atma.
- Atma alone is responsible for life.
- Prana – is shadow formed when Atma is Around.
- **Shadow** : Means it doesn't have independent existence / Reality of its own.
- Prana = Chaya = Mithya.
- Prana divides into five fold functions & Sustains the Body as long as Prarabda Karma is there.
- When Prarabda is exhausted, 5th Prana – Udana is activated.
- Lifts entire Sukshma Shariram from one body & Takes to another Shariram.
- Prarabda for next body becomes Ready when we are about to Die...
- Udana is Agni Tatvam, when Udana goes – Agni goes away.

Question 4 : Gargya :

What happens at time of sleep?

Answer :

Jagrat	Svapna	Sushupti
<ul style="list-style-type: none">- All Organs functioning- VCR	<ul style="list-style-type: none">- Rays get absorbed during sunset- Thinking / Jnanenindriyas / Karmenindriyas withdrawn- Vasana Maya Antahkaranam power active – Chittam VCP of previous Janmas.	<ul style="list-style-type: none">- Birds in nest- Avasthas Dissolved in Karana Shariram- Body – Mind – World not functioning.- Panchabutas in locket condition.

- All 3 Sharirams rest in Turiya Atma – Adhishtanam which is different than 3 Sharirams.
- Para Aksharam Atma – Imperishable.

Question IV – Verse 10 :

Sanskrit Vocal

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरम्-
लोहितं शुभ्रमक्षरं वेद्यते यस्तु सौम्य ।
स सर्वज्ञः सर्वो भवति तदेष श्लोकः ॥ १० ॥

Transliteration

*paramevaaksharam pratipadyate sa yo ha vai tadachchhaayamashariiramlohitam
shubhramaksharam vedayate yastu somya | sa sarvagya sarvo bhavati | tadeshha
shloka || 10||*

Meaning

The Supreme Undecaying One, my young friend, he verily attains, who knows the indestructible, the pure, without shadow, colour or body. He becomes all and omniscient. There is the following verse about it.

- He who realises Sthula – Sukshma – Karana Vilakshana Atma as pure Consciousness... is liberated. Shadowless, bodiless, colorless, pure, immutable attains the supreme immutable itself. Witness of 3 Shariram + Different from 3.
- Once you claim Chaitanyam as oneself, body gets dropped!
- I am Consciousness incidentally functioning through the Body... Body medium Arrives + Departs I Chaitanyam am everywhere.

Question 5 :

Omkara Upasana.....

Answer :

- Visualise Omkara as symbol of Lord... total creation – Karana Ishvara dhyanam – Krama Mukti – Papam go away.

Question 6 : Katyayama :

- Lord with Shodasha Kala... 16 Glories of Lord.

Answer :

- 16 Glories = 16 Tatwas – 5 Elements, 5 Pranas. Lord alongwith creation as his body.

- Param Brahma Revealed through Adhyaropa – Apavada (As in Aittreya).

1) Lord is Karanam of the world – Karyam.

Universe product of Brahma.

2) Product is Mere Nama Rupa.... Not substance – Ornament / furniture /

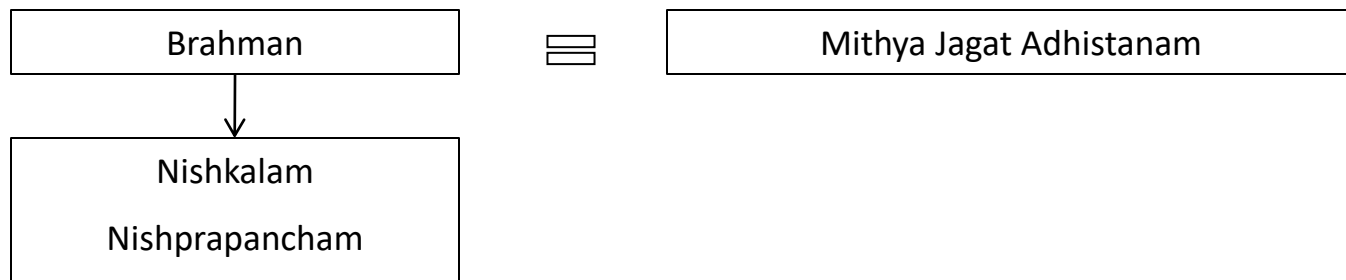
Brahman only substance.

World – Not Noun but Adjective.

Brahman – Only Noun.

3) Brahman has no Property... Like Akasha.

Therefore Unreal world appears as Adjective of Brahman... arrives + departs like Snake world appearing + departing on Rope – Adhistanam / Brahma.



KAIVALYO UPANISHAD

1. Moksha = Kaivalyam = Infinite – Can't have anything outside it / inside it other than it.
Not Lacking Physically – Emotionally – intellectually total fulfillment.
2. I am nondifferent from Arupa Ishvara gives Moksha.
This Jnanam alone gives Moksha.
3. One Brahman – Original Conciousness manifests inform of Jiva + Isvara.

Jiva	Isvara
- Original Conciousness manifests through Micro matter medium.	- Original Conciousness manifests through Macro medium.
- Sharira Trayam	- Prapancha Trayam
- Reflected Conciousness 1 + Reflected Medium 1	- Reflected Conciousness 2 + Reflected Medium 2
- Original Conciousness has Inferior Attributes, Because of Distortion "Nikrishta Guna"	- Original Conciousness has Superior attributes – Omniscient / Omnipotent Utkrishta Gunas.

- Original Conciousness has no Gunas By itself = Nirguna.
- Jivatma – Gunas = Atma = Original Conciousness.
- Paramatma – Gunas = Atma = Original Conciousness.

World :

1. World is Product of Brahman - Original Consciousness.

World	Brahman
Karyam	Karanam
Product	Cause
Name + Form / Property	Substance
Ornament	Gold
Blue – Pot → Not substance	

- Don't see world.... Understand there is One Brahman.
 - Travel from Dvaitam to Visishta Advaitam – “Adhyaropa”.
2. Changes in the world does not affect Brahman.
 - Brahman is Unique substance... Nirvikara... Asanga / Niravayava...
 - Therefore what happens to world doesn't affect Brahman.
 - Therefore World need not be counted. Therefore Mithya.
 - Therefore As good as not there..... Adyasa.

Seeming Viseshanam :

Stage 1 :

- World is Property – Viseshanam
- I am Satyam – cause – Substance.
- Adyarooopa = World is Viseshanam
- Convert Dvaitam to Visishta Advaitam.

Stage 2 :

- World is Seeming Viseshenam – Mithya – Doesn't affect Brahma cause.
- Therefore I am not afraid of world.
- Apavada = Convert Vishenam to Seeming Viseshenam.
- Visishta Advaitam to Advaitam.

ISAVASYA UPANISHAD

1. Poornam Adaha → Paramatma is Infinite.
Poornam Idam → Conciousness – Jivatma is Infinite.
2. Poornat Poorna Udachyate.
Infinite Jivatma is born / emerges / evolves from infinite Paramatma.
3. Poornasya Poornamadhaye (Separation)
 - If a person separates infinite Conciousness from that Poorna Jivatma.
 - From individual separate Conciousness.. No Anatma / Shariram Remains... only Conciousness remains.
4. Poornam eva Avashishyate...
 - Infinite Conciousness alone remains.

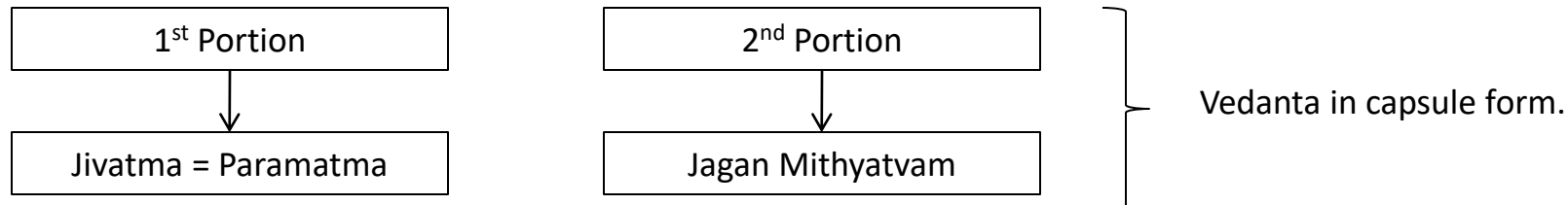
Significance :

- 1) Jivatma = Paramatma, because 2 infinities are not possible (both identical).
- 2) Jivatma is born out of Paramatma.... There is Karya – Karanam Sambandha between Jivatma + Paramatma...
Cause – effect relationship (One is product of other).

How to Understand?

Svaroopā Drishtya	Lakshanya Upadhi Drishtya
- Aikyam	- Karya – Karana Sambandha
- Wave & Ocean both water	- Wave – Ocean
- Paramartika Drishtya	- Wave born out of ocean, exists & dissolves in Ocean. - Vyavaharika Drishtya.

- When you remove Consciousness from Shariram, Nama / Rupa Anatma.
- Shariram can't exist ... existence depends on Consciousness.
- From wave.. Remove water... Nama Rupa wave can't Remain / Exist.
- Body doesn't exist independently. There Anatma = Mithya.
- Has existence dependent on Atma.



- Poornasya Jivatma... Poornasya Chaitanya Adhaya.... Poorna Chaitanya Avashishyate.. Shariram Nasti...

Features of Atma :

- 1) I – Atma am Nature of Consciousness.

Mantra 8 :

Sanskrit Vocal

स पर्यगाच्छुक्रमकायमव्रण-
मस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भु-
र्याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

Transliteration

*sa paryagācchukramakāyamavraṇa-
masnāviraṁ śuddhamapāpavidddham .
kavirmanīṣī paribhūḥ svayambhū-
ryāthātathyato 'arthān-
vyadadhācchāśvatībhyaḥ samābhyaḥ (8)*

Meaning

He [the Self] is all-pervasive, radiant, without a form, without any defect, immaculate, untainted, all-knowing, the master of his own mind, the best of all, of independent origin, and eternal. He dispenses to each his due. [VIII]

- He is 1) All pervasive
 - 2) Pure
 - 3) Bodiless
 - 4) Without wound
 - 5) Without Sinews
 - 6) Taintless
 - 7) Untouched by Sin
 - 8) Omniscient
 - 9) Ruler of Mind
 - 10) Transcendent
 - 11) Self – Existent.

2) Kavihi here = Conciousness.

3) Sarva Prerakatvam :

- Though Atma is distinct from the body it pervades and activates the body.
- Like Electricity... Activation by Mere presence.

4) Sharira Traya Vilakshanam.

5) Sarvagatam :

- Sa Paryaga.. Not limited by Boundary of body.

6) Ekatvam :

- Conciousness – one bodies – many.

7) Shudatvam :

- Eventhough it is in every body, its not affected by what happens to the body.
- Light pervades object not tainted by object.

8) Apavargam :

- Physical impurities, Sanchita, Agami, Prarabda. Karma doesn't belong to Conciousness.

9) Satyatvam :

- Atma alone is Satyam.

Mantra : 7

Sanskrit Vocal

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

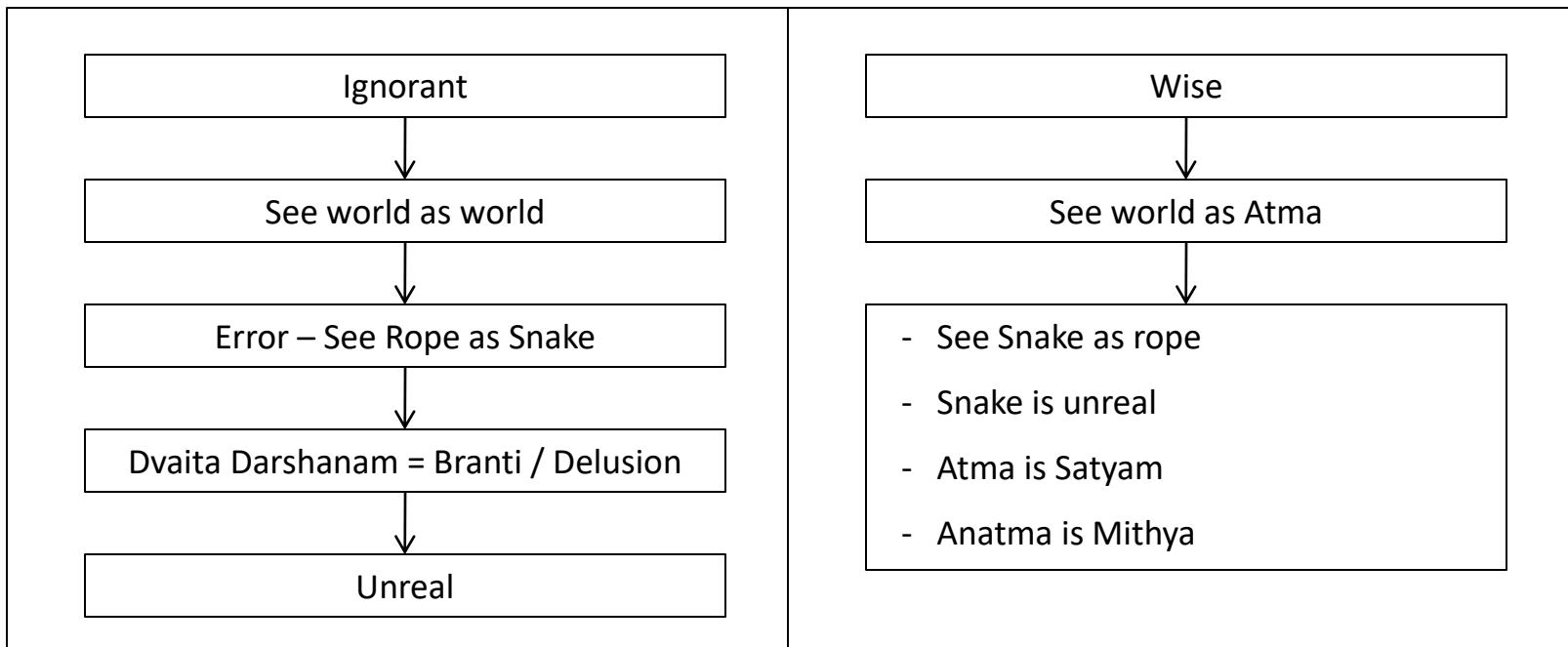
Transliteration

yasminsarvāṇi bhūtānyātmāivābhādvijānataḥ .
tatra ko mohah kaḥ śoka ekatvamanupaśyataḥ (7)

Meaning

When a person knows that he himself has become everything and he knows the oneness of things, how can he hate or love anything? [VII]

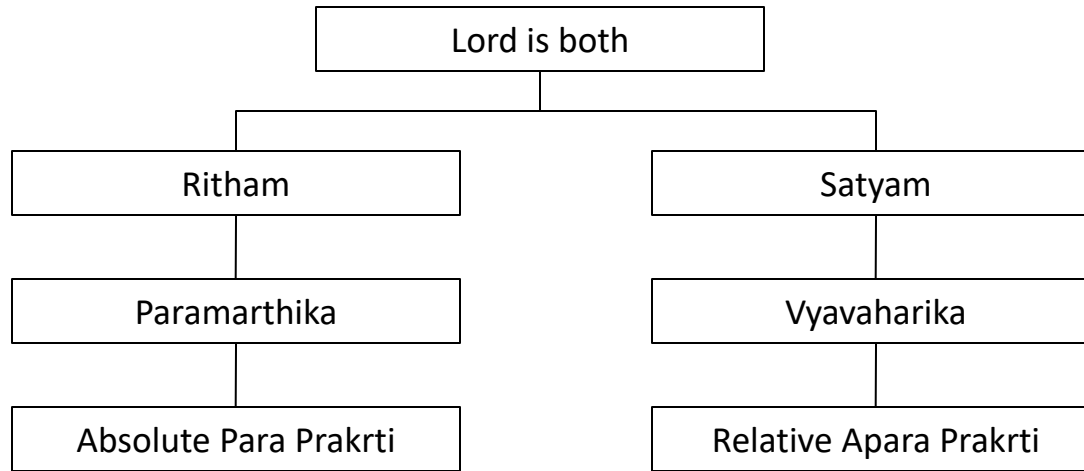
- All beings become the self at the time of realization.... What sorrow / what delusion remains for seer of oneness.



- Shankara says world is unreal because of this Mantra.
- Atma is only Reality. World is superimposed upon one Atma.
- Own up Atma as myself. World is projection on myself.
- Just as whole dream is projection upon me the Waker.
- Jagrat is Projection upon me the Consciousness.
- Vishram Darpane.....

AITAREYA UPANISHAD

1.



2. Jnanam through – Adhyaropa – Apavada.


- Similar to Taitriya – 2nd Chapter.
- Adyaropa = Creation - Srishti

Paramatma	Jagat
- Karanam	- Karyam
- Gold	- Bangle
- Substance	- Not substance - Name belongs to form & shape. - As Shape changes, Name changes.

What is form :

- Attribute to a substance.
- Not a substance.

- Any product is a form.
- Any form is an Attribute.
- Therefore any product is an attribute.
- All products rest on cause.
- Jagat rests on Brahman



 Visishta Advaita One Substance



 There is one substance – Brahman with attributes of the world.

3. Apavada :

Problem : Why defective world created by Lord? Gunas / Doshas?

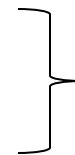
Answer : Paramatma is not Visisht....

Paramatma is Nirvisesha Adishtanam.

Paramatma doesn't have Good / bad attributes

Dharma / Adharma

Punya / Papa



Because Paramatma is Vilakshanam

What is significance?

- World is available for experience like Dream. It can't be negated but its not attribute of Lord.
- Belongs to lower order of Reality. Can't be counted.. Like Svapna experiencable but can't be counted.
- Devatas preside over creation.

2nd Section : Sharira Srishti

3rd Section : Anna Srishti

Verse 12, 13, 14 – Main teaching : – Anupravesha.

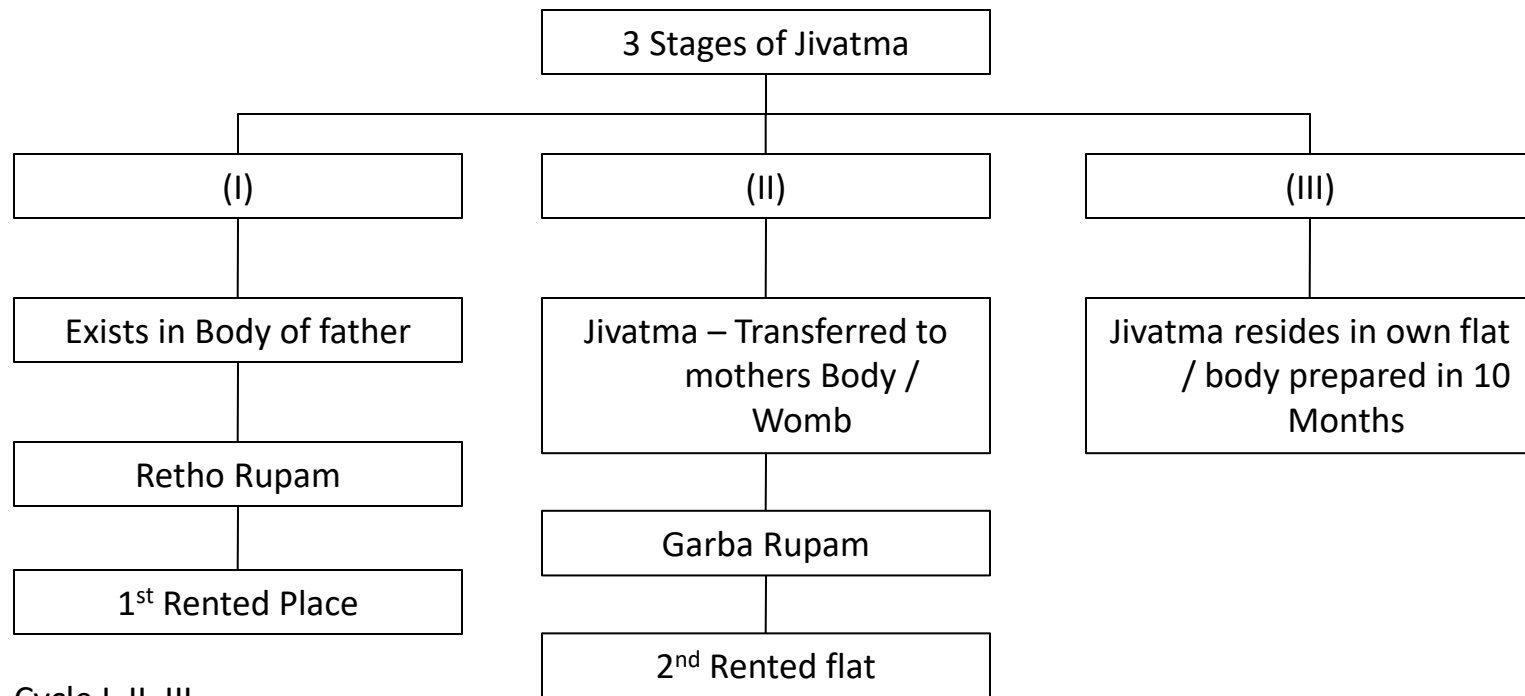
- Paramatma enters body as Jivatma = Anupravesha
- Jivatma Obtaining in Body = Paramatma.
- Waker I creates dream world for myself & enters as dreamer... dream individual. I experience dream world through dream body.
- Waker becomes dream individual.
- Paramatma creator becomes waker in waking body.
- Paramatma creator experiences waking world through waking body.
- Paramatma creator creates waking world.
- Jivatma didn't know Aikyam... I am Paramatma... World disturbs Jivatma because of ignorance.
- After knowing I am Paramatma in the Body, wise man says... what is there other than Paramatma.
- There is no creation at all, other than Paramatma.
- Brahman was / is / will be....
- Viseshena / Vishaya Prapancha Rupe eva Nasti = Apavada. World is unreal compared to Brahma.
- 3 Lokas – Jagrat / Swapna / Sushupti... = Traya Swapna of experience.
- Observer alone reality.... All others Swapnam. Therefore World = Mithya.
- **Teaching** : Paramatma alone Satyam.

World is Mithya.

I am that Paramatma.

Chapter 2 :

- Journey of Jivatma 6 mantras.



- Cycle I, II, III....

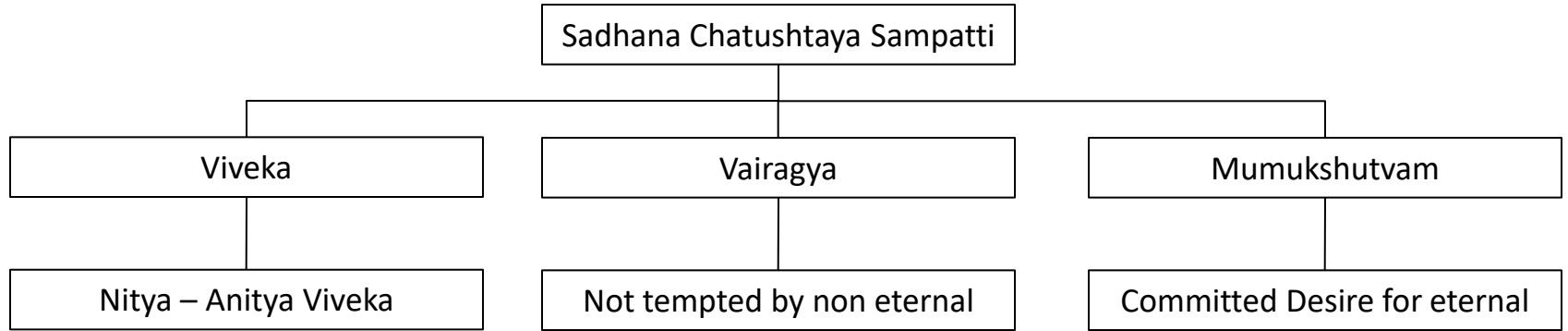
Chapter 3 : 4 Mantras

- I = Pragyanam = Consciousness.
- I – Consciousness alone is called Brahman = Content of Universe.
- World – Nama Rupa doesn't exist separate from me.
- Consciousness is attributeless principle which is in + through every Particular knowledge.
- Pot knowledge minus pot thought = Consciousness.
- Any knowledge minus objective thought = Consciousness.
- Objectless Consciousness is Pragyanam. Its not Blankness but Consciousness life principle.

KATHA UPANISHAD

1. Vara Trayam :

1 st Boon	2 nd Boon	3 rd Boon
- For Parents	- For Society	- For Self
- Peace of mind for father	- Ritual to attain Svarga Loka	- Knowledge of immortal Atma.
- Father should accept when Nachiketas Goes back	- Virat Upasana / Vishwaroopa Upasana. - Meditate upon Lord as Universe	- Atma which survives mortality of Body



Chapter 1 – Section II :

2. Chaitanyam = Pure Consciousness

- Not part product / Property of Body	- Independent Entity - Blesses Body	- Survives Death of Body - Can't know because of Lack of Instrument	- Not limited By boundaries of Body
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3. Nirvikara :

- Free from Modification.
- No Birth / Growth / Decay / Death.
- Changeless.

4. Akarta / Abokta :

- Never performs action. Therefore has no result. Karma Rahita / Karma Phala Rahita.

5. Jagat Adhistanam :

- From which world comes / Resides / resolves.

6. Ratha Kalpana :

- Life = Journey / Pilgrimage.

Resource given by Lord.

- | | |
|-----------------------------|---|
| 1. Vehicle / Chariot | → Body to conduct travel. |
| 2. Horses – draw chariot | → 5 Sense organs draw body from one place to another.
Seeing / Hearing / Eating. |
| 3. Reins – Controlling Rope | → Through Mind... Senses organs directed.
Behind whichever sense organ, mind is, that sense organ works. |
| 4. Driver | → Intellect... gift from god. Decides destination & Route to reach destination. |

5. Destination :

Sreyas	Preyas
- Freedom	- Bondage
- Limitlessness	- Limitation
- Ananda	- Materialist
- Spiritual	- Dukham

Atma Svaroopam :

1. Pancha Kosha Vilakshanam :

- Witness of 5 layers of Personality.
 - Physical
 - Physiological
 - Psychological
 - Intellectual
 - Subconscious layer
- I am different from all.

2. Sukshmatvat – Sad Vigneyam.

- Atma- Never object of knowledge.
 - Searcher + sought same.
 - Knower
 - By seeking – I assume sought is different than seeker.
- **Continue seeking** : Till I say I am that Consciousness.

3. Nirgunaha :

- No Good / Evil.
- Ashabdam / Sparsham /
- Anyatra
 - Dharma / Adharma
 - Kruta / Akruta
 - Buta / Bavashcha
- Virtue Right / Vice Wrong.
- Cause / Effect.
- Past / Future.

Chapter I – Section II – Mantra 14 :

Sanskrit Vocal

अन्यत्र धर्मादन्यत्राधर्मा-
दन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च
यत्तत्पश्यसि तद्वद ॥ १४ ॥

Meaning

Nachiketas speaks:

Tell me of That which thou seest other than virtue and other than unrighteousness, other than the created and the uncreated, other than that which has been and that which shall be.

- Tell me of that thing which you see as different from Virtue, different from vice, different from cause + effect, different from Past + future.

Chapter I – Section II – Mantra 18 :

Sanskrit Vocal

न जायते म्रियते वा विपश्चिन्
नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Meaning

That Wise One is not born, neither does he die; he came not from anywhere, neither is he anyone; he is unborn, he is everlasting, he is ancient and eternal, he is not slain in the slaying of the body.

- The intelligent self is neither born nor does it die. It doesn't originate from anything nor did anything Originate from it. It is Birthless, Eternal, Undecaying and Ancient.
- It is not injured even when the Body is killed.

Chapter I – Section II – Mantra 20 :

Sanskrit Vocal

अणोरणीयान्महतो महीया-
नात्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Meaning

Finer than the fine, huger than the huge the Self hides in the secret heart of the creature: when a man strips himself of will and is weaned from sorrow, then he beholds Him, purified from the mental elements he sees the greatness of the Self-being.

- The self that is subtler than the subtle and greater than the great is lodged in the heart of every creature. A desireless man sees that glory of the self through the Serenity of the organs and thereby he Becomes free from sorrow.

Chapter I – Section III – Mantra 10 :

Sanskrit Vocal

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिबुद्धिरात्मा महान्परः ॥ १० ॥

Meaning

Than the senses the objects of sense are higher; and higher than the objects of sense is the Mind; and higher than the Mind is the faculty of knowledge; and than that is the Great Self higher.

- Sense objects are higher than the senses – Graha.
- Mind is higher than the sense objects but intellect is higher than the mind and the great soul is higher than the intellect.

Atma Svarupam :

1. Atma is Pure Conciousness / Light of Conciousness in whose presence everything in the world becomes evident.

2. Chapter I – Section III – Mantra 15 :

Sanskrit Vocal

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Meaning

That in which sound is not, nor touch, nor shape, nor diminution, nor taste, nor smell, that which is eternal, and It is without end or beginning, higher than the Great Self and stable,—that having seen, from the mouth of death there is deliverance.

- One is free from death by knowing that which is

Soundless	Undiminishing	Odourless
Touchless	Tasteless	Without beginning
Colorless	Eternal	Without end

- Distinct from Mahat and ever constant.

3. Chapter II – Section I – Mantra 3 :

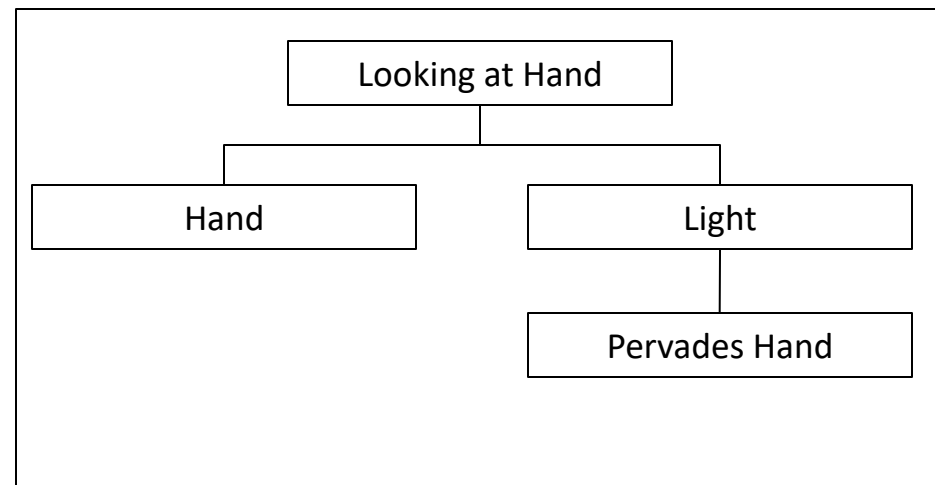
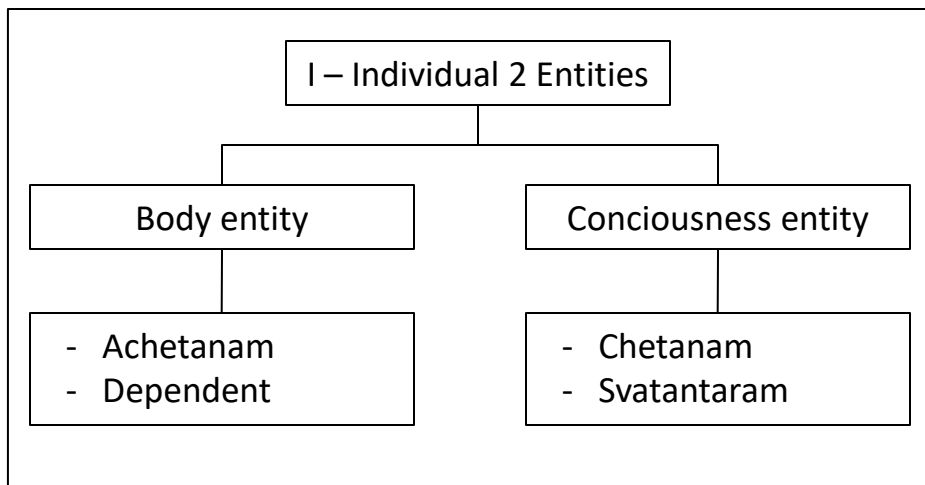
Sanskrit Vocal

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

Meaning

By the Self one knoweth taste and form and smell, by the Self one knoweth sound and touch and the joy of man with woman; what is there left in this world of which the Self not knoweth? This is the thing thou seekest.

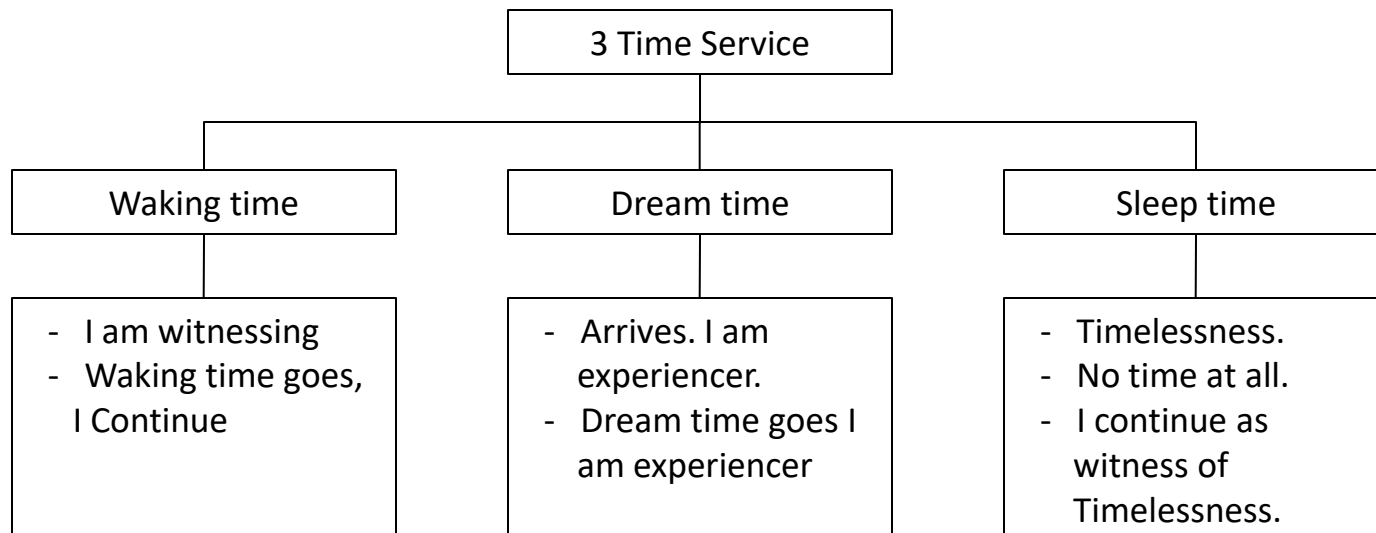
- What remains here unknowable to this self through which very self people perceive colour, taste, smell, sound, touch and sexual pleasure.
 - Everything evident in its presence.
4. Consciousness is not adjective of Body... but an independent entity whose existence doesn't depend on the physical body.
- Conversion of our vision is very important. We look at Consciousness as Part / Adjective of body – Concious body / Concious being.



- Learn to shift I from body Consciousness to Consciousness aspect by Drk Dsya Viveka.
- I am different from whatever I experience because I am experiencer – Subject.
- What is experienced is object.
- I am not Table / Chair... Body / Mind... temporary object of experience.. I Experience intimately minds conditions.
- Body + Mind – instruments like spectacles.
- **Law** : An object which is used as instrument, appears as intrinsic part of subject.

Waking	Dream	Sleep
<ul style="list-style-type: none"> - Body + Mind Instrument 	<ul style="list-style-type: none"> - Only mind instrument 	<ul style="list-style-type: none"> - No instrument. Transactions end I – Conciousness doesn't end. - I am eternal Conciousness taking up transactions + giving up transaction.

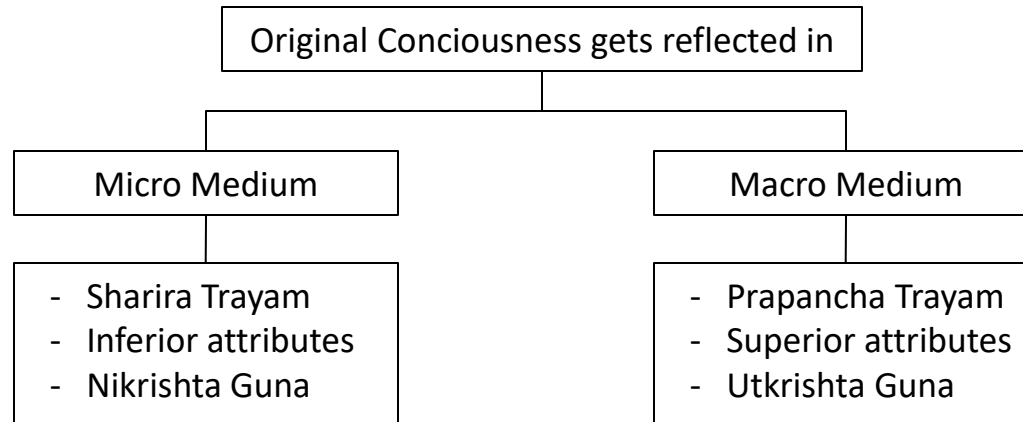
- Transactions come + go. I Conciousness am never subject to come + go.
- I am witness to whole world. I am experiencer of time principle which arrives + departs.
- Avasta Traya Sakshi – Aham.



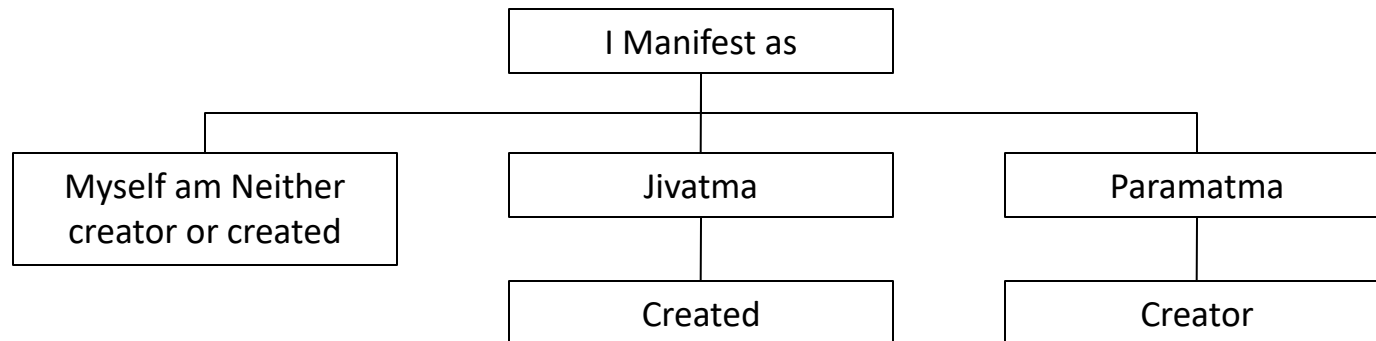
- Therefore I – Conciousness am not conditioned by time.
I – Conciousness am not conditioned by space.
- I am witness of time + space – unconditioned by time & space. This is my Svaroopam....

5. I am Original Consciousness ... get reflected in matter principle / manifest in matter principle.

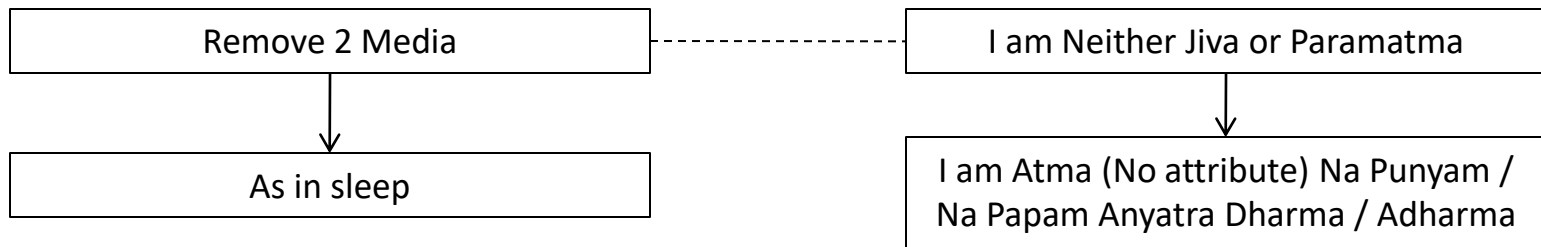
- Like my face gets reflected / Manifested in a mirror.



- In both individual & total medium I am able to manifest and transact. I by myself can't do any transactions. Manifest in individual + Total media, I am able to transact.
- When I manifest in individual Shariram I am called Jiva.
- When I manifest in total / inherent / pervading / Governing Macro medium, I myself am called Parameshwara.



- When I manifest in these 2 Media, because of the Nature of medium, I appear in a distorted form.
- My face reflected in Convex mirror / Concave mirror.



- I am Nirguna Atma. But manifesting as Jivatma + Paramatma.
- 3 Examples to Reveal Nature of Consciousness.

Agni	Vayu	Surya
<ul style="list-style-type: none"> - With Iron Ball - Agni Seems to have form - Seems to be localised - Consciousness – Doesn't have form with Body seems to be in body. - Rupam Rupam Prati Rupo Babuva - Seeming Locus but its really all pervading 	<ul style="list-style-type: none"> - Every where present - Don't recognise Vayu everywhere. - When it obtains inside the Body, it appears as life principle. - Seems to be localised. - Prana Vayu / Life Principle 	<ul style="list-style-type: none"> - Prakash Drishtanta - Consciousness & light have common features.

Common features between Sunlight + Chaitanyam :

- 1) Sarvagatam → All pervading.
- 2) Ekam → One
- 3) Nirakaram → Formless
Sunlight has no form
Makes all forms Visible.
Pervading all of us but itself formless.
- 4) Nirvikara → Light doesn't change when objects are changed.
Body worn out – Old / Dirty = Consciousness / Sunlight
Not Old / Dirty
- 5) Akarta / Abokta → In presence of Sunlight all activities go on. Light Itself doesn't do any action.
Neither Karma / Karma Phalam.
- 6) Akhandam → Indivisible.
Its dark... Can't cut & put inside.
- 7) Sarva Prakashanam → Illumines everything. Which falls within it.
Consciousness makes everything within it Known. Both illuminator.
- 8) Asangaha → Unpolluted by what it is associated with.

Gita : Chapter 13 – Verse 34 :

Sanskrit Vocal

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३.३४ ॥

Meaning

Just as the one Sun illumines the whole world, so also the Lord-of-the-Field (Paramatman) illumines the whole “Field,” O Bharata.

- Yatha Prakashatjat ekha....

3rd Valli :

1) I – Conciousness am cause of creation. Entire Material Universes rises out of me & Resolves into me.

- Just as Dream arises out of me, & when I wake up it resolves into me.
- Similarly matter is born out of Conciousness.
- World rises & Rests + Resolves into Conciousness.
- This creative power of mine is called Maya Shakti.

2) With Nidra Shakti I (Waker) produces Dream world.

With Maya Shakti I (Original Conciousness) produce Wakers world (Jagrat Prapancha).

Aham Jagat Karanam Brahma Asmi...

3) **Gita** : Out of Invinsible seed, Plant / tree comes out.

Out of me, world rises in form of Sthula / Sukshma / Karana Prapancha.

I am Substratum of Samsara Tree.

Facts :

1. Self knowledge is in the form of :

I am Atma

Not

I know / Experience Atma.

Atma is conciousness. Because of which everything is known.

2. Bagawan became creation. Didn't create.

3. Prana born out of "Atma"

4. I don't own anything. Bagawan the owner.

I only use for temporary purpose.

5. I – alone am content of Universe.

Without use – World is just Mere Name + form. No substance.

6. Reflected Conciousness cause of misery / problems....

Not Original Conciousness which is useful for listening / seeing.....

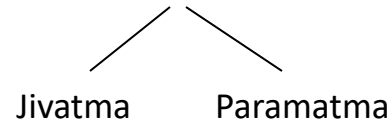
Phalam (Samsara Nivritti)

S. No.	Upanishad		
1.	Isavasya Upanishad	Shoka Nivritti	- Freedom from grief / dissatisfaction / inadequacy Appornatvam.
		Moha Nivritti	- Poornatvam not future event.
		Baya Nivritti	- Sees Ever free Secure Atma everywhere. Isavasayam idagum Sarvam, Tena Tyaktena Bunjita... Seek nothing from outside.
		Kama Nivritti	- Desire for fullness, self satisfaction... Self modification.. Don't accept "I" without money, other desires.
2.	Katho Upanishad	Jeevan Mukti	- Psychological freedom
		Videha Mukti	- Freedom from Punar Janma - River merging in ocean. - As long as I look myself as Reflected Consciousness I will travel till the Reflected Medium travels. - Disidentify with Mind, and travel ends.
		Amrutatva Prapti	- Mortality Not a fact. It's a notion. - Freedom from Sense of Mortality.
		Moksha	- After Jnanam in Brahma Loka.

S. No.	Upanishad		
3.	Taittiriya Upanishad	Ananda Praptihi	- Obtains Poornatvam.
		Baya Nivritti	- Let Pratibimba Ananda come + go...
		Manas Tapa Nivritti	- Worry : omissions + Commissions. - I am Akarta / Abokta - Actions done by Pancha Koshas
		Upasankramanam	- Detachment from Body / Mind / Intellect.
		Ananda	- After I disidentify, what's my Nature. Ananda... covered by Panchakosha Sorrow. - All the time singing... Samaganam.
		Sarvatra Bava	- I am substance behind whole world. - Idagam Sarvam Yadayatma (Nothing Away from me).
4.	Chandogyo Upanishad	Chapter 7 – Narada : "Trupti"	- Fulfillment... Only in Brahma Vidya (Every other Vidya... No fulfillment). - Not out of Grief.
5.	Brihardanyaka Upanishad	Poornatvam Sarva Papa Rahitvatva	- Sense of Giult / Regret goes.

Revision :

1. He who realises Sthula / Sukshma / Karana Vilakshana as Pure Consciousness Atma is liberated.
2. I am Consciousness incidentally operating through Body + Mind.
3. I am nondifferent from Arupa Isvara.
4. Don't see world – understand there is one Consciousness – No Guna (Kaivalyo)

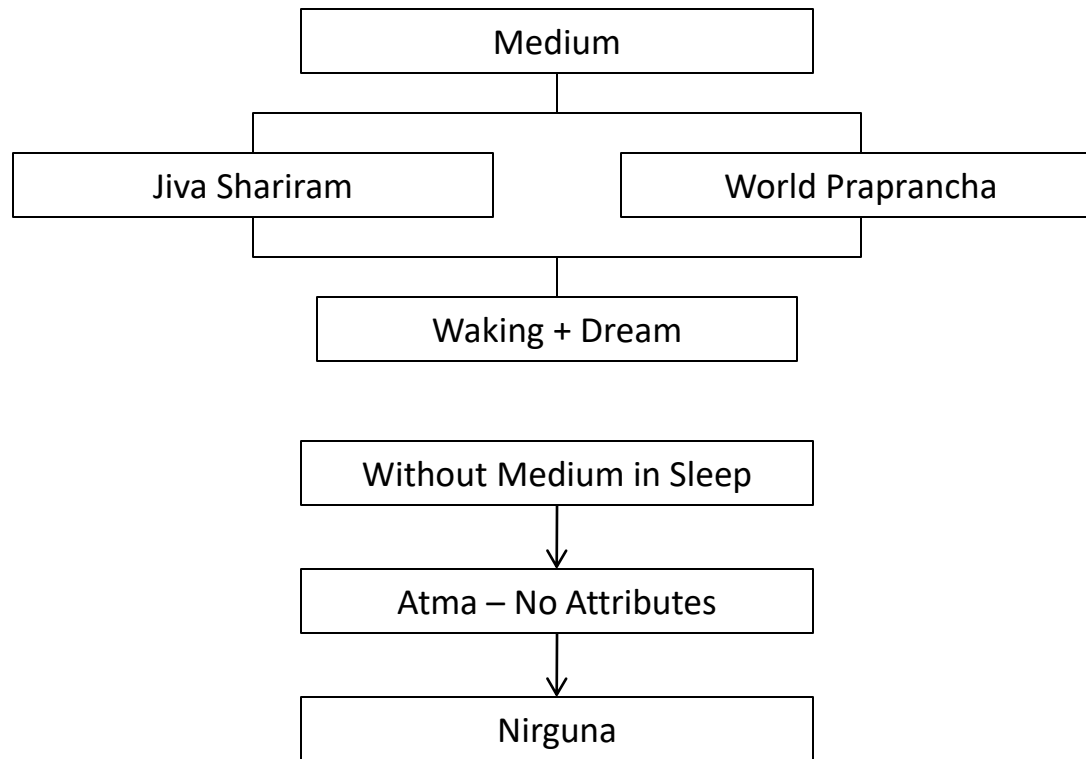


5. Waker I creates dream world becomes Dreamer & experience Dream world.
Paramatma creates waking world & becomes Waker & experience waking world.
6. Ignorance of Jivatma
 - I have created world.
 - I am experiencing world.
 - I am really Paramatma

World – Unreal

 - Experiencer – alone real
 - Observer – alone real
 - Paramatma alone Satyam – world Mithya.
 - Paramatma Svaroop = Consciousness / Existence / Ananda
 - Pot knowledge – Pot thought
 - Objectless knowledge not Blankness but Pragya / Consciousness / Life Principle.
7. Nirguna = Ashabdam / Asparsham.

8. I am Original Consciousness gets Reflected in Micro + Macro Medium. Not other way around.
I am able to transact in both.
Medium – with Utkrishta / Nikrishta Guna.
9. When I manifest in individual Shariram I am called Jiva + in total called Paramatma.



10. 3 Example of Consciousness
- Fire + Ball – Seems to localised – Consciousness has no form.
 - Vayu – Everywhere – Life principle.
 - Surya – Prakash – Everywhere / One.