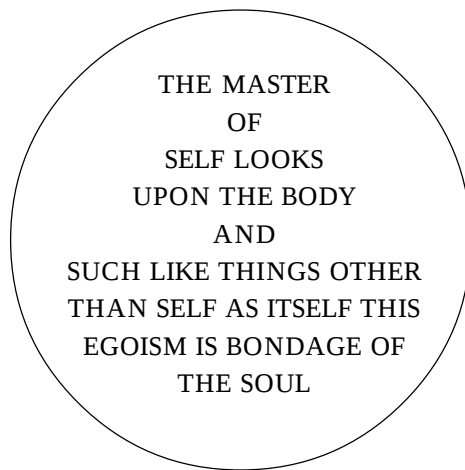


Essence of All Upanishads

Sarvopanishad

08.02.1995

BONDAGE (BANDHA)

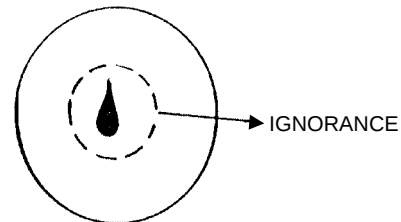
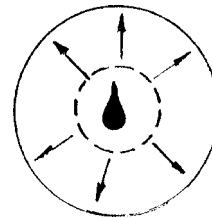


MASTER OF SELF = PARAMATMA

IGNORANCE (AVIDYA)

CAUSE OF THAT EGOISM IS IGNORANCE

BONDAGE



LIBERATION (MOKSHA)

THE CESSATION OF THAT EGOISM IS
LIBERATION

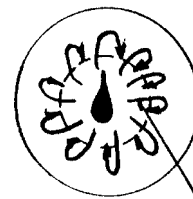


LIBERATION

EGOISM = “ I AM DOER OF ACTIONS”
“ I AM KING “

KNOWLEDGE (VIDYA)

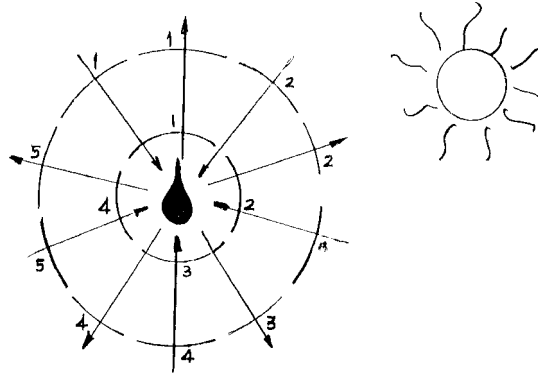
THAT BY WHICH THAT EGOISM IS
COMPLETELY TURNED BACK IS
KNOWLEDGE



KNOWLEDGE

SPIRITUAL
KNOWLEDGE ILLUMINATION

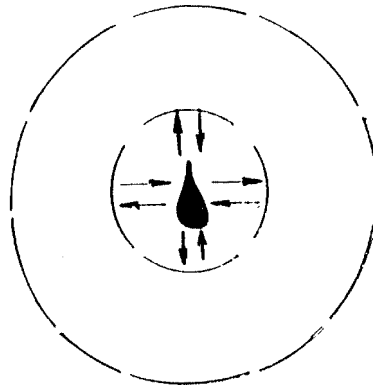
WAKEFUL STATE (JAGRAT)



When the Self by means of its Four and Ten organs of sense beginning with mind, and benignly influenced by the Sun and Rest which appear outside, perceives gross objects such as smell etc. then it is at Man's (Self's) Jagrat (Wakeful) State.

- | | | |
|------------------------|---|---|
| Four Inner Organs | : | Mind (Manam)
Intellect (Budhi)
Memory (Chitta)
Egoism (Ahamkara) |
| Five Perception Organs | : | Touch, Smell, Hearing, Seeing, Taste. |
| Five Action Organs | : | Tongue, Hands, Legs, Ears, Nose. |

DREAM STATE (SWAPNA)

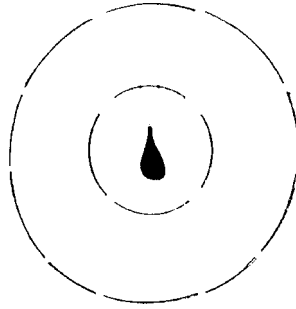


When, even in absence of smell etc., The Self **Not divested of Desire for them, Experiences by means of *Four Inner Organs Smell and The Rest in the form of Desires, then its Atmans's (Self's) Dream State.

** The Thinking in Dream comes from Desire or Attachment to sense objects, caused by impressions unconsciously left on the Mind by the accumulated Karma (Good, Bad).

* Four : Mind, Intellect, Memory, Egoism.

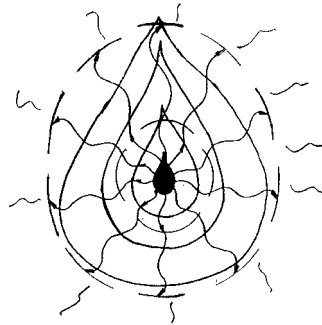
DREAMLESS SLEEP STATE (SUSHUPT)



When the Four and Ten Organs cease from actively and there is the Absence of Differentiated Knowledge, Then is the Atman's (Self's) state of Sushupti (Dreamless Sleep State)

- Differentiated knowledge – That is to say when even the mind and other inner organs do not function, consciousness by itself alone remains without any object for support.

FOURTH (TURIYA STATE)



When essence of consciousness which manifests itself as three states, But is it self divested of States, and is a witness of state, Positive and Negative and remains in the State of Non-separation and Oneness, then it is spoken of Turiya (Fourth)

Turiya : Which is absolute, Devoid of Duality

THE ULTIMATE (ENERGY) (BRAHMAM)

Because of which all are born because of which all continue to live into which, at the end, all will merge is known to be the Ultimate.

The Ultimate can be Experienced through Contemplation (Tapa)

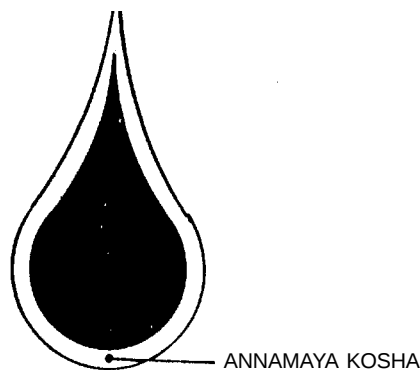


ANNAMAYA KOSH (FOOD ENERGY)

The Aggregate of Six Sheaths which are products of Food is called region of Food Energy. (Annamaya Kosha)

Six Sheaths: Nerves, Bones, Marrow, Skin, Flesh and Blood, which are in all Living Beings.

(Annamaya Kosha : Energy from Carbohydrates. The Koshas Beginning with “Annamaya”, the Grossest of series, are the vestures (Sheaths of Cases) which make the Body enshrining the soul, and as such, are the Different States or forms in which soul resides.

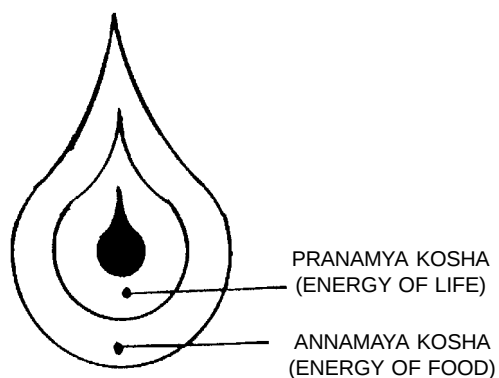


PRANAMAYA KOSH (ENERGY OF AIR OF LIFE)

When the Fourteen kinds of Vayus beginning with Prana are in the Annamaya Kosha, then it is spoken of Pranamaya Kosha (Vesture of Vital Airs)

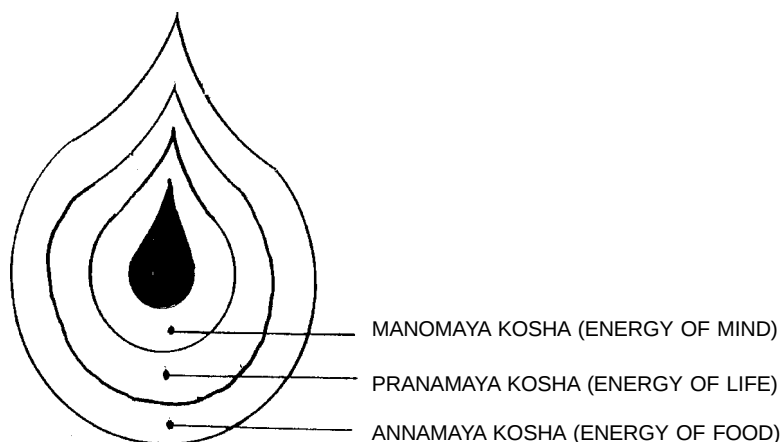
The Fourteen Vayus :

1 PRANA	2 APANA	3 VYANA	4 UDANA	5 SAMANA
1 NAGA	2 KURMA	3 KRIKARA	4 DEVADATTA	5 DHANNJAYA
1 VAIRABHANA	2 STHANAMUKAYA	3 PRADYOTA	4 PRAKRITA	



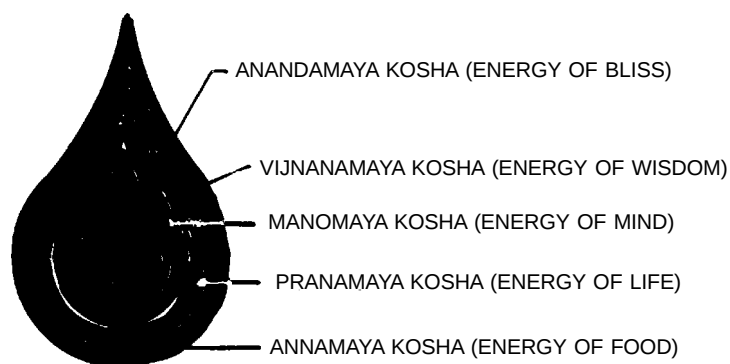
ENERGY OF MIND (MANOMAYA KOSHA)

When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire, which have their objects taste and the rest, then this state is called manomaya kosha. Mental sheath.



ENERGY OF WISDOM (VIJNANAMAYA KOSHA)

When the soul shines being united with the three sheaths mentioned earlier, and cognizant of differences and non-differences thereof then it is called Vijnana Maya Kosha, sheath of intelligence or Wisdom.



ENERGY OF BLISS (ANANDA MAYA KOSHA)

When four above sheaths remain in their own cause which is knowledge (Brahman), in the same way as the latent banyan tree remains in the banyan seed, then it is spoken as Anandmaya Kosha (Energy of Bliss), causal frame of self (Soul).

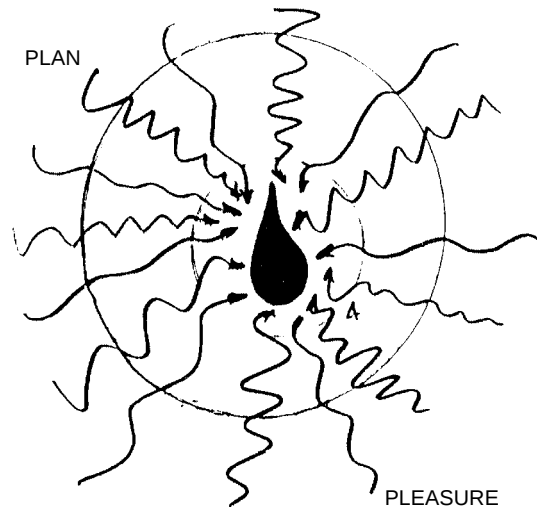
HARMONY

Bliss is perfect Harmony. Bliss is the pure energy state. When food energy, life energy and mind energy are synchronized and tempered in intelligence of energy or energy of wisdom the resulting unified, total, joyful, tranquil and self-satisfying energy is bliss. (Ananda).

KARTA (AGENT)

When the self resides in body as the seat of idea of pleasure and pain, then it is karta, agent. The idea of pleasure is that which pertains to undesirable objects. Though, sound, sight, taste and smell are the causes of pleasure and pain.

Seat: An intuition that it is related to gross and subtle bodies.

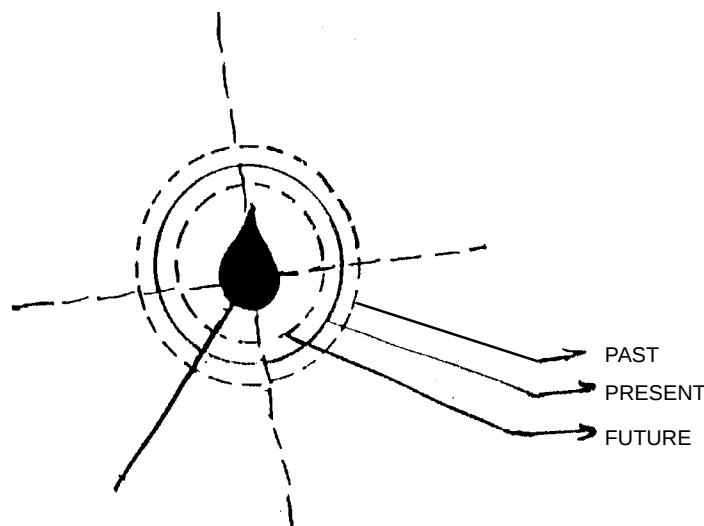


JIVA (LIVING)

When the self confirming itself to good and bad actions, has made a link of 'present' with 'past' and is seen to be effecting a union, a connection as it were, with 'future' then it is called Jiva (Individual) soul (Self).

Confirming: That is, to say, has taken of 'present' situation on giving of 'past' (last) situation, as a result of good, bad actions (Karma).

Is seen: That is, acts as if it will continue with another 'a cavity' on leaving (completing) this one.

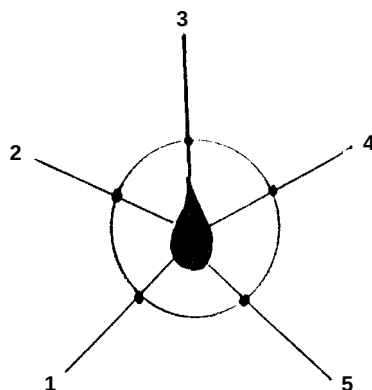


UPADHI'S

The supreme self is called Jiva, individual soul, on account of it being limited (bounded) by upadhis (supports). The five groups are those beginning with mind, those beginning with prana, those beginning with Sattva, those beginning with merit (punya), the ego possessing attributes of these five groups, does not die out without the knowledge of self.

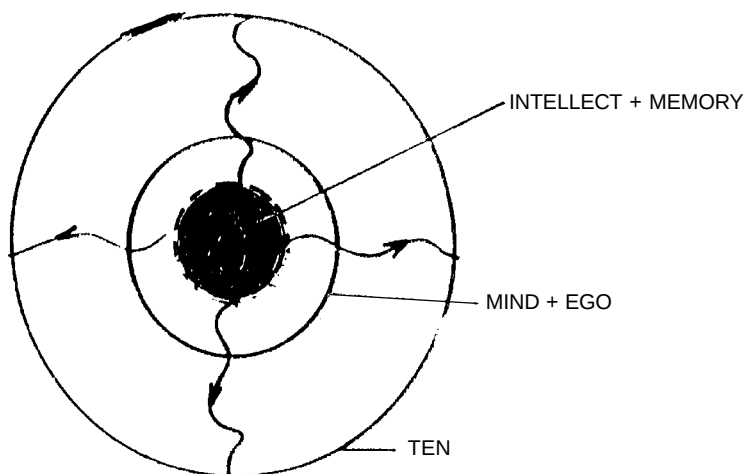
Limited by Upadhis: It imaging that it has a body (support), and had a support, and will get one many in future is Atman's (Self's) Upadhi (Support/ Hope) which makes it Jiva.

1. Mind group: Mind, intellect, memory and egoism.
2. Praana group: Five vital airs
3. Sattva group: Sattva, rajas, tamas
4. Will group: Will, desire, resolve, doubt longing, unbelief, satisfaction, need, shyness, fear and imagination.
5. Merit group (Punya group): Merit, demerit, knowledge, samskar.



KHSETRAGNA

That which, owing to proximity to the self, appears as imperishable and is attributed to Atman (Self) is called the linga sharira (subtle body), and the Heart's knot. The consciousness which manifests it self there in is called kshetragna, knower of kshetra (body).



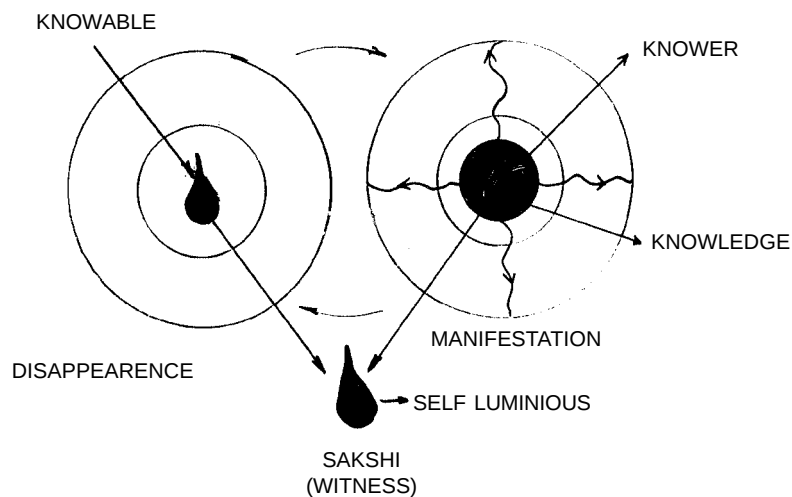
SAKSHI (WITNESS)

He who is the cogniser of the manifestation and disappearance of the knower, knowledge, and the knowable, but is himself devoid of such manifestation and disappearance, and is self-luminous, is called sakshi (witness).

Manifestation: Into name and form.

Disappearance: Merging into unmanifested state.

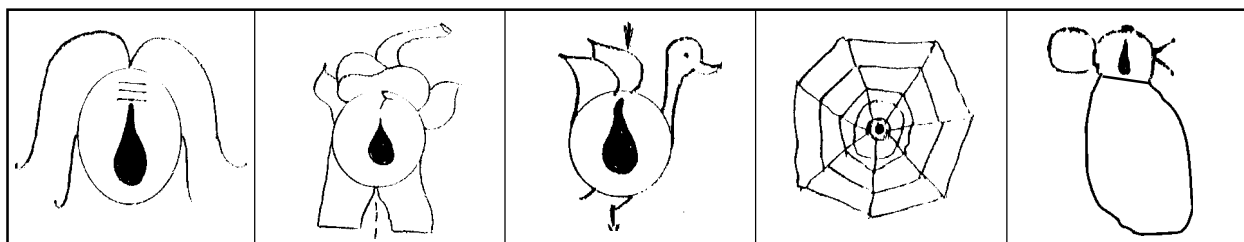
Self Luminous: Because of his being un-modified by the above two states, and having nothing to obstruct his knowledge.



KUTASTHA

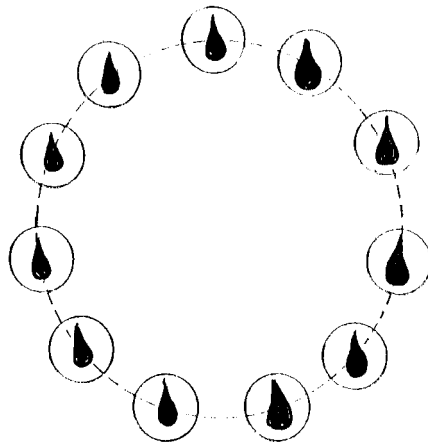
When being perceived in an undifferentiated manner in intelligence of all living beings, from Brahma the creator down to ant, it resides in intelligence of all beings, then it is called Kutastha.

Undifferentiated: As pure consciousness.



ANTARYAMI (INNER RULER)

When standing as the means of realizing the real nature of Kutastha and others which are differentiated by virtue of possessing limiting adjuncts, the atman manifests it self as inter woven in all bodies, like the thread through a string of jewels, then it is called antaryami, internal ruler.



SATYAM
GNANAM
ANANTAM
ANANDAM IS **BRAHMAN**

SATYAM

The reality is the indestructible, that which, when name, space, time, substance, and causation are destroyed, does not is the industrial, and that is called Satya, Reality.

GNANAM

That essence of intelligence which has no beginning and no end, spoken of as Gnana.

ANANTAM

Anantam, the infinite (Remaining same manner) as day in all manifestations of day, as gold in all manifestations of gold, as thread in fabrics of thread, as wave in all wave forms, the antecedent, all providing consciousness, that is in all phenomena of creation beginning with the unmanifested, is called the infinite.

ANANDA (BLISS)

Ananda, (Bliss) – the essence of the consciousness of happiness, the ocean of measurable bliss, the state of undifferentiated happiness is called bliss.

“THAT” (TAT)

That of which the above four fold (satyam, gnanam, anantam, anandam) is an indication, and which is permanent in all space time, substance, and causation is called the entity of “That” (Tat): parmatman, supreme self, and para-brahman, the highest Brahman.

AUM THAT IS