

Prasna Upanishad, Class 19

Greetings All,

Swamiji continued his talks on Chapter 5 of Prasna Upanishad.

In this chapter, Question 5, student Satyakama asked about Omkara Upasana that leads to Krama Mukthi. This chapter is also under Vedanta, as Omkara Upasana indirectly leads to Moksha. Other types of Upasana are not part of Vedanta as they provide benefits only in this world and not Moksha.

Shloka # 2:

The teacher introduces glory of Omakara. It stands for Param and Aparam Brahman. It is a symbol for Param and Aparam Brahman. A person who wants to reach either can use Omkara.

Through this Ayatanam (established in one self) symbol, a person can get Aikyam with Aparam or Param Brahman.

How to reach Param or Aparam Brahman is now explained. Omkara Upasana is now detailed.

Shloka # 3:

Omkara Upasana is of three types.

- Eka Matra Omkara Upasana or A kara is concentrated upon.
- Next upasana is on A kara and U kara.
- Third one is on A, U and M Karas.

- First Upasana leads to Manushya Loka or Bhu Loka.
- Second Upasana Leads to Pitra Loka or Bhuvār Loka.
- Third Upasana Leads to Brahma Loka or Suvar Loka.
- First Upasana gets its phalam from Rig Veda Devata.
- Second Upasana gets its phalam from Yajur Veda Devata.

- Third Upsana gets its phalam from Sama Veda Devata.
- A Kara is Vishva or Virat.
- U Kara is Tejas or Hiranyagarbha.
- M Kara is Pragyaha or Ishwara

If a person meditates on Eka Mantra Omkara, to what extent does he meditate? He should meditate till he is completely absorbed in the Upasyam; only then he gets the phalam. Thus, if he meditates on say Rama, then Rama should be reached as Savikalpa Samadhi. It should then move to Nirvikalpa Samadhi. The Upasya Devata should be Sakshat Sara.

Sakshat Sara is Nirvikalpa Samadhi where in Upasya Upasaka Bheda does not exist. The phalam he will get is Rama or the Devata he meditate upon.

The Upasaka gets enlightened in the Upasya. Upasana includes all parts of Vedas except Vedanta.

Swamiji says, in Vedanta knowledge alone leads to moksha, not nirvikalpa or savikapla Samadhi. They are not part of Vedanta.

By this Upasana, the phalam is that he will be born again in this Loka as a Manushya. He can avoid lower Janma through A Kara Upasana immediately.

As per Rig Veda, the presiding deity of A Kara Upsana, it takes one to manusha loka within Bhu Loka. Bhu Loka has many other lokas as well.

Even as a Manushya, he will be born again as a Vaidic Manushya. He will be full of Tapas, Brahmacharya and Shradha. He enjoys the glory of Manushya Janma. If these three qualities are not there, life will not be enjoyable.

Problems do come to such a person, but his attitude insulates him from them. His Shradha helps him.

Shloka 4:

On the other hand if under Dvimatram a person meditates on both A kara and U kara then the phalam is Manas or intermediary world, also called Bhuvar or Soma Loka. Manas is Swapna Pradhana. Mind alone experiences dream. Dream is between waking and sleep state, hence called intermediary state.

Chandra Loka or Soma Loka belongs to Manas. By this meditation on A and U Kara one attains the intermediary world.

The Upasaka is taken to Soma Loka or Bhuvar Loka or Anthariksham, intermediate world, through the Yajur Devata who presides over U kara.

In Soma Loka (or Bhuvar, Antariksha, Pitra Loka) he enjoys the glories and powers as a Devata. Then he returns. For U kara, it is Krishna Gathi.

Shloka # 5:

On the other hand one who meditates on full Omkara (A, U and M) he attains Surya Loka or Tejas. This is also identified with Param Purusha or Saguna Ishwara. Sama Veda Devata takes the Upasaka to Brahma Loka. In Brahma Loka one is free from all papams.

Comparing the process to a snake shedding its skin, a snake gets freed from its skin without getting any wound. Right now papam sticks to us. But in Brahma Loka all sins are sloughed off. Padodara (snake), just like a snake becomes free of its skin without effort, so also our papams drop away without effort.

All three Loka's come under Aparam Brahman.

For Mukthi one has to perform Omkara Vichara (Not Sadhana). Then he comes to know Param Brahman as Parat Param. In short he comes to know Nirguna Brahma in Brahma Loka.

Thus, in this Loka, Omkara Upasana>Brahma Loka

In Brahma Loka, Omkara Vichara > Leads to Mukthi.

With this Omakara Upasana is concluded. Pippilada now quotes supporting shlokas from Brahmana Upanishad.

With best wishes,
Ram Ramaswamy

Prasna Upanishad, Class 18

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

He summarized the first four chapters as follows:

Chapter 1 dealt with Srishti Prakaranam and it addressed Shukla Gathi and Krishna Gathi. Chapters 2 and 3 dealt with Prana. Chapter 2 was about the superiority of Prana and this was described in a story where Prana is about to walk out when all sense organs joined together in singing his glory to keep him from walking out. Chapter 3 was about how Prana sustains the whole individual as well as the Samashthi. At end of the chapter Prana Mahima and Prana Upasana was mentioned. Chapter 4 discussed Swapna, Sushupthi and Adhishtana Atma. While Chapters 1 through 3 had Apra Vidya, Chapter 4 had Para Vidya. In chapter 4, the student # 4 asked Pippallada five questions centered on the dream state.

Q1. What are the things that are asleep?

A: Except Prana all other organs are asleep.

Q 2. What are the things that are awake?

A: Prana and the Mind or Antahakarana are awake during dream state. The Agnihotra story was described as an analogy to

this state.

Q 3. Who experiences the dream?

A: Manaha or mind enjoys the dream state. Pure mind is Jadam. The mind pervaded by Chaithanyam is the one who enjoys the dream state.

Q 4. When everything is resolved, who is enjoying the sleep, Sushupthi?

A: Sushupthi is enjoyed by the mind in a "dormant" form. It is called Karana Shariram. Kevala Karana Shariram cannot enjoy. The Chaithanya infused Karana Shariram also known as Pragyaha is the one who enjoys Sushupthi.

Q 5. Where is everything supported?

A: This answer qualifies it as Brahma Vidya, says, Swamiji. Shlokas 7 through 9 answers this question. It is Turiyam alone in which everything gets resolved. Triputi was explained. All Triputi's and Pancha Bhuthas are all resolved in Atma.

In Shlokas 10 and 11 the Phalam is given. One who knows Atma or Turiyam, he becomes omniscient or liberated. Because of this question it is a part of Vedantha. With the fourth Question answered the fourth student goes back to his seat.

Chapter # 5 or the Fifth Question:

Shaibya Satyakama ,the fifth student, now asked his question. Shaibya means from Shibi Parampara. Satyakama means one who desires to know the truth.

Shloka # 1:

The question is regarding Omkara Upasana. This is the topic of Chapter 5. Why is Omkara Upasana part of Para Vidya? Upasana generally comes under Aparā Vidya. Para is considered higher while Aparā is considered lower. Omkara Upasana is introduced as a means for Krama Mukthi. Para Vidya also gives Mukthi. Both Vidyas' goal is Mukthi.

The question is: “O Lord Pippilada, suppose a person among people, who meditates on Omkara up to death, where does he go?”

Any Upasana gives phalam when practiced till death. He has to remember Omkara at time of death as well. He must withdraw from sense organs. Therefore, no relatives should be near him at time of death. He must be detached from Samsara. At time of Maranam, we should not think of anything else. You must start remembering (Upasana) right now until and including at death. Marana Upasana is very important. Imagine one's own death and practice it. The death rehearsal is very important. At time of death, I must remember my Ishta Devatha. When concentration comes in, Dhyana occurs. Dhyana is a part of Ashtanga Yoga. If one has to perform dhyana or concentrate, one must follow the eight requirements of Yoga.

The eight Ashtangas are: Yama, Niyama, Asana, Prāṇāyāma, Pratyahara, Dhāraṇa, Dhyāna and Samādhi.

Yamas: are ethical rules or moral imperatives. The five yamas listed are:

- 1 Ahimsā : Nonviolence, non-harming other living beings
- 2 Satya : truthfulness, non-falsehood
- 3 Asteya: non-stealing
- 4 Brahmachārya: chastity, marital fidelity or sexual restraint
- 5 Aparigraha: non-avarice, non-possessiveness[28]

Niyama: the five niyamas are virtuous habits such as:[

- 6 Śauca: purity, clearness of mind, speech and body
- 7 Santoṣa: contentment, acceptance of others, acceptance of one's circumstances as they are and optimism for self
- 8 Tapas: persistence, perseverance, austerity
- 9 Svādhyāya: study of Vedas, study of self, self-reflection, introspection of self's thoughts, speeches and actions
- 10 Īśvarapraṇidhāna: contemplation of the Ishvara (God/Supreme Being, Brahman, True Self, Unchanging Reality)

Asana: Asana is thus a posture that one can hold for a period of time, staying relaxed, steady, comfortable and motionless.

Prāṇāyāma: is the practice of consciously regulating breath (inhalation and exhalation).

Pratyahara: is the process of withdrawing one's thoughts from external objects, things, person and situation. It is turning one's attention to one's true Self, one's inner world, experiencing and examining self

Dharana: means concentration, introspective focus and one-pointedness of mind. The root of word is dhr̥, which has a meaning of "to hold, maintain, keep".

Dhyana: means contemplating, reflecting on whatever Dharana has focused on. If in the sixth limb of yoga one focused on a personal deity, Dhyana is its contemplation. If the concentration was on one object, Dhyana is non-judgmental, non-presumptuous observation of that object. If the focus was on a concept/idea, Dhyana is contemplating that concept/idea in all its aspects, forms and consequences. Dhyana is uninterrupted train of thought, current of cognition, flow of awareness.

Samadhi: is oneness with the subject of meditation. There is no distinction, during the eighth limb of yoga, between the actor of meditation, the act of meditation and the subject of meditation. Samadhi is that spiritual state when one's mind is so absorbed in whatever it is contemplating on, that the mind loses the sense of its own identity. The thinker, the thought process and the thought fuse with the subject of thought. There is only oneness, samadhi.

In order to meditate, all parts of yoga must be practiced, in intense meditation.

Dhyanam is of two types.

A) Deity separate from me and

B) Deity as a part of me. Thus, Sandhya Vandanam is Abheda Upasanam.

When I imagine the Lord as identical with me it is Upasana. However, once I know Lord is Me, it is Gyanam or Abheda Gyanam. Upasana does not need Vichara. Atma Gyanam needs Vichara.

What is the phalam? Which Loka does such an Upasaka attain? Through Upasana he does not attain Moksha. Upasana is Krama Mukthi but it does not lead to Moksha. Upasana only takes one to Brahma Loka. There, he still has to get Gyanam, to obtain Mukthi.

Shloka # 2:

Pippilada answers the disciple's question. He describes Omakara's glory. It represents Param Brahma as well as Aparam Brahma. Aparam Brahma includes Rama, Krishna etc. Thus Omakara is both Apra as well as Para Brahman.

Omakara has O, U, Ma and a fourth letter without sound.

Saguna Brahma cannot give moksha. It can only take one to Brahma Loka. Nirguna Brahma does lead to Moksha. Any qualification is not good. Every Viseshanam is a limitation.

Omkara is a symbol for both Saguna and Nirguna Brahman. Symbol of Alambanam is Omkara. Ālambana is a Sanskrit noun which variously means – support, foundation, supporting, base, sustaining, cause, reason, basis, or the five attributes of things, or the silent repetition of a prayer, or the natural and necessary connection of a sensation with the cause which excites it, or the mental exercise practiced by the yogis in endeavoring to realize the gross form of the Eternal.

There are two types of Alambana. First one is called Prathima Alambana or worship of a Devtha such as Shiva or Rama. Second one is Prathibha Alambana.

Any Upasaka can attain oneness with Aparam Brahman or Param through Omkara Upasanam. Within Omakra Upasanam there are different types of Upasana. One is on O kara. Another is on U kara. And the third one is on M kara. By meditation on Omkara symbol one attains oneness with Aparam and Param Brahma.

Through one type of Upasana one gets Krama Mukthi Through another, one attains Aikyam with Param Brahma.

A Kara, from Rig Veda, leads to Manushya loka or Bhu loka.

U Kara, from Yajur Veda, leads to Soma Loka or Bhuvar Loka also called Antharikshaha.

M Kara, from Sama Veda, leads to Brahma Loka-or Suvar Loka. This is called Krama Mukthi.

A Kara is associated with Vishwa.

U Kara is associated with Tejas.

M Kara is associated with Brahma Loka.

With best wishes,
Ram Ramaswamy

Prasna Upanishads, Class 16

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Fourth Question

Summarizing last week's discussions, Swamiji says, the fourth student asked Pippallada five questions centered on the dream state.

1. What are the things that are asleep?

2. What are the things that are awake?
3. Who experiences the dream?
4. When everything is resolved, who is enjoying the sleep?
5. Where is everything supported?

First question was answered in the second mantra.

What are the organs that are sleeping? Which organs are nonfunctional at time of dream? The five Gyana Indriyas and five Karma Indriyas go to sleep. Example of Sun and its rays was given. At dawn the rays come out and at dusk the rays go back to the sun.

Second question was, what organs are awake during dream state? Third and fourth mantras answer the second question.

Mantra 3:

Answer is the Pancha Pranas are awake or functioning. Here Upanishad uses an imaginary situation to describe the answer to this question.

It looks at this state as an Agni Hotra Yaga. The pranas are compared to the three Agni's, the Hota, and the Yajamana. As a result punyam is compared to yaga phalam and takes Yajamana to higher Lokas. Here also it takes one to the deep sleep state or Brahmanada. Mind merges into Brahman. Udana is the one who takes one to this state; hence it is compared to Yagaphalam.

Shankara clarified that in the dream state Brahman Gamanan is there only for Upanishads. Only a Prasn Upasaka goes in dream state to Brahmanada.

Now coming to question # 3, who enjoys Shushupthi, the answer is in shloka # 5.

Shloka 5:

Here Devaha means mind. Devaha is effulgent as it is the mind pervaded by Chiddabasha. Here in dream the mind enjoys its own glory.

Shankara says: The mind can become everything in a dream. Everything in dreaming is from mind alone. The mind alone is Karta, Karma, Shrotha, Shreyam and Shruthihi. Because of thought patterns in dream we think of a tiger, elephant etc. Even the sense organs are created by the mind alone. What does the mind see? What ever is seen in the waking state that object is seen again in dream state. During waking state we gain Vasanas and they are recorded in Chitham. In dream state they are replayed.

It is not a fresh perception. It is exactly as in waking state, re-seen, reheard, and retold. What ever is experienced in waking state including emotions is repeated in dream . In different deshas, different quarters, what ever is experienced is experienced in dream as well. We see what ever is seen before as well as whatever is not seen before. In dream we see what has not been seen before. Adrishtham, not seen before, per Shankara, it means not in this life but maybe in a previous life. If we had not experienced something we would not have experienced the Vasanas to begin with and as such it cannot come back. What about future? Perception of future is not a dream at all. Vasana Janyaha Swapnaha, only from Vasana come our dreams. Perception of future is due to Yogic power not dream. What is heard and what is not heard in previous birth comes in dreams. The reason is, there is no will or reason present in dream, and hence we feel we have something not previously heard.

Everything the mind sees the mind creates it also experiences. At cosmic level whatever is created by Maya, it can be created in mind also. (subject object duality). Mind becomes everything. This is called Lord's Mahima or Mano Mahima.

Thus the third question also has been answered. Mind is the experiencer of the dream.

Question 4: Who enjoys the Sushupthiananda? It is the Pragyaha or Chetana.

Shloka # 6:

Concept of dreams as per shastra is: In the Nadi's all vasanas are recorded and thrown out as well. When Nadi's are blocked function of mind stops. How does Nadi get blocked? Tejas is Chitham. All recordings of Vasana are in Chitham or the mind. Brahma Chaitanyam over powers individual Chaitanya. Particular knowledge is over powered by non-particular knowledge.

The mind then does not see any dreams. Nischiya, Aham and Anusandhanam vrithi's are not functioning. Karanam becomes Karana Avastha. Like the melting of a wax doll its specific nature is lost. In this case every thing becomes non-specific when it is not functioning.

Limitations caused by duality, sukham, dukham, etc. vanish. Individuality is resolved. There is no more individual problem, when in Sushupthi. In this deep sleep state there are no dreams. Hence Karana Shariram is also called Ananda Maya Kosha. It is not just kevala Karana Shariram. It is actually Chaitanya filled Karana Shariram. Karnam in itself is Jadam.

Thus fourth question has been answered.

The Fifth question: What is the substrate in which everything is resolved?

Shloka 7:

The answer is in shlokas 7,8 and 9. Para Brahma is the substrate in which everything is resolved. Birds come out at sunrise and go back to rest in the tree residence at sun set. In the same manner everything gets resolved in the Para Atma or Turiyam.

The whole creation can be reduced to Object of experience, Instruments of experience and Subject of Experience. All three are resolved.

Shloka # 8:

The Pancha Bhutas & Tanmatras all rest in the Atman. The Pancha Bhuthas are: prithvi or earth, apas or water, tejas or fire, vayu or air and akasha or ether. In this, the first four elements are the active participants – space is the catalytic force.

The five tanmatras are sound, touch, form, taste, and odor or smell; the five senses are hearing, tactile perception, vision, taste, and smell. The tanmatras are the ways in which the objective world is sensed.

The Sthula Bhutha is after Panci Karanam. Sthula Bhutha is an alloy of other Bhuthas. In Sukshma Bhutha each Bhutha is pure. Thus we have Prithvi, Tejas, Akash, Apas and Vayu. All these rest upon the Turiyam or Para Atma.

With best wishes,
Ram Ramaswamy

Prasna Upanishad Class 15

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Fourth Question

Summarizing last week's discussions, Swamiji says, the fourth student asked Pippallada five questions centered on the dream state:

1. What are the things that are asleep?
2. What are the things that are awake?
3. Who experiences the dream?

4. When everything is resolved, who is enjoying the sleep?
5. It deals with Turiyam, an adhishtanam, when everything is resolved.

First question was answered in the second mantra.

What are the organs that are sleeping? Which organs are nonfunctional at time of dream? The five Gyana indriyas and five Karma Indriyas go to sleep. How do we know they are not functioning? Their experiences are not coming. As an example, there is no rupa darshanam, as the eyes are not functioning.

Second question was, what organs are awake during dream state? Third and fourth mantras answer the second question.

Mantra 3:

Answer is the Pancha Pranas are awake or functioning. Here Upanishad uses an imaginary situation to describe the answer to this question. It looks at this state as an Agni Hotra Yaga. In this yaga Grahastha pours oblation into fire twice, daily. Thus, two ahuthis are given. In a Yagya, fire is always involved. Fire is three fold in nature. Different rituals require different fires. Different fires mean different methods of kindling and different kinds of Homa kunda and different kinds of mantras are chanted. The moment a man gets married he is supposed to kindle a fire and this fire will have to be maintained through out his life. This fire can be removed or extinguished twice. The fire in such a case is ritually removed. First, when he takes Sanyasa then he becomes Nir-Agni. The fire can be used to burn the body as well. In case of Sanyasi, upon death, the body cannot be burned. He cannot be burned or cremated as he does not have a house hold, as such, there is no house hold fire as well to burn. For a householder Anyeshthi samsakara is performed.

Agniadhanam is a fire kindled during a wedding, which is maintained by Grihastha. The fire in the house is called Gahyapathya Agni and is maintained by a grihastha. If this

fire is put out due to some reason, the second case, a prayaschittham has to be performed. He has to light a new fire from another Grihastha. From Grahyapathya Agni a fire is kindled in a separate homa, performed daily, and is called Aahavaniyagni. The remaining fire is put back into Grahyapathya Agni.

Dakshina Agni is another fire. This fire is always kept on the right hand side of Yajamana or southern side.

The above are the three fires. Dakshina Agni is also known as Anvayahapacana. During rituals some oblations have to be cooked and such an oblation is called Anvayah.

The fourth factor is any ritual requires the Hota, the Priest.

The fifth factor is Yajamanha or Grihastha for whom (sponsor) the ritual is performed.

The sixth factor is Punyam, the immediate phalam of the ritual.

The seventh factor is the goal attained by the punyam.

These are the seven factors involved in Agni Hotra Ritual. The pancha pranas and the mind are compared to these seven factors.

Apana is connected to Grahyapathya Agni, the inhalation air and later becomes the excretory air.

Prana is compared to Aahavaniyagni. Grahyapathya Agni is the first fire. From it the Ahavaniya fire is taken out. Similarly Apana goes in and the exhaled air, ahavaniya, comes out.

Grahyapathya Agni > Aahavaniyagni.

(Apana)

(Prana)

Dakshina Agni is compared to Vyana, the circulatory system. Vyana comes out of Hridayam from a special right hand hole in

the heart.

Samana is compared to the Hota, the priest. The priest performs two oblations. He places them in the right ahuthi, in the right place. Inhalation and exhalation are the two ahuthis in us that has to be operated properly also called nithyakarma. Samana maintains these inhalations and exhalations by keeping our body healthy. If Samana is not maintained the prana will go away, (samam nayathi).

The fifth factor is Manaha and it is compared to Yajamanha.

Udana is compared to Punya Phalam.

Swarga Loka is compared to Sushupthi Ananda or Phalam. (I think Swamiji means from punya phalam we get the phalam of swarga loka.)

So, when Manas, the Yajamanha, performs the agnihotra yaga, then Udana takes the mind out of Sukshma Shariram to Sushupthi. In Sushupthi it is resolved into Brahman or Brahmandam. Thus, Manas performs Agni Hotra Yaga and enjoys the Sushupthi.

In this body the Prana's are awake during dream. Garhyapathya is the Apana. Vyana coming out of right hand side of Hridayam, is Dakshina Agni. Ahavaniyagni, born out of Garhyapathya Agni is nothing but Prana or exhaling air. Thus inhalation is Garhyapathya and exhalation is Ahavaniyagni.

Mantra # 4:

Samana's definition is now given. It is that digestive prana that maintains Uchvasam and Nishvasam. The airs (Uchvasam and Nishvasam) are like ahuthi oblations. Therefore, Samana is compared to Hota.

Manaha Vav Yajamanha. Yajamana alone handles all equipment. So also, mind alone handles all types of Karanams.

Ishta phalam is the punyam in Udanaha. Punyam leads a person from one place to another world.

Swapna Loka>Sushupthi Avastha is led by Udana. Udana takes the mind to sushupthi. In sushupthi we are supposed to be with Brahman. In sushupthi we are not identified with any AnAtma. In waking state we identify with the body. In this state, Sushupthi, however, we do not know that we are with Brahman. We enjoy without knowing.

Aharaha, meaning daily, the Udana takes one to the Sushupthi due to the Agnihotra ritual. All people are dreaming and going to sleep. It does not mean all people are doing Agni Hotra Yagya. Shankara says Pipillllada's statement applies only to Upasakas. Like two people visiting a temple, one comes with Bhakti and gets spiritual pleasure and other comes to take pictures and gets materialistic pleasure. Only an Upasaka has the right attitude. With this the second question has been answered.

With best wishes,
Ram Ramaswamy

Prasna Upanishad, Class 14

Greetings All

Swamiji continued his talks on Prasna Upanishad.

Fourth Question

Summarizing the gist of last chapter (Question 3) Swamiji says, the Student asked Pippallada five questions.

1. Where does Prana come from? It comes out of Atma like a

shadow.

2. How Prana arrives into the body? It arrives into the body due to Manokrithe from our Sankapla or Karma. So, it comes through our mind because of our Purva karmas.
3. How does Pranas divide itself? It divides into the pancha pranas known as: Apana, Udana, Samana, Vyana and Prana and each has its role defined. Shlokas 4,5 and 6 address this. Like an Emperor it delegates powers to other Pranas.
4. How does Pranas go out of the body? This is addressed in mantras 7, 9 and 10 respectively. Prana goes out through the susuhmna nadi, in case of Upasakas. In a Gyani and non-Upasaka it does not go through the Susuhmna Nadi. At time of death, all pranas are absorbed in Udana with the sense organs. So, Udana and Sankalpa are the only one's left and they together lead the Jivatma to various Lokas.
5. How does it function? This is addressed in mantra 8.

How does it sustain at individual and cosmic levels? At individual level, through the pancha pranas although the individual level is not specifically mentioned. At Samashthi level, through Adithya, Prithvi, Akasha, Vayu and Agni Devatas.

Then Mantras 11 and 12 concluded with Prana Upasana. The benefits of the Upasana are described. In this world the person's children will not die due to an accident. In the next world one gets Krama Mukthi.

Second chapter was also Prana Upasana. Karma Kanda knowledge does not bring benefits unless it is used to perform Upasana. Vedas give a command or ask one to act and it is called Vidhivakyam. In Chapter 2, it was only glorification and there were no commands. In chapter 3 until mantra 10 it is glorification. Only mantras 11 and 12 are Vidhivakyam's and as such are an important part of the Upanishad.

In Chapter 1, Shukla and Krishna Gathi was discussed in context of Srishthi Prakaranam. In Chapter 2 and 3, it is glorification of Prana. In chapter 3 we got Purva Bhaga (Karma kanda) of the Veda. Now comes the Gyana Kanda or Vedanta from Chapter 4.

Chapter 4

Shloka 1: Beginning Chapter 4, Question 4, the fourth student Sauryayini Gargyaha asks five questions. They are:

1. At time of dream what are the organs that are sleeping or not functioning? This is about the Swapna Avastha.
2. Related to dreams what are the organs that are awake?
3. Related to dreams, which Devaha (Karanam or Chetana Tatvam) is seeing the dream (Swapna Padarthaha)
4. To which person this sukham belongs? The benefit of Susushupthi avastha?
5. What is that Adishthanam on which all organs are supported (Turiya Rupa). This question, says Swamiji, makes it Vedanta.

Jagrithi is not considered. If it is included we are discussing Avastha Trayam.

Shloka # 2: Teacher Pippallada now answered the questions.

Q 1: What organs are sleeping or are resolved or in dormant condition during dream state?

The five Gyana indriyas and five Karma indriyas, 10 in all, are all dormant. The Karma Indriyas are: Vak (organ of speech), Pani (hands), Pada (feet), Upashtam (organ of generation) and Payu or Guda (anus, the organ of excretion) are the five organs of action. All ten are resolved in the mind. It is not a permanent resolution. The 10 indriyas come forth during the Jagrithi Avastha. This is a daily affair. Giving example of the Sun and its rays, Sun is the mind and the rays are like the 10 indriyas. In early morning we are

able to see the sun. As it rises the rays come in all directions. At sunset the rays are withdrawn. At sunset you can see the orb of the sun. You can see the same at dawn.

Similarly, in the morning the sense organs spring out and reaction becomes brighter and at sunset sense organs are withdrawn and everything becomes less bright. They are partially active until fully withdrawn.

In same manner all 10 sense organs resolve into the mind. What kind of a mind is it? It is the great mind, the effulgent one.

Mind, by itself, is Jadam. However, it is pervaded by Chetana or reflected consciousness (Chidabasha), hence it is consciousness now. Blessed by the mind, sense organs arise, as well as, get resolved. Hence, mind is supreme. Just like the moon gets its light from the sun, so also the sense organs get their light from the mind. Mind is Paraha or Supreme. Sense organs are Aparaha. All ten organs stop functioning when resolved during dream state.

During dream there is no taste, smell, touch, sight, all five gyanaindri yas are shut. The Krama indriyas of hold, grasp, movement, etc are also resolved. One is considered to be sleeping by other waking people.

With this the first question has been answered.

Q 2: What are the one's that are awake?

The Pancha Pranas are awake.

With best wishes,
Ram Ramaswamy

Prasna Upanishad, Class 13

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Third Question

Summarizing his talks from last week, Swamiji says, the last part of the third question was how does this Prana (Samasthi) sustain the external universe? How does the Prana, as Vyashthi, sustain the individual?

Prana does not sustain Atma, it only sustains Anatma. Vyashthi Prana sustains Vyashti and Samashthi Prana sustains Samashthi. The Pancha pranas (Apana, Udana, Samana and Vyana) sustain the Vyashthi. How it sustains the Samashthi Prana is described in shloka # 8.

Shloka # 8:

Vyashti

Prana

Apana

Samana

Anthariksham)

Vyana

Udanaha

Samashthi

Aditya Devatha

Prithvi Devi

Akasha Devatha (Antar Akasha or

Vayuhu Devatha, all pervading.

Agni Devata or Tejaha.

Adithya is the external expression of Prana, also called Bahya Prana. Adithya blesses the eye as well. Prithvi is Bahya Apana. Anthariksha or intermediate world (Bhuvar Loka) is Samana. Bahya Vayu is Vyana and Tejas or Agni Devata is Udana.

Shloka # 9:

Vava means indeed. The fire principle pervades at the cosmic (virat) level and is the external expression of Udana. In form of Udana it sustains whole cosmos and individual Udana. So,

the question of how does Prana sustain the external universe has been answered. It sustains the universe as the Pancha Prana named Adithya, Prithvi, Akasha, Vayuhu and Agni.

The next question is how does Prana get out of the body?

Although it was answered in shloka # 7 that Prana goes out of Susushmna Nadi, this process is elaborated in Shloka 9. At time of death all five Pranas are withdrawn and absorbed in Udana. All pancha pranas start failing. This Udana now leaves body as Agni Tatvam. Thus, the heat of the body also leaves. The body becomes cold. One whose body has become cold moves to another body along with same Indriyas or organs.

Udana Vayu takes the fragrance of life away with Indriyas. Indriyas are resolved or packed in the mind. The moment Udana enters another body the mind unpacks. The life goes to another body through the Susushmna Nadi.

In which direction does Prana go upon death?

It depends upon what Sankalpa is in the mind.

Shloka # 10:

The Sankalpa is the innate craving deep in each one of us. Everyone has a deep ambition called Bhavana or Sankalpa. Sankapla comes about from thinking deeply about an idea all the time. Thus, all four pranas go out with Udana. The Jivatma also goes with the Sankapla. Thus:

At death, Chidabhasha Comes to Prana> All four Pranas+Jivatma+Sankapla come to> Udana>Goes out in search of a Loka.

Tejas means Udana. This Udana is packed with everything and takes Jivatma to various Lokas. According to Sankapla, the Udana takes one to a particular Loka. In case of Jivatma's, the Udana gets confused, as they do not have any Sankalpa and does not know where to go. " I have no intention of going

anywhere as I have no Sankapla,”

With this, all questions raised by student have been answered. How Prana goes out of body has been answered as well.

Now Pipillada comes to Prana Upasana. Everything so far has been leading to this Upasana. Utkrishta means superior object. Until now Prana's superiority has been described. So, now, Samashthi Prana Upasana starts.

Shloka # 11:

Swamiji says, here a carrot is held as to why one has to perform the Prana Upasana or what phalam they will get from it.

That person who knows Prana in this manner, as described in questions 2 and 3, is a Vidwan. One who meditates on Samshthi prana , Hiranyagarbha, his children will have a long life.

The description of the phalam is as follows: After death the Upasaka goes to Brahma Loka, attains knowledge there and obtains Krama mukthi or relative immortality and then gets real immortality as well. This shloka also quotes another shloka in support. This shloka comes from Brahmanas. Vedas are divided into Mantra, Brahmana, Aranyaka and Upanishads. Brahmana is a commentary on Mantra portion. The mantra bhaga is quoted for support. Prasna Upanishad also is a part of Brahmana.

The meaning of the Brahmana Shloka is:

One who knows the following details of Prana attains immortality. They are the answers to the five questions asked by students. Thus, they are:

1. How does Prana come into existence? It comes out of Atma like a shadow.
2. How Prana arrives in body? It arrives in body because of our purva karmas through the mind.

3. How are Pranas positioned? The pancha pranas, Apana, Udana, Samana, Vyana and Prana have their roles defined.
4. How is Pranas power distributed? Like an Emperor it delegates powers to other Pranas.
5. How does it function? By dividing itself into the fivefold pranas.

How does it sustain at individual and cosmic levels? At individual level, through the pancha pranas. At Samashthi level, through Adithya, Prithvi, Akasha, Vayu and Agni Devatas.

Having known these answers and having meditated upon them, one gets Brahma Loka. The result is definite and this concludes this chapter.

For one interested in Jivan mukthi, one obtains Vedantha and a proper teacher to teach it.

Some definitions:

Upashantham means cold or colder.

Mumukshuhu means dying person.

With best wishes,

Ram Ramaswamy

Prasna Upanishad, Class 12

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Third Question

Summarizing his talks up to Shloka # 5 Swamiji says the third

student asks for some more details about Prana. The third question has following five questions:

1. From where does this Prana (Vyashthi and Samashthi) come from? What is the origin of Hiranyagarbha or of Brahma?
2. How does Prana enter this physical body?
3. How does that one Prana divide itself into the five fold functions and support this body?
4. Through which part does the Prana go out of this body at death?
5. How does this Prana (Samasthi) sustain the external universe? How does the Prana, as Vyashthi, sustain the individual or the 19 sense organs

Answers to the questions are:

1. Origin of Prana is Brahman or Atman. Prana is compared to a shadow or Chaya. It is an apparent creation. The Shadow does not have a reality. Independent of the Brahman.
2. How does Prana enter the body? It is through the Mind, representing Prarabhdha Karma born out of Sankalpa and Kama, that the Prana enters the body. Sankalpa is considered mild while Kama is considered intense.
3. How does Prana divide into five fold functions? Here Prana is compared to an Emperor who delegates responsibilities to others. He delegates powers to Apana, Udana, Samana and Vyana. He also keeps some powers to himself such as the power of respiration.
4. What parts of body are supervised by the Pancha Pranas?

Shloka # 5:

Swamiji says, Pippalada continues answering the above question. The role of each Prana is now pointed out.

Apana: Deals with Excretion and reproduction. It removes waste.

Prana: deals with the face including Eyes, Ears, Mouth and

Nostrils. He controls inhalation and exhalation as well.

Samana: Deals with digestive power in the middle. The food, considered an offering or oblation, a Hutam (Homa Agni), is divided equally. The annam is broken into nutritious ingredients equally and distributed. The flame of oblation comes out in seven flames or Seven Sense organs, which are all kindled. The seven sense organs are: Two eyes, two ears, two nostrils and the tongue in the mouth. These seven organs function well when food is provided. The fire kindles the organs and activates their perceptual powers.

Shloka # 6:

Vyana: Affects whole body and it moves through the Nadi's that pervade all over the body. All Nadis are connected to Hridayam. From Hridayam, Nadis branch out. Hridaya is the place of Atman. This Apraksha Atma resides in antahakaranam or the Hridayam (the physical heart).

In Physical heart is the subtle body and within it is located the subtle mind. In the subtle mind is located the Atma or Chaitanya. From Hridayam 100 Nadi's emerge. Shankara and some other Upanishads say there are 101 Nadi's. These are the main Nadi's. Each of them in turn has 100 Sub-Nadi's. Thus, these 10,000 Nadi's further divide into 72,000 Prathi-Shaka Nadi's. Into all these Nadi's Vyana travels. Thus Vyana travels through the whole body.

Shloka # 7:

Udana: affects the neck and above portion of body. It takes Prana above. Here it waits for Prana to leave the body.

This is the answer to question 3 and 4 as to how Prana escapes and from where?

Prana escapes through Susuhumna Nadi. This happens only for Uprakatas and not for normal people. Who takes the Prana? Urdha Udana, at the upper part of body, leads Prana to various

Lokas. At death, other Pranas are absorbed or merged in Udana. At death everything stops.

To which Loka does it take?

Through Punyam, it takes to Punya Loka (Swarga Loka). For Papam, it takes to Naraka Loka (lower birth). If both, papam and punyam are joined, then it takes to Manushya Loka.

The last question: How is Prana sustaining the cosmos at Samashthi level and the Body at Vyashthi level?

Shloka # 8:

Prana manifests internally through the Pancha Pranas. They support at the Vyashthi level.

Corresponding to each Pancha Prana there is an objective manifestation at Samashthi level.

Thus:

Prana (At Vyashthi level)	Adiyya Devatha
Apana	Prithvi Devi
Samana Anthariksham)	Akasha Devatha (Antar Akasha or
Vyana	Vayuhu Devatha, all pervading.
Udanaha	Agni Devata or Tejaha.

Adithya is the external expression of Prana. Between Vyashthi and Samashthi, Samashthi blesses Vyashthi. Vyashthi Prana blesses Vyashthi; Samashthi Prana blesses Samashthi Prana. Adithya blesses the eyes as well as it can only see with light. Adithya while blessing all Pranas specially blesses eyes.

Prithvi supports Vyashti Apana and holds her down

With best wishes,

Ram Ramaswamy

Prasna Upanishad, Class 11

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Third Question

Swamiji says in first chapter Srishti was discussed. The Krishna Gathi and Shukla Gathi were emphasized. Having discussed these, the second and third chapters are dedicated to Prana (at Vyashti level) and Hiranyagarbha (at Samashti level).

For sake of Prana Upasana, glory of Prana was described in Chapter 2. Glorifying the deity is part of Mimasa Vada, before his or her Upasana.

Prana Sruthi was at the Vyashti and Samashthi levels. At Vyashthi level via the story of the organs, Prana was glorified. At the macrocosmic level or Hiranya-garbha every Karanam has a Devata. Prana sustains all individual organs. Everything is born of Samashthi Prana or Hiranya garbha. Since Prana is such a powerful deity, now an Upasana starts.

After answering the questions by previous two students the third student, Kausalya Asvalyana now asks the third series of questions:

Oh Bhagavan Pippalada:

1. From where does this Prana (Vyashthi and Samashthi) come from?
2. What is the origin of Hiranyagarbha or of Brahma?
3. How does Prana enter this physical body?
4. How does that one Prana divide itself into the five fold functions and support this body?
5. Through which part does the Prana go out of this body at death?
6. How does this Prana (Samasthi) sustain the external universe?
7. How does the Prana, as Vyashthi, sustain the individual or the 19 sense organs?

Shakthi always belongs to Maya, says Swamiji. Thus, we have Kundalini, Kriya, Ichha, Para, Jnana, and Mantrika Shakti's. Why is no power or Shakthi attributed to Brahman? Power can change. Power can also be inter-convertible such as Solar to Electric. However, Brahman cannot change, hence no power attributed to Brahman.

The entire chapter 3 is an answer to all these questions. The Prana Upasana comes only briefly at the end of the chapter. Why introduce this topic here, when the goal is Upasana, asks Swamiji? Answering, he says, in previous section we said Prana is the basis for everything. It clearly resembles the glorification of Brahman. The Teacher has to glorify Prana, so that it shows it is only a relative support, and not the Supreme support. The Pancha Bhutas are Prithvi, Jala (water), Agni (fire), Vayu (air), and Akasha (ether) and all originate from Prana. Prana's greatness, however, is only relative. Thus, Prana itself originates from some other source. That source is the Absolute. We discuss its relative power because we are performing Prana's Upasana.

Shloka # 2: Pippalada responds: Your questions are going beyond limits. Up to Prana, it is describable. Beyond that it

is more mysterious as it is all Maya. Even Brahman cannot be intellectually conceived.

You are a great Brahma Yogi. You have been a Saguna Brahma Upasaka. (Per Shankara: You are a Brahma Gyani or you will become one). Therefore, I shall answer these very subtle questions.

Shloka # 3:

1. Here the first question is answered. From where does this Prana (Vyashti and Samashthi) come from?
2. What is the origin of Hiranyagarbha or of Brahma? The second question is also answered

Prana is born from Atma. Atma becomes the Karanam, yet it is only an "apparent" cause. In reality nothing is born out of Atma. Atma is not the real Karanam. If Atma is not the real Karanam, then Srishti is also a Mithya. (As Per Advaita it an apparent cause. As per Visishtadvaita-It is really born). Here, however, Prasna Upanishad says, it only an apparent cause, just as in a person there is a shadow nearby. The shadow comes without any effort. It comes automatically. So also the Brahman does not plan the shadow. Shadow does not have a reality independent of the Brahman, Because of the presence of Atman, Hiranyagarbha or Prana is born or thrown out. Thus, Prana is born out of Atman, apparently as a shadow. Because of the number of shadows my weight is not decreased. Let any number of shadows come; I am still the complete Brahman.

Question # 3: How does Prana come to this body?

It is because of Karma says Pippalada. In the word Manokritena, Manaha is Karma.

Thus Manaha (Mind)> Sankalpa (Plan)>Kama (Desire)>Karma (Action)

Because of Karma, Prana enters the body and due to force of

Karma it continues. Once Prarabdha Karma is completed, this body also goes or Prana leaves.

Question # 4: How does Prana divide itself?

Swamiji says an Emperor has infinite powers. He delegates them to his ministers. Power, however, remains with the Emperor. Similarly, Prana has total power. He delegates powers to Apana, Udana, Samana and Vyana. He also keeps some powers to himself such as the power of respiration

With best wishes,

Ram Ramaswamy

Prasna Upanishads, Class 10

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Second Question, Shloka # 7:

Swamiji says all mantras from #5 to # 13 are all Prana Devata Sruthi or praise. Glorification is done at both Subjective (Adhyathmika) level as well as Objective (Adhi Daivika) level. Prana is the Shakthi animating the ten gyanendriyas such as Shravnam, Darshanam etc at the Adhyathmika level. At the Adhi-Daivika level all these Shakthis are manifestations of Prana. Prana as Hiranyagarbha is manifesting as Prithvi, Varuna, Surya etc. At both micro and macro cosmic levels it is the one Prana Shakthi appearing as many.

Shloka # 11: “O Prana, you are Vratyaha and the Eka Rishi fire as well. You are the eater of everything as the Eka Rishi fire. You are the One who goes to the Antahriksha (space). As the Mathrikshva, you are the father of Vayu.”

Explaining this glorification Swamiji says:

Vratyaha: Here a Ninda Shruthi is used. A Ninda Shruthi is one that criticizes. Vratyaha is a Brahmin or Dvijaha who has not gone through the Samskaras. All Dvijahas go through an Upanayanam ceremony at which point their second phase of life begins. Up to Upanayanam ones life is led as per his own raga and dvesha. After Upanayanam all his activities must be according to Shastras or as per three Vedas. The age for Upanayam for Brahmin is 5; Kshatriya is 11 and for Vaishya is 12.

A person born as a Dvigaha but has not had Upanyanam at appropriate age is called a Vratyaha or unpurified one. It is a term used only from a spiritual point of view. Here, however, Prana is praised as a Vratyaha in a ninda sruthi. As per Shankacharya, Prana is part of Sukshma Shariram and Samashthi Prana is considered Hiranyagarbha. Hiranyagarbha is considered a Vratyaha as he was the first person born in the cosmos and did not have anybody to perform his Samskara.

Brahman+ Maya>Hiranyagarbha.

Samskara is necessary only for the impure. Hirayagarbha being ever pure, no purification rite is necessary.

Eka Rishihi: Eka Rishi is the fire used by Atharvana Vedis. For each ritual, shastras prescribe a specific fire. Thus, a grihasta is required to maintain a fire called Garbhapatya agni daily. There are different methods of kindling fire prescribed by shastras. There are also different forms of Homa Kunda (shapes) prescribed. Each fire has a name, as well, based upon the ritual and type of homa kunda used. Eka Rishihi is also a manifestation of Prana. Eka Rishihi belongs to the Athravana Veda as also Prasna Upanishad.

Attha: You are the eater of everything as the Eka Rishi fire.

Aadhyam: The offering or oblation. All Devatas are offering to Hiranyagarbha. At individual level also we are offering oblations by touch, sight, hearing etc to Prana Devata.

Matrikshva: One who goes to the antahriksha (space) or Vayu or Prana. As the mathrikshva you are the father of Vayu.

Shloka # 12: Prana Shakthi is present in every Indriya. Thus, it is present as the power of speech, power of hearing, power of sight and power of thinking. As death arrives Prana starts to leave and indriyas become weak. Indriyas now ask Lord Prana to become peaceful and not leave.

1. Shloka # 13: This is upasamhara or conclusion of the chapter on Prana Sruthi. Indriyas now ask Prana "May you protect us like a mother protects a child. May you bless us with the wisdom that we do not repeat this mistake again."

All these things in front of you are under the control of Prana. Whatever is there in other worlds is also under control of Prana.

This concludes the Prana Shruthi.

Swamiji summarized the three questions and their respective answers:

1. What are the powers of the individual? All 19 indriyas and the panca (5) pranas are the powers of the individual.
2. Who glorify themselves? All 19 indriyas glorify themselves.
3. Who is most powerful? Prana alone is most powerful of all.
4. How to prove superiority of Prana? All 19 organs function due to Prana. At time of death, as Prana leaves, all organs also start failing.

With best wishes,

Prasna Upanishad, Class 9

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Second Question, Shloka # 6:, Swamiji said all mantras from #5 to # 13 are Prana Devata Sruthi or praise. Refreshing our memory on Shloka 6, he says all 10 Gyanendriyas are able to function because of Prana Shakthi. At Samashti (cosmic) level each Gyanendriya is also a Devata. Thus Hiranyagarbha Devata represents Prana. All Devatas are able to perform due to Prana Shakthi. At our individual level also we are able to perform due to the Prana Shakthi.

All powers in creation (rain, planetary motion, gravity, atomic etc.) perform because of one basic power called Prana Shakthi. When we worship Prana Shakti it is not the material aspect of the Shakti we worship, rather we are worshipping the intelligence behind the Prana Shakti. Although we are aware of the solar energy, the Shakti, the one we worship is Surya Devata, the intelligence behind it.

Upasana is always performed of an Utkrishta Vastu (A superior force). When we worship Chetana it is spiritual worship rather than worship of a material or inert substance. Swamiji says we should worship Shakti with Shiva. Shakti is the energy while Shiva is the intelligence principle behind Shakti.

Mantra # 6: Discussing this mantra, Swamiji says, the spokes are the many powers while the hub is the Prana where they get their power. Swamiji says rituals or Yagnas are performed in

Rig, Yajur and Sama mantras. Yagnas have meaning when there is somebody to perform them. Thus:

Kshatram: means Kshatriya who performs the Yagna of protecting the Yaga and the Brahmana who performs it.

Brahman: Is the one who performs the Yagnas.

Prana Shakti supports all of them.

Mantra # 7:

Continuing praise of Prana Shakti, He says, Prana is the lord of Brahma, Rudra and Vishnu. They are divisions of Prana Shakti. This power is available in every being i.e., power of reproduction and propagation. It is divided into male and female. Every male and female has the creative power. Only when a male and female join a child is born. You alone are later born in the form of parents. Thus, all Beings are giving oblation to you alone. Each sense organ gives oblation to the Prana Shakti. When this offering or Oblation is stopped, death occurs.

Swamiji says each indriya has a Shakti such as Shrvanam, Darshanam etc. They are all manifestation of the Prana Shakti.

Mantra # 8:

You are the greatest carrier of Oblations. You are Agni, the carrier of oblations. You are the first oblation given to forefathers.

Before any puja, one has to perform Naandi Shradha, a worship of ancestors. This great Karma is performed for Kula-Parampara and Kula-Dharma. This offering is known as Shradha. The offering of Annam is also Prana Shakti.

The way of life of Rishis is the truthful way. Hence we remember them. Atharva and Angirasa are mentioned as Rishis.

Shankaracharya gives a different interpretation: He says

Rishis are sense organs. Sense organs know color smell etc. Atharva is another name for sense organs. Angirsa is also another name for sense organs. Their functions nourish the individual Prana Shakti.

Mantra # 9: Hey Paraná, by your power you are none other than Indra or Rudra, the protector. You are moving in the sky as the Sun or as Vayu in the Anthariksa.

Every cause has an effect. Thus Brahman>Maya>Akasha>Vayu>Prithvi are examples of cause and effect. Prana is the cause of everything, says Swamiji.

Manta # 10: Here Prana is praised as rain. Hey Prana, You alone are poring as rain. All people become full of Ananda because sufficient food will now be available. Swamiji says our very living depends on rain.