

Prasna Upanishad, Class 3

Greetings All,

Swamiji continued his talks on Prasna Upanishad. He cautioned that the Upanishad in following Shlokas may be a little confusing and that he will try to make it as simple as possible to understand.

Discussing Shloka # 3, Kabandhi Katyayana, wanted to know the order and manner in which creation came out

Shloka # 4: The teacher Pippiladaha answered by introducing Hiranyagarbha. He says, Brahman created Hiranyagarbha. Hiranyagarbha, in turn, created the creation. Hiranyagarbha performed Tapas. Tapas here meant the ability to visualize the previous Srishti or Creation. All Karmas of creatures must be kept in mind including their different fields of activity. This visualization is called Gyana. Here God's Sankalpa is the basis of creation. Thus, Srishti consists of:

Mithuna Srishti

V

Loka Srishti

V

Kal Srishti

V

Anna Srishti

V

Praja Srishti (The final stage of creation of all Beings.)

Swamiji says, this shloka, while discussing creation is also discussing some other things. Shankara's commentary helps us better understand this sholka. Pippilada, while discussing Srishti, also discusses Karma and Upasana. Those who perform Karma will get Swarga through Krishna Gathi. Those who perform Karma and Upasana will get Shukla Gathi and this will lead them to Brahma Loka. This is

known as Apra Vidya, consisting of Karma and Upasana.

Pippilada brings up Karma and Upasana while discussing Srishti. Why does he do so? What is its benefit? Swamiji says it is discussed for Vigyana Sidhyartham. Both Karma and Upasana do not give Knowledge, while I require knowledge. Moon Srishti is considered Swarga Loka while Sun Srishti is considered Brahma Loka. Dakshinayanam is Krishna Gathi, while Uttarayanam is considered Shukla Gathi.

Mithunum:

Discussing this first of the five stages of creation, Prajapati first created a pair. They are called Rayi and Prana. Rayi and Prana are two concepts. When two things are mutually complementary that pair is called Mithuna. Examples are day and night together make a full day. Utarayana & Dashinayana; Positive and negative charges; thus whole creation is made of such mutually complementary pairs. Life and death is another example that makes up Life. Male and female are also relative pairs.

Introducing concept of Bhoktha (Subject or Experiencer) and Annam (Object or experienced) Swamiji says Subject cannot be complete without an object. This relative concept is created first by Prajapathi. Rayi and Prana is also such a pair created by Prajapathi so that they may create many more living beings for him, the Grand Father (Prajapathi) of all Beings. Thus Rayi can be the egg and Prana the sperm, depends upon which principle predominates.

Shloka # 5:

Loka Srishti:

After Mithuna the next Srishti is Loka Srishti. This will require a pair of Lokas that are mutually complementary. They are the moon and sun loka pair. Day is presided by sun and night by moon, thus a full Day is maintained. This makes life.

Sun presides over activity while Moon presides over rest.
Here Sun is Prana and Moon is Rayi.

Swamiji says the Upanishad now takes a diversion from here up to Shloka # 8. A deep analysis of Rayi and Prana discloses that both are one and the same deep inside. So we can say, everything is Rayi or everything is Prana. This naming is only superficial. Steam and Ice are identical. Both are water in different states. Steam is Amurthy (without form) while Ice is Murthy (with form).

Rayi is essential nature of Prajapathi.
Prana is essential nature of Prajapathi.

Prajapathi has become both or male and female. They, in turn, produced more off springs. Rayi alone is everything. Whatever is Amurthy is Prana, while Murthy is called Rayi. Also, Prana alone is everything, since Surya is Prana.

With good wishes to all,

Ram Ramaswamy