KAIVALYA UPANISHAD
Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!
Kaivalya Upanishad - 24 Verses

Introduction
- Shanti Mantra
- Prayer for Vignanivritti
  - Adideivika
  - Adhyatmika
  - Adibautika

Verse 1
- Ashvalayana:
  - I want Moksha.
  - Moksha through Atma Jnanam.
  - Jnanam only from Shastra.

Verse 2 - 4
- Jnana Sadhanam
  - Sakshat
    - Sraddha – Sravanam
    - Bakti – Mananam
    - Dhyana - Ninidhyasanam
  - Sahakari
  - Tyaga

Verse 5 - 10
- Dhyanam Sadhanam
  - Desha – Kala
  - Asana
  - Sharira Sthithi
  - Saguna Dhyanam + Phalam
    - Jnana Yogyata
    - Eka / Aneka
  - Nirguna Arupa
    - Dhyanam & Phalam.
    - Jnana Nishta
    - Arupa

Verse 12 - 15
- Vedanta Enquiry
  - Jagrat, Svapna, Sushupti, Sakshi

Verse 16 - 23
- Micro Jeevatma
- Macro Paramatma
- All Mahavakyas.

Verse 24
- Upasamhara.
  - “I am Sakshi Paramata Svarupam”

Part II:
- If not understood, do Parayanam of Upanishad for Chitta Shuddhi.
Verse 15
- Adhyaropa
- Paramata is Jagat Karanam (Vyashti + Samashti)
- World is Karyam.
- 2 Upadhis.

Verse 16
- Paramatma
  - Jagat Karanam / Cause.
  - Creator, Sustainer, support, subtlest, Nityam – exists before, during, after creation.

Verse 17
- Jivatma
  - Atma illumines Jargat, Svapna, Sushupti
  - Vishwa + Teijasa + Pragya = Jiva (3 Reflected Consciousness)
  - Brahman illumines presence and absence of thoughts.
  - Releases me from Bondage.

Verse 18
- Jivatma
  - Sakshi is Avasta Traya Vilakshana, different from all experiences.
- All Experiences
  - Bogta
  - Bogyam
  - Bogaha
  - Temporary status with objects.
  - Permanent status without objects.
  - Chinmatram – without emotions.
  - Sadashiv – one behind all creation.

Verse 19
- Paramatma
  - Advayam:
    - Nondual, Secondless
    - Mayieva Sakalam Jatam – Creation arises, in me.
    - Mayieva Sakalam Pratishtitam – Exists in me.
    - Mayieva Sarvam Layam Yati – I am Resolution ground.
    - I am water from where ocean + wave arise.
    - Stay as Sakshi I, not as Samashti I or Vyashti I – Ego.
    - Waking Dream / Sleeping dreams – 2 Veshams, 2 channels.
    - 2 Veshams are False attributes of Brahman.
Verse 20 to 24

Verse 20
Corollary of 19th Verse
- Karanam – Located where?
  - In + Through all Karyam.
  - Anoh Aniyah : Sublest
  - Mahato Mahan : Galaxy
- Purananta – Ancient
- Atma Visvam – I alone am Universe.
- Hiranmayam – Self effulgent
- Shiva Rupam – Auspicious.

Verse 21
Sophadika
- Apani Padah
  - Achakshu Asrotyam
  - Apramata (Not Knower)
- Nirupadika
  - Self proven cit.

Verse 22
Apavada Bava
Beyond Triputi

Verse 23
Na:
- Bumi – Earth (5 Elements)
- Guhyam – Sakshi of thoughts.
- Nishkalam without Division.
- Advitiyam Nondual.

Verse 24
Samasta Sakshi witness of mind + world.
- Sad – Asad Vihinam / Vilakshanam.
- Karya – Karana Vilakshanam.
- Suddham – Pure, without Punya – Papa – No
  Prarabda, Agami, Sanchita.
- Svayam Atma Rupam Prayati.
- Self Shining.

Part II:
- If not understood, do Parayanam of Upanishad for Chitta Shuddhi.
Then Asvalayana approached Lord Paramesthi, (the Creator, Brahma) and said:

अथाश्वलायनो भगवन्तं परमेष्ठिनुसमपसमेत्योवाच।

Om athāśvalāyano bhagavatam paramesṭhinam upasametyovāca
Introduction:

a) Atha:

• “Thereafter”, after acquiring qualifications, acquiring Chitta Shuddhi (Purity of mind through Karma yoga) and Chitta Ekagratha (Focussing capacity of mind through Upasana Yoga)

<table>
<thead>
<tr>
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<tr>
<td>Qualifications of Seeker (Adhikari)</td>
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</table>

- Viveka
  - Discrimination
    - What I like – What is good for me.
    - Sreyas and Preyas
    - Prakruta / Samskruta (cultured)
    - Nitya – Anityam (Raaga – Dvesha based)
    - Real – Unreal
    - Knowing limitations of BMI & World.

- Vairagyam
  - Dispassion
- Mumukshutvam
  - Desire
- Samadhi Satka Sampatti
  - Discipline

- Sama – Mind Control
- Dama – Sense Control
- Uparama – Capacity to Withdraw
- Titiksa – Forebearance
- Sraddha – Faith in Scriptures and Guru.
- Samadhanam - Concentration
b) Upasamethya:

- In appropriate manner, with humility (Amanitvam), Bakti (Devotion), approached Lord Paramesthi (Creator, Brahma)

Gita:

तत्त्वं प्रणिपातेन परिप्रश्नेन सेवया।
उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिनः॥ ८.३४ ॥

Know that by long prostration, by question, and service, the “Wise” who have realised the Truth will instruct you in (that) “Knowledge”. [Chapter 4 – Verse 34]
O! Bhagavan, teach me the highest Science of Reality, cultivated always by the good people, which is ever a hidden secret for man, a knowledge by which a wise man, discarding all sins, can reach the Highest "Purusa".
Verse 1:

- Asvalayana requests for teaching of Brahma Vidya (Subjective Science)
- What is Glory of Brahma Vidya – Aparoksha Jnanam?

Glory of Brahma Vidya

a) Varishtam
- Highest, Greatest wisdom sought by wise.
- Apara Vidya – for emotional and intellectual refinement.
- Use Refined mind for Brahma Vidya.
- “Vru” Dhatu “to choose” as Goal of life.

b) Sada
- Always.
- Only Goal of life.
- Shows Commitment.

c) Nigudham
- Secret, known to few.
- Chapter 9 – Gita: Idam tute Guhya Tamam.

d) Sarva Papam Vyapoha
- Destroys Papam, no more in Punarapi Jananam Maranam cycle.
- Sought by Sat Purushas (Sat Vibhi)
- Sin causes Mental flutteration & intellectual agitation.

- By knowing attain Brahman which is beyond Maya (Matter principle), BMI & Jagat..
- Transcendental.

(5) Vidwat Parat Param Purusha yati
The Blessed Lord said: To you who do not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience (or realisation); which having known, you shall be free from the sorrow of life. [Chapter 9 – Verse 1].

- **Knowing** = attaining only in one condition. By Jnanam. Attain what is already possessed. Remove ignorance and claim yours by knowledge.

- **Brahma Vidya** is Praptasya Praptihi, Siddhasya Siddhi.

  (Example: - Missing key – Hidden in Pocket Kurchief)

  - **Karna – Kaunteya**: Kshatriya, Kunti Putra, not charioteers son.

- Distance between me and Bagawan is notional, imaginary due to ignorance. What is lost due to ignorance is gained only through knowledge. Darkness goes only by light of knowledge.

- **Brahma Vidya** is Param absolute not relative. (Refers to Nirguna Ishvara). By this knowledge, student goes beyond agitations of the mind, Vasanas. Transcends causal Body and lives a positive experience of the Transcendental Purusa. Gets awakened to God consciousness.
To him the Grandsire (Brahma) said, "Know this by means of faith, devotion and meditation".
Verse 2:

- **Means of Brahma Vidya:**

  a) **Pitamai Tasmai Uvacha:**

  - Grandsire, Universal Grandfather ultimate father of all, addressed Ashvalayana.

  b) **Avaihi:**

  - May you know.

  c) **Sraddha, Bhakti, Dhyana Yoga:**

  - Are the means of Brahma Vidya.

  - Benefit of Brahma Vidya = Moksha – Freedom from mortality, limitation, finitude.
Means of Brahma Jnanam

Sakshat Karanam (Verse 2)
- Direct means
- Example:
  - Seed
  - Aushadam

Sahakari Karanam (Verse 3)
- Indirect, supporting, contributory means
- Example:
  - Soil, temperature, water.
  - Pathyam.

Jnana Yoga (Exercise / Discipline)

Sraddha
- Sravanam
  - Consistent, systematic study of scriptures with faith gives Jnanam / Wisdom.
  - Faith is the faculty of intellect to reflect, understand. Brahma vidya, assimilate it to the texture of intellect.
  - Agyana Nivritti (Free from ignorance)
Problem:
  - Understand but can’t accept.

Bakti
- Mananam, Reflection
  - Makes Jnanam functional.
  - Love directed towards higher ideal.
  - Samshaya Nivritti, focussing mind.
  - Removes doubts obstructing wisdom.
  - Intellectual exercise.
  - Knowledge doesn’t bless with doubts.
  - Gives Nishta, Conviction.

Dhyanam
- Ninidhyasanam
  - Viparyaya / Vasana Nivritti, Assimilation.
  - Integrated act of the head and heart.
  - Removes habitual unhealthy thinking / emotional obstacles from mind.
  - Removes Kama, Krodha, Moha, Lobha, Madah, Matsarya, Bayam, Anxiety, frustration, disappointment.

Vairagyam
- Viveka
- Vairagyam
- Sadhana Chatushtaya Sampatti
- Mumukshutvam
• Brahma Vidya is learnt by a secret technique of the power of apprehension arising out of combination of all our faculties called intuition. The power of subjective perception is called Intuition.
Not by work, nor by progeny, nor by wealth, but by renunciation alone,
Immortality is attained. Higher than heaven, seated in the cave of the intellect, It shines, which the seekers attain.
Verse 3 : Important Verse

Sahakari Karanam :

- In the presence of 4 qualifications alone Jnana Yoga can fructify into liberation.
- In the absence of Sadhana Chatushtayam, any amount of Sravanam will not give Moksha, liberation.
- If no improvement, means contributory factors absent. It is Sanyasa Sahita Jnanam.

a) Na Karmana (Rituals, Actions) :

- Karma can’t give knowledge or Moksha.
- Karma not instrument (Pramanam) of knowledge like Pratyaksham.

  **Example** : With ears can gain knowledge of Physics. Can’t clean classroom and gain knowledge.

- Result of Action – Small / Big, Secular, sacred action is produced in Time – finite, ends, Anityam, Limited.
- Moksha is poornatvam.
- Mundak Upanishad : 2\(^{nd}\) Chapter 1\(^{st}\) Section : Plava eva... etat Sreyo.. Moodaha...
- Fools expect Moksha through Karma. Karma not useless but extremely useful in Purifying mind which will be used for Jnana Yoga.
- Karma – indirectly useful.
b) Na Prajaya:

- Moksha not by children. They give Bondage not freedom.
- **Debts**: Can be cleared by Children.
- **Hunger**: One has to eat oneself to get rid of hunger.
- For my Moksha, I have to gain Jnanam. It is duty to myself.

c) Na Dhanena:

- Can’t buy infinitude with money.
- Money useful for comfortable living.
- What is required for Moksha?

d) Tyagene Amrtatvam Anasuh:

- By Tyaga - Renunciation alone immortality is gained.
- Another name for Tyaga is Sanyasa. Detachment, freedom from emotional attachments, clinging, leaning on people, things, situations, power, fame, position, psychological weakness.
2 fold renunciation

Bahya Sanyasa
- External, Kashaya Vastram
- Becoming monk
- Physically renouncing family, relation, power, job, money.
- Not compulsory for Moksha.

Aantara Sanyasa
- Internal.
- Prepare mind to loose anything at anytime in life as willed by God.
- Don’t actually loose.
- Ahamkara, Mamakara Dilution.

We should have proper attitude towards people, things, situations, Jagat.

How to do that? What is the means of Viragyam?

“By Vivekaha”

Remembering:
- Whatever I have is temporary, gift given by Lord for my use.
- Temporary Gift to educate me, Grow internally.
Example:

- **Laboratory**: Chemicals, syringes kept for use and to be left for next batch.
- **Library**: Use books and leave it for next Batch.
- Similarly House, Business, Possessions, Wife, Husband, love, share and return with thanks to Ishvara.
- This is Vishwaroopa Ishvara Bakti. You gave me opportunity to grow express gratitude. Jnani Bakti.

**When do you Remember this?**

**Gita**:

> तस्मात्सर्वेऽपि कालेषु मामनुम्स्मर युध्य च।
> मध्यर्थितमोदुःधिमामेवैष्ण्वस्यसंशयः। || 8.7 ||

Therefore, at all times, remember Me, and fight, with mind and intellect fixed (or absorbed) in Me; you shall doubtless come to Me alone. [Chapter 8 – Verse 7]

- Surrendering things to the Lord, ultimately Body and mind also. This reduces intensity of Ahamkara and Mamakara.
- We pray for Jnana – Vairagya Siddhartham. Compulsory for Moksha not optional.
Example:

- Child walking with props / crutches, mother takes away crutches. Child will fall, withdrawal symptom is there, Psychological hangsups, Addictions are there.
- By dropping get strength to stand on own feet.
- Physical dropping of crutches – Attaining Physical Dependence.
- Mental dropping of attachments – Attaining Mental Dependence, Which is Moksha – Kaivalyam.

Prayer:

- God – Be in my heart. I am not strong. Support me with Tyaga and Bakti when I don’t have strength.
- How many attained immortality?

E) Eke:

- Very few people because they doubt God.
- God gives promise.

Gita:

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which not already possessed (Yoga) by them, and preserve for them what they already possess (Ksema). [Chapter 9 – Verse 22]
• Lot of strength required for Vairagyam.

f) Yatayah – Visanti:
• Self controlled sages / seekers with such mind set merge into Brahman.
• What type of Brahman.

g) Parena Nakam:
• Higher than Heaven, pure pleasure (painless pleasure).

- Nakam - Meaning
  - KA: Pleasure
  - AKAM: Not Pleasure = Pain
  - NA - AKAM: Painless pleasure = Pure pleasure

• In heaven, 95% pleasure with 5% pain, because after pleasure come back to this Loka.

Gita:

अग्रहमुखवनालोकों पुनर्वर्तिनोऽर्जुन। 
मामपेत्य तू कौन्तेय पुनर्जन्मं न विब्रह्मे॥ ८.१६॥

Worlds upto the “World-of-Brahmaji” are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no re-birth. [Chapter 8 – Verse 16]
h) Nihitam Guhayam:

- Brahman is in the heart of everyone, as though hidden in the cave of the heart.
- Why heart / mind is Guha – cave?

<table>
<thead>
<tr>
<th>Heart / Mind</th>
<th>Cave</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Ignorance is Dark inside the mind.</td>
<td>- Dark inside.</td>
</tr>
<tr>
<td>- In Ignorant mind, Brahman is hidden.</td>
<td>- Without light.</td>
</tr>
<tr>
<td>- In wise mind, woken up mind, Brahman is ever evident as consciousness.</td>
<td>- Nothing seems to be inside or outside it.</td>
</tr>
<tr>
<td>- Svayam Prakasha Rupena Bati.</td>
<td></td>
</tr>
</tbody>
</table>

- When is Consciousness evident?

- All the time and even when no time is experienced (Sleep). We are conscious of absence of the world. Consciousness, Sakshi illumines presence and absence of the world.

i) Vibrajate:

- In form of Chaitanyam, Brahman shines and seekers merge in Para Padam – Vaikuntam.
- Benefit of this knowledge is “Brahma Aikyam”.
- It is a Life long Pursuit with commitment as primary goal of life.
- By Renunciation of false perception alone, immortality is gained.
Vision

With Coloured Glasses
- Raaga dvesha
- Distorted emotions, thoughts.

With Naked eye
- Ego melts in the experience of eternal reality, called state of immortality.

<table>
<thead>
<tr>
<th>Mortality</th>
<th>Immortality</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Change = Means death of previous condition and birth of new condition.</td>
<td>- Changeless</td>
</tr>
<tr>
<td>- Relative</td>
<td>- Absolute</td>
</tr>
<tr>
<td>- Experience of Body and world consciousness.</td>
<td>- Experience of God consciousness is experience of immortality.</td>
</tr>
</tbody>
</table>

Conclusion:
- Direct means of Moksha is Jnanam.
- Indirect means of Moksha is Renunciation.
Moksha:

- Brahma Vidya only through Vedanta Sravanam, Mananam, Ninidhyasanam.
- For Jnana Yoga to be fruitful, Renunciation condition must be fulfilled. (Temperature for Jnanam to be nourished). Renunciation is Ahamkara, Mamakara Abava.
- Lifelong dedicated, commitment pursuit required. Evolution not revolution.
- Initially Dharma, Artha, Kama are priorities – At last Moksha is only priority (Jingyasu Bakta).
- **Example**: - Light through converging convex lens burns paper. Similarly all thoughts focussed on Brahman produces liberation.
- Need Nachiketa list of Renunciation of 14 Lokas to compare our renunciation.
Those who are pure in mind, striving through the path of renunciation, come to ascertain clearly the deeper imports of the Knowledge, which is the theme of the Upanishad-s (Vedanta) ; they, in the end, gain the world of Brahma, and liberating themselves from everything gain the Highest Immortality.
Verse 4:

**Stages of Spiritual Progress:**

- 6 verses chanted from Maha Narayana Upanishad to welcome Sanyasi. It is also in Mundak upanishad. Here it is verse 3 + 4.

a) *Yataha*:

- Yatate iti Yathi.
- Effort in Right direction.

**Example:**

- Must take Bus in Right direction to reach Goal.
- Must know purpose of spiritual Shadhanas.
- Puja, Pilgrimage for purification of mind.

**Goal:**

- Moksha – immortality – I alone am immortal. World is mortal. I am free peace, Securities and happiness, I am full and whole – “Poornaha”.
- **Effort required**: Purify mind – Shudha Satwa.
What is purity in thought?

- Diluted Raaga Dvesha, Diluted Ahamkara Mamakara is purity of thought. Freedom from Raaga Dvesha is ultimate freedom.

  Life Governed by / Leaning on

  Raaga Dvesha
  - Prakruta Purusha
  - Live as per whims and fancies.
  - Ephemeral
  - Ashudha Manaha

  Shastra
  - Samskruta Purusha
  - Refined, Cultured Dharmic
  - Eternal
  - Shudha Manaha / Shudha Satwa.

- Maturity is having conviction that Brahman alone can give fullness, security, peace, lasting happiness.

b) Sanyasa Yogat:

Ashramas

Brahmacharya and Grahasta Ashrama
- Going outwards

Vanaprastha and Sanyasa
- Going inwards.
- Coming to our own reliable lap / Svarupam
• Sanyasa is detaching mind from its wanderings and attachments and attaching to higher reality.

c) Vedanta Vidyana Sunischit – Arthaha :
• Knowing I alone am immortal – everything else mortal is Sunischitam.
• Atma – is Brahma Svarupam.

Example :
• Physiotherapy for improving body condition after surgery.
• Vedanta for changing way of looking at world, myself and God. Its radically changing our perspective and mind re-orientation.
• Arthaha – Essence / Tatparyam, Crux, central teaching – I am free, full, peace, security, happiness – I am what I am struggling to reach. What I want to reach is what I am. No self forgetfulness.
• That is fulfillment of spiritual Sadhana.

d) Shudha Satwa :
• Pure mind.

e) Te Paramrtat :
• Such Jnanis are one with supreme immortal Brahman, in this life itself. No Shukla Gathi and Krama Mukti to reach Parama Padam – Absolutely eternal.
f) Parante Kale:

- After Prarabda, Jnanis body’s fall is called Para anta kala... final death – No rebirth.
- 3 bodies resolve.
- Ajnanis death, is intermediary death.

Dakshinamurthi Stotram:

He, by whose light the (unreal) universe appears real, teaches the truth of brahman to those who want to know the Atman through the vedic statement tattvamasi (thou art That) and He Who puts an end to the samsaric cycle - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations. [Verse 3]

- Jnanis merge into their own natural Conciousness. Knowledge Aham poornaha is common to all Religions, Male, Female, Chinese, Russian...., Sanyasi, Grahasta.
In an undisturbed place, clean and pure, resting in a comfortable posture, with neck, head and body held erect in one line, in a mental attitude of Sannyasa having controlled all the senses, saluting ones own teacher mentally with reverence, meditate within the lotus of the heart (on Brahman), the Untainted, the Pure, the Clear and the Griefless.
Verse 5:

• Verse 2, 3, 4 – Sadhanas in General.

• Verse 5, 6, 7 - Dhyanam

**Dhyanam**

- **Pre - Vedanta**
  - Purpose:
    - To make myself ready for Vedanta

- **Post - Vedanta**
  - What I have studied, percolates every cells, thought, word, deed.
  - All deeds fragrant.
Summary:

Verses

Verse 1
Students request

Goal:
- Brahma vidya
- Liberation / Moksha
- Free for Limitation, Sorrow, finitude.

Verse 2 & 3
Lords prescription of Sadhanas

= Direct Verse 2
- Vedanta Sravanam (Sraddha) / Mananam (Bakti) / Ninidhyasanam (Dhyanam)

= Indirect Verse 3
- Vairagyam

Verse 4
Sanyasa Ashrama Yoga

Verse 5 - 10
How to meditate

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<th>Verse</th>
<th>Indicator</th>
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<td>10</td>
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Stages in Gita:

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<th>Chapter 1 to 6</th>
<th>Karma Yoga</th>
<th>Get Purity of mind</th>
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<tr>
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<td>Get focussing Capacity of Mind.</td>
</tr>
<tr>
<td>Chapter 13 to 18</td>
<td>Jnana Yoga</td>
<td>Vichara</td>
</tr>
</tbody>
</table>

3 levels of Meditation:

1) Eka Rupa Ishvara Dhyanam: Meditate on Rama, Krishna.

2) Aneka Rupa Ishvara Dhyam: Lord Seen as cosmos itself.

Others also, offering the “Wisdom-sacrifice” worship Me, in various ways, regarding Me as the one, as the distinct, as the all-faced – in all forms, faces everywhere. [Chapter 9–Verse 15]

I am the Kratu; I am the sacrifice; I am the offering (food) to ancestors (Pitr-s); I am the medicinal herb, and all plants; I am the Mantra; I am also the clarified butter; I am the fire; I am the oblation. [Chapter 9 – Verse 16]

I am the father of this world, the mother, the sustainer and the grandsire; the (one) thing to be known, the purifier, (the syllable) Om, and also the Rk, the Sama and the Yajuh also. [Chapter 9 – Verse 17]
Vedanta Vichara:

- In Vedanta alone (Sravanam + Mananam + Ninidhyasanam) Arupa Ishvara – Revealed.

- In KK, Eka rupa and Aneka Rupa Revealed.

3) Arupa Ishvara Dhyanam:

- When one studies Arupa Ishvara he discovers Arupa Ishvara is not object but subject himself – Meditator himself. Dvaitam gives way to Advaitam. Through Vedanta study know Arupa Ishvara is myself.

General points:

- Use meditation for self discovery as per methodology prescribed by Shastra, not for planning or worrying.

- Padmasan not compulsory, if you can’t come out of it.

- Chapter 6 – Gita:
  
  Let him firmly hold his body, head, and neck erect and still, gazing at the tip of his nose, without looking around. [Chapter 6 – Verse 13]

  The mind verily is O Krishna, restless, turbulent, strong, and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]
• Mental Sanyasa – Highest, greatest, holiest Ashrama.

**Nirvana Shatkm**:

I do not have fear of death, as I do not have death. I have no separation from my true self, no doubt about my existence, nor have I discrimination on the basis of birth. I have no father or mother, nor did I have a birth. I am not the relative, nor the friend, nor the guru, nor the disciple. I am indeed, That eternal knowing and bliss, Shiva, love and pure consciousness. [Verse 5]

• Before starting meditation – invoke Guru – Why?

• **Law of Association**:
  o Remembering guru remember teaching.
  o Otherwise invoke Boss, Husband, Son, Father relationships and mind wanders.
### Hridayam / Heart

- Locus of mind
- Golakam
- Mind should be attractive, holy, pure.
- In mind invoke Eka, Aneka, Arupa Ishvara

### Pundarikam – Lotus

- Attractive
- Pure.

### 4 Indicators for condition of mind:

a) **Virajam** → Free from Rajo Guna, wandering, restlessness.

b) **Vishuddam** → Free from Tamo Guna, not sleepy.

c) **Visaadam** → Satwic.

d) **Vishokam** → Cheerful without sorrow.

- Keep Cheerful smiling face.
- In Cheerful mind, creative thinking can take place, not in gloomy, sleepy mind.
- This cheerful, free, pure mind, invoked. Preparation is upto this.

### Actual Meditation:

- Focussing mind on object of meditation.
- “Flow of similar thoughts to the exclusion of dissimilar thoughts” is meditation.
- Meditation, not thought less state.
- Adaram (Lips) Madhuram
  Vadanam (Face) Madhuram
  Nayanam (Eyes) Madhuram

\[
\text{Object of Meditation} \quad \text{Stages in 12}^{\text{th}} \text{ Chapter - Gita}
\]

- Eka Rupa
  - Ishta Devata, Object of Meditation

- Aneka Rupa
  - Vishwarupa Ishvara
  - Lord object of Meditation

- Arupa
  - Lord is meditator himself.
  - Brahma Svarupa Lakshanam
  - Lord becomes Subject – Meditator himself.

All connected to Lord.
CHAPTER 6 (45 VERSES)

**DHYANA YOGA**

Upasanam = Ninidhyasanam = Vedantic Meditation

- **Bahiranga Sadhanani**
  - Discipline throughout day for Successful ‘Meditation’.

- **Antharanga Sadhanani**
  - Specific discipline before ‘Meditation’

**Process of ‘Meditation’**
**Condition of**
1. Place
2. Time
3. Seat
4. Body
5. Sense Organs
6. Breathing
7. Mind
8. Intellect

- **Verse 1 – 9, 16 & 17**

- **Verse 10 - 15**

- **Verse 18 - 32**

- **Verse 33 - 36**
  - **Dhyana Pratibandha & Parihara Obstacles + Remedy**
    - **Main Obstacle:**
      - Vikshepa
    - **Remedy:**
      - Abyasah
      - Vairagyam

**Verse 34 - 45**

- **Yoga Brashta**

**Verse 33 - 36**

- **Arjuna’s Pessimism**
The Unthinkable, the Unmanifest, the One of endless forms, the Ever-auspicious, the Peaceful, the Immortal, the Origin of the very Creator, the One without a beginning, a middle and an end, the only One, the All-pervading, the Knowledge-Bliss, the Formless, and the wonderful.
1) Achintyam:
   - “Mano Agocharam”.
   - Lord is not object of mind.
   - Only unobjectificable thing in the world is subject.

2) Avyaktam:
   - Indriya Agocharam
   - Imperceptible to sense organs.

3) Shivam:
   - Auspicious, Mangala Svarupam.

4) Prasantham:
   - Totally tranquil.

5) Amrutam:
   - Eternal.

6) Brahma Yonim:
   - Jagat Karanam.
   - That which is infinite cause of Universe.
7) Adi – Madyam - Anta Vihinam :
   • Infinite, Limitless, without beginning, middle, end.

8) Ekam :
   • Nondual.

9) Cid – Anandam :
   • Nature of Consciousness.
   • Poornatvam.
   • Fullness.

10) Arupam :
    • Formless.

11) Adbutam :
    • Greatest wonder.
    • We spend life searching for this.
    • Ever sought is seeker himself.
Gita:

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all.

[Chapter 2 – Verse 29]

Aneka Rupa Ishvara:

12) Aneka rupam:

- Has manifold, infinite forms.

13) Vibhum:

- Vividham Bhati.
- Akasha, Vayu, Agni, Rupena Bhati.
- Aneka Rupa put together is one.
By meditating upon Lord Paramesvara consorted by mother Uma, the
Highest Lord, the all-powerful, the three-eyed, the blue-necked and the ever-
tranquil, a true man of reflection reaches Him, who is the Source of all the
manifested world, the Witness-of-all, and who is beyond all darkness.
Verse 7 :

Eka Rupa Ishvara :


a) Uma – Sahyam :

- Shiva who is with Uma devi, Parrvati, (Maya Sahita Shivaha).

b) Parameshvaram :

- Highest lord of creation.
- Srishti, Sthithi, Laya Karta.

c) Prabhum :

- Omnipotence.
- Capable of doing everything.

d) Trilochanam :

- Having 3 eyes.
- 2 Laukika, 1 – Shastriya Chakshu, sees Advaitam, eye of wisdom.
• **Vishvaroopa Ishvara:**
  Surya, Chandra, Agni → 3 Eyes
  
  Sky → Neck
  
  Heaven → Head
  
  Stars → Jewellery
  
  Earth → Feet

e) **Neela Kantam:**
  • Blue Necked one.
  • Swallowed poison, has power of protection to save world.

f) **Prashantam:**
  • Tranquil, meditative mood.

g) **Dhyatva:**
  • Meditate depending on your level.

h) **Munihi Bhuta – Yonim Gachhati:**
  • Meditator will attain Ishvara.
  • Jagat Karana Ishvara.
i) Samasta Sakshi:

- Sarva Prakashena Chaitanyam, All illumining Conciousness, witness of entire creation.

j) Tamasa Parastat Ishvara:

- Beyond Ignorance and Maya.
- Unpolluted by internal Darkness.
- Agyana Ateetam, Maya Ateetam, Jagat Karana Ishvara Munihi Praptihi.
He is Brahma; He is Siva, He is Indra, He is the Immutable, the Supreme, the Self-luminous. He alone is Visnu, He is Prana, He is Time and Fire. He is the Moon.
Verse 8:

• In final stage of Arupa Ishvara Dhyanam, formless God Brahman is identical with meditator himself, Subject called Atma.

• Breheiva Atma, Atmeiva Brahma, 2 words refer to one “Reality”.

• Brahman with Maya power assumes variety of forms. Auphadika Svarupam, Not real Svarupam.

a) Saha Brahma:

• Chatur Mukha Brahma, Creator is none other than formless Brahman.

b) Vishnu Saha eva:

• One Brahman with 3 Veshams / Roles = Brahma, Vishnu, Shiva.

• No one Superior, Inferior.

• Can worship all forms but remember all forms belong to one formless Brahman.

• Our Goal – going from form to formless, transcend form.

c) Saha Eva Indra:

• Deva Raja. Forms are temporary, incidental. Brahman is appearing as Indra Devata.

• What is Lords original Nature without any Vesham?
d) Saha Akshara:
   - Changeless.
   - As long as form is there, there will be change, deformation.

**What will never be deformed?**
   - Formless one will never be deformed. Akshara Brahman can’t be deformed because it has transcended all forms “Paramartikam”.

e) Paramaha:
   - Absolute one, ultimate climax, Zenith of all pursuits. Beyond 5 Koshas. Subtlest in creation.
   - What is its Nature?

f) Svarat:
   - Self effulgent consciousness Principle, Svayam Prakasha Chaitanya Svarupa. Consciousness alone is formless, objectless Awareness. Matter endowed with form. Svarat functions through all Names and forms.

In Satyam Jnanam Anantham Brahma:
   - Jnanam stands for Svarat.
g) Prana, Kala, Chandrama:

- Brahman appears as Brahma, Vishnu, Shiva, Kala, Agni, Chandrama at Devata level (Samashti) and as Prana at individual level (Vyashti).

- Sa eva tat – Tat eva Saha.

- I am that Brahman. That Brahman is me. This vision is Sarvatma Bavaha or Sarvatra Bava.

- Instead of Saying Brahman is everything, I learn to say I am everything. This is immortality – Moksha Aham eva idam Sarvam.

- I here is not Body, Mind, Blankness obtaining in Meditation.

- I refers to Consciousness, illuminator of all.
He alone is all that was, and all that will be, the Eternal; knowing Him, one goes beyond the sting of death; there is no other way to reach complete freedom.
Verse 9:

- Everything in creation is Brahman.

a) Sa Eva Sarvam Bhutam:

- Everything belonging to past is Brahman. Atma Chaitanyam alone.

b) Yad ca Bhavyam:

- Everything belonging to future is Brahman.
- Brahman belongs to which time?

c) Sanatanam:

- Eternal Principle.
- What undergoes Change?
- Superficial Nama rupas arrive and depart in time. Essential substance, Brahman remains the same.

<table>
<thead>
<tr>
<th>Waves</th>
<th>Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Rise + Fall</td>
<td>- Essence, continues</td>
</tr>
<tr>
<td></td>
<td>- Remains same, Sanatana Brahman.</td>
</tr>
</tbody>
</table>
d) Tam Atma Vena Jnatva Mrityum Ashnute :

- Knowing Brahman sitting somewhere no use. Knowing Brahman as Aham Brahma Asmi, one crosses Mortality, becomes immortal.

(Verse 3 Tyagam – by Renunciation -of false perception alone immortality is Gained)

e) Na Anya Panthah vimuktaye :

- No other path for liberation (Moksha). Complete freedom only by Jnana Yoga.
- Jnanat eva Kaivalyam. Several means for purification of mind. Garba Graham has only one entrance. Temple may have 4 entrances.

Benefit of Knowing Brahman :

- One crosses fear of Death – powerful fundamental impurity, insecurity. We hold to possessions, relations only because of insecurity.
- Child → Clings to Sari of mother.
- Youth → I can achieve anything – Ego is there.
- Old Age → Insecurity, Samsara.
- Moksha = Freedom from insecurity.
- Use things – Not cling to them.
- What is Mechanism of liberation?
Wave – as wave:

- Imagine it is a living being.
- Looking itself as wave – mortally afraid, risen, going to shore and is gone… Wave as wave can’t get rid of mortality.
- Can wave be made immortal?
- No, it has beginning, and end.
- Wave can’t attain immortality as wave. Human can’t attain immortality as Human.

Wave understands I am Water:

- Waviness, incidental feature will go. Accept arrival + Departure of form. I know I am water.

Human can attain Immortality only by one method:

<table>
<thead>
<tr>
<th>Humanness</th>
<th>Spiritual Essence</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Incidental</td>
<td>- I am not Human with spiritual experience.</td>
</tr>
<tr>
<td>- Human experience</td>
<td>- I am spiritual being with incidental human experience.</td>
</tr>
<tr>
<td>has to end.</td>
<td>- Me the spiritual being will never end, is Moksha.</td>
</tr>
</tbody>
</table>

- Insecurity can go only by knowledge of my spiritual being.
- Tam Jnatva – knowing that Brahman as myself, I obtain fearlessness.
Experiencing one’s own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means.
Verse 10:

a) Sarva Butasta Atmanam:

- Chaitanyam is inherent in and through all bodies.

Gita:

With the mind harmonised by Yoga he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

Ishavasya Upanishad:

He who sees everything in himself and himself in everything never hates anything. [VI]

Gita:

I am the sweet fragrance in earth and the brilliance in the fire, the life in all beings, and I am austerity in the austere. [Chapter 7 – Verse 9]

- Bodies (flowers) threaded together in consciousness is Antaryami principle of Ishvara.
b) Sarva Butani ca Atmani:

- Atma is Substratum, Adharam for all things and beings.

<table>
<thead>
<tr>
<th>Antaryamitvam</th>
<th>Sarva Adharatvam</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Space Example : 1st Stage</strong></td>
<td><strong>Space Example : 2nd Stage</strong></td>
</tr>
<tr>
<td>- Space is enclosed in one litre pot, 5 litre pot, 50 litre pot.</td>
<td>- Space not within each container but all containers are in one space, indivisible space, all pervading space.</td>
</tr>
<tr>
<td>- It holds 1 litre space, 5 litre space, 50 litre space.</td>
<td></td>
</tr>
<tr>
<td>- Space is in each pot.</td>
<td></td>
</tr>
<tr>
<td><strong>Consciousness : 1st Stage</strong></td>
<td><strong>Consciousness : 2nd Stage</strong></td>
</tr>
<tr>
<td>- In every body there is consciousness.</td>
<td>- All bodies are in one indivisible, nondual, Secondless consciousness.</td>
</tr>
<tr>
<td>- Consciousness is Antaryami.</td>
<td></td>
</tr>
<tr>
<td>- Atma is within body.</td>
<td>- Body is within Atma.</td>
</tr>
</tbody>
</table>
c) Svarupashyam:

- Not seeing through Golakam.
- Clearly seeing, through eye of knowledge, wisdom.
- Seeing is Doubtless knowledge. Recognising Brahman as ever evident consciousness.
- By knowing this what does one get?

d) Param Brahma Yati:

- Knower of Brahman is one with Brahman.
- Knowledge helps me to drop misconception, division between me and God. (Bhedha Branti Nivritti).
- One attains oneness with absolute Brahman by removing internal darkness caused by ignorance.
Making the ego the “lower Arani” and Om the “Upper Arani”, through the practice of repeated churning of Knowledge “Jnana Nirmathana Abhyasa” a wise man burns up all the chords of his bondage.
Verse 11:

- How to meditate on Brahman? What is the Technique?
- Atma Vichara is done through Shastra Vichara. Can’t directly look at Atma.
- Mukha Darshanam is through Darpana Darshanam. Look at mirror to see ones face.

Mundak Upanishad:

- Jiva arrow to be shot, uses Shastra bow, hits target and becomes one with Target.

Katho Upanishad:

- Jiva travels in Chariot.
- Destination is Paramatma.
- Self knowledge compared to fire / light.

Gita:

As the blazing fire reduces fuel to ashes, O Arjuna, so does the Fire-of-Knowledge reduce all actions to ashes. [Chapter 4 – Verse 34]

- Fire of knowledge burns all shackles of bondage.
<table>
<thead>
<tr>
<th>Fire / Light</th>
<th>Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Production:</strong></td>
<td></td>
</tr>
<tr>
<td>- Fire is produced by Churning</td>
<td>- Knowledge is produced by Churning shastric Statements.</td>
</tr>
<tr>
<td><strong>2. Destruction:</strong></td>
<td></td>
</tr>
<tr>
<td>- Produced fire burns down fuel, Agni destroys Darkness.</td>
<td>- Produced knowledge burns down all bondage / Samsara.</td>
</tr>
<tr>
<td></td>
<td>- Fuel = Atma Svarupa Agyanam, Ahamkara, Karmas.</td>
</tr>
<tr>
<td></td>
<td>- Jnanam Destroys Samsara.</td>
</tr>
<tr>
<td><strong>3. Illumination:</strong></td>
<td></td>
</tr>
<tr>
<td>- Fire removes Darkness which covers objects even though they are existent.</td>
<td>- Jnanam Capable of illuminining Atma.</td>
</tr>
<tr>
<td>- Light removes Darkness. Makes seemingly non existent object to come to existence</td>
<td>- Ignorance covers Atma by whose light the entire seemingly non existent world comes to existence.</td>
</tr>
<tr>
<td>- When Darkness covers Objects, they are as Good as nonexistent</td>
<td>- When Agyanam covers Atma it is as good as non existent.</td>
</tr>
<tr>
<td><strong>4. Benefit:</strong></td>
<td></td>
</tr>
<tr>
<td>- Whatever is benefit of object we don’t derive</td>
<td>- Benefit of Atma as source of happiness, Shanti, (Peace), Security, trupti (Fulfillment) is lost.</td>
</tr>
</tbody>
</table>
How do we produce fire and knowledge?

- Sacred fire for Yagyas (Rituals) produced by churning two logs called Aranis. Because of friction, sparks generated. Cotton kept in the centre ignites, which is used for the Ritual.
- Similarly, churning to be done for generation of spark of knowledge.
- Students mind – Lower Arani should be steady, not move, not wander.
- Upper Arani is Shastra Statements which moves. Analyse and arrive at Shastric Vision.
The Self, deluded by Maya, is he who identifying with the body does all actions (all perceptions, feelings and thoughts). In the waking state it is he (this Jiva), who reaches full gratification through the varied objects of enjoyment such as woman, food, wine etc...
Verse 12:

- Sample enquiry with Vedanta Sastra in verse 12, 13, 14.
- **Avasta trayam enquiry:**
  - Verse 12 → Waking state
  - Verse 13 → Dream state
  - Verse 14 → Sleep state
  - Verse 15 → Creation of Individual Vyashti
    → Creation of total – Samashti
  - Verse 16 – 22 → Mahavakya Analysis.
    → How to realise Aikyam – oneness with Paramatma.
  - Verse 23 → Jnana Phalam
  - Verse 24 → Prepare Again.

Introduction: Verse 6:

- Gives Characteristics of Atma – consciousness is one, all pervading (Aapnoti Sarvam), indivisible, infinite, eternal Atma.
- Even though Atma is one, when it manifests in a medium, manifestation depends on Nature of medium.
Example:

a) Electricity – One – Manifests in
   - Small bulb
     - Dull, feeble
   - Big Bulb
     - Bright
   • Brightness, feebleness not in Electricity but caused by Reflecting medium.

b) One face - Distortions
   - Concave Mirror
   - Convex Mirror

(c) One water
   - Wave
     - Effect
     - Associated with single Nama Rupa
   - Ocean
     - Cause
     - Associated with total Nama Rupa.
   (Neither cause or effect from own standpoint)

• Water / Electricity / consciousness was, is, will be – Nama Rupa wave / Bulb / Body will arrive and depart.
• Inferiority, Superiority belongs to Body – mind instrument, not to pure Consciousness which illumines the Jagat.

• Consciousness neither cause not effect but when associated with higher Medium (Upadhi) it is called Paramatma, and with lower medium it is called Jeevatma.

• Instead of identifying with Upadhi (Medium) identify with original consciousness, which is Neither Jivatma or Paramatma and say I am atma.
Verse Meaning : Jiva Explanation

a) Sa eva Maya Parimohitatma :

- Atma when entrapped, enclosed within individual Body – mind complex is deluded by Maya.

- Original Conciousness (OC) has become Jivatma Reflected Conciousness (RC1) whose mind – the reflecting medium (RM1) has become deluded.

- Parimohita Atma – Atma means mind here, Maya means ignorance / delusion.

- Mind – instead of claiming I am Conciousness with Body becomes deluded because of 3 Gunas of Maya and says I am the Body and mind.

- I am in the house – I am not the House.

- I the Conciousness – am in the Body / Mind Complex.

- I am not the Body – Mind.
I am of the Nature of conciousness – Sat – chit – Ananda.

↓

Pure Existence, Pure Conciousness, infinite Bliss is not known. This is the Aavarnam, ignorance.

Misconception, error, Vikshepa, is wrong notion – I am the Body and mind is born.

I am the content Conciousness not the container.

b) Sariram – Asthaya :

This Atma identified with Body, gives Biodata of Body and mind as its own Biodata – miserable Shariram (Getting old), Suffering Manaha (Various emotions).

Doesn’t say I am Nirgunam, Satyam, Jnanam, Anantham Brahman.

c) Sarvam Karoti :

Does Laukika, Shastriya, Nisheda, Prayaschitta, Nitya Karmas – Becomes Karta.

For what purpose?

To become Bokta. Person cooks not to Frame a picture and Admire but to eat. (Consumes).
d) Vichitra Bogaihi Pari Chitra Methi:

- Goes through variety of experiences with Stree, Anna, Pana.

```
Stree
  ↓
Wife
  ↓
Primary relationship and other relations with Chetana living beings
```

```
Anna
  ↓
Food
  ↓
Secondary relationship - Achetanam
```

```
Pana
  ↓
Drink
```

e) Saha Paritrupti Eti:

- Goes through temporary pleasures born out of contact between sense organs and sense objects.

Gita:

```
मात्रास्पर्शस्तु कौन्ते शीतोष्णस्पर्शः कहतः।
आगमपायिनो नित्यास्तांस्तितिक्षवः भारत। २.१४।
```

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O Descendani of Bharata. [Chapter 2 – Verse 14]

- As Atma I am Akarta, Abokta. Claim this Atma.
Explanation:

- Instead of claiming Atma – I identify myself with medium and become Karta – Bokta.

<table>
<thead>
<tr>
<th>Avasta Trayam – 3 States of mind as Karta Bokta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jagrat</td>
</tr>
<tr>
<td>VCR</td>
</tr>
<tr>
<td>- Through active sense organs and mind.</td>
</tr>
<tr>
<td>- Jiva records all experiences.</td>
</tr>
<tr>
<td>- Ishvara Srishti</td>
</tr>
</tbody>
</table>

- Why is Jeeva travelling in 3 states in every Janma eternally?
- He doesn’t understand I am Adhara Chaitanyam Atma (Original Consciousness) not reflected Consciousness (Jiva).
- Through Arani Mathanam, Aikyam, oneness is seen inspite of superficial differences in attributes.
- When Sharira Trayam comes, Atma appears to be miserable Samsari. Nitya Mukta Atma, caught up in Shariram is the bondage. Atma becomes Jeevatma and appears as Samsari.
Example:

- I create dream world and Body for myself and once I am identified with the Dream Body, I become a creature of Dream world. This is the fall from creator to creature.

Similarly in waking:

- Why is Jiva helpless?

<table>
<thead>
<tr>
<th>Jailor</th>
<th>Jailed</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Controller</td>
<td>- Controlled</td>
</tr>
<tr>
<td>- Lives in Prison</td>
<td>- Lives in Prison</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ishvara</th>
<th>Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Controller</td>
<td>- Controlled</td>
</tr>
<tr>
<td>- Satva Pradhana</td>
<td>- Rajas – Tamas Pradhana</td>
</tr>
<tr>
<td>- Manifest in Marco Medium</td>
<td>- Manifest in Micro Medium</td>
</tr>
<tr>
<td>- Master of Macro Upadhi</td>
<td>- Slave of Micro Upadhi, Confused.</td>
</tr>
<tr>
<td>- Free from Upadhi, because of Jnanam</td>
<td>- Physicalised, individualised, tyrannised individual, carried away by Shariram.</td>
</tr>
<tr>
<td></td>
<td>- Use body and mind as instrument and claim I am free.</td>
</tr>
</tbody>
</table>
INTRODUCTION TO VEDANTA

JIVA – ISVARA – AIKYAM

Brahman, The Original Consciousness (OC)

Causal Body (RM1)
  - Reflected Consciousness (RC1)

Subtle Body (RM2)
  - Reflected Consciousness (RC2)

Gross Body (RM3)
  - Reflected Consciousness (RC3)

Causal World (RM4)
  - Reflected Consciousness (RC4)

Subtle World (RM5)
  - Reflected Consciousness (RC5)

Gross World (RM6)
  - Reflected Consciousness (RC6)

PRAJNA

TAIJASA

VISVA

ANTAR YAMI

HIRANYA GARBAH

ISVARA

VIRAT
**MANDUKYA UPANISHAD**

**AGAMA PRAKARANA**

<table>
<thead>
<tr>
<th>Mātrā-s of Om मात्रा</th>
<th>Pādā-s of Self—पाद</th>
<th>State Avastā अवस्था</th>
<th>Consciousness Prajñā प्रज्ञा</th>
<th>Enjoyment Bhoga भोग</th>
<th>Contentment Trpti तृप्ति</th>
<th>Place of Meditation Sthānatraya स्थानत्रयाय</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td><strong>Viśva विश्व</strong> (Waker) A</td>
<td><strong>Vaiśvānara/ Virāt वैश्वानर/विराट</strong> (Total Waker) B</td>
<td><em>Waking</em></td>
<td><em>Outer</em></td>
<td><em>Gross</em></td>
<td><em>Gross</em></td>
</tr>
<tr>
<td><strong>U</strong></td>
<td><strong>Taijasa तैजस</strong> (Dreamer) C</td>
<td><strong>Hiranyagarbha हिरण्यगर्भ</strong> (Total Dreamer) D</td>
<td><em>Dream</em></td>
<td><em>Inner</em></td>
<td><em>Subtle</em></td>
<td><em>Subtle</em></td>
</tr>
<tr>
<td><strong>M</strong></td>
<td><strong>Prājña प्रज्ञा</strong> (Deep Sleeeper) E</td>
<td><strong>Īśvara ईश्वर</strong></td>
<td><em>Sleep</em></td>
<td><em>Homogeneous</em></td>
<td><em>Happiness</em></td>
<td><em>Happiness</em></td>
</tr>
</tbody>
</table>

(अमात्र - Amātra---Ātman---Brahman---Tuṣṭya)

When we have gone through the entire chapter, we shall come to find the table given above represents almost all the ideas expressed in the first chapter.

A. Identified with Individual Waking/Gross Experience.  
B. Identified with Total Waking/Gross Experience.  
C. Identified with Individual Dream/Subtle Experience  
D. Identified with Total Dream/Subtle Experience.  
E. Identified with Undifferentiated Experience of the Unmanifest World.
The very same individualised ego in the “dream state” experiences its pleasure and pain – in a field of existence created by its own Maya (Misapprehension of Reality). During the “State of profound sleep” when everything is merged (into their causal state), it is overpowerd by Tamas (non-apprehension) and comes to exist in its form of Bliss.
Verse 13:

a) Sva Maya Kalpita Loke, Sukha Dukha bokta:
   - Jiva Srishti, Sense organs closed, mind in replay mode, not Ishvara Srishti.
   - Subjectively projected private world.
   - How Jiva Creates?
   - Micro individual has creative power – Individual Maya Shakti called Nidra Shakti, born out of Avidya. Macro power is called Maya - Yoga Nidra.
   - Jiva becomes Sukha, Dukha bokta.
   - Jagrat and Svapna belongs to Jiva seeing channel I (Ishvara) and channel J (Jiva).
   - What happens in Sushupti?

b) Sakale Viline:
   - Everything dissolves, Ishvara Srishti and Jiva Srishti, public world and private world. Not destroyed but go to Unmanifest, Dormant state.

<table>
<thead>
<tr>
<th>Ishvaras Sleep</th>
<th>Jivas Sleep</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Pra Layaha Yoga Nidra</td>
<td>- Layaha boga Nidra</td>
</tr>
</tbody>
</table>

What happens at that time?
   - Jivatma over whelmed by ignorance has no knowledge at all.
• Neither Apara vidya, knowledge of objective world, nor para vidya – subjective world.

<table>
<thead>
<tr>
<th>Ajnani Sleeper</th>
<th>Jnani</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Total ignorance = Bliss</td>
<td>- Experiences Total knowledge - Bliss</td>
</tr>
</tbody>
</table>

• In sleep I know, I am
  ↓ ↓
  Chit Sat

• I don’t know I am Brahman – Ananda most important, not known, overpowered by Tamo Guna.

d) Sukha Rupam eti :

• This Jivatma enjoys happiness.

• In sleep Samsara not experienced but in Dormant condition.
Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution.
Verse 14 : Important Verse

Who determines waking up? Same Body? New Body?

a) Janma – Antara Karma Yogat :

• Because of Punya – Papa Karma, Jiva has to come to Deha Abimana.

• What is mechanism – logic?

Exhaustion and Punya exhaustion :

• Possible only with Deha Abimanan and external world in Jagrat and S vapna.

• In Sleep, Karmas are in Suspension. Once Karma Vasanas are ready for fructification, Karmas push Jiva to Jagrat and Svapna.

• Because of Activation of Purva Prarabda Karma.

c) Sa eva Jiva :

• Sleeping Jivatma none other than Atma (Original Conciousness).

• That Atma caught up in Micro Upadhi does 2 things.
Jiva plays around, becomes tired, watches serial and goes to another body upon Maranam.

When did all this Start?

When did 1st waking come? Beginningless cyclic process.

Gita:

न रूपमस्येह तथोपलम्यते
नान्तो न चार्दिन्च च संप्रतिष्ठा।
अभ्यत्थमेन सुविदः दृमां
असाक्षश्चेष्य दृष्टेन छित्तव॥ ९४.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]
• Anaadhi – can’t talk of beginning. When will it end? Never ends if Jnanam not received.

• This is the Micro operation within a Jiva.

d) Jiva Pura Traye Kridati :

• Jeeva Knocks about in Pura Trayam, Sharira Trayam, Avasta Trayam.

• **Puranic story**: Tripura Dahanam is Jnanis Journey. Shiva burnt tripura Asuras by opening 3rd eye.

• Every Jiva is a Shiva who opens 3rd eye of knowledge and burns 3 Puras – 3 Sharirams by Brahma Vidya.

• Teacher shifts attention from micro Upadhi to Macro Upadhi to show Atma is same only Vesham changed.

![Diagram of One Atma with 2 Upadhis (2 Reflected Mediums)]

- Micro
  - Karyam Status because of inferior attributes

- Macro
  - Karanam status because of superior attributes.
When Upadhis removed in Sushupti, Karanam and Karyam status of Atma is resolved and only Atma remains Pure Atma is Karya Karana Vilakshana, Svayam Brahman. That Tvam Asi Bavayatmani.

**Vivekchoodamani:**

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from cause and effects and self-existent... "That Brahman Thou Art".... Meditate on this in your mind. [Verse 260]

**Katho Upanishad:**

That which thou seest as other than virtue and vice, other than cause and effect, other than the past and future, tell me that. (I.2.14)
e) Sakalam Vichitram Jatam:

- Entire creation is born... Atma gets status of Srishti Karanam, when associated with Macro Upadhi.

Dream:

- As long as I am identified with dream body, I am persecuted creature.
- Dream individual facing dream universe identified with dream body.

What is the process of waking up?

- I disidentify with dream Body, eyes, sense organs, objects.
- I choose to identify with wakers body...

Dakshinamurthy Stotram:

The universe is the reflection of a mirror. The Truth is the supreme Brahman, the one without a second. The mind, senses and intellect are all able to only discern the reflection of the Atman. The identity of the brahman and the Atman is apparent after self-illumination. I offer my profound salutations to the auspicious Guru, who is an embodiment of Dakshinamurti, and whose grace is responsible for the illumination. [Verse 1]
• Dream world falsified, worthless.
• Shift is by waking up to higher nature.
• Similarly, Atma becomes Srishti Karanam with Macro Upadhi as Adharam.
• Paramatma with Macro Upadhi is Srishti, Sthithi, Karanam.

f) Yasmin Pura Trayam Layam Yati:
• Paramatman is Laya Karanam also.
• Sharira Trayam and Prapancha Trayam dissolves into same Atma.

Example:

```
<table>
<thead>
<tr>
<th>Actor 2 Roles</th>
<th>Atma / Brahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>King</td>
<td>Jivatma</td>
</tr>
<tr>
<td>Beggar</td>
<td>Paramatma</td>
</tr>
</tbody>
</table>
```

• It is Undivided, Nirgunam, Indivisible, awareness, Chaitanyam.
• Karyam and Karanam are attributes, status enjoyed by Atma when upadhi is Around.
• Transcending Attributes, Atma remains by itself as Pure conciousness.
What is its Nature?

- **Anandam** – Not experiential Ananda but Svarupa Ananda, lacking nothing, fullness, never deficient, wanting nothing, self adequate.

- **Jivatma and Paramatma are essentially Atma.**

<table>
<thead>
<tr>
<th>SO</th>
<th>HAM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paramatma</td>
<td>Jivatma</td>
</tr>
<tr>
<td>Minus – S (Upadhi) = O</td>
<td>Minus – HA (Upadhi) = M</td>
</tr>
</tbody>
</table>

- **Without upadhi** – what remains is “OM” = Brahman = Omkara.

**Mandukya Upanishad:**

That is known as the fourth quarter: neither inwardturned nor outward-turned consciousness, nor the two together; not an indifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second: this is the Ātman, the Self; this is to be realised. [Verse 7]
• This is my original nature and god's original nature.
• Therefore can say I and god are one if we take I as pure consciousness principle in us.
• If you take Baga Tyaga Lakshana alone, then equal.
• This is Mahavakya Mantra.
  Line 1, 2, 3 – Jivatma.
  Line 4, 5, 6 – Paramatma.
From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.
Verse 15:

Creation explained:

Vyashti

1<sup>st</sup> line

- Etasmat Jayate Prana, Manaha, Sarvaindircyani
- Jivatma is Karyam
- Parana (5), Manaha (Antahkaranam) (4), Indriyani (5+5) born.

Order:
- 5 subtle elements.
- 5 subtle elementals (Elements joined together product – Indriyam – Manaha – Prana – 19
- Antaryami principle

Creation

Samashti

2<sup>nd</sup> line

- Kham – Vayur – Jyotir – apah prithvi visvasya Dharini
- From paramatma whole creation is born.
- Paramatma is Jagat Karanam.
- Atma with Upadhi of Prapancha Trayam.

- Kham - Earth
  Vayu - Air
  Jyotir - Fire
  Apaha - Water
  Prithvi - Earth

- 5 Gross elements.
- Gross elementals – gross universe + bodies.

- Earth = Sarvadharini – Vishwasya Dharini, infinitely patient, therefore called mother.
That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that.
Verse 16:

Series of Mahavakyams Verse 16 – 22:

- Paramatma is Jagat Karanam and Jiva is the Karyam – effect.
- How cause and effect same?

What is principle of Mahavakyam:

Equations

- $8 = 8$
- No equation required.
- Need not write equation.
- Both evidently equal.

- $8 = 7$
- No equation possible.
- Can’t write equation.
- Evidently different.

- $9 - 1 = 5 + 3 = 8$
- When you require equation?
- Not evidently equal.
- Essentially same.
- Superficially unequal, essentially same.
- Eyes report difference, nothing common.
- Use Jnana Chakshu To say both are one + same.

- Equation required when there is seeming difference and essential oneness.
**Seeming Difference**

<table>
<thead>
<tr>
<th>Jivatma</th>
<th>Paramatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Micro</td>
<td>- Macro</td>
</tr>
<tr>
<td>- Dasa</td>
<td>- Master</td>
</tr>
<tr>
<td>- Inferior attributes</td>
<td>- Superior attributes</td>
</tr>
</tbody>
</table>

a) Yat Param Brahma Sarvatma:

- With Macro Upadhi, called karana Atma, infinite Brahman.

**Tattvya Upanishad:**

```
सूरुवः वारुणिः | वरुणं पितरुपपसार | अधीि हभंखो ब्रह्मोति | तस्मा प्रृत्योवाच | अर्थं प्राणं चक्षुः | शृंखलं अनो वाच्मिति | तं होवाच | यतो वा इति तत्तैि भवति | जायन्ते | येन जातानि जीविति | तत्वक्षत्यक्षविशिष्टि | त्वद्विजितासस्त | तद्वहोति | स स तपोऽत्पत्ति | स तपस्तप्तम् |
```

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. [3 – 1 – 1]

- Supreme causal Brahman.
b) Vishwasya Ayatanam Mahat:

- Creator, Sustainer, abode, support of entire creation.
- Mahat – substratum of entire creation. Therefore....

c) Sukshmat, Sukshmataram, Nityam:

- Subtler than subtest – space pervades all universe – subtest in creation. Atma subtler than space.
d) Nityam:

- Eternal Karana Paramatma exists before creation, continues with Karyam, exists after destruction of Karyam.

- Karanam Gold exists before, during, after chain.
  - Karanam Clay exists before, during, after Pot.
  - Karanam Wood exists before, during, after Furniture.
  - Karanam Paramatma exists before, during, after Creation.

- Tasmat Karanam Nityam.

e) Tat Tvam eva:

- Mahavakyam – That Jagat Karanam Paramatma is from whom I have come, in whom I exist, in whom I will resolve into. This is Brahma Vidya. Know it now and be free = Moksha.

- Tat Padartha = Tvam Padartha by Baga Tyaga Lakshanam.

How Aikyam is revealed? What is Baga Tyaga Lakshana?

- Jivatma and Paramatma not 2 separate entities.

- Essentially one Atma (Advitiyam, Secondless, Nirguna Chaitanyam).
Through 2 Upadhis, one Atma is manifest. Chaitanyam manifesting through different media gets distorted, transferred as Reflected Consciousness.
One Original Nirguna Chaitanyam attributeless consciousness

Reflecting Medium 1 (BMI)

- Nikrishta Upadhi
- Inferior reflection, because of inferior attributes.
- Saguna Jiva Chaitanyam
- Distortion no. 1
- Attributed conciousness.

Reflecting Medium 2 (Universe)

- Utkrishta Upadhi
- Superior Reflection, because of superior attributes.
- Saguna Ishvara Chaitanyam.
- Distortion no. 2
- Attributed conciousness.

Jivatma Definition:

- Nikrishta Guna Visishta Chaitanyam.
- Conciousness associated with inferior attributes because of inferior reflecting medium (Sharira Trayam).
Paramatma Definition:

- Utkrishta Guna Visishta Chaitanyam.
- Consciousness associated with superior attributes because of superior reflected medium. (Prapancha Trayam).
- Param – Adjective indicates superior attributes.
- Aparam – Adjective indicates inferior attributes.
- Baga Tyaga is dropping superior, inferior attributes and retaining consciousness – we get Atma which is neither Param / Aparam, which has neither Utkrishta – Nikrishta Guna.
- Mentally remove reflecting medium of Body (RM1) and Universe (RM2) and look at attributeless atma. Which is neither Jivatma or Paramatma, pure Consciousness.
- Implied meaning arrived by removing partial features of both Jivatma and Paramatma.
- Jivatma minus inferior Attributes = Atma.
- Paramatma minus Superior attributes = Atma.
- Wave minus attributes of Name & form = Water.
- Ocean minus Attributes of Name & form = water.
- Aham, Paramatma Asmi – say happily. Tatu Tvam eva.
• Attributes incidental, unreal negatable, not my intrinsic nature
• Till physical body is there, Attributes will be there.
• Till subtle body is there, Subtle (Intellectual, Psychological) attributes will be there.
• Till causal body is there, ignorance will be there.
• Distortion conditioned by 3 bodies.
• Psychologically forget body and own up conciousness.
• Soham – Ham Saha.
• I am that Paramatma
  You are that, that is you
  Tat Tvam eva, Tvam Eva Tat.
• To avoid part whole relationship, repeated that Paramatma is you.
• All Gujratis Indians, all Indians not Gujratis. (Part – whole relationship)
• Jivatma = Paramatma  \( \boxed{\text{Conveys total identity, absolute relationship}} \)
  Paramatma = Jivatma  \( \boxed{\text{Amsha Amshi Bava Nirakaranam}} \)
“That which illumines the world of relative experiences lived in the waking, dream and deep-sleep conditions, that Brahman am I” – and realising thus, one is liberated from all shackles.
Verse 17:

Who is Jivatma:

1st Line:

a) Jagrat, Svapna, Sushupti, Aadhi, Prapancham Prakashate:

• Conciousness obtaining in, manifested through, individual Sharira Trayam.

• How is Conciousness manifest?

• As witness of 3 Avastas.

<table>
<thead>
<tr>
<th>Atma - Through</th>
<th>Illumines</th>
<th>Name of Reflected Conciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sthula Shariram</td>
<td>Jagrat Avastha</td>
<td>Visva</td>
</tr>
<tr>
<td>Sukshma Shariram</td>
<td>Svapna Avastha</td>
<td>Teijasa</td>
</tr>
<tr>
<td>Karana Shariram</td>
<td>Sushupti Avastha</td>
<td>Prajna</td>
</tr>
</tbody>
</table>

• Sakshi illumines presence and absence of thoughts.
Definitions:

Jagrat:

What is the waking state? The state of experience in which the sense objects like sound are perceived through the sense organs like the ears, is the waking state. The Self, identifying with the gross body, is then called **Visva**. [Verse 13.1]

Svapna:

For the question, what is the dream state, the explanation is the world that is projected while in sleep from the impressions born of what was seen and heard in the waking state is called the dream state. The Self identified with the subtle body is called **taijasa**. [Verse 13.2]

Sushupti:

Then what is the deep sleep state? That state about which one says later, "I did not know anything, I enjoyed good sleep," is the deep sleep state. The Self identified with the causal body is called **Prajna**. [Verse 13.3]
• 3 Names of Reflected consciousness obtaining in 3 states as Vishva (Waker), Teijasa (Dreamer), Pragya (Sleeper).
• 3 put together is called Jivatma, associated with individual Vyashti Shariram, inferior attributes.
• Body is sick – I am sick, suffering.
• Mind is Angry – I am Angry.
• Mind not concious of thoughts in coma.... I am unconcious.
• Attributes of Body and mind instrument transferred to consciousness wrongly. Therefore I consciousness appear to be with inferior attributes.
• What is the real nature of Jeevatma?

b) Tad Brahma iti Jnatva:
• This consciousness obtaining in my mind (Vyashti Upadhi), manifesting in my mind, revealing presence and absence of 3 Avastha is Paramatma, Sakshi, Brahman.
• It is same consciousness obtaining in Macro samashti Upadhi, Paramatma.

| Jivatma = Consciousness | Paramatma = Consciousness | Jivatma = Paramatma |
• What is benefit of this Svarupa Jnanam?

• As long as I am identified with the Upadhi Shariram, medium of reflection, my life is miserable.

• If I take myself as reflected image in Mirror, I will be miserable.

<table>
<thead>
<tr>
<th>Condition of Mirror</th>
<th>My Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mirror moves</td>
<td>- I am moving, travelling to USA, India.</td>
</tr>
<tr>
<td>- Mirror is Dirty, Broken.</td>
<td>- I have impurities.</td>
</tr>
<tr>
<td></td>
<td>- I am Angry, Sukhi, Dukhi, Dying.</td>
</tr>
</tbody>
</table>

**Truth:**
- My original face ever free of reflected face
  - I am consciousness ever free, not reflected in 3 states.

• Identifying “Myself” with reflection and reflecting medium makes life miserable (Bondage). Having “Everfree Atma” Jnanam, makes me realise I was never bound, never born. Ever existing pure consciousness called Brahman. Therefore identify with original consciousness.

• What is Advantage?
c) Sarva Bandhai Pramuchyate:

- Released from shackles, Bonds belong to distortions – Reflected consciousness.
- I am Original consciousness…. Ever liberated.

Gita:

- Let mirror break, let image go, I am eternally there as Kaivalyam, Unaffected by all events.

\[\begin{array}{c}
\text{न जायते मित्रयते वा कदाचिन्} \\
\text{नायं भूत्वा भविता वा न भूयः।} \\
\text{अजो नित्यं शास्त्रंस्यं पुराणो} \\
\text{न हन्यते हन्यमाने शरीरं॥ २.२० ॥}
\end{array}\]

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]
All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms.. Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness.
Verse 18: Important verse

- Mahavakya mantras from Verse 16... 23, where jeevatma realises I am one with Paramatma in my essence, real intrinsic nature. Jivatma highlighted. I came from Paramatma, exist in Paramatma, go back to Paramatma. There is only nondual Paramatma in the universe which is appearing as Jeevatma and Jagat.

- Jeevatma must be clearly understood. Then only it can claim identity with Paramatma. Then wave can say I am water.

- Jiva, Jagat appearance is a Reflection, existing, resolving in ocean of conciousness. Nama Rupa arriving and departing in ocean of conciousness, which is the essence, substance behind universe.

<table>
<thead>
<tr>
<th>Wave as Nama / Rupa</th>
<th>Wave as Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Born, going to shore, will be destroyed.</td>
<td>- I am immortal, know Nama Rupa is incidental.</td>
</tr>
<tr>
<td></td>
<td>- Tvam pada must be clear to claim Tad Padartha Aikyam.</td>
</tr>
</tbody>
</table>

a) Aham, trisu dhama su Vilaksha Sakshi:

- Sakshi Chaitanyam is Real I, intrinsic nature, inherent in me all the time and beyond time also.

- Meaning of I = Anuvritti, Avyabichari chaitanyam, changeless conciousness called Sakshi.
What is my Nature?

b) Tebyaha Vilakshanam:
   - I am different from all 3 states I experience.

Fundamental Law:
   - Drishta na tu Drishyam.
   - Experiencer different than experienced.
   - What do I experience?

C) Bhokta Bogas-ca yad – bhavet:
   - I am neither subject, object, or instrument.

Question:
   - Am I subject or different from Subject?
Understand carefully:

- What is mechanism of experience?

<table>
<thead>
<tr>
<th>Status of knower, subject</th>
<th>In presence of object, beings</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Teacher</td>
<td>- Student</td>
</tr>
<tr>
<td>- Father</td>
<td>- Son</td>
</tr>
<tr>
<td>- Husband</td>
<td>- Wife</td>
</tr>
<tr>
<td>- Waker (Visva)</td>
<td>- Waking world</td>
</tr>
<tr>
<td>- Dreamer (Tejasa)</td>
<td>- Dream world</td>
</tr>
<tr>
<td>- Sleeper (Prajna)</td>
<td>- Sleep world of ignorance.</td>
</tr>
<tr>
<td>- Sakshi, Turiyam</td>
<td>- When neither subject, object, instruments around,</td>
</tr>
<tr>
<td></td>
<td>(Vilakshana – Substratum, Adharam).</td>
</tr>
</tbody>
</table>

- Consciousness enjoys status hood, subject hood, with respect to object.

- Minus, object, consciousness not even a subject. (Process called Adyaropa – Apavada).

- I am Jeevatma who am Sakshi, obtaining in Avasta trayam, illumining Avasta trayam but vilakshanam – beyond – transcendental, Paramartikam, Satyam, Independently exist without Body, mind, world, intrinsic nature, changeless, Nivrikara, Nityaha, eternal, Arupaha formless, infinite – Poornaha. Bring back all factors, indicators discussed in verse 6 – here in reflecting on all Mahavakya as from verse 16 – 23 (8 verses).
• Subtlest in creation – is the subject. More indicators given... what is my nature?

d) Chinmatram:

• I am Kevala chaitanyam without emotions of mind instrument.

<table>
<thead>
<tr>
<th>Tape recorder / Phone instrument</th>
<th>Essence</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Medium of expression.</td>
<td>- Atma</td>
</tr>
<tr>
<td>- While expressing, I appear to be Angry, Sad,...</td>
<td>- Mukta</td>
</tr>
</tbody>
</table>

Nirvana Shatkam:

I have neither disliking nor liking. I have neither greed nor delusion. I have indeed neither pride nor jealousy. I have no duty (to perform) nor any wealth (to acquire). I have no craving (for pleasure) and not being bound) I have no liberation either. I am of the nature of pure Consciousness and bliss, I am all auspiciousness, I am Siva. [Verse 3]

• Raaga, Dvesha belongs to instrument.
Aham Sada Sivah:

- Consciousness behind individual self is consciousness behind total creation which is the Universal self.

Advaita Anubuti:

```
shiva eva sadA jIvo jIva eva sadA shivaH.
vetyaikyamanayoryastu sa Atmaj~no na cetaraH..74..
```

- Jiva always Sivah. Sivah is always Jiva in their essential Nature.
In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.
Verse 19:

Paramatma Highlighted:

- When I, atma, put on Paramata vesham (Role) can utter this verse.

a) Tad Brahma Aham iti Jnatva:

- I am none other than nondual, secondless, Kevalam Brahman, Paramatman.
- What type of Paramatman?

b) Meyi eva Sakalam Jatam:

- From whom alone creation arises. Whole world has come out of me. I am Jagrat Srishti, Sushupti Karanam. I manifest Sun, Moon, Star with my light of Consciousness.
- Why can’t I swallow this?
- Deha Abhimana....
- I am water from whom all oceans and waves arise. No wave, ocean separate than water. Consciousness introduced as Karanam step 2 – Adhyaropa.
- Transcend individual body and mind and identify with chinmatra Sakshi chaitanyam.
- Moment I slip into “Ego I” saying Paramatma is sacrilege, Papam. From Macro Upadhi alone I am Srishti Karanam.
- From my own standpoint, says Paramatma, I am not Karanam – Apavada – step 4 Karanam is a status, Attributes of paramatma – Ego “I”. When Jagat is around.
That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- —That Brahman Thou Art|| .... Meditate on this in your mind. [verse 260]
c) Mayieva Sarvam Pratishtitam:

- I am Sthithi Karanam, support, base of entire creation.
- After waking up, can say – Dream arose in me, existed in me, swallowed by me. In dream tyrannised individual.

d) Mayi Sarvam Layam Yati:

- When I am express with macro upadhi as Paramatma, I can say I am Laya Karanam. From my own standpoint, Niruphadika Brahman, Aham asmi.

e) Tad Brahma Aham Asmi:

<table>
<thead>
<tr>
<th>Arrogance</th>
<th>Wisdom / Truth</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Saying this with sthula</td>
<td>- Saying this with Sakshi Standpoint.</td>
</tr>
<tr>
<td>Sharira Abimana / ego.</td>
<td></td>
</tr>
</tbody>
</table>

- Like in dream world, there are distortions, waking world also has distortions of medium / instruments operating.

- 2 Dreams
  - Lying down
  - Walking

  Student wakes up and says all this is not there in my higher nature.
• Due to inferior Upadhi, Jiva appears as Karyam, Paramatma as Karanam. Both attributes seeming, superimposed, Adhyasa. When media are there, they are there.

Process of Adhyaropa – 2 Veshams

- Paramatma
  - Karanam
- Jeevatma
  - Karyam

• Atma = Karya Karana Vilakshanam.

Dakshinamurthy Stotram:

विश्वं पश्यति कार्यकारणत्या स्वस्वामिसम्बन्धतः
शिष्याचार्यत्या तथैव पितृपुत्राद्यत्मना भेदतः ।
स्वप्ने जागरिति वा य एष पुरुषो मायापरिभाषितः
तस्मै श्रीगुरुमूर्त्ये नम इदं श्रीदक्षिणामूर्त्ये ॥ ॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[1]-Aatmanaa Bhedatah |
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

He, who is the Purusha, deluded by Maya sees in Himself, the world of cause and effect, and diversely related as possessor-possessed, teacher-student, father-son etc., both in the waking and dreaming states - to Him, the divine teacher, Sri Dakshinamurti is this salutation. [Verse 8]

• When I put on Karana Vesham, I can say this verse.
I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing; I am the Ancient One, the Purusa; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious.
Verse 20:

Corollary of Verse 19:

- As Karana Paramatma where am I located?
- In and through all Karyam. Gold alone appears as chain, God alone appears / manifests as world.
- Eka Karana eva, Anena Karya Rupena Bati.

Brihadaranyak Upanishad:

- Aham eva idagum Sarvam.

2 Steps

Step 1

I am Karanam

Step 2

Karanam is everything

Step 3

I am everything

a) Anoh Aniyann:

- Smallest Atom.

b) Tadvat Mahan:

- Biggest Galaxy.
c) Aham Vichitram Visvam :

- I alone am manifold universe.
- No second thing in Universe.
- If there is second thing other than me in universe, I will have desire.

\[
\begin{array}{ccc}
\text{Universe} & \equiv & \text{I} \\
\downarrow & & \downarrow \\
\text{Karanam} & + & \text{Nama Rupa} \\
\downarrow & & \\
\text{Karyam}
\end{array}
\]

Chandogyo Upanishad :

\[ekena mrt-pindena sarvam mrrnmayam vijnatam syat, \]
\[vacarambhanam vikaro nama-dheyam mrttiketyeva satyam\]

"Just as, my dear, by one clod of clay all that is made of clay is known, the modification being only a name, arising from speech, while the truth is that all is clay; [ VI – 1 – 4 ]"

- Since what time I exist as Karanam?

d) Anaadi, Aham Puranatah, Sanatanah – Ancient, before Big Bang.

e) Aham Purusha :

- Pura iti – Purusa Thread behind universe Isness of Universe belongs to me. Remove gold from Chain... chain doesn’t exist.
f) Aham Isaha – Master:

<table>
<thead>
<tr>
<th>Karanam</th>
<th>Karyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Svatatantram</td>
<td>- Paratantram</td>
</tr>
<tr>
<td>- Independently existent</td>
<td>- Dependentely existent.</td>
</tr>
<tr>
<td>- Gold</td>
<td>- Chain</td>
</tr>
<tr>
<td>- Born free</td>
<td>- With Nama Rupa</td>
</tr>
</tbody>
</table>

• From my own standpoint – Shuddha chaitanyam. Ashabdam, Asparsham..


g) Hiranmayah:

• Self effulgent like Gold. Svayam Prakasha Rupaha.

h) Shiva Rupaha: Mangala Svarupa

• I am everything in creation is Sarvatma bavaha. Can’t believe.

Vedanta : Study dream:

• Dream world is in form of thoughts. Have strong identification with Svapna Shariram.

• Disidentify and look at myself as waker, can say, I alone am in form of Svapna.

• I have form because of Deha Abimana. Transcend form and own up formless Sakshi Nature.
Biggest obstacle in Vedanta: Deha Abhimana.

Gita:

Greater is their trouble whose minds are set on the “Unmanifest”; for the goal, the “Unmanifest,” is very hard for the embodied to reach. [Chapter 12 – verse 5]
I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge.
Verse 21:

Nature of Atma from 2 Angles

Sophadikam
- Vyavaharika “I”
- Changing I, Relative I.
- I in medium of Manifestation

Niruphadikam
- Paramartika “I”
- Changeless, Absolute I
- Nirguna

a) Aham – Apani Padah:

- Niravayaya Svarupa – without parts, limbs, hands – legs.

- Mundak Upanishad:

That which is invisible, ugraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.

- As Sukshma Shariram, endowed with Pancha Pranas, Dasa indriyas, Manaha.

- Reflected Consciousness = I – in Medium.
b) Pasyami Achaksuh, Sa Srinomy – Akarnah... :

- As Original consciousness, don’t have eyes, ears. But associated with Medium become Seer, hearer....

Keno Upanishad :

\[
\text{Srotasya Srotam manaso mano yad vaco ha vocam sa u pranasya pranah caksusos - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti}
\]

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 – Verse 2]

- Similarly extend to all Indriyas – Jnanenindriyas and Karmeindriyas.
- All because of unique power of Maya shakti.

c) Aham vijanami – Vivikta Rupa Apramata :

- Not knower of varied forms. Through medium of intellect get status of knower.
• Moment I become dream Pramata, I lose sight of waker Pramata.
• What is greatness of Pramata?
• I am knower of everything.
• I am knower of everything. I am Apramata, never known object because I am subject.

d) Na Casti Vetta:
• Not as knower in absolute state.
• Who am I?
• What is the proof of existence of atma....
e) Sada Aham Cit Asmi:

- Self proven, self evident consciousness, my intrinsic Nature.
- Only entity – self proven nature.
- In looking for proof, you presuppose conscious entity.

Keno Upanishad:

<table>
<thead>
<tr>
<th>प्रतिबोधविदितं मतमृतत्वं हि विन्दते</th>
</tr>
</thead>
<tbody>
<tr>
<td>श्रात्मना विन्दते वीर्य विद्यया विन्दतेःमृतम्</td>
</tr>
<tr>
<td>Pratibodha-viditam matam amrtatvam hi vindate</td>
</tr>
<tr>
<td>Atmana vindate viryam vidyaya vindate'mrtaḥ</td>
</tr>
</tbody>
</table>

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [Chapter 2 – Verse 4]

- Pratibodha Viditam Matam – every experience reveals my existence.
- When am I of nature of Consciousness?
- **Sada Aham Cit Asmi**: Always Consciousness nature doesn’t vary at any time – eternal.
I alone am the theme taught in the different Veda-s, I am the revealer of the Upanisad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment.
Verse 22:

- I am everything, complete as Atma.

- Triputi belongs to only Vyavaharikam. In Absolute no triputi.

Mandukya Upanishad: Verse 7

नान्तःप्रज्ञः न बहिःप्रज्ञः नोभयतःप्रज्ञः न प्रज्ञानिधनः न प्रज्ञः नाप्रज्ञः ।
अष्टमव्यवहारयमाध्यमलक्षणमचित्त्यम- व्यपदे-मेकात्मप्रत्ययसारः प्रपशोपराम
शान्तं शिवमदैत्यं चतुर्थं
मन्तन्ते स आत्मा स विज्ञायः।

nántaḥ-prajñaḥ, na bahiḥ prajñaḥ, nobhayataḥ-prajñaḥ,
nā prajñaḥ-ghanam, na prajñaḥ, nāprajñaḥ;
adṛṣṭam, avyavahārayam, agrāhyam, alakṣaṇam,
acintyam, avyapadeśyam, ekātma-pratyaya-sāram,
prapañcopaśamam, śāntam, śivam, advaitam,
caturtham manyante, sa ātmā, sa vijñeyah.
It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Verse 7]

- I am neither Viswa, Teijasa, Pragya. Not Jagrat Pramata, Svapna Pramata, Sushupti Pramata. Triputi are my Veshams, incidental, not intrinsic.

Dream:
- All in myself.
- Waker becomes dreamer.
- Atma becomes waker, dreamer, deep sleeper.

a) Aham eva Vedyah:
- I am one to be known, Prameyam, Vigneyam – through what?

b) Vedaih – Anekah:
- Different veda Vakhyams.

c) Veda Vid:
- Knower of Veda.
d) Vedanta Krid:

- I am revealer of Veda. Revealer is Guru, Acharya. Shastra coming from Srotriyam Brhma Nishtam is Pramanam. Vedanta Krid refers to Acharya, initiator of vedic teaching.

- Lord Shiva – 1st teacher.

- From original standpoint what’s my nature? Goes forward – Adhyaropa – Reflected Consciousness and Goes backwards – Apavada – Original Consciousness.

- We transact as Reflected Consciousness.

e) Na Punyam – Na Papam:

- No merit – demerit.

**Nirvana Shatakam**:

(I have) neither virtue nor vice, nor pleasure nor pain, nor the sacred chants nor pilgrimage, nor the scriptures nor the sacrificial rituals, i am neither the act of enjoying, nor the enjoyable object nor the enjoyer. I am pure knowledge and Bliss, I am siva, the auspiciousness itself. [Verse 4]
• No Sanchita, Agami, No Birth, Nakshatram. Nakshatrams indicate not generate Punya Papam.

f) Na Janma, Deheindriya, Buddhi... Asti...

• No Birth, death.
• Na Deha, Indriyas – negates then at Vyashti level.
For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.
Verse 23: Important Verse

- Negation of Samashti level.

a) Na:

- Bumih → Earth
- Apah → Water
- Vahnih → Fire
- Anilah → Air
- Ambaram → Space, Sky, Ether

How Sruti Negates?

Vedanta Law:

- It is solidly experienced, Sruti negates means it belongs to lower order of reality. Experienced is Unreal, false.

Example:

- Svapna – w.r.t. waker.
- Svapna Negated.
- W.r.t. Atma, Waking, Dream, Sleep negated.
- Lower order called Mitya.
Katho Upanishad:

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

- From Non – waker chaitanyam standpoint / Drishti.

b) Evam Paramatma Rupam Viditva:

- Know Nature of Paramatma by Adhyaropa, Apavada.

c) Guha Sayam:

- That Paramatma obtained in mind of everyone, Assessible in mind. Guha = Mind!
- In what way Paramatma is Available?

In mind 2 things exist

- Witness of presence of thought and absence of thought.
- Paramatma exists as witness of thoughts.
- Thoughts
- World exists as thoughts.
• That consciousness principle which is aware of minds appearance in Jagrat, Svapna and non-appearance in sushupti is the Sakshi.

• How many Sakshis?

d) Nishkalam :

• Indivisible – like space. Therefore nondual.

• Kala = Division.

• Space one, container bodies many, sakshi one.

e) Advitiyam :

• Nondual, Since it is divisionless, only one.
<table>
<thead>
<tr>
<th>Adhyaropa</th>
<th>Apavada</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(1)</strong></td>
<td><strong>(2)</strong></td>
</tr>
<tr>
<td>- Pot = Effect = Karyam</td>
<td>- Clay is cause of Pot</td>
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<tr>
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<td></td>
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<tr>
<td>Adhyaropa – Apavada – Brahman – Jagat</td>
<td></td>
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<tr>
<td>---------------------------------------</td>
<td></td>
</tr>
<tr>
<td><strong>Adhyaropa</strong></td>
<td><strong>Apavada</strong></td>
</tr>
<tr>
<td><strong>Stage 1</strong></td>
<td><strong>Stage 2</strong></td>
</tr>
<tr>
<td>- World is a product.</td>
<td>- Brahman – Conciousness principle is cause of Jagat.</td>
</tr>
<tr>
<td>- Jagat is Karyam, creation, effect.</td>
<td></td>
</tr>
<tr>
<td><strong>Stage 3</strong></td>
<td><strong>Stage 4</strong></td>
</tr>
<tr>
<td>- There is no substance called world.</td>
<td>- What is left behind?</td>
</tr>
<tr>
<td>- Visibility, tangibility, Solidity belongs to Substance Brahman.</td>
<td>- Karya – Karana Vilakshana Brahman is left behind.</td>
</tr>
<tr>
<td>- Brahman alone exists.</td>
<td>- Before Brahman is, in between is, will everbe….</td>
</tr>
<tr>
<td>- Brahman’s Karanam status negated is not a substance, only a name and form.</td>
<td>- What is happening in between?</td>
</tr>
<tr>
<td></td>
<td>- Jiva, Jagat, Ishvara is Nama, Rupa.</td>
</tr>
<tr>
<td></td>
<td>- Arrives and departs.</td>
</tr>
<tr>
<td></td>
<td>- I am essence, non-changing Brahman.</td>
</tr>
</tbody>
</table>
Verse 24:

a) Samastha Sakshim:

- Witness of everything within mind and external world. Both for subjective and objective universe it is Sakshi.

b) Sad – Asad Vihinam?

- Karya Karana Vilakshanam.

<table>
<thead>
<tr>
<th>Sad</th>
<th>Asad</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karyam</td>
<td>Karanam</td>
</tr>
<tr>
<td>World</td>
<td>Paramatma</td>
</tr>
<tr>
<td>Manifest</td>
<td>Unmanifest</td>
</tr>
</tbody>
</table>

c) Suddham:

- Free from Papam – Punyam, Sanchita, Agami, Prarabda. Don’t require purification of Atma but of the mind instrument.
- Because of ignorance, there was a notional difference.
- Wisdom based attitudinal change is Moksha, freedom – Jeevan Mukti.
• Ever pure, come to know this Paramatma Rupam as myself.
• I am that consciousness.
• What is the Phalam?

d) Svayam Atma Rupam Prayati:
• Oneness with Paramatma is the result. By knowing Paramatma Rupam I become one with Paramatma.
• Jivatma was one with Paramatma before, now, ever will be will Paramatma the creator.
• Because of ignorance there was a notional difference.
• Wisdom based attitudinal change is moksha, freedom – Jeevan Mukti.

Aim of Kaivalyo Upanishad:
• To give Kaivalyam, nondual status to seeker through knowledge.
• Seeker gets the knowledge and is set free.
KAIVALYA UPANISHAD

PHALA PRAPTI
He who studies the Satarudriya becomes purified by fire, is purified from the sin of drinking, is purified from the sin of killing a brahmana, is purified from sin arising from all commissions and omissions. Therefore, he gains his refuge in the One who never leaves the Truth Consciousness, Siva, the Supreme Self. One who belongs to the highest order of Life should repeat this always or at least once (a day).
Part II:

- Some seekers can’t grasp subtle teaching. Brahman Satyam Understood. Jagat is Mitya not convinced.
- Upanishad suggests Pancha Maha Yagya lifestyle (Deva, Pitru, Brahma, Buta, Manushya Yagyas).
- Here Brahma Yagya – Chanting of Sri-Rudram of Yajur Veda suggested.

List of Papams:

a) Agni Putho Bavati:
   - Disrespect to sacred fire. Put off fire by milk.

b) Surapana Putho Bavati:
   - Smelling Liquor.

c) Brahma Hathya Putho Bavati:
   - Disrespect to Sadhus.

d) Krutyat, Akrutyat – Putho Bavati:
   - Krityam – Ommissions – Whats to be done, not done.
   - Akrityam – Commissions – Whats not to be done, done.
   - Parayanam puts me under direct protection of Lord shiva, come under shelter of Kasi Vishwanatha.
By this one attains the knowledge that destroys the endless experience of change (repeated transmigration). Therefore, having experienced this, one attains the fruits of liberation (Kaivalya); indeed, one attains Kaivalya.
Kaivalya Upanishad – Summary Revision

- Verse 1 - 4
  - Sadhana + Sadhyam
    - Sraddha Bakti
    - Dhyanam Tyagam + Moksha

- Verse 5
  - Meditation Process
    - Verse 11
      - How to Meditate
        (Arani – Process)

- Verse 6 - 10
  - Brahma Jnanam
    - 30 Indicators

- Verse 12 - 17
  - Main Teaching
    - Avasta Traya - Vichara

- Verse 18 - 23
  - Song of Fulfillment
    - 28 Indicators

- Conclusion
  - Chant Rudram

- Sraddha
- Bakti
- Dhyanam
- Tyagam
- Moksha
- Vichara
- Chant
- Moksha
KAIVALYA UPANISHAD

“Know Brahman + Gain Immortality”

Highlights:

1) Verse 14 + 15:

- Most Important – Resolution in Brahman / Birth of Jiva + Ishvara from Brahman.

Verse 16 + 17:

- Brahman – the substratum of all is the same as the Consciousness which is the witness of all the three states of experience.
### Who is Brahman?

<table>
<thead>
<tr>
<th>Verse</th>
<th>S. No.</th>
<th>Brahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>1.</td>
<td>Source of all</td>
</tr>
<tr>
<td></td>
<td>2.</td>
<td>Incomprehensible</td>
</tr>
<tr>
<td></td>
<td>3.</td>
<td>Unmanifest</td>
</tr>
<tr>
<td></td>
<td>4.</td>
<td>Many formed</td>
</tr>
<tr>
<td></td>
<td>5.</td>
<td>Auspicious</td>
</tr>
<tr>
<td></td>
<td>6.</td>
<td>Tranquil</td>
</tr>
<tr>
<td></td>
<td>7.</td>
<td>Immortal</td>
</tr>
<tr>
<td></td>
<td>8.</td>
<td>Beginningless</td>
</tr>
<tr>
<td></td>
<td>9.</td>
<td>Middleless</td>
</tr>
<tr>
<td></td>
<td>10.</td>
<td>Endless</td>
</tr>
<tr>
<td></td>
<td>11.</td>
<td>Nondual</td>
</tr>
<tr>
<td></td>
<td>12.</td>
<td>All pervasive</td>
</tr>
<tr>
<td></td>
<td>13.</td>
<td>Consciousness</td>
</tr>
<tr>
<td></td>
<td>14.</td>
<td>Ananda</td>
</tr>
<tr>
<td></td>
<td>15.</td>
<td>Formless</td>
</tr>
<tr>
<td></td>
<td>16.</td>
<td>Wonderful</td>
</tr>
</tbody>
</table>

Who is Brahman?
<table>
<thead>
<tr>
<th>Verse</th>
<th>S. No.</th>
<th>Brahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>3)</td>
<td>7 &amp; 8</td>
<td>17. Siva</td>
</tr>
<tr>
<td></td>
<td></td>
<td>18. Brahma</td>
</tr>
<tr>
<td></td>
<td></td>
<td>19. Vishnu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>20. Imperishable</td>
</tr>
<tr>
<td></td>
<td></td>
<td>21. Self effulgent</td>
</tr>
<tr>
<td></td>
<td></td>
<td>22. Prana</td>
</tr>
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<td></td>
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<td>23. Time</td>
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<td>24. Moon</td>
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<td>25. Indra</td>
</tr>
<tr>
<td>4)</td>
<td>9</td>
<td>26. Past, Present, Future</td>
</tr>
<tr>
<td></td>
<td></td>
<td>27. Eternal</td>
</tr>
<tr>
<td></td>
<td></td>
<td>28. Transcends Mortality</td>
</tr>
<tr>
<td>5)</td>
<td>10</td>
<td>29. Oneself in all beings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>30. All beings in oneself.</td>
</tr>
</tbody>
</table>
6) Verse 11:

- **How to Meditate & Burn down Bondage:**
  
  Lower Arani → Mind
  
  Higher Arani → Omkara.

7) Verse 12:

- Delusion → Maya
- Waking → Attains fulfillment through sense object.
  
  Sukla Prapti – Objective world.

Verse 13:

- Dream → Pleasure in subjective world.

Verse 14:

- Sleep → Nature of Ananda... overpowered by ignorance.
- 3 states of experience.
- 3 Worlds resolve into that Jiva which is indivisible consciousness and Ananda, the substratum of all.
8) Verse 15:
- Wakes up because of Karma in this Body or next body.
- From that indivisible Consciousness Jiva – are born Prana, Mind, Sense Organs, Space, Air, Fire, Water and the Earth – which is supporter of all.

9) Verse 16:
- You are that Brahman, self of all... abode of all, subtler than subllest.

10) Verse 17:
- Students realisation:
  “Knowing Brahman – one who is liberated from all Bonds.”

11) Verse 18:

```
  Self / Turiyam / Brahman
  Different from

  Subject of Experience
  Vishwa / Teijasa / Pragya

  Object of Experience
  Jagat

  Instrument of Experience
  Body / Mind / Intellect

  I am witness – Different from Vishwa / Teijasa / Pragya

  Pure Consciousness / Ever auspicious
```
Verse 19:

- Mayi Sakalam Jatam → Born in me alone
- Mayi Sarvam Pratisthitam → Based in me alone
- Mayi Sarvam Layam yati → Resolve in me alone
- I am “Nondual Brahman”.

Verse 20:

Nature of Brahman:
- Subtlest
- Biggest
- Manifold universe
- Ancient
- All pervasive
- Ruler
- Effulgent
- Auspiciousness

Verse 21:

1) Without hands, legs
2) Endowed with incomprehensive power
3) See without Eyes
4) Hear without Ears
5) Know everything
6) No one knows me
7) Ever Pure Consciousness
Verse 22: Nisheda Apavada

Nature of Brahman

- Known in all Vedas
- Initiator of Vedanta
- Knower of Veda
- No Punya - Papam
- Deathless

- Body sense organs, intellect do not belong to me.
- Earth / Water / Fire / Space / Air – Doesn’t belong to me.

Verse 23:

- Brahman Resides in Heart
  
  1) Partless
  
  2) Nondual
  
  3) Witness of all
  
  4) Without cause + effect
  
  5) Pure

- By knowing one attains.
Verse 24:

- Chant Rudram, become free of all sins, come under shelter of Lord Siva.

Verse 25:

- By Chanting Rudram, one destroys Atma Pranam, which is destroyer of the Ocean of Samsara.

- One attains fruit of liberation, Moksha, Kaivalyam.