Om poornamadah poornamidam I
Poornaath poorna mudachyate I
Poornasya poorna madaaya I
Poornname vaava sishyate I
Om shanti shanti shanti hi II

Om, That is Full, This also is Full,
From Fullness comes that Fullness,
Taking Fullness from Fullness,
Fullness Indeed Remains.
Om Peace, Peace, Peace.
INTRODUCTION:
- Krishna Yajur Veda
- **Sage**: Svetasvatara
  - Sage with Pure senses – without likes + dislikes
  - Sveta – Pure, white
  - Asva – Horse / Senses
- **Student**: Group of Rishis

6 Chapters – 113 Verses

- **Chapter I**: 16 Verses
  - Main Theme: Realise oneness
- **Chapter II**: 17 Verses
  - Meditation as means to realise oneness
- **Chapter III**: 21 Verses
  - Preliminary analysis – nature of god
- **Chapter IV**: 22 Verses
  - Deeper analysis of nature of god
- **Chapter V**: 14 Verses
  - Nature of individual, god and essential oneness
  - Important to know nature of god
- **Chapter VI**: 23 Verses
  - Means of realisation
  - Important to know how to realise God.

**Note**: Upanishad focuses more on the Nature of God.
Summary of Chapters

1) That Thou Art
   Omniscient, Omnipotent God
   Finite Individual
   Essential oneness

2) • 1\textsuperscript{st} Chapter → Main theme to realise oneness
   • 2\textsuperscript{nd} Chapter → Meditation as means to realise this oneness
   • 3\textsuperscript{rd} Chapter → Tat – Pada shodanam – Nature of God.
   • 4\textsuperscript{th} Chapter → Deeper Analysis of God
     Explore full depth of the subject.
   • 5\textsuperscript{th} Chapter → Nature of God / Individual / essential oneness.
   • 6\textsuperscript{th} Chapter → Means of realisation.
Introduction:

- Belongs to Krishna Yajur Veda, given by Svetasvatara Rishi, no Bashyam of Shankara.
- Not structured well developed teaching.
- Compilation from Mundak Upanishad, Katho Upanishad, Rudram, Mahanarayana Upanishad and Purusha Suktam.
- 23 Mantras taken from other parts of vedas. Total 113 verses, 6 chapters.

4 Topics

- Ishvara Svarupam
- Ishvara Svarupa Jnanam
- Ishvara Svarupa Jnana Sadhanam
- Ishvara Svarupa Jnana Phalam

Topic 1:

- Ishvara Svarupam
  - Saguna
    - Vishwarupa Ishvara Varnanam
  - Nirguna
    - Jivatma / Paramatma Aikyam
    - Mahavakyam
Topic 2:
  • Jnanam alone means liberation (24 Mantras).

Topic 3:
  • Jnana Sadhanam – Mano Nigrahaha (Yoga technique in 2 chapter)
  • Source for Patanjali yoga sutra.

Topic 4:
CHAPTER 1

Verse 1:

Students of Brahman (i.e. the Vedas) discuss (among themselves) : What is the cause? (is it) Brahman? whence are we born? Why do we live? Where is our final rest? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery? [Chapter 1 – Verse 1]

Disciples:

1. Is Brahman the ultimate cause of the world.
2. Where have we come from? (Did we exist before we came into our mothers womb)
3. What gives life? Food, air, water?
4. Where do we go after death?
   Body goes back to earth what about the life that sustains it? In what does creation merge?
5. What law governs Joy and sorrow?
   What is the power behind our action?
Verse 2:

Time, nature, law, chance, matter, energy, intelligence - neither these, nor a combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery. [Chapter 1 – Verse 2]

Possible Causes of creation are:

1. Kala – Time
2. Svabhava – Nature
3. Niyati – Actions giving fruit
4. Yadrccha – Accidentality
5. 5 Elements
6. Jivatma

All above inert not sentient don’t have power to work independently. Jivatma – under destiny of Prarabda is cause of pain and pleasure. Therefore cause is something else.
Verse 3:

Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect. [Chapter 1 – Verse 3]

• Maya of Lord with 3 Gunas – Satwa, Rajas, Tamas (Modes or qualities) is cause of creation.

Verse 4:

We think of Him as the universe resembling a wheel which has one felly with a triple tyre, sixteen extremities, fifty spokes, twenty counter-spokes and six sets of eight; which is driven along three different roads by means of a belt that is single yet manifold; and which each revolution gives rise to two. [Chapter 1 – Verse 4]

• Prakrti is Undifferentiated / RIM – of manifested world.
• 3 Layered ring of 3 Gunas keeps the wheel safe and secure.
Verse 6:

In this infinite wheel of Brahman, in which everything lives and rests, the pilgrim soul is whirled about. Knowing the individual soul, hitherto regarded as separate, to be itself the Moving Force, and blessed by Him, it attains immortality. [Chapter 1 - Verse 6]

- Owing to power of maya, Brahman appears as entire universe.
- Individuals are also Brahman.
- Being ignorant of our essential nature we resolve in the wheel of worldly existence.
- Individual thought makes us feel finite and separate from Brahman.
- Jiva emerges from, Brahman sustained by it, and goes back to Brahman.
- Till we realise our oneness with it, we roam around identifying with body and living as finite individuals.
- When we realise our nature as Brahman, we attain immortality.
Verse 8 :

The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it. [Chapter 1 – Verse 8]

• What is cause of Bondage and what is knowledge that liberates?

- Lord nourishes universe
  - Manifest
    - Perishable
      - Ksharam
    - Gross body
  - Unmanifest
    - Imperishable
      - Aksharam
      - Mind / Vasanas subtle
        - body + causal body

• When Jiva doesn’t know the lord, it is powerless and gets bound by sense of being the enjoyer, but when it comes to know the lord, it is freed from all bondages.
Gita:

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable. [Chapter 15 – Verse 16]

But distinct is the Supreme Purusa called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them. [Chapter 15 – Verse 17]

Knowledge, the known and the knower form the threefold impulse to action, the organs, the action, the agent form the threefold basis of action. [Chapter 18 – Verse 18]

Jiva:

• Bound by desires to enjoy, does actions and gets into vicious cycle of doing + enjoying. we are bound by our sense of enjoyership.

How Jiva is liberated?

• Jiva realises I am neither Karta, or bokta and I am Paramatma / truth within – this liberates a person by dropping wrong notion.
Verse 9:

The conscious subject and the unconscious object, the master and the dependent, are both unborn. She too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship.

[Chapter 1 – Verse 9]

- Jiva identifies with different bodies since beginningless time.
- Prakriti – power resides in Jiva and Ishvara.
Verse 10:

Gods power is called Prakrti / Pradhanam in which universe rests during Pralayam.
Everything in universe is subject to constant change and god alone is immortal.

How to see one-ness with Ishvara?

a) Abhidhyanat – meditation
b) Yojanat – Union – identifying with it as ones self.
c) Tattva bavat – owning it as Aham Brahma Asmi.

- This to be done till ego that creates all the differences ends and there is total elimination of maya.
- Ramana Maharishi – “Upadesa Sara” verse 20

When the ego is destroyed, the Self which is the Supreme-Infinite-Existence shines forth of its own (Independently) as I – I. [Verse 20]
• When ego ends, self shines gloriously, spontaneously in the heart.
• Maya – is illusion of universe created by ignorance.
• Fire of God – realisation burns the satyatva buddhi – sense of reality attached to the world, it burns the ignorance, ego and duality.

Verse 11:

With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second. [Chapter 1 – Verse 11]

• Knowing god, all bondages are snapped, ignorance and sorrows are exhausted, cycle of birth and death ends. One reaches the third state where all desires are fulfilled (Apta Kama).

How are we bound?

• Bound by Asa, Pasa, Satair, Baddha – Expectations, likes, dislikes, Prejudices, notions of right and wrong.
• All these arise due to identification with the body.
Bondage is notional and hence we stop blaming others for our wrong notions.

<table>
<thead>
<tr>
<th>1st Stage</th>
<th>2nd Stage</th>
<th>3rd Stage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness of Body</td>
<td>Awareness of World goes</td>
<td>Awareness of God</td>
</tr>
<tr>
<td>Waking + Dream</td>
<td>Sleep</td>
<td>Turiyam</td>
</tr>
</tbody>
</table>

When we appreciate the infinite bliss within, we become masters of the world, totally independent, free, instead of being enslaved by the world and begging for happiness from objects and beings.
Verse 12:

This is to be known as eternally existing in one’s own self. Indeed, there is nothing to be known beyond this. As a result of meditation, the enjoyer, the enjoyed and the power which brings about the enjoyment - all are declared to be three aspects of Brahman. [Chapter 1 – Verse 12]

- Enjoyer, enjoyed and the motivator are 3 forms of truth.

Gita:

Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “Knowledge,” and what is opposed to it is “Ignorance”. [Chapter 13 – Verse 12]

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

Keno Upanishad:

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 - Verse 5]
Mundak Upanishad:

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become known?” [I – I – 3]

- Knowing the knower is the highest knowledge.
- Efforts remaining the same in acquiring worldly things and god, result of knowing the truth is infinite, quest for material things yields finite and impermanent results.
- We find enjoyment in our likes and dislikes.

Lord is

Experiencer

Bokta

Experienced world

Bogyam

Will / Motivator

Preritaram

- All is Prakrti – Nature of Lord.
How to do Omkara meditation verse 13 + 14?

Verse 13 + 14:

Fire is not perceived in its cause, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization) is like that of fire (before and after percussion). By meditating on the Pranava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization). [Chapter 1 – Verse 13]

Example 1:

• Unmanifest to manifest.
• When 2 pieces of word are repeatedly rubbed, the resultant friction manifests the fire.
• Latent fire manifests through efforts.
• Similarly self can be realised in this body through the Omkara.
Example 2:

- OM – Meditation verse 14 in Kaivalya Upanishad also.

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]

- Body = Lower cup
- OM = Upper cup
- In meditation, repeatedly negate.
- I am not the gross, subtle, causal body. I am not doer of actions, the individual finite self – Jiva.
- I am the supreme truth.
- Dhyana Nirmathana – is regular practice of negation and assertion, results in direct realisation.
I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva.||1||

- I am not the mind, intellect, ego, or the memory thoughts. Nor I am the ears, the tongue, nose or eyes. I am not the space, earth, fire, nor the wind.
- I am Consciousness, Bliss, Auspicious am I, Auspiciousness Am I.
- I am silence truth between 2 Om sounds and thoughts.
- Fire is presiding deity of speech. Invoke the subtle fire through the chanting of Om chanting develops ensures a pure and bright mind, removes darkness of ignorance to illumine the truth within.
Verse 15 + 16:

As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation - he becomes that Supreme Brahman, the destroyer of ignorance. [Chapter 1 – Verse 15 & 16]

- Verse 13 + 14 – Pasyet – One should see
- Verse 15 + 16 – Anu-pasyet – once the truth is realised it is seen always.
• An intellectual value for the artificial, illusory, apparent or virtual keeps us away from our nature – the real and actual.

• Tapas is to conserve and enhance our energy.

• Concentration of mind, deep contemplation, or meditation is highest tapas.

4 topics covered in chapter I

- Adhikari
  - Qualification Needed.

- Visaya
  - Subject
  - Self realisation

- Phala
  - Result of study
  - Liberation from bondage & limitations.

- Bodhya Bhodhaka Sambandha
  - Relationship between knowledge and study.

• Study of 1st chapter completes the study of the entire upanishad.
Verse 15:

When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakrti, he is freed from all sins. [Chapter 2 – Verse 15]

- Mahavakyam.
- May you know Brahman as Atma I.
- How to recognise identity between Brahman – Jagat Karanam and me?
  In the form of one Consciousness present in both Jivatma and Paramatma.
- How to understand Consciousness?
  In the form of light principle.

- Pure Consciousness is free from Anatma Prapancha – Prapancho Upashamam, Turiyam Atmanam Pashyet.

Light

- Illumines itself
- Illumines the world
- Brahma Satyam, Jagan Mithya revealed.
- Without Brahman no world.

**Yoga Chapter**

- **Verse 1 - 7**
  - Dhyanam most important spiritual discipline.

- **Verse 8, 9, 10**
  - Procedure for Dhyanam.
  - Gita – Chapter 6 borrowed from this section.

- **Verse 11, 12, 13**
  - Secondary benefit.
  - Fit Body – free from disease.
  - Useful body
  - Body becomes fragrant.
  - Kundalini Shakti Rises.
  - Extraordinary experiences of light, devatas.

- **Verse 14, 15, 16, 17**
  - Gives Sadhana Chatushtaya Sampatti.
  - Mental refinement.
  - Helps in Sravanam, Mananam, Nidhidyasanam.
  - Gives Aikyam (15)
Verse 19:

Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known, yet there is none who know Him. They say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

- Atma is Sakshi Tatvam, but appears like Pramata.
- Sakshi associated with mind and sense organs becomes knower Pramata.
- Pramata is lower principle.
- As Ahamkara, experiences everything (Pashyati, Srunoti).

Atma Sakshi

\[\text{Atma Sakshi} \rightarrow \text{Ahamkara – Pramata - Knower} \rightarrow \text{Seeing, hearing, touching..}\]

- Atma is like space, only seemingly associated with mind + sense organs.
- **Space – Asanga:**
  - Fire can’t burn space
  - Water can’t wet space
  - Air can’t pollute space
• Space associated with everything but not affected.
• Atma associated with Body and mind but not affected.
• I am ever Sakshi, need not withdraw from world, not connected with Anything.

**Gita:**

I appear as Pramata but am always Sakshi.

Parallel in Kaivalyo Upanishad...

---

Space associated with everything but not affected.

Atma associated with Body and mind but not affected.

I am ever Sakshi, need not withdraw from world, not connected with Anything.

**Gita:**

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

---

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]
May that Divine Being, who, though Himself colourless, gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end, - may He endow us with good thoughts! [Chapter 4 – Verse 1]

a) From many to one and one to many:

![Diagram showing the relationship between God, Infinite Maya power, and the creation and dissolution of a multicoloured world.](image-url)
Verse 3: Most Beautiful Mantra

Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions. [Chapter 4 – Verse 3]

- Vishwa Roopa Darshanam.
- Lord as Boy, Girl, Man, Woman, old man.

Verse 10: Most Quoted

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

<table>
<thead>
<tr>
<th>Maya</th>
<th>Mayi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jada Tatvam</td>
<td>Chetana Tatvam</td>
</tr>
<tr>
<td>Apara Prakrti</td>
<td>Ishvara</td>
</tr>
<tr>
<td>Seed of Universe</td>
<td>Invinsible activating principle of Maya</td>
</tr>
<tr>
<td>Upadana Karanam</td>
<td>Para Prakrti</td>
</tr>
<tr>
<td>World in dormant form before creation.</td>
<td>All pervading</td>
</tr>
</tbody>
</table>
Chapter 5

Verse 2:

He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born seer of golden colour and nourishes him with wisdom. [Chapter 5 – Verse 2]

God presides over 84 Lakh species

- **Udbhija**
  - Born from seeds
  - Sprout like tree and plants

- **Svedaja**
  - Born of sweat or humidity
  - Lice and fungus

- **Andaja**
  - Born from eggs
  - Reptiles, birds

- **Jarayuja**
  - Born from womb.
  - Monkeys, Human beings

b) Kapila:

- Kapila = Hiranyagarbha – total mind source of entire creation.
- From God, Hiranyagarbha omniscient, all shining was born.
Verse 7:

Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds. [Chapter 5 – Verse 7]

What is the Nature of Individual Tvam Pada?

a) Individual endowed with guna – vasanas formed through past actions.
   
   • Master gets angry.
   
   • Driven by vasanas we feel what we do is important and right.

b) Individual performs actions for results – (Phala – Karma – Karta).
   
   • We always do actions for desired results (mostly selfish actions).
   
   • Get result of Joy & Sorrow, success & failure.

Individual Kara:

• BMI chart of Gurudev explains this verse.
c) Doer becomes enjoyer

- We do not remember all our past actions.
- “Purva – Janmakrtam papam vyadhi – Rupena Jayate”
- Sins of past come back to us in the form of disease or other problems.
• Ayodhya khanda 91:

Lakshmana: No one is responsible for our joys and sorrows. We are all enjoying or suffering the results of what we have done.

c) Individual takes many forms: (Visvarupa)

• As husband, son, father, employer.

d) Individual is tied by 3 Gunas.

• We are controlled by our moods of sattva, rajas, tamas.
• Meditate, active, passive.
• Noble desires, selfish desires, ignoble desires.
• 3 qualities have us well tied.

e) 3 paths takes us to destination:

- Action
  - Karma Yoga
- Worship
  - Upasana - Bhakti
- Knowledge
  - Jnanam
• Future destinations is decided by our actions in the present.

**g) Individual controls his prana:**

**Gita:**

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers) [Chapter 15 – Verse 8]

• Taking charge of his subtle body, individual leaves this body like fragrance carried away by breeze and moves to yet another body.

• We move from womb to womb taking different forms as determined by our actions.
Verse 8 & 9 : (Best Mantra of Upanishad)

Subtle as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another the size of a thumb on account of the finiteness of the heart (in which He appears), and associating Himself with egoism and Sankalpa on account of the limitations of the intellect. [Chapter 5 – Verse 8]

That individual soul is as subtle as a hair-point divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known. [Chapter 5 – Verse 9]

- What is the size of individual in the body.

<table>
<thead>
<tr>
<th>God</th>
<th>Individual</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Nature of pure Consciousness illuminating the mind and senses.</td>
<td></td>
</tr>
<tr>
<td>- Infinite</td>
<td>- Size of thumb (Finite) Superimposed on the God / Consciousness.</td>
</tr>
<tr>
<td></td>
<td>- Becomes finite because of the association with Sankalpa (fanciful thinking) and Ahankara.</td>
</tr>
<tr>
<td></td>
<td>- Fanciful thinking – how nice it would be if I have a chocolate, car.</td>
</tr>
</tbody>
</table>
Step 1:
  - Sankalpa (Fanciful thinking)

Step 2:
  - Desires arise from sankalpa.

Step 3:

```
Ahankara comes into play when I own
```

- Sankalpa
- Desire
- Memory

```
I wish
I want
I Remember
```

Step 4:

- Ahankara identifies with the finite body, mind, senses to give rise to the finite individual.
- Expresses as superiority or inferiority complex.
- I am great / good for nothing identifies with body, mind and intellect and says: I am fall, I am agitated, I understand.
- God residing with in all of us is all pervading and infinite and due to false identification appears as small, finite being, size of needle tip.
• If tip of hair is imagined to split into 100 parts, one hundredth of its size of individual.
• Individuality is a subtle and tricky entity difficult to catch. It is purely notional, an appearance of a thought.
• It defies perception and minutest analysis. It changes its identify in a fraction of a second from bad to sad to glad to mad.
• Individual is like a wave rising and falling and this tiny entity gives endless trouble to everyone.

**Infinite possibility:**
• By being essentially infinite in nature, it can by giving up its finitude realise its infinite self.

As the mind tries to conceive the self, it disappears in the realisation of the self.
Verse 10:

**Naiv śri n puṣmāṇeṣaḥ na caivaṃ naṃpuṃsakāḥ|
Yadhuchchāriṃmarādhe tēn tēn sa yujjate.|| 10 ||**

He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that. [Chapter 5 – Verse 10]

- You are not man, women.
- Gender belongs to Body costume.
- You are free from body.
- Shariram has gender.
- Enclosed Atma, content Atma, no gender.

Verse 11:

**Samkalpanasparṣanadrṣṭiṃohair graśaṃbuvaṃstraḥ ca tvatvadviṃśiṣṭdhiṃjanyaḥ|
Karmanugany anukramen dehi sthanesu rupaye abhisampadadeva.|| 11 ||**

By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink. [Chapter 5 – Verse 11]

- Story of individuality continues.
a) The individuality’s nourishment:

<table>
<thead>
<tr>
<th>Body</th>
<th>Jiva – Individual being</th>
</tr>
</thead>
</table>
| - Nourished by food and water | - Grows and strengthened by sankalpas – fanciful thinking.  
- Strengthened by every desire and sensory experience of touch and sight. |

b) Individual beings endless journey:
- Nourished by imaginations, desires, enjoyments and attachments.
- We take different forms in different world in accordance with our actions.

Verse 12:

स्थूलानि सुख्स्माणि बहूनि चैव रूपाणि देही स्वगुणेऽपरितः।  
क्रियागुणारत्मगुणैष्टे संयोगहेतुरपरोपष्यति ॥ १२ ॥  

The embodied self chooses many forms, gross and subtle, based on the qualities belonging to himself, to the actions, and to the mind. The cause of their combination is found to be still another. [Chapter 5 – Verse 12]

- What factors decide the type of form the individual gets?

a) Individuals choice:
- We have chosen to be born in the body and will choose our future bodies.
- Animal – human
- Deities – Celestial beings
We choose form according to our vasanas – which are formed by actions and quality of mind.

b) Gods grace:

- **Upadesa – Sara:**

  कर्तुराजया प्राप्यते फलम् ।
  कर्म किं परं कर्म तत्जज्ञाम् ॥ १ ॥

  *Karturagya praapyyate phalam* ।
  *Karma kim param karma tajjadam* ॥ १ ॥

By the command (according to the laws) of the Creator of the world (the Lord), the fruits (of action) are gained. Then how is action the Supreme (Reality)? (It is not; since) that action is inert. [Verse 1]

- Actions by themselves are inert.
- God presides over all actions and enjoying results over all actions and enjoying results according to our action.
- Ordered by God, man gets the results of his actions.
- Does the individuals story ever end?
Chapter 6

Verse 2: Important verse

It should be known that energy assumes various forms such as earth, water, light, air and ether at the command of Him who is the master of Gunas and the maker of times, who is omniscient, who is Pure Consciousness itself, and by whom all this is ever enveloped. [Chapter 6 – Verse 2]

a) God is existence and consciousness behind creation.

- Prakrti – Material cause
- Existence exists before prakrti.
- God is sentient cause of creation. Consciousness alone illumines all in general and its functioning through the total mind.
- He is Sarvajna (Omniscient), Sarvavit (Knows every individual thought).

\[\text{Sunlight}\]

\[\text{General illumination}\]

\[\text{Particular illumination in Mirror or water}\]
b) Changeless creator of time and qualities:

- Time imperceptible factor known through change in objects.
- When our thought changes, or object of thought changes, time is perceived.
- In deep sleep state the thought of absence of objects alone exists and we are unable to perceive the passage of time.
- God is the substratum of all changes which we call time.
- Sarva Kalyana Guna Nidhana treasure house of all attributes and virtues – Omnicient, Omnipotent, Omnipresent, presiding over all actions, giver of all results, compassionate, gracious, forgiving. Abode of all love and Joy which sustains creation.

c) Creation – an appearance (Vivarta)

- When material cause and sentient cause is same, the thing created is illusion.
Waking Mind:

- Dream is an appearance.
- God material cause and sentient cause of creation. Therefore creation is an appearance.
- Vivarta means to appear different Viparita Vartanam.

\[ \text{Existence Conciousness god} \]
\[ \downarrow \]
\[ \text{Appears as} \]
\[ \downarrow \]
\[ \text{Changing world of Names, forms, functions without change (Like snake vision on Rope)} \]

\[ \text{d) Contemplation, the means:} \]
- To know the truth as one’s own self.
Verse 5:

By previously meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time. [Chapter 6 – Verse 5]

Means to lighten Vasanas

- Karma Yoga
  - Verse 4
- Upasana Yoga
  - Verse 5

a) God unites (Sam yoga – Nimitta – hetuh)

- Primordial being is cause of all
- God unites matter with spirit in the world.
- Unites action with the results.
- Doer with enjoyer of the Result.
- God is love and love is the greatest uniting factor between 2 objects or beings.
- Connects us with him through self knowledge and self realisation.
b) God is Adorable (Idya):
- God is seated in our hearts as our own self. Most loved and adored.

c) Worship and meditation:
- Always remember him.
- “Sva chittam stham”. Keep him in our memory.
- **Upa – Asana**:
  Being near God, connected through thought, word and deed.
- Through realisation become one with him.

**Verse 8:**

He has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him. [Chapter 6 – Verse 8]

- What does God do that makes him the Lord of all?

a) He has no body or senses: (na Tasya karyam Na karanam)
- God’s greatness is not dependent on what he does or what he has (Akarta).
- He is great because he is what he is.
- He has no Karyam, duties being full and complete. No need for Karanam. We are incomplete and need Karanam to feel fulfilled and do something.
b) None equal or greater (Na tat-samaha – ca Abhyadhikah)

Gita:

यस्य सर्व समारम्भः कामसंह्रुल्लयोर्जिताः।
ज्ञानातिद्यदक्षार्यमणं तमाहुः पण्डितं बुधः॥ ४.२९॥

- Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a Sage. [Chapter 4 – Verse 19]

- God is Incomparable.

- Ravana thought he was God and got killed.

c) Gods natural powers (Svabavaki):

- Electricity has unmanifest power to rotate, illumine.

- Gods power manifests as the ability to see, hear, to know, energise, function through body and mind.

- This is Gods Maya Sakti – Prakrti.

- Gods power remains with him in full measure.

d) Knowledge, strength and action: (Jnana – Bala – Kriya)

- Required for individual and nation (Given by God).
Verse 11:

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and he is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Mahavakya.
- Very profound verse.
- Ishvara – one – don’t quarrel Shiva / Vishnu – 2 names of one God.
- Where is god located?
  In every living being.
- In what form?
  In form of Sakshi Chaitanyam.

<table>
<thead>
<tr>
<th>Devaha</th>
<th>Sakshi</th>
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</thead>
<tbody>
<tr>
<td>Paramatma</td>
<td>Jiva</td>
</tr>
</tbody>
</table>

- Jivatma / Paramatma – Aikyam presented.
- Kevalo Nirgunamashcha...
- Advaitin alone accepts Nirguna Ishvara.
Verse 13 : Important

He is the eternal among the eternals, and the intelligent among all that are intelligent. Though one, He grants the desires of the many. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline. [Chapter 6 – Verse 13]

• We are always looking for forever relationships.

a) God is forever – (Nityo Nityanam)


• Jiva – who owns and disowns body goes on forever.

• World in manifest or unmanifest state for ever....

• There seem to be many eternal factors in creation – with what should we form a forever relationship?

• Everything born in time or conditioned by time and is therefore ever changing even though appears to exists for ever (Nitya Pravaha).

• God / Kutasta / Anvil is the truly changeless for ever.

b) God is life (Cetanas – Cetananam) :

• God is the one Consciousness enlivening the body, senses and mind he manifests as life in all beings.
Gita:

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

- We do not live because of oxygen or food, but on some other factor on which both depend.

Katho Upanishad:

Not by Prana, not by Apana does any mortal live; but it is by some other, on which these two depend, that men live. [II – II – 5]

c) God is the wish fulfilter:

- God fulfills desires of everyone.

Gita:

Endowed with that faith, he engages in the worship of that devata and from it, he obtains his desire fulfillments; all these being ordained by Me (alone). [Chapter 7 – Verse 22]

- We are instruments for his divine will.
- He is Kalpa Vrksa (Wish fulfilling tree), Kama – dhenu (Wish fulfilling cow), Cintamani (Wish fulfilling crystal) all put together.
d) Realise through Sankhya Yoga:

- Path of knowledge.
- Discrimination between self, non-self.

Verse 14:

The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not, how then this fire? Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

- Arati Mantra – also in Katho Upanishad and Mundak Upanishad.

Katho Upanishad:

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him; by His light, all these shine. [II – II – 15]

Mundak Upanishad:

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine - how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]
a) None can illumine God / truth :

5 Natural sources of light

- Sun
  - Chief source of all light
- Moon
  - Reflects light of Sun
- Stars
  - Are also Suns
- Lightening
- Fire

- Earth as planet was part of Sun. All are effects – cannot illumine cause.
- Grand child can’t see marriage of parents.
- Known can’t know the knower.
- God is the Consciousness that illumines all the seen and seen can’t know the seer.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Instrument</th>
<th>Presiding deity</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Eyes</td>
<td>Sun</td>
<td>Can’t see</td>
</tr>
<tr>
<td>2.</td>
<td>Mind, Intellect, memory, I – sense</td>
<td>Moon</td>
<td>Can’t think</td>
</tr>
<tr>
<td>3.</td>
<td>Speech, organs of action</td>
<td>Fire</td>
<td>Can’t describe</td>
</tr>
</tbody>
</table>

b) Significance of Arati :

- How can the light of Arati illumine God?
- Arati light illumines the form of God.
• God is always in our heart even when not seen due to darkness of ignorance.

• Light of lamp represents knowledge – Akhandakara Vritti – “I am infinite” – dispels ignorance than I am the body or I am finite.

• Once darkness is dispelled, the self shining God / truth is realised as ones own self.

• The thought, I am infinite truth cannot illumine the truth but removes the ignorance I am finite.

• Self is self shining, self evident and is the light In which we see our dream, the light that illumines the absence of all thoughts in deep sleep, and the thoughts of knowledge and ignorance of objects and the self.

• All exist and function only in the light of god / truth.

• We pray – may I gain such divine knowledge. This light which revealed his form, may it purify and divinise my vision and thoughts. (We put our hands over the light of the lamp and touch our eyes and head).
Verse 16: Gods Nature

He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and he is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance. [Chapter 6 – Verse 16]

a) Creates all, knows all:
   • Sa visvakrt, visvavid
   • Being all, knows all.

b) Self created, knows all:
   • Atmayonir Jnah
   • His knowledge is causeless, pure Conciousness.

c) Creator of time, endowed with all virtues, knows all
   • Kalakaro – kuni
   • Sarva vidyaha
   • Creates all knowledge and is also illuminator, knower.

Gita:

And I am seated in the hearts of all; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the vedas; I am indeed the author of the vedanta, and the “knower of the vedas” am i. [Chapter 15 – Verse 15]
d) Lord of matter and spirit, controller of Sattva / Rajas / Tamas.

- Pradhana – Kshetrajna, patir – gunesa, controls all bodies, individuals – Kshetrajna that wields the 3 bodies through Sattva / Rajas / Tamas – which he controls.

- Gunesa – Lord of all virtues beauty, vitality, memory.

e) Cause of liberation, continuation, bondage:


- Cause of worldly existence.

<table>
<thead>
<tr>
<th>Vidya Maya</th>
<th>Avidya Maya</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sattva guna liberates</td>
<td>- Ignorance caused by Rajo and Tamo guna keep’s one in bondage.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Father with Mask</th>
<th>Father without Mask</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cause of sorrow</td>
<td>Cause of Joy</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Not knowing god</th>
<th>Knowing god</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cause of Bondage</td>
<td>Cause of Liberation</td>
</tr>
</tbody>
</table>
Verse 18 & 19 : (Important verse)

**Verse 18 & 19**

\[
\text{Yo brahmanam vidhahiti purvam yo vai} \quad \text{है ब्रह्मानं विद्वभति पूर्वम् है ब्रह्मां विद्वभति पूर्वम्}
\]
\[
\text{वै ब्रह्मांश विद्वभति तस्ये} \quad \text{अत्याचार्य विद्वभति तस्ये}
\]

\[
\text{तं ह देवं आत्मबुद्धिप्रकाशं सुभुक्तवैं शरणपदं पर्यये} \quad \text{तं ह देवं आत्मबुद्धिप्रकाशं सुभुक्तवैं शरणपदं पर्यये}
\]

\[
\text{niskalam niskriyam shantam niravadyam niranjanam} \\
\text{अनिश्चलम् निष्क्रियम् शांतम् निरवध्यम् निरन्तरम्}
\]

\[
\text{Ⅺ १८} \\
\text{Ⅺ १९}
\]

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 – Verse 18 & 19]

- Prayer sloka.
- Aadiguru of Vedanta is Ishvara.

**Verse 18 : (Important verse)**

- Having realised God alone, can liberate us from bondage seeker now takes refuge in him.

**a) God the first Guru :**

- God alone liberates – chapter 6 – Verse 16
- Knowledge alone liberates – Chapter 6 – Verse 15
- God in his absolute nature is pure existence, conciousness, Bliss with no time, space, mind or instruments to teach the knowledge.
Mundak Upanishad:

Om brahma devanem pratham sambabhuvam visvasya karta bhuvansya gopta
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putravya praaha II 1 II

Of the Gods, Brahmaji, the creator and the protector of the universe, was self-born first. He gave out the knowledge of reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

Kaivalyo Upanishad:

Om athaśvaśāyano bhagavantāṁ paramesṭhimapuraskāroṣa ||
adhibi bhagavānbhramavidyāṁ varisthāṁ sada sadbhūẖ śeyamānāṁ nigūthāṁ ||
yaya’cirātsarvāpayāṁ vyapohya paratparaṁ puruṣaṁ yāti vidvān || 1 ||

Thereafter the sage Asvalayana approached Brahmaji, the revered grandsire and said, "Oh Lord! Please teach me brahma-vidya, self-knowledge, which is the noblest and is always resorted to by the good people, which is the highest secret, and by knowing which the learned ones cross all sins before long and reach the highest purusa. [Verse 1]

- Lord Visnu – sleeping on thousand leaded serpent in the milky ocean is God in his absolute nature. Lotus emerges from his navel and lord brahma with 4 heads facing 4 directions is seen sitting with vedas in his hands.

b) God is illuminator of self knowledge (Atma – buddhi Prakasam)

- Seeker with practice in meditation finally realises – “I am the infinite self”.
- Flow of thoughts when turned towards God is purifying.
- When we fell happy, we attribute it to an external source like Good music, food.
• But actually the peace and Joy experienced is because - thoughts have for that brief moment turned inwards.
• God / truth is the illuminator of all our thoughts and he alone graces our enlightenment.

c) True seekers surrender (Mumuksur vai saranam Aham prapadye) :
• Mumuksu is one who desires to liberate himself from the cycle of birth and death, all finitude, Joys and sorrows of worldly existence here and now.
• He sees limitation of all worldly pleasures and possessions and wants to free himself from finitude (Nachiketa / Ashvalayana).
• I am limited in my abilities and efforts but with infinite desires. You are all capable and compassionate. I surrender to you. I seek refuge in you. Guide me and help me to go beyond Maya.

Verse 19 : Important
• What does surrender mean?
• Live according to gods will, surrender to nameless, formless, attributeless God, is to give up the ‘I’ notion ego that separates us from God and become one with him. It is to become his nature.

a) Actionless, peaceful, pure (Nishkriyam, Santam, Niranjanam)
• Mind – Becomes agitated by desires.
  Becomes peaceful when desires fulfilled.
• Ignorance in the unmanifested state (good or bad vasanas) express as desires in the mind and actions through the body.

• God / truth is beyond gross body (actionless) and subtle body – therefore all peace and causal body therefore free from ignorance and vasanas.

b) Partless and blameless (Niskalam, Niravadyam)

• That which has name, form, and quality is subject to growth, imperfection or blemishes.

• God remains blameless and blemishless.

c) Like smokeless fire (Dagdha – Indhanam iva analam)

• God is light of Consciousness, free of any extraneous factors or their qualities like smokeless fire.

• Fire is covered by smoke, smell of burning fuel, crackling due to gravins, flickering due to air.

d) The bridge to immortality (Amrtasya param setum)

• I surrender my ego and finitude and remain in immortal truth. Knowledge is the bridge to realise immortal god.
Verse 20:

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God. [Chapter 6 – Verse 20]

- Moksa only by Jnanam.
- Otherwise, if you can roll up sky from one corner of earth to another and submit to Lord, will get Moksha.

Verse 21:

Himself realizing Brahman by the power of Self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers. [Chapter 6 – Verse 21]

- Name of Svetasvataro Rishi mentioned.
CHAPTER 1

As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation - he becomes that Supreme Brahman, the destroyer of ignorance. [Chapter 1 – Verse 15 & 16]

CHAPTER 2

When the Yogin realizes the truth of Brahman, through the perception of the truth of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakrti, he is freed from all sins. [Chapter 2 – Verse 15]
CHAPTER 3

अपाणिपादो जानो महीता पदयत्यध्वल: स मृणोत्तयकर्ण: ।
स वेति वेष्थ न च तस्माति वेष्ठ तपाहुराह्यं पुष्यं महान्तमु ॥ १९ ॥
apanipado javano grahita pasyaty acakshuh sa 'srnoty akarah ।
sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam ॥ १९ ॥

Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

CHAPTER 4

मायां तु प्रकृति विद्यान्यायिनेः च महेश्वरमु ।
tasyavayavabhutasu tv yuyapta sarvam idam jagat ॥ १० ॥
mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutasu tu vyapta sarvam idam jagat ॥ १० ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

CHAPTER 5

गुणान्वयो य: फलकर्मकर्ता क्रत्स्य तस्येव स चोपभोक्ता ।
sa vishvaprasaadadharma bhavanish: sa shkarati swakarmabh: ॥ ७ ॥
gunanvayo yah phalakarmakarta krtasya tasyaiva sa copabhokta ।
sa visvarupas trigunas trivartma pranadhipah samcarati svakarmabhih ॥ ७ ॥

Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Gunas, and assuming various forms, wanders about through the three paths as a result of his own deeds. [Chapter 5 – Verse 7]
God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God. [Chapter 6 – Verse 20]
OM ASATHOMA SADH GAMAYA
TAMASOMA JYOTHIR GAMAYA
MRITYORMA AMRITAM GAMAYA

From the unreal, lead me to the real, from darkness lead me to light (darkness of ignorance to light of knowledge) and from death lead me to immortality.

OM POORNAMADAH POORNAMIDAM
POORNAATH POORNA MUDACHYATE
POORNASYA POORNA MADAAYA
POORNAME VAAVA SISHYATE
OM SHANTI SHANTI SHANTI HI
The Sun does not shine there, nor does the moon, nor do the stars, nor the lightnings shine and much lies this fire. When He shines, everything shines after him; by His light, all these shine.

*Kathopanishad [verse 15, section 2.5]; Mundokopanishad [verse 10, section 2.2]*