



PRASNO UPANISHAD

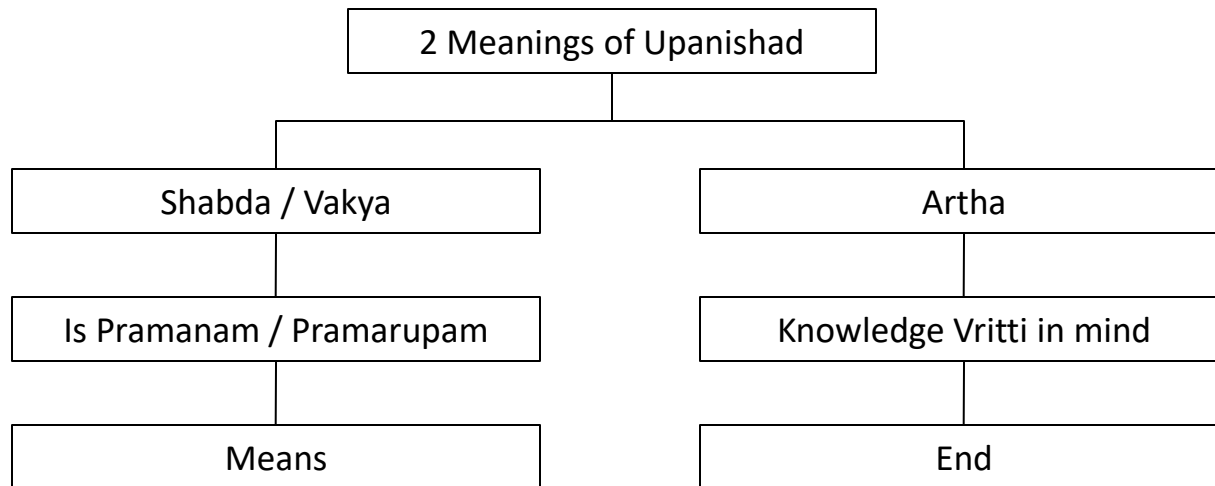
Prasno Upanishad

Atharvana Veda

1) Other names for Upanishad :

- Vedanta / Brahmailidya / Jnana Khanda / Destroyer of Samsara.
- Takes Jivatma to Paramatma / Brahman free from all duality / Poornam / Nirvesha / Advaitam.
- Destroys ignorance which is cause for : “Kartrutvam Bogtrutvam, Kama, Karma, Karmaphalam”.

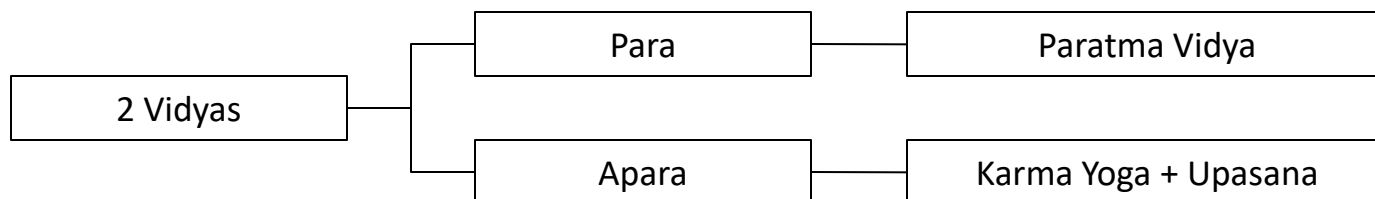
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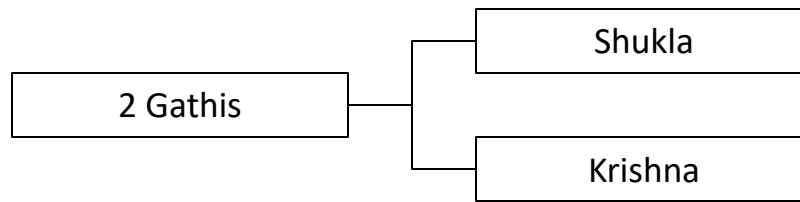


3) Prasno - Mantro Upanishad... summary – Mundak / Mandukya Upanishad

Brahmana Upanishad... Commentary elaborated – Prasno Upanishad.

4) Mundak Upanishad :





- One question.

5) Topics in Prasno Upanishad :

1. Elaboration of Apra Vidya.

- Upasana Portion elaborated.

2. 1st Chapter :

- Shukla Gathi
- Krishna Gathi

3. 2nd chapter / 3rd chapter :

- Prasna / Hiranyagarba Upasana.

4. 4th Chapter & 6th Chapter :

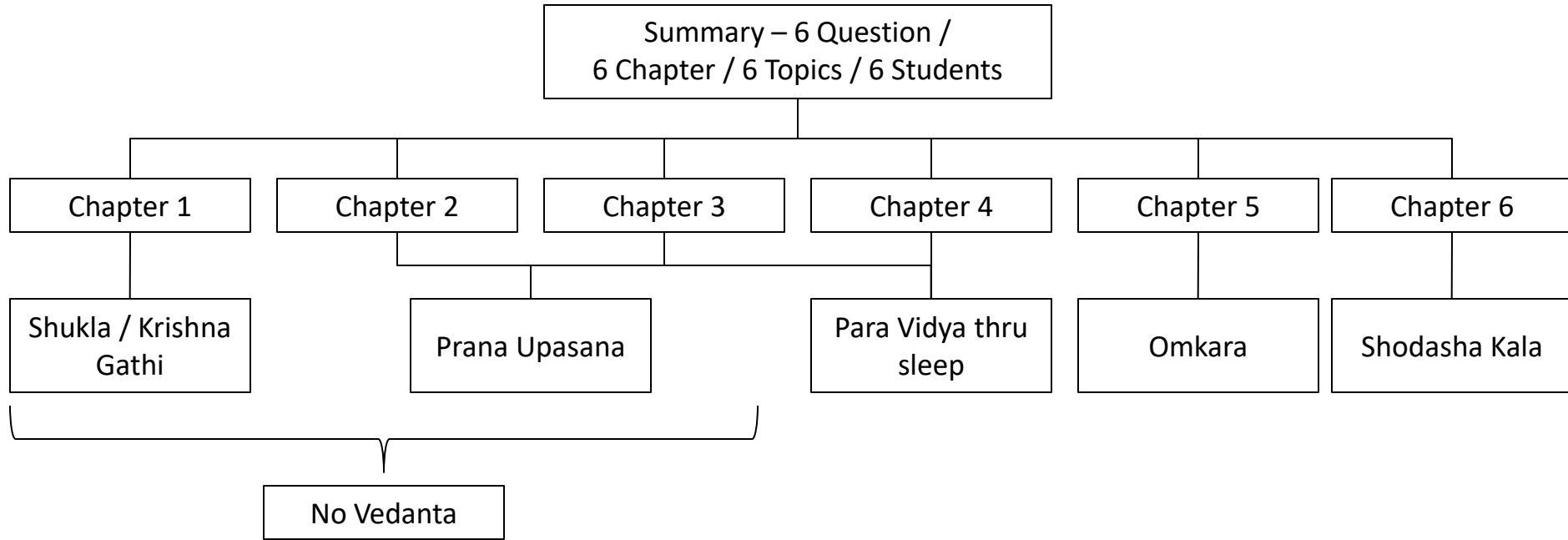
- Brahma Vidya – Sushupti Discussion.
- Para Vidya

5. 5th Chapter :

- Omkara Upasana
- Mundak – 2 mantras on Ohmkara Upasana)

6. 6th Chapter :

- Most Popular.
- Param Brahma.
- Shodashokala Purusha.



6) Shanti Mantra :

ॐ भद्रं कर्णेभिः शृणुयाम देवा
 भद्रम् पश्येमाक्षभिर्यजत्राः ।
 स्थिरैरङ्गैस्तुमुवाꣳसस्तनूभिर्व्यशेम
 देवहितं यदायुः ॥
 स्वस्ति न इन्द्रो वृद्धश्रवाः
 स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
 स्वस्ति नो बृहस्पतिर्दधातु ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

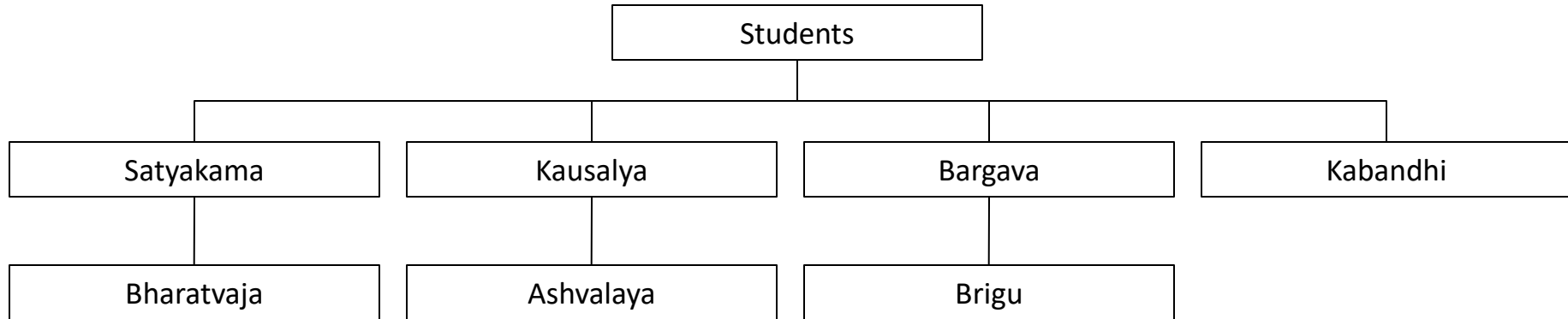
*Om bhadram karnebih shrinuyaama devaa
 bhadram pashhyemaakshabhiryajatraah
 sthirairangaistushhtuvaam sastamuubhi.
 rvyashema devahitam yadaayuh
 svasti na indro vriddhashravaah
 svasti nah puushhaa vishvavedaah .
 svasti nastaarkshyo arishhtanemih
 svasti no brihaspatirdadhaatu ..
 Om shaantih shaantih shaantih..*

O Ye Gods, may we hear with our ears (always) what is auspicious ; O worshipful ones, may we with our eyes see what is auspicious. May we live the entirety of our allotted life hale and hearty, offering our praises (unto Thee). May Indra the ancient and the famous, Pooshan (Sun) the all-knowing, the Lord of swift Motion (Vayu), who saves us from all harms and Brihaspati who protects the spiritual wealth in us bless us all (with the intellectual strength to understand the scripture and the heroic heart to follow its teachings). Om Peace! Peace! Peace!

- Badram Karnebhi.. May my sthula / Sukshma shariram gain fitness to receive wisdom...
- If content (Vedanta) is good but container (Mind) not Good, content gets into modified form.
- Advaitam requires Prepared mind.
- Seed doesn't sprout if land not prepared & full of stones.
- Similarly vedanta Jnanam only in fit mind.
- Therefore thru prayer.. Yogyata asked for.
- No new methodology / knowledge given by teacher.
- For Brahma Vidya – Only method is Adhyaropa / Apavada.

LECTURE 2

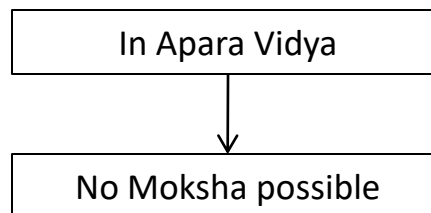
Pipalada : Teacher

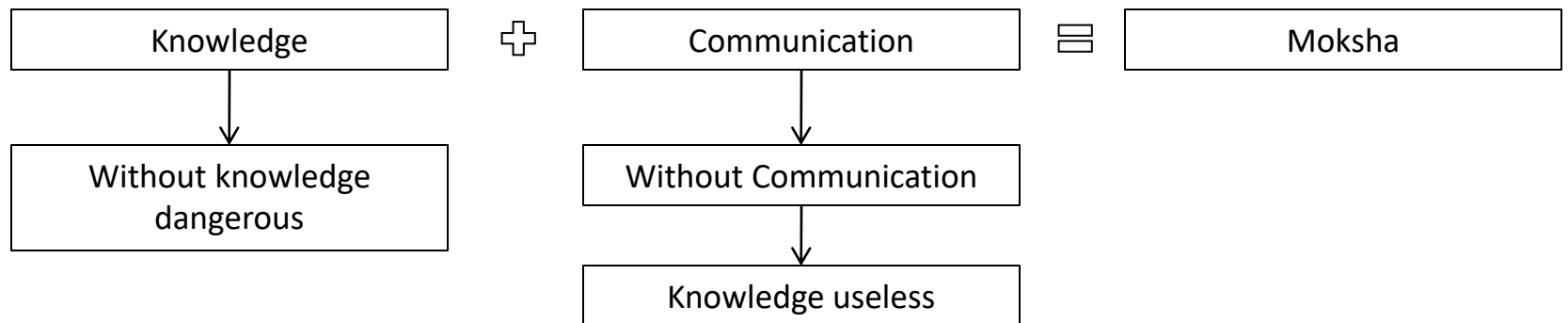
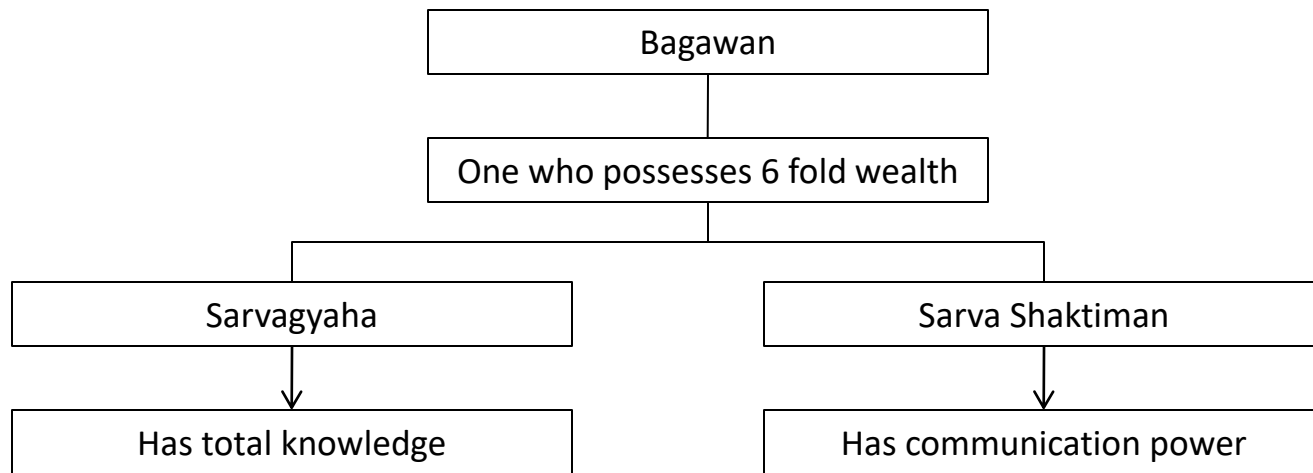


Qualification Necessary : Sadhana Chatushtaya Sampatti

- Gone thru karma khanda
- Aquired chitta shuddhi
- Gone thru upasana khanda
- Brahma Nishta = Established in Saguma Brahman (Apara Brahman)
- Para Vidya = Study vedas.

Without preparation.
There will be no Sraddha
in vedas.





- Go with reverence / humility to teacher – Represents shastram.



Verse 2 :

तन् ह स ऋषिरुवच भूय एव तपसा
ब्रह्मचर्येण श्रद्धया संवत्सरं
संवत्स्यथ यथाकामं प्रश्नान् पृच्छत
यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २॥

Tanha sa Rishiruvaacha bhooya eva tapasaa
bahmacharyena sraddhayaa Samvatsaram
Samvatsyatha yathakamam prasnaanpricchatha,
yadi vijnaasyaamah sarvam ha vo vakshyaama iti || 2 ||

To them the rsi said, 'Stay here for yet another year with austerity, celibacy and faith ; then you may ask as you please your question ; and if I know them I will surely explain everything to you.' [Chapter 1 - Verse 2]

Pipalada :

- Stay in Ashram for one year. Then allowed to Ask question (One Samvatsar).
- **Teacher wants to know :**
 - a) Are students sincere – tough tests to find sincerity.
 - b) Is student qualified... otherwise misunderstood.

Gita :

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३.२६ ॥

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

If student lacks :

- Vairagyam / Buddhi / Sraddha / Kshama.. Rapport with teacher / like father – mother.

Lead – Life of Tapas (Discipline)

- Brahmacharyam (Discipline of student... avoiding comfort).
- Comfort + Knowledge – don't go together.
- Sraddha : in Guru + Shastram....
- Detachment comes when we go thru difficulties.

Guru Says :

- If I know answer I will answer question's... shows humility of teacher.

Verse 3 :

अथ कबन्धी कत्यायन उपेत्य पप्रच्छ ।

भगवन् कुते ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३॥

Atha kabandhee Kaatyaayana upetya paprachha

'Bhagavan ; kuto ha vaa imaah prajaah prajaayanta' iti II 3 II

Then Katyayana Kabandhi approached Pippalada and asked, 'Revered and venerable master, whence are these creatures born? [Chapter 1 - Verse 3]

- After 1 year pipalada allowed student to ask question.
- 1st Student : Kabandhi Katyayana.

Guru Geeta : Tells : How you should treat teacher?

- Walk behind.
- Talk less, not loudly from distance.
- Go nearby with proper attitude + ask.

Question :

- What is source / origin of all living beings?
- How creation of all living beings takes place?

Verse 4 :

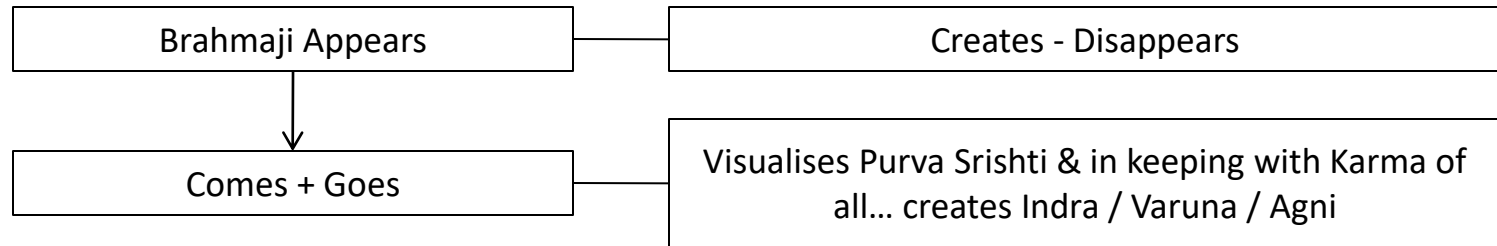
तस्मै स होवाच प्रजाकामो वै प्रजापतिः
स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते ।
रयिं च प्रणं चेत्येतौ मे बहुधा प्रजाः
करिष्यत इति ॥ ४॥

Tasmai sa hovaacha, prajaakaamo vai Prajaapatihi,
Sa tapotapyata ; Sa tapastaptvaa Sa mithunamutpaadayate
Rayim cha Praanam chetietau me bahudhaa prajaah
Karishyata iti II 4 II

He replied, “Prajapati, the Lord of the Creatures, decided to perform penance and having performed penance, he created a pair – Matter (Raya) and Energy (Prana), thinking that together they would, between them, produce creatures in many ways.” [Chapter 1 – Verse 4]

- Creator called Hiranyagarbha / Brahma / Prajapatihi.
- Mundak Upanishad : Hiranyagarbha born out of Samashti Karana / Maya upahita chaitanyam.
- Vishnu / Isvara creates out of his Navel.
- Brahman = Samashti Karana Shariram...
- Hiranyagarbha = Samashti Sukshma Shariram.
- Isvara taught Brahma scriptural knowledge.
- Srishti / Technical know – how.
- Like we create companies....
- Similarly Brahmaji had the knowledge / had desire & created.

- Brahmaji meditated on Isvara... lord gave him the knowledge. In keeping with scriptures, he remembered purva srishti... Lord gave knowledge.. Srishti is Anadi + Anantha....



- Agni / Indra – Padavi got after 100 Ashva medha yagna.
- Yatha Karma Yatha Srutam.



LECTURE 3

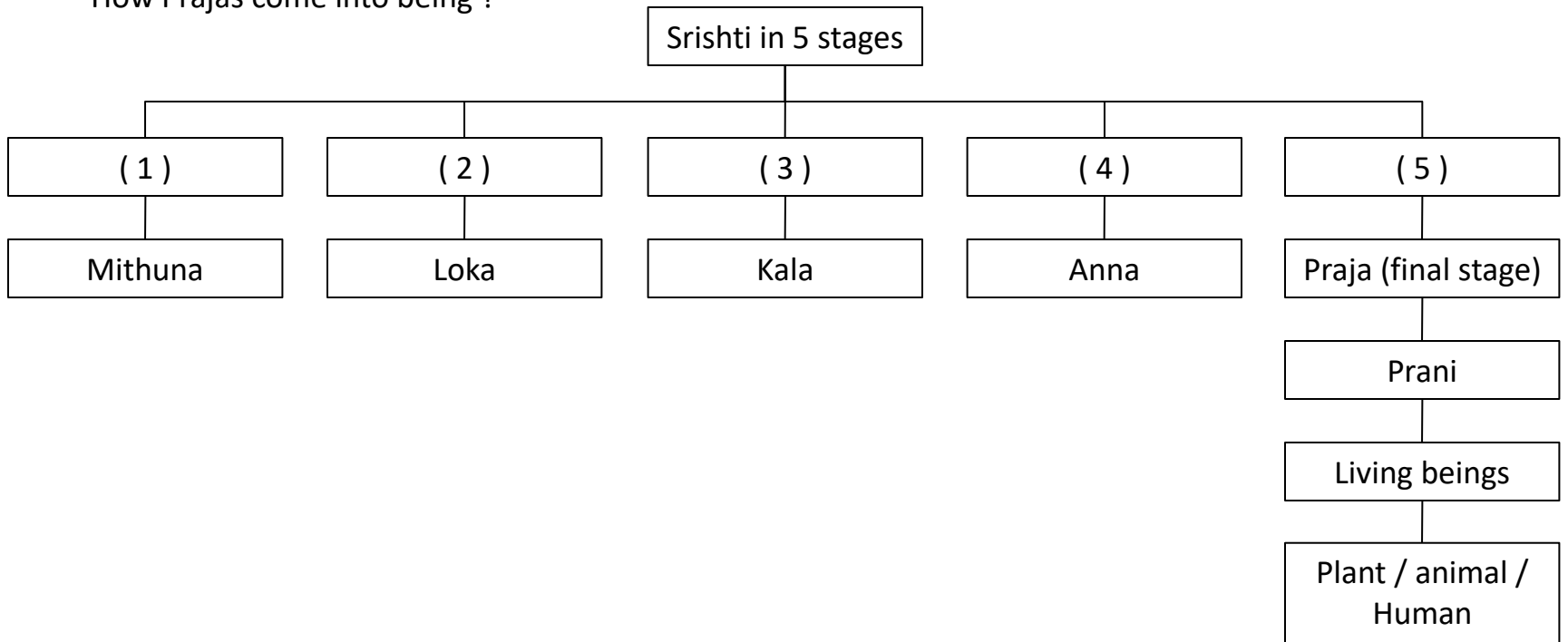
Verse 5 :

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा
रयिर्वा एतत् सर्वं यन्मूर्तं चामूर्तं च
तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

Aadityo ha vai Praano, Rayireva Chandramaa,
Rayirvaa etatsarvam yanmoortam chaamoortam cha
Tasmaanmoortireva Rayihi || 5 ||

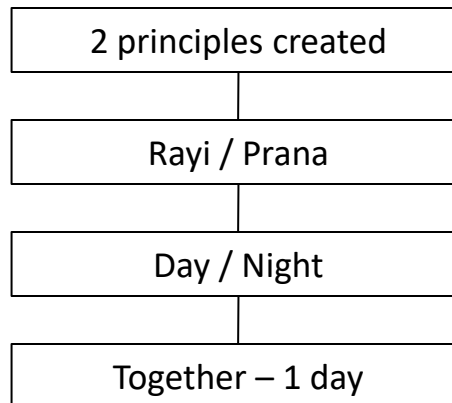
The Sun is, verily, life and the Moon is the matter, all that have form and all that is formless is matter and therefore form is indeed matter. [Chapter 1 – Verse 5]

- In what order creation comes out ?
- How Prajas come into being ?



Sun	Moon
Dakshinayanam	Uttaranayam
Only Kevala Karma	Karma + Upasana
Go to Krishna Gathi	Shukla Gathi
Go to Svarga Loka	Go to Brahma Loka
Ephemeral Lokas... not Moksha	

- Benefit of Srishti Prakaranam : to get Vairagya Detached from them.
- Only Jnanam gives Moksha.
- 1st stage : Brahma / Prajapati / Hiranyagarbha.
- 2nd stage :

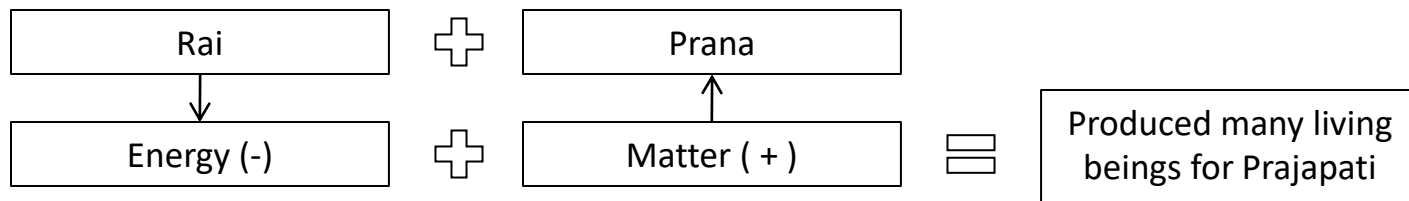


- (not 2 objects) but 2 mutually complementary pairs.

- Universe consists of Mithunam + & - Pairs.

Male	Birth	Day	Proton	Subject	Experiencer
Female	Death	Night	Neutron	Object	Experienced

- No life possible without death. Subject – object – Virudha Svabava one incomplete without other.
- No experiencer without experienced.
- Relative concept... created 1st by Prajapati. Inseparable – whole consist of mutually complimentary pairs.
- Prana = Vital force – energy.



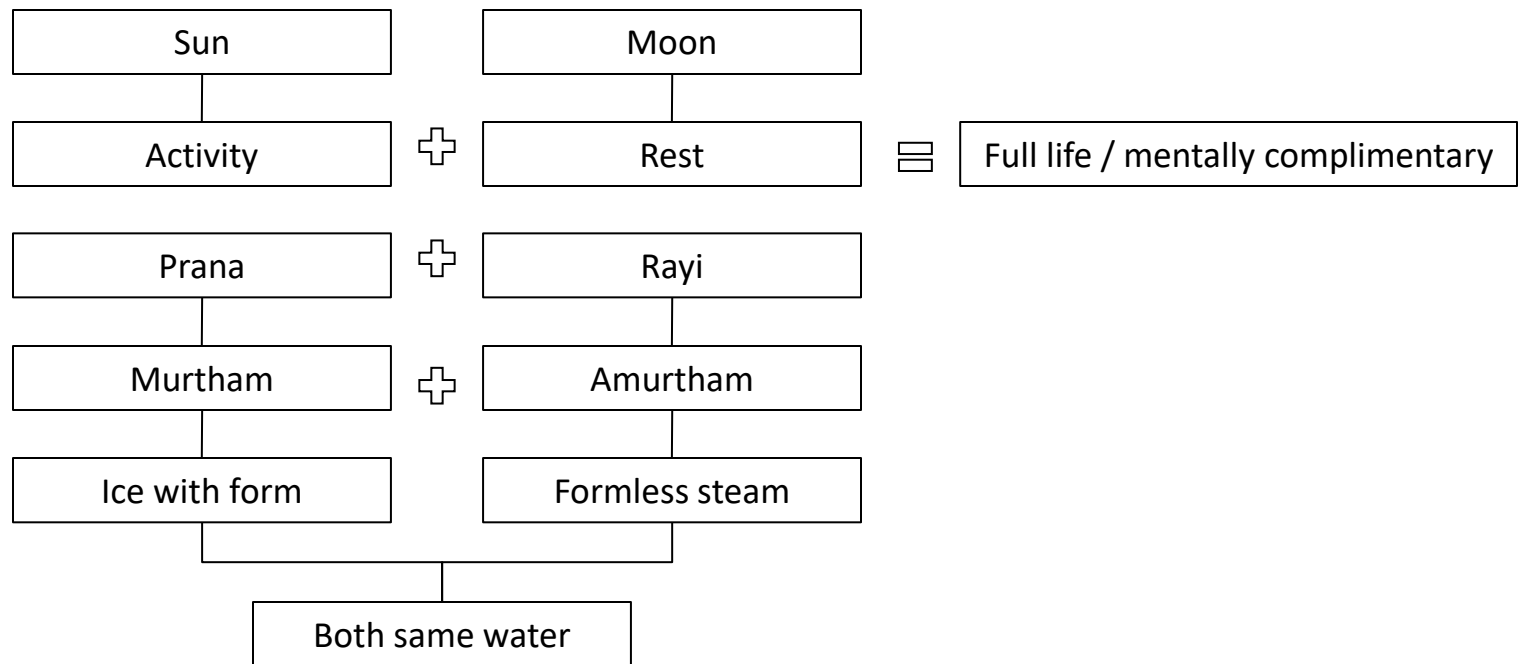
Annam :

- Seeds + / -.
 - Male / female.
 - Seed + sprouting force.
- Created

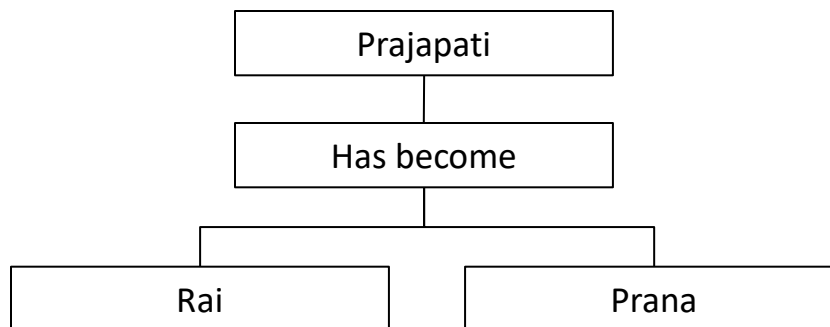
Loka :

- Sun – Moon.
- Surya + Soma.

Sun – Deity – presides	Moon – Deity – Presides
Day	Night
Both revolve & give us concept of time	



- We can say everything is steam or ice.
- Prajapati is Upadhana Karanam.



- From point of view of Prajapati... Rai... is everything.

Verse 6 :

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति
तेन प्राच्यान् प्राणान् रश्मिषु सन्निधत्ते ।
यदक्षिणां यत् प्रतीचीं यदुदीचीं यदधो
यदूर्ध्वं यदन्तरा दिशो यत् सर्वं प्रकाशयति
तेन सर्वान् प्राणान् रश्मिषु सन्निधत्ते ॥ ६॥

Athaaditya udayanyatpraacheem disam pravisati,
Tena praachyaanpraanaanrasmishu sannidhatte
yaddakshimaam yatprateecheem yadudeecheem yadadho
yadoordhavam yadantara diso yatsarvam prakaasayati
tena sarvaanpraanaanrasmishu sannidhatte II 6 II

Now the Sun, rising, goes towards the East and he embraces with his rays all pranas in the East. When he lights up the southern, the Western, the Northern quarters, the above, the below and the intermediary quarters and the all, by that he thrills with his rays all creatures. [Chapter 1 – Verse 6]

Verse 7 :

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतदृचाऽभ्युक्तम् ॥ ७॥

Sa esha vaisvaanaro visvaroopah praanognirudayate
tadaitadrichaabhuyuktam II 7 II

He is the Vaisvanara the sum total of all living beings, assuming all forms. Prana is the fire that rises every day. This has been said in the following mantra of the Rig Veda (rg-veda) also. [Chapter 1 – Verse 7]

Verse 8 :

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८॥

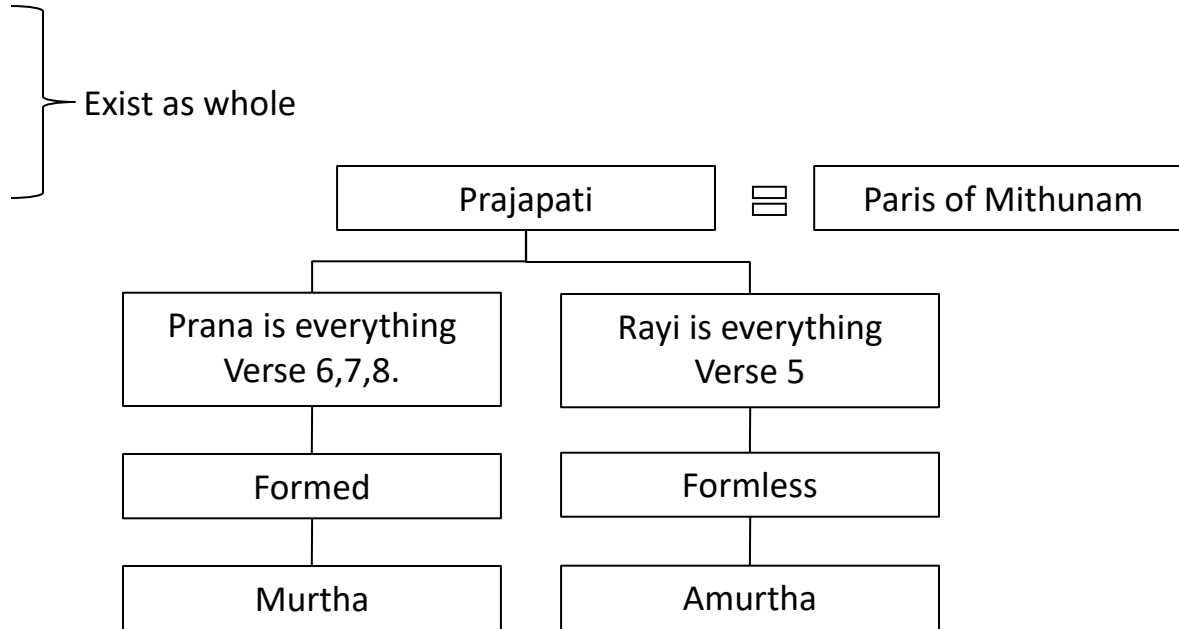
Visvaroopam harinam jaatavedasam paraayanam jyotirekam tapantam
Sahasrarasmih satadhaa vartamaanah praanah prajaanaamudayatyesha sooryah II 8 II

The knowers understand ‘that’ – which is of all forms, the resplendent, the highest goal, the one light, the heat giver – to be the thousand – rayed Sun who exists in hundred forms as the life of all creatures. [Chapter 1 – Verse 8]

- Prana is Sarvatmanaha.

LECTURE 4

- Essence of Rayi + Prana = Prajapati.
- Prajapati created pairs of whole...
- Male – Female.
- Day – Night.
- Sun – Moon.



- What happens after sun rises.
- No people other than sun.
- Sun absorbs / merges all Jivas in its rays & gives life to all Jivas.
- Buddhi Shakti given by sun.
- Physical energy + Pranic Psychological energy → Both come from sun.

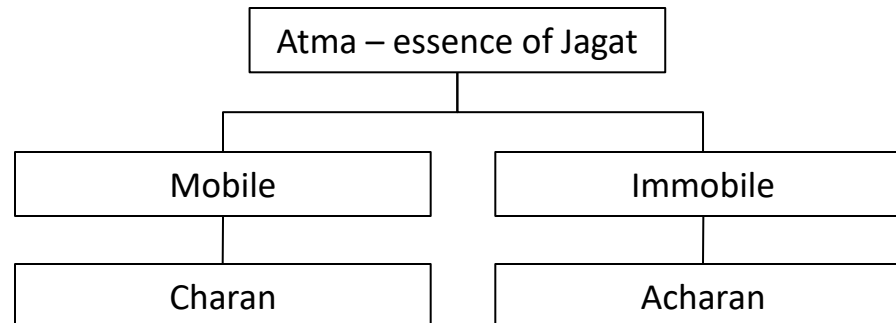
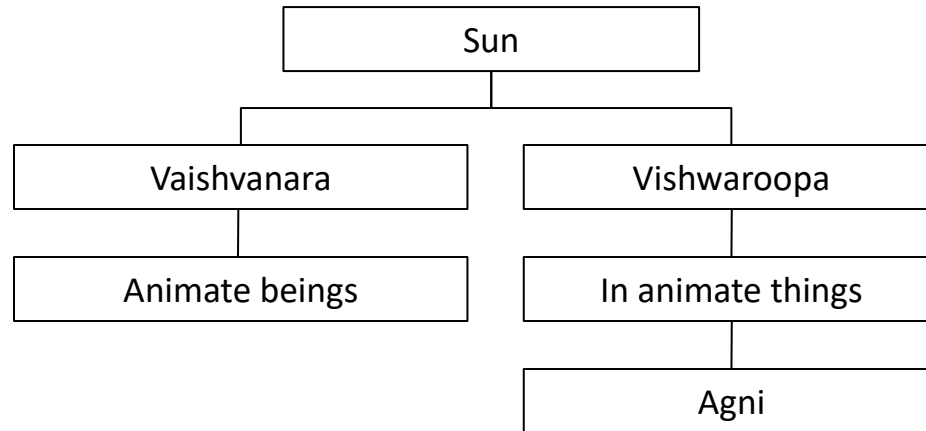
Science :

- Earth part of sun.
- Embraces + becomes one.

- Absorbs all Pranas in its rays.
- No difference between Jiva + Surya...
- Solar energy is in all Jivas.

Definition of sun :

- Sushtu Evayati Preyarthi Sarvam.
- That which activates everyone.
- One in the form of everything in creation.



- Prasno Upanishad Brahmana Portion – comments on Mantra portion (Mundak Upanishad).

Verse 8 :

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।

सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

Visvaroopam harinam jaatavedasam paraayanam jyotirekam tapantam

Sahasrarasmih satadhaa vartamaanah praanah prajaanaamudayatyesha sooryah || 8 ||

The knower's understand 'that' – which is of all forms, the resplendent, the highest goal, the one light, the heat giver – to be the thousand – rayed Sun who exists in hundred forms as the life of all creatures. [Chapter 1 – Verse 8]

- Aditya + Consciousness principle = Aditya Bagawan.
- Body + Chaitanyam = living being.
- Sun is omniscient... illumines all.
- Surya not matter... Consciousness principle active in Surya & it energises therefore Devata.

} Higher status

Diwakar / Surya :

- Who does day + night.
- Day + night Karoti...
- Sun + moon movement gives us Day + night without their movement, no day / night.
- Surya – Chandra Srishti creates Kala Srishti.
- Whole year = Samvatsara = Prajapati... because it is born out of Prajapati.
- Manifestation of Prajapati.

Verse 9 :

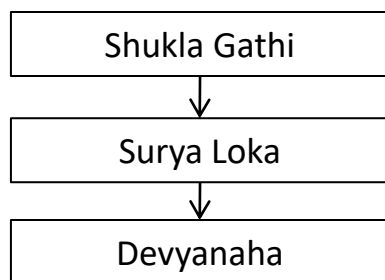
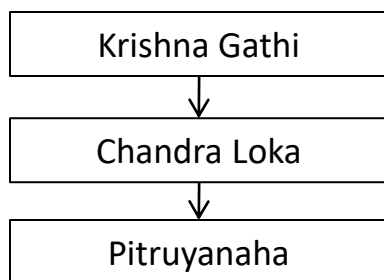
संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च ।
तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते ।
त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते ।
एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

Samvatsaro vai prajaapatih tasyaayane dakshinam chottaram cha
tadye ha vai tadishtaapoorte kritamityupaasate te chaandramasameva lokamabhijayante
ta eva punaraavartante tasmaadete rishayah prajaakaamaa dakshinam pratipadyante
esha ha vai rayiryah pitryaanaah ॥ 9 ॥

The year is indeed Prajapati. And there are two paths ; the southern and the northern. Those who follow the path of Karma alone, by the performance of sacrificial and pious act, obtain only the world of the Moon and certainly they do return. Therefore, those sages who desire offspring take the Southern route. The matter (rayi) is verily the 'Path of the Forefathers'. [Chapter 1 – Verse 9]

- Child product of parent / grandparents / Prajapati.
- Year has complimentary aspects – 2 Ayanam.
- July – December – Northern Solstice – Dakshinayanam – Rayi.
- January – July –Southern Solstice – Uttarayanam – Prana.

Topic	Diversion
<ul style="list-style-type: none">- Surya.- Loka.- Srishti.	Rayi – Prana Sarvatmaka



Subtle paths taken by Jiva after Death to reach Surya / Chandraloka.

LECTURE 5

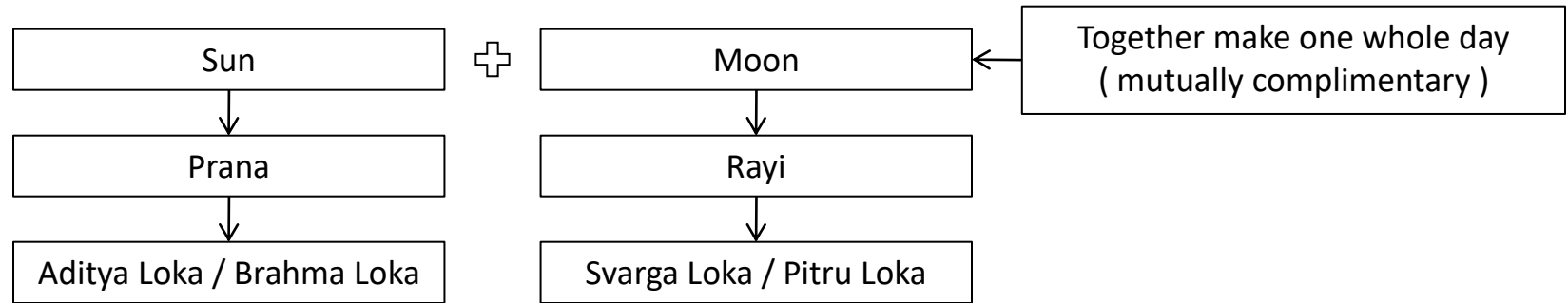
Verse 9 :

Mithuna Srishti :

- In form of Rayi + Prana mutually complimentary Pairs (not things).

1st creation :

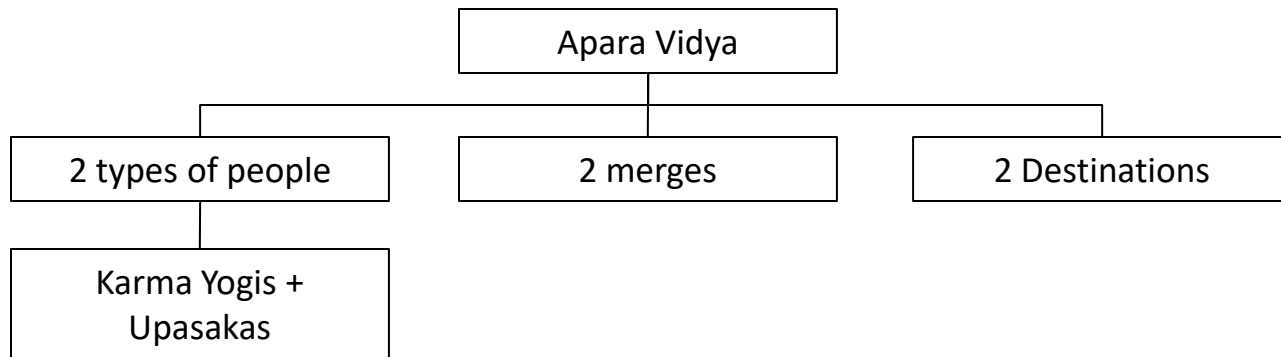
Loka Srishti :



2nd creation :

Kala Srishti :

- Highest : Samvatsara... Ruthu / Masa... is Prajapati.
- Prajapati comes out as complementary pairs of sun / moon.



- Jnani doesn't go thru Gathi.. He attains oneness with Brahma here + now.

Mundak Upanishad :

- Those who perform Ishtam / Poortam / Datam.

Ishtam :

- Agnihotram / honoring guests / Tapas.

Poortam :

- Social service / wells / temples / Annam / guest house.

Dattam :

- Help out / charity.

Good activities :

- Chandra Loka – Pitru / Svarga Loka.
- Do not attain Jnanam.
- (not attained Jnanam / Moksha).

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma - citan brahmano
nirvedam - ayan - nasty - akrtah krtēna,
tad - vijñan - artham sa guru - mevaḥ - gacchet
samit - paṇih srotriyaṁ brahma - nistham || 12 ||

Let a Brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well – versed in the Veda-s and is established in Brahman.

[I – II – 12]

- Will come back when Visa expires.

Gita 8th Chapter :



Verse 10 :

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया
विद्ययाऽऽत्मानमन्विष्यादित्यमभिजयन्ते ।
एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न
पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

Athottarena tapasaa, brahmacharyena sraddhayaa,
vidaya-aatmanam-anvishya-adityam-abhijayante
etadvai praanaanaam-aayatanaam, etadamritam-abhayam, etatparaayanam, etasmaanna
punaraavartanta ityesha nirdhah tadesha slokah II 10 II

But those who have sought the Atman by penance, celibacy, faith and knowledge, gain the Sun travelling through the Northern route. This is the home (the goal) of all living creatures, the Immortal, the Fearless. This is the highest goal. From there they do not return, for, this is the end. For this, there is a mantra. [Chapter 1 – Verse 10]

Travelers :

- Those who do Kama + Upasana.
- Discipline / austerity Tapas / Brahmacharya – control of organs is Vritam of student.

- Sraddha / faith in scriptures – Upasana – (not Atma Jnanam)



seen Saguna Atma

- How Surya is glorified as Atma of all beings?
- Because Surya energy is giving life to all.
- Those who meditated on Hiranyagarbha / Surya Devata attain Aditya Loka.
- This alone is Abode of all Pranas / Pranis / living beings.. .Shikshavalli / Taittiriya Upanishad / Vakpati / Chaksh / Vigyanapati.
- World of immortality / fearlessness

Brahma Loka	
<ul style="list-style-type: none"> - Finite. - Destroyed in Pralaya along with 13 other Lokas. - Relative immortality / Apekshati Amrutatvam not Mukya Amrutatvam. - Ashraya for all inert things is Brahma Loka. - Prohibited to Karmis... only for Upasakas. 	<ul style="list-style-type: none"> - Brahmaji will conduct classes – will have subtler body. - Fitter to get Atma Gyanam. - Krama Mukti. <p style="text-align: center;">↓</p> <ul style="list-style-type: none"> - Means → Amrutvam / Abayam

Verse 11 :

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।

अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

Panchapaadam pitaram dvaadasaakritim diva aahuh, pare ardhe pureeshinam

Athema anya u pare vichakshanam saptachakre shadara aahur-arpitam-iti || 11 ||

The Sages say that the Lord of Rain, the father, having five feet and twelve forms, is seated in a place higher than the atmosphere. Others call him the all-wise, the one upon whom, like a chariot drawn by seven horses running on a wheel with six spokes, the whole world is founded. [Chapter 1 – Verse 11]

Rig Veda Quotation :

- To support superiority of Surya / Aditya Loka... destination.
- Each word has implied meaning.
- Surya – endowed with 5 feet sun moves thru – 5 seasons 6 seasons in India – 4 in England 2 in sing... summer / rain.

Vasantha – spring	Greesman – summer
Varshaha – rains	Sharad – Autumn
Hemantaha – pre - winter	Shishraha – winter

Sun :

- Father of all human beings.
- Sustains all.
- Measures + feeds with care.

LECTURE 6

Verse 10 :

- Earth – Bhu.
- Intermediary – Buar.
- Top – Suar.

Sun :

- Aditya Bagawan full of energy / fire / heat / water.
- Responsible for rain.
- Illumines everything.
- Surya / Hiranyagarbha / Samashti Sukshma Shariram.
- Samashti Buddhi.
- Total intellect / knowledge.
- Sun moves in form of seasons like spokes move in wheel. 7 horses / 7 horsed sun.

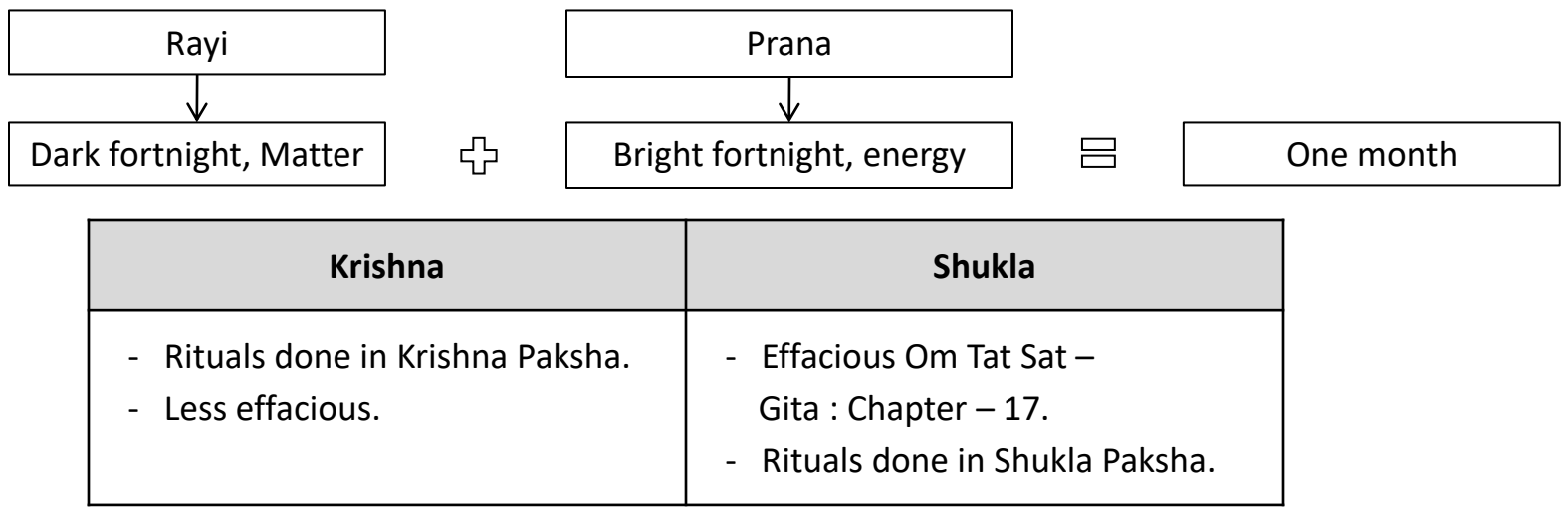
Verse 12 :

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः
शुक्लः प्रणस्तस्मादेत ऋषयः
शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२॥

**Maaso vai prajaapati-stasya krishnapaksha eva Rayih,
Sukla Praanaas-tasmaad-ete rishayah
Sukla ishtam kurvante-etara itarasmin || 12 ||**

The month is Prajapati ; its dark half is indeed Rayi, the matter, its bright half the prana, the energy. Therefore, these great rishis (rsis) perform sacrifices in the bright half of the month but others perform them in the dark half.[Chapter1–Verse12]

- Prajapati is Upadana Karanam.. Mithuatmina...



Verse 13 :

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः
 प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते
 ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

**Ahoraatro vai Prajapati-stasya-ahareva praano raatrireva rayih
 Praanam vaa ete praskandanti ye divaa ratyaa samyujyante
 Brahmacharyameva tadyadraatrau ratyaa samyujante || 13 ||**

A full twenty-four-hour day is again the Prajapati of which the daytime is the energy aspect and the nighttime the matter aspect. Those who unite in love in the day, therefore, waste their energy while those who unite in love in the night are to be considered verily Brahmacarins. [Chapter 1 – Verse 13]

Day – 2 meanings	
Prajapati	<ul style="list-style-type: none"> - Full day – 24 hours - Day + Night <li style="text-align: center;">↓ ↓ - Prana + Rayi = complementary

- Complementary pairs.
- Conjugal relationship should be in night not in day. Prohibited during day.

Why :

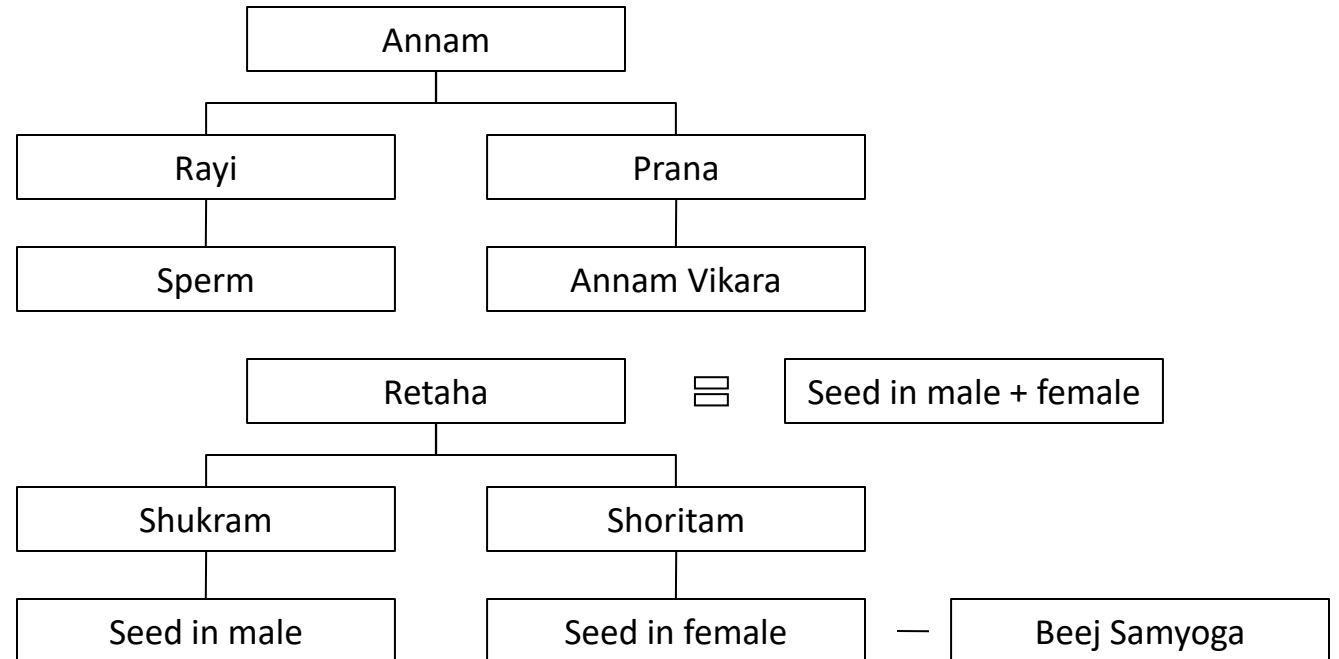
- You loose Prana Shakti / energy / Shakti in Day.

Verse 14 : Anna Srishti :

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः
प्रजाः प्रजायन्त इति ॥ १४॥

**Annam vai prajaapati-stato ha vai tadretas-tasmad imaah
prajaah prajaayanta iti ॥ 14 ॥**

Food is indeed Prajapati ; from that indeed proceeds the seed-fluid in man ; from that all these creatures are born.
[Chapter 1 – Verse 14].



- All beings born from seed.

Kabandi : Question :

- From where beings come from ?
- Srishti Prakriya.

Prajapati :

- Not direct cause... He is ultimate cause.
- In various stages Prajapati creates... Mithuna / Loka / Kala / Anna / Retho.

Verse 15 :

तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।
तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५॥

Tadye ha vai tat-prajaapati vratam charanti te mithunam-utpaadayante

Teshaam-eva-isa brahmaloka, yeshaam ta bramacharyam yeshu satyam pratishtitam || 15 ||

Thus, therefore those who observe this rule of Prajapati produce a pair. For them alone is the Brahma Loka in whom penance, celibacy and truth abide. [Chapter 1 – Verse 15]

- Phala + glorification.
- For Manda Adhikaris... some Vratam given.

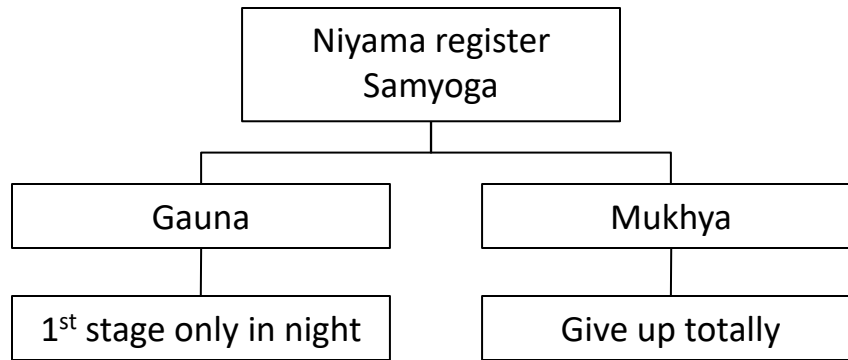
Taittiriya Upanishad :

- After highest teaching... Tat Vatam.

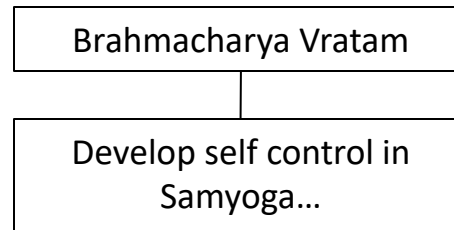


Vow / discipline

Vratam for Grahasta :

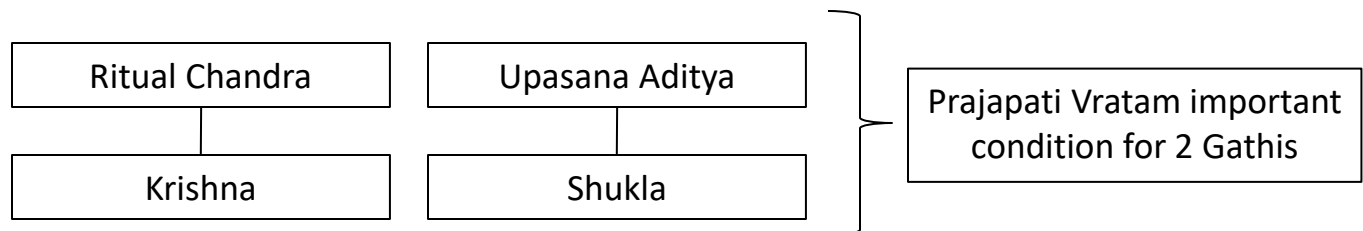


Prajapati Vratam :



- Prajapati always created Rayi + Prana – couples will give as male + female – get complementary pairs.

b) For those who do rituals :



- All rituals / Upasana fruitful only if Brahmacharyam Vratam is followed (Don't tell lies / follow austerities).
- Krishna Gathi must be supported by Brahmacharyam.
- Svarga Loka here also ends.

Verse 16 :

तेषामसौ विरजो ब्रह्मलोको न येषु
जिह्ममनृतं न माया चेति ॥ १६॥

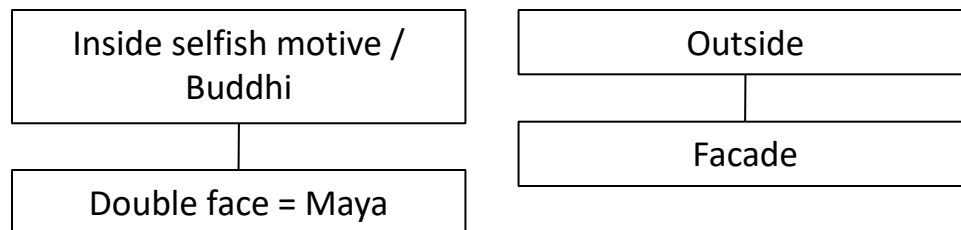
**Tesham-asau virajo brahmaloka na yeshu
jihmam-anritam, na maayaa cheti || 16 ||**

The pure Brahma Loka belongs to them only in whom there is no deceit or dissimulation (The scriptures declare here that evolution can be really progressive only in those who have given up all the negativities in them, such as deceit, falsehood or dissimulation). [Chapter 1 – Verse 16]

- Shukla Gathi must be supported by Brahmacharyam.
- Here Brahma Loka / Shuddha Ananda also ends.

Qualification :

- No perverted thinking / negative thinking seeing wrong side.
- Lying (saying – I have no negative thinking).
- Maya Vakchama.. Fraud / Deceiving / cheating.

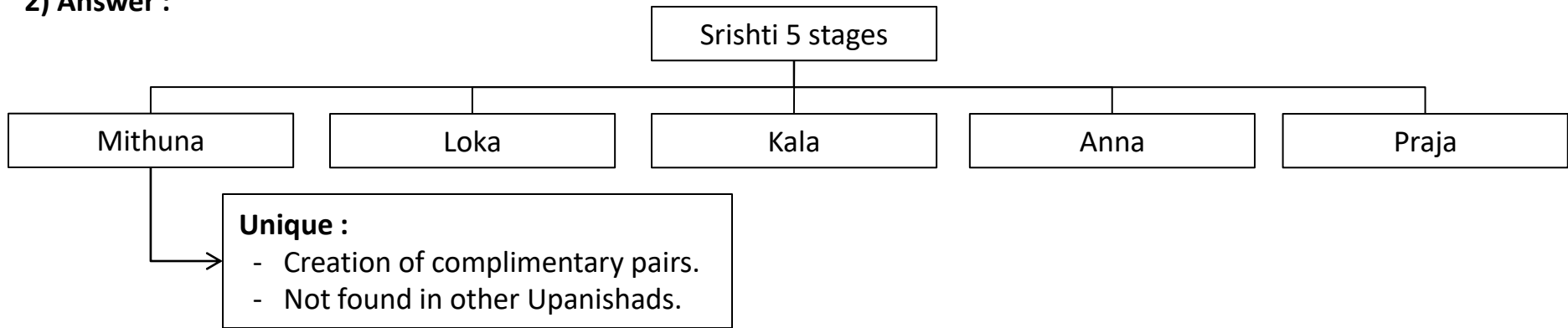


- 3 evils must go... no split personality.

Summary of 1st section

1) **Question** : Reply : Srishti.

2) **Answer** :



- Divides universe into pairs... Draudam of opposites.
- Same pair : Called Mithunam.
- Opposite pairs : Complimentary.

Opposite	Complimentary
- Develop Raaga + Dvesha.	- See them together as whole. - Both equally important to Make a whole.

- Life + Death not opposite but integral part of whole creation.
- Living = Growth + Decay – Complimentary.

Accept both as whole.

Death necessary to complete whole association + dissociation... is wholistic view.

3) After Srishti... diversion taken.

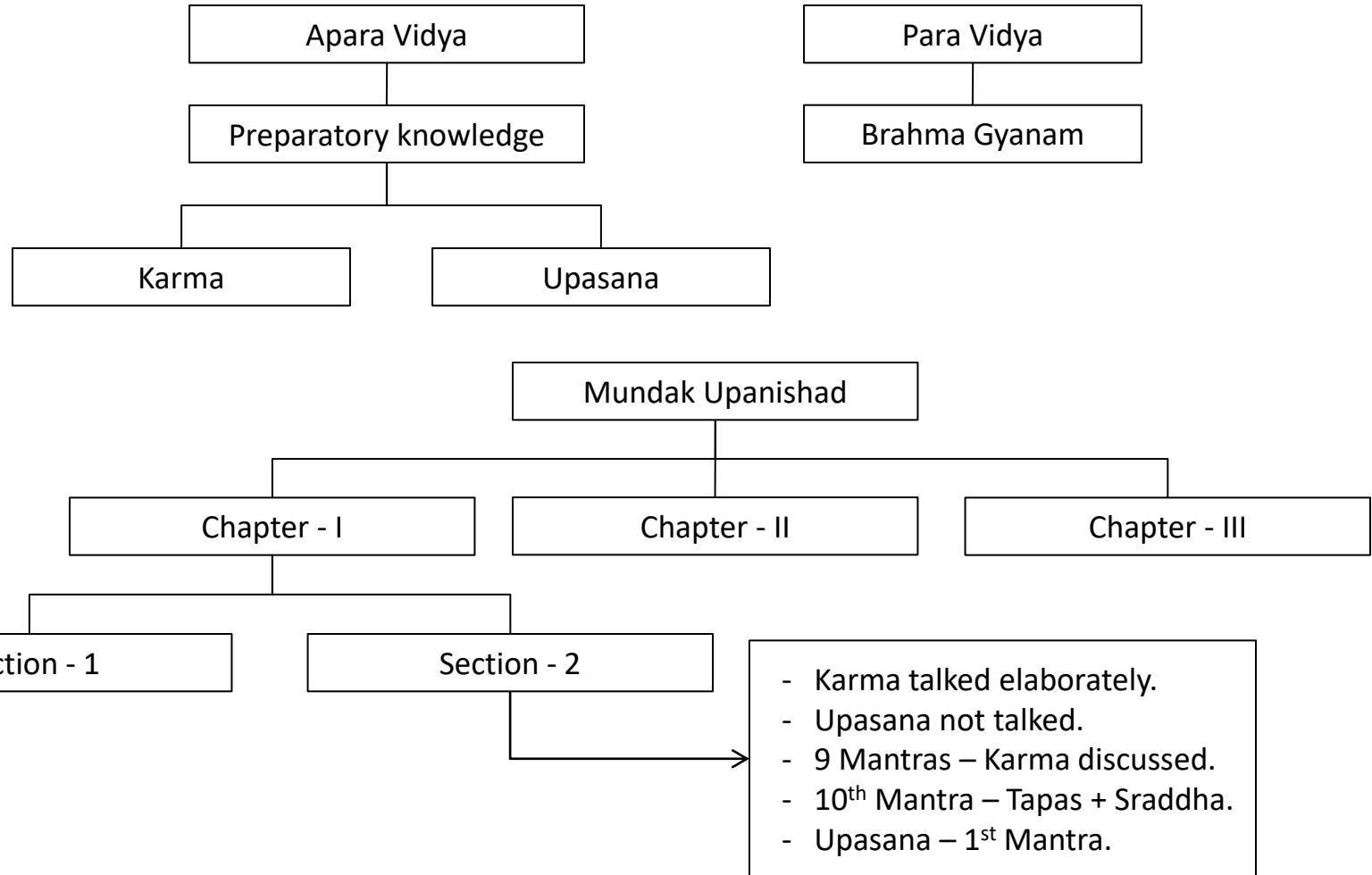
- Verse 9 + 10 : important : Shukla Gathi / Krishna Gathi.

4) Discipline of Brahmacharyam

Query II

Bhargava and Pippalada

- 2nd section – connected to Mundak Upanishad 1st chapter – 2nd section.



Prasno Upanishad : 2nd + 3rd section :

- Upasana : Saguna Brahman.

Upasana	Vedanta Mananam
<ul style="list-style-type: none"> - Saguna Brahma Vishaya Manasa Vyapara. - Centered on qualified / attributed Brahman. - “Hiranyagarbha” Upasana. - 2 sections. 	<ul style="list-style-type: none"> - Nirguna Brahma Vishaya Manasa Vyapara.

Mimamsa rule :

Section 1 :

- Upasya Devata glorified first.



Hiranyagarbha / Virat / Omkara.

- (While introducing speaker.. Glorify speaker because he has to be listened for 1 hour).

Section 2 :

- Sthuthi glorification / Artha Vada glorification.
- Lingas to arrive at topic.

Section 3 : Upasana

- Hiranyagarbha = Consciousness + Samashti Sukshma Shariram.
- “Total subtle body” is Hiranyagarbha’s equipment / total mind
(Our equipment = 1 Mind = Individual Subtle Body of 17 Factors)
- Hiranyagarbha – alone is obtaining as Vyashti Sukshma Shariram.
- Sukshma Sharira = 5 Pranas + 5 Jnana Indriyas + 5 Karmeindiriyas + Manas + Buddhi.
- Samashti is alone manifesting in form of Vyashti.
- Hiranyagarbha blesses us in form of Sukshma Sharia.

What is importance of Sukshma Shariram?

- Minus Sukshma Shariram, body is a corpse.
- Life in us because of Sukshma Shariram.
- Sukshma Shariram is because of “Hiranyagarbha”.
- Without Hiranyagarbha individual can't survive as individual.
- 17 parts of Sukshma Sharira... “Prana” most important of Sukshma Sharira..
- Prana Asti iti Prani... when person is alive, he is endowed with Sukshma Shariram.
- “Jiva” is one who is endowed with Prana.
- Living being is Prani.
- When Prana goes, Indriyas go. Therefore Prana sustains individual.

2nd reason :

- While sleeping all Vyapara is at stand still.

Jnanindriyas	Karmenindriyas	Antakarana
<ul style="list-style-type: none">- Eyes- Ears- Nose	<ul style="list-style-type: none">- Hands- Legs	<div><ul style="list-style-type: none">- Memory- Sankalpa- Vikalpa- Ahankara- Knowledge<div>Resolved</div></div>

- But person is alive because Prana Vyapara is going on.
- All other Vyapara stopped.
- Heart beat / circulation goes on. Morning hungry because Samana / Vyana / was working... Udana need not work.
- One of Karana Shariram = Prana – most important / given by “Hiranyagarbha” Devata.

Hiranyagarbha – Upasana :

- As Samashti Prana.... keeps Samashti alive.
- Without Buddhi no problem.... Prana is blessing.
- Prana Upasana... as good as “Hiranyagarbha” Upasana.
- Prana is Amsha of Hiranyagarbha.

2nd section :

- Prana Sthuthi.

3rd Section :

- Prana Upasana.

Verse 1 :

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ ।
भगवन् कत्येव देवाः प्रचां दिधारयन्ते
कतर एतत् प्रकशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

Atha hainam Bhaargavo Vaidarbhih papraccha
Bhagavan katyeva devaah prajaam vidhaarayante?
Katara etat prakaasayante? Kah punareshaam Varishtha? iti

Then Bhargava, of Vidarbha, questioned the master : “O Bhagavan, how many factors (devas) support the living being? Which of them enlightens this? Again, who among them is the greatest?” [Chapter II – Verse 1]

Question :

- What are the Devatas which sustain the people.
- Devas... principles of body / factors of physical + subtle body.
- Sun / food ... matter.
- Chaitanyam.. Intelligence principle.
- Surya Devata = Sun + Consciousness principle.
- Varuna Devata = Rain + Consciousness principle.

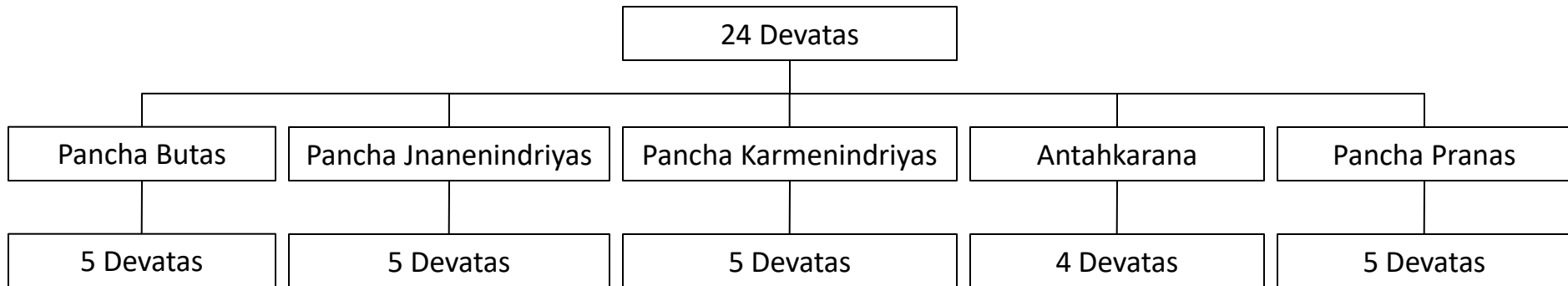
- Blessing only by Consciousness principle.
- Prana = Most important of Indriyas.
- Principle = Consciousness + Inert.
- What are the principles who talk of their own glory? Claim their own glory?

Tatwam / Principle :

- Akasha – Provides infinite place for Jivas to live.
- Vayu / Agni / Apaha / Prithvi.. All sustain body not Atma.

Jnanindriya :

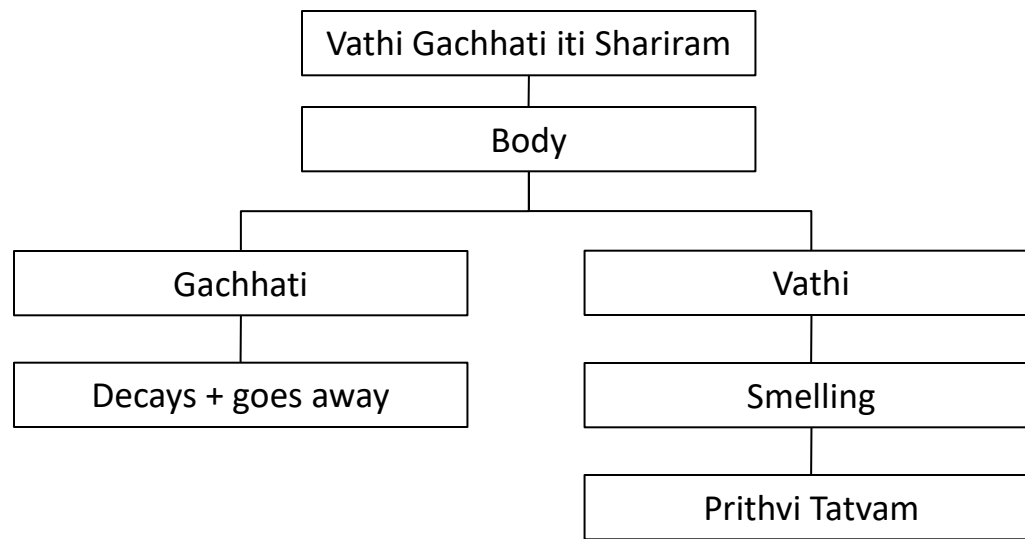
- Srotra Devaha.
- Chakshu Devaha.
- Vak Devaha.
- What sustains body?



- Vayam Vidarayan.. Hold the body together / individual together.

Bengalis :

- Bishwantha bandering in Barandah...



- String holds “things”.
- 24 Tatvams hold the Shariram.

LECTURE 8

- Section 2 + 3... “Hiranyagarbha Upasana”.
- Hiranyagarbha as total Prana Shakti principle Total power behind whole creation = “Prana Upasana”.
- Prana Sthuthi / glory read before Prana Upasana.

Section 2 :

- Prana Vibhuti / glory.

Section 3 :

- Prana Upasana.

Question :

- What are principles / Devatas sustaining the body.
- What are principles which glorify themselves.
- What are greatest amongst them ?

Answer :

Sustainers	Which glorify	Sreshtaha / Varishtaha
<ul style="list-style-type: none">- 5 Bhutas.- 5 Jnanindriyas - Chakshu - Stotram.- 5 Karmenindriyam –Vak- 4 Antahkaranan- 19 + 5 Pranas = 24 principles / Tatwas.	<ul style="list-style-type: none">- 19 Tatwas glorify themselves.- 5 Pancha Bhutas.- 5 Jnanindriyas.- 5 Karmenindriyas.- 4 Antahkaranam.	<ul style="list-style-type: none">- “Prana”.

How they glorify ?

- “Banam Shariram”.
- We alone hold + Sustain the body.

Who is Varishtaha? Most powerful.

- Prana came to know & knew they are unnecessarily arrogant.
- 19 Devas personified.
- I – Prana alone am dividing myself into five fold Tatwam.
- Physical – Anna Maya.
- Sukshma Sharira – Prana Upasana Atma.... Thru Pancha Pranas I hold body together.

Prana	Apana	Vyana	Samana	Udana
Respiratory system	Excretory system	Circulatory system	Digestive system	Reversing system

Deepa Sthambam :

- Pillar holds whole construction together.
- Situated at regular intervals.
- Person stands like pillar... no humility... doesn't prostrate.
- 19 Tatvas don't have faith in Prana.

Verse 4 :

तेऽश्रद्धधाना बभूवुः
सोऽभिमानादूर्ध्वमुत्क्रमत इव
तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते
तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते
तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं
सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने
सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः
श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

Te asraddhadhaanaa babhoovuh,
sobhimaanaadoordhvam utkramata iva,
tasminnutkraamati athetare sarva eva-utkraamante
tasminscha pratishthamaane sarva eva pratishthante.
Tadyathaa makshikaa madhukara-raajaanamutkraamantam
sarvaa evotkraamante tasminscha pratishtamaane
sarvaa eva pratishthanta evam vaangmanaschakshu-hu
srotram cha, te preetaaha praanam stunvanti || 4 ||

They did not believe. The principal prana got irritated and seemed as it were to go out of the body. When the prana got up to depart all others immediately had to get up too, and when it remained in its place all the others remained – just as when the Queen-bee leaves all the bees leave the hive and they return to it when she returns-and the mind, speech, eye, ear and the rest, being pleased, praised the prana. [Chapter II – Verse 4]

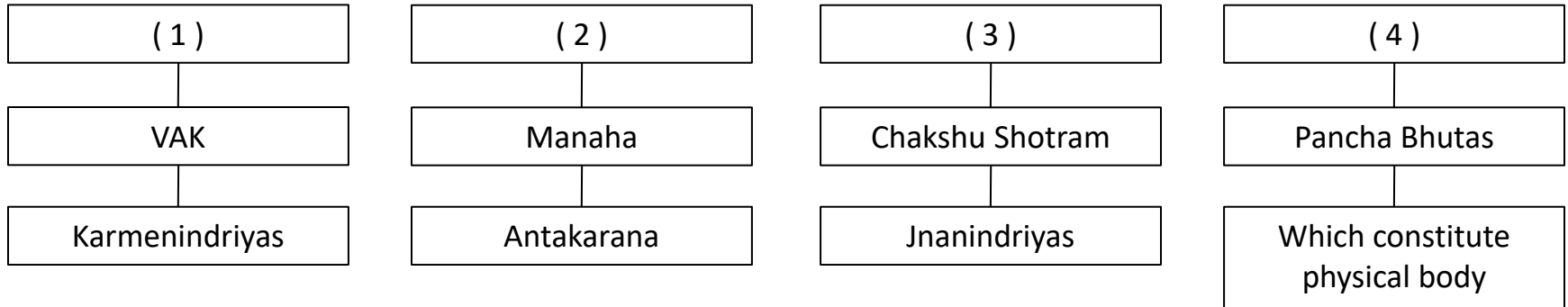
- Prana went out till widow sill...
- 19 were going out without their knowledge when Prana was going out.
- 19 Tatwas existence + functions are depending on Prana.
- Prana came back & Tatwas came back. When we fall sick... Prana Shakti is weak... speaking power is reduced eyes can't see... tongue can't taste (fever) when Prana Shakti comes back, powers come back.

Chandogya Upanishad :

- After 15 days... couldn't remember Sama Veda.
- Therefore intellectual power depends on food / Prana Shakti.
- Karmenindriyas + Jnanindriyas function because of Prana Shakti alone.

Example :

- When leader bee moves out all honey Bees leave.
- White ants... leader.... Mother..... big....



- Go + comeback with Prana.
- By Anvaya Vyatireka.
- Clay is pot is. Remove clay, pot is removed.
- Pot dependent on clay.
- Body dependent on Prana.



Varishtaha

Verse 5 – 13 :

- Glory of Prana Shakti.
- Pranayama important for maintenance of body. All cured by breathing.

Pranayama	Accupuncture	Chakras / Kundalini
Adjust Breath flow	Prana locked in pranic centres	For Harmony of whole system

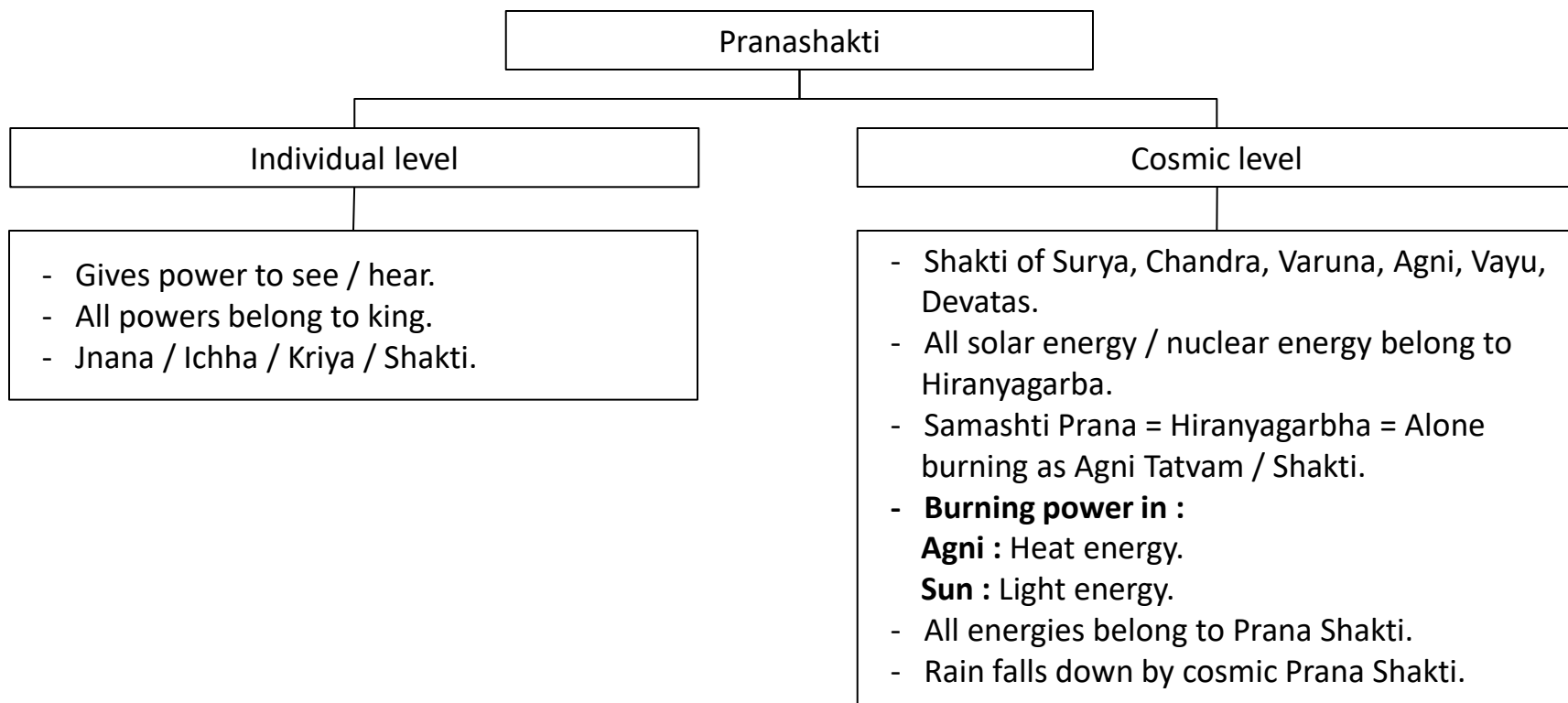
- In every Puja we invoke “Prana Shakti”.
- From relative standpoint – Vyavaharika plane, Prana is great.
- From absolute standpoint – Prana is dismissed.

Verse 5 :

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष
पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

Esho-gnistapatyeshsha soorya esha parjanya maghavaanesha vaayuresha
prithivee rayir devah sadasacchaamritam cha yat ॥ 5 ॥

As the fire, prana, life, burns. As the sun, life shines. As the clouds, life rains. As Indra, the prana rules. It is the wind ; it is the earth ; it is the Moon, Deva. It is both that which has ‘form’ and that which is ‘formless’. [Chapter II – Verse 5]



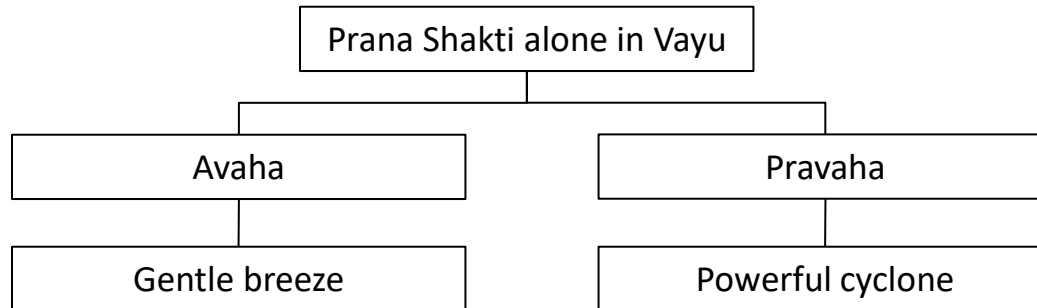
- Tonnes of water evaporated, rivers flow from country to country, earth rotates...

Scientist say :

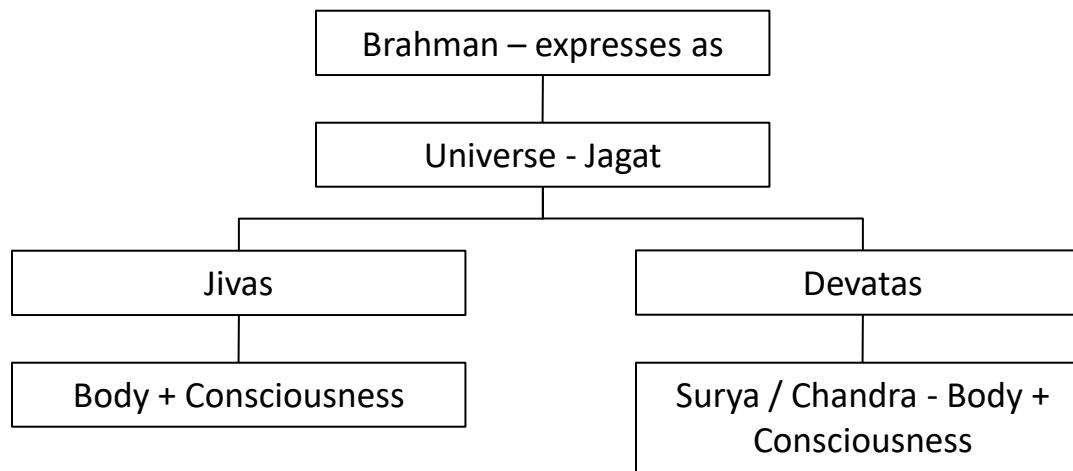
- Nature... we say Prana Shakti.

Indra :

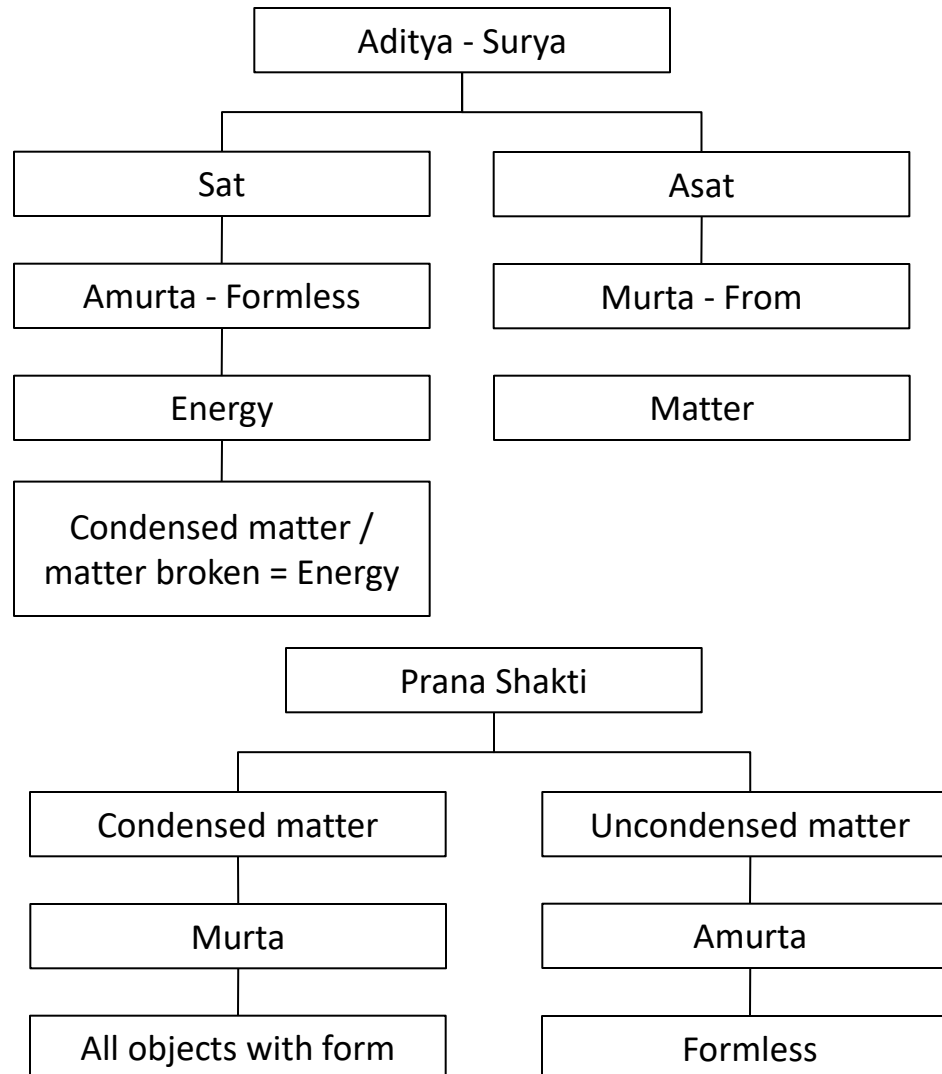
- Leader... protector of all Devatas.
- Right time – rainfalls.



- Earth has gravitational power + moving power.
- It's not lifeless principle... not seen as blind energy (of materialist view).
- See Vayu / Surya / Prithvi / Chandra along with Chaitanyam.



- Nature – only matter principle – Anatma / inert principle.
- See them as Devaha / Ishvara / god.
- See unseen Chaitanyam... vision complete. Not only Apra Prakirti all pervaded by Chetana Tatvam.



- Scientists not able to join / combine all energy + see as one Prana Shakti.

Verse 6 :

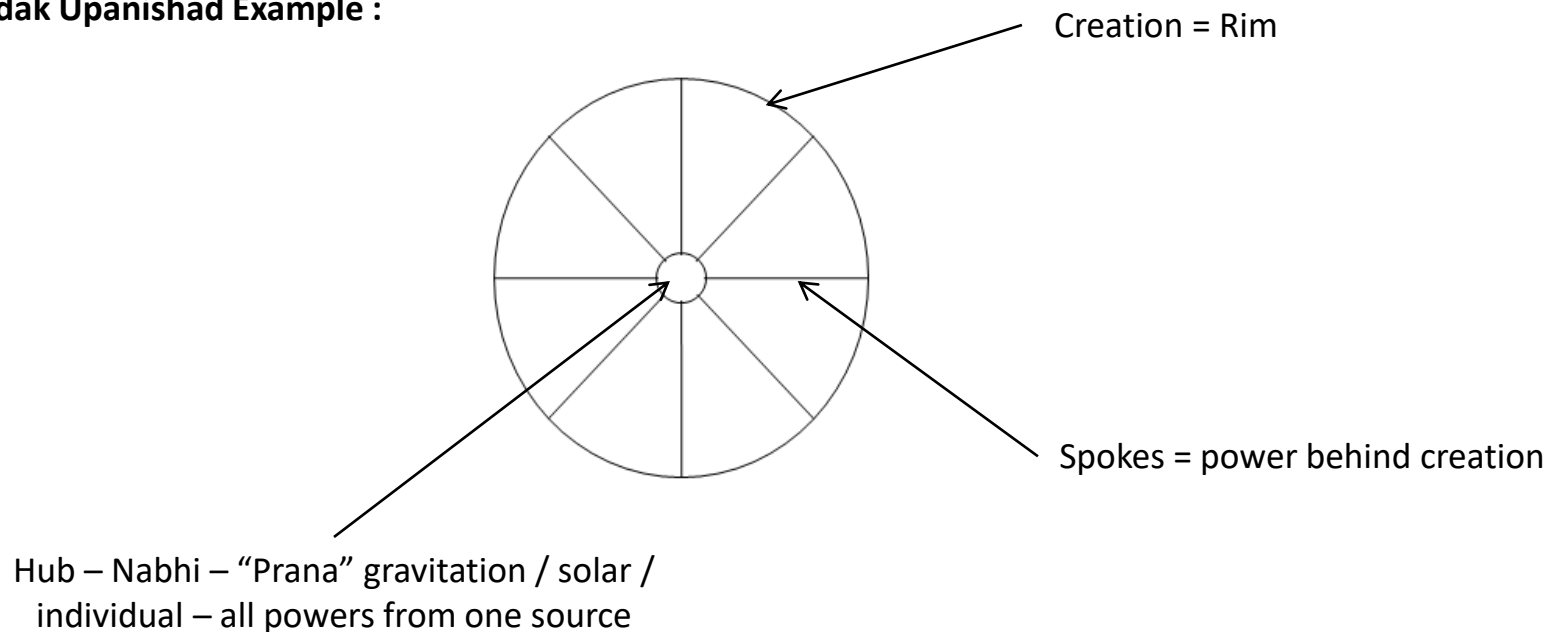
अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम्
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

Araa iva rathanaabhau, praane sarvam pratishtitam
richo yajoomshi saamaani, yajnah kshatram brahma cha ॥ 6 ॥

As spokes in a wheel, in the Prana (Energy) everything (in the universe) is fixed. The rk mantras, the Yajur Veda and the songs of Sama, all Yajnas, all dynamic activities (Kshatriya) and all spiritual endeavours (Brahmana) everything rests in the Prana. [Chapter II – Verse 6]

- Prana Upasana for meditation.
- Whole creation – like Nabhi – from Prana.

Mundak Upanishad Example :



LECTURE 9

Verse 6 :

- 10 sense organs + 4 Antahkarana able to function because of one Prana Shakti.

Macro :

- Each Indriya Devata... Added.
 - Total Jnanindriya Devatas.
 - Total Karmenindriya Devatas.
- } = Prana Shakti Hiranyagarbha / Samashti Devata
- All Devatas functioning because of Samashti Prana Shakti. Individual organs function due to Vyashti Prana Shakti.

Science :

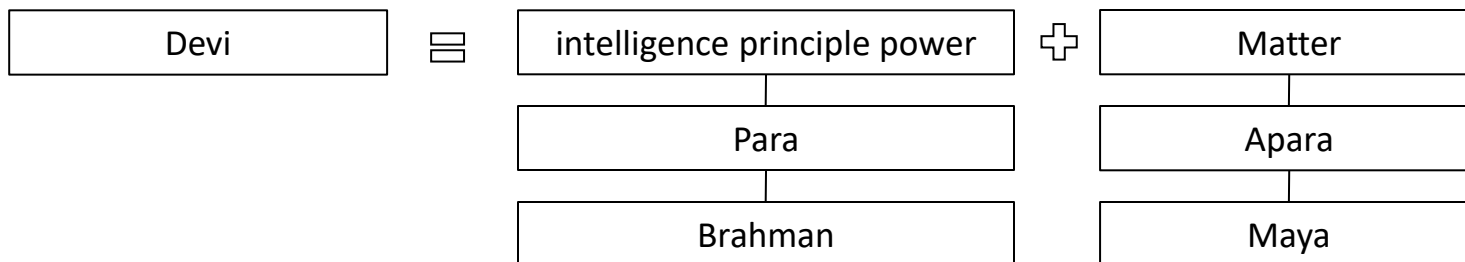
- All power in creation... planetary motion / gravitation.
- All due to basic power called Prana Shakti of “Hiranyagarbha” Devata.
- When we worship Prana Shakti.. We don't worship material power... material power not religion... solar energy... no intelligence.
- Worship Surya Devata.



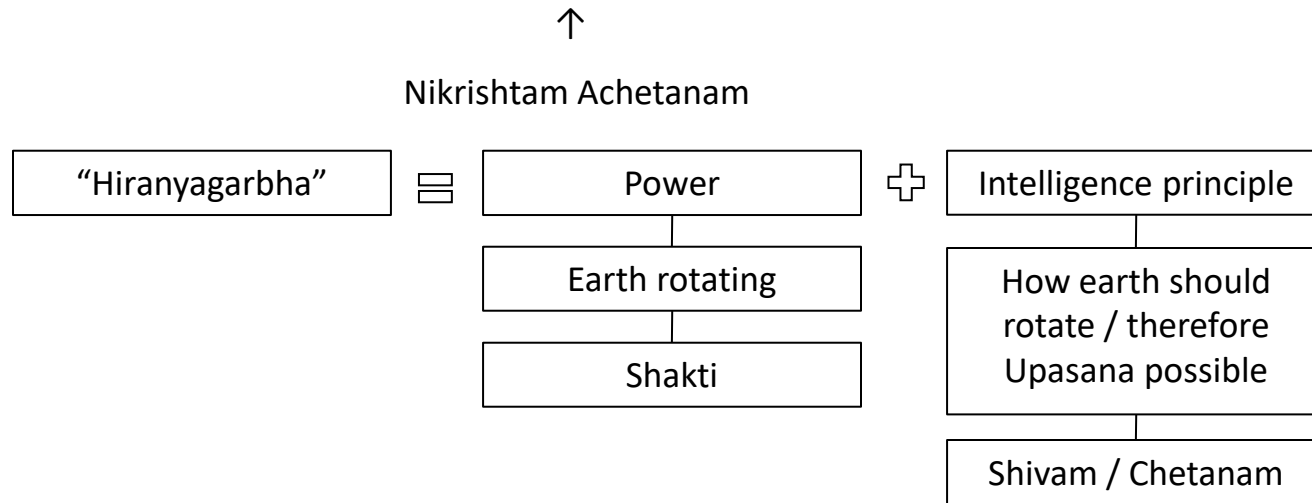
- Intelligence principle + material aspect.



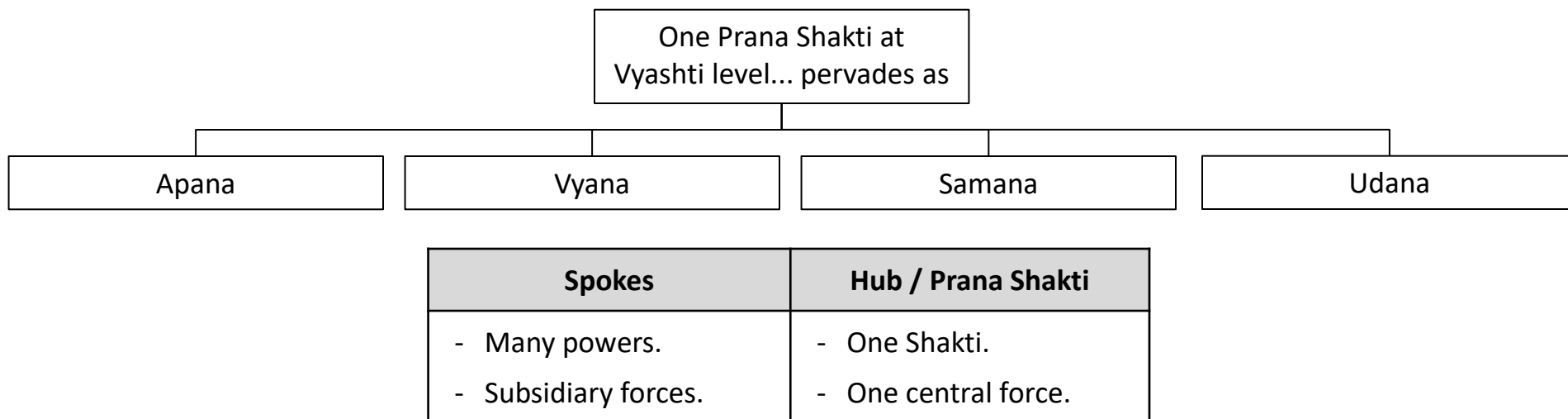
- Prana Shakti as Panktam... mother.

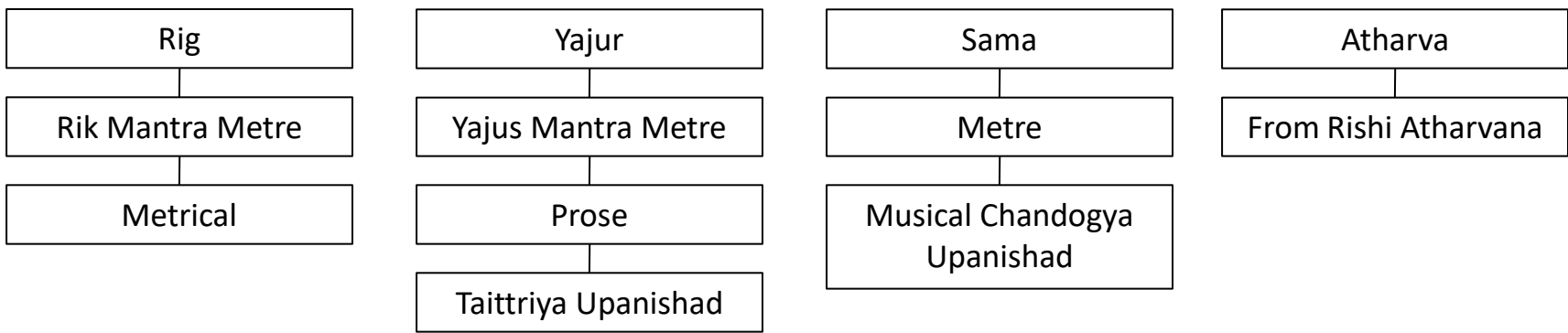


- Upanishad always talks of Utkrishta Vastu – superior to us.
- Shakti as mere force = Inert principle, not superior to human, Chetana principle.
- Chetana ant more superior to natural inert force.



- Samashti Prana = Sarvam whole cosmos with variety of powers supported by one Prana Shakti. Just as spokes of wheel supported by me hub.





- All supported by Prana.
- Rituals have meaning when people are there to perform.
- Therefore Prana is fundamental force of creation.

Verse 7 :

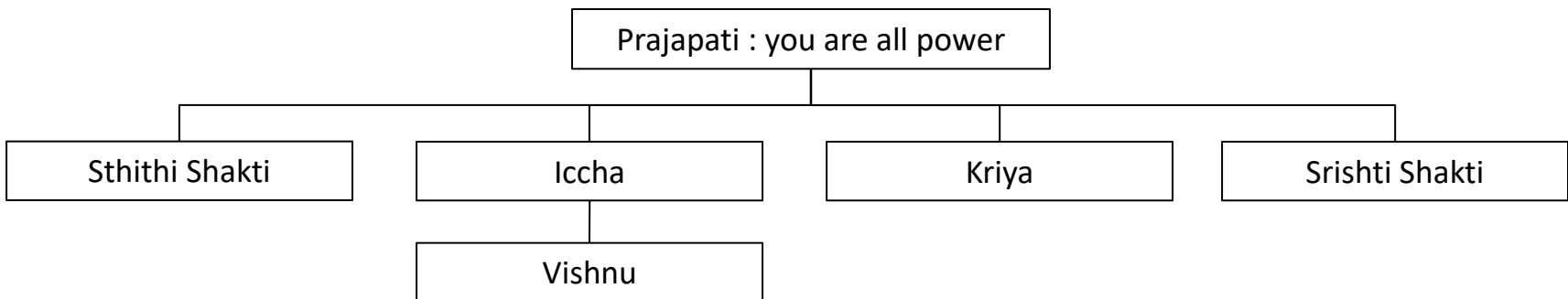
प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्रणैः प्रतितिष्ठसि ॥ ७ ॥

Prajaapati-scharasi garbhe tvameva pratijaayase

tubhyam praana prajaastrimaa balim haranti yah praanaih pratishtasi II 7 II

As prajapati, the Lord of Creatures, O Prana, thou alone movest in the womb the foetus, and thou indeed art born as the child. To thee O Prana, who art always accompanied by the other Pranas (sense organs), the creatures offer oblations. [Chapter II – Verse 7]



- All sense organs give offerings to Prana Shakti & when they decline Prana Shakti stops.

Mundak Upanishad :

- Every Indriya power known as Prana – because each Shakti is manifestation of one Prana Shakti.
- When food is not given, Prana Shakti is not given.
- When Hungry, ears / eyes don't function.

Prana	Shakti
Upadana Karanam	Indriya Shakti Karyam

Verse 8 :

देवानामसि वह्निमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

Devaanaamasi vahnitamah, pitrnaam prathamaa svadhaa
risheenaam charitam satyam, atharvaangirasaamasi ॥ 8 ॥

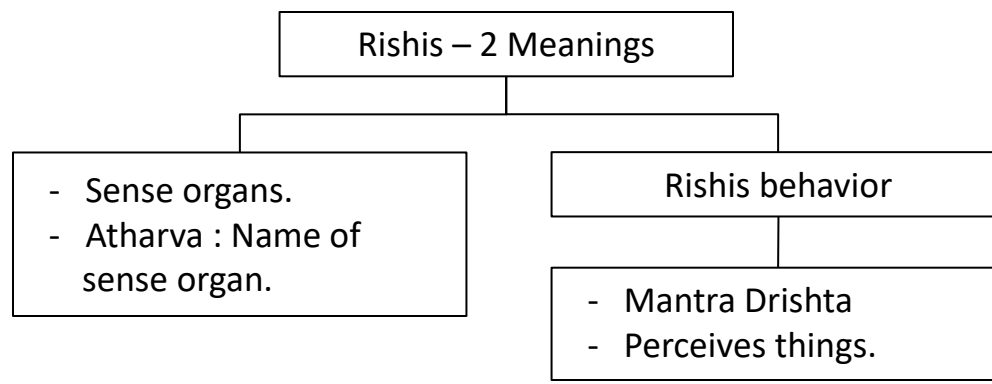
Thou art the best carrier to the Gods and thou carry the first oblations to the forefathers., Thou art the true dynamic principle behind the senses (Upa-pranas) which are the chief factors of the body. [Chapter II – Verse 8]

Agni :

- 1st oblation to forefathers / Pitru.
- 1st oblation to Nandi (Sraddha).
- Annam = “Prana Shakti”.



- You are 1st offering before any ritual.



Verse 9 :

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

Indrastvam, praana tejasaa, rudro-si parirakshitaa
tavam-antareekshe charasi sooryastvam jyotishaam paith II 9 II

O prana, the Lord Indra of all Energy, thou art Rudra in prowess and the protector, thou movest in the sky, thou art the Sun, the Lord of all Life.[Chapter II – Verse 9]

- Lord worshipped as protector not destroyer.
- Rudram / Triyam Bakam
- You move in Antariksha / Praise day. Sthuthi of Air / Water / Agni...

Verse 10 :

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

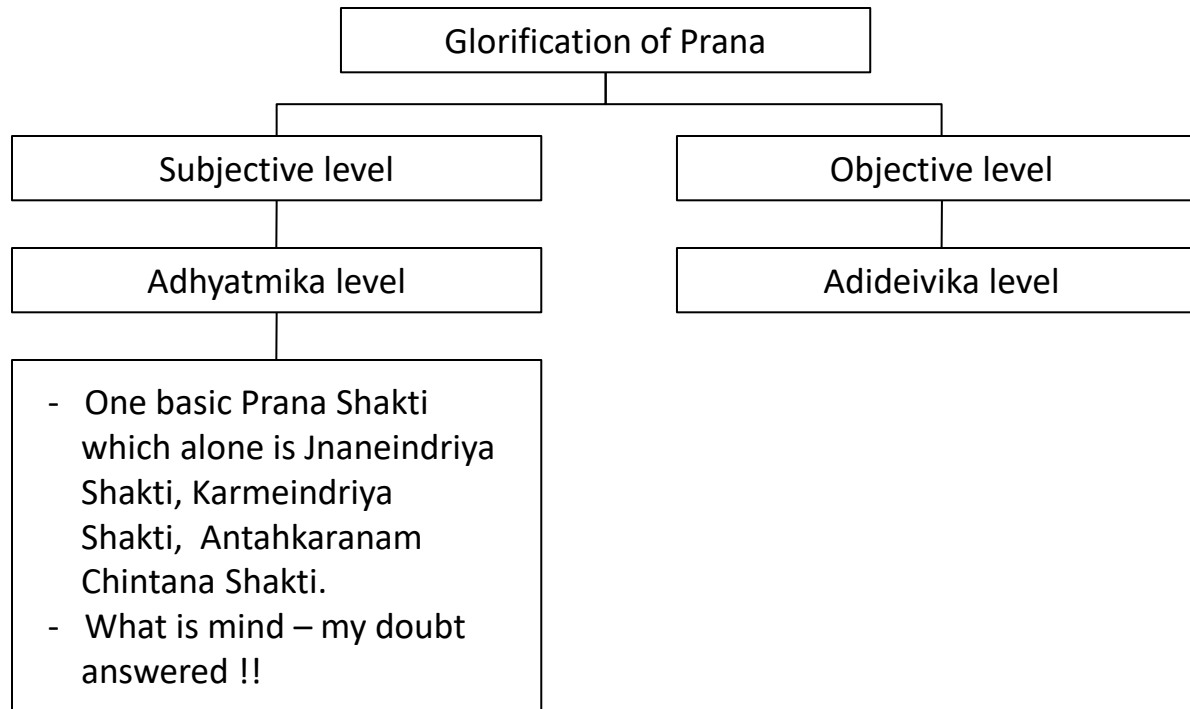
Yadaa tvam-abhivarshasyathemaah praanate prajaah
anandarooapaas-tishthanti, kaamaayaannam bhavishyati iti II 10 II

O Prana, when you cause the rain to shower down, these creatures of the glory sit delighted, hoping that there will be as much food as they desire. [Chapter II – Verse 10]

- Prana... you alone are rain.

LECTURE 10

From Verse 5 :



Adideivika level :

- One Prana Shakti as many powers wind / gravitation / thunder / rain / atomic / solar.
- We call Samashti Prana Shakti as “Hiranyagarbha”.

Adhishtana Devata :

- Hiranyagarbha = Surya / Vidyut / Prithvi / Varuna / Chandra.



Total power

- At micro + macro... one Shakti...
- Sarvatma Tatvam... one appearing as many.

Verse 11 :

ब्रात्यस्त्वं प्राणैर्कर्षरत्ता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ ११ ॥

Vraatyastvam praanaika-rishirattaa visvasya satpatih

Vayamaadyasya daataarah pitaa tvam maatarisvanah ॥ 11 ॥

O prana, Thou art a Vratya, an unbaptised one. Thou art the sacred fire, Ekarshi, the consumer of everything, the good Lord of the world. We are the givers of the oblations. O Father of the Wind (Matarisva) we are the givers of oblations. Thou art our father. [Chapter II – Verse 11]

- ब्रात्य - Praise thru soldering superficially scolding really Sthuthi.
- One who is Brahmana – is Dvija by birth.

Shudra :

- Has no Sankaras & doesn't follow Samskaras.
- Person born in Kshatriya / Brahma / Vaishya / called Dvija.
- With Upasanam... 2nd birth / life starts.
- Therefore activity is governed by Shastra / Vidhi – Nisheda.
- Upto Upanayanam activity governed by Raag – Dvesha.
- Later, binding myself by 3 Vedas... Dharma Shastra.

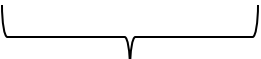
Upanayanam		
Brahma	Kshatriya	Vaishya
Verse 5 – 11	Verse 9 – 11	Verse 11 - 13

For Purification

- Born Dvija, loosing Dvija status, become Shudra by default / choice called - Asamkrita – spirituality – not physically.
- Antakarana Samskruta Jayante...
- Samashti Sukshma Prana Shariram = “Hiranyagarbha” is ब्राह्म because of 2 reasons.

1st Born :

- He has no one else to do Samskara.
- Brahman + Maya = Parents of Hiranyagarbha.


Can't do Samskara / Upanayana

- He has no one else to do Samskara.
- Brahman + Maya = Parents of Hiranyagarbha.

2nd Reason :

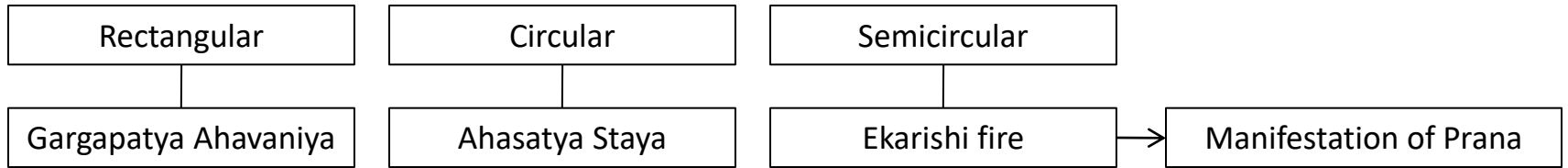
- Hiranyagarbha ever pure Shuddha Satwa... Satwic deity.
- Nature wise Shuddha = ब्राह्म
- Nitya Shuddha Svaroop.

एकारिषि :

- Name of fire used by people of Atharvana Veda.
- Different fire for different karmas.

Karmas	
Family	Social (Srouta Karma)
<ul style="list-style-type: none"> - Vivaham. - Upanayanam. - Garbedanam. 	<ul style="list-style-type: none"> - Soma Yaga. - Vajpaye Yaga.

- Nitya Agni – kindled during Vivaha, Gargya Patni Agni – can't be used for Agni Hotram – Ahavalli Agni required.
- Fire to be kindled in different type of Kundas.



- Fire – known by name / Nachiketa fire.
- Prana – you are protector of whole creation.
- मातरिश्व - one who goes in Antariksha / space = Vayu = Prana.

Verse 12 :

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

Yaa te tanurvaachi pratishtithitaa yaa srotre yaa cha chakshushi
Yaa cha manasi santataa sivaam taam kuru motkrameeh ॥ 12 ॥

O Prana, make auspicious the body which abides in speech, in the ear, in the eye, and also which prevails in the mind ; please do not go out. [Chapter II – Verse 12]

- Pranas power is in every Indriya.
- Pranas Shariram = Shakti / power.
- Teachers power of Prana in Vak.
- Indriyam in form of power of teaching. (Kanda Sashti Kavacham)
- Sravana Shakti / seeing power / Ahamkara - Memory – Determination

Thinking – Doubting power.

Verse 13 :

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

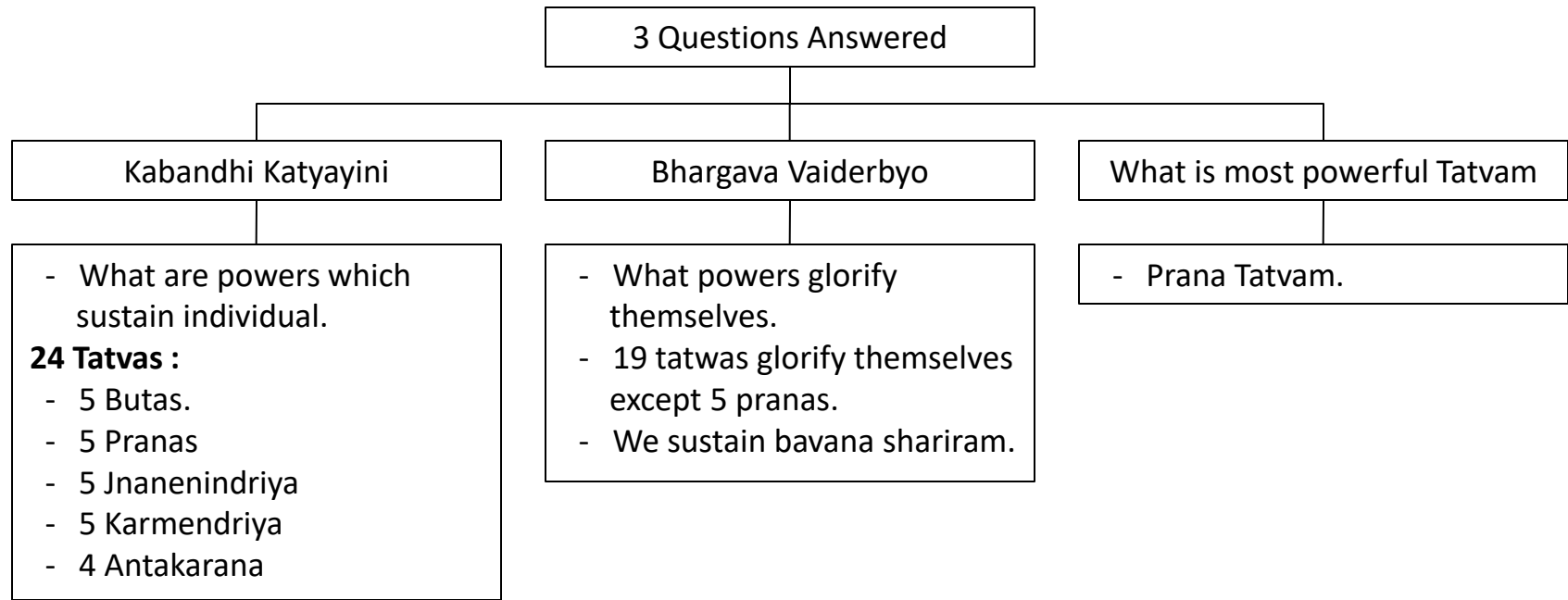
Praanasyedam vase sarvam, tridive yatpratishtitam

maateva putraan-rakshasva sreecha prajnaam cha vidhehinah iti II 13 II

All this is within the control of the prana ; all that is in heaven is also under its control. Protect us like a mother. Give us prosperity and wisdom. [Chapter II – Verse 13]

- Upasamhara – conclusion इति .
- All in from + of us – is under control of Prana. (Bhu Loka / Svarga Loka) Idam Sarvam.
- Prana its your body to protect us like mother.
- Father has general compassion – mistake not pardoned.
- Mother has extra compassion.
- Confer upon us prosperity + growth + discrimination.

Summary :



Why Prana superior ?

Anvaya Vyatireka :

- When Prana is present... 19 organs function.
- Before death, when Prana is about to go... all organs stop functioning.
- Nasal feeding because Prana is about to go.

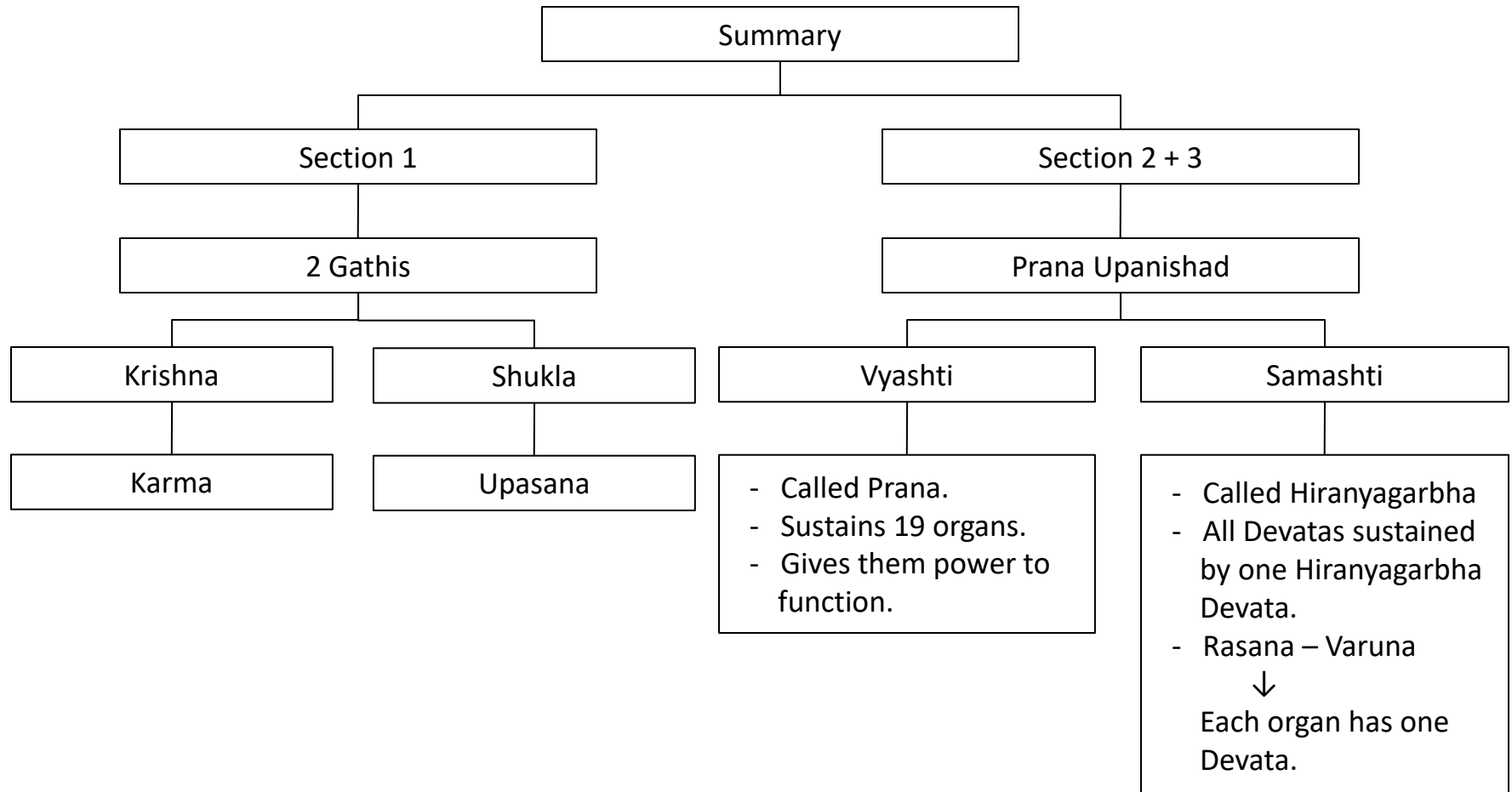
Example :

- Makshina queen honey bee very important.

Verse 5 – 13 :

- Prana Sthuthi Mahima.
- Ground established for Prana Upasana.

LECTURE 11



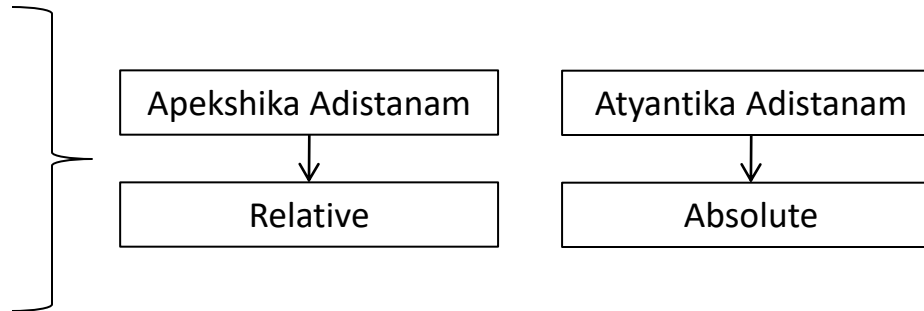
Question :

- 1) What is the source of Vyashti / Samashti Prana “Brahma” in Puranas.
 - 2) How Prana enters the body... because it belongs to Sukshma Shariram.
 - 3) How does one Prana divide itself & support this body! & becomes basis of the body. Vyana / Prana / Apana / Samana / Udana... thru these functions only body survives.
 - 4) Thru which path Prana goes out of the body? Death?
 - 5) How Samashti Prana Sustains / supports external universe... full of powers.
 - 6) How does Vyashti Prana Shakti sustain the body.
 - 7) Is Atma energy – Shakti – power.
- Any power belongs to “Maya”.
 - Ichha Shakti / Kriya Shakti never connected to Atma... only to Maya... “Prana”.
 - Why we don’t have power to increase / decrease to reach Brahman. (like sound / electrical power).
 - All powers interconvertible... Savikaraha.
 - Truth – Brahman – never changing.

Section 3

Kausalya and Pipalada

- Prana – substratum.
- Looks like Prana is identical to Brahman.
- Prana glorified in relative sense not absolute.
- Trees / animals born + sustained by earth therefore substratum.
- Earth born out of Jalam.
- Jalam born out of Agni.
- Agni born out of Vayu.
- Vayu born out of Akasha.
- Akasha born out Brahman.
- Prana has origin from Something (At Samashti level Brahmaji – creator – great... creator of 14 Prajapatis).
- **Puranas** : Devas praise Brahmaji !
- Hiranyagarbha great compared to me.../ Hiranyagarbha is relative substratum not absolute.



In Upasana Khanda	Vedanta
- “Hiranyagarbha” – relative substratum of universe.	- Deals with 3 states of experience. - Deals with absolute Substratum.

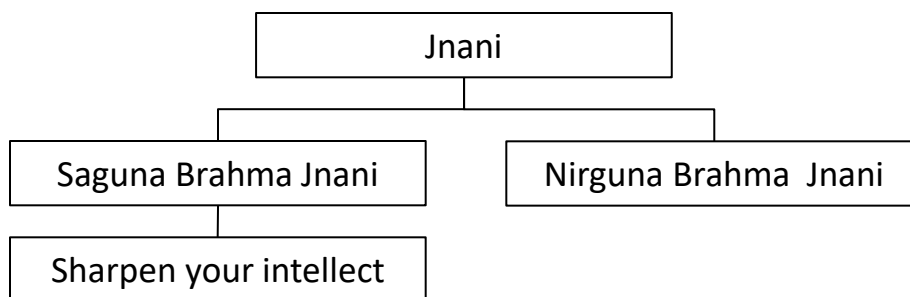
Verse :

- Upto Prana... things decipherable go deeper.. Mysterious... beyond intellect “Maya”... can’t be understood by intellect.
- “Maya / Brahman” – Anirvachaniyam... can’t be understood by intellect.

Narada Bhakti Sutra 51:

|| Anirvachaniyam premswarupam ||

Cannot be expressed! That is the nature of love! Tears will come, a glow comes on your face, the smile comes up. But words fail to express.



Verse 3 :

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छायेतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्शरीरे ॥ ३ ॥

Amtmana esha praano jaayate

yathaisha purushe chchaya-etasmin-etadaatatam manokrtena-ayati-asmin-sarire ॥ 3 ॥

This Prana is born of the Atman. As shadow is born of the man, so is the Prana of the Self. By the action of the mind it enters into this body. [Chapter III – Verse 3]

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ॥ १ ॥

om brahmavidapnoti param, tadesa bhyukta,
satyam jnanamanantam brahma,
yo veda nihitam guhayam parame vyoman,
so snute sarvan kaman saha brahmana vipasciteti. || 1 ||

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Atma = Taittiriya / Satyam... Jnanam..
- Taittiriya Upanishad = Tasmad Akasha Sambhutam.

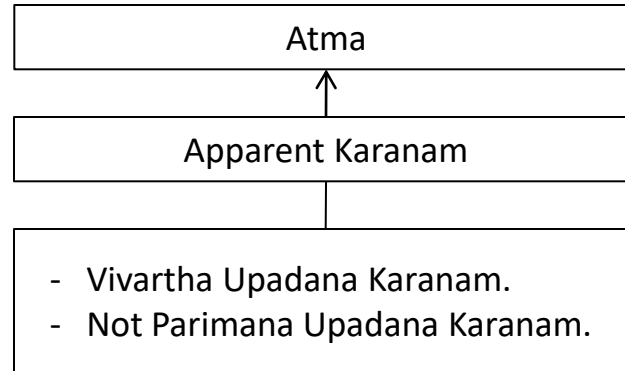
Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj - jayate prano manah sarvendriyani ca,
kham vayur - jyotir - apah prthivi visvasya dharini || 3 ||

From him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- All are born out of Prana.
- Prana is born out of Atma.



- Atma really not Karanam... & Karyam also not real. Therefore Mithya.
- Srishti is compared to Chaya... Shadow.
- Creation is not clearly said to be false.
- Just because of a person, there is a shadow nearby (apparent).



Nimitta

- For creating Chaya What effort you put forth?
- Don't plan / no will / no desire.
- Similarly Brahman doesn't plan / will... Srishti comes...
- Brahma Asangatvam indicated.
- Shadow doesn't have reality independent of person.
- Srishti doesn't have reality independent of Brahman.
- Universe doesn't have reality independent of me !!.
- Because of presence of Atma / Brahmani... Prana / Hiranyagarbha / creation (product) is Born / thrown out. 63

Question 1 :

What is source of Vyashti / Samashti Prana ?

- Prana is born out of Atma.
- Prana is apparently like Chhaya... born out of Atma.
- Born as it were.
- Existing as it were.
- My weight doesn't increase / decrease because of existence of Chaya.
- One Brahman not affected... by any number of shadows / creations.
- Brahman remains "Poornaha".

Question 2 :

How Prana comes to this body?

- Because of Karma... Manaha = Sankalpa "Vrittis" / Vikalpaka.



Indicates Kama / Karma

- Manaha means "Karma".
 - Karmas born out of Kama.
 - If Sankalpa repeated, desire crystallises into action.
 - Because of Karma / Kama... Prana enters a body.
 - "Kama" is condition for entry..
 - "Kama" is condition for exit...
- } Prarabda Karma
- Prana enters body because of Prarabda Karma.
- (Sanchita Karma remains inactive)

Verse 4 :

यथा सम्रादेवाधिकृतान् विनियुङ्क्ते ।
एतन् ग्रामानोतान् ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण
इतरान् प्राणान् पृथक् पृथगेव सन्निधत्ते ॥ ४ ॥

Yathaa samraad-eva-adhikritaan viniyunkte
etan graamaan etaan graamaan ahitishtasva, iti-evam-eva-isha praanah
itaraan praanan prithak prithageva samnidhatte ॥ 4 ॥

As the king appoints his officers saying to them, Reside here and govern these villages, so does the Ego (Prana) assign the other assistant Prana each to its separate department of activity. [Chapter III – Verse 4]

Question :

- How does Prana divide itself & sustains body ?

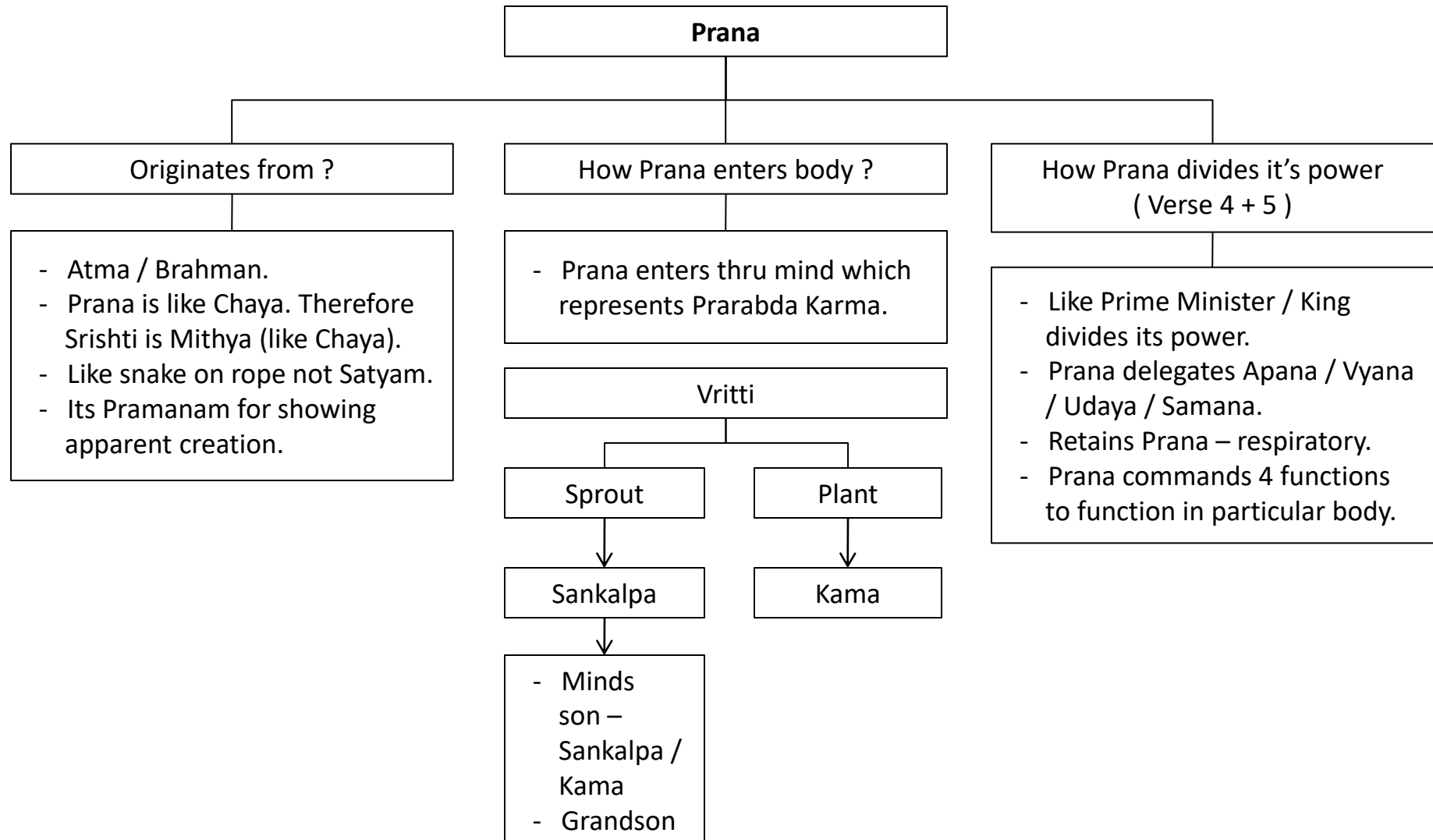
Answer :

Example :

- King has infinite powers.
- Divides his powers + gives it to his ministers.
- In reshuffling we know where power lies.
- Prana gives powers to Vyana / Udana / Samana / Prana keeps respiratory power to itself (Main).

LECTURE 12

3rd Question Summary :

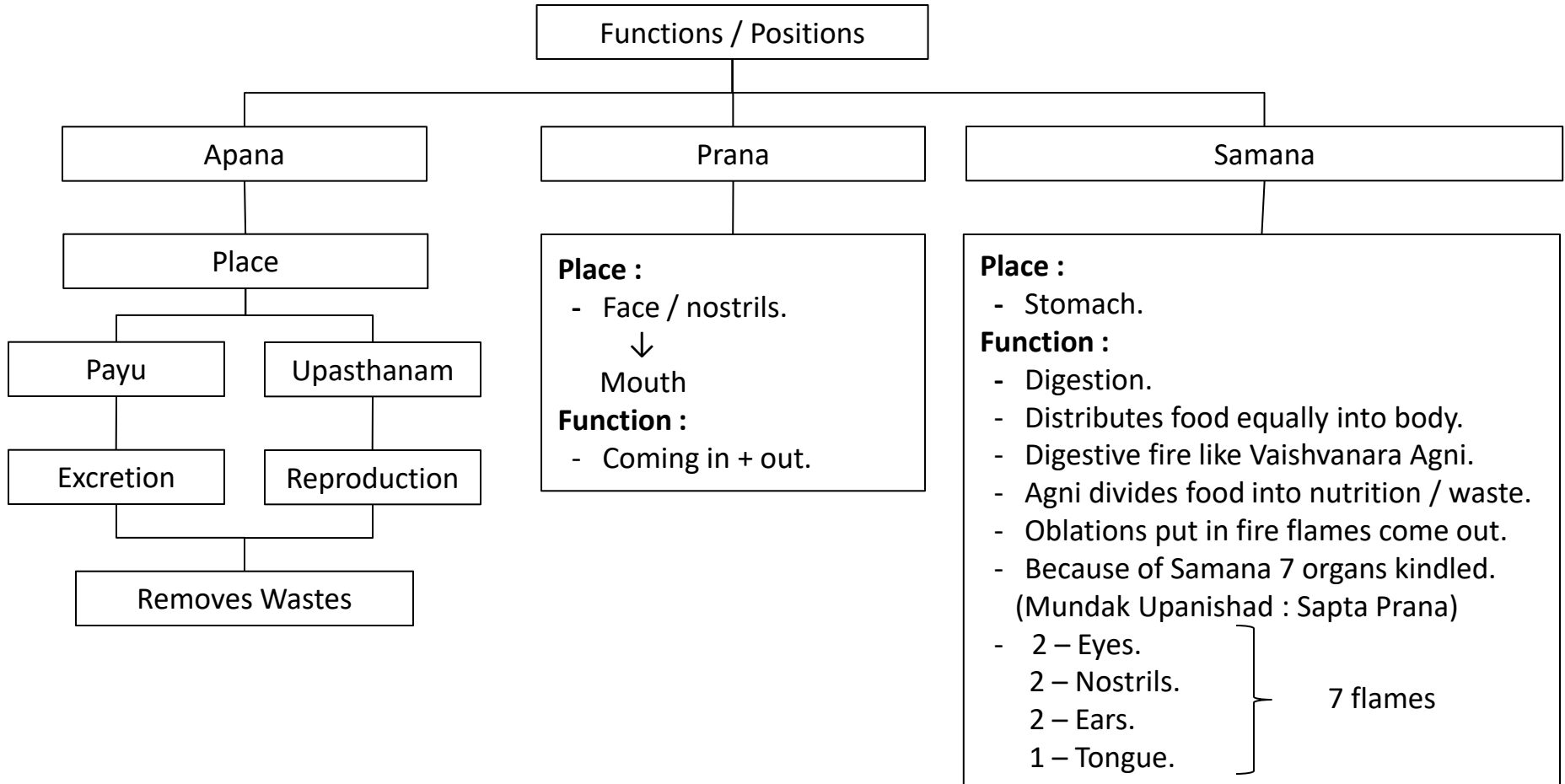


Verse 5 :

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः
स्वयं प्रातिष्ठते मध्ये तु समानः ।
एष ह्येतद्धुतमन्नं समं नयति
तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५॥

Paayoopasthe-apaanam, chakshuh-srotre mukha-naasikaabhyaam praahah
svayam pratishthate madhye tu samaanah
esha hyetat-hutam-annam samam-nayati,
tasmaad-etaah sapta-archisho bhavanti ॥ 5 ॥

The Apana dwells in the organs of excretion and procreation and the Prana abides in the eye, mouth and nose. In the middle this Samana functions, distributing the food equally, and the seven flames are fed from it. [Chapter III – Verse 5]



- Flame of awareness is manifest in 7 places.
- Flames function when food is there.

Chandogya Upanishad :

- Annam enters all 7 sense organs.
- Food kindles Vaishvanara Agni.
- 7 sense organs glow like 7 tongues of Agni Kali – Kalayati.

Verse 6	Verse 7
Vyana	Udana
<p>Position :</p> <ul style="list-style-type: none"> - Whole Body. - Keeps Touring Constantly. - Transport minister. - Moves thru nadis and Nadis connected to heart (Place of Atma). - Heart = Position of subtle Antahkaranam “Mind”. - In Mind... Chaitanyam is located / Manifest. - Therefore Atma manifest in Heart. - Chidabasa = Mind. - 101 Main Nadis. - Katho Upanishad... 72 Crores total <p style="text-align: center;">↓</p> <p>10 subdivisions</p>	<p>Position :</p> <ul style="list-style-type: none"> - Neck + Above. <p>Function :</p> <ul style="list-style-type: none"> - Udana takes prana upward and disappears from Body at death. - Udana is power of prana to escape at death. - Also vomiting power. <p>Question :</p> <ul style="list-style-type: none"> - Thru which path prana goes after death. <p>Sushmana Nadi :</p> <ul style="list-style-type: none"> - For Upasanas - For Higher lokas. - Through other Nadis for Manushya Loka. - Udana – leads entire subtle body – Antakarana + Indriyam and goes.

Verse 6 & 7 :

हृदि ह्येष आत्मा ।

अत्रैतदेकशतं नाडीनं तासां शतं शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः

प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६॥

Hridi hyesha aatmaa

atraitad-ekasatam naadeenaam, taasaam satam satam-ekaikasyaam dvaasaptatir-dvaasaptatih

pratisakhaa-naadeesaharsaani bhavantyaasu vyaana-scharati II 6 II

This Atman is in the heart. There, there are a hundred and one 'nerves'. Each of them has a hundred branches. Again, every one of these has seventy two thousand sub-branches. In these the Vyana moves. [Chapter III – Verse 6]

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन

पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७॥

Athaikayordhav udaanah punyena punyam lokam nayati

paapena paapam, ubhaabhyaam-eva manushyalokam II 7 II

Again, through one special 'nerve', the Udana, ascending, leads us upward to the virtuous world by good work, and carries us to the lower worlds by sinful acts, and takes us to the world of men when sin and virtue are mixed. [Chapter III – Verse 7]

- At death other expressions... Prana / Apana / Vyana / Samana... become weak & are absorbed into Udana.
- Reversing system powerful... nothing goes on inside.
- Loka depends on fuel.
- Punyam... Svarga Loka.
- Papam... Lower birth – Navakam.
- Mixed... Manushya Loka (heaven + hell mix)

Verse 8 + 9 :

आदित्यो ह वै बाह्यः प्राण उदयत्येष
ह्येनं चाक्षुषं प्राणमनुगृह्णानः ।
पृथिव्यां या देवता सैषा पुरुषस्य अपानमवष्टभ्यान्तरा
यदाकाशः स समानो वायुर्व्यानः ॥ ८॥

Aadityo ha vai baahyah praanah udayati-asha/hyenam
chaakshusham praanam-anugrihnaanaah
prithivyaam yad/devata, saishaa purushasya apaanam-avashtabhya-antaraa
yadaakaasah, sa samaano vaayurvyaanaah II 8 II

The Sun is verily the cosmic Prana in the eye. The Goddess of Earth attracts or controls the Apana towards her. The space between the Earth and the Sun is the Samana. The wind is the Vyana. [Chapter III – Verse 8]

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः ।
पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ ९॥

Tejo ha vai udaanah tasmaad-upasaanta tejaah
Punarbhavam-indriyai-rmanasi sampadyamaanaaih II 9 II

The external fire indeed is Udana. Therefore, he in whom the flames are gone out enters another body with the senses absorbed in the mind. [III – 9]

How Prana Sustains :

- a) Samashti (Cosmos) Adibutam.
- b) Vyasthi (individual) (Adhyatma) subjective creation.

Subjective manifestation Micro	Objective manifestation Macro
1) Prana (respiration) centre 2) Apana lower portion 3) Samana... (in central portion) 4) Vyana – (flows everywhere) 72 cores Nadis 5) Udana	1) Aditya - Surya (Centre of Universe) 2) Prithvi (Lower portion) 3) Antar - Akasha (Intermediary) 4) Sarvagataa - Vayu (Flows everywhere) 5) Agni – Tejaha

- Sun god is external expression of “Prana”.

Vyashti Prana (My Shariram)	Samashti Prana Cosmic – Virat person
<ul style="list-style-type: none"> - Blesses individual perception / excretion. - Gets power from Samashti. - Eyes Perceive only in presence of light. - Diet of eyes blesses all sense organs of perception. - Electric light also manifestation of sun. - Udana pulls Upwards Apana pulls downwards. - By holding to Apana, Prana holds us to Prithvi otherwise we would be like balloons. 	<ul style="list-style-type: none"> - Blesses creation (Prapancha) + Vyashti Prana - Aditya Devata rises + blesses Samashti Prapacha and Vyashti Prana. - Aditya blesses – gives energy to all our functions. - Prithvi Devata. - Supports Vyashti Apaka & by Gravitation. - “Keeps Balance”.

Verse 10 + 11 :

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।
सहात्मना तथासङ्कल्पितं लोकं नयति ॥ १० ॥

**Yachitta-stenaisha praanam-aayaati prana-stejasa yuktah
sahaatmanaa, yathaa sankalpitam lokam nayati II 10 II**

Whatever be his thoughts, accordingly he attains the Prana, and the Prana, united with Udana, together with Jivatma, is led on to the world thought of. [Chapter III – Verse 10]

य एवं विद्वान् प्राणं वेद न हास्य प्रजा
हीयतेऽमृतो भवति तदेषः श्लोकः ॥ ११ ॥

**Ya evam vidwaan praanam veda na haasya prajaa
heeyante, amrito bhavati, tadesha slokha II 11 II**

The wise man who knows the Prana thus will not have to suffer - his offsprings do not perish and he becomes immortal ; there is the following verse. [Chapter III – Verse 11]

Maranam :

- How does Prana get out of body?

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन
पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

**Athaikayordhav udaanah punyena punyam lokam nayati
paapena paapam, ubhaabhyaam-eva manushyalokam II 7 II**

Again, through one special 'nerve', the Udana, ascending, leads us upward to the virtuous world by good work, and carries us to the lower worlds by sinful acts, and takes us to the world of men when sin and virtue are mixed. [Chapter III – Verse 7]

- Thru Sushumna Nadi.
- Udana pushes Chidabasa Chaitanyam out of the body.

- Udana plans for Prayanam.. Takes away Vyana / Prana / Apana / Samana.



Agni Tatvam

- Heat of body goes... Tanda Ho Gaya.
- One who meditates on “Hiranyagarbha”... his children will not have accidental death.
- Prasno Upanishad is Mantro Upanishad. (Not – Brahmana / Aranyam)

Verse 12 :

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
विज्ञायामृतमश्नुत इति ॥ १२॥

Utpattim-aayatim sthaanam vibhuttvam chaiva panchadhaa
adhyaatmam chaiva praanasya vijnaaya amritam-asnute
vijanaaya amritam-asnuta iti || 12 ||

He who knows the Origin, the Entry, the Seat, the fivefold distribution of the Prana and the internal state in the Body, obtains immortality ; yes, he attains immortality. [Chapter III – Verse 12]

- With following knowledge one attains immortality.

Question & Answer :

1) How Prana Comes into existence? (Mantra 2)

- With Atma... Prana Utgati takes place like shadow out of person.

2) How Prana arrives in body? (Mantra 3)

- Because of our Purva / Papa / Sankalpa / Prarabda Karma... Prana arrives in Body.

3) Sthanam position in Body. (Mantra 4, 5, 6)

- Prana.... Chakshu - Face

3) Sthanam position in Body. (Mantra 4, 5, 6)

- Prana.... Chakshu – Face
- Apana... Payusthana
- Samana... Madhya
- Udana... Neck
- Vyana... 72 Crores Nadi.

4) Vibutvam / Prabutvam overlordship / Power / status.

- Prana is like Samrat / Emporevor who allots duty to minister.. Allots duties to Apana... Vyana....

5) Panchada Stapannam

- Divides itself into 5 fold faulty.

6) How Prana sustains :

- Adhyatman... Nature with individual prana.
- Adibutam... External.. Aditya / Prithvi / Antarakasham / Tejo.

Result of Vigyanam :

- Krama Mukti.... Immortality.
- Practice upasana for chitta shudhi / guru Prapti.

LECTURE 14

Mantra 7 :

Question 4 :

- How Prana goes out (Prana Utkramantam) – Thru Sushumna Nadi for Upasakas.
- Not for Jnanis.
- Other Pranas get absorbed in Udana.
- **Only 2 things active :**

Udana + Prayana Kala Sankalpa leads “Jivatma” to Punya Loka / Papa Loka / mixed Loka.

Question 5 :

- How Prana sustains inner + external world – External world by external forces : Aditya / Prithvi / Antariksha / Sarvagata Vayu / Agnitatvam.
- Internal world in form of 5 fold physiological system / respiratory / circulatory / digestive / excretory.

Conclusion :

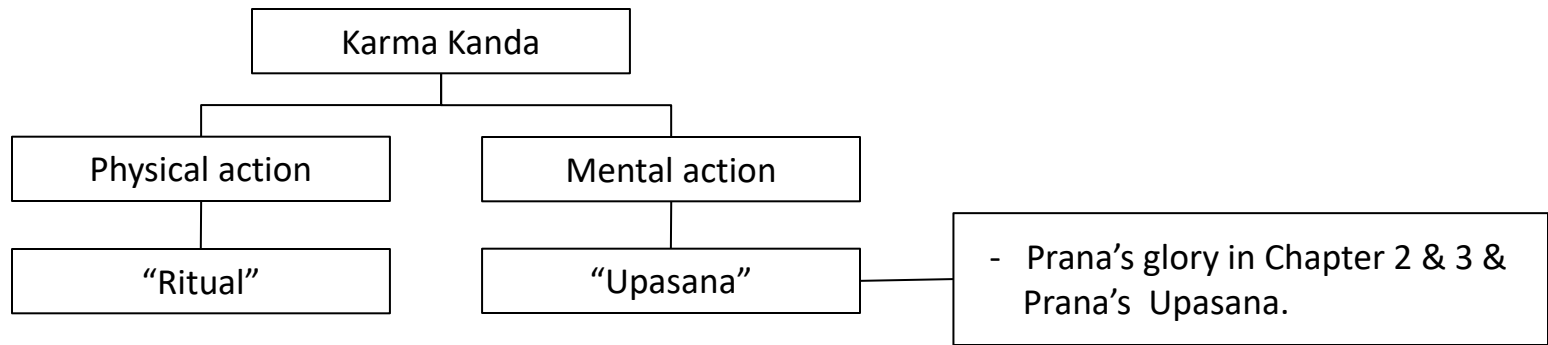
- Ehaloka Phalam – no accidents.
- Paraloka Phalam – Brahma Loka Prapti + Krama Mukti.

Chapter 2 :

Prana Upasana :

- Story Arthavada.

- In Karma Khanda... knowledge is secondary description.

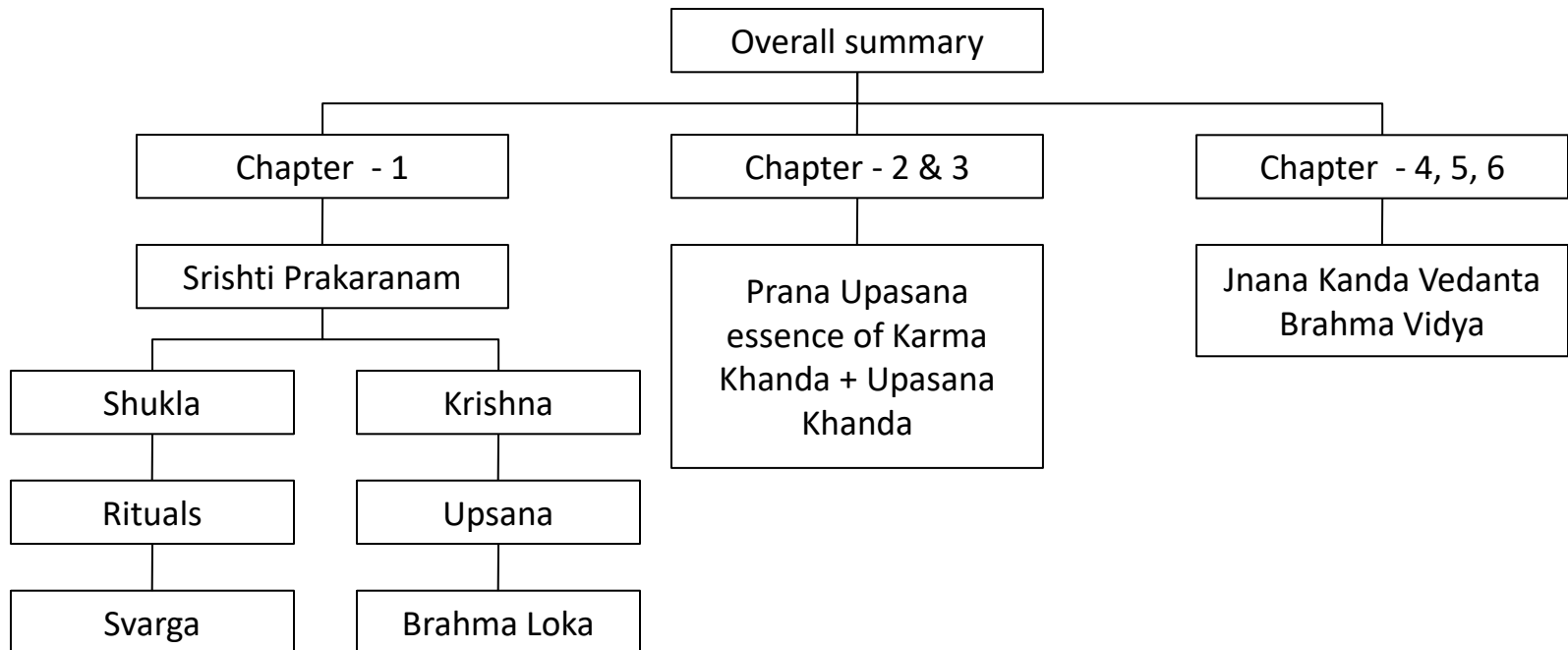


Chapter 3 :

- Verse 11 + 12 – most important.

Prana Upasana :

- Vidhi Vakyam.



Sauryayani – Gargya – 5 question's :

- 1) In dream which organs are sleeping + functioning.
- 2) In dream which organs are aware.
- 3) Which effulgent being is seeing the dream ? Dream perception is available only for Devaha... Chetana Tatvam... shining – Consciousness principle... inert can't perceive dream.
- 4) Joy in sleep belongs to whom ?
- 5) **Turiyam** : What is the Adistanam on which all organs are based / supported?
 - No question on Visva.. Because of question 5... its Vedantic Chapter.... & Prasno Upasana becomes relevant.

Question 1 :

- What organs are sleeping / not functioning / in resolved condition / Dormant.

Answer :

- Pancha Jnanindriyas + Karmenindriyas.
- Where do they resolve?
- Locus of resolution of sense organs in “mind” during dream state.
- Daily sense organs are withdrawn into mind & daily sense organs are brought back to mind.

Example :

- Like Sun & its Rays.

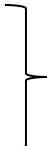

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“Mind” Dasha Indriyani

Early morning :

- Sun rises – Rays come out of sun from it's Tejo Mandalam.
- Sun set – Rays pervading earth gradually withdrawn.. Tejo Mandalam absorbs rayas – earth becomes dimmer (one “orb” of sunlight).
- Total absorption = Total darkness.

Morning :

- Sense organs come out of function. Pervade creation, creation brighter. Shabad / Rupa / Rasa / Gandha recognises its Devatas.
- Sense organs withdrawn during Dusk / Dawn.
- Rays / dissolve into one orb of sunlight.. Tejo Mandalam... Surya Mandalam.
- 5 Jnana Indriyas. 
- 5 Karma Indriyas.  Resolve into mind

What type of mind ?

- Great effulgent Devaha.. How mind is effulgent?
- Mind is Jadam – Samashti Satwic Amsha.
- Mind pervaded by “Chidabasa” – Abasa Yuktam Manaha.
- Endowed with reflected “Consciousness” mind is effulgent.
- Now like mind... capable of thinking... even though it is matter.

Question 3 :

- Which effulgent principle is seeing dream ?

Answer :

- “Manas” is effulgent principle... illumines dream experiences.
- No sun light to see dream objects.
- Chidabasa Yuktam Manaha = Devaha.

Why Para ? Supreme ?

- Its Adistanam for sense organs to resolve & for sense organs to rise.
- Blessed by mind – sense organs come in jagrat & function.
- Horses are riding because of reins. Sense organs are riding because of mind.
- Effulgence of sense organ lent by mind.
- Like moon gets light from sun. Sense organs borrow light from mind.
- When mind is not behind sense organs, ears can't listen.
- Hearing power lent by mind.

Para Devaha	Apara Devaha
Mind	Sense organs

Question :

- How you know sense organs are completely resolved ?

Answer :

- They are completely stopped... Vyapara stops / cut off.

Dreams state :

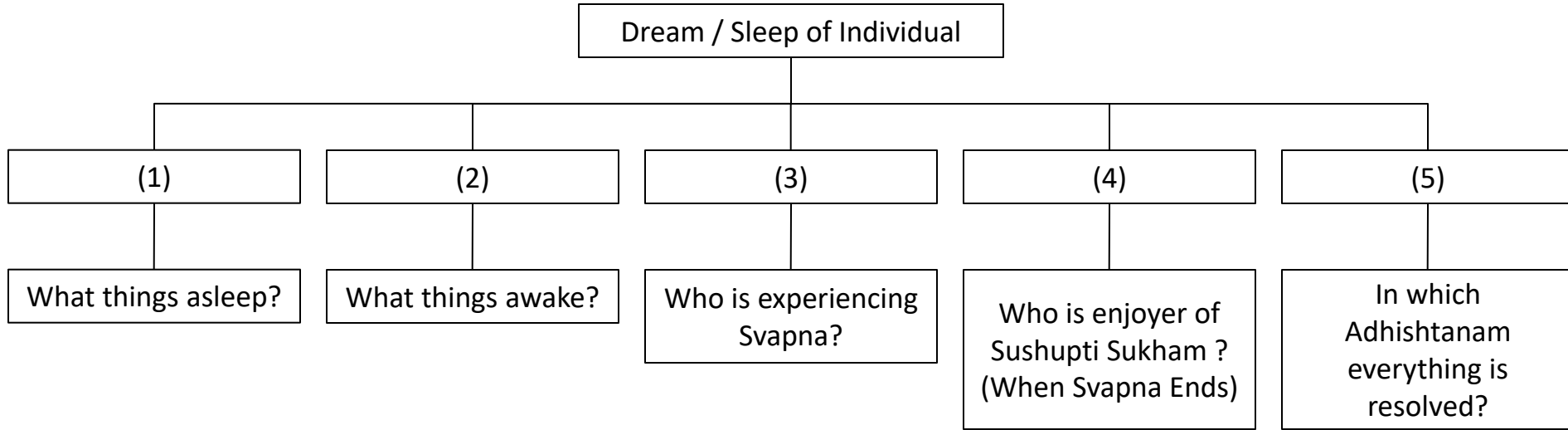
- Don't see / hear / smell / taste / touch – Jnanindriyas.
- Don't speak / grasp hold / no excretion / - Karmenindriyas.
- Common name for dream + sleep = sleep.

Question :

- What organs are awake.
- Prana & Vyana awake.
- Breathing / circulation / digestion / awake.

Lecture 15

Sauryayanis 5 Question :



What organs are sleeping in Dream....

- 5 Jnanindriyas
 - 5 karmenindriyas
- } Go to sleep.... Because Nonfunctional.

How you know?

- Because their experiences are not causing.
- Eyes function... to perceive forms... resolved.

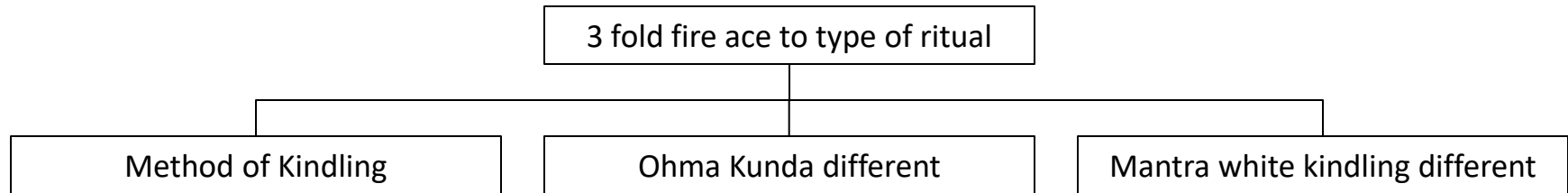
What organs are awake during dream?

- Pancha prana alongwith mind are awake.

Indvijas	Indriyas
Tavyapara	Nirvyapara
In Jagart	In Sushupti

Imaginary Description :

- All 6 organs are doing agnihotra yagya for mind (5 Pranas + Mind).
- Looking at their function : Oblation poured into fire.
- Yagya fire always resolved....



Person get married :

- Kindles fire for rituals and has to be maintained in life.
- Agniadhanam...
- Fire continues in Griham... Grihapati...

1) Gargyapatru Agni :

- Permanent fire kept by Grihasta throughout life.
- If it gets puts off, do Prayaschittam and kindle fire from another Grihasta.
- Rituals not directly done...
- Fresh fire is kindled for Daily Agnihotra is called Ahavaniya Agni.

2) Ahavaniya Agni :

- Srotas karmas done...

3) Dakshinagni :

- During other rituals, fire always kept on right hand side / south side if he is facing east.

प्राणाग्रय एवैतस्मिन् पुरे जाग्रति ।
गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो
यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

Praana-aghaya eva-itasmin-pure jaagrati
gaarhapatyo ha vaa esho-apaanah vyaano-anvaahaarya pachanah
yat gaarhapatyaat praneeyate ; pranayanaada-avahaneeyah praanah ॥ 3 ॥

The flames of the Prana alone are awake (bright) in the city of the body at the time of sleep. The Apana is the Garhapatya fire, Vyana is Anvaharya-pacana-fire. The Prana is the Ahavaniya-fire because it is taken out of the Garhapatya-fire. [Chapter IV – Verse 3]

- Doing rituals some oblations have to be cooked in fire itself.

Hota :

- Priest who does offering.. Juhoti iti hota.

Agnihotra Ritual 7 factors

3 Agni

1 Hota

1 Yajamana

1 Punyam

Svarga

Sponsorer of ritual
reaps result of ritual

Immediate Phalam
of Ritual

Attached

5 Pranas + Mind do yaga :

1) Prana : (Respiratory)

- Inhaled air goes down... and later excreted out.
- Nostril to down... 1st fire kindled placed in Agni Kunda (Gargyapatru Agni)

2) Apana : (Excretory)

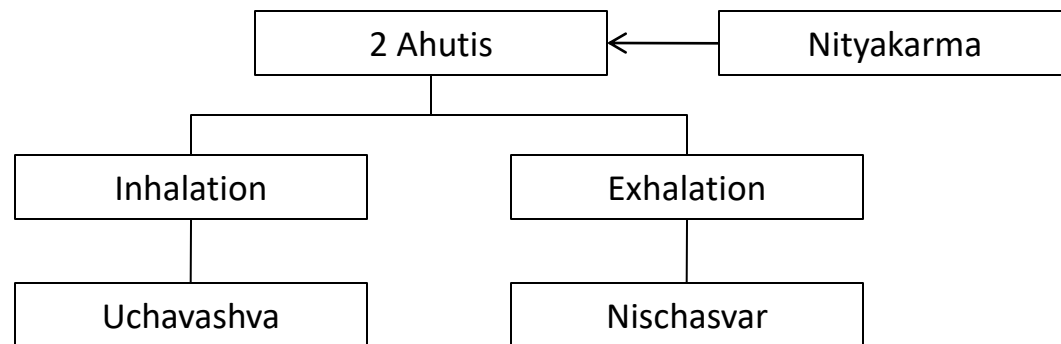
- Air comes out....
- From Agni Kunda... Ahavaniya taken out.

3) Vyana : (Circulatory)

- Vyana comes out from Hridayam and pervades body.
- Compared to Dakshina Agni on Dakshina side.

4) Samana :

- Hota puts 2 oblations / Ahutis – in right place.



- Digestive system – maintains person in healthy condition... keeps in / exit going properly.
- If we fast samana affected... Prana will go away... like priest who is maintaining 2 offerings of Agni hotra.

5) Manaha.... Yajamana

6) Udana Punyaphalam

7) Sushupti.. Svarga Loka / Sukha Phalam.

- Kevalam Brahma is there...
- Brahma Prapti = Sushupti Ananda.
- When manas Yajamana performs Agnihotra ritual.
- Udana takes mind from sukshma shariram to sushupti Karana Shariram.
- Agnihotra Punyam takes Jiva from this Shariram to Svarga.
- Mind resolved into Brahman because Brahma Ananda prapti.
- Sushupti Ananda not from Vishaya Ananda only from Atma Ananda / Brahman.

Mind yajnam :

- Does Ahuti in Dream and Udana takes one to Sushupti...
- Inhalation... Garyapatni
- Vyana... Dakshi Agni
- Exhaling... Ahavamya Agni (Born of Gagyapatni).

Verse 4 :

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमानः । इष्टफलमेवोदानः ।
स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

Yad-uchchhvaasa nihsvaasaav-etau aahuti samam nayateeti sa samaanah.
mano ha vaava yajamaana, ishtaphalameva udaanah
sa enam yajamaanam-aharahr brahma gamayati || 4 ||

Because the Samana distributes equally the oblations of the 'inspirations and expirations', he is priest (hotr). The mind is the sacrificer (Yajaman) and the Udana is the fruit of the sacrifice. He leads the sacrificer every day (in deep sleep) to Brahman. [Chapter IV – Verse 4]

Samana :

- Digestive fire.. Prana which equally maintains Uchasva + Nischvasva

↓ ↓

Inhalation Exhalation

- Compared to Ahutis.. Oblations..
- Samana = Hota – because In Exit – Ahutis controlled by Hota.
- Mind = Yajamana... Handles all equipments / Karanam (Jnanenindriya + Karmenindriya).
- Ishtam Phalam = Yasya Phalam = Punyam = Udana.
- Punyam takes Yajamana from ordinary loka to other loka.

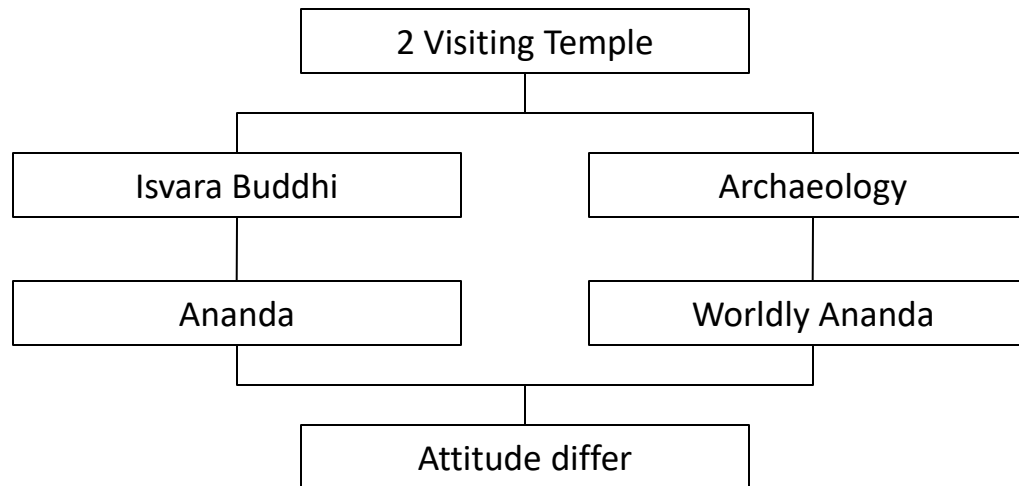
Udana :

- Takes sushmana shariram to Karana Shariram.
- Take one from Svapna Loka to Sushupti Loka.
- Takes from field of Svapna to Sushupti Loka.
- Therefore Udana counted to Punyam.

Chandogya Upanishad :

- During sleep we are supposed to be one with Brahman because we are not identified with Sukshma / karana Shariram – Anatma.
- Due to identification we are away from Brahman.
- During Sushupti all identifications are dropped. Therefore with Brahman.
- In sleep – we are in Agyana Upadikam brahman.

- Without knowing I enjoy.
- Knowingly I want to enjoy.
- One with Brahman. Therefore enjoying Anandam of Brahman.
- All are daily doing Agnihotra ritual.. All get Brahma Prapti....



- **Upasakas have attitude :**
Entire life is Agnihotra ritual.

Lecture 16

Which organs Sleep	Which organs are awake
<ul style="list-style-type: none"> - Jnaneindriyas + Karmeindriyas resolved in mind and go to sleep. - Like sun rays come out during day & go back in sunset. 	<ul style="list-style-type: none"> - Prana + Mind. - Dream is Agni hotra ritual. - Udana takes mind – Yajmana to Brahmaloka daily. - Prana Apana Vyana } 3 Agnis - Samana = Oblation - Yajamana = Mind.

Verse 5 :

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टमनुपश्यति
श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं
पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं
चानुभूतं चाननुभूतं च स्वासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५॥

atraisha devah svapne mahimaanam-anubhavati. yad-drshtam drshtam-anupasyati
srutam srutam-eva-artham anusnotti. desa digantaraischa praty-anubhootam
punah punah : praty-anubhavati. drashtam cha-adrshtam cha, srutam cha-asrutam
cha anubhootam cha-ananubhootam cha satcha-asatcha sarvam pasyati sarvah pasyati || 5 ||

In this state the mind enjoys the dream and its greatness. What has been seen it sees again; what has been heard it hears again ; what has been enjoyed in different places and countries it enjoys again. What has been seen and not seen, heard and not heard, experienced and not experienced, real and unreal, he sees all. He being all, sees all.
[Chapter IV – Verse 5]

Who is Dreamer?

- Mind matter soaked in Consciousness becomes effulgent.
- Mind Matter alone – becomes Vishaya / Karanam / Bogta / Karta / Karma / Srota / Sruti. (Through thought patterns)

- Mind sees whatever is seen in Jagrat... (Jagrat objects seen again).
- Paratyanubutam... waking re-experienced... Indriya + Mano Anubhava Repeated of Jagrat.
- If we didn't experience, it wouldn't have produced Vasana.. Its been recorded without my knowledge.
- Future perception in Dream = ESP



Not connected



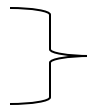
Yogic power

Definition : Dream

- Vasana Janyaya Swapna.
- Heard in this Janma.
- Heard in other Janma's.
- Between 2 Janmas, Physical bodies differ... not subtle body.

Sat	Asat
Reality	Unreality
Vyavaharika Satyam	Pratibasika Satyam

- Maya = Mind at cosmic – total lord (Subtle body).
- Glory of Mind... at individual level.
- Glory of Maya... at cosmic level.
- Mind experiences full blast of Ananda of Brahman in sleep.
- Path of duality vanishes.. When there is Dvaitam there is struggle to get Rid of individuality.



Individuality resolved in Brahman

- When one doesn't see dream, one is in deep sleep state....
- In this body, during sleep, Sukham experienced by resolved mind called Karana Shariram.
- Mano Maya Kosha resolved into Ananda Maya Kosha.
- Karana Called Ananda Maya Kosha.
- Chaitanya Vyapta Karana Shariram is enjoyer of sleep... called Prajna.
- Kevala Karana Shariram = Jadam.

Question 5 :

- Kasmin Sampratishta Bavanti?
- What is Substratum in which everything is resolved?

Answer :

- Everything is resolved into Paramama.

Verse 7, 8, 9 :

स यथा सोम्य वयांसि वसोवृक्षं सम्प्रतिष्ठन्ते ।
एवं ह वै तत् सर्वं पर आत्मनि सम्प्रतिष्ठते ॥ ७ ॥

Sa yathaa somya, vayaamsi vaaso vriksham sampratishtante
evam ha vai tat sarvam para atmani sampratishtate ॥ 7 ॥

Just as, O beloved, birds retire to a tree roost, so indeed do all these rest in the supreme Atman. [Chapter IV – Verse 7]

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च
तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा
च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च ग्राणं च
घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च
वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं
च पायुश्च विसर्जयितव्यं च यादौ च गन्तव्यं च मनश्च
मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कृतव्यं च
चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च
विद्यारयितव्यं च ॥ ८॥

Prithivee cha prithivee maatraa cha apascha-apomaatraa cha tejascha
tejo maatra cha vaayuscha vaayu matraa cha aakaasa-schaakaasa maatraa
cha chakshucha drashtavyam cha srotavyam cha ghraanam cha
ghraatavyam cha rasam cha rasayitavyam cha tvak cha sparsayitavyam cha
vaak cha vaktavyam cha hastau chaadaatavyam cha upasthascha aanandayitavyam
cha paayusch visarjayitavyam cha paadau cha gantavya cha manascha
mantavyam cha buddhischa boddhavyam cha ahankaarascha-ahamkartavyam cha
chittam cha chetayitavyam cha tejascha vidyotayitavyam cha
praanascha vidhaarayitavyam cha ॥ 8 ॥

The Earth and its subtle elements, the water and its subtle elements, the Akasa and its subtle elements, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, taste and its objects, the hands and what can be grasped, the feet and what can be walked on, the organs of generation and what is to be enjoyed, the organs of excretion and what must be excreted, the mind and what must be thought of, the intellect and what must be determined, the egoism and its objects ; citta and its objects, the light and its objects, the Prana and everything supported by it – all these rest in the state of sleep like birds in their nest. [Chapter IV – Verse 8]

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnaanaatmaa purushah
sa pare-akshare aatmani sampratishthate ॥ 9 ॥

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [Chapter IV – Verse 9]

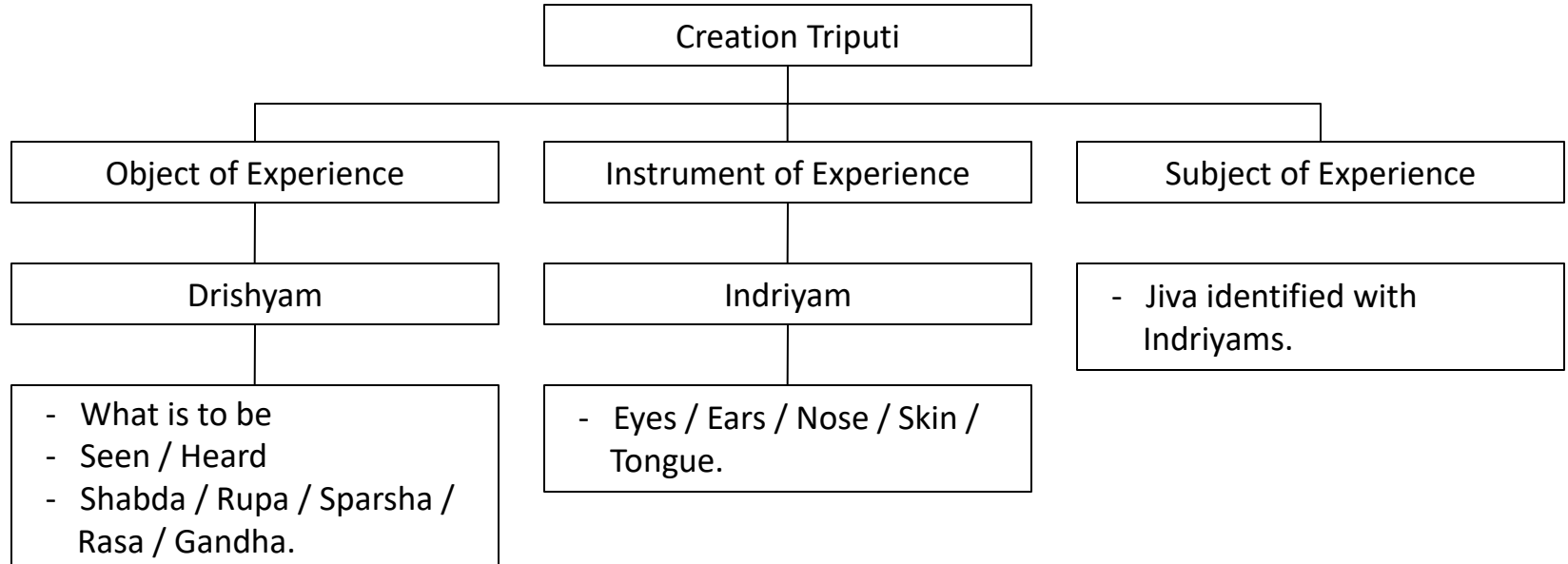
- Just as Birds come out of tree in sunrise and go back at sunset.
- Svapna... Teijasa
- Sushupti.. Prajna.

Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]



Gross 5 Element	Gunas
Prithvi	Gandham
Jalam	Rasa
Agni	Rupa
Vayu	Sparsha
Akasha	Shabda

Verse 8 :

Sthula (Objects)	Sukshma Butas (Indriyam)
<ul style="list-style-type: none"> - Formed after Panchikaranam. - What is Seen by Indriyas. 	<ul style="list-style-type: none"> - Only Earth, Water, Air, Fire, Space.

All based on Paramatma Turiyam

Both Vishayam	Indriyam
<ul style="list-style-type: none"> - Objects of Experience Shabda / Rupam. 	<ul style="list-style-type: none"> - Eyes / Ears / Nose / Skin

Based on Brahman

Repetition Lecture 15 :

Which organs awake in Dream / functional?

- Mind + Pranas.
- Going to sleep means nonfunctional.
- Keeping awake means functional – Savyapara.

Imaginative Description :

- 6 organs doing Agnihotra (functioning).
- 2 oblations poured into fire.
- 3 fold fire.

Repetition Lecture 16 :

Samana	Hota
Prana	Gargyapatni
Apana	Ahavana
Vyana	Dakshiagni
Manaha	Yajamanam
Samana	Uses 3 fires and gets Punyam

- Yagya phalam takes Yajman to higher Loka.
- Udana takes mind to Brahma Loka... Brahmanam sukham.
- No Vishayas available and still we are happy.

Vivekchoodamani :

- Sushupti = Ananda Anubava.
- Mind merges into Brahman by Udana.
- During sleep there is Ananda.. But due to Karma comes back.
- Everyday same routine.
- Dream is Agni Hotra ritual only for one who practices Prana Upasaka.
- Others don't go to Brahma Loka.
- Only Prana Upasakas dream compared to Agnihotra ritual... only in his case Agnis are there.

Verse 5 :

Who Enjoys Dream?

- Devaha indicates effulgent mind....
- Not mere mind but mind pervaded by chidabasa.
- Mere mind is material in Nature / Jadam.
- In dream, mind enjoys its own glory.

Glory :

- Mind can become everything in dream becomes Vishaya / Karani / Bogta / Karta / Karanam / Karma / Srota.
- Triputi is thought pattern.
- Thought is Anushtanam of mind. Sense organs (Eyes / Ears) created by mind in dream.
- What mind sees Dream?
- Whatever is seen in waking state that object (Anupashyati) is seen again in dream.

Waking :

- Vasanas gathered / recorded in Chittam.
- In dream cassette he played again.
- Not fresh perception... Anupashyati.. Resees / rehears exactly like waking.
- Indriya Anubava + Mano Anubava repeated.
- Fear / Anger / Jealousy / repeated.
- Adhishtanam = Janmantra Srishtam.

- If no dream, no Vasanas...
- If dream comes, Vasanas formed.
- Future perception not dream / but ESP



Get by Yoga

- Between 2 Janmas – Physical body differs.
- Subtle body doesn't differ..
- Therefore one can have impressions of Previous birth.

Sat	Asat
<ul style="list-style-type: none"> - Reality - Vyavaharika Satyam 	<ul style="list-style-type: none"> - Unreality - Pratibasika Satyam

- **Glory of Mind :**

Mind is Experiencer + experienced.

Cosmic Level	Individual Level
<ul style="list-style-type: none"> - Glory of Maya - Creates subject / object duality in nondual Brahman. 	<ul style="list-style-type: none"> - Glory of Mind. - Mind creates subject – object duality in waker.

- Becoming everything, mind sees everything.
- Maya = Mahima of Lord at Macro Level.
- Mahima of Waker / Dreamer at Micro level.

Verse 6 :

- To whom does Sushupti Ananda belong, technically called “Pragya”.
- Dream according to Shastra :

In Nadis of Antahkarana, all Vasanas are recorded and through these Nadis Vasanas thrown out and dream comes out.

- When functioning of mind is stopped and Nadis blocked, power is off.
- How Nadis get obstructed?
- By Tejas.

Pitham :

- Vatham / Kapam.
- Obstructs functioning of Chittam of mind.
- Memory in Chittam part obstructed, because of Tejas. Therefore dream stopped.
- Individual chaitanyam over powered by Brahma Chaitanyam... and Brahmananda experienced.
- Savishesha Chaitanyam is overpowered by Nirvishesha Chaitanyam...
- Particular knowledge is overpowered by Non particular experience.
- When mind is overpowered by Tejas Tatvam (Pittam) then this mind itself doesn't perceive any dream.. Mind is no more mind.
- Sankalpa Vritti / Nischyatma Vritti / resolved Ahamkara / Buddhi / Memory / Chittam.
- When everything resolved, Karanam becomes Karana Avastha.
- Like melting of wax.. Has specific shape... elephant doll... melted wax loses specific nature.. Unspecific wax... therefore no elephant etc...

- Mind has specification in Waking Avastha.... Unspecified mind = Karana Avastha.
- Ahamkara “I” comes & so many things... attached to it.
- Dukham / Pain / Limitation caused by Duality.
- When individuality is resolved, at that time, dream is gone.. Then one is in deep sleep state.
- In this body, there is Sushupti Sukham experienced by resolved mind / by Karana Shariram.
- Therefore Karana Shariram = Ananda Maya Kosha.
- Manomaya Kosha = Resolves into Ananda Maya Kosha Avastha.
- Not Kevala Karana Shariram = Jada = Kevala Antahkaranam.
- Chaitanya Vyapta Karana Shariram = Pragya.

Question 4 :

- When dream ends, there is joy... to whom this Sushupti Ananda belongs?

Answer :

- It belongs to Pragya = Chaitanya Vyapta Karana Shariram.

Question 5 :

- What is that substratum into which everything is resolved?

Verse 7, 8, 9 : Answer

- Its Paramatma / Param Brahman, Substratum into which everything is resolved.

Example : Birds at sunset

- Come out of tree in morning. In night go to tree in which they rest / reside.
- Just as birds go back to reside in tree, and get dissolved and rest there.

- In the same way, everything will get resolved / rest upon Paramatma which is Turiyam.

Brahma :

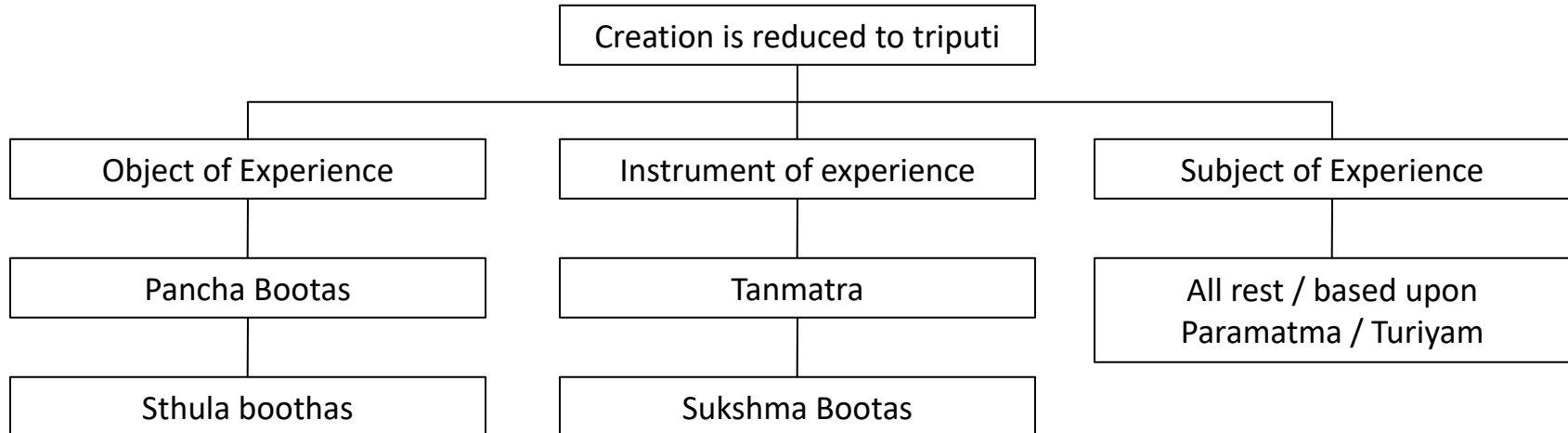
- All Birds / Trees / Devatas / Brahmaji / Desha / Kala / Resolved into Brahman.

Dakshinamuthy Stotram :

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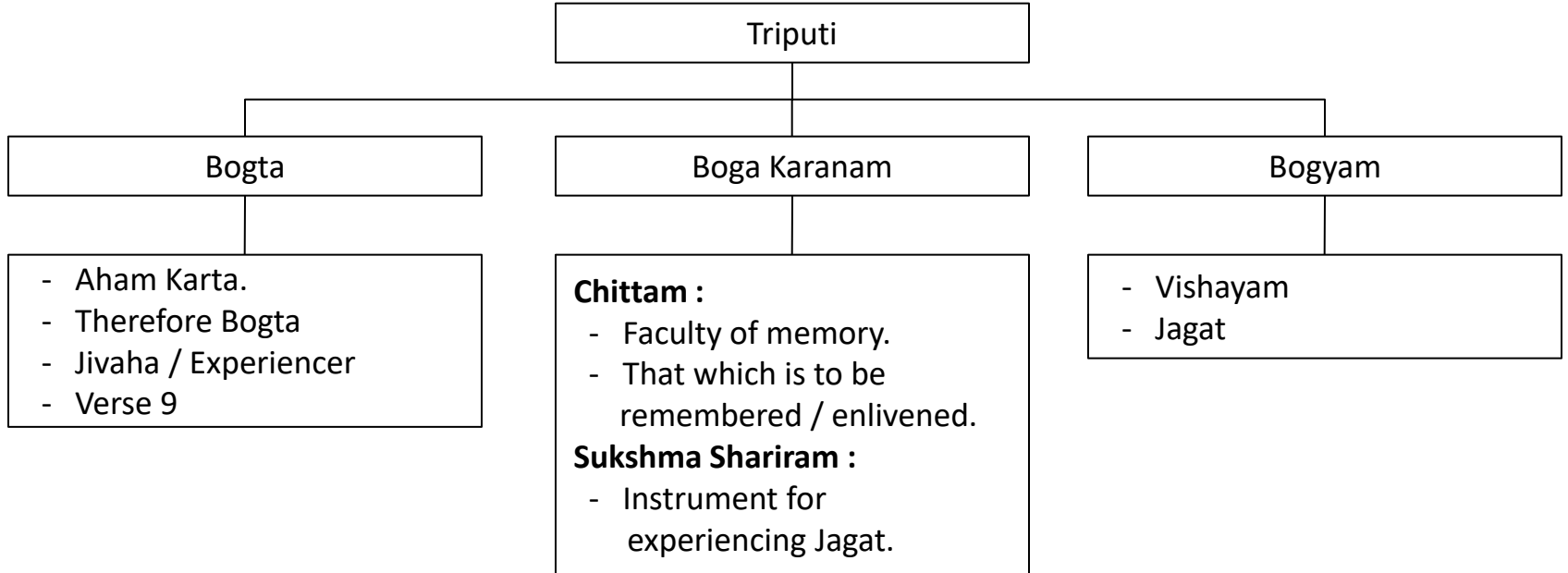


- Mind and its object have “Basis” on Brahman.

Lecture 17

Birds	Tree
<ul style="list-style-type: none"> - Jivatma - Conduct Vyavahara - Reap Sukham / Dukham 	<ul style="list-style-type: none"> - Turiyam / Brahman - Vato Vriksham

- Tree is born and rests in Turiyam alone.



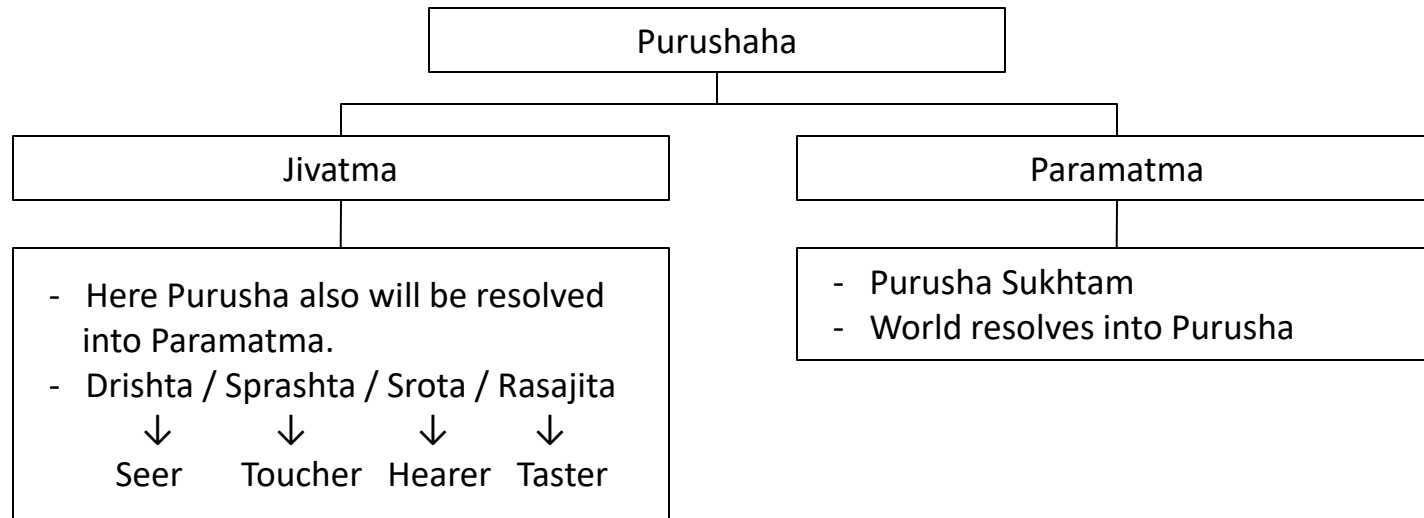
Verse 9 :

एष हि द्रष्ट स्पष्टा श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnaanaatmaa purushah
sa pare-akshare aatmani sampratishthate || 9 ||

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [Chapter IV – Verse 9]

- Jiva also based on Brahman.. Eshaha Purushaha....



Jiva Definition :

- One who identifies with Pancha Jnaneindriyas.
- Chidabasa Antahkarana – Pratibimba chaitanyam is indicated by Ahamkara I.
- When I say I. I know I am a Concious being.
- What type of Conciousness being... limited Conciousness being. Limited Conciousness being is Chidabasa alone.
- Real Jivatma = All pervading Conciousness which is reflected in Antakaran.
- This is Primary I... Ahamkara Born 1st to everyone.



Later Ahamkara identifies with every instrument / Sthula Shariram – I am fat.

- All done by Chidabasa Purusha identifying with each instrument...
- Gets Name : Seer / Hearer / Thinker / Knower / Karta
- Identified with : Eyes / Ears / Mind / Buddhi / Karmeindriya

- Jivatma = Vigyata Purusha because of whom there is Bogya Karanam + Vishayas and get resolved.
- In sushupti.... Triputi not there... In Jagrat / Svapna.. Triputi come together... substratum must be different from all three.
- Bogta / Bogya / Bogtru... Vilakshanam = Turiyam – Adhishtana.
- What is Available is triputi.. To know...
- When you resolve knowership you remain as pure Consciousness.
- Brahman not matter to be known... Understand as I myself.
- Knowing that I can't be known is knowledge of Brahman...
- Nirvikalpa Brahman not object to be known as it is myself.
- Eyes can never see themselves.
- How can I look with closed eyes... someone has to come & explain...
- I am knowerhood... Brahman.

Phala Stuti : Verse 10

परमेवाक्षरं प्रतिपद्यते स यो ह वै
तदच्छायमशरीरस्रोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य ।
स सर्वज्ञः सर्वो भवति । तदेव श्लोकः ॥ १० ॥

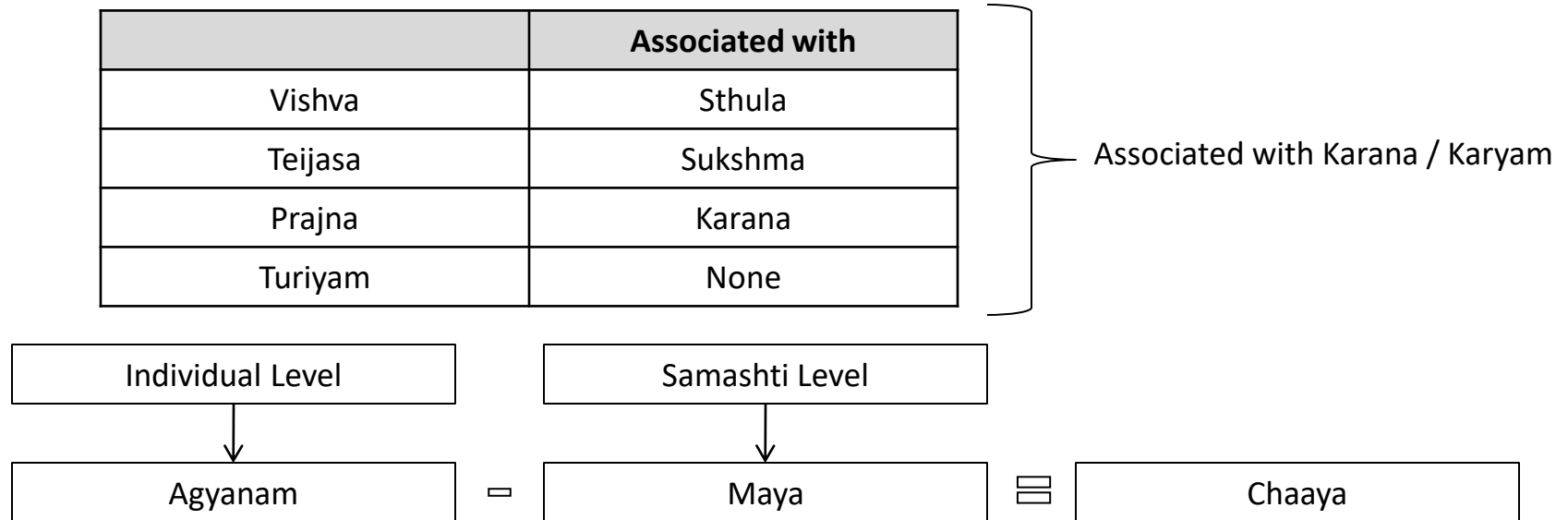
Param-eva-aksharam pratipadyate sa yo ha vai
tad-achchhaayam-asareeram-alohitam subhramaksharam vadayate
yastu somya, sa sarvajnah sarvo bhavati ; todesha slokah || 10 ||

One who, O Beloved, knows this Being which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all ; the supreme, Indestructible being he surely attains. For this, there is a mantra. [Chapter IV – Verse 10]

- Knower of Brahman owns up the fact.. “I am Brahman.”
- Brahnavit... one who knows that Brahman not as object to be known.
- Aksharam = Omkara – Apra Aksharam

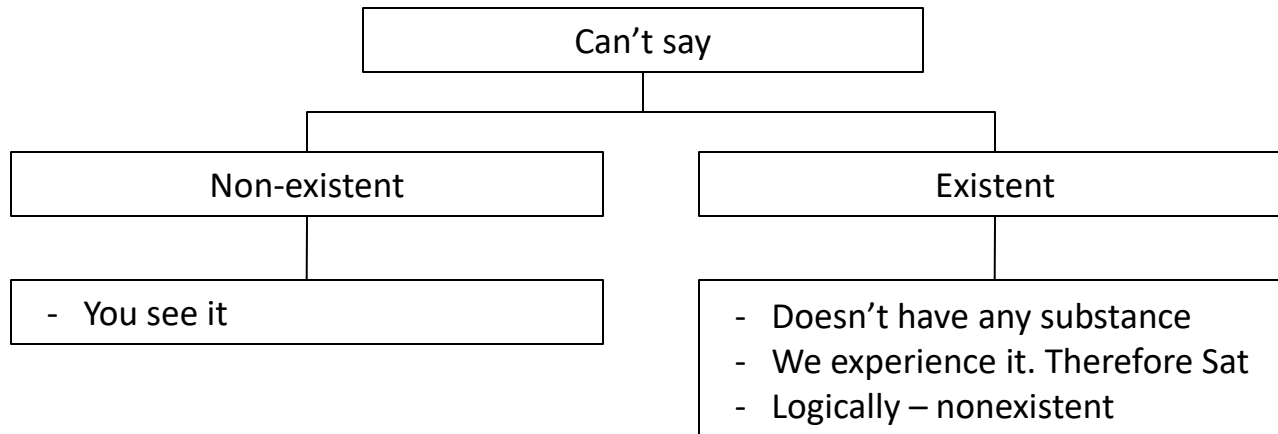
Verse 10 : Turiyam

- That which is free from Maya / Agyanam / Karana Shariram (Vyashti).
- Karana Shariram at total level, Samashti level = Maya.
- Therefore Vyashti = Samshti = Karana Shariram.

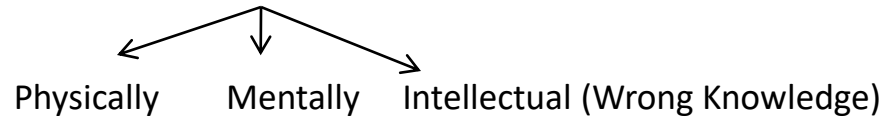


- Why Maya called as Chaya... chayavat mitya... Svaroopam yatha...

What is the nature of Shadow :

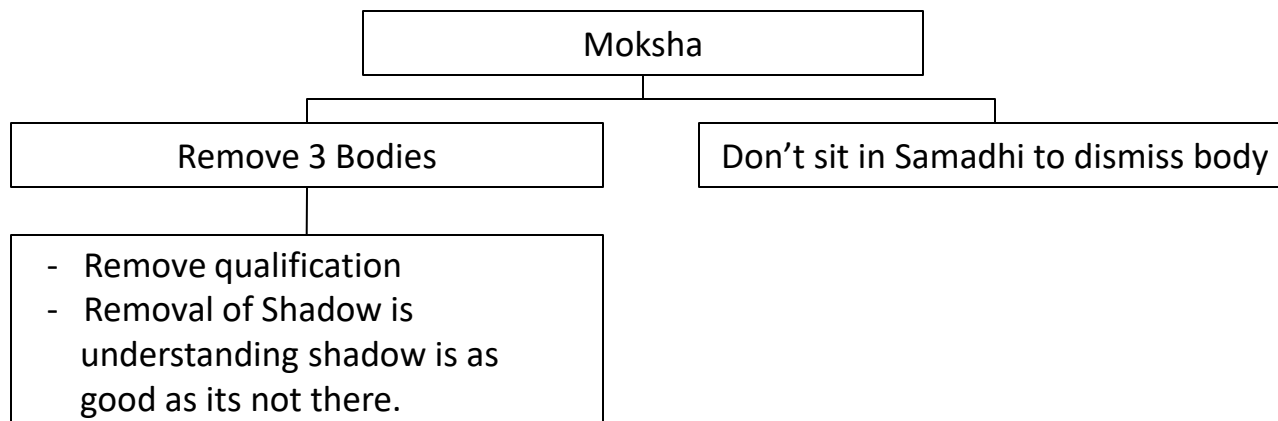


- Therefore Anirvachaniyam...
- Rajju – Sarpa – Maya / Chhaya / Svapna.
- Achhaya : Free from Karana Shariram
- Alohitam : Not real.
- Sthula Shariram Varjitam...
- Shubram = Shuddham Vyashti = Ashuddha belongs to



- Aksharam.. Connects to Samashti Brahman...
- Pratyagatma = Paramatma.
- From Jivatma negate 3 Shariram.
- Sthula / Sukshma / Karana = Atma (Adjectives Jiva goes away).
- Jiva qualification comes from 3 Shariram.
- Unqualified I = Conciousness being = Paramatma.
- To become Paramatma I should become unqualified I.
- I should remove 3 Shariram.

Problem :



- Shadow is substanceless / Harmless.
- Qualifications belong to 3 Sharirams.
- Even when experiencing Body, I am bodyless.
- Understanding = Being unqualified I = Nothing to be done.
- He becomes knower of all.

Mundak Upanishad :

- Sarvam eva vigyano bavati – become one with everything.
- Brahman is everything... I am Brahman... I am everything



Only understand “I”.

Verse 11 :

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

Vijnaanaatmaa saha devaischa sarvaih, praano bhootaani sampratishtathi yatra,
tadksharam vedayate yastu somya, sa sarvajnah, sarvameva-avivesa iti || 11 ||

O Beloved one, he who knows the imperishable Atman in whom rests the ‘Knowing self (ego) with all the Devas, the Prana and the five elements, becomes omniscient and, indeed, enters (all) to become all. [Chapter IV – Verse 11]

- Quotation from Mantro Upanishad in support of Phala Stuti.
- As Sthula / Sukshma / Karana Shariram I am less pervading.
- As Chaitanyam I am Conciousness in everyone.
- Understanding this is called all pervading.

Aksharam :

- One who knows Aksharam in which all things resolve / based.
- Viswa / Teijasa / Prajna...
- Jivatma alongwith (19), 5 Pranas, 5 elements... etc are resolved in Aksharam.
- Understanding I don't have limitation / disowning limitation is entering all.

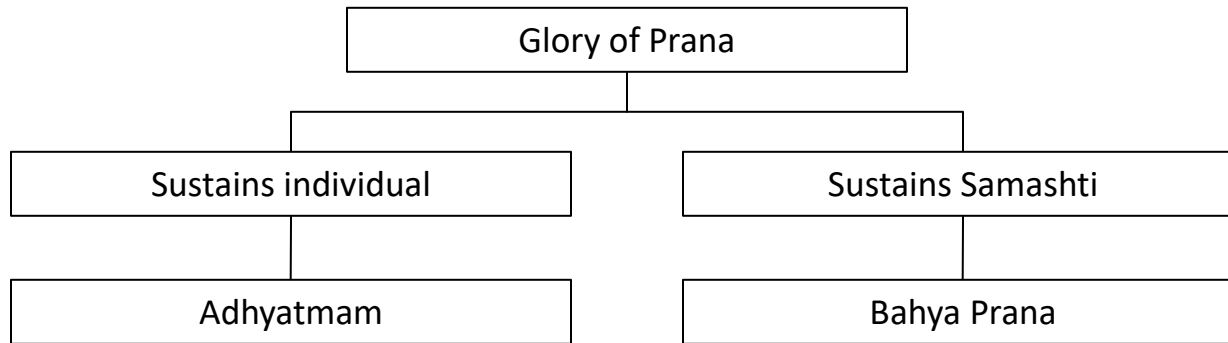
Chapter 4 – Summary

Chapter 1 :

- Topic : Srishti Prakarana... Krishna / Shukla Gathis.

Chapter 2 + 3 :

- Superiority of Prana – story.
- Prana tries to go out, senses couldn't function... sense organs glorify Prana.



- Prana Upasana.

Chapter 4 :

- Swapna + Sushupti + Adistana Atma.
- 3rd Chapter = Aparā Vidya.

a) What organs sleep in Dream?

- Verse 2 .
- | | | |
|------------------|---|-------|
| • 5 Jnanindriyam | } | Sleep |
| • 5 Karmendriyam | | |
- Mind + Prana – Awake.

b) Who wakes in Dream?

- Verse 3 + 4.
- Prana + Mind keep awake.
- Agnihotra Kalpana – Gargya / Ahavaniya / ... fires... do yagam.

c) Who enjoys Dream?

- Verse 5.
- Mind enjoys dream.
- Not kevalam manaha but chidabasa manaha... mind pervaded by chidabasa enjoys dream.

d) Who enjoys sleep?

- Sleep enjoyed by mind in dormant form.

Waking	Dream	Sleep
<ul style="list-style-type: none">- Active mind (Record + replay)- Active Sense organs- Prana- Chidabasa- World- Sabasa Sthula Shariram = Vishwa	<ul style="list-style-type: none">- Active mind (Replay).- Minus Sense organs- Prana- Chidabasa- Sabasa Sukshma Shariram = Teijasa	<ul style="list-style-type: none">- Mind dormant- When mind dormant form its called Karana Shariram.- Sleep enjoyed by Karana Shariram + Conciousness.- Sabasa Karana Shariram called Prajna.- Ananda Anubava Sushuptibuk

e) Most important Question : Brahma Vidya / Atma Vidya Question

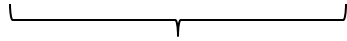
- Where do all resolve / substratum...
- Jnaneindriya / Karmeindriya / Manaha (Sthula / Sukshma / Karana Shariram).

Answer :

- Verse 7, 8, 9.
- Triputi – resolves in Atma.
- Seen / seer.
- Pancha buta / etc... resolve in Brahman.

Verse 10 + 11 : Phalam

- One who knows Turiya Adistana rupa becomes Omniscient / liberated. Therefore Vedanta Prakarna.
- 3rd Chapter = Viswa / Teijasa / Prajna... stepping stone for Para Vidya...



Aparam Brahma / Different Koshas.

Chapter 5

5th Question : Verse 1

अथ हैनं सैव्यः सत्यकामः पप्रच्छ ।

स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत ।

कतमं वाव स तेन लोकं जयतीति ॥ १॥

Atha hainam saibyah satyakaamah papraccha

so yo ha vai tadbhagavan, manushyeshu prayaanaatam-omkaaram abhidhyaayeeta

katamam vaava sa tena lokam jayati, iti ॥ 1 ॥

Then Satyakama, son of Sibi, questioned him, “O bhagavan, to what world does he go who, among men, meditates on OM until his death?” [Chapter V – Verse 1]

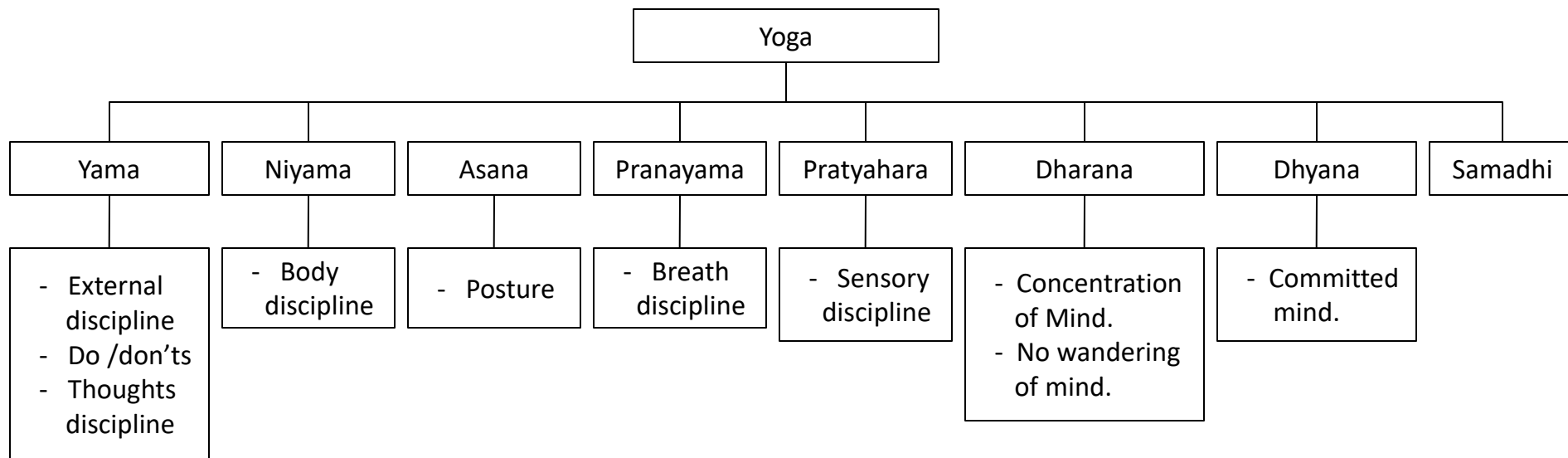
Chapter 5	Chapter 4 + 6
Apara Vidya	Para Vidya

Shaibyaha Satyakama :

Omkara Dhyana Upasana :

- Means for Krama Mukti.
- Must practice upasana till death.
- Tell friends / relatives.. Before death.
- Forget... withdraw all senses... to get lord / think of Ishta Devata.
- Rehearse now.
- Marana Upasana... imagine death..
- Others.. Don't have wife.... Start naming G.Child.

Yoga :



Dhyanam :

- a) See diety... separate from me (Bheda Upasana)
- b) See diety as identical to me (Abheda Upasana).

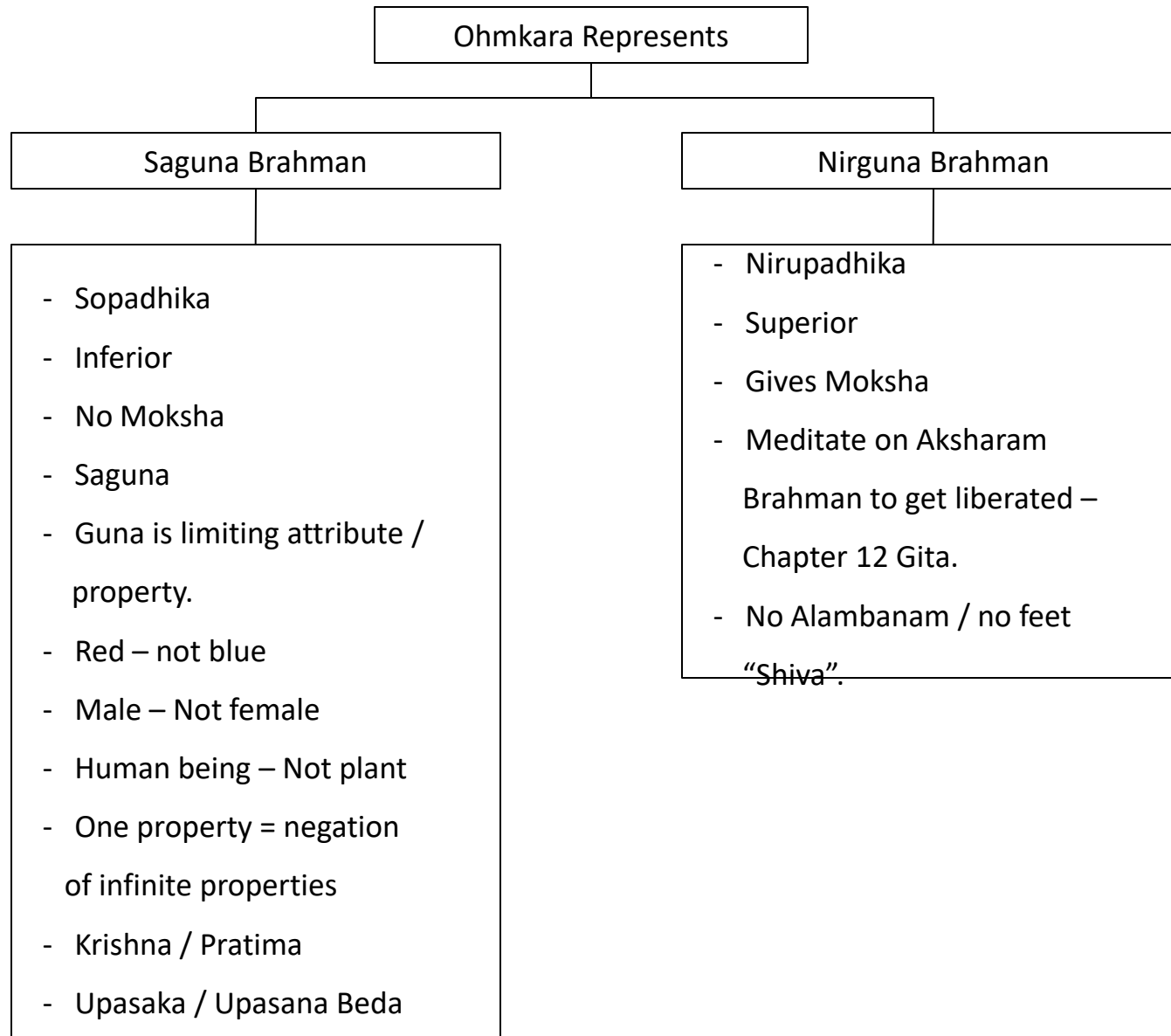
Jnanam :

- I know lord is identical to me = Fact for me.

Know	
Aham Isvara	Imagine Abeda Upasana
<ul style="list-style-type: none">- Abeda Jnanam- Requires Vichara- Jeevan Mukti	<ul style="list-style-type: none">- Requires Vichara- Krama Mukti

- Whats Phalam? Which Loka such Upasakas attain?
- Bhu / Buar / Suar... Brahma Loka.

- By Omkar Upasana : Don't attain Moksha.. But go to Brahma Loka.
- Upasana Gives Krama Mukti... go to Brahma Loka. Gets Atma Jnanam to get Moksha.



A	U	M	Silence
<ul style="list-style-type: none"> - Get Manushya Loka - Bhu Loka - Rig Veda - Identify with Vishwa / Virat. - Savikalpa - Punar Janma in Bhu Loka. - Avoid lower lokas. - Vaidica, Sraddhaya, Rich with Tapas, Brahmacharyam. - Noble / Dharmic religious human being. - Manushya enjoyable only with Sraddha / Tapas / Brahmacharyam. - Religious person has shock Absorber... - Irreligious has mental Agony / suffering. 	<ul style="list-style-type: none"> - Get Loka - Soma Loka - Antariksham - Buar Loka - Yajur Veda - Identify with Teijasa / Hiranyagarba. - Savikalpa 	<ul style="list-style-type: none"> - Get Loka - Sama Veda - Suar Loka - Krama Mukti - Prajna / Isvara - Savikalpa. 	<ul style="list-style-type: none"> - Aikyam - Param Brahma - Mukti - Sakshatkam - Aham Brahmasmi - No Upasana / Upasya Beda. - Nirvikalpa Samadhi - No Savikalpa Nirvikalpa, only understanding. - Shastra Pramanam plays important role. - Brahman not like fruit inside Basket but like space inside / outside always. - Brahma manifests only in Antakarana medium. - Like reflection comes only in mirror medium/ Reflecting surface.

4 Steps :

1) Introduce world as effect (Karyam) :

- World of matter (Jadam) is always there as karyam.

2) What is Karanam of Karya Prapanca? Cause?

- Introduce Karanam of matter as Sat Chit Ananda.

3) Karyam doesn't have separate existence other than Karanam.

- Karanam Vyatirikta Karyam Nasti.
- Negate karyam itself as nonexistent without Karanam. Matter is negated.
- There is no matter without Conciousness.

4) Karanam cannot enjoy status of Karanam.

- Because Karanam is relative name.
- Once Karya Buddhi is negated, Karanam Buddhi drops.
- Karanam not negated, we negate Karyam and Karanam status of Chetanam.
- Karyasya Karanatva Nisheda.
- Status negated from Karanam.
- Akaranam Chaitanyam left out.
- Karana – Karya vyatirikta Turiyam left out.
- Vishwa – Teijasa – Pragya – gone.

Step 1 + 2	Step 3 + 4
Adyaropa	Apavada

Step 1 :

- Introduce Karyam – Pot / Matter
- Matter is Srishti.

Step 2 :

- Introduce Karanam... Chaitanyam / Clay.
- Shift to Chaitanya Buddhi / Clay Buddhi.
- Keep vision of clay / Chaitanyam... where is Pot.
- If Vision is clay / Chaitanyam, pot is dismissed because it doesn't have substantiality of its own.
- Karya Nisheda.
- Introduce Conciousness.

Step 3 :

- Negate Karyam as non-existent without Karanam.
- No world without Conciousness.
- Relook at clay / Conciousness.
- Clay in cause only from Pots standpoint.
- Conciousness in cause only from universe.
- Negate causal status of clay / Conciousness.
- Akaranam Karanam.
- Clay was / is / ever will be.
- Conciousness was / is / ever will be.
- Introduced word called Pot / World... and you have limited Conciousness.. Got caught.
- Aparoksha Anubava... Karyechi karanam pashyat. No matter without Conciousness.

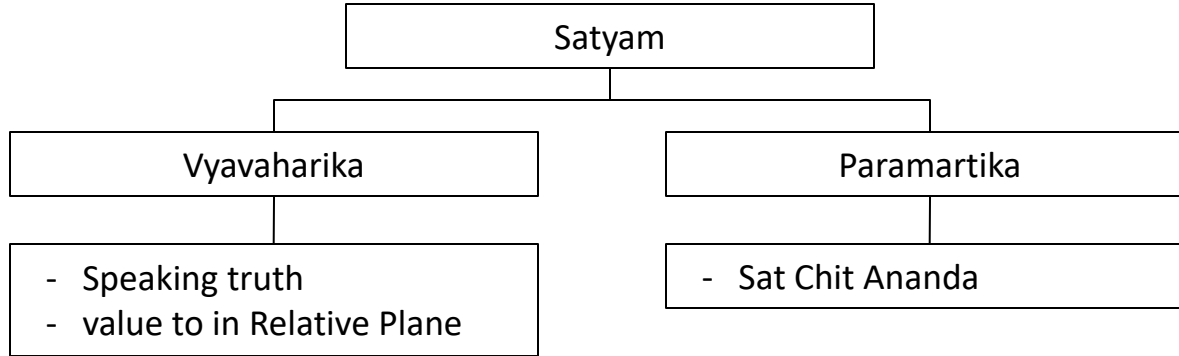
Step 4 :

- Only one Consciousness was / is / will be.
- Shodasha kala brought out from Brahman.
- Shodasha kala resolved in Paramatma.
- World = Kalaaha Purusha = Upadhi defined Brahma.
- Purusha = Shodasha = Tatastha Lakshana.

Chapter 6 :

Question 6 : Sukesha – Bharadvaj...

- Who is Purusha with 16 parts.



- Who is Shodasha Kala Purusha?
- Where is shodasha kala purusha?

Verse 1 :

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः
 कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत ।
 षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहं कुमारम्बुवं नाहमिमं वेद ।
 यध्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति
 योऽनृतमभिवदति तस्मान्नार्हम्यनृतं वक्तुम् । स तूष्णीं
 रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि कासौ पुरुष इति ॥ १॥

Atha hainam sukesaa bhaaradwaajah papraccha, bragavan, hiranya-naabhah
 kausalyo rajaputro maam-upetyaitam prasnām-aprcchata
 shodasakalam, bharadwaaja, purusham, vettha? tam-aham kumaaram-abruvam na-aham-imam veda
 yady-aham-imam-avedisham katham te na avakshyam iti sa moolo vaa esha parishushyati
 yo-anrtam-abhivadati tasmaann-aahaamya-nrtam vaktum. sa tooshneem
 ratham-aaruhya pravavraaja tam tvaa pricchami, kvaasau purusha? iti ॥ 1 ॥

Then sukesa, son of Bharadvaja questioned him. “O Bhagavan, the prince of Kosala, Hiranyanabha, once came to me and questioned”. “O Bharadvaja, do you know the purusha of 16 parts?” I said to the youth, “I do not know him.. If knew him why should I not tell you? He who tells that which is not true is dried up verily root, stem and branch. Therefore, I dare not utter falsehood.” Having ascended his car he went away in silence. “That I ask you. Where is that purusa located?” [Chapter VI – Verse 1]

Answer :

- Param Brahma not object... but subject....
- To recognise sarvagatah Atma, we have to use Antahkarana...
- Its not manifest everywhere... reflection only in mirror not on the wall.
- Reflection of Atma in every thought. I am that “light” which gets reflected in the minds subtle surface.
- Chit manifests in Antahkaranam.. Answer to where is the Purusha.

2) कसौ पुरुष : Who is that Purusha?

- Puraiti sarvam iti purusha... Param Brahma.
- Kala = Parts / Limbs.
- Niskala = Free from all limbs. Niravyayam / Amrutham.
- How teacher reveals Niskala Brahma?

Special Method : (Because Eyes / Ears don't go there).

- Adhyaropa – apavada Nyaya... Sampradaya.

4 Steps :

1) Introduce world as a Karyam... an effect.

- Jagrat Prapanca is a Karyam.

2) Introduce Karanam... Satyam / Jnanam / Anantham Brahman.

- Consciousness is cause of matter.
- Consciousness man is cause of Hair growing (doesn't grow in dead man)



Matter

Science :

- Conciousness is product of matter.
- Matter fundamentally there.
- Accidentally creates unicellular – organism.
- Conciousness is product of matter.
- Matter - Conciousness



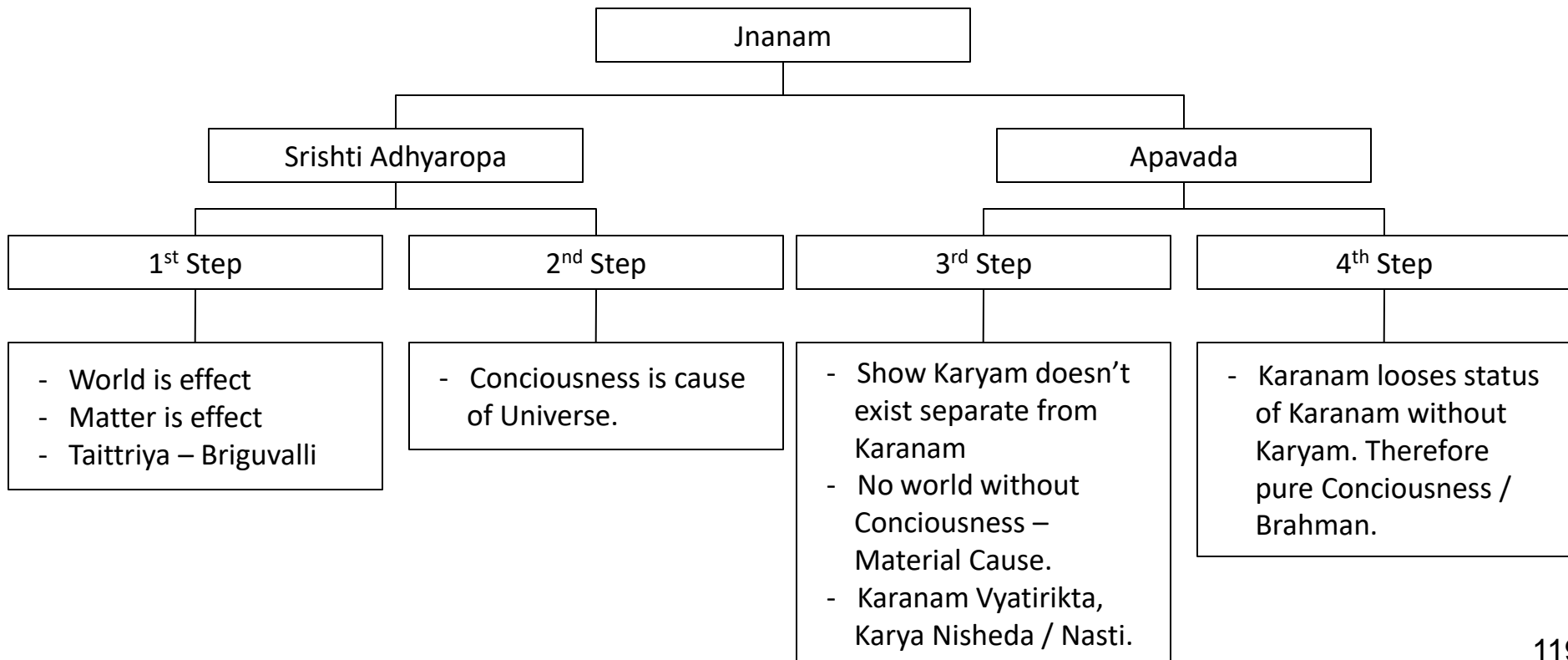
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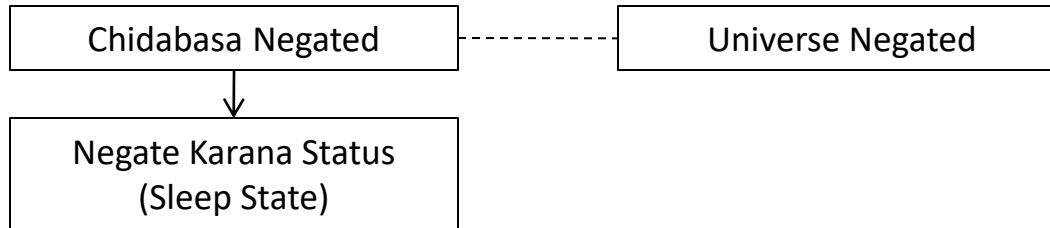
Came out of World

Shastra :

- Jnanam – Conciousness Rupa-Brahman is Karanam.

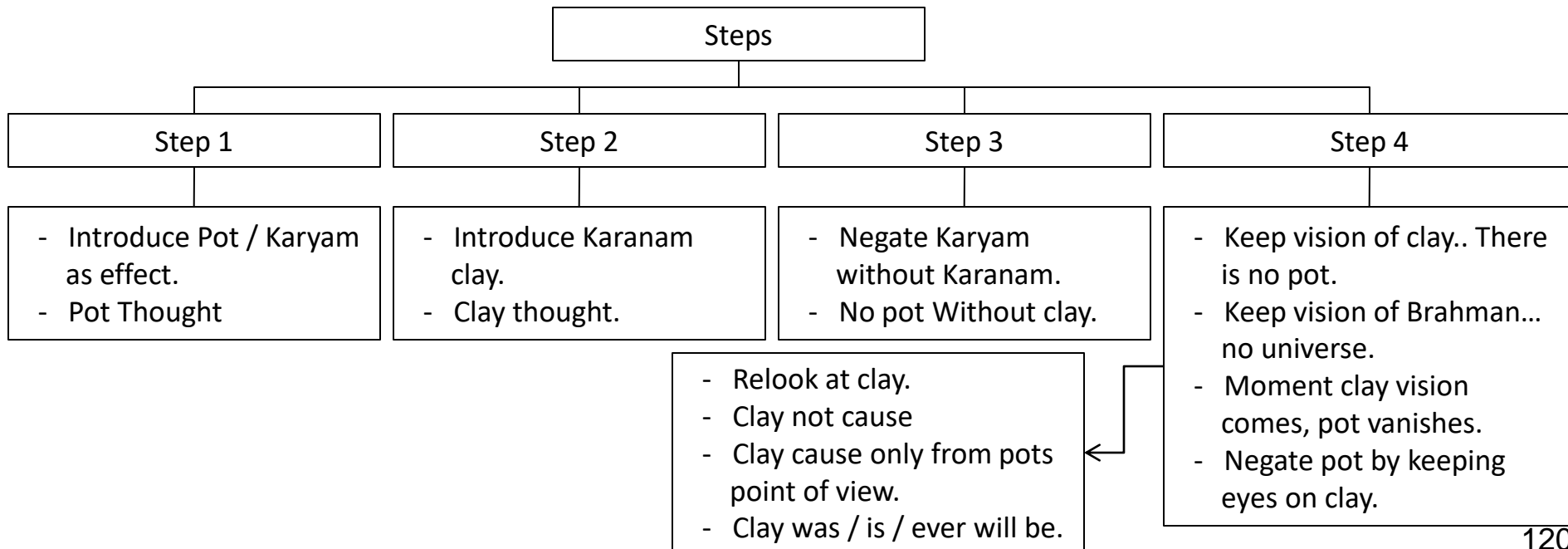


- When Karyam negated, Karanam can't enjoy status of Karanam.
- Karanam only till Karya Buddhi is there.
- Once Karya Buddhi is negated.. Karanam not negated. Karana Buddhi is negated, negate Karana status of Chaitanyam.



4th Step :

- Karanasya – Karnatva Nisheda.
- Therefore Karanatva status negated from karanam.
- Whats left... Akaranam Conciuousness.
- Karya Karana Vyatirikta Conciuousness.
- Vishwa / Teijasa / Prajna Gone.... Only Turiyam.



(1)	(2)	(3)	(4)
Introduce Matter	Introduce Conciousness	No matter without Conciousness	Only one Conciousness

Aparoksha Anubuti :

- World my creation... got caught up...
- What remains... only I.
- Jada Rahita Chaitanyam left out... I pure Conciousness left out.

Srishti Adhyaropa Prakriya :

Taittiriya Upanishad	Chandogya Upanishad	Mundak / Kaivalya Upanishad
- Tasmāt Akasha Sambutaha... Krama : Order - Agni - Prithvi	- No Akasha + Vayu - Fire - Water - Earth <div style="display: inline-block; vertical-align: middle; font-size: 3em; margin-left: 10px;">}</div> Only	- Estasmat... - Prana - Earth

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutih,
 akasadvayuh, vayoragnih, agnerapah,
 adbhyah prthivi, prthivya osadhayah,
 osadhibhyo'nnam, annatpurusah || 2 ||**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
 खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

**Etasmaj - jayate prano manah sarvendiriyani ca,
 kham vayur - jyotir - apah prthivi visvasya dharini || 3 ||**

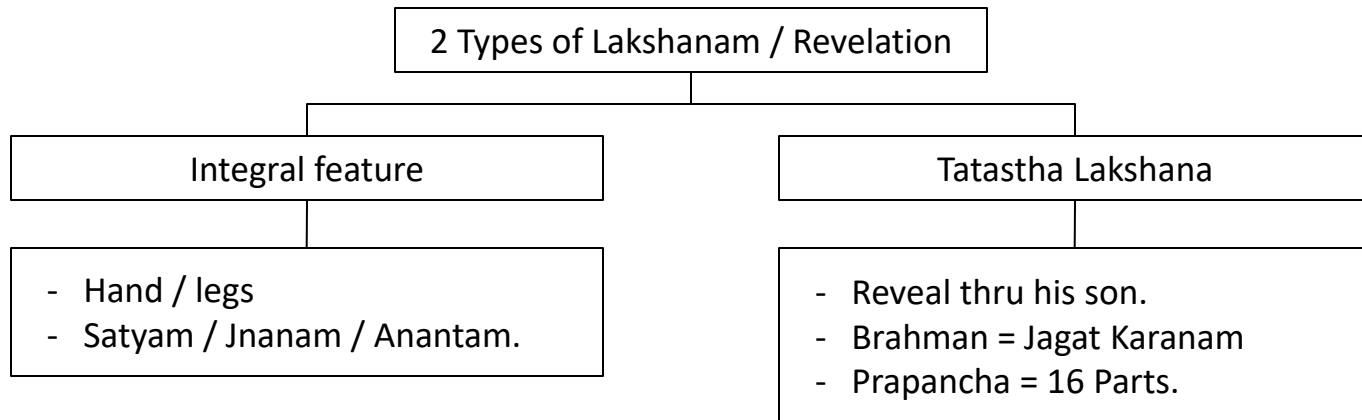
From him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – 1 – 3]

- Karana – Order
- Akarana – Wrong Order
- Vyut Karana – Reverse order

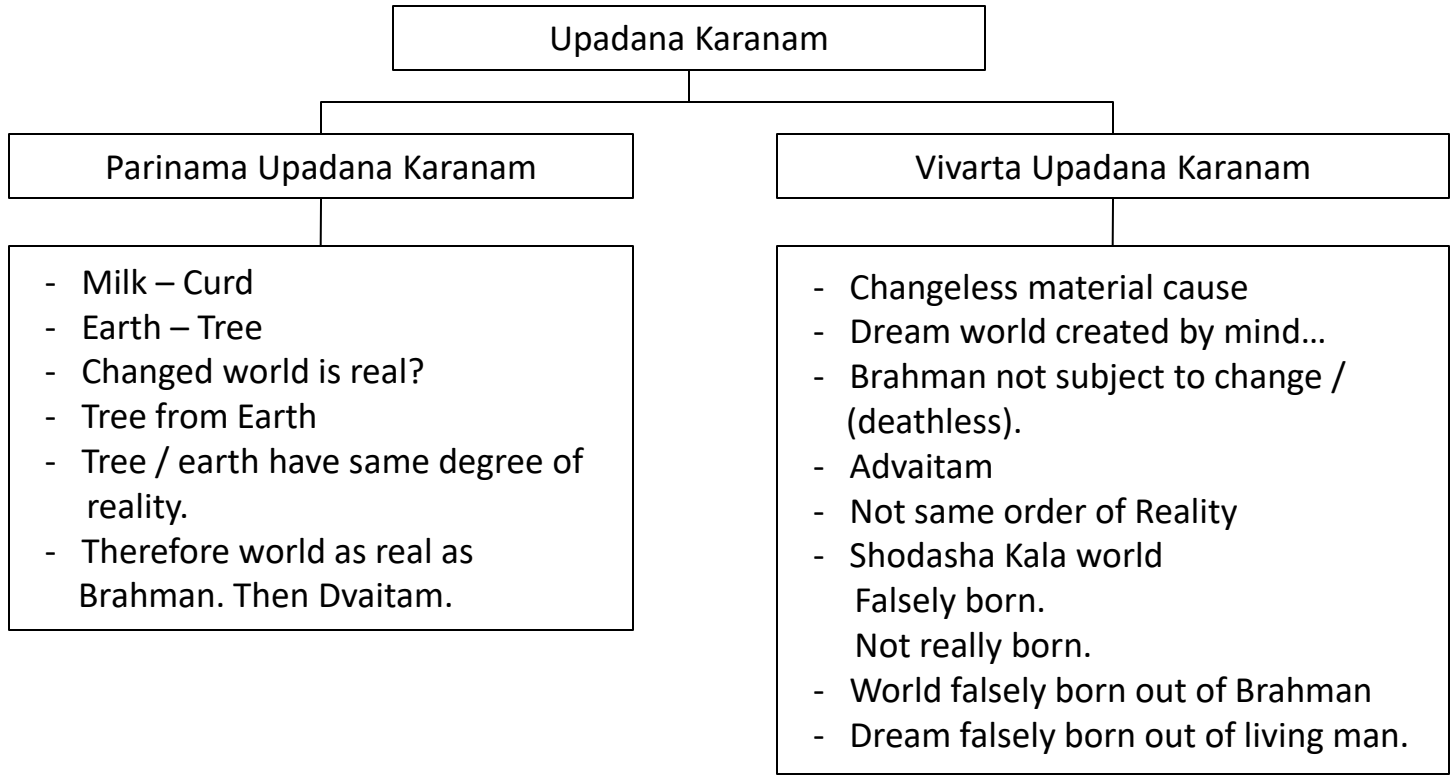
Why Upanishad not consistent...

- Only temporary introduction, later dismissed.
- Bamboo structure is Buildings.

Step 1	Step 2
<ul style="list-style-type: none"> - Shodasha Kala Bornout of Nishkala Brahman. - Introduce world. - Brahman unknown revealed thru known world. - Brahman not integral part of world. 	<ul style="list-style-type: none"> - Shodasha Kala resolves into Nishkala Brahman. - Brahman is Karanam. - Mayinam because its denied later.



- Brahman doesn't have 16 parts – world has 16 parts.
- Brahman revealed thru 16 parts.
- Brahman is Upadana Karanam... Jagat is Karyam / World is Nama / Rupa Alone. Asti / Bati / Priyam / Rupa.



Verse 3 :

स ईक्षाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

Sa eekshaamchakre, kasmin naha utkraanta? utkraanto bhavishyaami?
kasmin vaa pratishthate? pratishthaayaam? iti || 3 ||

He (Purusa) reflected, “What is it by whose departure I shall depart and by whose stay I shall stay?”.
[Chapter VI – Verse 3]

- Brahman mentally Saw / Visualised... Elaborately analysed – in Brahma Sutra.
- Brahman is not material cause... but Conciousness cause



Sentient

- Brahman not Jada Upadana Karanam – Gold – ornament.
- Brahman is Chetana Upadana Karanam.
- Gold can't by itself get converted to ornament. Needs intelligent cause.
- Brahman is Abinna Nimitta Karanam also (Intelligent Cause) – like spider – Material cause + Intelligent cause.

Order of Creation :

1) I want to create such a thing in whose presence.

- Body / person will have life Chetanam and in whose absence person will have death... Samashti.
- Therefore Prana = Hiranyagarbha = Sutra Atma → Created – Verse 4.
- In presence of Prana.. Person enjoys “Manifest Conciousness” which is life.
- In absence of Prana... person doesn't enjoy Manifest Conciousness which is death.

Verse 4 :

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं ।
मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४॥

Sa praanam-asrijata, praanaat-sraddhaam kham vaayur-jyotir-aapah prithiveendriyam
mano-annam annaadveeryam, tapo mantraah karmalokalokeshu cha naama cha ॥ 4 ॥

He created the Prana. And from the Prana Faith, akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karma, the World, and in the world the different names also. [Chapter VI – Verse 4]

1) 1st he created Prana....

2) Sraddha – Faith :

- Vedas.. For right living Being + Vedas not sufficient Benefit = only when followed.
- Sraddha is Shiva of Vigyanmaya Kosha.
- Otherwise person will live with Likes + Dislikes.
- Earth can't survive for long.

3) 5 elements

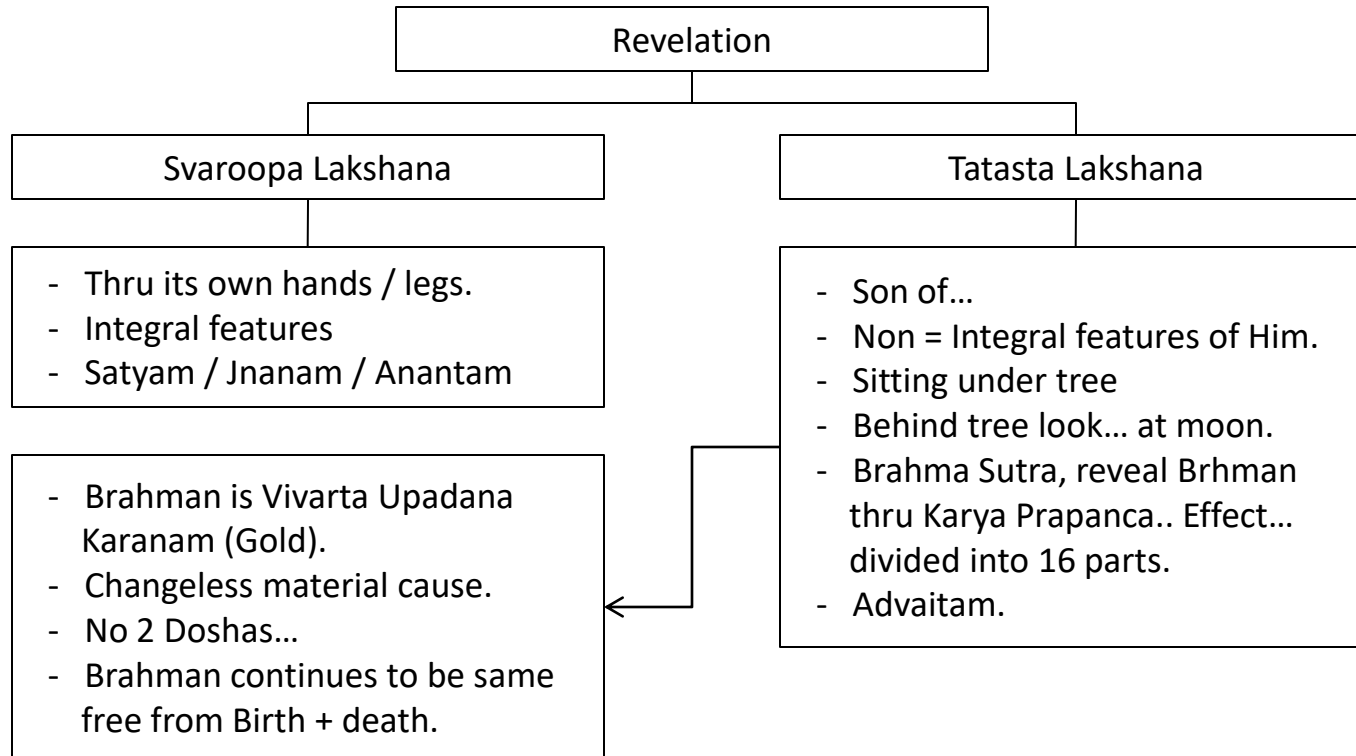
- 4) Indriyas
- 5) Manaha
- 6) Annam
- 7) Veeryam
- 8) Tapas
- 9) Mantra
- 10) Karma
- 11) Loka
- 12) Nama.

- 5 elements – for Sthula Prapancha.
- Jnaneindriyas + Karmenindriyas.
- Mind to express in the world.
- Body + Karma – Right action.
- Energy required. Therefore food.
- Power – Veeryam required / shakti...
- Tapas – When person has capacity to act + freewill, he commits mistake.
- Rectification for wrong action. Corrective measure.
- Mantra – for Chitta Shudhi Atma Gyanam.
- Karma.. + Upasana
- Loka.. Karma Phalam.
- Nama – To transact.
- 16 Kalas – Srishti Prakarnam... 1 verse... Adhyaropa Prakarnam.
- Manaha : Antahkarana Prana Shakti “Sukshma Sharira”.

Lecture 22

1) Through Karya Prapancha (World).. Karanam Brahman revealed.

- Brahman is that in which world is created/ Sustained / resolved.
- Brahman revealed thru “Tatastha Lakshana” – World.



- Karyam doesn't enjoy same degree of reality.
- Sand / Rope apparently produces Snake / Mirage water

↓
Brahman

↓
Universe (Not Real)

- We produce dream without undergoing change.
- Similarly Brahman produces universe undergoing change.

If Parinama Upadana Karanam...

a) Brahman will be subject to change and death...

- Brahman will die one day.

b) Cause + effect will have same reality...

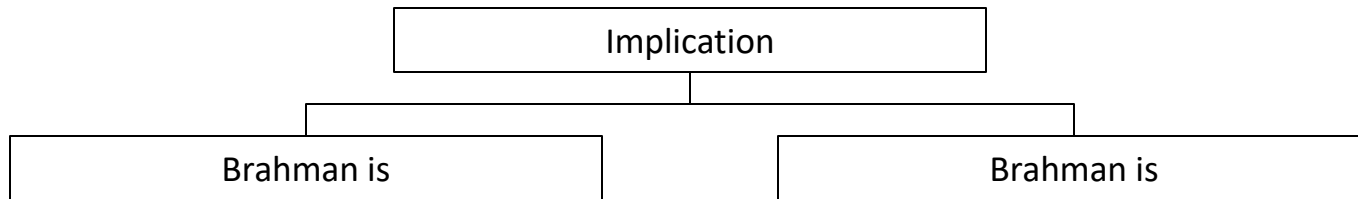
- Tree will be born out of modified earth.
- Brahman will be subject to duality.
- Thru srishti Brahman is revealed.

Verse 3 :

- Brahman visualised before Srishti...
- Sa Kamayata
- Sa Aikshata
- Brahma as Material cause is inert.. Gold Jadam Material cause for Ornament.

Elaborated in Brahma Sutra

Clay Jadam Material cause for Pots.



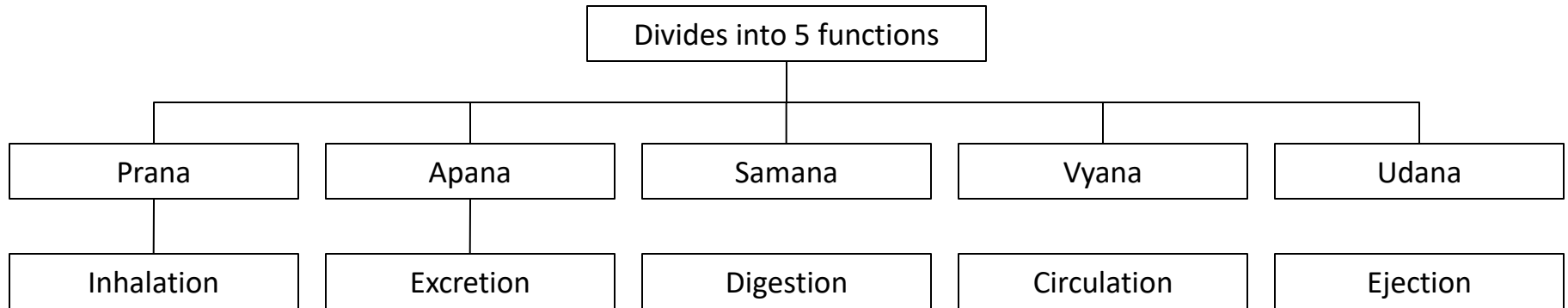
- Brahman created Prana.

Question :

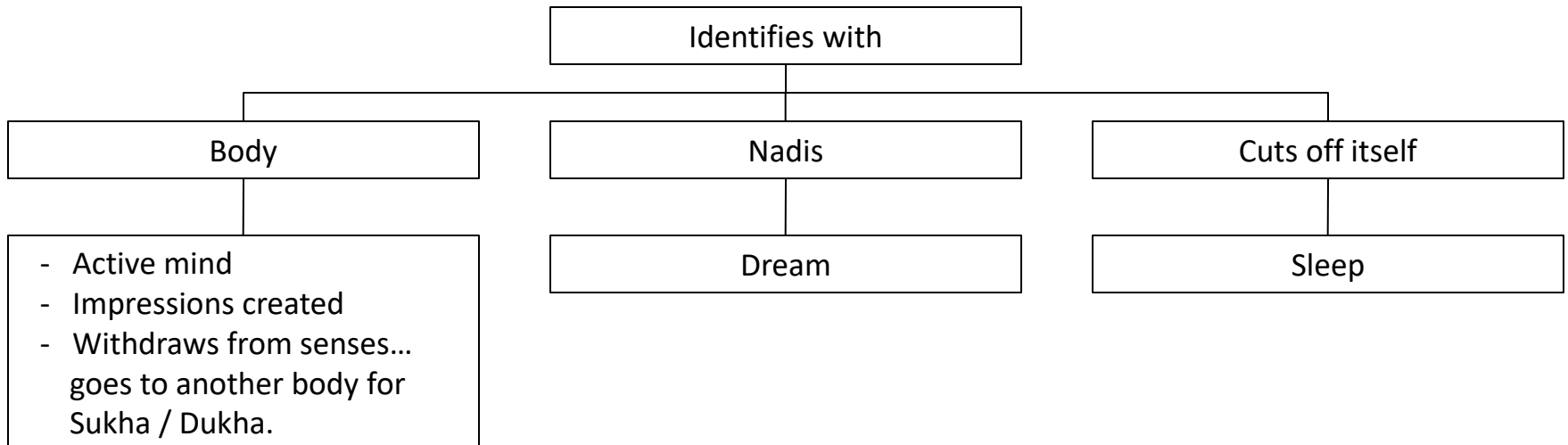
- In whose presence “I” the chaitanyam / Conciousness will be present in the body and in whose absence I the chaitanyam will be absence in the body.

Answer :

- Conciousness manifests in Body if Prana is present.
- Conciousness doesn't manifest in Body if Prana is gone.
- Brahman / Pure Conciousness manifests in Body.. Gives life.
- Samashti Prana... keeps body alive.



- Mind absorbs Indriyam (power of Karanas).



Verse 5 :

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं
गच्छन्ति भिध्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते ।
एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं
प्राप्यास्तं गच्छन्ति भिध्येते चासां नामरूपे पुरुष इत्येवं
प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५॥

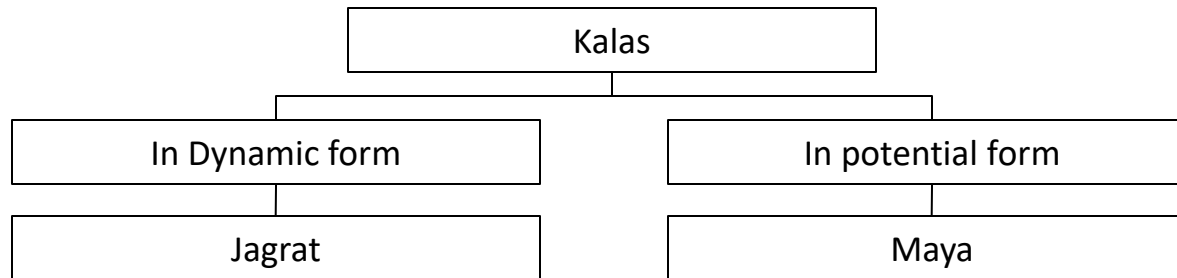
Sa yathemaa nadyah syandamaanaah samudraayanaah samudram praapya-astam
gachchanti, bhidyete taasaam naamaroope, samudra ityevam prochyate,
evam-eva-asya paridrashtur-imaah, shodasa-kalaah, purusha-ayanaah purusham
praapya-astam gachchhanti bhidyete taasaam naamaroope purusha ityevam
prochyate, sa esho-akalo-amrito bhavati, tadesha slokah ॥ 5 ॥

Just as these rivers, seaward bound, when they reach the sea disappear and get their names and forms liquidated into a oneness with the sea and all is called the ocean, so also these 16 kalas that go towards the purusa disappear and their names and forms get destroyed and all is thereafter experienced as purusa alone. He becomes without parts and immortal. On this there is a verse. [Chapter VI – Verse 5]

- 16 Kalas rose from Purusha and go towards Purusha.
- World dissolves into Brahman... temporary dissolution.
- Moksha kale.... Permanent Laya.

Apavada :

- World doesn't have independent existence.
- Brahma Satyam – Jagan Mithya.
- Kalas – Mithya... doesn't really belong to Brahman.



- World born out of Brahman
 - Sustain in Brahman
 - Resolves in Brahman
- } Like Wheel in hub