



PRASNO PANISHAD
With
SHANKARABASHYAM

CHAPTER 1 to 3
SUMMARY
&
CHAPTER 4
VERSE 1 to 4

VOLUME - 1

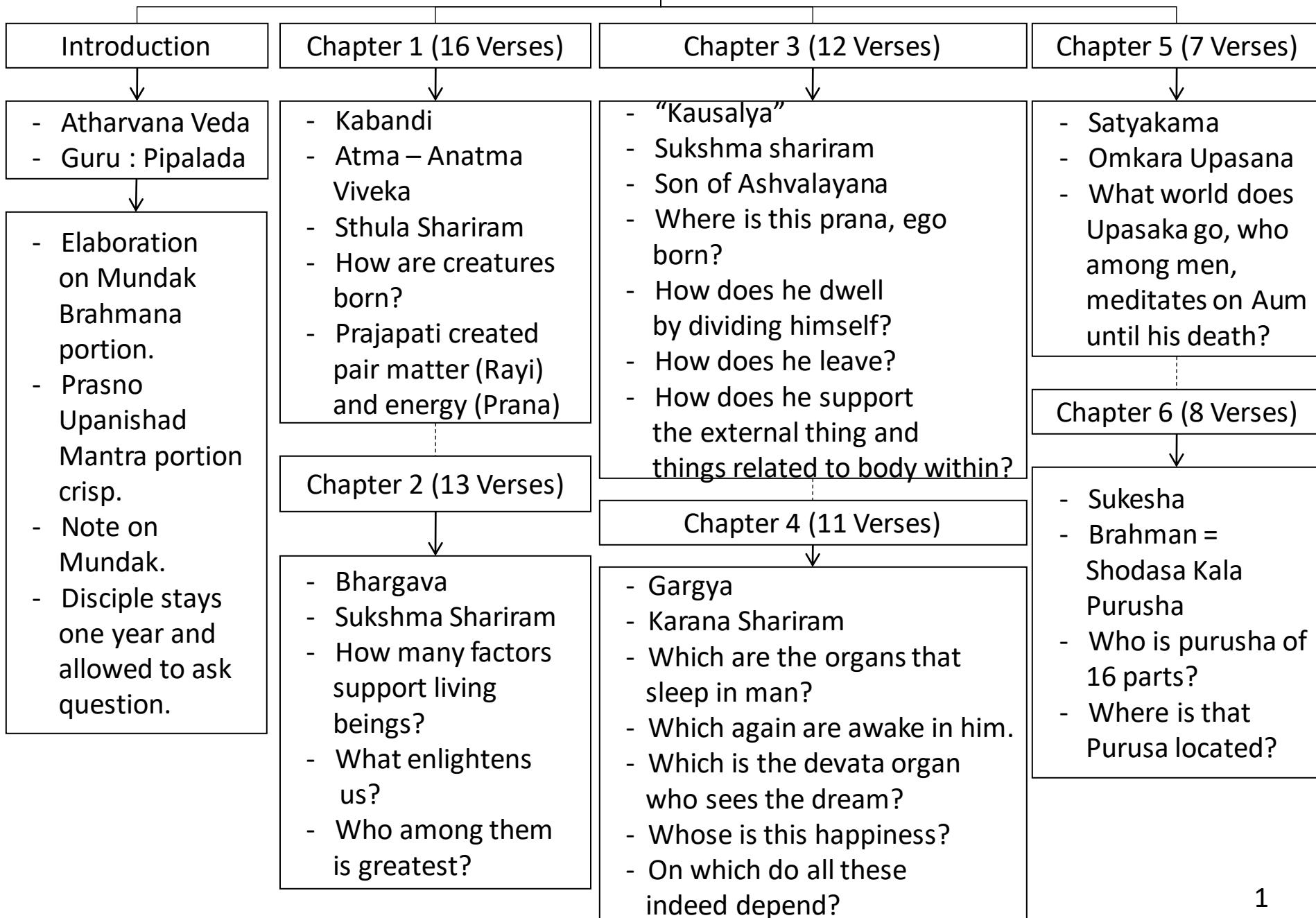
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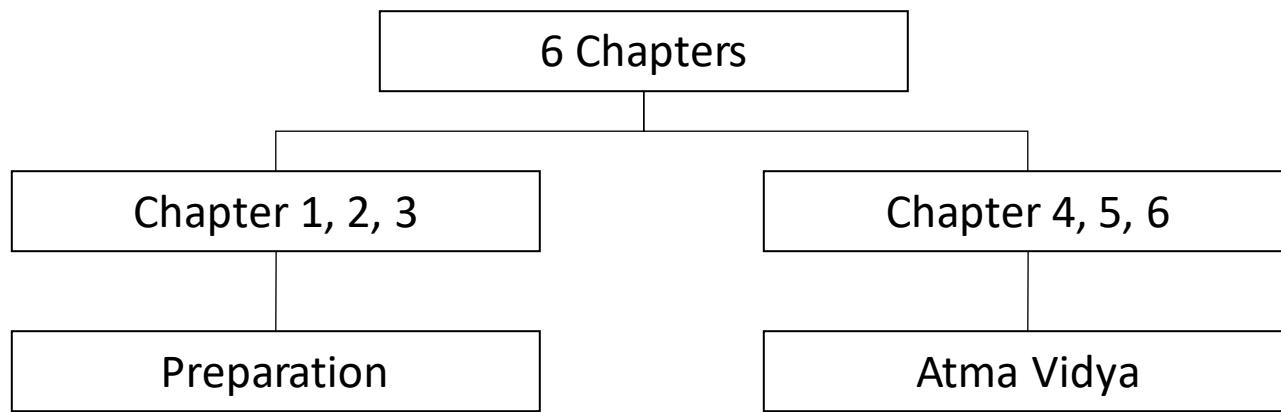
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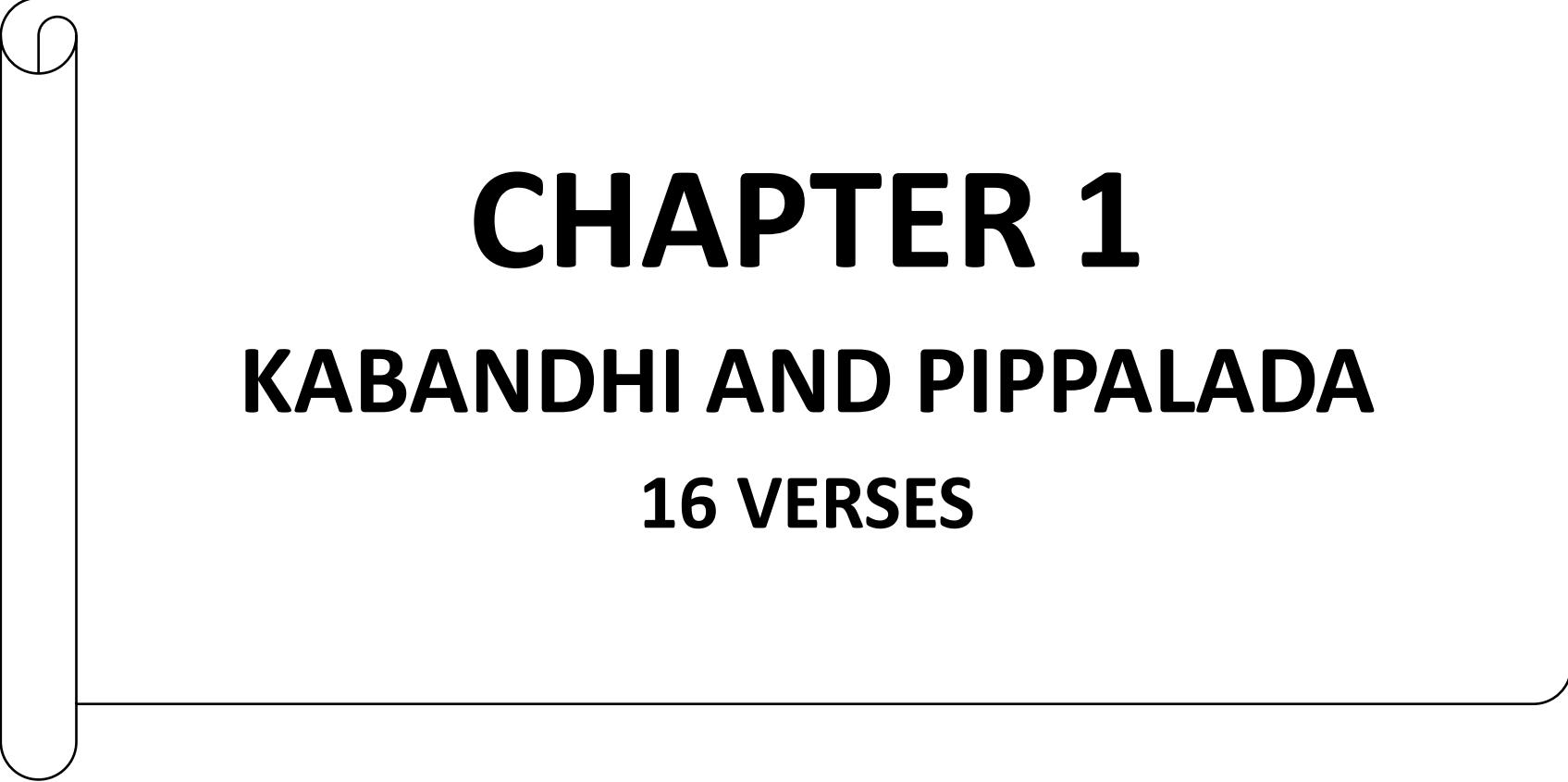
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SUMMARY

Prasno Upanishad (67 Verses)







CHAPTER 1

KABANDHI AND PIPPALADA

16 VERSES

INTRODCUTION

I) Bashyam :

- Only Chapter 4, 5, 6 will be done with Bashyam.
- Chapter 1, 2, 3 – Only Summary given.

II) Introductory Bashyam + Chapter 1 – Verse 1,2 (Introduce Guru + Disicpiles) + Summary 1,2,3

III) Belongs to Atharvana Veda

1) Shanti Patha :

ॐ भद्रं कर्णभिः शृण्याम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवान्मसस्तनूभिः। व्यशेम देवहितं यदायुः।
स्वस्ति न इन्द्रो वृद्धश्वाः। स्वस्ति नः पूषा विश्वेदाः।
स्वस्ति नस्ताक्ष्यो अरिष्टनेभिः। स्वस्ति नो बृहस्पतिर्दधातु ।
ॐ शान्तिः शान्तिः शान्तिः॥

om bhadram karnebhiḥ śrṇuyāma devāḥ । bhadram paśyemākṣabhiryajatrāḥ ।
sthirair aṅgaistuṣṭuvāgmsastanūbhiḥ । vyaśema devalitam yadāyuh ।
svasti na indro vṛddhaśravāḥ । svasti nah pūṣā viśvavedāḥ ।
svasti nastārksyo aristānemih । svasti no bṛhaspatirdadhātu ।
om śāntih śāntih śāntih ॥

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

IV)

2) Introduction to Chapter 1 - Verse 1 :

मन्त्रोक्तस्यार्थस्य विस्तरानु- वादीदं ब्राह्मणमारभ्यते ।
ऋषिप्रश्नप्रतिवचनाख्यायिका तु विद्यास्तुतये । एवं संवत्सर-
ब्रह्मचर्यसंवासादियुक्तैस्तपोयुक्तै- ग्राह्या पिष्ठलादादिवत्सर्वज्ञ-
कल्पैराचार्यैर्वक्तव्या च, न सा येन केनचिदिति विद्यां स्तौति ।
ब्रह्मचर्यादिसाधनसूचनाच्च तत्कर्तव्यता स्यात् ।

V) Atharvana Upanishads :

- Mundak Upanishad (Mantra Baga)
- Mandukya Upanishad
- Prashna Upanishad (Brahmana Baga)

VI) General Convention :

- a) Samhita / Mantra Baga – 1st Portion
- b) Brahmana Baga (Elaboration of Mantra) – 2nd Portion

VII) Prashno Upanishad = Elaboration of Mundak Upanishad (Mantra Upanishad)

- Brihadaranyaka Upanishad - Shukla Yajur Veda – Brahmana Baga
= Elaboration of Isavasya Upanishad (Mantra Upanishad) – Shukla Yajur Veda

VIII) Prashno = Commentary on Mundak Upanishad

- Anuvadi – Same topic in different manner, elaborates certain parts.

IX) Prashno = Brahmana Upanishad.

Mundak Upanishad	Prashno Upanishad
65 Mantras	67 Mantras

X) Anandagiri :

Mundak Upanishad :

- Apara Vidya – 1st talked – 1st two sections

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४॥

Tasmai sa hovaca ।

dve vidye veditavye iti ha sma yad brahma-vido vadanti, para caivapara ca ॥ 4 ॥

To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apara and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

- Para Vidya – 3rd Section.

XI) Apara :

- Karma + Upasana
- Mundak elaborates on Karma.

Mundak Upanishad :

यस्याग्निहोत्रमदर्शमपौर्णमास- मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत- मासप्रमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

Yasyagni-hotram-adarsam-apaurna-masam acatur-masyam-anagrayanam-atithi-varjita ca |
ahutam-avaisva-devam-avidhina hutam asaptamams-tasya lokan hinasti || 3 ||

If a man's Agnihotra sacrifice is not accompanied by (i) the new moon and full moon sacrifices (Darsa and Purnamasa), (ii) by the four months' of the autumnal season's sacrifices (Caturmasya). (iii) by the sacrifice of offering first-fruit at harvest time (Agrayana) or if it is unattended by guests or is without offering or performed without the worship of Visvadeva-s or not performed strictly according to the rules laid down in the Vedas – then such karma destroys (all) his worlds till the seventh. [I – II – 3]

- How Agnihotra ritual is to be done.
- Ritualist taken to Svarga Loka.

Mundak Upanishad :

एहेहीति तमाहृतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।

प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६॥

Ehy-ehiti tam-ahutayah suvarcasah suryasya rasmibhir-yajamanam vahanti ।

priyam vacam-abhivadantyo-'rcayantya esa vah punyah sukro brahma-lokah ॥ 6 ॥

Come hither, come hither, say these brilliant oblations unto him and carry the sacrificer through the rays of the sun, addressing to him the pleasant words of praise, “This is the holy world of Brahma gained by the good works.” [I – II – 6]

- Karma elaborated in Mundak Upanishad.
- Upasana not elaborated in Mundak Upanishad :

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११॥

Tapah sraddhe ye hy-upavasnty-aranye santa vidvamso bhaiksha-caryam carantah ।

surya-dvarena te virajah prayanti yatra-mrtah sa puruso hyavya-yatma ॥ 11 ॥

But they who perform penance (Tapas) with faith (Sraddha) in the forest (solitude), having control over their senses, are learned and are living the life of a mendicant, go through the orb (path) of the sun, their good and bad deeds consumed, where That immortal and undecaying Purusa is.[I – II – 11]

XII) Prashno Upanishad :

- 2nd + 3rd Chapter – Upasana
- Therefore Prashno elaborates Upasana part.

XIII) Mundak Upanishad :

धनुर् गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासा निशितं सन्ध्यीत ।
आयम्य तद्वावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

Dhanur grhitvau-panisadam mahastram saram hyupasa-nisitam sandhayita I
ayamya tad bhava-gatena cetasa laksyam tadev-aksaram somya viddhi II 3 II

Having taken the great weapon – the bow furnished by the Upanishad-s and fixed in it the arrow rendered pointed by constant meditation ; and having drawn it with the mind fixed on the Brahman, O good-looking youth! Penetrate that mark – the Immortal Brahman. [II – II – 3]

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तलक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ ४ ॥

Pranavo dhanuh saro hyatma brahma tal-laksyam ucyate I
apramattena veddhavyam sara-vat tan-mayo bhavet II 4 II

The Pranava is the bow, the Atman is the arrow and the Brahman is said to be its mark (goal). It should be hit by one who is self-collected and like the arrow, becomes one with the mark i.e. Brahman. [II – II – 4]

- Ohmkara Upasana briefly mentioned.
- Archery example given.

XIV) Prashno Upanishad :

- Elaborates on Ohmkara Upasana Chapter 5.
- 2nd + 3rd + 5th Chapter – Elaboration of Mundak Upanishad.

XV) Vedantic teaching :

- Same in Mundak + Prashno Upanishad.

XVI) Brahmano Upanishad – Prashno Upanishad – Arambayate

XVII) Anubandha Chatushtayam – Not in Prashno Upanishad (Discussed in Mundak Upanishad)

- Only expansion of Mundak Upanishad.
- Jnana – Karma Samuchhaya done in Mundak Upanishad.

XVIII) Verse 1 + 2 – Introduces Guru + Sishya.

- Qualification of Sishya + Guru.
- Indirectly talking about Students of Prashno Upanishad.
- Questions asked by 6 disciples.
- All Rishis = Sishya
- Guru = Rishi

XIX) Story glorifies Vidya

- One Guru Rishi + 6 Rishi Sishya

XX) Sishyas have gone through Upasana + Karma Yoga

- Stay in Ashram for one year, follow all spiritual disciplines and serve Guru.
- Brahmacharyam and Tapas follow for one more year.
- Qualifications very important.

a) Stay in Gurukulam as Resident

- What is easily – Cheaply available, value will come down.

b) Life of Tapas – Avoid sense pleasures, luxury etc

- Then Vedanta will have fullest impact.

XXI) What type of teacher?

- Pippalada – Omniscient Acharya
- Omniscient – Title only to Bhagawan
- Sarvagya – Omniscient :
 - Kalpah – Very close to Omniscience
- Exchange will have fullest glory.
- Guru – Sishya well qualified.
- Otherwise confusion

XXII) Gita – Chapter 5 :

- Teaching doesn't stay beyond the class
- Class gone, Vedanta gone.

XXIII) Will loose shine, if student not ready.

- Upanishad glorifies teaching between great teacher and student.

XXIV) Pippalada asked to stay in Ashram for one year before asking question

XXV) Mundak Upanishad :

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।

अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५॥

Satyena labhyas-tapasa hyesa atma samyag-jnanena brahma-caryena nityam ।

antah-sarire jyotir-mayo hi subhro yam pasyanti yatayah ksina-dosah ॥ 5 ॥

The Self is attained through veracity, concentration, wisdom and continence; cultivate all of them constantly. When impurities (thus) dwindle, the ascetic beholds Him – stainless, resplendent – within his very body. [III – I – 5]

XVI) What Sadhanas was mentioned in Mundak Upanishad, reminded in Prashna Upanishad.

- Compulsory duty of Vedanta student.
- Student should be sincere and following discipline.
- Otherwise blind student.
- Brief introduction, Mundak Upanishad has elaborate introduction.

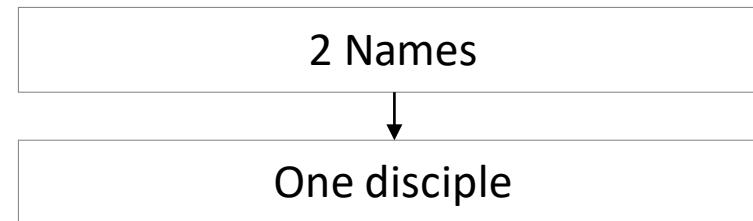
3) Chapter 1 - Verse 1 :

ॐ सुकेशा च भारद्वाजः शैव्यश्च सत्यकामः सौर्यायणी च
गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी
कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं
ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह
समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

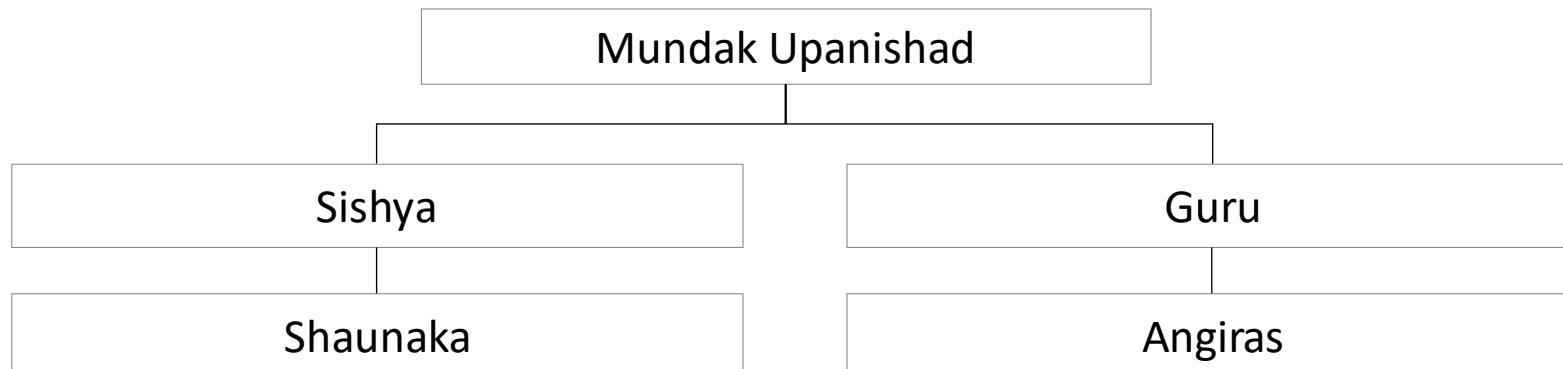
Om Sukesaa cha Bharadvajah Saibyascha Satyakaamah Suryaayanischa
Gaargyah Kausalyascha Asvalaayano Bhargavo Vaidarbhih Kabandhi
Kaatyaayanaste haite brahmaparaa brahmanishtaaha Param
brahmaanveshamaanaa esha ha vai tatsarvam vakshyatiti te ha :
samitpaanayo Bhagavantam Pippalaadamupasannaaha ॥ 1 ॥

Sukesa, son of Bharadvaja ; Satyakama, son of Sibi ; Gargya, the grandson of Surya, born in the Gargya gotra ; son of Asvala ; Bhargava of the Vidarbha city, belonging to the Bhrigu gotra ; and Kabandhi, son of Katya.. All of them devoted to Brahman and centred in Brahman and seeking the highest Brahman, approached the revered Pippalada with fuel in hand, thinking that the rsi would explain everything to them.

- 6 Disciples approached the Guru – Pippalada – Atharvana Veda



- I) Sukesha Cha Bharatvaj
- II) Shaibyash Cha Satyakama
- III) Sauryayini Cha Gargya
- IV) Kaushalya cha Ashvalayana
- V) Bhargava Vaidarbhi
- VI) Kabandhi Kathyayini



- Explanation of 12 Names.
- Every word taken up seriously.

सुकेशा च नामतः, भरद्वाज- स्यापत्यं भारद्वाजः; शैव्यश्च शिबेः
अपत्यं शैव्यः सत्यकामो नामतः; सौर्यायणी सूर्यस्तस्यापत्यं सौर्यः
तस्यापत्यं सौर्यायणिश्छान्दसः सौर्यायणीति, गार्यो गर्ग- गोत्रोत्पन्नः,
कौसल्यश्च नामतो- इश्वलस्यापत्यमाश्वलायनः; भार्गवो भृगोर्गोत्रापत्यं
भार्गवो वैदर्भिः विदर्भे भवः; कबन्धी नामतः, कत्यस्यापत्यं कात्यायनः,
विद्यमानः प्रपितामहो यस्य सः; युवप्रत्ययः। युवप्रत्ययः।

I) Sukehsa :

- Well Groomed Hair

Bharatvajah :

- Son of Bharatvaj

II) Sheibya :

- Son of Shibhi

Satyakama :

- Name of person desirer of truth.

III) Sauryayanihi = Surya Apathyam

- Surya = Name of Rishi not Sun
- Son of Saurya
- Father – Son – Grandson

Gargya :

- Son belonging to Garga Gothra
- Garga = Rishi
- Descendent of Garga Rishi

V) Kaushalyaha :

- Not Kausalya – Ramas mother
- Aashvalayana – Ashvalayanas son

Bharghava :

- Bhrigu Rishi Gothra Pitha
- Gothra = Descendent
- Abhivadaya – Bharatvaj Gothra

Vaidharbihi :

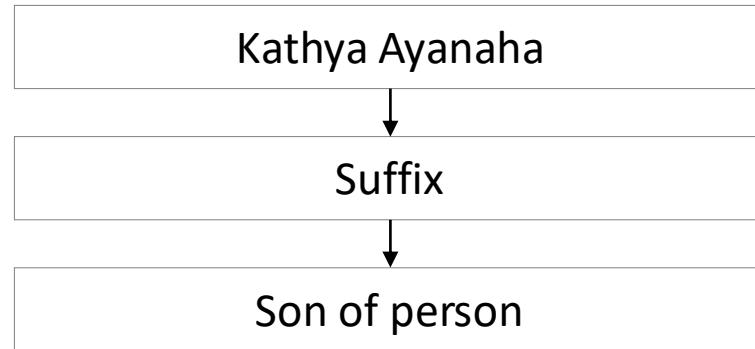
- Vidharbha = Small country
- Born in Vidharbha Desha

VI) Kabandhi :

- Name of student

Kathyayanaha :

- Son of Kathya



- Kathyayanas grandfather must be alive then only Kath Ayayan
- Ayana suffix – great
- Kathyas father or grandfather should be alive.

VII) Panini Sutra :

४.१.१६३ जीवति तु वंश्ये युवा ।

But when one in a line of descent, beginning with a father (and reckoning upwards), is alive, let the descendant of a grandson or still lower descendant, beginning (therefore) with the fourth (in the order of descent) be called Yuvan.

- Kathyayana → His grandfather or greatgrandfather alive when he was born.
- Ayana – Yuva Pratyaya.
- Jivati Tu Vamshe Yuva



Ayatana

- Bashyam – Tika – tippany – Paninian Grammar – studied.
- What are the qualifications of 6 disciples.

5) Bashyam : Chapter 1 - Verse 1 Continues...

ते हैते ब्रह्मपरा अपरं ब्रह्म परत्वेन गतास्तदनुष्ठाननिष्ठाश्च ब्रह्मनिष्ठाः
परं ब्रह्मान्वेषमाणाः—किं तत्?

I) 6 disciples Brahma Paraha – committed to highest Brahman.

Param Brahma	Aparam Brahma
Nirgunam Brahma	Saguna Brahma

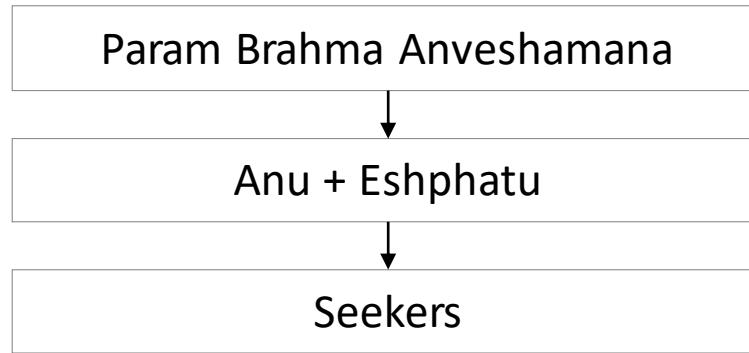
Superior Brahma	Inferior Brahma
<ul style="list-style-type: none"> - Karanam Brahma - Maya Sahitam - 3rd Pada 	<ul style="list-style-type: none"> - Karyam Brahma - Hiranyagarbha + Virat - 1st / 2nd Pada

II) Disciples wanted to know Param Brahma.

- For them highest Brahma = Virat – Hiranyagarbha – Sagunam Brahma.
- Dont know Param Brahma.
- Have knowledge + Puja + Virat / Hiranyagarbha Upasana

III) Aparam Brahma – Anushtanaha

- Don't know Param Brahma
- Have all qualification = Karma Yoga + Upasana Yoga.
- Karma Yoga → Aparam Brahma Puja done
- Upasana Yoga → Aparam Brahma Dhyana done
- Have desire to know Param Brahma.
- Not happy with so sweet Guruvayurappan.
- Went in search of Guru.



IV) Kimartham Tatu :

- Why should they seek Nirgunam Brahma.
- To get Moksha.

Aparam Brahma (Meditation + Worship) :

- Keeps us within Samsara.
- Can give Qualification not Moksha.
- All within Time, Space, Subject to change.
- Therefore 6 disciples interested in Moksha, only possible through Nirguna Brahma Jnanam.
- Shantam, Shivam... Saha Vigneyaha.

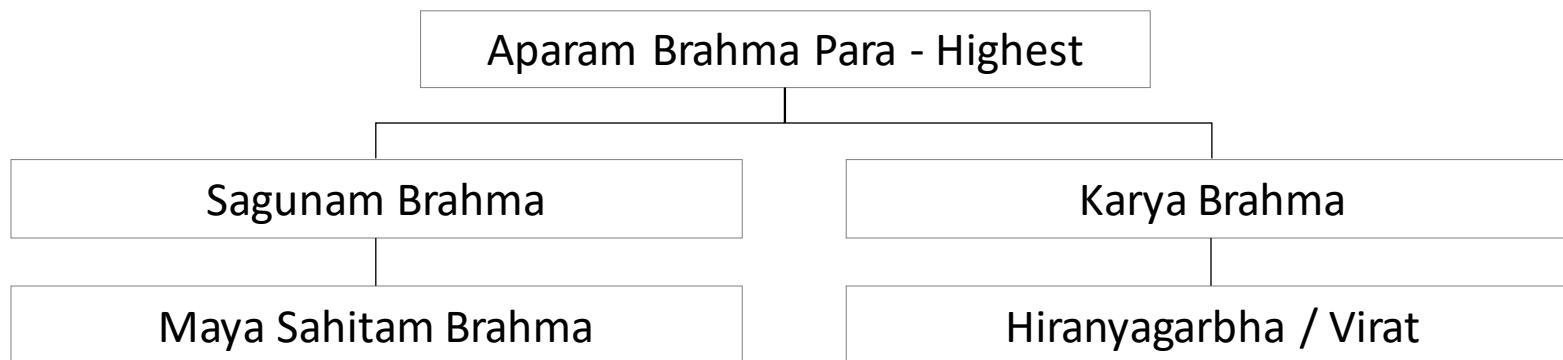
ते हैते ब्रह्मपरा अपरं ब्रह्म परत्वेन गतास्तदनुष्ठाननिष्ठाश्च
ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणाः—किं तत्?

I) Chapter 1 – 1st two Mantras Upanishad introduces Guru and disciples.

II) Mantra – 1 :

- Names of 6 disciples (Bharatvaja, Satyakama, Gargya, Bhargava, Kausalya, Kahandhi)
- Qualifications.

III) Brahma Paraha Brahma Nishta :



- They know only this much.

• **Brahma Nishta :**

- Aparam Brahma Nishta.

- If Param Brahma Nishta, then not student.
- Brahma Ajnanam = Qualification to be a student.

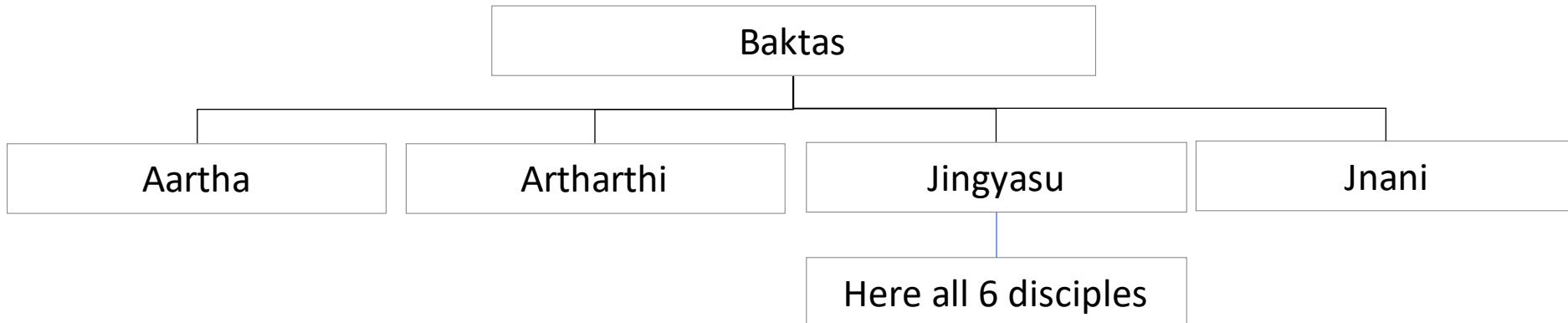
IV) Brahma Nishta :

- Tad Aparabrahma Anushtana Nishta.
- Aparam Brahma = Ishvara Anushtanam.
- Ishvara Puja + Upasana, required for preparation.
- Karma Yoga + Upasana Yoga – committed.
- Sadhana Chatustaya Sampatti aquired

V) Interested in pursuing Param Brahman

Gita :

- Jingyasu Bhaktas – Chapter 7



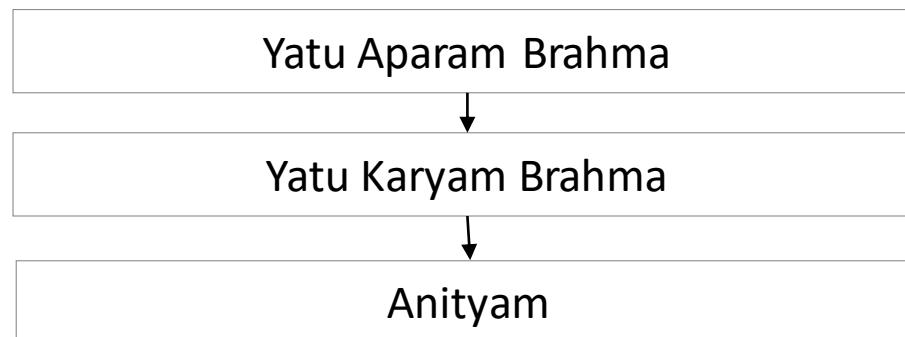
VI) Question : Kim Tatu?

- What is that Param Brahma?
- Why are they interested with Param – Nirgunam Brahma?
- Kaha Atishaya?
- What is superiority of Param Nirgunam Brahma in relation to Aparam Sagunam Brahma?
- Why not satisfied with Sagunam Brahma?

6) Bashyam : Chapter 1 – Verse 1 Continues...

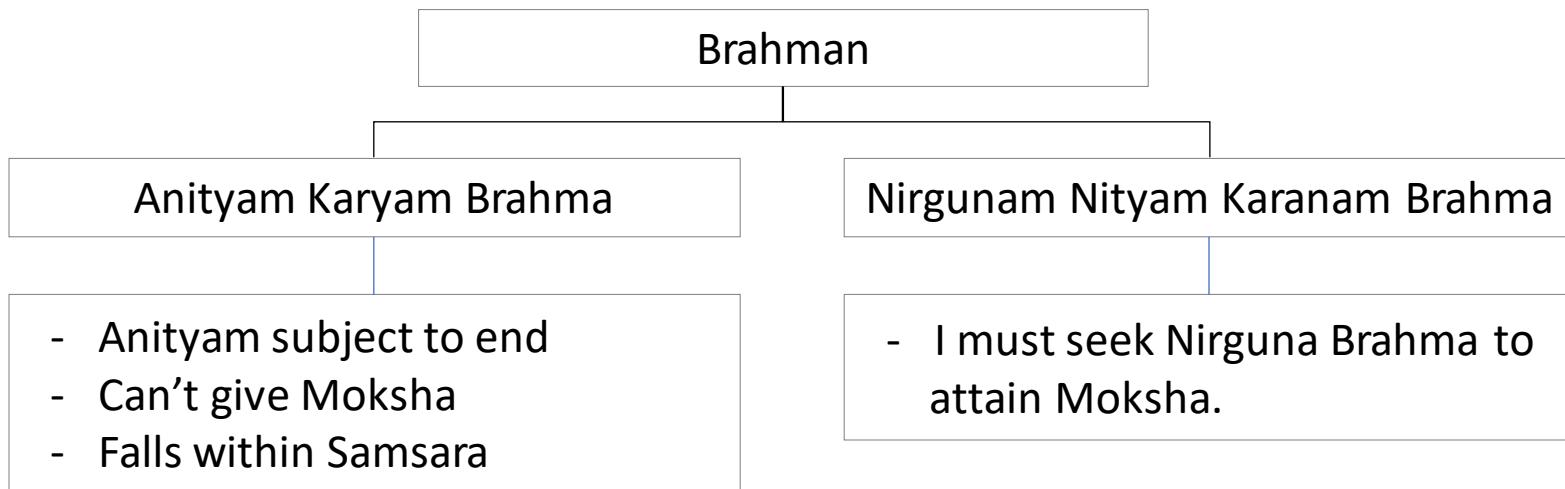
यन्नित्यं विज्ञेयमिति तत्प्राप्त्यर्थं यथाकामं यतिष्याम
इत्येवं तदन्वेषणं कुर्वन्तस्तदधिगमायैष ह वै तत्सर्वं
वक्ष्यतीत्याचार्य- मुपजग्मुः ।

I)



- Whatever is a product, Hiranyagarbha, Virat is a product, therefore Anityam.
- Nirgunam, Param Brahma = Always Nityam, eternal.

II)



III) **Yatu Nityam Tat Praptyartham Iti Vijneyam :**

- To attain Nityam Nirgunam Brahma, you have to attain Shastric Upanishadic Jnanam.
- This Shankara presents as law in Katho Bashyam.

IV) **Quotation :**

- **Paranchet Jnatvyam, Aparanchet Praptavyam.**
- What is impermanent has to be attained by effort, Karma.

V)



- All in Samsara.
- Result of our effort.

VI) Permanent – different – not Karma Phalam – not result of my effort.

Mundak Upanishad :

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

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam 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]

- All words explained.

VII)

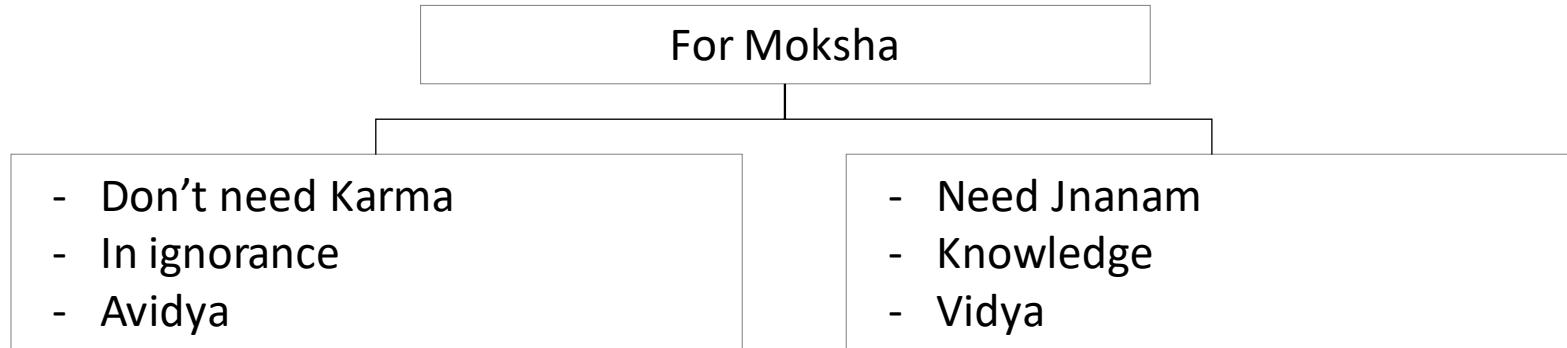
Permanent is Jnana Phalam

Don't attain permanent

Discover permanent within
yourself

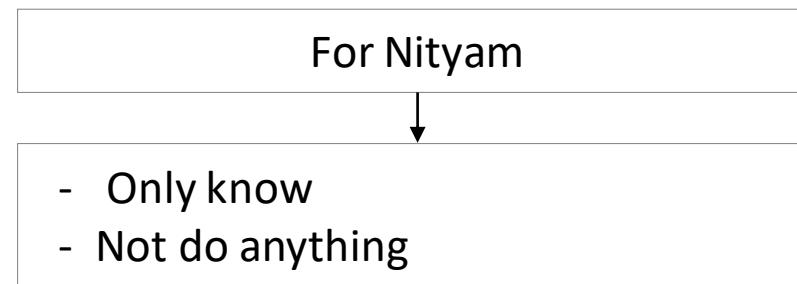
VIII) This law, disciple understood, Yatu Nityam Tat Praptyartham Tatu Jnataryatham, Tatu Vijneyam

IX)



X) **Iti Hetaho Tad Adigamya :**

For this reason :



- For gaining the knowledge of that Brahman.
- Gaining by knowledge.

XI) **Yatha Kamam Yathi Shyamaha :**

- Let us fully, freely put forth effort for knowing.
- With full capacity, work for knowledge.
- Jingyasu bhaktaha.
- Don't use Karma Indriyams but Jnana Indriyams.

XII) This is the thought of the 6 students – Shankara presents

- We are interested in permanent, work for knowledge of Param Brahma.

XIII) Looking for knowledge of Param Brahma, they approached Guru – Pippalada.

XIV) Mundaka Upanishad :

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

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam 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]

XV) Upasannaha = Upajagmuhu :

- Approached Upagam – Dhatu.

XVI) Why did they choose Pippalada?

- Pippalada – will teach everything related to Param Brahma.
- How did they approach Acharya?

कथम्? ते ह समित्पाणयः समिद्धारगृहीतहस्ताः सन्तो भगवन्तं
पिघलाद- माचार्यमुपसन्ना उपजग्मुः ॥ १ ॥

I) What is the facial expression, verbal expression, Body language?

- Kahika, Vachika, Manasa – posture?
- With Samith (Twigs – for Homa), flowers, fruits.
- Jnanis – Guru – Grihastha in Mundak + Prasno Upanishad.

II) Samith Bara = Bundle of Samith, holding in their hands.

III) Jnani = Bhagawan = Brahma Vidya Guru.

IV) **Upajagmuu :**

- They approached.

V) **Mundaka Upanishad :**

- Sishya starts questions on meeting.

VI) Prasno Upanishad :

- Commentary on Mundaka Upanishad.
- **Guru says :**
 - No questions now
 - Stay in Ashram and serve.
 - If I know, I will answer.
 - Sishya desperate
- All served, had deep desires to know Brahman.
- If desire deep, conditions of Guru will be followed.
- Now Sishya puts conditions – put all on YouTube.
- Kaliyuga - opposite

VII) Mantra 2 :

- Gurus conditions.

8) Chapter 1 – Verse 2 :

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

Taanha sa Rishiruvaacha bhooya eva tapasaa
brahmacharyena 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.’ [I – 2]

I) Mundaka Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।
Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked.
“What is That, my Lord, having known which all these become Known?” [I – I – III]

- Sishya approached and asked.

II) Here 1 year gap to ask questions.

9) **Bashyam : Chapter 1 – Verse 2 starts**

तानेवमुपगतान्ह स किल ऋषिरुवाच भूयः पुनरेव यद्यपि
यूयं पूर्वं तपस्विन एव तपसेन्द्रियसंयमेन तथापीह
विशेषतो ब्रह्मचर्येण श्रद्धया चास्तिक्यबुद्ध्यादरवन्तः
संवत्सरं कालं संवत्स्यथ सम्यग्गुरु- शुश्रूषापराः सन्तो वत्स्यथ ।

I) Tan Eva Upagatham :

- 6 Rishis approached Pippalada with Samit.

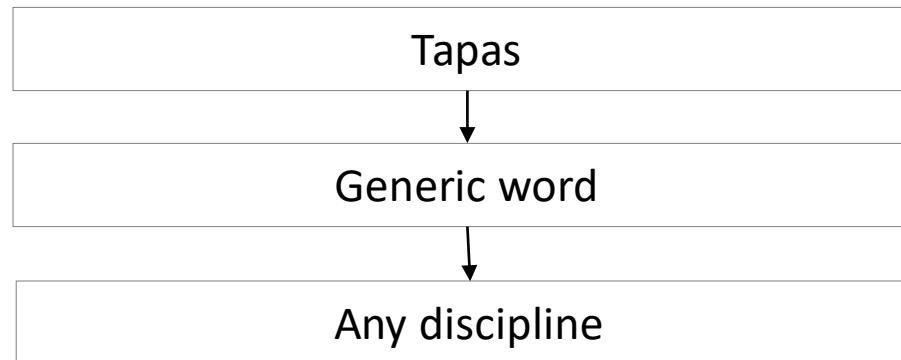
II) Pippalada addressed 6 Disciples :

- You are Tapasvi's, practiced Kshama, Damah, you should practice for some more time.

III) Practice :

a) Tapasa :

- Indriya Samyamaha sensory restraint Sense organs.
- Practice Damaha etc.



b) Brahmacharym :

- Celibacy.

c) Sraddha :

- Astikya Buddhi
- Faith in me.

d) Adhara Avantaha :

- Respect for me
- No money expected
- You have freedom to be with me or not.

IV) Samvasyatha :

- One year 6 disciples stayed and served Guru (Acharya Upasanam)

V) Yathokta Kari :

- Title of student followed gurus instructions.

10) Bashyam : Chapter 1 – Verse 2 continues...

ततो यथाकामं यो यस्य कामस्तमन्तिक्रम्य यथाकामं
यद्विषये यस्य जिज्ञासा तद्विषयान्प्रश्नान्पृच्छत ।

I) After one year, you can ask questions regarding Param Brahma according to your desire.

- Your service according to my desire.

II)

Questions

Apara Vidya

Para Vidya

11) Bashyam : Chapter 1 – Verse 2 continues...

यदि तद्युष्मत्पृष्टं विज्ञास्यामः— अनुद्धतत्वप्रदर्शनार्थो यदिशब्दो
नाज्ञानसंशयार्थः प्रश्ननिर्णया- दवसीयते—सर्वं ह वो वः
पृष्टं वक्ष्याम इति ॥ २ ॥

I) **Yadi Vijnyasamaha :**

- If I know the answer to your question.

II) Then I will answer your questions.

III) Does it mean Guru has ignorance and student.

IV) **Teacher / Student :**

- Don't want to commit if they are sure, Junior Student, Senior Teacher.
- I have Brahma Jnanam, I need not declare.

V) **Example :**

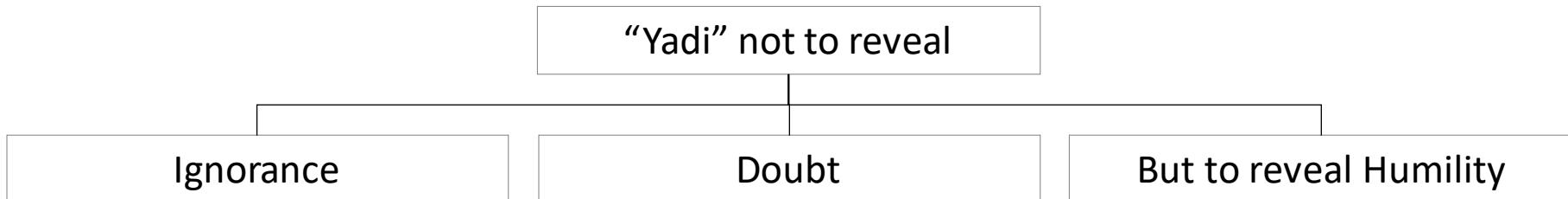
- Pony in Kedarnath
- Assume it is sure footed.

VI) Teacher uses expression, he knows he knows Brahman.

VII) This expression to show his humility, has no doubt (Yadi – Shabda).

VIII) Udda Tatwam = Arrogance

- Anudda Tatwam = Absence of arrogance
= To reveal humility.



- This is intention of the Guru.

IX) Prashna Nirnaya :

- From Pippaladas answers, we know Pippalada is very clear.

X) Prashna Prichhata :

- Title of Upanishad : Prashna Upanishad
- Title does not have too much significance.
- Keno Upanishad : Start with Kena
- Mundak Upanishad : Different reason
- 2 Introductory Mantras of 1st Chapter over.
- Know name of Guru, Sishyas, qualifications.

- Summary of 1st – three students
- Chapter 4 – Mantra and Bashyam.

Revision :

I) 1st two Mantras :

- Guru + 6 disciples introduced.
- Well qualified
- Guru asked them to stay one year in Ashrama and do Sadhana.

II) Guru : Ask questions

- 3rd mantra – dialogue starts.

III) Dialogue of first 3 disciples + Bashyam.

IV) Disciples :

Listing :

- a) Sukesha – 1st
- b) Kabandhi Katyayana – 6th

Question :

- Kabandhi, 5, 4, 3, 2, 1

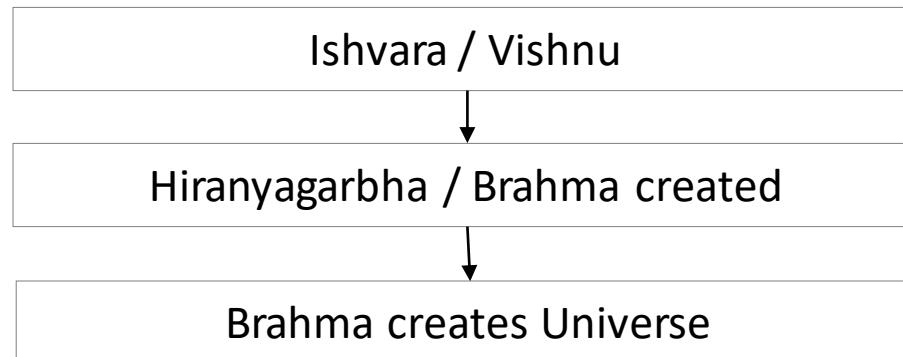
V) 1st Chapter : 16 Mantras

- Kabandhi – Pippalada
- Complex chapter, academic information, not Vedanta.

VI) Question :

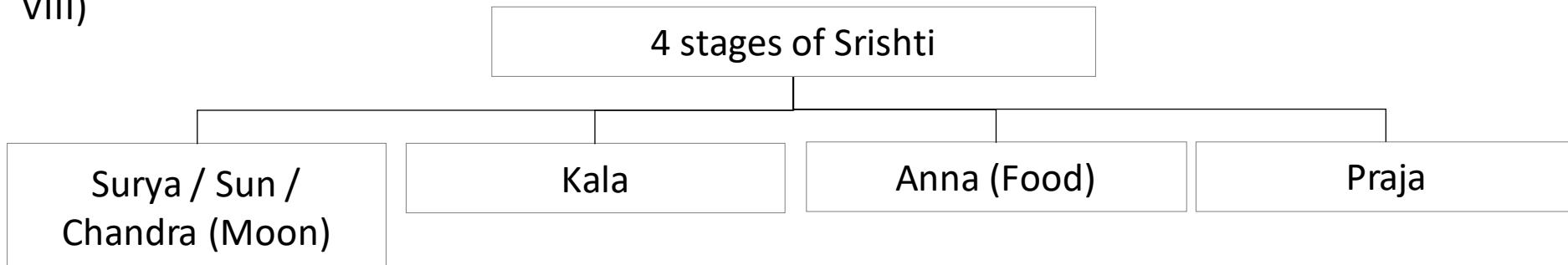
- How are Human Beings born?

Answer :



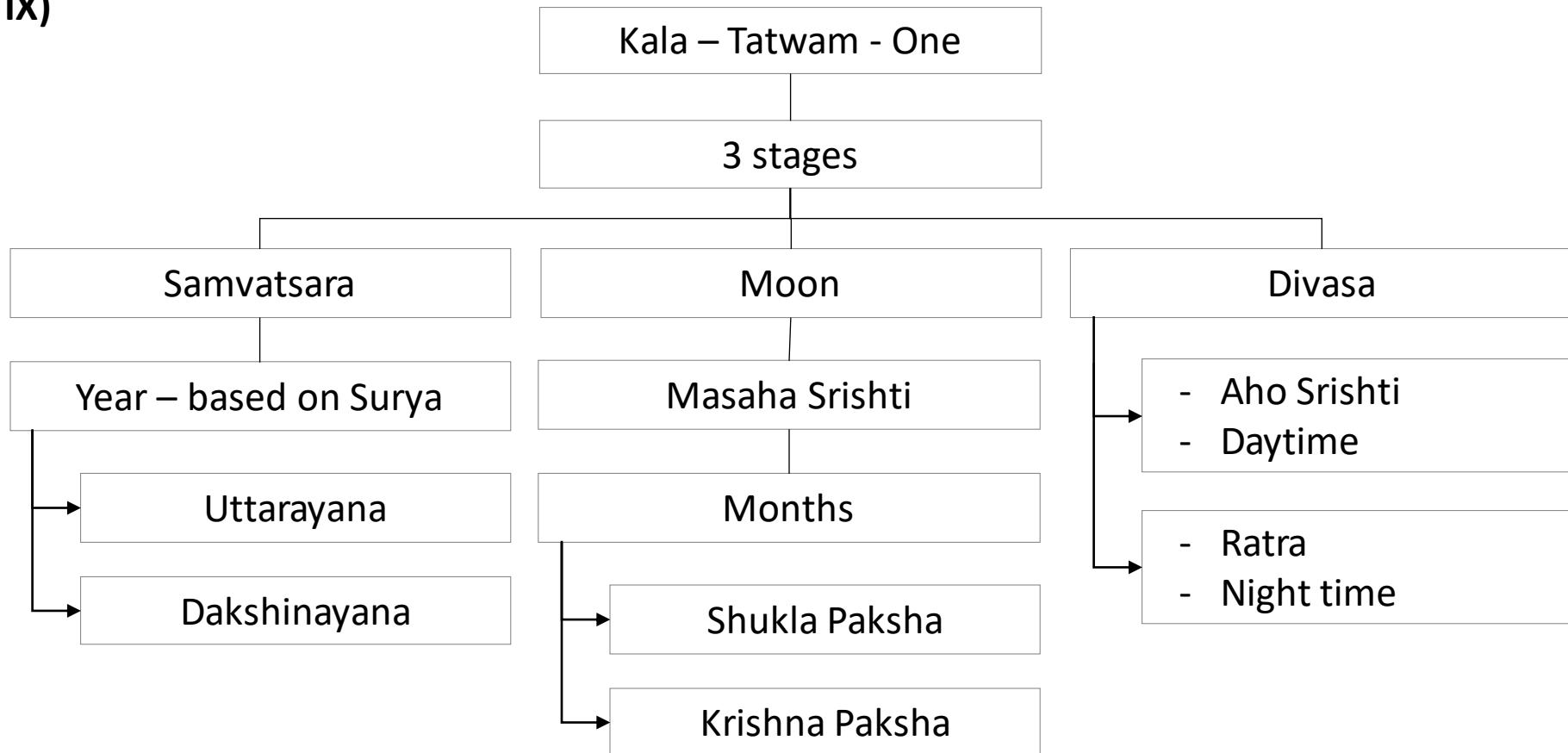
VII) Hiranyagarbha called Prajapati here

VIII)

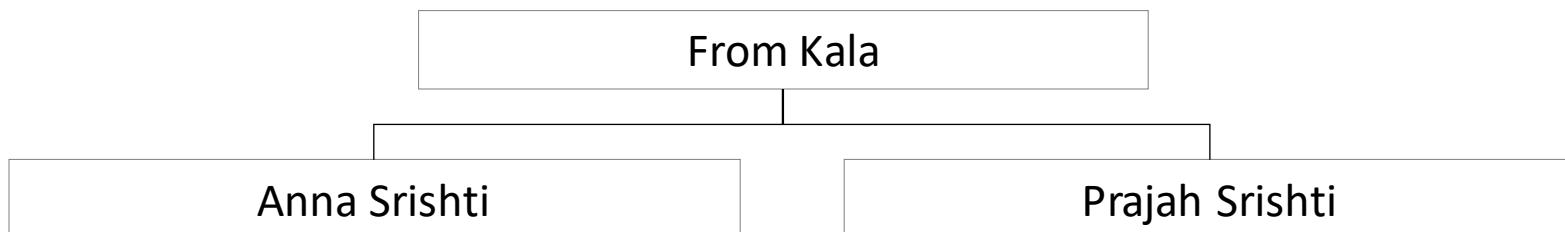


- 5 Butas not mentioned.

IX)



X) Kala divided into 3 pairs



XI)

4 complimentary pairs

Surya

Uttaranayanam

Shukla Paksha

Aho

Chandra

Dakshinayanam

Krishna Paksha

Ratra

XII)

Prana – Tattvam	Rahi
<ul style="list-style-type: none">- Surya- Uttarayana- Shukla Paksha- Ahaha	<ul style="list-style-type: none">- Chandra- Dakshinayanam- Krishna paksha- Ratri

- Complimentary Pairs
- Mithuna Srishti

- Prana Rahi Rupa Mithuna Srishti.

XIII) Shankara :

a) Surya – Prana – Annadaha, Eater, consumer, experiencer

- Prana alone – consumes food Annadaha - Bokta

b) Chandra – Rahi – Experienced Eaten - Annam

XIV) Brihadaranyaka Upanishad : Chapter 1 – 4 – 6

अथेत्यभ्यमन्थत्, स मुखाच्च योनेहस्ताभ्यां चाग्निमसृजत; तस्मादेतदुभ्यमलोमकमन्तरतः, अलोमका हि योनिरन्तरतः । तथदिदमाऽऽः, अमुं यजामुं यजेत्य् एकैकं देवम्, एतस्यैव सा विसृष्टिः, एष उ ह्येव सर्वे देवाः । अथ यत्किंचेदमार्द्रम्, तद्रेतसोऽसृजत, तदु सोमः; एतावद्वा इदं, सर्वम् अन्नं चैवान्नादश्च; सोम एवान्नम्, अग्निरन्नादः; सैषा ब्रह्मणोऽतिसृष्टिर्यच्छ्रेयसो देवानसृजत, अथ यन्मत्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिः; अतिसृष्ट्यं हास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

athetyabhyamanthat, sa mukhācca yonerhastābhyaṁ cāgnimasṛjata; tasmādetadubhayamalomakamantarataḥ, alomakā hi yonirantarataḥ | tadyadidamāḥuḥ, amuṁ yajāmuṁ yajety, ekaikam devam, etasyaiva sā visṛṣṭih, eṣa u hyeva sarve devāḥ | atha yatkīmcedamārdrām, tadretaso'sṛjata, tadu somaḥ; etāvadvā idam, sarvam annam caivānnādaśca; soma evānnam, agnirannādaḥ; saīṣā brahmaṇo'tisṛṣṭiryacchreyaso devānasṛjata, atha yanmartyaḥ sannamṛtānasṛjata tasmādatisṛṣṭih; atisṛṣṭyam hāsyaitasyām bhavati ya evam veda || 6 ||

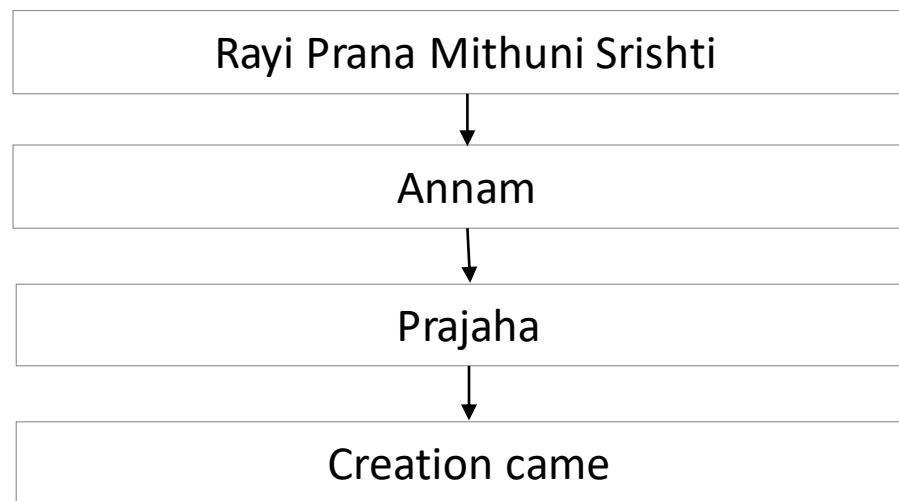
Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both *these* are without hair at the inside. When they talk of particular gods, saying, 'Sacrifice to him,' 'Sacrifice to the other one,' (they are wrong, since) these are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is Soma. This universe is indeed this much—food and the eater of food. Soma is food, and fire the eater of food. This is the super-creation of Virāj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-creation of Virāj. [1 - 4 - 6]

XV) Ultimate complimentary Pair :

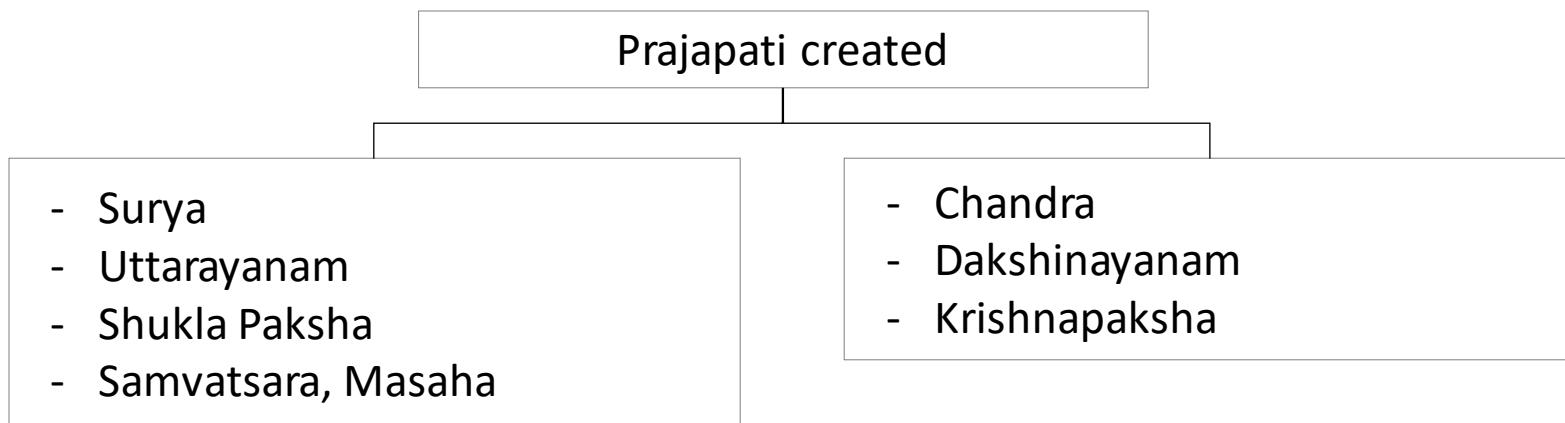
Annadaha	Annam
<ul style="list-style-type: none">- I experienter of food- Bokta- Boktru	<ul style="list-style-type: none">- Experienced Universe- Bogya Prapancha

Shankara introduces

XVI)



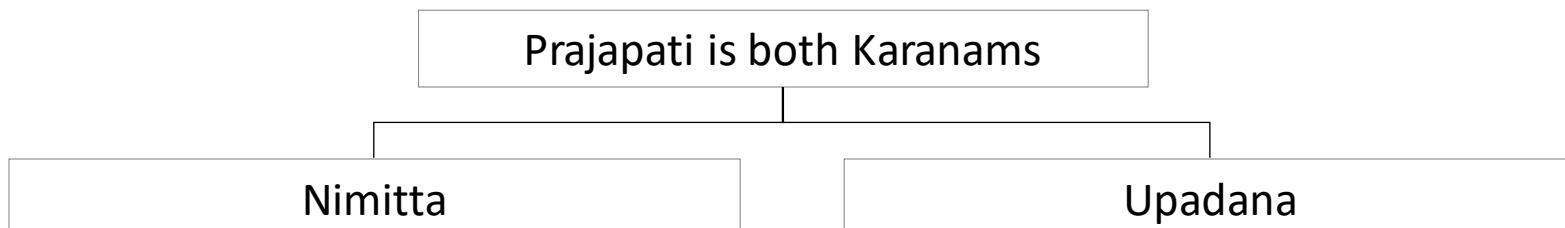
XVII)



XVIII) Upanishad says :

- **Prajapati is Samvatsara.**
- Word created is missing.
- Prajapati is Masaha, Samvatsara, Aho, Ratri.
- **Prajapati himself became the time principle.**

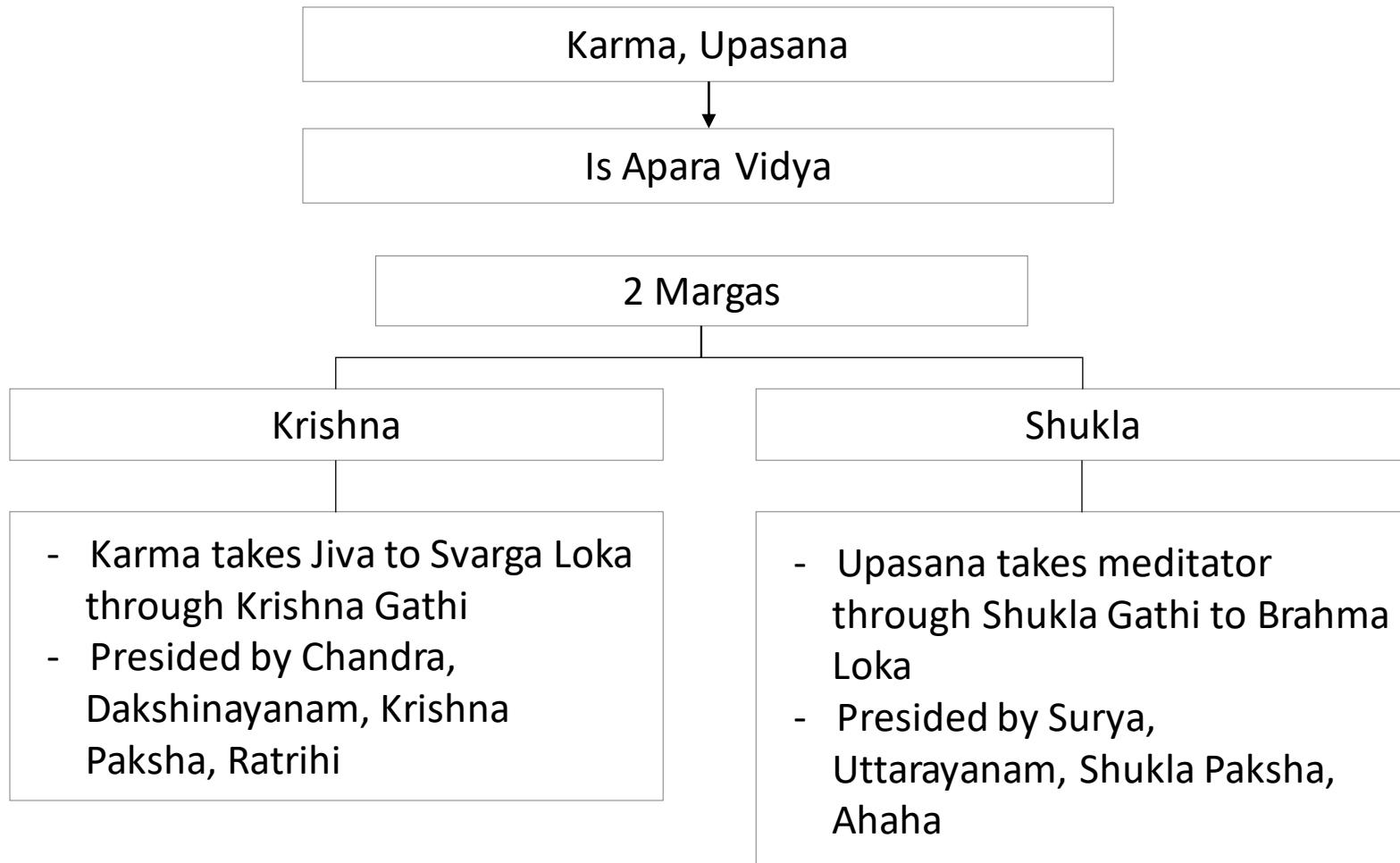
XIX)



- **Prajapati is appear as the Universe, waker, dreamer, sleeper and their Prapanchas.**
- Gold – Upadana Karanam appears as Ring, Bangle, Chain.

XX) Prajapati is inherent in me the waker as both Nimitta and Upadana Karanams.

XXI)



XXII) Mundaka Upanishad :

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४॥

Tasmai sa hovaca ।

dve vidye veditavye iti ha sma yad brahma-vido vadanti, para caivapara ca ॥ 4 ॥

To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apara and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

- Apara Vidya of Mundak indicated in 1st Chapter of Prasno.

XXIII) Gita :

अग्निर्ज्योतिरहः शुक्लः
षष्ठ्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति
ब्रह्म ब्रह्मविदो जनाः ॥८-२४ ॥

agnirjōtirahaḥ śuklaḥ
ṣaṣṭmāsā uttarāyaṇam ।
tatra prayātā gacchanti
brahma brahmavidō janāḥ ॥ 8-24 ॥

Fire, light, day time, the bright fortnight, the six months of the northern solstice ; following this path, men who know Brahman go to Brahman. [Chapter 8 – Verse 24]

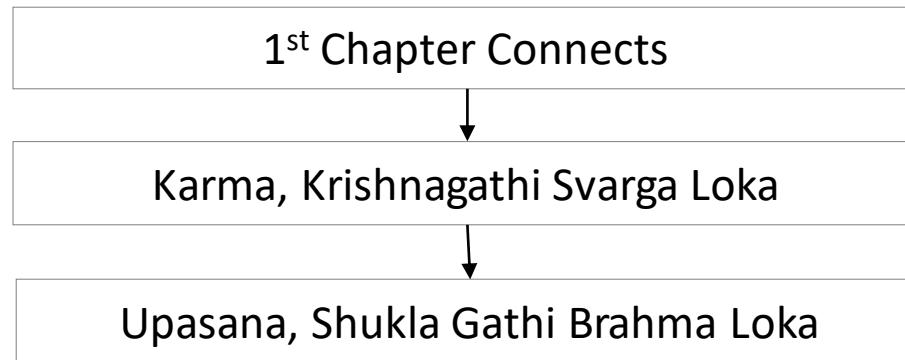
**धूमो रात्रिस्तथा कृष्णः
 षण्मासा दक्षिणायनम् ।
 तत्र चान्द्रमसं ज्योतिः
 योगी प्राप्य निवर्तते ॥८-२५ ॥**

**dhūmō rātristathā krṣṇah
 ṣaṇmāsā dakṣiṇāyanam ।
 tatra cāndramasam jyōtih
 yōgī prāpya nivartatē ॥८-२५ ॥**

Smoke, night time, the dark fortnight, also months of southern solstice, attaining by these to the moon, the lunar light, the yogi returns. [Chapter 8 – Verse 25]

- Agnir Jyoti ahar Shukla Shanmasa Uttarayanam, Tatra Prayasa Gachhanti Brahma Vido Janah.
- Dhumo Ratri.

XXIII)

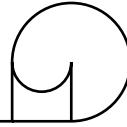


XXIV) How did Jiva – living beings came?

- Living beings came from Supreme being, Prajapati.
- By going through Surya Srishti, Chandra Srishti, Kala Srishti, Anna Srishti, Praja.

XXV) a) Values :

- Brahmacharyam should be followed by Grihasthas.
- **Stree Purusha Samyoga only during Samyoga only during night, not day.**
- This is Grihasta Brahmacharyam.
- Kabandhi – Pipalada Samvada.
- 1st Chapter – complex.



CHAPTER 2

BHARGAVA AND PIPPALADA

13 VERSES

SUMMARY

Chapter 2

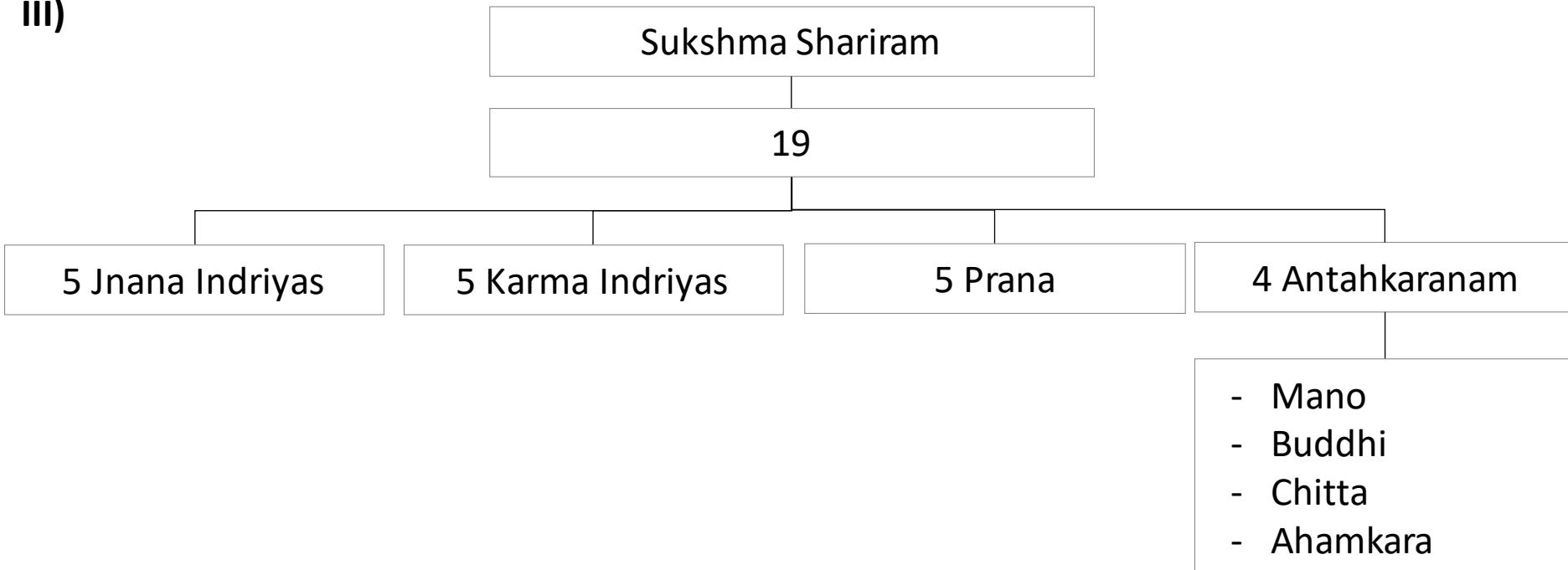
I) 13 Mantras

- Bhargava – Pippalada Samvada.

II) Question :

- What is the most important organ in the Body?

III)



- Among this which is greatest?

IV) How do organs claim which is superior?

V) Prajapati gives answer :

a) First all organs claim, I am the greatest.

b) Panchabutas, Akasha, Vayu, Agni, Apah, Prithvi claim we are the one supporting the body.

c) Prana :

- I support, life giver
- Don't be deluded.
- Body = Banam, Unique meaning not arrow.

d) Others not willing to accept

- Prana decided to withdraw, prepares to withdraw, like person in ICU.
- Organs struggling, going with Prana, couldn't remain in the body.

e) Prana = Queen Bee in a honey comb.

- When Makshika Queen bee leaves, all bees leave.

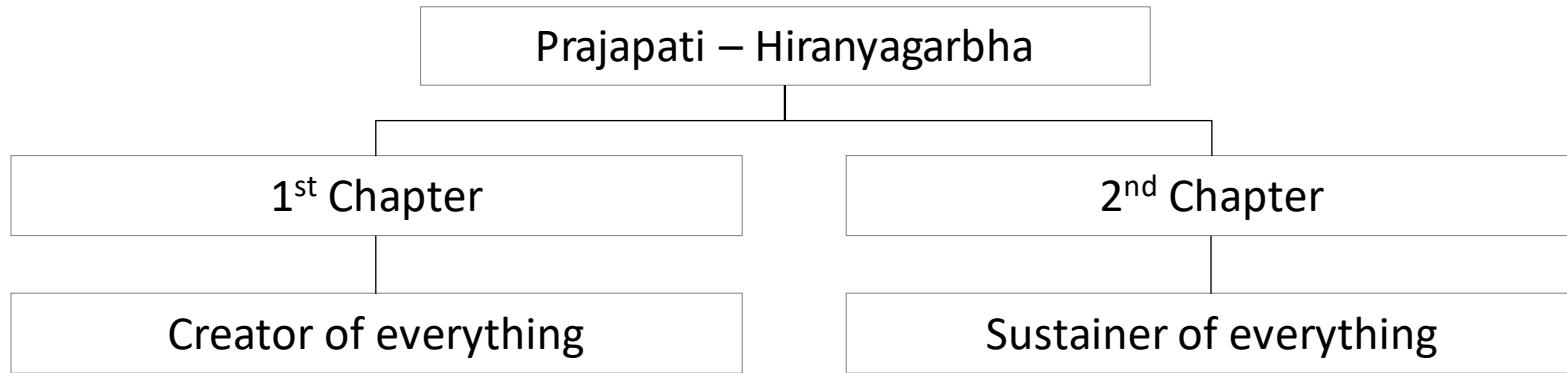
f) Prana about to go, all organs leave.

- NDE – Experience
- Near Death Experience.

g) All organs understood glory of Prana.

VI) Pleased with this knowledge, Prana blessing all of us.

VII) Glorified Prana at Samashti level, Hiranyagarbha, Prajapati.



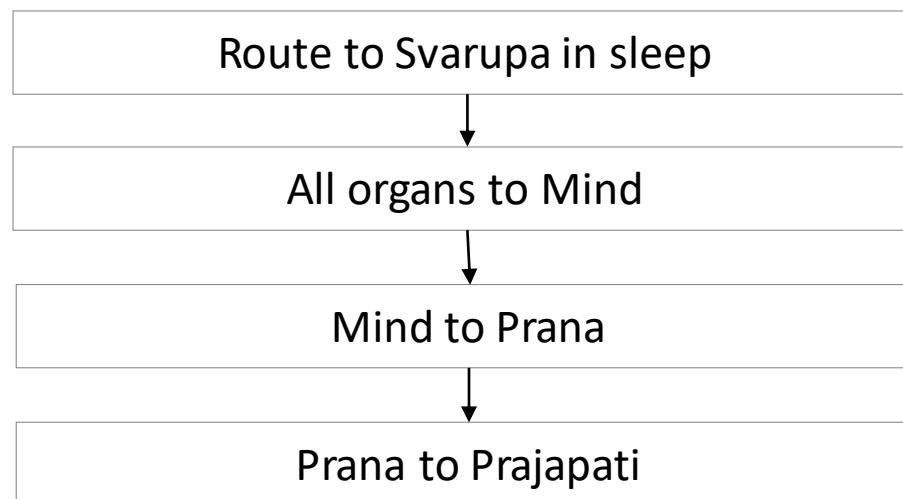
VIII) Prana alone borrows consciousness first from Atma.

- Becomes alive.
- That Prana gives life to other organs – Mind, etc...

IX) Between Mind and Prana which is greater?

- Prana.

X) Without functioning of Prana, Mind can't function



XI) In Coma, person survives because of functioning of Prana.

- Without Prana, Mind can't survive.
- Prana = Jyeshtaha, Sreshtaha.

XII) In a child in the womb what manifests 1st is the breath of the child.

- Mind comes later, matures later.
- Prana comes during birth.

XIII)



- From Mantra 5 – 13 (9 Mantra)
- You are Surya Devata.
- At individual level Prana blesses all the organs.

XIV) At Samashti level – Hiranyagarbha blesses all Devatas

- Surya, Chandra, Nakshatra, Varuna, Vayu Devatas.
- Natural forces = Power from one Hiranyagarbha.

XV)

2 levels of Glorification of Prana

Adhyatma Level

Adideva Level

Prana

Hiranyagarbha

XVI) Prasno Upanishad : Chapter 2 – Verse 10

यदा त्वमभिवर्षस्यथेमा: प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

Yadaa tvam-abhivarshasyathemaah praanate prajaah

anandaroopaas-tishthanti, kaamaayaannam bhavishyati iti ॥ 10 ॥

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. [II – 10]

- You are coming as rain Devata.
- All Prajas are able to live comfortably because of rain.
- They are happy.
- Anna Samruddhi comes because of glory of Hiranyagarbha.

XVII) Prasno Upanishad : Chapter 2 – Verse 4

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

Te asraddhadhaanaa babhoovuh,
 sobhimaanaadoordhvam utkramata iva,
 tasminnutkraamati athetare sarva eva-utkraamante
 tasminscha pratishtamaane sarva eva pratishtante.
 Tadyathaa makshikaa madhukara-raajaanamutkraamantam
 sarvaa evotkraamante tasminscha pratishtamaane
 sarvaa eva pratishtanta evem 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. [II – 4]

- Prana Deva glorified by all other organs.
- Sthunvanti

XVIII) Madhusudhana Saraswati borrows this in Gita Dhyana Shloka

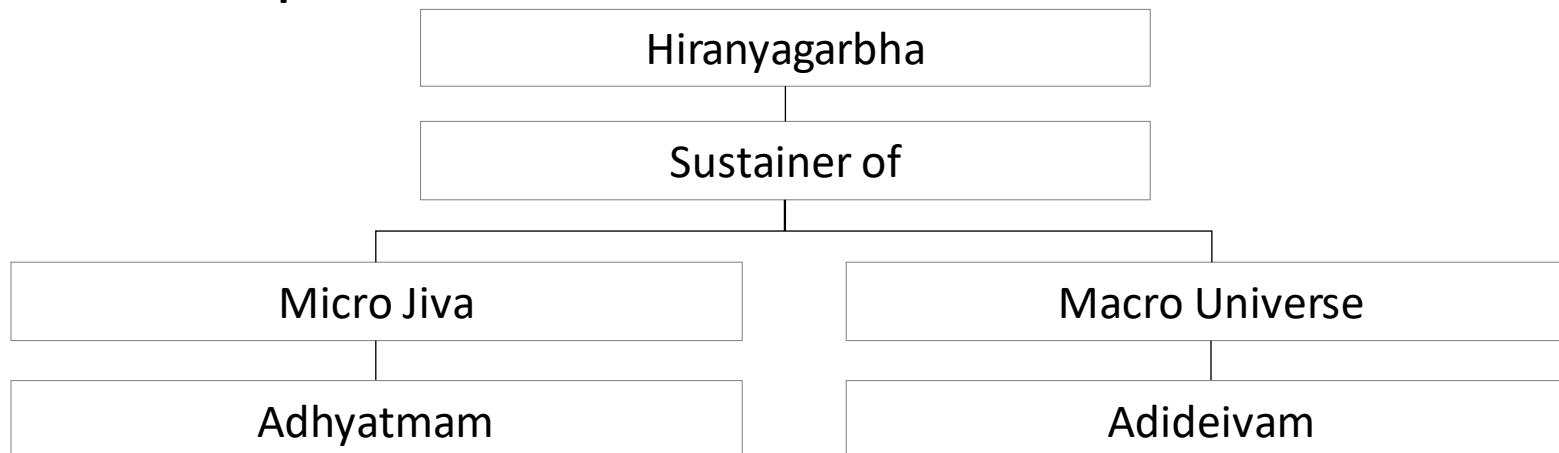
यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥९ ॥

*yam brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavaiḥ
vedaiḥ sāṅgapadakramopanisaṅgāyanti yam sāmagāḥ,
dhyānāvasthita tadgatena manasā paśyanti yam yogino
yasyāntam na viduh surāsuragaṇāḥ devāya tasmai namah. (9)*

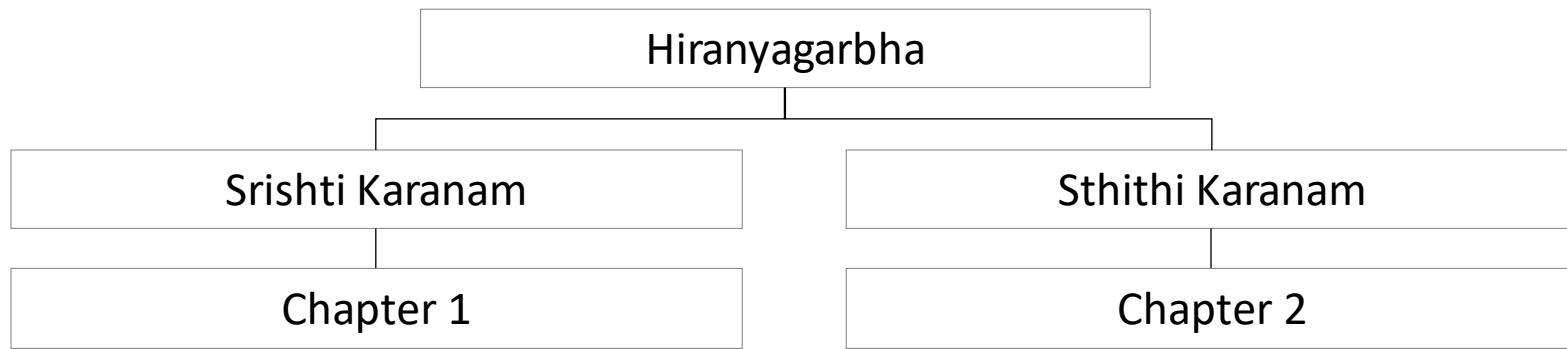
Salutations to that Godhead whom the Creator Brahma, Lord Varuna, Lord Indra, Lord Rudra and the Lord of the Marutas invoke with their divine hymns; whom the singers of Sama songs invoke through their correct and appropriate chantings, whom the yogis realise with minds absorbed in the goal of their contemplation through perfect meditation and whose limits are not known even to the denizens of the heavens or to the asuras of the nether kingdom.
[Dhyana Sloka 9]

- Borrowed from Prasna Upanishad – Chapter 2 – Verse 4.

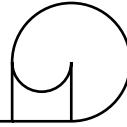
XIX) Essence of Chapter 2 :



XX)



XXI) Prana used not Hiranyagarbha



CHAPTER 3

KAUSALYA AND PIPPALADA

12 VERSES

SUMMARY

Chapter 3

12 Mantras

I) Kaushalya, Ashvalayana = Student

- Also student of Kaivalya Upanishad.

II) Kaivalya Upanishad :

ॐ अथाश्वलायनो भगवन्तं परमेष्ठिनमुपसमेत्योवाच ।
अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां सदा सद्गुरुः सेव्यमानां निगृहाम् ।
ययाऽचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषं याति विद्वान् ॥ १ ॥

om athāśvalāyano bhagavantam paramēṣṭhinam upasametyovāca ।
adhīhi bhagavan brahma vidyām variṣṭhām sadā sadbhūḥ sevyamānām nigṛudhām ।
yayā'cirātsarvapāpām vyapohya parātparām puruṣām yāti vidvān ॥ 1 ॥

Thereafter the sage Asvalayana approached Brahmaji, the revered grandsire and said, "Oh Lord! Please teach me brahma-vidya, self-knowledge, which is the noblest and is always resorted to by the good people, which is the highest secret, and by knowing which the learned ones cross all sins before long and reach the highest purusa. [Verse 1]

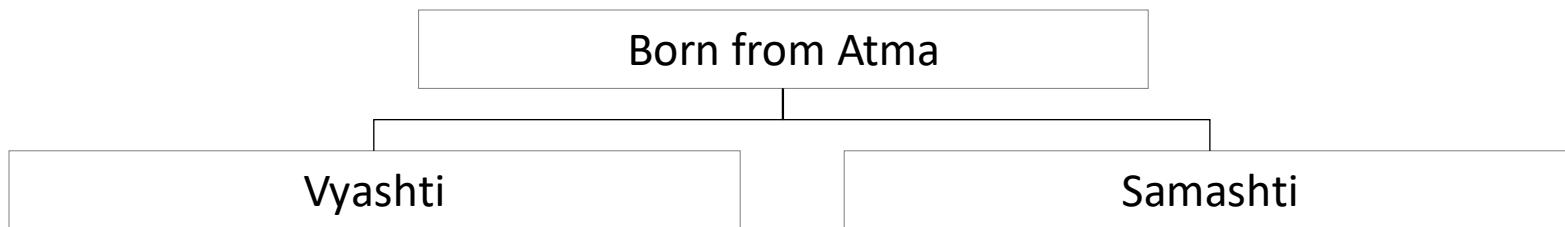
III) Kaivalya Upanishad – belongs to Atharvana Veda

- Some say Yajur Veda.

IV) Question :

- Details regarding Prana
 - a) Prana Utpatti
 - b) Pranasya Svarupam
 - c) Prana Pravesha
 - d) Pranasya Vyavapara
 - e) Pranasya Upasana Phalam

V) Pranasya Utpatti :



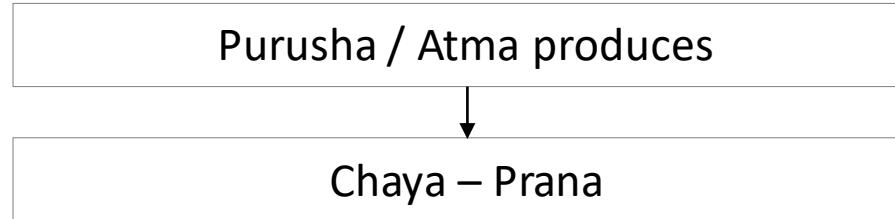
- From Atma or Brahman everything is born.
- Maya Sahita Atma.
- **Maya – produces Prana Nama Rupa gives.**
- **Atma gives / blesses Prana with Chidabhasa.**
- Therefore Prana = Live principles.

VII) That life principle Prana donates to sense organs, organs of action, Antahkaranam.

VIII) Just as person produces his Shadow on the ground when there is light nearby.

During Grahana :

- Moon produces Shadow on the earth or on the Sun.



VIII) What is the significance of the statement?

- Creation / Prana like a shadow.

IX) What is significance of shadow?

- Shadow is Mithya.
- Has no existence of its own.
- Depends on Purusha for existence.
- Shadow exists on the substance.

X) Prana represents entire creation = Mithya.

- Pranasya Svarupam = Mithyatvam.

XI) Katham Ayathi Asmin Sharire?

- Pranasya Pravesha
- How Prana enters Sharira?

- Prana quits – body dies.
- What is basis of Prana being with the Shariram?

XII) Mano Krutena Aya Asmin Sharire :

Shankara :

- Manas = Sankalpa / Desire / Fancy = Karma = Punya Papam.
- **Because of Punya Papa Karma Prana is associated with Shariram.**

XIII) Mamopatha... Keerishye... Pranasya Pravesha = Prarabda Punya Papa Vashat Bavati.

- Pranasya Sthithi Api, Prarabda Anusarena.
- When Prarabda is over, Prana says Tata, Bye Bye!
- He breathed his last.
- Utpatti, Pravesha, Svarupa, seen.

XIV) Vyapara :

Prana Divides into 5 fold functions

Prana

Apana

Vyana

Udana

Samana

Leader

Occupies various position

XV) Chapter 3 – Verse 4 and 5 :

यथा सम्रादेवाधिकृतान् विनियुक्ते ।
एतन् ग्रामानोतान् ग्रामानधितिष्ठेत्येवमेवैष 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.
[III – 4]

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

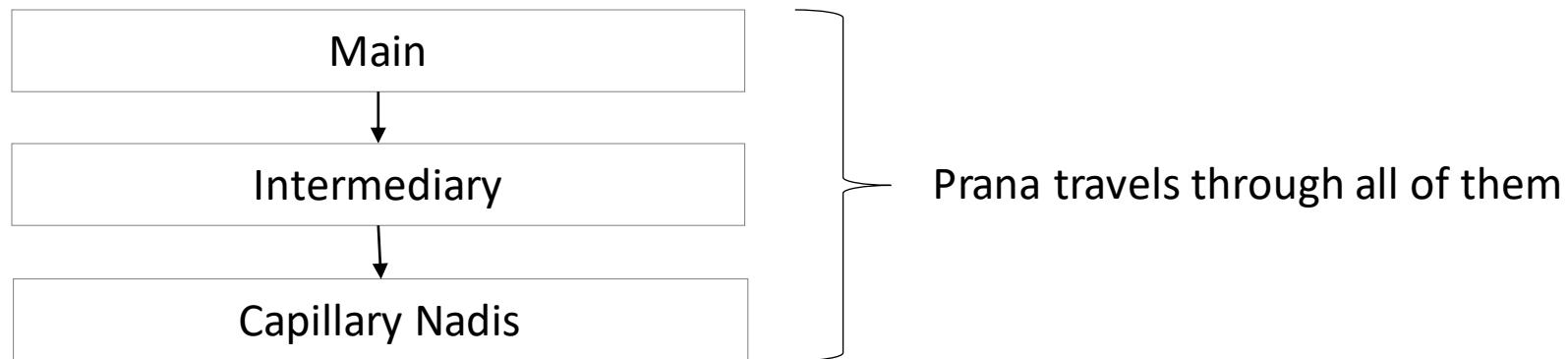
Paayoopasthe-apaanam, chakshuh-srotre mukha-naasikaabhyaaam praahah
svayam pratishthate madhye tu samaanah
esha hyetat-hutam-annam samam-nayati,
tasmaad-etaah sapt-aarchisho bhavanti ॥ 5 ॥

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. [III – 5]

- Respiration – Nose
- Apana – Lower
- Vyana – All over body – through Nadis
- Udana – Throat
- Samana – Digestive – Stomach

XVI) 7,72,000 Nadis

- Blood vessel, lymph vessel
- Prana travels through Nadi.



XVII) Pranayama = Nadi Shuddhi

- If blocks in Nadi.
- Angioplast – Send balloon through blood vessel.
- If block cleared, blood vessel cleared by Angioplast.

XVIII) If Nadi has block, do deep Pranayama

- Fast, powerful breath
- Brasrika Pranayam Vessel coating cleared like you, melt led. [Fan stove, presses, wind comes, heat comes, led melts.]
- Instrument called Brasrika.
- Puff, Puff...

XIX) Prana flows fast, Nadis free from block.

- Health depends on Pranic flow.

XX) Prashno Upanishad : Chapter 3 – Verse 6

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 vyanaa-scharati ॥ 6 ॥

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. [III – 6]

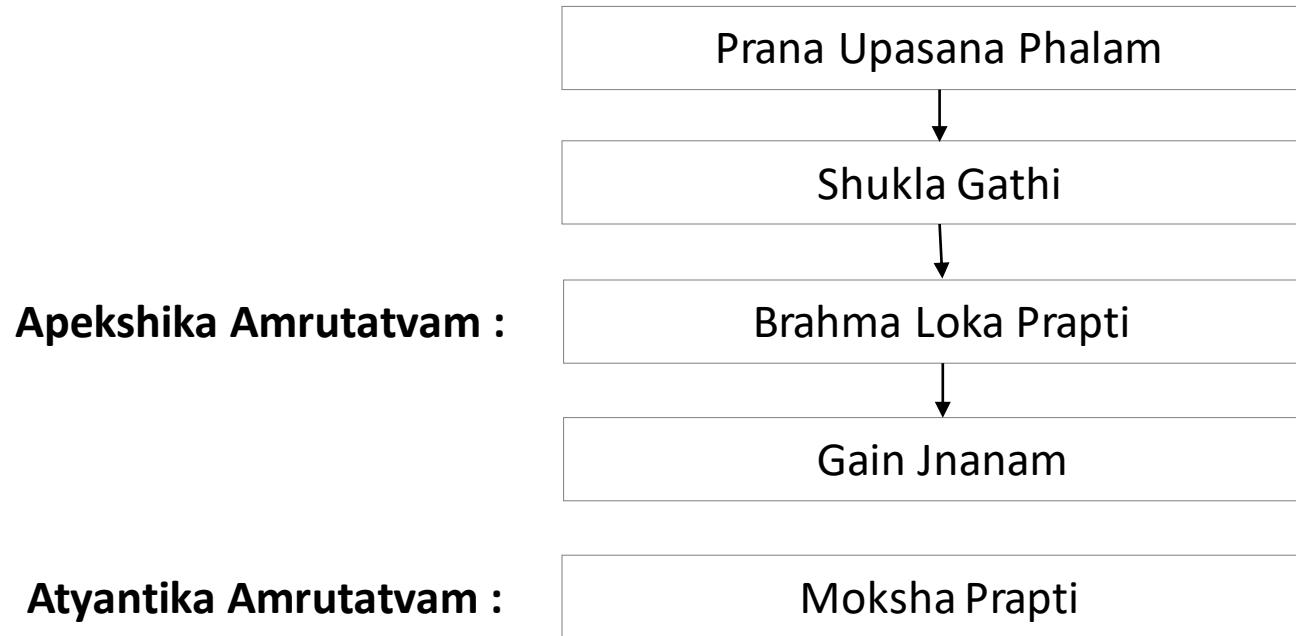
100 Nadis



Subdivided into 72,000

- Prana Vyapara = Flowing through the Nadis and dividing itself into respiratory (Prana), Digestive (Samana), Circulatory system (Vyana), excretory system (Apana), Udana – Trajectory – takes Sukshma Shariram out of Sthula Shariram.

XXI)



XXII) How Prana travels?

- During death – Prana withdraws Jnana Indriyas, Karma Indriyas, Antahkaranam to the Hridayam.

XXIII) Chapter 3 – Verse 10 & 11 :

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

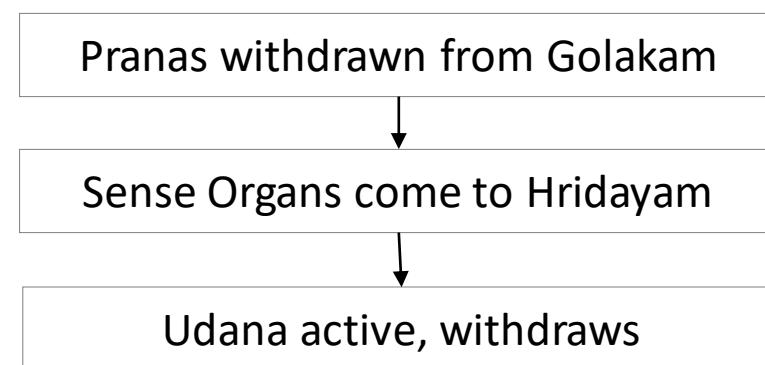
Yachitta-stenaisha praanam-aayaati prana-stejasa yuktah
sahaatmanaa, yathaa sankalpitam lokam nayati ॥ 10 ॥

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. [III – 10]

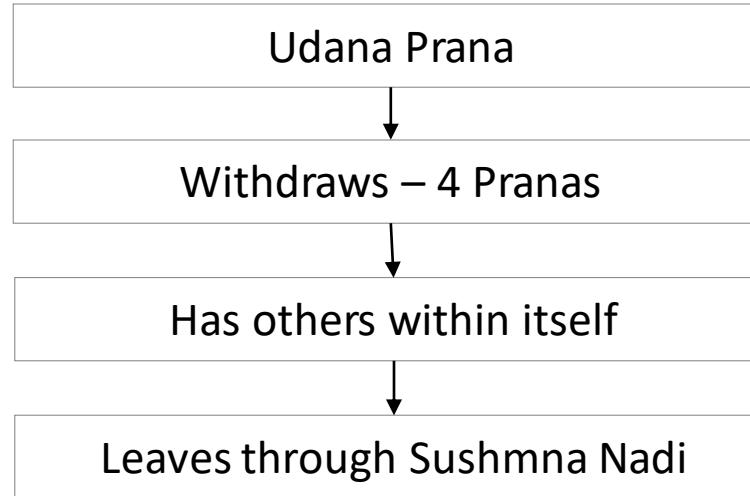
य एवं विद्वान् प्राणं वेद न हास्य प्रजा
हीयतेऽमृतो भवति तदेषः श्लोकः ॥ ११ ॥

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

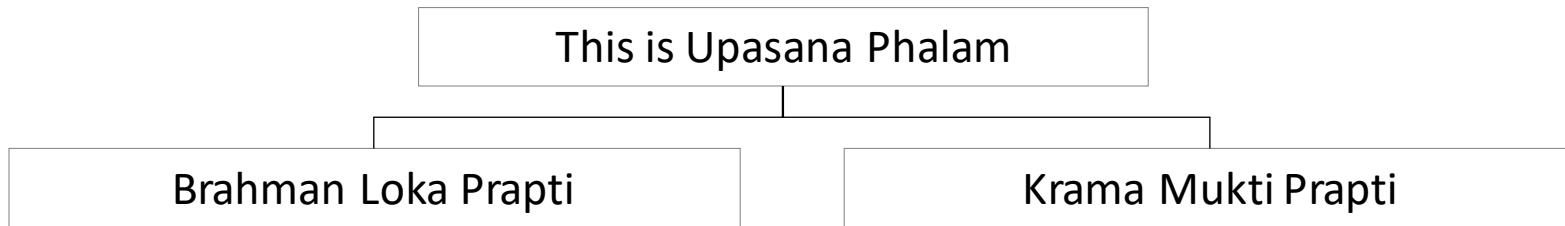
The wise man who knows the Prana thus will not have to suffer - his offspring's do not perish and he becomes immortal ; there is the following verse. [III – 11]



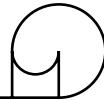
- Other 4 Pranas – Excretory, respiratory, digestive, circulatory.



XXIV)



- Chapter 1 & 2 – Karma + Upasana – Apara Vidya.
- Chapter 3 – Prana Upasana – Apara Vidya.
- Phalam = Brahma Loka – highest.
- Chapter 1, 2, 3 → Apara Vidya – dealing with Hiranyagarbha.
- Chapter 4 → Para Vidya
- All 5 topics covered.



CHAPTER 4

GARGYA AND PIPPALADA

11 VERSES

VERSE 1 to 4

Chapter 4

Chapters – Anatma information

Chapter 1

Chapter 2

Chapter 3

16 Verses

13 Verses

12 Verses

41 Verses Apara Vidya

I)

Para Vidya

Chapter 4

Chapter 5

Chapter 6

11 Verses

7 Verses

8 Verses

26 Verses total

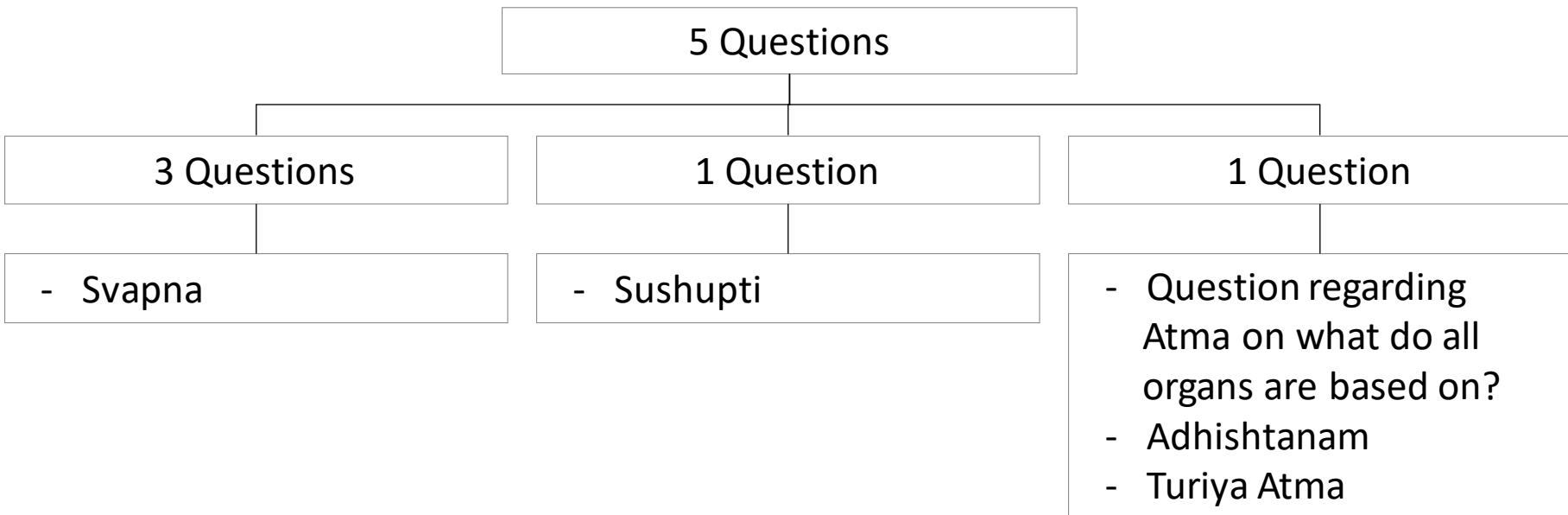
अथ हैनं सौर्यायणि गार्यः पप्रच्छ ।
भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति
कान्यस्मिंश्चाग्रति कतर एष देवः
स्वप्रान् पश्यति कस्येतत् सुखं भवति कस्मिन्नु
सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १ ॥

**Atha hainam sauryaayani gaargyah papracha,
bhagavan estamind purushe kaani svapanti?
kaanyasmin jaagrati? katara esha devah
svapnaan pasyati? kasya-etat sukham bhavati? kasminnu
save sampratishthitaa bhavanti iti ॥ 1 ॥**

Then Gargya, the grandson of Surya, questioned him, “O Bhagavan, what are they that sleep in man? What, again are awake? Which is the Devata who sees the dream? Whose is this happiness? On what do all these depend? [IV – 1]

III) Sauryayini Gargya – 4th Student

IV) 5 Questions to Guru Pippalada



- Therefore Chapter 4 = Para Vidya.

अथ हैनं सौर्यायणी गार्यः पप्रच्छ । प्रश्नत्रयेणापरविद्या-
 गोचरं सर्वं परिसमाप्य संसारं व्याकृतविषयं साध्यसाधनलक्षण-
 मनित्यम्; अथेदानीमसाध्य- साधनलक्षणमप्राणममनोगोचर-
 मतीन्द्रियविषयं शिवं शान्त- मविकृतमक्षरं सत्यं परविद्यागम्यं
 पुरुषाख्यं सबाह्याभ्यन्तरमजं वक्तव्यमित्युत्तरं प्रश्नत्रय- मारभ्यते ।

I) Ataha :

- After 3 students asked questions, got answers, withdraw.

II) Sauryayanihi = 4th Student

- Gargya = Garga Gothram

Chapter 1, 2, 3	Chapter 4, 5, 6
Apara Vidya	Para Vidya

III) Mundaka Upanishad :

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४॥

Tasmai sa hovaca ।

dve vidye veditavye iti ha sma yad brahma-vido vadanti, para caivapara ca ॥ 4 ॥

To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apara and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

IV) Prasna Upanishad :

- Explanation of Mundaka Upanishad.

V) Chapter 1 :

- Creation from Hiranyagarbha.
- Krishna and Shukla Gathi by Karma – Upasana Sadhana.

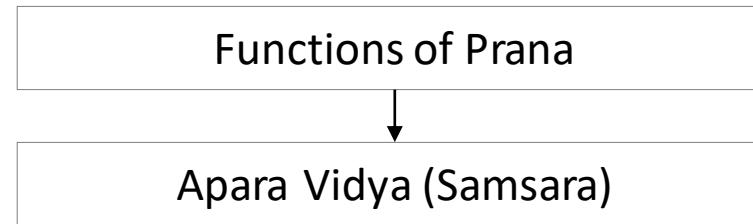
VI) Chapter 2 :

Glory of Prana



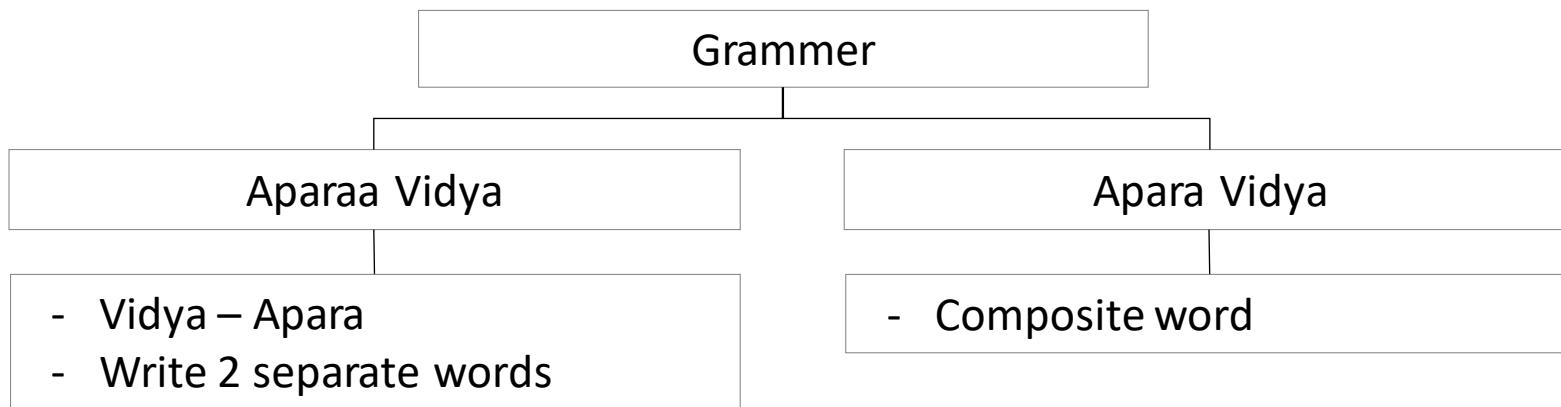
Apara Vidya

VII) Chapter 3 :



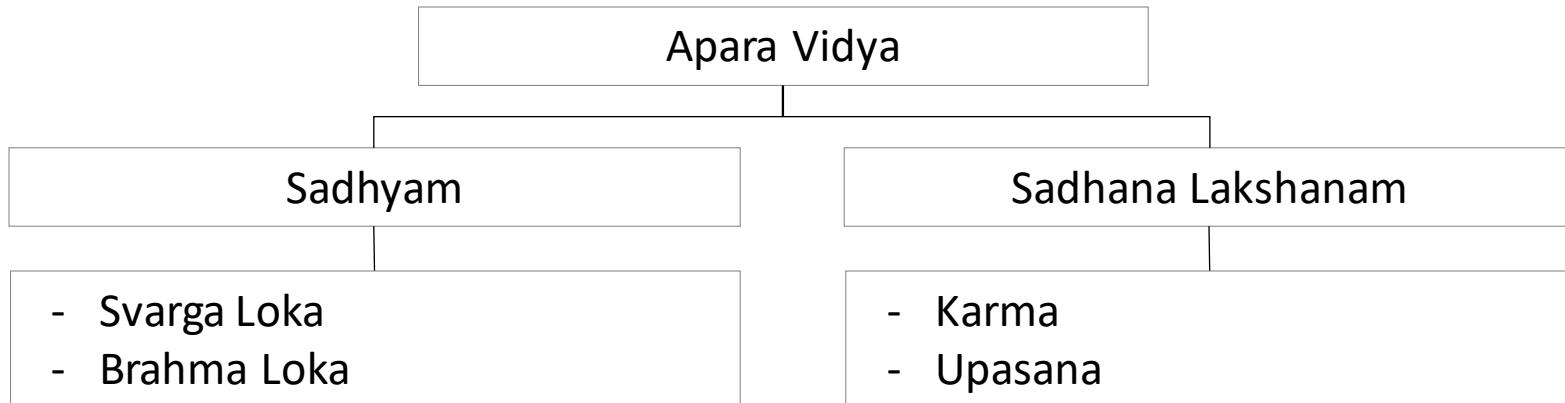
- Upasana Phalam = Brahma Loka.
- Can't give Moksha.

VIII) First 3 students – Apara Vidya Gocharam



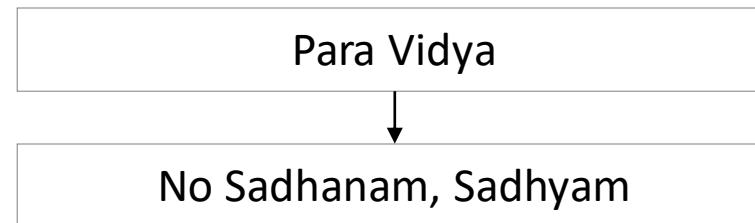
- Meaning is the same.
- Apara Vidya – Prana, Upasana, Gathi, Brahma Loka = Samsara.
- Brahma Loka – leads to Krama Mukti after Para Vidya.

IX) Vyakruta = Karyam = Vishaya.



- Whole thing = Anityam = Samsara
- Parisamaptam – All these topics over.

X) Following 3 Chapters :



- **Deals with :**
Other than Sadhanam, Sadyam

XI)

Vilakshanam = Siddham Vastu,
Already accomplished – Neither

Means

End

- Siddham Vastu = Turiyam Brahman different from means – end.
- Asadhyā – Sadhana Lakshanam
- Sadhyā – Sadhana Vilakshanam.

XII) Therefore Apranam, Amano Gocharam

- It is different from Prana.

XIII) Why Apramana = Chapter 2 and 3 talks of glory of Prana.

- Here more glorious than Prana.
- Prana = Karyam, Anityam, Samsaram.

XIV) Why Prana is Karyam?

Prasna Upanishad : Chapter 3 – Verse 1

अथ हैनं कौशल्यज्वाश्वलायनः पप्रच्छ ।
भगवन् कुत एष प्राणो जायते
कथमायात्यस्मिन्शरीर आत्मानं
वा प्रविभज्य कथं प्रतिष्ठते केनोक्तमते
कथं बह्यमभिधते कथमध्यात्ममिति ॥ १ ॥

Atha hainam kausalyascha-asvalaayanah papraccha
Bhagavan, kuta esha praano jaayate?
Katham-aayaaty-asminsareere? Aatmaanam
vaa pravibhajya katham pratishthate? kena-utkramate?
Katham baahyam-abhidhatee? iti. Katham-adhyaatmam iti ॥ 1 ॥

Then Kausalya, son of Asvala, questioned, “O Bhagavan, where has this Prana come? How does it abide after it has divided itself? How does it go out? How does it support what is without and what is within the body? [III – 1]

- Kuta Esha Pranaha Jayate.
- From where Prana originate?
- Prana is born out of Atma like a shadow is born out of Purusha.
- Like Shadow, Prana = Mithya, Karyam.
- Brahman = Akaryam, Satyam.

XV) Amano Gocharam :

- Brahman is never objectifiable by the mind.
- Brahman – Not object of knowledge
 - Upasana Avishayam.
- Prana – Can practice Upasana.
 - Upasana Vishaya
 - Object of knowledge.

XVI) Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [I – 4]

- Nedam Yadidam Upasate..

XVII) Atendriyam :

- Beyond scope of sense organs.

XVIII) Shivam = Opposite of Samsara

Apara Vidya	Para Vidya
<ul style="list-style-type: none">- Samsara, Ashivam- Avidya	<ul style="list-style-type: none">- Shivam- Asamsaram

- Comes in 5th Chapter.
- Eternally tranquil = shantam

XIX) Avikrutam :

Prana	Brahman
- Vyakruta Vishaya	- Avyakrutm - Not Karyam - Akaryam

XX) Aksharam :

- In Prashna and Mundaka Upanishad.

Mundaka Upanishad :

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

Tasmai sa vidvan-upasannaya samyak prasanta-cittaya saman-vitaya ।

yenaksaram purusam veda satyam provaca tam tattvato brahma-vidyam ॥ 13 ॥

To that pupil who has thus approached him in a proper manner, whose mind is at rest and whose sense are subdued, let the wise teacher truly teach that Brahma Vidya (Science of Brahman) by which the true immortal Purusa is known. [I – II – 13]

तत्रापरा ऋग्वेदो यजुर्वेदः

साम्वेदोऽथर्ववेदः शिक्षा ।

कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति

अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥

Tatrapara, rg-vedo yajur-vedah

sama-vedo-tharva-vedah siksa ।

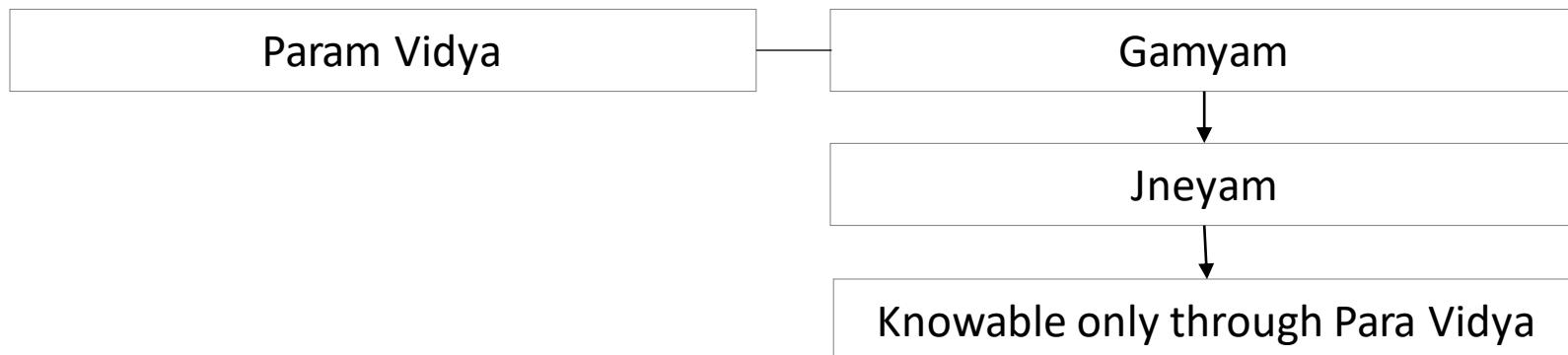
kalpo vyakaranam niruktam chando jyotisam-iti

atha para, yaya tad-aksaram-adhigamyate ॥ 5 ॥

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]

- Imperishable.

XXI) Paramartika Satyam = Absolute reality



XXII) Purusha Akhyam :

- Known as Purusha.

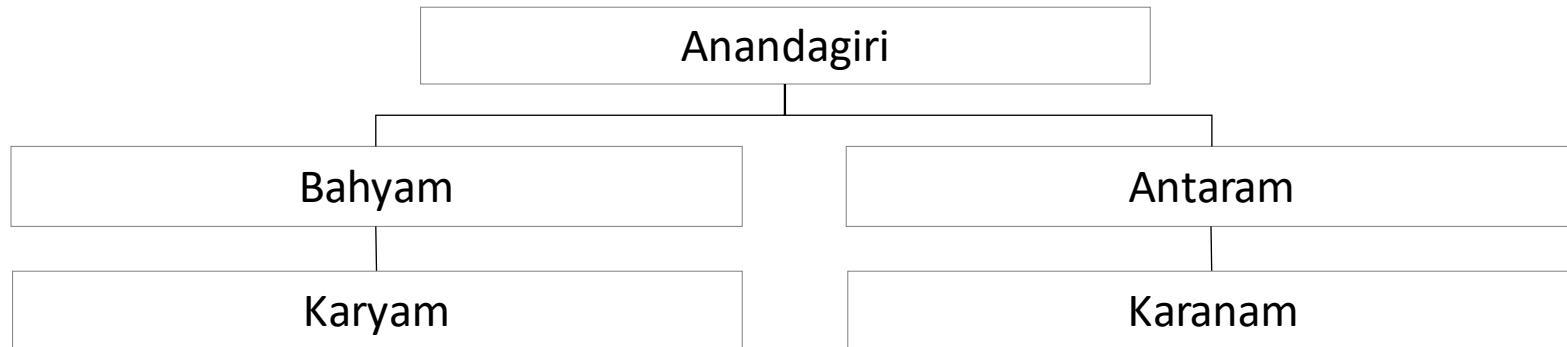
Mundaka Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमना: शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

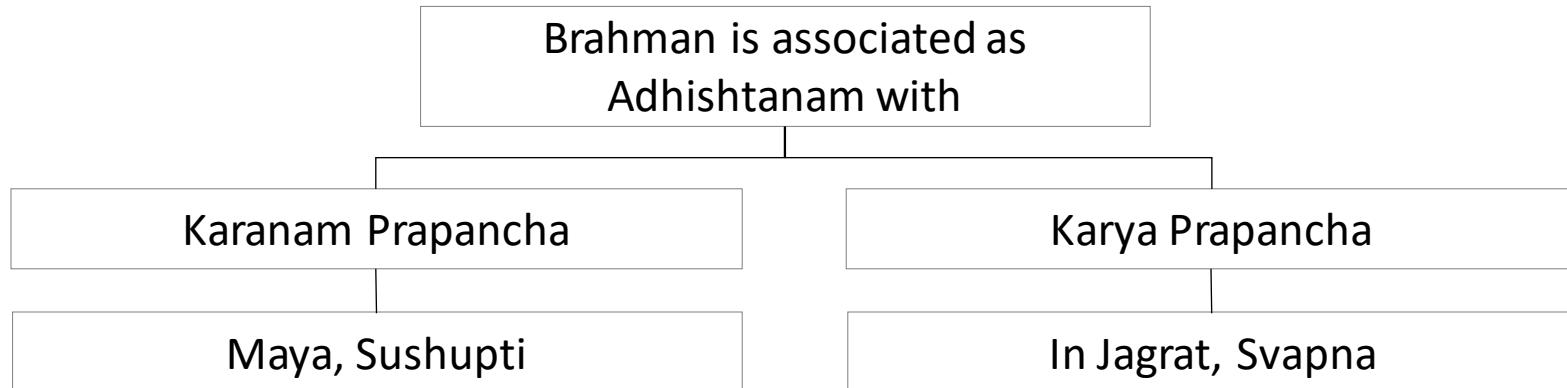
Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

XXIII) Sabhyantaram Hyajaha :



- Exists along with Karya – Karana Prapancha as their Adhishtanam.

XXIV)



XXV) Ajaha = Unborn

- Such a Brahman Vaktavyam, should be taught.

XXVI) Remember :

- 6 students – Chapter 1 – Verse 1.

ॐ सुकेशा च भारद्वाजः शैव्यश्च सत्यकामः सौर्यायणी च
गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कवन्धी
कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं
ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह
समित्याणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १॥

Om Sukesaa cha Bharadvajah Saibyascha Satyakaamah Sauryaayanischa
Gaargyah Kausalyascha Asvalaayano Bhargavo Vaidarbhih Kabandhi
Kaatyaayanaste haite brahmaparaa brahmanishtaaha Param
brahmaanveshamaanaa esha ha vai tatsarvam vakshyatiti te ha
samitpaanayo Bhagavantam Pippalaadadamupasannaaha ॥ 1 ॥

Sukesa, son of Bharadvaja ; Satyakama, son of Sibi ; Gargya, the grandson of Surya, born in the Gargya gotra ; son of Asvala ; Bhargava of the Vidarbha city, belonging to the Bhrigu gotra ; and Kabandhi, son of Katya.. All of them devoted to Brahman and centred in Brahman and seeking the highest Brahman, approached the revered Pippalada with fuel in hand, thinking that the rsi would explain everything to them. [I – 1]

- Brahma Paraha, Brahma Nishtaha, Param Brahma Anveshamana.
- Students already established in Aparam Brahma, Hiranyagarbha.

XXVII) Goal of 6 students explained in Chapter 4.

- 3 groups of questions starts.
- This is introduction, transition from Apara to Para Vidya.
- Shankara gives Bashyam in Katho Upanishad – when 3rd question comes.

- Fathers peace of Mind

- Ritual to go to Svarga

Chapter I – I - 20 :

- Yeyam Prete Vichikitsa...
- About Para Vidya Brahman
- Long introduction
- Similarly in Kena Upanishad Chapter 2 – Verse 4 Bashyam

Katha Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask.
[I – I – 20]

Kena Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- Karma Khanda, Jnana Khanda Transition.

XXIX) Mundaka Upanishad :

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

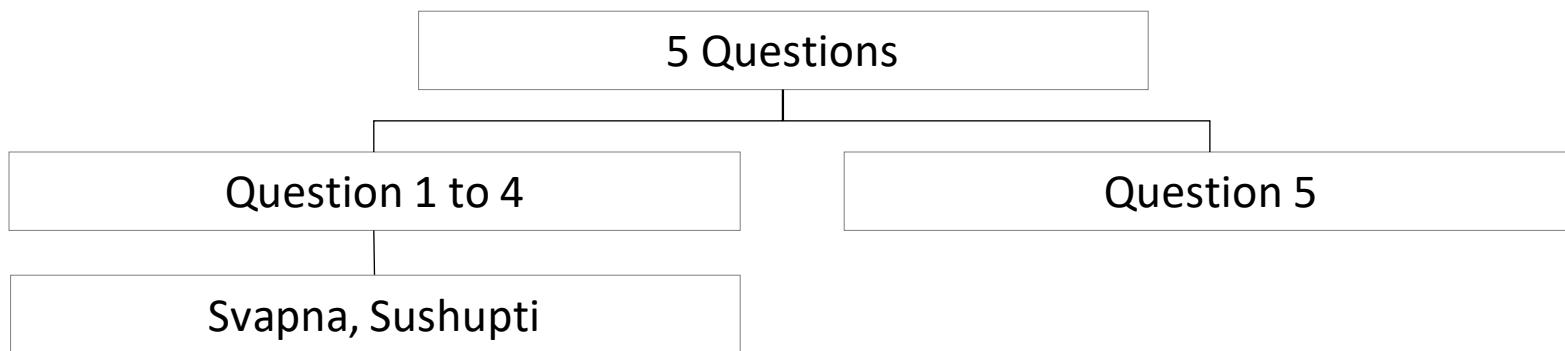
Pariksha lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

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]

- Elaborate introduction.
- Soak in Bashyam, go through Bashyam again and again, will know traits of Shankara.

तत्र सुदीप्तादिवाग्नेर्यस्मात् परादक्षरात्सर्वे भावा विस्फुलिङ्गा
 इव जायन्ते तत्र चैवापियन्ति इत्युक्तं द्वितीये मुण्डके; के ते सर्वे भावा
 अक्षराद्विभज्यन्ते? कथं वा विभक्ताः सन्तस्तत्रैव अपियन्ति? किं लक्षणं
 वा तदक्षरमिति? एतद्विवक्षयाधुना प्रश्नान् उद्घावयति—

I)



II) 5th Question :

- What is that Adhishtanam on which all organs functioning in Svapna and they Resolve into which Adhishtanam, Aksharam?
- Akshara Vishaya Prashna = 5th Question.
- Shankara Answers – connecting Mundak Upanishad.

III)

Complimentary Upanishads

Mantra

Brahmana

IV) Mundak Upanishad :

तदेतत् सत्यं यथा सुदीपात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथा अक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

1000 Sparks	One Para Aksharam Brahman
<ul style="list-style-type: none">- Originate from huge well litup fire, agni, conflagration- Again merge back to Agni Tattvam only	<ul style="list-style-type: none">- Jiva + Jagat + Ishvara originates + resolves into Akasharam Brahman

- Hence take 2nd part – everything originates and resolves into Aksharam.

5th Question :

Where does everything resolve



Answer : From Aksharam originate and resolve

- There is link between Mundaka Upanishad Chapter 2 – 1 – 1 and chapter 4 – Prasna Upanishad.

v)

Akshara – 2 meanings

2nd Chapter – Verse 1 – 2

Absolute Brahman

- Divyoya Murtha Purusha
- Aksharat = Parata Paraha used for Maya
- Inferior Akshara

- Superior Akshara in Prashnopanishad

Prasna Upanishad :

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?” [II – 1]

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्कृः श्रोत्रं च ।
ते प्रकाश्याभिवदन्ति वयमेतद्वाणमवस्थ्य विधारयामः ॥ २ ॥

Tasmai sa hovaacha 'Akaasa ha vaa esha devo vaayur-agnir-aapah prithivee vaangmanas-chkshuh srotram cha
Te prakaasyaabhiividanti vayametad-baanam avashtabhyा vidhaarayaamah. ॥ 2 ॥

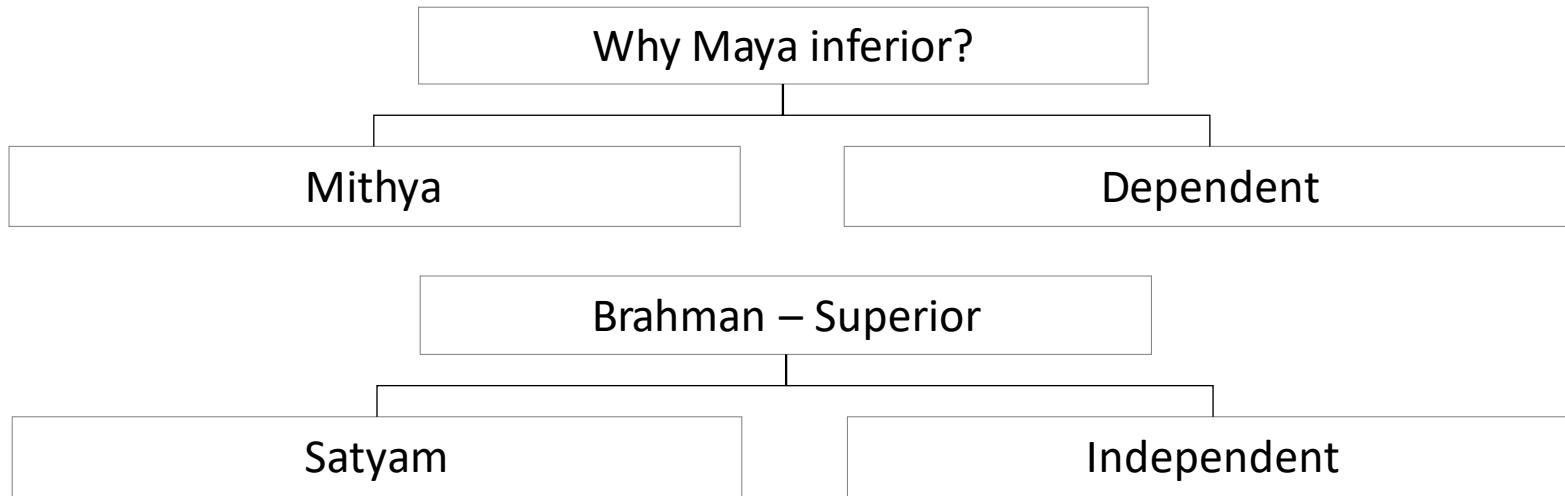
He replied, ‘These Devas are verily the Ether, Air, Fire, Water, Earth, Speech, Mind, Eye and the Ear. They, manifesting their glory, quarreled among themselves and said, ‘We hold together and support this body.’ [II – 2]

VI) Gita : Chapter 15

Kshara	Akshara Purusha	Uttama
Perishable	Maya	Brahman

VII) Use Para – Superior Akshara, to indicate Brahman.

VIII)

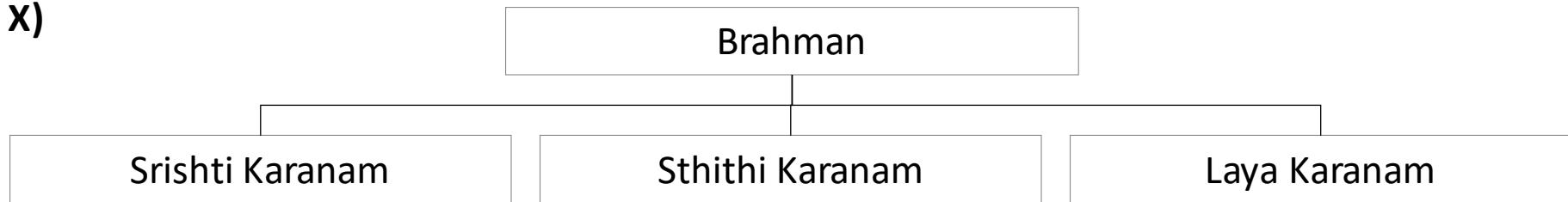


IX)



- Karya Padartha, products.
- Living beings born, things born.
- Chetana, Achetana Padarthas.
- Like Spark from fire Jayante, are born.

X)

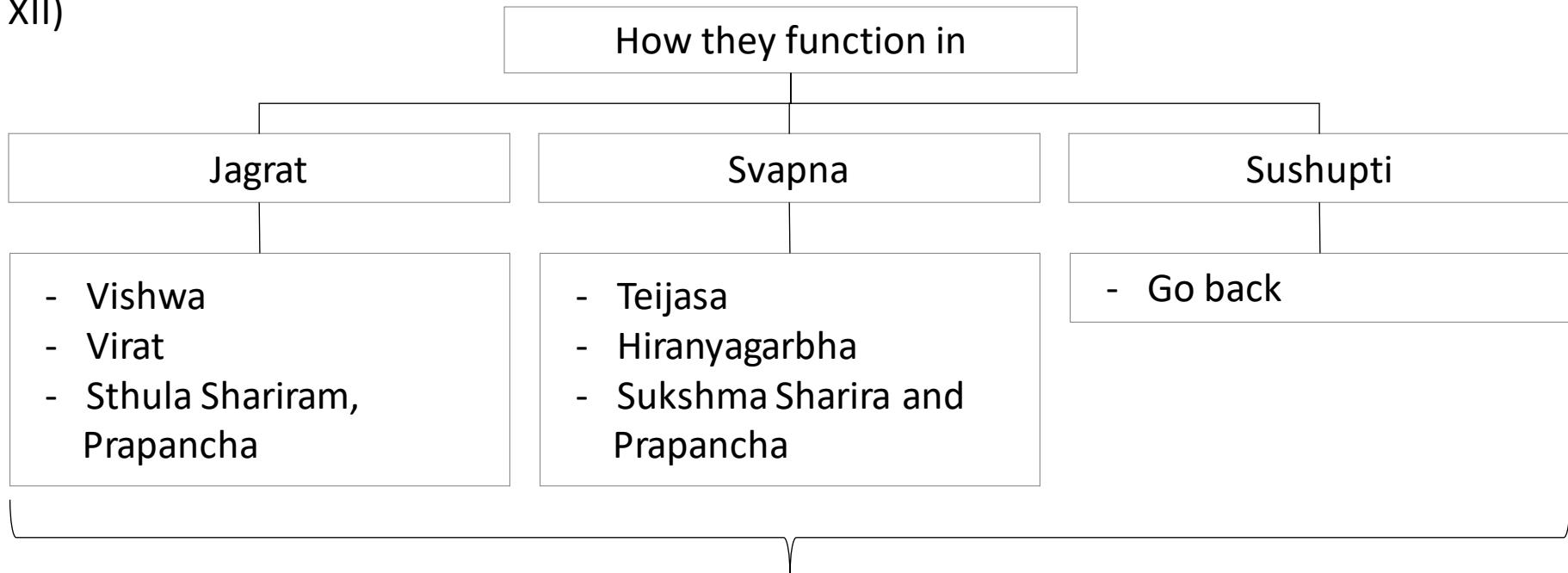


- **Living beings and things resolve into same Aksharam Brahma.**

XI) What are things which are born from Brahman?

- Emerge, get separated from Akshara?

XII)



All w.r.t. Karya, originating - Aparavidya

XIII) What is nature of Brahman, from where everything originates?

- Vivarta Upadana Akshara Karanam Brahma = Answer of 5th question
= That alone deals with Para Vidya

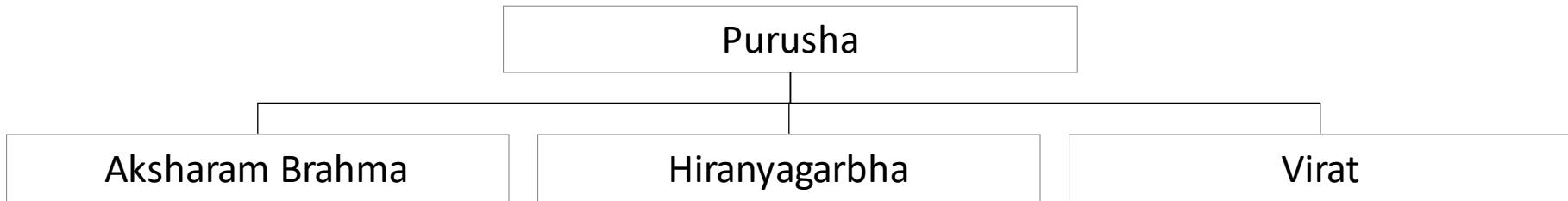
XIV) With an intention to come to 5th Question + Answer, student asks a bunch of 5 question.

- 5th crucial – deals with Aksharam Brahma.

114) Bashyam : Chapter 4 – Verse 1 continues...

भगवन्नेतस्मिन्पुरुषे शिरः- पाण्यादिमति कानि करणानि
स्वपन्ति स्वापं कुर्वन्ति स्वव्यापारादुपरमन्ते कानि चास्मिन्
जाग्रति जागरणमनिद्रावस्थां स्वव्यापारं कुर्वन्ति । कतरः
कार्यकरणलक्षणयोरेष देवः स्वजान्पश्यति ? स्वजो नाम
जाग्रदर्शनान्विवृत्तस्य जाग्रद्वदन्तःशरीरे यदर्शनम् । तत्किं कार्यलक्षणेन
देवेन निर्वर्त्यते किं वा करणलक्षणेन केनचिदित्यभिप्रायः ।

I) Atharvana Veda Acharya - Pippalada



II) Here Purusha = Physical body only with head, hands, Sthula Shariram.

III) Question 1 :

- In this physical body, what are those organs that go to sleep and Svapna?
- At time of dream and deep sleep.

IV) Sleep = Organs withdraw from their respective functions.

- Eyes withdraw from Seeing
- Ears withdraw from Hearing
- Nose withdraws from Smell
- Hands withdraw from Grasping, Moving
- Mind withdraws from Sanklapa, Vikalpa
- Buddhi withdraws from Thinking
- Chittam withdraws from Memory – Remembering
- Ahamkara withdraws from Identifying

V) Question 2 :

- Which organs continue to function?
- Pancha Prana – breathing, digestion (Wake up hungry), continue to function.
- Keep awake – Jagarati – awake.

VI) Question 3 :

- What is waking?
- Anidra Avastha
- Nonsleeping
- What is sleeping
- Non-waking

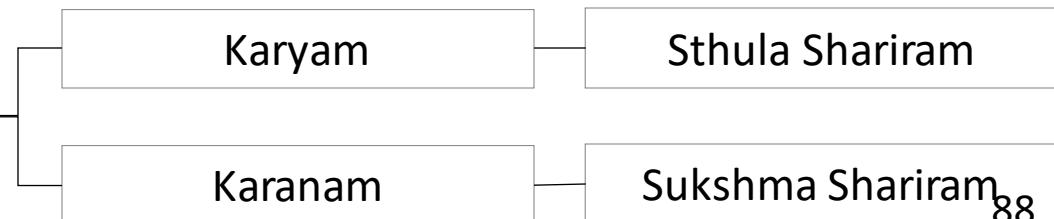
VII) Waking = Organs continue respective functioning.

- Eyes can't hear
- Ears can't see

VIII) Which one of these two is your brother, there are 3 (Kathamaha?) upto 2 (Kataraha?)

- If one (Kaha?)
- Question : Katara

2 things in the mind of questioner



IX) Question 3 :

- Who experiences the dream?
- Sthula or Sukshma Shariram.

X) Svapna can be experienced only by a sentient entity.

- Any experience – by sentient one – Chetana Devaha.
- Which sentient entity perceives dream?

XI) What is definition of dream?

- Svapna = Jagrat Darshanat Nivrittisatva.
- **Svapna – is experience of sentient entity who has withdrawn from waking experience.**

XII) Within his whole body he experiences Svapna.

- With body, experiences outside world – Shabda, Sparsha, Rupa, Rasa, Gandha.
- Similarly experiences within the body.

XIII) Mandukya Upanishad – Karika :

स्वप्नदृक् प्रचरन् स्वप्ने दिक्षु वै दशसु स्थितान् ।

अण्डजान् स्वेदजान्वाऽपि जीवान् पश्यति यान् ॥ ६३ ॥

svapnadṛk pracaran svapne dikṣu vai daśasu sthitān |

anḍajān svedajānvā'pi jīvān paśyati yān || 63 ||

The whole variety of living beings born of eggs, moisture, etc., always seen by the dreamer when he lives his dream and goes about therein, in the ten directions, have no existence ever, apart from the mind of the dreamer. [4 - K - 63]

XIV) In Jagrat, experiences

- Andajam
- Svedajam
- Jarayujam
- Udbijyam – Plants

XV)

In dream, like Jagrat, experiences time, space, travel, what is difference?

Within Body

- Svapna
- Internal world
- Karyam
- Experienced by sentient entity, Karyam, Sukshma Shariram
- Karana Lakshana Deva = Answer

Outside Body

- Jagrat
- External world
- Karya Lakshana Deva

- Nirvṛtyate – is executed by which one? Does Sthula – Sukshma experiences dream
- 3 questions over.

Revision :

I) Chapter 4 – Verse 1 :

अथ हैनं सौर्यायणि गार्यः पप्रच्छ ।
भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति
कान्यस्मिंश्चाग्रति कतर एष देवः
स्वप्नान् पश्यति कस्येतत् सुखं भवति कस्मिन्नु
सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १॥

Atha hainam sauryaayani gaargyah papracha,
bhagavan estamind purushe kaani svapanti?
kaanyasmin jaagrati? katara esha devah
svapnaan pasyati? kasya-etat sukham bhavati? kasminnu
save sampratishthitaa bhavanti iti ॥ 1 ॥

Then Gargya, the grandson of Surya, questioned him, “O Bhagavan, what are they that sleep in man? What, again are awake? Which is the Devata who sees the dream? Whose is this happiness? On what do all these depend? [IV – 1]

Saurayayini Gargya 5 Questions

3 Questions

1 Question

1 Question

Svapna

Sushupti

Turiyam

II)

Question 1 :

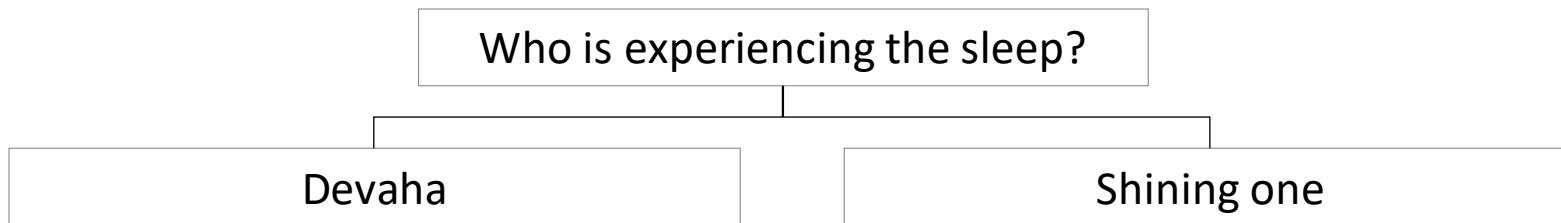
- Kani Svapi – What organs are sleeping

Question 2 :

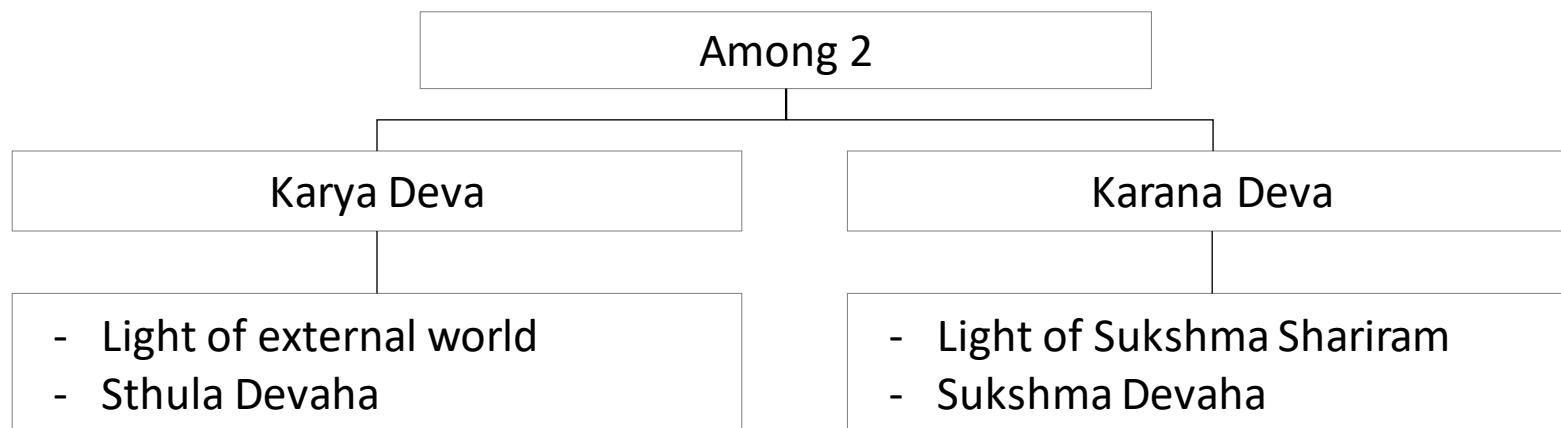
- Kanya Asmi Jagrati – What organs are functioning, not sleeping

Question 3 :

- Kataraha Deva Pashyati



III)

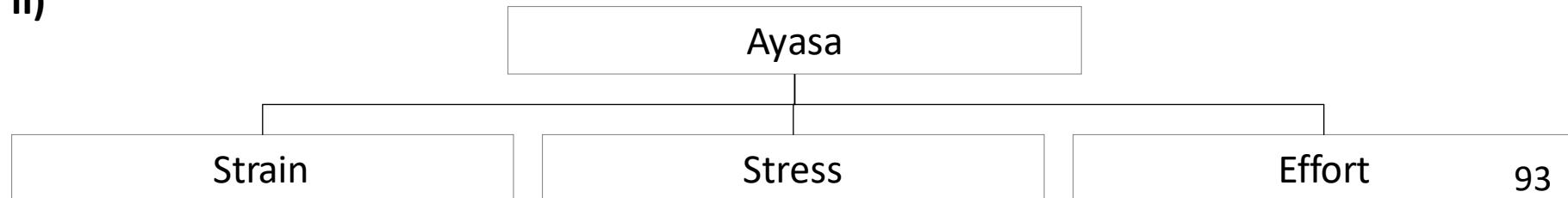


उपरते च जाग्रत्स्वज्ज्वापारे यत्प्रसन्नं निरायासलक्षणमनाबाधं
 सुखं कस्यैतद्द्ववति । तस्मिन्काले जाग्रत्स्वज्ज्वापाराद् उपरताः
 सन्तः कस्मिन्नु सर्वे सम्यगेकीभूताः संप्रतिष्ठिताः । मधुनि
 रसवत्समुद्रप्रविष्टनद्यादिवच्च विवेकानर्हाः प्रतिष्ठिता भवन्ति
 संगताः संप्रतिष्ठिता भवन्तीत्यर्थः ।

I) Question 4 : Deep sleep state

- When waking and activities have ended, there is neither external world or internal world.
- Person in a Sushupti Avastha, undisturbed state (Nirayasa).
- Disturbances (Ayasa) only in waking and dream.

II)



- Nirayasa = Effortless condition, without strain, calm, stress free state.

III) Anapadam :

- Enjoys unnegatable happiness.
- Ananda in Sushupti does not come from external or internal world.
- It is not Vishaya Sukham (Sense Objects).
- Prarabda Karmas suspended.
- Active in Svapna + Jagrat.
- Type of Svapna decided by Prarabda.

IV) In Sushupti Prarabda Punyam and Papam are suspended.

- Hence can't have Jagrat or Svapna Vishaya Sukham.

V) There is only one source of happiness in Sushupti.

- Atma Ananda alone.

VI) Vivekachudamani :

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ 107 ॥

yatsusuptau nirviṣaya ātmānando'nubhūyate |

śrutiḥ pratyakṣamaitihyamanumānam ca jāgrati || 107||

Scriptures , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

- Atma Ananda alone is available during Sushupti.
- Smruti, Pratyaksham, Anumanam Pramanams reveal this.

VII) Who is the experiencer of Sushupti Ananda? Atma Ananda?

5th question :

VIII)

During Sushupti, all organs have withdrawn from

Wakers activity

Dreamers activity

- Jagrat, Svapna Vyapara withdrawn.

IX) Sampratishtita :

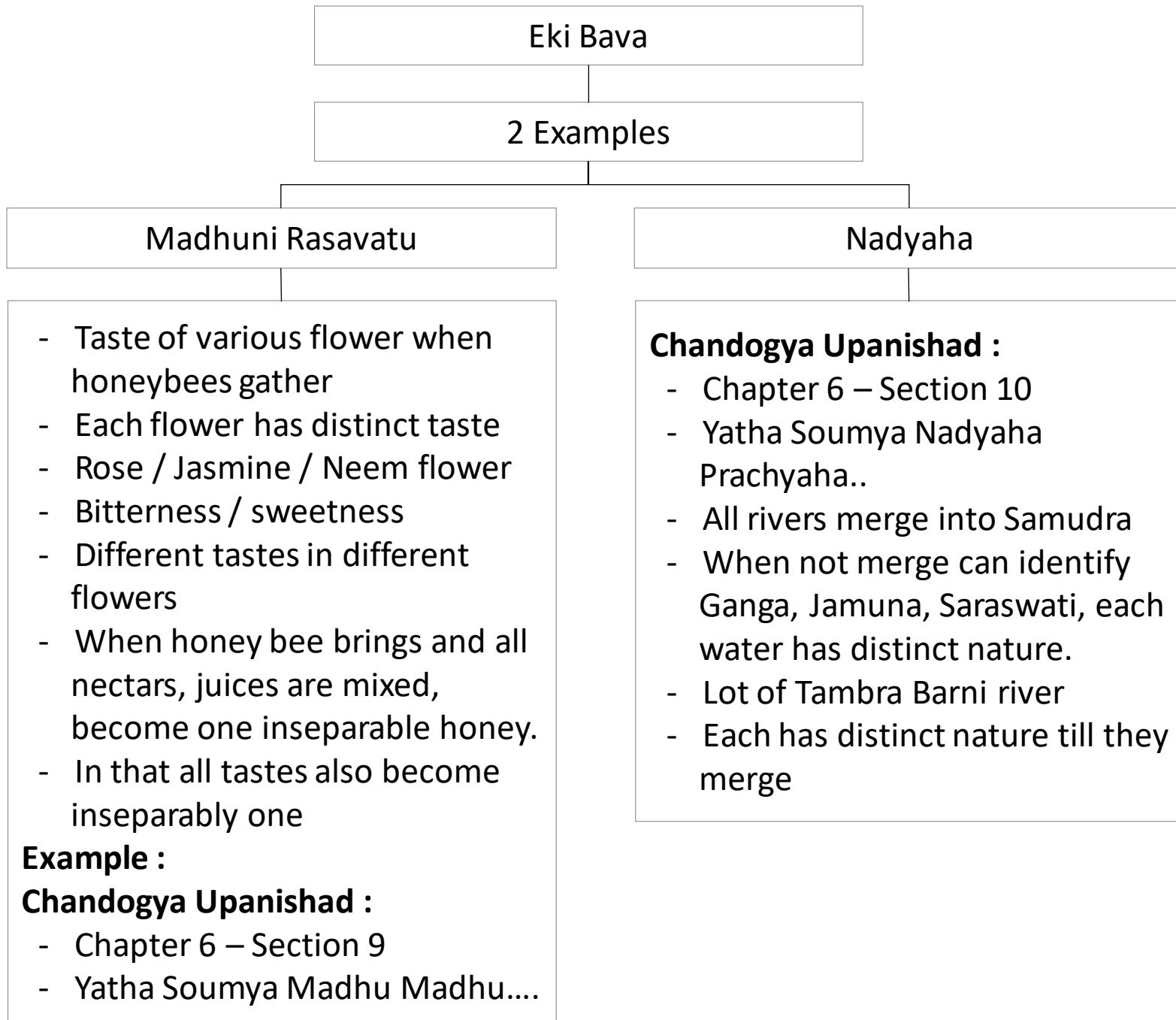
- In which principle, all organs have merged, become one?
- They are abiding, resting in dormant condition.

X) Sampratishta = Samyak Eki Buta :

- **They have become undifferentiated dormant one, resting on Brahman.**
- Abiding in some locus.

XI) What is the locus in which undifferentiated Prapancha = Maya Shakti abides in.

- All the organs abides in some locus.



Chandogya Upanishad :

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति
नानात्ययानां वृक्षाणां रसान्समवहारमेकतांरसं
गमयन्ति ॥ ६.९.१ ॥

yathā somya madhu madhukṛto nistiṣṭhanti
nānātyayānāṁ vṛkṣāṇāṁrasānsamavahāramekatāṁrasaṁ¹
gamayanti || 6.9.1 ||

O Somya, as bees produce honey by collecting the juice from various trees and mixing them together to make one juice [6 - 9 - 1]

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते
पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति
स समुद्र एव भवति ता यथा तत्र न
विदुरियमहमस्मीयमहमस्मीति ॥ ६.१०.१ ॥

imāḥ somya nadyaḥ purastātprācyāḥ syandante
paścātpratīcyastāḥ samudrātsamudrāmevāpiyanti
sa samudra eva bhavati tā yathā tatra na
viduriyamahamasmiyamahamasmiiti || 6.10.1 ||

O Somya, those rivers belonging to the east run to the east, and those belonging to the west run to the west. Rising from the sea, they go back to it and become one with it. Just as, when they reach the sea, they do not know their separate identities—‘I am this river,’ or ‘I am that river’— [6 - 10 - 1]

XIII) Each sense organ has distinct nature.

- 5 Jnana Indriya, 5 Karma Indriya, Antahkaranam.
- Distinct nature not available in Sushupti.
- Can't be differentiated.
- Abide in one locus, Pratishtataha Bavanti.
- Sangataha Samvrishitaha Bavanti.
- They are united, joined together.

XIV) Mandukya Upanishad : Mantra 5

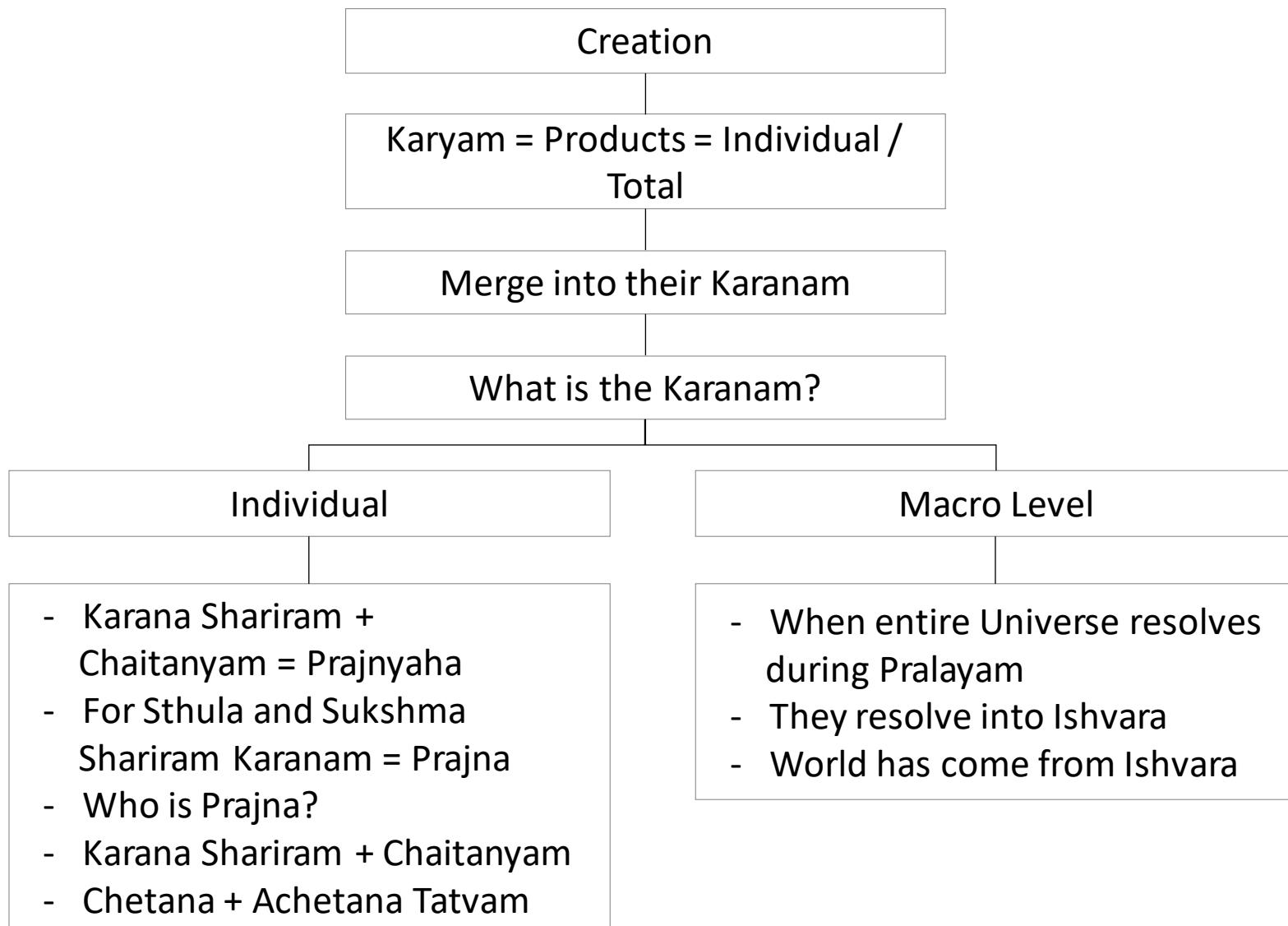
यत्र सुप्तो न कञ्चन कामं कामयते
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन
एवानन्दमयो हयानन्दभुक् चेतोमुखः
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmaṁ kāmayate
na kañcana svapnam paśyati tatsuṣuptam |
suṣuptasthāna ekībhūtaḥ prajñānaghana
evā"nandamayo hyānandabhuk cetomukhaḥ
prājñastrītyaḥ pādaḥ || 5 ||

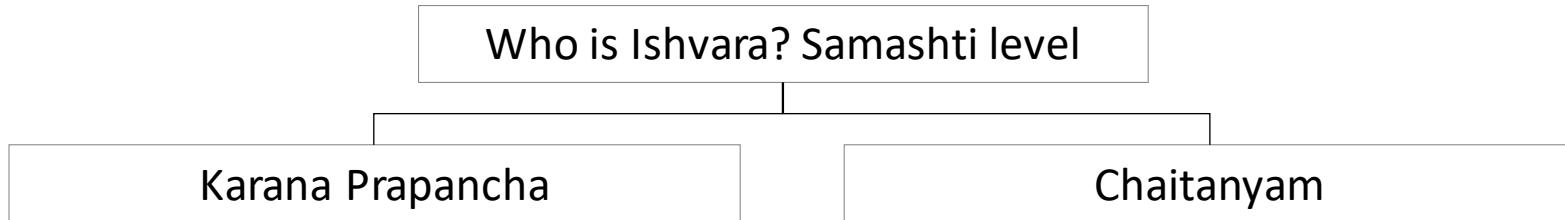
That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

- Everything is undistinguishably one.

XV) Normal Answer :



XVI)



XVII)



- In Chetana, Achetana mixture only.
- Why?
- Chetana + Achetana mixture = Karanam of everything.

XIX) Neither pure Maya or pure Brahman is Karanam.

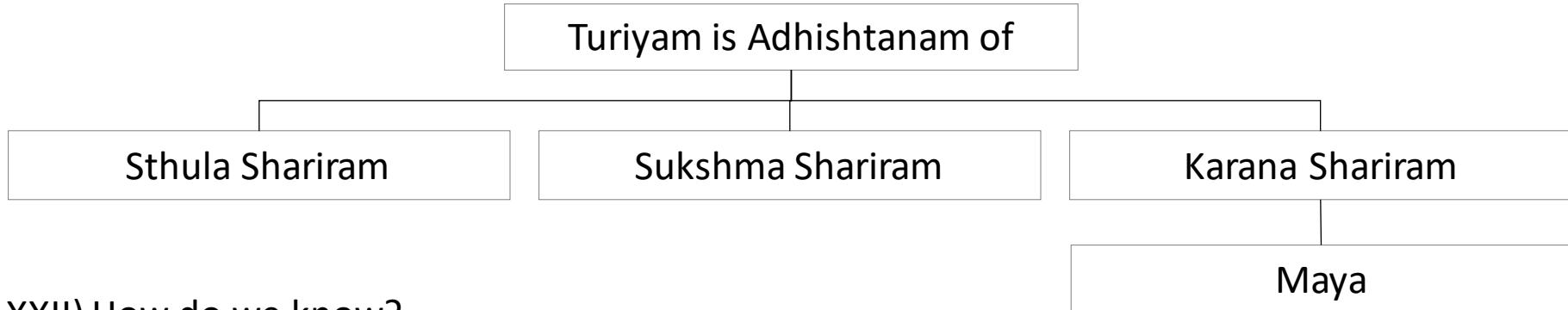
- Maya Sahitam Brahma = Karanam
- Everything resolves into Maya Sahitam Brahma.
- What is the locus into which everything resolves? Abides? Chetana Achetana Mishram.

XX) Student :

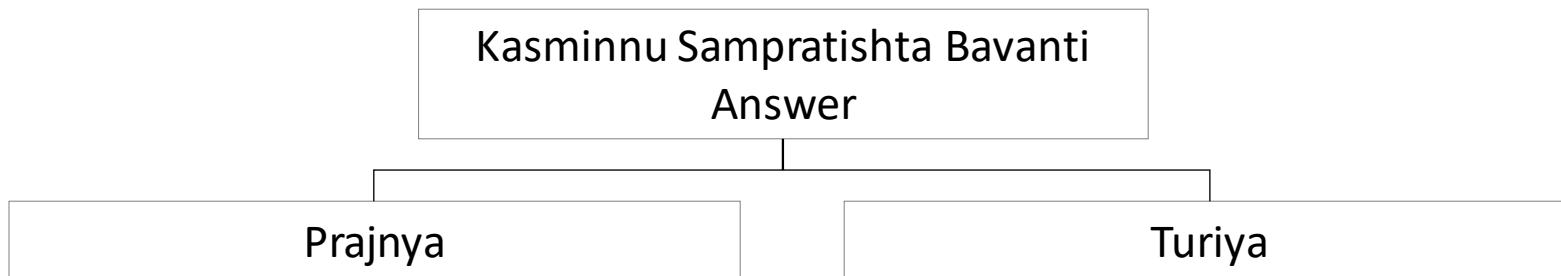
- Not interested in knowing the mixture.
- Both together are Adhishtanam.

- Student interested in ultimate Adhishtanam of Brahman.
- Even though Maya is also Adhishtanam, Maya is not the ultimate Adhishtanam because Maya itself is resting on Brahman only.

XXI) Student interested in Chetana component – Turiyam, not in Prajnya.



XXII) How do we know?



Pippalada :

- Talks about Turiyam not Prajnya.
- Artha Patti Pramanam.
- **From the answer, we come to know the nature of the question.**

XXIII) Kasmin Turiye Bavanti not Prajnya Bavati.

- Shankara raises question and gives answer.

ननु न्यस्तदात्रादिकरणवत् स्वव्यापारादुपरतानि पृथक्पृथगेव
 स्वात्मन्यवतिष्ठन्त इत्येतद्युक्तं कुतः प्राप्तिः सुषुप्तपुरुषाणां
 करणानां कस्मिंश्चदेकीभाव- गमनाशङ्कायाः प्रष्टुः ।

Shankara raises question :

I) When a person is using an instrument, it will be functioning in the hands of a person.

Example :

- Carpenter uses tools for different areas of the work place.

II) If carpenter drops the tool, it will lie in that area.

- Different tools after operation, lie in different areas.

Tools	Carpenter / Mason
<ul style="list-style-type: none"> - Achetanam - Will not assemble together - Can't unite and come together in one locus - They will be different and in different places 	<ul style="list-style-type: none"> - Chetana Tattvam - Unites, uses the tools - Involved in gathering and keeps all tools together - Keeps in one kit

III) Instruments function under control of Chetana Tattvam.

IV) Jivas, Chetana Tattvam are tool users.

- All organs products of Prakrti, Pancha Sthula Butani, Sukshma Butani, Jadam.
- They function under custody of Chetana Tattvam.

V) Chetana Jiva (Reflected Consciousness) takes tools – Body – Mind, during Jagrat, Svapna, uses and drops.

- In sleep, brings them together.

VI) We are focusing on Chetana Tattvam.

- Getting ready for 5th question, Turiyam.

VII) Datram = Sickle, farmer uses to cut the top portion of rice plants.

- Da = to cut
- Datru = Cutter
- Datru Adhi – dropped by operator.
- In the hands, sickle functions.

VIII) Cutting, hammering, screwing tools go back to their own inert nature, its material cause.

- Wooden instrument – Wood
- Scissor – Iron
- When not in use, piece of wood, iron.

IX) Atma here – Sva Upadana Karane.

Akasha	Vayu	Agni
<ul style="list-style-type: none"> - Satvic Amsha - Srotra Indriyam - Hearing 	<ul style="list-style-type: none"> - Satvic Amsha - Tvak Indriyam - Touch 	<ul style="list-style-type: none"> - Satvic Amsha - Chakshur Indriyam - Form + colour

- Relevant element is Upadana Karanam.

- **Svatmani Avatishtante :**

They will abide, remains within the elements.

- This is view of Purva Pakshi.
- This is the logical conclusion.

X) Why should Sauryayini Gargya – Prashno – 4th Chapter – asked such a question.

- In which single locus all organs become one and abide.
- Why Chaitanyam = Single locus?

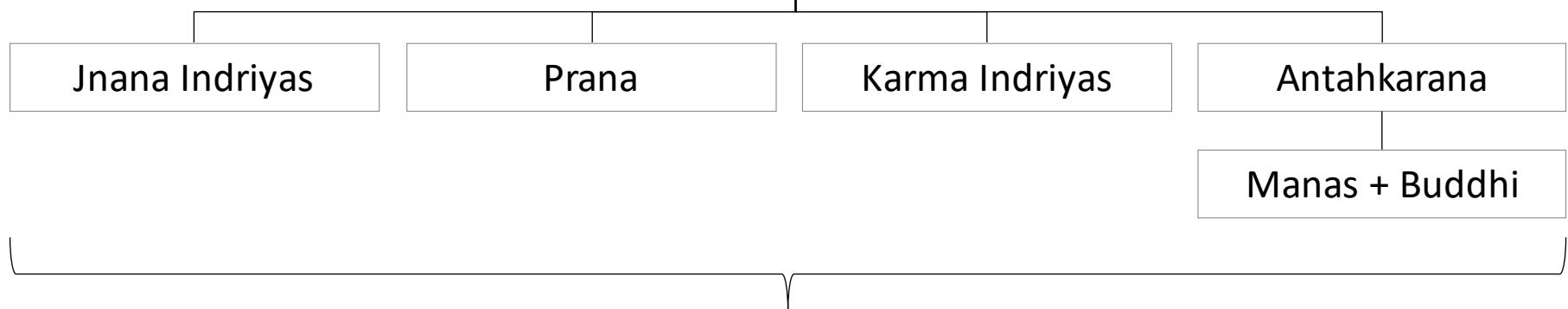
XI) Where is the possibility of such a questioner of Gargya?

- When instrument stops functioning, it will lie down in its own place / own material cause.

XII) Why he asks about Chetana Tattvam in which all Indriyams, instruments abide?

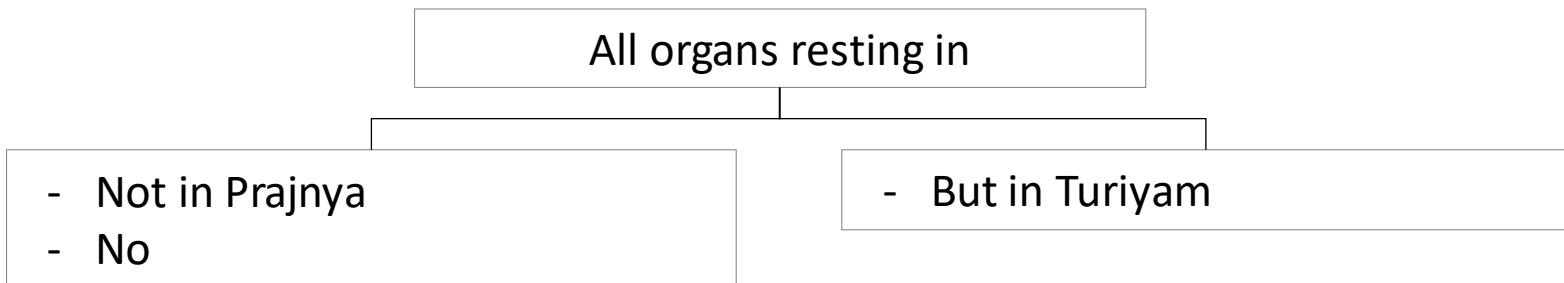
- All unite and join together.

Sushupta Purusha's Karanam



XIII) Eki Bhava Gamanam, how one joins sentient locus?

- Where is the question of 17 insentient organs joining one sentient locus in Sushupti?
- What is the sentient locus in which all organs are resting?
- This question is not relevant says Purva Pakshi.
- Shankara has to justify 5th question of Gargya.



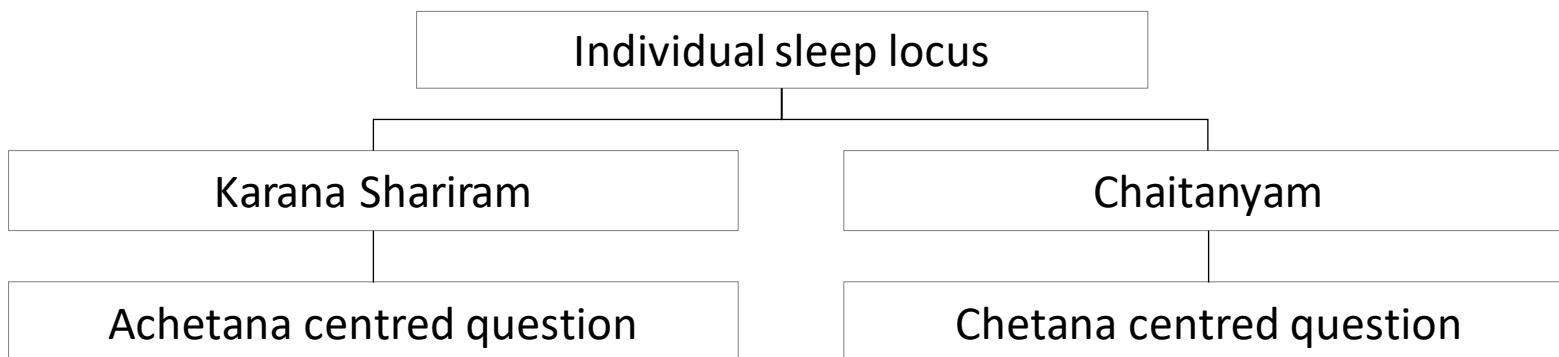
XIV) Justification next

युक्तैव त्वाशङ्का । यतः संहतानि करणानि स्वाम्यर्थानि परतन्त्राणि
 च जाग्रद्विषये तस्मात् स्वापेऽपि संहतानां पारतन्त्र्येणैव
 कस्मिंश्चत्संगतिन्याय्येति तस्माद् आशङ्कानुरूप एव प्रश्नोऽयम् ।

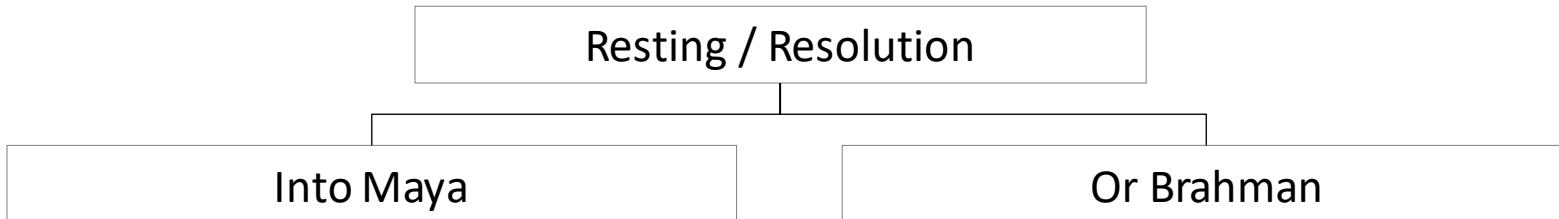
I) Students question is legitimate

II) Resting place = Mixture of Achetana Karana Shariram and Chetana Atma.

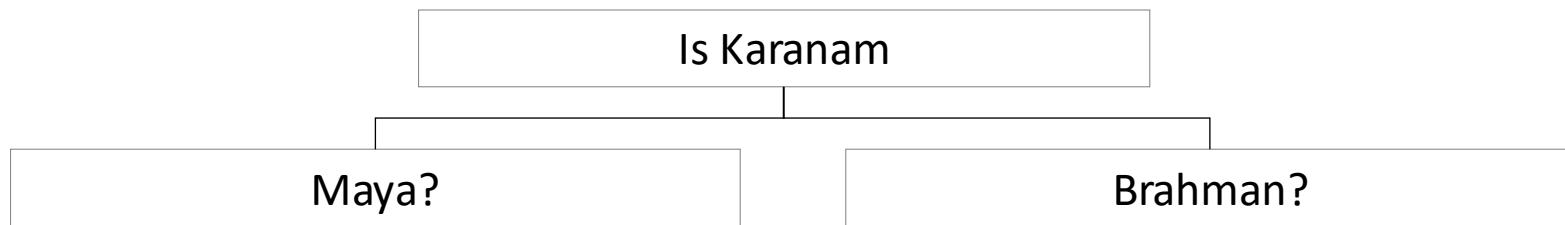
III)



IV) During Pralayam, entire world rests in Karana Prapancha / Maya.



V) World Karyam resolves into Karanam



- Mayatva Karanatvam is possible because of Brahman behind.

VI) Gita :

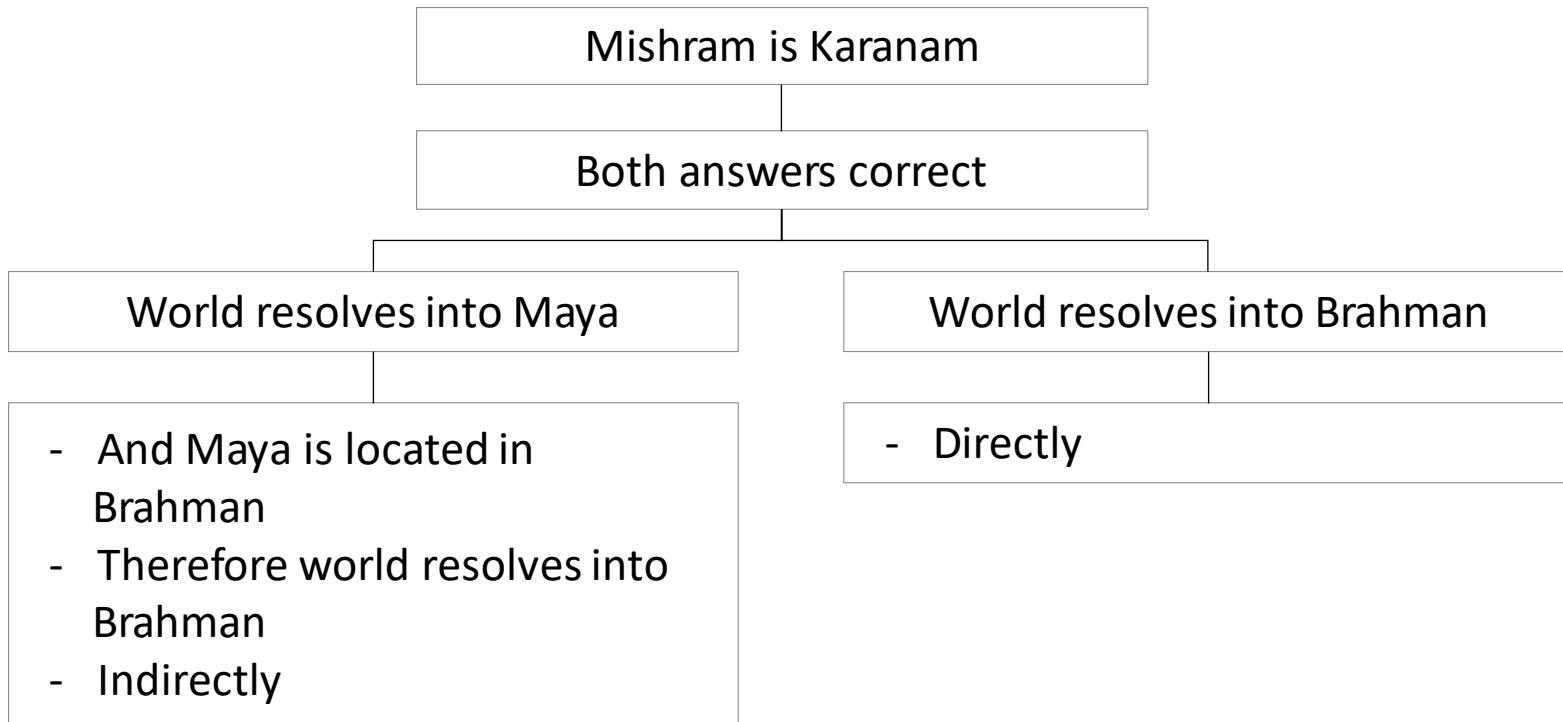
मयाध्यक्षेण प्रकृतिः
सूयते सचराचरम् ।
हेतुनानेन कौन्तेय
जगद्विपरिवर्तते ॥ ९-१० ॥

**mayā'dhyakṣēṇa prakṛtiḥ
sūyatē sacarācaram ।
hētunā'nēna kauntēya
jagad viparivartatē ॥ 9-10 ॥**

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

VII) Neither pure Maya or pure Brahman is Karanam

VIII)



IX) Answer can be Maya, Brahman, or Mishram.

X) Here answer is Brahman

- Chetanam also is involved.
- Logic borrowed from Sankhya Shastra.
- Sangatwa Pararthartha Nyaya.

XI) Vedanta accepts that logic

- Tarqa / Vyakarana / Mimamsa / Yoga Shastrams we accept partially.
- If not contradictory to Sruti, Yukti, Anubhava we borrow.

XII) Shankara quotes in Prakarana Granthas + Bashyam.

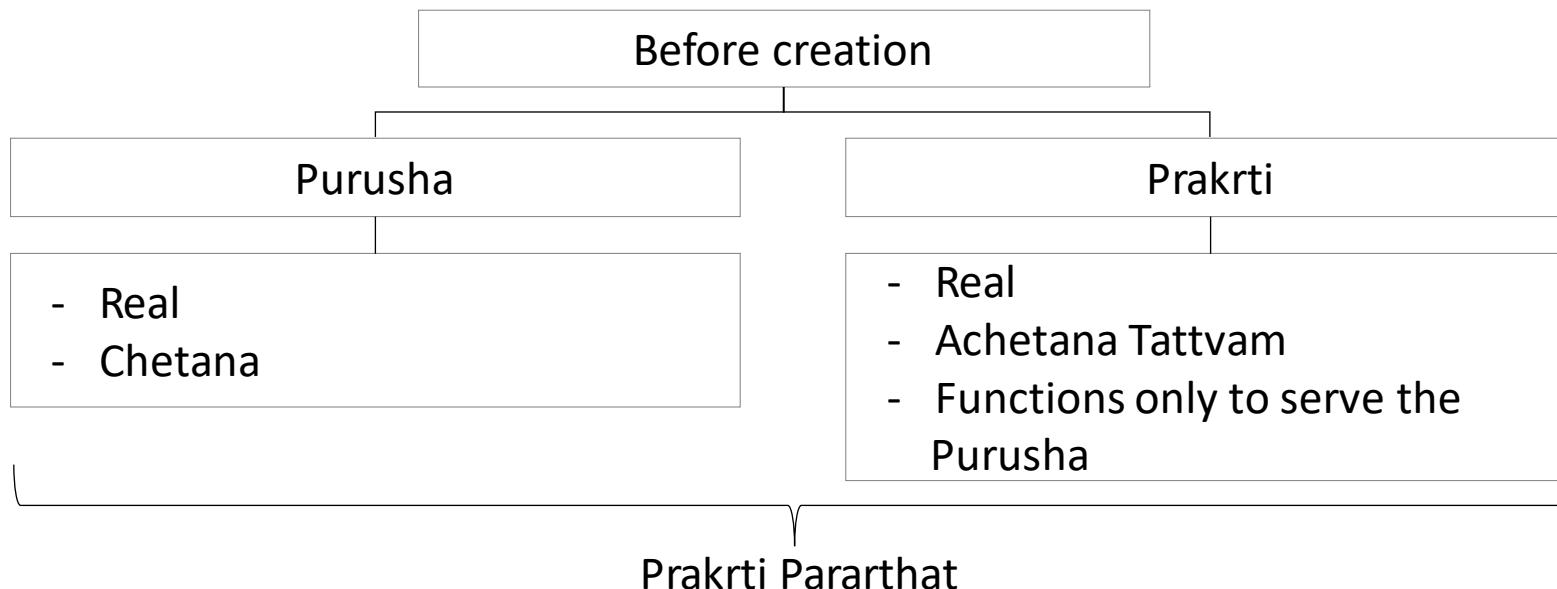
XIII) Sankhya Karika :

सङ्घातपरार्थत्वात् त्रिगुणादिविपर्ययादधिष्ठानात् ।
पुरुषोऽस्ति भोक्तुभावात् कैवल्यार्थं प्रवृत्तेश्च ॥ १७ ॥

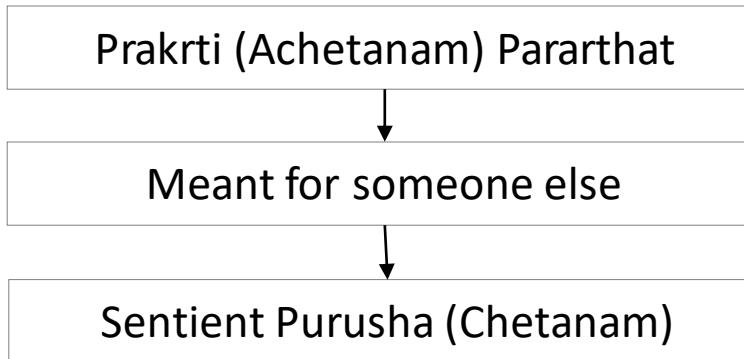
The spirit exists because (a) the aggregate is for another's sake; (b) of the absence of three gunas and other properties; (c) there must be some controller; (d) there must be some experiencer; and (e) of the tendency of activities towards final beatitude. [Verse 17]

- Primer used for studying Sankhya Shastram 72 Karika.
- Sangata Paratarthvt.

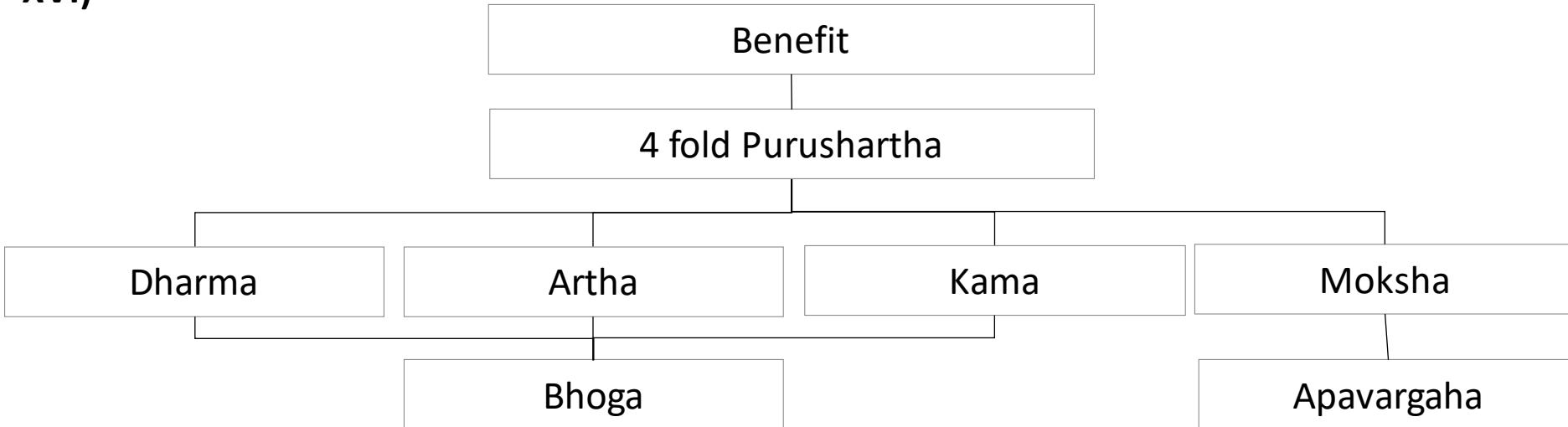
XIV)



XV)



XVI)



XVII) How Prakrti functions?

- Before creation, Prakrti is in unmanifest, potential condition.
- In that condition, it can't do anything.
- What Prakrti do?
- For serving the Purusha Prakrti evolves.

XVIII) For Sake of serving

- Jiva → Individual body Mind evolves.
- Avyakta Prakrti becomes Vyaktam produces 23 building blocks / 23 Tatvams generated.

XIX)



- $10 + 10 + 3 = 23 + 1$ (Prakrti)
= 24 Achetana Tattvams meant for serving Purusha.

XX)

How many Purushas are there?

Vedanta

Sankhya

- Eka Purusha

- Aneka
- 7.3 Billion

- 24 Tattvams to serve Purusha.

XXI) How they serve?

- By assembling
- 5 Butas – Assemble – to form Sthula Shariram (Akasha + Vayu + Agni + Jalam + Prithvi – Karya Sangataha).
- 5 Subtle Butas – Assemble to form Sukshma Indriyams.
- 5 Jnana Indriyas + 5 Karma Indriyas + Manaha + Buddhi
- All building blocks, products of Prakrti.
- Organs assemble to form Sukshma Shariram.

Sthula Shariram	Sukshma Shariram	Antah Karanam
<ul style="list-style-type: none"> - Sangatah No. 1 - Assemblage - Karya Sangatah 	<ul style="list-style-type: none"> - Sangatah No. 2 - Aggregate - Karana Sangata 	<ul style="list-style-type: none"> - Sangatah No. 3 - Complex

Come together Karya –
Karana Sangataha

Body – Mind Sense Complex



Assemblage of Various products of
Prakrti

- All Achetanam

XXIII) Question :

Why did they assemble?

- Not for benefit of Assemblage
- Body = Prakrti

- Not for benefit of individual constituents of assemblage / organ
- Doesn't serve eye, mind, ear
- Karanam = Prakrti

Both Prakrti

XXIV)

Body – Mind complex is for the benefit of someone outside the assemblage

Who is neither the assemblage

Nor the constituent of the assemblage

Not body

Not eyes - ears

- Purusha – Neither body – mind complex – or any constituent – Jnana Indriya, Karma Indriya, Antahkaranam.
- Purusha = Sangatah Vilakshanah, Asamhataha.

Any assemblage in the creation is
inert (Micro – Atom, Macro – Stars
– Body – Mind – Complex)

- Matter
- Jadam

- Serves sentient Purusha
- Non-material consciousness principle
- Spirit / Purusha

- Purusha – Neither body – mind complex – or any constituent – Jnana Indriya, Karma Indriya, Antahkaranam.
- Purusha = Sangatah Vilakshanah, Asamhataha.

Revision :

Basyam : Chapter 4 – Verse 1

I) Sauryayini – Gargya asks Pippalada – 5 questions.

II)

3 Questions	1 Question	1 Question
Svapna	Sushupti	Turiyam

III) a) What are the organs which do not function in Svapna?

b) Which organs will function?

c) What is that principle which is experiencing Svapna? What sentient principle experiences dream?

d) Who is experiencing Atma Ananda in Deep Sleep?

- External world, internal world is not available.
- Vishaya Sukham not possible.
- It has to be Atma Ananda?

e) Turiyam :

- What is that consciousness principle on which all organs are resting.
- Kasminnu Sarve Sampradanti?

IV) 5th question answered first:

Shankara raises question :

- Why did Sauryayini ask about Chetana Tattvam?
- All organs are Achetanam by themselves.
- They are born out of 5 Sukshma Butani, subtle elements.
- They are inert in Nature.
- They will be lying down, strewn over like various instruments all over after job is done.
- Remain separately.

V) Answer :

- Sankhya Nyaya.
- Sangata Paratarthvam Nyaya.
- All inert organs are functioning for the sake of sentient principle.
- Otherwise, they will not function for themselves or for the group of organs.
- Function for sentient principle, other than the organ.
- Tools for user of Toolkit.

VI) Doubt = Legitimate because of following reason

- Inert instruments are joined together (Samhatani) in one physical body, dependent on some sentient tool user.

- Don't function by themselves.
- Function in the hands of a tool user.

VI)

Carpenter's / Mason / Electricians Tools



Functions in the hands of carpenter,
mason, electrician

- **Inert instruments function in the hands of organ user ' Jiva", master of the instrument.**

VII) Samhatantani, Paratantrani, Karanani – Swami Arthani Bavanti.

- Observing in the waking state.
- I am the master, Jiva, all organs are under my control.
- **I operate the organ, organs don't operate by themselves in the waking state.**

VIII) Argument :

- Because of this reason, in deep sleep also, are under custody of Swami who operated the instrument in the waking state.

IX) That Swami Jiva has withdrawn in the sleep state.

- Organs withdrawn but remain in his custody.

X) Brihadaranyaka Upanishad : Chapter 2 – 1st Section – Ajata Shatru Bramanam

- Waking sleeper
 - Student = Gargya
 - Teacher = King Ajatashantru.
 - In place, one person sleeping, will wake up.
- **Where was the Jiva in the deep sleep state?**
 - **Jiva withdraws from Sthula Shariram, Sukshma Shariram, merges into his real nature.**

XI) How he merges?

- Taking all his organs into his real nature, nature.
- **That real nature is Satyasya Satyam, Brahman**

XII) Jiva withdraws, merges into his real nature Turiyam.

- Brihadaranyaka Upanishad → Chapter 2 – Section 1
- Mandukya Upanishad → Chapter 1 – Mantra 7
- Prasno Upanishad → Chapter 4 – Verse 1
- Kaivalya Upanishad
- Chandogya Upanishad → Chapter 8

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
 प्रज्ञं न प्राणानघनं न प्रज्ञं नाप्रज्ञम् ।
 अहश्यमव्यवहार्यमग्राह्यमलक्षणम्
 अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं
 चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
 prajñam na prajñānaghanam na prajñam nāprajñam |
 adṛśyamavyavahāryamagrāhyamalakṣaṇam
 acintyamavyapadeśyamekātmapratyayasāraṁ
 prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
 caturthaṁ manyante sa ātmā sa vijñeyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Prasno Upanishad :

अथ हैनं सौर्यायणि गार्घ्यः पप्रच्छ ।
 भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति
 कान्यस्मिञ्चाग्रति कतर एष देवः
 स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्
 सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १ ॥

Atha hainam sauryaayani gaargyah papracha,
 bhagavan estamind purushe kaani svapanti?
 kaanyasmin jaagrati? katara esha devah
 svapnaan pasyati? kasya-etat sukham bhavati? kasminnu
 save sampratishtitaa bhavanti iti ॥ 1 ॥

Then Gargya, the grandson of Surya, questioned him, “O Bhagavan, what are they that sleep in man? What, again are awake? Which is the Devata who sees the dream? Whose is this happiness? On what do all these depend? [IV – 1]

- All 5 Upanishads talk of sleep state merging of Jiva into Turiyam real nature.
- All organs are under his custody.

XIII) Waking up, he starts with the cell phone, body, mind.

Before Bed	After Waking
Look at cell phone	Looks at same tool

- Similarly takes all organs.

XIV) In deep sleep state also assembled sense organs are under the control of custody of same Jiva who has withdrawn to his real nature.

- Paratantrena = Under custody of some Chetana Tattvam
= Turiyam

XV) That consciousness principle – Sangatih must be together.

- All must be put in tool kit mason bag, electricians kit.
- Similarly all organs are in Karana Shariram tool kit, in resolved form and Jiva keeps under his custody.
- Same happens in death also.

XVI) Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७ ॥

**mamaivāṁśō jīvalōkē
jīvabhūtaḥ sanātanaḥ ।
manahṣaṣṭhānīndriyāṇi
prakṛtisthāni karşıtî || 15 - 7 ||**

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

शरीरं यद्वाप्नोति
 यच्चाप्युत्कामतीश्वरः ।
 गृहीत्वैतानि संयाति
 वायुर्गन्धानिवाशयात् ॥१५-८॥

śarīram yad avāpnōti
 yaccāpyutkrāmatīśvaraḥ ।
 gṛhītvaitāni samyāti
 vāyurgandhān ivāśayāt ॥ 15 - 8 ॥

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

ओत्रं चक्षुः स्पर्शनं च
 रसनं द्वाणमेव च ।
 अधिष्ठाय मनश्चायं
 विषयानुपसेवते ॥१५-९॥

śrōtram cakṣuḥ sparśanam ca
 rasanam ghrāṇamēva ca ।
 adhiṣṭhāya manaścāyam
 viṣayān upasēvatē ॥ 15 - 9 ॥

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense Objects. [Chapter 15 - Verse 9]

- Jiva with all organs in the tool kit (Karana Shariram) like fragrance travels from flowers.
- New body available, (Sthula + Sukshma), from Karana Shariram they come to Sukshma Shariram and Sthula Shariram.

- Jiva again starts interaction.
- In some Chetana Tattvam, they should join together in an undifferentiated form.

In Physical Body	In Karana Shariram
Organs can be differentiated	All organs are undifferentiated

XVII) Sangatih Nyaya – student imagines this logic.

- Logical thinking, doubt – 5th question of Sauryayini.
- Organs not strewn all over, they are gathered together and remain in the custody of one Tattvam.

118) Bashyam : Chapter 4 – Verse 1 continues...

अत्र तु कार्यकरणसंघातो यस्मिंश्च प्रलीनः सुषुप्तप्रलयकालयो-
स्तद्विशेषं बुभुत्सोः स को नु स्यादिति कस्मिन्सर्वे संप्रतिष्ठिता
भवन्तीति ॥ १ ॥

I) For the sake of (Nimitta Saptami) Chetana Tattvam, inert Body – Mind complex has been assembled by Ishvara.

II) Why is Physical, subtle body created, inert in themselves?

- They are created for the Chetana, awareness principle only (Reflected Consciousness = Jiva).
- Karya – Karana Sangatah Asti.
- Both physical and subtle body exist.

III) In Jiva's Karana Shariram alone, both Sthula and Sukshma Shariram join during Maranam and Pralayam also.

IV)

Sushupti	Maranam
<ul style="list-style-type: none">- Both Physical and subtle body will be with the Jiva in his Karana Shariram	<ul style="list-style-type: none">- Physical body destroyed- Subtle body will resolve into Karana Shariram and be with Jiva

V) All organs remain with the Chetana Tattvam in Sushupti, Pralaya Kala.

VI) Sauryayani wants to know the real nature of Jiva which is Turiyam.

VII) Bututsoho – Interested in knowing Bodhum Ichhum – Sashti Vibakti.

VIII) Saha Ko Nu Syat?

- What is the Turiya Tattvam in which all these organs are based?
- Kasmin Sarve Sampratishtita Bavati

IX) Vedanta :

- Behind the entire universe, wherever there is an orderly functioning, there must be a Chetana Tattvam.
- What is that Chetana Tattvam?
- That Chetana tatvam continues during Pralayam also.

X)

There is law of conservation of

Matter

Energy

Life principle

Consciousness principle

- Can't be totally destroyed
- During Pralayam life continues
- Life never ends
- Chidabhasa
- Reflected in Karana Shariram + Prapancha

Original Consciousness

- **Life only goes to unmanifest condition.**
- **4th Law :** Consciousness – Original Consciousness continues...

Life (Reflected Consciousness) +
Consciousness (Original Consciousness)



Come to manifestation and go back to
unmanifestation in Sushupti, Maranam,
Pralayam

XI) Unique in Vedanta

- Science does not accept.
- Science talks of unmanifestation of matter, energy.

XII) Vedanta :

- Unmanifestation of life and consciousness.

XIII) Sauryayini wants to know the Consciousness principle.

XIV) Mantra 2 :

- Pippalada starts answering the question.

तस्मै स होवच । यथ गार्य मरीचयोऽर्कस्यास्तं गच्छतः
 सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः
 प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति
 तेन तर्ह्येष पुरुषो न शृणोति न पश्यति
 न जिग्रति न रसयते न स्पृशते नाभिवदते
 नादते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २ ॥

**Tasmai sa hovaacha. "yathaa gaargya mareechayo arkasya-astam gachchhatah
 sarvaa etasmin-tejomandale ekeebhavanti ; taah punah punarudayatah
 pracharanti, evam ha vai tatsarvam pare deve manasi ekeebhavati
 tena tarhy-esha purusho, na srnoti, na pasyati,
 na jighrati, na rasayate, na sprisyati, na-abhivadate
 na-adatte, na-anandayate, na visrjate, neyaayate, svapiteeya-achakshate ॥ 2 ॥**

He replied, “O Gargya, just as the rays of the Sun, when he sets, become one in that disk of light and they come forth again when the Sun next rises, so also all these become one with the highest Deva, the mind. Therefore, at that time, man no more hears, sees, smells tastes or feels ; nor does he speak, nor take, nor enjoy, nor evacuate, nor move.. And they say, “He sleeps!”. [IV – 2]

I) 1st Question :

- What are the organs which fold back and take rest.

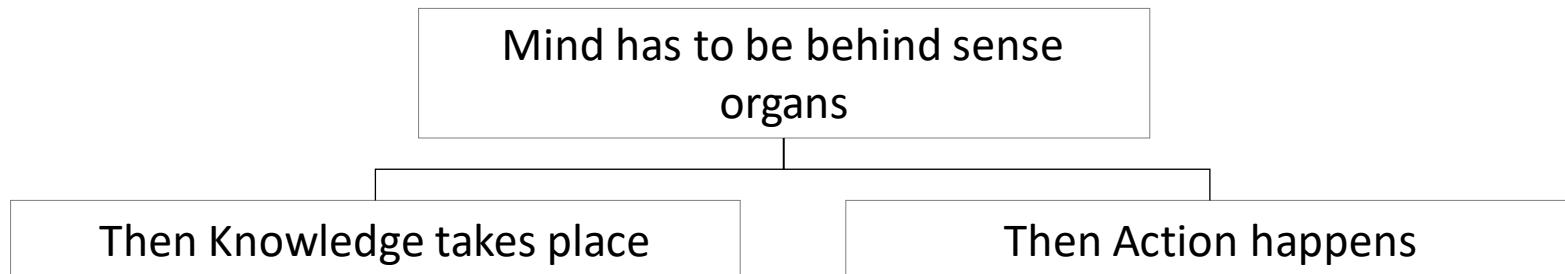
II) 5 Jnana Indriyas (Sense Organs of knowledge), 5 Karma Indriyas (Organs of Action)

- 10 organs temporarily withdraw and remain with the mind principle = Co-Ordinator of all sense organs.

III) Mind = Co-ordinating button, decides whether leg should run towards the objects of desire or tongue should taste and Dish in a buffet.

IV) Example :

- Mind in class wondering if rain will stop.
- You are here but won't hear.
- Ears function, only if mind is behind the ears.



Example :

- Mind + hand = Conscious action in dance.

V) In Mechanical action, don't know where you have kept the key, pen, life.

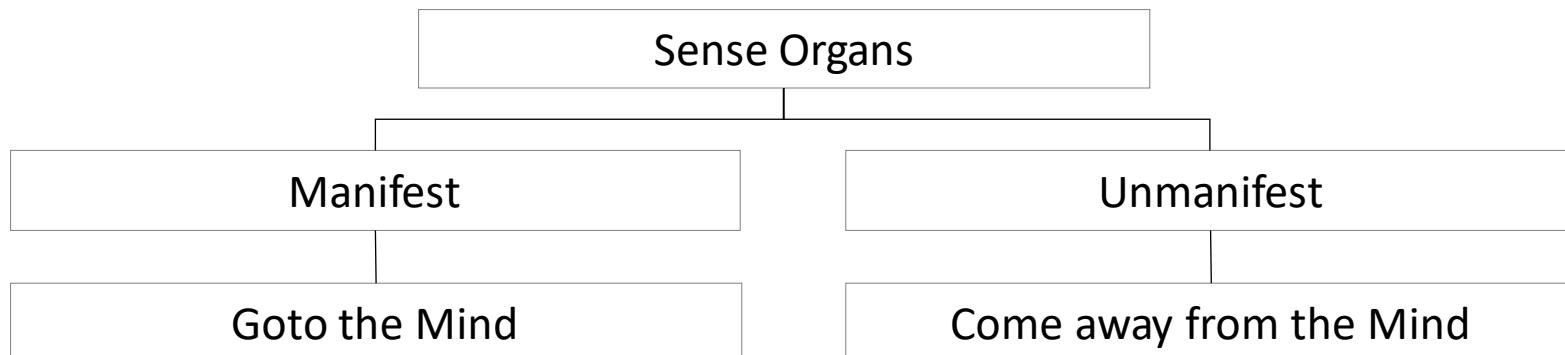
VI) Mind is the Co-ordinator.

- During sleep, 10 sense organs go back to the co-ordinating mind and remain in an undifferentiated form.

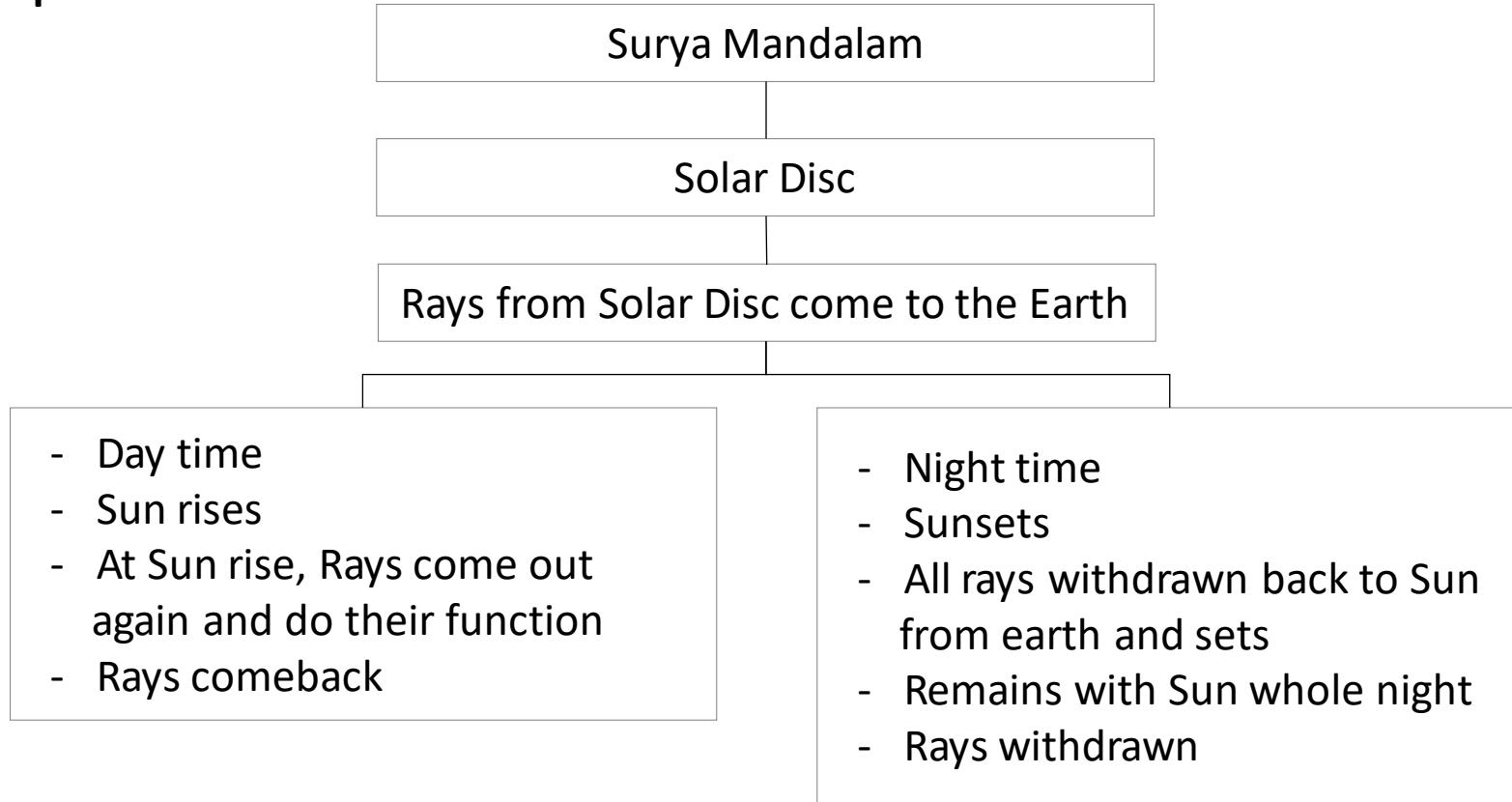
VII) In the waking state, the Indriyams will come back to their Golakas and start functioning.

VIII) Golaka's :

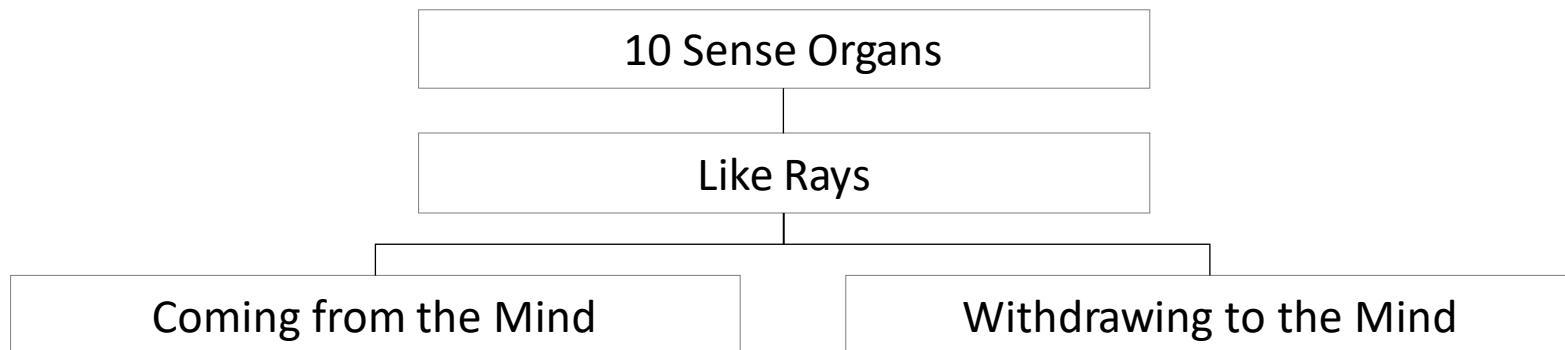
- Physical part of the body, remaining in which indriyams, the powers function.
- "Maya Shakti" functions.
- Life functions



X) Example :



XI)



XI) Mind = Solar disc

- Sense Organs = Rays of the Sun

तस्मै स होवाचाचार्यः— शृणु हे गार्य यत्त्वया पृष्टम् । यथा
 मरीचयो रश्मयोऽर्कस्य आदित्यस्यास्तमदर्शनं गच्छतः सर्वा
 अशेषत एतस्मिंस्तेजोमण्डले तेजोराशिरूप एकीभवन्ति
 विवेकानहत्वमविशेषतां गच्छन्ति मरीचयस्तस्यैवार्कस्य ताः
 पुनः पुनरुदयत उद्गच्छतः प्रचरन्ति विकीर्यन्ते ।

I) To Sauryayini – Gargya – Pippalada – Acharya gave the answer

II) Ajatashatru Bramana :

- Trupta Bahahi Gargya here Sauryayini Gargya.
- 2 students not same but belong to same gothram.

III) Yatha Marichayaha = Rashmayaha

- Marichi = Rays
- Aikasya = Adityam

- Astham Gachhata = Setting – Sun
 - = Adarshanam Gachhata
 - = Becomes invisible to us
- Rises for someone else.

IV) Sun never Rises – sets, becomes invisible

- Astham = Adarshanam
- Sarva = Aseshataha = All rays of setting sun.

V) Ekasmin Tejo Mandale :

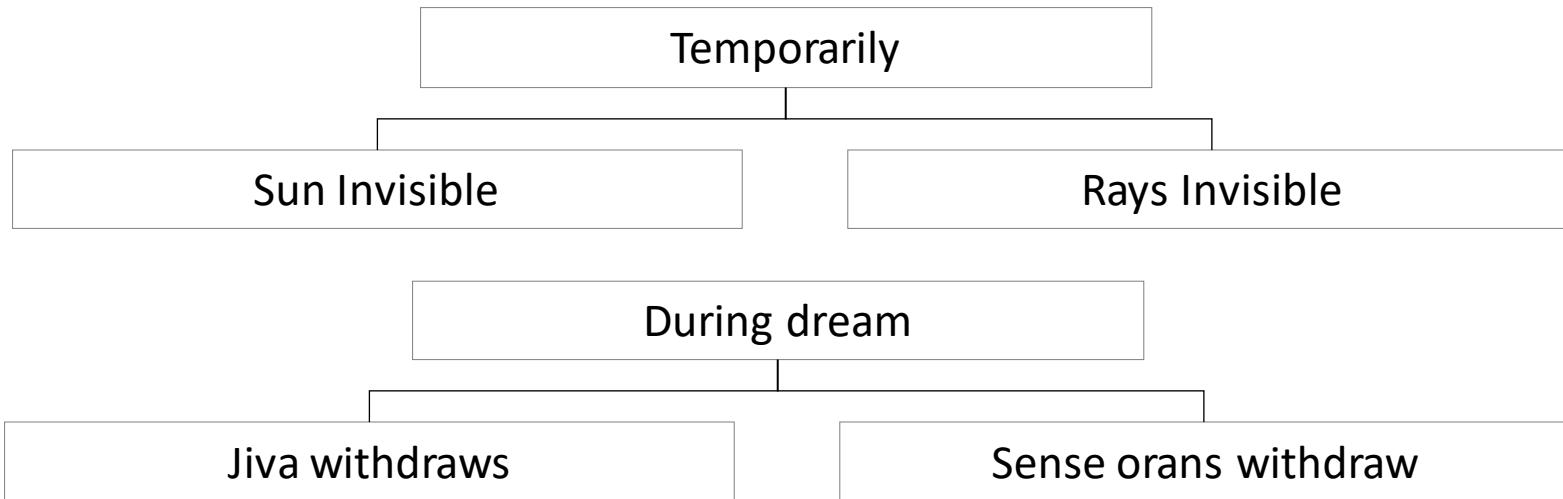
- Shining disc of the Sun.
- Tejo Rashi Rupe = Brilliance joined together in one disc.
- Solar disc = Mass of light
 - = Tejo Rashi Rupe

VI) Eki Bavanti = Get United

- Different rays can't be distinguished at night.
- When they come out, can distinguish the rays.
- Northern / southern rays – left – right distinguishable.
- Once they join solar disc, can't distinguish.
- Undistinguishability (Aviseshatam Gachhanti) = Merger into the solar disc.
- Marichaya = All rays.

VII) Of the same sun.. Rising on next day

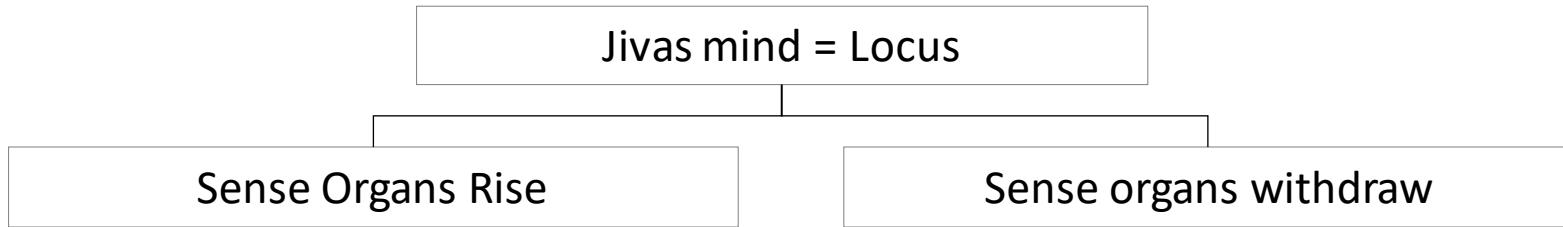
- Jiva = Same Jiva, day after day.
- Udayagataha = Ud + I Dhatus
- Rising Sun = Same Rays will again come back.
- Same sense organs come the next day.



VIII) Saha Punah Punah....

- Repeatedly Sun sets, rises.
- **Similarly, Jiva also everyday withdraws and comes out.**
- Udgachhataha Arkasya – Marichaya Pracharanti – again dispersed – thrown out in all directions.

IX) Extend to Jiva



Revision :

Chapter 4 – Verse 2 : Bashyam

I) Sauryayini – 5 Questions to Pippalada

II)

Question 1, 2, 3	Question 4	Question 5
- Svapna	- Sushupti	- Atma - Locus in which everything gets resolved

III) Question 1 : Answer – Verse 2

Question : When a person is in Dream Sleep or Deep Sleep, what organs stop functioning?
Which withdraw from their function.

Answer :

- 5 Jnana Indriyas + 5 Karma Indriyas resolve, stop functioning.

IV) Question 2 :

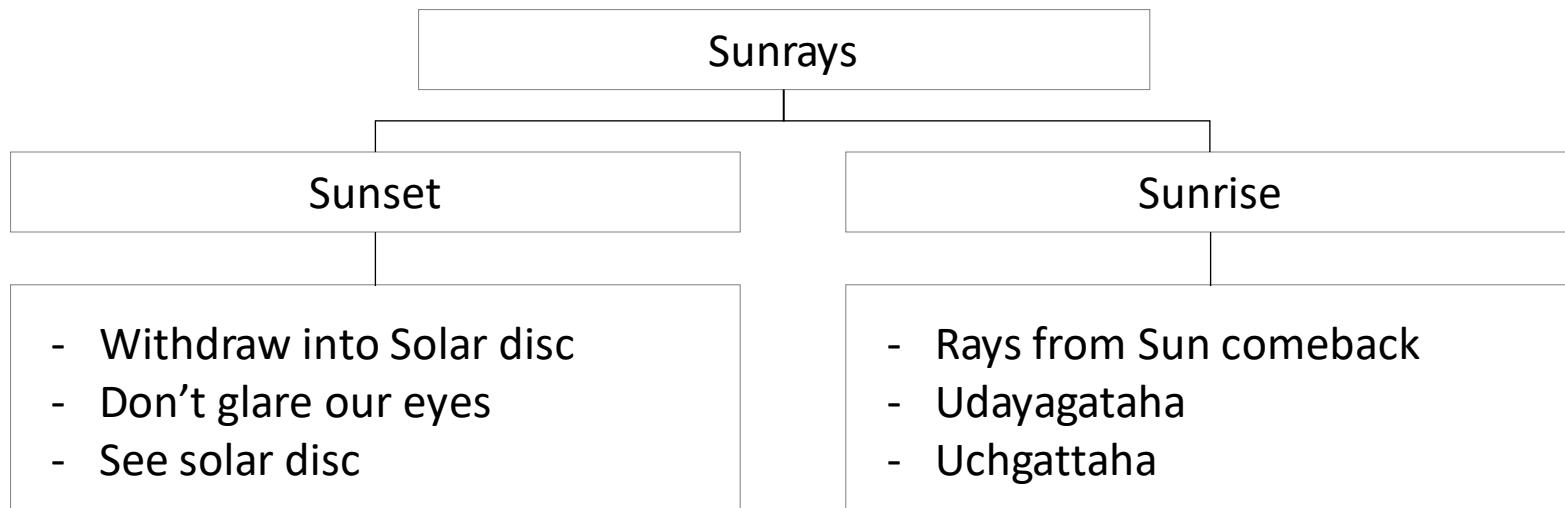
- What organs continue to function?

Answer 1 :

- 10 organs go to unmanifest condition.
- Don't get destroyed, remain in sleep and dream.
- On waking up, come to their respective physical position.
- During sleep, withdraw into Mind – heart.
- Reside in heart alongwith mind.
- Again come back to Golakam (Physical part).
- Start functioning again.

V) Example :

- Sun + Sun rays.



- Similarly 10 organs go back to the mind and next day again come out.

VI) Tejo Rashi Rupam Eki Bavanti :

Tejo Rash Rupam	Eki Bavanti
Solar Disc	Rays

VII)



VIII) Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
जानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikarana dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣināmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

IX)



X)

Rays of Sun	Rays of Awareness
Illumine earth	Illumine Sense Organs + Surrounding

XI) During sleep rays are withdrawn

- Even if things happening in surrounding, you are not aware.

यथायं दृष्टान्तः, एवं ह वै तत्सर्वं विषयेन्द्रियादिजातं परे
प्रकृष्टे देवे द्योतनवति मनसि चक्षुरादिदेवानां मनस्तन्त्रत्वात्परे
देवो मनः तस्मिन्स्वप्नकाल एकीभवति ।

I) As in Example :

- Entire sense organs and sense objects fold.
- For others world continues.
- For me the sleeper, sense organs and sense objects experientially resolve, are not there.

II) Pare = Prakrushtam = Supreme

- Deva = Shining Mind – Jyotanavati.
- Mind brilliant because it illuminates the external world.
- Mind folded, external world is dark.
- Mind = Luminous bright one.
- Jyotani Vati – in the mind, Eki Bhavati – rays goes to mind.
- **Mind + Sense organs go to heart, remain dormant during dream and sleep.**

III) Why mind is called Pare Devaha?

- Mind = Supreme light or superior light.
- All sense organs are dependent on the light.

Sense Organs	Mind
<ul style="list-style-type: none">- Light- Illumine the world directly- Sense Organs depend on the Mind	<ul style="list-style-type: none">- Light- Illumines the world indirectly- Superior light- For their functioning, mind does not depend on the Sense Organ

IV) In the absence of sense organs, mind can function independently.

- Visualise, think, imagine.

Sense Organs	Mind
<ul style="list-style-type: none">- Tantra = Dependent- Chakshur Adhi = Apara Deva- Inferior	<ul style="list-style-type: none">- Independent- Pare Deve Manasi- Superior light = Paraha Devaha Bhavati

V) Tasmin :

- In that superior light

Ekibavati :

- All 10 organs resolve in Svapna + Susupti.

मण्डले मरीचिवदविशेषतां गच्छति । जिजागरिषोश्च रश्मि-
वन्मण्डलान्मनस एव प्रचरन्ति स्वव्यापाराय प्रतिष्ठन्ते ।

I)



II) Dormant = Undifferentiated

= Aviseshatam Gachhanti

- Again become differentiated in waking
- Jagaru = To awake
- One who is about to wakeup.

III) Just as rays come out from solar disc.

- Undifferentiated Indriyas, faculties again come out and occupy respective position.

IV) Dream :

- Ears are there, only hearing faculty has withdrawn.
- Some sleep with open eyes, but seeing faculty is withdrawn.

V)

Golakam	Indriyam
<ul style="list-style-type: none">- Physical part- Is there in sleep / dream	<ul style="list-style-type: none">- Faculty- Gone in dream / sleep- In waking, Indriyams come out, occupy, respective Golakams.

VI) Rashmivatu Mandalat :

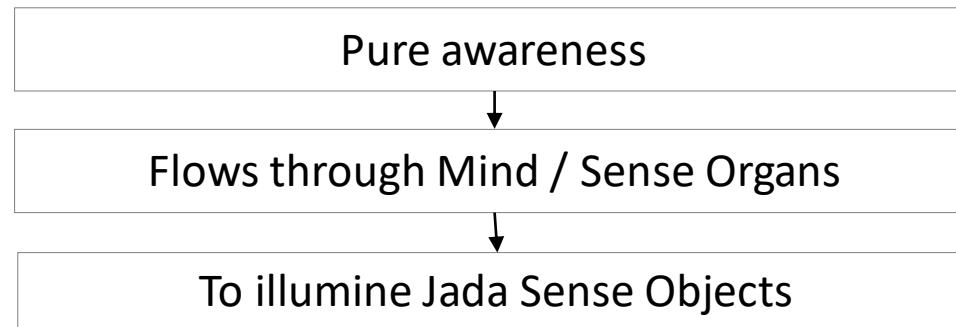
- Like from solar disc

Manasa Eva :

- From which Mind, they were remaining dormant and undifferentiated.

VII) Pracharanti :

- All wakeup, come out as I wake up from sleep, I become aware of surrounding.

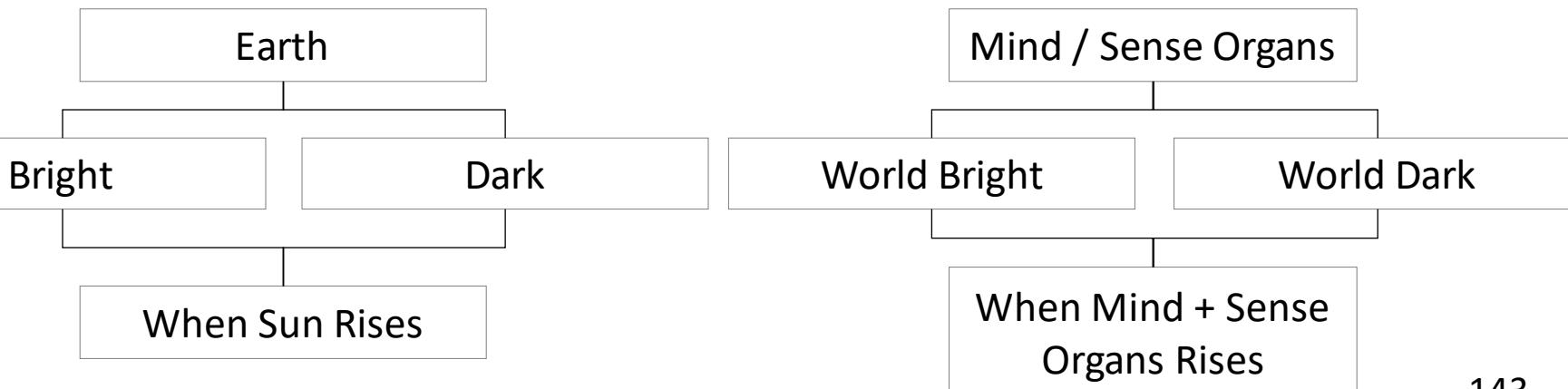


- Faculties come out for doing their Vyapara, transactions.
- Their own respective functions.
- Eyes do not hear sound, only sees, ears hear.

VIII) 5 fold rays have come out.

- World has become bright for me.
- World was in darkness, again becomes bright.

IX)



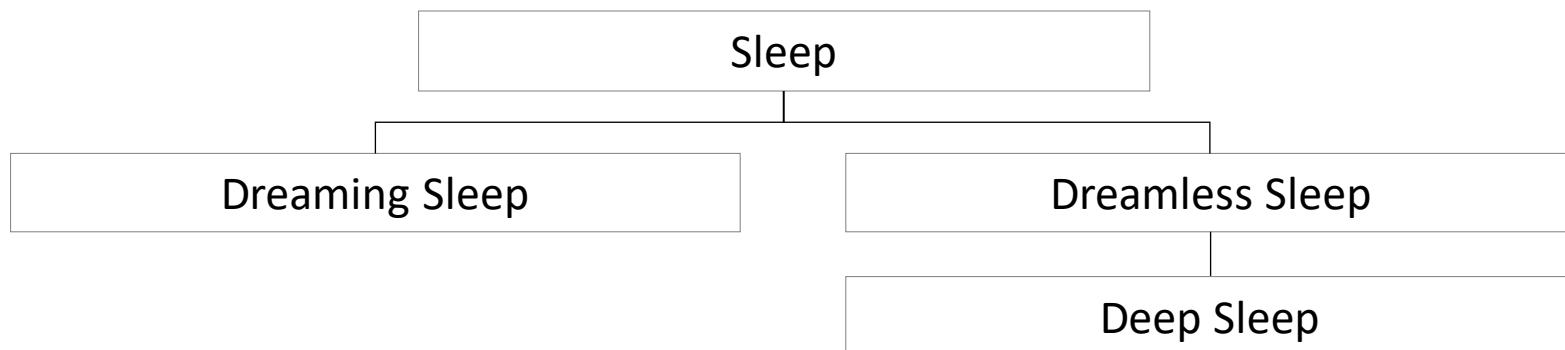
IX) Tishtante :

- They come out

123) Bashyam : Chapter 4 – Verse 2 continues...

यस्मात्स्वप्नकाले श्रोत्रादीनि शब्दाद्युपलब्धिकरणानि मनसि
एकीभूतानीव करणव्यापाराद् उपरतानि तेन तस्मात्तर्हि तस्मिन्
स्वापकाल एष देवदत्तादिलक्षणः पुरुषो न शृणोति न पश्यति न
जिग्नति न रसयते न स्पृशते नाभिवदते नादते नानन्दयते न
विसृजते नेयायते स्वपितीत्याचक्षते लौकिकाः ॥ २ ॥

I) Connect with Moolam



II) During sleep, all Sense Organs like Ears, Eyes, Instruments meant for experiencing Shabda etc.

- Upalabdhī = Shabda Jnanam Karanam
= Instrument to gain knowledge of sound.

III) Other Instruments for touch, form, colour, smell.

- All instruments – Manasi Eki Butani Eva.
- Become one with the Mind as it were.
- Not actual merger, as though merged into the Mind.
- As though because the Sense Organs can only merge into their respective causes.
- Resolution ground = Cause.

IV)

	Cause / Ground of Resolution
Ornament	Gold
Earthenware	Clay not Potter
Indriyam (Karyam)	Mind (Upadana Karanam)

Rule :

- Karyam – Upadana Karane Eki Bavati.

V) Upanishad :

- Sense Organs – Resolve into Mind.

Anandagiri :

- Mind, material cause of Sense Organs.

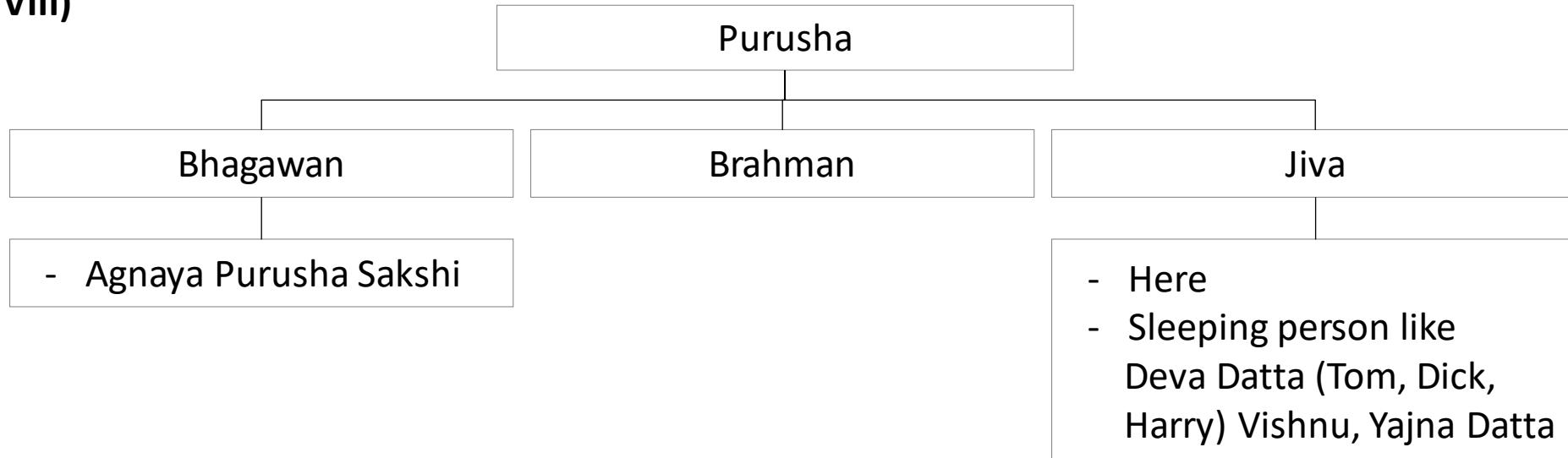
VI) Tattwa Bodha :

- Mind not material cause of Sense Organs.
- Subtle elements are material cause of Sense Organs.
- Hence Sense Organs can't merge into Mind.
- It does not actually merge.
- Sense Organs merge into Mind as though Manasi Ekibutani Iva.
- They don't function, hence merged.
- Withdrawn from respective functions.
- Uparatani = Withdrawn.

VII) Tena = Tasmat, therefore Sense organs have withdrawn from their function during sleep.

- Therefore, during sleeping time only.
- Not in waking time.
- Dreamful or dreamless sleep.

VIII)



- Devadatta does not do any of 10 functions – organs of knowledge or action.

IX) Na Srunoti – Does not hear anything

– TV blaring

- Na Pashyati – Does not see
- Na Jigrati (Smell), Rasayati (Taste), Sprashate (Touch). 5 – Jnana Indriyas.

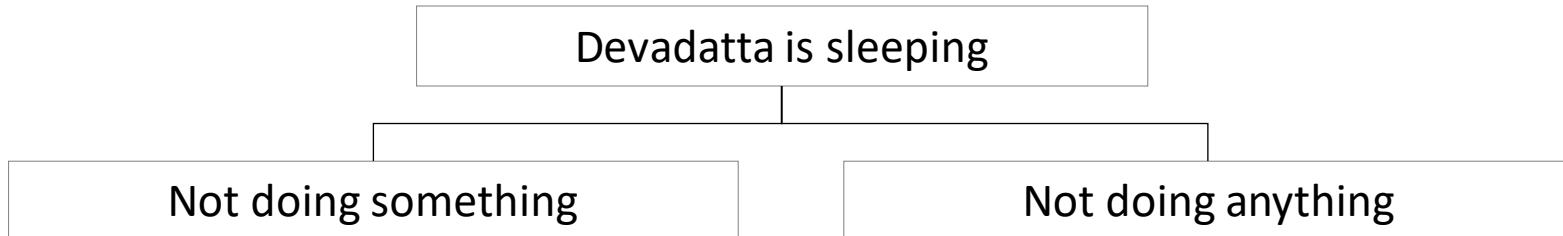
X) Pancha Karma Indriyam :

- Na Abhivadate – not talk
- Na Datte – Pani – Indriyas hand does not lift anything.
- Na Anandayate – Sense of reproduction does not contact other.
- Na Visrajate – Organ of excretion
- Na Iyayate – Feet do not walk

XI) All 10 functions stop = He is sleeping

- 10 Verbs absence =
- Verb positive = Absence of 10 Actions
- Svapiti = Positive verb = Indicates absence of action

XII)

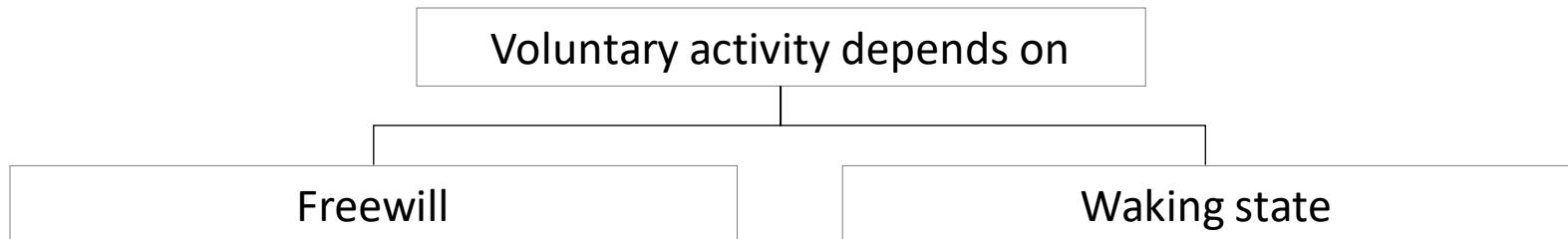


XIII) What goes to sleep?

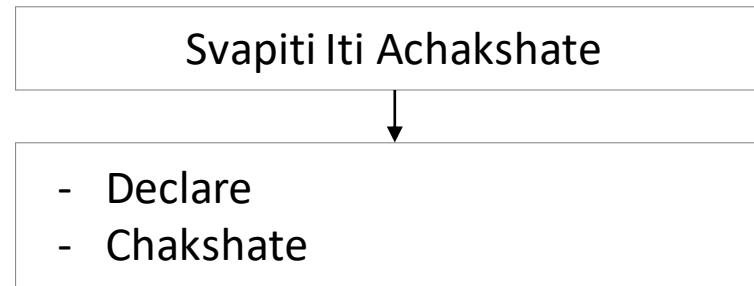
- 10 organs go to sleep.

XIV) Question :

- What faculties are awake? Functioning?
- Involuntary activity, does not depend on our freewill.



- Essential activities, continue.
- Human being survive
- Involuntary action – 24 x 7 – Essential services.



Laukikaha Achakshate :

- Waking people declare Devadatta is sleeping

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

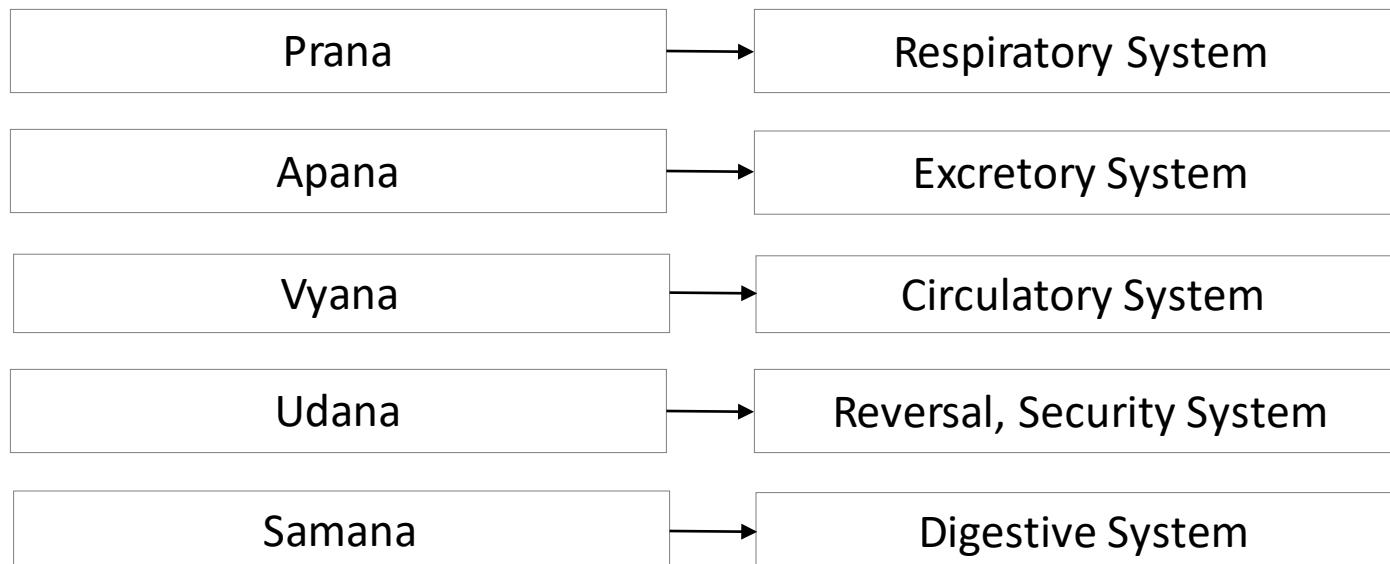
Praana-agnaya eva-itasmin-pure jaagrati
 gaarhapatyo ha vaa esho-apaanah vyanao-anvahaarya pachanah
 yat gaarhapatyaat praneeyate ; pranayanaada-avahaneeyah praanah ॥ 3 ॥

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. [IV – 3]

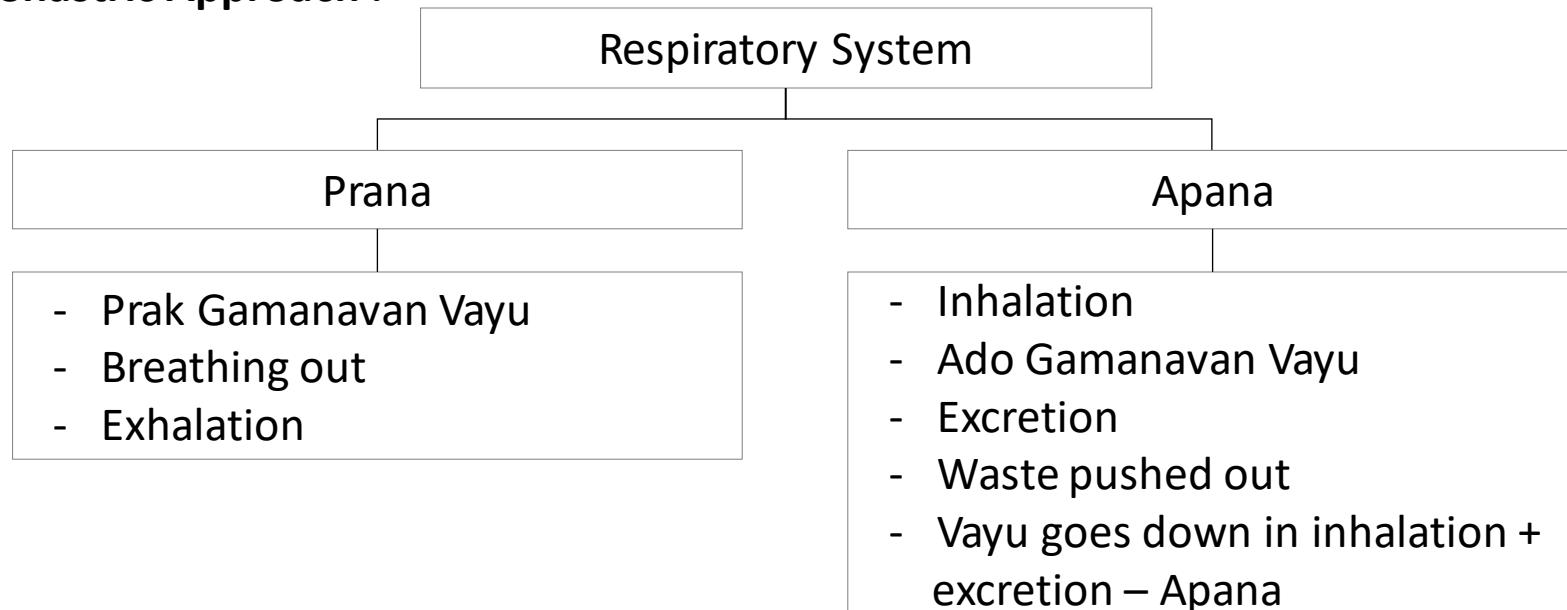
I) What keeps awake?

- **Pancha Prana = Essential house keeping system awake all the time.**

II)



III) Shastric Approach :



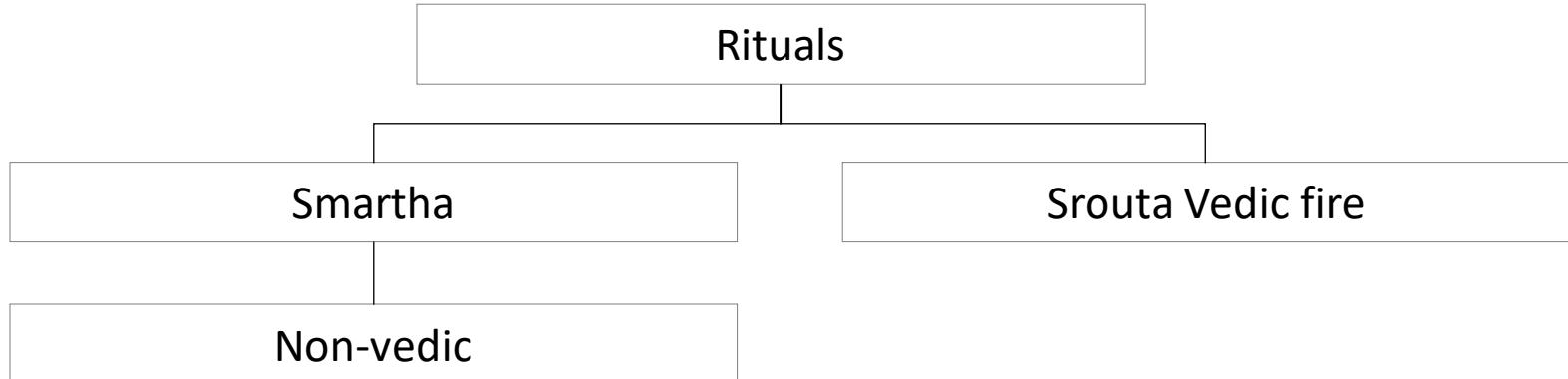
IV) All function during sleep.

- 5 fold Prana – Physiological function awake in dream, sleep, coma (Mind / Sense Organs don't function)
- In Brain dead person also 5 functions stop.

V) Imagery / Example :

- Vedic ritualistic function is going on.
- Vedic ritual = Pancha Prana.

VI)



3 Types of fires

Ritually Kindled

Gargya Patya

- After Marriage
- Agni Adhana Ritual
- Maintain this fire alive throughout life
- Not put out
- At Sanyasa put off fire
- At death – fire used to offer body into the fire
- If put off by mistake, do remedial ritual
- Rekindle by another householder family
- Fire = Protector of the family
- Fire = Free from evil forces
- Griha Patihi, protector

Aahavaniya

- Agni Hotra daily ritual
- Take Small fire wood
- Make Homa Kunda
- Light from Gargya Patya
- Rectangular shape Homa Kunda
- After Ritual, merge with Gargya Patya
- Karyam
- Ritualist facing east

Dakshina

- Kindled from Gargya Patya
- In southern side of Aavahania Agni
- Right side of ritualist fire kindled
- Rituals connected with Ancestors
- Pitru Karyam

- Not to perform ritual
- Karanam
- Pancha Pranas continue their sacred function when we are asleep

VII) Both Aahavaniya and Dakshina Agni come from Gargya Patya Agni.

Inhalation Apana	Exhaled air Prana
<ul style="list-style-type: none"> - Prana Vayu in Lungs - Prana Air going in - Inhaled air = Apana - Adogamana Van - Inside air called Apana 	<ul style="list-style-type: none"> - Air from Lungs comes out - Prana comes out from Apana which is kept in the Lungs. - Exhaled air comes from inhaled air - Prana comes out from Apana which has gone inside - Outgoing air Prana comes out of inside air - Aahavania comes out of Gargyapatya - Prana comes out of Apana

Prana (Outside coming Air)	Apana (Inside Stored Air)
Aahavania	Gargya Patya

Both fires active in sleep

IX) Dakshina Agni – Next.

Revision :

Chapter 1 – Verse 3 :

अथ कवन्धी कत्यायन उपेत्य पप्रच्छ ।

भगवन् कुते ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३॥

Atha kabandhee Kaatyaayana upetya paprachaa

Bhagavan ; kuto ha vaa imaah prajaah prajaayanta iti ॥ 3 ॥

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

I) Sauryayini 5 Questions :

3 Questions	1 Question	1 Question
Svapna	Sushupti	Turiyam

II) Question 1 :

- What organs which do not function in dream and sleep?

III)

5 Jnana Indriyas	5 Karma Indriyas
Organs of Knowledge	Organs of Action

Do not function in sleep

IV) Question 2 :

- What organs awake in dream and sleep?
- 5 Pranas awake, function in waking, dream, sleep state
- Survival of individual depends on Prana.

V) To show Pranas function is sacred, Upanishad is comparing their functions to sacred Vedic ritual.

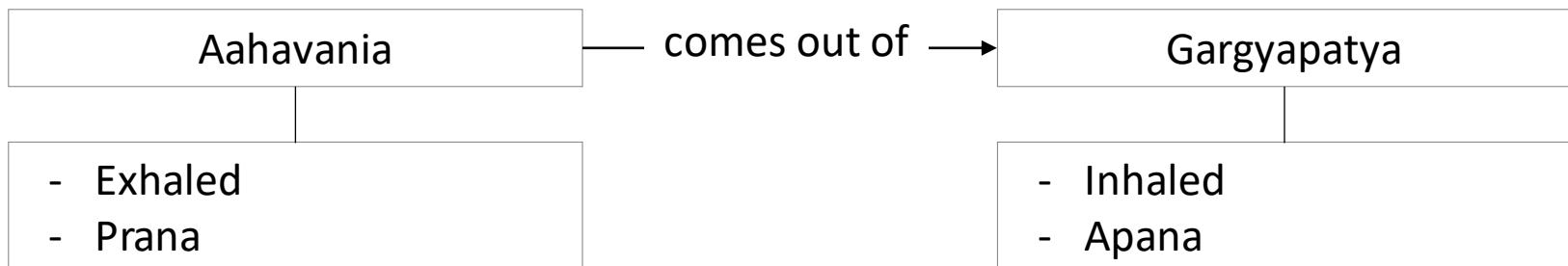
VI) 5 Pranas = 5 Factors involved in a Vedic ritual.

VII)



VIII) Reason :

- Aahavania fire is taken out of Gargya Patya – store.
- Twigs lighted in Gargyapatya.
- Lighted fire kept in square fire pit in which Aahavania fire is lighted.



IX) Gargya Patya kept in a round fire pit

- Aahavania in square pit
- In Aahavania rituals done, joins ack to Gargyapatya.

X)

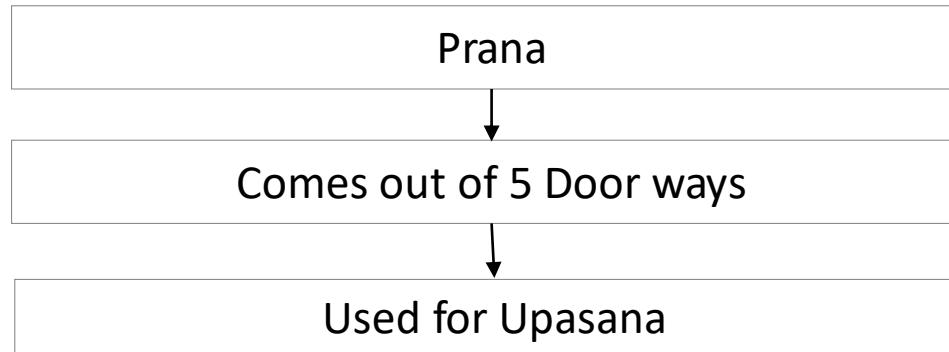
Apana	Prana
<ul style="list-style-type: none">- Inhalation air- Filled in Lungs- Adehogamanavan Vayu- From Nostril, Apana goes down to Lungs, fills the Lungs- In gone breath- Gargyapatya	<ul style="list-style-type: none">- Prakgamanavan Vayu- Comes out through Nostril and goes out in front of our face- Exhalation air- Prana comes out of Apana- Aahavania

XI) Dakshina Agni :

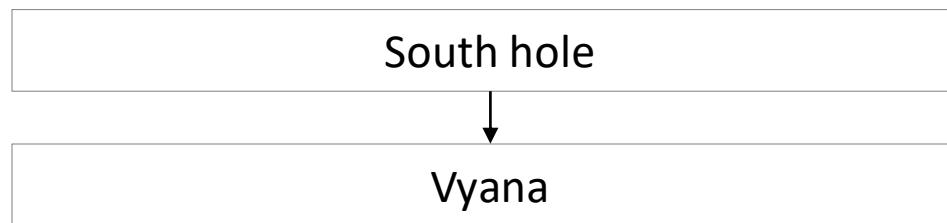
- Kindled on Southern side of Aahavania Agni, sacrificial alter.
- Dakshina = Southern direction
 - = Semicircular
 - = For Pitru Karmas
- Most rituals in Aahavania Agni
- Vyana = Dakshina Agni.

XII) Chandogya Upanishad : Gayathri Vidya

- Hridayam = 5 Holes = 5 Doors = 5 Gates
- Sushiha – Sushilam = 5 Holes 5 Gateways.
- Each gateway is associated with one of Pancha Pranas.



- Vyana Prana associated with hole in southern side of heart for ritualist facing eastern direction.



XIII) Chandogya Upanishad :

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः
 स योऽस्य प्राङ्सुषिः स प्राणस्तच्चक्षुः स
 आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्त्व्यन्नादो
 भवति य एवं वेद ॥ ३.१३.१ ॥

tasya ha vā etasya hṛdayasya pañca devasuṣayaḥ
 sa yo'sya prāñsuṣiḥ sa prāñastaccakṣuḥ sa
 ādityastadetattejo'nnaḍyamityupāśīta tejasvyannādo
 bhavati ya evam veda || 3.13.1 ||

In the heart there are five doors guarded by the gods. The door in the east is prāṇa. It is also the eyes, and it is Āditya. Worship this as the source of brightness and food. He who knows this becomes bright and enjoys food. [3 - 13 - 1]

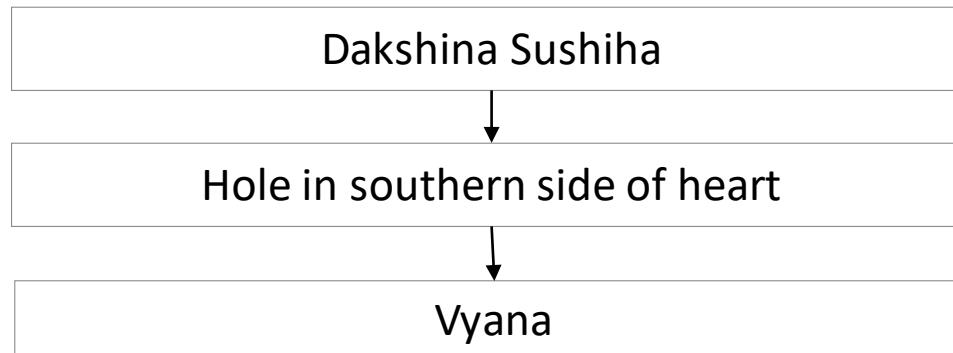
अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रं
 स चन्द्रमास्तदेतच्छ्रीश्च यशश्चेत्युपासीत
 श्रीमान्यशस्वी भवति य एवं वेद ॥ ३.१३.२ ॥

atha yo'sya dakṣiṇaḥ suṣiḥ sa vyānastacchrotraṁ
 sa candramāstadetacchrīśca yaśāścetyupāśīta
 śrīmānyaśasvī bhavati ya evam veda || 3.13.2 ||

Next, the southern door of the heart is vyāna. It is also the ears, and it is the moon. Worship it as the source of prosperity and fame. He who knows this becomes prosperous and famous. [3 - 13 - 2]

- Pancha Sushaya = 5 holes – Gatekeepers of Devatas.
- Deva Sushaya = Doorways guarded by Pancha Devatas.

2nd Mantra :



Dakshina Agni	Vyana Prana
Southern direction	Southern direction

- Content of Verse 3.

125) Bashyam : Chapter 4 – Verse 3 starts...

सुप्तवत्सु श्रोत्रादिषु करणेषु एतस्मिन्पुरे नवद्वारे देहे प्राणाग्नयः
प्राणा एव पञ्च वायवोऽग्नय इवाग्नयो जाग्रति ।
अग्निसामान्यं हि आह—गार्हपत्यो ह वा एषोऽपानः ।

I) When ears, (5 Jnana Indriyas + Karma Indriyas) go to sleep, in this body.

- Nava Dvare Pure – 9 gateways

II) Gita :

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukham̄ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan || 5-13 ||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act.
[Chapter 5 – Verse 13]

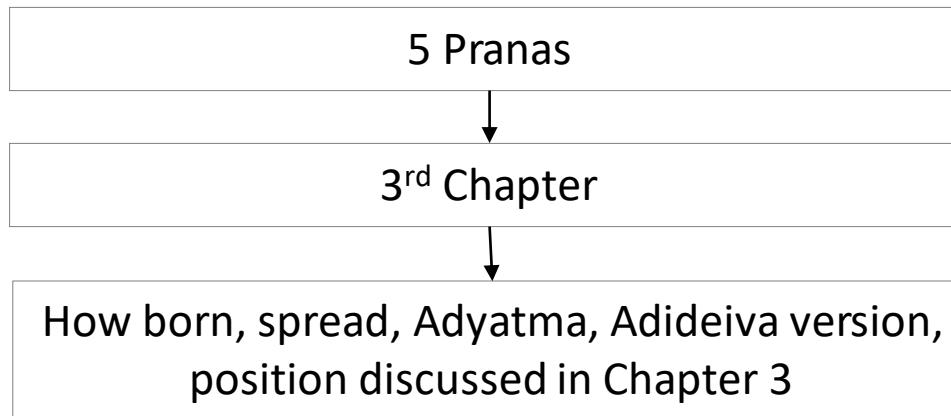
III) Body = City with 9 gates for transactions.

- 7 → Face – 2 Eyes / 2 Ears / 2 Nostril / 1 Mouth
- 2 – Removal of solid / liquid waste.

IV) 5 Pranas keep awake in sleep

- Prana Agni = 5 Vayavaya – Air / wind
= Internal Vayu obtaining in the body.

V)



VI) 5 Fires = 5 Pranas – 5 Sacred fires

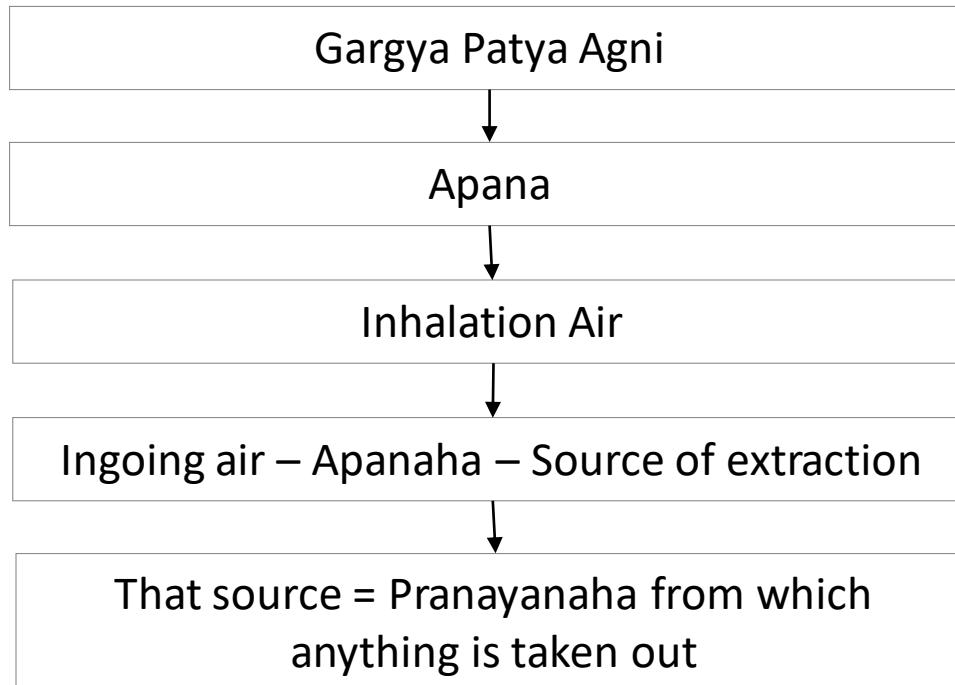
- Prana Agniya Iva Prana.

VII) Common features in 5 Agni – 5 Pranas.

126) Bashyam : Chapter 4 – Verse 3 continues...

कथमित्याह— यस्माद्गार्हपत्यादग्नेरग्निहोत्रकाल
इतरोऽग्निः आहवनीयः प्रणीयते प्रणयनात् प्रणीयतेऽस्मादिति
प्रणयनो गार्हपत्योऽग्निः ।

I)



II) Aahavania Agni

- At the time of Agnihotra ritual, from Gargya Patya fire, is taken out
- Prana – outgoing fire.

III) From Gargya Patya Aahavaniya extracted

- From Apna – Prana is taken out, extracted.
- Both source of extraction.

तथा सुप्तस्यापानवृत्तेः प्रणीयत इव प्राणो मुखनासिकाभ्यां
संचरत्यत आहवनीयस्थानीयः प्राणः ।

IV)

Prana	Aavahania
<ul style="list-style-type: none"> - Aahavania - Connection here 	<ul style="list-style-type: none"> - Gargya Patya - Connected before

V) When somebody is sleeping Apana – Prana can be easily seen.

- Breathing In – Out – Evident, sound sleep, clearly visible, audible, both deep.
- Inhalation, Vayu gets stored (Gargya Patya – Apana), from that Prana – out going breath comes out.

VI) Dreaming or not, sleeping person, from Apana (inside air) is extracted (Praniya Mana Iva).

VII) Prana – outgoing breath – exhalation air Sancharati – comes out through mouth and nostril.

- Sancharati – comes out as though extracted out.

VIII) Because of this reason :

Prana	Apana
- Aahavania Agni - 2 nd	- Gargya Patya Agni - 1 st

IX) Dakshina Agni = Anvaharya Panchanaha

X) Reason :

- In certain rituals, priest given cooked rice as part of Dakshina.
- Cooked rice = Anavaharyam (Shastric word)
= Dakshina
- It has to be cooked only in Dakshina Agni not in Gargya Patya or Aahavania.
- That fire in which Anvaharyam is cooked.
- Anvaharyasya Pachanam ena Saha Agni Anvaharaya Pachana.
- Pachana = Meaning cooking fire
= Dakshina Agni
= Vyana

व्यानस्तु हृदयाद् दक्षिणसुषिरद्वारेण निर्गमादक्षिणदिक्सम्बन्धादन्वा-
हार्यपचनो दक्षिणाग्निः ॥ ३ ॥

- I) Vyana, however, comes out of Physical heart – through the southern hole of Hridayam.
 II) Anandagiri – Chandogya Upanishad :

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः
 स योऽस्य प्राङ्सुषिः स प्राणस्तच्चक्षुः स
 आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्त्व्यन्नादो
 भवति य एवं वेद ॥ ३.१३.१ ॥

tasya ha vā etasya hṛdayasya pañca devasuṣayaḥ
 sa yo'sya prāñsuṣiḥ sa prāñastaccakṣuḥ sa
 ādityastadetattejo'nnādyamityupāśīta tejasvyannādo
 bhavati ya evam veda || 3.13.1 ||

In the heart there are five doors guarded by the gods. The door in the east is prāṇa. It is also the eyes, and it is Āditya. Worship this as the source of brightness and food. He who knows this becomes bright and enjoys food. [3 - 13 - 1]

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atha yo'sya dakṣiṇaḥ suṣiḥ sa vyānastacchrotraṁ
 sa candramāstadetacchrīśca yaśāścetyupāśīta
 śrīmānyaśasvī bhavati ya evam veda || 3.13.2 ||

Next, the southern door of the heart is vyāna. It is also the ears, and it is the moon. Worship it as the source of prosperity and fame. He who knows this becomes prosperous and famous. [3 - 13 - 2]

- Vyana associated.
 - Dakshina – Dik – Sambandha.
 - Vyana
- Dakshina } Associated with southern direction
- Agni
- Dakshina Agni Sambadha.
 - Vyana = Anavaharya Pachana called Dakshina Agni.

III) Highly ritualistic topic used in the Mantra

- To compare Prana to sacred fire.
- What keeps awake during dream, sleep = Topic.
- Answer – Pancha Prana.
- Pancha Prana = Vedic fire.

IV) Complicated now because we don't use Treta Agni (3-fold) in Grihastha Ashram.

- 3 fires – 3 Pranas.

129) Introduction to Chapter 4 – Verse 4 :

अत्र च होताग्निहोत्रस्य—

130) Chapter 4 – Verse 4 :

यदुच्छ्वासनि: खासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमानः । इष्टफलमेवोदानः ।
स एनं यजमानमहरह्र्वभ्य गमयति ॥ ४ ॥

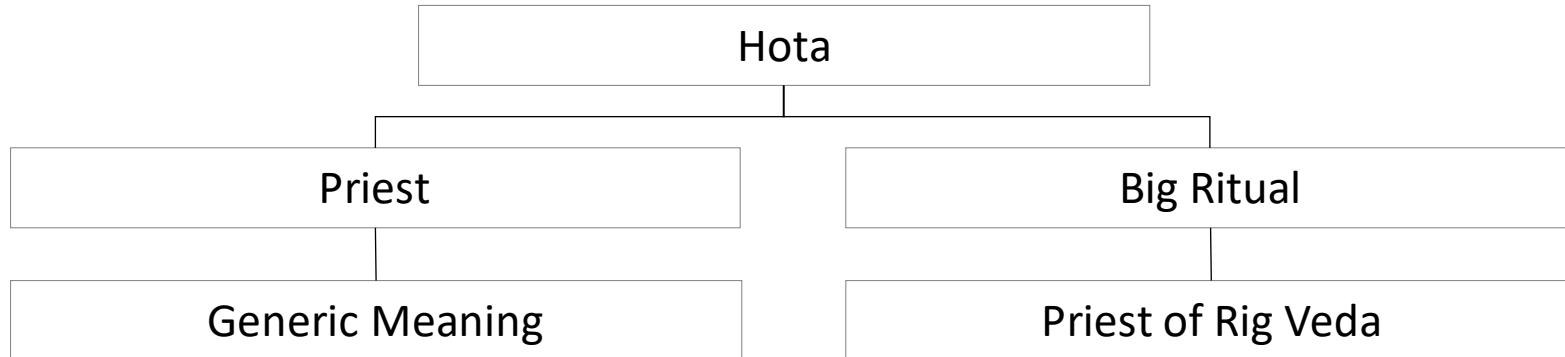
**Yad-uchchhhvaasa nihsvaasaav-etau aahuti samam nayateeti sa samaanah.
mano ha vaava yajamaana, ishtaphalameva udaanah
sa enam yajamaanam-aharahar brahma gamayati ॥ 4 ॥**

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. [IV – 4]

Another set of imagery :

I) Samana Prana :

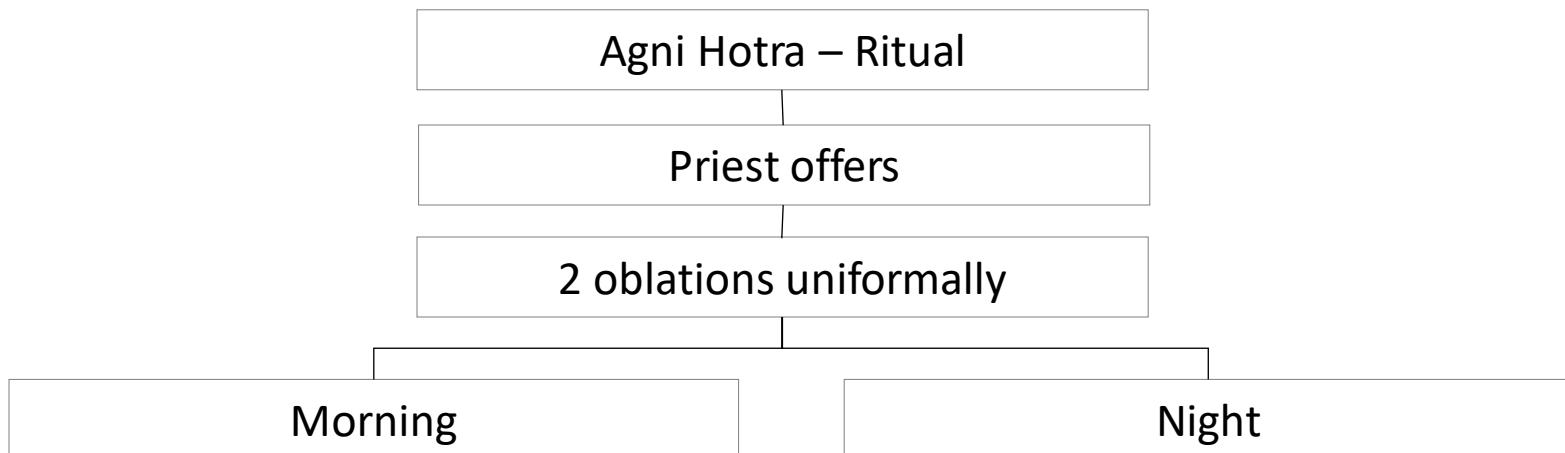
- HOTA = Priest of Ritual



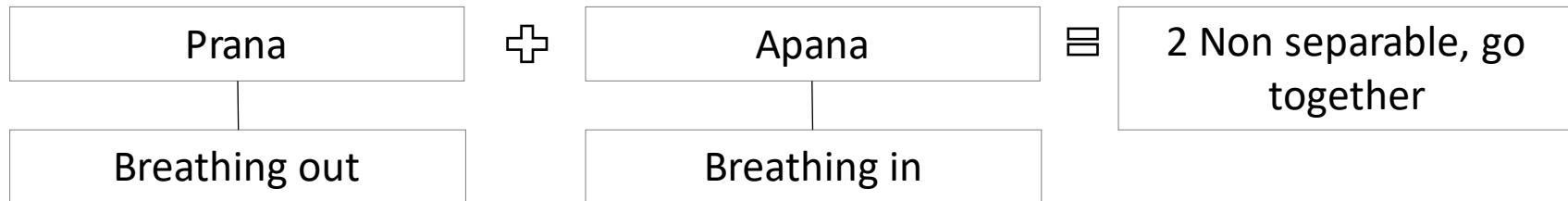
- Advaryu – Yajurveda
- Udgatha – Samaveda
- Brahma – Atharvana Veda

II) Why Samana Prana = Priest in sacred ritual

III)



IV)



- Oblations = 2 – Nonseparable.
- In + Out – Maintained by Samana Prana = Digestive fire.

V) Samana Prana :

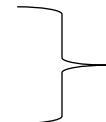
- Receives food, digests, sends nutrition to the Body, keeps person alive.
- If you don't get food, or not digested, person cannot survive.
- Breathing process = Expression of life.
- Person can't alive without digestion and circulation of Nutrients.

VI) Priest maintains 2 oblation in Agni Hotra Ritual.

- Samana Prana = Like priest is maintaining breathing process.
- Therefore, Samana can be compared to the priest.

VIII) Definition of Samana :

- Uchvasa Nishvasau Samam Nayati Iti Samana.
- Uchvasa = Breathing out
- Nishvasau = Breathing In



2 Oblations Ahuti

VIII) During sleep :

- Inhale – Exhale – going on, maintained by Priest – Samana Pramana.

IX) Who is original Yajamana? Along with Hired, employed person

- Manohavai – Yajamana.
- Mind awake during dream = Yajaman
- Samana Prana = Priest
- Exhalation – Inhalation = Oblation

X) Prana Apana – Vyana – Samana over.

- Udana = Takes Jiva out of Body, Sukshma Shariram, upwards.

XI) Udgamanavan Vayu :

- Udana Prana takes Ritualist Jiva (Yajamana Jiva) to Svarga Loka, Punyavan.

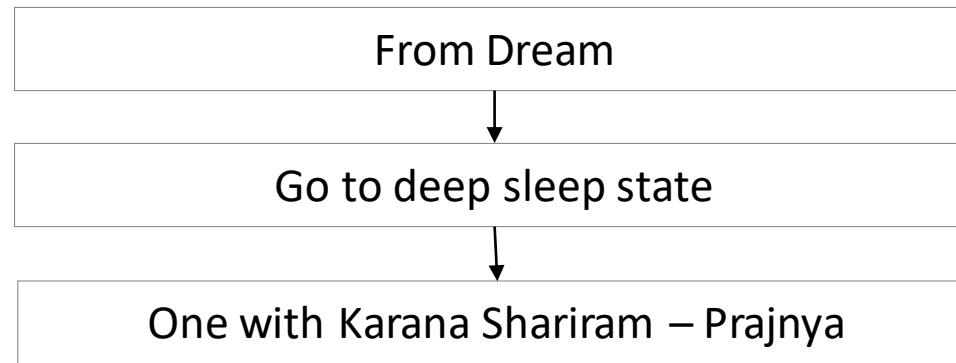
XII) During Dream – Mind awake alongwith Samana Prana – continues Ritual – Exhalation – Inhalation.

- Oblation happening.

Mind	Samana	Inhalation / Exhalation
<ul style="list-style-type: none">- Yajamana- Has Punyam with Samana Prana	<ul style="list-style-type: none">- Priest	<ul style="list-style-type: none">- Ritual

- When sufficient Punyam obtained, Udana Prana takes Mind upwards.

XIII) Upwards to deep sleep state



XIV) Who is Prajnya?

- Prajnya equated to Karanam Brahman.

XV) Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

XVI) Chandogya Upanishad : Chapter 6

- Jiva merges into Ishvara or Brahman during sleep.

XVII) Chandogya Upanishad :

उद्दालको हारुणि: श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇih śvetaketum putramuvāca svapnāntam
me somya vijānīhitī yatra itatpuruṣah svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenam svapitītyācakṣate svamhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: 'O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self'. [6 - 8 - 1]

XVIII) In sleep Manaha Yajamana, merges into Ishvara – Brahman – Temporarily

- Because he merges with Brahman, he enjoys Ananda.
- Every Yajamana, during sleep, because of Punyam done in dream, (Maintains – Inhalation – Exhalation – earns Punyam)

XIX) Udana lifts Yajamana, takes him to Brahman – for Svarga Ananda, Brahma Ananda

- Everyday during sleep we are enjoying Brahma Ananda.
- Ahar Ahar Brahma Gamayati.

XX) Comparisons :

- a) Breathing in – out – 2 oblations
- b) Samana (Maintains Inhalation – Exhalation) – Priest – Maintains 2 Oblations
- c) Mind – Yajamana
- d) Udana – Punyam earned in ritual
 - Pancha Prana functioning = Prana
 - Produces = Punyam
 - Ishta Phalam Yaga Phalam
- Udana – Yaga Balam Punyam – takes mind Yajamana to Brahman.
- Mind merges with Ishvara / Brahman
- Proof : Enjoys Brahman.

Brihadaranyaka Upanishad : Svayam Jyoti Brahmana

सलिल एको द्रष्टाद्वैतो भवति,
एष ब्रह्मलोकः समाडिति
हैनमनुशशास याजवल्क्यः,
एषास्य परमा गतिः,
एषास्य परमा संपत्,
एषोऽस्य परमो लोकः,
एषोऽस्य परम आनन्दः;
एतस्यैवानन्दस्यान्यानि
भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati,
eṣa brahmalokaḥ samrāḍiti
hainamanuśaśāsa yājñavalkyaḥ,
eṣāsya paramā gatiḥ,
eṣāsya paramā saṃpat,
eṣo'sya paramo lokah,
eṣo'sya parama ānandaḥ;
etasyaivānandasyānyāni
bhūtāni mātrāmupajīvanti ॥ 32 ॥

It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus did Yājñavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [4 - 3 - 32]

- Enjoys Brahma Ananda every night.
- We don't believe it.

Revision :

I) Chapter 4 – Verse 4 :

यदुच्छासनि:श्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमानः । इष्टफलमेवोदानः ।
स एनं यजमानमहरह्रेत्य गमयति ॥ ४॥

Yad-uchchhvaasa nihsvaasaav-etau aahuti samam nayateeti sa samaanah.
mano ha vaava yajamaana, ishtaphalameva udaanah
sa enam yajamaanam-aharahar 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. [IV – 4]

II)

Saurayini – 5 Questions

3 Questions

1 Question

1 Question

Svapna

Sushupti

Turiyam

III) Question 1 :

- What are organs which go to sleep in dream + sleep?

Answer :

- 5 Jnana Indriyas + 5 Karma Indriyas – Resolve.

IV) Question 2 :

- What organs function, awake?

Answer :

- Pancha Pranas – awake
- To indicate glory of Pancha Prana, keep Jiva alive.

V) Pranas compared to sacred fire

- Functioning of Prana compared to sacred Vedic ritual.
- Each Prana connected to one part of Vedic ritual.

VI) Prasno Upanishad : Chapter 4 - Verse 3

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

Praana-agnaya eva-itasmin-pure jaagrati
gaarhapatyo ha vaa esho-apaanah vyaaano-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. [IV – 3]

3 Pranas = 3 Sacred Agnis

Gargya Patya

Aahavania

Dakshina Agni

Apanaha

Prana

Vyana

Inhalation

Exhalation

Circulation

VII) Samana + Udana = Verse 4

4 Comparisons :

a) Samana – Digestive fire = Hota, the priest

- Keeps person alive by digestion.
- Inhalation – Exhalation – process being maintained.
- Samana maintains Uchhvasa and Nishvasa.
- Hota priest maintains 2 oblation in regular Agnihotra ritual.
- Breathing = Regular process.
- Process of Inhalation – Exhalation = 2 Ahutis

b) Udana = Punyam of Imaginary Vedic ritual.

- Why?
 - Takes Jiva – Sukshma Shariram to higher Lokas.
 - Udana also takes Jiva to Ishvara / Brahman.
- **During Sushupti, Udana active, makes Jiva to merge with Ishvara – Brahman.**
 - **Udana lifts Sukshma Shariram.**
 - **Punyam lifts Sukshma Shariram.**
- Lifting Samanyat = Udana = Udgamanavan Vayu
 - That which goes Upwards taking the Sukshma Shariram.

VIII)

Manaha



Yajamana Ritualist



Near the priest Samana

- Continues to function in dream state
- Prana Ritual goes on
- Mind partially active, experiences Svapna

IX) Yadu Uchvasa Nishvasou Ahuti

यद्यस्मादुच्छ्वासनिःश्वासौ अग्निहोत्राहुती इव नित्यं
द्वित्वसामान्यादेव त्वेतावाहुती समं साम्येन शरीरस्थितिभावाय
नयति यो वायुरग्निस्थानीयोऽपि होता चाहुत्योर्नेतृत्वात् ।

I) **Yatu = Yasmat**

- 2 Processes – Inhalation – Uthvasa
- Exhalation – Nishvasou
- Compared to 2 oblations of Agnihotra Ritual – Ahuti Iva – Imagination
- Always (Nitya) Go as a pair – Inhalation – Exhalation.
- Oblations of Agnihotra – go as a pair.
- Go as couple, Nitya Samanyat Eva Tu.

II) **Yo Samana Vayuhu :**

- Etou ahuti Samam Nayati
- 2 Oblations maintained evenly.
- Inhalation – Exhalation – maintained – Rythematically equanimically, equally.
- Why Samana does this task?

III) Sharira Sthithi Bavaya :

- For maintaining Survival, continuity of body, Sumana does that.

IV) Agni Sthana Api :

- Verse 3 : 5 Pranas = 5 Agni Pranagniya Eva

V) Samana = Priest Hota – Contradiction? Not another Agni?

VI) Really – 3 Prana = 3 Agni Prana, Apana, Vyana = 3 Agnis.

Samana	Udana
Priest	Punyam, Yaga Phalam

VII) How Upanishad says – Prana Agnaya?

Rule :

Chatri	Nyaya
People with Umbrella	Maxim / Proverb

- Chatram = Umbrella
- Chatri = Person carrying Umbrella.

Example :

- Chatrinaha Gachhanti
- People with Umbrella are going.

- All don't carry umbrella.
- Majority carrying.
- All are walking, majority walking

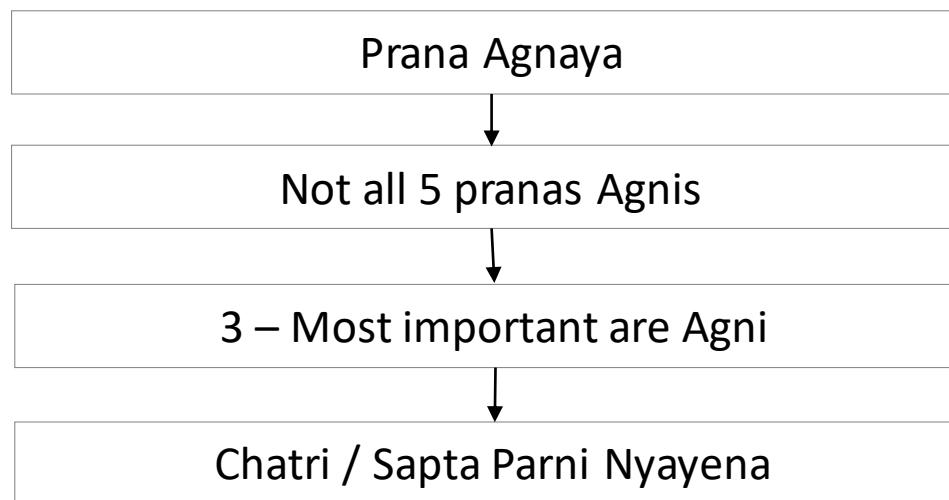
VIII) Sapta Parni Nyaya :



Tree – bunches of 7 leaves

- Each bunch = 7 leaves = majority 90%
- 6 / 8 bunches – 10%

IX)



- Don't argue

X) Samana = HOTA Bavati... VAYU – samam Nayati.

Reason :

- Both Samana and Priest maintain 2 Ahutis / 2 Oblations
- Inhalation – Exhalation
- Therefore Samana is called Hota.

XI) Whoever maintains is the priest.

- Since he maintains, he is the priest.

132) Bashyam : Chapter 4 – Verse 4 continues...

कोऽसौ स समानः । अतश्च विदुषः स्वापोऽप्यग्निहोत्रहवनमेव ।
तस्माद्विद्वान्नाकर्मात्येवं मन्तव्य इत्यभिप्रायः । सर्वदा सर्वाणि
भूतानि विचिन्वन्त्यपि स्वपत इति हि वाजसनेयके ।

Corollary, Hidden Meaning :

I) Because of this, what Upanishad conveys :

One who knows :

- Pranas – are like sacred fire, they continue their function as they are doing a Vedic Ritual.

II) Because of that, Punya Phalam is created.

- Manaha the Yajamana is going to Brahma in deep sleep state.

III) Whichever person knows this imagery and is sleeping.

- Agni hotra Havana eva.
- Sleeping is like performing Agnihotra.

IV) During Svapna Avastha, he is Karta, during Sushupti, he becomes Karma Phala Bokta also.

- He enjoys Brahma Aikyam
- Sleeping is not a passive state, it is an active state, for a person who knows, sleep is as though going to Brahma Svarupam.

V) Vidwan – during dream + sleep, wise person who knows meaning of verse 3 + 4.

- That person, taking rest, really doing Agnihotram.
- Na Karmi – Not actionless – He is active.

VI) Abhipraya :

- How this corollary?
- Similar idea is said elsewhere.
- Vajasa Neyakam = Shukla Yajur Veda Samhita.

Brihadaranyaka Upanishad

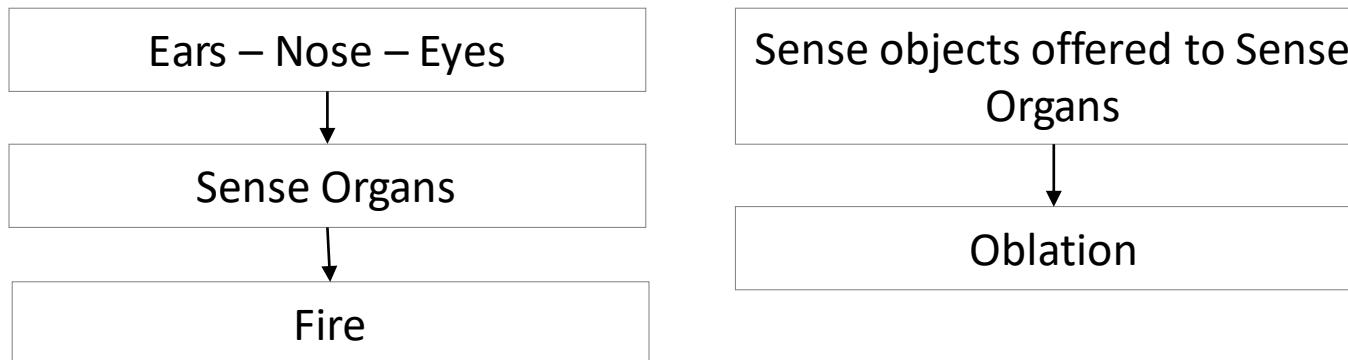


Part of Vajasa Neyakam (Shukla Yajur Veda)

VII) Quotation from Shukla Yajur Veda – outside Brihadaranyaka Upanishad.

VIII) Another Visualisation :

- Considers organs = Vedic fire



- Here 5 Pranas = Agni

IX) Vajasa Neyakam, all Sense Organs = Agni

- All the time functional
- Even when person who visualizes is sleeping, all beings are doing Vedic Ritual.

X) Sarvada – All the living beings

- Sarvani Butani Vichinvanti – All Sense organs are performing Vedic ritual
- Every perception = Offering – Sound → Ears
Form → Eyes
Food → Mouth
- In Vivekachudamani :
Sense Organs = Fire = All the time Vedic rituals in all living beings.
- Vi – Chinvanti = Performance of Yagam / Ritual

XI) Even when visualizing person – is sleeping, Yagas continuously going on.

- All living beings performing Yaga.
- **Pancha Pranas are doing Agni Hotra.**

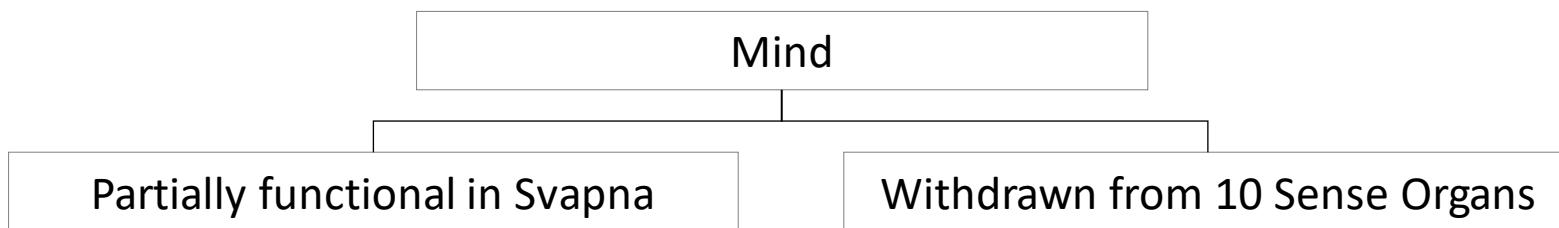
Question :

- Sarvada – Svapada
- 1st line of Mantra – over.

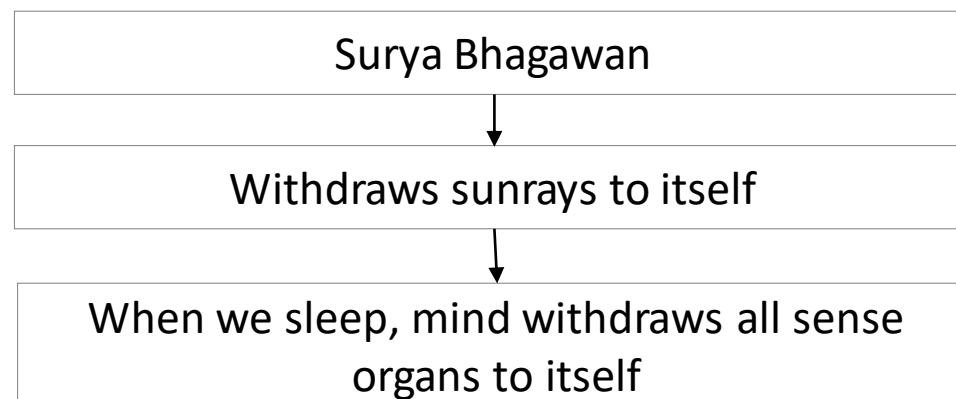
अत्र हि जाग्रत्सु प्राणाग्निषु उपसंहृत्य बाह्यकरणानि विषयांश्च
 अग्निहोत्रफलमिव स्वर्गं ब्रह्मं जिगमिषुर्मनो ह वाव यजमानो
 जागर्ति यजमानवत्कार्यकरणेषु प्राधान्येन संव्यवहारात्स्वर्गमिव ब्रह्म
 प्रति प्रस्थितत्वाद्यजमानो मनः कल्प्यते ।

I) Mano Ha Vava Yajamana :

- During dream and sleep state, Pancha Pranas awake.



II) Example :



- During dream mind is there, having withdrawn organs to itself.

III) Upasamhrutya Bahya Karnani :

- 10 Sense Organs withdrawn.
- 10 Sense objects are as though withdrawn.
- We don't experience sense objects.
- Eyes withdrawn – No forms / colours for me



As though withdrawn

IV) Mind in dream interested in going to Brahman or Ishvara in deep sleep state.

V) During sleep one becomes Prajnya.

- Prajnya = Ishvara based, Mandukya 5, 6
- Ishvara exists in deep sleep state as resolver of universe.
- **Brahman / Ishvara is there before and at the end of 3 states.**
- **World is not before or at end of 3 states.**
- Mind wants to go to Brahma Loka.
- To go to Brahma Loka, Mind is earning Punyam.

VI) How is Mind earning Punyam?

- Through Agni Hotra ritual with the help of priest, oblations.

VII) Therefore Mind is called – Brahma Jigamshuhu – Wants to go to Ishvara from dream.

- Mind desirous of going to Brahman / Ishvara.

Chandogya Upanishad :

- Mind goes to Brahman.

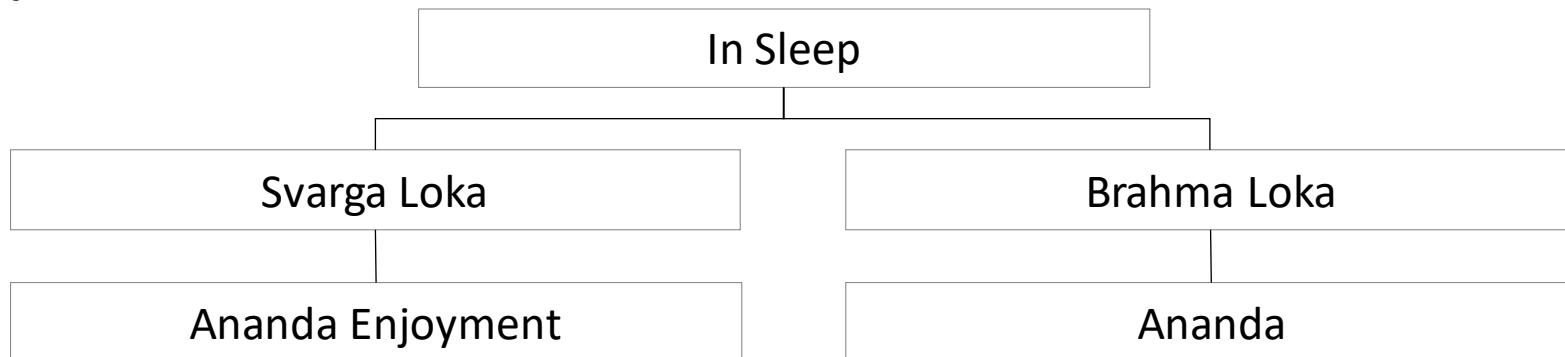
Mandukya Upanishad :

- Mind goes to Ishvara.
- Vedic ritualist by doing Agnihotra, wants to go to Svarga in waking and same in dream.
- Requires imagination.

VIII) Agnihotri – desirous of going to Svargam in waking.

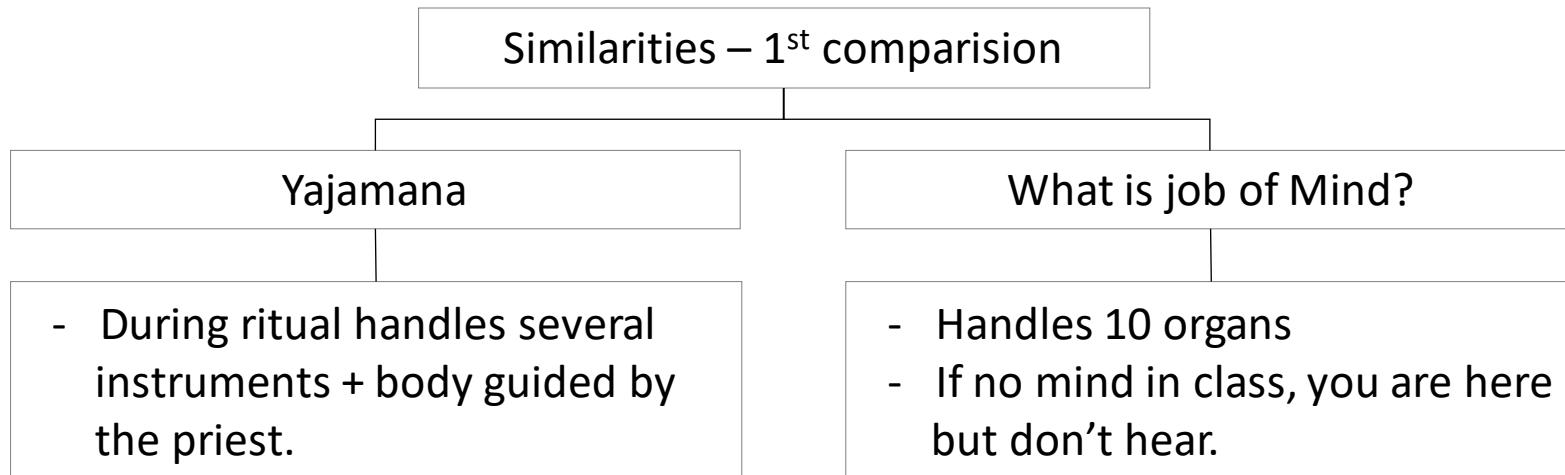
- In dream, Mind = Yajamana, is interested to go to Brahma Loka.
- Mind is awake in dream.

IX) Mind = Yajamana, waiting in dream to go to sleep – which is going to Svarga Loka to enjoy Ananda.

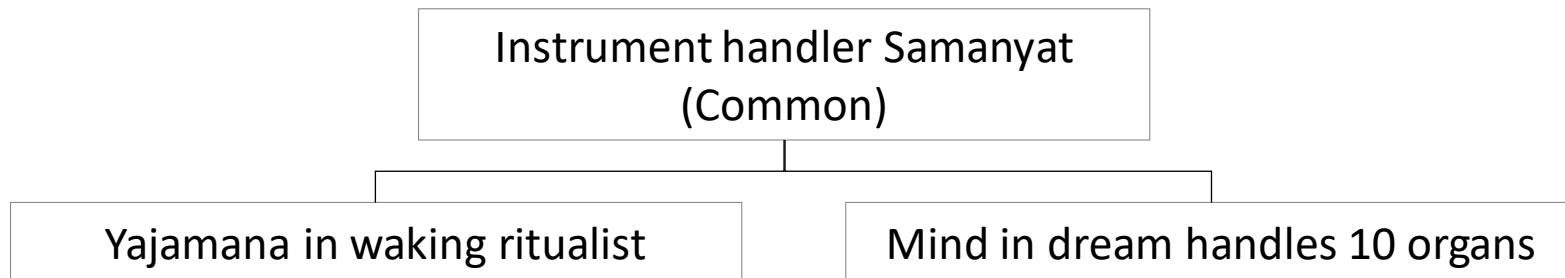


X) Reason :

- Mind compared to ritualist.



XI)



- Therefore Mind = Ritualist.

XII) 2nd Comparision : Yajamana

- Desirous of going to Svarga Loka – Upwards for Ananda Anubhava.
- Mind desirous of going upwards to 3rd Pada – Ishvara, from 2nd Pada.

Ritualist	Mind in Dream
About to go to Heaven	About to go to Brahman

- Therefore Mind = Yajamana
= 6th Item not one of 5 Pranas.

134) Bashyam : Chapter 4 - Verse 4 Continues...

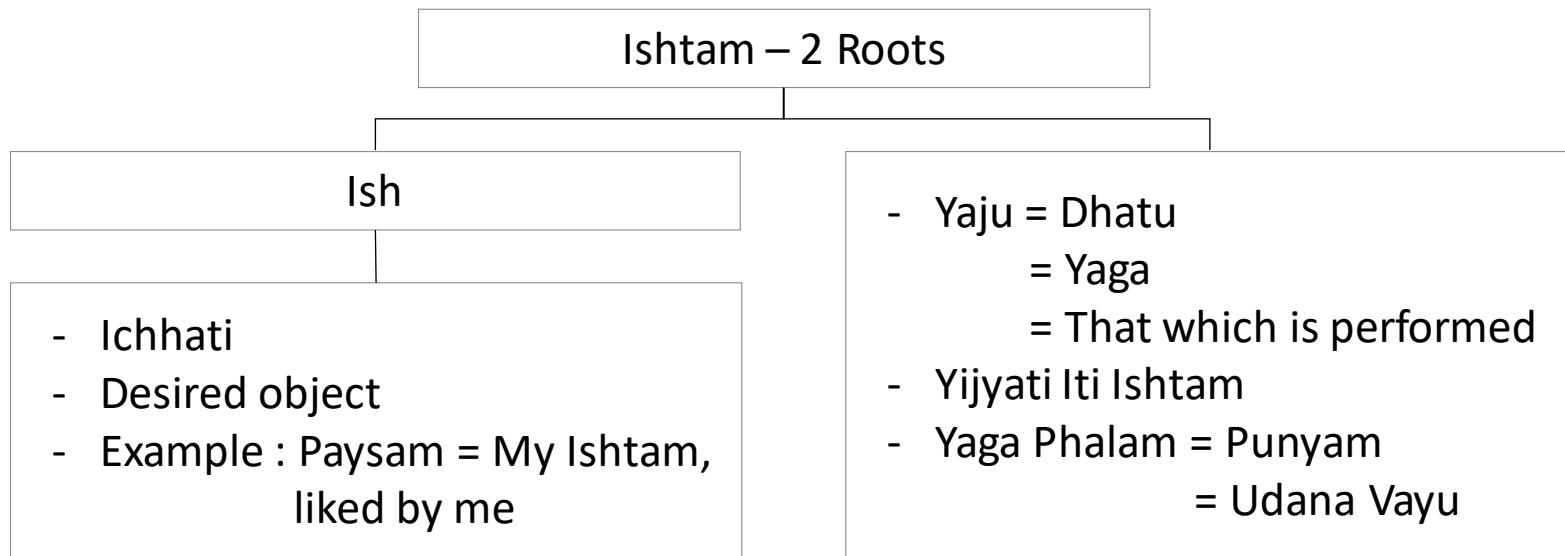
इष्टफलं यागफलमेवोदानो वायुः । उदाननिमित्तत्वादिष्ट-
फलप्राप्तेः । कथम् ? स उदानो मनआख्यं यजमानं स्वप्नवृत्ति-
रूपादपि प्रच्याव्याहरहः सुषुप्ति- काले स्वर्गमिव ब्रह्माक्षरं
गमयति । अतो यागफलस्थानीय उदानः ॥ ४ ॥

I) Next line of Moolam

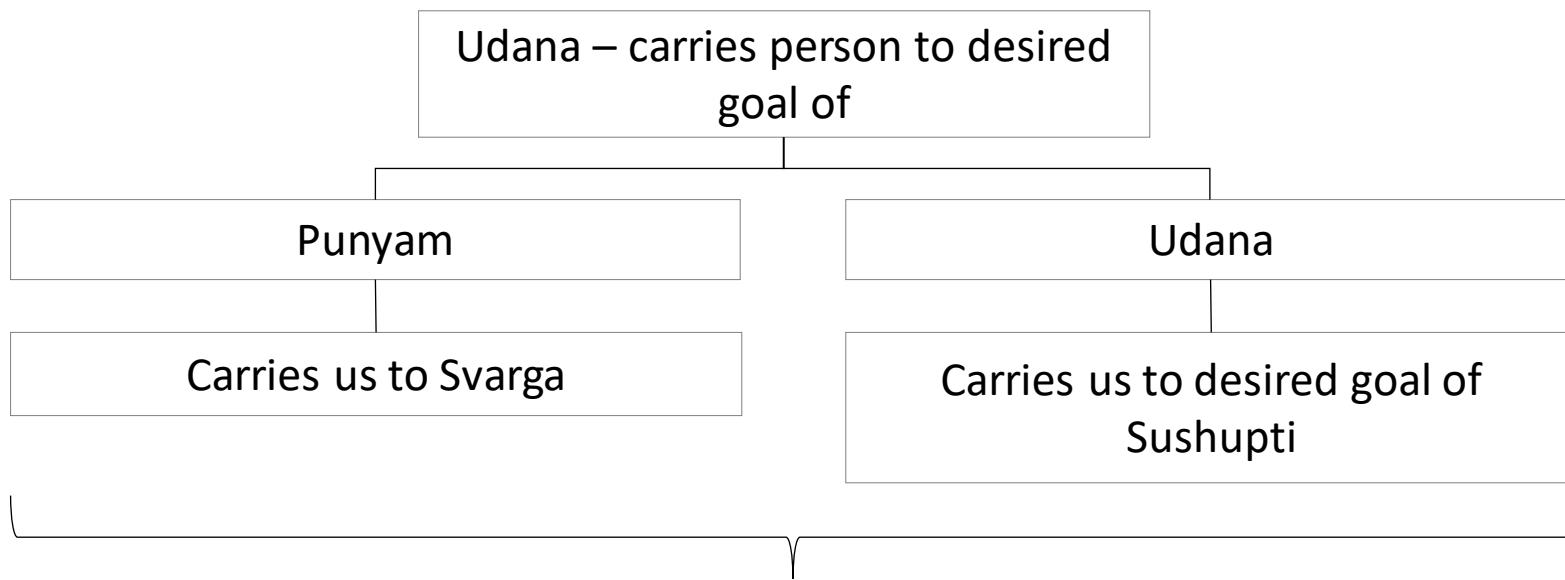
- Samana = HOTA – Shankara added, not said in Upanishad.

II) For addition, Upanishads quoted by Sub-commentators (Anandagiri).

III) Udana = Ishta Phalam = Yaga Phalam



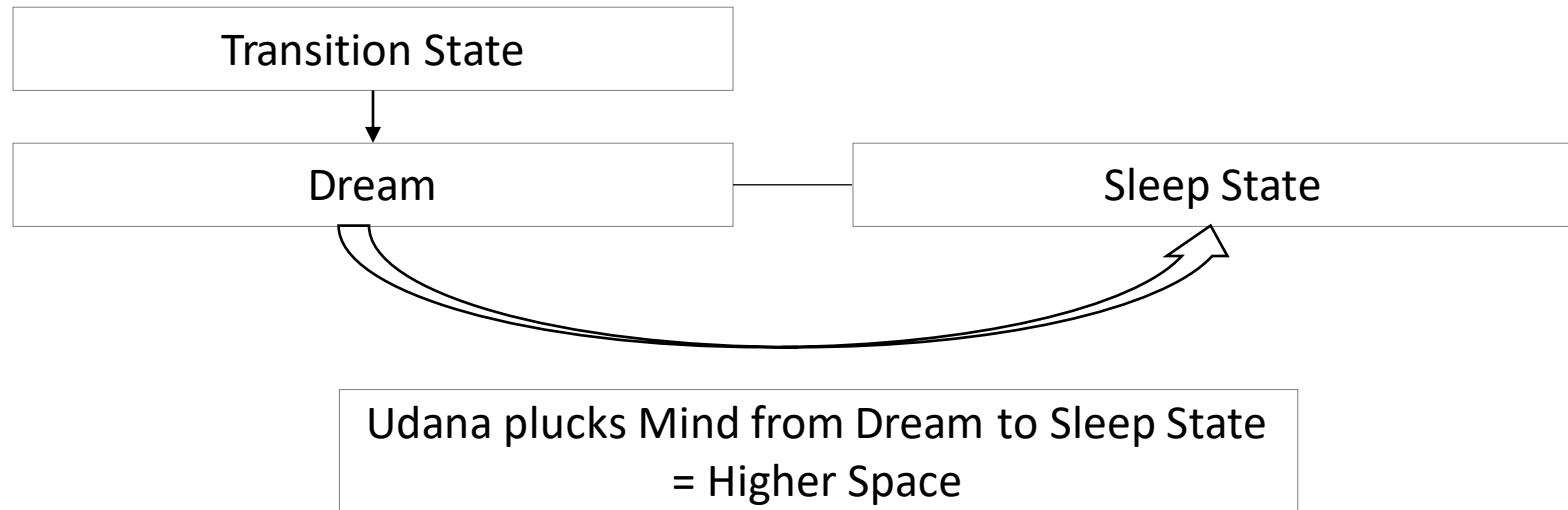
IV)



Comparable

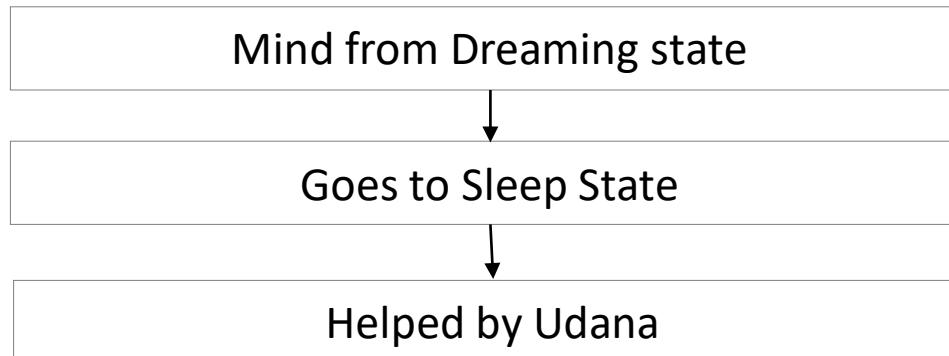
- Because of Udana, one attains Ishta Phalam.
- What Udana does?

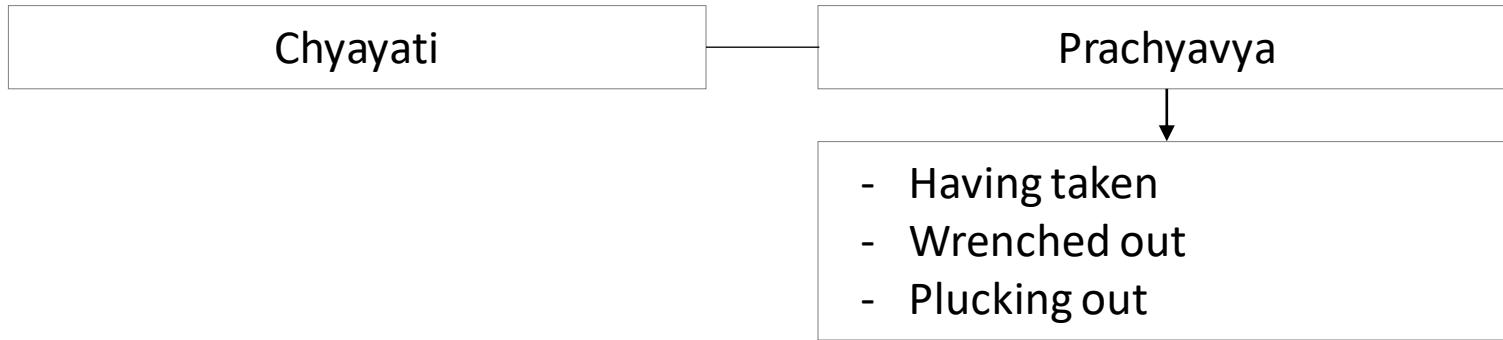
V)



VI) Become one with Ishvara, therefore Higher state.

- Udana approaches Yajamana.
- Mind in dream condition, state.





- Udana does this every night.
- Ahar Ahaha – At time of sleep.

Agnihotri	Mind Agnihotri in dream
Goes to Svargam from waking	Goes to Aksharam Brahma like Svarga

- Ananda is common to Svarga and Brahman also.
- Yaga Phala Punyam = Udana

Revision :

Verse 4 – Bashyam :

I) 3 Questions – Svapna, 4th Question – Sushupti, 5th Question - Turiyam

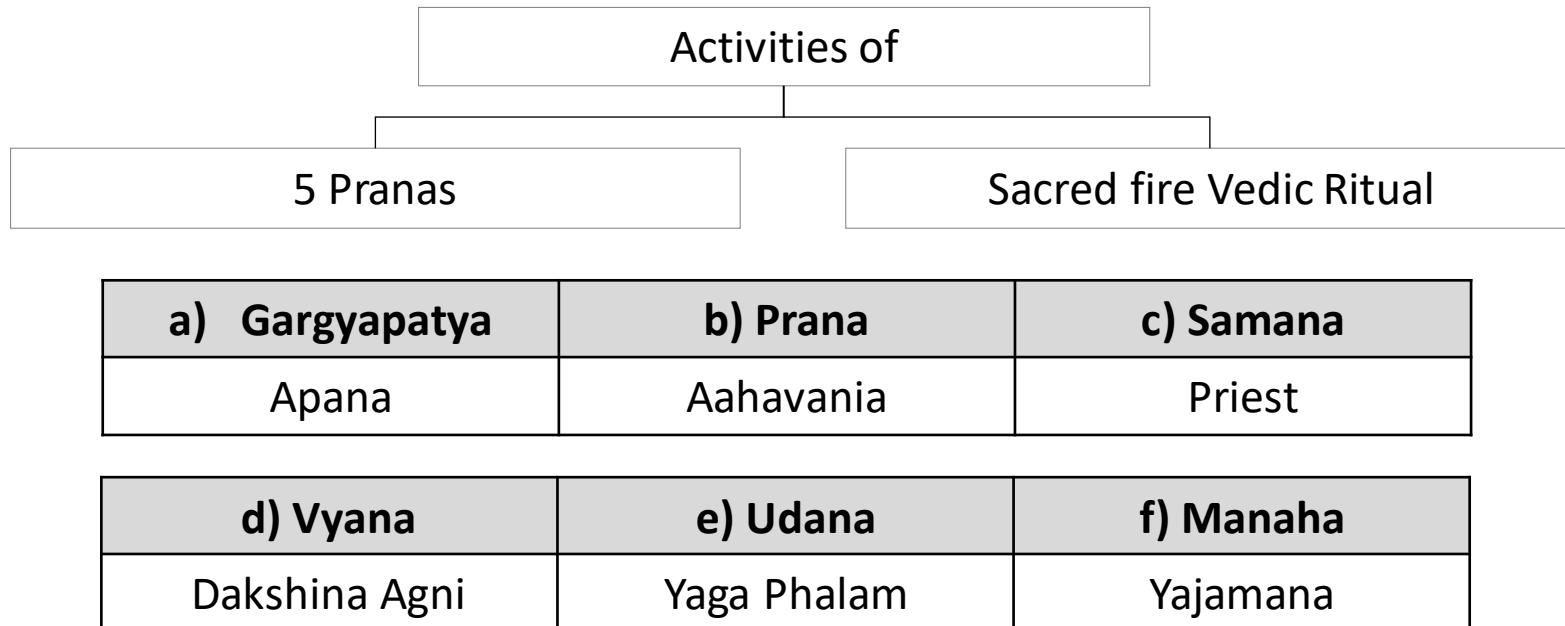
II) Question 1 :

- What remains non-functional in Svapna?
- 5 Jnana Indriyas + 5 Karma Indriyas – Sleep

III) Question 2 :

- What keeps awake in Svapna?
- 5 Pranas preserve body.

IV) Imagery :



V) Manaha – Yajamana is there in Svapna

- Gets Yaga Phalam = Punyam = Udana

VI) Udana Punyam takes Manaha Yajamana upwards.

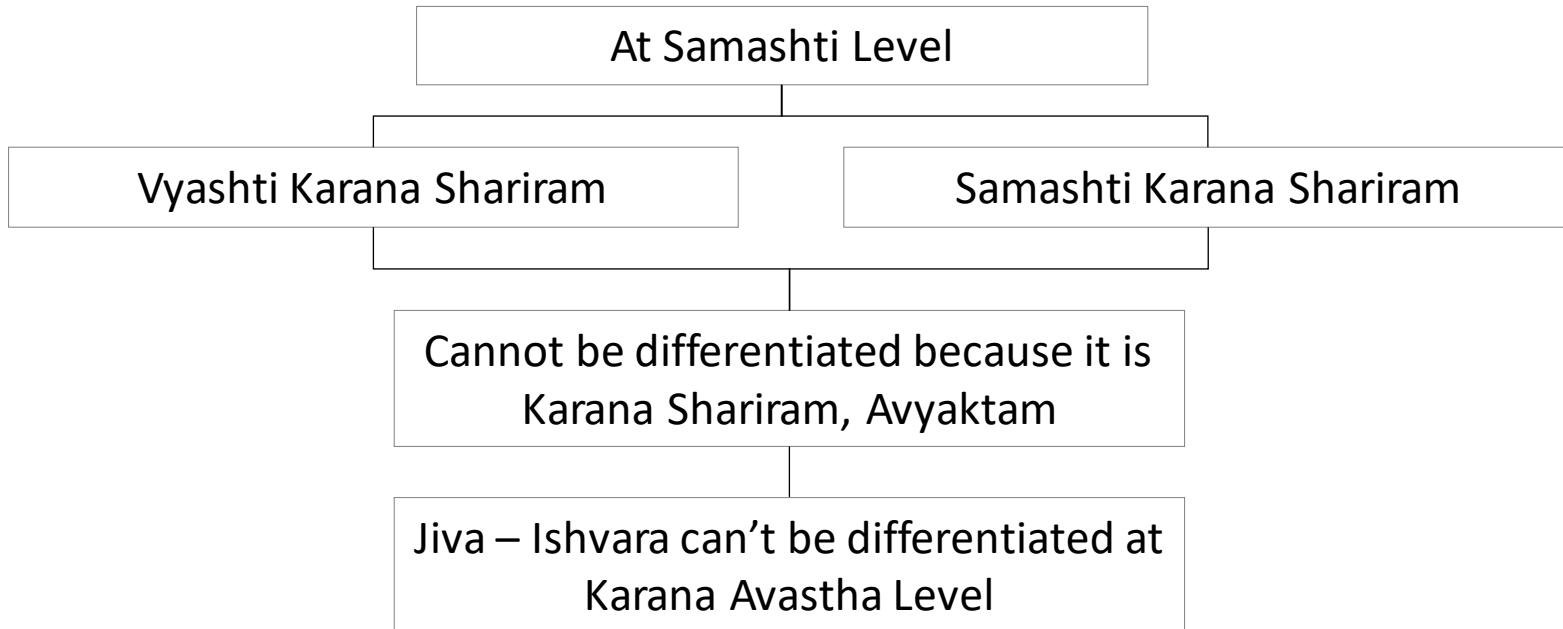
- Vedic ritualist taken upwards to Svarga Loka.

VII) From Teijasa state – Mind taken to Prajnya Sushupti Avastha.

- Prajnya is one with Ishvara in Sushupti

- Prajnya is in Avyakta Avastha, Karana Shariram.
- Ishvara also in Samashti Karana Avastha / Shariram.

VIII)



IX) Manaha goes to Prajnya Prajnya, is non-different from Ishvara / Brahman.

- **Everyday Mind goes to Brahman Ishvara.**
- This is upward journey.

X) Why does Yajamana goes upwards?

- Yaga Phalam = Udana = Punyam
- Manaha = Yajamana, Merges into Prajnya.
- Prajnya = Ishvara.

XI) Jiva merges with Ishvara in sleep

- Brahma Aksharam Gamayati.
- Udana leads Manaha (Gamayati) Jiva to Aksharam Brahma = Ishvara.
- Udana = Punyam
- Manas = Yajamana
- Ishvara = Punyam
- Phalam = Svargam Iva
- Udana is comparable to Yaga Phalam.

एवं विदुषः श्रोत्राद्युपरम- कालादारभ्य यावत्सुप्तोत्थितो
भवति तावत्सर्वयागफलानुभव एव नाविदुषामिवानर्थायेति
विद्वत्ता स्तूयते ।

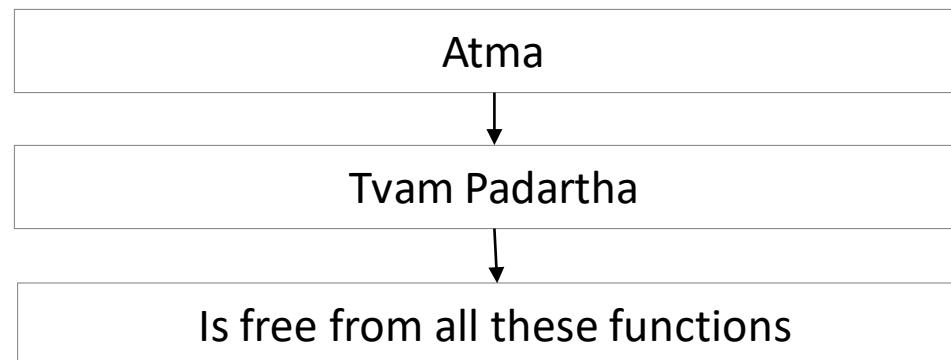
How to interpret this imagery?

- I) Function of Pancha Pranas = Vedic ritual leading Mind to Ishvara.
- II) This is for a wise person, 5 Pranas are doing function of Deha Rakshanam like a Vedic Ritual
 - This awareness is the wisdom.
- III) Anandagiri :
 - Through this knowledge wise comes to know that Jagart Avastha belongs to 10 sense organs.
- IV) Sense Organs sleep waking belongs to 10 Sense Organs.

V) Desha Rakshanam = Function of Prana in Svapna.

Waking	Dream
<ul style="list-style-type: none"> - Function of 10 Sense Organs 	<ul style="list-style-type: none"> - Function of 5 Pranas - Deha Rakshanam = Function of 5 Pranas

VI)



VII)

Jagaranam	Svapne	Atma
<ul style="list-style-type: none"> - Belongs to 10 Sense Organs 	<ul style="list-style-type: none"> - Belongs to Deha Rakshanam Pancha Pranas 	<ul style="list-style-type: none"> - Different from 10 Sense Organs and Pancha Pranas - Different from waking and dream

- This is Tvam Padartha Viveka Jnanam.
- One who has got this is called Vidwan.

VIII) Through imagery, Upanishad conveys this Vidwan, who is a Viveki, reaches Ishvara during sleep.

- Others are asleep to their intrinsic nature.
- **This Vidwan, Tvam Padartha Viveki, Vidyawan goes to Ishvara during sleep.**

IX) Avidwan goes to sleep and remains ignorant, wasting time.

- Vidwan goes to Ishvara during sleep.
- Indirect message of imagery.
- Vidwan glorified, he goes to Bhagavan.
- Mimamsa interpretation, Vidwan glorified, Vidya and Vidwat Stuti.

X) In this manner, Vidushaha, for a Vidwan, who has got Tvam Padartha Viveka Jnanam.

- From the time of Svapna Avastha, Srotra Adhi Upavara Kala, when all 10 Sense Organs quieten down, 5 Jnana Indriyas + 5 Karma Indriyas.
- Upavara = Becomes functionless.
- Their cessation... starts the Svapna Kala + Sushupti Kala, until he wake up again.

XI) During sleep, what Jiva does?

- He enjoys Yaga Phalam.
- In the Svapna performs the Yaga.
- In Sushupti Kala gets Yaga Phalam, goes to Ishvara / Brahman.

- Enjoys Ishvara Prapti, until he wakes up next day.
- This benefit is for Vidwan not for Avidwan.

XII) For Avidwan, what is sleep? Anarthaha – waste of time, no benefit, futile, useless.

XIII) For Vidwan, sleep = Temporary Ishvara Aikya Prapti.

- This is message of imagery.

XIV) This is glorification of Tvac Padartha Viveka Jnanam, wisdom.

- Does not belong to Atma, it belongs to Sense Organs.
- Deha Rakshanam belongs to Pancha Prana not Atma.
- This knowledge is Tvac Padartha Viveka Jnanam.

XV) Whoever has got this Jnanam = Vidwan

- Jnani + Jnanam glorified.

XVI) These are Mimamsa type of enquiry using Yaga.

- Veda Purva Mimamsa – more, not Academic.

न हि विदुष एव श्रोत्रादीनि स्वपन्ते प्राणाग्नयो
 वा जाग्रति जाग्रत्स्वप्नयोर्मनः । स्वातन्त्र्यमनुभवदहरहः
 सुषुप्तं वा प्रतिपद्यते । समानं हि सर्व- प्राणिनां
 पर्यायेण जाग्रत्स्वप्न- सुषुप्तिगमनमतो विद्वत्तास्तुतिरेव
 इयमुपपद्यते ।

I) This is Stuti of Vidwan

- It means you should not take glorification literally.

II) Merger of Prajanya into Ishvara is not experience of wise man only.

III) Ordinary person knows :

- 10 Sense Organs are resolving.
- Prana does not resolve.
- Prana remains active, keeps protecting the body.
- Even animals, illiterate sleep.

- Merges into Prajnya – Ishvara.
- It is common to Vidwan and Avidwan, everyone merges into Ishvara.

IV) Upanishad Says :

- Vidwan merges into Ishvara.
- Glorifies the wisdom.

V) Merger – Common to all

- This phenomenon not for Vidwan alone.

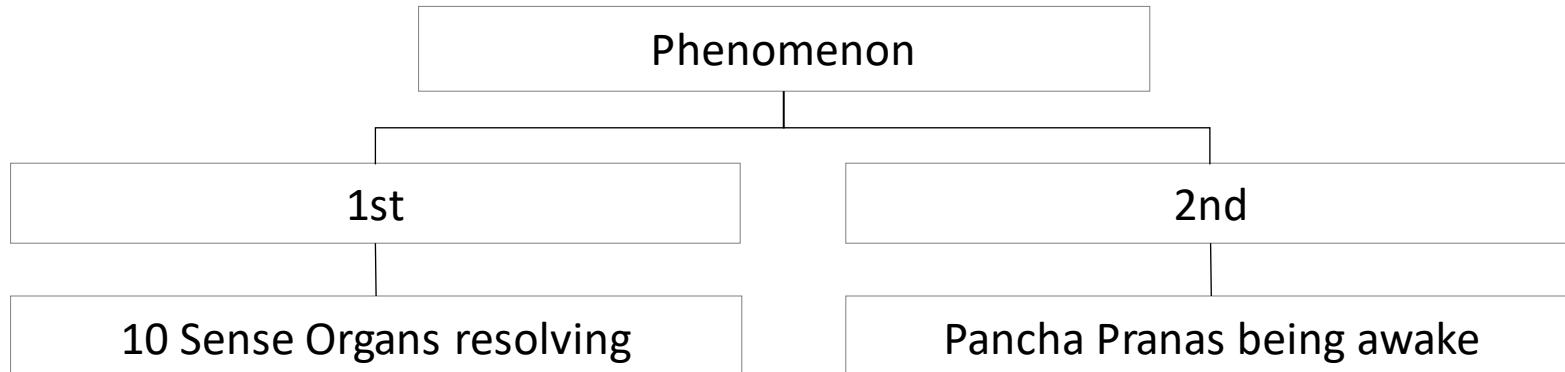
VI) During Svapna, 10 Sense Organs resolve, dissolve – Svapnte

- Resolution for all, common

VII) Pancha Pranas awake during dream and sleep

- This phenomenon is common to all.

VIII) Nahi Vidusha wise Eva :



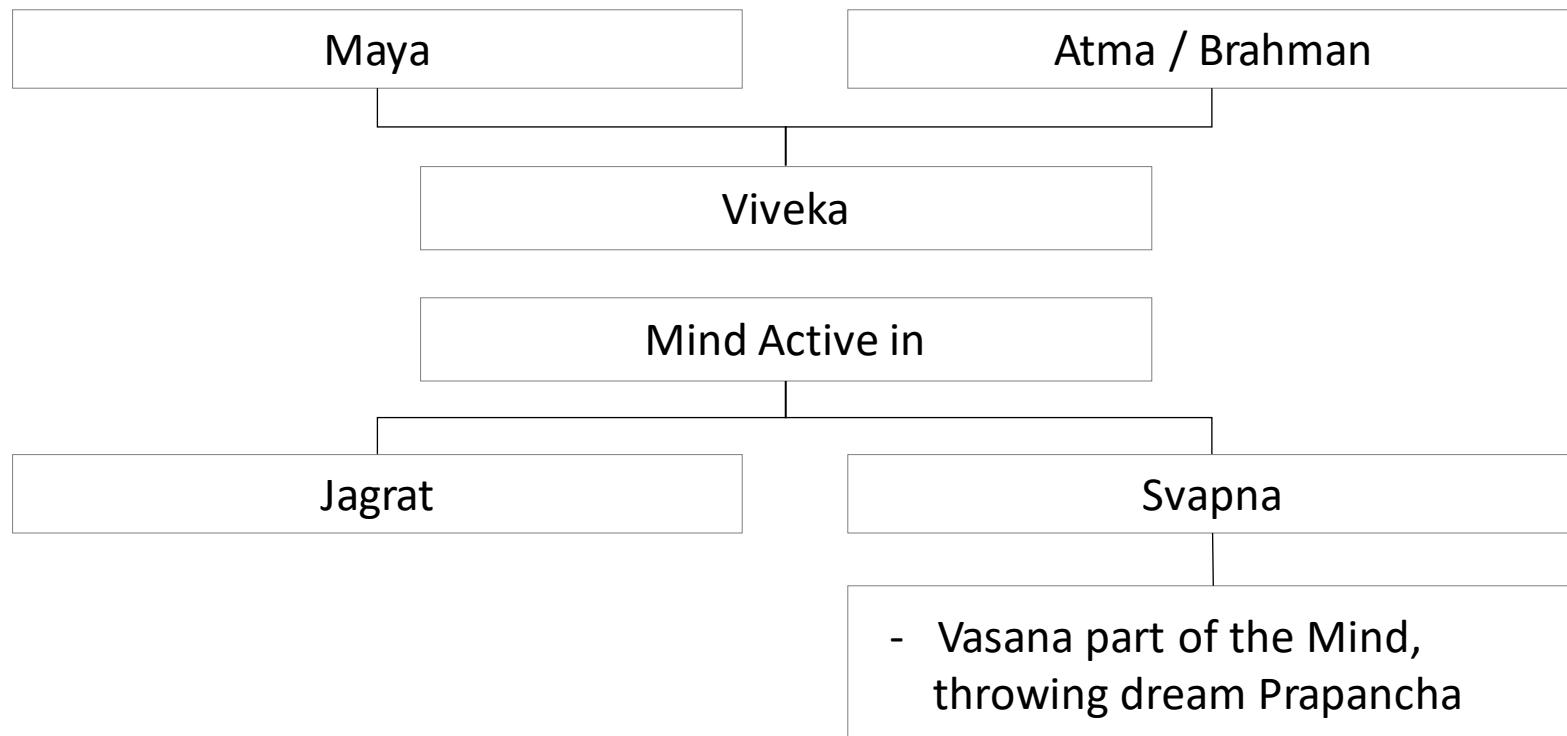
- Phenomenon definition here.

IX) Prana Agnya Jagrati – for Vidusha and common person

3rd Phenomenon :

- Mind active in waking, dream.
- Mind merges into Ishvara during sleep.
- For all including wise person.
- Mind enjoys its functioning as though independently due to Maya Shakti.

X)



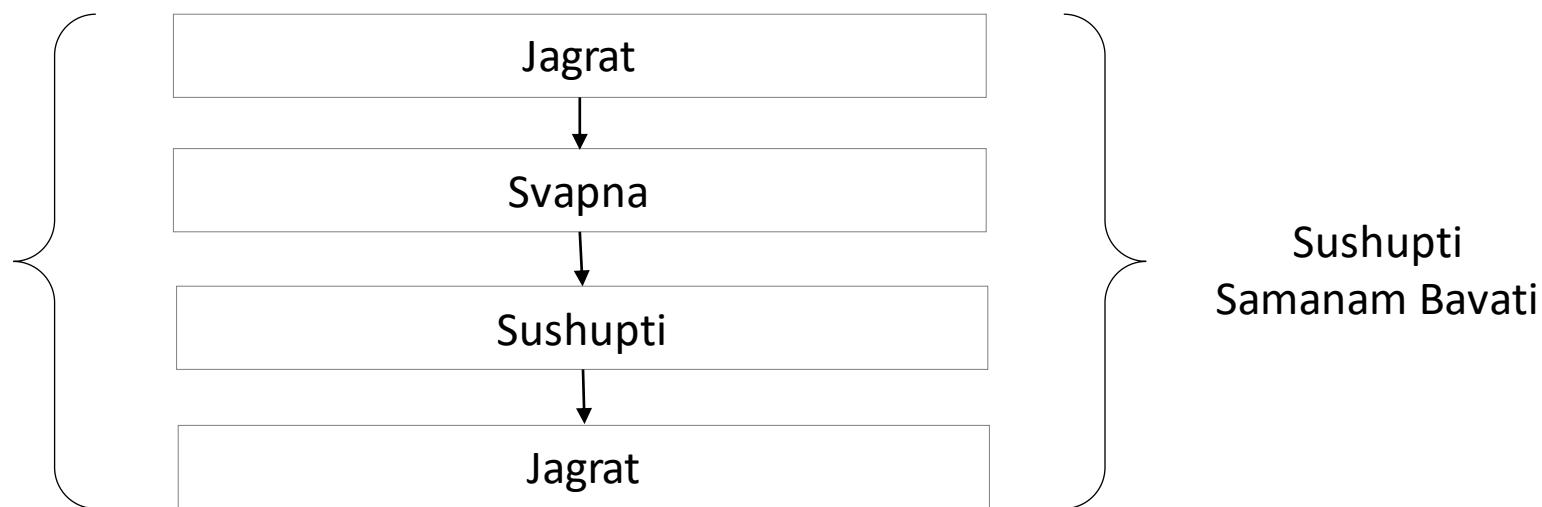
- In Sushupti, everyday goes to Ishvara = Ishvara Prapti, Brahma Prapti.
- 3rd Phenomenon for all not for wise only.

XI) What is the truth?

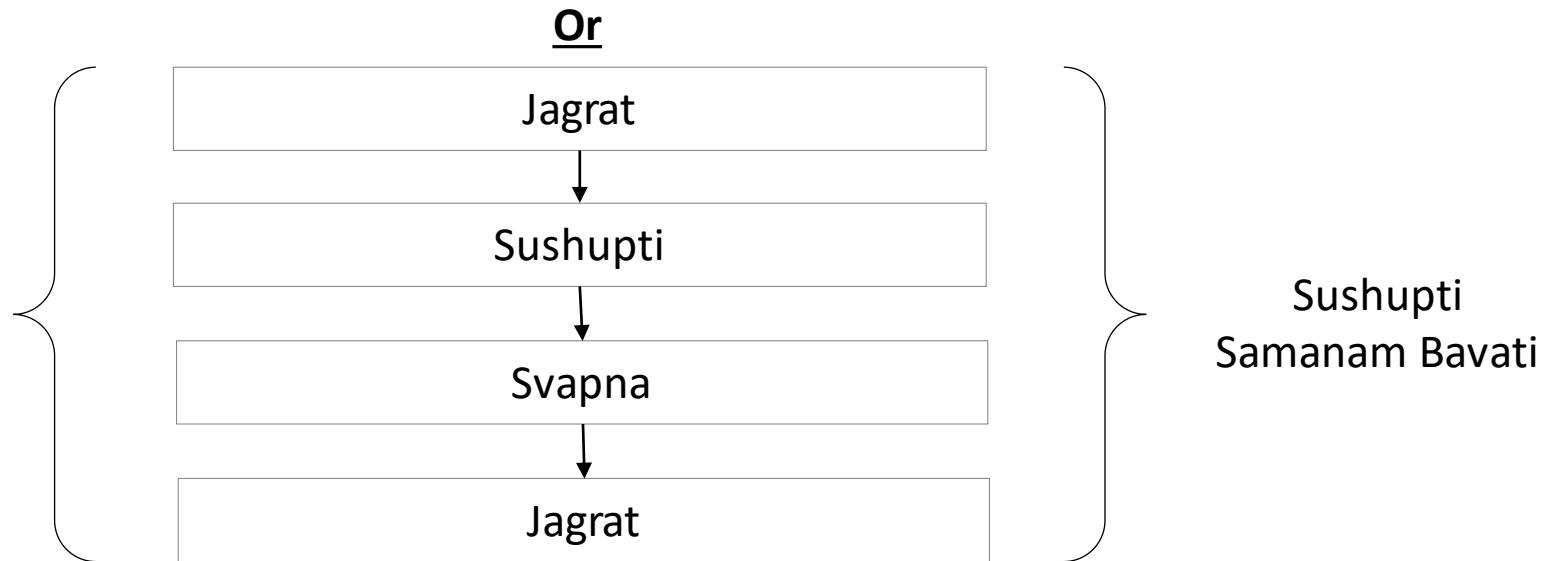
3 Phenomenon :

- Resolution of 10 Sense Organs.
- Pranas functioning in Body.
- Mind merging into Ishvara in Sleep.
- All 3 are Samanam for all beings, Ahar Aharaha.
- Day after day, day after day.

XII) Sequentially : (Paryayena)



XIII) Simultaneously, 2 Avasthas cannot be there



XIV) When 3 Phenomenon is common to all, saying only wise person alone will merge into Ishvara because of Yaga Phala Punyam.

- This statement can't be factual.
- There it is glorification.

XV) Therefore, Vidwata Stuti Eva

- Thus we have to conclude.
- Commentary on 4th Mantra over.