

Ishavāsyā Upanishad- Swami Tattvavidananda

3 week course- Arsha Vidya Gurukulam (June 2- June 23 2026)

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Introduction

Ishavāsyā Upanishad is located in the mantra section of Yajur Veda. Sankara warns us in the introductory bhashya that these mantras are not for rituals. It is easy to keep atma as other, while studying Vedanta. Even AI (Artificial Intelligence) can describe Atma and give a summary. It is important to understand, learn and internalize the knowledge. Upa Ni Shad includes knowing and eliminating ignorance at the root. Start from within you and stay firmly established in Self. Atma means Love and that is freedom and that is You. If you exclude yourself, and see the supreme power moves everything, then it becomes Upasana. If you include yourself in it, that is jñāna.

Sankara explains that Atma has none of the four things that are associated with action (Karma)

1. Āpyam (To be reached, attainable)
2. Vikāryam (To be changed, modifiable)
3. Samskāryam (To be cleaned)
4. Udpādyam (To be created)

Don't mix karma with jñāna. Don't add coffee powder in payasam.

Life is wasted in acquiring money, indulging in sensual pleasures, performing mundane religious rituals. Understand this body is a rented house. You are the spirit in it - that is true spirituality.

Also beware of the collective consciousness where things could be collectively wrong about the truth. Gayatri mantra says the same truth as theory of relativity. The distance between the

observer and observed is zero. The same light that shines in the sun is the light within me and let that light guide me.

Cultivate an ability to see things as they are. Search for the truth within you. God is playing fool as a jīva. The one who is in everyone and me is God. Start with God and then grow into oneness.

Atma is one ekam. Atma is jakarta, abhokta, shuddha and has no papa.

Brandolini law- To debunk a misconception it takes much longer time and effort.

Just like a mirror illuminates you, upanishad illuminates your true nature. Social structures and religious dogmas are obstacles for oneness. Once you understand this this is vijñana.

Knowledge accumulates and has a past and gets stored as memory. Understanding never accumulates, it is always present, fresh never goes away. The only sādhana is understanding the truth.

This study removes ignorance. The root cause for shoka and moha.

What is shoka? Sorrow. The unsatisfactoriness of it all is the shoka.

What is Moha? Delusion. Staying out of touch with the true nature of Self is the moha. The Vedanta studies should bring inner transformation.

Mantra -1

Jñana Nishta

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

Īśāvāsyamidam sarvaṁ yatkiñca jagatyāṁ jagat |
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya sviddhanam || 1 ||

1. All this in this universe that moves and those that do not move, is covered/pervaded/enveloped by the supreme power. Protect the Self by continuous renunciation of all desires including wealth. Here there is a rhetorical question- Whose wealth it is? No body's wealth if you renounce it.

The universe is expanding and continuously changing. It is a multivarious world. Cover up everything in the universe with that supreme power called 'Isha'. It is short form for Ishvara. The one that rules is Isvara. Vara means supreme. Supreme ruler. Prime Mover. The higher power. Develop the knack of being conscious of that higher power all the time. This is called being in God consciousness. By Rama's grace everything happens. Inhalation and exhalation happens. Hunger happens. Food is eaten, digestion happens. Everything is Isvara.

You can start from outside and go inward, Supreme power is the inner most Self. Chit. The knowingness within you.

Paramatma- Is supreme atma another meaning is inner most atma. It is the water that appears as waves and ocean. Wave is a phenomenon. The world is a phenomenon. Chit is the awareness that rules over every piece of knowledge.

The mind divides everything. That is the nature of mind. One wave is closer to me, one wave is smaller than the other etc.

Mind is time. The mind brings space also. Space and time are mental categories. The mind creates the past, present and future.

The oneness is the truth. It is the power in that nucleus of uranium that has the nuclear power.

Cover everything with that inner most thing. It is an expression. Erase the snake and see the rope. You are not 5 feet 2 inches. You are the awareness. You are not Brahamana, kshatriya etc. You are the awareness.

The form is illusory. Drop all forms and names. Don't see the world through the prism of mind and sense organs. If you hold on to form, your god also will have a form. Have prakruti purusha viveka. You are the purusha. Anything that changes is nama, rupa and karma.

You safeguard yourself from the samsara. Protect yourself by renunciation, sacrifice.

Look at hunger as an illness. Food is medicine to cure this illness. Laws of life will take care of living. Step back and watch the game. Witnessing is meditation.

Desire creates psychological time. The time between karma and karma phala. That creates anxiety. Godliness is easy. Living in samsara is difficult. Let the vairgya be spontaneous. Don't

enforce it. It creates conflict. Knowing the uselessness of the world helps with vairgya. Let it come with understanding and let it be spontaneous.
A thought that will roll in the groove is desire.

Desires are three kinds

Putreshana	Desire for lineage, continuity
Vitheshana	Desire for wealth
Lokeshana	Desire for celebrity

Be careful when greed walks in. It can come through the back door as ambition, social service, action for the welfare of society, protecting culture, Veda etc.

The one who owns nothing is the happiest person in the world.

A radical inner transformation is needed. Nothing is mine. Then you move on to everything is me! Sarvatma bhava! Everything is myself only!

Die to old small self. Rise as a new Self- that is resurrection.

Activity is common to all. Let natural things happen naturally. Knowing the truth of everything, you abide in the truth of Self

Mantra 2- Karma Yoga

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

kurvanneveha karmāṇi jijīviṣecchatam samāḥ |
evaṁ tvayi nānyatheto'sti na karma lipyate nare || 2 ||

2. If a man wishes to live a hundred years on this earth, he should live performing action. For you, who cherish such a desire and regard yourself as a man, there is no other way by which you can keep action from clinging to you.

This mantra is to educate karma yoga. Life is full of action. Even sleep is an action. Thought is an action. Life wants to preserve itself. That's what manifests as fright, flight response. We take that wish of life and say 'I want to live'. Then one is always performing. Jñani allows the work to happen whereas ajñani thinks he is 'doing' the work.

Be active. Work hard. Motion is the lotion. Use it or lose it with this apparatus.

But do not attach yourself as I am the doer. Drop the 'me' and 'mine' abhimana.

Start with human beings-It is not human doing. From huma being, go to just 'being'.

Remain active so life is not contaminated with unnecessary actions or wrong actions.

While performing the action, detach from the result of actions.

Do your duty without looking at the result of actions.

Do your job, an honest profession - not for salary but for the love of work.

Know the difference between karma phala and prayojana. The action may be done for a purpose, a prayojana. In that prayojana there is no 'me' or mine.

Karma and jñana are opposite to each other. Karma has the kartha and boktha. Jñana is knowing that you are akartha and abhoktha. You cannot reconcile them together. Cannot make a kitchidi.

There is a doing element in you- prakruti, mostly insentient. There is a knowing element in you which is chetana predominantly sentient- purusha. Prakruti lives, prakruti dies. The ajñani, karma person goes to indriya grama- the forest of sensual pleasures. The one who neither wants to live nor wants to die, goes to the forest where there is no conflict. Aranya- a place of no conflicts. No disharmony. That is the ashrama. Move away from worldly life to a life of contemplation. Once you go there, don't go back and forth.

Dis identify from prakruti and abide as purusha.

Two paths emerged by evolution. Jñana marga and karma marga.

Give up, Renounce the doership, enjoyership while performing karma. That will lead you to jñāna marga.

Withdraw from sensual pleasures, abide in yourself. Stop wandering/ roaming, then you are already home.

Action when performed with results in mind, it brings in the actor.

Action performed without the results in mind, no actor.- like feeding a beggar, a mother caring for a child. Spontaneously done without motivation.

Mantra 3- Indulgence is equivalent to suicide

असुर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāmste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

3. Those worlds of asuras are enveloped in blind darkness. They are committing suicide by indulging in sensual pleasures without knowing the truth.

Sensual pleasures are transient. Those who are blinded by the darkness of ignorance go after it. This is equivalent to suicide.

I am the life. Living wants to live. Does not want to die. I am not that apparatus. I am the life
No death to me. Sense pleasures are like shackles. Every desire is a shackle. Even the desire
for moksha. You are the happiness and you keep seeking it without knowing it.

Know your true Self

I want I want - I desire I desire - this means I lack, I lack .

Watch out for spiritual materialism. Vedantic ego. Be simple.

Self forgetfulness is the darkness.

Keep the spirit in place. The mind will be healthy and the body will be healthy.

Don't try to tidy the dark room without turning on the light first.

Be alert and attentive to the truth.

Attention liberates! Inadvertance binds.

Atma always is! Never 'was' or 'will be'.

Vedanta does not promise what is easy. Promises what is real.

Just 'Step back and witness.

It is not that 'one day you are going to understand!'. It is now and here, like how you understand
if you touch fire, you will get burned.

Thoughts, Actions and speech all reflect this understanding. This is Self realization.

Mantra 4 - Atma runs faster than mind and sense organs

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठतस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |
taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti || 4 ||

4. That non-dual Atman, though never stirring, is swifter than the mind. The senses cannot reach It, for It moves ever in front. Though standing still, it overtakes others who are running. Because of Atman, Vayu, is all pervading sutratma and supports activities of all living beings.

Every word is a sentence in this mantra. It is the impersonal truth. Anything that changes, dismiss it. Anything that implies continuity is not real. This is a timeless knowledge. Stop creating obstacles, it will embrace You. It is You. By watching the changeful things, you discover you are changeless. It is not reached by effort. It is effortless. Real is permanent. The sense of I am is the same in childhood and now. I am in Delhi, I am in New York. I am happy; I am unhappy. 'I am' never changes.

Body changes, mind changes. The one who sees the changes, does not change.

Knower becomes an entity. Knowingness is not an entity. Sakshi of all multiplicity. Sakshi of time and space. The models are vyashti and samashti (individual and whole) or karana kariya (Isvara and universe. Atma is neither karana, nor kariya. We say non dual. One is a beginning of a series. So nondual implies that there is no second. One without a second. Example is akasa. One expresses as many. That is the truth. There are many drushya. One drk.

Philosophy begins where science ends. Science is a study of names and forms. Philosophy is the study of what is.

The one that is existent is Sat. That one appears as sentience chit in an individual which is full of love. Sat, chit , ananda. The mind is compared to wind. It moves fast. With a thought you move places instantaneously. That which oscillates sankalpa vikalpa is mind. That which is nichayatmika is Bhuddhi. Atma is superior to the mind in speed.

There is no lag between a pot thought and clock thought. It is because of the light of awareness already existing there. Atma is faster than the mind. There is a first wave and a second wave. But before the second wave appears, light of awareness is already there to capture the wave. It appears to move, but never moves. It is the pole star- druva. It is like th helicopter that moves on the movie screen. The screen does not move, the helicopter appears to move in the background of the non moving white screen. It appears to move when you see through upādhi. Ya ma sa maya.

The mind cannot know atma. 'Me' though pervades as subject. It thinks Atma is known to me. Atma remains unconcerned. If you know it, what you know is not Atma.

You cannot know it with an intelligent mind. Only a loving heart can understand it. Descent from the head to heart.

It cannot be grasped by sense organs. It is not like darshan of God as talked in religion. It is like the fragrance of the flower. Don't separate bhakti from jñana- it becomes superstitious and anda (blind) belief.

Don't separate karma yoga from jñana then it becomes mechanical.

Truth is not on the other side of the river. It is here and now. ME and Mine are the barriers. If there are no barriers God is available right in front of you. The mind should not be dull. Be alert then truth reveals itself. To know God is to deny God.

The mind reflects atma that makes it a knowing mind. Sense organs cannot even capture the reflection, how can they capture the original?

If you have a running race between atma and mind, atma wins. If the race is between atma and sense organs, atma wins .if it is between atma and organs of actions again atma wins.

Take the spirit of this example to understand the truth. When you step out of psychological time, you will understand the truth of yourself.

Where is the sense of I am coming from? - from the body? From the mind? From the intellect? Ask that question.

There is no birth for you. There is no death for you. Only at CVS pharmacy and immigration you give your date of birth. If the mind says 'But', Don't allow it.

Remain as a witness and watch it. Prana does not leave when one is asleep. It is said, one wakes up and is able to witness the prana leaving the body.

Higher power is responsible for everything. It is interpenetrated like web and weft. It is the Sutratma. The string that brings all gems together in a mala. It is all pervading. It holds everything together. It is the electricity that runs through various bulbs and fans. It is the painter in the painting, the poet in the poem. It is immanent and transcendent. It is the FIFA - Fearless independent forever awareness.

Mantra -5 The paradoxes

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

tadejati tannaijati taddūre tadvantike |
tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ || 5 ||

It moves, it is motionless. It is far, it is near. It is within all, it is outside all this.

This mantra is full of paradoxes. They are not contradictory. It reveals the paradoxes so it can be understood with clarity.

1. It moves ; it is motionless

When Atma is seen through upādhi it moves. Moves as living beings that are chetana in the world. When Atma is seen without the upādhi of the body mind complex then it is a motionless background of light of awareness in which all movement is experienced.

2. It is far; It is near.

When one is outward looking, worldly in the outlook, ignorant then atma is far. Even religion describes God, far up in heaven. When one turns inward, antarmukha then the innermost intelligence, atma jyoti is very near.

That which is created by mind is not God. The truth is unknown. Unknown cannot be conceived. Conception comes from memory. When the mind is calm, when it stops projecting truth is understood. When there are no desires and fears, no petitions or bargains, the truth is understood. Stop measuring God. Reality is indescribable. Yato vaco nivartante aprapya manasa saha. The mind and speech cannot grasp it.

3. It is within all and outside all of this.

It is the innermost reality of you and all things around you. It is what you see as the world. It is - existence, Sat. And it knows- chit. Truth is all pervasive. There is no gap in between. Antara means gap. Nirantara means no gap. Prajñāna gaṇa. It is solid, monolithic, homogenous and indivisible.

Mantra 6 Sarvatma Bhava

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

yastu sarvāṇi bhūtānyātmanyevānupaśyati |
sarvabhūteṣu cātmānaṁ tato na vijugupsate || 6 ||

The wise man beholds all beings in the Self, and the Self in all beings; for that reason he does not hate anyone.

Society is divided. Religion divides. The human mind is divisive. Can you rise above all divisions? You can experience the oneness. Existence in your consciousness is one. Tree is , Mountain is, Bird is. Everything is existence only.

You cannot measure the truth. Measurement is an illusion. Immeasurable. You are that. Have a complete whole vision, not partial. Don't see truth through the prism of thought. You are the source of thought, perception. Go beyond the perception. You are the pramana. nThe one who wants absolute freedom will be able to understand this. Be the apunishadha. Follow upanishads. Sravanam, mananam, nidhidhyasanam.

Brahman is nirguna. With maya the potential, it is Isvara aka saguna Brahma. Still in avyakta stage. Then appears as the world- sahasra purusha. Hiranyagarbha is sat chit. From that allahabad evatas- indra, varuna, and then human beings, animals, plants etc appear.

You should be able to say after studying Ishavasya upanishad, I understand all life forms exist and that existence is me. All life forms are in me.

This is Sarvatma bhava. Don't look at anything as other. All life forms are within me. All life forms are not different from me.

I twinkle in stars

I smile in fragrant flower

I sing in the nightingale

First step: settle yourself - what am I ? Who am I?

Then seeing yourself in all life forms is easy . You are not the body.

This vision is self-evident. If you don't block with your own ideas, beliefs, conditioning it will reveal itself.

What is the essence of me?

Where do I get the sense of identity?

Is it from my nationality?

Is it from what I do?

You are not the scholarship you gained. You were there even before that.

You are not the upādhi you have.

You don't own your being, not even to God. It is your own!

Strip all out like onion skin peel them.

What remains, sesha is the space. That is you.

You are not this karya karma sangata- the conglomerate of your past actions which is the body and mind.

You are Sakshi!- Sarva pratyaya sakshi bhuta!

You are witnessing awareful being.

You are single and simple.

Extricate from all gunas. Sattva is intellect, rajas is physical body and tamas is scaffold of karana Shareera.

Stand apart as Nirguna. That pure being is you.

Now apply this to every living form, mosquito, horse, elephant, every single human being around you. It is all Sat and chit, exists and knows that it exists.

Now there is no hatred, no contempt, no revolution. That is Sarvatma bhava.

Expand your vision. Everyone is atma. The entire humanity is my neighbor. Love the enemy means, nobody is the enemy. Love all. Vasudeiva kudumpakam. If the vision is one, action follows that vision. It reflects in thought, speech and action. I am universal in svarūpa. I breathe the cosmic air. I sleep on winter nights, I shine on summer days, I run in streams, I swing in the rainbow arches. I march in the flood of light - Swami Rama Thirtha

No other ness at all. This is very practical. You try it and you don't feel like hating anyone.

This is universal consciousness where there is no hatred, no contempt or revolution. Mahatmas do not hate anyone. They love all. This is not a command by shastra. But when you understand the true nature of Self, it is spontaneous. The vision of oneness follows naturally and spontaneously. That is ananda and love.

Mantra 7 The Oneness of all

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

yasminsarvāṇi bhūtānyātmavābhūdviajānataḥ |
tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ || 7 ||

To the seer, all things have verily become the Self: what delusion, what sorrow, can there be for him who beholds that oneness?

Sarvatma bhava is further described. The one who knows the truth is vijanata. It is not by mistake. Missed the way and arrived in Vedanta. Not like that. Your focus should be 100% on Vedanta.

The wish yielding tree is Atma- Kalpa Vriksha. A man finished his lunch and desired to have a cot. A cot appeared. How nice it would be if I had a blanket. The blanket appeared. He slept well. After he woke up he wished to have tea and biscuits. They appeared. OMG, is there an evil spirit here? An evil spirit appeared. OMG, will it eat me! Yes it ate him!

Atma is kalpa vriksha- It gives what you wish.

I am unlucky - You are unlucky
I am unhappy - You are unhappy
I am cheerful- You are cheerful
I am bound - you are bound
I have sarvātma Bhava - you have it
The entire physical universe is your body

Personal body and universal body. You cannot have a personal body without a universal body. You can have both or have a universal body.

Let the line between personal and universal body recede ... and finally you reach the universal body is your body.

You feel bad when a tree is being cut. Story of Vruksha anadalaya - Love for trees.

Love is oneness.

Oneness is etymological expression

Love is experiential expression

You know it. You may not articulate it. This is not attachment. This is love. Sun and moon are my eyes. Water in the rivers are my arteries.

Infinite expressing in the finite. Identify with infinity and get liberated. If you identify with finite , you suffer.

Dust mixed with sugar. Dust does not agin anything, sugar loses everything. Don't mix dualism in this vision.

How to gain this vision practically?

All these life forms are atma only to the one who knows the truth. No multiple variegated forms. Give up the names and forms.

Artha, kama, religion and only 1% for Vedanta

Studied Gita 7 times! I studied Kathopanishad 17 years ago!

Real I - Realize

If you know oneness is love you can realize. That is the door. The heart must be purified. With what soap?

Vacuum clean it. Remove Malaise, Jealousy, hatred, rivalry, Stop comparing.

Some radical transformation has to happen.

Feel the pain of others- Become very sensitive

Adversary- opponent -fault finder,

There are no enemy

Be kind to them also. Forgive.

Incoming file, outgoing file. Despatch all.

Nothing to gain, nothing to lose in this world.

This is the roadmap- oneness is the destination and love is the path.

Look at the conscious power in all.

Gita- Look at the same atma in scholar and the dog. Pandita sama dharshina.

2 eyes see multiplicity. The third eye sees unity- that is the third eye.

When this is understood, there is nothing to worry about. Asked as a rhetorical question which meaning is not there. No delusion and No sorrow. There is no time gap. It happens now and here.

Sweeps away all differences. No difference between queen and maid, rich man and servant.

Delusion and sorrow are the seeds for desires. Sorrow is the origin. Desire and ritual. Shoka happens only to those who are ignorant. The one who does not know the glory oneself only has shoka.

I don't have a son who will put fire to my body ! This is how it starts. Then he has a desire for a son.

I don't have it, i don't have it-

I lack, I lack,

Lacking is the shoka

That creates the desire, I want, I want ...

Then you start worshipping a particular God for a particular thing. Like Hanuman for physical strength and Kubhera for wealth.

Shoka is kama karma beejam

Moha- deluded.

Delusion becomes the origin for desire. Dreams - early morning dreams are real. Dream of snakes and then fear. Now this delusion creates a ritual for snake devata.

Shoka, moha, kama, karma and ajnana all in one box. Brhadaranya upanishad.

Samsara package. That binds people. All these are not there for the one who knows the oneness of atma.

Seeing is knowing

Knowing and tasting- jack fruit

Seeing and knowing - Niagara falls

Ya pashyati, sa pashyati

See the glory of atma everywhere.

This is the real purification. It is space-like.

I am the conductor of the symphony and I am the audience of the symphony.

With the understanding of oneness, one is free from delusion and sorrow. Thus free from desires also.

The entire bondage of samsara is totally destroyed for the jñani.

The door to oneness is open through Love.

Now no third person. Only first person

Everything is atma

I am all.

Feel the entire creation in you

I give the luster to gold

I give light to the sun, moon and the stars.

Mantra 8 Description of Atma

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरंशुद्धम् अपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

sa paryagācchukramakāyamavraṇamasnāviraṁśuddham apāpavidham |
kavirmanīṣī paribhūḥ syayambhūryāthātathyato'rthānvyadadhācchāśvatībhyaḥ samābhyaḥ || 8 |

8. It is He who pervades all, resplendent, bodiless, without scar or sinews, pure, untouched by sin; far-seeing, omniscient, transcendent, self-sprung, He is duly allotted to the various eternal creators their respective functions.

Description of Atma
What is Atma?

A lot has been said about Atma. Now what is the svarupa of Atma is being said.

Sa paryagat- it goes around. That means it pervades all around just like space. You are not matter. You are all pervading. You are not like earth. You are space-like . If you say, I am ajñani, I am useless, some mischief is going on. You say surrender verbally and continue to do mischief.

Say I can do it, you can do it. Even in public speaking it is the same

Kabhir poem- pot maker kneading the pot by stamping, and clay says, one day I will cover you! If you keep saying I am earth like, you remain that.

A scientist said- I am not a dust of the universe. I am the mind who can understand the entire universe.

Go another step from mind to atma. You are the knowing element. Knowingness-consciousness.

Space like boundless awareful being

Awareness that envelopes everything in the universe.

Vedic Mathematics is not from Vedas. Don't take credit for untruthful things. You actually bring down the Vedas by it.

I am awareness like space- I am knowingness.

The West is split between Idealism and Realism.

Vedanta transcends above both of them . Take credit the right way.

Space does not identify with anything it contains. Asangha...

Pot half filled with ganga water and another pot half filled with country liquor

Pot and air is contaminated in the liquor pot whereas space does not get the impurity.

Apapavittam

Man creates God in his image and then that God creates the man in his image
Every religion has a beginning
Space began when creation began
You are there even before the creation
I am space like
I am not insulted if some one insults me

Reaction - pressure and temperature affects the reaction
I am - morning , afternoon, evening - Anything different?
I am in Delhi, New York, anything different
Here and there I am is same
Thought went to moon and human put foot
Now they are looking at occupying Mars

Chukra- Deeptivan - You are the light
Atma is ever shining.
Projector light illuminates both dark and light patches.
Entire content of dream consciousness and waking state consciousness and sleep
consciousness is illuminated by atma
Na tatra suryo bhati!

You experience the nothingness in sleep that is also an experience-possible by light of awareness

Sun sets in the ocean, comes back in the morning that's why there are dew drops
This is a story from childhood.
The truth is the sun never goes anywhere. Only earth goes around.
Day and night do not happen to the Sun. It is only for the earth.
Similarly waking state happens, sleep state happens, dream state happens
But not to you! It happens to the mind. You are the light of awareness.

Light of awareness
Svyam jyoti / Atma jyoti
Inner light.
What does it shine within?
Not the body, not the mind, the inner light.
Don't shift from jyoti to jyotisha..

Akāyam- ashareeram
No body
The one that disintegrating is shareera
Idam shareeram.
superimposition with body, mind, thoughts

Next thought you don't know
My ideas
My religion
My belief
My country
Vishva bandhu others will say vishva Guru

You are supposed to find out the truth
People are lazy. Intellectually lazy
You employ someone to worship God- you say mama and rest he says!
People employ a Guru for Vedanta too. My guru!
I belong to no tradition! I am transcendental!
No enjoyer. Only joy - in joy
By identifying you create an ego.
We examine it and then we stop
Ice cream create a sensation at mouth - don't give a label wonderful etc
Remain bland
Then no fears, no desires
Non identification wipes out the ego
Be the Love of wife, don't be the wife

Just know false as false. Truth shines.
Sthula ,sukshma and karana shareera
You are told three times that you are not the physical body, not the mind and not the ignorance

The mind is stressed, you go for drugs, like alcohol. Even one drop of alcohol is poison.
Akāyam- mind
Whatever I tell I am - comes from memory
I die to the memory. Die to the mind
Psychological death
Stay in the present moment
Don't bring the office home; Don't bring home to office

Mind is defined as the waste basket of family and society
Vedanta is unknowing - from that memory
The conditionings are heavy
Burden of unconsciousness

Avranam -

No injury
No carbuncle
Don't identify with disease or injury
Don't say but. But means resistance
Then no suffering

Asnaviram

No sinews (fibrous tendons)
Non identification of physical body

Shuddham

Nirmalam
Free from all impurities - pure
A negative word
No race, religion, caste etc
We live with burden of race and dogma

This is for karana shareera
When you say I am not ignorance; it also means I am not knowledge
I transcend both
Mind produces opposites - pleasure and pain
Intellect produces - knowledge and ignorance
Mahatma is beyond the two

Apāpaviddham

Not hit by papa and punya
You are beyond birth and death
You are beyond papa and punya
Persona says everything
Deho na janati
It comes only from the non self

I am the navigator for this bird called body and mind

Building a new building in prison- do you need celebration for it? Heaven is like that.

Kavi

Kavi - The one who knows .. The knowing element
Drk - Self
Drushya- world
Where will you put God?
Religion puts God in Drushya.
Yogi puts God inside
Bhakta puts God outside
Vedantin says it is beyond inner and outer
Kavi is also name for God

I am liberated! I know Brahman
What about other people?
There are no other people at all.

Only one Drk
One knowing element
One Life- Upasana
One knowing element- jñana

Understand the point and move on

Sense of separation vanishes, whatever remains is fullness

Manishi - Manasha ishita

The one who commands the mind
If you know you are not the mind, you are the knowing element
You wake up, you know all
Whatever there, you know all
You are the sarvangya - Divinity within

Paribhuh

Electricity can be called paribhu
You are immanent and transcendent
You are in the mall , And then you transcend the mall.

Svyambhu

You are the being all by myself
Not because of someone else
Body - biological process
Mind- psychological society
But the being, life, knowingness - you are by yourself
God is validated by you!
Druva story!

God validates bhakta? Bhakta validates God!?
There is no God without a bhakta
You are the svyambhu!

Vyathatat

Vi athatat - vidatati (Though in past tense, you make it present tense)
Alloting - Atma the divinity allots. Allotment things to each organ
Walking to the legs
Speech- to tongue
Action to hands

Biological clock and physical clock
Jet lag is dissonance between the two

You travel in wide ship, slowly you become wide hearted too- Swami Vivekananda and Swami Omkar

If you live in a restricted cubicle, you become very narrow minded also.

Yātatatmiyam - As per the exact situation

As they should be

Everything is in appropriate place

Cosmic person makes the wind blow, river flow

You wake up and then things come to waking state

Aham here is atma

Aham is not the ego.

Ego is part of parcel of movement of the mind

Be God conscious all the time

Everything is allotted the function, this is including the body

Shāsvattheebhya Samabhyah

The unit of time is 1 year for cosmic life. Not seconds.

Space and time are relative

It is mental category for humans only

Only when you think of time you have time

Un to the consciousness, unit of time is relative

Nitya- Perennial and time less

Sun is perennial but atma is timeless

Prajapati- that is the period - Mughal period like that

Gods also change.

Vedic Gods are different from what we have now as Gods

Anthropology and Vedic cosmogony have different time scales.

I am above the body, I am above the mind, I command them

I am above all- transcendent

I am all - Sarvatma - I am in all- immanent

Atma va idahum Sarvam

Sarvah svyam eva bhavati

Atma is all - Svya eva bhavati

Love has to be there. When you look at beloved photograph

Visvarupa upasana- do you stand apart from it? You should emerge in it

You see Isvara everywhere! All elements are Isvara!

Moksha will get you! You don't have to get it!

It is like the sun that rises!

Sambandha Bashya

I am in all, I am above all, I am all
Immanent and transcendent

Memory makes you unhappy
No one is nastika . Do you believe in happiness? Yes. then you are astika. Happiness is God.
Do you believe in love? Yes. Love is God.
Are you here? If you say yes. That isness is God.
So self claims atheist is not atheist and god man is not god man

Give up all desires

Putreshana, vitheshana, lokeshana
Give up the desires

Children, family- Give it to God. Oh God, You take care of my family. That is believing in the high power.

Your anticipation makes you anxious and insecure

Not only for grahasta, also the sannyasi
Desirelessness is Godliness

Karma and jnana are different departments
Those who are karma nishta, go after karma for results.
Those who are in jnana marga- focus on jnana. Need to renunciate karma
How to renunciate karma? Karma sannyasa?
It is not giving up wife, children and job
It is giving up the results of karma
Step 1. Give up the results of karma
Step 2 Give up the doership, i am doing is ego claiming
Karma sannyasi is the one eligible for jnana. This is not a mandate, these are recommendations. Mandate is only for karma
Atma is explained in 2 ways: positive and negative.
Positive -7 th mantra
Negative - 3rd mantra
Why ninda, it is to glorify jnana, not to bring down karma.

Adhyasrama is the one who is eligible for jnana
Rises above all asrama - Brahmachari, grahasta, vanaprasta and sannyasi
Sarva karma sannyasa is the last rung in the ladder

Give appropriate medicine to different diseases
Don't mix up eye medicine with stomach medicine
Kama- karma- karma phala - cycle
There is psychological time in it.
Desire brings in the actor. No desire, no actor. Action happens
No actor, no doer, no enjoyer

Life is a process of becoming.
It is a constant battle within and with others. It is a rat race
Karma and jnana can never be combined
But there is another combination that has to be made. This will be the topic for the next 3 verses.
Karma and upasana
Doing and knowing what you are doing
This knowing is NOT atma jnana
Kevala karma- karma done without understanding
Kevala upasana- only understanding without actual karma
Both are bad when done individually, but when combined results are better

Mantra 9, 10 and 11- Karma and Upasana

Mantra 9

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमोय उ विद्यायां रताः ॥ ९ ॥

andhantamaḥ praviśanti ye'vidyāmupāsate |
tato bhūya iva te tamoya u vidyāyāṃ ratāḥ || 9 ||

They who worship avidya (Karma) alone fall into blind darkness; and they who worship Vidya (upasana) alone fall into even greater darkness.

Mantra 10

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १० ॥

anyadevāhurvidyayā'nyadāhuravidyayā |
iti śuśrūma dhīrāṇāṃ ye nastadvicacakṣire || 10 ||

10. One result is predicated of Vidya and another of Avidya. We have so heard from wise men who taught us both Vidya and Avidya.

One thing, they say, is obtained from knowledge; another, they say, from ignorance. Thus we have heard from the wise who have taught us this.

Mantra 11

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ ११ ॥
vidyāṃ cāvidyāṃ ca yastadvedobhayaṃ saha |
avidyayā mṛtyuṃ tīrtvā vidyayāmṛtamaśnute || 11 ||

11. He who simultaneously knows both Vidya and Avidya gets over Death by Avidya and attains immortality by Vidya.

11 He who is aware that both knowledge and ignorance should be pursued together, Isa Upanishad overcomes death through ignorance and obtains immortality through knowledge.

Karma and Upasana

Kevala karma- result- lower heaven- pitrulokha

Kevala upasana- result - upper heaven- devaloka
Combined karma and upasana - longer time in upper heaven

Karma is referred as avidya here- leads to blinding darkness
Upasana is referred as vidya (vidya of karma) leads to even more blinding darkness
Agama shastras are only from 16th century

Kevala karma - mechanical japa
It can make mind dull
Repetitive, mechanical
Growth is not a process of time
It is instant and it is you
It is said you transcend death by combining with upasana
Death here is inadvertence
Laziness, dullness, pramada
Students of vedanta should move away from rituals, celebrations and ceremonies.
They take your energy
You need radical transformation
Use the life for higher purpose
Not for the sensual pleasure. - A shower is taken for a purpose, not just for feeling good.
Performing action inspired by raga and dvesa equals death.
Don't desire too much
You will need another rebirth to fulfill those desires

Mantra 12, 13, 14 - Karya Brahma and Kāraṇa Brahma Upāsana

Mantra 12

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

andhaṃ tamaḥ praviśanti ye'sambhūtimupāsate |
tato bhūya iva te tamo ya u sambhūtyāṃ ratāḥ || 12 ||

They fall into blind darkness who worship the Karana Brahma, the unmanifest . They fall into greater darkness who are bent upon the Karya Brahman, the manifest.

Mantra 13

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १३ ॥

anyadevāhuḥ sambhavādanyadāhurasambhavāt |
iti śuśruma dhīrāṇāṃ ye nastadvicacakṣire || 13 ||

These upasana done separately yield different results. This is what we have heard from the wise who taught us this.

Mantra 14

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

sambhūtiṃ ca vināśaṃ ca yastadvedobhayam saha |
vināśena mṛtyuṃ tīrtvā sambhūtyāmṛtamaśnute || 14 ||

Those who worship the unmanifested and manifested together, overcomes death of samsara by putting an end to the process of becoming

These mantras talk about different kinds of upasanas, their results when done separately and when combined.

Contemplate on deep sleep. That is link between unconscious state and conscious state

You transcend dharma and adharma in deep sleep

You transcend the dvandva, pain and pleasure, no opposites

Recollect that state

Waking state is kama, karma beeja state

These are through sruti we know. They speak only what they know. Don't speak unnecessarily.

Listen with empty mind, not blank mind
Empty out beliefs, ideas, notions etc

Sambhuti, Sambhava- manifest
Asambhuti, - unmanifest
14th mantra vinasha- that also refers to manifest
In that mantra you have to add a before sambhuti and make it asambhuti

Hiranyagarbha- can be explained by the big bang theory - like the primordial vilum that manifest as universe

Material cause - insentient

Efficient cause- sentient

Both are karana Brahman

The material cause is maya. Maya is the potential, creative power, but not separate from brahman. Cannot act independently.

Dancer and dancing power

Which one will you worship- the dancer or her power of dancing?

If you relate only to the various poses without acknowledging the power of dancing you are missing the point'

You should worship both.

Vyakrutha- manifest

Avyakrutha- unmanifest

We should know how to apply these statements in practical life correctly.

When you contemplate - it is upasana

When you know- it is jnana

Sarvam kalvidam Brahman - Apply this when raga dvesa arise

Everything is Brahman - so, no likes, no dislikes

Don't apply jagat mithya when someone approaches for help.

Don't say why you need this? Jagat is mithya....

Instead apply Atma va idahum sarvam- He is also me, so I will give my things to him. Let him have it .

Story of elephant and how a advaitin ran seeing the mad elephant

When questioned if the elephant is mithya, why he ran, he said running is also mithya.

Kārya Brahma upasana- worship of manifest world will give rise to lighter body and mind

The serpent is black means , there are 2 things, serpent and blackness

Here when we say jagat is Brahman, there are not 2 things. Jagat is unreal. Brahman alone is real. But you see Brahman in jagat. Remember that otherwise duality will creep in.

Understand false as false. Then you can see the real in the false.
Dismiss the snake and see only the rope.
You see forms, forms are objects
Object does not have form, it is form
Cone is the object, cone is the form
You need a car. You drive the car. But don't love the car. Stop doing car puja.
Flowing Ganga is Brahman
Blowing wind is Brahman
Don't make this too trivial for daily life.
See the big picture!
Worship God in human
But remember divinity alone is real
The forms, the world is unreal, but see divinity in all forms and names

Karana Brahma upasana - worship of the unmanifest will give rise to a bliss non knowingness-samadhi

They compliment each other
When combined they help to overcome the death of samsara.
The strongest message from this upanishad is no division and no conflict and include all
It is not us versus them, it is us and them
The message is to live in harmony
Harmony between self and world
Harmony between Self and family
Harmony between family and society
Harmony between nation and humanity
Harmony between humanity and all life forms

Poem - Harmony of Life

Harmony of Life

Karma and jñāna can never be combined,
like oil and water, they do not mix.
Karma binds through doing,
jñāna frees through knowing.

Karma and upāsanā
on the other hand
must go together,
like diet and exercise,
each complementing the other.

Diet alone may reduce weight.
Exercise alone may tone muscle.
Together, the body is light and strong.

Kevala karma leads to a lower heaven.
Kevala upāsanā leads to a higher heaven.
Combined, they extend one's stay in that realm.

Two forms of upāsanā are taught:
Kārya Brahma Upāsanā and
Kāraṇa Brahma Upāsanā.

Practiced individually,
each yields its own result.
Kārya Brahma Upāsanā,
meditation upon the manifest,
refines the body and mind,
making them light.

Kāraṇa Brahma Upāsanā,
meditation upon the unmanifest,
absorbs one into the bliss of unknowing.

Practiced together,
They bring harmony.
Harmony between
self and world,
person and family,

family and society,
nation and humanity,
humanity and all life.
Live, therefore, in harmony
with all that is.

Mantra 15- Sunrise Prayer

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

hiraṇmayena pātreṇa satyasyāpihitam mukham |
tattvaṃ pūṣannapāvṛṇu satyadharmāya dṛṣṭaye || 15 ||

The entrance of the True is covered as if by a golden vessel. O sun, remove the covering of ignorance, that I who have been worshipping you may behold the truth.

This is an important mantra. A prayer to the Sun!

Sun is described as the golden disc that appears to be the face and is the doorway to the truth. It is the pratyaksha devata. Comes every single day without fail.

All life forms are awakened by the sun. Be active, go to gym, work as long as you continue to live.

Buddha's walking meditation is done without a goal. Don't have a goal. Keep walking. Buddha walked his entire life and only the last week before his passing away he stopped walking.

Now, ask yourself can you work without a goal? Without an end in view?

This prepares you for action without a goal.

Life is full of actions. But you are not the actor.

Here karma is combined with upasana.

This is like the Gayatri Mantra. Expose yourself to the rising sun and the setting sun.

Have you ever seen an over sleeping animal or bird?

We humans have become so insensitive, we should wake up and welcome sun

This is an intelligent universe. There is a cosmic person. Purushah. There is prakriti - solar arbsurya mandala.

Sun is described as the son of aditi. Aditi- means one. No dviti.

Pashyaka sage is called kashyapa . Pashyaka means the one who knows.

Humility so name is reversed.

Contemplate Sun, that purusha with right eye (symbolic do with both eyes)

This mantra is also to be contemplated during the time of death. Don't worry about death. Do it now. Something will happen after death, so what!

To reach Self, you pray, the one who prays is also self, the one to whom you pray is also self.

As soon as the sun rises, duality arises through a plethora of names and forms.

The reality of Brahman is shining brilliantly in the radiating sun

Give up all names and forms! That reality is already with you, you are that!

It is all play of the mind only!

Truth is beyond known and the knower.

It is not in the known or knower

It is not the known or knower.

It is unknown and unknowable.

Sun is the nourisher. He nourishes all life forms. Through photosynthesis, plants form food, plants are the basis of food for all life forms. From blades of grass to dinosaurs surviving because of the Sun. No flora, no fauna without the sun!

Plants turn and grow towards the sun.

There are multiple names and forms. Rise above the divisive, fragmentary thinking.

Mantra 16- Sunset Prayer- Sohamasmi

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।
तेजः यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

pūṣannekarṣe yama sūrya prājāpatya vyūha raśmīnsamūha |
tejaḥ yatte rūpaṁ kalyāṇatamaṁ tatte paśyāmi yo'sāvasau puruṣaḥ so'hamasmi || 16 ||

16. O Nourisher, O solo traveller of the Heavens, controller of all laws of nature, Surya, son of Prajapati, gather up all the rays as you set, thy burning light. I behold thy glorious form; I am indeed he, that Purusha who dwells there is within me.

This mantra is for setting sun. Though it is said to chant at the time of death, we have to know breathing in is life, breathing out is death. Life and death are together.

Mruti smruti shuddaye.

Contemplate death when you are starting a new business or ambition. That ambition will go away from you!

As the day passes by, sun sets, it is a marker for impending death. Every jiva is hurtling towards death.

Rays of sun as they are withdrawn day is over. Sun is the death god, yama. And the controller of all laws of nature.

He is the nourisher. Every vegetable is a canned Sun. Heat is measured as calories. Sun is in every food. Always be alert to the truth. Sada Savana bhavena. Don't give this up as soon as retreat is over.

He has both ferocious and pleasing form. Ghora, aghora. Like in Sri Rudram

Rudra is Sun. Nilagreva, vilohita..

The cowherd and village ladies have darshan every single day

Finally you declare, I am looking at myself when I look at this auspicious form - SOHAMASMI
Saha aham asmi

Prayer

What is a prayer?

Prayer of supplication is born from self pity

Inadequacy, I lack i lack, I want I want.

Praying only during difficulty and sorrow. At the end when wish is fulfilled, the self pity and inadequacy still remains!

Why not pray in joy and prosperity?

Say a prayer from cheerful consciousness

This prayer is unification between divinity and self.

I worship that atma who is not separate from me
Self pity is the origin of separation!
Pray like Oh Rama! You are me!
Rise above self pity!
Prayers should be uplifting and inspiring
Not self hypnotic and self enclosing.
Prayer should be a wonder!
Upliftment, inspiration! No separation
I am not begging to you
3 sacred utterances - 3 vyahruti - that the reality uttered- Om bhur bhuva suvaha - the head,
trunk and feet,
The purusha inside the solar orb- Inside me, this bag of bones, there is a purusha. Similarly
inside the solar orb there is a purusha. Another meaning is purnam va purusha. Another
meaning is puri sayant purusha. The whole universe is made up of this purusha.
Cosmic life and Cosmic intelligence
That Purusha is me!
I am that
SOHAMASMI

O Golden Disc

O Golden Disc,
doorway to the face of Truth,
hidden by your radiant veil.
as you rise,
a thousand names and forms awaken,
a vast unfolding of appearance.
As you shine in fullness,
Let me rise
beyond the plethora of names and forms,
beyond the pleasure and pain,
beyond the desires and fears ,
beyond all pairs of opposites.
Remove, O Radiant One,
this blinding veil of ignorance,
that vision may rest in what is
As you set in the evening dusk,
withdrawing your rays,
O nourisher, O ordainer of all,
gather your light rays into One.
I behold thy glorious within.

That Purusha I am,

the ultimate Truth.

ஓ தங்கப் பிழம்பே!

மெய்யின் முகவாயிலே!

மறைக்கும் பேரொளித்திரையே!

செவ்வான விடியலில்
செருக்குடன் எழும்
பற்பல பெயர்களும்
உருவங்களும்
பரந்த வேறுபாடும்

உன் பேரொளி உபயத்தில்
பெயர் ரூபங்களைத் தாண்டி
இன்பம் துன்பம் தாண்டி,
ஆசை பயம் தாண்டி,
எல்லா இருமைகளையும் தாண்டி.
இருப்பதை இருக்கும் படி
காணும் பார்வை பிறக்கட்டும்.

உயிர்களை போஷிப்பவனே,
இயற்கை நியதியின் ஆண்டவனே,
மாலையில் உன் கதிர்களை உள்வாங்கும்போது
ஒளிக்கதிர்களை ஒன்றாகச் சேர்த்து நிலைநிறுத்து!

அந்த ஒளிப் பிழம்பை
நான் என்னுள்ளே காண்கிறேன்!
அந்த புருஷன் நானே!
அதுவே பரம சத்தியம்!

Mediation to keep mind still

Take 2 deep breaths.

- 1. Watch the space in the mouth**
- 2. Keep the tongue in the middle without touching upper and lower part of mouth or teeth**

- 1. Keep eyes gently closed**
- 2. Keep the Irises in the middle of eye**

- 1. Keep the body upright and still**
- 2. Don't move, ignore the urge to move for 3- 5 minutes**

Do this daily for about 40 days. You will be a different person.

Mantra 17- Upasana on Vayu

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ओं । क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

vāyuranilamamṛtamathedaṃ bhasmāntaṃ śarīram |
om | krato smara kṛtaṃ smara krato smara kṛtaṃ smara || 17 ||

17. (Let my) Prana melt into the all-pervading Air, the eternal Sutratman; and let this body be burnt by fire to ashes; Om. O mind, remember, remember my deeds; O mind, remember, remember my deeds.

The sun is the symbol of reality. This is not Sun worship. The purpose of the symbol is to cultivate the divine vision. Even in the absence of symbols, divine vision persists.

It is like a child learning to write using a black slate. After understanding alphabets, the child no longer needs the slate to write alphabets.

Pratika upasana. Idol worship and temple worship are for the same reason. You see divinity not only in the idol but everywhere. Pratika should not become a boundary. Reality is the center from which everything radiates.

Don't trivialize things. Use the divine vision for majestic things like mountains, rivers, birds that fly. Then the world becomes a temple. Every action becomes worship.

Even lying down to sleep is like prostration.

May this birth merge in the universal vayu

Supply a word to complete a sentence - vākyashesha here. 'May merge' has been added.

Prana - in this body with reference to physical body become a boundary and create a limitation
It is an assumed limitation

Pot space- break the pot and space merges in the whole? It was already one with the whole space, pot wall is an imagined wall.

The last rite ritual with a pot filled with water, broke open and water spilling is based on this.

As the last breath is taken let the air from this body merge with the whole

Adyatma- body

Adideiva- whole, Universal wind, cosmic person- Sutratma

Adibhuta- is like a physical thing- oxygen cylinder

Death is not an occasion for sorrow, it is an occasion for celebration

The immortal cosmic person is Sutratma

Here immortal is relative, with pralaya everything resolves

Physical Body is Virat, Life is Sutratma, Intelligence is Hiranyagarbha

Don't divide vertically and horizontally. At least in earth we should unite. Death is not inauspicious. It is auspicious.

You prepare yourself for death. Purify with nitya karma and namittika karma with upasana.

Subtle body - sukshama shareera - 16 shodasakala

5 karmendriya, 5 jnanendriya, 5 prana and 1 mind

If it says 17, you include mind and buddhi separate

Learn how to die from Vedanta

Sit upright and chant OM

And then let the last breath go.

You make a sankalpa and it will happen at the time of death

Shareera- sheerayata iti shareeram

Offer the body in fire which is the last ritual for the one who has been offering to fire all his life

Death is the point where integration ends and dis integration begins. Negative entropy end and positive entropy begins

This is the law of thermodynamics.

Life is never as alive as it is after death. Try this by practicing psychological death. You will feel more alert after this psychological death.

Om - is Bhagavan

Krato - mind smra- recollect

O mind, recollect whatever i have done as karma and upasana.

Here agni is used for upasana

Agni - prtvī

Vayu- Atma

Surya- space

Contemplate on OM at the exhale

Merge in the whole

O mind, you are full of thoughts

Thoughts are responses from memory , a reservoir of memory

Recollect the right thing at the time of death.

Here Agni is in the form of sankalpa in the mind. Recollect all the karma and upasana i have done.

Mantra 18 Agni- Upasana at the time death

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १८ ॥

agne naya supathā rāye asmānviśvāni deva vayunāni vidvān |
yuyodhyasmajjuhurāṇamenō bhūyiṣṭhāṃ te nama uktiṃ vidhema || 18 ||

18. O Agni, lead us by the good path to the enjoyment of the fruits of our deeds, you know all our deeds. Destroy the sin of deceit from within us. We offer many salutations to you.

There are two paths described for those who do karma. Southern and Northern pathways. Southern is the darker, lower pathway for those who perform only karma without upasana (Kevala Karmi). It is dhūma, ratri and dark .

The northern pathway is higher and better which is brighter and day-like. That is reserved for those who perform karma with upasana. With understanding of why karma is performed.

We have to remember the current day karma and upasana are based on purana, āgama and tantra. Puranas have stories about God Āgamas teach how to build temples and Tantras teach methods of worship. Some of these tantras originated from Buddhism and Jainism. East coast of India Kamakshi, Kamkya all based on Kama, Mara - from Buddhist tantra. West coast Saraswati, Sharadha devi all based on jainism tantras.

Here this upanishad is talking about vedic karmas which are not the karmas tha practiced now.

And we have to remember Aham Brahmasmi is the jñana and it has nothing to do with these karma and upasana. If you ask 'Give me Happiness'- it is not a desire. It is your own svarupa. If you instead ask for pleasure, that is desire.

If Aham Brahmasmi is known, then there is no coming again and again. This cycle of birth , living in heaven until punya is exhausted and being born again will not be there.

Karmas originate from desires. Here the desire is to reach higher heaven at the time death and prayer is done to Agni. Please take us forward in this beautiful pleasurable Northern path. This prayer is at the time of death. Shastra says, everyone knows before dying.

They say 'deserve befor you desire'

Here i have performed good deeds, so give me Northern path is the ask.

Grace can be interpreted as God gives you eevn when you don't deserve. It becomes nepotism. So better to call blessing than Grace.

I have performed a valuable upasana. The one who knows knows how valuable it is. There are straight things which look bad and outcome is bad. There are crooked things which look good, but the outcome is bad. Kindly take out all crooked things out of the way. The deceptive things like ice cream which looks good, tastes good but bad for health.

I pray to you!

This person is dying. So all he can do is say Namah. - Namah Namaha

Namah means Na me - nothing belongs to me.

Conclusion - Discussion

Sankara starts a discussion now. He talks about Samucchaya- that to be combined. How do we know that? Whenever tva pratyaya is used, you should combine. To be performed by the same person at the same time.

The main teaching is **Do not Combine Karma and Jñana**.

People are experts in combination from combining vegetables in dishes to identifying with body and Atma. They will say I am the body and I am the inner light within. This is the psychology behind wanting to eat the cake and have the cake.

You don't run the body. Nature takes care of the body.

Doing and Knowing can never be combined

It is like oil and water. Can never be mixed.

Like North and South or East and West. Diametrically opposite.

Karma makes you a - doer and Enjoyer

Jnana is I am not a doer, i am not an enjoyer. How can they be mixed?

Let us settle the doubts and clarify confusion.

In the context of Upanishads, there is knowledge of Atma which is primary knowledge and knowledge of prakruti which is secondary knowledge.

When Upanishad says vidya to be combined with Avidya, Vidya here means the secondary knowledge. Not the primary knowledge which is atma jnana.

The when it comes to immortality, amrutatvam- there is relative immortality (āpeksha moksa) and absolute immortality

When karma is combined with upasana (secondary knowledge) the immortality that is gained as heaven is relative. You finish your time in heaven and then come back.

The absolute amrutatvam is beyond time. Time is in prakruti. Prakruti is time. Purusha is beyond time. Beyond ananda- absolute ananda

Siddhānta - Karma and jñana cannot be combined. Why don't you understand?

Purvapakshi- We don't see any contradictions. Shashtra is pramana for us. Shashtra says karma gives amrutatvam lower heaven and upasana combined gives higher heaven.

There is no virodha. Even if there is virodha, we know how to handle it. Like how we handle it with animal sacrifice being mentioned in Veda. It says in soma yaga to sacrifice animal whereas all over Veda ahimsa is preached. We follow ahimsa all the time except during soma yaga.

Siddhānta -

Sankara will do a lot of alankara before deheading the purvapakshi- alankara siracheda.

Atma jñāna and karma can never be combined. He talks about directions here how if you want to go to a place you cannot head diametrically opposite to that place.

If you want to go to the Arabian Sea, you travel East, not west.

We should remember there are some karma kandi vada who argue by saying there is no use of atma jñāna. So they will say it is better to combine upasana with karma. Refer to Tattu samavayat talks in Brahma Sutra.

Sankara's points about contradictions are three fold.

1. Hetu- Pramana operations in karma and jñāna are not the same. In karma it is a mandate. In jñāna it is only presented, not a mandate. Mandate, command has reward and punishment. You will not get heaven by knowing atma. The word Shastra itself has two derivations. Shasti iti shastram - commanding is shastra, shamsati iti shastram - presenting is shastra. Upanishads are not a continuation of karma kanda. Upanishads are a revolution against karma kanda.
2. Svarūpa- In Karma the expectation is you can go and perform. In jñāna you know , and you keep quiet. Work happens without reward. Just like how nature does. Trees give without reward, wind blows without reward, rivers flow without reward. Reward is the most unnatural thing that humans created and wants. Knowing something is rewarding by itself. When you know, action follows without an actor. I stand by the river and watch it. Watching is not an action. The phala for atma jñāna is nitya shuddha bhuddha atma!
3. Phala- There are different phala in karma and upasana. There is no different phala in atma jñāna. No vikalpa. Even in apara vidya no vikalpa 2+2 is 4 for everyone.

If you mix dust and sugar, dust does not gain anything, sugar loses its value.

When you have diabetes, you cannot eat sugar saying it is prasada!

You have to overcome the inner division

We like Gita, Upanishad words. We like to listen to them. Then we stop, not realizing further.

There is hype about Vedanta classes. I am not wordly, I am spiritual! That is the hype.

It is like putting your finger in fire. Once you know it burns, that knowledge stays with you forever.

If a small child is taught that fire is hot and shining, he will never forget that and say next day fire is cold and dull.

You perform your duty, nitya karma and namittika karma. IF you are a physician, you take care of your patient. Boyd says I do surgery, body heals. He does not take credit for healing the body. Give up the desires!

Chanting mechanically does not help you. Understand the meaning and live by the meaning.

We have seen sorrow and delusions are seeds for desires. With atma jñāna there is no sorrow, no delusions. Then how can you have desire and do karma based on that desire next day!

Overcome the inner delusion!

Once you know it, then you know it

You cannot become ignorant again!

Karma has its origin in the material cause, upādāna kāraṇa called ignorance.

Practical points of day today life

How to interpret this for present day life.

The joy in life is gone as we get older. Young people are joyful and spontaneous. As we get older, even though we have material wealth, achieved a lot of the joy and spontaneity is gone. We have to look at life lighter, there is something beyond our mundane self concerns and self interests. We become insensitive to joy. We have too much doership, I gave birth, I am responsible, I achieved, I did this, I did that...

Motivated effort and seeking from unhappy inner egoistic individual existence destroys us.

Life has become a series of battles.

The man who is joyous is the one who is not caught in the effort.

Wise knows the glory of innerself, extraordinary intelligence.

Free of effort and spontaneous.

There is doing, no doer no goal

Two examples

1. A boat sailing upstream pulling and pushing with tremendous effort and no joy.
2. A sail boat floating upstream with the help of sail and the boatman gently navigating, relaxed and joyful

Leave it to the Higher power who is the controller of everything. He makes the heart beat, blood flow and the universe run.

Be spontaneous and effortless!

You are the joy!

You are the absolute existence, absolute intelligence, absolute joy that expresses as love

Om Tat Sat!