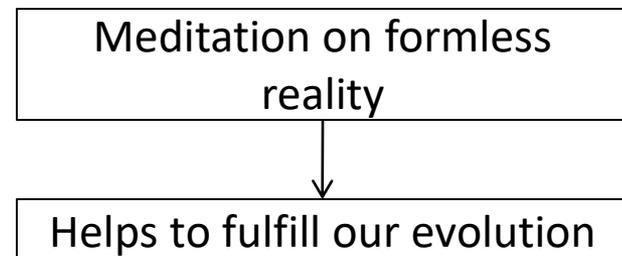
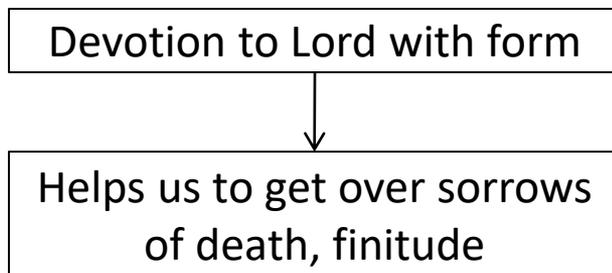

ISAVASYA UPANISHAD

GURUDEV - NOTES

Introduction :

- Originally – 1180 schools / Upanishads in vedic literature.
- 108 Available now.
- 11 commentaries of Shankara Available now.
- Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogyo, Brihardanyaka, Svetasvatara (Not sure).
- **Goal of all Upanishads :**
 - Liberation
 - Techniques prescribed in all of them.
 - How to realise identity with all pervading truth – Brahman.
- Isavasya – last chapter of Shukla Yajur – Veda Samhita in metrical form.
- Bhakti and Jnana paths are complementary, not contradictory.



- No conflict between the two paths.

Isavasya Upanishad	Gita
18 Verses	18 Chapters

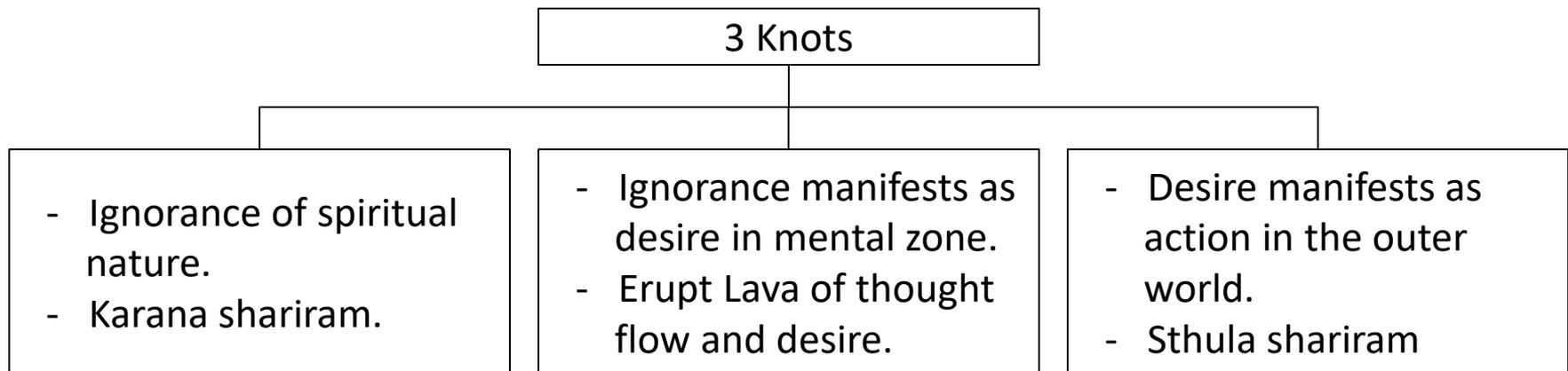
- Surrender to Narayana and work in spirit of selfless service is theme of both.
- What is the mind?

Thoughts	Desire
Quality, Nature, identity of our thoughts keep changing	Has no existence apart from thoughts

Thoughts	Mind	River
<ul style="list-style-type: none"> - Manifestation of mind - Thoughts flowing one after another in an unbroken continuity create a delusory “something” called the mind. 	<ul style="list-style-type: none"> - Delusory nothing - Seemingly conspicuous - Delusory something created when thoughts flow. - Threatens us, governs over us, persecutes us with its low demands, animal instincts, vicious urges, divine calls, spiritual urges. 	<ul style="list-style-type: none"> - Not water with 2 banks. - It is where waters flow. - Flowing is the essence of river.

What is personality development?

- To control and develop the mind and bring it within our hold is secret of personality development.
- One who is master of the mind is the master of the world.
- Tragedy of man is the tragedy of the condition of his mind.
- Mental control means control of thought – flow.
- When thoughts are least agitating in us, we are in the maximum state of happiness.
- More the flood of gushing thoughts, more disturbed is the mind, one is plunged in painful state of Agitation.
- Stilling the mind is not easy because of knots of the heart.



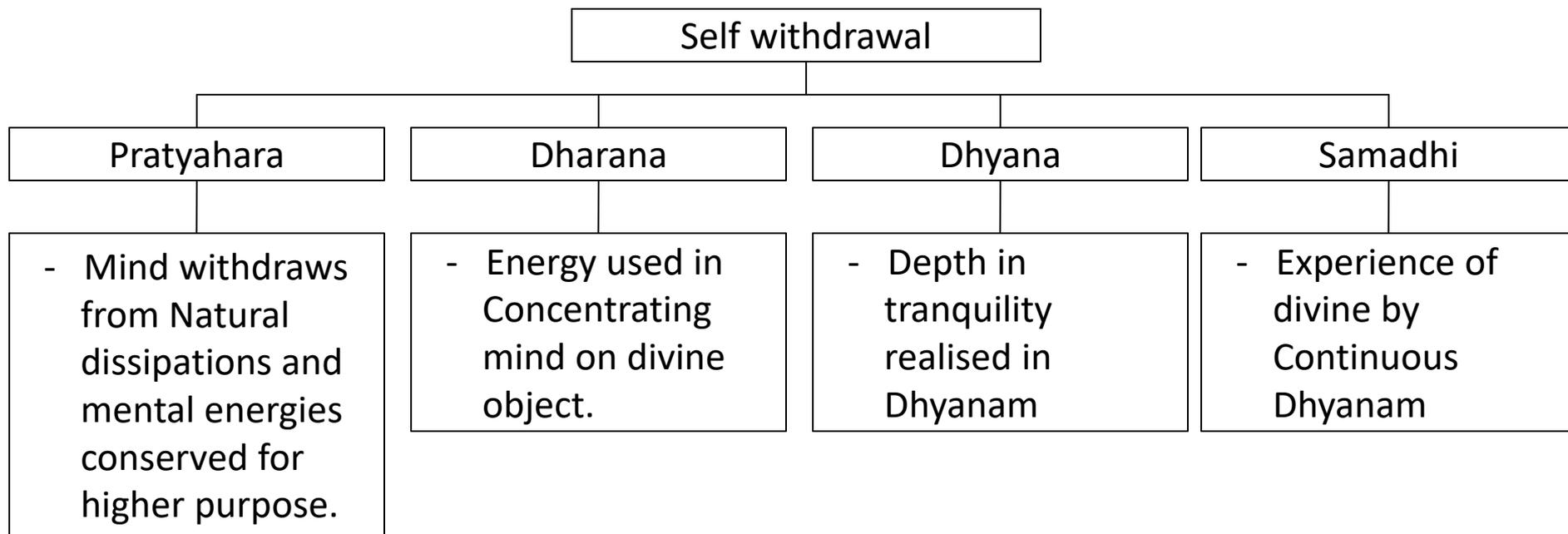
- The quality of our actions, desires advertise the depth of ignorance.
- Attempt of religion is to eliminate ignorance through spiritual practices until the devotee comes to gain the light of wisdom.

- **Steps :**
 - Control, purify and regulate texture of actions.
 - Be kind, good, tolerant, selfless, merciful – are advices of all religions.
 - Desires are nothing but expressions of our spiritual folly.
- To realise and experience our full spiritual nature is to feel the fullness of life. So long as this is not experienced, one feels a sense of sad imperfection, and mans intellect suggests, methods to regain the fullness which are called desires.
- Each desire is an attempt of his intellect to discover a fuller satisfaction in life.
- With the end of avidya, eternal knowledge comes to shine where it was not awareful of itself before and process of evolution reach their last destination, perfection.
- Discipline at body level easier than discipline at thought level.
- **Temple of Hinduism built on 3 values of life :**
 - Satyam → Truthfulness (Honesty)
 - Ahimsa → Non – violence
 - Brahmacharya → Self restraint
- All 3 to be practiced at physical, mental, intellectual levels.
- It is through the mind, we perceive the world. As our mind, so is our world.
- Healthy mind and intellect are necessary as physical health is necessary to make of full life and nobler joy.

- **Meditation :**

Technique to make a genius out of an ordinary man.

- Mind can't be controlled unless we plan and execute strategies from our intellect.
- Limitation of Body, mind, intellect can't be mastered unless we discover and establish our identity with the spiritual personality in us.



- **Meditation :**

Process of dropping lower values of life and come to discover our higher nature.

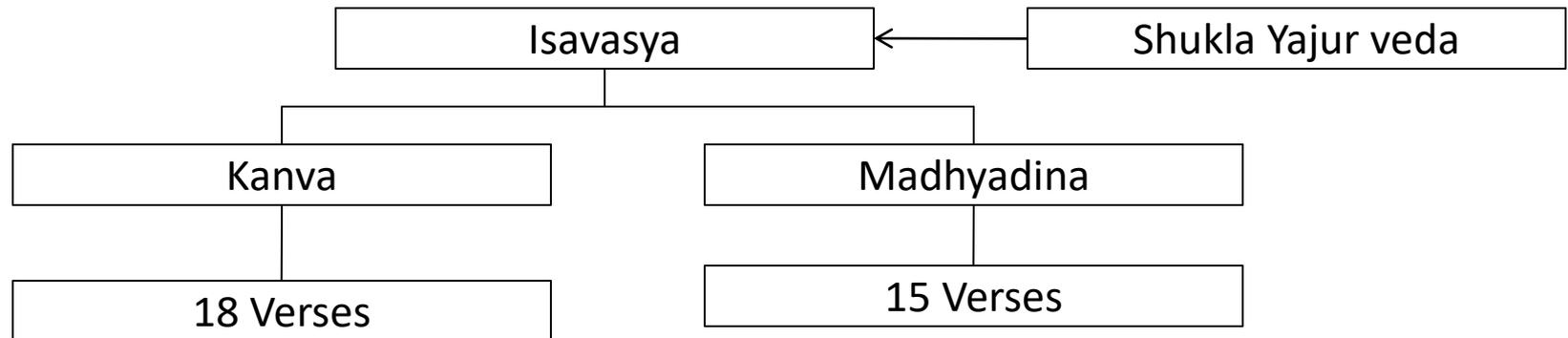
- **Vedanta :**

- Represents fulfillment of knowledge.
- Infinite can't be expressed in language of finite.

- Upanishad means bringing the transcendental near to us and make it exist for us.
- What is goal of life?

What should be Aim of existence?

- Is life to be spent on self denial, renunciation, soul seeking or is it to be lifelong struggle to serve ourselves with material needs and physical happiness.
- Is life spent in walking path of renunciation or action.
- With path of action, we complete our biological, mental, intellectual developments and at the end come to path of knowledge.
- Follow serially, desire motivated actions followed by desireless actions which make us fit for meditation.
- After meditation, renunciation becomes natural and logical.



Summary

Verse 1

- Theory of truth
- Gained by path of renunciation
- Truth maintained and enjoyed by life of values.

Verse 2

- Path of Action

Verse 3

- If you don't follow 2 paths, you will destroy yourself in pain of darkness.

Verse 4 - 8

- What is goal of life and how to live inner world of subjective truth experience.

- Infinite qualities of the subject.
- Meditation and worship to be followed together
- Path of action + knowledge together
- **Fruit :**
Self awareness
Self recognition

Verse 9 - 14

- Joy of self experience

Verse 15 - 17

- Prayer for supreme guidance

Verse 18

What is a Prayer?

- Technique by which we tune ourselves to highest perfection and invoke in ourselves a greater perfection of mind and intellect.
- Dive deep into ourselves and come out of depth with precious pearls of energy, strength and vitality.
- Remember unlimited and eternal state of perfection.

Shanti Mantra :

Self	World
<ul style="list-style-type: none">- Alone is the truth- One without a second- All pervading- Eternal	<ul style="list-style-type: none">- Superimposition upon truth- No reality of its own- False appearance of many

- The mind – intellect conditioned perceiver (ego) because of ignorance of the reality sees only the world as real. In the transcendental truth there is no world.

Truth	World
<ul style="list-style-type: none"> - That goal of life is one entire whole. 	<ul style="list-style-type: none"> - This world rises from that truth - Normally cause in this world undergoes a change. - Gold – Ring Seed – Tree - When this world is taken out from the truth, the truth still remains intact as the whole. (Example : Mind – Dream) - Mind remains uncontaminated, unaffected by dream.

- Creation not actual production.
- What is relation between truth + world?
- Not cause – effect – relationship.
- Only superimposition.
- Adhishtanam → Adhishteyan
- Supporter → Supported
- Ghost → Post

- Guru and disciple remind themselves of their own real nature and thus tune themselves to the truth.
- Peace from 3 sources of obstacles
 - Sources unseen → Adideivikam
 - Sources known → Adhibautikam
 - Sources within → Adhyatmikam

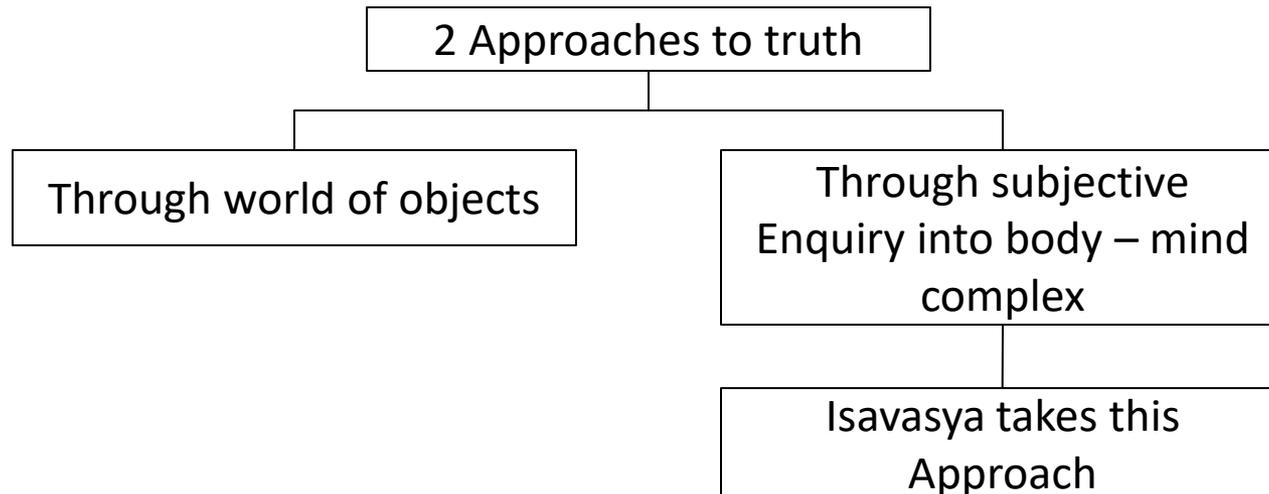
Verse 1 :

a) Vasyam – Vas :

- Clothing, inhabiting, pervading, enveloping.

b) Idagm Sarvam :

- All perceived by sense organs and mind is indwelt by the spirit, life. Truth manifests, expresses through matter.
- Lord is governor, monitor, ruler of all sense activities.
- Experience god vision and drop the hallucination of matter.
- In the presence of the spirit, body is active.
- Light of Consciousness illumines all our perceptions, feelings and thoughts.



- Lord presides over this Body – Mind complex.

- This includes all that moves in the universe and the non moving universe itself.
- Jagat, universe, constituting of changing Names + forms is only the changeless spirit, the immutable substratum.
- Changes are with respect to changeless screen.
- Know the truth by renunciation of our pre-occupations with our perceptions.

Ghost	Post
- Pre-occupations of mind	- Agitation free mind.
- Error in perception and consequent fear to be renounce. - Unreal.	- Peace within, enjoy the real.

c) Tena Tyaktena bhunjithah :

- Therefore, you enjoy what is left by him.

Gita :

इष्टान्भोगान्नि वो देवा दास्यन्ते यज्ञभाविताः।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३.१२ ॥

The devas, nourished by the sacrifice, will give you the desired objects. Indeed, he who enjoys objects given by the devas, without offering (in return) to them, is verily a thief. [Chapter 3 – Verse 12]

d) Kasya Svit Dhanam :

- All wealth belongs to him who is behind the body and the world – Infinite alone is the reality.

Gita :

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोशसंभवम् ॥ १०.४१ ॥

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 – Verse 41]

- Live life in attitude of dedication and gratitude to lord, as everything belongs to him.
- Detach from plurality and experience supreme harmony of one truth that pervades all, indwells in all, that clothes all.

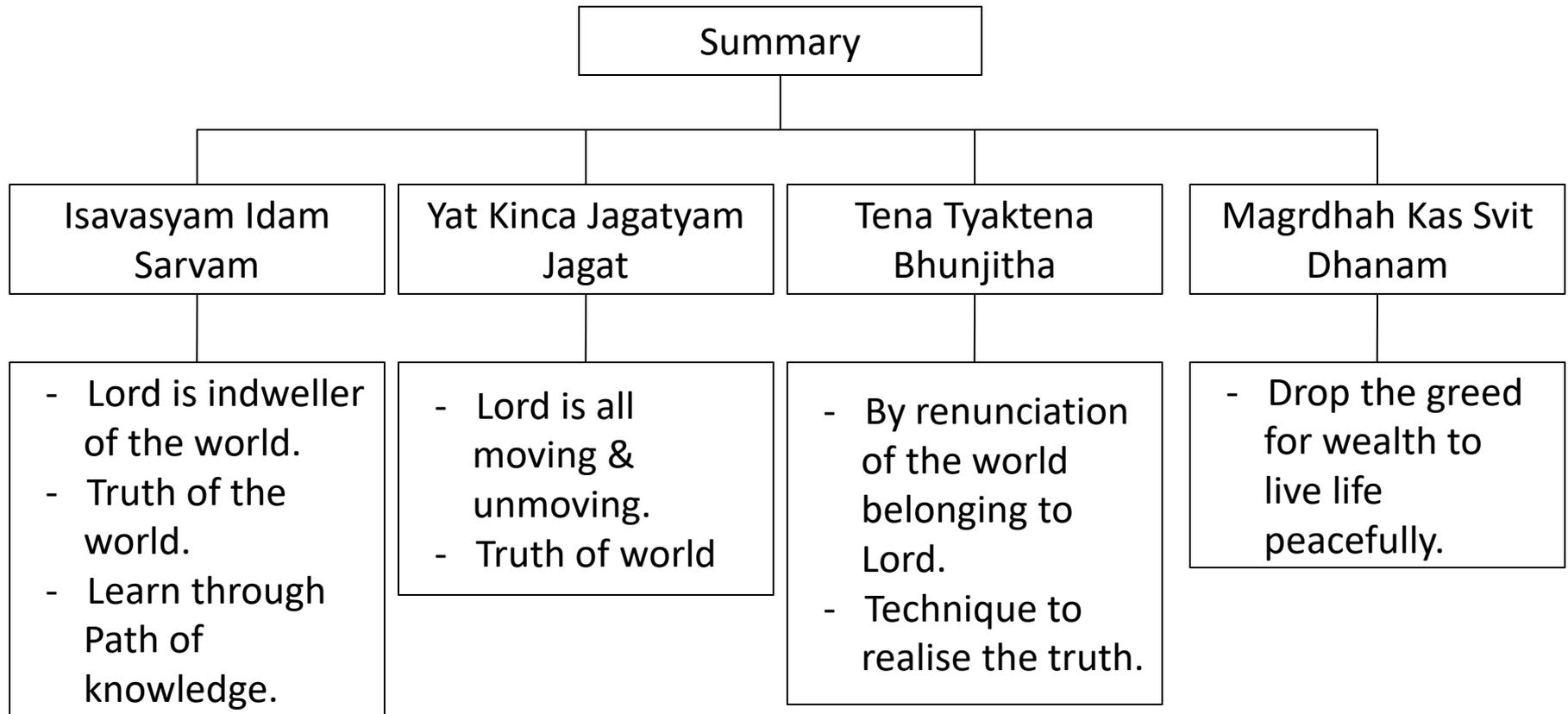
e) Ma grdhah :

- Never covet (like vulture) others wealth.
- To covet means greed to possess more and more, aggrandise.

f) Bhunjithah :

- Protect and save oneself from attachment to objects and seek the eternal self – Atman and enjoy the glories of Kaivalya – God Consciousness.
- Renounce the fleeting world, and fleeting object, with the attitude “Lord is all this” and come to enjoy the self.
- Tyaktena Bhunjtah – can means Danam also. Wealth belongs to community. Yours shall be the enjoyment of making it, Distributing back to deserving individuals or institutions.

- In this verse both the path of renunciation (Path of knowledge) and path of action are highlighted.



Verse 2 :

- To reach the truth and abide in it as pointed in verse 1, following qualifications required :
 - Seeker must be able to do renunciation.
 - Must have clear discrimination.
 - Strong will.
 - Faith in himself.
- For those with desire for wealth, for relationships, glory and recognition, life of action recommended here.

3 Gunas / 3 Paths		
Satwa	Rajas	Tamas
<ul style="list-style-type: none">- Unaction- Path of Renunciation.- Jnana Yoga activity in inactivity- Sublimest- External inactivity + inner activity- Verse 1- Mundak Upanishad : III – 2 – 6- Live life of God vision achieved through renunciation.	<ul style="list-style-type: none">- Action- Karma Yoga- External + Internal activity- Desire prompted actions to reach a goal or enjoy an activity itself.- Verse 2	<ul style="list-style-type: none">- In action- External + Internal inactivity.

Mundak Upanishad :

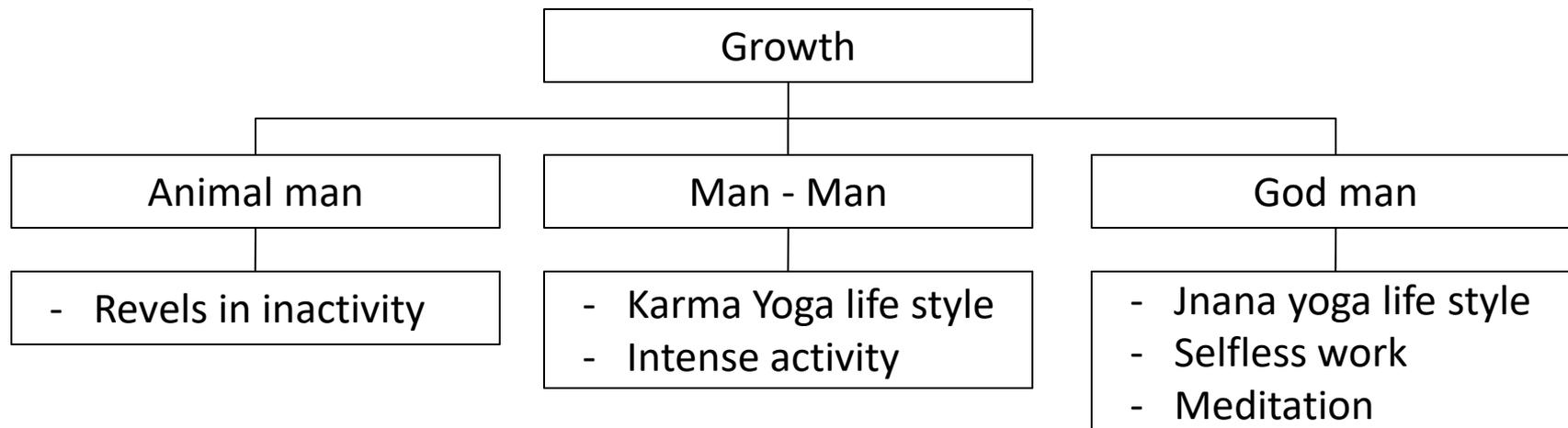
वेदान्तविज्ञानसुनिश्चितार्थाः
संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

Vedanta-vijnana-suniscit-arthah
sannyasa-yogad yatayah suddha-sattvah,
te brahma-lokesu paranta-kale
paramrtah pari-mucyanti sarve ॥ 6 ॥

Having well ascertained beyond all doubts the exact import of the Upanishad-s and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

a) Kurvan eva, Karmani eva, Jijiviset eva, satagm samah eva :

- Live a 100 years doing Karma.
- Work should be chutney of life, add flavour and taste to life.
- Karma Yoga life style of dedicated activity to the lord and accepting fruits as Prasad mentioned here. Dedicated work is Sadhana for purification of Vasana.



- Do Karma with attitude of detachment. Then it will not produce reactions to these actions.
- Do work for works sake – similar idea in Gita.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Thy right is to work only, but never to its fruits ; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

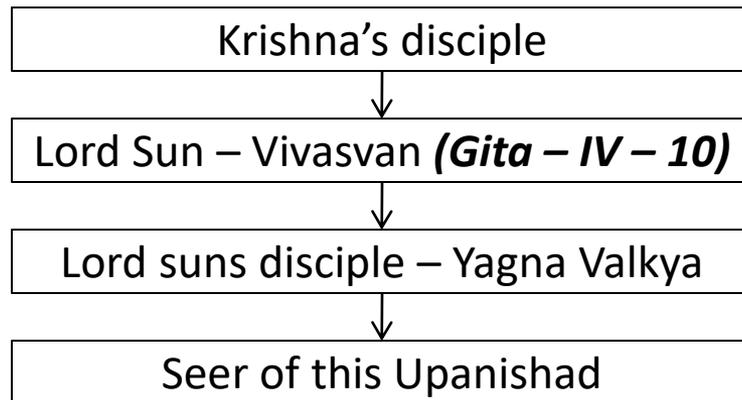
कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसङ्ग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३.२० ॥

Janaka and others attained Perfection verily through action only ; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।
कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम् ॥ ४.१५ ॥

Having known this, the ancient seekers after freedom, also performed action ; therefore, you too, perform action, as did the ancients in the olden times. [Chapter 4 – Verse 15]

- Total surrender to Narayana and to work in spirit of selfless service is theme of both Isavasya + Gita.



वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४.१० ॥

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the 'fire of knowledge', many have attained My being. [Chapter 4 – Verse 10]

- Similar ideas in both.
- Attachment to results vitiates the capacity to perform work and leaves impressions which demoralises individual.
- **Na Karma Lipyate – Nare :**
 - Action never taints man
 - Bring spirit of detachment to actions.
 - Purgate existing vasanas and cleanse impurities – such as desires, attachments, hatred, selfishness, Jealousy, greed.
- **1st Wave :**
Goal, process, meditation and by Path of Renunciation drop identification with Body – Mind – Intellect. Enjoy self perfection, Realisation.
- **2nd Wave :**
Path of selfless activities. For those who do not have qualifications for pursuing path of meditation.
- What happens when one doesn't follow either path 1 or path 2.

Verse 3 :

- Those who do not fall either into path of meditation or action are committing suicide – sunless worlds of animals.
- It will be a community which has lost its soul. (Atma Hanah)
- Identifying with Body we kill the divinity in us. Tena Tyaktena, detaching from Body – Mind – Intellect – you come to enjoy the self.

Shankara :

- Mere rituals without knowledge will take one to heaven full of sorrow compared to the absolute bliss in the self.

a) Andhena Tamasa :

- In Ignorance on earth, we live in visible darkness.
- In heaven, due to extreme enjoyments, it is living in blinding darkness.
- Ego – centric entity leaves the physical body at death, and is goaded by its own motive force, loaned by its past accumulated impressions.
- It dives into lower existence of Animals, vegetation or stone life. (Sun-less-non-intelligence).
- **Atma Hanah :**
Those who cloud their self's brilliancy by mental agitations and life of false values.
- Our spiritual centre is immortal, blissful and perfect.

What is Criticised?

- Satisfaction through sense gratifications.
- Happiness through desire fulfillment.
- Security through wealth.
- Glory through popularity.

b) Janah :

- Those caught in samsara of life and death.

Verse 4 – 8 :

- 3rd wave of thought – description of self, goal to be reached, divine fulfillment.

Verse 4 :

Anejat :

- Motionless, steady, changeless.
- Atma is motionless. It is all pervasive.
- Jagat – moving, running, changing.

Atma – Truth	Jagat – World
- Changeless, steady, motionless “Anejat”	- Changing, moving running “Ejat”
- Ekam – one <i>Sutre mani gana eva.... (Gita : VII – 7)</i>	- Anekam – Many
मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय। मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥	There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]
- Other than known and unknown	- Known experience
- Swifter than mind - A spot is blessed by existence before mind can reach it.	- Mind – fastest thing in Universe.
- Motionless speed = All pervading.	- Everything moves only in medium of Consciousness. - Sense organs function only in medium of reality, Consciousness.

- Sitting, it goes faster than those who run after it.
- Self is not dull, inert, entity which is motionless. It is beyond activity and inactivity.
- Sense organs and sense objects spring from and exist in the self.
- Presided by self alone, all transactions of life take place.
- Matarisva – Lord of Atmospheric Air – derives its life force and vigour from Atma.
- Consciousness and life is together a whole.
- Self – Cause of space.

Space – Cause of Air.

Air – Cause of Water.

Water sustains all forms.

- From self – Space has come and everything else is playing cause – effect game.
- All butas are supported and moving in Atma.

Gita :

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९.६ ॥

As the mighty wind moving everywhere rests always in space (the akasa), even so, know you, all beings rest in Me. [Chapter 9 – Verse 6]

Shankara :

Matarisva	Water (Apah)
Jeeva, Individuality	Karma

- All activities of individual personalities are within the self.
- Life is sustained by the will of organism to live self-consciously.
- Nourishment in Air comes from Atma.

Verse 5 :

- Pure consciousness, revels in its own existence, its own glory.
- Matter flutters, trembles, sighs, sobs, moves, acts, accomplishes and enjoys, all with the touch of pure consciousness.

Wave	Ocean
- Surges, roars	- Tranquil, peaceful, motionless, majestic in its own depth.
- Matter roars with activity	- Atma is motionless neither acts nor works.
- Boat moves	- Lake doesn't move
- Agitations in matter mind move.	- Spirit behind goes as though it is moving.

a) It is distant and it is near = All pervading definition.

Jnani with qualification	Ajnani
Self is nearest	Self is farthest

- Self to be centre of our personality and same everywhere.

b) It is within all this and without all this :

- Consciousness is centre of our personality and the same Consciousness is substratum of entire perception of universe.

Verse 6 :

- Quoted often – memorise.
- What is the benefit of Atma Jnanam?
- To realising self within is to realise the life centre everywhere.
- Realise wave, realise ocean.
- When Jugupsa (Hatred) has dried away from the mind, one is tranquil (Samatvam).
- When Repulsion and attraction is removed, we have samatvam.
- Tranquil mind is as potent as God.

Verse 7 :

- One is not a separate individual living opposed to others but the unity that underlies all plurality.
- He has no grief, delusion.
- Moksha, freedom from sorrow is sought by all living creatures.
- Here Individual realises that beyond the shores of sorrows, lies the land of self – realisation where the knower experiences in his own self, the entire universe to be one, which is his own real nature.
- Limitations of pot space rediscovered as universal space.
- Delusion that it is separate from others goes away.
- Where there is no delusion, there is no grief.

Gita :

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६.२२ ॥

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

Verse 8 :

Indicators of Atman :

a) Paryagat :

- All pervading, beyond all limitations.

b) Sukram :

- Light giving principle in our intelligence.

c) Akayam :

- Bodiless
- No connection with matter envelopments of 5 sheaths.
- It is not a prisoner in this body.

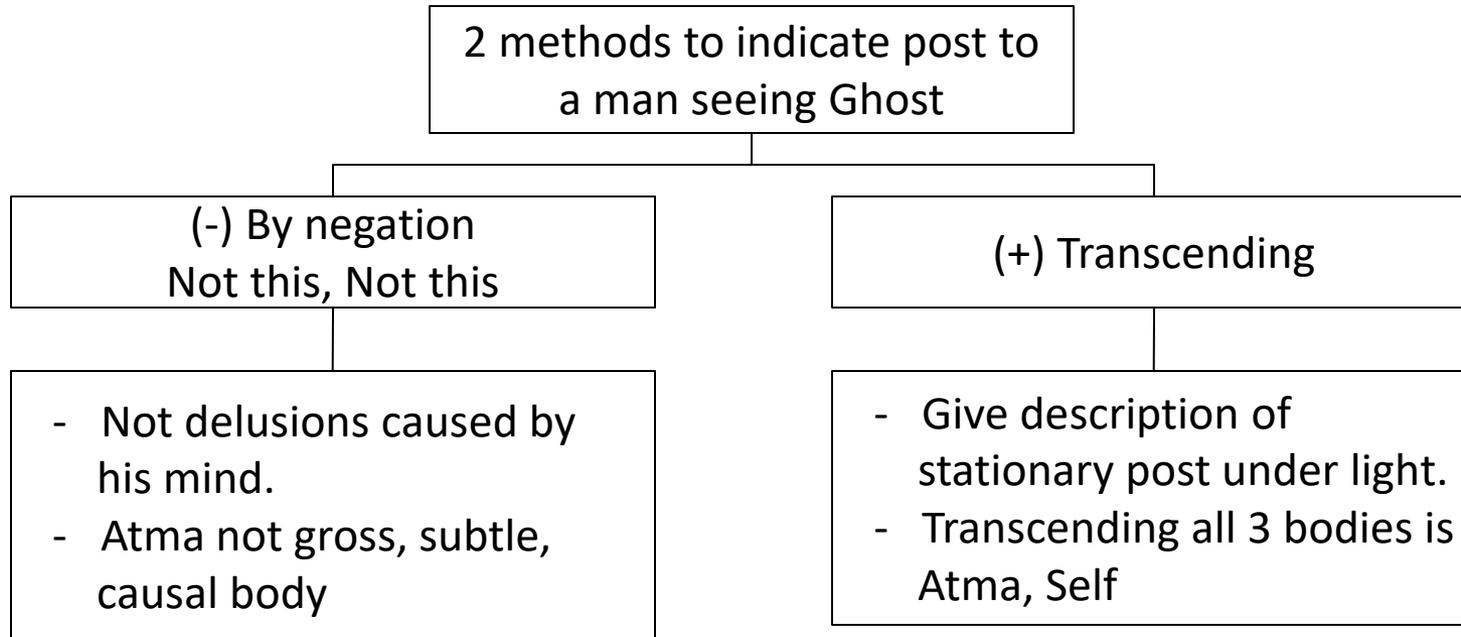
d) Avranam and Asnaviragm :

- Scatheless and without muscles.
- It has no physical body, no disease.

e) Shudham : Pure

- No causal body, untouched by sin.
- **Greatest sin :**
Ignorance of our own nature which causes passions goading us more and more.

f) Apapa – Viddham : Immaculate



- When all negated, it is not zero, non entity.
- It is positive factor with Dynamic quality of life, eternal.

Positive qualities :

g) Kavi :

- Seer in all sense organs.
- Real vitality behind eyes, ears, nose, tongue, skin, mind, intellect.

h) Manishi : Omniscient

- Knowing principle in my body, and all beings.
- Eternal knower in all beings.

- Manasi – one who has control over his mind.
- Atman is transcendent, unexperiencable experience, transcending finite.

i) Svayambu :

- Self existent, first cause.
- Uncaused cause, self sprung, our intellect functions only in 3 fields of activity – time, place, causality. (Intellect runs behind quest of its cause)
- Self born.
- All effects are perishable since they are born.
- Self is imperishable (Aksharam).
- Self is beyond intellect which is ever cause hunting.
- It is the power behind the laws of all natural phenomena – Planets, seasons, reproduction.
- It is the law giver and the law, supreme power.

Mundak Upanishad :

सम्प्राप्यैनमृषयो ज्ञानतृप्ताः
 कृतात्मानो वीतरागाः प्रशान्ताः
 ते सर्वगं सर्वतः प्राप्य धीरा
 युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥

Sampra-pyainam-rsayo jnana-trptah
 krtatmano vita-ragah prasantah,
 te sarvagam sarvatah prapya dhira
 yuktat-manah sarva-meva-visanti ॥ 5 ॥

When the sages have attained the Atman they become satisfied with their knowledge, their purpose is fulfilled, they become free from desire and they gain tranquility. Having attained the all-pervading Atman everywhere, the wise, thereafter devoted to the Self, enter into everything. [III – II – 5]

Verse 9 :

Avidya	Vidya
<ul style="list-style-type: none">- Outward activity- Path of action- Karma, Rituals- Desire ridden for fruits- Spiritually falling – Blinding darkness.	<ul style="list-style-type: none">- Inward contemplation- Path of knowledge / meditation- Upasana- Introvert- May enter into blind non-existence.- Greater darkness
Shankara : <ul style="list-style-type: none">- Rituals- Going to heaven, Pitru Loka	Shankara : <ul style="list-style-type: none">- Devata Jnanam, Devata Upasanam- Reach Deva Loka
Gurudev : <ul style="list-style-type: none">- Sadhanas to exhaust vasanas and get peaceful mind.- Selfless dedicated action purifying mind.	Gurudev : <ul style="list-style-type: none">- Higher meditation
Madhavacharya : <ul style="list-style-type: none">- Wrong notions of Brahman.	Madhavacharya : <ul style="list-style-type: none">- Right knowledge of Brahman.

Verse 10 :

- What is the result of Vidya and Avidya?
- Both rituals and meditation are bondage of ignorance.
- Knowledge means release from ignorance.
- There are limitations of knowledge also.
- To transcend both is to reach the state of absolute perfection.

Verse 11 :

- Action in In-action.
- Follow both Karma + Jnanam in Synthesis.
- **Benefit :** By Avidya (Karma) – Overcome death
By Vidya (Upasana) – Obtain immortality
- Karma and upasana are an integral whole like Anga – Angi.
- Selfless dedicated work prepares one for contemplation.
- Vidya, Upasana fulfilled in direct apprehension of self.
- When great souls like Christ, Buddha, Vivekananda work, revitalisation of society takes place.
- Without vidya to act in the outer world of avidya is impossible.
- Experienced knowledge of self, (Atma – Jnanam) gives us eternal liberation and immortal existence.
- We discover that we are not the Body – Mind – Intellect equipment to which belongs the irreparable change called Death.
- Mortality is fate of matter.
- Immortality is blissful nature of spirit.
- Unless we include and incorporate in our self – experience, the pluralistic world of imperfection also, realisation is not complete.

- Death – belongs only to matter body not to spirit is Vidya.
- When pot is Broken, it doesn't in the destroy space in the pot.
- Birth, death, decay, disease, bondage – liberation, sorrow – joy – success – failure experiences available only to ego centre, and are delusion created appearances.
- Mortal – Ego = Immortal truth.
- Through meditation, transcend identification with Body – Mind – Intellect and rediscover pure Atman, gains immortality.

Verse 12 :

Verse 9, 10, 11 : Summary

- Vidya – Avidya
- Not mutually contradictory or conflictive.
- They are complementary to each other.
- To be taken up sequentially.
- First – action – avidya as dictated by our desires to bring us out of tamas (inertia) into an active mentality of sprightly enthusiasm (Rajas). Thereafter, pursue desireless activity and gain purification of mind and intellect which is preparation for Meditation.
- Later, get fulfillment of Vidya (Knowledge).

Verse 12, 13, 14 :

Asambuti	Sambuti
- Unmanifest	- Manifest
- Impersonal god	- Personal God - Vedic : Vayu, Agni, Varuna - Puranic : Rama, Krishna, Devi, Ganesa, Siva
- Jnanam	- Bakti

- Jnanam and Bakti are complimentary not contradictory.

Verse 13 :

- Personal gods and impersonal gods have the sanction of experienced masters.

Verse 14 :

Shankara :

Sambuti	Asambuti
<ul style="list-style-type: none">- Mahat tattvam matter, cause.- Unmanifest, Prakrti, Nature.- Unconditioned reality.- Jnanam – Impersonal God.- Continuous meditation on formless reality required for realisation of self.- Evolution fulfilled by meditation on formless reality.- Gives subjective experience of the self.- Jivan mukta status by sraddha and prema (Love)	<ul style="list-style-type: none">- Effect – manifest Prakrti- Saguna brahman.- Conditioned reality- Personal god- Bhakti- Devotion to a personal God with a form and Name – first.- Get over sorrow of death.

- A mere vedantic perfection is not enough but to find ones equilibrium and poise one requires rejuvenation by devotion to the Lord.
- Shankara – Mother Sarada – Goddess of learning.
- Sri Ramakrishna Paramahansa – Mother Kali.

Shankara / Tapovan :

Sambuti / Sambhava	Asambuti / Asambhava
<ul style="list-style-type: none">- Karya Brahman- Prakrti- Birth of a new spiritual life.- Becoming life divine	<ul style="list-style-type: none">- Cessation and destruction of new vasanas and destruction of all existing vasanas.- Spiritual condition- Annihilation of material wants.- Absence of rebirth.- Cessation of undivine activities.- Vinasa, destruction ego centric personality of a seeker.

6th wave : Mantra 15, 17, 17

Shankara :

- Prayer of dying man.
- Repeated in the ears of dying man.
- Prayer to Lord Sun, creator, sustainer and destroyer of universe.
- Universe minus Sun God – will be chaos.

Verse 15 :

- Prayer to Lord Sun invoking his grace so that seeker may have strength to remove Golden veil that hides the truth.

Madhyandina	Kanva
- Last Mantra Verse 18	- Last Mantra is Verse 15 - 1 st Verse clothed by Isa. 15th Verse : - Nourisher, sustainer, unveil the reality. - World of objects, and their fascinations envelops the truth.

Prayer :

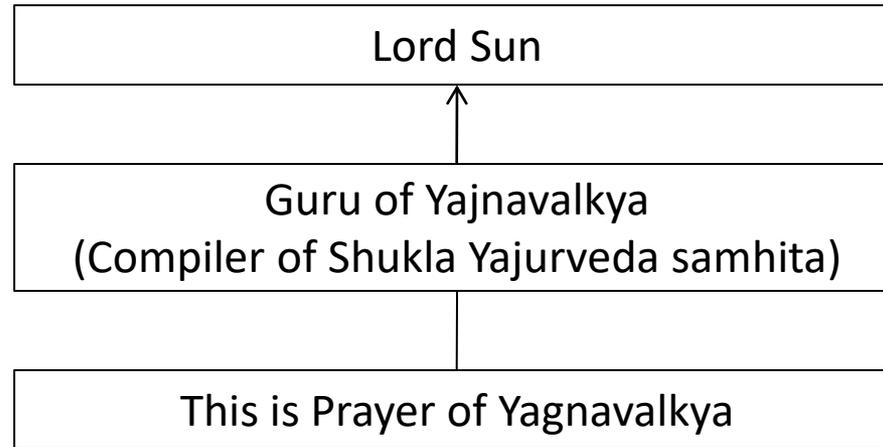
- Attempt of the ego – centre to attune to supreme consciousness in the individual.
- Addressing the supreme – Consciousness, ego – centre chants mantra.
- Pusan = Lord Sun, nourisher, sustainer source of all energy in cosmos.

Sun	Atman
<ul style="list-style-type: none"> - Centre of universe - Motionless - Inactive - It balances entire movement of the universe around it. 	<ul style="list-style-type: none"> - Sun represents Atma, the nourisher illumination. - Source of all energy and matter around it. - Ego centre dies when it realises its nature, the self.

- Last praying of the ego – centre , individual, in meditation – seat, not dying old man.
- Mind conditioned awareness (ego) when it tries to understand the awareness, gets blinded in the glory and brilliance and declares to pure intelligence to unveil itself for its cognition.
- Mind views out and recognises only world of matter constituted of names and forms.
- In World of matter, Golden lid veils the spirit.
- Seeker is practitioner of truth and goal is also the truth.
- Power to command lord comes as a privilege of love, authority of faith, dignity of chaste life of tapas, Satya Dharma Drstaye.

Verse 16 :

- Ego becomes the truth in its subjective experience.



- By grace of Lord Sun, may I reach nearer the Isa who indwells everywhere including you.
- It's the cry of the heart at meditation.
- Spirit not to be seen, felt or understood but is to be experienced in an intimate subjective experience (Anubhava).
- "He Am I", the Purusa within thee, declaration by saint when he comes out of realisation to the world of mind and intellect.
- He is not body conditioned individual which he thought was in ignorance.
- He is nothing but the pure awareness, the one that resides in Him, the purusa.

Lower state of realisation	Higher state of realisation
<ul style="list-style-type: none"> - I behold thy glorious form - Ego remains - Savikalpa samadhi 	<ul style="list-style-type: none"> - Nirvikalpa Samadhi - End of ego - Seeker is supreme self. - Knower of Brahman becomes Brahman.

- Man can't see God. God is not an inexperiencable – Non existence.
- Godhood can be lived and experienced by God alone. It is God walking temporarily in form of man.
- Where ego ends, there is blaze of perfection.
- Purusah Aham – Asmi – I am the purusa in thee.
- Wave has realised, understands and experiences the ocean.
- Ghost – realises post.
- Man – realises godhood.

1 st	2 nd
<ul style="list-style-type: none"> - I am seeing his Auspicious nature. - “He am I” - Ego sees the experience divine and lingers 	<ul style="list-style-type: none"> - Ego ends roar is : I am He the self. - That universal Brahman Am I. - “I am He the self”.

Verse 17 :

- What will be the condition of realised person on his deathbed?
- Man of realisation will face death happily. It is a joyous beginning of an immortal existence.
- When the ego has merged itself in supreme Awareness, what is the attitude towards its possessions – matter development – Body – Mind – Intellect.
- Let my Prana merge with total all pervading prana.
Let my Body merge with total earth.
- Mind – may you remember your supreme experience, unforgettable experience of the absolute, which he lived at the moment of his meditation.
- Let my mind at death not be distracted by other thoughts.
- Let me get myself established in the continuous experience of that moment of fulfillment.

Verse 18 :

7th wave :

- Teacher + taught pray to reach the great goal – the wealth.
- Unflinching deep, ardent devotion to personal god important.
- **Prayer to Agni God :**
 - Had us to wealth.
 - Riches of the spiritual seeker.
 - Bliss, Mukti.
 - Surrender all misconceptions and prepare for intimations from the highest.
- Agne idam na mama – on fire I fire myself to thee...
- No more am I the mind.
- It is active dynamic spiritual giving up and becoming the new awareness.