Om apyayantu mamangani vakpranascaksuh srotaramatho 
balamindriyam ca sarvani I 
Sarvam brahmopanisadam I 
Maham brahma nirakuryam ma ma brahma nirakarodanirakaranam 
astvanirakaranam me’stu I 
Tadatmani nirate ya upanisatu dharmaste mayi santu te mayi santu I 
Om santih santih santih II

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous! All is 
the pure Brahman of the Upanishads. May I never deny that Brahman! May that 
Brahman never desert me! Let that relationship endure. Let the virtues recited in the 
Upanishads be rooted in me. May they repose in me! Om peace. peace. peace!
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<th>S. No.</th>
<th>Topic</th>
<th>Page No.</th>
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<td>Verses for Introspection – Chapter 7</td>
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<td>Verses for Introspection – Chapter 8</td>
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Chandogyo Upanishad

Introduction
- Sama Veda
- 8 Chapters
- 627 Mantras
- Sung in musical form

Chapters 1 - 5
- Upasana
  - Jiva Upasana
  - Ishvara Upasana

Chapters 6 - 8
- Brahma Vidya

Benefits:
- Sakama – Dharma, Artha, Kama
- Nishkama – Chitta Shuddhi, Guru Prapti, Moksha
Introduction to Tat Tvam Asi

Veda – Instrument of Knowledge

(Shankara Bashyam – Chandogyo Upanishad end of 6th Chapter)

1) Fundamental Principles:

a) Pramanam – instrument, valid in its own field only.

<table>
<thead>
<tr>
<th>Eyes</th>
<th>Form + Colour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ears</td>
<td>Sound</td>
</tr>
<tr>
<td>Veda</td>
<td>Chaitanyam</td>
</tr>
</tbody>
</table>

b) Other Pramanams like science, inference, logic, can’t validate or invalidate – contradict veda, have no access.

c) What we understand from veda is knowledge. No new experience required to support, validate required.

d) Veda gives final knowledge and requires only understanding.
3 Types of Knowledge

- **Intellectual**
  - Non-experiential book knowledge.
  - Knowing Rasagulla
  - Knowing Kailash
  - Words give intellectual knowledge.
  - Jnanam

- **Inferential**
  - Hear horn of car / cycle
  - Assume it is a car / cycle
  - Don’t see
  - Non-experiential knowledge

- **Experiential**
  - Eating Rasagulla
  - Visiting Kailash
  - Vigyanam
  - Experiencing Jnanam as oneself

- **Utsarga**:
  - General rule when objects Paroksham (Far away).

- **Apavada**:
  - Exceptional rule, when object intimately experienced all the time (Aparoksham).
  - Words can give Jnanam and Vigyanam – intellectual and experiential.
3) Karna Story in Mahabharatha:

- Karna brought up by foster mother Radha. Hence called Radheya Putra.
- Kunti – Mother of 5 Pandavas also mother of Karna who was put in a box and lost.
- Surya Devata Putra.
- Kunti - Says “Tat Tvam Asi”. You are the 6th son.
- 6th Son always, experienced but not known yet by Karna.
- Similarly, I am Chaitanyam, awareness principle is intimate experience of all but not known. Vedas Reveal this truth about myself.

4) Shastric Statements

Avantara Vakhyam

- Give non experiential knowledge.
- Creates urge to know.
- Jnanam Janayati, Artha Vadha.

Mahavakyam

- Give direct experiential knowledge.
- Urge for experience goes.
- Give Tatparyam – Central Theme.
- Puts an end to urge for experience if heard properly.
- Vigyanam Janayati.
- Brahman is I who is experienced all the time. We don’t lack the experience.
5) Why we don’t know after listening?

2 Problems

- Samshayam
  - Have doubts
  - Not convinced
  - Analysis required

- Viparyaya Pratyayam
  - Old thinking habit
  - Notion + I have become one.
  - Teacher negates notion.
  - Vedantic meditation to shed old habits – I am Samsari, Suffering, Boss, Lawyer, Doctor, Housewife.

6) How you know Tatparyam – of all Upanishads?
   • Is Brahman, Chaitanyam the central theme in all Upanishads?
6 Clues / factors – Lingam Tatparya Nirnaya

(1) Upakrama & Upasamhara
- Beginning and end.

(2) Abhyasa
- Repetition

(3) Apoorvata
- Gives knowledge, inaccessible to other Pramanams.

(4) Phalam
- Jeevan & Videha Mukti (Not casual statement)

(5) Artha Vada
- Glorification
- Knower of all
- Sarvagya Bavati

(6) Upapatti
- Logic
- Knowing one, cause, know all effects.
- Karana alone appears as Karyam.
- Karana Jnanena Sarva Karya Jnanam Bavati.

• Tat Tvam Asi gives complete knowledge about my nature. Don’t require another experience. Listen again if not understood.
Chapter 6
Sat – Vidya

Introduction:

• Teaching of Brahman in the name of Sat – Existence, hence called Sat Vidya.

16 Sections

Section 1
Introduction

Section 2 - 7
Srishti Prakaranam

Section 8
Mahavakya Upadesha

Section 9 - 16
- 8 Times Tat Tvam Asi Repeated.
- 8 Examples

Section 1 :

3 Topics

Guru - Sishya

Fathers question to Son

Possibility of Answer

• Guru – Uddalaka Aruni, Sishya – Svetaketu, Samvada Rupena Sad Vidya.
Verse 1, 2, 3:

\[ \text{Verse 1: } \text{That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?} \]

\[ \text{Verse 2: } \text{Svetaketu asked: Sir, what is that teaching?} \]

\[ \text{Verse 3: } \text{Aruni had a son named Svetaketu. Once Aruni told him: Svetaketu, you should now live as a brahmacarin. No one in our family has not studied the scriptures and has not been a good Brahmin.} \]

\[ S \text{ ha dvadasavarsa upetya caturvimsatvarsah} \]
\[ sarvanvedanadhistya mahamana anucanamani stadbha eyaya \]
\[ tam ha pitovaca svetaketo yannu somyedam mahamana \]
\[ anucanamani stabdho'syuta tamadesamapraksyah } 2 \]

\[ \text{Svetaketu went to his teacher’s house at the age of twelve. After studying all the vedas, he returned home when he was twenty-four, having become very serious and vain, and thinking himself to be a great scholar. [Noticing this] his father said to him: “O Svetaketu, you have now become very serious and vain, and you think you are a great scholar. But did you ask your teacher for that teaching [about Brahman].} \]

\[ \text{Yenasrutam srutam bhavatyamatam matamavijnatam vijnatamiti} \]
\[ katham nu bhagavah sa adeso bhavatiti } 3 \]

\[ 'That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?’ [Svetaketu asked] ‘Sir, what is that teaching?’ } 6 - 1 - 3 \]
Question:
• What is that knowing which everything else is known?

Answer:
• Knowing Karanam (cause) all effects (Karyam) known.

3 Examples:

<table>
<thead>
<tr>
<th>Knowing – Cause</th>
<th>Know all – Effects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clay</td>
<td>Pot</td>
</tr>
<tr>
<td>Gold</td>
<td>Ornaments</td>
</tr>
<tr>
<td>Iron</td>
<td>Instruments</td>
</tr>
<tr>
<td>Brahman</td>
<td>Universe</td>
</tr>
</tbody>
</table>

Section 2 – 7:
• Srishti Prakaranam – theory of creation to show Sat Brahman is Sarva Karanam.
• Karana Brahma Vigyanena, Sarva Prapancha Vigyanam Bavati.
• Braheiva Sarva Karanam Bavati.

Brahma Sutra:

<table>
<thead>
<tr>
<th>जन्माद्यस्य यतः: । Janmadyasya yathah</th>
</tr>
</thead>
<tbody>
<tr>
<td>That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]</td>
</tr>
</tbody>
</table>
Taittriya Upanishad:

To him (Bhrgu) he (Varuna) again said: “that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman”. He (Bhrgu) performed penance; and after having done penance.... [3–1–3]

- Brahman introduced as Jagat Karanam.

**Srishti – Creation – 3 elements**

- **Tejaha**
- **AP**
- **Annam**

  - **Agni**
  - **Apaha**
  - **Prithvi**

**Products (By Trivut Karanam)**

- **Sukshma Buta**
- **Sthula Buta**
- **Bautika Prapancha**
Creation – 3 Colours / 3 Elements

- Red
- White
- Black

- Agni
- Apaha
- Prithvi

Verse: 6 – 5 – 3

When we eat fire [i.e., butter, oil, etc], it divides itself into three parts. The grossest part of it becomes bone; that which is less gross becomes marrow; and the subtlest part becomes speech. [6 – 5 – 3]

- Surya, Chandra, Sharirams.

<table>
<thead>
<tr>
<th>Adhyatma Shariram</th>
<th>Adibuta Prapancha Predominant content</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mind</td>
<td>Prithvi</td>
</tr>
<tr>
<td>Prana</td>
<td>Jalam</td>
</tr>
<tr>
<td>Vak</td>
<td>Fire</td>
</tr>
</tbody>
</table>

- Hence entire Srishti is 3 elements.
Tat Tvam Asi (Repeated 9 Times)

(1) Sat = Jagat Karanam
- 6 – 8 – 1, 2, 4, 5, 6 & 7
- Body from earth
- Earth from Water
- Water from fire
- Fire from Sat - Brahman

(2) Honey
- Section 6 – 9 – 2
- Honey looses identity of its origin in juice.

(3) Rivers
- Section 6 – 10 – 1
- Rise from ocean and merge into ocean.
- Creatures rise from being and merge back.

(4) Tree
- Section 6 – 11 – 2
- Pervades whole tree.
- Being pervades body and limbs as per Karma.

(5) Banyan Seed
- Section 6 – 12 – 1
- Tree invisible in seed
- Root of universe is invisible.

(6) Salt
- Section 6 – 13 – 1 & 2
- Salt exists in water but not seen.
- Being exists in Body but invisible.

(7) Gandhara Purusha
- Section 6 – 14 – 1 & 2
- Gandhara saved by traveller.
- Guru saves Jiva.

(8) Murmurshu
- Section 6 – 15 – 1
- Speech merges in mind.
- Mind in Prana.
- Prana in fire
- Fire in supreme diety.

(9) Tapatakara
- 6 – 16 – 1 & 2
- Honest man saved by hot axe.
- Sat saves Jiva.
Section 8

- Aiykam, Mahavakya revealed by definition of 3 words:

  Mahavakya Definition

  - Svapiti
  - Ashanaya
  - Pipasa

  - Sleeper
  - Hunger
  - Thirst

a) Sleeper – Svapiti : 6 – 8 – 1

Uddalako harunih svetaketum putramuvaca svapniantam me
somya vijanihiti yatraitapurushah svapiti nama sato
somya tada sampanno bhavati svampito bhavati tasmadenum
svapitityacaksate svam hyapito bhavati [1]

Uddalaka Aruni said to his son Svetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

- Jiva resolves into Sat during sleep hence Sat must be Svarupam of Jiva is the logic.
Then when a person is said to be thirsty, it is to be understood that the water he drank has been carried away by fire. Just as people refer to a leader of cows, or a leader of horses, or a leader of people, similarly, people say that fire is the leader of water. So also, O Somya, know that this sprout [i.e., the body] is the product of something [i.e., of food and drink]. It cannot be without a root. [6 – 8 – 5]

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]
• Body has come out of Prithvi.

• Prithvi has come out of Jalam.

• Jalam has come out of Agni.

• Agni has come out of Sat.

• Sat is Jagat Karanam = Brahman.

• Sat is Jiva Karanam = Brahman = Jiva Svarupam.

Tatu Tvam Asi : 6 – 8 – 7

Sa yā eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]
What happens during death: [6 – 8 – 6]

<table>
<thead>
<tr>
<th>Stage</th>
<th>Activity</th>
<th>People Say</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Speech ceases to function mind continues to function.</td>
<td>People Say:</td>
</tr>
<tr>
<td></td>
<td>- What one thinks, one speaks.</td>
<td>- He is not thinking, not conscious.</td>
</tr>
<tr>
<td>2.</td>
<td>Mind merges as in deep sleep into Prana.</td>
<td>People Say:</td>
</tr>
<tr>
<td></td>
<td>- Prana merges into heat; the fire in the Body.</td>
<td>- Body is still warm. He is still alive.</td>
</tr>
<tr>
<td>3.</td>
<td>Fire withdraws and merges into Brahman.</td>
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<tr>
<td></td>
<td>- Like face reflected in mirror merges back into the real face</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- when the mirror is broken, similarly the mind and other accessories</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- reflected as the living self remains as Brahman.</td>
<td></td>
</tr>
</tbody>
</table>

- The knower of Brahman has the realisation of truth – I am being, he does not come back from that state.

- An ignorant man, rises again from his source (being), like a man waking after deep sleep and again enters into the meshes of the body.
1st Mahavakyam: 6-8-7

- Aitadatmyam sarvam tat satyam sa atma tattvamśi svetaketo...
- Entire universe is traced to the subtle universal principle of being – “Sat” which is the foundation of all that exists and therefore root of man.
- This principle ensouls the whole universe is also the true self of man.
- Man stopped of his ego dress is the reality which supports the entire universe (Hence, nondual).
- During sleep and at death the Jiva attains Brahman which is being.

Chapter 6 – Section 9 – 16:

- 8 Examples given for Mahavakya teaching.

a) Honey: Section 9

\[ \text{Yatha somya madhu madhukrto nististhanti nanatyayanam} \]
\[ \text{vrksanam rasansamavaharam ekatam rasam gamayanti} \]

O Somya, as bees produce honey by collecting the juice from various trees and mixing them together to make one juice. [6–9–1]

\[ \text{Te yatha tatra na vivekam labhante'musyaham vrksasya} \]
\[ \text{raso'smyamasyaham vrksasya raso'smityevameva khalu somyemah} \]
\[ \text{sarvah prajah sati sampadya na viduh sati sampadyamaha iti} \]

O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, “I am the juice from such-and-such tree”, and “I am the juice from such-and-such tree”; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, “We [were once separate, but] now we are all one with the Self”. [6–9–2]
That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 9 – 4]

- Honey from flowers become an indistinguishable mass in honeycomb.
- All Jivas during deep sleep, at death and at the cosmic dissolution – Pralayam merge into being, indistinguishable state.
- Pralayananantaraviveka Apatthi Bavaha.
- Don’t have discrimination, I am juice of this tree, or that tree.
- I am in this body or that body.
- Due to ignorance Jivas are born according to their past tendencies.

Rivers: (Nadi) Section 10

O Somya, those rivers belonging to the east run to the east, and those belonging to the west run to the west. Rising from the sea, they go back to it and become one with it. Just as, when they reach the sea, they do not know their separate identities – “I am this river”, or “I am that river”. [6 – 10 – 1]
‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 10 – 3]

- Rivers rise from ocean in the form of vapour and cloud and pour down in the form of rain and merge into ocean.
- Srishtehe poorvam Aviviveka Avasta.
- Before creation, we were an indistinguishable mass.

Gita:

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]
O Somya, if someone strikes at the root of a big tree, it will continue to live, though it may exude some juice. If he strikes at the middle, it will still live, though it may exude some juice. If he strikes at the top of the tree, it will survive, though it may exude some juice. Pervaded by the self, the tree will keep drinking juice and living happily. But if the self leaves a branch of a tree, that branch withers away and dies. If it leaves a second branch, that branch too will die. If it leaves a third branch, that branch also will die. If the self withdraws from the whole tree, then the whole tree will die. [6 – 11 – 1 & 2]

The father said: “O Somya, know this: When the self leaves the body, the body surely dies. The self, however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.” [Svetaketu then said] “Sir, please explain this to me again.” “Yest Somya, I will explain it again,” replied his father. [6 – 11 – 3]

- Life is all pervading in the tree. Its roots absorb water + life from the earth even if some branches are cut off. Jiva in the tree is not destroyed. Life is only withdrawn from the diseased branch.
• Jiva – pervades mind, speech, Prana.
• Jiva gets it food from its unenjoyed Karma.
• Jiva withdraws life from this body when Karma phalam are exhausted, but continues its journey in the next body....
• Even in Unmanifest condition, Jivatvam, individuality is not destroyed.
• Sanchita Punya Papact left intact in potential form.

d) Nyagroja Seed : Section 12


Uddalaka said : “O Somya, the finest part in that seed is not visible to you. But in that finest part lies hidden the huge banyan tree. Have faith in what I say, O Somya. [6 – 12 – 2]
Sad Brahman is Ateeva Sukshmam like the seed of banyan tree from which the huge tree grows.

The tree, its branches are not perceivable in the subtle seed.

Similarly that Brahman which is the subtle essence of universe is not perceived.

e) Lavana (Salt) : Section 13

[Uddalaka said], Put this lump of salt into water and come to me in the morning. Svetaketu did as he was told. Uddalaka said to him, My son, bring me the salt that you put in the water.’ Svetaketu looked. But he could not find it, as the salt had dissolved in the water. [Uddalaka said], My son, drink the water at the surface. [Svetaketu did that, and Uddalaka asked] How does it taste? [Svetaketu replied] It is saline. [Uddalaka then said] Drink it from the middle. How does it taste? It is saline. Drink it from the bottom. How does it taste? It is saline. Throw the water away and then come to me. Svetaketu did so. The father said to him : There is salt in every part of the water, yet you cannot see it. Similarly, O Somya, Sat [the Self] is here in this body, yet you cannot see it in the body. [6 – 13 – 1 & 2]

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 12 – 3]
Salt dissolved in water cannot be perceived by sight or touch.

Brahman, the root of universe in this body is not perceived by sense organs like the subtle salt which was not perceived.

By taste salt is known. By sruti, Brahman is known.

f) Gandhara Purusha : Section 14

O Somya, as when a person is brought blindfolded from the Gandhara country and left in a deserted place, he turns sometimes to the east, sometimes to the north, sometimes to the south, and sometimes to the west, shouting: ‘I have been brought here blindfolded! I have been left here blindfolded!’ [6 – 14 – 1]

And as someone may remove that person’s blindfold and say, “Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]
‘That which is the subllest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 14 – 3]

- Blind folded man with hands tied may go here and there.
- A stranger may untie him and instruct him to go to Afghanistan.
- Similarly by Guru – Shashastra Upadesham an ignorant Jiva attains Brahman.
- Prarabda – Destroyed by experience.
- Sanchita – Destroyed by knowledge.

**g) Murmurshu : (Martum Ichhu – on Death door) Section 15**

When a person is seriously ill, O Somya, his relatives sit around him and ask: Do you recognize me? Do you recognize me? So long as his speech does not merge with his mind, his mind with his prana, his prana with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them. [6 – 15 – 1]

The when his speech merges into his mind, his mind into prana, his prana into the heat in his body, and the heat into the Supreme Self, he no longer knows them. [6 – 15 – 2]
‘That which is the subtest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 15 – 3]

- Man of knowledge and ordinary worldly man both merge in Brahman in the same way.
- Man of wisdom has no rebirth but ignorant man is born again in accordance with the results of his action.

**Stages of Dying Man:**
- Speech merges with mind, mind in Prana, Prana in fire, fire in Brahman.

**h) Taptakara – Parshum (Heated Axe) : Section 16**

O Somya, suppose a man is brought with his hands tied, and they say : This man has stolen something. He has committed robbery. Heat up an axe for him. If he has committed the offence, then surely he will prove himself to be a liar. Being dishonest and trying to hide under the cover of falsehood, he will be burned when he grasps the hot axe, and then he will be killed. [6 – 16 – 1]
Even though ignorant and wise merge into Brahman, wise who holds to Satyam is free from Samsara and is liberated, not born again.

If he is a doer of theft, he covers himself with falsehood, and grasps the heated Axe, burnt and punished.

If he is attached to truth, and grasps the heated axe, he is not burnt and then released.

8 Times Mahavakya Upadesha given Gandhara and Taptakara Examples well known.
Chapter 7
Buma Vidya

Introduction:

• Buma: Biggest, limitless, Ananta Brahman.
• Guru: Sanatkumara (One of Brahmajis Manasa Putras)
• Sishya: Narada (One of Brahmajis Manasa Putras).

26 Sections

Section 1 - 22
Section 23
Section 24
Section 25
Section 26

Upasanas

Brahma Vidya

Lessons from Story:

a) Tarati shokam Atmavitu:
   • Man of self knowledge crosses sorrow.

b) Nobody should study independently. Approach guru.

c) Sraddha = Teaching has liberated many.

d) Nitya – Anitya Vastu Viveka in student.
Naradas Background:

- Noble family
- Education
- Character
- Resources
- Shakti
- Anitya Vastu can’t give Poornatvam.

None cures “Shokha” Grief / Sorrow Appornatvam

Naradas Apara Vidya:

- All 4 Vedas chanting (Not meaning)
- Itihasa (5th Veda) - Ramayana, Bagwatham, Mahabaratha, Purana.
- Itihasa (Historical story)
- Purana (Mythological story).
- Vyakaran – Knowledge by which veda known.
- Pitru Karmas
- Deivam – Knowledge of Good / bad Omens.
- Nidhim – Science of inner treasures of earth.
- Vako Vacham – Science of logic / Reasoning.
- Niruktam – Science of Derivation of Vedic words, Root, Prefix, Suffix.
• Kalpa – Where to apply Veda Mantra.
• Chandas – Vedic Metres.
• Buta Vidya – Physical sciences.
• Atma Vidya alone gives Poornatvam which he is doesn’t have.

e) Accepted ignorance, intellectual honesty.

Section 1 – 15 : Upasanas

a) 7 – 1 – 4 : Name

Name is all 4 Vedas, Itihasa – Purana, rules of worship, mathematics, science of treasures, logic, war, stars, serpents, fine arts.

Name or word stands for speech and idea inseparably connected.
Speech is certainly superior to name. Speech makes known the Rg Veda, the Yajur Veda, the Sama Veda, and the fourth—the Atharva Veda; then the fifth—history and the Puranas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts; also heaven and earth; air, space, water, and fire; the gods and human beings; cattle and birds; creepers and big trees; animals of prey as well as worms, fleas, and ants; merit and demerit; truth and untruth; good and evil; and the pleasant and the unpleasant. If speech did not exist there would be no awareness of merit and demerit, nor of truth and untruth, good and evil, the pleasant and the unpleasant. Speech alone makes it possible to understand all this. Worship speech. [7–2–1]

- Worship speech as Brahman.
- Without speech merit, demerit, true-false, good-bad, would not be understood.
Speech is a power which exists as

- Para
- Pasyanti
- Madhyama
- Vaikhari

- Is Chaitanyam
- Root of Madhyama
- Root of Vaikhari
- Uttered expression

Speech is air coming in contact with organs of speech and sounded by opening and closing of certain regions.

- Conceiving, retaining, imagining, recalling and expressing thoughts + ideas.
- Speech is greater than mere words.

c) 7 – 3 – 1: Mind

The mind is superior to speech. Just as a person can hold in his fist two amalaka fruits, or two kola fruits [plums], or two akasa fruits, so also the mind can hold within it both speech and name. If a person thinks, “I will read the mantras,” he reads them. If he thinks, “I will do this,” he does it. If he decides, “I will have children and animals,” he can try to have them. If he decides, “I will conquer this world and the next,” he can try to do it. [This is the characteristic of the mind. If it says it will do something, it can do it.] the mind is the self. The mind is the world. The mind is Brahman. Worship the wind. [7 – 3 – 1]
• Mind greater than word and speech.
• Speech is contained in the mind.
• Atman is pure consciousness, one uniform, all pervading so it can’t be agent or enjoyer.
• Mind is the agent, enjoyer and is pervaded by consciousness like fire pervades a ball.
• Mind is the world because you go where the mind desires.

d) 7 – 4 – 1 : Will

The will is certainly superior to the mind. When a person wills, he starts thinking. Then he directs the organ of speech, and finally he makes the organ of speech utter the name. All the mantras merge in the names and all the actions merge in the mantras. [7 – 4 – 1]

• Will – is an operation of an internal organ by which what ought to be done and not done are discriminated.

e) 7 – 5 – 1 : Intelligence

Intelligence is certainly superior to will-power. A person first comprehends, and then he wills, Next he thinks it over again and again, and then he directs the organ of speech. Finally he makes the organ of speech utter the name. All the mantras then merge in the names, and all the actions merge in the mantras. [7 – 5 – 1]
Intelligence stands for 2 functions here:

- Comprehension of object or event in relation to time + place.
- Intelligence is better than knowledge of things and beings, mere learning.

f) 7 – 6 – 1 : Contemplation

Meditation is certainly superior to intelligence. The earth seems to be meditating. The space between the earth and heaven seems to be meditating. So also, heaven seems to be meditating. Water seems to be meditating. The mountains seem to be meditating. [7 – 6 – 1]

- Process of concentrating ones thoughts continuously on some object, or deity without being intercepted by an alien thought is contemplation.
- 2 Characteristics of meditation are tranquility and the contentment born of success.
- Earth, mountains, sky, appear to be tranquil in meditation.
Vijnana [the practical application of knowledge] is certainly superior to meditation. Through vijnana one knows the Rgveda, the Yajur veda, the sama veda, and the fourth – the Atharva Veda; then the fifth – history and the Puranas; also, grammar, funeral rites, mathematics, the science of omens, the science of underground resources, logic, moral science, astrology, Vedic knowledge, the science of the elements, archery, astronomy, the science relating to snakes, plus music, dance, and other fine arts; also heaven and earth; air, space, water, and fire; the gods and human beings; cattle and birds; creepers and big tree; animals of prey as well as worms, fleas, and ants; merit and demerit; truth and untruth; good and evil; the pleasant and the unpleasant; food and water; and this world and the other world. One knows all this through vijnana. Worship vijnana. [7 – 7 – 1]

- Understanding of scriptures is necessary for contemplation.
g) 7–8–1: Strength

Strength is certainly superior to understanding. One strong person can make even a hundred people of understanding shake with fear. If a person is strong, he will be enthusiastic and up and about. He will then start serving his teacher, and while serving his teacher he will be close to him. While sitting close to the teacher, he will watch him and listen to what he says. Then he will think it over and try to understand. He will then act on it, and finally he will grasp the inner meaning. Strength supports the earth. It also supports the interspace, heaven, the mountains, gods and human beings, cattle, birds, creepers, and trees. It supports animals of prey as well as worms, fleas, and ants. It supports the whole world. Worship strength. [7–8–1]

- Single man with strength causes 100 men with understanding to tremble.
- By strength, earth stands, sky, heaven, mountain, gods, cattle birds, tree, worm, flying insect ants.. World stands.
- Strength is capacity of the mind to comprehend the knowledge that is presented or conceived.
- Mind gets this capacity by proper Nutrition supplied by food.
i) 7 – 9 – 1: Food

Food is certainly superior to strength. This is why if a person fasts for ten days and nights, he may survive but he will not be able to see, hear, think, understand, work, or fully grasp the meaning of what he is taught. But if he eats food, he can then see, hear, think, understand, work, and fully grasp the meaning of the teachings. Therefore worship food. [7 – 9 – 1]

• Food is greater than strength for the latter depends on it.

• If one doesn’t eat for 10 days, one doesn’t see, hear, reflect, understand, act, realize.

j) 7 – 10 – 1: Water

Water is certainly superior to food. That is why if there is no rain, people worry and think, “There will not be enough food.” But if there is a good rainfall, they are happy, thinking, “there will be plenty of food.” All these are water in different forms: the earth, the interspace, heaven, the mountains, gods and human beings, cattle and birds, creepers and trees, animals of prey, worms, insects, and ants. All these are water in different forms. Therefore worship water. [7 – 10 – 1]

• Water is cause of food crops, hence greater than food.

• Water assumes forms of earth, sky, mountains, gods, men, cattle, birds, grasses, trees, beasts down to worms, flying insects and ants.
Fire [or, heat] is certainly better than water. That fire, taking air as its support, heats the sky. Then people say: “It is very hot. The body is burning. It will rain soon.” Fire first produces these signs, and then creates the rain. This is why there is lightning going straight up or going sideways in a zigzag manner, and along with it thunder. This is why people say: “there is lightning and thunder. It will rain soon.” Tejas first produces these signs and then creates the rain. Worship tejas. [7 – 11 – 1]

- Fire perceived in heat and lightening precede rain, is cause of water.
- Fire seizes air and warms up Akasha fire shows first and then creates water.

l) 7 – 12 – 1 : Akasha

Akasa [space] is certainly superior to fire. The sun and the moon are both within akasa, and so are lightning, the stars, and fire. Through akasa one person is able to speak to another. Through akasa one is able to hear. And through akasa one is able to hear what others are saying. In akasa one enjoys, and in akasa one suffers. A person is born in akasa, and plants and trees grow pointing to akasa. Worship akasa. [7 – 12 – 1]
• Ether with air is cause of fire.
• In Akasa exists sun, moon, lightening, stars and fire.
• Through Akasha one calls, hears, responds, one rejoices, one is born one grows.

m) 7 – 13 – 1 : Memory

Memory is certainly superior to akasa [space]. This is why, if many people get together but their memory fails, then they cannot hear or think or know anything. But if they remember, they can then hear, think, and know. Through memory one knows one’s children and animals, Therefore, worship memory. [7 – 13 – 1]

• Unless there is memory to receive impressions or recall ideas, all other operation of the mind will be ineffective.
• Without memory, one would not hear sound, would not think, would not grow.

n) 7 – 14 – 1 : Aspiration - Hope

Hope is certainly better than memory. Hope inspires a person’s memory, and one uses one’s memory to learn the mantras and perform rituals. One then wishes for children and animals, and one also wishes to attain this world and the next. Therefore, worship hope. [7- 14 – 1]
• Longing for what is absent is greater than memory, because when a man desires, then only he remembers.
• Kindled by Aspiration, one recites, desires children, desires world and the next.

**Prana**

Pran [the vital force] is certainly superior to hope. Just as spokes on a wheel are attached to the hub, similarly everything rests on prana. Prana works through its own power [i.e., prana is the means as well as the end]. Prana gives prana to prana, and prana directs prana to prana. Prana is the father, prana is the mother, prana is the brother, prana is the sister, prana is the teacher, and prana is the brahmin. [7 – 15 – 1]

- Prana is universal power which acts through instruments of action and the results of actions make up the whole world.
- Prana is known as Hiranyagarbha as it is the power of knowledge and movement found in entire universe.
- It exists as external air, and respiratory action in the living body.
- Atma resides in the body bound by prana and when prana leaves, spirit also quits the body.
- Self is the prana that holds together the universe from the highest to the lowest. Prana is the support of all.
### Summary

<p>| | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1. Name</td>
<td>9. Food</td>
</tr>
<tr>
<td>2. Speech</td>
<td>10. Water</td>
</tr>
<tr>
<td>3. Mind</td>
<td>11. Fire</td>
</tr>
<tr>
<td>5. Intelligence</td>
<td>13. Memory</td>
</tr>
<tr>
<td>7. Understanding</td>
<td>15. Prana (Highest)</td>
</tr>
<tr>
<td>8. Strength</td>
<td></td>
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</tbody>
</table>

- Contemplate on 1 – 15 as Brahman. All 15 arise from Atman.
Section 16 – 22 :
Introduction to Buma Vidya :

- One who knows Buma alone knows the truth (Paramartika Satyam).
- When one understands then alone can one declare the truth.

![Diagram]

2 orders of truths

- Vyavaharika
  - What is perceived through sense organs in objective world or felt within.
  - Practical truth called Jnanam.
  - Seeing physical ball of fire.

- Paramartika
  - Truth of truth realised by rising beyond the mind and sense organs.
  - When mind is transcended one is in the realm of self awareness called Vijnanam.
  - Seeing fire as supreme reality. Separated only by Name + form.

- When one reflects with faith and steadfastness, one understands Buma vidya.
- When one obtains happiness, then only does one act.
- When a person feels that he should obtain the highest happiness then only he progresses towards truth.
**Section 23 – 26 : Buma Vidya**

### Section 23 : Definition of Buma

Sanatkumara said: “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- That which is limitless, infinite is alone happiness.
- There is no happiness in anything finite.
- Buma = Mahat = Niratisayam = Unsurpassed bliss.
- Infinite transcend all relations and includes within its range all the desires, hopes, and aspirations of man.

### Section 24 :

- Buma = Nirvikalpa Svarupam.

Sanatkumara said: Bhumā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhumā rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e.. It depends on nothing else].” [7 – 24 – 1]
<table>
<thead>
<tr>
<th>Finite</th>
<th>Infinite – Buma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- That in which one sees, hears, understands.</td>
<td>- That in which one sees nothing, hears nothing, understands nothing as an object of cognition.</td>
</tr>
<tr>
<td>- Mortal</td>
<td>- Immortal.</td>
</tr>
<tr>
<td>- Triputi exists (knowledge, knower, and object of knowledge exists).</td>
<td>- No Triputi.</td>
</tr>
<tr>
<td>- Mind is active w.r.t. limited objects.</td>
<td>- Realisation of Bhuma not operation of mind.</td>
</tr>
<tr>
<td>- Dualistic experience with Avidya.</td>
<td>- Buma is beyond all attributes.</td>
</tr>
<tr>
<td>- No happiness.</td>
<td>- It is Atman without superimpositions.</td>
</tr>
<tr>
<td></td>
<td>- Nondual experience without Avidya.</td>
</tr>
<tr>
<td></td>
<td>- Full of Bliss.</td>
</tr>
<tr>
<td></td>
<td>- Atman is the basic principle of existence on which perceiving or not perceiving is based.</td>
</tr>
<tr>
<td></td>
<td>- Experience of Poornata, Sukha Svarupam, Amrutam.</td>
</tr>
<tr>
<td></td>
<td>- Buma is self supported.</td>
</tr>
</tbody>
</table>
That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one’s own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 – 25 – 2]

**Buma – Jiva Aikyam (Most Important)**

- Buma = Everything – Verse 1
- Jiva = Everything – Verse 2
- Hence Buma = Jiva.
• There is no otherness in Brahman.
• I – ego – experience of all is identical with all encompassing buma.

**Verse 2:**
• Gives identification of Buman with I.
• It is not contained in the Body and senses.

<table>
<thead>
<tr>
<th>Ego I</th>
<th>Atman I</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Contained in Body and senses.</td>
<td>- Ever nature of pure being, without a second, encompassing everything in</td>
</tr>
<tr>
<td>- Everything shines in the light of Atman.</td>
<td>all directions, only source or means of pleasure, delight, company and joy.</td>
</tr>
<tr>
<td></td>
<td>- Supreme ruler.</td>
</tr>
<tr>
<td></td>
<td>- Not subservient to anyone else as there is nothing other than he.</td>
</tr>
<tr>
<td></td>
<td>- Nature of Pure intelligence which makes all knowledge possible.</td>
</tr>
</tbody>
</table>
For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self: Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work—all this comes from the Self. [7 – 26 – 1]

7 – 26 – 2:

Here is a verse on the subject: “He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].” He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms, then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumara freed Narada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumara is a man of perfect knowledge. [7 – 26 – 2]
• Reflection, understanding required for highest truth.
• Clean mirror alone reflects face properly.
• Sattva Suddhi or purity of internal organ is requisite for
  a) Unbroken remembrance of Buma
  b) Destruction of Bondages in the shape of impressions and thoughts of the past experiences in several lives.
• Purity of mind depends on capacity of mind to receive only proper impressions.
• Pure mind alone sees Buma without likes, dislikes and delusions.
• Mind is like a cloth dyed in hatred, craving and other evils.
• Purification of mind is like bleaching a stained cloth.
• Narada became stainless, pure through the instruction of his divine preceptor and attained Shoka Nivritti.
• Skanda – means learned person / son of Shiva = Sanatkumara.
Analysis of Happiness

1) Introduction :

a) Chapter 7 – Section 23 :

Sanatkumara said: “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

Taittiriya Upanishad :

He knew that Bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]
2) Nirvikalpam (Divisionless):

- **Samadhi**
  - Avasta Rupa Nirvikalpam
  - Divisionless state when mind is passive, thoughtless, still (Niruddha Antahkaranam).

- **Svarupam**
  - Brahman = Svarupa Nirvikalpa all the time.
  - Mumukshu interested in Svarupa Nirvikalpa.

- **Mind Active**
  - Savikalpa

- **Mind Passive**
  - Nirvikalpa

• Why Mumukshu not interested in Avasta Nirvikalpam.

3 Reasons:

• Not Purushartha
• Not Purushartha Karanam.
• Not Jnana Karanam.
3) Ananda / Sukham:

- **Nirvikalpa Avastha Sukham**
  - All experiential pleasures dependant on Nirvikalpaka Avastha.
  - When person enjoys Vishaya, at time of enjoyment, subject, object merges into one.
  - Totally lost in sense object.
  - Vishaya Ananda.
  - Temporary

**Example:**

*a) Eating pleasure:*
- Taste + I become one, no Vikalpa.

*b) Friend – seen after 30 years*
- Division between me & friend closed.

*c) I am music / nature become one.

*d) Samadhi – in mind:
- Vikalpas stopped I am with my Svarupa Ananda but temporary.

- **Nirvikalpaka Svarupa Sukham**
  - Non experiential pleasure.
  - Triputhi Rahita Sukham.
  - Bhuma Sukham, Brahma Ananda.
  - Matter of knowledge not experience.
  - My nature all the time, not a particular state.
  - Savikalpa + Nirvikalpa Avastha, I am Buma Ananda Svarupa.
  - Bhuma is Poornatvam, fulfillment.
  - Struggle to go after Sukham stops.
  - Owning up Bhuma Sukha is realisation, Moksha.
  - Only know I am Bhuma, the Sukham.

- All experiences come out of resolved state of mind.
- Avasthas belong to upadhi, come and go.
- Anubava Ananda.
Chapter 8

3 Topics

Section 1 - 6
- Saguna Brahma Upasana.

Section 7 - 12
- Nirguna Brahma Jnanam Prajapati vidya.

Section 13 - 15
- Upasamhara

Chapter 6 & 7:
- Sat and Buma Vidya.
- Nirguna Brahma Jnanam.

Section 1 – 6:
- Dahara Vidya / Upasana

Dahara Akasha = Space in the Heart = In Alpa Hrdaya Akasha Meditate creation is there
Kaivalya Upanishad:

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]
• In Dahara Akasha, Symbol of Brahman, everything is resting.

Example:
• Yashoda saw creation in mouth of Krishna.
• I am Brahman.

Saguna Brahma Upasana:

a) Maya Sahita Brahman is object of mind
• Antaryami = Lord in the heart = Consciousness
• Heart = Garba Griham

b) Brahman & Space:

<table>
<thead>
<tr>
<th>Common Features</th>
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<tbody>
<tr>
<td>Sarvagatam</td>
</tr>
<tr>
<td>Asanga</td>
</tr>
<tr>
<td>Nirvikalpa</td>
</tr>
<tr>
<td>Sarvadharam</td>
</tr>
</tbody>
</table>
c) Dahara Vidya – Glory of Ishvara:

<table>
<thead>
<tr>
<th>Dahara Vidya</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apahatapapma</td>
<td>Free of all sins</td>
</tr>
<tr>
<td>Vi – Jaraha</td>
<td>Free of all ageing</td>
</tr>
<tr>
<td>Vi – Mrityu</td>
<td>Free from death</td>
</tr>
<tr>
<td>Vi – Sokaha</td>
<td>Free from Grief</td>
</tr>
<tr>
<td>VI – Jigatsaha</td>
<td>Free from Appetite</td>
</tr>
<tr>
<td>Api – Pipasaha</td>
<td>Free from Thirst</td>
</tr>
<tr>
<td>Satyakamaha</td>
<td>One whose desires remains fulfilled</td>
</tr>
<tr>
<td></td>
<td>One whose plans never go futile</td>
</tr>
<tr>
<td>Sethu</td>
<td>One who protects law and order of creation</td>
</tr>
<tr>
<td>Hridayaha</td>
<td>Residing in heart</td>
</tr>
<tr>
<td>Satyam</td>
<td>Relative as well as absolute existence</td>
</tr>
</tbody>
</table>
Atma : Chatushpad 4 fold form

Consciousness + Name and Form

Jagrat
Consciousness + Gross name + form

Svapna
Consciousness + Subtle Name + form

Sushupti
Consciousness + Causal Name + form

Turiyam
Nirguna chaitanyam
Pure Consciousness
Nama Rupa Rahita Chaitanyam

- Atma = Akshipurushaha
- Consciousness functioning through physical body in waking state – Called Virat
  Dream state – Called Teijasa
  Sleep state – Called Prajya
- Atma is free from gross, subtle, causal name + form experienced in Jagrat, Svapna, Sushuti. Hence called Uttama Purusha.
• Identify with Ashariram Atma and be free as pure Consciousness.

Separate

Nama - Rupa
Incidental
- Come & Go

Substance
Consciousness
- Intrinsic
- Changeless
- My Svarupam

Sadhana

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• Practice Karma Yoga + Upasana Yoga + Values rest of life....
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]
Uddalaka Aruni said to his son Svetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self.’ [6 – 8 – 1]

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prana, the vital force. The mind, O Somya, is tied to prana. [6 – 8 – 2]

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 – 8 – 4]
Then when a person is said to be thirsty, it is to be understood that the water he drank has been carried away by fire. Just as people refer to a leader of cows, or a leader of horses, or a leader of people, similarly, people say that fire is the leader of water. So also, O Somya, know that this sprout [i.e., the body] is the product of something [i.e., of food and drink]. It cannot be without a root. [6 – 8 – 5]

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]
‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

O Somya, and just as those juices now are no longer conscious of their separate identities, thinking, “I am the juice from such-and-such tree”, and “I am the juice from such-and-such tree”; similarly, when all these beings attain unity in the Self, they are not conscious of it. They do not think, “We [were once separate, but] now we are all one with the Self”. [6 – 9 – 2]

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 9 – 4]
O Somya, those rivers belonging to the east run to the east, and those belonging to the west run to the west. Rising from the sea, they go back to it and become one with it. Just as, when they reach the sea, they do not know their separate identities – “I am this river”, or “I am that river”. [6 – 10 – 1]

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 10 – 3]

O Somya, if someone strikes at the root of a big tree, it will continue to live, though it may exude some juice. If he strikes at the middle, it will still live, though it may exude some juice. If he strikes at the top of the tree, it will survive, though it may exude some juice. Pervaded by the self, the tree will keep drinking juice and living happily. But if the self leaves a branch of a tree, that branch withers away and dies. If it leaves a second branch, that branch too will die. If it leaves a third branch, that branch also will die. If the self withdraws from the whole tree, then the whole tree will die. [6 – 11 – 1 & 2]
The father said: “O Somya, know this: When the self leaves the body, the body surely dies. The self, however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.” [Svetaketu then said] “Sir, please explain this to me again.” “Yest Somya, I will explain it again,” replied his father. [6 – 11 – 3]


‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 12 – 3]
That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 13 – 3]

[Uddalaka said], Put this lump of salt into water and come to me in the morning. Svetaketu did as he was told. Uddalaka said to him, My son, bring me the salt that you put in the water.’ Svetaketu looked. But he could not find it, as the salt had dissolved in the water. [Uddalaka said], My son, drink the water at the surface. [Svetaketu did that, and Uddalaka asked] How does it taste? [Svetaketu replied] It is saline. [Uddalaka then said] Drink it from the middle. How does it taste? It is saline. Drink it from the bottom. How does it taste? It is saline. Throw the water away and then come to me. Svetaketu did so. The father said to him : There is salt in every part of the water, yet you cannot see it. Similarly, O Somya, Sat [the Self] is here in this body, yet you cannot see it in the body. [6 – 13 – 1 & 2]

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 13 – 3]
O Somya, as when a person is brought blindfolded from the Gandhara country and left in a deserted place, he turns sometimes to the east, sometimes to the north, sometimes to the south, and sometimes to the west, shouting: ‘I have been brought here blindfolded! I have been left here blindfolded!’ [6 – 14 – 1]

And as someone may remove that person’s blindfold and say, “Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

‘That which is the subtest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 14 – 3]
6 – 15 – 1:

When a person is seriously ill, O Somya, his relatives sit around him and ask: Do you recognize me? Do you recognize me? So long as his speech does not merge with his mind, his mind with his prana, his prana with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them. [6 – 15 – 1]

6 – 15 – 3: [9 Times - Tat Tvam Asi]

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 15 – 3]

6 – 16 – 1:

O Somya, suppose a man is brought with his hands tied, and they say: This man has stolen something. He has committed robbery. Heat up an axe for him. If he has committed the offence, then surely he will prove himself to be a liar. Being dishonest and trying to hide under the cover of falsehood, he will be burned when he grasps the hot axe, and then he will be killed. [6 – 16 – 1]
6 – 16 – 2:

Atha yadi tasyakarta bhavati tata eva satyamatmanam kurute
sa satyabhisandhah satyenatmanamantardhaya parasum taptam
pratigrhnati sa na dahyate'tha mucyate II 2 II

That man, being honest, is not affected by the hot axe. That [Self] is the Self of all this. It is the Truth. It is the Self.

But if he has not committed the offence, then surely he will prove himself to be truthful. Being honest, he will be protected by the cover of truth and will not be burned when he grasps the hot axe. He will then be set free. [6 – 16 – 2]

6 – 16 – 3: [9 Times - Tat Tvam Asi]

Sa yatha tatra nadahyetatadatmyamidam sarvam
tatsatyam sa atma tattvamasi svetaketo iti
taddhasya vijajnaviti vijajnaviti II 3 II

That man, being honest, is not affected by the hot axe. That [Self] is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. Svetaketu learnt this well from his father. [6 – 16 – 3]
Sanatkumara said: “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

Sanatkumara said: Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e. finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal. Narada asked, “Sir, what does bhuma rest on?” Sanatkumara replied, “It rests on its own power – or not even on that power [i.e. It depends on nothing else].” [7 – 24 – 1]
That bhuma is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhuma. Now, as regards one’s own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 – 25 – 1]

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 – 25 – 2]
In the same way, the joyful self arises from the body and, attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prana [life] remains harnessed to the body [due to Karma]. [8 – 12 – 3]

This Self is worshipped by the gods. This is why all worlds and all desirable things are within their grasp. One who fully understands and realizes this Self [With the help of teachers and the scriptures] is able to attain whatever worlds and whatever desirable things he wants. This is what Prajapati taught Indra. [8 – 12 – 6]
That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

नाम नामस्योपयोनिर्विहितं ते यदन्तः तदस्रः
तदसुरु त्रस्त्रं त्वम्यत्रम स प्रजापते समाः वेश्म प्रसंगे यशोःहं भवामि
ब्राह्मणां यशो राजां यशं विशां यशोहः प्राप्तिः स हां
यशस्य यशं श्रेयं दत्तकं श्रेयं लिन्दु माभिं लिन्दु माभिगाम् १

Akaso vai nama namarupayornirvahita te yadantara tadbhrahma
tadmrtam sa atma prajapateh sabham vesma prapadye yasoham bhavami
brahmananam yaso rajnam yaso visam yaso'hamanuprapatsi sa haham
yasasam yasah syetamadatkamadatkam syetam lindu mabhigam lindu mabhigam II II
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]