



UPANISHADS

AKASHIC RECORDS ABOUT UPANISHADS REVEALED

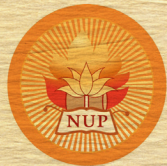
BY

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THE SOURCE BOOK
in Living Advaita Series



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*This expression will be called as Living Advaita Series.
I am not going to interpret, I am just going to intercept
the conversations of Ṛṣis as they happened
and present it to all of you!*

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

om pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudacyate |

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||

|| om śāntiḥ śāntiḥ śāntiḥ ||





chapter 1

Upaniṣads: The Original Source of Complete Completion

*Living Advaita means realizing you are Whole, one with the Whole,
you are not a broken or separated, divided part.*

*That realization of complete Completion, even with the past,
can be given only by Upaniṣads.*

Broken means, once for all taken out; separated means, internally divided; divided means, the internal sub-division. You are neither broken nor separated or even entered into sub-division from the Whole. The Whole exists as Whole. It is not that *now* you will achieve Completion and in *future* you will experience complete Completion. The Completion is complete Completion when you realize that even *in your past* you were always completely Complete.

The depth of Completion, is complete in you, when you understand that even in the past you were Complete. **When your incompletions of the past become not only meaningless or irrelevant, they are just unrememberable, uncognizable by you, when they have no place in you any more, you are Living Advaita.**

The person who says, 'In the future I will be completely Complete,' is a Yogi. The person who says, 'Now itself I am completely Complete,' is a Tāntrik. The person who realizes, 'Not only in the future or in the present, even in the past I was completely Complete,' is an Advaiti.

Living Advaita means, realizing that not just in the future or present you will be out of *māyā*, delusion experientially, it is realizing that even in the past you were never in the clutches of *māyā*, is Living Advaita.

Upaniṣads, the original source of all the religions, the original source of all the Truths! The main message of the Upaniṣads is not just that in the future you will be Complete. ‘In the future you will be Complete,’ is the message of *Yoga Śūtras*. ‘Even now you are Complete,’ is the message of *Śiva Śūtras*. ‘Even in the past you were Complete,’ is the message of *Upaniṣads*.

Complete healing happens in you not just by becoming Complete in the future or the present; it happens only when you realize that even in the past you were Complete. Only Upaniṣads have the courage to tell you and give you the experience that even in the past you were completely Complete! What will happen if you practice *Yoga Śūtras*, can be predicted; what will happen if you practice *Śiva Śūtras*, can be experienced; what will happen if you realize Upaniṣads, can neither be predicted nor explained.

**Living Advaita means not just becoming completely Complete *in the future and present*,
but realizing experientially that you were completely Complete even *in the past*.**

There was never ever any incompleteness in you. That realization is Living Advaita, and that can be given only by Upaniṣads.

Living Advaita heals, completes, fulfills, puts bliss not just in your future or present, even in your past. Only Living Advaita is capable of changing your past. You may think, 'How can past be changed? It is already over.' No! Nothing is over! Anything of the past that you remember, it still exists, it is present. Anything which is not present will not have life or power over you. So, past or future *is* present. As long as you remember, it is still alive. All your desires, creations, declarations that you wanted in the future is about the future, but *in the present*. That is why they are so powerful to drive you experientially to move towards them. All your pains, guilt, incompletions are about the past, *but in the present*. That is why it is still painful, it is still experientially incomplete.

Only Upaniṣads declare, with a clear understanding, to experientially complete your past *in the present*, future *in the present*, and present *in the present*. And, when the Completion of present *in the present* happens, past *in the present* happens, future *in the present* happens, the complete Completion happens; then not only your future and present, even your past is transformed! No account is settled till you realize, reach Living Advaita in the Cosmos. The last victory in life, if you achieve Living Advaita, your whole history, your past will be rewritten; and just for you to reach the Living Advaita your past gets 'in store' but does not get recorded. All your files are still 'in pending', not yet archived.

Once anybody's past gets recorded in the Cosmos, that is what comes down as Purāṇa. It means that from amoeba to Anantanārāyaṇa (limitless Lord Nārāyaṇa), He has completed the journey, won the game, and recorded it in the Cosmos. So, now He is presented as Bhāgavata Purāṇa, from Matsya to Kalki avatār.

Even now, by waking up and Living Advaita, we *can* rewrite the whole history. Not just socially, even cosmically! Patañjali (founding father of Yoga) dares only to say, 'Your future can be completed, do these practices.' Mahādeva dares to say upto, 'Even your present will be completed immediately, practice these techniques,' in *Vijñāna Bhairava Tantra*. Only the Upaniṣads, which in truth nobody wrote but only channelled; have the audacity to tell, 'Not just your future or present, even your past can be transformed, re-arranged.' Because, nothing is complete, till you start Living Advaita.

Mahādeva just sat in silence and vibrated the Cosmic Knowledge, the Vedas as Dakṣiṇāmūrti under the Banyan tree
and radiated it as the vibrant silence, the living, alive silence;
and the Ṛṣis (enlightened sages) just spelled out the Ākāśic (cosmic) Records,
and shared them with the world. This is the way Upaniṣads happened and were delivered to Planet Earth.

What idea, what promise is given to you through the word 'Enlightenment,' the truth of Living Advaita is far higher, beyond. Enlightenment is always either about the future or the present; only Living Advaita has the courage to tell you the truth about the past also. As long as the future is not complete, the past also cannot be complete! Till you die, till your last moment, your whole biography cannot be written. Same way, till you finish your future, your past cannot be frozen. So, don't be under the myth that your past is already lived or over. **The decision to experientially transform the future, present, past, and ALL, is Living Advaita.**

Start contemplating on this one great Truth—completing, radiating complete Completion not just about your future and present, but your past also. Meditate, you will realize It.

Taking the decision to Live Advaita means deciding to reach the space of complete Completion to the extent that even your past is rewritten; not just the present or the future.



chapter 2

Apauruṣeya, the Authorless Book of Pure Truth

*Upaniṣads, just by this one word—Apauruṣeya, meaning authorless,
Upaniṣads is introduced to all of you.*

Before explaining a book, we have to explain what it stands for and who made it stand for that. Before explaining who made it stand for that, we have to explain who wrote it.

Whenever a book is written, the truth and the personality who presents the truth, both are expressed in that book. All books are biographies of the author, because there is no book that does not have the smell, the presence of the author. The more the personal involvement, the more it becomes fiction. In any book, the more the author is present, the less the truth is presented; more his personal touch, less the reality.

History should be kept out of the minds with vested interests. Any psychological fear or greed makes the history written by the person as for-profit industry. Unfortunately, society does not recognize the psychological fears, greeds and vested interests. When somebody is physically greedy and makes billions of dollars, you recognize it. But, the damage caused to the human consciousness by the psychologically greedy people is not at all recognized by the society.

The basic things of life should be kept out of the madness of human mind. In any field, the human mind intervenes, the fear and greed of the individual is allowed to make the decision, the truth is either diluted or killed. Fear is neither socially nor legally accepted madness of humanity.

But, unfortunately, greed has become legalized madness of the humanity. Humanity should be kept out of any for-profit vested interests, especially the ideological fears and greeds. Any society that wants to live in peace and create heaven, the *Satya Loka* (abode of truth) of the Upaniṣadic periods, that society should understand—the way you perceive *you*, the way you are taught about *you* is from history; and the people who write your history should be out of psychological fear and greed, and vested interests. If you read the history written by the people with vested interests, and based on those informations, if you create an idea about *you*, you will be suffering with the same problems that the historian was suffering with. How careful you are when you eat your food, because it is going to be part of your life, that careful you should be when you eat the ideas; it means reading books, receiving informations. Your education should be *completely* out of non-profit, for-profit; it should be completely free. Knowledge is free. That is why the Upaniṣads are now available to you freely.

The one and only way to purify humanity and revive the Upaniṣadic civilization is—the history should be written by the people who have the pure vision. Vision influenced by people with fear and greed distorts even while they are seeing what *they are seeing*. And, if they pen that down and you start imbibing that in your life, you will be imbibing the same fear and greed patterns in your life. Fear and greed in food and medicine makes your body impure. Fear and greed in the history and concepts you get, makes your psychology impure. Fear and greed in religious and

spiritual ideas, makes your Consciousness bound. Religion and spirituality should be *completely* kept out of any physical, material, psychological vested interests.

No Upaniṣadic Ṛṣi was a servant or boss of somebody; they did not have a vested interest or an ideology to maintain or an organization to be kept alive. That kept the Upaniṣadic tradition pure without any psychological or materialistic vested interests of fear and greed. If the individual influence gets into anything, its purity is reduced. The more the individual, the less it is truthful and useful to humanity. As on now, the humanity is so person-based, so individualistic, power centric.

Upaniṣads, by the very introduction, the first line, they are mystical. **Upaniṣads, just by this one word—Apauruṣeya, meaning authorless, Upaniṣads is introduced to all of you.** Why authorless? Because it is not touched by any vested interests. The vested interests have different levels: Material level—money. Then, the psychological level—trying to influence people as you want, to become a leader. Next, the collective psychological level—trying to keep certain ideology alive for generations and trying to influence humanity through some ideology, and keeping humanity under control and bound through certain ideology. Upaniṣads are free from all these levels of corruptions.

Corruption-free book and knowledge source in the whole Universe is Upaniṣads. No individual is involved, glorified nor do their vested interest exists.

|| *apauruṣeya aprameya acintya anirvacaniya* ||

Authorless. Immeasurable. Incomprehensible. Inexpressible.

Apauruṣeya. Authorless. The names of the Ṛṣis, who penned it down did not get recorded because there is no influence of the Upaniṣadic Ṛṣis on the thoughts, on the great truths revealed in the Upaniṣad book. That is why it is **apauruṣeya**. The first verse of the *Brahmasūtras* starts with:

अथातो ब्रह्मजिज्ञासा ॥ १. १. १॥

athāto brahma jijñāsā || 1.1.1 ||

Now let us inquire into the reality.

It means, no vested interests, no theories, not even a presumption of 'In God We Trust.' After the study of the *Brahmasūtra*, the disciple can choose to be an atheist or theist. Such vast possibility. Knowledge should be from the Source of possibility and from the Source of freedom. What a pure inner-space of the Upaniṣadic Ṛṣis, without any vested interests even towards some ideologies, some ideas! That is why they were so alive even to update and reinvent themselves.

These spiritual truths are not influenced by any vested interests or fear and greed of those who penned it down. What purity of an ideology is maintained when the Truths are presented! The Upaniṣads are from the ultimate civilized and most sophisticated brains. If our civilization reaches the maturity in future, anywhere in few thousand years, the religion, the history, and the information broadcasting, all the three will become purely non-profit and uninfluenced by the individual's fear and greed, and ideologies. When the organizational priorities come into consideration and existence, the truths are compromised.

Retaining the purity of those teachings without the interference of our fear and greed, is the only way we can surrender our gratitude, love, respects to those great souls—Ṛṣis of the Upaniṣads, and their purity, sacrifice, and dedication. The Ṛṣis retained the purity of the Truth because

that is the best way to exist, the best way to breathe, the best way to eat, to clothe, to entertain, to enjoy the pleasures of life, the best way to think, to feel; the best way to exist is—to be in the Source of Pure Truth.

In the Upaniṣadic tradition, the complete purity of religious and spiritual principles are maintained.

*Feel blessed that the Vedic tradition has kept the highest purity,
without any material or psychological vested interests into the spiritual principles.*







chapter 3

The First and Most Authentic Books on Earth

*Upaniṣads are the first books ever written on Planet Earth.
When the Ṛṣis disappeared, these Universal Truths were expressed by Existence.
Apauruṣeyatva, authorlessness authenticates the power of these Truths
making Upaniṣads the most authentic scriptures.*

In any truth, any concept, any theology, the more the person is present in that theology, the more it is useful *only* for him, not for the Whole, not for the humanity or the society. Less the individual is present, more the truth, the concept, the theology, the philosophy is useful for the humanity, for the Whole. The individual's influence should only be for the sake of enriching, never for the sake of establishing the person's identity.

History is always written by the people who won the wars. That is why no history is factual, '*as it happened.*' Only when the author's individual vested interests, fear and greed to certain ideologies disappear, only then the history becomes factual, whole, useful for the whole Universe, the whole humanity.

History written by the people who do not have any vested interests is called Puraṇas. Puraṇas are more factual than any history written by the people with vested interests. Don't read any book where the author is heavily present. If the author has disappeared within him and he does not have any vested interests, fear or greed for an ideology, then 'read that person', not just his books. Read that person's very life! Be around him and learn, you will catch the Truth.

Even if the author wants to establish his name, there is a corruption, a reason, a vested interest, a fear or greed. Sometimes authors don't use

their own name, but use some popular person's name, because they want that popular identity to protect their work. Only when the individual is absent, his personal vested interest, fear and greed disappears, dissolves, he becomes a pure channel for the Existence to sing its own Existence.

Apauruṣeyatva. Upaniṣads are Existence's songs about Its Existence.

Existence's songs about Its Existence!

Upaniṣads are so extraordinary that no one can claim their ownership.

Human beings from the beginning of humanity, have built so many cities all around the Planet Earth. But even after all this work, can we claim ownership for the Planet Earth? No! It is too big to claim ownership. Natural disasters and calamities are again and again Nature's legal notice to us saying, 'Just because you built so many cities, don't claim ownership.' These great Truths revealed in the Upaniṣads are too big. Just because through you, It got revealed, you cannot claim ownership. It is foolishness to claim ownership for a country because you found the sea-route for that country. Just because you have found that Earth is round, you cannot claim ownership for Earth.

The Truths revealed in these Upaniṣads are too vast, too big! Ṛṣis not only did not want to claim ownership, they did not even want to leave

their name as the authors. Those few beings who raised themselves to vibrate in the very frequency of the Cosmos, the *Brahman*, they actually disappeared into That! When they disappeared into That, whatever Truths they received, whatever Truths expressed through them, that got recorded as Upaniṣads. Those Ṛṣis understood that *only* when they disappeared, these Truths were expressed. That is why they very clearly decided not to own those Truths even by claiming authorship.

For a milk-man, who runs a small gośala (cow-shed) with a few cows for his livelihood, asking him to give all the milk to pour on a deity as abhiśekam (sacred bath) is the biggest sacrifice; because that is the fruit of his whole life's effort. Same way, a writer giving up his name and authorship, without mentioning his name—Apāuruṣeyatva—is the biggest sacrifice! If you are an author, a writer, you will understand this; especially, the sacrifice of the Upaniṣadic Ṛṣis, after expressing such lofty ideas.

Any dust that digests the Upaniṣads, will sit as Mahādeva; it will become Mahādeva!

Any śava (dead body) digests the Upaniṣads, it will become Śiva (eternal life)!

The strength, energy, enthusiasm, excitement, life, knowledge, bliss, intelligence, the way all these gets infused into you, Upaniṣads can make any śava into Śiva. It can make you, It can make anybody into Mahādeva, Śiva.

This very Apāuruṣeyatva, authorlessness makes Upaniṣads the most authentic scriptures. When the historian's individual vested interest disappears, history becomes truthful, factual. When the scientist's vested interest disappears, science becomes Universal and useful. There is nothing scientific about any scientific experiments. Most of the scientific researches now are aimed towards proving some ideas, concepts which are useful for the person funding the experiments and researches. The conclusion is already arrived at and then researches are conducted, without exploring the hypothesis. A real research, investigation should explore the hypothesis. When the vested interest enters, the Truth dies. *Nowhere the satya (truth) is the goal.* Very rarely people stumble upon the Truth. If you want the Truth, go behind the scientists who do not have anybody funding them for any vested interests.

This Apauruṣeyatva, authorlessness authenticates the power of these Truths, because the Ṛṣis are not even interested in establishing their name; forget about for-profit, non-profit interest. When you are overwhelmed by the greatness of the Truth, you will understand, you cannot own

It. You will know that the Truth is much bigger than you. You are standing on the Truth, not the Truth on you.

The great Ṛṣis discovered that these Truths are Universal, they should not be corrupted by identifying them with any individual. Your opinions about the individuals always affect the words they utter. Some of the greatest Truths uttered by Swāmi Vivekānanda are Universal; but the moment you decide, 'he is a Hindu monk', you don't listen to him, the whole Universe does not listen to him; only Hindus listen to him. Your opinions about some people shut your listening to some of the great Truths they revealed. The Upaniṣadic Ṛṣis don't even want that kind of damage to happen to the Upaniṣads, the damage of the author's image getting super-imposed on the ideas. What a magnanimous sacrifice of these Upaniṣadic Ṛṣis!

If you tell a business man, 'Don't show your face anywhere. Just make money', he will be very happy to give up anything for money. But he won't give up money because he built his whole personality on that. Same way, a politician will give up money to be in the limelight because he built his whole life on that. An author will give up his food, sleep, money, everything, but not the authorship, because only on that, he built his whole life. But here, you have the greatest authors.

Upaniṣads are the first books ever written on Planet Earth! Here are the authors of the first book. What a maturity! Tyagarājas, the kings of

sacrifice. As long as the Upaniṣadic ideas are alive, they will keep Planet Earth alive, existing. So, not only Upaniṣads are the first books ever written, Upaniṣads will also be the last books on the Earth, because only as long as these Truths survive, the Earth will survive. If these Truths are gone, Earth will go!

After the atrocities of human beings, still if this Planet Earth is left alive, it is only to keep these Upaniṣadic truths alive, because only human beings on Planet Earth have these great Truths with them. Neither the *devatas*, gods nor the *asuras*, demons, it is only the human beings who are hardwired to receive and radiate these great Truths.

*Science becomes complete when the scientist gets dissolved into the Truth of the science.
And Upaniṣadic Ṛṣis are the ultimate example! They are the highest perfected beings, the highest perfected Siddhas.*







chapter 4

The First and Foremost Sacred Texts

*Upaniṣads are the first and foremost books in the Vedic tradition,
which is the first and foremost spiritual tradition of the world.*

*The Upaniṣadic lifestyle gave birth to six liberated thinking trends, Śāḍ Darśanas,
which in turn gave birth to innumerable Sampradāyas; Orders, Traditions, Religions.*

The Vedic tradition is the first and foremost spiritual tradition on Planet Earth. Same way, Upaniṣads are the first and foremost books of the Vedic Tradition. **Upaniṣads, they are the source of all the spiritual thought-trends, all the spiritual thought-currents.**

In Vedic tradition, we developed six ways of liberated thinking. **Liberated thinking means, the thinking style which constantly keeps you excited, enthusiastic, energetic, joyful, rejuvenating yourself, naturally intelligent, naturally aligned to the laws of life, and naturally blissful.** By your very nature, you are blissful, intelligent, conscious, aware. You are hardwired to experience the peak possibility, the highest existence.

The thought-trends which awaken your highest possibilities, which make you live your highest possibilities, which make you feel fully excited, fully joyful, fully awakened, fully alive, those thought-trends, we call as **liberated thinking trends.**

The six systems of liberated thinking trends that the Vedic tradition developed are—*Sāṅkhya*, *Yoga*, *Purva Mimāṃsā*, *Uttara Mimāṃsā*, *Nyāya*, *Vaiśeṣika*. These are the six major liberated thinking thought-trends the Vedic tradition developed.

Sāṅkhya. By understanding the Existence, the laws with which Nature, Prakṛti is *functioning* and the laws with which it is *associated* to the Source, Consciousness; by understanding those laws and aligning yourself to it, through this having the liberated thinking, is *Sāṅkhya*.

Yoga. Whatever you think as *you*—your body and mind—tuning and aligning these two to the Existence, through this experiencing that ultimate completion, fulfillment, knowledge, joy, excitement, bliss, existence, and feeling the bliss and experiencing fulfillment, this thought-trend is called *Yoga*.

Purva Mimāṃsā. Through your *actions*, aligning with the various energies of the Cosmos and experiencing the ultimate, experiencing enlightenment, fulfillment and completion, experiencing the liberated thinking, is **Purva Mimāṃsā, Karma Kāṇḍa**.

And, just by aligning your *understanding, buddhi*, about *you, god*, and the *world—Jīva, Īśvara, Jagat*—and living the liberated thinking, is **Uttara Mimāṃsā, Vedānta**.

Just by dividing, dividing, dividing, analyzing, analyzing, analyzing, just through the logic itself, understanding and having a liberated thinking is **Nyāya**. Just by adding, adding, adding, including, including, including, through that experiencing the liberated thinking is **Vaiśeṣika**.

Sāṅkhya, Yoga, Purva Mimāṃsa, Uttara Mimāṃsa, Nyāya, Vaiśeṣika—these six liberated thinking trends, the liberated thought-currents developed by Vedic tradition, each one of them is independently complete to give you the experience of liberated thinking from A to Z.

If you are practicing Sāṅkhya, you don't need any support from Yoga or other liberated thinking trends. The Sāṅkhya is enough to take you from wherever you are to wherever you have to be. Wherever you are, It can reach out to you and take you to wherever you have to be. It is an independent, intelligent, independently sufficient thinking-trend, through which you can experience Liberated Thinking. Independent intelligence, independently capable of leading you from *where you are* to *where you have to be*. Sāṅkhya, if you are practicing, you don't need support from any other thought-trends.

Upaniṣads, Source of All Liberated Thinking Trends, Darśanas

A liberated thinking trend is what we call in Saṁskṛit as *Darśana*, the ability to perceive. In English, you cannot translate *Darśana* into philosophy. Philosophy is too poor, superficial word. I will use the new word—**philosia**, a new possibility to see.

Śad Darśanas, the six philosias that Vedic tradition developed, all the six are developed from Upaniṣads. Upaniṣad is the mother who gave birth, who delivered all the *Śad Darśanas*. Each thought-trend, each liberated thinking trend gave birth to thousands and thousands of

Sampradāyas, Parampāras, Orders, which is equivalent to the word 'religion' in the west. What you understood as 'religion' in the western world, the equivalent for that word in Saṁskṛit is, *Sampradāya*, Order; because *Sanātana Dharma*, the Vedic tradition is the mother from whom the six thought-currents developed, from whom many religions are born. That is why the Vedic tradition or Hinduism cannot be framed into a small frame called 'religion.' It is too small a frame because each religion is just one set of lifestyles. The Vedic tradition, the Upaniṣadic lifestyle gave birth to six liberated thinking trends, *Śad Darśanas*, which in turn gave birth to innumerable *Sampradāyas*, Orders, Traditions, Religions.

Upaniṣads are too vast to be framed under one religion. Upaniṣad is the source of all the best thought-trends, the best liberated thinking currents—the way of existing, the way of living with such variety of choices, possibilities are expressed in Upaniṣads. Choice proves the depth, not confusion.

The glory of *Veda Matā*! The way She is standing for humanity, the contribution She has done to human consciousness. Anything you see in the world now, which you can appreciate, celebrate, is from *Veda Matā* (mother of Vedas). It is Her gift to humanity. Whether it is Mathematics, Astrology, Astronomy, Anatomy, whatever words you may use, all the thought-currents, thought-trends, anything best or good you see and hear, is

Veda Matā's gift—the gift of the thought-trends developed from Upaniṣads.

Upaniṣads are kept as the highest books in Vedic tradition. In the sacred literatures of the Vedic tradition, Upaniṣads are kept as the topmost. Non-controversial! All *Sampradāyas* or Orders, all *Śad Darśanas*—*Sāṅkhya*, *Yoga*, *Nyāya*, *Vaiśeṣika*, *Uttara Mīmāṃsā*, *Purva Mīmāṃsā*—all the six Liberated Thinking trends accept Upaniṣads as the ultimate book, the first and foremost book.

The religious historians have done a big mistake of classifying Upaniṣads into one frame of religion and pushing it on Vedic tradition or described as Hinduism in the modern days. If we classify the Upaniṣads as books belonging to one religion, we may disrespect the glory and possibility of the Upaniṣads. So, first of all, Upaniṣads cannot be classified. If at all they are to be classified, I will classify them as—***Source of all the liberated thinking trends, Source of all the lifestyles which evolves human beings to the higher levels.*** As Upaniṣads are the source of all the liberated thinking trends, which evolves human beings, obviously Upaniṣads are the first and foremost sacred texts.

Upaniṣads are Existence introducing and celebrating Itself to Itself, Existence showing itself how to become Itself. Each verse in each Upaniṣad, gave birth to a liberated thinking trend which liberated countless human beings.

*Upaniṣads are the first and foremost sacred texts, based on which your lifestyle should be aligned.
Upaniṣads should be read, re-read, understood, digested, realized, lived, radiated, spread, and worshipped.
Upaniṣads are the purest, the pristine pure Truths.*







chapter 5

Vibrating Expressions of Cosmos to Itself

Upaniṣad means just sitting. When you sit, the Truth is revealed.

*When the Ṛṣis (perfected sages), who ‘see’ the mantra,
sat within them in Samādhi, their being started vibrating with
the sacred Cosmic Truths. That expression is Upaniṣads.*

The way they introduce *you* to you, the way they introduce *the world* to you, the way they introduce *god* to you, the way they introduce *life* to you, nothing can be compared to Upaniṣads; whether it is the *purity of the substance* they are delivering, or the *poetry* they are expressing, or the very *sound*, within which they have nicely embedded the vibrations of Kuṇḍalinī awakening. Upaniṣads not only have a linguistic and poetic importance, they even have a phonetic importance. The religious historians, by classifying Upaniṣads under Hinduism, have brought great respect to Hinduism. Of course, Hindus are the inheritors but we need to live It and share It with the world. It is our inheritance, but It does not belong just to us, It belongs to the whole Universe!

Upaniṣad means sitting, that's all. Just sitting. When you sit, when *You* sit—I am not saying when *your body* sits, I am saying when *You* sit, Truth is revealed. Upaniṣads should be taught only from the right context.

**Upaniṣads! When the Ṛṣis (perfected sages) sat within them in *Samādhi*,
their whole being started vibrating, reverberating with the sacred Truths.
The Cosmos started singing and radiating through them. That expression is Upaniṣads.**

That is why, in Saṃskṛit, we define a Ṛṣi as *mantra-draṣṭā*, ‘one who sees the mantra’; not ‘the one who writes or listens to the *mantra*.’ It means that when you are experiencing, even the sound will always be perceived by the eyes. If the sound is heard by the ears, you are *hearing*. If the sound is perceived by all five senses, you are *experiencing*.

So, when the sound is seen, the *mantras* are seen, when your eyes experience the sound, the lines you experience are called *Akṣara*. Our Ṛṣis experienced each sound. ॐ (‘a’), when they experienced that sound, what was the line through which their eyes experienced that sound, that line becomes *Akṣara*. They were so highly evolved, so free of worries; all their survival needs were fulfilled and they were in such high space. That is the beauty!

Gaṅgā (River Ganges) is responsible for the Upaniṣads. The way She made the Ganges Valley rich! All the basic needs, everything She provided. Fortunately, there was no war and so, no need for the Ṛṣis to fight or defend for survival. All natural energies were supporting, all needs were fulfilled. That ambience, that space created such an amazing possibility for them to ‘sit’ within themselves, with the Cosmos, with the Universe, with the Nature. **Existence has started singing about Itself through them.**

The background setting of each Upaniṣad is so different, but the Truths radiated by them are all so beautifully synchronized. One reveals the truth about the Universe, one reveals the truth about the humans, one reveals the truth about the death, one reveals the truth about the life. It is like all your questions are blasted, and you are there—in the cognition of the Cosmos and the whole Cosmos is there in your cognition. **Cosmic Cognition! When Cosmos is in your cognition, you are in the cognition of the Cosmos.**

The Cosmic Cognition! To put a human being into Cosmic Cognition whatever understanding is required, everything is beautifully presented and repeated, and all the possible doubts that can arise are answered. That is why, Upaniṣads belong to the whole Universe. We may have It, but It belongs to the whole Universe. We may own and inherit the Upaniṣads, but It belongs to the whole world. Whoever is suffering with delusion, *māyā*, the illusion, should be given these Upaniṣads. We should share with them.

Every sound, every letter, every word, every line of these Upaniṣads is vibrant with a powerful cognition. Powerful cognition! Still Upaniṣads keep India alive. It is Upaniṣads which are the backbone of India, the concept of *Bhārat*. All the spiritual aspirations and realizations we have, put together, are Upaniṣads. Upaniṣads are the embodiment of billions of people's millions of years of spiritual realization.

No Commentary or Editing Possible On Upaniṣads

There is nothing left unsaid in Upaniṣads; not a single word is unnecessary. You can neither edit them nor comment on them. Commentary means something is left unexplained; you need to explain it. Editing means something extra is there which is not required. Editing is not only *not* possible, *not* permissible. Commentary is permissible but practically not possible, because there is nothing left unexplained. All *bhāṣyas*, commentaries, whether written by Śaṅkara, Rāmānuja, Madhvā, are the repetitions of some ideas that they wanted to highlight. Highlighting may be possible, commenting itself is not; because nothing is left unsaid in these great Upaniṣads. Commentaries on Upaniṣads are not possible. Dhārmically, it is permissible, but not possible.

Editing is neither possible nor permissible. All Ācāryas (spiritual teachers), even those who don't accept Hinduism, had the basic ethics of 'no editing.' For example, Rāmānujācārya may not accept some paragraphs in Upaniṣads, but he never did editing. Same way, Cārvākas, the materialistics may not accept some of the verses; but no editing. Even Buddhists, who accept one Upaniṣad, the *Mahānirvāṇa Upaniṣad*, and may not accept the other Upaniṣads; never did editing. You will find that the palm leaves of Upaniṣads maintained in any Buddhist Monastery or

University are as authentic as the palm leaves from the original Hindu Monasteries. Never will there be any confusion in the original text; no editing, no manipulation, no distortion. Same way, if you see the palm leave archives of the Buddhist Sūtras in the Śaṅkara Maṭṭs (Hindu monasteries), they will be hundred percent Truth, exactly as it is! They may not accept Buddhism, but never will anyone dare to interpolate, manipulate or delete words.

In this great Indian culture, lifestyle and tradition, even the books that you don't accept, you do not manipulate, edit or distort. What an honesty and integrity! That is unimaginable integrity and respect to Vāṇī, Sarasvatī (goddess, energy of sacred voice)! These Upaniṣads, which are the lifeline of Vedic tradition, lifeline of Hindu tradition, lifeline of Bhārat are a joy even to remember.

Cosmic Cognition! When Cosmos is in your cognition, you are in the cognition of the Cosmos.





chapter 6

Only Upaniṣads Create Incarnations

*Provoking you to dissolve into the Truth, any spiritual book can do;
but provoking the Cosmos to dissolve into you, only Upaniṣads can do.
That is why Incarnations happen in Bhārat, the holy land which ever breathes Upaniṣads.*

Whenever you feel the fear, feeling threatened by something, in that agitation, you try to change the situation by your efforts. That is *Yoga*. And, you try to surrender to the highest intelligence, and requesting that intelligence to intervene and protect you. That is *Bhakti*.

Knowing, you can never be violated, being in the original space of Advaita, automatically making all the so-called fears and threats melt down, is Living Advaita. Upaniṣads stand for Living Advaita.

So many interpretations of Upaniṣads do not take away the sacredness and originality of Upaniṣads. Sometimes people ask about the fights and differences of opinion in Hinduism! Even the great Masters like Śaṅkara, Rāmānuja, Madhvā have so many differences of opinion. The top level Ācāryas are not in sync with each other. Then, how can we, the common people, understand anything? What can we take as right?

A scientist discovers something and he gets a Nobel Prize. Within a few years, another scientist disproves what that scientist had discovered; he also gets a Nobel Prize. That does not mean both of them have a difference of opinion. It is a different angle from which the Truth is presented. It is not that the first scientist's discovery is wrong. Actually, because of the first discovery, the way he lifted us, the second discovery was even possible. In the field of knowledge, different opinions mean different thought-trends and multiple choices. Amazing freedom. Amazing possibilities!

Each one explores in his own way, expresses in his own way. And, even when you read and internalize Śaṅkara, you will never become the follower of Śaṅkara; you will be one expression of Śaṅkara.

That is why, in Śaivism, we have a beautiful word—Śiva Gaṇa, who embodies Śiva. When you constantly cognize and radiate Śivoham, you will not become follower of Śiva, you will become embodiment, you will embody Śiva. Śiva Gaṇa! Gaṇa means ‘who embodies, who is filled.’

So the differences of opinion and different commentaries on Upaniṣads should not take you away from Upaniṣads, but should inspire you to explore the original Upaniṣads. We may have thousands of opinions, ideas, but no one questions the sanctity of Upaniṣads, the authenticity of Upaniṣads, the authority of Upaniṣads. That is where everyone merges and comes together. Each scientist may have a different discovery, different theory and thesis, but they all uphold the spirit of the science. Same way, each Master may have different ideas, different theories and principles, but they all uphold the spirit of Upaniṣads.

Upaniṣads, the more you read, re-read, digest, and internalize It, the more It makes you beautiful from within; the more It makes your inner-space beautiful.

Every Truth which puts you in the Cosmic Cognition, puts Cosmos into your cognition. Brahmāṇḍa should enter into Pindāṇḍa, and Pindāṇḍa should enter into Brahmāṇḍa. The macrocosm should become part of the microcosm, and microcosm should become part of the macrocosm. Not only the drop should merge into the ocean, and the ocean should merge into the drop.

**Drop merging into the Ocean is Enlightenment.
When the Ocean merges into the drop, He is an Incarnation.**

With Upaniṣads, the more you read, re-read, read, re-read your whole inner-space will become beautiful. **Once you *read* and understand, you disappear into that concept. But, only by *re-reading* the concept disappears into you.** Only when the concept disappears into you, you are secured that you will never be forgetting it, it won't be lost in your life; it has become part of you.

Microcosm becoming macrocosm is Enlightenment. Macrocosm becoming microcosm is Incarnationhood. You having the Cosmic Cognition and Cosmos having you in the cognition. You dissolving into these great Truths and these great Truths dissolving into you; both of them are totally different.

With Upaniṣads, not only those great Truths will provoke you to dissolve yourself into those Truths, even *they* will dissolve into you. Provoking your being to dissolve into the Truth can be done by any spiritual book; even by reading some *stotras* (devotional hymns) of Saints. That is what the great *bhaktas* (devotees) and Saints of the Vedic tradition preach as devotion; Mīrā, Jñānasambandar, Mānikkavāṣagar, Rāmadāsa, Caitanya Mahāprabhu. They all used the intensity of the passion and emotion beautifully to merge, to dissolve with the Cosmos.

Provoking you to dissolve into the Truth, any spiritual book can do; but provoking the Cosmos to dissolve into you, only Upaniṣads can do. Only Upaniṣads can raise you to that height—you become so vast that Cosmos dissolves into you. The microcosm becomes so big as macrocosm, so macrocosm can just dissolve into it. To have the whole Universe in your mouth, your mouth has to open to the size of the whole Universe. If the Truth has to dissolve into you, you should grow taller than the Truth. That can happen only by Upaniṣads. **That is why, Upaniṣads don't make just Enlightened beings, It makes Incarnations.**

People ask me, 'Why only in India so many Incarnations?' India *was, is, will* continue to produce maximum number of Incarnations, because this country's literature, *Upaniṣads* only are capable of producing Incarnations! If at all Incarnations are to happen on Planet Earth, they can happen

only in the country, Bhārat (India), because Upaniṣads are lived only here. It is just because of Upaniṣads that this land is the most holy land. As long as this land is breathing Upaniṣads, and it *will ever* breathe the Upaniṣads, Incarnations will continue to happen in Bhārat.

|| *veda vedānta sārah* ||

Essence of Veda and Vedānta, are the Upaniṣads.

*Its ability to put you into the Cosmos, and Its ability to raise you into the Cosmos,
Its ability to make you radiate into the Cosmos, is unquestionable, unimaginable.*





chapter 7

Refine Your Being for Vijñāna, Sacred Cognition

*The Truth of the Being does not change with the sun and moon cycle.
Some books can awaken Jñāna, Sacred Knowledge and Bhakti, Sacred Sentiments in you;
but only Upaniṣads can awaken Jñāna-Bhakti-Vijñāna, all the three in your Being.*

Upaniṣads are too big! Just by reading and understanding, It refines the sacred understandings, sacred sentiments, sacredness of your Existence. There are some books that can refine your understanding; there are some books that can refine your sacred sentiments, but *only Upaniṣads* can refine your understanding, sentiments, and your sacred beingness.

Beingness means experiencing liberation as your Existence of the future, present and past; liberation as your future, present and past. Refining your *being*, the understanding which becomes part of your *being*, which stays in your *being* as cognition, which is a powerful existential and experiential Truth.

For example, if you have a strong belief inside you about *you* that—you are a blessed being, God is supporting you and He is constantly taking care of you; you can pray to Him and He supports you—that is one of the very fine, subtle, sacred experience you are having about *you*. And same way, if you have that feeling-connection, ‘Whenever I call upon my God or Guru, immediately He responds to me, He is available to me,’ if you have that as part of you, then it is not faith or belief.

All these are not *faith* or *belief*. These are more solid, more real than the so-called reality you are perceiving around you. If you feel—the

moment you pray, you call your *Iśta Devatā* or Guru, He immediately responds, He is available to you—that is the most subtle, sacred sentiment. And, ‘Ultimately, I know I am going to become enlightened and relax into the Cosmos. No question of suffering in the birth and death cycle.’ Sometimes people get this very strongly into them. It is *not faith*, be very clear.

Faith is that, which comes up and goes down along with the sun-moon cycle. Anything comes up and down with the sun-moon cycle is Faith. During Pūrṇimā (full-moon time), if you feel that everything goes well and then, during Amāvasya (new-moon time), you feel, ‘No. I don’t know... what is happening?’, then it is Faith. That which comes and goes with the sun-moon cycle is Faith.

But, sometimes beyond this coming and going ‘faith’, certain understandings become part of your bio-memory; it is just there forever, through the thick and thin. Those things only are subtle, sacred sentiments, understandings, and the truth of the being.

Sacred sentiment, truth of the being, and the sacred understandings, do not change based on the sun and the moon, coming and going. If you have the understanding intellectually, ‘Anyhow all this is going to dissolve into ‘from where it came’, that’s all. **If this understanding does not change by the coming and going of the sun and the moon, it is called *Jñāna, Sacred Knowledge*.**

Same way, 'However much I have self-doubt, self-hatred, self-denial (SDHD) about me, the Source from which I happened cannot have denial towards me. So, He is the Source. Today or tomorrow I have to dissolve in Him only. He *only* has to protect me and dissolve myself into Him. So, He is the Ultimate.' **If this understanding, this feeling-connection happens in you, which does not change by the coming and going of the sun and the moon, this is called as *Sacred Sentiment, Bhakti*.**

And, Being! 'Whether I feel now bound or liberated, ultimately I can never be bound, because I am the reflection of the Cosmos. Neither the Cosmos nor the reflection can be bound. Not only you cannot bind the sun, even the sun's reflection in the water or the mirror, can you bind it? You can bind the mirror, you can bind the water into the pot, but not the reflection.' **If you have this understanding in your very core *being*, which does not come and go with the sun and the moon, up and down, this is called *Vijñāna*, Cognition, Sacred Cognition, Cosmic Cognition.**

Some books can awaken *Jñāna* in you; some books can awaken *Bhakti* in you; but only Upaniṣads can awaken *Jñāna-Bhakti-Vijñāna*, all the three in you. Upaniṣads, only Upaniṣads are capable of awakening all the three in you, completely.

It is a gift of Gaṅgā Mātā and Sarasvatī Mātā (goddesses of holiest rivers). Between Sarasvatī and Gaṅgā, in that valley, the civilization happened;

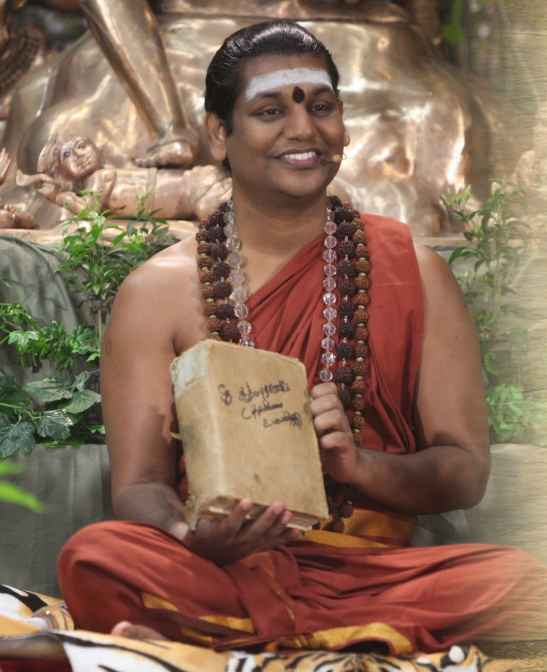
the civilization which does not need to wage wars or defend, which does not have enmity or possessiveness, which never bothered about the outer world or its comforts. Our ancestors are not ignorant about the outer world, they did not bother! That great civilization which gave the tremendous peace naturally by fulfilling all the needs, in that space, Upaniṣads have happened.

Understand, the most important, ultimate wealth you can accumulate in your life is *Jñāna*–Sacred Knowledge, *Bhakti*–Sacred Sentiment, *Vijñāna*–Sacred Cognition. *Jñāna, Bhakti, Vijñāna.*

*Understand, the cognition you need to have to experience Upaniṣads is just openness, nothing else.
Jñāna, Bhakti, Vijñāna, all the three can happen in you just by receiving It openly.*







chapter 8

Living Advaita, the Main Theme of Upaniṣads

Having all the necessary intellectual understandings to Live Advaita is Jñana.

Having all the necessary feeling-connection strength to Live Advaita is Bhakti.

Having all the necessary cognitions to Live Advaita is Vijñāna.

Having all the intellectual understandings which are necessary to Live Advaita! **Living Advaita means radiating all-powerful, all-knowledge, always blissful, *Satcitānandamaya*.** Satcitānanda (truth-knowledge-bliss) is not a fantasy of the Hindu brain. It is not a fairy tale from some old Ṛsis of Tāraka Vana or Naimiṣaraṇya. Satcitānanda is a reality!

Upaniṣads. Upaniṣads are the most powerful expansion on Living Advaita. The way Upaniṣads explain *Jñāna*, the Sacred Knowledge, that is required for you to Live Advaita! Such brilliant brains cannot have fantasies or delusions. Somebody who can grasp, understand and poetically present such high Truths, in no way can you accuse him of having fantasies or delusions. That is why, *Satcitānanda* is not a delusion. It is as true as your breakfast and good night's sleep. If you come and tell me that you had your breakfast just now, I am not going to accuse you of delusion, illusion. I know it is a reality. Because breakfast is possible, you can eat it. It is that simple! If you tell me that you had a peaceful, good night's sleep, I am not going to accuse you of being in delusion of having a good night's sleep. A good night's sleep is simple possibility!

**Satcitānanda, the all-knowing, all-powerful, always blissful,
is such a simple possibility.**

It is pathetic to deny the Existence of your higher possibility. Denying your higher possibility is denying your future! If you deny that you can ever become rich, happy, comfortable, you are denying your whole future. Same way, denying your *possibility of Satcitānanda* is denying your spiritual future. It is spiritual suicide! Do not allow people to force you to commit spiritual suicide. And, there are countless people who are forcing you to commit spiritual suicide through their direct, indirect teachings and preachings. Through the TV, cinemas, books, entertainment shows, media, internet, people are constantly forcing you to deny your future spiritual possibility.

Guru is the death bell for all of this ignorance. Guru is the powerful wake-up call towards your spiritual possibility. Waking you to your spiritual future, waking you to your spiritual possibility is the job of the Guru!

Satcitānanda is not delusion or illusion or imagination.

Satcitananda, living Satcitānanda is possible.

That is the first statement I want to give about Living Advaita.

Second: The understandings you need for that spiritual possibility is Jñāna, Sacred Knowledge.

Next, when you start Living Advaita, you need certain kind of emotional strength when you go through the transformation. *Bhakti, Sacred Sentiments, the intensity of the passion and emotion can be used to explode into Living Advaita to take you to the next, next levels.*

Never has a person taken a decision to live Sannyāsa (renounced order) after intellectual analysis and conclusion; anybody who did so, was never successful. Your emotion is a pure power which can *just* transmit you from one space to another space. Only the people who use that power, that strength, the power of pure emotion and devotion to take the decision of Sannyāsa, are successful. Only they are successful Sannyāsis, never those who do intellectual analysis. If you are ready to live Advaita, that really is the strength of your pure devotion! That can happen only if you use your emotional and devotional strength. That is Life.

Understand, the necessary *Sacred Sentiments* for you to experience Living Advaita is ***Bhakti***.
And the necessary *Sacred Cognitions*, meaning the basic understandings beyond any doubt,
for you to experience Living Advaita, is ***Vijñāna***.

Reading spiritual books or listening to the satsangs is allowing the possibility of having spiritual cognition. If you listen to ten ideas from the Master's mouth, you may be debating on two ideas, but suddenly four or five ideas will just go inside and sit in your cognition and become unshakeable cognition! Even you will forget to question them. Raising your spiritual cognition higher and higher every day, beyond your self-doubt, self-hatred, self-denial, is the purpose of Satsang.

The main theme of Upaniṣads is to make you Live Advaita by giving you Jñāna–Sacred Knowledge, understandings, Bhakti–Sacred Sentiments, emotional strength, Vijñāna–Sacred Cognition.

Truths, Sacred Sentiments, Sacred Cognitions.

Gathering these cognitions into your being is Living Advaita.







chapter 9

Upaniṣads Remind the Mahādeva Component of You

*The Mahādeva component of you which fulfills whatever you want,
which gives so much of 'feeling good' about you, is the real you.
No one can cut It, no one can burn It or take It away from you!*

Nothing at all is said extra in Upaniṣads. No editing or commenting is possible. It is so precise, perfect! Nothing extra can be added to it. May be you can highlight something and go on repeating it.

Sacred Knowledge, the sacred understandings you need to excel, to reach your peak possibility in the Life. When you see a person sitting next to you, how you will feel; when you see a dog sitting next to you, how you will feel; when you see a plant sitting next to you, how you will feel; it is based on that, *that* is going to respond to you. If you think that the person sitting next to you is alive, you will react either with love or withdrawal, you may react in some way. If you see the dog sitting next to you, you will react in some way. But, if you don't react the same way to the plants, it means you don't feel they are alive.

Listen to this logic; you will understand the conclusion. Why do we feel the plant is *not that much alive*, the person is *more alive*, the dog is a little *less alive*? Why? Because, we have a wrong knowledge—*the action decides the life*.

Existence decides the Life; not action that decides Life.

Because man can do more actions than the dog, the dog can do more actions than the plant, you measure even the existence of Life in them

based on the actions. This is the basic misunderstanding. Some of these basic misunderstandings can be repaired *only* by Upaniṣads, *only* by Upaniṣads! Because, only the Upaniṣadic Masters carried that kind of an inner-space.

When the dog is sitting next to you, if you judge it has a very low life, you may not even respond and that dog also won't respond. If you even recognize his existence, *he loves himself and loves you*.

Whoever makes you love yourself, you love that person. It is law of life. Your attitude may be different: respectful, sometimes reverence, sometimes fear, but whoever makes you love *you*, you *will* love that person. My whole work is making people love them truly. I am constantly respecting your existence as Life. The way I respond to your existence, the same way I respond to the existence of plants. Plants do not have an exploiting tendency of having something that is not them as part of them. But, humans internalize something that is *not them as part of them*. So, the moment I separate that part and show—*what is you*—you will just fall in love with you!

The Mahādeva component of you which fulfills whatever you want, which gives so much of 'feeling good' about you, is the real you. All of you have the Mahādeva component of you, which makes you feel so good about you. Sometimes people say that they never saw or have that

component in them, or after they came down here, somebody stole it. Listen. No one can cut It, no one can burn It or take It away from you! All of us have the Mahādeva component in us. However much you deny, you do catch a glimpse of It, you do experience It. The moment I respect *you* as an Enlightened being, as Mahādeva's embodiment, *Śiva Gaṇa*, you also start respecting you.

**When you know that the Mahādeva component in you is still active, alive,
it has not expired, you fall in love with you!**

Falling in love with yourself is the only way to keep *Nityotsāḥ*, *Nitya-Utsāḥ*, eternal excitement. Nothing else can give you eternal excitement. Fall in love with your component of Mahādeva which is eternal excitement, inspiration, *Nityotsāḥ*, *Nitya-Utsāḥ*. The person who has touched the eternal excitement about himself, only he will have beyond logic tolerance. Illogical tolerance, the beyond logical tolerance will happen to you, when you understand the Mahādeva component of you, the God side of you; because you will just be in love with that Existence. You will just be in a trance with that Existence.

Being in love with that Mahādeva component of you is *Bhakti*. That is *Bhakti*.

Whenever you go dry, catch that component again. It will bring tremendous tolerance which is beyond any logic. A man who has achieved the tolerance beyond any logic can *never* be disturbed or destroyed. This is law of Life. Because when you know the Mahādeva component of you, you are just in love with your Existence. You are just in love with your possibilities. It is not some delusion or illusion. It is possibility for every one of you.

No one can take away your Consciousness. No one can take away your Enlightenment.

No one can take away your understanding—You are Mahādeva.

Whenever tiredness, boredom comes to you, remember, ‘I am Mahādeva. And I have Mahādeva as my Master to remind me and help me to reach the experience of Mahādeva.’ Understand, your inability to think or act never takes away your existence as Mahādeva. Your action does not touch your Mahādevahood, your Śivahood, your Mahādeva component of you. Some express It through their intellect, some express It through their body, and some express It through creating complications by non-doing; that is one of the biggest lies you believe! Understand, non-doing does not take away your Śivahood. For example, if you don’t do anything, don’t worry that your Śivahood will be taken away. But that is *not* going

to make you experience your Śivahood, and expand and radiate It. If you are non-doing, you are doing complications.

**When I say, you have the Mahādeva component, that the highest possibility of all-knowing,
all-powerful, always blissful is your Existence, that is your Possibility, that is You.**

Start living it, start loving that component of you.

Start expressing this component in your profession, in your career, in your family, in your relationships, in your Life. Decide, how Mahādeva will respond to every situation. 'If Mahādeva is in this situation, how he will respond? Let me live like that!' That is *Dharma*. Living with all your possibilities, blissfully.

If the Mahādeva component is not there in you, you cannot even breathe! The amount of things you need to do for breathing is ten-thousand times less than what you need to do to finish all your imagined, unimagined projects. How much of your Consciousness, Existence is required for your breathing, only one of ten-thousandth effort and Consciousness is required to finish off all your so-called projects in Life.

Your Life is far more easier, if you exist. Everything is possible! For all possibilities you don't need a separate technique or method to open them up in you. Only whatever you believed is *not possible* for you, you need to undo those wrong beliefs. Whatever you already started believing as *not possible* for you, you *will not* be able to do; that is okay. But for many things, you have not taken a decision or formed a belief that they are *not possible* for you—*those things are possible for you!* Just by remembering those things, they will start opening up in you. If you start opening up the possibility, they will suddenly be available for you. For many things you have not closed the door upon you, they are still available and open for you.

*Reminding you about all your possibilities is Living Advaita.
And, that can happen only by Upaniṣads.*







Chapter 10

The Cosmic Cognitions to Live as Cosmos

*Upaniṣads are the first, foremost, and final words,
given to the Universe from the Universe, given to humanity from the Cosmos.
Each Upaniṣad mantra is a Cosmic Cognition for you to live as Cosmos.*

Upaniṣads are not like Science, every day developing. For example, today a scientist declares something as truth and everyone will agree to consider it as truth. People will make their life's decisions and align everything based on that declared truth. In ten years, another scientist will come and prove that whole 'declared truth' as false and declare something else as truth. Then, people will align their life towards that. And then, after five years, somebody else will come and declare that as a lie and prove something else as truth.

Understand, if the truth is going to be changing tomorrow, it is not truth even today. Upaniṣads are not like Science, which is evolving or changing. Science is like a scientist who carries a lantern in a thick forest and tells the truths about the forest to the world, 'There are ten trees, two snakes, and...dark.' When he walk further into the forest, 'No. The forest is not just ten trees, two snakes; it is more than twenty-five trees and two elephants.' When he walks much deeper, 'No! It is not even twenty-five trees. Any side I turn the lantern, it is trees, trees, trees all around, and different types of animals!' This is what is Science.

But, Upaniṣads are the Ṛṣi sitting and seeing the whole forest in a flash of lightning and describing it. Understand the difference between these two. The lantern descriptions will always change.

But, the Ṛṣi sitting on the peak of the hill, seeing the whole forest in one flash of lightning,
and penning it down, is *Upaniṣads*!

Nothing like Upaniṣads that declare all the Truths in such a close way to the heart. Such a beautiful way to live. User-friendly!

Clean your whole cognition and keep it ready! Bhagavad Gītā is ‘considered’ as Upaniṣad, not Upaniṣad! Even the words of the Incarnations are *not* kept at the same level of Upaniṣads in Hindu Tradition.

Śruti, heard! Upaniṣad is not *said* by any Ṛṣis; It is *heard* (śruti) by the Ṛṣis.

**Upaniṣad is directly the Universe that declares about Itself universally to the Universe.
It is the Cosmos that sang about Itself!**

Clear up all your old cognitions about *Life*. Clear up all your old cognitions about *God*. Drop all your old cognitions about *You*, about *the World*. Drop all your old cognitions and be fresh to receive the Original Cosmic Cognition from the Cosmos Itself—to *plan and live your life as the Cosmos*

wants you to live. Upaniṣads are so juicy and so spicy! It is not a dry book. It gives such amazing understanding! It has a lot of juice; It has a lot of beauty; It has a lot of joy! It is so full of Life.

Each Upaniṣad mantra is a Cosmic Cognition for you to live as Cosmos. Your relationship with *You*, your relationship with *God*, your relationship with *Life*, your relationship with *everything* can be defined and redefined with these Upaniṣadic mantras. Upaniṣadic mantras!

***Upaniṣadic mantras* are far more powerful than any sound you can hear on Planet Earth.**

In such powerful vibrations, such powerful Truths, you are going to receive it.

Prepare yourself, clean up all your old cognitions about you, complete with all of them, because you are going to complete with Completion Itself and enter into the space of complete Completion, which Upaniṣads describe as the state of the Cosmos, as the state of the Universe.

Be ready for the Cosmic Cognitions, because each verse of the Upaniṣads is life-affirmative.

For example, the second verse of Upaniṣad says,
'Decide to live hundreds of years, living in this liberated way.'

What a life-affirmative science! It is not life-negative. And, every one who hears these mantras, their DNA will be deciding, supported to decide, and programmed to live hundreds of years. Not just by giving you these Cosmic Cognitions, but making them as core of you—your DNA, your very bio-memory, your very muscle-memory! It is your bio-memory that is being programmed into Upaniṣads; your DNA, your muscle-memory and bio-memory is being reorganized and rearranged into Upaniṣads.

Each of the mantra (verse) should be heard, loved, cherished, digested, lived, radiated and enriched! Get ready, dropping all the old cognitions to live this new cognition.

Removing these old cognitions, and recording these new Cosmic Cognitions called *Upaniṣads* into your very core, into your very DNA, is Cosmic Cognition.

For the whole Hinduism, the Vedic tradition, Upaniṣads is the book. The main core message that the Ṛṣis delivered to the Universe.

Dhamma, spreading this Cosmic Cognition to the world, is the greatest service we can do to the world. Once these Upaniṣads are delivered, this book will become the core book for the whole Vedic tradition! Very politely, one of the greatest spiritual happenings is happening now in the Cosmos through these revelations of Upaniṣads, the Ākāṣik Records of the Upaniṣads.

I am not going to comment; I am just going to explain the *context* from which the Upaniṣadic Ṛṣis explained, and the pre-text and the post-text, and repeat It. Get ready to enjoy Upaniṣads, experience Upaniṣads, radiate Upaniṣads. Let you all *become Śiva Gaṇas* receiving Upaniṣads directly from the space of Mahādeva, and living it, living it, living it!

Complete with all your old cognitions.

Get ready to have the Cosmic Cognition as your own cognition.





*Let the Upaniṣadic Ṛṣis radiate through us and bless us
to receive what they shared with the whole world.*

*Let us pray to Mahādeva being Ādi Ṛṣi, Ādi Guru (original sage, master),
who transmitted these Upaniṣads to Sapta Ṛṣis (seven perfected sages) and
Sanata, Sanatkumāra, Sanātana, Sanakādi Ṛṣis (four eternal sages),
to reveal these great Truths and make all our lives complete
and experience Śivoham.*

Glossary

A

Ācārya: spiritual teacher

Advaita: lit: non-duality; the space of experiencing oneness, infinity with Cosmos where each one is infinitely powerful, intelligent; ‘everything is ‘you’ and ‘you’ are everything’

Advaiti: one who lives in the state of non-duality, Advaita with Cosmos.

Ādi Ṛṣi: original Ṛṣi, original perfect being; name for Śiva

Ādi Guru: original, primordial master; name for Śiva

Ādi Śankara: see Śankara

Akṣara: a saṃskṛit alphabet.

Amāvasya: new moon.

Anantanārāyaṇa: (lit. the limitless Lord Nārāyaṇa) the Supreme Lord Viṣṇu as Infinity

Annadāna: sharing food freely as an act of enriching.

Apauruṣeya: authorless; not created or written by any person.

Apauruṣeyatva: state of being authorless

Ākāśic Records: cosmic records of all happenings, past, present, future, imprinted in Space, ākāśa. Only Incarnations, beyond time and space, can directly read, decode these records and reveal the Truths from cosmic archives.

B

Bhakti: devotion, sacred sentiments onto the Divine.

Bhakta: devotee

Bhagavad Gītā: (lit: song of God). One of the main Hindu sacred texts, uttered directly by Bhagavān Kṛṣṇa to his disciple Arjuna; contains essence of the Absolute Truth and experience of Liberation.

Bhāgavata Purāṇa: (lit: Divine eternal happenings of Supreme God); richest philosophy of Divine love as path, goal of life; scientific history of Brahmāṇḍa

(Existence), compiled by Śrī Veda Vyāsa.

Bhārat: original saṁskṛit name for present India; also called 'Āryavarta' or 'Bhāratavarśa' Vedic scriptures glorify Bhārat as the land of Gods, where infinite incarnations appear and bless It as the holiest of holy

Bhāṣya: commentary

Brahma sūtra: also Vedānta sutra; spiritual treatise with 555 aphorisms on Brahman, attributed to Veda Vyāsa or Badrāyaṇa. Literally means to thread the various Vedānta teachings into a logical, systematic, whole

Brahmāṇḍa: cosmos; macrocosm

C

Cārvāka: (lit: agreeable speech) the Nāstika school in vedic tradition that emphasizes materialism, philosophical scepticism and atheistic principles,

directed towards the world.

Caitanya Mahāprabhu: 15th century Enlightened Master, Incarnation from Bengal, India steeped in devotion to Lord Kṛṣṇa.

Completion: the space or state of ‘completion’ or Pūrnatva that signifies the Truth that from completion (whole) comes the Whole; ‘Science of Completion’ as revealed by Paramahansa Nithyananda.

D

Dakṣināmūrti: (lit: Formless Deity who faces South) Independent energy of Lord Śiva as the Ādi Guru, Primordial Master, who transmits liberation in vibrating silence.

Darśana: philosia; seeing

Dharma: righteous living; the natural law of Cosmos.

Dig pālakas: guardians of eight directions

G

Guru: Master; lit. one who leads from gu (darkness) to ru (light); who liberates from the cycle of birth-death.

Gaṅgā or Gaṅgā Mātā: the most celebrated, holiest mother river in India, who purifies sins; forms the abundant Ganges Civilization, nourishing the vedic tradition.

I

Indra: leader of all the divine beings, Devatas.

Īśvara: Supreme Soul, God or Lord of the Universe

Ísta Devatā: the favorite chosen deity

J

Jagat: Universe

Jñāna: knowledge, wisdom

Jñānasambandar: Tirujñāna Sambandar, the child incarnation at Tamil Nadu, India in 7th century; reviver of Śaiva Siddhanta, devotion onto Śiva.

Jīva: individual soul

K

Kalki avatār: the future incarnation of Viṣṇu, of the daśavatār, ten main incarnations.

Karma Kāṇḍa: the path to achieve the ultimate through action

Kuṇḍalinī: potential energy in every human that resides at the root chakra 'mūlādhāra'

M

Madhvā or Mādhvācārya: A great Saint incarnation, philosopher who established the Vaiśnavism, devotion onto Lord Viṣṇu and Tattvavāda-the philosophy of reality; comprehensive bhāṣyas, commentaries on Vedas, Upaniṣads, Brahma Sutra Prasthāna.

Madurai: (or Thirualavai) temple town of Devī Mīnākṣī and Śiva in South India. Oldest, continuously inhabited city in the world with richness of Vedic culture.

Mahādeva: another name for Lord Śiva; lit: Great Lord of all Lords.

Mānikkavāsagar: 9th century Tamil Saint, famous for his poetic expressions;

wrote Tiruvāsakam, Śaiva hymns in devotion to Lord Śiva; main author of Tirumurai, key Śaiva Siddanta texts.

Mantra: a sacred syllable or sound; they carry energy of sound vibrations to create a divine experience or invoke specific divine energies.

Mantra-Dṛiṣṭā: seer of Mantra, the sacred syllables.

Maṭh: Hindu spiritual monastery

Matsya avatār: (lit: fish incarnate) first incarnation of Lord Viṣṇu, who assumed the form of a fish to save Manu from the great deluge, protect the sacred Vedic texts and human civilization.

Māyā: that which is not reality, but gives the illusion that it is real, ‘*yā mā iti māyā*’; all life is māyā according to Advaita.

Mīrā: female saint who was a great devotee of Lord Kṛṣṇa

N

Nārāyaṇa: another name for Lord Viṣṇu

Naimiṣraṇya: ancient forests mentioned in Purāṇas, Mahābhārat, on the banks of Gomati River (Uttar Pradesh). Many revelations, narrations take place here by Rṣis. E.g: Mahābhārat narration.

Nyāya: scripture of logic called Nyāya Darśan by Sage Gautam that gives the science of logical quest for the absolute Divinity; establishing that only Divinity is desirable, knowable, attainable.

Nityotsāḥ: lit: Nitya-Utsāḥ, eternal excitement, joy.

O

Osho: also Bhagavān Rajneesh; Enlightened Master from India, 20th century.

P

Parampāras: spiritual lineage that continue through the Master-disciplic successions.

Patañjali: father and founder of Yoga, famous for his treatise on yoga called Patañjali Yoga Sūtras.

Pinḍāṇḍa: individual microcosm as against Brahmāṇḍa or Universe; the space enclosed in the form.

Prakṛti: Nature; the active energy of Puruṣa, consciousness.

Purāṇa: the great historical happenings, narrations that Divine and Its sacred plays, līlās. (common misnomer-mythology)

Pūrṇimā: full moon

Purva Mimāṃsā: (lit. the prior enquiry) one of the śad darśanas, six philosophies

of vedic tradition that accepts only the karma kāṇḍa, action as the supreme authority.

R

Rāmadāsa: 17th century saint and spiritual poet of Maharashtra, India, devotee of Lord Rāma and Hanumān.

Rāmakṛṣṇa Paramahansa: The Incarnation from Dakṣiṇeśvar, West Bengal, India in 19th century, dedicated to Mother Kālī, and lived in God intoxicated state of Samādhi.

Rāmānuja or Rāmānujācārya: founder of the Viśiṣṭādvaita or qualified non-duality principle. An incarnation; one of the greatest teachers of Hindu philosophy.

Rṣis: enlightened sages, perfected beings, sage who are seers of Truth

S

Samādhi: state of no-mind, no-thoughts; literally, becoming one's original state; liberated state

Sampradāyas: spiritual orders in Sanātana Dharma

Sam̐skṛit: the source mother of all languages; Devabhāṣā, language of the Divine which is based on phonetic vibrations.

Sanātana Dharma: eternal path of righteous living (later called Hinduism). The most powerful, sophisticated, intelligent presentation of the Ultimate Truth with the possibility to evolve. It is not a religion but the complete science of living, leaving and beyond.

Sanata, Sanatkumāra, Sanātana, Sanakādi Ṛṣis: the four eternal sages in youth; disciples of Śiva as Dakṣināmūrti.

Sannyāsa: renouncing (by completing with) the worldly life; living for enriching others.

Sarasvatī Mātā: (lit: Mother Sarasvatī) The goddess of celestial river revered in Ṛgveda, who embodies cosmic wisdom, jñāna. Ṛgveda (10.75) mentions Sarasvatī between Yamuna in the east and Sutlej in the west. Vedic scriptures like Manusmṛti, Ṛgveda and several Upaniṣads were composed by Ṛṣis, Vedic seers on its banks in the Vedic state of Brahmāvarta.

Sat-cit-ānanda: truth-knowledge-bliss

Satcitānandamaya: being in the state of truth-knowledge-bliss

Satsangh: (lit: being in the company of truth) spiritual discourse of Truth from an Enlightened Master.

Satya: truth

Satya Loka: abode of Truth, the place, space where truth is practiced and lived.

Śava: dead body, corpse

Sāṅkhya: one of the six philosophies in the vedic system, expounded by Kapila Muni; it regards the Universe as consisting of two realities: puruṣa (self) and prakṛti (matter).

Śad Darśanas: the six philosophies that Vedic tradition developed—Sāṅkhya, Yoga, Purva Mimāṃśa, Uttara Mimāṃśa, Nyāya, Vaiśeṣika

Śaivism: The wide branch of Vedic tradition which holds Lord Śiva as the ultimate Supreme Being, All in all. Its followers are Śaivas or Śaivaites, who wear sacred ash and rudrakṣa.

Śaṅkara: an enlightened Master; Incarnation in 8th century. Exponent of Advaita Vedānta, celebrated as the great reviver of Sanātana Dharma.

Siddha: perfected being, whose bio-memory is cooked to perfection.

Śiva: also called Mahādeva, Supreme God of gods. the rejuvenator in the

Hindu sacred trinity. Śiva means 'causeless auspiciousness—mangalatva'; Original substance of Existence.

Śiva Gaṇa: lit. the group of beings who embody Śiva; also the attendants of Śiva in Kailasa.

Śiva Sutras: see Vijñāna Bhairava Tantra

Śivoham: (lit: śiva-aham; Śiva I Am) the māha-vākya, mahāmantra that declares—the 'I' in you is Śiva, you are the Ultimate Consciousness, Highest Possibility that you can visualize.

Śruti: (lit: that which is heard) refers to the ancient scriptures of Vedas, Upaniṣads and Bhagavad Gītā; they are the revealed scriptures retained by the sages just by one listening.

Stotras: sacred devotional hymns, sung from the emotional space of bhakti,

devotion.

Sūtras: (lit: 'thread') refers to epigrams, short verses which impart spiritual techniques.

Sapta Ṛṣis: seven perfected sages, who control the world as divine energies.

T

Tāntrik: one who practices esoteric techniques by mind-body-speech for spiritual evolution.

Tāraka Vana: the oldest spiritual university in the forests, inhabited by the Sages.

Tyagarāja: the king of sacrifice, also a name for Lord Śiva

Tiruvannamalai: temple town in South India, home of most sacred

Arunachala hill, which is direct embodiment of Lord Śiva; the spiritual nerve center of the Cosmos.

U

Upaniṣad: sacred cosmic revelations that are source of all spiritual texts or Vedas on planet. Upaniṣad literally means 'sitting with the Master.' There were 1,180 Upaniṣads, related to 1,180 branches of Vedas; with 108 main or mukhya Upaniṣads.

Uttara Mimāṃsā: (lit. posterior enquiry). Also named 'Vedānta, essence of Vedas.' One of the six philosophies of vedic tradition, that deals with the knowledge of Brahman as jñānakāṇḍa.

V

Vāṇī: sacred voice or utterance.

Vaiśeṣika: one of the śad darśanas, six philosophies of vedic tradition that espouses atomism; that the visible universe is created from an original stock of atoms (janim asataḥ).

Vedas: knowledge itself; it gives the knowledge of God (vetti iti veda).

Vedānta: (lit: essence or end of Vedas); describes a group of philosophical traditions concerned with Self-realization to understand the ultimate nature of reality (Brahman).

Veda Matā: mother of Vedas

Vijñāna: conscious realization of knowledge; 'sacred cognition'

Vijñāna Bhairava Tantra: sacred text as an intimate discourse between Lord Śiva and His consort Devi or Śakti, it presents 112 meditation techniques (dhāranas), revealing the essence to realize the Ultimate Reality.

Viṣṇu: supreme god in the Vaiśnavite tradition of Sanatana Dharma; He is the energy that pervades Universe and sustains it; also Nārāyaṇa.

Vivekānanda: primary disciple of Rāmakṛṣṇa Paramahansa, Founder of Rāmakṛṣṇa Order. Enlightened Master in 19th century, a key figure in spreading Hinduism, Yoga in Europe and America.

Y

Yogi: one who is united with mind-body-being to the Divine or Consciousness.

Yoga: the state of 'uniting' with the Existence, Consciousness or Divine.

Yoga Sūtras: treatise on Yoga written by Patañjali, founding father of Yoga.

About His Holiness Paramahansa Nithyananda

His Holiness Paramahansa Nithyananda is recognized today as a clear, legitimate, apolitical voice of Sanatana Hindu Dharma, and revered as a living Incarnation of Superconsciousness by millions worldwide. He is a Maha Mandaleshwar (spiritual head) of Mahanirvani Peeth, the most ancient apex body of Hinduism. He is the most watched spiritual teacher on YouTube with over 17.5 million views, and the author of more than 300 books published in over 20 languages. His lectures are watched live every day on <http://www.nithyananda.tv>, as well as on multiple international television channels and via video conferencing. Paramahansa Nithyananda is considered the foremost authority in the

world today in the field of Consciousness and Kundalini Awakening, who has successfully demystified yogic sciences like spiritual healing, levitation, teleportation, materialization, anti-ageing and going beyond food.

A spiritual genius with an enlightened insight into everything from management to meditation, relationships to religion, success to spirituality, Paramahansa Nithyananda brings to us a wealth of practical wisdom and techniques for lasting inner change.

Paramahansa Nithyananda is the spiritual head of several non-profit organizations worldwide which enrich lives through personal

transformation programs and courses, publications, spiritual healing and humanitarian services.

As a global humanitarian, Paramahansa Nithyananda is working to promoting global peace, through transformation of the individual. His spiritual mission includes ashrams and centres worldwide which serve as spiritual laboratories where inner growth is profound and outer growth is a natural consequence.

Service activities include conducting meditation and de-addiction camps worldwide, free medical camps and artificial limb donation for the needy, support to children in rural areas, conducting meditation camps for prisoners, relief work and disaster recovery management in flood hit areas.

Paramahansa Nithyananda is also deeply committed to creating international awareness about Indian culture and the ancient Vedic tradition. As an enlightened mystic, a spiritual evolutionary, a trained yogi, a powerful healer and a Siddha, Paramahansa Nithyananda is an inspiring personality for millions of people worldwide.

His authenticity, depth of experience and his rare gift for making spirituality both practical and enjoyable have allowed His teachings to reach far and wide. He has healed thousands of people of diseases ranging from depression to cancer, often with a single touch. Working and sharing with over 10 million people worldwide every year, Paramahansa Nithyananda and His mission are committed to help humanity make the next big breakthrough: into Superconsciousness.



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