

Prasna Upanishad, Class 7

Important points made by first section:

Shristi is the first point: Life and death are not opposite but complementary pair of nature; similar is growth and decay. We must accept the pair. Shristi as a form of mithunam. Five shristies mentioned in the first section are:

1. Mithuna shristy
2. Loka shrishty
3. Kala shristy
4. Anna Shristy
5. Prajapathi

Second point is Chukla Krishna Gathi topic was discussed after shristi as a diversion.

Third point is discipline of brahmanacharyim

Second Section

Para vidhya and apara vidhya are from Mundaka Upanishad. Apra Vidhya or preparatory knowledge consists of karma and upasana. First chapter of Mundaka Upanishad elaborately discussed karma (e.g. agni hothram) but upasana (mental activity for saguana brahman) was not discussed in detail. Physical activities like pooja are not upasana. Vedanta is mental activity for nirguna brahman.

Second section: Hiranyagarbha (prana) sthuthi. Prior to upsana, the upsana deity should be glorified.

Hiranyagarbha is consciousness with the total (all) subtle body. This total subtle body is available as individual subtle body for everyone. Of the 17 organs of sukshma sareeram, prana is the most important one. Prana keeps body alive. Also during sleep, all sense organs come to a standstill except prana.

Third Section: Hiranyagarbha (prana) upasana is samashti prana, because Hiranyagarbha blesses everyone as prana.

V1

Question: What are the devadas that sustain the people (sareeram)? Devadas are various factors or principles behind every inert object. This consciousness principle is called Devada. Sun is not just an object, but when we consider that sun is pervaded by Eeswara, we call it Surya Deva. Each principle is called deva for this reason. So the first question is how many devas are sustaining the sareeram. Second question what principles (devas) are publicizing their own glories. Third Question is among these devas who is the greatest devada?

V2

First principle sustaining the sareeram is 19 devas. because it provides a place to live. The 24 devas are:

- Panca Botham (akasa – space, vayu – air, agni – fire, apaha – water and prithvi – earth)
- Panca indriyam (hearing, touch, sight, taste and smell)
- Panca karmandhra (Vak – express, upasatha – procreate, payu – excrete, Pani – grasp and Pada – move)
- Manaha
- Budhi
- Ahangaram
- Chitham

All 19 devas except prana claim they are the most important.

The rest of the section is answer to third question.

Bagawat Geeta, Class 9

Chapter 1 Sloka 38

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But though men these do not understand see things with
 intelligence overpowered by greed in the
 destruction of families men evil men in hostility to
 friends and sin

Swamiji explains that Vyasarcharya shows the intensity of Arjuna's samsaara in the battlefield. Samsaara is raga, shoka and moha (attachment, sorrow and conflict).

Attachment was shown in the 1st line of Verse 28: ॥॥॥॥
॥॥॥॥॥॥॥॥॥॥ ॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥॥ The intensity of attachment grows in Arjuna when he thinks of the possible loss of his relatives that have assembled on the battlefield. He always had this attachment but it remained hidden. But once this attachment overpowers him, he suffers the immediate consequence of sorrow. Sorrow is directly proportional to the attachment. Hence, his sorrow was equally intense and it affected his physical body (his limbs were trembling, his arms are weak, etc.). This is shown starting with Verse 29. Vyasarcharya shows how raga and shoka is leading him to moha: conflict or confusion.

Moha is मोह मोहो मोहोमोहो “dharma adharma avivekaha” aviveka – absence of judgement or discrimination, not being able to judge between dharma and adharma. When there is a confusion, dharma appears as adharma and vice versa.

Arjuna's duty as a kshatriya is to fight this war and this

yuddham is dharma for Arjuna. But Arjuna sees this dharmayuddham as adharma. This is the first conflict.

Secondly, a kshatriya should never run away from the battlefield. This is shirking his duty. Arjuna is seeing **adharma palaayanam** as punya karma. Arjuna's confusion is complete.

When the emotional mind(attached and confused) begins to overpower a person, it stifles even the educated and well informed intellect. The intellect, not being able to overcome the emotional mind, begins to support the mental weakness. If the mind has a feeble addiction, the intellect can fight and overcome this weakness. If the addiction is intense, the intellect will justify the mental weakness.

From Verse 38 through 46, Arjuna, having been deceived by his intellect, talks about the evils of war. He says to Krishna, the Kauravas do not see the evils of war. **heads of the family are killed, thus destroying the families, and the consequences of destroying families are terrible.**

hurting our own kith and kin; another mahapaapam which they are not seeing but we are seeing clearly. We should help our friends. Let us decide to withdraw from war.

Chapter 1 Sloka 39

1.39

why I not should be learnt by us from sin this to turn away in the destruction of families evil clearly seeing O Janardana.

Arjuna, feels that the Kauravas are confused but now that his

thinking is clear, he says to Krishna:

Hey Janardana, कृष्ण कृष्णार्जुनस्य we are able to clearly see the negative consequences of कृष्णार्जुनस्य destroying families.

कृष्णार्जुनस्य कृष्णार्जुनस्य कृष्णार्जुनस्य कृष्णार्जुनस्य कृष्णार्जुनस्य Having seen this evil clearly, why can't we withdraw? कृष्ण a sin(this war) which involves कृष्ण the destruction of families..

Why should we have a false ego? Regardless of what others may say, let us withdraw from war. Arjuna is pleading for Krishna's support to retrieve. Krishna, however remains silent because he feels that Arjuna is not yet ready to hear his advice. Talking to a non receptive person is called कृष्ण वानरोदना vana rodana – crying in the forest.

Chapter 1 Sloka 40

कृष्णार्जुनस्य कृष्णार्जुनस्य कृष्णार्जुनस्य कृष्णार्जुनस्य
कृष्णार्जुनस्य कृष्णार्जुनस्य कृष्णार्जुनस्य कृष्णार्जुनस्य1.40

कृष्णार्जुनस्य in the destruction of a family कृष्णार्जुनस्य perish
कृष्णार्जुनस्य family religious rites कृष्णार्जुनस्य immemorial कृष्णार्जुनस्य
spirituality कृष्णार्जुनस्य being destroyed कृष्णार्जुनस्य the whole
family कृष्णार्जुनस्य impiety कृष्णार्जुनस्य overcomes कृष्णार्जुनस्य indeed.

Arjuna further explains the consequences of family destruction. What are the consequences if there are no healthy families in society (have broken families)? Arjuna wants to say that without family life, dharma, religion and culture can never grow. Spirituality is never possible. These grow in a society where the family is strong, stable and long lasting.

Our scriptures give a lot of importance to family life. Without good family structure, cultural growth is inhibited. A stable family is required for Cultural/Ethical growth, Dharmic growth and Spiritual growth. These are known as कृष्णार्जुनस्य Kuladharma (practice or observance particular to a group or

family).

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So Arjuna says, **कुलधर्मो न विद्यते** without a stable family, kuladharma will perish.

□□□□ □□□□ – when this dharma is destroyed

दुष्कर्म दुष्कर्म - adharm (life in which importance is given to दुष्कर्म and दुष्कर्म); only material values become important. This materialistic lifestyle will overpower all the good values.

Chapter 1 Sloka 41

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**From the prevalence of impiety ॥ Krishna
become corrupt ॥ the women of the
family in women (being) corrupt ॥
Varshneya arises caste mixture.**

Swamiji first explains the importance of a stable family for cultural growth.

A stable family is needed for a cultural or a healthy personality trait to be formed in a child. This needs to be done at a very early stage in life. A baby or young child does not have the capacity to discriminate/judge what is important or valuable. A child learns to value things based upon the set of values of the parents (good like to the child). While child is developing values for various things, the respect it develops towards itself (self value) is also learned. The self image development is also very important. A newborn does not have an idea about itself – “am I a wonderful child or useless child; respectable or a rejected child”. This self opinion is developed based on the parent’s opinion of the child. If the life of the mother is centered on the child; parents respect

the child; treat as a VIP in the first 5 years of life; be at his beck and call; with all the needs fulfilled; etc., then the child develops a beautiful self image, self worth and self confidence. This self opinion developed within the first 5 years can never be erased. If this is not developed within those few years, the child will condemn itself and develop inferiority complex, lacking self confidence. This negative value is developed not due to the child's mistake – but they are the values the parents have imparted. A healthy mind is one which has self respect.

Swamiji refers to Chapter 6, Verse 5 where Krishna says:

आत्मैक्यं कुरुष्वैकं चिन्तयन् नित्यं ।
यत्किञ्चिदप्युच्यते तत्तु योऽप्यहम् ॥6.5॥

“Arjuna, once you condemn yourself, no one can help you”.

If you don't have self-confidence, no God, Guru, or Shastra can help. Ishvara kripa, Guru kripa, and Shastra kripa are secondary. These graces will be valid only when the most important grace “atma kripa” आत्मैक्यं चिन्तयन् – is there (self respect/self image/self confidence). This must be formed within the first 5 years of life with the help of a stable family and parents who respect the child. Therefore, family life is very important to develop psychologically healthy children that will become self respecting citizens in a society.

This is “ego nourishment” but nourishing the ego will enable the ego to grow, and as the ego grows it ripens, then the ripened ego can drop (like a ripened fruit falls from a tree, when it is ready).... leading to moksha.

The second importance of family is to impart cultural values, again done early in a child's life (nonverbal communication). The child learns by observing and imitating the parents. Even a newborn gets influenced by the thought of the mother during pregnancy, the manner in which the mother welcomes the child,

the manner in which the family greets the child, etc. All these nonverbal communications have a psychological impact on the child. Every word and action of the parents are being imbibed by the child. Parents have to serve as a model to teach the cultural values.

Matha, Pitha, Guru, Devyam.... Mother is the first model, then the father. If the parents are not available as the models, then they seek for a model elsewhere.

The parents(models) should be consistent and constant in their lives. The parents should have trust, understanding and harmony between themselves to provide a suitable and nurturing environment. A father or mother should not contradict each other in front of the child. This causes confusion to the child since both parents are Godlike and both are correct.

Here Arjuna says, among the parents, the mother is more important – because the mother is intimately attached with the child. And if the head of the families are destroyed, the women may become corrupt. A young girl growing up in a broken home does not develop cultural values. And when she becomes a mother without values, she will not be able to teach her children. Hence a vicious cycle is created where the generations to come have no values. All values will be utterly destroyed.

When the families are destroyed, a girl child gets spoiled, she will become an unhealthy mother.

corrupt women (destruction of entire society)

addressing Krishna, as descendant of Vrishni.
“vrishni kula samudbhoota”; you are born in a beautiful family; and know the importance of family

there will be utter confusion in regards to

varnaashrama dharma.

Sankara means confusion.

Varnashrama dharma – In varna dharma, the veda prescribes certain duties for each class of people. Brahmana have certain cultural duties, Kshatriya have political duties, Vysya have economic duties, Sudra have supporting duties towards the other three. All these duties are important for the growth of a society.

Veda says that everyone has to take one of these duties(profession) based on birth or based on character i.e. choose to be a politician, business man etc.

Imagine a society which values money. This will lead to everyone choosing a profession based on whichever brings them maximum money. Once a society is materialistic, a class that was devoted to cultural growth of a nation will diminish. Learning dharma shastra & the scriptures and following & propagating the dharma shastra will not thrive.

Varna sankara – everyone will take every other profession but no one will come forward to study the scriptures. There will be confusion among the duties and no one will preserve and propagate the religious and spiritual culture. Society will be corrupt leading to destruction of humanity.

All these will happen when families become unstable...due to the war...so lets abolish war...drive chariot away from battlefield.

Prasna Upanishad, Class 6

Prasna Upanishad, Class 6 – Dec 20, 2015

Continuation of explanation of verse 11.

[divah: bhuvarlOkha. pare: beyond]

SuryalOkha is in a place beyond bhuvarlokha. (bhUlOkha is earth, bhuverlOkha is intermediate, suverlOkha is in a higher space).

Adhithya is also purishinam (plenty of water). Why? Sun alone is responsible for rain. Some sages glorify the sun in these terms. Other sages glorify the sun in other terms, including vichakshanam (illuminator of all), Hiranyagarbha (which is samashti buddhi), omniscience, one with 7 chakras (7 horsed), 7 colours, six-spoked (each season being a spoke and life moves in seasons alone).

With this, the samvatsare shrishti is over but not the kAla srishti.

Verse 12. mAsa shrishtih: (division of month)

mAsa is a manifest of PrajApathi. Must come in dual (mithuna) form. – complementary pair: krishna and shukla paksha. For those rishis that meditate on shukla prAna, their rituals will be as good as when done in shukla pakshi. Rituals during Shukla pakshi are more efficacious than in krishnapakshi. If you do upAsana on shuklaprAna, rituals on k-p will be as effective as done in sh-paksha. Any karma done with upAsana will have better effect.

Verse 13. (division of day into day and night)

Day and night are also prajApathi. Day is prAna and night is matter. The rule given to householders is that sthri samyoga should only occur at night, otherwise if during daytime, they lose all their energy. Daytime is presided over by prAna and they will be dissipating it. At night time, it is as good as observing bhramcharyam.

Verse 14. anna Shrishtih:

After dEsah: and kAlaH:, now comes annam. PrajApathi alone is food. Annam also must consist of rayih: and prAṇa but this not mentioned here. From food is derived the seed (retah:) (meaning here sperm and ovum). All beings are borne from the combination of the male and female seed and hence from food and hence from PrajApathi.

Verse 15. phala stuthi

Some vratham has to given to those not into vEdantam. PrajApathi vratham develops self control in sthri samyoga. Thos who follow this p-vratham will get mithunam (complementary pair). P-vratham is an important condition for attaining krishnagathi and shuklagathi. [in this verse bhulokha stands for chandralOkha]. This will be attained for those who follow austerities'discipline and who are truthful. For vedAnta jnAnis also, brahmacharya vratam is highlighted.

Verse 16.

Only for those following Brahmavratham is BrahmaOkha possible. BrahmaOkha's benefit is shukham. An important qualification is that one must be free from 3 evils:

1. Free from vakra buddhi (negative motives, seeing wrong side of things).
2. Lying
3. Fraud, cheating (mAyA chethi)

Bagawat Geeta Class 8

Bagawat Geeta Class 8

Namaste!

Summary of class on December 19th:

Verses 29-34 continues with Arjuna's emotion of shoka (sorrow) and Vyasa here wants to show the intensity of the sorrow. Arjuna is describing how he is physically affected (limbs drooping, mouth drying up, body trembling, hairs standing, the Gandiva slipping, skin on fire, mind wandering). He cannot see how killing one's kin is going to be of any benefit. Those he is seeking to kill are the ones with whom he is associating pleasures and enjoyment, so what is the point?

Swamiji says that emotional problems do not happen in one thought but arise from continually repeated thoughts, with each repetition increasing the anger/frustration. It is a thought build-up process. A single or first thought is an experience and does not give rise to anger, jealousy or depression. Thereafter repetition of the thought is in our hands, as to whether or not we want to allow a small ripple to build into a big wave.

Swamiji contrasts Arjuna's attitude with what vedanta is trying to teach us. Arjuna is a typical human being. He is attached to many things and thinks that all the relationships, etc., impact his life's meaningfulness. According to Vedanta, your life is worthwhile by itself. Nothing adds to it. Don't connect purpose or meaning to anything else. My life is complete because of itself, not because of anything else. A man of right vision sees dharma as the most important thing in life.

Krishna allows Arjuna to exhaust his feelings so he keeps quiet. Although it may appear that Arjuna is being compassionate towards his kin, it is not so. A person's vision of dharma gets clouded through attachment and not in compassion.

In **verses 35**, a transition is being made to the next stage of

depression, from sh0ka to m0ha (delusion, wrong judgements). His m0ha problem is exhibited in **verses 36-47**. The delusion is one of confusing dharma with adharma. In Ch 2 Krishna explains that, going to war is punnyam and running away from it is pApam. Arjuna thinks the opposite here.

Here Swamiji digresses to talk about pApams. Dharmashastra contains a huge list of pApams that are recited during the thread changing ceremonies. The 5 worst type of pApams (Pancha mahA pAthakAni) are as follows:

1. Burning down somebody's property
2. Poisoning someone
3. Using weapons to kill an unarmed person
4. Stealing others' property
5. Taking the land or the wife of another person

Dury0dana is guilty of all five and therefore if a kshatrya does not give him capital punishment, he is committing a sin.

In **verse 37**, Arjuna concludes indirectly that we can sacrifice dharma for happiness. In **verse 38**, Arjuna thinks he has a clear understanding of the situation and uses logic to justify his thoughts. When the mind is confused, the intellect often comes into play by providing logical arguments for the wrong thoughts. Here he is saying that it was not really the Kauravas' fault that greed has suppressed their wisdom and their inability to see the consequences of the war. Arjuna reflects on the potential killing of not only close relations but also close friends, whom he is supposed to protect.

Prasna Upanishad, Class 5

Rayee and prana are conceptual pairs. Prajapathi alone comes as conceptual pairs of rayee and prana.

Samvatsara, consisting of dakshinayana and utharayana (kala) is prajapathhi.

Krishna kathi and chukla kathi are subtle or divine road through which a jiva travels to other logas. Krishna kathi leads to Chandra loga and chukla kathi leads surya loga or brahma loga. Those people who perform rituals go to Chandra kathi and those who perform upsaha will go to surya loga. Gyani does not go through either of the logas because he gets moksha here and now. Dhashinayanam represents Krishna kathi and represented by various dhashinayana devadas; utharayanam represents chukla kathi presided by utharayana devadas.

Krishna gathi, dakshinayanam and Chandra loga are all rayee; Utharayanam, surya loka and chukla gathi are all prana.

Verse 10

Chukla kathi is the path; the travelers are upasaha or karma upasa samuchayaha. Brahama loga is immortality because brahmaloga gives moksha which is immortality. Upasaha seek surya loga, upasana by following discipline (control of sense organs and faith in scriptures). For all pranas, this surya loga is the goal. This loga is mean for upsahas only and not available to others.

Verse 11

Adhithya praised as a destination of chukla gathi: Surya is endowed with five feet (five seasons are taken as feet of Surya loga because Surya moves creating the five seasons) so surya is called panca patham. Six seasons in scriptures are spring, summer, rainy, autum, pre-winter and winter. In this

verse pre-winter and winter are combined as one season. There are 12 different appearance to sun one for each month. Due to utharayanam and dakshinayanam, sun is the father of all beings.

Bagawat Geeta Class 7

Namaste!

Summary of class on December 12th:

Swamiji says that no value can be followed unconditionally because every value has an exception. When everything else fails, himsa is allowed.

Verses 24 and 25: (Sanjaya said) " Oh Dhrtarastra! Commanded thus (to place the chariot in between the armies) by Arjuna, Krishna placed the great chariot between the two armies in front of great warriors like Bhishma and Drona and all other kings and said thus – " Oh Arjuna! See these Kauravas assembled."

Krishna placed the chariot particularly in front of Bhishma and Drona towards whom Arjuna has the most attachment.

Verses 26,27,28: (These three verses show the problem of attachment. They also show the first symptom of samsara for Arjuna) " There Arjuna saw fathers*, grandfathers, teachers, uncles, brothers, sons, grandsons, friends, fathers-in-law, and well wishers assembled in the two armies. Seeing all these relatives assembled, Arjuna was overpowered by deep attachment. Grieving, he said the following."

Swamiji says everyone has five fathers:

1. The biological father
2. The one who gives the sacred thread during the Upanayam ceremony
3. The guru. Going to the Gurukulam is considered as a second birth. At our first birth, we are indiscriminate and instinctive. We are physically human, but mentally not. With Gayathri as the mother and Acharya as the father, we acquire reason and learn to live a life based on Dharma.
4. Annadhadha – one who feeds you when in need
5. The one who rescues you from adversity/crisis

When Arjuna sees all his family, a transformation takes place because he is overpowered by attachment. Arjuna, the soldier, now has become Arjuna, the samsari. Attachment leads to sorrow which leads to conflict.

Swamiji says a Jnani is the master of emotion while a ajnani is a slave to emotion.

Verses 28: This verse shows the sorrow that comes with attachment. This is the second symptom of Samsara. " Arjuna said, " Oh Krishnal I see these relatives of mine who are assembled..... (continuing into verse 29 which Swamiji will explain in the next class)

Arjuna uses the word svajaha meaning" my people" – I belong to them and they belong to me. When a sense of belonging becomes attachment and when attachment clouds our judgement, then the line between Dharma and Adharma blurs. Arjuna did not develop attachment in the battlefield. Attachment was not evident till the possibility of losing the object of attachment (Bhishma, Drona...) occurs.

Regards,

Bagawat Geeta Class 6

Namaste!

Summary of Bhagavad Gita class on 12/5/2015:

Verses 14 – 23

Verse 14 – “Thereafter, Krishna and Arjuna, seated in a grand chariot with white horses, blew their divine conches.”

After the Kaurava army signaled their readiness, it is the Pandavas’ turn to signal their readiness. Even though he is not the oldest, Krishna blows his conch first, because he is the most important member of the Pandava army. The focus of the verse is also on the white horses of Arjuna’s chariot. Katha upanishad equates a chariot to the body, the horses to the sense organs and the reins of the chariot to the mind. The white horses of Arjuna’s chariot symbolizes knowledge. The celestial chariot is driven by Madhava, the Lord (dhavaha) of knowledge (Ma).

Verse 15: ” Krishna blew (the conch) Panchajanya, Arjuna (blew) (the conch) devadatta, Bhima, of terrible deeds, (blew) the big conch, paundra.”

Here, Vyasa shows his partiality to the Pandavas. When explaining about their conches he only made a general statement. But with the Pandavas, he names all the conches.

Verse 16: " King Yudhisthira, the son of Kunti, (blew the conch) anantavijaya. Nakula and Sahadeva (blew the conches) sughosa and manipuspaka."

Verses 17 & 18: (Sanjaya to Dhrithrastra) " Oh king! The king of Kasi who is the wielder of a big bow, the great warrior Sikhandi, Dhrstadyumna, the king of Virata, the unsurpassed Satyaki, king Drupada, the sons of Draupadi, and the mighty Abhimanyu who is the son of Subhadra blew the conches distinctly from all directions".

Verse 19 : " Resounding throughout the sky and earth, that tumultuous noise pierced the hearts of the Kauravas."

With the 19th verse the first phase is over.

Verse 20: (Turning point of the Geeta begins with this verse) "atha" is the word indicating this turning point.

(Sanjaya says)" Oh king! Then, at that moment, when the discharge of the arrows was to be commenced, the monkey-bannered Arjuna saw the Kauravas arrayed, raised the bow, and spoke the following words to Krishna. "

Swamiji says here that it is worth noting that both the Pandavas and the Kauravas belong to the Kuru family. So both are technically Kauravas. Just as the sons of Pandu are called Pandavas, the official name for Duryodhana's family is Dhartharashtaraha, meaning sons of Dhrithrashtra. In verse 20, Vyasa uses this official name " dhartarastran".

Verses 21 -23: " Arjuna said- Oh Krishna! Place my chariot between the two armies till I see those who are assembled with a desire to fight. Let me see those with whom I should fight in this event of war. I wish to see those who are assembled here eager to fight, and who want to fulfill the desire of the evil-minded Duryodhana in this war."

Swamiji says that till this point Arjuna has no sentimental

fear of war because he is on the side of dharma.(The war here is not between the families, but between dharma and adharma.)

Once Arjuna gets to the middle of the battlefield, change happens. Sentiments cloud his judgment.

Vedanta is not against sentiments. It is sentiments that make us human. But when sentiments cloud our intellect, that leads to delusion and then samsara begins.

Regards,

Usha Chandran

Comments on Sloka 10 of Chapter1

**“Aparyaptam tad asmakam balam bhishmabhi raksitam
Paryaptam tvidam etesam balam Bhimabhi raksitam”**

Here Duryodhana is addressing Dronacharya comparing the strengths of Pandavas and kauravas army.

There seems to be a difference of opinion in the interpretation of this sloka among well known commentators. Some commentators give the meaning “unlimited” for the word “aparyaptam” and “limited” to the word “paryaptam”. These commentators view that Duryodhana became fearful at the strength of the Pandavas army and described their strength in three verses (4,5,6) and briefly mentioned his strength in just one verse (9). They interpret:

1. Duryodhana realized that “dharma” is on the side of Pandavas.
2. Even though Bhishma is the greatest of all the warriors and can defeat Pandavas single handed , Bhishma has soft

corner to Pandavas.

3. Bhima on the other hand is so ferocious he will not hesitate to kill even Bhishma.

Some others give the exact opposite meaning ; for “aparyaptam” they give the meaning “complete, insufficient or “ASUMPOORNAM” and for “paryaptam” they give the meaning complete, sufficient or “SAMPOORNAM” .

This is direct meaning to these words and more appropriate for the context when the Bhishma parva and Udyoga parva of MAHABHARATHA was kept in mind in which Duryodhana, clearly convinces his father and Drona charya about the superiority of his army. Duryodhana was a very arrogant about the superiority of his strength and never doubted his victory.. He knew very well that Bhishma, Drona and Karna can win the battle for him. He also knew that he had 11 divisions of army while Pandavas was only 7 divisions.

Dr.Devarajulu Naidu Katta.

Prasna Upanishad, Class 4

I had difficulty in comprehending and digesting this class and summarized as best as I can. I greatly appreciate any corrections, additions and comments to my summary.

In the last class, Swamiji stated that Rayee is a non translatable word. For my own sake of understanding this Upanishad, I equate Rayee to matter and Prana to energy with the full recognition that Rayee and Prana are spiritual and philosophical terms and they encompass much more than the modern scientific terms of energy and matter – for example, prana and rayee include formless thoughts and action. While equating Rayee and Prana to matter and energy is not recommended, I found it easier to understand these classes.

First creation is in form pairs or mithuna shristy or the

creation of rayee and prana. Rayee and prana are two principles pairs of opposite mutually complementary; both of them together make a whole. This division between rayee and prana is superficial; rayee is prajabathi or cause or karanam; prajapathi alone becomes rayee and prana. Superficially we call amoortha as prana and moortha as rayee. But since both rayee and prana came from prajapathi, everything can be called rayee and similarly everything can be called prana. For example, ice is also be called water, stream is also called water. The ice/stream division is superficial and both are water. Similarly the division between rayee and prana is also superficial as both are prajapathi.

V6

After mithuna shrishty, Swamiji discussed loga shristy or sun (prana) and moon (rayee). By spreading the rays from the east, the sun is embracing all jivas and becoming one with all jivas. The sun alone is giving life and energy to all beings and therefore the existence of beings is due to sun's energy and therefore there is no jivas other than sun. Physical energy, prana energy and intellectual energy all are given only by surya prakasha.

V7

The sun is known as vaisvanara, the macro gross body in waking stage. The surya alone is in the form all human beings.

Surya is known as visvaroop, prana (life of everyone), Agni (fire). When the fire principle is up above, we call it surya and when it is down on the earth, we call it Agni. Without sun, there will be no life. This principle is also supported by the following mantra in Rig Veda.

V8 (Mantra from Rig Veda)

Sun is omniscient because it illuminates everything. Rishis knew sun to be all of the following:

- Visva roopaha – Ever pervading
- Harinam – rays
- Jaata Vedhasam: One who is omniscient:
 - One who illumines all
 - A devada from Chainthanyam angle.
- Parayanam: The ultimate supporter of everything
- Joythihi: One who is effulgent
- Ekam: One
- Tapantam: The one who shines all the time
- Sahasra rahihī: With thousands of rays
- Satadha vartamana: Manifests in hundreds of form
- Pranaha: The very prana of all beings.

The conclusions of these three slokas is that prana or sun is everything.

V9

After loga shrishity, comes the kala shrishti, which is recognized by the movement of sun and moon. Surya prakasam determines the day; Chandra's, on the other hand, determines thithi. The whole year is prajapathi because sun and moon are manifestation of prajapathi. So kalam is a manifestation of prajapathi. A year has two ayanam (solstice). Dhakshinayanam (rayee) and utharayanam (prana).

Bagawat Geeta, Class 5

Chapter 1- Verses 3 to 11

Duryodhana's dialogue with Dronacharya continues-

Verse 3 : Oh teacher! See this vast army of the Pandavas, arrayed by the son of Drupada, your skillful disciple.

Verse 4: In this army there are many powerful archers who are equal to Bhima and Arjuna in war – Satyaki, the king of Virata country, and Drupada, a great warrior.

Verse 5: Dhrstaketu, Cekitana, the powerful king of Kasi, Purujit Kuntibhoja and Saibya who is the best among men, are all assembled here.

Verse 6: Moreover, the powerful Yudhamanyu, the valiant Uttamaujas, Abhimanyu, the sons of Draupadi, all of them great warriors are all here.

Verse 7:

Here, Duryodhana informs Dronacharya of the warriors in his own army

” Oh best among brahmins! May you know those who are prominent among us, the leaders of my army. I am mentioning them for your information. ”

Here Swamiji notes that Dronacharya is violating brahmana dharma by fighting in the war. A brahmana has six duties to perform.

They are:

1. Yajanam- performing the vaidhika karma (poojas and rituals)
2. Yaajanam- helping others to do their vaidhika karma
3. Patanam- to study scriptures
4. Paatanam- to teach scriptures to others
5. Dhaanam- giving to charity
6. Prathigraha- to receive charity

Dronacharya, as a brahmin, is allowed to learn and teach the art of war, but never take part in war.

Verse 8: Duryodhana continues ” Yourself, Bhishma, Karna, Krpa who is ever victorious in war, Asvattama, Vikarna, the

son of Somadatta are present in our army.”

Verse 9: And there are many other heroes ready to give up their lives for my sake. All of them have many weapons and missiles, and are experts in war.

Verse 10: Therefore our army, protected by Bhishma, is insufficient. On the other hand, this Pandava army, protected by Bhima, is more than sufficient to defeat us.

Swamiji : Why is Duryodhana not confident in his own army? The Kaurava army is both quantitatively and qualitatively superior to the Pandava army. The Kauravas have 14 divisions to the Pandavas 7. They also have all the powerful warriors on their side – Bhishma, Drona, Kripa, Karna and so on. Why, then, does Duryodhana feel fear?

Swamiji says that when dharma is lacking and bhakthi is lacking, strength and confidence is also lacking. Here Swamiji recalls the story of how Arjuna and Duryodhana went to see Krishna seeking His help. When Arjuna chose Lord Krishna instead of his army, Duryodhana was secretly pleased because he had no bhakthi towards Lord Krishna. Swamiji says that Lord Krishna represents spiritual strength, while His army represents material strength.

Duryodhana chose the army, representing material strength and ignored Krishna, the spiritual strength. Thus, without dharma and bhakthi on his side, Duryodhana feels fear and lacks confidence.

Verse 11: Duryodhana continues” One person gives security and confidence to us, Bhishma. All of you should protect Bhishma by staying in your position at all points of entry.

Duryodhana’s dialogue ends here.

Verse 12: (Sanjaya says) Trying to bolster Duryodhana’s confidence, Bhishma lets out a lion-like roar and blows his conch to signify the Kaurava’s readiness for war.

Verse 13: Hearing this more conches, kettledrums, trumpets, drums and horns were immediately sounded forth from the Kaurava army.

Regards,

Usha Chandran